



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series V: Writings, 1909-1963, undated.

Reel
175

Box
64

Folder
301

Rabbi Silver answers Maurice Samuel, 1932.

American Hebrew and Jewish Tribune



A Purim Carnival in Present-Day Palestine Recalls Festivities of Yore

Future Articles You Won't Want to Miss—

70° 58' 30." This puzzling title covers a thrilling tale of the ubiquitous Jew. It was especially written for us by the associate editor of the world famous Vossische Zeitung of Berlin. In his travels throughout the continent, this intrepid gentleman came upon a solitary Jew in the Northernmost part of the world, in a Norwegian fishing hamlet on the Mager Island.

A Jewish Town Without Jews. The author of the preceding story, who seems to be a globe-trotter with a particular leaning toward out-of-the-way places, gives us another fascinating discovery, the title of which is in itself intriguing enough to need no description.

The Jewish Ancestry of D'Annunzio. Next to Mussolini, the most popular figure in Italy is Gabriel D'Annunzio. A new sidelight on his career has just been unearthed by one of our correspondents, namely that he originates from Polish-Jewish stock. The announcement of this may turn out to be a bombshell in literary as well as anti-Semitic circles, but D'Annunzio himself seems as yet unconcerned. Incidentally, it may be worth noting that one of the major inspirations in his vaulting career has been a Jewess, Ida Rubenstein, famous French actress.

Curious Figures in American Annals. Two articles on the little known careers of Jews who distinguished themselves across the stage of American history. Among these fascinating but forgotten figures are names like David Yulee, first Jew in the United States Senate; Charles Lewis Levin, one of the chieftains of the Native-American Party and a founder of the Temperance Movement; Mortiz Pinner, one of the creators of the Republican Party; Emanuel B. Hart, for half a century a major power in Tammany Hall. Then there were such little-known pioneers as Herman Ehrenburg, Michael Goldwater, Henry Castro, Otto Mears and Lewis Gerstle, whose names are inseparably linked with the early history of the West and Southwest.

A Million Pounds Sterling—and No Heirs. Nearly half a century ago there passed away in Australia a man named Leopold Weisberger, leaving a fortune amounting to millions of pounds sterling. There being no will, this legacy has been held in trust by the government pending the discovery of heirs throughout the world. Hitherto this search has been unsuccessful, but recently definite results have been attained. One of our European correspondents has unearthed the latest developments in this highly exciting case which we will publish in a forthcoming issue. The likelihood is that many of our readers will find themselves among the claimants of the legacy which, by now, amounts to fabulous figures.

And in addition, an interesting cross-section of Jewish life, Jewish news and comment each week!

Write Us for Camp Information

A Free Service to Our Readers

Thousands of requests for camp information are handled annually by our Camp Information Department

At great expense we maintain a Camp information Service for our readers all over the United States and Canada, who seek a quick, efficient method of finding just the right camp, in the right place, at the right cost, to which to send their children.

Watch every issue for announcements of camps—write us if you seek further information about any particular camp. You can inquire about any camp or any particular location, or specify any particular want.

The American Hebrew and Jewish Tribune is the recognized meeting place of the Jewish parent and the Jewish camp.

Write, or call at

Camp Information Department
AMERICAN HEBREW and JEWISH TRIBUNE
71 West 47th Street New York, N. Y.

American Hebrew

and Jewish Tribune

A WEEKLY JOURNAL FOR THE JEWS OF AMERICA

Vol. 130

Friday, March 18, 1932—Adar II, 10, 5692

No. 18

Editorial Analyses and Interpretations

The German Elections

FAITH in the stability and practicality of the German people was restored after the general elections last Sunday, even among those who, under the emotional influence of the Nazi propaganda, doubted these momentarily. It is a pity that the Reich will be forced to pass through another month of turmoil preceding the final balloting on April tenth; but there seems no doubt that President von Hindenburg will run up an enormous plurality over Hitler at that time. The fact must not be lost sight of, however, that Hitler polled nearly 5,000,000 more votes than were cast for the Nazi candidates in the 1930 Reichstag elections. This gain is proportionate to the total number of voters as between 1930 and 1932. The indication of what apparently is a steady forward movement of the Nazi program is, nevertheless, offset by the other fact that in those sections of the Reich where the Nazis were partly or wholly in control since 1930, the Hitler vote fell behind that of von Hindenburg. This setback is especially notable in Bavaria, where Hitler counted on a sweeping victory over the aged President.

The most important result of the election lies in the field of Germany's international relations. The nations now know that once again they are to deal with a stable and responsible government. The Reich is once more safe for democracy. Whatever may be done by way of concessions on reparations and debts, Germany will doubtless experience an upward trend toward internal economic security; and as the curve moves upward, the Hitler menace will diminish downward. With the economic stabilization of the nation, the Hitlerite anti-Jewish propaganda will lessen in force and effectiveness. Once it is established in Germany that demagogues cannot ride into power on anti-Semitic lies and libels, the reaction will be felt in such countries as Roumania and Poland. All well-wishers of the Reich and of democracy in Europe generally, trust

that April tenth will witness an utter rout for Hitler and Naziism.

■ ■

A Chapter from the Anglo-Jewish Past

ZANGWILL once commented on the fact that a dwarfed orange tree, which stood in a tub in the Spanish and Portuguese Synagogue of London, had been brought over from Spain at an early date, and remained a living link with the past. We recall this in that there has just been issued in England a book comprising "The Records and Accompts of the Spanish and Portuguese Synagogue of London from 1663 to 1681." This chronicle, which has been ably translated and annotated by Dr. Lionel D. Barnett, of the British Museum, reveals the inner life of that famous congregation during an early span of years when the status of English Jews was not free from anxieties. It is a unique document of Anglo-Jewish history. In it one finds the prices prevailing at that time for such items as wax, oil, rents, taxes, wine, and repairs to the Synagogue and to the objects therein. One finds also the code of *Ascamot* which was drawn up in 1663 for the governance of the Congregation. This code of forty-two *Ascamot*, which was based on the constitutions of the Amsterdam and Venetian Sephardi congregations, has ever since been the foundation of communal life in the Spanish and Portuguese congregations in London.

■ ■

When Christians and Jews Confer

THE SIGNIFICANCE of the National Seminar on Christian-Jewish Relations grows as one contemplates the Washington sessions in retrospect. Prof. Lapp's summary, which we publish on page 452, affords a vivid eye-view of what the Seminar studied and discussed; but nothing can convey in writing the spirit of utter frankness and fellowship that pervaded the Utable conferences, and especially the ten smaller group meetings where specific

problems were threshed out by representative Protestants, Catholics and Jews before conclusions were arrived at and presented as topics to the general assemblies.

George Washington's abhorrence of the word "toleration" influenced the conferees from beginning to end. The suggestion that any one of the three faiths "tolerate" the other two did not even enter the consciousness of any of the Seminarists: there was no such word, so far as these students of relations between Christians and Jews in America were concerned. The phrase "good-will" did occasionally come to the surface in several of the discussion groups; "good-will," however, because it smacks of tolerance, is losing its meaning among men and women whose objective is not to evade but "to understand" each other's religions in order to indict and to outlaw the forces of ignorance and suspicion that create misunderstandings and the consequent prejudices and bigotries.

The outstanding achievement of the National Seminar, after three days' study, was the conclusion that the responsibility for the promotion of the movement to destroy religious intolerance rests upon the Protestant majority. Prof. Hayes's historical analysis of the majorities that persecuted minority groups in their midst, was the high spot of the Seminar. The Protestant representatives were unanimous in their agreement with Dr. Hayes that, in this regard, history must about-face. What is required now in order to remove such suspicions regarding the Better Understanding Movement as exist among Catholics and Jews, is a courageous Protestant leadership that will assume a still greater proportion of the burden to foster future Seminars on Christian-Jewish relations.

The pertinent query raised concerning the bigotries and prejudices of the masses—and how to reach them—was left unanswered in the main at this Seminar. It could not have been otherwise. The appeal, at present, is to the intellectual leadership

(Continued on next page)

(Continued from preceding page)

of America. Social movements originate in the masses and emerge upwards; intellectual movements begin at the top and work downwards. When we eliminate the superiority complex by blanking out the idea of toleration, and the emotional complex by minimizing the idea of goodwill, we have for the present an activity that is almost entirely intellectual. Such an activity is for the few—the makers of opinion, the preachers, the educators. And we suggest that the activities of the National Conference of Jews and Christians continue in this direction. The masses are by no means prepared to abandon their intolerances, or even to study the genesis and effect of their prejudices. Those of us who have labored in this endeavor for a decade and more, know how difficult and painful it is to uproot these even among the educated. It will require generations of an ever-widening circle of Seminars in colleges, universities and communities before the spirit and the thought conveyed at a conference, such as was witnessed in Washington, seep down to the masses. The eagerness to hurry, to push forward suddenly the clock of time, to extirpate a centuries-old evil in a single generation, may prove fatal to the whole movement.

It should be noted, in conclusion, that the Seminar leaders in Washington stood like adamant for continuing the tradition not to permit the introduction and passing of Resolutions at any of these conferences. Certain politicians from New York brought impressive pressure to force the Seminar to adopt a resolution on the Hitlerite movement in Germany. This gentry, accustomed to the idea that to solve a hateful problem the chief requirement is a mass meeting with resolutions, cannot absorb the thought that a Seminar is a gathering for study and discussions, not for arrant publicity-making; that shouting aloud and passing resolutions are not co-equal with influence and action. We congratulate the Seminar leaders on their courage to hold true to their standards, not permitting pressure and eloquence to swerve them from their directed course. So soon as politics, local or foreign, creeps into these deliberations for better understanding between Christians and Jews in America, that soon the curtain may just as well be rung down on this whole movement toward interreligious comity and mutuality.

The National Seminar on Protestant-Catholic-Jewish relations was a huge success, due to the frankness and sincerity of the participants and, in no small degree, to Everett Clinchy, the organizer, and to Prof. William H. Kilpatrick, the brilliant and efficient presiding officer.

Lubin Institute Aided by Congress

AGRICULTURE is so far afield from most city dwellers that they are inclined to minimize its importance. No so David Lubin, who died in 1919. His initiative led to the foundation of the International Institute of Agriculture. On the twenty-fifth anniversary of its establishment, in 1930, seventy countries, now members of the Institute, sent delegates to honor Lubin by making a pilgrimage to his tomb in Rome. America was officially absent. This was inexplicable in view of David Lubin's stalwart Americanism. But his work lives after him. Last year the University of California Press issued a history of this Institute as one of its publications on international relations, and the first chapter told the story of that California merchant, with an agricultural bent, who made the world listen to his idea.

Now, somewhat belated, but none the less appropriate, is the renewed cooperation with the work of the Institute which the Government of the United States has undertaken. This country was a party, in 1905, at the first convening of the Institute; but thereafter Congress failed to appropriate further funds. Recently the House of Representatives voted \$5,660 (for the fiscal year ending June, 1933), toward participation in the work of the Institute, which conducts scientific investigations of importance and issues reports in its field. No other organization fulfills this function. It is a central clearing-house for information pertaining to the world's agricultural activities. The founder's voluminous correspondence,

during the period from his arrival in Rome in 1904 to the year 1908, when the Institute secured the aid of King Victor Emmanuel, is bound in thirty-nine volumes and is now known as David Lubin's Archives. The achievement of this idealist with a practical idea was actuated by his belief that it was the mission of Judaism to foster righteous economic conduct and social justice throughout the world. It is, therefore, well that Congress has seen fit again to appropriate the small amount necessary for this Government to participate as a member of the Institute of Agriculture. It would have pleased David Lubin, whose pioneer efforts will continue to bear fruit.

■ ■

Where Rev. Mr. Ham Operates His Racket

METROPOLITAN Yiddish newspapers cannot understand why the Jews of Memphis, Tenn., will permit the evangelist, the Rev. Mr. Ham, to rave about the Jews at his revival meetings. And it is quite appalling to certain New York City Jews that these same southern coreligionists did not become excited at the offer of the American Jewish Congress to swoop down upon and eat up Mr. Ham. As a matter of fact, they desire the American Jewish Congress to keep its voice out and its hands off. Southern Jews, like Western Jews, know and understand their position in their communities. Excepting recent comers to these communities from the crowded parts of the great city, these Jews have overcome their "anti-Semitism complex." They possess no "professional Jews" in their midst who pounce upon every trivial incident in which there may lurk a possibility to raise the "anti-Semitic" cry.

Not as clever as Billy Sunday, who features his well-known pro-Jewish sermon (and whose organization solicits Jewish merchants to support his tabernacle), the Rev. Mr. Ham has been for years beguiling the poor illiterates who come to him to be saved with quotations from the anti-Pharisaic passages in the New Testament. Since he ran across the Ford Folly, he has burnished up his old sermon with new details; but none of the southern Jewish communities where Mr. Ham operates his racket has become unduly feverish about it. To most of those saved from perdition by Mr. Ham, it would come as quite a surprise to learn that the Jews with whom they deal and whom they know as friends are the people the evangelist has been preaching about. They would not believe it. So, the Jews of Memphis, and other Southern cities and towns, permit the reverend gentleman to ply his trade unmolested—and the professional Jews of New York cannot understand why they do not leap to the skyscrapers with the Metropolitan cry of "anti-Semitism."

■ ■

Contents

	PAGE
THE WEEK IN REVIEW.....	449
RABBI SCHULMAN AIDS PALESTINE....	451
Interviewed by Ben David	
FRUITS OF THE WASHINGTON CONFERENCE	452
AS DR. WEIZMANN SEES IT.....	453
By William Zukerman	
ZIONISTS TO SEEK COOPERATION WITH MANDATORY	454
PURIM—RECALLING OTHER DAYS.....	455
VITAL HAPPENINGS THE WORLD OVER..	456
RABBI SILVER ANSWERS MAURICE SAMUEL	457
By Rabbi Abba Hillel Silver	
FROM THE MAIL BAG.....	458
SOCIAL EVENTS.....	459
THE QUESTION BOX.....	461
THE PUBLISHER'S COLUMN.....	463
FROM THE FOUR CORNERS.....	464
THE PROMPT BOOK.....	464
CANDLE LIGHT PAGE.....	466

Entered as second-class matter January 9, 1903, at the Post Office at New York, N. Y., under the act of March 3, 1879. The American Hebrew and Jewish Tribune, published weekly at The American Hebrew Publishing Co., 71 West Forty-Seventh Street, New York. Copyright, 1932, by The American Hebrew Publishing Company. Subscription rates: In the United States, \$5.00; Canada, \$7.50, and foreign, \$6.00.

MEMBER AUDIT BUREAU OF CIRCULATIONS
DAVID A. BROWN, President and Publisher;
ISAAC LANDMAN, Editor; WALTER HART
BLUMENTHAL, Associate Editor; LOUIS
RITTENBERG, Managing Editor.

This Issue 15c.

\$5.00 a Year

Pointing the Way to Non-Zionist Cooperation

Rabbi Samuel Schulman Sets Pace for Jewish Leadership in Pledge to Labor for Palestine

INTERVIEWED BY BEN DAVID

FEW men have made the term "non-Zionist" so forceful an expression in Jewish life as Rabbi Samuel Schulman of Temple Emanu-El. With his name is associated that uncompromising battle against Jewish nationalism which has brought him into continuous conflict with the Zionist movement. It was, therefore, a matter for wide interest that he should have accepted the post of Associate Chairman of the American Palestine Campaign of Greater New York. To some it may seem a paradox, but to Rabbi Schulman himself and to those who are intimate with his outlook, his act was in complete harmony with his attitude toward Jewish life.

It is the first time since the extension of the Jewish Agency in August, 1929, that Rabbi Schulman has affiliated himself with the active fund-raising efforts for Palestine, though he has consistently given his moral approval since that historic event in Zurich.

For three decades, Rabbi Schulman was the principal exponent of anti-Zionism. Actually he fought against a principle rather than against the men and women who sought to guide their lives through that principle. It was his conviction as an advocate of Reform Judaism that the restoration of the Jewish people as a political entity would be harmful to their spiritual integrity. He nevertheless recognized the value of providing a haven for thousands of Jews to whom life in Europe had become intolerable. It was on the ground of its significance as a process of social reconstruction that Rabbi Schulman looked with sympathy upon the physical rebuilding of the Jewish homeland.

ONE CANNOT reconcile Rabbi Schulman's repute for relentless anti-nationalism with the passion for Jewish survival which he displays. To him the destiny of every Jew is of inmost concern. Despite his frank and unequivocal championship of the Reform Jewish ideology, his record is thoroughly free of any deed which militated against the interests of any segment of the Jewish people. Whatever one's estimate of his antagonism to Zionism, one must render homage to Rabbi Schulman for the courage of his convictions, for his unceasing effort to combat a philosophy which he thought unwise. When, in 1919, the Peace Conference was in session at Paris, forty-six American Jews sent a letter to the conference pleading against the granting to the Jewish people of Palestine as a Jewish homeland, Rabbi Schulman had been as vigorous an anti-Zionist as anyone of those forty-six. But he refused to do anything which would injure the Jewish people. This attitude he followed in 1922 when the Lodge-Fish Resolution was up for consideration by both Houses of Congress. Not only did Rabbi Schulman decline to join the other non-Zionists who went to Washington to urge the voting down of the resolution, but he pleaded with his colleagues against a course of action which he thought not only impractical but unjust to the Jewish people.

Time has diluted animosities. It has changed many anti-Zionists into non-Zionists. The Zionists, on their part, have been anxious to secure the co-operation of those who did not share their ideology. This mutual yielding culminated in the formation of the Jewish Agency,



Dr. Samuel Schulman, a distinguished minister of Congregation Emanu-El, New York, and a scholar of note

It was not a revolutionary change to Rabbi Schulman. As far back as 1920, when the Central Conference of American Rabbis met at Rochester, it was Rabbi Schulman who wrote the passage in the report on the President's message in which the offer of co-operation was extended to the Zionists if they could find a way by which the non-Zionists could co-operate. That was four years before negotiations for the Jewish Agency was launched.

It has always been Rabbi Schulman's intention to help every constructive Jewish enterprise. Whenever he had reason to believe that his point of view would be given freedom of expression, he joined in advancing the particular Jewish project.

HIS VIEWS with regard to the Jewish reconstruction of Palestine are important as the expression of the non-Zionist attitude. They are a plea for support of the American Palestine Campaign as well as an exposition of his ideological differences with the Zionists. I asked Rabbi Schulman why he had accepted an active part in the fund-raising effort for Palestine. He told me:

"As a member of the Jewish Agency, I feel it my duty to keep the promise and to uphold the pledge which the non-Zionists who joined the Agency made with regard to the practical work of building up Palestine for as many Jews as can be settled there.

"I am one of those who take my non-Zionism very seriously. It is well known that I have been an opponent for a generation of the philosophy of Jewish life which, I conceive, underlies the movement of Zionism in modern Jewry, i.e., I am an uncompromising opponent of what I call the philosophy of Jewish nationalism. I have therefore rejected in theory that

philosophy as opposed to that which is my view of Judaism and of the destiny of the Jew in the world. I look upon Israel as a Knesseth Israel. Israel as a religious community is destined and should have the right to dwell all over the world. I conceive of Israel as a unique people, whose essence does not consist in any political nationalism and whose hopes cannot be realized merely by committing the whole Jewish people to the thought that its ideal is the establishment of a Jewish nation in Palestine.

"However, I have always held that there is a practical side to the Zionist movement, and that is the transplanting of Jews from countries in which at present they live oppressed and unhappy lives to Palestine, where the opportunities for a freer and happier life may be offered them. I have, therefore, abstained consistently during the last thirty years from doing anything which would interfere with the practical work of settling as many Jews as possible in Palestine.

"I hold that the ultimate and fundamental questions as to whether Jewry is a nation for whose life ordinary nationhood with its expression in a state is necessary or whether Israel is a people that by its genius can be part of all nations and at the same time remain loyal to its people and traditions—these questions must remain open and free for discussion. And Zionists would help their cause in the enlistment of co-operation for practical work in Palestine if they accustomed themselves to freedom of thought in regard to Palestine.

"I venture to say that these ultimate questions may be fought out on the hills of Palestine, even as there were differences when Israel was a political nation in the past."

HERE I ventured to ask: "But these ideological differences aside, on what basis would you ask non-Zionists for their support?"

"As I envisage the practical situation today, it is the duty of every Jew to help the work in Palestine. There are not many doors of countries left open to an immigrant Jew. We must avail ourselves of every opportunity to help our brethren. No one will deny that if conditions favor the settlement of more Jews in Palestine, many Jews would be better off in Palestine than they are in some lands. Especially in these critical conditions of hard times, when our people are suffering terribly, we must make every sacrifice possible in all possible fields to help our Jewish brethren. To whom else shall they look if not to us? If times are hard, the condition of our suffering brethren is all the harder. Therefore, we should make special sacrifices.

"The unity of Jewish brotherhood inheres in two facts: our loyalty to the God of our fathers. 'Shema Israel' is our watchword. That is religion, the expression of the soul in Israel. Whatever modern socialists may say to the contrary, those who cannot say that are in great danger of being lost to us, despite the blood in their veins and the racial feeling stirring them and an attenuated sentimentalism which may flower in a noble mind.

