

# THE JEWISH REVIEW AND OBSERVER

DEVOTED TO THE INTERESTS OF THE JEWISH PEOPLE

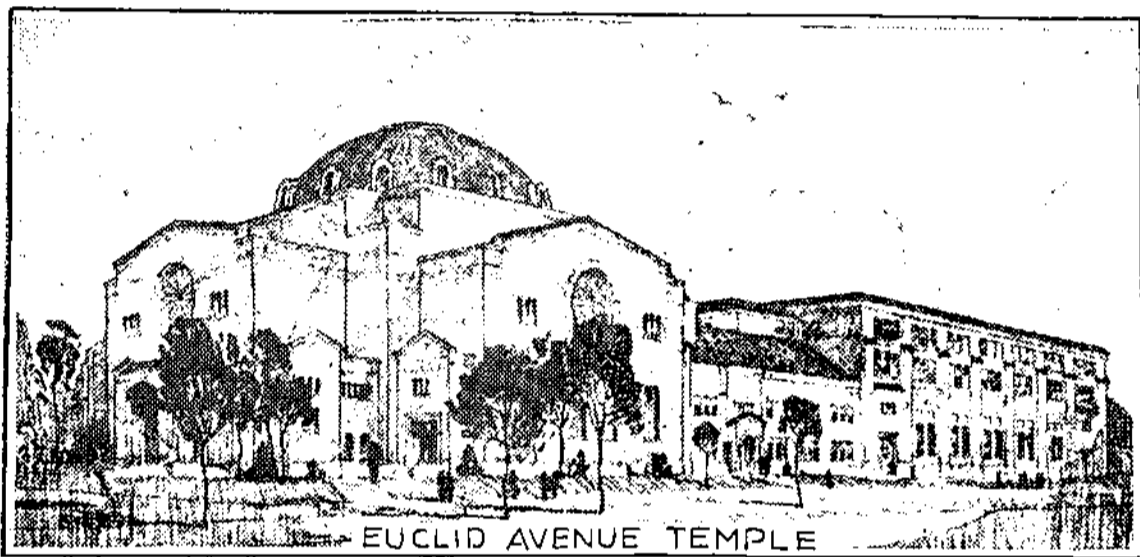
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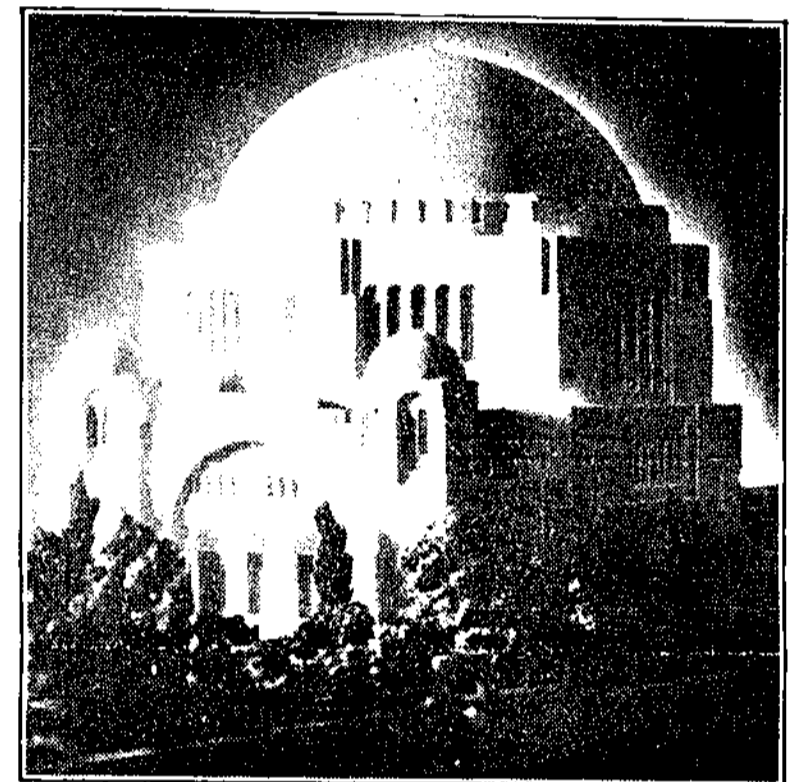
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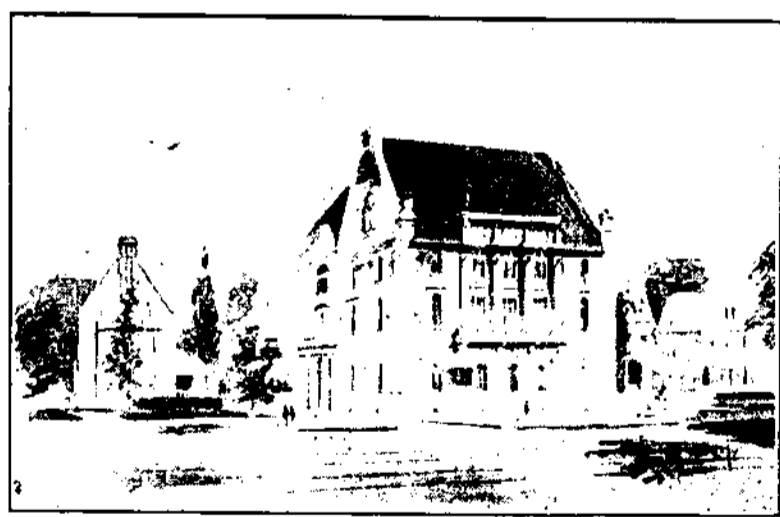
## NEW YEAR EDITION 5686—1925



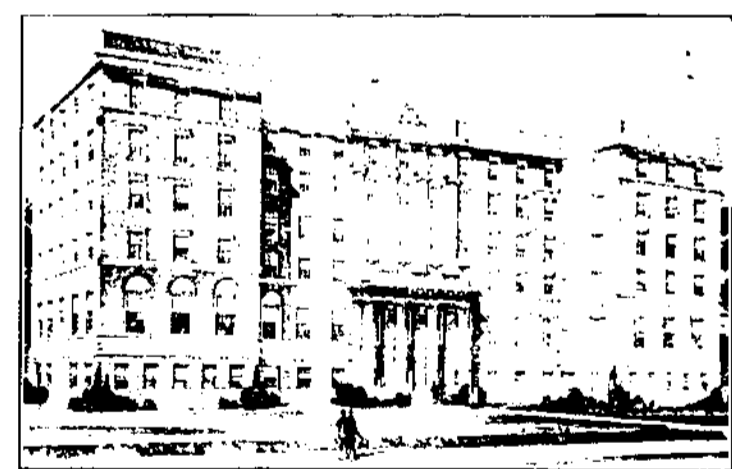
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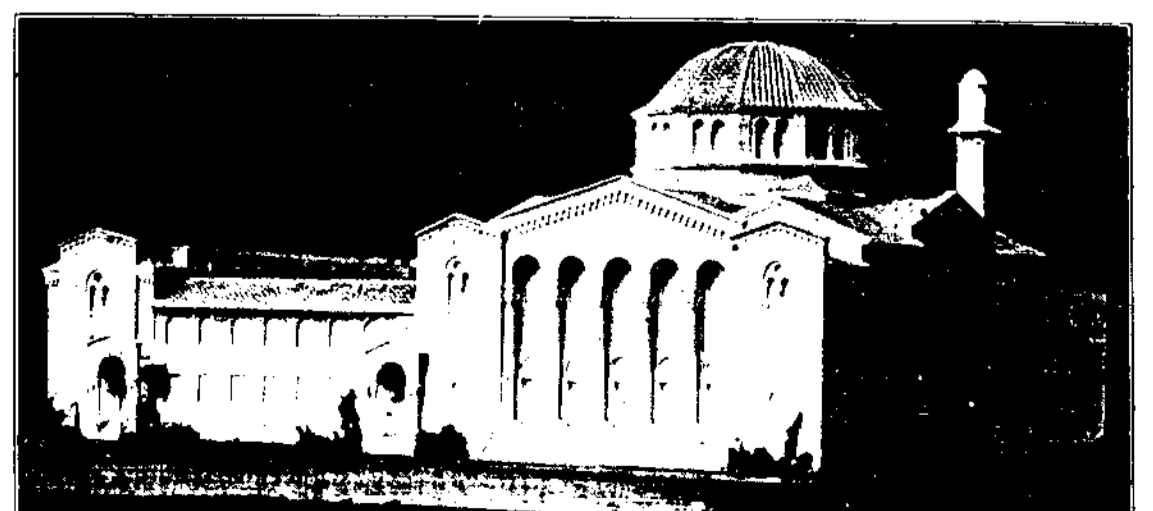
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THE JEWISH CENTER



NEW HEIGHTS TEMPLE

NOTES FOR A JEWISH SPORT REVIEW OF 5685

By Harry Gonzel

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The writer of these notes indicates symptoms instead of compiling data. This article should prove of interest even to non-sporting readers.—The Editor.

These notes are not the result of statistical study, and we are quite aware that much of importance is

being left out. But we insist on writing a year's review which, if it will provoke interest in "Jewish sport," will have served its purpose.

A year in sports is a very brief period. You cannot expect a great change in the athletic achievements of a race in so short a time. But we feel that the attitude of American Jewry toward sport, as carried on by Jews as such, has taken a new

turn. That a sport review of the year 5685 is being attempted is in itself insignificant, and indicates a new relationship of sport to American Jewish life.

It is not that the Jewish youth of this country has not been interested in sports heretofore. Far from it. Ever since Jewry has participated in the political and social life of this land it has taken its full share in the amateur and professional athletic activities.

Today the American Jew is proud of the victorious Jewish athlete. When a Harold Abraham was the hundred-yard sprinter at the Olympic games in Paris, or when a Suzanne Lenglen proves herself the greatest woman tennis player of the world, the Jew applauds their prowess as a racial achievement.

If someone were to ask what has been the greatest event in American sporting activities of this year from a Jewish point of view, he would undoubtedly receive the answer that it was the retirement of Benny Leonard from the ring. His withdrawal as the undefeated world's lightweight champion has been received with astonishment and genuine regret. Benny Leonard, whose successful career represented an inspiring example to a great number of American boys and Jewish youths in particular, personified the gentleman athlete. His standing in the world of sport was considered unique; indeed, Arthur Brisbane hardly exaggerated when he wrote that Benny had done more to counteract anti-Semitism in this country than any of his contemporaries. That the Jewish champion could forego the lure of money and of glory in order to please his mother, who opposed his prize fighter's life, made Benny a still greater figure in the eyes of not only sports fans, but of the general American public as well. The chapter "Benny Leonard," which closed this year, will remain one of the finest in the annals of Jewish achievement in the sporting world, even if he should be induced to make a comeback, the real Benny has gone.

The fear that with the disappearance of Benny Leonard there would end the predominance of Jewish professional fighters in America has been dispelled. "Kid" Kaplan's victory in the elimination contests for the featherweight championship of the world, after Italian Johnny Dundee had retired, and the successive victories of Abe Goldstein and Charlie "Phil" Rosenberg for the bantamweight title, have proved that the Jewish boxer is not an exceptional phenomenon in this country, but that his racial attributes make him one of the best exponents of this sport.

The host of first-class Jewish fighters in the professional ring in America is too large to enumerate here. Lew Tendler, Sid Terris, Jack Bernstein, Benny Gershe, Saller Friedman, Benjamin, etc.—all below the welterweight class—are considered among the most colorful performers in the American ring.

It is interesting to note that while a few years ago a Jewish name was considered a liability for a successful fighting career, it is looked upon today as an asset. Instead of Jewish boxers hiding under Irish and Italian pseudonyms, we witness the adoption of Jewish names by Irishmen and Italians, and this for purely commercial reasons. The best illustration of this practice occurred during the past year in the person of a heavyweight boxer from Panama, who proclaimed himself a Jew from Palestine in order to excite interest and to convince the promoters that he has a large following. To sum up, we would say that this last year has served to confirm Jewish success in the professional fighting arena of America.

We will not touch the collegiate field in any branch of sport. In basketball, baseball, track and field, football, wrestling and fencing, our Jewish boys have achieved commendable success in America and Canada. Jewish athletes in American colleges deserve a special article which we intend writing after an exhaustive study during 5688. At this juncture, we must observe, to our great re-

gret, that many of the Jewish college athletes are not very fond of seeing themselves listed under a Jewish caption. There is the all-American football star, Gehrke, of Princeton, who has often been referred to, in the general press, as the "Valiant Hebrew," but has never cared to admit his Jewishness. We know scores like him. It is true that we also know men like George Abramson, of Minnesota, one of the finest football players ever developed in America, who is always eager to be classed among Jewish athletes. And then, of course, there are Henry Semansky, of Vermont University, Mort Starobin, star tackle at Syracuse, Louis Goldblatt, the captain of the Pennsylvania baseball team, etc., who deserve much more than casual mention. They and many others will all be duly glorified at some other time.

However, we cannot refrain, while speaking about track and field sport, from commenting on the comeback of Louis A. Clarke, former collegiate athlete. A few years ago Clarke ranked among the first five sprinters of America. That he has overcome the handicap of a temporary retirement and is again exhibiting his best form has been one of the miracles of this year. The victory of Albert W. Gottlieb, Jewish sophomore of Syracuse University, over the great Finn Nurmi, in a one-mile handicap race, was another astounding athletic feat. Ralph Kaufman, of the New York Y. M. H. A., is steadily improving, and it would not surprise us to see him representing America as a middle-distance runner in the Olympic games to be held in Amsterdam in 1928.

In the colleges our boys are holding their own, and as there are too many fine Jewish athletes in our various universities to be mentioned, we will content ourselves with simply noting the fact that as a whole a greater interest than ever before is manifested in sports by the Jewish students. In a few years we should develop a crop of still greater stars than we have now.

Neither baseball nor tennis have seen the rise of new Jewish stars in their respective armaments. Jewish baseball fans still boast of the lone Sam Bohno of the Cincinnati National League Club, while our tennis enthusiasts must content themselves with the promising, but not quite mature Helen Jacobs and Irving Weinstein. It is rumored that Moe Berg, who played this season with the Reading, Pa., club of the International Baseball League, will be seen in a Brooklyn National League uniform, and that his playing as shortstop will create a sensation.

The Jews are comparative newcomers in golf. It may be due to the fact that until a short time ago golf clubs carried on their recruiting for membership along strictly racial lines, and that the most exclusive golf clubs did not show a Jewish name on their rosters. Now that we have ourselves some of the best golf clubs of this country, the Jewish golfer is coming to the fore. Outstanding among Jewish golfers are Ben Stein, of Seattle, Wash., who won the British Columbia championship of this year, and Willie Stein, of Fox Hill, who should be among the top-ninety in the very near future. While it has been claimed that Jewish temperament is ill suited to golf, and that an Anglo-Saxon psychology is one of the essentials for good behavior on the links, we believe that the next few years will see the arrival of quite a number of first-class Jewish professional and amateur golfers of championship caliber.

Sammy Gastman, the only professional Jewish bicycle rider in America, has entered a new field this year. He is now performing behind motor-cycles and is considered one of the most strenuous of bicycle riders, as the pace set is over seventy miles an hour. He has achieved some distinct successes this season. Abraham Kupchik, New York chess player, who during the last few years was unable to show his real class because of a long illness, has surprised the chess world by his comeback. Today he must be considered second only to Frank Marshall in the American chess field.

The death of Julius Fleischmann, well-known sport patron and polo player, has been one of the saddest events of the past year in sports. So has been the death of Meyer Prinstein, one of the best amateur jumpers ever developed in America. Prinstein had the unique distinction of having won Olympic titles in three successive games, i. e.: in 1900, 1901 and 1908. In Prinstein the sport world lost a fine athlete who combined the best of America and of the Jewish race. The passing of Joey Aaronson, veteran walker of the Pastime Athletic Club of New York, who won the three-mile national championship in 1906, should not be forgotten.

In Europe sport has assumed a still more nationalistic aspect and Jewish sport clubs and associations are flourishing in England, Germany, Austria, England and Czechoslovakia. This Jewish sport movement, which is much stronger than the activities of the American Y. M. H. A., is developing very rapidly on account of outside pressure.

The outstanding Jewish sport association in Europe is the Austro-Hakoah, an organization which has as members some of the foremost continental athletes. The Hakoah football team has achieved a reputation of invincibility. This year they visited the Near East and played the strongest teams of Alexandria, Cairo, Jerusalem, Jaffa, Haifa, etc., without losing a single game. To crown their wonderful season the Hakoah won the Austrian football championship.

Harold Abrahams, the great sprinter, who won the Olympic title of 1924,

UNIVERSITY ON THE MOUNT

By Dr. Judah L. Magnes

(From the address delivered by Dr. Magnes at a public reception in his honor, under the auspices of the Zionist Organization of America.)

The Hebrew University at Jerusalem is, like every university, dedicated completely to the pursuit after truth. The Hebrew University will apply the scientific method to all of the conceptions and concerns of mankind (and as a consequence to all of the basic assumptions of the Jewish people as well). The Hebrew University, like every university, is dedicated to pure scholarship, to Torah Lishmah, to learning for its own sake, without regard, in the first instance, to the practical results that may ensue. The Hebrew University, as every university, does homage to the freeing power of the human reason. Has not the Jewish people always been a people doing homage to reason? And we believe, as does every university, in the freeing power of man's mind, in the pure light, the chastity of reason.

In what way does the Hebrew University at Jerusalem distinguish itself from any other university? In the first place, the Hebrew University at Jerusalem will be the capstone of the educational structure which the Jews have erected in Eretz Israel. It will be the arch of that great enterprise to which the Jewish people and above all, to which the Zionist Organization, have devoted themselves these many years. The Hebrew University will be the last stage in the educational system which, in particular, the Zionists have established throughout the length and breadth of the land. And it is no more than the due of the Zionist Organization for me to say, and for everyone to remember, that the Hebrew University was planned, was launched and has now been turned over to its board of governors by the Zionist Organization.

But at present, unfortunately, we shall not be able to accept the large numbers of students who want to enroll with us. We are making our university, primarily, a research university, a place, for the present, at least, for our graduate students. When, in the course of time, our funds allow us to receive the many thousands of Jewish young men and women who want to come to our university as undergraduate students, we shall, of course, want to give them equally as much as any other university might. But we shall guard against becoming a mere diploma factory and we shall always emphasize research, scientific investigation as the chief function of the Hebrew University of Jerusalem.

But now the university can accept students from all parts of the Jewish world who are fitted to do graduate work. There is every reason why graduate students should come to us now. There is much that we can give them now. There were two students of the Jewish Theological Seminary of New York with us for the past five months, one a graduate rabbi, the other to be graduated in June. There was a student of Dropsie College also with us. Ask them when they come back, what they have had. They have told me that it would have been impossible for them in a long period of years to have acquired so much learning elsewhere, but more than that, they have received inspiration and encouragement. They come to the sources and they come to us for new, fresh life. Their eyes will have more light in them for having been there, and every man who has been at the university will look to the University in Jerusalem as the source of his continued inspiration. This is the second characteristic feature of the University at Jerusalem.

But there are those who say that the university is nevertheless somewhat premature. They are believers in the idea, but they say that it is necessary for us, in the first place, to give unimpeded way to the economic development of this undeveloped land. We need roads, bridges,

has retired from active competition and has been awarded the gold medal of the French "Academie des Sports." This distinction is synonymous to the official recognition as outstanding athlete of Europe, regardless of any sport professional or amateur.

Emanuel Lasker, the one-time chess champion of the world, has staged a comeback and is again considered as the most prominent exponent of chess. Rubinstein, on the other hand, is falling behind and so is Reti, of Czechoslovakia. On the whole, the Jewish chess domination has been substantially weakened during this year.

We must mention J. Katz, of Finland, the middle-distance runner; Jehuda Levitan, of Latvia, the weight lifter, and Corporal Emanuel Harzon, the outstanding marksman of Holland. These men are all regarded as great athletes who will bring the Jewish flag to the fore, whenever competing.

Samuel Untermyer has donated a stadium to the Hebrew University in Jerusalem, and the Hebrew Union College, in Cincinnati, opened its marvellously-equipped gymnasium in the fall of 1924. Both these incidents need no comment.

houses; we need water, irrigation ditches—everything that a ruined land is in need of, and they point out that a university may perhaps deflect energy or money from these much-needed economic developments. There is a modicum of logic in what they say. But let us not forget that we are dealing with Jews. After all learning among the Jews never did depend upon economic circumstances and wherever the Jewish people are, be it the farthest ends of the earth, or in its homeland, the Jewish people will continue to think not alone of Chayeh Shau, but of Chayeh Olom. The Jewish people cannot be prevented from establishing its schools everywhere, or from creating its university in Zion.

But I wish to reassure my doubting friends by citing the very experience that the American Jews have had during and since the war in raising funds, the experience that the Zionist Organization has had in the great work that it has done in the raising of funds for the Keren Hayesod and other enterprises.

But I should like to point out that the university is an actual aid in the economic development of the country. Take, for example, our Institute of Chemistry. You know that no unexplored land can be developed without chemical tests, without a chemical laboratory. You can't find out what these minerals, for example, in the Dead Sea, are, for purposes of commercial exploitation, unless you have them analyzed on the spot. There is, for example, the new tobacco industry in Palestine, now two years old. The whole process of fermentation is of great importance in this industry, and our chemical laboratories are at work upon that, and upon other aids to the young developing industry of the land.

Further, we look upon the Haifa Technical Institute as the future engineering and mechanical department of our university. It will train some of our engineers who will build roads and bridges. Can that be anything but an aid to the economic development of the country?

And our Einstein Institute of Mathematics and Physics is a modern country conceivable without the study of dynamics and mechanics which an institute of mathematics and physics has as its first object?

Then there is the agricultural experiment station, out of which we hope there will be a twofold development. On the one hand we look forward to a Palestine Institute of Natural Studies—we have a botanist, geologist, zoologist, and we want a marine zoologist, because the sea life along the coast is of great importance to economic development of the country. The second line of development out of the agricultural experiment station is a scientific agricultural college, which also will help the economic development.

The fourth distinctive feature of the University at Jerusalem is the fact that we have a great cultural mission as Jews, to be the interpre-

ters between the east and the west. We want to establish a great Institute of Oriental and Islamic studies, and we are expecting to invite, both as teachers and as students, not only Jews, but our Moslem cousins as well, and we want also to create an Institute of Comparative Religions.

In general, I think it well to say that our university is open to all men and women, irrespective of creed, race, nationality or social station, and you may be interested to know that there have been applications from Arab students for admission to our university. The rector of Cairo University, which is about to be established by the Egyptian government, has informed us that they look forward to co-operation with us.

The only way that men can be friends and neighbors—I say the only way is if they have sincere respect for one another's spirit, for one another's spiritual ideals, and the only possible way that the Jews and the Arabs, the Jews and the Moslems and Christians can live together in peace and amity is if we all of us understand one another. It will be impossible through mere sentimentality to be friends and brothers, but if we establish this Institute of Oriental Studies, if we show that we look out upon the Moslem world as on a world of a great civilization, it is very likely that we shall understand one another and be friends.

Palestine has historically been on the high road between the east and the west. In their time between Assyria, Babylonia and Egypt, and now Palestine is resuming that historic function. And we Jews, have we not always been a people of mediators? Did we not bring into Europe Greek and Arab philosophy through our contact with Arab culture? Are we not born interpreters, are we not both of the west and of the east, and have we not now to begin to exercise our historic function of explaining the one to the other? The peoples of the east are beginning to waken from their sleep. The peoples of the east are beginning to feel the gigantic power abiding within them. The next great struggles that may end the civilization of the west in blood are struggles that may arise between east and west. Perhaps, making common cause with both Asia and Africa on the one hand and Europe and America on the other, we, a small, tiny people, with a university and a tradition and ideals of justice and of freedom and of human brotherhood, perhaps we may help to avert the calamity that is overtaking us.

The next distinctive feature of the Hebrew University in Jerusalem is to be its Hebraic faculty. This has been begun with the Institute of Jewish Studies and is now conducting its second session. This Hebraic faculty will not be merely a chair in Jewish history and literature such as we find in some universities, nor will it be just a theological seminary or institute for the study of Hebrew or other Semite languages. It will be the center, the heart of our university. Elsewhere, too, it is possible to have institutes of Jewish studies, but the conditions are altogether more favorable in Jerusalem. The "genus loci" is favorable. Jerusalem, Palestine, the east, were they not the cradle of our people, our tradition? (Continued on Page 4)

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"THERE IS NO FORGETFULNESS"

A New Year Story by Martha Neumark

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The Seven Arts Feature Syndicate is introducing a new Jewish story teller in Martha Neumark, a daughter of the late Prof. David Neumark.

Miss Neumark has a distinct literary personality and will bring fresh color and new tone to the English-Jewish fiction world.

She knew she must dress up, so she journeyed forth, not so far away—down on the east side of New York, and purchased a new dress, gorgeous, magnificent—all for \$5. The precious burden displayed a trend toward a quaintness and charm in design and color, not likely to be appreciated by the twentieth century. Which brings us to Moishele.

When Moishele became Rabbi Maurice Schonberg, he met all the passersby with full fellowship. He was still living with Alte Yetta who loved him and was proud of him because she had borne him and slaved for him these many years. But when he was offered the position of assistant rabbi at the big temple, where all the men—or perhaps, to be more accurate, women—of money and power were wont to congregate, he felt that, in justice to himself, he must live further uptown—alone. Alte Yetta neither copied nor assimilated. She was primitive in the sense that she was herself—isolated and ignorant.

One day he came to her. "Mammee," he began. But it was difficult to continue. The first step is always the hardest. She did not realize that for long he had been plotting to get rid of her. This unconsciousness marked her conduct all ways. She had the intention of a child, incapable of understanding the condensation of its elders, and too absorbed in its play to take note.

But it must be done—as gently as possible, indeed; but he felt that he could delay the moment no longer. He had found himself sailing, with the aid of neither compass, sun nor stars, an exceedingly capricious vessel over an uncharted sea. He found himself faced with the choice between charting the whole course for himself, or foundering on the first submerged rock. And Alte Yetta became the first danger to be avoided. How could he ever retain his position, may, indeed, the respect of those whom he met, if he carried this bit of old-worldism with him?

So: "Mammee, I must move uptown." "But of course, Moishele. We must live near the big temple now. And I shall wear that beautiful new shawl you gave me—it's much too fine to wear down here. And all your new, rich friends—"

"But, Mammee, you don't understand. Up there, you see, I'll have to live alone. Nu, nu"—catching up her hand and stroking it—"it won't be so bad. You wouldn't like to move away from here, from all your friends. And I'll be able to give you plenty of money, so you'll never have to work again. And I'll come to see you often. Oh, it'll be splendid—you'll like it. Just wait."

Alte Yetta made no outcry. What if her eyes glistened strangely, and her hands trembled? Moishele wanted it, so it must be right.

He had told her to wait and see. So she waited through uncounted hours, unconscious, beyond the bare facts, that a world of contentious interests was shifting through time and space just over the edge of her horizon. She visited her old friends. Of course she would not want to leave them. Of course she could not be happy without them. Of course—of course.

Of a sudden the clearness of the days, the chill of the nights reminded her. The summer days were fast slipping by; the New Year was approaching, and she had as yet made no preparations. She must make haste. Why, how could she have forgotten that the day of days was approaching? That Moishele would need her. How well she remembered that first New Year's day, which had been at the same time Moishele's first day as rabbi. He had led her in himself, long before the service started. And before the others came she had kissed him and blessed him.

How proud she had been as he stood there, straight and slim, his black eyes now flashing, now subdued, his deep voice vibrant with feeling. And afterwards, at home, he had knelt by her side and whispered: "Dear Mammee, dear one. How good you are. Everything I owe to you. New Year's day without you, I could not live through it."

Always she would remember that. At first, each New Year's day she had gone to the service by his side. But after a while he became too busy to go along with her; but in the morning he would remember to say: "Don't forget, little mother. Make haste. God will not inspire me unless you are there." Did he know, she wondered, how that pleased her? Alone in the vague twilight, Alte Yetta, dreamed, and longed and longed for her son. There was a lifeless, outgrown familiarity about her,

yet she was naively at peace with herself. Moishele had been to see her only once or twice in the months that had passed—but, then, he was so busy. That was why he had forgotten to mention the New Year, to her. But it was still some days off. And when he remembered, he must find her ready.

Ready? That would mean a new dress this year. There was the black lace dress that she had worn first on that New Year of long ago—her very best dress, which she had preserved exclusively for the following New Years and for weddings and funerals. She had made that dress with loving care, partly because of the grand occasion, but partly, too, because she knew that it would have to be her best for some years to come. And she still thought it beautiful—but, of course, she must have a new dress in which to go to the big temple. She must not shame her Moishele—her boy of a hundred dear nothings, as potent as any most grandiose act.

She had plenty of money, now—but the habits of long years of enforced thrift were not to be denied. She must buy the dress ready-made—her old-fashioned fingers could never fashion a stylish dress. And this dress must be of the best. She wandered up and down many streets. She would buy nothing but a real bargain.

At last she espied it. A glorious bargain. A multi-colored vision. And all for \$5. True, she had a certain misgiving—but quickly the eager clerk reassured her. "Oh, not a bit too loud, ma'am. The very latest thing. All the rich ladies uptown wear them like that." That settled it. And it was such a beautiful dress. Perhaps a bit too tight—but then, she could lace her corset more tightly. What was a little discomfort? Just so her Moishele would be proud of her.

Early in the morning of the great day Alte Yetta arose to be greeted by the rattle and roar of a thunder-clap—then another—then a swift flash of lightning. A white coldness seized hold of her, an apprehensive shiver swept over her body. But in a moment the smiling sun shone forth banishing all signs of the approaching storm clouds. Alte Yetta was reassured. She forgot again that Moishele had not remembered to send for her, and felt only that he needed her, that he wanted her, that he would be glad for her presence.

Contentedly, she laced herself tightly, lightly, till she could hardly breathe. She had never done that before. But this was different. In her excitement she did not even notice her discomfort. Nor the fact that the dress bulged in the wrong spots.

But her costume was not yet complete. Tenderly, almost reverently, she brought from the trunk the marvelously embroidered silk shawl that Moishele had once given her. Carefully she draped it over her head and let its soft folds fall gently over her shoulders. Smilingly she surveyed herself in the mirror and a warm thrill of pride shot through her old body. She had never imagined that she could look so well. "Ah, Moishele, now you will not have to be ashamed of me."

She was not sure just how she could reach the big temple. She had never been there before. And when she finally arrived there it seemed to her that she had at last reached a safe port after a long and dangerous voyage. And when she saw the imposing white building, with its dignified arches at the door, she lifted her head bravely. Was this not all her Moishele's now? Ah, how happy she would be to see him in all his splendor.

"I beg your pardon," and the usher stared haughtily at the incongruous figure standing there at the top of the steps.