"The second fact in which our unity inheres is suffering. The suffering of the Jew is the price that he pays all over the world for being a Jew. This unity (Continued on page 461)

Significance of the Washington Conference

A Masterly Summation of the Good Accomplished at Inter-Faith Conclave in Spirit of Understanding

By PROFESSOR JOHN A. LAPP

Head of Department of Social Science, Marquette University

THERE was some evidence of danger at the beginning that we might deal with all kinds of prejudices at this meeting; but as we went along we soon settled on religious prejudice as the only end in view at the Conference; and, as we approached the end, it was evident that we were concentrating on the subject of religious prejudices.

We cleared up some things with respect to prejudices themselves. For instance, we found that to dislike a person was not necessarily a prejudice. But to dislike a person solely because he belonged to some religious organization or political party, or otherwise, was prejudice. We accepted the idea that we would probably go on having our likes and dislikes of individuals here and there, but in no sense having prejudices against groups as groups.

We discovered, also, that it was not prejudice if one refused to become a Catholic, or if he refused to become a Protestant or if he refused to become a Jew. Moreover it was found that opposition to the claims of Jews or Catholics or Protestants was not prejudice itself. We do not have to support what another believes in order to like him.

The most distinctive contribution at this Conference, as I saw it, was the clear recognition that no one was expected to give up any portion of his religion in order that he might be decent toward his fellow citizens, that there was no proposal here for bringing people together on any one set of doctrines, that there was no proposal for any kind of unity of religions, and condemnation of the idea that we should reduce religions to the lowest common denominator that all people believe.

THE Conference did not wish to reduce people to uniformity. We are un-American in this respect. We do not believe in standardizations of religion. This Conference accepted the idea that religious groups can make their greatest contribution by preserving their integrity, by preserving their faith, and by giving the fruits of their faith to our common civilization.

This Conference has ruled out, has cast into utter darkness, has removed from the dictionary, so far as religion is concerned, the word "tolerance." No one in this Conference that I have met wishes to be "tolerated."

This Conference has given us several epochal papers on the historic backgrounds. Some of the addresses here are worthy of publication and wide distribution on the history of the development of prejudices and the history of the development of religious liberty. I truly believe that a thorough study of true history is the best antidote for prejudices. I am as certain of one thing as I can be: that prejudices have been perpetuated in the past by innumerable statements in histories in elementary and high schools distorting the facts about religions and about races. Most of us will not be any too proud about some of the history of the past. But, if we are studying the history of the past with candor, we will certainly not put all of the blame for the past evils on any one group.

We talked at this Conference a great deal about the motives for prejudice; but there is one motive that was suggested that seems to me to include most of the causes that afflict us in America—namely, the motive of profit-making from the promotion of prejudice. If we could remove personal gain in power or political position or in money

from the causes of prejudice, a very large portion of the prejudice that afflicts us would disappear.

Time and again, tracing the reason back to the cause, we find that that is in the motive of some individual seeking to advance himself by means of playing upon these latent prejudices, which would remain latent and would soon die out if they were not retold and impressed upon each succeeding generation.

In politics we find this in innumerable ways. Ever so many politicians have used religious prejudice as their political stock in trade, have used those prejudices knowingly for their personal profit and advancement. I am certain that, if people generally understood this fact, if people generally recognized the extent to which money-making is a motive for promoting prejudice, their sense of fairness would very soon destroy this as an effective means of promoting prejudice.

VIEWING the Conference as a whole, I should say that the greatest contribution of the Conference is that it met. The greatest contribution of all is that we were there. There were not many of us—500, 600, perhaps 1,000 came within the direct influence of this Conference. But the men and women assembled came from all parts of the country. They represented influential groups. In their personal capacity they are influential throughout this entire nation. And, while what we said may not accomplish much in our own group, for I believe that most of us went to Washington with

sentiments of good-will, it is certain that we carried to our homes a message to be redelivered to other thousands, to other hundreds of thousands of people.

If that is not accomplished, then a conference such as this becomes more or less of a mutual admiration circle. But it will not be so. My guess is that next Sunday, and a week from Sunday, and a month hence, there will be sermons preached all over this land by men who were there and by men who will read of these discussions in the newspapers and in the religious press; and, whereas we are reaching only a few hundred, they will reach the millions.

Let us not forget that that is really the great task, the one that was sensed ever so many times in the Conference: that there are millions and millions who are not reached in any way by any of the evidences of good-will that were so prevalent at the conference in Washington. It has amazed me from time to time, in meetings and in conferences, where all men and women agreed upon common things, to go out then in the far-distant regions of the country and see how little had penetrated back into the rank and file. And it is among the rank and file, apparently, where prejudices remain most stubbornly.

So, if we are to have real, effective results, we will spread this message far and wide. But we shall have other conferences. One conference is but a beginning, and we may have made but a beginning now in this great movement, which in the course of the next quarter of a century will go a long way toward the elimination of these plagues that have been so serious in our lives.

There are some things, moreover, that we must consider when we attempt to carry this message out to the rank and file of our people. We must consider objectives which, in turn, will be passed on, understood and promoted. We must find some things that will move the spirit of the people of this land in order that the millions may respond. And I believe that we will find that in the promotion of the central theme of the Washington Conference—namely in understanding; everybody will respond to the need for understanding his neighbor if we bring that to him.

But something more is necessary than the mere theme of understanding. We must have something further than the thought of understanding. We must have a passion to understand. And I am certain that the human heart responds to the passion to understand.

If we have some difficulty in getting the passion to understand, then let us turn to the motive of getting a passion for justice. For there are very few people anywhere—in Christianity, in Judaism, in Paganism—who will not respond to the idea of justice. Plant that in the minds of people, let them see the injustices that they are doing to human beings, individually and in whole groups, and our task will be comparatively easy in spreading the kind of doctrine that we discussed at the national capital.

I think we have much to be happy about. We have made, on a national scale, real beginnings, beginnings that certainly are firmly founded, foundations upon which we can build, foundations upon which we can build stone upon stone and block upon block, until we have a structure that conforms somewhat more nearly to the ideals and purposes of this Republic.

Brokers Again Pick Newburger

AT THE annual election of the Philadelphia Stock Exchange, Frank L. Newburger, unopposed candidate for president, was re-elected. Mr. Newburger will be serving his third term. He was elected a member of the exchange on January 25, 1907, and elected vice-president in 1922, and each year thereafter until his succession to the presidency in August 1930, upon the resignation of M. F. Middleton, Jr.

Mr. Newburger was one of the founders of Newburger, Loeb & Co., which was established in 1899. He was born in Philadelphia, February 18, 1873, and was graduated from the University of Pennsylvania in the class of 1893.

WEEKLY RADIO FORUM

For Better Understanding

Sponsored by

The American Hebrew
and Jewish Tribune

EVERY SUNDAY AT NOON

Broadcasting Over Station

W M C A — 526 M.

Sunday, March 20th — 12:00 Noon

REV. DR. NATHAN STERN

of

West End Synagogue, New York

will speak on

"MANNERS AND MORALS"

A Pre-Purim Message

March 27th: David A. Brown, publisher, The American Hebrew and Jewish Tribune, will speak on "Unemployment Insurance—A Responsibility of the State, Capital and Labor"

Last Sunday's radio program, scheduled to have been an address of Mr. David M. Bressler, was omitted so as to aid a worthy cause.

Through the courtesy of the Radio Forum of THE AMERICAN HEBREW AND JEWISH TRIBUNE, the completion of the broadcast of the annual Communion Breakfast of the New York Police Department was made possible. The speakers during the broadcast included Mayor Walker, Cardinal Hayes and Police Commissioner Mulrooney.

Mr. Bressler will speak over WMCA, April 24, at 12:00 noon, during the regular weekly radio forum of THE AMERICAN HEBREW AND JEWISH TRIBUNE.

United Synagogue to Mark Anniversary

THE TWENTIETH anniversary of the United Synagogue of America will be marked at the annual convention of the organization, which takes place at Atlantic City, N. J., from May 15th to 17th. Two decades of work for traditional Judaism in the United States and Canada will be reviewed by delegates representing 400 Sisterhoods, 125 Men's Clubs, 50 Young People's Leagues and over 300 congregations. Since the founding of the United Synagogue of America twenty years ago by Professor Solomon Schechter, the organization has grown from a handful of affiliated congregations to over 700 organizations.

As Dr. Weizmann Sees It

Former Head of World Zionists Still Exerts Powerful Influence

Special Interview by WILLIAM ZUKERMAN

(United States Copyright, American Hebrew and Jewish Tribune)

THE election of Dr. Weizmann to the presidency of the English Zionist Federation, following so soon after the great banquet in his honor at the Dorchester Hotel in London, started speculation about his return to the leadership. On the face of them, both events were important steps in that direction. The banquet was in every sense an extraordinary gathering, and proved once more what has been known for quite some time, namely, that Dr. Weizmann is politically the most influential Jew in the English world. No other living (or any other) Jew has ever exerted the influence and commanded the respect of this former Russian-Jewish immigrant in the official English world. The negotiations of last February which led to the MacDonald Letter revealed the extent of this political influence. The banquet proved that he has retained this influence in spite of the fact that he no longer occupies an official position in the Zionist Organization. In the British mind, Dr. Weizmann is still the man who embodies in himself post-Balfour Declaration Zionism.

His election to the presidency of the Zionist Organization was an expression of the same feeling, but from another source—from the rank and file of the English Zionists. The election was thus a complement to the banquet, a proof that both outside and inside the Zionist Movement, in the non-Jewish and in the Jewish world, the old leader is still the strongest personality in Zionism, although he no longer holds the position officially. No wonder, therefore, that rumor of his planned return to the former position has grown ripe of late in London and elsewhere.

BUT Dr. Weizmann strongly denied this to me. I have his authority to contradict and discourage all such rumors. He was out of politics now, he assured me, and did not think of the problem of leadership at all. He was doing his duty to Zionism as an ordinary private and in other fields than politics. Ever since the Congress, he has not ceased to work for the Keren Hayesod. He opened the campaign in Germany, Belgium, Holland and England, and was heading for South Africa. True to his theory that the Jewish National Home can and will be built not by others, but by Jews themselves, he is now, in time of crisis, again turning to the Jews themselves. He considers this activity of utmost importance at present, and has dismissed politics from his mind, at least for the time being.

"....I have returned to my old love," he wrote me in one of his charming hand-written notes, shortly before he left for South Africa, inviting me to have tea with him. "....I have installed myself in a laboratory and am trying my hand at chemistry again. What a relief from Jewish politics!"

I gladly accepted the invitation. When I saw Dr. Weizmann last, he and the entire Zionist Movement with him were at the highest point of tension brought about by the battlefield at the tensest moment when the fate of the battle was being decided. I was very much interested to see the general now in the calmer environment of his "old love" and away from the shell and shock of war.

But Dr. Weizmann is evidently anything but a man of the calm, peaceful, retiring temperament. I found him in the same state of restlessness, scintillating vitality and brilliance. A Dr. Weizmann retired is evidently a contradic-

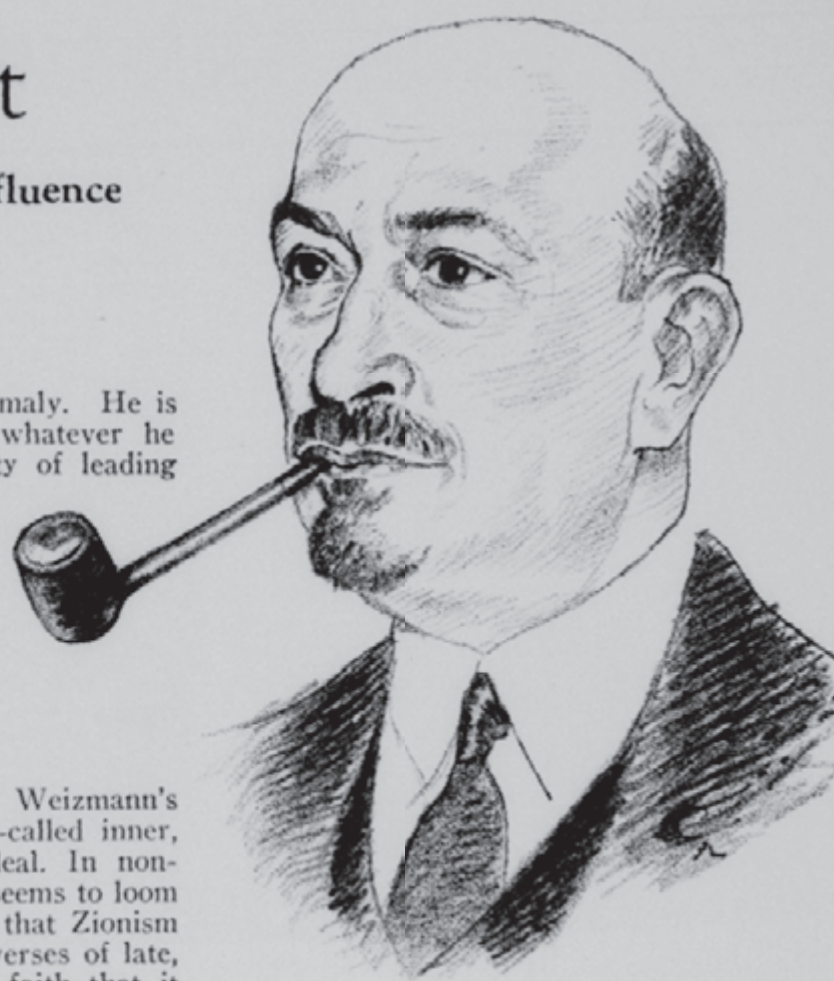
tion in terms, a non-existent anomaly. He is full of seething energy, and whatever he touches he endows with a quality of leading importance. Last year it was politics; this year it is raising of funds. The same quality of leadership is revealed in both. I should not be in the least surprised if for the next two years fund raising will become the most important and fascinating of Zionist activities.

I WANTED to know chiefly Dr. Weizmann's opinion about the present so-called inner, spiritual crisis of the Zionist ideal. In non-Zionist, Jewish circles this crisis seems to loom very high. The opinion prevails that Zionism as an ideal has suffered great reverses of late, and it is no longer the shining faith that it was to the great masses of the Jewish people a few years ago. Zionism no longer figures as a solution of the Jewish problem as a whole, and its spiritual value as the new Messianic hope of the modern Jew has greatly diminished. Revisionists, too, are, as a whole, inclined towards the same view, although for altogether different reasons. I wanted to know what Dr. Weizmann's views were on this subject. Has the crisis affected his faith in the ideal? Has the light of the Jewish National Home lost its old lustre for him, too, by the failures of the last two years? Has doubt begun to eat at his heart? Has his spirit been downed as has that of so many others?

But I looked in vain for any traces of despondency, let alone of despair, in his reply. At one time in our conversation he did confess that he was leaving for South Africa "sick at heart." But this mood had nothing to do with the ideal of Zionism as such, nor even with the prospects of the work in Palestine. It referred more to internal conditions in the Zionist Organization and to tendencies within the movement. The ideal of Herzl shines for him now with the same lustre and beauty as ever. He is not a bit discouraged, nor has his faith in the ultimate victory suffered in the least as a result of the adversities of recent years. Dr. Weizmann does not seem to be of the type given to doubt and introspection, as was Dr. Herzl himself. He is too much the practical man of action for that. One might as well expect Stalin's faith in Communism to be shaken because of some failures in the Five Year Plan.

Zionism with Dr. Weizmann has passed from the early religious stage when it could still be assailed and weakened by doubts, fears and adversity. All this searching of heart and revaluation which is going on now in certain Zionist and Jewish quarters is, according to him, a result either of despair or of insufficient assimilation of the aims of Zionism. It does not affect him in the least. Whatever his difficulties are, (and they are enough to make him "sick at heart" now), they do not affect the ideal of Zionism as a whole.

But have not his latest utterances shown that his idea of the Jewish National Home has shrunk considerably?—I did not want to let go of a subject which was evidently more real to me than to him—After all, the settlement of fifty thousand Jewish families in Palestine which he promulgated at the banquet is not exactly the original Zionist aspiration; it certainly cannot solve the whole Jewish problem.



A recent study of Dr. Chaim Weizmann, who is now touring through Africa and other lands, and is engaged in writing his memoirs

HOWEVER, Dr. Weizmann refused even to notice, still less to be impressed by the ghost which has so thoroughly frightened many good Zionists of late. Fifty thousand Jewish families on the land in Palestine—he explained—would mean at least a million and a quarter Jews in the country. Together with those Jews in Palestine now, it would give Zionism a foothold in Palestine, and this is all that can be expected at present. But this does not necessarily mean a curtailment of the Zionist aspirations. The possibilities of the Near East as a place for future immigration, Jewish and non-Jewish, are unlimited. There is room enough in those desert spaces for tens of millions of Jews and non-Jews alike. The whole of that region is the new America of the future. If Jews could gain a strong foothold there, the rest would come by itself. And he proceeded to unroll before me the great future of the Near East, the fascinating possibilities of expansion inherent in Zionism, and some of the plans in this direction on which he was actually engaged before he had resigned. Before the man's strong faith and his feverishly burning convictions all my own doubts evaporated like mist in glowing sunshine. I saw the futility of further argument on this point. Whatever reality the question may have for doubting Zionist sympathisers or for despairing Revisionists, for men like Dr. Weizmann a crisis in the Zionist ideal simply does not exist. I proceeded therefore, to more practical questions.

"What, then, are the practical problems of the Zionist Movement at present?"

His answer was quick and eager, as if he had thought of this question before, and had the answer all ready.

There are three definite aims before Zionism at present, according to him. First, to keep the present Zionist position from collapse. Second, to reach an understanding with the British Government. Third, to come to an understanding with the Arabs.

THE FIRST of these three is the most urgent at the moment. The entire Zionist work is in danger of caving in. Fortunately, the Yishuv is more (Continued on page 468)

Zionists to Seek Cooperation with Mandatory

Resolutions Adopted at Philadelphia Conference Expected to Achieve Results

ONE HUNDRED AND FIFTY members of the National Administrative Committee and the National Committee of the Zionist Organization of America assembled Sunday, March 13, in Philadelphia, for the first joint Conference of the two bodies, to be held since their memberships were designated by the Zionist Convention last November at Atlantic City. The feature of the Conference was the unanimous adoption of a resolution calling upon the authoritative bodies of the World Zionist Organization and of the Jewish Agency "to seek negotiations with the Mandatory Power with a view to securing immediate action on the part of the Palestine Administration in the direction of the fulfillment of the undertakings of His Majesty's Government to the Jewish People."

The resolution recommends "that these negotiations should concern themselves more particularly with: (1) the proper implementing of the Prime Minister's letter to Dr. Weizmann of February 13, 1931. (2) The working out of detailed practical steps of cooperation between the Palestine Administration and the Jewish Agency for the next several years. (3) The opening up to Jewish immigration and colonization of the large and sparsely inhabited territories lying between the Jordan and the Eastern boundary of Palestine, as contemplated by Article 25 of the Mandate."

Reaffirming the desire of the Jewish people to cooperate with their Arab neighbors in Palestine on the friendliest terms, the resolution adopted made the point that the extension of the colonization area would facilitate such cooperation by exploding the "groundless fears of any shortage of land."

Prefacing the presentation of the resolution, Dr. Nahum Goldmann, German Zionist leader now in this country, declared that the Trans-Jordan territory is "geographically, historically, and ethnically part of Palestine." The resolution calls upon the Mandatory Government to fulfill "the promises and declarations repeatedly affirmed." "The recent message," the resolution adds, "cabled to President Sokolow by His Majesty's Secretary of State for the Colonies on the occasion of President Sokolow's reception by the Jews of America at a public meeting held in New York, to the effect that His Majesty's Government will perform the obligations of the Balfour Declaration 'not only in the letter but in the spirit' cannot be reconciled with the continuing bar on Jewish immigration in Palestine, nor with the unfair discrimination against the employment of Jews in public works, nor with any restrictions and regulations, such as those designed to limit and hamper the acquisition of land by Jews."

Rabbi Stephen S. Wise, who followed Dr. Goldmann, reviewed the results of some recent Commissions which had been sent to study conditions in Palestine.

Nahum Sokolow, president of the World Zionist Organization and of the Jewish Agency, who delivered the principal address of the afternoon session, vigorously scored the rumors concerning the plan ascribed to Abbas Hilmi, ex-Khedive of Egypt, for the division of Palestine into cantons. "There never has been a letter," said Mr. Sokolow, "written by the ex-Khedive on this matter. There has never been an invitation sent by the Arabs to the Jews for a Round Table Conference on the cantonization plan. Never has any authorized Zionist body been occupied with any plan of this character for the division of Palestine."

Besides the fact that this plan had been projected by no responsible body and was under no consideration by any authorized Zionist group, Mr. Sokolow added that the whole project appeared to him lacking both in feasibility or desirability, that he was strenuously opposed

to any thought of splitting up Palestine, already a small country, into smaller units.

Judge William M. Lewis of Philadelphia, chairman of the National Committee, in opening the morning session, congratulated the members on the unanimity and harmony that was evident in the movement at the present time. He stressed the point that possibly Zionists were allowing themselves to be excessively distracted by problems of a political and diplomatic nature.

Robert Szold, chairman of Administration, in his report of the activities of the Organization since the last Convention in November, declared that the financial depression had resulted in no impairment of the morale of the Zionist movement in this country. "On the contrary," said Mr. Szold, "there were defi-

nite evidences of a deepening current of support for Zionism throughout the country. Everywhere," he added, "Zionist speakers reported an exceptional response to the spirit of the movement. In a very visible way," he added, "this was reflected by the sailing of the *Aquitanian* recently with approximately two hundred and fifty American Jews bound for Palestine, a large number of whom proposed to settle there. This was evidence that Palestine had now passed the acid economic test—of being able to attract the most cautious type of settlers." Louis P. Rocker, chairman of the Finance Committee, reported that there had been a drastic cut in the expenditures of the Zionist Organization, without any serious curtailment of any of its activity. The cut in all departments had averaged about forty per cent.