"You wish to attend the services? May I please see your card?" She had forgotten for a moment her shyness in her ardor, but the cold, supercilious tones brought it back with a rush of color to her cheeks. A card? What for? I have no card. But, you see—

She wanted to tell him of her Moishele. That he was her boy. That he wanted her there. But why were those people biffing? And what was the man saying? "You have no card? Then you can't come in. I'm afraid you came to the wrong place, anyhow, didn't you?" The wrong place? But this was her Moishele's temple. And surely he wanted her. But he had not sent for her. But surely—surely—

She did not answer the man. Slowly she turned away. Her silences were never less eloquent than her speech. A tide was carrying her away among bitter waters, away, away. Joy died miserably for her, and doubt was born in agony.

Back in her own room, love brought hope again into her world. Did she perhaps sense the mist that swam before Moishele's eyes, as he stood on the pulpit, and softly read: "Thou, O Lord, knowest all the works of the past. . . . There is no forgetfulness before the throne of thy glory."

brew Union College, will be in charge of the musical program.

While the family of Rabbi Herman J. Beck, of Sunbury, Pa., was touring New England a person of unknown identity enjoyed all of the comforts of life by occupying their home here. The beds were disordered, the kitchen used for cooking and the invader ransacked the rabbi's wardrobe, ate all the canned food in the house and smoked his choice cigars.

THE MEANING OF JEWISH SCIENCE

By Rabbi Clifton Harby Levy

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Many questions have arisen as to what is the purpose and meaning of Jewish Science. The queries have asked: Is Jewish Science a new cult, why did it arise, what vitality does it possess for Jews and Judaism; what is its relation to Judaism as at present constituted; does an acceptance of Jewish Science mean a break with organized Judaism?

In order to answer these questions, the Seven Arts Venture Syndicate and The Jewish Review and Observer, have gone to the best source of information on this subject, Rabbi Clifton Harby Levy, the present sponsor of the Jewish Science movement. This article has been asked for merely to present the point of view of Jewish Scientists. By what Rabbi Levy says, Jewish Science will have to stand or fall.—The Editor.

The searching question in regard to Jewish Science is: "What are you going to do?" Every Jew is interested in the answer to this question. If this movement is of any value it must have a practical program and be able to carry it out.

It is necessary, in the first instance, to explain that Jewish Science is totally different from other new cults, and especially from Christian Science, of which some deem it an imitation. It is claimed that Jewish Science is original in the fact that it is a legitimate development of Judaism, and for that reason can be genuine only, and no sham. Because Judaism is sane, sensible and well-poised, Jewish Science keeps its feet on the ground, while aspiring to spiritual heights of which Israel's greatest leaders have pointed the way. It insists upon being Jewish and scientific. That is, it accepts all of the proved results of science in the field of psychology or medicine, and is well aware of the necessity of utilizing all of those results for the uplift and protection of humanity. It is open-eyed to facts, and grasps every possible aid to the better outlook and the finer outlook. Far from ignoring the physical or material, Jewish Science recognizes the oneness of man, and works in the light of this unity so that body, mind and spirit joined as they are in men and women, may all be in as perfect harmony as possible. It recognizes the fact that the body and mind react upon the spirit and vice versa, and that only in the perfected unity may we expect the complete attainment which leads to a happy, healthful, spiritual life.

Taking its impetus from Judaism, this latest development is insistent upon stressing the spiritual elements of the faith. It can well afford to ignore all differences of ritualistic performance or adherence, recognizing these as persistent habits, which have no bearing upon the real life of the spirit. If certain ceremonial aids some persons towards the spirit, and all the better. If other nations require less of formalism, and can attain the spirit-life better in the most simple forms, it does not concern us. In fact, Jewish Science should be the great unifying force for all Israel, catholic Israel, as Dr. Schochter termed it.

Although it magnifies the spiritual sanctions of Judaism, Jewish Science is ever ready to cooperate with the surgeon and physician, to supply just the uplift and spirit-power which all suffering men and women need when ill. We believe that the rabbi and the doctor must work harmoniously and in the finest fellowship if the health, happiness and progress of humanity are to be insured. To this end, it is suggested that the ideal method be the establishment of clinics for body and soul in every Jewish community, and that the most expert physicians and psychologists work in harmony with the rabbis to preserve the well-being of the people at large.

Even where no such clinics are established the rabbi of any congregation may work with the physician who attend his congregants for the raising of the spiritual powers of the men, women and children. Jewish Science holds that almost all the ills from which humanity suffers are preventable, and that if we begin early enough, with the parents, and teach them how to rear their children sanely, evenly, harmoniously, without strife or fear, in a single generation we can obviate much of the sorrow which comes with suffering. Therefore, it advocates classes for parents, in which they may be instructed by experts as to the proper training, not only of the bodies of the children, but also of their minds and spirits. Only the Godly home can be a really Jewish home, and in this home alone can there be health, joy and peace.

For the adult generation, Jewish Science has more than one suggestion. It holds that, with all its defects in spiritual training, much may be done to save the men and women of our day through spiritual culture and education. It is not satisfied that the ordinary perfunctory service in the synagogue, even when supplemented by the most inspiring sermons, can re-educate these people as they should be. Jewish Science offers, as the first practical suggestion, a course in "Spiritual Culture," which will enable these men and women to secure a real hold upon themselves and upon God, such as they have only in rare instances attained.

Ever since March, 1925, a monthly magazine has been issued, under the title, "The Jewish Life," in which Judaism is presented from the spiritual angle. Here are many discussions of the attainment of the spiritual, and discourses in which the ap-

plication of Jewish principles to life are laid down. Rabbis of many schools of thought have endorsed this periodical as the first real attempt to make plain to the mass of Israel how they may attain the spirit-life. There is no possible conflict between the ideas of Jewish Science, as presented either in the Jewish Life, or in the course in spiritual culture, and any form of Judaism which accepts a real belief in God as the Supreme Spirit. Personality and accepts the Bible as the guide towards attaining the spirit sense. Because of this very general endorsement the advocates of Jewish Science are moving forward steadily in the advocacy of the proper emphasis upon spiritual living as the only true Jewish life, no matter with which forms it may be coupled.

Nor are the advocates of Jewish Science wedded to any labels. If any rabbi desires to take up the work of spiritual education, he may term it what he will. The purpose of this movement is quite as easily attained if the end be reached of vitalizing men and women and children through their spiritualization.

It is the contention of Jewish Science that it supplies a crying need and that it is doing a most necessary work. Similar movements are being initiated in other creeds and denominations, because they, too, recognize the needs of their people. Many rabbis have been trying, in various ways, to interest their followers in the Bible. In almost every instance the "Bible class" consists of a very small minority of the congregants. It is not because these rabbis are not teaching the Bible in as living a way as possible, but because the method of approach is not the necessary one. All that is required is a reversing of the process.

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LITERARY REVIEW OF 5685

By Martin Golde

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What are the best Jewish books of the year? What books by Jews, published in English, have elicited the most comment?

The author looks back on 5685 dispassionately but scrupulously and indicates Jewish achievement in the English world of letters—The Editor.

Questions that are ordinarily restricted to the domain of religion have an uncomfortable habit of poking their insinuations into other realms. The question, for example, as to whether the Jews constitute a race or religion, although properly belonging almost entirely to anthropology, is usually dogmatically settled by the divergent opinions of the theologians. For the purposes of considering what Jews have done and how they have been concerned in the literature, published in English, that has poured out the shelves in the past year, it would be more convenient for one's sense of fitness to subscribe to the theory that Jews constitute a race. To assume that their only bond is religion is to set precedent for a list of publications which enterprising booksellers may see fit to print: "The Mohammedans in Literature of 1925," "The Taoists in Literature of 1925," "The Reform Jews in Literature of 1925," "The Orthodox Jews in Literature of 1925," "The Baptists in Literature of 1925." It would be rare perseverance for the cataloguer to discover just what is the private faith of all those who have written during that season. It is not impossible to foresee the many lawsuits that may arise from a publisher's confusion of a pious Mormon with a suspect Methodist.

Broadening one's field to the bond of race, one discovers that Jews have not particularly distinguished themselves in the past year. They have written as much inconsequential material, proportionately, as their neighbors. They, along with their countrymen, have failed to produce much uniquely outstanding literature. The Jews, as a whole, however, are becoming more than ever subjects for dramatists and novelists, and even poets. Explanations in such cases constitute a branch of dogmatics. Perhaps the Jew as such is becoming a rare phenomenon and the chroniclers of humankind are hastening to engrave for all time the features, characteristics and other identifications of this fast vanishing species of mankind. Then again, the advocates of the committee for good will between Jew and Gentile may assert that the Jew is becoming a more intelligible individual under their tutelage. The Jew has been dissected and analyzed before his non-Jewish friends, and he has been shown to be as human as they, with their blessings and their handtraps. The non-Jewish novelist thus begins to feel that he is coming into contact with rich storehouses of virgin material. Or, on the other hand, the real explanation for the gradual emergence of the Jew into non-Jewish literature, especially in the United States, may be credited to the general recognition which the Jew has attained. Thus far he has been engaged in digging for existence, satisfied with any scraps and crumbs, but now he is becoming a force in society, in economics, in politics—and more important—in art and literature. The great opportunity which non-Jewish scholars and authors have of meeting numerous Jewish fellow workers in similar fields was unprecedented up until the war, generally speaking.

There are two books of the year 1925 which hold an almost equal right to be termed the best book of the year. One is Ben Hecht's "Humpty Dumpty," the other is Louis Golding's "Day of Atonement." Both are vehement protests, the former against society in general, the latter against Judaism in particular. Both are documents of two Jewish souls out of alignment with their milieu. Hecht and Golding adequately represent two strains in Jewish life. The one is urged to forget the badge of an outcast people; by an absorption in a larger environment the other attempts to seek the solution of his Jewish fate within his own group, but finds the attempt unsuccessful. Certainly, Hecht and Golding represent the ninth degree of Jewish civilization. The day may come when both such types will come back to active Judaism in a mystic embrace of a long-sought anodyne. They may find in a Judaism integrated by modernity a refreshing viewpoint with which to scan the passing show.

Still speaking of the better type of literature, Benjamin DeCasseres' "Mirrors of New York" and Maxwell Bodenheim's "Replenishing Jessica," are pleasant contributions to the all-too-meagre stock of good reading. The former purports to be an exposure of Philistinism and other infirmities, but its "Times Square Play-boy" type of English and viewpoint are not as refreshing as the more sophisticated bits of satire on life of the common people of the states, Carl Van Vechten's, for example, Bodenheim's "Replenishing Jessica" represents the third of that poet's stages in his attempt to find stature as a novelist. Unsatisfied with himself, he can scarcely find perfection in others. It is only to be regretted that the public hue and cry raised over certain unimportant elements of his book should detract the attention from his genius as a world-artist. Considered strictly on its merits, in relation to the other novels that have been written, "Replenishing Jessica" ranks as the best prose written by a poet during the year.

G. B. Stern plucks one's patriotic etiquette. Since her marriage to Geof-

frey Holdsworth, the English journalist, she would have to be omitted if only Jews-by-religion were to be admitted to the category of Jews writing during the year. But since we have chosen the more spacious realms of Jews-by-race, we must mention her "Matriarch" and "Thunderstorm." The only point of resemblance between the two is a light touch of amused irony. "Matriarch," however, has the proportions of distinguished novel. For breadth and treatment, it deserves classification as one of the most substantial books of the season. "Treating of the cosmopolitan affairs of a many-branched family, Miss Stern had ample opportunity to include much interesting psychology on the habits and natures of continental Jews. Her portrait of the younger generation provides an excellent picture of what assimilation or pseudo-adaptation may do to a family whose strength has inhaled in its Jewishness. "Thunderstorm" can only be referred to as a summer novel. Its frailty and lightness can only recommend it for a brief pastime; its humor and occasional pathos must not be subjected to the rigid criteria by which adult novels are judged.

Leon Trotsky seems to be the most discussed and discussed personality of the year. He is the subject of an excellent biography by Max Eastman; while he, in turn, evaluates the personality and achievements of Nikolai Lenin. In addition, there have been published "Problems of Life," a resume of the Russian leader's philosophy of living and "Literature and Revolution." Two of Trotsky's books are probably composed of material which he has been saving for some time; his eminence in the political world enabled him to publish these works. As a literature, Trotsky is an able philosopher. His style, as judged by the English rendition, contains no particular merit nor brilliance. He is, however, logical and simple.

The most important critical works of the year written by Jews are Paul Rosenfeld's "Men Seen" and George S. Hellman's "Washington Irving." The former, who has been referred to as the second Van Wyck Brooks, espouses the worth and future of twenty-four contemporary literary figures, in essays, which constitute remarkable pieces of literature in themselves. Rosenfeld has passed judgment upon the most prominent modernist writing today. His style, labeled as obscurantist, does not seem adapted for literary criticism, however. Lucid, straightforward, uncompromising, unambiguous evaluation of men and works are replaced by mellifluous, resonant, musical words. Although Rosenfeld at one time declared that his career as a musical critic was due to that field's potentialities for moneymaking, it can readily be seen that his literary style has been influenced by his knowledge of and intimacy with music. It may be interesting to note that Rosenfeld has expressed a personal distaste for or at least unappreciation of Ben Hecht and Maxwell Bodenheim. In his "Men Seen," he passes judgment upon Waldo Frank, James Oppenheim, Herbert J. Seligmann and Jacob Wassermann, among others.

A book that has met with warm-hearted welcome among American Jews, which Lewis Browne, the author, has called "Stranger Than Fiction." Perhaps it should not be credited to a dullness to values that permits such volumes to be enthused over. It ought, perhaps, to be kept in mind that the histories of the Jews that have thus far been written have been ponderous, ill-written tomes, penned purely for scholars or else for Sunday school children. Thus far, there has been no blending of history and style. And subsequently, Browne's attempt at the same task received the undeserved acclaim which American Jews were willing to give any popularly-written history of their race. But surely, good writing need not sacrifice history; history is a precarious enough truth, even when well recorded. "Stranger Than Fiction" is replete with the most apparent betrayals of history. Its generalizations are one of the strongest indictments against its veracity. A book must deal with history or it must treat of romance. It cannot properly be both. If Browne had acknowledged the fact that he was merely attempting to write an historical romance, all might have been well, but he determinedly sets out to indite a "short history of the Jews from earliest times to the present day." His arrogance, in view of his non-historical training, is amazing.

Another history of the Jews written during the year was "My Portion," by Rebekah Kobut. This autobiography is in part a record of Jewish life in America during the last forty years. Primarily, it limns the development of the Jewish woman, the change of her position and attitude from the late eighties and nineties to the present time. Although Mrs. Kobut cannot be but somewhat prejudiced, her volume is one of the most reliable contemporary references to the growth and development of conservative and reform Judaism in America. "The Letters of Rosa Luxemburg" and "The Bolshevik Myth," by Alexander Berkman, are the finest pieces of writing on and by Jewish international revolutionaries that have appeared in a long time. Whatever be one's point of view on Berkman's former activity and on Rosa's life of political agitation, it must be admitted that both of them have well displayed the Jewish sense of international justice and have contributed most generously to the cause of the brotherhood of man. There has been a great deal of in-

consequent writing during the past year, both on and by Jews, but none of it deserves mention. There has also been a proportion of books which, though not well-heralded and much-acclaimed, merits credit here, either for scholarship or interest. Among these, Herman Bernstein's "Celebrities of Our Time" deserves first rank. Alexander Woolcott's "Story of Irving Berlin," though a repetition of the success story, manages to sneak in a great deal of unusual human interest.

As one considers that literature is a rather fine art, and that success in the game is somewhat unusual, the books that Jews have turned out this year are not causes for shamefacedness.

UNIVERSITY ON THE MOUNT.

(Continued from page 4.)

dition. Every stone tells its story. Every turn of a little road has some rhythm, some color, some music. Every child looking out upon the stones of Jerusalem can point to the birthplace of prophets, of scholars, of talmudists. Can anyone truly understand the Bible, unless he has lived in the land of the Bible? Can anyone genuinely feel its music, its movement, its depth, the grandeur of its thought, unless one has seen where the creators of that Bible lived and moved?

But then there is the language of our sources. You know that it is impossible to be a scholar in Jewish things unless you understand Hebrew and its sister languages. So that you see another characteristic feature of the Hebrew University is the Hebrew faculty, which has the great advantages of being placed in that particular land, the Holy Land, a land where new Hebrew is alive and throbbing with hope.

But another distinctive feature of this Hebrew faculty is this: That in Jerusalem we do not expect to have only this Hebrew faculty. We shall have faculties of science and faculties of the humanities. The University in Jerusalem wants to put an end to the segregation, the localization of Jewish studies. We want to effect a union, a synthesis between Jewish studies on the one hand, and the sciences and the humanities on the other.

Is it possible that Judaism should be studied without studying history at large and philosophy in general, and art and literature and the social movements and social structure of mankind?

If Judaism is to be a culture or a civilization or a religion, or whatever you may wish to call it, if Judaism is to touch life, this Hebrew faculty that we are establishing must be the center of the university. The Hebrew faculty represents the Jewish personality, the Jewish genius, the Jewish mind, the Jewish soul.

Science is over-specialized and the sciences care to know nothing of another. The humanities sit apart from life and have very little to do with men's woes and men's aspirations. Jewish schools of learning stand aside and cultivate their little vineyards without letting in the fresh air, the dangerous air of this dangerous new world. We need to recreate the Jewish personality, to refashion the Jewish genius, to restore the Jewish soul. We need to bring about a synthesis in our own life and thus perhaps, help bring about a synthesis in the life of the world. All knowledge is one. It is the unity of knowledge that we lack and it is the unity of knowledge that we seek. Our children whisper the word echoed when they go to sleep and our martyrs whispering the word echoed when they were burned at the stake. It is achdut, the unity of the divine, the unity of mankind, of the brotherhood of mankind that we Jews first gave the world, and it is this unity that we seek in all ways and at almost any cost. And so also in this university.

From Mount Scopus to the west you see the hill that was once Kiryat Yearim, the forest city. On that hill-top, during the days of Samuel, the Ark of the Covenant was brought back by the Philistines, where it remained for twenty years. Afterwards the oxen were hitched to the cart and the Ark of the Covenant was placed upon the cart, and the oxen, lowing, made their way to Jerusalem, where the Ark of the Covenant was deposited. The oxen are lowing once again. We see them going over the Judean hills. The Ark of the Covenant is on its way back to Jerusalem. "And it shall be in the end of days that the house of the Lord shall be established upon the top of the mountains and shall be exalted above the hills and all the nations shall flow unto it."

"DID THE WHALE SWALLOW JONAH?"

By Louis I. Newman, Rabbi of Temple Emanu-El, San Francisco.

"The tale of Jonah and the whale is regarded as history's biggest fish story, but it is vastly more significant. The 'big fish' did not swallow the prophet, nor does it matter whether he did. The biblical narrative is a 'Midrash,' a homily, a sermon of most exquisite irony and appeal. Robert Nathan, in 'Jonah,' has helped focus attention upon the charming message which the writer of the book sought to convey. "Jonah was a 'fired radical.' He sought to flee from God's command. But even in the depths of the sea, Jonah found God. The words of Isaiah 139 were thus vindicated. Jonah believed in a provincial, nationalistic God. But he soon learned, as the writer of the book of Ruth, that God was the Lord of the non-Jew as well. The people of Nineveh were his children as much as the inhabitants of Jerusalem and Jaffa. Moreover, Jonah learns that God is a Father of Mercy, forgiving the iniquity of his repentant children

where contrition is sincere. The parable of the goad, which appeared in a night and perished in a night is a pure example of homiletic illustration whereby ethical and spiritual truths were made graphic to readers and listeners.

"A recent author has attempted to prove that Jonah was in favor of the League of Nations. The ancient prophet may not have envisaged the fourteen points of modern times, but he was surely cognizant of the universality of the God of Israel. It is time that Jews, as well as Christians, should turn aside from the miraculous and mythical elements in Bible stories and emphasize the moral teaching they proclaim. We read the book of Jonah in the synagogue on the Day of Atonement because its mightiest instruction is concerning the return of the sinners. Shall we not turn from Bibliolatry, whereby the Scriptures are made idols to the Bible science, whereby our holy writings become a stirring irresistible summons to righteousness?"

HEBREW UNION COLLEGE FIRST SUMMER SESSION.

Cincinnati, Sept. 15.—The first session of the summer school of the Hebrew Union College came to an end on Thursday, August 13. The session extended over a period of six weeks. It was successful far beyond the fondest expectations of the authorities of the college.

Classes were given in Bible, Talmud, Midrash, homiletics, history and modern Hebrew, literature and conversation. The work was conducted by Professors Buttewieser, Lauterbach, Holman, Mann and Jaelsohn. The work was largely post-graduate in character and designed to assist men possessing the degree of rabbi to work for the degree of doctor of divinity. Twenty-one students were enrolled in the summer school, the Hebrew Union College. It is anticipated that the work of the summer school will be extended considerably next summer, in view of the great and unqualified success of this first session.

Rabbi Jacob R. Marcus, instructor in history and rabbinics at the Hebrew Union College, after three years

of study at the University of Berlin, Germany, has just passed his examinations and received the degree of doctor of philosophy with honor. Rabbi Marcus plans to continue his studies in Europe for another year. He will probably study in Paris, devoting himself entirely to research work in Jewish history. He will return to the Hebrew Union College in the fall of 1926 and resume his duties as a member of the faculty there.

Rabbi Sheldon H. Blank, a graduate of the Hebrew Union College of the class of 1923, has likewise been awarded the degree of doctor of philosophy by the University of Jena, Germany, after two years of intensive study there. Rabbi Blank is planning to remain abroad for another year in order to carry on his studies in Semitic languages further. He will probably spend at least one-half of the coming year in Jerusalem, studying at the new Hebrew University. During the fall high holy days he will go to London to assist Rabbi Israel Mattuck in the conduct of the services of the Liberal Synagogue there.

A congress of Sefardic Jews was to convene in Vienna during this month and it was expected that it would be attended by almost a thousand delegates. The Sefardic community of Vienna has been making elaborate preparations for the entertainment of the delegates.

An American Jew will be buried in Palestine when, six months from now, the body of Louis Gans, founder of the New Britain, Conn., Zionist organization, will be taken from its temporary resting place in that city and sent to Jerusalem for burial.

The famous Rabbi Cohen, of Hadin, known as the 'Chofets Haim,' has left Poland for Palestine. The rabbi, who is eighty-five years old, goes to settle there with his family. His valuable library has already been dispatched to Petach-Tikvah, where he will establish a Yeshibah.

Anton Gram, a Rumanian Jewish merchant, who died recently, left the sum of 30,000,000 lei for the purpose of building a dormitory near the Bucarest University.

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## SOMETHING TO THINK ABOUT

Begin At Home Conflict

By Milton M. Schayer.

"Why is it?" I asked a quiet man who knows what he is talking about, "why is it that the average man accomplishes so little?" After a moment's thought he answered: "The reason why most men do not accomplish more is because they do not attempt more."

Another way of saying: "To do something begin and don't quit."

Anything can be overdone. The man who was urging that people should stay home was met with the rejoinder: "That's what's the matter with charity." Naturally an explanation was called for. The answer was: "Charity begins at home and ruins its health by staying there too much." Well . . .

Johnathon Swift, in addressing that distinguished churchman, Archbishop King, on man's duty to man, said:

"Virtue concealed within our breast is inactivity at best. Then, after describing how a man could best achieve happiness, Swift adds: "Him for a happy man I own, whose fortune is not overgrown." The test as to when is a statement a fact is demonstrated in this address. The comment on virtue is as applicable in 1925 as it was in 1715, and the statement in re riches has been proven times without number.

The excitement is increasing and the breach seems to be widening between some partisans of science and some equally biased defenders of revealed religion.

This conflict does not affect or disturb a large authority that is serenely marching along life's highway.

This group disregards a controversy in which each side refuses the evidence and refutes the statements the other side makes.

These serenely-minded people are not concerned, as to whether God formed, molded and set in motion the earth, in seven days or twenty-four hours each or whether He deemed it wise to use seven geological periods, consisting of 240,000 years in each period, to accomplish the same work. The time element they consider an unimportant detail. The important thing is that the experience of every man has demonstrated that nothing makes nothing, further than the bigger, better and finer a thing is, the bigger, better and finer its creator must be.

The judgment and decision of these serenely-minded people is to welcome each new scientific discovery, because the knowledge they gain

(Continued on page 8.)

## NEW YEAR'S MESSAGE TO COUNCIL WOMEN

Appeal for Women to Lift America's Banner Higher on Summits of World Brotherhood.

New York, Sept. 17.—In a New Year's message, addressed to the 52,000 members of the National Council of Jewish Women, Miss Rose Brenner, of Brooklyn, N. Y., its national president, and Mrs. Estelle M. Sternberger, of New York City, its executive secretary, declare that the coming year calls for the continued practice of Israel's ideals of humanity, justice and peace.

It voices the following appeal for a year devoted to the practical working out of Judaism's loftiest teachings:

"If our hearts be melted by the precepts of the Bible and the humanity of Israel's story among the nations, our ears will never be deaf to the voice of a co-religionist, whether it comes from neighboring hovel or distant continent. If we read the history of our faith with understanding and perceive aright the teachings of our prophets, we shall lead our souls and energies to the end that right and justice shall hold sway among the governments on earth.

"Let us go forward to new triumphs for the ideals of the National Council of Jewish Women. May we lift America's banner still higher on the summits of world brotherhood and civic devotion. May we bring new vistas of thought to the minds of our people. May we heal every wound that torments body or soul among the unfortunate of men.

"In the year that begins, we will make Israel's faith the messenger of even more beautiful visions to those who seek inspiration from our faith. Our deeds shall inscribe our aspirations in the annals of Israel. For the example of generations of Jewish womanhood to come.

"Rose Brenner, President.  
"Estelle M. Sternberger, Executive Secretary."

This message in behalf of the board of managers of the National Council of Jewish Women was conveyed to the 226 council sections in a very artistic form, with illustrations and symbols appropriate to the New Year's Day and its significance.

## A DESIRABLE IMMIGRANT



## THE ORIGIN OF THE JEWS

By Louis Wallis (The Joseph Fels Foundation)

Although western civilization has based its religion upon the spiritual culture of Israel, it has misinterpreted Hebrew history. We need not be surprised, therefore, to find that the "orthodox" forms of Christianity are now breaking down and that the influence of the leading universities and theological seminaries in Britain and America is more and more opposed to the older forms of Christian dogma. America, indeed, is becoming the storm center of a great struggle turning around this issue, the controversy between "Fundamentalism and Modernism."

The breaking down of Christian orthodoxy coincides with a new international consciousness of Israel as a factor in the life of mankind. The scientific study and teaching of Hebrew history are beginning to be prosecuted with vigor among liberal non-Jews. Every educational facility has been available for learning about non-Jewish nations, such as Greece, Rome, France, England, Germany, etc., but at the same time all kinds of prejudices and obstacles have barred the way to scientific study of the Hebrew people. This extraordinary condition is now in process of being changed for the better. But a great deal remains to be done. Much help, for instance, can be given by Jewish young people if they will pay more attention to the subject and agitate for the scientific rights of Hebrew history equally with Gentile history in the school systems of various countries.

These observations are introductory to a few articles in which a number of outstanding points will be emphasized. First of all, it is necessary to treat Hebrew history in the same way that Greek, Roman and other history has been treated. So long as Hebrew history is allowed to remain at all in what may be termed the "blat stage" of interpretation, just so long will it be subject to the play of unnatural, artificial tendencies which will unconsciously affect Gentile reactions toward the Jewish people today. Not until Greek and Roman mythologies were viewed in the proper adjustment with facts did the histories of those nations begin to be seen in their true light. The same

principle applies to the subject before us. I do not mean to suggest that we eliminate God from the history of Israel, but rather that we must find a new conception of the way in which God uses the ordinary, every-day process of history.

This is one of the points where Gentile conservatism has blocked the path of scientific progress. No protest is raised when crass supernaturalism is ruled out of all Gentile history, but a great outcry is heard when the principle of cause and effect is carried over into Jewish matters.

**Origin of Hebrew People.**  
Who are the Hebrew people, and whence did they come? The Torah says they originated from Gentiles and hence have in their veins the general blood of humanity. Abraham, or Abraham, the father of the Hebrews, was a Chaldean "koy," who lived to be ninety-nine years of age before he observed the peculiar rite (Genesis, Chap. 17.)

According to the Torah, then, it follows that once upon a time there were no people in existence under the name of Hebrews, Israelites or Jews. To one who thinks of the world as divided into Jews and Gentiles, it requires a distinct effort of the imagination to picture a time when the earth was full of nothing but "koyim."

**The "Melting Pot."**  
This term has recently become familiar in America through the intermarriage and blending of several races now going on in that country. But the principle is of wide historical application. For instance, if we turn to England we find that the English people of today are the product of gradual fusion between Celts, Angles, Saxons, Normans and other races. The same is true of Germany, France, Rome, Greece, Egypt, etc. There are no "line-bred" nations on the main highway of human progress.

We are thus prepared to realize what has been known to many Jewish and Christian scholars for some time, namely, that the ancient Hebrew nation was not only Gentile in origin, but that it came into existence, like England, at the point of intermarriage and fusion between two or more races. Although this is

Continued on page 5.

## WORK OF THE JEWISH WELFARE BOARD

Radio Address By Sol M. Stroock, President Of The 92nd Street Y. M. H. A. Of New York

Not long ago the nations of the world commemorated the signing of the armistice that brought to a close the greatest of all wars. America played a valiant and noble part in the struggle. Her soldier sons fought bravely and well. And those who stayed at home did their part in the common cause, not for a moment losing their loving interest in the men at the front and in service. The love for those who were risking all was crystallized in the organization of the several welfare societies which provided spiritual comfort, recreation, refreshment and good cheer. Sharing with the other welfare organizations the task of serving America's soldiers, sailors and marines in this country and abroad, was the Jewish Welfare Board.

Called into existence in April, 1917, by the necessity of meeting the special needs of Jewish boys who, to the number of 225,000, served in our army, navy and marine corps during the great war, the Jewish Welfare Board, when peace came, set about to serve the veterans, and especially the disabled veterans among them. It has also, through its representatives in the field and through many volunteer workers, continuously provided sympathetic attention to the men in camps, naval stations, ships, and hospitals in continental United States, as well as in Panama, Hawaii and at other outlying points. Personal service is the keynote of the board's work. It serves continuously to keep the men in contact with home, with friends and with loved ones.

Since July, 1921, the Jewish Welfare Board has also been the national agency for some 300 Young Men's Hebrew Associations, Young Women's Hebrew Associations, and other Jewish centers throughout the country. The board is the tie that binds these societies together into one comprehensive, nation-wide enterprise. Of these societies, supervised and aided by the Jewish Welfare Board, ninety-seven own and operate their own buildings, representing an investment of approximately nine million dollars. The others rent their quarters or make other arrangements. These institutions minister to the needs of over 200,000 Jewish boys and girls, young men and young women.

Primarily they are organized and conducted to provide physical, social, cultural and religious development of the Jewish youth along lines so ably provided for members of their own denominations by kindred institutions. All that can be done is done in these communities to help the Jewish youth, through proper cultivation of Jewish ideals, to be and to become loyal Jews, proud of their heritage and so inevitably to be and to remain Americans in the highest and best sense.

We foster every movement which encourages the Jewish youth through their social and spiritual contacts to learn the history of their race and of their religion and to vitalize those ideals for which their forefathers nobly lived and greatly died.

We take our Jewish youth as they are. We know their psychology. We strive to bring them an understanding of American ideals in their youth and seek to provide through our institutions the means by which these instincts may be brought into full play. We seek to develop our youth through these institutions for service, not only for their race, but for the common good of all who strive for the betterment of this America which we all love.

With the government of these constituent institutions, whose essential function is the building of character, the Jewish Welfare Board does not interfere. It serves, and it has triumphantly served, as counselor, guide and friend. It serves as a clearing house for their activities and through its field secretaries keeps in intimate touch with them.

Of the sums contributed in local campaigns for the erection of new Jewish Center buildings since 1921, more than \$3,800,000 was received as the result of campaigns directed by the Jewish Welfare Board. Twenty-two new buildings have been acquired since 1921, seven of them carefully planned structures embodying the best provisions for Jewish Center work. These institutions serve to reconcile the older generation with the new and to unify all elements, thus raising the status of the entire Jewish community in America.

The Jewish Welfare Board pub-  
(Continued on Page 8)

## REVIEWS NOTABLE EVENTS OF THE JEWISH YEAR

Harry Schneiderman, Editor American Jewish Year Book, Makes Authoritative Summary Of Jewish Activities

## INDICATES EFFECT ON JEWISH LIFE

The Jewish Review and Observer, by special arrangement with the Seven Arts Feature Syndicate, presents the only authoritative review of the Jewish year, written by the editor of the American Jewish Year Book, Harry Schneiderman not only reviews the outstanding events of the year, but analyzes and indicates the effect of these events on Jewish life.

Attempts in the first three movements met with failure everywhere. The fatal blow against them was struck when the United States supreme court declared unconstitutional the Oregon school law of 1923, which sought to abolish all private and parochial schools. An active part in fighting this vicious measure was taken by Louis Marshall, president of the American Jewish committee. Even in Tennessee, seat of the famous "evolution" trial, the general assembly rejected a bill providing that boards of education shall not employ any teacher "who does not believe in the existence of God and the deity of His son, Jesus Christ." Its outcome may depend the fate of that vital principle of religious liberty, the separation of church and state.

**I. Introduction.**  
Because the Jewish people, the only large national group in existence which has no national home, although one is now in the remaking, occupies the unique position of endeavoring, in almost every country of the world, to maintain the non-political features of a nationhood indissolubly bound up with a distinct religious faith, an annual review of events relating to the Jewish people may prove both interesting and useful. Just as a review of a year's history of a political nation would naturally divide itself into a survey of domestic happenings, on the one hand, and events abroad which have affected the nation on the other, a review of the Jewish year must logically cover first the most significant tendencies within the various communities, as such, and, second, an appraisal of the meaning of those outside happenings which have impinged in one way or another upon scattered Israel.

To ignore geographical boundaries and consider Jewry as a whole, would be artificial and strained. Each country has its own Jews—as some, one has well said: "The Jew is a serf." Both the internal communal problems and those arising from the impact of outside forces are different in every land. But for all useful purposes the various communities may be dealt with in a few groups. The Jewish year has been most eventful in the United States, in the middle European lands, in Russia, in Palestine, and the greater part of our birdseye view will, therefore, deal with events of Jewish significance in these countries.

In a general way it may be said that the year has not been a happy one insofar as the attitude of non-Jews toward Jews is concerned. As respects Jewish communal life, progress or its absence has been largely determined by the economic conditions in the various countries. In the United States, for example, there have been many signs of growth, while our information of communal events in other western lands is meager, such data as we do possess appear to indicate a more or less static condition; in eastern Europe the communities are struggling; in Russia, the Jewish community has fallen upon evil days; Palestine, the labor, an ardent immigration restrictionist, is himself of foreign birth, naturally growing most rapidly and most interestingly.

**II. The United States.**  
In the United States, Jews were vitally interested in the various symptoms of continuing reaction, of which the Ku Klux Klan is the symbol, had they not all been Jews? Only the most noteworthy and widespread symptom was the attempt to introduce religion into public educational institutions. Endeavors in this direction in various parts of the country were so similar that it may be safely assumed that they were inspired by some central source, probably the Klan. They took four forms, namely: (1) To have the Bible read in the public schools; (2) to have the pupils excused from school for a part of the week to enable them to receive religious instruction outside of the school; (3) to bar as teachers those who are not orthodox Christians; and (4) to bar the teaching of any theory of human origin which differed from the Biblical account.

(Continued on Page 4)

## BUILDING A COMMUNITY ROOF



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**ELIEZER JAFFE, EPIC POET, TELLS  
DRAMATIC STORY OF NAHALAL**

An interview by Israel Goldberg.

Editor's Note:—This heroic tale of Eliezer Jaffe is typical of thousands of Jewish pioneers in Palestine who have willingly faced hardships and, in some cases, almost certain death, to bring back the glories of Palestine. Israel Goldberg, well-known publicist and journalist, secured this interview in Vienna at the close of the World Zionist Congress.

To the naked eye Eliezer Jaffe, formerly of America, now of Nahalal, Palestine, consists of about 130 pounds of bone and muscle. His deep-set eyes have a child-like expression, his gestures are slow, his face and hands are tanned a deep brown. But when you have heard his story, this unremarkable looking person will grow before you until he assumes the proportions of an epic hero.

Just four years ago Nahalal con-



The hardy settlers lived in tents on this malaria-infested swampland, until they conquered the soil and established one of the most flourishing colonies in Palestine.

sisted of four broad swamps and two cemeteries, one Arab, the other German. Today Nahalal is a village in Palestine with fields of grain, fodder and vegetables, with milk-fiving cows and egg-laying hens, with houses and schools and 350 tolling, happy and healthy Jewish men, women and children. How swamps and cemeteries became transformed into a flourishing, self-sustaining Jewish agricultural village should be told by Eliezer Jaffe himself, the leader and guide of the group of indomitable pioneers who performed this miracle.

"They, the officials of the National Fund," says Eliezer Jaffe, "offered our group a stretch of land much nearer to Haifa, and by no means so dangerous. We rejected Jazur and chose Nahalal, because the latter is far from the city and because it was much more dangerous."

I looked hard at Eliezer Jaffe, but it was quite clear that he was in his right senses.

**Proves That the Jews Can Succeed.**

"You see," he continued, "we were out to prove two things: First, that the principle of colonization which we advocated, based on individual ownership and no hired labor, is sound; second, that we Jews can succeed in Palestine where the Arabs and the Germans failed. In order to demonstrate the first conclusively we chose a site which lacked the advantage of proximity to the market. To demonstrate the second, we chose a site concerning which the Arab

of beans and furrows of grain. But for that very reason his story of the occupation of Nahalal, of the conquest of swamp and disease, is all the more impressive.

**Where Living Meant Certain Death.**

"The Arabs pointed to the hundreds of graves in Nahalal, and told us that to live there meant certain death," he continued. "Forty-five years ago some Germans founded a colony there, and after burying their malaria victims they abandoned it. The only signs of life we found were a few Bedouin tents. Of former Arab villages only ruins were left."

"The first winter, four years ago, twenty of us went down there and began to drain the swamps. Our families we left in Nazareth; there was no sense in exposing them also. Of the 4,000 dunams the National Fund gave us, 2,000 were entirely covered by five swamps, each one having its origin in what had once been a well. Our first problem was to drain away

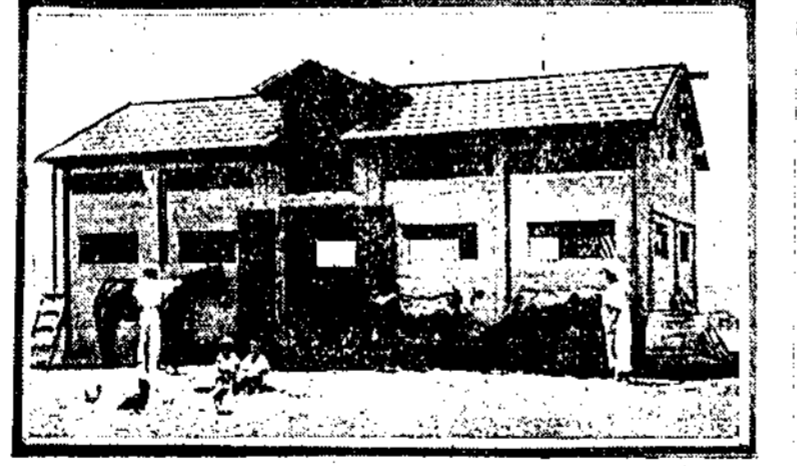
these marshes and accumulate the water in a reservoir from which it could afterwards be used for irrigation purposes. The first summer 60 per cent of us were stricken with malaria. But we laid fourteen kilometers of the conduit and established a reservoir from which 800 dunams can be irrigated.

"The second year some of us began the work of farming, having, of course, first obtained assistance from the Keren Hayesod. For the first eighteen months we lived under a sort of communalistic system. At the end of the second year the area began to be parceled out. Each settler was to get 100 dunams. This year the complete allotments have been made.

**Race Revival, Not Race Suicide.**

"Malaria? That's a thing of the past. We have today a population of 350 souls, besides the pupils and teachers of the Girls' Agricultural School recently established in our colony. Our seventy-five agricultural families include 300 souls, the remainder being the artisans and the professional workers. We have fifty-five children in the school and sixty in the kindergarten. No, we don't believe in race suicide. Don't forget that we are in Palestine for race revival.

"The most important fact about Nahalal is that it is now actually self-supporting, although it is still to get the balance of its equipment promised by the Keren Hayesod. We sell milk, vegetables, table grapes and



A thriving modern colony, as this up-to-date farm building and healthy stock shows. Four years ago it

consisted of four swamps and two cemeteries, the last resting place of the victims of its death-dealing malaria.

proverb ran: 'A bird flying through Nahalal dies of fever.' Both these requirements were combined in Nahalal.

"You want to know something about myself?" Eliezer Jaffe repeated a question put to him, with surprise in his child-like eyes. "Of what importance can that be? I am just a farmer, a Palestinian farmer. I have a wife and children, if you want to know that, too." His brown face became wrinkled as he smiled. "My history? Well, when I was nineteen I decided to go to Palestine. I got there seven years later and via America, where I studied agriculture and acquired considerable agricultural experience. I got to Palestine before the war and have been working on its fields ever since, except during a period when I had to put up for repairs on account of malaria. Oh, yes, I have written a little on colonization problems, especially on the colonization method which has now been successfully applied in Nahalal. That fact, as well as the fact that I was an experienced farmer, enabled me, naturally, to have some influence in my group."

Eliezer Jaffe is no epic poet or any other kind of a poet. Instead of making lines of verse he makes rows

of Communist University for the Western National Minorities, in which the Jews are included.

**HUDSON-ESSEX MAINTAINS ITS RECORD PACE.**

The numbers of new Hudson and Essex cars on the street is proof of their popularity, says R. J. Schmunk, Hudson and Essex distributor. Even without the stimulation of new models, Hudson-Essex business is maintaining a record pace of activity.

The remarkable record of cars sold in this city, it is declared, is simply in line with business done all over the United States—a business which has placed Hudson-Essex as the largest makers of six-cylinder cars in the world.

"Nearly a year ago our motorists began to recognize the outstanding values in Hudson and Essex," said Mr. Schmunk. "Now this knowledge has become far more widespread, with the result that Hudson-Essex is doing a volume of business nationally, which is thousands of cars a month larger than that of any other maker of six-cylinder cars. As Hudson-Essex volume has increased the public has been given the benefit of constantly lowered prices, so that now cars sell for the lowest points in their history and at less than half their 'peak' price. It is no sure thing that prices can be maintained at so favorable a level.

"Such a program does not make for a radical series of ups and downs in business, but rather results in a consistent and steadily growing volume. It depends on the public coming gradually to realize what Hudson and Essex offer and advertise, 'value for the money.'

"Sometimes we are asked: 'What is the reason behind Hudson and Essex economies and lowered prices? What are the distinguishing features of Hudson-Essex manufacturing economy? How can prices be cut and quality improved?'

"First, as we said, Hudson-Essex is the largest six-cylinder manufacturer in number of cars made. Secondly, it is a specialist in enclosed cars, 90 per cent of its entire production being in the popular Hudson and Essex coaches. Thirdly, overhead expense is light and it is divided over the combined totals of Hudson and Essex. Fourthly, Hudson-Essex originated the coach, has made over 300,000 of them, and naturally knows how to build them well and economically. Hudson and Essex sales leadership all over the United States is proof that motor car buyers know and appreciate these facts."

Mr. Moritz Jaffe, the well-known composer and art collector, died in Berlin recently at the age of ninety-one. He was a pupil of Sarasate and achieved considerable success as a violinist and was also the author of a number of operas and orchestral works. He later gave up music and became one of the most renowned art collectors in Europe.

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Wishes to extend sincere hopes to their many friends for a happy and prosperous New Year.

Esther Frumkina, formerly one of the Budniet leaders in Moscow, has been appointed rector of the Moscow

### A REVIEW OF JEWISH MIGRATION

By Isaac L. Asofsky, General Manager Of Hebrew Sheltering And Immigrant Aid Society Of America

The Jewish people, for the most part, unfortunately are still a wandering people. So it is fitting, upon ushering in a new year, to review the state of Jewish migration as it presented itself during 1924, which has just run its course.

The Hebrew Sheltering and Immigrant Aid Society of America (HIAS), has its fingers on the pulse of Jewish migration and its records tell the story of the Jewish wanderer much more clearly than anything else.

During the last months of the preceding year, 1924, the new immigration law was passed, marking a new departure in the history of the United States of America. Whatever the purpose of the new law, the fact remains that Jews are affected most by its enactment. Although, in a measure, the Jewish community was prepared for stringent restriction, yet the new statute was not expected to be as rigid as it was. Like a thunderbolt, the new law hit the Jewish emigrants: thousands of them were on the way to this country and who, as is known, were in possession of passports and American visas. They could not go back to their native lands. They could not go on. So there they were, dispersed in various countries, only permitted to stay on sufferance. It will, however, be remembered that prior to the period in which these emigrants could have remained in these countries expired, HIAS sent a commission abroad to investigate conditions on the spot.

The commission intervened with the various governments in behalf of the stranded emigrants and succeeded in inducing these to grant a longer stay to these unhappy refugees. The report of the commission is a heart-rending tale of misery and of suffering. Never in the history of the forty years during which the society has functioned has it been confronted by such a catastrophic situation as that resulting from the plight of the refugees. If these refugees had been in one country the misery might not have been so great; but they were in England and in France and in Roumania and in Lithuania and in Germany, in fact, everywhere in Europe, immediately energetic measures for their relief had to be undertaken.

Then besides Europe, there was the situation in Cuba, too, calling for immediate action. The situation was complicated by what was transpiring in Canada the doors of which had been opened for a little while and then closed again. HIAS lent its aid, too, very effectively to the Canadian Jewish community.

In addition to all these difficulties, here was the general work in Europe, which was inaugurated by HIAS in 1920 and which had to be continued because conditions had not yet stabilized themselves as to permit the Jewish communities in Europe to take care of their own problems. When it is remembered that through HIAS there was transmitted during the past year from American Jews

to their relatives abroad no less than \$2,981,634, representing 58,460 remittances, it will be seen how great was the need and how HIAS had to function to remedy the situation. Since April, 1920, when the HIAS remittance department began to function, a total of \$22,339,048 have been transmitted to Europe.

While the volume of Jewish immigration to this country has decreased, the volume of work, as far as HIAS is concerned, has not decreased. Close to 200,000 American Jews came to HIAS for advice and guidance in matters of migration, which means that each one of these had someone on the other side on whose behalf something had to be done. These figures only have reference to New York, where the headquarters of the society are located, but when the activities of the HIAS branches in Baltimore, Boston, Chicago, Philadelphia, San Francisco, Seattle and the bureaus at Ellis Island and Washington are added, the figures will be found to be much larger.

It is not merely because most of the Jews of Europe have relatives here that the eyes of the Jewish world have been turned to American Jewry. Happily, the Jews in this country are so situated that they can and might afford that help and that guidance of which, unfortunately, so many millions of our people stand in sore need.

In the long years of its work and experience, HIAS has learned not to speculate. It faces actual conditions. And so American Jewry as a whole must face these conditions.

The Jewish people is still a wandering people and no one can tell when it will cease to be that. What the new year will bring forth is an open venture to prophecy, but HIAS knows that it is always well to be prepared.

And so, as HIAS takes a review of the past year as far as Jewish migration is concerned, it says to American Jews: "You have still to be on guard; you have still to watch and protect. The fact that we have restriction of immigration does not mean that the problem is solved. Jewish wanderings are not yet over."

#### MT. SINAI HOSPITAL.

Mount Sinai hospital, of Cleveland, gratefully acknowledges the following donations for the month of August, 1925:

To the cripple fund: In memory of Hannah Baer, from Mrs. Sam Pollock, Yolab Baer, Mrs. Hannah Weiss, Mrs. Sam Gross, Mrs. Milton Schwarz, Mrs. M. S. Pollack, Mrs. Joe Brown, Mrs. Jos. Schwartz, Mrs. M. E. Lazarus, Mrs. Sam Klein, Mrs. L. R. Grosslight, Mrs. Joseph Wolf, Mrs. Anna Lehman, Mrs. Julian Wolf, Mrs. J. Campen, Miss Lillie Fishel, Miss Bertha Kahn, Mrs. Charles Werchoff, Mrs. Vic Fishel, Mrs. A. Strauss, Mrs. J. Greenstein, Mrs. Charles Wakefield, Mrs. J. Licht, Miss Birdie Haas, Miss Essie Cohen, Mrs. I. Wolf, Mrs. Eugene Haberman, Mrs. Sol Baer, Mrs. Louise Feder, Mrs. A. Witkowsky, Mrs. L. Schanfaber, Mrs. Jack Baer, Mrs. Louis Elchorn, Mrs. E. C. Gellmer, Miss Hattie Green, Miss Rose Green, Mrs. A. S. Porsch, Miss Stella Oppenheimer, Mrs. H. A. Marks, Mrs. C. H. Goodman, Mrs. Belle Lehman, Mrs. A. Wohlgenuth, Mrs. Will Uimer, Mrs. G. B. Ehrman, Mrs. T. Steiner, Mrs. M. Pirth, Mrs. L. Weinman, Mrs. Jack Rosenthal.

In memory of Mrs. Jos. Aub, from Mr. Albert E. Einstein; in memory of Leroy Bernon, from Misses S. and R. Labowitz; in memory of Mrs. Anna Black, from Mrs. Manna Halle; in memory of Charlotte Hartz, from Mrs. S. J. Leichtenstader and Dr. and Mrs. M. E. Blahl; in memory of Barbara Haas, from Mrs. David Halle, George H. Haas, Sol Reinthal, Mrs. Della Haas, Mrs. Manna Halle, Joseph Sammlner, A. J. Reinthal, N. Sammlner, Mrs. L. H. Lang, Mrs. A. W. Schloss, Mrs. Max Kohn, Reg. Stein, Mrs. David B. Livingston, Frances Adler, Mrs. H. V. Haas, Sam Wolf, Nellie Feil, Eugene Halle, Mrs. I. W. Dexter, Carl W. Wolf, Carrie Richman Kohn.

In memory of Mrs. Bertha Laronce, from Sol Reinthal; in memory of Mrs. Anna Einstein Marx, from Albert E. Einstein; in memory of Moses Rider from Mrs. L. Koblitz, Mrs. L. Stotter, Mrs. H. L. Koblitz, Mrs. M. S. Koblitz; in memory of Morris Witkowsky, from Sol Reinthal.

From the estate of Hannah Kraus, books from Mr. Edward Grassell, flowers from Mrs. Steiner, flowers from Mrs. Wahlfeld and Mrs. Hudson, magazines from Mrs. J. Guggenheim, magazines and books from Mrs. Ehrman, flowers from Mrs. Ehrman, magazines from Miss G. Weinberg, flowers from Mr. Bradley, magazines from Mrs. Stratford.

#### POEMS OF JEHUDAH HALEVI.

Second Volume of Jewish Classics Series Ready.

The Jewish Publication Society of America announces the publication of the second volume of the Jewish Classics series, being a selection of the religious and secular poetry of Jehudah Halevi, one of the greatest Jewish poets of all time, of whom Heinrich Heine said that he was "God-kissed."

The selection and translation is made by Nina Salaman, who occupies a distinguished place as a translator of Hebrew poetry. She is the author of a volume of translation from mediaeval Hebrew poetry (under her maiden name of Nina Davis), with the title, "Songs of Exile," nearly a quarter of a century ago.

The Hebrew text (printed in the volume), upon which the translation is based, was taken with his permission, from H. Brody's edition of Halevi and has been revised by him for this series. The volume contains an introduc-

tion by Mrs. Salaman, in which she sketches the life of Halevi and his work, together with brief illuminating notes and other features intended to aid the reader and the student in the use of the book. The Hebrew text (vocalized) and the translation are on facing pages; the volume is produced in a handy format and is attractively bound.

Mrs. Salaman has selected the best of nearly all of the types of Halevi's poetry. The division is into four sections: (1) The Journey to Zion, (2) Love and Bridal Songs, (3) Poems of Friendship, (4) Devotional Poems.

Mrs. Salaman accepts Brody's distinction of Halevi's poems as being liturgical and non-liturgical rather than religious and secular. "For while some of Halevi's poems were intended for use in prayer and others were not so intended, the general mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse."

a spiritual restraint is discernible amid the amatory abandonment."

Mrs. Salaman's translation is accurate, yet retaining, at the same time, the poetic charm of the original. The rendering is in prose, with a tendency toward rhythm and follows the metrical original line for line. Some of Mrs. Salaman's previous versions of Halevi's poems are also included at the end of the book. The book is the second of a series of twenty-five volumes of Jewish classics, issued under the provisions of a fund established by the late

Jacob H. Schiff. Other volumes in the series will appear in due course. Selected Poems of Jehudah Halevi, translated by Nina Salaman, text and

translation, the Jewish Publication Society of America, Philadelphia, Pa. Cloth bound, \$2. Bound in full leather, \$5.

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Five maximum capacities—  
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*Holiday Greetings  
To Our Jewish Friends  
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**The Koch Co.**  
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Three Floors of Specialized Millinery  
*Holiday Showing of  
SMART HATS*  
With Larger Headsizes  
This is truly an announcement of fashion importance—awaited by smartly dressed women—with unobbed coiffures. To the woman who seeks exclusive and individual styles at a moderate price these new HATS will definitely appeal.  
Priced from \$10 to \$25  
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The Jewish Publication Society of America announces the publication of the second volume of the Jewish Classics series, being a selection of the religious and secular poetry of Jehudah Halevi, one of the greatest Jewish poets of all time, of whom Heinrich Heine said that he was "God-kissed."

**An Open Letter**  
**to Cleveland Motorists**  
**THE BROOKS OIL COMPANY**  
ESTABLISHED 1914  
CORLISS ENGINE OIL  
HIGH GRADE CYLINDER & ENGINE OILS.  
September 9, 1925  
TO THE DRIVING PUBLIC:  
Are you the victim of a "High Test" Complex?  
Do you drive into a Filling Station and demand "High Test Gasoline?"  
If you do, here's the answer you will receive at a Brooks White Star Gasoline Station--  
"Do not use the words "High Test" as they are now very much abused and exaggerated.  
Brooks White Star Gasoline is the equal of any gasoline sold in the City of Cleveland at any price. It is composed of the best quality straight-run Navy gasoline, combined with Benzol, making it in reality a Superfor High Test Gasoline.  
While Benzol is lower in gravity than gasoline, it is more volatile. Therefore, a given amount will go farther under precisely the same conditions and, at the same time, have all the qualities of any so-called High Test Gasoline. Therefore, it is more economical.  
Furthermore, the addition of Benzol brings increased benefits in that it is a solvent of carbon, while, in contrast, all petroleum products for motor fuel contain heavy ends and form carbon that becomes hard and crusted with out the solvent properties of Benzol. This is a distinct advantage to every motorist."  
We cannot emphasize too strongly, the superiority of Brooks White Star Gasoline to the so-called High Test Gasolines. Every motorist who is interested in having his motor run more efficiently, who wants to get more miles for his dollars, should be using Brooks White Star Gasoline. Today--obtainable at any of our Service Stations at regular Cleveland Market Price--21¢ a Gallon.  
Very truly yours,  
THE BROOKS OIL COMPANY,  
per *Ward* General Manager

**There's a  
Brooks Service Station  
Handy to Your Home**



REVIEWS NOTABLE EVENTS OF YEAR.

(Continued from page 1.)

who had not hesitated to attack anti-Semitism in England, have said, even in jest, that he would "advise the Jews to rebuild the temple of Solomon in New York, where they have the largest number of Jews—and plenty of Gentiles to finance?"

Other disquieting signs that there are Americans who are backsliding were the homage paid to the Grand Duchess Victoria Fedorevna, wife of the Grand Duke Boris, one of the Russian pretenders, and the shabby treatment of Count Karolyi, champion of Hungarian republicanism, upon their visits to the United States. But no aid or comfort was given to the exponents of this nativist philosophy by the chief magistrates of the United States. Although he was silent on the subject during the 1924 presidential campaign, Mr. Coolidge graciously accepted an invitation to deliver an address at the laying of the cornerstone of the Jewish community center in Washington, D. C., and in the address he let it be known in no unmistakable terms that he was not at all in sympathy with the new nativism, that he disagreed wholly with those who held Prof. Brown's views, and that he recognized the debt which America owes to its Jews.

Examples of Jewish contributions to American civilization were not lacking during the year. In the realm of economic life, for example, Jews have made great strides in the betterment of working conditions and during the year the organization of ladies' garment workers, under Jewish leadership, pioneered in the field of unemployment insurance. Although, despite a mistaken notion, the richest Jews are merely well to do when compared with non-Jewish men of great wealth, as the recent publication of income tax returns clearly shows, the contribution of the former to philanthropic objects were not insignificant. The contributions of Arthur Lehman, of Jesse, Percy and Herbert, the sons of Isidor Straus, of the Sachs brothers, of Goldman Sachs & Company, and of Mortimer L. Schiff, for various departments at Harvard University, alone totaled three quarters of a million dollars. Then there was the establishment by Simon Guggenheim of a \$2,000,000 foundation for scholarships for advanced study abroad; the gifts of Julius Rosenwald and Felix M. Warburg to Johns Hopkins University, the \$100,000 donation of Simon N. Stein to the University of Rochester, the \$500,000 trust fund established by Mr. and Mrs. Felix M. Warburg for the support of the visiting nurse service of the Henry Street Settlement in New York, and the gift of Daniel and Murray Guggenheim of a series of free band concerts to the people of New York City, and of \$500,000 to New York University for a school of aeronautics. Simon Levi, of Terre Haute, Ind., bequeathed \$50,000 to that city for the promotion of concerts in its parks. These and many more princely gifts came from men and women who were generous also in their support of Jewish communal undertakings.

What Jews have meant and are meaning in American life was perhaps most strikingly indicated by some of the names on last year's necrology: Arnold W. Brunner, architect; Sam Dreben, war hero; Julius Goldzier, former congressman; Samuel Compers, labor leader; Julius Kahn, father of the wartime selective draft law; Gus Karger, dean of Washington newspaper men, to mention the most prominent.

Turning now to internal communal affairs we cannot fail to note a perceptible trend toward co-operation among Jewish organizations. There was, for one thing, the meeting last June of representatives of the various wings of Judaism, who determined to unite into a conference to further their common interests. In April ten national bodies interested in Jewish education met in Council at Cambridge, Mass., and discussed the promotion of religious and welfare work for Jewish students at colleges and universities.

The various institutions of higher Jewish learning were in a flourishing condition last year and the movement to establish a Yeshiva, a Jewish college, went forward successfully. Interest in Jewish music was lively, the Hebrew Union College at Cincinnati established a special department in that subject and a national society for the advancement of synagogue music was organized. The Jewish Education Association in New York had a successful year in its endeavor to bring to more and more young people the advantages of education in Jewish religion and history, and similar work was begun on a city-wide scale in Cleveland. A national training school for Jewish social work was also established during the past year. Yiddish theatres were prosperous and artistically successful. There are indications that the time is not far distant when these will become English-Jewish theatres.

In the midst of their attention to domestic communal problems, sight was lost for a time of the fact that the condition of Jews in eastern Europe was still unstable and unsatisfactory, but the visits to this country of various delegations brought about a revival of interest in overseas problems, leading to the proposal for the launching of a drive for \$15,000,000 for a sort of overseas chest, for the benefit, especially, of the Jews of Russia.

III. Foreign Countries.

We come now to consider the most significant events affecting Jews in foreign countries. We may dismiss very briefly the two American continents and the more enlightened countries of western Europe. In Canada, communally speaking, the most noteworthy event was the opening of the country to 5,000 Jewish refugees, upon the guarantee of Jew-

ish organizations that they would not become public charges. This action was partly financed by the emergency committee for Jewish refugees in the United States. This committee also took over the problem of the 5,000 or 6,000 Jews who were induced by unscrupulous steamship agents to go to Cuba, on the false promise that their entry into the United States would be thus facilitated. The committee also sent experts to investigate Jewish colonization possibilities in Mexico, President Calles of that country having extended a most cordial invitation to Jews to avail themselves of its rich agricultural opportunities. The report of these experts has not yet been published. As for South America, the only item of interest is a sad one—the appearance in Brazil of a Portuguese edition of "The Jewish Peril," that fiendish English pasquinade in which the notorious forgery, "The Protocols of the Wise Elders of Zion" was first expounded outside of Russia. In England, due to the anti-Jewish propaganda of 1920-22 and to the widespread unemployment, an anti-Jewish psychology, analogous to that of the United States, prevails to such an extent that Jewish organizations felt called upon to send a delegation to the home secretary in order to endeavor to prove to him the baseness of this sentiment. But this action was futile. The campaign of some extremists among the supporters of humane societies against the Shechitah, the Jewish method of slaughtering animals, was not resumed, and two non-Jewish experts, after an exhaustive inquiry, declared the method unexceptionable.