Rosenwald Memorial Service to Mark Annual Meeting of Joint Distribution Committee Council

AMERICAN Jewry will pay its tribute to the memory of the late Julius Rosenwald at the annual meeting of the National Council of the American Jewish Joint Distribution Committee which will be held in New York City on Sunday, March 27th, according to announcement by Paul Baerwald, chairman. This meeting will bring together leaders in communal and philanthropic activity in all parts of the United States, and Jewish leaders representing Conservative, Reform and Orthodox religious groups, will tell of Mr. Rosenwald's work in behalf of Jews in many lands. The Rosenwald tribute will be broadcast over a nationwide network of the National Broadcasting Company through station WJZ at twelve o'clock.

Mr. Rosenwald was the largest individual contributor to the American Joint Distribution Committee. His gifts to foreign relief and reconstruction totalled many millions of dollars, and proved a tremendous impetus to the fund-raising activities of this organization, inspiring many other individuals to make large contributions.

The Council which was organized to carry on the work of the American Jewish Joint Distribution Committee, the world's largest Jewish welfare organization, engaged in humanitarian work in many lands, has a membership of 265 prominent men and women.

Its members, following their tribute to Rosenwald, will formulate plans for continuance and furtherance of the American Jewish Joint Distribution Committee's program of relief, economic and social reconstruction work among Jews in Eastern and Central Europe. Reports—from Poland, Roumania, Bessarabia, Germany and other lands—indicate that Jews there are still suffering under economic burdens as great as those which have oppressed them since the end of the war, and are in dire need of the assistance of their American co-religionists.

Officers of the National Council will be elected at the March meeting. At present the work of the Council is directed by a board consisting of 48 directors: Dr. Cyrus Adler of Philadelphia; Edward M. Baker, Cleveland; Paul Baerwald, New York; James H. Becker, Chicago; Louis J. Borinstein, Indianapolis; David M. Bressler, New York; David A. Brown, New York; Howard S. Cullman, New York; Hon. Abram I. Elkus, New York; Meyer Elsassner, Los Angeles; Morris Engelman, New York; Harry Fischel, New York; Bernard Flexner, New York; Meyer Gillis, New York; Mrs. Jonah J. Goldstein, New York; Jonah J. Goldstein, New York; J. K. Hexter, Dallas; Harold Hirsch, Atlanta; Joseph C. Hyman, New York; Alexander Kahn, New York; Louis E. Kirstein, Boston; Albert C. Lehman, Pittsburgh; Hon. Herbert H. Lehman, New York; Albert H. Lieberman, Philadelphia; Jacob M. Loeb, Chicago; Dr. Solomon Lowenstein, New York; James Marshall, New York; Edwin B. Meissner, St. Louis; Dr. Henry Moskowitz, New York; George W. Naumberg, New York; Hon. Joseph M. Proskauer, New York; James N. Rosenberg, New York; William J. Shroder, Cincinnati; Hon. M. C. Sloss, San Francisco; Hugh Grant Straus, New York; Lewis L. Strauss, Cyrus L. Sulzberger, Rabbi Aaron Teitelbaum, B. C. Vladek, Felix M. Warburg, Peter Wiernik and Baruch Zuckerman of New York.

Purim—Feast of Lots

WITH sundown on Monday, March 21, Jews in every part of the world will commence the celebration of Purim, the Feast of Lots. The holiday is observed for one day by all Jews.

Twenty-four centuries ago, Haman, prime minister to Ahasuerus, King of ancient Persia, plotted the extermination of all Jews resident in the Persian domains. Through the intervention of Queen Esther, a Jewess, and her cousin, Mordecai, whose loyalty to the kingdom was known, the evil plot was frustrated. That day which was to be one of destruction became an occasion of great rejoicing. The forces of bigotry and oppression were thwarted.

In the Synagogue the biblical Book of Esther which recounts the story of Purim is recited. Masquerading and rejoicing are the order of the day. Hamantaschen, a triangular cookie filled with poppy seed, is the traditional delicacy. It is customary for friends and relatives to exchange gifts (Shalach Monos), while alms are given to the needy.

The true significance of Purim today is the celebration of deliverance from impending catastrophe as an occasion of joy rather than one of malice. Purim restates the belief in the rights of minorities to differ. It holds up the belief that the power of conviction will ultimately triumph over the forces of prejudice and hatred. Especially significant is the Purim story now when these same sinister forces are at work in the Haman-like activities of European demagogues who throw one group against another under the guise of religion.

Purim—Unfolding a Film of the Past

Or How an American Minister Jogged a Wistful Briton Into Memories of Traditional Merriment

By GABRIEL COSTA

TO MY MIND, Purim today partakes of the nature of an obsolete film, a quaint survival that some of us delight in passing through the projector of Time. Still, a fascinating film for all that, its earlier chapters aglow with the spirit of mischief and fun.

In a moment or so, I'll run the old film through the projector again. Indeed, permit me to go just a little farther, and present to you one of those up-to-the-minute synchronized films wherein the words harmonize with the action on the screen.

Not so many years ago I had occasion to reproduce a verse from a once-popular Purim ballad. It came straight from the lips of a dear old lady who is coeval with the age of bustle and chignon. She was even so obliging, this sprightly young lassie of seventy Summers, as actually to sing the ballad for me. But, alas! I preserved but a single verse, and my informant very gently refused a second audition. Here and there a stray line peeped maddeningly into my brain, but the ballad as a whole eluded me. Came along my very charming friend, Rabbi Henry Cohen, of Galveston, Texas, where the cowboys come from—at least, the cowboys that so far have kept out of the movies! To him I am indebted for the ballad in its entirety.

MAYBE you, gentle readers all, do not merit this infliction. Maybe you are more attuned to the jazz spirit of the age, and the metre of the ballad strikes you as hopelessly laggard. To me, however—and it is my happiness to remain on the sunny side of life—these verses breathe of the very spirit of Purim. They have atmosphere; they adhere strictly—or almost so, for after all one must expect a little licence on Purim—to historical fact; and they are ever so redolent of that Anglo-Jewish *chein* (charm) which seems to be passing in this markedly materialistic age.

The melody is simple—you may use your own!—and I am tolerably certain that all copyrights have by now long expired. And so:

In Shushan there once liv'd, two thousand years ago,
A great King named Ahasuerus.
Now the King was not a Jew, so, of course, he never knew
What it was on Friday night to sing *Zemirus*.

Haman, to whom the people bowed,
Had of all the Jews a bad opinion,
And he often used to meet
Mordecai out in the street
When he went his way to *schul* to make *minyan*.

Now Mordecai wouldn't bow, so there was a jolly row,
And Haman his anger couldn't smother.
With his face as red as fire
He called Mordecai a liar,
And Mordecai, turning round, said, "You're another."

"Oh, my! I'll have my revenge."
He trembled as he spoke with agitation.
"Your race I do detest,
And I'll never, never rest
Till all the Jews are out of the nation."

Said Haman to his wife, "Dear Zeresh, take a knife,
And cut this sheet of paper into pieces;
Write on each a day and month,
And shade them, I think just once,
The Jews shall look as green as water-cresses."



A Purim maskeghe of old

"Fo-or, whichever day I draw,
On that day the Jews shall be slaughtered.
And after they are dead I'll cut off each man's head.
In addition to his being hung and quartered."

Now the Jews were all to die, but this selfsame Mordecai, who had a pretty little cousin, Esther, attending on the King, at that time suffering from a swelling on the finger known as blister.

Esther then fell down on her knees, and, with tears in her eyes, she said, "O King, I have such awful news to tell you about the Jews That I can't proceed because I feel I'm choking."

Said he, "Esther, never fear. Speak out boldly, there's a dear;
I'm glad there's something to do for you.
If it's half my land I'll give it to you, and
With the greatest of pleasure—I adore you."

"Haman is going to destroy all the Jews in your dominions, and a gallows he has got—"
Said the King, "He'd better not!
Bring him in, and I shall give him my opinion."

When Haman they did fetch, said the King, "You are a wretch
And not fit or worthy for to live, sir!
On the gallows you have built, you'll be hung up for your guilt,
And five minutes for your prayers I will give, sir."

"Es-ther, please tell Mordecai
The Jews shall not be touched, I assure him."
The escape from such a fate we all commemorate—
That's the reason, my dear friends, why we keep Purim.

WELL, that is good of you to have read thus far! It came all the way from Texas, as I mentioned previously. But history relates that it was evolved by the nimble brain of David Harris, at one time a master at the London Jews' Orphan Asylum. There seems to have been, in the spacious days of London's Ghetto, quite a vogue for this kind of parody upon Jewish celebrations and characteristics, but this Purim ballad seems to have

hit off the atmosphere to a nicety.

Frankly, until my local baker mentioned the nearness of Purim, I have to confess that the fact escaped me.

"After all," he said, in that confidential manner that becomes him so well, "St. Patrick's Day is only a few days earlier. Why not make one celebration of it?"

Can it be that there is something Hibernian in my appearance? Is it possible that a one-time surfeit of Irish-Jewish films has made us persuade ourselves that we are blood-brothers? If so, 'tis serious indeed, and I foresee trouble with our very own Bridget, who has already asked for the day off, and who—and I pray she does not read this sparkling publication—may ask for Purim, too!

THE Purim donkeys are no more, for they tell me that the donkey proprietors have invested in Ford cars. Frankly, is it possible to make a Ford car realize the joyousness of Purim? Is it possible to make it careen across the cobblestones of the Ghetto with the abandon of the pre-war donkey? It isn't! Moreover, the donkeys were subject to no official speed-limit, and careened around the Ghetto on Purim morning in a manner that would make our crack Expresses snort with envy.

The Haman flags they sold last Purim morning were made in Czecho-Slovakia. And Haman and his ten sons were dressed in modern ready-to-wears! Even Purim must needs move with the times; and if the donkeys have passed beyond recall, and the Haman toffee has vanished from the stalls of the Ghetto, the internal call of Purim is still strong in Israel. But why did they charge me extra for piping "A Merry Purim" on the gâteau I ordered? It would have been both sweet and seasonable to have presented the greeting without extra charge. But I suppose my Purim Box days are over. Still, they tell me it's more blessed to give than to receive. Then am I truly blessed this Purim morning!

Moses Found in Rushes by Hatasu, Says Professor John Garstang

THE identity of the Egyptian princess who found the baby Moses in the bullrushes and reared him to a place in court circles has been established, in the opinion of Professor John Garstang, chief of Sir Charles Marston's archeological expedition in the Near East. In a letter to Sir Charles, Professor Garstang names the woman as Hatasu and describes her as "one of the most masterful princesses in Egyptian history, who, during the reign of Thotmes II, ruled the whole of the country."

"After the accession of Thotmes III," he wrote, "Princess Hatasu continued to exert wide authority in Egypt and incurred the bitter hatred of the new king. Upon her death in the fourteenth year of his reign, he seized all her possessions, and her favorites, including Moses, were forced to flee the country."

Professor Garstang bases his belief upon a discovery of the tombs of the kings of ancient Jericho, one of which was dated as of the joint reign of Princess Hatasu and Thotmes III. His premise is that since the tombs of a later date failed to show Egyptian influence, the one in question must have been that of Moses's princess.

Vital Happenings the World Over

Council of Jewish Women to Convene

Fortieth Anniversary Conclave, at Detroit, Promises to Be Momentous Event

A LARGE attendance of delegates from the United States and Canada is expected at the fortieth anniversary convention of the National Council of Jewish Women which will open at Detroit on Sunday, March 27th. Arrangements have been completed for the entertaining of the delegates by the Detroit Section of the National Council of which Mrs. Fred A. Ginsberg is president and Mrs. Joseph M. Welt, chairman of the convention board.

The opening program will be held at the Hotel Statler, Sunday evening, March 27th, when addresses will be delivered by Mrs. Joseph E. Friend of New Orleans, president of the National Council of Jewish Women; Mrs. Hannah G. Solomon of Chicago, honorary president and founder; and Mrs. Estelle M. Sternberger of New York City, executive secretary. On the morning of the 27th, the Board of Directors of the Detroit Section will entertain the national officers at a breakfast. On Sunday afternoon there will be a president's forum under the direction of the three vice-presidents of the national organization, Mrs. Alvin L. Bauman of St. Louis County, Missouri, Mrs. Arthur Brin of Minneapolis, and Mrs. Sidney M. Cone of Pikesville, Maryland. At five o'clock on Sunday afternoon, the convention body will be the guests at tea of the Detroit Section and on Tuesday afternoon, March 29th, the convention delegates will attend a banquet.

The chief emphasis during the convention week will be placed upon the consideration of a special study that had been made of the national organization under the direction of a committee on Program and Organization, with Mrs. M. C. Sloss of San Francisco, honorary

vice-president, as its chairman, and the consideration of its future program. Special forums will be held: a forum on Vocational Guidance and Employment under the direction of Mrs. Francis D. Pollak of New York City, national chairman of the Council's Department of Vocational Guidance and Employment; a forum on Legislation under the direction of Mrs. Robert J. Culbert of Roxbury, Mass., national chairman of its Department of Legislation; a forum on Social Service under the direction of Mrs. J. L. Einstein of Cleveland, national chairman of the Department of Social Service, in cooperation with Mrs. Oscar Silberschmidt of Cincinnati, chairman of its committee on Work for the Blind and Sight Conservation, and Mrs. Richard Simon of San Francisco, chairman of its committee on Deaf and Hard of Hearing; and a forum on Extension and Field Service under the direc-

Training School for Jewish Social Work To Give Higher Degrees

FELIX M. WARBURG, Chairman of the Executive Committee of The Training School for Jewish Social Work, announced that the Regents of the University of the State of New York have authorized the School to change its name to The Graduate School for Jewish Social Work and to grant the degrees of Master of Social Service (M.S.S.) and Doctor of Social Service (D.S.S.).

This action was taken by the Regents on the application of the Board of Trustees for a Permanent Charter for the School, including the degree-granting powers, Mr. Warburg said. Although the School could not meet the requirements for a Permanent Charter because it does not have the necessary endowment funds, the Regents granted the degree-giving powers because of the high quality of the work of the School, he pointed out. The grant followed a thorough inquiry on the part of the Regents into the work and standards of the School. Its favorable action is considered by the Trustees of the School as a great tribute to the work of the institution.

The Graduate School for Jewish Social Work will be the first institution in the United States, and in the world, to give the Master's and Doctor's degree in social work, Dr. Maurice J. Karpf, Director of the School, stated.

The Training School for Jewish Social Work was organized in 1925 by the National Conference of Jewish Social Service. The late Julius Rosenwald was its first President and was succeeded in this office by Louis E. Kirstein of Boston, who still holds this office. Mr. Warburg has been Chairman of the Executive Committee since the organization of the School. A Bachelor's degree has been required for admission in the School from the first. It was because of this and the application for the right to grant higher degrees that the Regents suggested the change in the name of the School.

Samuel Names Committee to Hear Appeals from Deportation

A SPECIAL Committee to consider appeals of aliens ordered to be deported was appointed by Sir Herbert Samuel, British Home Secretary.

The Board of Jewish Deputies is one of the organizations which for years had been demanding the establishment of such a body. The present legislation works considerable hardships upon Jewish families, it is pointed out, inasmuch as Jews deported as aliens were, in some cases, family men who had lived in England for decades. In many instances they were expelled for trivial offenses without a chance for a second hearing, after the Court had delivered its verdict.

F. D. Samuel, a well known Jewish banker, is a member of the newly formed Appeal Committee, which consists of six members. Another member is Sir Wyndham Deedes, former Secretary of the Palestine government, and well known to be friendly to the Jews.

tion of Miss Gertrude Feibleman of Indianapolis, national chairman of that department.

The program for the convention has been arranged by the following Committee on Program: Mrs. Samuel J. Rosensohn of New York City, chairman; Mrs. Irving Bettman of St. Louis, Mo.; Mrs. Maurice L. Goldman of New York City; Mrs. Francis D. Pollak of New York City; Mrs. A. H. Arons of Brooklyn, N. Y.; Mrs. Jules Hart of Yonkers, N. Y.; Mrs. H. Samuel of Toronto; Mrs. Sanford Marcus of Montgomery, Ala.; Mrs. Gerson B. Levi of Chicago; Mrs. Melville S. Welt of Detroit; Mrs. Joseph E. Friend of New Orleans, and Mrs. Estelle M. Sternberger of New York City.

The chairmen of the Triennial Convention Committees are: Badges, Mrs. Joseph H. Ehrlich of Detroit; Candidates, Miss Hannah Hirshberg of San Antonio; Constitution and Revision, Mrs. Alexander Wolf of Washington, D. C.; Courtesy Resolutions, Mrs. Sara Messing Stern of Terre Haute; Credentials, Mrs. David J. Levy of Detroit; Elections, Mrs. Gerson B. Levi of Chicago; Program, Mrs. Samuel J. Rosensohn; Program Schedule, Mrs. Hyde Smith of Worcester; Resolutions, Mrs. Jacob Loeb Langsdorf of Elkins Park, Pa.; Rules, Mrs. T. C. Whitman of Boston; and Transportation, Mrs. Raymond Kaufmann of Pittsburgh.

The delegates to the convention from New York are: Mrs. Nathan Straus, Jr., Mrs. Henry S. Hendricks, Mrs. Edward Josephy, Mrs. William de Young Kay, Miss Sara X. Schottenfels, Mrs. Leo Sulzberger. The alternates are Mrs. A. H. Goodman, Mrs. Carl Lang, Mrs. Arthur S. Modry, Mrs. Bernard Sinn, Mrs. Julius Wolff.

During the sessions of the convention, the Conference Committee of National Jewish Women's Organizations will hold its annual meeting at the Hotel Statler on Sunday afternoon, March 27th.

Reform Groups for State Body for Strengthening Activities

REFORM Congregations through New Jersey, including Brotherhoods and Sisterhoods, will form a permanent organization for a consideration of their needs following a decision made at a state-wide conference held in Newark.

Twelve communities were represented by 118 delegates at the conference, which was under the auspices of the Northeast Religious Union of the Union of American Hebrew Congregations.

Under the auspices of the new organization, which will be effective within a few weeks, a survey will be made as to ways and means of strengthening programs and activities.

The conference endorsed the formation of a State Religious Teachers' Association. Organization of the latter will be effective at a special conference the last week of April in Newark.

Jew Heads New York State Sanatorium for First Time

MR. BERNARD B. GIVEN, former New York State Chairman of the United Jewish Campaign, past president of the New York State Y.M.H.A. and Y.W.H.A., and a member of the Board of Managers of the Onondaga County Tubercular Sanatorium, was recently elected president of the Board of Managers of that institution.

This is the first time in the history of the county sanatorium that a Jew has been a member of the board.

Mr. Given is active in all social and philanthropic endeavors, national and local.

The sanatorium is a county institution, non-sectarian, in which there is a number of Jewish patients among the 240.

Attempt to Auction Polish Synagogue for Taxes

THE local authorities of a suburb of Kishinev recently attempted to auction off a synagogue in default of payment of high taxes imposed on its mikvah, Jewish ritual bath.

When the Jewish community was unable to meet the taxes, the synagogue was ordered sold. At the last moment, however, this was prevented owing to the energetic action of the Under-secretary for Minorities, Cristi.

Cristi wired the Minister of Finance demanding an immediate cancellation of the order. He referred to the previous ruling of the Ministers of Justice and Interior, who declared religious properties could not be sold for taxes.

Samuel I. Rosenman, Counsel to Governor Roosevelt, Appointed Supreme Court Justice in New York

A NEW Justice reaches the Supreme Court bench at the age of 36—Samuel I. Rosenman of New York City, who has been serving Governor Roosevelt of New York as his personal counsel for the last three years. The Senate confirmed at once the Governor's choice of the new Supreme Court Justice to fill the vacancy caused by the death of Justice Mullan.

Widespread acclaim of the appointment has been received in all quarters. The Governor stressed his reliance on Mr. Rosenman, and when announcing the appointment said: "This act of mine is one of the most unselfish things in my life, because I am cutting off my right arm. . . I can truthfully say that I know of no one better fitted for this high responsibility. . . ." Lieutenant Governor Lehman and other high officials spoke in similar vein. The appointment called forth an editorial in *The New York Times* entitled "A Good Appointment" and uniform praise from the pulpits of Temples Israel and Rodeph Shalom of New York, on Saturday morning.

A personality sketch of Mr. Rosenman is to appear in our issue of March 25th.

Rabbi Silver Answers a Zionist Carpet-Bagger

In Scathing Analysis, Noted Pulpit Demonstrates Why Maurice Samuel "Disapproves"

By ABBA HILLEL SILVER

SOME CRUDE NOSE THUMBING

I HAVE finally read Mr. Maurice Samuel's new book, "Jews on Approval." For weeks now there have been alluring and mysterious whisperings in the Anglo-Jewish press about this book and the awful drubbing which it was going to administer to some American Jewish celebrities and to me. Some choice bits of smart characterization were exhibited in advance by the little Winchells of the Jewish weeklies, in order to make your mouth water... One press agent pictured me in the process of reading this book and writhing in mortal agony. One New York Jewish cleric actually beheld "Jewish flesh bleed and Jewish nerves quiver."

Well, I have read the book; and frankly I am a little disappointed. I had been led to expect great and scandalous and Gargantuan things. I found only old-time kibbitzing and nose-thumbing.