France loomed up, during the past year, as a possible country of immigration for Jews who desire to engage in agriculture, France's manpower having been so tragically depleted by the World War that she welcomes additions to her productive population. In Italy a new school of law did not find favor with Jews because it prescribed religious teaching in the elementary schools according to Catholic beliefs; peril to Jews lurks also in the campaign of

in effect and the government instituted proceedings against the Jewish community of Budapest for appealing to Jews in other countries for funds for the victims of this barbaric device. Though this suit was withdrawn, one of those responsible for the appeal in which the numerous clauses was justly called "a mockery of all culture and all human rights," was found guilty of having insulted the Hungarian nation and was sentenced to a year's imprisonment. It is any wonder, then, that students in one university went on strike against the admission of Jews, or that Jews were attacked during divine worship on Yom Kippur, the Day of Atonement, or that a cabinet crisis impended when a court acquitted the self-confessed perpetrators of the Csongrad outrage of December 11, 1922, who threw a bomb into the midst of the dancers at a charity ball, killing two and wounding forty more, or that the government granted amnesty to sixty-four "awakening" Magyars, who in 1919 murdered as many Jews of Keesemet, pardoning them on the ground that they "acted under patriotic excitement?"

It would be unfair to the vast majority of good men and women in Europe to allow the impression to prevail that these outrages went on without protest. Both the Swiss and German sections of the International Women's League for Peace and Freedom condemned anti-Semitism as "the sin of the civilization of the twentieth century," a Hungarian Roman Catholic cardinal thundered against the anti-Semites; a Hungarian deputy scolded the numerous clauses and a cabinet minister resigned because of the gross miscarriage of justice in the Csongrad case. But these protests were futile, because, as the humbly Jewish proverb puts it, "When a fool throws a rock into the garden, not even ten wise men can remove it."

In Roumania the Jews seem to be in the same bad case as in Hungary, with the difference that in the former country the government is on the side of the Jew-baiters—at least not openly. But even in Rou-

manian almost everywhere in Jewish circles there is skepticism and suspicion, has been in force so short a time that an estimate of its success or failure can yet be made.

We come now to the lowest stage of the Jewish purgatory—Russia. This is the only land in which Jews suffer from religious persecution. Bolshevism is opposed to anything that smacks of nationalism and the Soviets, therefore, suppress Zionism and the Hebrew language. At the same time, Jewish communists do everything in their power to destroy Judaism as a religion. They instigate the confiscation of synagogues which are turned into workmen's clubs or are used for other secular purposes. Last fall, during the high holy days, many Jews of Kiev were compelled to worship in the open air. Jewish communists also hold anti-religious demonstrations and caravans on Yom Kippur in various cities.

As Soviet law prohibits the teaching of religion to children, clandestine schools have sprung up. But severe punishment awaits those who are discovered to be conducting them. Teachers are arrested and imprisoned and one rabbi was exiled for conducting a secret Yeshiva (seminary).

Added to these spiritual sufferings is the precarious economic condition of the bulk of Russian Jews. Only three categories of people can exist in Russia today: governmental or quasi-governmental employes, factory workers and peasants. In the various upheavals that have shaken Russia to its foundations, the agricultural worker has always come out on top. Besides, only the most naive even still hold the view that the present regime is on the eve of overthrowing its "extraction of life" in excess amount, so that for an indefinite time to come Russia will be no place for the small trader or petty merchant. Jews have found, and more will find, their way into industry, but this branch of state housekeeping was never highly developed in Russia. Agriculture appears to be the one

these political setbacks, Jewish work in Palestine has gained momentum. The Hebrew University was dedicated, and there has been notable progress in the rehabilitation of the land, as shown by the memorandum which the Zionist Organization submitted to the League of Nations last spring.

The progress of the past five years was succinctly summed up by Sir Herbert Samuel in his farewell message, in the following words: "The population is rapidly increasing. There is an accumulated balance of revenue over expenditure of more than 600,000 pounds. It has been possible to reduce the taxation that lay heavily upon the cultivator. The railway and postal services are efficient and remunerative to the state. Nearly a thousand kilometers of new roads have been built. Public security is completely maintained. Progress has been made in the elimination of malaria and other diseases that affected the population. Nearly two hundred new village schools have been opened. The government has taken every opportunity to promote a greater spirit of harmony between the many religious communities which are comprised within this varied population, and those efforts had results."

These splendid results, are they not the almost entirely to the idealism, self-sacrifice and toil of a comparatively small section of the Jewish people? Is there not good ground for the hope that progress will continue even without the active encouragement of the mandatory? Much is expected from the enlightenment of non-Zionists in the work. An enlarged Jewish agency, representative of both Zionists and non-Zionists is about to be formed. Perhaps the new body may obtain greater support from and may be taken more into the confidence of the British government. The work has only begun and already there is much of which Jews may be proud. As Dr. Weizmann intimated at the recent congress, better times, a more favorable "stimulus" are sure to come. In the meantime, Jews all over the world, in taking stock of their position and their future fate, should bear in their hearts the words spoken by God to Joshua, on the eve of the passing of the Israelites into the land of promise: "Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Seven Arts Feature Syndicate, Copyrighted.)

The Earl and Countess of Reading left England on their return journey to India, where the earl will resume his office of viceroy.



WAILING WALL AT JERUSALEM

Mussolini and his followers against Freemasonry, with which some Fascist newspapers falsely charge Jews are in alliance. A movement to collect a fund for the erection of a monument to Moses Maimonides, the twelfth century Jewish humanist, was inaugurated in Spain, the government of which also promulgated an interesting decree offering Spanish citizenship to all those descendants of the former Spanish subjects who care enough about it to comply with a few simple formalities. It is not yet known how this invitation has been received by the hundreds of thousands of Jews in the Mediterranean basin who trace their ancestry to Spanish forebears and who still speak the language of Cervantes. The Jewish community of Lisbon, Portugal, has inaugurated a movement to reclaim for Judaism the children of the thousands of Marranos or Crypto Jews and has appealed to foreign Jewish communities for help in this direction.

Coming now to the countries of central Europe, the picture becomes darker, for in Germany, Austria, Hungary and Roumania there were riots. The saddest feature of the picture is that the younger generation, especially the students at universities, appears to have assumed active leadership in this vicious and shameful movement. In Austria students rioted against Jewish lecturers, in one case against a professor whose family has been Christian since the middle of the eighteenth century. In Germany, cemetery vandalism was perpetrated and fanaticism rose to such a pitch that even a monument erected in Potsdam by Emperor Frederick William in 1852, in honor of the gifted French-Jewish actress, Rachel Felix, was pulled down and shattered. Students at the University of Frankfurt cavalierly decided to exclude foreign Jewish applicants; in another university the students forced a Jewish teacher to resign, and the Prussian minister of education ordered school authorities not to appoint Jews as school superintendents. Because the poetic genius, Heine, was a Jew, his works are banned in many of the high schools and colleges. In both Austria and Germany a movement is afoot to establish "Aryan" theatres, from which all traces of Semitic influence are to be avoided like the pest.

Next to Russia, Hungary is perhaps the darkest spot in the Jewish picture of the past year. The education law of 1920, embodying the shameful numerous clauses, is still

in effect and the government instituted proceedings against the Jewish community of Budapest for appealing to Jews in other countries for funds for the victims of this barbaric device. Though this suit was withdrawn, one of those responsible for the appeal in which the numerous clauses was justly called "a mockery of all culture and all human rights," was found guilty of having insulted the Hungarian nation and was sentenced to a year's imprisonment. It is any wonder, then, that students in one university went on strike against the admission of Jews, or that Jews were attacked during divine worship on Yom Kippur, the Day of Atonement, or that a cabinet crisis impended when a court acquitted the self-confessed perpetrators of the Csongrad outrage of December 11, 1922, who threw a bomb into the midst of the dancers at a charity ball, killing two and wounding forty more, or that the government granted amnesty to sixty-four "awakening" Magyars, who in 1919 murdered as many Jews of Keesemet, pardoning them on the ground that they "acted under patriotic excitement?"

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This condition has had a deleterious effect upon Poland's financial standing abroad, and several of her more enlightened statesmen have come to realize that the enforced migration of upwards of 3,000,000 people is not a practical possibility, that Jews, too, must live in Poland, and that no country can prosper in which antagonism is continually fomented as between the various elements of the population. As a result of this realization a sort of modus vivendi has been agreed upon by the government on the one hand and the Jewish representatives in the sejm or parliament on the other. This "treaty," which has been greeted

way out for the Jew, and the Soviet government appears to be sincerely trying to help him economically, if it is destroying him spiritually, and there is a distinct movement of Jews toward the land. This has been investigated and probed by representatives of the American Jewish Joint Distribution Committee, who have found it worthy of the encouragement and the support of Jews in other countries, and American Jews are now discussing various phases of this problem. Anxious to help their Russian brethren, they are yet skeptical as to the permanence of such results as may be achieved. The fact that the de facto government has not been recognized by the United States, and that it is suppressing the Jewish religion and culture, are the two chief stumbling blocks in the way of an agreement among American Jews. There is also that wing of the Zionists which holds that the Russian colonization scheme is a waste of effort, and that all such settlements should be made in Palestine. But the recent Zionist congress took no position in this question.

IV. Palestine.

The past year has shown, we believe, that in the rebuilding of a national home for Jews in Palestine, little tangible help is to be expected from the mandatory power. Someone has aptly dubbed great Britain's attitude "benevolent neutrality." British statesmen have not been niggardly in their praise of Jewish achievement or in their assurances that the Balfour Declaration will not be scrapped, but of actual help there has been nothing. Quite the reverse—instead of facilitating the immigration of Jews, this is restricted by administrative red tape; the close settlement of Jews on the land has not been encouraged in any way, nor have state or waste lands been given over for reclamation by Jews, as stipulated in the mandate. Then, again, the colonial office has practically ignored the Zionist organization. Though few would have expected the government to appoint a successor to Sir Herbert Samuel of Zionist choice, yet it would have been a graceful gesture if the organization had at least been consulted.

Even the League of Nations appears to have grown lukewarm to the Jewish cause. The comments of the permanent mandates commission on the annual report of the Palestine administration were quite unsympathetic. And yet, despite

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WE value the patronage of our many friends, and appreciate their loyalty and co-operation.

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T. H. TOWELL, President.

1845 East 30th at Chester.



THE ORIGIN OF THE JEWS.

(Continued from page 1.)

contrary to the popular traditions current among Jews and Christians, it is demonstrably true from data in the Hebrew Bible...

In proceeding to examine the evidence of the ancient Hebrew melting-pot, we shall gradually become aware that the origin of the nation through blending and fusion is not simply a bare, unrelated fact...

Testimony of Shofetim. The first chapter of Shofetim states very clearly that when the B'nai Israel emerged from the Arabian wilderness and entered the land of Canaan, they did not conquer the country...

Conditions in the early period, accordingly, are to be pictured as follows: West of Jordan, the B'nai Israel occupy the highlands of Judah and Ephraim...

Going forward into the third chapter of Judges, we now observe the melting-pot beginning to work: "And the B'nai Israel dwelt among the Amorites..."

It should be noted, by the way, that other terms in addition to "Amorite" are applied to the earlier inhabitants of the land in the passage quoted above...

A very interesting sidelight on the melting-pot is furnished by the nabî Ezechieh (Chap. 16, verse 3): "Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of Canaan..."

(Next Article—The foregoing considerations are introductory to another sketch, in which we shall trace the steps whereby the nation actually arose. We shall see how Saul tried in vain to establish a purely Israelite government on the basis of an Amorite poem, and how, on the contrary, David succeeded in forming a strong power by combining the Israelites and Amorites into the new Hebrew nation.)

II.

Saul Attempts Amorite Pogrom. During the Shofetim period, the Israelites and Amorites not only intermarried, but they began to make formal and solemn treaties of peace. To this effect, we read: "There was peace between Israel and the Amorites..."

But the forces thus moving toward political unity were now rudely shaken. The Israelites chose a leader in the person of Saul ben Kish, who was anti-Amorite in policy, and who undertook to set up a national government along narrow lines...

never had a regularly constituted kingdom with a fortified city as a capital. Saul was very brave and patriotic, but he was a man of poor judgment, as was proved, among other things, by his treatment of the Amorites of Gibeon...

Saul, in fact, without realizing it, had played directly into the hands of his arch enemies, the Philistines, whose policy it was to keep the Israelites and Amorites apart, and to break up any attempted combination of the hill clans themselves...

David's Brilliant Success. But where Saul failed, David ben Jesse profited by the fallen leader's mistakes, and won a signal triumph. Consolidating the clans of Judah, he waited quietly in the southern hills, making Hebron his capital for seven years...



Fresco of Joseph and Pharaoh, in the temple at Ansel Road

bron in central Judah was impossible as headquarters for a government over all the land of Canaan. And so David conceived the daring and original plan of establishing his capital in the Amorite city of Jebus, which lay on the border line between Judah and Ephraim...

The Jebusites, however, knew about Saul's treachery toward the neighboring Amorites of Gibeon; and they were naturally hostile to David. Convinced that their city was too strong to be taken, they believed that it could be defended by the blind and the lame. But David captured the fort of Zion, overlooking the city, and placed his soldiers there as a permanent garrison...

It now remained for David to reveal still further his pacific intentions toward the Amorites by formally repudiating the acts of Saul toward the city of Gibeon. A dramatic demonstration was necessary. The blood feud between the family of Saul and the Amorites could be wiped out only by executing the descendants of the son of Kish. The king, therefore, delivered seven men of Saul's family into the hands of the Amorites, who put them to death...

It is very instructive to observe that in the reign of David's successor, Solomon, many of the Amorite walled cities, which were not taken at the time of the original invasion, appear in the character of administrative centers under the monarchy. Six places mentioned in Judges (see Article I) come forward in Kings I, Chapter 4, namely: Shaalabim, Bethshemesh, Dor, Tannach, Megiddo, and Bethshan. Gibeon also, is now an "assimilated" city, with a great "high place," or "bamah," for the worship of Jehovah, Elohae Israel (First Melakim, Chap. 3, verses 4 and 5).

Paradox of Assimilation. Thus the Hebrew people arose at the point of union between Amorite and Israelite. Both of the parent races disappeared, so to speak, as the new nation came into being. Nevertheless, the nation paradoxically retained the name "Israel" for the simple sociological reason that the monarchy was founded by the Israelite

leader David, in the name of the Israelite deity Y-h-w-h, who became the symbol of the new kingdom. The organized into a general government with a national goal, each with its own separate cities, each with its local Baalim. Hence, the Amorites entered the social structure of David's monarchy, and lost their identity by taking the Israelite name.

This outcome is a bit confusing when it is first presented to us; and yet it is really quite simple. We can easily see how, in the course of a few generations, when the name of Israel had overspread the entire mass of the kingdom, and when the Amorite name had gone out of use, a tradition could arise that the original B'nai Israel had completely exterminated the earlier inhabitants. This tradition won out in the popular mind because it requires the least possible mental effort. A good statement is in the following passage: "So Jehovah smote all the land the hill country, and the negeb, and the shephelah, and the slopes, and all their kings. He left none remaining; but he utterly destroyed all that breathed..." (Jehoshua, Chap. 10, verse 10.)

But while popular tradition thus easily disposed of the Amorites, they became a problem to the authors and redactors who produced the sacred literature of the Hebrews. The Bible comes to us through the work of writers who lived long after the events described, and who made use of earlier documents and traditions. Shofetim, early material, was produced after the Exile of Ephraim in the eighth century before the Christ era, for that event is mentioned in Chap. 18, verse 26. So the hand of Shofetim, as it now stands, is about 900 years later than the actual times of the Shofetim themselves; while Jehoshua, from which we have just quoted, is later still.

(Next Article—The Hebrew people inherited two different sorts of religion from the races which united to produce the new nation. From the Amorites came the cult of the

five, clan "mishpat" of Jehovah laid so much emphasis on the subject of land. All nomadic peoples believe that their deity has given them common property in the soil over which they roam, or which they conquer by divine help from some other people. Thus we see how it was that the B'nai Israel entered the land of Canaan with the same view of property and social justice which is illustrated by the purely nomadic Arabs of the desert. We now begin to perceive how the origin of the Hebrew people through social assimilation is not a mere, unrelated fact; but that it is of profound importance for understanding the history and sacred literature of a peculiar nation. Race distinctions between Amorite and Israelite vanished quickly, as explained in the preceding article. But the deities of the two parent-races were inherited by the Hebrew nation, and went along side by side for many centuries, together with the social and legal ideas characteristic of each. Eventually they became the symbols of class distinctions and class antagonism which broke out into a mighty religious warfare whose thunder echoes through the Bible and resonated across the ages. Concentration of wealth in the hands of the few, together with economic distress among the masses of the people, gave rise to social and political convulsions in the Hebrew state. The Davidic monarchy was disrupted. A new monarchy arose in Ephraim, subject to violent dynastic changes. Growing out of these portentous phenomena came the remarkable men called nabim, or prophets. Through the work of the prophets, the Hebrew people have made their ineffaceable impression on the world's thought. These men gave expression to social forces which finally, after centuries of turmoil, raised the Hebrew people up from the worship of pagan gods and gave birth to a monotheism which not only stood for moral elevation on the part of the individual, but for democratic social justice in the community. The social struggle in the Hebrew nation began to take the form of rivalry between religious cults with the appearance of Elijah in the ninth century B. C. This prophet violently opposed the Baal-worship imported from Phoenicia, by King Ahab, who had married a daughter of the Phoenician royal house. Elijah came from the primitive, rustic settlements in Gilead, east of Jordan. Denouncing Ahab's seizure of land from the peasant Naboth, he led a movement which drove the king's family from the Ephraimite throne in torrents of

(Continued on page 8.)

blood and extirpated Phoenician Baal-worship from the land. Elijah is a heroic figure in the development of Hebrew religion; and his work, like that of most great men, was incomplete. The tragedy of it lay in the fact that Baal-worship remained after the Phoenician was driven out. The patriotic feelings of the people could be concentrated without much difficulty against a Baal which was clearly of outside, foreign origin. But it proved to be a much harder task to fight the local, native Baal-worship which the Hebrew people had inherited from the Amorite side of their ancestry. This more intimate Baalism was almost inextricably bound up with the aristocratic legal usages of the country, and had the courts to a large extent in its power. We shall now glance at this phase of Hebrew history as it comes before us in the prophets who succeeded Elijah.

Evolution in the Prophets. That the religion of the Bible is an evolution, and not a "hand out" from the clouds, is made clear by certain features in the works of the literary prophets which have never had the attention they deserve. We shall refer to these features briefly, leaving the reader to pursue the subject for himself. According to the earliest literary prophets, the terrible problem of wealth-concentration proved merely that the nation had broken away from its original ethical moorings. Amos, Micah and Isaiah, who wrote in Judah in the eighth century B. C., took no account of the double origin of their people. These prophets believed that the Hebrews were a single family whose life stretched back in lineal continuity to the day of the wilderness. The previous inhabitants of Canaan had been completely swept away: "Yet destroyed I the Amorites before them, whose habitation was like the height of the cedars; and he was strong as the oaks. Yet I destroyed his fruit from above and his roots from beneath" (Amos, chap. two, verse nine). The nation which had thus captured the land of the Amorites had now turned back to the "mishpat" or social justice of Jehovah, which was conceived by these prophets as having once been the rule of their life. The situation was thus very simple in the eyes of Amos, Micah and Isaiah. Their books may be searched in vain for any reference to Baal.

But at the very time when these prophets of the south were straggling with the question of social justice, a contemporary in Ephraim, the remarkable Hosea, was coming a step closer to the main issue. This writer declares that "Ephraim mixeth himself with the peoples," and that "Ephraim is a cake not turned" in other words, "half baked" (Chap. 7, verse 8). Moreover, in sharp contrast with the Judah prophets referred to above, the word Baal occurs time after time in Hosea's book. Moreover, another complication, which has not yet come before us, is emphasized by Hosea, namely, that a large part of the people apply the term Baal to the national deity, Jehovah himself: "Thou shalt no more call me 'My Baal' for I will take away the names of the Baalim out of her mouth" (Chap. 2, verses 18-19). This is a startling difference from the treatment of the contemporary Judah prophets. The effect of environment now begins to be clear. Hosea was dealing with that section of the country where nearly all the assimilated Amorite cities were located (see First Article).

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**DR. ROSEN AND HIS REMARKABLE WORK**

**A Pen Picture Of The Man Who Is Largely Responsible For The Colonization Movement In Russia**

By Z. Wendroff.

Many times I have been on the verge of writing something about Dr. Joseph Rosen—about the man, his remarkable character, and his wonderful work—but always I have refrained because I know of nothing that would so anger him. He sincerely detests personal publicity; he runs away from applause and compliments. Anything that I might have written would have made unpleasant reading—to him—no matter how others would regard it.

Nor would I do so now, when he has left Russia, only in the hope that it may help persuade him to return hither, where he is so greatly needed.

Dr. Rosen has earned the rest he seeks in the bosom of his family, in the little American village toward which his heart has so often yearned during the years; he has earned the right to give some attention to his own affairs, which he has so utterly neglected during the four years he has been in Russia, first as a warrior against famine, and latterly as the directing genius of the Jewish agricultural colonization.

What that work has been, the energy and strength it has sapped from him, the determination, stick-

of money into the effort. That is what Dr. Rosen has accomplished.

But what is even more important—Dr. Rosen has an extraordinary faculty for selecting the right people for the work.

Recently I made a tour of a large number of the Jewish colonies in the Ukraine and in the Crimea. And, on the strength of my personal observations, I can say that I never saw such a remarkably well-adapted human machine.

From the oldest agronomes—men with reputations in the agricultural world—down to the last field instructor; from the administrator in Moscow to the man in charge of the local office of the Agro-Joint, yes, down to the office boy, they all seem to dovetail like cogs in a smooth-functioning machine, but a machine with a consciousness, a machine with a soul, with a heart straining to do its utmost, its best for the task with full realization of its importance.

Even the Moujik chauffeur—who, by the way, was at the steering wheel when Nicholas the last made his last visit to Ekatonburg—speaks about "our colonies."

The secret of the machine—the oil of its wheels, its motive power, is in the fact that there are no "subordinates." They are all co-workers—all working for and toward the same end. Nor does anyone regard himself as an official. His contact with the colonists is intimate, informal. He doesn't command. He talks to a friend. He gives advice.

His face is as tanned as the colonists. He eats with them. He sleeps in their dug-outs. Often he works harder than they—in the field. Their joys are his joys; their sorrows his grief. No hours are too long, no effort too great. All his time belongs to the work. All his strength belongs to the work.

And compensation—75 rubles a month for an instructor—100 to 175 rubles a month for an expert supervising an entire district. Not even enough for immediate necessities. Any one of them could get a government job for more money and shorter hours and less effort.

I don't know what may happen later, but, at any rate, for the present, the Agro-Joint is the great motive force of the Jewish colonization.

It teaches the Jewish pioneer how to cultivate the soil, where to plant cabbage and where potatoes, where to build his home and where his barn; it supplies the tractors, the draught animals, the cows—and backbone!

The newcomers know that they are not forlorn, abandoned on the vast steppe, but that from way across the thousand-mile-wide ocean, friendly hands are stretched out, helping to lead them to success and security. Yet the work of the Agro-Joint is unselfish, untaunted by philanthropic condescension. On the contrary, it demands that every man fend for himself. He must show what he can do—and then only is he helped. That's a cardinal, immutable principle of Agro-Joint. Until he has ploughed and sowed his acres, until he has cultivated his own truck patch, until he has demonstrated his fitness, he can expect nothing.

It is this practical method in an atmosphere of simplicity and democracy, of mutual faith and confidence, which is the creation of Dr. Rosen.

Just before he departed Dr. Rosen declared publicly that the Agro-Joint is grateful to the Comzet (the department for the agricultural settlement of Jews) for the meticulousness with which it adhered to every point of the agreement between the Soviet government and the Agro-Joint, and for the generous manner in which it even went beyond what had been agreed upon. That is true; without the generous aid of the government the colonization would have been impossible; but it is also true that it is because of Dr. Rosen that the government has been so generous.

You see, Dr. Rosen has an extraordinary faculty for attracting people and winning them. Not because he knows how to smile, and is soft-spoken, but because of his capacity, his remarkable ability to remain steadfast to the end and yet reckon with the circumstances. In short, because of his personality and his work.

A banquet was given to Dr. Rosen on the eve of his departure. I was not called upon to speak. Had I been, this is what I would have said:

"Dr. Rosen was a fortunate accident for Russian Jewry. It might have been someone else. Then the whole thing might have been different—if indeed, there would have been anything.

"Let us utilize this accident. Dr. Rosen must come back. If he hesitates, public opinion must compel him to return to his task.

"We know that he has duties at home, and a family; but he has greater duties in Russia, and a greater family—a family of over 100,000 already settled in colonies, a family of over several hundred thousand, who need to be settled.

"That huge family needs him, waits for him.

"And we hope that we will not wait in vain!"



DR. JOSEPH ROSEN

to-liveness, tact and diplomacy it has demanded—and he was given—only those can realize who have been in intimate touch with it. One who has done the tasks that Dr. Rosen has done under the conditions that he was compelled to do these tasks, has not merely earned a rest. He must rest.

All that is demanded—demanded by the colonists, by the Jewish communities, by social and communal workers, by government officials, demanded by everyone who has come into contact with him—is that this rest shall not be protracted, shall not be unending.

To take Dr. Rosen away from the colonization movement means to take from the work its creator, to take from the work its body and soul.

No, no, this is not a mere phrase; this is a statement of fact.

Dr. Rosen is not the father of the "back to the soil" movement in Russia. The movement is a mass movement springing from the masses. Driven by necessity, the masses have instinctively hurried themselves in that direction which they felt was the only road of escape from annihilation—hurled themselves toward the soil. No individual, no organization can arouse such a movement.

It would therefore not be quite correct to attribute to Dr. Rosen something that he could not create. But Dr. Rosen is the man who from the very beginning provisioned the enormous possibilities of the movement. He was the first to come to its assistance, to attempt to regulate it and systematize it.

When people proclaimed that Russian Jewry needed no further assistance, that the J. D. C. ought to go out of business, Dr. Rosen answered: "Our work is only just beginning." And at the same time he declared that the work should be colonization.

He was the first to help the Jewish pioneers, even before the Agro-Joint was organized. Had it not been for the J. D. C. and Dr. Rosen the first colonies struggling for a foothold in the Odessa region, on the soil, would have failed—and the pioneers would have failed, would have starved to death.

That was publicly stated by the chairman of the Russian Ort.

American Jewish organizations could not, would not, believe that anything good, anything acceptable, could come out of Soviet Russia. And even if some money was supplied for the new "experiment," it was given as a personal compliment to Dr. Rosen—so great is the confidence in which he is held in American Jewish philanthropic circles. But Dr. Rosen accepted the risk and the challenge—and he has won.

Establishing the work of the Agro-Joint on a basis of complete independence, Dr. Rosen was enabled, because of its independence, to carry it forward in close contact with the communal and governmental organizations, to secure the absolute confidence of the government in the Agro-Joint, and to win the highest respect for himself. Under such circumstances he could not fall—unless there was a convulsion of the forces of nature.

The success of the experiment has destroyed the cold scepticism of America, and not only is the Joint Distribution Committee assured regarding its first appropriation, but it is preparing now to pour huge sums

of money into the effort. That is what Dr. Rosen has accomplished.

But what is even more important—Dr. Rosen has an extraordinary faculty for selecting the right people for the work.

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**PRESIDENT COOLIDGE'S ADDRESS**

(Continued from page 7)

the Holy Scriptures came into being.

And as they ponder the assertion that "Hebraic mortar cemented the foundation of American democracy," they cannot escape the conclusion that if American democracy is to remain the greatest hope of human-

ity it must continue abundantly in the faith of the Bible.

**BEACON CLUB.**

The Beacon Club held its first regular meeting of the fall season on Sunday, September 13, at the Jewish Center.

With school approaching, almost all members are returning. The first to leave was Mr. A. Schrieber, who enrolled in the law school of Ohio Northern University. When Ohio State University reopens in two weeks Messrs. H. Becker, L. Becker, J. Dobrin and W. Leviton return to the Arts College, while J. Roth and J. Lichtig go to the Dental College. At home, G. Moss and M. Wohl return to Cleveland Law School and Ben Goodman and L. Meiler return to Western Reserve.

An open meeting will be held Thursday evening at the home of Mr. L. Becker, 10708 Grantwood. Admission will be by invitation only.

As a farewell to the out-of-town college members, the club will have



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a supper and dance at the Ritz restaurant on Friday, September 25. Mr. William Leviton is in charge of arrangements.

A modern Hebrew school for girls is being opened in Denver, Col., under the direction of Rabbi B. Burstein.


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CLEVELAND, OHIO

PRESIDENT COOLIDGE'S ADDRESS

At The Dedication Of Washington Community Center

We have gathered this afternoon to lay with appropriate ceremony and solemnity the cornerstone of a temple. The splendid structure which is to rise here will be the home of the Jewish Community Center of Washington. It will be at once a monument to the achievements of the past and a help in the expansion of these achievements into a wider field of usefulness in the future.

About this institution will be organized, and from it will be radiated, the influences of those civic works in which the genius of the Jewish people has always found such eloquent expression. Such an establishment, so noble in its physical proportions, so generous in its social purposes, is truly a part of the civic endowment of the nation's capital. Beyond that, its existence here at the seat of the national government makes it in a peculiar way a testimony and an example before the entire country.

This year, 1925, is a year of national anniversaries. States, cities and towns throughout all the older part of the country will be celebrating their varied parts in the historic events which a century and a half ago marked the beginning of the American Revolution.

It will be a year of dedications and rededications. It will recall the heroic events from which emerged a great modern nation, consecrated to liberty, equality and human rights. It will remind us, as a nation, of how a common spiritual inspiration was potent to bring and mold and weld together into a national unity the many and scattered colonial communities that had been planted along the Atlantic seaboard.

In a time when the need of that unification, understanding and tolerance which are necessary to a national spirit is so great, it will recall the fact that the fathers not only confronted these same problems in their forms far more difficult than they are today, but also solved them.

Among the peoples of the thirteen colonies there were few ties of acquaintance, of commercial or industrial interest. There were great differences in political sentiments, even

within the local communities, while there were wide divergences among the several colonies, in origin, in religion, in social outlook.

If we would seek a fairly accurate impression of conditions at the beginning of the Revolution we must attempt a really continental view of North America as it was in 1775. The group of new-born commonwealths, which we commonly refer to as "the original thirteen colonies," and which in our minds represent a considerable measure of nationality already achieved, did not in fact even know that they would be thirteen in number.

No man, on the day of Lexington, could be altogether sure that the Revolution was more than a New England affair. It might or it might not draw the middle and southern colonies into its armed array of resistance. On the other hand, the thirteen might have been joined by Canada, which was British in sovereignty but chiefly French in population; by Florida and Louisiana, which were both mainly Spanish.