It would be unfair both to the book and to its gallant author to suggest that I was not irritated by it. I was; and in so far as that was its object, the book is a success. Even a cootie can make a man uncomfortable. But then a cootie always remains a cootie....

Mr. Samuel does not like my oratory. He does not like my scholarship. He does not like my book. He does not like my Zionism. He does not even like my salary. Had he expressed an additional dislike for my pompadour and my neck-ties the catalogue would have been complete. In fact from reading this book I received a distinct impression that Mr. Samuel does not like me. . . .

A PATHOLOGICAL BUSYBODY

WHY doesn't Mr. Samuel like me? That is an interesting question. There are other Rabbis in the country whose oratory is quite as bad as mine, whose scholarship is quite as "thin," whose books are quite as "unintelligible" (though not quite as extensively read,) whose salaries are quite as large and whose prosperity is quite as "thick." Why did Mr. Samuel single me out for this Tartar "mi she-berach" of his?

The sad tale must now be told, gentle reader. When Mr. Samuel was an employee of the Zionist Organization of America, drawing a salary of \$7,500 a year (plus railroad and traveling expenses, plus extra compensation for every article contributed to *The New Palestine*), for making speeches and otherwise sacrificing himself for the cause, I suggested that his salary should be reduced, in as much as the Organization was operating at a tremendous deficit. This Mr. Samuel has never forgiven me. It has been "burning him up." For some years now he has been going the rounds of towns and kibbitzarnies like a poor mongrel sniffing for scraps of scandal, malicious wisecracks and derisive words, waiting for a day of reckoning. His baffled wrath has now found vent in a pasquinade, written with the deft skill of a longshoreman and with the breeding of a—Samuel.

Any man who, like myself, has been in active public life for more than a decade and a half will accumulate enough enemies to last him a life-time. I have my share of them. But Mr. Samuel has been among my most persistent and virulent enemies, goaded on by a hate—and a jealousy—quite pathological. Whenever I have a controversy with a man in public life, Mr. Samuel promptly injects himself into the scene, an uninvited combatant. Wherever there is a circle where his particular brand



Rabbi Abba Hillel Silver, spiritual leader of The Temple, Cleveland, and one of the most forceful personalities in the American rabbinate.

of anti-Silveriana would be welcome, he is on hand with his little bucket....

BARKING AT MONUMENTAL SERVICE

Ex uno disce omnes. From a knowledge of what prompted Mr. Samuel to pay his compliments to me I infer that a similar spite must have been responsible for his altogether vile attack upon David A. Brown.

It is not my purpose to champion Mr. Brown. He needs no defenders or apologists. I have not always agreed with him. Frequently we had sharp differences of opinion both as regards policies and methods. Each man has his temperamental peculiarities, but each man is entitled to be judged not on the basis of the incidentals which are on the periphery of his character, but on the basis of his essential worth and achievements.

That Mr. Brown gave years of his life and vast energy and devotion to the cause of alleviating the misery of millions of our people in the desperate years of the war and those following the war, no one will deny, and no one, unless he is poisoned by malice, will attempt to depreciate and belittle that monumental service.

Mr. Brown's part in the heroic labor of love and mercy of American Jewry will be remembered long after the vituperations of a scribbling dilettante will have been forgotten.

A MOUTHFUL OF PEBBLES

MR. SAMUEL does not like my oratory. In as much as he has proclaimed me the symbol of the "Americanizing" Rabbinate, which he so heartily detests, I must assume that I am also "the trained product of the elocution schools." The graceful gestures of mine reflect the many hours spent before a mirror. This last image excites Mr. Samuel to such an orgiastic degree that he becomes psychically transported, and with rare clairvoyance actually beholds me pantomiming before a mirror! A

charming bit of playful fantasy, even if not quite original....

One cannot really quarrel with Mr. Samuel's tastes in oratory. "*Chacun à son gout.*" He does not like my style of speaking? *Niche!* He thinks that I am the nearest rival to Dr. Stephen Wise, "who at his best, leaves Silver, —nowhere." Well, that should be very comforting to Dr. Wise and should make Mr. Samuel's job as contributing editor to the magazine edited by Dr. Wise's son's more secure and more remunerative. But for the sake of "historical accuracy"—as my old, beloved professor, Dr. Gotthard Deutsch, used to say—and for the enlightenment of generations yet unborn, I must record the sad fact that I have never studied elocution. I regret that I didn't. Perhaps it is not too late. Perhaps Mr. Samuel would undertake to teach me. . . .

The charming myth of the mirror, must, I regret to say, also go the way of all myths. I seldom use a mirror except in shaving. It is too disillusioning. I would not advise Mr. Samuel to use it—ever. In his case it would be fairly devastating.

The great orators of the past have been known to use strange devices to perfect their art. Demosthenes put pebbles in his mouth to improve his speech. Mr. Samuel might take some pebbles out of his mouth to improve his. This would help his lecture business considerably. . . .

LUCRATIVE BRAYING FOR ZION

MR. SAMUEL does not like my salary. In discussing at great length my salary and that of other rabbis, Mr. Samuel displays an hitherto unsuspected gift of mathematical wizardry. He can figure out to a nicety what my annual income for perquisites and lectures is, thereby putting my own accountancy to shame. His mathematical genius goes still further. He can tell you to the penny exactly what my *weekly* income is. This is amazing versatility!

I really sympathize with Mr. Samuel. Why should so much money go to a man like Rabbi Silver when Mr. Samuel is so much more deserving and would be so glad to get it and has been trying so awfully hard and in so many ways, to get it. Surely there is no justice in the world!

But, sympathizing as I do with a man who suffers so much from the world's cruel maladjustments, I should nevertheless like to ask Mr. Samuel one question: What exactly is the relation between one's salary and one's sincerity? At what salary level does sincerity begin or end? Is a man who prays to God at \$600 a week, (using Mr. Samuel's brilliant phrase) more sincere or less sincere than a man who brays for Zion at \$150 per week plus? . . .

CHALKING UP BACK FENCES

MR. SAMUEL does not like my scholarship. It is too "thin" for him. But how does Mr. Samuel know? What does an Am Hareetz know about scholarship? How can a man for whom Rabbinic literature is a closed book, whose knowledge of Medieval Jewish sources is nil, and whose abysmal ignorance of Biblical science is illustrated by a sentence such as the following: "From the God of the Pentateuch (allowing for interpolations as in Deuteronomy) to the God of the Isaiahs we have almost the entire range of spiritual development in man." ("I, The Jew," p. 215)—how can such a man presume to pass judgment on Jewish scholarship? "*Ne supra crepidin sutor judicaret.*" which, being interpreted for Mr. Samuel's benefit, (Continued on page 462)

From the Editor's Mail Bag

Urges Revitalization of Synagogue

TO THE EDITOR:

In the recent article by David A. Brown on the topic of Rabbi, Trustee and Congregation, he demonstrates not only a complete knowledge of these problems, but a true intellectual interest therein, hence, I feel that you might like to know my views in regard to the solution of these vital questions.

One of the misfortunes of our present generation is the lack of proper respect for the rabbi. In years gone by, the rabbi was revered. He was the very staff of Judaism. He commanded the love, esteem and respect of his congregation and community as a whole. That I think, had a great deal to do with keeping more of our brethren in the fold and brought about a greater interest in Judaism.

What are the conditions today? In some synagogues, the rabbi is regarded as an employee of the trustees of his congregation. He is expected to teach in the Hebrew School as well as to take care of minor details of the work of the synagogue. He must be a good fellow, and a good mixer. I am of the firm opinion that that has a tendency to reduce the dignity and respect for the rabbi. Familiarity breeds contempt. If the respect for the spiritual leader is lessened, how can we hope to strengthen the cause which he represents.

To uplift Judaism and to perpetuate our religion, we must first improve its fundamental basis. The rabbi must be placed in the exalted position he occupied in the past. Respect for him must be maintained. His position must be that of teacher, spiritual leader and advisor. He must have full control in all spiritual matters and should not be burdened with questions of administration which are outside of his sphere of ritual or theology. By raising the rabbi to the exalted height he is entitled to, Jewry as a whole will benefit.

The function of the trustees should involve in assisting the rabbi in the formulation of the congregation's religious policies. Financial problems should be the business of the trustees. The trustees should be made up of men who command the highest respect of the community and only those who are good organizers, willing workers and liberal financial contributors.

As to the congregation, all congregations are made up of men of different opinions and since it is hard to please all, the solution to the problem is to do the best that is possible, to please the greatest majority. It is very singular, but a fact nevertheless, very frequently we find the men who demand the most in the congregation, are those who deserve the least.

The greatest need of our time is the revitalization of the synagogue. For thousands of years this institution has been the mainstay of Judaism and the source of our spiritual strength. No other institution has taken its place. To make the synagogue effective, we must respect its spiritual leader, the rabbi.

S. HERBERT GOLDEN.
New York, N. Y.

No Discrimination Here

TO THE EDITOR:

Cognizant of your interest in Judaism and in the welfare of American Jews and Jewesses, I desire to apprise you of an intolerable condition existing in our city, namely, discrimination against the employment of American Jewesses by Jewish firms. About two weeks ago, an advertisement appeared in the New York Times to the following effect: "Legal stenographers (3) wanted in busy law office."

On 'phoning to the number given in the ad I ascertained that it was the office of a very reputable firm. On making application for the position over the telephone, I was asked my religion and, upon advising the person at the other end of the wire that I was an American Jewess, I was informed that they were not engaging Jewish help.

How is one to expect consideration from Christian firms when Jewish firms, whose clientele in most cases are mainly Jews, accord such treatment to members of their own race. In my opinion, such firms are a detriment to their people and the world at large should be made to realize it.

My father has been a subscriber to your publication for a number of years, but at this time I refrain from using my correct name and address for the reason that I am one of the vast number of unemployed, and the publication of my name might hinder me in securing employment. Should you, however, find it necessary for your own purpose of ascertaining my identity, if you will insert such notice in your next publication, I shall communicate with you.

New York, N. Y. HELEN LEVY.

(We have investigated the firm referred to in Miss Levy's communication.

tion. We find that they employ 17 Jewish stenographers.—The Editors.)

A Correction

TO THE EDITOR:

On reading Mr. A. H. Fromenson's interesting and informing article in your issue of February 12, we observe that he includes Palliere's "Unknown Sanctuary" as a financial failure among the books about Jews. As we are the publishers of the English translation of this volume, we are desirous of correcting this impression and are pleased to state that not only has this book been a decided success, but it is now in its third edition.

CHARLES E. BLOCH,
Bloch Publishing Co.
New York, N. Y.

From Former Mayor of Mobile

TO THE EDITOR:

The edition of your journal of February 26th, covering the *Army and Navy Register*, matter, was splendid, and I wish to congratulate you and express appreciation for same. At the same time, please allow me to commend your very fine article "They Knew and Revered Him" in the same issue.

I have had some correspondence myself with the *Army and Navy Register* concerning the slur published

by it. My correspondence with the *Register* has been on a personal basis as an officer in the service, and one who happens to be of the Jewish faith.

Let me add that during more than twenty-five years of association with the Army I have not encountered anti-Semitism. I believe Secretary Hurley's fine response to you is expressive of the general sentiment among our officers.

I wrote to Secretary Hurley and thanked him for his prompt expression to your paper. Received a letter from him today. I have served on a Legion committee (not a Republican one) with him.

Mobile, Ala. LEON SCHWARZ.

A Sheaf of Bouquets

TO THE EDITOR:

I would not be doing justice if I allowed this opportunity to slip by without expressing to you the appreciation of your attitude in this matter. I simply feel that you are doing a big job in a big manner. You are deserving of all the words of praise that could possibly be offered. I express my humble words of praise to you and wish you the greatest success in this new undertaking. We had for years enjoyed the *Jewish Tribune* and, under Mr. Brown's guidance, I believe the caliber of this combined publication will remain at least on par. It will always be my pleasure to make every effort on behalf of the success of this magazine.

HARRY GINSBURG.
Boston, Mass.

TO THE EDITOR:

I take this opportunity, as chairman of the Executive Board of the Royal Lodge, to congratulate you upon the splendid manner in which the new publication is functioning. Everywhere I go, I hear complimentary remarks made concerning the *AMERICAN HEBREW AND JEWISH TRIBUNE*. American Jewry needs a first and high class publication, and you are filling the need most effectively.

HAROLD S. BUDNER.
New York, N. Y.

TO THE EDITOR:

I wish to vow my allegiance to your paper by helping to make it more popular in the Palm Beaches to become a welcome visitor in every Jewish household.

(Rabbi) ALEX I. KLEINFELD.
West Palm Beach, Fla.

TO THE EDITOR:

I feel that your policy in taking up and making good the subscriptions of the *Jewish Tribune* is so splendid that, although pressed, I am sending my renewal for an additional year as a token of my appreciation. Good luck.

(Rabbi) ISADORE FRANZBLAU.
Newport News, Va.

TO THE EDITOR:

We certainly appreciate what you are doing for all the former subscribers of the *Jewish Tribune*. We are very familiar with *The American Hebrew* and think it is a wonderful magazine. When our year is up, we shall be proud to renew our subscription with you. I shall do everything in my power to get the other members of my family, as well as friends, to respond to your wonderful spirit of loyalty to Judaism and to subscribe to your magazine.

(Mrs.) A. KERIN.
So. Ozone Park, L. I.

Frumberg Lauded at Banquet to Congressman Dyer



Abram M. Frumberg

FOR EVERY talented and successful man known to the public, there is another who has so completely effaced himself from the glare of publicity that he is known for what he is, by just a few intimate associates. Publicity is a strange commodity. Sought by some, it is repulsed by others. But it is a mighty force, relentless in pursuit of what it deems fitting subjects. Many men glow, momentarily, before they are truly evaluated, in the illumination of undeserved publicity; likewise, some few manage, but not for long, to escape their just public acclaim.

And strangely, enough, it is often quite accidental that a hidden light is discovered in its proper setting. Abram Morgan Frumberg is a case in point. One of New York's leading corporation attorneys, a former St. Louis judge, and rated as one of the leading trial lawyers of his day, he

is almost totally unknown to New York prints. But for a dinner tendered by Mr. Frumberg to Congressman L. C. Dyer of Missouri, ranking Republican member of the House Judiciary Committee and now a candidate for election to the United States Senate from his native state, it is unlikely that the name of Frumberg would ever have emerged from its customary place in the background.

In honoring Congressman Dyer at a dinner in New York, at which leaders in all fields of endeavor feted the Congressman, Mr. Frumberg unwittingly honored himself. While leading in the tribute to the Representative who for twenty-two years has served his state, and has been a potent factor in judicial affairs, Mr. Frumberg was honored by the guests along with Congressman Dyer.

The speakers of the evening, in addition to the Congressman and Mr. Frumberg, were: Presiding Judge Martin T. Manton of the United States Circuit Court of Appeals, Judge Julian W. Mack of the United States Circuit Court of Appeals, Judge Guy F. of the United States District Court, George Z. Medalie, United States District Attorney, William M. Evarts, prominent attorney, and David A. Brown, the publisher of the *AMERICAN HEBREW AND JEWISH TRIBUNE*.

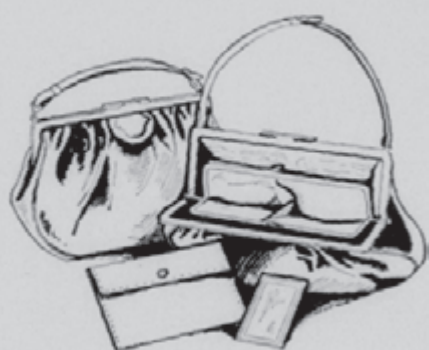
Congressman Dyer, who has long been a friend of Jews, first commented on Mr. Frumberg's activities and achievements in public life. In no uncertain terms he stated that it was the consensus of St. Louis opinion that New York was gaining what St. Louis had definitely lost when Mr. Frumberg left for New York in 1928. In St. Louis, Mr. Frumberg had twice served as a justice of the Criminal Court. His practice now, however, is a corporate one and he is considered a leading trial lawyer.

Born in Towanda, Pennsylvania, 52 years ago, Mr. Frumberg was educated at Lafayette College and New York Law School. He is married and the father of two children.

Social Events



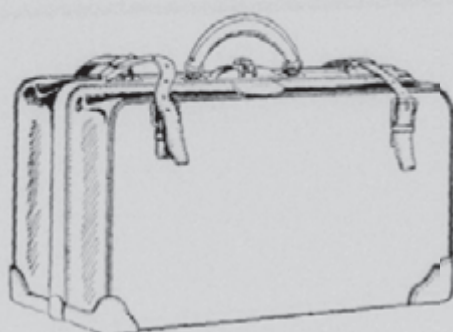
True Economy
is not in paying less
for inferior goods,
but in paying a little
more for goods of
much more value.



For everyday use

A roomy bag, cleverly designed for shopper and traveller; practical, gracefully proportioned, correct. Black, navy and brown pin seal. 9" size.

13.50



Pigskin for wear ... Gladstone for convenience ...

A thoroughbred bag for the travelwise. Strong, convenient, roomy, cloth-lined. 22, 24, 26 inch sizes.

29.50

Also in cowhide, \$22.50

Mark Cross

NEW YORK
5th Avenue at 37th St.
175 Broadway

Uptown
Wisconsin 7-9360

Downtown
Cortland 7-1631

BOSTON: 145 TREMONT STREET

MR. AND MRS. ALBERT STEIGLITZ of 330 Park Avenue were among the socially prominent New Yorkers sailing on the *Conte Grande* last Friday for Spain and Italy. They will travel leisurely on the Continent and will remain away until the Fall.



MISS CLARICE
VANBERGH

The daughter of Mr. and Mrs. Morris E. VanBergh of 1130 Park Avenue, New York, formerly of Rochester, whose engagement was announced to Mr. Reynard Light Joseph, son of Mrs. Haskell Cohen of Denver, Colorado. Miss VanBergh is a granddaughter of the late Joseph J. Snellenburg of Philadelphia, and is a member of the Daughters of the American Revolution. Mr. Joseph was graduated from the University of Pennsylvania. The wedding will take place in June.

Mr. Alfred Nathan, Jr., of 911 Park Avenue, who had been on the *Riviera*, returned last week from Southampton on the *Majestic*.

Mr. and Mrs. Louis I. Haber of Woodmere, Long Island, will celebrate their golden wedding anniversary on Sunday afternoon, March 20th, at a reception to be given at their winter residence, the Hotel Hamilton, 141 West Seventy-third Street, New York. Their two sons, Ferdinand I. Haber of Cedarhurst, and Harold E. Haber of New York, their wives, and five grandchildren, will be present. Both Mr. and Mrs. Haber were born in the Metropolis.

The fifth cruise of the *Reliance* this week to the West Indies and South America, has among its travelers: Mr. and Mrs. Joseph Waterman of Boston, Dr. and Mrs. Edw. H. Kirschbaum and their daughters, Jean, Anna and Ruth Marie, of Waterbury, Conn., Mr. and Mrs. Jean Wertheimer of Cleveland, Mrs. I. E. Baum and Miss B. Baum of Chicago.

The marriage of Miss Elsa Dryfoos, daughter of Mr. and Mrs. Milton M. Dryfoos of 38 East Seventy-third Street, New York, and Mr. James L. Weiskopf, son of Mr. and Mrs. Daniel K. Weiskopf of 270 Park Avenue, and formerly of Cincinnati, is to take place on March 24 at the Hotel Pierre. Miss Dryfoos, who is a niece of Mrs. Paul Block, will have Mrs. Danise Manheimer as matron of honor, and the bridesmaids will be Misses Margery Dade, Marion Salmon, Elaine Lytton, Dorothy Lissberger, Evelyn Blum and Carolyn Goldstein. Mr. Daniel Kramer Weiskopf will be best man for his son. The ushers will be Messrs. Clifford Ellinger, Marx Haas, Irving Feist, William Lehman, De Witt Manheimer and Stephen Dryfoos.

The engagement is announced this week of Miss Elinor Coleman, the daughter of Mrs. Nathan Coleman of 50 East Seventieth Street, New York, to Mr. Randolph Guggenheimer, son of Mr. and Mrs. Charles S. Guggenheimer of 270 Park Avenue.

Miss Coleman was graduated from the Horace Mann School and is now in her junior year at Barnard. Mr. Guggenheimer is a nephew of Mr. Samuel Untermyer and graduated from the Morristown School, from Yale University in 1928, and three years later from the Harvard Law School. The marriage is to take place in June.

The International Flower Show opened in New York this week at the Grand Central Palace, with beautiful exhibits of colorful Spring plants and blooms. Mrs. Benjamin Stern was again among the private growers exhibiting. Six plants of Cyclamen, brought from her formal gardens on the estate at Roslyn, Long Island, were awarded one of several first prizes.

Three plants, Schizanthus, from the estate of Mr. Clarence M. Lewis at Sterlington, New York, were also awarded similar honors, as was a collection of hardy plants shown by Mrs. Paul Block, grown in her gardens at Port Chester. An annual winner at the show is Mrs. Jacob Aron of Great Neck, Long Island. Twelve Calla Elliottiana were entered by her this year, which brought first prize.

Senator Nathan Straus, Jr., is giving a luncheon in honor of Dr. Nahum Sokolow, Dean of Hebrew Literature, on Tuesday, March 22nd, at the Manhattan Club, New York, to which he has invited a distinguished group of guests. Mr. Louis Wiley will preside. Dr. Sokolow, who recently arrived here for a brief visit, is particularly noted as an historian and as the leading figure in the revival of the Hebrew language. He is to speak on the new Hebrew press and literature of Palestine.

MRS. SAMUEL MUNDHEIM of 730 Park Avenue, New York, who had been in Atlantic City for the last two months, has gone to the Warwick Hotel in Philadelphia, for a few weeks' rest.

Colonel Julius Ochs Adler and Mrs. Adler of 784 Park Avenue, are cruising among the tropical isles of the Caribbean on the *Kungsholm*, and will return to New York on April 1.

Mr. and Mrs. Jack Weil, who formerly resided in New York, are now living in Chicago at the Madison Park Hotel.

Dr. M.J. Strauss and Mr. A. J. Rosenbluth of New Haven have been to Cuba.

Mr. and Mrs. Lester G. Roskam return to Philadelphia this week from Southern waters.

Mr. and Mrs. Sylvan L. Stix, Mr. and Mrs. E. Stix and Mr. and Mrs. Frank M. Hamburger of New York, have returned from an eighteen-day cruise to the West Indies, South America and Panama on the steamer *Reliance*.

Mr. and Mrs. Louis B. Metzger of 1070 Park Avenue, have joined the colony at the Ambassador in Los Angeles. They have recently arrived in California, traveling by water through the Isthmus.

Mr. and Mrs. Jacques Coleman of 180 East Seventy-ninth Street, returned to New York on Tuesday from Cuba.

Leo Lehman of Pittsburgh, Pa., and his niece, Miss Jane B. Metzger, are on the ten-day jaunt of the *France* to the sunlit seas of the South.

Mr. and Mrs. A. E. Lefcourt returned Monday to their apartment at the Savoy Plaza in New York, following a three week visit to Cuba. They were accompanied South by their son-in-law and daughter, Mr. and Mrs. Irvin Regensburg.

Mr. and Mrs. Nelson I. Asiel of 15 East Sixty-third Street, who have been vacationing at Cannes, returned to New York last week on the *Roma*.

Cartier

Fifth Ave. and 52nd St.

LEATHER GOODS

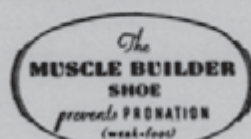
Hand Bags

Card Cases &
Pochettes

Fitted Motor &
Week End Bags

Toilet & Desk Sets

For Children... DOCTORS RECOMMEND



Because of its

3

Exclusive Features

1. THE WEDGE... which throws the body weight into perfect position
2. THE PLUGS... which keep the wedge angle
3. THE "SWING" LAST... which assures proper tread

For Folder, Write

DR. A. POSNER, SHOES, INC.
140 West Broadway, New York City

OUR FAMOUS SUNDAY DINNER

is now
\$1.25 with choice of meat.
\$1.50 with Chicken, Duck,
Jumbo Squab, Spring Chicken,
Steak and Chops.
Served 11 A.M. to 10 P.M.

Garfinkel's

100% Kosher Dining Room
10 Ave. A at 1st St., N. Y. C.
Phone DRydock 4-3297

CARNEGIE HALL
Wed., March 23rd, at 8:30

First New York Recital

**Mark
EPSTEIN**

Tickets now on sale at box office
Under direction of Harry Toem

WEDDINGS And All Other Social Functions Distinctively Catered

at our Establishment and Leading Hotels
Dietary Laws Strictly Observed

NEWMAN

CATERING CORP.
135 W. 70th St. (Pythian) End 2-9400



Hair on the Face

Removed Forever By
Electrolysis Specialist
Hair Roots Forever Destroyed
No pain or discomfort. My
method endorsed by physicians.
RESULTS GUARANTEED

Phone
Lackawanna Write for interesting booklet A.
4-2778 MME. FRANCES
11 W. 42nd St., N. Y. Suite 1078

TROTZKY'S CATERERS

At All the Leading Hotels
Main Office:
153 WEST 35TH STREET
Lack. 4-0436

Social Events

MRS. SIGMUND M. LEHMAN of the Sherry-Netherland Hotel, New York, has left for Egypt and the Mediterranean. She will return to America in May.

Mr. and Mrs. Harry Berman of Detroit, are outbound on a 16-day cruise to the West Indies with stops scheduled, among others, at Bermuda, Port-au-Prince, and Havana, on the steamer *Britannic*.

Mr. and Mrs. Harry Levinson of Chicago, who crossed from America on the *Bremen*, are at the Scribe in Paris, for a short stay.

Mr. James H. Blauvelt of 63 Park Avenue has returned from a month's stay in Bermuda.

Miss Miriam Brann of the Hotel Olcott, New York, is traveling to Egypt via the Mediterranean. Later she will go to Southern France, Spain and England, returning to America in June.

Dr. and Mrs. Robert Lippman of 575 Park Avenue, have been to Atlantic City.

Mr. Leonard E. Syle and Mr. and Mrs. Sola de Mendez were among those entertaining large parties at the costume ball held in the Continental at Nice on the Riviera, just recently.

Mr. and Mrs. A. Leviton of 1225 Park Avenue, have gone to Miami for a month's stay.

Mrs. Jules E. Mastbaum of Philadelphia, was among those entertaining at the Patio Lamaze at Palm Beach.

After having spent a month in a Mediterranean cruise on the *Aquitania*, Mr. and Mrs. Sylvan Oestreich have returned to their home in New York at 115 Central Park West.

Mrs. Harry A. Hyman, who has been in Havana for the last six weeks stopping at the National Hotel, was among the arrivals this week from Cuba on the steamer *Scythia*.

Edwin A. Fleisher and Samuel S. Fleisher of Philadelphia, went abroad recently sailing on the Mediterranean and Adriatic Cruise of the *Saturnia*.

Mr. and Mrs. David Werner of 245 West Seventy-fourth Street are returning to New York by motor, from Palm Beach, with their son-in-law and daughter, Mr. and Mrs. Louis Goldsmith, who were married in Florida a fortnight ago.

Mrs. Ira Gershwin, wife of the librettist, is sojourning in Nassau in the Bahamas.

Mr. and Mrs. H. A. Stein of Mt. Vernon, N. Y., have been spending a vacation at the Miami Biltmore, Miami, Fla.

Mr. and Mrs. Allan Goodman of Hartford, Conn., have arrived from Europe, calling at Mediterranean ports on the return voyage.

Mr. and Mrs. Percy F. Salomon of 35 East Eighty-fourth Street, have been to Bermuda.

Wintering in California are Mrs. Belle S. Regensburg, Mrs. M. M. Livingston and Mrs. Fred Siegel, all of Chicago.

MR HERBERT L. May of the Permanent Central Board of the League of Nations, and Mrs. May, who arrived from Geneva, are at the Hotel Pierre, in New York. They recently made a four-month trip to the Far East.

Mr. and Mrs. Solomon Rothschild, Dr. and Mrs. Harry Adler, Mr. and Mrs. Julius Meyer, Mr. and Mrs. A. Eisenberg and Mr. and Mrs. Henry L. Frank, all of Baltimore, have been to Florida this Winter.

Mrs. Benjamin Guggenheim of The Plaza, New York, who spends much of her time on the Continent, is in Paris this winter. She is living at the California.

Mr. Leo C. Safir of 336 Central Park West, who had been in Europe for an extended stay, returned to New York on the *Aquitania*.

After a ten weeks' visit to New Orleans, Baton Rouge and Little Ark, Mrs. Isaac Steil has returned to her New York home at the Hotel Clifton.

Dr. and Mrs. S. S. Goldwater of 315 Central Park West, have gone to Naples, Italy, to meet their youngest daughter, Mary, who has been studying languages in France. With her they will travel through Italy until late in April, when Dr. and Mrs. Goldwater will return to New York.

From Paris, we learn of the engagement of Miss Elyane Paraf, the daughter of Mme. Elisabeth Wildenstein of 23bis rue de Berri, and the granddaughter of M. and Mme. Nathan Wildenstein of New York and Paris, to M. Jean Meyer of Geneva.

Mr. and Mrs. William S. Louchheim of Philadelphia, have been to Mexico and Havana.

Mr. and Mrs. Irving Lewine of 895 Park Avenue, New York, arrived Monday following a three week stay in Havana.

Mr. Louis Rittenberg of New York, who had been to Switzerland, returned on the *Europa*.

At the Everglades at Miami, are Mr. and Mrs. Samuel Lyons, Mr. and Mrs. Arthur Gaines, Mr. and Mrs. Chester Gaines, Mr. and Mrs. Max Greenbaum, Mr. and Mrs. C. E. Hess, Mr. and Mrs. Geo. L. Reiss, of New York.

Mr. and Mrs. Benjamin Siegel of 320 Central Park West, have been to Southern waters on the *Britannic*.

Mr. and Mrs. Sidney Winkel of Larchmont, returned from the West Indies this week on the *Laplant*. They had been to Nassau, Bermuda and Havana.

Mr. Arthur C. Kahn of 315 West Ninety-sixth Street is returning from Europe on Monday.

Miss Elizabeth Meyer, daughter of Eugene Meyer, Governor of the Federal Reserve Bank, and Mrs. Meyer, of Washington, D. C., and Mt. Kisco, N. Y., has returned from Munich where she had been studying music.

Tune in
SUNDAY, MAR. 20, 7:30 P.M.

Station **WMCA**
526 Meters — 570 Kc

Listen to the Story of the famous
Jewish Composer

EMMERICH KALMAN

—in Words and Music

A program in the series of
"JEWISH COMPOSERS"

Sponsored by

I. ROKEACH & SONS, Inc.

Mfrs. of Pure and Kosher Products
BROOKLYN, N. Y.

Next Sunday 7:30 P.M.:
Saint Saens

THE PATRICIAN

Caterers of Distinction

Functions arranged for at leading
hotels - synagogues - your home -
our own ball rooms.

Koshruth under super-
vision of Rabbi A. S.
Pfeffer of the Hungarian
Beth Hamedresh Hagodol

151 WEST 51ST STREET

CIRCLE 7-7068

Mrs. I. Rosoff Mrs. L. Schultz

SHOPPERS' GUIDE

SCHOOL-CAMP



Ardley School-Camp

Coordinates Home and School.
The only School-Camp for Jewish
Girls of pre High School Age.
Regents, Dancing, Elocution,
French.

Stresses Character Building.
Tenth Year Phone Dobbs
Ferry 244.

Or Write Mr. and
Mrs. David Henschel,
Ardley, N. Y.

DANCING SCHOOLS

From the Russian Imperial Theatre of
Petrograd

KOBELEFF

Russian School of Dancing

Mr. Kobeleff, formerly with Mme.
Pavlova, specializes in the better train-
ing for children. Personal instruction.

2315 Broadway at 84th St.
Tel. ENDicott 2-7061 NEW YORK

TOURS

COOK'S

Travel Service
Covers the World

Thos. Cook & Son

587 Fifth Ave. 253 Broadway
827 Madison Ave. (at 68th St.)

50% Reduction on West Indies
Cruises. Reduced rates to
Europe, Mediterranean,
Havana, Bermuda, at

ZARO TOURS

152 West 42nd Street, NEW YORK

Wisconsin 7-8500

In business over 30 years
We know how to do it

MILLINERY

DON'T DISCARD YOUR WORN HATS!

Let us reblock and remodel them on
your head to the newest styles. The
charge is only \$3.50. . . . Headsizes
corrected, shrunk or enlarged.

JERBERN'S, INC.

CREATORS OF HATS
MOULDED ON THE HEAD
9 West 35th St. MEdillon 2-7617

METROPOLITAN DYE WORKS

INCORPORATED

CLEANERS and DYERS

First Class Work. Reasonable Prices. Prompt Delivery.
For stores throughout New York City, see telephone directory.

The Question Box

Conducted by DR. JOSHUA BLOCH

(Chief of the Jewish Division, New York Public Library)

(Questions of a general nature only are answered in this column. All others are answered by personal letter.)

Q.—I am looking for a poem on Queen Vashti written by a Gentile poet. Can you please furnish me with the text of that poem as well as with the name of its author?

LENA D. KAUFMAN,
New Orleans, La.

A.—Queen Vashti is the subject of several poetic compositions. Dr. George Alexander Kohut in his splendid collection of poems and dramas, entitled "A Hebrew Anthology," reproduces John Edmund Reade's long poem *Queen Vashti's Lament*, and the following poem by Helen Jackson (1831-1885):

Vashti

In all great Shushan's palaces was there
Not one, O Vashti, knowing thee so well,
Poor uncrowned queen, that he the world could tell
How thou wert pure and loyal-souled as fair—
How it was love which made thee bold to dare
Refuse the shame which madmen would compel?
Not one, who saw the bitter tears that fell
And heard thy cry heart-rending on the air!
"Ah me! My Lord could not this thing have meant!
He well might loathe me ever, if I go
Before these drunken princes as a show,
I am his queen; I come of king's descent.
I will not let him bring our crown so low;
He will but bless me when he doth repent!"

Q.—Is it true that the Megillah which is so piously read on Purim contains no reference to God?

JENNIE A. ROMOLD.

Louisville, Ky.

A.—Yes, it is true. Not once in the Book of Esther does the name of God occur. It was on this account that a Rabbi in Talmudic days doubted the canonicity of the Megillah.

Q.—I am told that Judaism encourages its adherents to drink to excess of Purim. Is this actually so?

(MRS.) THELMA P. GROSVENOR,
Brooklyn, N. Y.

A.—In the Babylonian Talmud (Megillah 7b) it is stated that one should drink wine on Purim until one can no longer distinguish between "Cursed be Haman" and "Blessed be Mordecai." However, this seeming encouragement of intemperance was explained as a mathematical joke, arising from the fact that the numerical value of the original Hebrew for the phrases "Blessed be Mordecai" (Baruch Mordecai) and "Cursed be Haman" (Arur Haman) equals 502. The second interpretation is less satisfactory. It maintains that on Purim one should take a little more wine than usual, so as to induce a post prandial nap, when, of course, the distinction would be lost in sleep.

Q.—I am anxious to study the history and philosophy of our religion. Will you please recommend some books, that are understandable to the layman; books without technical expressions?

LILLIAN GRAY,
Bronx, N. Y.

A.—There is a goodly number of splendid publications in the English language, "without technical expressions" from which one may readily obtain an excellent knowledge of "the history and philosophy of our religion." The late Morris Joseph's "Judaism as Creed and Life" which has gone through many editions is a classic and serves the purpose most admirably. So also is Dr. Julius H. Greenstone's "Jewish Religion." M. Friedlander's "Jewish Religion" presents the teachings and practices of orthodox Judaism. Prof. Samuel S. Cohon's "What We Jews Believe" which was recently published by the Union of American Hebrew Congregations may be recommended to any one desiring an up-to-date treatment of present-day Judaism.

Rabbi Schulman on Palestine Cooperation

(Continued from page 451)

can practically be expressed only by the readiness to help the Jew wherever and in whatever manner will give him the best immediate assistance.

"Whatever our theoretical opinions may be, it is a fact that the world has made a gesture in the form of a promise to the Jews, and a self-respecting Jew feels that such promises when made to Jews should not be conceived as lightly made.

"It is our duty to help the Yishuv in Palestine in recognition of the spirit of idealism in which the pioneers are working there, and to give the world the impression that we will not let that settlement fail."

AS ONE listens to Rabbi Schulman one has the conviction that closer relationship between him and the Zionists will bring about an understanding and a harmony that distant polemics have failed to achieve. Vigorous, emphatic in the form and content of his speech, the rabbi of Temple Emanu-El does not give any indication that he is sixty-seven years old. He radiates a love for the Jewish people, a deep understanding of their needs and their problems. He has not been chilled intellectually or spiritually by the alleged "ethical coldness" of Reform Judaism. He has all the fire and the fervor of the enthusiastic idealist, even though he is constrained by the precise and objective logic of his philosophy of Jewish life. His sense of humor is famous. His bon mot: "We Jews want to be *bagoyim* not *kagoyim*" created a sensation in Palestine, where it was first uttered during Rabbi Schulman's visit there.

Though believing that the Jewish Agency cannot be completely effective until it stops being a shadow of the Zionist Organization, and though he feels that the "larger Agency should do the work of uniting Jews for promoting the settlement of Jews in Palestine without any nationalistic metaphysics," Rabbi Schulman is the symbol of the gradual effectuation of the Jewish Agency idea. Stirred by Jewish needs, sensitive to Jewish suffering, Rabbi Schulman has given a demonstration of his willingness to help practically in a project, even when he differs radically from his partners in the promotion of the undertaking. He is making good the pledge he took at Zurich as a non-Zionist. He is showing that Jewish leadership consists in being intellectually aggressive and practically effective.

What Do You Want When You CALL A TAXI?



You want a modern, clean, comfortable, safe cab . . . driven by a courteous, careful operator . . . who drives for a responsible company . . . you want the lowest possible rate . . . in fact, what you really want is a *Keystone Taxicab*.

Officers and Directors

Keystone Transportation Company

DAVID A. BROWN,
President

PHILIP L. DAVIS,
Vice-Pres. and Gen. Mgr.

DAVID PROBSTEIN,
Vice-President

WALTER S. ROSSBACH,
Comptroller

ARTHUR L. DAVIS,
Secretary

JULIAN RAPHAEL,
Treasurer

SAMUEL GORDON,
Asst. Treas.

HARRY COOPER
LEONARD DOPPEL

REUBEN R. ROBINSON
LEONARD L. ROTHSTEIN

HARRY LAUTEN
ALBERT MANNHEIMER

KEYSTONE TAXICABS

AMERICAN SUMMER CAMPS WITH JEWISH IDEALS

FOR GIRLS CAMP MODIN FOR BOYS

LAKE GEORGE, CANAAN, MAINE

Known for HIGH STANDARDS in Physical Care and Educational Activities. Individual Attention a Special Feature. Limited Registration. All field and water sports. Scouting, Nature Study, Dramatics, Art, Activities, Horseback Riding. Wholesome Kosher food under direction of trained dietitian. Doctor and trained nurses on premises.

ELEVENTH

SEASON

Write for booklet or telephone:
Mrs. L. S. BERKSON, Manager
8 West 40th St., New York
Phone: Pennsylvania 6-8576



Directors

Dr. ISAAC B. BERKSON
Dr. ALEXANDER M. DUSHKIN
Mr. ALBERT P. SCHOOLMAN

CAMP UTOPIA

NARROWSBURG, N. Y.
110 miles from New York City
FOR GIRLS—FOR BOYS

Located in the Shawang Mountains—1400 ft. altitude—"Camp Utopia for Girls" and "Camp Utopia for Boys" nestle on a private lake, in the heart of our large estate. The brother and sister camps are secluded from each other and are conducted as two separate units. Parents accommodated. Dietary laws.

MR. and MRS. I. LIEBOW

421 CROWN STREET

Phone: SLocum 6-5468

BROOKLYN, N. Y.

INSTITUTE OF MUSICAL ART of the JULLIARD SCHOOL OF MUSIC

120 Claremont Avenue, New York City

Frank Damrosch, Dean

Address Secretary, Department W. for Catalogue

Opening of New York Campaign For Palestine to Give Impetus to National Effort to Raise \$2,500,000 Quota

At Town Hall, on Thursday evening, March 24th, New York Jewish leaders will gather to give a signal to their city and to the country at large to launch immediately upon the effort to raise \$2,500,000 for Jewish reconstruction work in Palestine during 1932. In New York City the leader of the forces is Nathan Straus, Jr., whose title is chairman of the American Palestine Campaign of Greater New York. Associated with him is Rabbi Samuel Schulman of Temple Emanu-El.

This year's fund-raising effort for Palestine is marked by emphasis on the stability that has been displayed by the Jewish community in Palestine despite the adverse psychological and economic factors of the past year. The keynote for the campaign throughout the United States has been struck by Louis Lipsky, chairman of its Administrative Committee, who has pointed out that, considering the grave handicaps, Palestine has made remarkable progress and has withstood the forces of despair. In contrast to the situation that prevails in Europe, Jewish conditions in Palestine present a picture for confidence and optimism, Mr. Lipsky has declared.

The renewal of faith in the work that has been carried on in Palestine during the past twelve years will be the theme of the speakers at the Town Hall meeting this week. Nahum Sokolow, president of the Jewish Agency for Palestine, will touch upon the current political situation and review Jewish achievements in Palestine in the light of what had been expected when the rebuilding of the Jewish National Home was begun. Among the leaders in the Palestine rebuilding effort who will speak at Town Hall are Felix M. Warburg, Nahum Goldmann, German Zionist leader; Louis Lipsky, Morris Rothenberg, Rabbi Samuel Schulman, Nathan Straus, Jr., and others.

The response to Nathan Straus' appeal for wide participation in the American Palestine Campaign in New York has been the acceptance of responsibility by numerous men and women who had previously felt disinclined to accept the task of fund-raising at this time. At meetings, parlor meetings and private conferences with a variety of New York leaders, Mr. Straus has emphasized that it is just because the task is so hard that it is essential that the best and most aggressive Jewish forces in the city give the stimulus to the rest of the community. The list of sectional chairmen and officers who are serving with Mr. Straus in the New York campaign includes men who give every indication of making a success of the 1932 fund-raising effort.

ALTHOUGH there will be no appeal for funds at the Town Hall meeting, the period preceding it has been utilized for securing as large and as many contributions as possible, in order that a substantial part of the funds may be immediately dispatched to Palestine. This appeal to the country at large to start on campaigns immediately and to secure the bulk of the gifts in cash is attributable to the exchange situation. Due to the status of the English pound, the American dollar has a far greater value in Palestine than it had a year ago. It is pointed out that if American Jews would maintain their rate of giving which prevailed last year, Palestine would be able to keep open the institutions which have been threatened for many months. The greatest difficulty has been encountered with the schools,

which had been closed for many weeks due to the fact that salaries of teachers had been unpaid for a long period. A number of colonies, which have been maintained over a period of years, are also facing the prospect of abandonment.