In short, there might have been fourteen or fifteen or sixteen original colonies participating in the North American revolution against Europe, or there might have been less than a half dozen of them.

At that time France had no territory within continental North America. But this condition had existed for only a short time since the end of the Seven Years' War. France had by no means become reconciled to this exclusion from a part in the North American empire, and only a little later, in the year 1800, under a new treaty with Spain, resumed the sovereignty of the Mississippi valley.

Three years after this, benefiting by the fortunes of the Napoleonic wars, President Jefferson confronted and promptly seized the opportunity to buy Louisiana from Napoleon. Even before the last claims of Spain could be extinguished from this continent.

I have recounted these scraps of territorial history because unless we keep them in mind we shall not all comprehend the task of unification, of nation building, that the

revolutionary fathers undertook when they not only dared the power of Great Britain, but set themselves against the tradition of the subordination to Europe of America.

As we look back we realize that even among the colonies of England there were few and doubtful common concerns to bind them together. Their chief commercial interests were not among themselves, but with the mother country across the Atlantic. New England was predominantly Puritan, the southern colonies were basically Cavalier. New York was in the main Dutch. Pennsylvania had been founded by the Quakers, while New Jersey needed to go back but a short distance to find its beginnings in a migration from Sweden.

Debt to the Hebrew Scriptures. There were well-nigh as many divergencies of religious faiths as there were of origin, politics and geography. Yet, in the end, these religious differences proved rather unimportant. While the early dangers in some colonies made a unity in belief and all else a necessity to existence, at the bottom of the colonial character lay a stratum of religious liberalism which had animated most of the early comers.

From its beginnings the new continent had seemed destined to be the home of religious tolerance. Those who claimed the right of individual choice for themselves finally had to grant it to others. Beyond that, and this was one of the factors which I think weighed heaviest on the side of unity—the Bible was the one work of literature that was common to all of them. The Scriptures were read and studied everywhere. There are many testimonies that their teachings became the most important intellectual and spiritual force for unification.

I remember to have read somewhere, I think in the writings of the historian Locky, the observation that "Hebraic mortar cemented the foundations of American democracy."

modern counterpart in the people of the colonies, enduring the imposition of taxation without representation.

Jews in the Revolution. And the Jews themselves, of whom a considerable number were already scattered throughout the colonies, were true to the teachings of their own prophets. The Jewish faith is predominantly the faith of liberty. From the beginnings of the conflict between the colonies and the mother country, they were overwhelmingly on the side of the rising revolution. You will recognize them when I read the names of some among the merchants who unhesitatingly signed the non-importation resolution of 1765: Isaac Moses, Benjamin Levy, Samuel Levy, David Frucht, Joseph Jacobs, Hayman Levy, Jr.; Matthias Bush, Michael Gratz, Bernard Gratz, Isaac Franks, Moses Mordecai, Benjamin Jacobs, Samuel Lyon and Manuel Mordecai Noah.

Not only did the colonial Jews join early and enthusiastically in the non-intercourse program, but when the time came for raising and sustaining an army, they were ready to serve wherever they could be most useful.

There is a romance in the story of Haym Salomon, Polish Jew financier of the Revolution. Born in Poland he was made prisoner by the British forces in New York, and when he escaped set up in business in Philadelphia. He negotiated for Robert Morris all the loans raised in France and Holland, pledged his personal faith and fortune for enormous amounts, and personally advanced Madison, Thomas Jefferson, Baron Steuben, General St. Clair and many other patriot leaders, who testified that without his aid they could not have carried on in the cause.

A considerable number of Jews became officers in the Continental forces. The records show at least four Jews who served as lieutenant-colonels, three as majors and certainly six, probably more, as captains.



THE ROAD BUILDERS OF PALESTINE

Locky had in mind this very influence of the Bible in drawing together the feeling and sympathies of the widely scattered communities. All the way from New Hampshire to Georgia they found a common ground of faith and reliance in scriptural writings.

In those days books were few and even those of a secular character were largely the product of a scholarship which used the Scriptures as the model and standard of social interpretation. It was to this, of course, that Locky referred. He gauged correctly a force too often underestimated and his observation was profoundly wise. It suggests, in a way which none of us can fail to understand, the debt which the young American nation owed to the sacred writing that the Hebrew people gave to the world.

Biblical Law and Patriotism. This biblical influence was strikingly impressive in all the New England colonies, and only less so in the others. In the Commercial code of 1650 the Mosiac model is adopted. The magistrates were authorized to administer justice "according to the laws here established and, for want of them, according to the word of God." In the New Haven code of 1657 there were seventy-nine topical statutes for the government, half of which contained references to the Old Testament.

The founders of the New Haven colony, John Davenport and Theophilus Eaton, were expert Hebrew scholars. The extent to which they leaned upon the moral and administrative system laid down by the Hebrew lawgivers was responsible for their conviction that the Hebrew language and literature ought to be made as familiar as possible to all the people. So it was that John Davenport arranged that in the first public school in New Haven the Hebrew language should be taught.

The preachers of those days, saturated in the religion and literature of the Hebrew prophets, were leaders, teachers, moral mentors and even political philosophers for their flocks. A people raised under such leadership, given to much study and contemplation of the Scriptures, inevitably became more familiar with the great figures of Hebrew history—with Joshua, Samuel, Moses, Joseph, David, Solomon, Gideon, Elisha—than they were with the stories of their own ancestors as recorded in the pages of profane history.

The sturdy old divines of those days found the Bible a chief source of illumination for their arguments in support of the patriot cause. They knew the Book. They were profoundly familiar with it, and eminently capable in the exposition of all its justifications for rebellion. To them, the record of the exodus from Egypt was indeed an inspired precedent. They knew what arguments from holy writ would most powerfully influence their people.

It required no great stretch of logical processes to demonstrate that the children of Israel, making bricks without straw in Egypt, had their

Major Benjamin Nones has been referred to as the Jewish Lafayette. He came from France in 1777, on the way from New Hampshire to Georgia they found a common ground of faith and reliance in scriptural writings. When de Kalb was fatally wounded in the thickest of the fighting at the battle of Camden, the three officers who were on hand to bear him from the field were Major Nones, Captain de la Motte and Captain Jacob de Leon, all of them Jews.

It is interesting to know that at the time of the Revolution there was a larger Jewish element in the southern colonies than would have been found there at most later periods, and these Jews of the Carolinas and Georgia were ardent supporters of the Revolution. One corps of infantry raised in Charleston, S.C., was composed preponderantly of Jews, and they gave a splendid account of themselves in the fighting in that section.

Jewish Contributions to Citizenship. It is easy to understand why a people with the historic background of the Jews should thus overwhelmingly have allied themselves with the cause of freedom. From earliest Colonial times America has been a new land of promise to this long persecuted race.

The Jewish community of the United States is not only the second most numerous in the world, but in respect of its old world origin it is probably the most cosmopolitan. But whatever their origin as a people, they have always come to us, eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense, in order to make a contribution to the national life fully worthy of the traditions they had inherited.

The institution for which we are today dedicating this splendid home is not a charity to minister to the body, but rather to the soul. The 14,000 Jews who live in this capital city have passed, under the auspices of American institutions, beyond the need for any other benevolence. They are planting here a home for community service; fixing a center from which shall go forth the radiations of united effort for advancement in culture, in education, in social opportunity.

Here will be the seat of organized influence for the preservation and dissemination of all that is best and most useful of all that is leading and enlightening, in the culture and philosophy of this "peculiar people" who have so greatly given to the advancement of humanity.

Progress by Ceaseless Pioneering. Our country has done much for Jews who have come here to accept its citizenship and assume their share of its responsibilities in the world. But I think the greatest thing it has done for them has been

to receive them and treat them precisely as it has received and treated all others who have come to it.

If our experiment in free institutions has proved anything, it is that the greatest privilege that can be conferred upon people in the mass is to free them from the demoralizing influence of privilege enjoyed by the few. This is proved by the experience here, not alone of the Jews, but of all the other racial and national elements that have entered into the making of this nation. We have found that when men and women are left free to find the places for which they are best fitted, some few of them will indeed attain less exalted stations than under a regime of privilege; but the vast multitude will rise to a higher level, to wider horizons, to worthier attainments.

To go forward on the same broadening lines that have marked the national development thus far, must be our aim. It is an easy thing to say, but not so simple to do. There is no straight and smooth and posted highway into the vast, dim realm of the tomorrows. There are bogs and morasses, blind roads and bad detours. No philosophy of history has ever succeeded in charting accurately the day of the future. No science of social engineering has been able to build wide and easy roads by which to bring up the van of human progress in sure and easy marches. The race is always pioneering. It always has been and always must be. It dare not tire of unending effort and repeated disappointments. It must not in any moment of weariness or inertia cease from pressing on.

Least of all can we indulge the satisfactions of complacency, imagining that the sum of useful progress has been attained. The community for the civilization that ceases to progress begins that hour to recede.

Lesson in Jewish Adaptation. The work of spiritual unification is not completed. Factional, sectional, social and political lines of conflict yet persist. Despite all experience, society continues to engender the hatreds and jealousies which of the born domestic strife and international conflicts. But education and enlightenment are breaking their force. Reason is emerging.

Every inheritance of the Jewish people, every teaching of their secular history and religious experience, draws them powerfully to the side of charity, liberty and progress. They have always been arrayed on this side, and we may be sure they will not desert it. Made up of so many diverse elements, our country must cling to those fundamentals that have been tried and proved as buttresses of national solidarity.

It must be our unflinching effort to maintain, to improve, and so far as may be humanly possible, to perfect those institutions which have proved capable of guaranteeing our unity, and strengthening us in advancing the estate of the common man.

This edifice which you are rearing here is a fine example for other communities. It speaks a purpose to uphold an ancient and noble philosophy of life and living, and yet to assure that such philosophy shall always be adapted to the requirements of changing times, increasing knowledge and developing institutions. It is a guarantee that you will keep step with liberty.

This capacity for adaptation in detail, without sacrifice of essentials, has been one of the special lessons which the marvelous history of the Jewish people has taught. It is a lesson which our country, and every country based on the principle of popular government, must learn and study, generation by generation, year by year, yes, even day by day. You are raising here a testimonial to the capacity of the Jewish people to do this.

In the advancing years, as those who come and go shall gaze upon this civic and social landmark, may it be a constant reminder of the inspiring service that has been rendered to civilization by men and women of the Jewish faith. May they recall the long array of those who have been eminent in statecraft, in science, in literature, in art, in the professions, in business, in finance, in philanthropy and in the spiritual life of the world. May they pause long enough to contemplate that the patriots who laid the foundation of this republic drew their faith from the Bible. May they give due credit to the people among whom

(Continued on page 6)

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THE ORIGIN OF THE JEW

(Continued from page 5.)

struction of Ephraim (the "ten lost tribes"). The movement of which he was such a powerful literary spokesman produced another outstanding book which dates from after the Galuth of Ephraim, and which has been frequently referred to in the course of our study, namely, Shofetim. We are now able, for the first time, to realize the place of this book in the perspective of Hebrew thought. Incorporating various earlier documents which had attracted but little attention thus far from religious thinkers, the book of Shofetim deals mainly with Ephraim, pointing out the mixed origin of the Hebrews and the derivation of Baalism from the Amorite ancestors.

These two books (Hosea and Shofetim), prove that men were now beginning to go back more intelligently to the older historical data. The newer currents of thought are brought to a focus in the last great prophet, Jeremiah, who stood at the death bed of the old Hebrew nation, and who was forced to see his people go into the Babylonian Galuth. Although Jeremiah was identified with Judah (like Amos, Micah and Isaiah), he lived a century later than they; and he shows the influence of the movement which produced the books of Hosea and Shofetim. The term Baal occurs repeatedly in Jeremiah. He points out, like Hosea, how the Amorite name has obscured the name of Jehovah: "Their fathers forgot my name in Baal" (Chap. 23, verse 27). Registering an advance over all his predecessors Jeremiah emphasized clearly that the "mishpat," or social justice, of Jehovah is the precise opposite of that system of property concentration identified with the Baalim (Chap. 7, verses 5-11, Chap. 9, verses 12-13, Chap. 16, verse 11).

The complexity of the Hebrew religious problem stands out with increasing clearness the more carefully we study it. The intermixture of the traditions attached respectively to Jehovah and the Baalim, and especially the confusing practice of calling Jehovah by the name Baal, made it almost impossible to reform the nation according to the demands of the prophets: The legal forms of property, which had existed in pre-Hebrew Canaan, passed over insensibly into the new nation as it came into being through the intermarriage of Amorites and Israelites. The rich became richer; while the sufferings of the common people increased. And so the whole situation drifted on to that national downfall which the prophets predicted. Not only were the Ephraimites carried away; but Judah was politically destroyed and her leading people exiled.

And thus, although social and economic readjustment was practically impossible at that ancient period, the Hebrew prophets were, in a very deep sense, vindicated by the majestic march of history. No nation can permanently exist with property concentrated in a few hands. This is the problem which is still before the world. The way out will ultimately be found. But the practical insolubility of the problem in the time of the prophets was the very force which drove the Hebrew people upwards from heathenism to a more spiritual conception and worship of God. The moral values of the primitive, nomadic cult of Jehovah were heightened by reaction against the hard, intractable cults of the Baalim. And so the Hebrew people suffered vicariously for mankind. The Jewish remnant, learning from the sad experience of the Babylonian Galuth, turned away from "other gods" to the One God identified with social justice and personal righteousness. The victory of monotheism was the first great triumph of democracy in the history of the world. (Fels Service)

Note to the Reader—The world mission of Israel was largely obscured by the rise of Orthodox Christianity in the Roman empire. But the present struggle inside the Christian churches between "Modernism" and "Fundamentalism" is the sign of a great religious awakening which will do more justice to all classes and races. If you would like to have this paper publish another series on "Justice and the Jew," send word at once to the Editor.

THE JEWISH WELFARE BOARD.

(Continued from page 1.)

lishes and distributes the Jewish Center, a magazine devoted to the various phases of Jewish Center activities; it conducts a lecture, concert and motion picture bureau, and provides program material so that all that is modern in progressive Jewish and patriotic endeavor may be made available to its constituent societies, wherever located. In the furtherance of its work, the Jewish Welfare Board actively participates in many national activities.

Many Jews throughout our country have given generously in time and service to the furtherance of this cause, but none more unselfishly than he who is serving as leader and president of the Jewish Welfare Board, the Hon. Irving Lehman, a distinguished judge of the court of appeals of the state of New York. How is the Jewish Welfare Board financed and from what source does it procure the means to carry on? Listen to the words of Judge Lehman in a recent interview given by him: "At the end of the war the Jewish Welfare Board placed \$1,800,000 under the control of trustees. This money had been raised for the purpose of sustaining the morale and providing opportunity for religious exercises for Jews in the army and navy of the United States during the war. "When peace came we accepted

the obligation of ministering to the welfare needs of Jewish men in the United States army and navy and of aiding disabled veterans in hospitals and vocational training centers. Only after that has been provided should we use any part of the funds contributed to us for army and navy work, to build up the morale of the great peace-time democratic army of the Jewish citizens of the United States. We have placed in the hands of our trustees all the funds still remaining in our possession and have stipulated in the deed of trust that provision must be made first for the Jewish soldiers and sailors still in the United States service and for disabled veterans.

"The entire income of our trustee funds is only about \$90,000 and most of that is actually used by the Jewish Welfare Board in work among soldiers and sailors and disabled veterans.

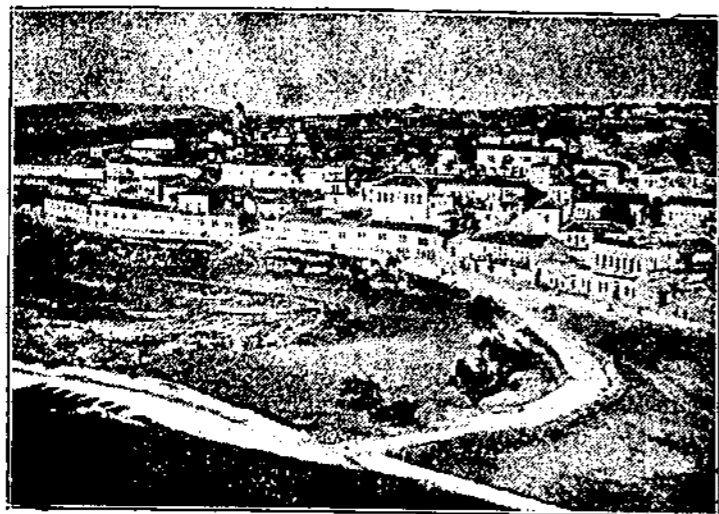
"But the work for the Y. M. H. A., Y. W. H. A.'s and other Jewish centers cannot go on unless we can secure another \$125,000 annually from Jews in this country who recognize the value of our work, not only to the present generation, but also for the future of Israel in America."

In establishing the Jewish Welfare Board the Jewish people of this country have realized a purpose; they have not achieved a final result; time and energy and undaunted courage will bring to those who strive the realization of their ideals. To make of our Jewish youth true Jews and, therefore, patriotic Americans—that is the ideal which we have set before us.

SOMETHING TO THINK ABOUT.

(Continued from page 1)

enriches their minds and adds to the glory of God. It is an additional testimonial to His wisdom that we can understand. It adds another reason for our adoration of Him who, while creating this marvelous world, still had time and still has time to help all who call upon Him in truth and with full faith.



MODERN SUBURBS AROUND JERUSALEM

THE ROTHSCHILD MYTH EXPLODED.

In the August issue of the Menorah Journal, which has just appeared, A. L. Sachar, professor of history at the University of Illinois, exposes the famous story of Nathan Rothschild's ride from Waterloo to London as a myth. In his article, "The Romance of the Rothschilds," he also presents entirely new material on the history of the Rothschild family, whose career forms one of the most intriguing episodes in international commerce. The story goes that the great financier was present at the battle of Waterloo. It was his crisis as well as England's, for he had staked all his wealth and the wealth of his family on the ultimate defeat of Napoleon. As soon as the French were driven from the field of battle, Nathan began a mad dash for the Belgian coast, in a furious effort to reach London. The legend further continues that he was in London in the morning before any tidings of the battle had been received, and was thus able to give instructions to his secret agents before the day's speculation began.

The stock exchange is supposed to have been in a panic, due to a rumor that had reached London that Wellington had been defeated. The melodrama continues until the story ends with Rothschild making millions on the market, of whose ignorance of the situation he took advantage.

Professor Sachar evaluates the story as good material for a great modern epic poem, but cannot consider it as history. He proves through chronological deduction that the news of Napoleon's defeat reached London before Rothschild did. In fact, Rothschild was in London all the time. His couriers arrived with the news of the victory about an hour before the government couriers. He went at once to the prime minister and put him out of his nerve-racking anxiety by giving him the welcome intelligence.

In the same issue, Gershon Agronsky, well known American journalist, considered an authority on near eastern affairs, cusses and analyzes "Sir Herbert Samuel's Administration." One of the most interesting sections of this important article is Agronsky's reaction to Field Marshal Plumer and his attitude to the new high commissioner for Palestine. At this period, when the fate of Palestine is one of the most pressing topics on Jewish tongues, the intentions of Palestine's chief executive are of the intensest interest.

"Any prediction on future development in Palestine under the new high commissioner is risky, unless it is based on the experiences of the last five years. In all likelihood, the policy of the Palestine administration under Samuel will be the policy of the administration under Plumer. This policy is intertwined with

Jewish national home. It is a factor that must be considered whether it is looked up to as the lodestar of British policy, as it is by pro-Zionist Englishmen, or as a millstone around their neck, as it is glared down on by anti-Zionist Englishmen. This policy has aimed to help the Jews create a national home in Palestine. This policy has not been to make a national home of Palestine. The Jews were lucky when they were not hampered by the authorities. They might be hampered at any time it appeared to any British official that the Jews' home was making the Arabs' home less comfortable.

"If the Jews were allowed to reach by their own efforts the present stage in the building of their homeland, it may be taken that nothing that has been done so far has in the least prejudiced the civil and religious rights of existing non-Jewish communities in Palestine. The contrary must be true, that never were the rights of the Arabs more jealously guarded."

Kaufmann Kohler, president emeritus of the Hebrew Union College, contributes an essay to the Menorah Journal on "The Founders of the Synagogue," in which he chronicles the rise of the synagogue and explains its origin. He describes the innovation which was a decided departure from the religious practices of the time—the institution of divine services without sacrifices and without a priesthood. His researches throw new light on the beginnings of the synagogue, and alter many views that have been accepted by most scholars for years.

Morris Raphael Cohen, professor of philosophy at the College of the City of New York, in a philosophical essay urges the validity of the Spinozistic ideal of the "intellectual Love of God" as an ideal which may still serve as a beacon to illumine current tendencies in life and thought.

Florence Kiper Frank presents a new one-act play which chronicles the tribulations of a Jewish family which finds complications in the business of being Jews in the modern world. Other contributors to this

sections of the Arab population opposed to the consistent obstruction of the Moslem-Christian Society. The formation of an Arab Peasant party, whose avowed purposes are economic rather than political, represents a recognition of the fact, Colonel Kisch states, that mere opposition to every progressive proposal can never raise the political status of the Arab population.

SPECIAL HOLY DAY SERVICES FOR YOUNG PEOPLE.

New York, Sept. Congregation B'nai Jeshurun, of 88th street and West End avenue, of which Rabbi Israel Goldstein is spiritual leader, will hold a special Young People's High Holy Day service, at which admission will be free.

The purpose of this service is to provide for college students in the community, for soldiers and sailors who happen to be here for the holidays, and for the Jewish youth generally who cannot find adequate accommodations for worship during the high holy days.

Rabbi Israel Goldstein instituted this special service two years ago for the first time and the results were so gratifying that the experiment is to be conducted this year in the hope that it may become a permanent feature and that other congregations may be encouraged to establish similar services in their respective communities.

The high holy days represent a season of the year that most of the synagogues are crowded to capacity, and when the congregations are usually filled by the parents, leaving no room for the younger element. It has been one of the deplorable circumstances about the high holy day congregations that young people who felt, perhaps, most eager to attend synagogue at that time, were crowded out by their elders, or at best were able to snatch a few moments at a time in the synagogue, missing the continuity of the service and the inspiration of the most solemn season of the year.

It is for the purpose of remedying this situation in its particular community that Congregation B'nai Jeshurun has felt compelled to make special provision for young people who cannot be accommodated in its regular house of worship.

The special young peoples' service will be held on the first and second days of Rosh Hashonah, commencing at 9 a. m.; on Kol Nidre night, commencing at 6:30 p. m., and on Yom Kippur day, commencing at 9 a. m. The service will take place in the vestry rooms of the B'nai Jeshurun synagogue, 257 West 88th street, and will be conducted by Mr. Israel Chodas, a student of the Jewish Theological Seminary, who will officiate as reader and preacher.

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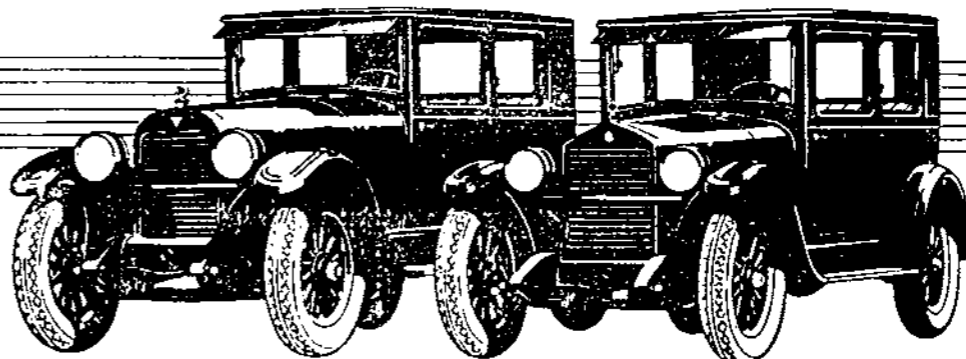
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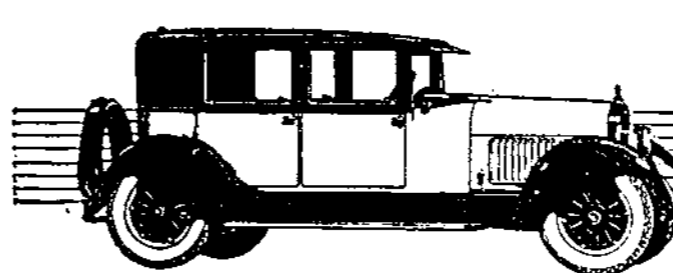
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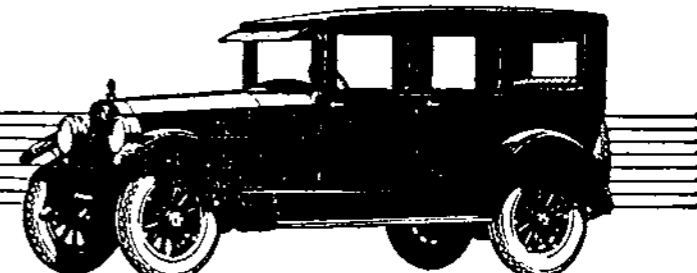
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# THE JEWISH REVIEW AND OBSERVER

DEVOTED TO THE INTERESTS OF THE JEWISH PEOPLE

Vol. LI, No. 41

Part Two

CLEVELAND, OHIO, FRIDAY, SEPTEMBER 18, 1925

\$1.00 Per Year—Single Copy 5c

## DR. FINESINGER HERE FOR EUCLID TEMPLE JUNIORS

Holy Days Services Will be Held at Euclid Congregational Church.

The Junior Congregation of the Euclid Avenue Temple Alumni Association will hold services for the high holy days at the Euclid Avenue Congregational Church, at the southeast corner of East 96th street and Euclid avenue. Dr. Finesinger, of the faculty of Hebrew Union College, and a graduate of Johns Hopkins University, will officiate. Music for the services will be rendered by a professional choir and organist.

The high holy day services are now an established feature of the Euclid Avenue Temple Alumni Association's annual program. The Junior Congregation has increased in size from year to year and has apparently filled an urgent need of the community. It attracts not only members of the Euclid Avenue Temple Alumni, but



MAURICE BERNSTEIN

also many of the young people of the city who are unaffiliated with other reform congregations. In addition, special arrangements are being made to accommodate Jewish guests at the various local hotels who desire to attend a reform service.

Those who have not yet made their arrangements for seats may still do so by calling at the office of the Euclid Avenue Congregational Church on Friday evening, the night of the first service, between the hours of 6 and 7:45. Officers of the Euclid Avenue Temple Alumni Association and Junior Congregation are: Elmer J. Rubin, president; Alice B. Neuman, vice president; Adole Steiner, secretary; Ruth Sulka, corresponding secretary; Evelyn Schwartz, financial secretary; Maurice Bernstein, treasurer.

## CORNELL TEMPLE FUND GETS FIRST LARGE GIFT

Cornell Graduate Makes Contribution of \$1,000.

Ithaca, N. Y., Sept. 16.—The Cornell Jewish Temple fund has received its first large gift. Attorney Max M. Yellen, of Buffalo, a Cornell graduate, handed Daniel Rothschild, trustee, his check for \$1,000 as the first large alumni contribution.

Buffalo, through its national chairman, Charles Polakoff, and its city chairman, Sundel J. Holender, announced a quota of \$15,000 to be raised in Buffalo on or around September 12. At the same meeting it was announced that immediately following the holiday season at the end of this month, under the able leadership of Alfred M. Hart and Louis Shulman of Rochester will conduct an intensive campaign to raise funds in the Flower City.

As a climax to this meeting, and well knowing that every eye through-

## CENTER SISTERHOOD ACTIVITIES BEGIN SOON

Opening Event Will be Quarterly General Meeting.



MRS. HARRY ROBBINS

The sisterhood of the Jewish Center of Cleveland begins the season of 1925-1926 with a new departure. Mrs. I. Altfield, who was the president of the sisterhood for the past twenty years, has, after a splendid record of growth and achievement, retired from office and Mrs. Harry Robbins, who has succeeded to the presidency, has, with the assistance of her commit-

(Continued on Page 4)

## BOARD OF JEWISH EDUCATION OPENS TWO NEW SABBATH SCHOOLS

In conformity with its general policy of extended activities along Jewish educational lines in this city, the Board of Jewish Education announces the immediate opening of two new religious schools for the accommodation of the many Jewish children now unaffiliated with any temple or congregational school. According to Rabbi Abba Hillel Silver, acting president of the Board of Jewish Education, who recently returned from the International Zionist Congress in Vienna, these schools are to form the nucleus of a greater system of community religious schools in the city, to be inaugurated through the Jewish Education Board, and to be conducted under the supervision of existing educational agencies.

The newly established schools will be situated at Kinsman road and East 118th street, in the building of the Council Educational Alliance, and at Lakewood road, near Durant avenue, in the premises of the Cleveland Hebrew school. The schools will be conducted under the supervision of the Council of Jewish Women and with the financial subsidy of the Board of Jewish Education. According to Louis S. Bing, Jr., secretary of the board, arrangements have been effected between the Council of Jewish Women and the Board of Jewish Education whereby co-operation from the Bureau of Jewish Education will also be extended to the council schools in matters of professional supervision and general administration.

The Council of Jewish Women has hitherto been maintaining three schools for the children of the unaffiliated members of the Jewish community. Due to the shifting of population, the Cedar avenue branch of the council Sabbath school is being fused this year with the larger Sabbath school now located on East 55th street near Quincy avenue, the

Cedar avenue school being discontinued. The newly opened school at Kinsman road will be conducted on Sunday mornings, and will supplement the presently existing school, now conducted at the same premises on Saturday mornings, which was exceedingly overcrowded last year. The Lakewood road branch is being organized to supply a long felt need for a Sabbath school for unaffiliated children in that vicinity. Alfred H. Sachs, executive director of the Bureau of Jewish Education, estimates that there will be an enrollment of approximately 750 children in the old Sabbath schools of the council, and about 450 children in the two newly organized schools. Plans have been laid out for the further extension of Jewish school facilities in the near future.

Competent principals and teachers for the newly organized schools have already been appointed and curricula are being laid out. On account of the Jewish holidays, registration of new pupils in all of the branches of the council Sabbath schools will take place between 4 and 5 o'clock in the afternoon on Tuesday and Thursday, October 6 and 8. Representatives of the Council of Jewish Women and the Bureau of Jewish Education will be on the premises of all the schools to register the newly enrolled children. Last year's pupils will be registered after their first attendance at the respective schools.

Sabbath school sessions will be held regularly commencing Saturday morning at 9 o'clock, October 17, at the East 55th street, the Kinsman road, and the Lakewood road Sabbath schools, and on Sunday morning, October 18, at the Kinsman road Sunday school. Mrs. Henry A. Marks, chairman of the Council of Jewish Women Sabbath school committee, and Miss Gertrude R. Wald, secretary, are in charge.