Leaders of the American Palestine Campaign are emphatic in pointing out that the situation of the activities of the Jewish Agency does not adequately reflect the general economic condition in Palestine. The former are dependent on the participation of Jews throughout the world. They have suffered very considerably due to the prevailing financial depression. But Palestine itself radiates confidence in its stability and its ability to come through the present economic crisis with its institutions sound and strong.

The sectional officers of the American Palestine Campaign are:

Brownsville and East New York: Jacob H. Cohen, president; Samuel A. Telsey, Morris Sapir, honorary

vice-chairmen; Dr. H. D. Rosenberg, chairman, Executive Committee; Jacob Rothstein, treasurer; A. Cantor, associate treasurer.

Williamsburg: Max Blumberg, chairman; Dr. N. Balber, chairman, Administrative Committee; Levy Roach, treasurer.

Flatbush: Max Kiss, Israel Matz, honorary chairmen; Albert D. Schanzer, chairman; Samuel Berson, treasurer.

Manhattan Beach: Julius Nathanson, chairman.

Eastern Parkway: Jacob Goell, chairman; Rabbi Israel H. Levinthal, Samuel Rottenberg, associate chairmen.

Boro Park: Rev. Z. H. Masliansky, honorary president; Dr. Harold M. Weinberg, president; Rabbi Moses J. S. Abels, Rabbi E. M. Finkelstein, Rabbi Wolf Gold, Rabbi M. A. Kaplan, Rabbi I. M. Kowalsky, Rabbi M. Sharff, Rabbi I. Schorr, Rabbi Aaron

Teitelbaum, honorary vice-presidents; Joseph Dauber, treasurer; Isidor Lasner, associate treasurer.

Bronx: Louis Altschul, honorary chairman; Max J. Schneider, chairman; Bernard S. Deutsch, Hon. Bernard Mogilesky, Dr. Harry Projector, associate chairmen; Alexander Selkin, treasurer; David Pasmantier, associate treasurer.

West Side: Congressman Wm. W. Cohen, chairman; Judge Hyman J. Reit, associate chairman.

East Side: Judge Jonah J. Goldstein, honorary chairman; Philip Luria, chairman; Murray April, chairman, Executive Committee; Jacob Fishman, Dr. S. Margoshes, honorary vice-chairmen; Morris Eisenmann, treasurer.

Far Rockaway: Sol Tekulsky, chairman.

Rockaway Park: Judge Wm. P. Wiener, chairman.

Yonkers: Wm. Feldman, chairman; Wm. Fondiller, treasurer.

Rabbi Silver Answers Maurice Samuel

(Continued from page 457)

means: "cobbler stick to your last."

A gentleman whose sole talent lies in appropriating key-ideas of other men and jazzing them up or in writing those things which spiteful urchins write on back fences with chalk, (Dr. Wise, who is grateful for having been "let down easy" this time, calls that sort of writing "unpurchasable and untainted truth-speaking"...ya, ya... quite as unpurchasable and untainted as Arthur Strawn's "Prophet a la mode"...),—such a gentleman, ought really not to dabble in matters of scholarship.

Mr. Samuel does not like my Zionism. "It is thoughtfully modulated and held in admirable restraint." Here again I should like to ask a question of Mr. Samuel. When may a Zionist be said to hold his Zionism in admirable restraint? When he restrains himself from "borrowing" thousands of dollars from the Zionist Organization without authorization?... Would you say that a man who has been graciously but firmly advised by a committee of impartial judges that, for the best interests of the Movement, he should not continue in any Zionist office or on any Zionist committee—would you say that that man's Zionism needs some admirable restraint?...

A CARPET-BAGGER JUGGLES RACIAL CHAUVINISM

TEN years before Mr. Samuel graced these shores to become the professional carpet-bagger of the Zionist Movement, I had organized the first junior Zionist society in America. Since that time, and for twenty-eight years, I have been actively identified with the Movement. Mr. Samuel, who has had to conjure his Zionism out of a cosmic mystery, and with hair-raising intellectual acrobatics has had to walk the tight-rope of racial chauvinism, and who seldom spoke or wrote for Zionism without a cash down payment, now presumes to teach me my Zionist catechism.

Mr. Samuel does not like my social and economic views. He charges me with being "safe." "No money-lender or employee of labor was ever stung into a moment of self-searching by a rude hint that the Jewish mission of social justice has some

sort of personal application." I am sending a copy of this to the Cleveland Chamber of Commerce, The Associated Industries of Cleveland and the Merchants' Association of Ohio. It will give them the laugh of their lives. I am also reprinting that statement in my *Temple Bulletin* to give my own people a hearty laugh. I shall send a copy of it to the *Cleveland Bystander* which during the recent hotel employees' strike viciously denounced me: "for the prejudice and intolerance which he (Dr. Silver) displayed in so completely and passionately condemning one side (the hotel owners) and so entirely and unquestioningly espousing the other (the hotel employees)." Also one to *Church Management*, of Cleveland, which recently carried the following: "While Christian ministers are debating among themselves whether or not it is good strategy to speak out in labor disputes, Rabbi Silver speaks and the city listens."

Mr. Samuel does not like my book, "Religion in a Changing World." There are others who didn't like it, particularly those vainglorious racialists who, like Mr. Samuel, believe that "God is a Jew" and that "the religious feeling of all people who are not Jews is trivial," or those who belong to that anomalous breed of Jewish agnostics who choose to champion vicarious orthodoxy, or those Jewish atheists who find no ideologic discrepancy whatsoever in officiating as Rabbis in Conservative congregations.

"MAURICE, WAS SHE A BLONDE?"

I SUSPECT that Mr. Samuel is especially wrought up about my latest book because it proved so successful. My other books didn't bother him at all. Of course, he found certain portions of my book "unintelligible." A befuddled mentality which could produce such appalling Serbonian bogs of intellectual confusion as "You Gentiles" and "I, the Jew" would quite naturally find "Religion in a Changing World" too lucid for comprehension. Even a friendly reviewer of "You Gentiles," in the *New Palestine*, could go no further in his praise of that book than to say: "The proportion of such rash and baseless pronouncements is too great for one

book..."and a reviewer of "I, the Jew" in the *New York Herald-Tribune* thus summarized both Mr. Samuel's scholarship and his style: "The fluency of his writing when he is merely rhapsodizing, as opposed to his platitudes, his redundancies, his helpless apologetics and his all too spacious coherence when he is arguing, is sufficient to declare him a protestant against rationalism even if he did not explicitly proclaim his aversion to it..."

I have one final question to ask of Mr. Samuel. That "lady in Jerusalem who nearly flung herself on my bosom with the words, 'You great, big, beautiful Rabbi'" was she a blond?... And what do you mean by "nearly?...?" I recall many pleasant experiences in Jerusalem, but this one unfortunately and quite regretfully escapes me. Such a charming accolade I should remember, especially when others for whom it was not intended, are able to remember it. Maurice, was she a blonde?... And are you sure that it happened in the holy city of Jerusalem? Perhaps beside the Wailing Wall? Perhaps in the moonlight?... I am really very much intrigued—and so is Mrs. Silver....

DISTANCE LENDS DISENCHANTMENT

I HAVE NOT had one hour's conversation with Mr. Samuel in fifteen years. He does not know me. He only hates me. Perhaps as a contrast to his imaginary portrayal of me I should offer the following from a colleague who worked with me in Cleveland for eight years in almost daily contact and in closest cooperation:

"In the eight years that I have been in the city of Cleveland I have often thought that there is no more stimulating, no more inspiring source than the personality of Abba Hillel Silver.... He is today not only the successor to the Jewish scholar of old, he is also the preacher and prophet of old.... In Rabbi Silver we find harmoniously blended these two functions, the preacher, the one who kindles the light, the scholar who spends long hours in the study.... I know of few men in the country who have kept their pulpits on the level at which Rabbi Silver has kept his

(Continued on page 457)

Yesterday, Today, Tomorrow

The Last Straw

Beginning of the End of Racketeering, Kidnaping, Gangsters, and Organized Gangdom

By DAVID A. BROWN

IT TOOK the Iroquois Theatre fire in Chicago, in the year 1903, to make the theatres of this country safe from the destructiveness and dangers of poorly constructed, badly planned public gathering places. There had been fires before and loss of life. But the horrible catastrophe of what is now known as the Iroquois fire—with its great loss of men, women, and children—aroused the people of this country and, through them, officialdom to the menace that existed in the tinder-box building, narrow aisles, and insufficient exits, inflammable scenery and curtains that would not afford protection to the audience from a backstage fire.

The country was shocked and began to take stock of existing conditions with a view to remedying them. It was found that there were plenty of laws on the statute books which were not being enforced. The press and other public opinion forming mediums started an educational campaign which reached every nook-and-corner of the land, with the result that existing laws were enforced and new legislation projected which compelled all theatre owners and owners of public buildings to remodel, rebuilt at a cost of hundreds of millions of dollars. So that today, it can be truthfully said that the large majority of theatres and public buildings in this country are fire proof and congestion proof.

The Iroquois fire was the *Last Straw*, the *Beginning of the End* of unsafe building construction. The momentum of this reform movement carried further, in that it led to a re-examination of all building laws, with the result that no State in the Union is without its protective legislation for all types of buildings, whether it be public or private where congestion might occur. Only lately, in the City of New York, one of the most popular vaudeville houses, with every seat filled and every inch of standing room occupied, was the scene of a backstage fire. The cry of fire arose and in a moment the flames were reaching out beyond the orchestra pit to the first few rows of seats, before the fire proof curtain could be lowered. All the exits were immediately thrown open and with the fire limited to backstage by the lowering of the curtain, the audience was able to leave safely, without any loss of life and only slight injury to a few.

Had not this theatre been provided with every known means of safety, there would unquestionably have been great loss of life not only from the fire itself but from the panic that would have taken place when thousands of people attempt to save themselves.

WITHIN the past two weeks, not alone this country but the entire world has been aroused by the kidnaping of the Lindbergh baby. As I write this, twelve days have past since the child was kidnaped and nothing is definitely known of the whereabouts of the child; nor is there any trace of the kidnapers. The law-enforcing officers of every city and state have joined hands in an effort to find this child. The Federal Government, though realizing that this is a state matter, nevertheless has offered every facility at its command. Every newspaper and other publications have carried stories of the kidnaping together with pictures of the baby. Every broadcasting station of the nation's radio organizations has sent over the air minute descriptions of the child and has kept the people informed almost

hourly of what has happened and what is being done. Outstanding laymen and preachers of all faiths have pleaded for the return of the child, informing the kidnapers that the child can be returned with safety to themselves, have told them of the rewards that have been offered and have given their sacred word that as far as possible they would protect the kidnapers against prosecution. Prominent attorneys have advised the kidnapers that they can come to them with safety to negotiate for the return of the child on the basis that an attorney need not disclose the confidences of his client. The father and mother, Charles and Anne Lindbergh, have given out a statement to the effect that they will pay the reward for the return of the child and take no steps to injure the kidnapers.

The situation became so desperate that negotiations were opened with the underworld and so-called leaders of the underworld engaged to negotiate with the kidnapers with such offers of protection as it is possible to give under our existing laws and with the assurance the fifty thousand dollars ransom would be paid in any form that might be asked. That well-known leader of the underworld, Al Capone, at present awaiting a trip to prison, announced from the Cook County Jail in Chicago, that if released under bail, he would find the child.

THERE IS a mingling of emotions within all of us, of sympathy for the Lindberghs, and resentment against the state that this country has reached: when we must come to terms with the underworld through the underworld. We appear to be perfectly willing—and this feeling seems to be general as evidenced by the press and by the public statements made by our law enforcing officials—to make any sacrifice of law and order so that the child may be returned safely to the Lindbergh home. But anyone who reads the press and is aware of the state of mind of the people of this country cannot but realize that the people are determined that the kidnaping of the Lindbergh baby is the *Last Straw*, the *Beginning of the End of Racketeering, Kidnaping, Gangsters, and Organized Gangdom*.

It took the Iroquois fire with its attendant loss of life to rouse the people of this country into action, with the result that many thousands of lives have been saved and the Iroquois fire a blessing in disguise. It has taken the kidnaping of the Lindbergh baby to again rouse this country into action and once aroused, it is only a question of time when these organized gangs who have been getting bolder and bolder in the past decade, will find the weighty hand of incensed public opinion at their throats.

Conscious of this criminal tendency, yet not altogether affected by it because so few compared with the total population of this country have actually suffered at the hands of the racketeer and the gangster, we have been satisfied to let the officers of the law handle this growing menace as best they could. We have grown so accustomed to the use of the word: racketeer that it is rather common to hear it said: "Well, everything is a racket." We have been fed the information that the racketeer derives his protection from powerful forces either in politics or in business. Here and there a cry of protest would be heard against this danger to society. It has been but a voice whispering in the dark. Now, the

fight is on. Gangdom has thrown down the gauntlet and the people of this country have accepted the challenge.

THIS FIGHT is not to be a fight in the open. Gangdom does not know this kind of fight. It will be waged in hide-aways, in cellars, in garrets, in out-of-the-way shacks. But just as sure as the force of right must always win, so sure is it that gangdom in this country and all the byproducts of gangdom, are doomed. It will be no easy battle, for gangdom is well entrenched. It has money. It has influence. It has the instruments of warfare. It is well equipped. It will fight to the last ditch. We will have to meet them on their own ground and use their methods of warfare. We must be prepared to pay the price in money, in effort, and in loss of life.

We will have to organize in every large city and leaders must be selected with capacity for leadership, who will enter into this work without fear of consequences. During the war, there were thousands of such men who offered themselves freely to the service of their country. These men must again buckle on their armor and lead to battle the hundreds of thousands, possibly millions, who stand ready today to volunteer their services in an attempt to put to rout this growing danger to society which makes no business, no individual, no home safe from these cowardly bands of organized crooks who prey upon our fears and our loves to enrich themselves.

The racketeer and the gangster are cowards. They not only kill in a cowardly manner, but kill their own kind because of their philosophy of revenge or because of fear. They rarely ever stand up man to man and fight it out.

It may be that the kidnaping of the Lindbergh baby was an inside job, so to speak, the work of fanatics, or possibly the act of some one never before engaged in crime. Nevertheless, the publicity attached to this crime has put the spotlight on the kidnapers, the gangster, the racketeer and though they may be innocent in this particular case, the people have resolved to put an end to these vultures of society.

THE HEARTS of our people have been saddened, and the love and prayers of millions are offered up daily to the Lindberghs. The "Little Eaglet" was taken to the heart of all of us on the day of his birth, because of the fineness of Charles and Anne Lindbergh, because of their simplicity, their democracy, their willingness to render service even to the point of danger to themselves. This little family has become our family. Because of Colonel Lindbergh the world is a better place. Youth has idolized him and will try to emulate those deeds of heroism and those acts of modesty which have made him famous. Love has a broader meaning, for there has been given to the world an example of love by this young couple, for their mating was the mating of love and their marriage, the ideal of comradeship in its finest sense. Parenthood has been enriched through the birth of their child—our child—for through the forces of publicity which has made every act, almost every thought of theirs public property we have been made aware of unusual mother-love and father-love that has permeated the homelife of this famous couple.

They have been and are at present paying a great price for all the hero-worship and publicity which has (Continued on page 467)

From the Four Corners

UNITED STATES

EAST

Copies of a bust of Benjamin N. Cardozo, new Justice of the Supreme Court, by Sergei Konenkov, will be sent to Law Schools throughout the country.

In meeting the unprecedented demands for relief, expenditures of the family welfare agency of the Associated Jewish Philanthropies of Boston have doubled within the past five years. Dr. Maurice Taylor, director of the District Service, revealed recently.

SOUTH

Attacks upon the Jews in Chattanooga are incidental to a series of revival meetings sponsored by extreme fundamentalist groups and occur from time to time in various communities, according to a confidential investigation made in behalf of the American Jewish Congress, made public recently. No attempt is made by preachers to reconcile their revival of Ford charges of international Jewish banking syndicates with the charges that Jews are in the vanguard of all radical movements. Chattanooga is close by Dayton, made famous a few years ago by monkey business.

GERMANY

A plan which calls for making liquid \$450,000 for new credits to be extended to Jewish cooperatives in Roumania, Lithuania, Latvia, Czechoslovakia and other countries, was submitted to the president of the American Joint Reconstruction Foundation by Dr. Bernard H. Kahn and M. Oungre, directors of the Foundation.

HUNGARY

The anti-Semitic putsch leader, Ladislaus Vannay, was sentenced to six months imprisonment and reduction in military rank by a military court who found him guilty of a plot to overthrow the present Hungarian regime planned to murder all the wealthy Jews and a mass annihilation of the Jewish population by bombing the synagogues.

MONTREAL

The closing exercises of the College of Jewish Studies of Montreal, Canada, were held on Monday evening, March 14th, at Temple Emanuel in that city. The Rev. Dr. Harry J. Stern of Montreal founded the College. Rabbi Isaac Landman, of Temple Beth Elohim, Brooklyn and editor of THE AMERICAN HEBREW and JEWISH TRIBUNE, spoke at the closing exercises on "Jewish Education begins at the Top."

PALESTINE

A world conference of Jewish students will be held in Tel Aviv in mid-April to discuss the position of the Jewish student in the Diaspora. All student organizations will be invited to send delegates to the conference, which will discuss the work of the Hebrew University, the Haifa Technicum, the part of students in the Zionist and Hebraic movements.

A dispute over the right to plough land at Kuskustabun in the Emek belonging to the Meshek Company resulted in the arrest of 12 Arabs and 3 Jews and in the serious injury of 3 Jews. The Arabs stated previously that they would plough the land which had not been cultivated by

Jews. Hearing no objection from the Haifa administration they proceeded to Kuskustabun, where they encountered Jewish plowmen. The incident aroused much indignation.

POLAND

A split in the Warsaw Bund, the Jewish Workers' Party, was forecast owing to acute differences between right and left wings within the organization. The left wing minority is opposed to the decision not to admit members who adhere to the second International.

Palestinian Olympic To Be Held Soon

THREE members of the team of athletes assembled by the Maccabee Association of the United States to compete in the Jewish Olympic games in Palestine to be held from March 27th-31st, sailed last Saturday evening on the *Aquitania* and ten more athletes will sail this evening either on the *Majestic* or the *Conte Grande*, depending upon which ship can offer the best training facilities. The three who have already sailed are David White, Leslie Flaksman, and Harold Ginsberg. White and Flaksman, both representing the Boston Maccabees, are former Harvard track stars and are listed as co-captains of the team. Ginsberg represents the 92nd Street Y. M. H. A. of New York.

The eight who will sail this evening are: Harry Schnieder, former N. Y. U. shot putter; Dave Adelman, former Georgetown star and Intercollegiate champion in the weight events; Harry Werbin of the Milrose A. A., who won the 5,000 metre event at the American Maccabee tryouts; Harold Kramer, the City College collegiate record holder; Louis Abelson and Gene Siegel, swimmer, also of City College; Martin Fegin, high jumper and pole vaulter, of the Newport Maccabees; Miss Sydkoff, track star of the German American A. C.; and Eva Bein of the Women's Swimming Association, national 700 yard record holder.

Among the world wide athletic figures who will participate in the Jewish Olympiad in the colors of foreign



Dave Adelman

THAT Sir James M. Barrie put the magic of perennial appeal into what he wrote for the stage was again made manifest by Miss Laurette Taylor in her current appearance, after an absence of several years from the boards. One hesitates to recommend a visit to the Playhouse where *Alice Sit-By-the-Fire* enchants discriminating audiences, who are regaled also with *The Old Lady Shows Her Medals*. For us, the latter was the more authentic and touching interlude for heartstrings. It is a bit of wartime sentiment, flawless in conception

and enactment. But one hesitates because these offerings are so far removed from the current drama as revealed in most theatres. If you like Barrie, you will have an exquisite evening; if you have no taste for his old-time sentiment, you will be bored. On the other hand, if you are one of those who gets a pennyworth of rapture from the faded charm of bygone artistry, hie yourself to these revivals. Certain it is that more felicitous acting is not to be seen in this Babylon-on-the-Hudson than is vouchsafed by Laurette Taylor and her adept ensemble. Moreover, the mauve decade settings of *Alice Sit-By-the-Fire*, and the charwoman surroundings of the war playlet are perfect to the last jot. Miss Taylor's eloquent hands and subtle inflections of voice are talents conferred on few actresses of the present generation. Pathos is the keynote of Barrie; that plus his ever whimsical vein. Who among the current horde of playwrights—domestic or imported—can match him in these things?

Jewish athletes from all over the world, representatives of various Maccabee associations and unattached athletes, will compete in the games. So far, over 2,000 have entered. Poland, alone, is sending a team of sixty soccer players, 8 boxers, 13 track and field stars, 4 tennis players, 1 fencer, 11 swimmers, and 18 gymnasts in addition to a water polo team.

Strong boxing teams are en route from Germany, England, Poland, and Egypt. Henri Bernstein, popular French boxing referee will be the official boxing referee for the Games. Among the other events will be a soccer tournament between 8 countries, a 10,000 metre run around the city of Tel-Aviv by the Maccabee organization of Palestine, a horseback riding exhibition, and a large program of track and field events. It was emphasized that there will be separate events for men, women and juniors.