(Continued on Page 4)

## COUNCIL CONFERENCE WILL BE HELD HERE

Ohio State Conference to be Guests of Cleveland Council.



MRS. BERT PRENTZ

The Ohio state conference, Council of Jewish Women, will be the guests of the Cleveland section, Council of Jewish Women, on October 18, 19 and 20. The headquarters for the convention will be the council office, 2022 East 90th street. Mrs. Ben Levine, executive secretary.

The Ohio state conference, Council of Jewish Women, is composed of

(Continued on Page 4)

## THOUSANDS ARE PRESENT IN MASONIC HALL AT START OF PALESTINE CAMPAIGN

Rabbi A. H. Silver Delivers Stirring Address At Opening Of Drive For \$125,000—Appeals Will Be Made In Synagogues On Rosh Hashanah And Yom Kippur

\$31,000 HAS BEEN SECURED IN ADVANCE CONTRIBUTIONS

## CLEVELAND HOST CITY TO KAPPA NU FRATERNITY

Annual Conclave to be Held Here in December.

Kappa Nu Fraternity, one of the leading college fraternities in the country, that limits its membership to men of Jewish faith, will hold its annual conclave at the Hollenden, December 28 to January 1, inclusive. Lambda Chapter at Western Reserve University will be the host to the 200 delegates expected from all parts of the country. The convention board, consisting of Oliver S. Earle, chairman; Dr. A. Brothart, secretary; R. Kaplan, S. Fink, Oscar A. Brown, S. J. Krohn, R. Earle, Alvin Landy and M. R. Landy, are planning several social affairs in addition to the usual business sessions.

The convention ends with a formal dinner-dance New Year's eve, in the Hotel Hollenden ballroom.

Over 2,000 Jewish men and women of Cleveland, loyal to Jewish history and thrilled by the present, demonstrated the enthusiasm of Cleveland Jewry for Palestine, at the opening meeting held at the Masonic auditorium Tuesday night.

As the five-reel film portraying Jewish achievements in Palestine was being screened, scene after scene of Jewish colonies and towns called forth the warmest enthusiasm and applause. Nothing that was ever said about Palestine was so convincing as the reality of Palestine shown in the reconstruction and the rebuilding of the land by the historic Chahutzim.

Rabbi Solomon Goldman, of the Jewish Center, presided and made an appeal for workers for the campaign. During the course of Rabbi Goldman's remarks, Rabbi Barnett Brickner appeared in the auditorium and was warmly greeted by the audience. Rabbi Goldman expressed the anticipation of the audience that Rabbi Brickner would serve as an active force for Palestine in this city.

Mr. L. Kadis, director of the campaign, announced that \$31,000 had been secured in advance contributions towards the quota of \$125,000. The address of the evening was delivered by Rabbi Silver, who received a most enthusiastic ovation as he rose to speak on the Vienna Congress. He reported on the adoption of the Jewish Agency plan, which provides for a 50 per cent partnership of Zionists with non-Zionists in the building of Palestine. Rabbi Silver said: "Non-Zionists are now on trial; their sincerity and loyalty are now to be tested." Rabbi Silver expressed the hope that the present campaign in Cleveland will demon-

strate the united response of all Jewry of Cleveland.

Appeals for the Keren Hayesod will be made in a series of orthodox synagogues on Rosh Hashanah and subsequently on Yom Kippur.

The first workers luncheon will be held at the Hotel Hollenden on Wednesday, September 23, at 12 o'clock.

The Women's Keren Hayesod of Cleveland, in existence for a number of years, headed by Mrs. Henry Frankel, and consisting of a large group of Jewish women, who have helped the Keren Hayesod from its very start, has in the past been among the first groups to support the campaign.

At a luncheon of the executive committee of the club at the Hotel Statler on Monday, a check for \$200 was presented by Mrs. L. W. Klusner and Mrs. Sophie Bokowsky, for the club. Mrs. L. Zwick has undertaken to form a large number of committees from the club to take part in the campaign.

The Cleveland Palestine Foundation Fund makes public the following letter received by Rabbi Silver: Cleveland, O., Sept. 9, 1925.

"Dear Mr. Silver: This morning's Plain Dealer reports you are about to raise a fund among your people of Cleveland to aid your conditionists in the Holy Land.

"Will you be good enough to accept the enclosed check from a Fairbank who is an admirer of the Hebrew people? I regret that my financial condition does not permit me to send you a larger sum.

"The least atonement organized Christianity should make for the implacable hatred and persecution it has visited on your race through the campaign in Cleveland will demon-

(Continued on Page 4)

## WOLSEY INSTALLED IN PHILADELPHIA

Former Head Of Euclid Avenue Temple, Cleveland, Takes Spiritual Leadership In Philadelphia Temple

Philadelphia, Sept. 11.—Before a gathering that completely filled Rodeph Shalom Synagogue, Rabbi Louis Wolsey was installed as spiritual leader of that congregation at Philadelphia on Friday night.

The services, which began at 8 p. m., were unusually impressive. Mr. Ben H. Sinks, of Cleveland, delivered an address and Rabbi Jacob Skilball, formerly Rabbi Wolsey's assistant at the Euclid Avenue Temple, Cleveland, delivered the opening prayer.

The complete installation program follows: Opening prayer, Rabbi J. H. Skilball, Congregation Ura Israel, Evansville, Ind.; Sabbath evening service Union Prayer Book, page 4; address of welcome, Charles Edwin Fox, president; address, Dr. Abram Simon, Washington, president Central Conference of American Rabbis; installation address, Dr. Joseph Stolz, The Temple, Chicago, Ill.; inaugural sermon, Rabbi Louis Wolsey; Psalm 118, choir; address, Rabbi Abraham Hirschberg, Temple Shalom, Chicago, Ill.; address, B. H. Sinks, Euclid Avenue Temple, Cleveland, O.; address, Rabbi Max Klein, president Rabbinical Association of Philadelphia; anthem, "Fear Ye Not, Oh Israel," choir; adoration; benediction.

The following is the address of Mr. Sinks:

It is a pleasure to acknowledge, in behalf of the Euclid Avenue Temple Congregation of Cleveland, the gracious thoughtfulness of your officers, which made possible our participation in these services and to convey to you our deep appreciation of the privilege—for that which concerns Louis Wolsey must, in the very nature of our obligations to him, interest us; and we should be untrue to ourselves if, when the opportunity afforded, we failed in appropriate tribute. At the testimonial dinner, attended by nearly 500 of our congregation, tendered Rabbi Wolsey, just prior to his departure from Cleveland, he was kind enough to publicly credit me with bringing him to Cleveland. It is therefore, I trust, pardonable to admit both pride and gratification, for having been in any



RABBI LOUIS WOLSEY

way instrumental, in bringing to our congregation the man who for eighteen years more than realized our expectations, and whom we learned to admire, respect and love, as teacher and preacher, as shepherd and leader. I share the satisfaction your president must feel in having accomplished a similar mission for you, and if it is not inappropriate to the occasion to venture a prediction, I make so bold as to say that this congregation will have ever increasing cause to rejoice in its present selection. Nineteen years ago this past July, I first contacted Rabbi Wolsey at the instance of our ritual committee, which had chosen him from many candidates, but whose invitation he had declined. Our purpose was obviously to revise a subject which Rabbi Wolsey considered closed; but Rabbi Wolsey, then attending a rabbinical conference in the east, graciously accorded me an appointment. The impression I received of this gifted man at that meeting is unforgettable.

Then scarcely 20 yet already in his seventh year of successful service as

(Continued on Page 4)

## HADASSAH HOLDS MOST SUCCESSFUL AFFAIR

Organization's Fall Rummage Sale Will Take Place Soon.

One of the most successful affairs in the annals of Cleveland Chapter of Hadassah was the inaugurating of "rummage" items, which took place at the Danavard roof garden on Wednesday afternoon, September 2, under the direction of Mrs. David E. Friedman, assisted by Mrs. Max Simon. Over 200 guests attended, including nearly 100 hostesses. The results in contributions of both supplies and cash were splendid, as evidenced by the receipt of 253 sheets, twenty pairs of pillow cases, miscellaneous spreads, blankets and bath towels, and the sum of \$211.65 received from hostesses and guests.

These hostesses who have not yet paid their assessments are requested to get in touch with Mrs. Friedman or Mrs. Simon at once, to the end

(Continued on Page 4)

## BROWN LEADS AMERICAN LEGION DRIVE IN DETROIT

U. C. Crafted to Raise State's Quota for Care of Orphans and Invalids.

Detroit, Sept. 15.—Unable to withstand the pressure brought to bear on him by leading citizens of Michigan, David A. Brown, leader of the United Jewish Campaign to raise an "overseas chest" of \$15,000,000 for reconstructive relief for Jews in foreign lands, has consented to become the chairman of a campaign to raise his home state's quota of \$250,000 for the endowment fund of the American Legion for the care of orphans of the World War veterans and disabled men.

Bearing in mind his commitment to the United Jewish Campaign, Mr. Brown launched Michigan's American Legion effort with characteristic dispatch. The meeting, at which the chairmanship was passed on him, was held on a Thursday. By Monday the entire machinery had been set up, personnel selected, offices engaged, committees assigned and the campaign in full swing. Mr. Brown plans to have the campaign over with and out of the way by September 26.

"Having consented to direct this drive, much against my will, though I am in complete sympathy with its purpose, I will lend every energy to bring about its speedy and successful conclusion, and I will expect of all my associates the fullest cooperation to that end.

"I am committed to a bigger job—speaking in terms of arithmetic the job of raising \$15,000,000. My headquarters for that campaign have already been installed in the Park Square building in New York City, and the work is gaining momentum with every passing day. After the Legion drive is ended I will devote every day and every hour of every day during the next six or eight months in the \$15,000,000 drive, and permit nothing to come between me and its success."

## B'NAI JESHURUN JUNIORS WILL CONDUCT SERVICES

Charles Nemser Will Address Junior Members.



CHARLES NEMSER

These present at the Junior Congregation services of the B'nai Jeshurun Temple last year for the high holy days will recall how impressive they were. This year the committee in charge of the services have arranged a program that will reach the younger element of the Temple and it is anticipated that a very large crowd will be present. Mr. Lester Reich, who is known to all the alumni of the Temple, will read the services and Mr. Charles Nemser, who was recently appointed the head of the Council Educational Alliance, and who has been closely connected with the younger men and women, will address the Junior Con-

(Continued on Page 4)

## TEMPLE MEN'S CLUB INAUGURATES 2ND YEAR WITH BRILLIANT PROGRAM

On Tuesday evening, September 15, The Temple Men's Club initiated its second season with a smoker and entertainment which attracted at least three hundred members.

Rabbi Abba Hillel Silver, who spent the summer visiting Holland, Belgium, Germany, Lithuania, Poland, Roumania, Hungary and Austria, fascinated his hearers with a recital of his impressions of "Europe Revisited."

An especially fine musical program was offered by Mr. Beryl Rubinstein, the noted pianist, who rendered the following numbers:

Sonata No. 11 (Moonlight Sonata), Adagio sostenuto, Allegretto, Presto agitato (Beethoven). Ballet music from Rosamunde (Schubert), Waltz in C Sharp Minor, Waltz in D Flat (Chopin), Caprice (Arensky), Danse Bogre (Cyril Scott), Liebestraum (Liszt), Eighth Rhapsodie (Liszt).

In opening the business session of the meeting, President Sylvester W. Fleishman, referred to the unusual success that attended the launching of The Temple Men's Club last year and outlined the activities that were planned for the coming season. Already a number of the members have enrolled for the various activities and there is no doubt that there will be full participation in the class in Jewish history, gymnasium, public speaking, dramatics and discussion of current topics. Some of the dates and speakers for the monthly dinner meetings were announced and it is expected that the full schedule will be completed within a few days.

The new officers of The Temple Men's Club are: Sylvester W. Fleishman, president; Milton Altshul, vice president; Sidney N. Weitz, second vice president; Alvin Kinschbacher, secretary; Robert H. Gries, treasurer.

The board of governors consists of: Alfred Baum, Wm. A. Fiertel, Herman V. Haas, Bert Levine, Max J. Lind



BERYL RUBINSTEIN

ner, Bert Marks, Geo. P. Nachman, Canillo V. Tausig, Herbert Eaton, Albert S. Farsch, Dr. M. B. Galvin, Godfrey Garson, Meyer Hexter, Bert Isaac, Wm. Keller, Max Ozer.

Ex-officio: Rabbi A. H. Silver, Solomon Huhun.

The chairman of the standing committees are: Bert Marks, membership committee; Alfred Baum, ticket selling committee; Max Lindner, Ed Goldstein, publicity committee; Geo. Nachman, Godfrey Garson, house committee; Sidney N. Weitz, special activities committee.

Program committee: Milton Altshul, chairman; Rabbi A. H. Silver, Solomon Huhun, Dr. M. B. Galvin.

Finance committee: Bert L. Isaac, chairman, Meyer Hexter, W. B. Cohen, Raymond Hentsch, Dr. D. A. Hirsch, EB Goulder.

Public speaking committee: Canillo V. Tausig, chairman; Fred A. Weiner, William Keller.

Gymnasium committee: Max Ozer, chairman; Benjamin Carl, N. C. Engelman, Richard Harburger, J. H. Altman, Herman Shulke.

Jewish history committee: Sidney N. Weitz, chairman; David A. Berger, Jacob Singer, Morris L. Arnold.

Here Is Peace!



Scene on the vast acres in Russia which are cultivated by an ever-increasing number of Jews, future America will be 100,000 of their lives from the big cities, whence they have fled to escape economic destruction. Twenty thousand as this!

Twenty Pages Today



**NOTICE**

All social items must be in the office of the Jewish Review and Observer by 4 P. M. Wednesday of each week in order to insure publication in the following Friday's issue. All Religious and Club notices must be in the office by 4 P. M. Tuesday.

Social items must be signed by the sender in order to insure publication.

Mr. and Mrs. Charles Rosenblatt are in Atlantic City.

Mr. and Mrs. Eugene Haberman and daughter, Maxine, are in Atlantic City.

Mr. Marvin D. Freeman, 1398 East 109th street, leaves Saturday night to attend Cornell University.

Mrs. S. C. Klopfer, of Philadelphia, is the guest of Mrs. Charles W. Klopfer, of 10610 Orville avenue.

Miss Janet Weinberg, of 10308 South boulevard, will leave Sunday for New York to attend Scudder school.

Mr. and Mrs. M. Blum, formerly of Hayden avenue, have moved to 1765 Collamer road, where they will be pleased to see their friends.

Mr. and Mrs. Adolph Frankel, formerly of Lee avenue, and now residing at 12495 Cedar road, are spending two weeks at Cambridge Springs.

Sidney L. Cohen, son of Mr. and Mrs. Simon A. Cohen, of 10612 Orville avenue, leaves Sunday, September 20, for the University of Pennsylvania.

Mr. and Mrs. D. W. Sampliner and daughter, Mildred, have returned from Atlantic City, where they spent the past two weeks.

Mr. and Mrs. Morris B. Newman, of Los Angeles, Cal., are leaving for their home Friday, September 25, and will be at home Thursday, September 24, at Mrs. George I. Klein's residence, 1695 Glenmont road.

Mrs. N. J. Freeman, Mrs. N. K. Freeman, and Miss Gray Waldman, motored to New York last week to meet Mr. N. J. Freeman, who has just arrived from a four months' trip to Europe, touring England and the continent, combining pleasure with business. Mr. N. K. Freeman has returned from Florida and will motor back with the party this week.

Mr. and Mrs. Simon Fox, of 2694 Hampshire road, wish their friends and relatives a happy and prosperous New Year.

Dr. and Mrs. M. J. Lazerick and family, of 2851 East Derbyshire road, wish their relatives and friends a happy New Year.

Mr. and Mrs. S. Y. Allen wish their friends a happy and prosperous New Year.

Mr. A. T. Waltach and son, Edward, wish their friends and relatives a happy and prosperous New Year.

Mr. and Mrs. Shariitt, of 5000 Woodland avenue, beg to extend to their many friends the greetings of the season, and, with appreciation, take this opportunity to acknowledge the receipt of New Year's wishes.

**ANNOUNCEMENT.**

The new Gray organization announces new and reduced prices on the Gray car: Sedan, \$845; touring, \$995; coupe, \$825. Balloon tires, artillery type wheels and combination top and tail light are standard equipment on these models. Chassis, balloon tire equipped, sells for \$475, and the truck, \$595, all f. o. b. Detroit.

The Denison Motor & Welding Co., 5700 Denison avenue, are agents for this car.

Headquarters for Fancy and Engraved New Year's Cards,  
**The Stearn Co.,**  
Stationery Dept., Main Floor.

**Hats of Hatters' Plush**

become the smart fashion for Autumn afternoons

WITH brims turned at a new angle—pointed in front, pointed at the back, caught up against the crown with a jeweled pin, or widening gracefully at the sides.

In black with soft, lustrous sheen, the hat of hatters' plush proves universally becoming as well as fashion-right with the street or afternoon costume.

French imports and copies of French hats in hatters' plush are now on display in the French Room.

(Third Floor)

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**MARY LOUISE**

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Gowns and Frocks for street, afternoon, dinner and evening wear.

Coats and Wraps which reflect the High Lights of the Season's Newest, Smartest Fashions.

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**MARRIAGES**

Spitz-Szobel.

A house prettily decorated with old-fashioned garden flowers was the scene of the wedding of Miss S. Ruth Szobel, daughter of Mrs. Rose Szobel, of Pittsburg, Pa., and Mr. Milton P. Spitz, of Milwaukee, Wis., on September 6. Rabbi Halperin, of the Tree of Life Synagogue, performed the ceremony, in the presence of the nearest relatives and intimate friends of the bride and groom. Mr. S. I. Rosefelt was best man and Mr. Daniel Grossman gave the bride in marriage. Miss Flora Szobel was maid-of-honor. Mrs. Harry Mendelsohn played the wedding march.

Among the out-of-town guests were: Mr. and Mrs. S. I. Rosefelt, Masters Parker and Burton Rosefelt and Mrs. Helen Spitz, of Milwaukee, Wis.; Mr. and Mrs. Jacob Grossman, Mr. and Mrs. Max M. Grossman, of Duquesne, Pa.; Mr. and Mrs. Isaac Grossman, of Homestead, Pa.; Mr. and Mrs. Daniel Grossman, of New York City; Mr. and Mrs. Harry Mendelsohn, of Youngstown, O., and Mrs. Morris H. Wolf, of Cleveland Heights, O.

After October 1 Mr. and Mrs. Milton P. Spitz will be at home at 5820 Galena street, Milwaukee, Wis.

In the event of your death, what will become of your family?

Have you enough insurance to protect your dear ones?

Let me solve your insurance problems

**Howard F. Ullman**

Representing the  
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Kohn, of Miami, Fla.

**BETROTHED**

The charge for publication of betrothal notices is one dollar. No notice will be taken of request for publication unless the money accompanies the order.

Mr. and Mrs. L. E. Steiner, of 1215 Rozelle avenue, East Cleveland, announce the engagement of their daughter, Alice, to Mr. Raymond Emrich, son of Mrs. J. M. Emrich, 2108 East 89th street. At home Sunday, September 20, at 1215 Rozelle avenue, East Cleveland.

**FUTURE MARRIAGES.**

The marriage of Miss F. Virginia Rosenberg, daughter of Mr. and Mrs. J. S. Rosenberg, of Brookline, Mass., formerly of Palmsville, O., to Mr. Nathan D. Isenberg, of Troy, N. Y., will take place at noon, Monday, September 21, at the home of the bride's parents. Miss Rosenberg attended Syracuse University and was graduated from Boston University, class of 1924. After an extended honeymoon they will make their home at 1540 Tibbets avenue, Troy, N. Y.

Mr. and Mrs. Adolph Weinberg announce the marriage of their sister, Rique Weinberg, to Charles Mervis, of Pittsburg, on Sunday, October 4, at 2 p. m. At home from 3 to 5, at 12713 Arlington avenue. No cards.

**JUNIOR HADASSAH.**

At the first meeting of the Junior Hadassah, held at the Jewish Center, September 14, plans were discussed for maintaining a Hebrew class for the members every Monday at 8:30 o'clock, with Mr. Friedlander coaching the class. Mr. Friedlander is superintendent of the Cleveland Hebrew School.

Plans for the study of Jewish personality, Jewish history and current events, under the supervision of Mrs. Nowak, were made.

Miss Bertha Marks, a member of

**F. GRANT BALL**

"The Heights Jeweler"

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Additional Space for Parking in Our New Addition Just Completed  
Capacity now 8500 cars  
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Special Theatre Rate  
(Evenings) 7:00 to 12:00 p. m.  
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WE HAVE BUILT 14,000 GARAGES IN 15 YEARS  
**F. C. PINYOUN & SON**  
PORTABLE OR STATIONARY GARAGES  
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Any odd shape crystals for ladies' or gentlemen's watches while you wait  
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**SAVE**

1 hour a week for your appearance  
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the board, is editor of the bulletin which will be published this month, and Miss Frances Danziger will be in charge of the dramatic group. The social arrangements for the coming year will be announced later.

Our Best Wishes to All Our Patrons and Friends

For a

Happy and Prosperous New Year

**DeKlyn's** 1700 EUCLID AVENUE  
Just East of Hanna Building and 10206 Euclid Avenue

In appreciation of the sincere and hearty welcome accorded us, accept our Best Wishes for a Happy New Year.



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The kind of music that will make any social affair a real success

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A snappy Collegiate Orchestra under the direction of Jack Horwitz is now booking engagements for the Fall and Winter season.

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The exhibit of the new headwear for Autumn designed by Dobbs & Co, New York's leading hatters, is ready for your inspection. You will be proud of this proof of America's supremacy in the important art of hat manufacture. They are here exclusively

**The Mac Adams Co**  
MEN'S APPAREL MERCHANTS  
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We Wish  
All Our Friends and Patrons  
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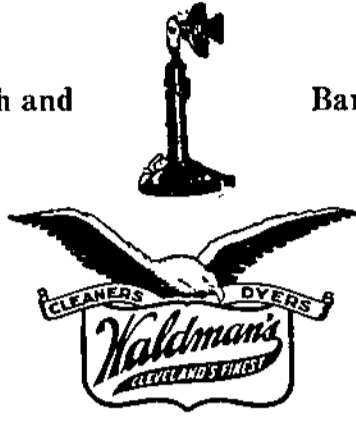
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To our many Customers and Friends

## GREENWALD'S MILLINERY

1094 East 105th Street  
at Ostend Ave

of Jacob and Nannie Reintal, parents of her late husband, \$200; from the estate of the late Nathan Schloss, Kansas City, additional bequest of \$1,000; from the estate of the late Mrs. Hannah Kraus, Akron, O., \$500, and a special dinner given the residents by the Euclid Avenue Temple Sisterhood.

### MEMORIAL FUND.

Contributions to a fund in memory of Lucille Ruth Klein may be sent to Mrs. A. L. Klein, 2005 Meadowbrook boulevard, Cleveland Heights.

Mrs. Desenberg is closing out her entire line of gifts regardless of cost but will take care of all special orders. Advt.

Headquarters for Fancy and Engraved New Year's Cards,

**The Stearn Co.,**  
Stationery Dept., Main Floor.

*Wishing Our Customers and Friends  
A Happy and Prosperous  
New Year*

### Newman Gringler Furniture Co.

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**On Fur Remodeling**  
Your old furs made into the latest styles.  
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Dresses for afternoon are fashionably long sleeved. For evening, sleeveless. Brocade Dresses are shown in these colors: Cuckoo brown, Piranga (reddish brown), Grackle head (blue) Orchid, and rose.

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Iron, Fireman and Automatic Stoker

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IT'S EASY to order from us—just phone Randolph 3760. Two deliveries every day in the city or the Heights. One delivery to Lakewood; two on Saturdays.

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Exclusive Shoe Fashions for Women  
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STEAM CLEANING FOR MOTOR AND CHASSIS  
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**SPECIAL**  
MEN'S SUITS  
OR  
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\$1.00

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### ORTHODOX JEWISH ORPHAN HOME.

The board of directors acknowledge with thanks donations from the following: I. Feigenbaum and Louis Schochen, Mrs. R. Herman, S. Solomon, F. Deutsch, M. D. Weisler, Mrs. E. Backen, Henry Freed, I. Levinson, Mrs. E. Atlas (in memory of father, I. H. Sperry), Sam Zelmanovitz, Mrs. M. Michael, E. Sandler, Mrs. A. C. Winkelman, Joe Weiss, P. Himmelstein, Temple Sisterhood, Elvira, O. (in memory of Mrs. A. M. Brenner), Louis B. Reich, Rose Rosenzweig, Yale Bargain House, C. Freisman, Edw. Goodman, J. Friedman, H. B. Raymond, Ralph W. Sapito, B. Schneider, S. Schult, Mrs. L. Essey, Tabor and Arons, The Dubsky Furniture Co., P. Hanoman, Ida Rigelhaupt, M. Horwitz, Mr. Spott, Joe Levin, L. Colon, D. Silberberg, M. Silberman, a sum collected at home of B. Fein, in honor of engagement of Mr. Leo Grozinsky and Miss E. Jacobs; Mrs. G. Waldman, Mrs. A. Freeman (in honor of newborn son), Mr. Mestetzko, Mrs. Frieda Levine, S. Goldberger, Ben Schwartz, Harry Zotz and J. Horwitz, Louis Kibat, Kibitzer's Club, S. J. Weingarten, D. W. Mendelsohn, Mrs. D. W. Wilcox, Mrs. J. C. Fishman, S. Bloomfield, Mr. and Mrs. K. Visky, A. Wasserman, Edw. A. Elder, Mrs. J. A. Lerner, Mrs. S. A. Fischgrund, Mrs. E. Rothman (in memory of husband), P. Tolsk, Freedman and Bogart, H. Harris, Mrs. A. Englander, Ben Kaufman, Mr. and Mrs. A. Wexler (in honor of first grandchild).

I. Seigel, Saml. A. Feder, Louis Alexander, N. Ginsburg, Mrs. M. Landskroner, Sam Newman, W. Blumberg (building), Jack and Mildred Krutzer, Mrs. S. W. Kleinman, Mrs. C. D. Levy, Chae Rivka Silverman (in memory of mother, Esther Leav), Sarah Ungar, Blanche E. Klein, Mrs. D. L. Seide, I. J. Klarreich, Sam Cohen, Mr. and Mrs. H. Freyman (in memory of baby), Sarah Malvina, M. M. Rosstich, Mrs. Jacobs, Mrs. Lenchos, Mr. and Mrs. Zilkin, H. Eifer, Mrs. Abrahams, Mrs. Junioff, D. Goldman, St. Petersburg, Fla.

### JEWISH WAR VETERANS.

At our last meeting it was decided that the "Bugler" amalgamate with the "Jewish Veteran," the national publication, and that a special page of the "Jewish Veteran" be devoted entirely to the activities of the Cleveland Post.

The Misses Reim, Mellman and Milon are actively engaged in making the final arrangements for the Yom Kippur dance. Those who did not as yet change their Statler dance tickets for the Hollenden dance tickets may have them exchanged at the door of the Hollenden ballroom the night of the dance.

There will be no meeting until after the dance. The next meeting will be held October 1, 1925, at our regular clubrooms, at 706 East 105th street.

### DEDICATION OF TOMBSTONE.

The children of Mrs. Lottie Englander will dedicate a tombstone in her honor, on Thursday, September 24, at 2:30, at Lansing Street Cemetery. Relatives and friends invited.

Mr. Morris Edelstein and sons will dedicate a tombstone in memory of their beloved wife and mother, Marie Edelstein, on Friday, September 18, at 3 p. m., at Glenville Cemetery. Rabbi Nowak will officiate. Relatives and friends are invited.

Fairview Rebekah Lodge No. 736, I. O. O. F., will hold a meeting on Monday, September 21, at its meeting hall, 10601 Superior avenue, at 8 p. m. All members are urgently requested to be present.

### LETTER TO THE EDITOR.

Editor, Jewish Review and Observer. In the closing hours of the year 5685, we deem it our duty to express to you our most heartfelt thanks for the splendid cooperation you have given to the cause which the Hebrew Sheltering and Immigrant Aid Society of America represents. You have enabled us to bring before the Jews of America the message that we hear, and your advocacy of their aims and purposes of this has been a source of continued strength to us.

We most heartily appreciate all that you have done and hope that the new year, for which please receive our best wishes, will see a continuance of your magnificent support.

Very cordially yours,  
JNO. L. BERNSTEIN,  
President.

### MONTEFIORE HOME.

The board of directors of Monte Fio Home gratefully acknowledge receipt of the following contributions: From Mrs. Regina Van Goor, in memory of her husband, \$25; from Mrs. Sigmund Reintal, in memory

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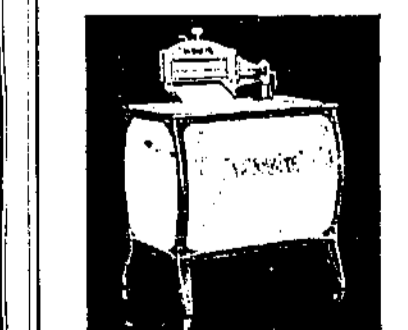
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Cleveland, Ohio, September 18, 1925

THE NEW YEAR

It is with a feeling of profound and holy joy that Rosh Hashanah, which begins this evening, is celebrated within the ranks of Israel.

The day is regarded as a religious and not a civil New Year. The civil calendar is used by modern Jews for all ordinary purposes but they date their holidays according to the moon. Orthodox Jews still observe Rosh Hashanah for two days, but the Reform Jews only observe one day.

The holiday begins at sunset, a mode of reckoning that is supported traditionally by the Biblical story of creation, in which the evening is mentioned before the morning.

Rosh Hashanah, 1925, marks the beginning of the Jewish year 5686, which is counted from the traditional time of the creation of the world. Rosh Hashanah comes on the first day of Tishri, the seventh month in the Jewish calendar. This is the holiday month, because the Day of Atonement and the Feast of Tabernacles come in the same month. The celebration of Rosh Hashanah is commanded in the Bible, in Chapter 23, Leviticus, and Chapter 29, Numbers.

The blowing of the trumpet or ram's horn, known as the Shofar, marks the celebration of the holy day in the synagogue. The ceremonies connected with the observance of this day include the reading of prayers appropriate to the occasion, inspiring music and the Biblical account of Abraham's offer to sacrifice his only and beloved son, Isaac, to God.

The sermons on that occasion are fraught with many beautiful New Year's thoughts. The greetings of the season are exchanged among members of the family and friends. The New Year is sometimes called the Day of Memorial, the Day of Remembrance, and the Day of Judgment.

The great significance of the day is that we review the past year and look with confidence into the future. The ideas that should dominate us on that day of serious reflection should be of a religious nature and on the desire for service and sacrifice. Time is constantly passing and it is our solemn and sacred duty to make the best use of it. We are to devote it to those things that will inspire us to live in accordance with the highest ideals of life. There is no greater sin than that of wasting time constantly in frivolities. The years of our life pass swiftly and before we realize it our life is ended and we go to the great beyond from whence there is no return to earth.

It is not how many years we have lived, but how much we have accomplished that counts. "Inscribe us in the book of life for a good year," is a thought on this holy and sacred New Year's day. The love of life, with all its blessings, is inherent in every human being, but it rests with us to achieve that wish. We must be worthy of this holy blessing, and yet if we do not secure all of our desires we must bow in humble submission to our Heavenly Father who doeth all things for the best.

It is the faith and loyalty to Judaism that inspires us to look forward to the coming year with hope. It is in times of sorrow and when our ideals have not been realized that religion comes as a beacon light to lead us onward and upward to the heights of hope, even though our cherished ideals have been shattered.

There are none of us who pass through life without some burdens, and though the past year may have been one of sorrow to some of us let us not lose heart, but look forward to the coming year with hopeful hearts.

Let those who have known joy during the past year be imbued with a spirit of gratitude. Many they are who during the past year have been called to their eternal home. May those who are left behind to mourn their loss find consolation in the inspiring faith of Israel.

On the New Year many of us turn our thoughts to the future and wonder what it has in store for us, but God in his infinite wisdom has veiled it from us mortals.

Our wish is that it may be crowned with happiness to all. May the coming year be blessed with health, prosperity and joy to humanity.

The Biblical portion in which reference is made to the willingness of Abraham to sacrifice his only and beloved son, Isaac, to God teaches us a beautiful and inspiring lesson that should be our guiding star throughout the coming year, that of sacrifice and service. Without this there can be no true happiness, no matter how much worldly goods one may possess. Selfishness dims the lives of those who indulge in it.

During the coming year there is much to be done within the ranks of Israel in the line of religious education, philanthropy and congregational activities. Although much good has been accomplished in those fields of activity during the past year there is still much more to do, and all of us must be ready to bear our share, not only during the next year, but in the years to come. The Jews have been the chosen people to serve mankind and they must ever be ready to serve and sacrifice.

A lesson to be gained from the observance of the New Year is that we learn many things from the past that should be of great service to us in the future. It would be very deplorable if we would not profit by our past errors and avoid these mistakes in the future.

Let us remember that the coming year is a book on whose pages we should inscribe acts that are of a good and noble life and that when we are called to our eternal home the world will be better because we have lived in it and have been of service to humanity. With a feeling of profound reverence and joy let us celebrate the New Year 5686.

WOLSEY INSTALLED IN PHILADELPHIA.

(Continued from page 1.)

rabbis of the congregation at Little Rock, Ark., his commanding presence, his voice, his obvious talents and attainments for his vocation, impelled me to feel that I was confronting the living embodiment of that new force, which, functioning through the medium of the pulpit, was striving to re-adjust Jewish thought and religious practice into more organized and therefore more effective channels. Louis Wolsey, even then, already visioned that bewailing past Jewish miseries, and appeals for alleviation of bigotry and prejudice, were vain gestures, and that the solving of the Jewish problems must and would come from the Jew—from within the congregation of Israel, rather than from without. When, immediately following that meeting, I was enabled to report to our congregation Rabbi Wolsey's agreement to come to Cleveland, I also declared it to be my sincere conviction that he was destined to become a big vital and constructive force in Jewish development and progress. I have had no reason since to modify that statement. Indeed, if viewed in perspective, his career during the past eight years affords abundant and eloquent support of that prediction.

In accepting the call to Cleveland, Rabbi Wolsey made two stipulations, one, a free pulpit; the other, a suitable house of worship. Manifestly, a score of years ago, it was not the simplest matter for a conservative congregation to promise an absolutely free pulpit, nor for our congregation, with its limited membership, to assure the financing of a new temple. But we agreed, and as I reflect upon the years of Rabbi Wolsey's association with us, I cannot recall any regrets for having fulfilled those stipulations, nor during that period any instance when our congregation failed to respond to further demands as circumstances warranted—those eighteen years have been a record of cooperation and unity, between congregation and rabbi. When Rabbi Wolsey was installed some fourteen months after our memorable meeting, he found a congregation of 180 families, a Sunday school attendance of even less, a house of worship erected some thirty years prior. When he severed contractual relations, the membership had grown to 1,250 families, Sunday school attendance to 1,200, a total of 1,500 souls actively affiliated. During this remarkable development, also distinct, yet related temple activities, inaugurated through his leadership, had flowered into influential units; a new temple had been erected, and a temple house, both of which have by high authority been commended for architectural beauty, expressiveness of purpose, and utility.

The profound impression which Louis Wolsey made upon the Jewish community—in fact, upon entire Cleveland, religiously and culturally, is now history. It is not, however, too much to add that no individual, certainly none in clerical circles, exerted during this period a more potent influence for moral and religious betterment. Not content with the arduous and complex duties inevitable with the charge of a large and constantly growing congregation, Rabbi Wolsey found time to cooperate with, and function in, interdenominational social service and civic activity. He was much in demand as a public speaker, and particularly aided in influencing the adoption of the new charter, which is at present Cleveland's form of government. He helped to create a community consciousness in Cleveland, and none regretted his leaving more than the leaders in non-Jewish religious and social service organizations; both Protestant and Catholic have publicly voiced their regret. His community work, unselfishly rendered, irrespective of creed or class, reflected credit upon his congregation, and unquestionably made for the definite advancement of cordial community relations, consequently a better understanding of Jewish concepts and principles.

His legacy to us, in brief, of course, be stated in precise terms, but his deep religious convictions, his impressive preachments, his fine understanding of human relations, his masterful grasp of temple affairs, all converged to weld us into that congregational unity without which the essential spiritual responsiveness remains latent, and real progress uncertain. He enriched our lives because he re-vitalized our faith in God and in ourselves. Our children loved him to adulation; he opened their minds to the beauty of Jewish traditions, the value of Jewish doctrines, and caused them to see eye to eye with him, their obligations to the faith and to themselves, so they may, in their respective places in the community, tread the path of true Jews, unshamed and unafraid.

Louis Wolsey's faculties are essentially constructive. He is a builder. But a builder not only of temples of steel and stone, but of those finer, more enduring structures, the edifices of noble purpose and faith in the souls of men. He preaches not the fear of, but the joy of service in God. Salvation not alone through intensified spiritual devotion, but through the understanding and fulfillment of our obligations to each other, as well as to the group. If any one were to ask me to define him briefly tonight, I should call him the inspired advocate of intensive improvement in human relations, through the medium of the temple and its related activities. Our congregation released him reluctantly, and largely in deference to his own conviction that too prolonged a service with one congregation might eventuate in marking time, while beginning again with a community of your traditions, history and religious needs, would be like a renewal of youth and inspira-

tion and in consequence another contribution to the larger cause of American Judaism. We regret his leaving, but we congratulate both you and him. He comes to you now with a background of fine achievement, of unquestionable rectitude, of proven ability and undiminished zeal, at the zenith of his powers. So this inaugural seems, to us, to portend the beginning of a new epoch in your history, a re-dedication, as it were, of yourselves to the great cause, a revitalization of your inheritance. It is our belief that it is rich in brilliant promise, and to that end we invoke, upon your undertakings, the blessings of a divine providence.

"May the Lord bless thee and keep thee."
"May the Lord let His countenance shine upon thee and be gracious unto thee."
"May the Lord lift up His countenance upon thee and give thee peace."

COUNCIL CONFERENCE WILL BE HELD HERE.

(Continued from page 1.)

sections of the council in all the large cities of the state. It has held three annual meetings. The purpose of this meeting is for the opportunity of conference and co-operation.

Delegates chosen by the respective sections, according to per capita representation, meet for the sole purpose of talking over problems. The chief object is to strengthen the mother organization by establishing a stronger bond of sympathy among sister organizations. By extending this principle a sisterly feeling of co-operation will be extended into various Jewish women's organizations, so that the true spirit of friendship and helpfulness shall reach out and lead to a better understanding, an elimination of unnecessary duplication, overlapping and a finer appreciation of each other's efforts.

Mrs. Bert Prutz of Youngstown, O., who is president of the Ohio state conference, will preside. The other officers are as follows:

First vice president, Mrs. Jerome Kohn, Columbus; second vice president, Mrs. Shlomo Freiberg, Cincinnati; third vice president, Mrs. Sam Kohn, Cleveland, Ohio; corresponding secretary, Mrs. Ben Levine, Cleveland; secretary, Mrs. Max Frankenberg, Charleston, W. Va.; treasurer, Mrs. A. Lehman, Cleveland; auditor, Mrs. J. H. Markolis, Dayton; directors, Mrs. Ben Lowenstein, Cincinnati; Mrs. Simon Lazarus, Columbus; Mrs. Marc Grossman, Cleveland; Mrs. Joy Loeb, Akron.

The delegates for Cleveland are: Mrs. Sig Herzog, Mrs. Julius Fryer, Mrs. Thea Finkel, Mrs. Sol Moses, Mrs. Charles Rosenblatt, Mrs. Leon Wald, Mrs. Louis A. Wolf, Mrs. David Wolpan. The alternates are: Mrs. Cora Wolf, Mrs. Syl Pleshelm, Mrs. Jack Rice, Mrs. A. H. Silver, Mrs. Mortimer Straus, Mrs. Solomon Goldman, Mrs. Jack Einstein and Mrs. J. L. Bubis.

JEWISH CENTER SISTERHOOD ACTIVITIES BEGIN SOON.

(Continued from page 1.)

ter, mapped out a program of activities that bespeaks a wide perception of the cultural and educational aspirations, as well as the social needs of the members and their families. The opening event of the season will be the quarterly general meeting of the sisterhood on Tuesday, October 13, and all members are expected to be present.

The chairman of the cultural program, Mrs. Ralph D. Hertz, has planned a number of courses to be given in series, and in which classes any member is eligible.

There will be a course in English literature, one in French literature and a course in Hebrew for beginners.

There will be a class in child psychology, with a special series of lectures on "The Moral Instruction of Our Children."

The urge for an informal get-together for the purpose of discussing current events and matters of interest and importance to women has crystallized into the formation of a woman's club, which will be of the nature of a round-table group. The discussions will be informal and the membership to this group will be limited.

On the social program there will be a continuation of the fortnightly Sabbath afternoon teas, as in former years. Features of cultural value and of an entertaining nature have been arranged and the customary refreshments and social hour will be provided for at each respective meeting by various groups of hostesses.

Further notice of the other activities of the Jewish Center sisterhood will be given later.

The officers of the organization are: Mrs. Harry Robbins, president; Mrs. A. I. Tobias, first vice president; Mrs. D. Ralph Hertz, second vice president; Mrs. R. Levy, financial secretary; Mrs. Max Kohrman, recording secretary; Mrs. M. Speer, treasurer.

CORNELL TEMPLE FUND GETS FIRST LARGE GIFT.

(Continued from page 1.)

out the country is focused on Ithaca and the part it plays in this campaign, Daniel Rothschild, well-known merchant and philanthropist, announced the underwriting of Ithaca's quota of \$25,000. Then he said: "Mr. chairman and gentlemen, when you return to your own home communities, please inform them that Ithaca, even with its small population, realizing that our city will be the citadel for this new awakening of Judaism, hereby assumes a pledge, to be known to the outside world as \$25,000 from Ithaca, N. Y."

This was heartily applauded, well taken and now lends an added impetus to the drive, because of the initial effort and sanction of Daniel Rothschild in underwriting Ithaca's part of this great campaign.

Jews and their friends in communities all over the country are being enlisted in the campaign to raise \$500,000 with which to provide a temple for the Jewish students at Cornell University. This city has never had a regular place of worship for the several hundred young men and women of the faith who annually attend Cornell.

Realizing the vital need created by this handicap, the Cornell Jewish Temple fund was organized. It has met with unstinted enthusiasm throughout the United States, and scores of letters are being received at the headquarters here daily, assuring the movement of moral and material support.

HADASSAH HOLDS MOST SUCCESSFUL AFFAIR.

(Continued from page 1.)

that all outstanding money may be collected promptly. The cash proceeds of this party will be expended in the wholesale purchase of necessary hospital linens, which, together with the articles already received will be shipped to the Hadassah Medical Organization of Palestine, for use in that organization's hospitals, clinics and other institutions of social welfare.

Cleveland Chapter of Hadassah is very grateful to all the patrons whose material and moral support helped to make this undertaking thoroughly successful.

Preliminary work on the fall rummage sale is progressing very satisfactorily. Housewives are urged to remember this event during the home-cleaning season, by saving their discarded clothing and furniture. Those having contributions of this kind should telephone Mrs. S. J. Hlasko, 1533 East 115th street, Cedar 873, or Mrs. Joseph L. Krall, 10225 Drexel avenue, Eddy 2996.

EDUCATION BOARD OPENS NEW SABBATH SCHOOLS.

(Continued from page 1.)

man, supervisor of the Sabbath schools, are now conferring with Jewish educational experts of this city regarding an improved and more intensive curriculum for all classes. An elaborate assembly program and additional forms of extra class work are being planned.

The Board of Jewish Education has appropriated special funds for the subsidy of classes for religious school graduates. The first class in an interpretation of the Hebrew prophets and discussions of current Jewish events is now being organized. Components of the council Sabbath elementary and other Jewish religious schools are being enrolled. These advanced classes will be held on Sunday mornings from 10:30 to 12, on the premises of the Council Educational Alliance, East 55th and Quincy avenue, and will be adapted especially to effect an apprehension of the Jewish adolescents of Cleveland to Jewish life and tradition.

THOUSANDS ARE PRESENT IN MASONIC HALL.

(Continued from page 1.)

centuries would be to acquire Palestine, present it to and protect your people in it. The history of organized Christianity, however, is evidence that it will not do this, for organized Christianity has never practiced the religion of Christ. It has been too busy carving his image upon the courts and tombs of kings: in His name, consecrating cruelty and hatred of man to man and wresting his Gospel to the defense of social injustice.

"Very truly yours, ALLAN J. WILSON, B'NAI JESHURUN JUNIORS WILL CONDUCT SERVICES."

(Continued from page 1.)

gregation and their friends on the first day of Rosh Hashanah. Tickets have been mailed to members of the Junior Congregation and all those wishing tickets who have not already secured them can do so by calling Miss Kessler at the Temple office, Randolph 5042. Services will start promptly at 10 o'clock on Saturday, September 19, the first day of Rosh Hashanah.

ALLIANCE ACTIVITIES.

Registrations for the various activities of the Alliance began on Wednesday, September 16, and will continue through the end of the month. The official opening of the organization is October 1.

The following opening activities have been scheduled: Thursday, October 1, opening night; Monday, October 5, Succoth celebration; Tuesday, October 6, Senior reception; Wednesday, October 7, Intermediate carnival; Thursday, October 8, Junior rally.

The clubs of the building are rapidly coming back and there is every indication that registrations in classes also will reach a high water mark this year.

The club leaders have been invited back and new leaders desiring to be of service are cordially invited to make application at the Alliance office.

Arrangements are being made again this year to utilize the high school gymnasium and auditorium for athletic and large group activities.

Two boys' workers have just been appointed. Mr. Harry Tucker, who will be in charge of the boys' work at the Mt. Pleasant branch, and Mr. Abraham Greenspan, who will be in charge of the boys' activities at the 55th street building.

Euclid Avenue Temple

Rosh Hashanah Services
Friday evening, September 18, at 7:45.
Saturday morning, September 19, at 9:30.
Children's service (in the Temple), at 2:30.

Sermon Subjects.
Rabbi Brickner—"Has Civilization Outgrown Religion?" "Races, Nations and Religion—How Can They be Reconciled?"
Dr. Cronbach—"Help," "Sacrifice."
Dr. Pinesinger—"The Number of Our Days," "Binding and Youth."

Sabbath Services.
Friday evening, September 25, 5:30 to 6 o'clock. Prayer and service.
Saturday morning, September 26, at 10:30. Sabbath of Repentance.
Rabbi Brickner will officiate at both services.

Yom Kippur.
Sunday evening, September 27, at 7:45.
Monday morning, September 28, at 9:30.
Afternoon service at 2:30.
Memorial services at 4.
Children's services, 1 to 2 o'clock (in the Temple).

Children's Rosh Hashanah services will be held in the Temple proper on Saturday afternoon at 2:30 o'clock. Parents who accompany their children are requested to take seats in the rear or side sections of the Temple, so as to allow the center front of the Temple for the seating of the children. Services will be conducted by the children. Rabbi Brickner will deliver a message to the children.

Rabbi Brickner will have as his associates in the ministry of the congregation for the high holy days, Dr. Abraham Cronbach and Dr. Sol Pinesinger, both of the faculty of the Hebrew Union College.

Rabbi Brickner will conduct the evening services for Rosh Hashanah in the Temple, and the morning service in the auditorium. Dr. Cronbach will alternate with Rabbi Brickner, officiating in the auditorium at the evening service, and in the Temple at the morning service. Services in the Temple and the auditorium will be conducted simultaneously.

The beautiful new pipe organ and professional choir and organist in the auditorium should make this service equally attractive with that in the Temple. It should be for us all a source of great rejoicing that we are now enabled to worship together as one united family, in our own sacred structure.

Dr. Sol Pinesinger will conduct the Junior congregation services at the Euclid Avenue Congregational Church at Euclid avenue and East 96th street.

The Junior Congregation welcomes to its high holy day services the entire membership of the Alumni Association and all the young people of the Temple, and trusts that they will form, as heretofore, a large and impressive congregation.

A cordial invitation is also extended to all those who are unaffiliated with any congregation and who desire to worship at a reform service. A professional choir and organist which have been engaged will greatly enhance the beauty of the services.

Cards and self-addressed return envelopes have been mailed to all the members of the alumni, with the request that they designate their willingness to worship with the Junior Congregation, so that tickets may be mailed them. If you have delayed in this matter, tickets will be available for you at the door, but in this event, please come early.

Secure Holy Day Prayer Books.

If you have not yet provided yourself with the Union Prayer Book, Vol. II revised edition, which will be used during the high holy days, they may be obtained at the Temple office. The rabbi urges the members of the congregation to have prayer books, so that they may the better follow and enjoy the services. No prayer books will be distributed or sold on the high holy days.

In Memoriam.

Please send to the Temple office by Friday, September 25, the names of your dear ones who have passed away since last Yom Kippur. Those names will be read during the memorial services on Yom Kippur. Only names of those who have passed away during the last year will be read.

The religious school will open for regular sessions on Sunday morning, September 27, at 9:15. All the pupils will assemble on their arrival, in the auditorium, and take the same places as last year. The rabbi will welcome the children and make the necessary announcements.

There will be no registration of new children on Sunday, September 20. Parents who have not yet registered their children in our school, are urged to do so on Sunday morning, September 27.

The kindergarten this year will be continued and has room for additional children between the ages of 5 and 6 years. This was one of the most successful departments conducted in the school last year.

All the students of the high school department, as well as the confirmants of last year, will please report on Sunday morning, September 27, at 9:45, instead of at 9:15 as previously announced. An assembly of

Our mill is doing beautiful inlay work in hardwood doors, panels and cabinet work. Borders, numbers and designs in great variety.

Cleveland Window Glass & Door Co
glass woodwork paints
1200 Delivar, near Prospect

JEWISH CALENDAR

Table with 2 columns: Date and Event. Includes Rosh Hashanah, Yom Kippur, Sukkot, and other Jewish holidays for 1925.

\* Also observed the day previous as Rosh Chodesh.

the high school department will be held in the auditorium at that time. Rabbi Brickner wishes to meet all of the members of the high school department, inasmuch as he has a message for them. The rabbi is exceedingly anxious to build up a large and strong high school department this year. Kindly give him your cooperation.

Rehearsals are now in progress for an elaborate dramatic spectacle to be presented as the entertainment feature of the autumn reunion of the sisterhood, to be held at the Temple House auditorium, on Tuesday, October 6, at 2:30 p. m., promptly. Following the entertainment there will be an informal reception for Rabbi and Mrs. Brickner.

The sisterhood urges all members to attend Sabbath morning services and to bring their children to the Temple; children under school age will be cared for by a competent kindergarten teacher, in the kindergarten room of the Temple House, every Saturday morning during the time of services.

Members who have boys or girls attending school of college in other cities are requested to send the name and address of the pupil and college to Mrs. Bert Sampliner, 1657 Glenmont road, Cleveland Heights.

All who wish to contribute to the altar flower fund, in gratitude for some joyous event, or in memory of a dear departed one, will kindly send their donations to Mrs. Louis Numan, 11213 Ashbury avenue.

The Men's Club of the Euclid Avenue Temple will probably be the first organized group within the Temple to learn of the plans of the new spiritual leader, Rabbi Barnette R. Brickner, when the rabbi speaks at a dinner on September 23, at 6:30 p. m., in the Temple House, where members of the club will officially welcome their new leader. Each club member is permitted to bring two male guests. Tickets, \$2 per plate. An unusual entertainment program is being arranged. Please make reservations early.

The meeting is also expected to give the executive committee of the club an opportunity to arrange its programs to conform with the recent change in services proposed by Rabbi Brickner, and approved by the congregation. This change moves the usual lecture service from Friday evenings to Sunday mornings. Brief services, without sermons, will continue to be held Friday.

The date for the installation of Rabbi Brickner as the new spiritual leader of the Euclid Avenue Temple, has been set for Friday evening, October 9. Members and their families are requested to reserve this date. Owing to the limited seating capacity of the Temple, admission will be to members and their families only. Tickets will be mailed. Watch for details of the program, in the next bulletin.

Sunday lecture services will commence on Sunday morning (Simchath Torah), October 11, at 10:45. It is a source of great delight that we are able to announce that Mr. Jas. H. Rogers, our organist, who has been with our Temple for forty years, and our beautiful choir, will continue with us for the Sunday services, as well as for the regular Sabbath services.

Miss Alice Neuman, our social director, has returned from her vacation and announces that a very extensive program is being arranged for the children's clubs during the coming season. Definite announcements will be made later.

Temple Notes Continued on Page Five.

The Polish ship companies are arranging to have the Polish emigration to Palestine to be carried on by way of Greece, so that a trip from Warsaw to Jaffa would take only four days, two days by rail to Salonika and two days by steamer to Jaffa.



*A Cordial New Year's Greeting*  
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**The Cowell & Hubbard Co.**  
Euclid Avenue at Thirteenth

Precious Stones  
Watches  
Jewelry  
Silverware  
Fine Porcelain  
Stationery  
Optical Dept.

### The Temple

**Holy Day Services.**  
New Year—Friday, September 18, at 7:45 p. m.; Saturday, September 19, at 9:30 a. m.; children's service, in The Temple, at 2:30 p. m.

Day of Atonement—Sunday, September 27, at 7:45 p. m.; Monday, September 28, at 9:30 a. m.; Monday afternoon service at 2:30. Memorial service Monday, September 28, at 4 p. m. Children's service, 1 to 2 p. m.

Services for the children of The Temple will be held on both of the great holy days. On New Year's Day the services for children will begin promptly at 2:30 and will be held in The Temple. Parents are requested to come with their children and to sit with them during the service.

The first Sunday service of the season will be held on October 18, at 10:30 a. m.

The Friday evening service in the Gries Memorial Chapel, from 5:30 to 6:10 o'clock, will be continued until the beginning of the regular weekly services, October 18.

Please do not neglect to send in before Sunday, September 27, names which it is desired to have read in the memorial service on Atonement Day. Only the names of those who have died since last Yom Kippur should be reported.

The regular class sessions of religious school began last Sunday, September 14, when all the pupils of last term and the many newly enrolled were assigned to their classes. The heavy registration of new pupils brings the total enrollment of the school to nearly 1,300 children. This does not include the high school classes, the sessions of which will not begin until Sunday, October 11. The large enrollment and the keen enthusiasm which prevailed on the opening day gives promise of one of the most successful years in the life of The Temple religious school.

Morning session pupils, from the first to the sixth grades, inclusive, will report at 10 a. m. Classes of the seventh, eighth and ninth grades of the morning session will convene at 9 o'clock.

All classes of the afternoon session will begin at 2 o'clock, the seventh and eighth grades remaining in session until 4:30. All other classes will be dismissed at 4 o'clock.

Instruction in Hebrew will begin on September 27. It is planned this term to amplify the curriculum of the Hebrew classes and the most modern methods of instruction will be applied. All pupils, from the first grade up, will receive instruction in Hebrew.

There will be no session of The Temple religious school on Sunday, September 20. All classes will be resumed on September 27.

The high school department of the religious school will re-open on Sunday, October 11. All confirmants of The Temple are eligible and are urged to enroll. This year there will be first and second year classes and all will convene on Sunday morning at 9 o'clock. The pupils are dismissed in time to permit those who desire to attend the Sunday morning service in The Temple.

### B'nai Jeshurun Temple

**Rosh Hashanah Services.**  
Friday evening, September 18, at 8 o'clock, Rabbi Nowak will lecture on "Judith and the Jews."

Saturday Services, first day Rosh Hashanah, Pescha-d-zimra, at 7 a. m.; Shachris, at 7:30 a. m.; reading of the Shofar, at 9 a. m.; sounding of the Shofar, at 9:45 a. m.; lecture by Rabbi Nowak on: "The Bridge of Life"; Musaph, at 10:30 a. m.; Mincha service, at 6 p. m.; evening service, at 6:30 o'clock.

Services on Sunday will be scheduled at the same time as the Saturday services. On Sunday Rabbi Nowak will lecture on "Mounting Moriah."

Junior Congregation services will be held on Saturday in the vestry of the Temple. Mr. Lester I. Reich will read the service and Mr. Charles Nussner, of the Jewish Educational Alliance, will address the Juniors. All members of the Junior Congregation and their friends are invited to attend these services.

The ushers in the main Temple are asked to be on hand so that Mr. Kiebler can place them promptly before services begin.

The boys on the ushers staff of the Junior Congregation will kindly report at 9:30 sharp, on September 19, to Herman A. Sampliner, in the vestry of the Temple.

Branch services will be held at Virginia Hall, 10601 Superior avenue, and services will be conducted similar to the services at the Temple. Rev. H. I. Jacobs will read the service and Judge Samuel Stibert will lecture on Saturday.

Children's regular Sabbath services will be conducted by Mr. Reich at the Extension House every Saturday morning, at 9:30 o'clock, beginning with September 26. All pupils in the Bar Mitzvah class and all children of the Sunday school and Hebrew schools are expected to attend these services.

Members of the Temple and their friends attending the holy day services will help in making the services beautiful by coming to the Tem-

ple promptly at the scheduled time and securing their seats before the service begins. The ushers will be stationed at all doors and will escort you to your seats. The doors will be closed during the lecture and members are asked to kindly assist the ushers in keeping order through the services.

The attendance and enthusiasm displayed at the Sunday school rally last Sunday morning was a good indication that Jeshurunites are getting restless and anxious to come back and meet familiar faces in the lobby of the Temple on Sunday mornings.

Sunday school classes will open on Sunday morning, October 18. New pupils desiring to register for Sunday school may do so at the Temple office any afternoon between 4 and 5 o'clock. Each child must be accompanied by either parent at time of registration.

Registration for Hebrew classes will be continued through the month, every afternoon from 4 to 5 o'clock, at the Extension House. Hebrew school sessions will be given on September 21 and all Hebrew classes will be conducted on the heights at the Extension House. No classes will be maintained at the Temple on East 55th street.

Bar Mitzvah classes will be conducted this year at the Extension House. All boys wishing to schedule Bar Mitzvah dates for the coming year must do so at least six months in advance, as no more than one Bar Mitzvah will be permitted on a Saturday.

Great enthusiasm was expressed by Jeshurunites at the appointments of Miss Sara Gage, as superintendent of the Sunday school; and Miss Sara Broday, as superintendent of the Hebrew schools. We all extend the warmest congratulations and best wishes and look forward to a most interesting and engaging year at the B'nai Jeshurun religious schools.

Rabbi Nowak will be pleased to interview applicants for Sunday school teachers. Those wishing an interview will kindly telephone the office Randolph 5042.

The executive board of the Men's Club met last Monday evening and discussed plans for the coming year. There seems to be something in the air and our advice to all non-members of the Men's Club is to get busy and have your membership application approved. Don't forget the membership is open to all men of the Temple, their grown-up sons and friends, and don't forget that the Men's Club is really striving to give to its members something really worth while. Get an application card from the office of the Temple and sign it now.

The sisterhood has again started on its annual voyage of big things planned and accomplished. The Shofar Torah ball, to be held at the Statler hotel on October 11, will be the first big activity launched in the new year. The social committee promises big things for that night, so we would advise keeping that date open.

The rummage sale scheduled for October can only be a success if every member of the sisterhood lends her cooperation. It is not enough to send in your own collection but each member of the sisterhood should assist the committee in soliciting articles from her friends.

Mrs. Jennie Klein, 1552 Belmont road, Fairmount 5687-J, and Mrs. Ben Schwartz, 12408 Tesocora avenue, Glenville 1873-J, will be very glad to call for any articles that have been collected. Remember that anything from old shoes to baby grand pianos is acceptable.

Everybody knows what the industrial committee's food show means. This year it will probably be the last big event held in the old building, being scheduled for November. Mrs. D. E. Friedman, chairman of the committee, is calling for volunteers to work with the industrial committee in planning the details for the food show. Help make the food show a success and telephone Mrs. Friedman, Fairmount 5195.

Under the leadership of Messrs. Herman A. and Joseph A. Sampliner, a troop of Boy Scouts will be formed to meet for the present at the Extension House until the new Temple is completed.

Membership is open to all boys between the ages of twelve and eighteen years, who live on the Heights. All boys interested apply at the Extension House on Tuesday night at 7:30 o'clock, or at the Temple on Sunday morning, accompanied by either parent. For additional information call the Temple office, Randolph 5042.

Mrs. DeVay, chairman of the flower fund, wishes to express the appreciation of her committee for the kind and generous contributions received toward the floral decorations for the Rosh Hashanah services at the Temple, from Mr. Ben Labowitch in memory of his mother, and from Mrs. Ben Silver, in memory of her parents; also the contribution towards flowers for the Yom Kippur services from Mr. and Mrs. M. Rich, in memory of the late Mr. Nathan Diner.

Services for Rosh Hashanah will be held on Friday at sunset, Saturday morning at 8 o'clock, Saturday afternoon at sunset and Sunday morning at 8 o'clock. The subject of Rabbi Goldman's sermon on Saturday morning will be: "On the Wings of Prayer." On Sunday morning Rabbi

(Continued on page 8)

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### Cleveland Jewish Center

Services for Rosh Hashanah will be held on Friday at sunset, Saturday morning at 8 o'clock, Saturday afternoon at sunset and Sunday morning at 8 o'clock. The subject of Rabbi Goldman's sermon on Saturday morning will be: "On the Wings of Prayer." On Sunday morning Rabbi

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JURGENSEN LEADERSHIP HAS BEEN ACKNOWLEDGED FOR GENERATIONS—RECEIVING HIGHEST AWARDS AT PARIS -- GENEVA -- COPENHAGEN -- CHICAGO

THE ALLOTMENT FOR THE UNITED STATES IS LESS THAN ONE THOUSAND WATCHES A YEAR—

A WATCH MADE ONLY FOR THOSE WHO KNOW AND WANT THE BEST.