The complete program of events follows:

Track Meet: 100 metre dash, 400 metre run, 1,500 metre run and 5,000 metre run, high jump, broad jump, weight throw, discus throw, javelin throw, triathlon (composed of 100 metre dash, high jump and 12 pound shot put), a 300 metre relay for 3 men and a 3,000 metre relay for 3 men. The women will have a 100 metre dash and a 400 metre relay for 4 women. A special event called the Maccabee Palestine will be held for residents of Palestine only. It will be a 10,000 metre run through Tel Aviv.

Swimming: 100 metre free style, 400 metre free style, 1,500 metre free style, 100 metre breast stroke, 100 metre backstroke, and relays. There will also be events for women. There will also be water ball and plain and fancy diving competitions.

In tennis there will be singles and doubles for both men and women and mixed doubles. In fencing there will be competition for both men and women.

There will be a soccer competition between Palestine, England, Austria, and Poland. Other competitions will be staged in boxing, wrestling, gymnastics, handball, rugby, hockey, and basketball.

The Prompt Book

and enactment. But one hesitates because these offerings are so far removed from the current drama as revealed in most theatres. If you like Barrie, you will have an exquisite evening; if you have no taste for his old-time sentiment, you will be bored. On the other hand, if you are one of those who gets a pennyworth of rapture from the faded charm of bygone artistry, hie yourself to these revivals. Certain it is that more felicitous acting is not to be seen in this Babylon-on-the-Hudson than is vouchsafed by Laurette Taylor and her adept ensemble. Moreover, the mauve decade settings of *Alice Sit-By-the-Fire*, and the charwoman surroundings of the war playlet are perfect to the last jot. Miss Taylor's eloquent hands and subtle inflections of voice are talents conferred on few actresses of the present generation. Pathos is the keynote of Barrie; that plus his ever whimsical vein. Who among the current horde of playwrights—domestic or imported—can match him in these things?

RIDDLE ME THIS, by Daniel Rubin, at the John Golden Theatre, displays Frank Craven and Thomas Mitchell in their familiar bluff and homely humor. It is a jovial mystery play with a radio as the crucial link. Mr. Craven, as the lethargic reporter, who is really crafty, impersonates a tabloid newspaper sleuth in his own apt fashion. The detective, of course, is on the wrong scent, and the one flaw in the circumstantial evidence pops up by the merest chance at just the right and inevitable moment. So what more would you? Mr. Rubin has done better plays in the past; but Mr. Craven is always worth seeing. He has a faithful following.

THESE are rather lean days for people of the stage. The Actors' Fund of America, with that in mind, is to stage an exhibition of "The Theatre in Art," organized by Sidney Ross, the producer, in order that its exchequer may be replenished. The exhibition, which will be held later in the month at 22 East 55th Street, will consist of paintings, water-colors, and black-and-white portraits done by a group of artists including Boris Aronson, Maurice Sterne, William Zorach, and many other kindly spirits. Daniel Frohman is honorary president of the project.

SINCE Vicki Baum's "Grand Hotel," plays galore, and several films, have utilized something of her technique. We mean the kaleidoscope method in which one scene is flashed pell-mell upon the heels of another. You will recall how various characters were shown phoning in a segment of scene, that was darkened in a few seconds to reveal the next—giving the impression of different people in almost simultaneous action. Indeed, one of her new novels has adopted something of the same technique in its telling.

Vicki Baum's "And Life Goes On" is another one of those tangled tales at which she is so adept. It is her first new novel since "Grand Hotel," which was originally also in fiction form. The author, who is now thirty-six, lives in Berlin, edits a paper, and is the wife of a talented musician.

WALTER HART BLUMENTHAL

Mrs. Kaufmann Kohler Passes

MRS. JOHANNA Einhorn Kohler, widow of the Rev. Dr. Kaufmann Kohler, who for many years was rabbi of Temple Beth-El of New York City, died Sunday afternoon in her eighty-fourth year. Funeral services were held Tuesday morning in the Beth-El Chapel of Temple Emanu-El.

Mrs. Kohler was a daughter of the late Rev. Dr. David Einhorn. She was married to Dr. Kohler on August 28th, 1870. Over a long period of years she was very active in many charitable and religious organizations, and had been a member of the boards of the Order of True Sisters, Kindergarten Association of the Hebrew Free Schools of New York, Beth-El Sisterhood, Council of Jewish Women and National Federation of Temple Sisterhoods. She was one of the first board members of the New York Section of the National Council of Jewish Women and also served as its first chairman on Religion.

In 1903 Dr. Kohler resigned as rabbi of Temple Beth-El to become president of the Hebrew Union College in Cincinnati. He lived there until 1922 when on becoming president emeritus, he returned to New York with his family. He died in New York on January 28th, 1926 at the age of 83.

A volume devoted to Dr. Kohler under the title "Studies, Addresses and Personal Papers" and issued by the Alumni Association of the Hebrew Union College last year, was dedicated to Mrs. Kohler in these words: "Dedicated to Mrs. Johanna Einhorn Kohler, devoted daughter, wife, parent. A mother in Israel."

The Moses Mielziner memorial volume, issued last Summer, contained a paper written by Mrs. Kohler's father, the Rev. Dr. Einhorn in 1861, which she translated from the German two years ago. In it Dr. Einhorn wrote that Judaism advocated the amelioration of the condition of slaves.

Mrs. Kohler is survived by her four children, Max, Edgar, Rose and Lili Kohler. They, along with her physician, Dr. Harry Wesler, were at her bedside at death. She had been in poor health since November, 1930.

At the funeral services, Rabbis H. G. Enelow and Samuel Schulman, of Temple Emanu-El, who officiated, paid tribute to the late philanthropic leader in glowing terms. Speaking of her career of philanthropy and service, Dr. Enelow mentioned Mrs. Kohler's charm and personality, her graciousness, and what he termed a "divine atmosphere" that she created.

Dr. Schulman described her as the "perfect helpmeet" and called attention to her fine culture, her personal charm, and the kindness with which she conducted her charitable enterprises.

People's Tool Campaign Merges With Ort

THE American Ort and the People's Tool Campaign were merged recently at a conference held in the Hotel Pennsylvania and attended by 400 delegates.

The new organization is to be known as the People's Ort Federation. B. Vladeck, chairman of the People's Tool Campaign, was named national chairman of the Executive Committee of the merged organization. Other officers elected were: J. Weinberg, treasurer; Louis B. Boudin, Morris Berman, Meyer Brown, Alexander Kahn and Morris Levin, vice-chairmen.

The chief activity of the new organization will be concentrated in Poland, it was decided. Mr. Vladeck reported that the People's Tool Campaign has sent \$150,000 to Russia.

Throngs Fill Supreme Court as Cardozo is Sworn Into Office

THRONGS of visitors crowded the chambers of the United States Supreme Court in Washington, Monday, to witness the ceremony that formally made Benjamin N. Cardozo, former Chief Judge of the New York State Court of Appeals, an Associate Justice of the Supreme Court.

Shortly before noon, the hour scheduled for the ceremony, Chief Justice Hughes and the Associate Justices gathered in the small robing room, where Justice Cardozo was sworn into office. After the oath delivered in private, with only the members of the court and Clerk Charles Elmore Copley as witnesses, the group entered the crowded court room. The justices were seated in their usual positions, with the exception of Justice Cardozo, who sat next to Mr. Copley until Chief Justice Hughes read President Hoover's order appointing Justice Cardozo as Oliver Wendell Holmes' successor. After the administering of the second, or "judicial," oath of office, the new member took his place next to Associate Justice Stone.

Visitors present at the ceremony included: Senator William E. Borah, of Idaho; Rabbi Stephen S. Wise and Senator Robert F. Wagner, of New York, as well as members of Justice Cardozo's family.

Mark Eisner Elected Chairman of Board of Higher Education

MARK EISNER, attorney and a member of the law firm of Olvany, Eisner and Donnelly, was elected chairman by the Board of Higher Education at a recent meeting of the Board of Education. Mr. Eisner succeeds Moses J. Stroock who died last October. Mr. Eisner has been a member of the board since 1926 when he was appointed by Mayor Walker.

Mr. Eisner has long been active in secular and religious activities. He was a member of the New York City legislature in 1913 and 1914. From 1915 to 1919 he was Collector of Internal Revenue for the New York district. In 1929 he was New York chairman of the Ort campaign for Industrial Reorganization. These are just a few of his important communal activities. A full length portrait of Mr. Eisner will appear in an early issue of THE AMERICAN HEBREW AND JEWISH TRIBUNE.

Catholic Priest Speaks at Rhode Island Temple Bi-Centennial

"Tolerance, the Touchstone of Liberty," was the topic discussed by Rev. Michael J. Ahearn, director of the Catholic Truth Hour, at the Washington Bi-Centennial Services of Temple Beth El of Providence a recent Friday evening service.

The occasion was notable, as it marked the first time that a Catholic priest had spoken under the roof of this Reform Jewish sanctuary—the first time that such a visit had been paid to a Jewish temple in the state of Rhode Island. The largest crowd in the history of the temple was packed into the vestry, every available space was filled, and many were turned away.

Rabbi Samuel M. Gup in his introduction said: "The mere presence of priest and rabbi in a Jewish temple is expressive of the new forces at work in the life of America, the growth of knowledge and mutual respect and esteem of men and women of different faiths."

The services were conducted under the auspices of the Men's Club of the Temple as its share of the Bi-Centennial celebration.

There's going to be a flurry among all the girls over these new SPRING SHOES!



Brown calf "Prince of Wales" oxford.



Black or brown calf one-strap, lizard trim.



Four-eyelet tie, black or brown calf, lizard trim.

Oxfords, pumps, straps, ties—the *right* shoe for each trig costume—the *right* material for each smart model. They're all here and we know you're going to like them better than ever before. Mother, too, is going to approve of these shoes for she knows that in addition to their really good-looks that they have special features which will help you to become poised and graceful.

Illustrated, are only three of our large selection.

Coward shoes for children, grown girls and boys,

\$3.25 to \$8.45

The Coward Shoe

Shoes for Men, Women and Children

Empire State Building, 20 W. 34th St., N. Y.

37 West 47th Street, New York

270 Greenwich Street, New York

30 West Street, Near Tremont, Boston

Guggenheim Awards to Seven Jews

SEVEN Jewish scholars and artists are listed among those receiving awards given by the John Simon Guggenheim Memorial Foundation, established by former United States Senator and Mrs. Simon Guggenheim in memory of one of their sons.

Jewish recipients of the Guggenheim scholarships are: Benjamin Greenstein, sculptor, who will do creative work in sculpture, painting, and drawing abroad; Dr. Isaac Goldberg, an author of Roxbury, Mass., made a fellow to Latin America in order to prepare for a history of the modern literature of Spanish and Por-

tuguese America; Dr. Frank Tannenbaum, an economist of Washington, D. C., sent to Latin America to study Peruvian agricultural problems; George Antheil of Trenton, Adolph Weiss of New York, and Mark Wessel of Bronson, Michigan, composers who will do creative work in the musical field; and Dr. Samuel Gelfan, Assistant Professor of Physiology and Pharmacology at the University of Alberta, who will now carry on investigations into the nature of the sub-maximal contractions of the single muscle fibre.

The Candle Light Page

Conducted by

Victoria Tarlow



Answers to Last Week's Puzzles RIDDLE

Birch.

METAMORPHOSES

Hate late, love love.

ANSWERS TO THREE QUESTIONS

1. The father of Abraham.
2. One thousand years.
3. On parchment made of sheepskin.

GUESS AGAIN!

RIDDLE

1. Which tree is a girl both young and sweet?
2. Metamorphoses.

Change cold to warm in four moves.

A TRIO OF QUERIES

1. What Jewish publisher left a fund for a yearly prize in journalism?
2. What Dutch Jew, whose portrait as painted by Rembrandt, was instrumental in securing re-admission of Jews to England?
3. Who is the best known of American cantors and is often called the Jewish Caruso?

ANSWERS NEXT WEEK!

My Idea of a Purim Party

I HAVE always wanted a Purim Party where everything on the program would be a lot of fun and this time I mean to make it the jolliest holiday ever.

To begin with, it will be a costume party and my guests will be dressed to represent some important character in the story of Purim. A prize will be given for the best one and a booby prize for the funniest one. My friends have been told to prepare greeting cards themselves for our mail box. Just as is done at a Valentine Party, they will send greetings to the other children present and drop them into a huge white box when they arrive. Before leaving, these will be delivered by the postman whom we shall select. The children mean to make the cards amusing too.

We shall play two games and any more the others may think of when they arrive. But here is one we played last year and had so much fun with. Perhaps you would like to try it. It is called, a Mock Coronation. One of the boys will be Esther the Queen. We will use a paper crown for him as well as one for the girl who will be King Ahasuerus.

Then we will play Put the Tail on Mordecai's Horse (or donkey). We will use a regular set of a donkey and tails and pretend it is a horse. This done, my mother will help me serve the dinner. We will have Hamantashen, poppy seed cookies, fruits, candies and other goodies. At this time too, each of the children will exchange pastries as Shalach Mones with each other. After this my mother will read to us the full story of Purim and there will be songs and poems. Then the prizes for the costumes will be given and the cards delivered and read and by that time it will be too late to do more.

ETHEL GREENFIELD (Age 13)
Morgantown, W. Va.

DEAR MEMBERS:

One of the very nice things to remember at your Purim Party is that you can make ever so much noise and fun, as your hearts desire. Greggers (rattles) should by all means be used. It might add greatly to the success of your party to obtain one or two victrola records of popular Jewish songs in which all can join singing. Or, if you have a piano, find some one to accompany you and your guests. False faces and masks add gaiety and charm to a Purim party. If you have not had time to prepare a play or definite program, you can always improvise tableaux about the history of Purim.

At any rate, the suggestions made by fellow members on this page, and the advice your teachers will be glad to give you, should provide you with a hilarious time. If you are not a member of an organized group or chapter of the Candle Light Club, gather your little friends and cousins and make a party at one of your homes. It need not be elaborate. Most of the suggestions offered are simple and easily followed. You still have a few days in which to plan it all; and, if you have any new ideas, don't hesitate to use them, then let us know about them for future remembrance.

Cordially,

THE CANDLE LIGHT LADY.

Our Idea of a Purim Party

MY FRIENDS and I have decided to have a Purim party but also to do some good as a result of it. This is our plan. Each girl, and we are twelve in all, will return with a bundle of Shalach Mones for some other girl present. She in turn will return a small sum of money, any amount she can afford to give. The total sum collected will be used to buy a pair of shoes for a little girl we know who is very much in need of them. Our teacher will see that she receives them without any embarrassment. We plan to do other things of this sort later if we are able to. I think this will greatly help make our party a much happier one. Many of the girls have made their mothers promise to let them help if not make altogether the pastries for the party. We are having great fun planning it out. We do not want any two to make the same pastries.

JUDITH ROTH (Age 10)
Chicago, Ill.

A Table Suggestion

HERE is a Haman Salad for the Purim table which should prove as jolly to make as it is good to eat:

On a salad plate place a half peach (small and hollow side down) to serve as the head. Use shredded coconut for hair and a cherry for the nose and mouth. Currants will serve for eyes. Then place a half pear (hollow side down) for the neck and body. Use the narrow part for the neck, of course. Two one-fourth pieces of banana for legs and two orange sticks for arms. Place shredded lettuce at the bottom of the plate for grass. Dainty sandwiches of star (mogen dovid) shaped white bread with cream cheese and a glass of milk will make a very tasty and satisfying luncheon.

All About Toys

I DARE SAY, most of my little friends have, at some time or another, found occasion to wonder how some precious and intricate toy was made. It may have been a dolly, or possibly a train or some other favorite.

As if to answer those curiosities, James S. Tippet has written a book called "Toys and Toy Makers" (Harper & Brothers), a volume devoted entirely to the fascinating true stories of how toys are created. An entire chapter tells of the wonderful talking and walking dollies; one chapter takes you to Tyron, N. C., where the famous mountain toys are made. Another chapter tells of "Toy Town" in Massachusetts, the birthplace of home made toys. The many strange toys from foreign lands are also dealt with and the author tells, in separate chapters, about those playthings that come from Tyrol, Nuremberg, Sonneberg, etc. A very interesting chapter is the one called "In Other Days," which is a brief history of toys.

"Toys and Toy Makers" is as thrilling a book to read for your elders as it is meant to be for you. The book is illustrated by Elizabeth Enright, who has succeeded in adding to this already delightful little volume, the charm and color of her clever drawings.

Club Notes

We extend hearty greetings to our newest chapter, The Martha Washington Chapter of the Candle Light Club in Philadelphia, Pa., organized under the leadership of Lilyan Gross.

The Jolly Jester

COME and mask on Purim night! We will help to dress you right. You can be a Persian King—Soldier, slave, or anything; Buy a mask and come along. And help us sing our Purim song: "Heint is Purim, morgen is ois, Git mir a groshen, and varft mir arois."

ELMA EHRLICH LEVINGER.

A Purim Party

I CANNOT enjoy a Purim Party, Gay as it will be, With all the glowing candles And tempting cakes awaiting me.

No, a party I cannot have, When out in the cold I know that families Suffer woes untold.

But I shall help them; I shall do my willing bit. With my Purim Party I will do it.

I will help the needy Out of trouble for a day, I will make them happy, I will make them gay.

SHIRLEY SEIDMAN (Age 11).
Brooklyn, N. Y.

My Idea of a Purim Party

INSTEAD of the usual Purim party of games and story telling, this year our chapter is preparing an exciting play which we are going to give on Purim eve in the basement of my home. All our friends are coming, including some of the older folks, parents, etc. We are going to charge admission ten cents per person. After the play we will sing songs and have hamantashen and hot chocolate. The money we will thus collect will be used for some charitable purpose which our Hebrew School teacher will help us to decide. I wish many of the Candle Light members could attend because we expect to have great fun. But you can try it yourself. We are making a stage and planning it all ourselves and some of our mothers are helping.

JOSEPH BERGSTEIN (Age 14)
Brooklyn, N. Y.

REMEMBER, ALL BOYS AND GIRLS BETWEEN THE AGES OF FIVE AND FIFTEEN MAY BECOME MEMBERS OF THE CANDLE LIGHT CLUB. SEND IN YOUR APPLICATION BLANK TODAY. PRINT YOUR NAME AND ADDRESS CLEARLY.

Join the Candle Light Club

Name
Address
City
State..... Age.....
Father's Name.....

Mail to THE AMERICAN HEBREW
AND JEWISH TRIBUNE
71 West 47th St., New York

Rabbi Silver Answers Maurice Samuel

(Continued from page 462)

What a temptation it must be to a man with his power, to a man with his magnetism,—to stoop to meet the demand of the populace. . . . He has maintained the dignity of the pulpit."

The above words were spoken at my tenth anniversary celebration in Cleveland by one whom Mr. Samuel believes to be "a scholar and a thinker,"—Rabbi Solomon Goldman—who was once a rabbi in Cleveland and who is now, unfortunately, taking stock of everyone—but himself—in Chicago.

SAMUELEAN SLURS CANNOT SULLY RABBINATE

AND NOW a word, to my colleagues of the "Americanizing Rabbinate" whose symbol I am supposed to represent. If it is true that "my example has done more to mold the aspirations and ideals of young rabbis than any other single influence of this decade" (an exaggeration—albeit flattering), I am really quite happy. For I like my young colleagues and,

Two epical novels of
Jews and Gentiles in
England and America!

MAGNOLIA STREET

by Louis Golding

"Defies all description or classification. There emanates the sense that a Magnolia Street is the cradle of the whole world. There is endless entertainment in these pages."—*The London Times*. "Wonder of wonders! A blaze of glory. . . . Magnificent and remarkable."—*London Daily Herald*. That is the way this tremendous novel was acclaimed in England, where 28,000 copies were bought in a single month. It is the story of a street populated on one side by Jewish families, on the other side by Gentile, and it traces the clash of the two races with humor, with pathos, and with great humanity. Not only a novel—a living plea for the brotherhood of man. 550 pages, \$2.50.

THIS MAN IS MY BROTHER

by Myron Brinig

Author of *Singermann*

Sinclair Lewis says: "Myron Brinig, in 'This Man Is My Brother,' brings out the contrast between a brilliant Jewish family and the Montana smelting-town in which they live, a true American three-dimensional novel. The book is not merely 'clever' and 'promising,' it is important." Like *Magnolia Street*, this novel is rich in character and incident; within the limits of a single family you see at work the forces of disintegration, Jew against Jew, brother against brother. 340 pages, \$2.50.

FARRAR & RINEHART
9 East 41st Street, New York
128 University Avenue - Toronto

in many ways, am very proud of them. I have seen them at work in their communities faithfully and capably carrying on the fine traditions of their calling.

They are serving the cause of Judaism in their pulpits, in their religious schools and in Jewish communal life. Many of them are responsible for whatever active Jewish life and for whatever liberal thought there are in their communities. New schools, synagogues and community centers have sprung up throughout the country as a result of their initiative and labors. Quietly and without heroics they are going about improving their schools, their teaching staffs and their curricula. Some of them excel in preaching, others in pastoral work, others again in communal work and still others in teaching. Every Jewish cause of merit, cultural or philanthropic, whether local, national or international, receives their cooperation. *The New Palestine* writes editorially in its issue of January 23d, 1925: "Go through the cities of the land today and you will find, wherever a united Jewish community has been established, that the Reform congregations and their rabbis are cooperating in work for Palestine, and often in regular Zionist work. It is needless to cite examples. Look at Cleveland, San Francisco, Minneapolis, Chicago, Baltimore, Philadelphia and New York."