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JEWELERS IMPORTERS STATIONERS

## Browning King & Co

### New Fall Apparel For Boys

SCHOOL OUTFITS FOR ALL AGES

THE YORK

Sizes 14 to 20 yrs.

The wardrobe of a well dressed youth is hardly complete today without a double breasted suit.

The York Model of Browning King's has the fine tailoring and smart lines especially essential to clothing of this type. Includes waistcoat and extra knickers. \$35.

THE PHILADELPHIA

Sizes 7 to 20 yrs.

Introduced by Browning King, this three button model is the leading feature in our stores in the larger cities which cater to the most fashionable clientele.

Only the finest wools and the best tailoring are to be found in the Philadelphia. Includes waistcoat and extra knickers.

**\$18.50 to \$25.00**

In boys' hats and caps, we are featuring for the coming season exclusive models in the latest fabrics and colors. The new and smartest things for Fall in boys' furnishings are now on display in the Boys' Department.

Downtown, 419 Euclid Avenue  
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TWENTY-THREE STORES FROM COAST TO COAST

## MOUAT VAPOR HEAT

More Comfort Less Fuel

Modulating Heat Control at each Radiator

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## The New and Greater GRAY Organization

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The **GRAY** the 30 miles per gallon car  
Sedan - - - \$845.00  
Touring - - - \$595.00  
Coupe - - - \$825.00

Balloon Tires, Artillery Wheels and Combination Stop and Tail Light Standard Equipment on above models.

Chassis, Balloon Tire Equipment - \$457.00  
Truck - \$595.00

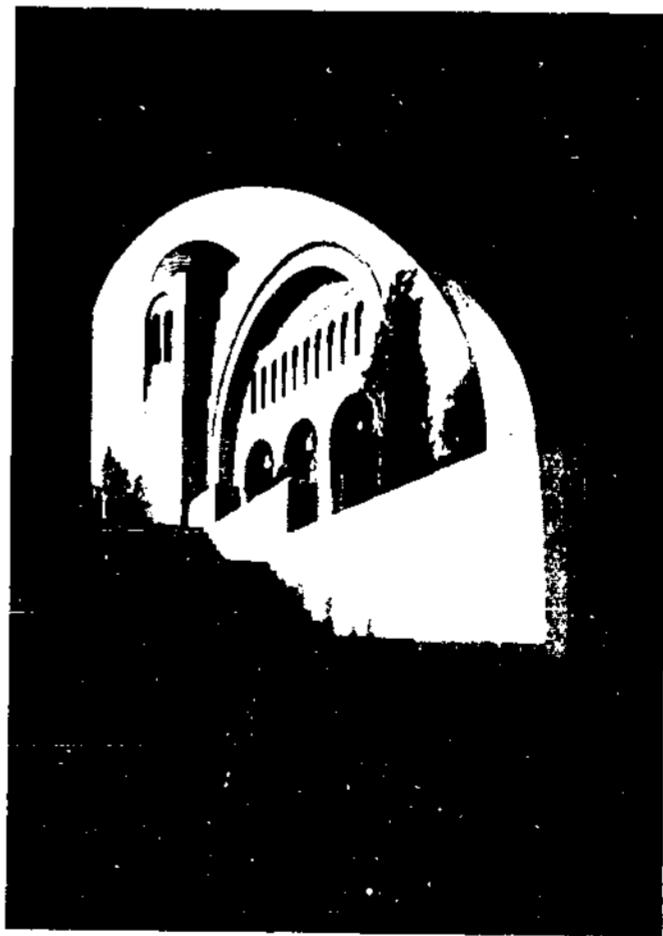
Prices f. o. b. Detroit, tax added.

## The Denison Motor & Welding Co.

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Call Hemlock 2366 for demonstration

In connection with the Great Synagogue in Moscow, a religious society of young Jews, the Telfereth Bachurim, has been formed with the object of strengthening religious sentiments among young Jews in Russia.



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## Tifereth Israel Temple

THE Jewish Temple is a triumph of Art, expressed in solid stone of graceful curves and four-square solidarity.

Medusa Stainless White Portland Cement was used for the mortar in backing and

setting the stone work in building the Temple.

Medusa White Cement is also used extensively for exterior stucco work in home building. It is especially valuable when a light colored tint is desired.

**The Sandusky Cement Company**  
The Engineers Building

# MEDUSA

# The Fries and Schuele COMPANY

## Electric Light Bulbs

Priced 'Way Below Regular and Every One Fully Guaranteed

This wonderful opportunity of getting guaranteed bulbs at such low prices should induce one to buy a season's supply.

10-Watt.....	22c	60-Watt, reg. 32c.....	26c
25-Watt.....	Each Five for 1.00	75-Watt, reg. 45c.....	36c
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GOLDEN GLOW		ALL FROSTED	
Round Shape		Round Shape	
25-Watt, reg. 50c.....	42c	25-Watt, reg. 40c.....	33c
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100-Watt at.....	.80
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Mail and Telephone Orders Given Prompt Attention  
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To All Our Little Friends  
As well as Our Big Friends

### A Very Happy New Year

## ELLIOTT'S JUVENILE SHOES

10536 Euclid Ave.

### DEATHS



Lucille Klein.

Lucille Ruth Klein, aged 22, beloved daughter of Mr. and Mrs. Benjamin P. Klein, and sister of Myra, Joy, Benjamin, Jr., and Stanley Klein, passed away suddenly on Wednesday, September 9, at her late residence, 1400 Ansel road. She was born in Cleveland and attended Doan school, East High school, Wellesley College and Western Reserve College, from which she graduated last June.

She was an active member of The Temple Alumni Junior Council, Camp Wise Crew, Wellesley Association and Tau Delta Sorority.

She was buried from her late residence on Friday, September 11. Rabbi Silver officiated. Interment was at Mayfield Cemetery. The pallbearers were: Leonard Abrams, Dr. M. L. Mitchell, Edward Woodie, Alfred Dryfoos, Herbert Racht, Ted Spilka, Michael A. Eskins and Hersch Rivitz.

#### LADIES' AUXILIARY OUTLINES PROGRAM FOR SEASON.

The first board meeting this season of the Juda Ladies' Auxiliary of the Cleveland Hebrew School and Institute, which was held at the home of Mrs. Dolinsky, was well attended by all the directors.

An extensive program for activities this coming season was outlined. Great enthusiasm was aroused at the suggestion that the Juda should undertake to establish Hebrew school branches wherever necessary. Mr. Kranso reported that the present enrollment of the Juda branch is 160 pupils and it is expected that this number will double the coming semester, but on account of lack of space this branch will not be able to accommodate all those who will apply for admission.

After this was discussed the directors of the Juda decided to enlarge this building so that there will be room for all the children who will want to enter. Plans were mapped out for an extensive campaign in that vicinity for this undertaking, and a committee was appointed to consult with the officers of the Cleveland Hebrew School and Mr. A. H. Friedland, superintendent, in regard to this project.

A committee was also appointed to make plans for an extensive membership campaign. All the directors pledged to influence the women they know to join and help the Juda in their noble work.

The first meeting of the Juda will be held at the Jewish Center the early part of October. The date and program for this meeting will be announced at a later date.

#### HEBREW FREE LOAN ASSOCIATION.

The following resolution was sent by the board of directors of the Hebrew Free Loan Association to the family of the late Mrs. Leah Stern: "An Almighty Providence has taken from our midst Leah Stern, in the eighty-third year of her life, a life which has always been exemplified by a sweet and tender disposition

#### MISCELLANEOUS

EAST 87th—between Euclid and Hough. Furnished Rooms for two or couple employed. Garfield 2832 R.

WANTED—A Jewish woman speaking German to care for an elderly lady, day duty. Apply address box 10 Jewish Review and Observer.

#### Hebrew Teacher

Modern, expert in translating Hebrew to English and English to Hebrew. Will give private lessons. Call Fairmount 2333 R evenings.

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South of Euclid Ave  
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Laundress and cleaners \$3.00, 8 hours work. Handy men 50c hour. Odd jobs around home. Phone Main 5581.

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DAY'S LIQUID PINE CLEANSER  
ELIMINATES THE DRUDGERY

DAY'S LIQUID PINE CLEANSER reduces the labor of cleaning Floors and Woodwork to the smallest possible minimum. It is a liquid soap made from vegetable oils, and contains no animal fats, alkalies or chemicals. It cleans by process of dissolution. It dissolves the dirt and removes it without labor, and hence eliminates the drudgery from this otherwise dreaded household task.

MAKES NO SUDS—JUST CLEANS  
Large can, 50c, at all Grocers.  
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THE BRITTON T & S. P. DAY CO.  
2394 Canal Rd. Main 4685

towards all who sought for her help during her life her kindly virtues and her gracious personality inspired all who knew her as a grand mother in Israel. She loved her home and her family, but those outside it never knocked at her doors in vain. "Charity and justice were her handmaidens." She toiled and worked for the advancement of her community and for all of Israel.

"Those of us who know her well followed with joy and happiness her kindly leadership. She is not with us now in the flesh, but her spirit hovers over us and her inspiration will not be forgotten.

"We, of the Hebrew Free Loan Association, long acquainted with her and her dear departed husband, Herman Stern, a charter member of our institution desiring to convey to her family of loved ones our sincere sorrow in their bereavement, do therefore cause these resolutions to be unanimously declared, to be spread upon our minutes and to send a copy thereof to her family, whom we wish a long life of peace and serenity."

#### JEWISH SOCIAL SERVICE BUREAU.

The Jewish Social Service Bureau acknowledges a donation received from Mr. and Mrs. B. G. Mielziner, in memory of Mrs. Herman Stern. Also a donation from Mrs. Manuel Halle, for the holiday season.

A Beth Miriam school is to be erected in Jerusalem in honor of Lady Herbert Samuel.

# The Bailey Co.



A Harvest of Savings! Luxurious \$175 to \$225

## FUR COATS

Bronze Caracul  
Jap Mink  
Jacquettes  
Marmink  
(marmot)

**\$98**

Northern Seal  
(dyed coney)  
Black Caracul  
Raccoon  
Scotch Mole  
Jacquettes  
Mendoza Beaver  
(dyed coney)

Stunning fur coats—every one trimmed with self furs or smart contrasting furs! Harvest Sale brings this opportunity for women and misses—let nothing keep you away! A small deposit will hold your selection in cold storage—FREE—until you want it. Choose your fur coat early.

25 Weeks to Pay on the MORRIS PLAN

Bailey's—Third Floor

Our Best Wishes  
To all our Customers and Friends  
For a  
Happy and Prosperous New Year

## B. LANDESMAN'S HOME BAKERY

Delivery Service Tel. Fairmount 5180  
1859 Coventry Road

## A Greeting and An Announcement

May you keep good health and prosper through the New Year, and may you always enjoy the sweets of life.

There has been no change in the location of our store. We are still at Euclid avenue and 17th street, ready to meet your personal tastes in old-time home-made Candies—the same as in days gone by.

You've enjoyed Martha Washington Candies we've made, and we hope you'll like the new boxes, with our new name and trade-mark—

### White House Candy

## B. & S. Bushman

WHITE HOUSE CANDIES  
1625 Euclid Ave. and 17th St.

Also stores in Buffalo, Rochester and Philadelphia

According to an estimate of the statistical section of the Palestine Zionist Executive, the Jewish population of Palestine, which stood at 115,151 on June 1, 1925, has increased 100 per cent in four years and five months.

A movement has been started in Spain by Ignacio Bauer, the president of the Jewish community of Madrid, to raise a fund for the purpose of erecting a suitable monument on the grave of Maimonides in Tiberias.

### Luxurious Ocean Travel

Weekly express service de luxe from New York to Cherbourg and Southampton, by the "Magnificent Trio"—*Majestic*, world's largest ship, the famous *Olympic*, and the *Homeric*, ship of splendor.

Palatial accommodation, unsurpassed cuisine, and attentive personal service. Sailings also to Liverpool, Plymouth, London, Antwerp, and Hamburg.

National City Bank Bldg., 1951 East 6th St., Cleveland, or any authorized steamship agent.

### WHITE STAR LINE

ATLANTIC TRANSPORT LINE—RED STAR LINE  
INTERNATIONAL MEDITERRANEAN MARINE COMPANY

Beautiful Monuments  
Markers  
Best quality granite; reasonable prices.

### BONDED GRANITE CO.

1310 Prospect Phone Superior 108

### For The Winter

HAVE WEBBER BUILD YOU A  
STORM PORCH

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BUILDINGS OF ALL KINDS  
REMODELED, IMPROVED  
AND REPAIRED

TEL. SUPERIOR 160

Headquarters for Fancy and Engraved New Year's Cards,  
**The Stearn Co.,**  
Stationery Dept., Main Floor.

Mr. A. Yellin, who was announced to occupy the position of research fellow at Dropsie College, will not leave Palestine this year, according to a report from London. He is succeeding Mr. Ginsberg, the son of Ahad Ha'im, an inspector of educa-

### We Wish You All A Happy New Year

## THE CHANDLER & RUDD CO.

WISE heads wear Stetson hats—they look good, longer.

Wise buyers get them from Brother Opper, the biggest Stetson dealer in the state of Ohio.

1966 E. 9th St. at Euclid Hickox Bldg.

**BELLE BAKER**  
 HEADLINER AT CLEVELAND'S GREATEST  
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**B. F. KEITH'S PALACE**  
 WORLD'S MOST MAGNIFICENT PLAYHOUSE

**EXTENDS SINCERE BEST WISHES FOR  
 A PROSPEROUS, HAPPY NEW YEAR**

Always the best in wholesome entertainment.  
 Selected acts from great Keith-Albee circuit.

Make a season reservation and secure  
 favorite seats each week.

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**READE'S HIPPODROME** STARTING  
 SUNDAY  
 Rex Beach's "The Goose Woman"  
 AND 6 ACTS OF VAUDEVILLE

**MONARCH**  
 EUCLID AT E. 105th ST.  
 Week of Sunday September 20th  
 LULA VOLLMER'S Broadway Stage Success  
 "SUN-UP"  
 With Conrad Nagel and Pauline Starke

**Columbia**  
 JOE WILTON'S  
 "GIRL CLUB"  
 WITH  
 JULES HOWARD  
 LADIES MATINEE 25c

**STANDARD THEATRE**  
 511 Prospect Ave.  
 Sunday and Monday  
 Hope Hampton & Lionel Barrymore  
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 "FIFTY-FIFTY"

**DeHARRACK**  
 Formerly of Vienna and Berlin. For seven years with  
 Theodore Leuchter. Teacher of advanced piano  
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**ALBERT RIEMENSCHNEIDER**  
 Studio Phone Cherry 1165 Piano Studio, 707 The Arcade Residence Phone Hemlock 1458

**CARL RIEMENSCHNEIDER**  
 Piano Studio, 718 The Arcade Res. Phone Hemlock 4255 Leschetizky Pupil

Our Best Wishes  
 To All Our Dealers and Friends  
 For A  
 Happy and Prosperous  
 New Year

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JEWISH WELFARE BOARD PUBLISHES CALENDAR.  
 Copies to be Distributed to Jewish Men in Military Service.  
 New York, Sept. 16. With the advent of the Jewish New Year, the Jewish Welfare Board has just issued the fifth in its series of annual calendars. It follows the lines of the previous issues, giving the dates corresponding to those in the Hebrew calendar, explanations of the significance of the various Jewish holidays and holy days, a sketch of the part of the Jewish New Year, the trip of Jews in the wars of the United States, and a directory of the

constituent societies of the Jewish Welfare Board.  
 The calendars are prepared by the Jewish Welfare Board primarily for the use of the Jewish men in the army and navy, and copies are distributed among all service men and disabled veterans.

**Amusements**

**HANNA THEATRE.**

The new edition of "Artists and Models," Messrs. Shubert's sensational musical revue, opens a week's engagement at the Hanna next Sunday night.

This show played all last season in New York, and has just completed a summer run of fourteen weeks in Chicago. It is an entirely different production than the first of the same title which entertained here last season.

Prominent in the cast are Grace Day, the jazz songstress; Frank Gaby, the ventriloquist; Fred Hillbrand, Sevil and Austin; DeHaven and Niece, the travesty dancers; Nancy Gibbs, the prima donna; Alex. Morrison, the golf champion; Ann Toddings, Paula Tully, Lucita Covera, Lillian Roth, Charles Massinger, Valadia Vestoff, Ewing Eaton, Marie Stoddard, Jack Hines, Tommy Healy, Bob Long, Josephine Mosler, and the Broadway Entertainers' Band.

There are fifty famous artist's models appearing in the various tableaux and musical numbers. Outstanding features are the living palette, the studio statues, the "Promenade Walk," the "Midnight Color Ball," and the French Fan number.

"Artists and Models" is the biggest show on tour this season, traveling via a ten-car special train, consisting of five Pullmans, four seventy-foot baggage cars, and a diner. There are two acts and thirty-four elaborate scenes, plus a score of twenty musical numbers.

The dialogue is by Harry Wagstaff Gribble, with lyrics by Clifford Gray and Sam Coslow, and music by Sigmond Romberg and Fred Coslov. The entire production was staged under the personal supervision of Mr. J. J. Shubert.

**B. F. KEITH'S PALACE THEATRE.**

Belle Baker will be the headliner at B. F. Keith's Palace Theatre next week. Miss Baker has always been a big favorite in Cleveland and there is no one that can take her place in the hearts of the people. Keith's Palace should do a capacity business all next week.

**COLUMBIA THEATRE.**

Joe Wilton's "Girl Club" will come to the Columbia Theatre the week of September 20. Supporting Mr. Wilton will be Jules Howard, Roy Weber, Charley Rankin, Wally Jackson, Al Cis, Harry Preston, Bittie Corbitt, Hazel Alger, Gladys Bijou, Mona Wynn and a chorus of twenty-two sprightly young women. Mr. Wilton is a recruit from musical comedy.

Roy Weber, ventriloquist, impersonator and comedian, has just arrived from London for his first American stage tour. So far this season he has proved a sensation on the Columbia circuit. Jules Howard, Dutch comedian, has appeared in Shubert productions of "Greenwich Village Follies."

Wally Jackson is considered one of the best soft-shoe "hoofers" and acrobats that ever graduated from the circus into musical shows. Miss Alger is the prima donna and Bittie Corbitt, soubrette; Mona Wynn character woman, and Gladys Bijou, ingenue, are among the principals appearing in Wilton's "Girl Club." Cis and Preston, of big time vaudeville origin, introduce dancing and acrobatic features.

**READE'S HIPPODROME.**

Starting Sunday, and up to and including Wednesday, Reade's Hippodrome presents Rex Beach's "The Goose Woman," a dramatic masterpiece, with Jack Pickford, Louise Dresser and Constance Bennett and a big vaudeville bill.

**STANDARD THEATRE.**

Sunday and Monday the Standard Theatre offers Hope Hampton and Lionel Barrymore in "Fifty-Fifty," a very successful and interesting movie.

**MONARCH THEATRE.**

Week of Sunday, September 20, the Monarch Theatre presents Lula Vollmer's Broadway stage success, "Sun Up," with Conrad Nagel and Pauline Starke.

We wish all our Friends and Customers  
 A Very Happy New Year

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 CLARENCE ROSKOPH, President

**THE AUTHOR OF "AKIBA."**

By Rabbi Abraham Burstein.

In his historical novel, "Akiba," recently put forth by the Jewish Forum Publishing Company, there appears the first example in English translation of the work of one of the nineteenth century's most extraordinary Jewish leaders. Dr. Marcus Lehmann, who lived in Germany, 1831-1890, was not alone an outstanding scholar and rabbi and editor, but he possessed a gift for narrative writing that might in itself have given him permanent fame. All of his stories, which are collected in six volumes of short fiction called "Past and Present," "Akiba," and a novel on Jewish life in Germany, entitled, "Rabbi Joseph von Rosheim," were originally published in his own weekly, "Der Israelit."

Dr. Lehmann is perhaps best known through his founding and thirty years editing of Der Israelit, which is still the great organ of orthodox Judaism in Germany. The author, after studying in the gymnasium of his home town, Verden, in Hanover, carried on extensive Hebrew and secular studies under Israel Bildeheimer in Halberstadt, at Berlin, Prague and Halle, where he received the degree of doctor of philosophy. In 1852, when the congregation at Mayence adopted an organ and other innovations of the time, the seceding faction engaged the young rabbi to aid them in maintaining the traditions of their faith. Beginning with a following of barely a dozen supporters, he was rapidly enabled to reckon them by the many thousands.

Der Israelit was instituted in 1850, and soon became the central organ for orthodox Judaism in Germany and Austria-Hungary, later absorbing the Juschurun, a paper of similar aims. It is subtitled, "A Periodical for the Propagation of the Jewish Spirit and Jewish Life, in the Home, the Community, and the School." Despite the early struggles of its founder and his co-worker, it steadily grew in influence and importance. Its effect on the preservation of orthodox Judaism in Central Europe are well-nigh incalculable. Dr. Lehmann's scholarly work in many Talmudical, historical and topical fields is reflected in the remarkable interweaving of incident and tradition in the recently published "Akiba."

Seldom has a Jewish leader had so tremendous an influence on his place and time. At the time of his death, in 1890, he was given a series of eulogies rarely equaled in history. The leading article in his own paper, describing the obsequies, declared, "His funeral was the mirror of his greatness, wherein the extent of his following in life was made evident."

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**DANCE NOTICE!**

All those who purchased tickets for the Yom Kippur dance given by the Jewish War Veterans and Auxiliary at the Hotel Statler, Monday evening, September 28, 1925, may have same exchanged at the office of A. I. Hausman, 248 Engineers Building, or at the door of the Hollenden ballroom on the night of the dance, as our dance this year will be at the Hollenden ballroom instead of the Hotel Statler.

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Our sages tell that the Torah also heroes of Judaism were mustered goes into mourning when one of the together, to mourn the 'Crown of godly learned departs this life year, Israel' resting in its bier—to show at this ceremony the Torah itself, the ultimate honor toward their stood by, in the persons of its dis-brave, undaunted, victorious de-tinguished upholders the spiritual fender."

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TEMPLE NEWS.

Continued from page 6.

Goldman will speak on "American Israel's Coming of Age." Rev. A. Kantor, our cantor, will officiate, assisted by Dan Frohman and choir, who will render the following program on the first day:

- Kadish.....Gurevitch
Ovos.....Schoor
Uva Shofar.....Godol-Frohman
Hayom Aras Olom.....Kantor
Shevu Shev'im.....Lewandowsky
Haven Yakir Li.....Razofsky
Sofarti Loch.....Lewandowsky
Haleluyah.....Lewandowsky
Hayom LeAmzenu.....Sulzer

Ma Tovo.....Lewandowsky
Hashkivenu.....Demnitz
Yigdal.....Sulzer

Rabbi Goldman will meet with the 1926 confirmation class on Wednesday afternoon, September 23, at 1 o'clock.

Registration for adult evening classes will take place on Monday and Wednesday evenings, September 21 and 23, respectively.

A special meeting of the 1923, 1924 and 1925 confirmation classes will be held on Thursday, September 24, at 8 p. m. Also members of the 1921 and 1922 confirmation classes are urged to be present.

A student's council has been organized in our Hebrew department, with Emanuel Rosenberg, president, Mary Arnoff, vice president; Sara Sandler, secretary. Their first undertaking will be the publication of a monthly school paper to be given out by the pupils of the school. A forum for the children is also under consideration. Registration is now taking place for all classes, between the hours of 4 and 8 o'clock. A large number of new children have enrolled and many more are anticipated. Registration will close at the close of the holidays.

The Jewish Center Sisterhood has mapped out for the coming year, an interesting program of activities. Mrs. Harry Robbins, president; Mrs. A. I. Tobias, first vice president; Mrs. D. R. Hertz, second vice president; Mrs. R. Levy, financial secretary; Mrs. Max Kobrman, recording secretary; Mrs. M. Speer, treasurer, are the new officers of the organization.

Those who wish prayer books for the holidays are urged to get them at once.

Club activities will be renewed immediately after the holidays. Registration for all clubs may be made at the Center office at any time.

Special children's services in the auditorium, Saturday and Sunday mornings at 10:30 o'clock.

Oheb Zedek Temple

Daily morning and evening services are held in the vestry.

The services for Rosh Hashonah will be held as follows:

- Friday evening, September 18, the services will begin at 6 o'clock.
Saturday morning, September 19, at 6:45 and afternoon at 6:30.
Sunday services will also begin at 6:45 a. m. and evening services will be held at sunset.

Rabbi Israel Porath, the new spiritual leader of the Oheb Zedek Congregation, will preach on Saturday, the first day of Rosh Hashonah, on "The Significance of Our New Year." On Sunday, the second day of the holiday, he will preach on "The Variations of the Shofar."

All those wishing the services of Rabbi Porath for weddings, funerals and other affairs can reach him through the office of the Temple, 10915 Morison avenue. Telephone Eddy 3386, or at his home, 1133 East 111th street.

Rabbi Porath desires to meet all the members and friends of the congregation as soon as possible.

Registration for both Hebrew and Sunday school will begin on Monday, September 21, and will continue all week and Sunday morning until the school begins. All children registering for the Hebrew school must be accompanied by either parent and those for the Sunday school, who are children of non-members of the congregation, must also have either parent accompany them when they register.

Heights Orthodox Congregation

Services for holy days will be held at the Heights Theatre, Coventry and Euclid Heights boulevard, Friday evening at sunset, Saturday morning, 7 o'clock; Saturday Mincha, 5 o'clock; Saturday evening, 6:30; Sunday morning, second day Rosh Hashonah, 7 o'clock; Mincha, 6 o'clock; Ma'arev, 7 p. m.

A committee will be on hand at the theatre, Friday, September 18, from 9 a. m. to 5 p. m., where tickets can be secured. Tickets for seats must be shown at the door.

Sherith Jacob Congregation

Daily services are held morning and evening. Services for the holy days: Friday evening at sunset; Saturday morning, 6:30; Saturday Mincha, 5; Ma'arev, 6:30; Sunday, sec-

ond day Rosh Hashonah, same as on first day.

Rev. H. Alper will conduct services. Tickets for seats can be had all day Friday at the Temple.

SHERITH JACOB CONGREGATION, HEIGHTS BRANCH.

Services for the holy days will be held at Superior and Hampshire roads, Friday evening at sunset; Saturday morning, 7; Saturday Mincha, 5; Ma'arev, 6:30. Services for Sunday, second day Rosh Hashonah, same time as on Saturday.

Tickets for seats will be on sale at above address all day Friday, September 18.

Temple B'nai Israel WEST SIDE

Friday evening, New Year's services as follows: Friday night, at 6:30; Saturday morning, at 8; Saturday afternoon, at 5:20; Sunday morning at 8. Shachris services will be conducted by Mr. Steinberg. Musaf services will be conducted by Rev. Jaffa.

Rev. Jaffa will blow the trumpet Sunday morning at 10:30. The subject of Rev. Jaffa's sermon on Sunday morning will be: "The Message of the Shofar, Farewell to the Past—Welcome to the Future." The ticket committee will be at the Temple all day Friday to take care of those who have not yet secured their seats.

"GOD'S STEPCHILDREN": WILL RACIAL FUSION BRING BROTHERHOOD?

By Rabbi Louis I. Newman, of San Francisco, Cal.

"There is supreme irony and pity in Sarah Millin's novel: 'God's Stepchildren.' Like Eugene O'Neill's play: 'All God's Chillun Got Wings,' it awakens the fundamental emotions of fellow-feeling and fellow-grief within the reader's heart. When Jim Harris, the negro, says to Ella, his white wife: 'Maybe God can forgive what you've done to me; and maybe He can forgive what I've done to you; but I don't see how He's going to forgive—Himself,' he strikes the dominant mood not only of his own tragedy, but that of his racial kinship in Mrs. Millin's book.

"In this veritable classic of style and narrative, Mrs. Millin has movingly exhibited the inevitable sorrow of the race problem. Andrew Flood, the white missionary, like his confere, Rev. Davidson in Somerset Maugham's 'Rain' seeks to bring civilization to the brown race; the latter fills a victim to his own weakness; Andrew Flood consciously becomes the prey of an unyielding Nemesis because of his passion to fulfill his mission of service. He marries Silla, the Hottentot woman, with tragic results for himself, for Deborah, his half-bred child; for her son, Kibbins, whiter than his mother; for Elmira, his daughter, whiter than her father; for Barry, her son, whiter than all the rest, but not so white that he can eradicate the knowledge of his own dark lineage. We see all too well the futility of racial fusion as a panacea for the attainment of racial brotherhood. As long as the white races will consider themselves superior to the dark-skinned peoples, so long will grief and anguish pursue the offspring of mixed marriages. For the threat of reappearing dark blood will wreck the possibility of happiness for the pitiful souls in the No-man's Land between the races. Psychologically as well, there is no hope for them, except insofar as they throw in their lot with the races which are deemed 'inferior.' For the most acute agony lies in the subterfuge, the moral self-debasement, the fear of discovery, which haunt the person of divided blood and racial temperament.

"Truly the dark-skinned peoples must bear a burden which they cannot throw off, even upon the Lord himself. It is Hattie, Jim Harris' sister in O'Neill's play, who says: 'We don't deserve happiness till we've fought the fight of our race and won it.'" It is Barry Lindell who vows to consecrate himself, as did his ancestor, the mad missionary, to the service of his brothers in African 'Goman,' saying: 'And, for the sorrow I share with them, I am to go among my brown people to help them.' The place of the educated leaders of the less advanced races is among their own kind. A Booker

Washington helped elevate the self-pride of his fellows and awakened the white world to a recognition of his own duty to the black people of this land. The white races must abandon their racial arrogance; they must not seek to proselytize or exploit nor make the victims of their own greed and lust the helpless people of the earth. For we are all children, not stepchildren, of the same God, fashioned by the same Creator. When the angels rejoiced that the Egyptians had been drowned in the Red sea, God rebuked them, saying: 'Are not these my children, too?' In the sight of our common Father, not only is every individual equal and free among his brothers, but every race and people, every creed and color and blood.

FRATERNAL NEWS.

The Green Staff and Officers' Club of Beth Temple No. 239, Pythian Sisters, will meet at the hall on Tuesday, September 22, at 2 p. m. All new members must register.

Out of an export of 2,000,000 cases of oranges from Palestine, more than three-quarters were purchased by England. The total valuation of the export is about \$6,000,000.

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