The national chairman of the Joint Distribution Committee declared recently: "One outstanding and encouraging fact which I experienced during the past year was the quality of leadership and the willingness to cooperate of our American Jewish ministry."

A BRAGGART'S CROCODILE TEARS

IF Mr. Samuel's dolorous katzenjammer over the fate of American Israel is ridiculously unreal and unwarranted, it is due in no small measure to the devoted labors of these men. I trust that they will not be "bluffed out" of the legitimate pride and satisfaction which their ministry brings them by the envenomed and jealous criticisms of the journalistic free-lancers roaming the American Jewish scene today. These pseudo-intellectuals, whose second-rate talents have failed to impress the non-Jewish world, have in recent years attempted to rise to leadership in American Jewish life through bluster and *chutzpa*, and they have failed. Defeat and impotence have made them jealous and vindictive.

They brag about Jewish culture and know least about it. All of Mr. Samuel's apostrophies to Jewish learning and scholarship are but a camouflage for a profound and appalling Am Harazuth.

The *Menorah Journal* crew, which so vociferously clamored for Jewish culture, was itself completely and totally innocent of it. It remained for the Chancellor of Menorah, himself, to remind his managing editor, Elliot E. Cohen, that he, Cohen, knew neither Hebrew nor Yiddish, and that he was as much at home in Jewish literature as a fish in the Gobi desert. And the Chancellor, himself, let it be remembered, is not always sure whether Jewish culture is *milchig* or *fleischig* or *Bolshevik*. . . . This bluff and intellectual charlatanism, this ignorance which breeds impudence, which I exposed in my two articles, "Why Do The Heavens Rage," have now been confirmed by the *Menorah* boys themselves who, having fallen

out, are for the first time telling the truth about each other.

BEWARE OF CULTURE QUACKS

I SHOULD advise my young colleagues to remember that these men,—Hurwitz, Elliot Cohen, Herbert Solow, Felix Morrow, Maurice Samuel, Johan Smertenko and their like—are disgruntled and embittered Jewish culture fakers. They roar and vocalize and say nothing. Isaiah knew their *schmerts*: "We have been with child, we have been in pain; we have, as it were, brought forth—wind."

My young colleagues will also not be impressed with the ill-mannered criticisms which, from time to time, are launched at them by some of their own colleagues, who seem to have appointed themselves, through an ordination of spontaneous combustion, to the office of conscience-keepers and scolds of the Rabbinical profession.

Recently a Rabbi from the Windy City raked his colleagues over the coals for being "soft," and for being incapable of suffering deprivations and bearing hardships. The sole martyrdom to which this gentleman has been subjected during his years of ministry has been the cruel necessity of consuming three square meals a day.

My young colleagues will not be impressed by this humbug or overawed by it. They will quietly and patiently carry on. They—and not the culture quacks like Hurwitz, the journalistic lame-ducks like Smertenko or the knights of swashbuckling generalities about race, culture and nationalism, like Samuel,—are the true builders of American Jewish life.

The Publisher's Column

(Continued from page 463)

attached to both of them. Their loved one has been torn from them. The suspense of these days of uncertainty is beyond the power of words to describe. But they have not suffered alone. The world is suffering with them. Their suffering will not have been in vain, for it will result in the eventual preventing much suffering on the part of greater numbers. We are all praying that the child will be returned to his parents safely. But in any case, the warning bell has sounded and the forces are already mobilizing—men, women and even children in every walk of life, to join this vast army whose main and only objective will be to do battle and to destroy this vicious monster which has grown up in the past decade and is threatening to undermine the peace of what on the whole is a law abiding people.

Gangdom is already running to cover. They are in hiding awaiting an opportune moment to rear their ugly heads, in the hope that this will all blow over and that when it does, they will be able to continue unmolested their work of terrorizing those from whom they exacted large sums of money which enabled them to grow fat in the past years.

In this they have mistaken the temper of the people. This episode will not blow over. There is determination written on every face to stamp out this evil. It will be a war to the finish. There will be no armistice. There will be no peace until such time as every racketeer, every kidnaping gang, every gangster, and every group of organized gangdom are placed where they can do no harm or quit this nefarious business that they are at present engaged in. Yes, the Lithergh baby WAS THE LAST STRAW!



IN HONOR of
PASSOVER

On Passover the choicest of everything distinguishes the Jewish Home. Manischewitz Matzo and Matzo products are the choicest of their kind—produced in the largest Kasher Matzo Bakery in the world. In demand everywhere.

**MANISCHEWITZ
MATZO**

"NO OTHER MATZO LIKE IT"

HOTEL
EDISON

The Newest and Most Beautiful Ballroom in the city. Dedicated to Jewish Social Activities.

**פֶּשֶׁר
CATERING**

BANQUETS - WEDDINGS

Under the personal supervision and management of the well-known caterer, Mr. M. Tanenbaum.

VERY MODERATE PRICES
Dietary Laws Strictly Observed

47th STREET
WEST OF BROADWAY
Tel. PENnsylvania 6-8600

BERING CIGARS
HAVANA
Manufacturers
B. Wasserman Co.
Distributors
CORRAL, WODISKA & CO.
83 CHAMBERS ST. NEW YORK

As Dr. Weizmann Sees It

(Continued from page 453)

strongly rooted in the soil and can withstand storms more easily. But the work in the Diaspora is already disintegrating, and the disintegration may reach Palestine, too. This tragedy must be averted.

True, there is the terrible economic depression to be taken into consideration. But it is Dr. Weizmann's conviction that the depression is already being taken too much into consideration. It is being used as a screen to hide many other deficiencies besides the financial. Jewry as a whole has so far done so little for Zionism that even if the economic depression becomes more acute than it is now, there is yet much left that can be done without real hardship or sacrifice.

We all live in great error on this particular point, he proceeded to elaborate his interesting theory. The world at large thinks that Jews have accomplished wonders in Palestine during the last decade, and that they have made great sacrifices for the national home. But Dr. Weizmann does not share this view. Jews have hitherto given for Zionism only the leavings of their rich tables, and there is still a large margin left before the point of sacrifice is reached, and before the economic crisis can affect the real giving capacity of the people. He has facts and figures to prove his theory amply, and he hopes to do this

in his Memoirs on which he is engaged now.

His experience of the last six months of work for the Keren Hayesod confirm this view, he claims, and show that the financial crisis has not at all affected the collections of the Keren Hayesod in Europe, Germany, Belgium, Holland, England, all countries heavily hit by the crisis, have raised their full quotas. England has even surpassed it. The trouble is not so much with the great masses of the Jews as with the Zionists themselves. It is they who have lost spirit and are hiding behind the crisis. It is the enemy within that has to be fought now. What is needed is an inner Zionist revival.

AN UNDERSTANDING with the British Government is the second important issue before the Zionist Movement, according to Dr. Weizmann. Such an understanding is obviously essential, for at present we do not seem to know where we stand with Great Britain. The time is approaching when the situation will have to be cleared up. England is now undergoing a tremendous internal revolution. Everything is being revaluated, and the present revaluation will stand for many years to come. Palestine can be no exception. Hitherto, the Government was busy with other, graver,

and to them, more serious matters. But the time is nearing when the policy in regard to Palestine will also be taken up and determined, and Zionists must be ready for this moment, for the fate of Palestine for generations to come will be decided then.

This problem is closely connected with the problem of an Arab-Jewish understanding and a Round Table Conference. When he was in Palestine last he found that a good deal could be done in that direction. Whether the same conditions prevail now, he cannot say at present. He is out of politics, and does not care to express an opinion on subjects in this field, lest it should be said that he is interfering with the work of the new Administration.

To compensate me for his reticence on this subject, Dr. Weizmann spoke very freely, however, about his Memoirs on which he is now engaged. He writes regularly every day, and the work is proceeding very well. He is evidently getting into the swing of the thing, and warming up to the subject, for he spoke with great animation about it and told me some interesting details.

For instance, he has started his Memoirs not with the conventional beginning of birth, but from 1902. The whole of his childhood and early youth are left out. The *Cheder*, the *Melamed*, the whole of Pinsk and all that which serves so well to create the sentimental background of the conventional Jewish autobiography is omitted entirely. He begins with the year of his entry into the Zionist Movement, and immediately plunges into the tale of stormy events, and the clash of parties and of personalities of that period.

He has already passed the years of the 1905 Revolution in Russia, and is approaching his English period. Judging from what he has told me, the book, when ready, will be one of the most fascinating biographies of our period, a living history of the Zionist Movement as well as a revelation of a colorful, dynamic personality.

Somewhat the thought of Trotsky pouring out the restlessness of his fiery soul into the histories and biographies for lack of more real work, did not leave me throughout our conversation about the book. I felt the pity

of it poignantly, but when I left the big, Victorian library I found myself wondering whether, after all, the Revisionists did not serve the Jewish people well by forcing this vital personality to break off in the very midst of his work to give us a picture of the stormy road traversed before it has become a vague memory, and while it is still a seething reality.

I do not know if the Jewish people will thank them for this, but Jewish History and Biography doubtless will.

RIVERSIDE
MEMORIAL CHAPEL
ENdicott 2-
6600
76th Street at
Amsterdam Ave.
DIGNIFIED SERVICE MODERATE COST

MARK LEVINGER FUNERAL DIRECTOR "The United Chapels"

Believes that courtesy, consideration and service are of prime importance to people at the time of their bereavement—

And these thoughts have prevailed since 1893.

1202 Broadway FOCcroft 9-2232-3
Brooklyn

"A Thoughtful Service" M. KASDAN & SONS JEWISH MORTICIANS

Albert M. Kasdan Sexton Jack Kasdan Sexton
BETH SHOLOM TEMPLE BETH
PEOPLES TEMPLE EMETH
Bensonhurst Flatbush
Personal Supervision of Mrs. Kay Kasdan
for those desiring services of Lady Mortician
4515 Fort Hamilton Parkway
BROOKLYN, N. Y.
AMBassador 2-4200

FLATBUSH MEMORIAL CHAPEL

Dignified services in Brooklyn's most modern Jewish funeral parlor or at home at moderate costs.

WM. SHERMAN & SONS
1283-85 Coney Island Av.
(Near Av. J) B'klyn, N. Y.
Est. 1898 Phone: Midwood 8-3300

BEN WEIL AL WEIL
I. WEIL SONS
Funeral Directors
120 East 116th, N. Y. Main Office
1663 East 12th Street, Brooklyn Harlem 7-3987
Chapels in Various Parts of the City

Telephone: MONument 2-2400-2401

DAVID REICH CO.
FUNERAL DIRECTORS
247 LENOX AVENUE
Bet. 122nd and 123rd Streets, New York

THE WOODLAWN CEMETERY

233d STREET, BOROUGH OF THE BRONX Tel. OLinville 2-4300 or ALgonquin 4-4470
Accessible by Haslem Railroad and Lexington Avenue Subway. Lots of small size and at moderate prices. Care given to all lots without expense to the owner. If desired a representative will call. Book of Views sent on request. CITY OFFICE, 20 E. 23rd ST.

TELEPHONE 5-1127
ATLANTIC CITY

DIETARY LAWS
STRICTLY OBSERVED

HOTEL ESPLANADE

ON THE BOARDWALK FROM BOSTON TO SOVEREIGN AVENUE
ATLANTIC CITY, NEW JERSEY

Management—MESSRS. NATHAN AND ELIHU JACOBS
Occupying a whole block on the ocean front of the world's greatest resort
SEA WATER BATHS DANCING
A modern representative hotel conducted in strict accordance with the Jewish dietary laws.

GRUNDWERG'S HOTEL NEW YORKER

128 S. Connecticut Ave. near Boardwalk
Atlantic City, N. J. Phone 4-9976

Endorsed by Rabbi B. L. Leventhal, Philadelphia;
Rabbi M. Shapiro, Atlantic City; and Rabbi Herbert
S. Goldstein, N.Y. **כשר למהדרין מן המהדרין**

Sea Baths, Elevator Service, Unsurpassed Cuisine, Dancing

MAKE YOUR RESERVATIONS FOR PASSOVER NOW

Seder services with all the Traditional Ceremonies will be conducted by a well known Rabbi

HOTEL ROYAL PALMS

A HIGH CLASS AMERICAN JEWISH HOTEL—
DIETARY LAWS OBSERVED
124-126 South Maryland Ave. (near Beach) — Bus Meets All Trains — Atlantic City, N. J.
Newly Renovated—Sea Water Baths—Pile Showers—Sun Parlor—Afternoon and Eve. Tea—Dancing
Phone: 5-4363 H. STEIN, Prop.

Phones: 4-6881, 4-6182, 4-6183

THE NEW DAVIS HOTEL

St. Charles Place, near Beach
Atlantic City, N. J.

Most Modern Equipped Hotel Hot and Cold Sea Water Baths Rate: \$25 and up
Dietary laws strictly observed. Davis Management

Tel. 5-9289

IMPERIAL HOTEL

Free Garage
—Maryland near Beach
Atlantic City, N. J.
Jewish American Meals. Two in room with bath, \$35.00; Single room with bath, \$18.00. Two in room without bath, \$30.00; Single room without bath, \$15.00.
C. HEIDEN, Manager—formerly with Lakewood's leading Houses.

HOTEL BELMONT

"THE HIGHEST SPOT IN LAKEWOOD, N. J."
Interesting People . . . Delicious Food . . . Moderate Rates
P. WEISSBERGER Call LAKEWOOD 1150 H. H. OXMAN

THE MANHATTAN

PHONE: Lakewood 730

CHAS. HECHT
Lakewood, N. J.
Modern—Homelike—18-Hole Golf Course

LEVITT-MAYFLOWER HOTEL

LAKEWOOD, N. J.
A New, Modern Hotel 20 Years of Satisfactory Service Dietary Laws
M. Levitt & Son Summer resort Woodbourne, N. Y. Telephone Lakewood 186-187

LEGAL NOTICES

OCHS-OAKES, GEORGE W.—In pursuance of an order of the Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George W. Ochs-Oakes, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Godfrey N. Nelson, their attorney, at No. 1475 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of July, 1932.

Dated, New York, the 8th day of January, 1932.
ADOLPH S. OCHS,
NANNIE OCHS,
JULIUS OCHS ADLER,
MILTON H. GANS,
GEORGE W. OAKES, JR.,
Executors.

GODFREY N. NELSON,
Attorney for Executors,
Office and P. O. Address,
No. 1475 Broadway,
Borough of Manhattan,
New York City.

WYMAN, MARY—In pursuance of an order of Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Wyman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of Leo Levy, their attorney, at No. 110 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22nd day of April, 1932.

Dated, New York, the 16th day of October, 1931.
MAUD W. HEILLRON,
LEWIS A. WYMAN,
Executors.

LEO LEVY,
Attorney for Executors,
Office and P. O. Address,
110 William Street,
Borough of Manhattan,
New York City.

MEYER, HENRY—In pursuance of an order of Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Meyer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business at the office of House, Grossman & Vorhaus, their attorneys, at No. 521 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of September, 1932.

Dated, New York, the 11th day of March, 1932.
LOTTIE MEYER,
MILTON S. MEYER,
JOSEPH C. JACOBSON,
Executors.

HOUSE, GROSSMAN & VORHAUS,
Attorneys for Executors,
Office and P. O. Address,
521 Fifth Avenue,
Borough of Manhattan,
New York City.

KAHN, JULIA E.—In pursuance of an order of the Honorable John P. O'Brien, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia E. Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Benjamin F. Spellman, their attorney, at No. 115 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 12th day of September, 1932.

Dated, New York, the 8th day of March, 1932.
EDNA MICHEL,
BENJAMIN F. SPELLMAN,
Executors.

BENJAMIN F. SPELLMAN,
Attorney for Executors,
Office and P. O. Address,
No. 115 Broadway,
Borough of Manhattan, New York City.

At a Special Term, of the City Court of the City of New York, held in and for the County of New York, at the Courthouse, in the Borough of Manhattan, City of New York, on the 14th day of March, 1932.

Present: Hon. Louis L. Kahn, Justice.

In the Matter of the Application of

WILLIAM YANKELOWITZ and

DAVID YANKELOWITZ

for leave to change their names to

WILLIAM YOUNG and DAVID YOUNG.

Upon reading and filing the annexed petitions of WILLIAM YANKELOWITZ and DAVID YANKELOWITZ, both verified the 14th day of March, 1932, praying for an order authorizing them to assume the names of WILLIAM YOUNG and DAVID YOUNG, respectively, and the consent of MARY YANKELOWITZ, verified the 14th day of March, 1932, and the Court, being satisfied of the truth of such petitions and there appearing no reasonable objection to the assumption of such new names.

IT IS HEREBY ORDERED, that the petitioners are authorized to assume the names proposed, to wit: the name of WILLIAM YOUNG and DAVID YOUNG, on and after April 23rd, 1932, which is not less than thirty days from the entry of the order herein and

FURTHER ORDERED, that this order be entered and the annexed papers be filed within ten days after this date in the Office of the Clerk of this Court, and

FURTHER ORDERED, that a copy of this order be published within ten days after the entry thereof, once in the AMERICAN HEBREW and JEWISH TRIBUNE, a newspaper published and circulated in the County of New York, and

FURTHER ORDERED, that if the terms of this order are fully complied with and after the affidavit of the publication of this order is filed and recorded in the Office of the Clerk of this Court within forty days, that the petitioners shall on and after April 23rd, 1932, be known by the names which they are hereby legally authorized to assume, to wit: WILLIAM YOUNG and DAVID YOUNG and by no other name.

Enter:

L. I. K.

J. C. C.

In response to many requests, we publish this list of RADIO ADDRESSES AND ARTICLES by DAVID A. BROWN which have appeared in "The Publisher's Column" of the AMERICAN HEBREW AND JEWISH TRIBUNE, a weekly feature of great interest.

TITLE	DATE OF ISSUE
Bread Lines	August 28, 1932
Never Before Told.....	September 4, 1931
Earthquakes—And EARTHQUAKES	September 11, 1931
An Inescapable Responsibility.....	September 18, 1931
Jews of America, Arise and Do Your Duty!.....	September 25, 1931
Religion for Your Child—Or Pay the Penalty.....	October 2, 1931
Mr. President, Let Us All Be Americans and Buy!.....	October 9, 1931
King Tut's Tomb—A Ghost Story.....	October 16, 1931
Unemployment Relief—The First Step in Relieving Unemployment....	October 23, 1931
Love Versus Hate.....	October 30, 1931
Birth of a World Slogan—"Give Until It Hurts".....	November 6, 1931
One Hundred-Thousandth of an Inch (The Fine Line Between Success and Failure)	November 13, 1931
Your Child and My Child.....	November 20, 1931
A Battle Cry—Understanding.....	November 27, 1931
Just Who's Who—A Conversation.....	December 4, 1931
The Ideals of Business and Business With Ideals.....	December 11, 1931
The "Poor" Rich Man and the "Rich" Poor Man.....	December 18, 1931
Sidney Lenz and a Social Evening—The Story of a Monologue.....	December 25, 1931
The Little Old Lady at the Window.....	January 1, 1932
Again—Breadlines!	January 8, 1932
Julius Rosenwald, As I Knew Him.....	January 15, 1932
The State Commits a Crime.....	January 22, 1932
Inside Stuff on Ossip Gabrilowitch: Pianist, Conductor, Composer, Practical Idealist—Jew	January 29, 1932
A Deal of Nonsense About Russia.....	February 5, 1932
Why a Symposium—Orthodox, Conservative, Reform?.....	February 12, 1932
By Special Request: Rabbi—Trustees—and Congregation.....	February 19, 1932
The Lone Eagle's Wife—A Close-Up of Mrs. Charles A. Lindbergh.....	February 26, 1932
Behind the Japanese Screen—A Practical Presentation of the Far Eastern Situation	March 4, 1932
Are Jews Welcome?.....	March 11, 1932

Copies of any of these issues are obtainable at 15¢ each. Address, enclosing remittance in stamps, check or money order:

AMERICAN HEBREW AND JEWISH TRIBUNE

71 West 47th Street, New York

JEWISH CALENDAR

(5692—1932)

Fast of Esther—Monday, March 21st.

Purim—Tuesday and Wednesday, March 22nd and 23rd.

Rosh-Chodesh—Thursday, April 7th.

First Day of Passover—Thursday, April 21st.

Rosh Chodesh—Friday and Saturday, May 6th and 7th.

Lag-B'Omer—Tuesday, May 24th.

Rosh-Chodesh—Sunday, June 5th.

First Day of Pentecost—Friday, June 10th.

Rosh-Chodesh — Monday and Tuesday, July 4th and 5th.

Fast of Tammuz—Thursday, July 21st.

Rosh-Chodesh—Wednesday, August 3rd.

Fast of Av—Thursday, August 11th.

Rosh-Chodesh — Thursday and Friday, September 1st and 2nd.

"The Seder Service" FOR PASSOVER EVE IN THE HOME
By Mrs. Philip Cowen

"THE COWEN HAGGADAH"

contains all of the Hebrew with a beautiful English translation. 128 pages; illustrated; 27 pages of traditional songs arranged for the piano for all to participate; also patriotic songs and the Hattikvah. Directions for preparing for the festival and interesting information concerning the same.

Cloth, 50 cents; Boards, 25 cents; Limp Leather, \$4.00.

For Public Seders and Schools, Special Edition at \$12.50 per 100.

PHILIP COWEN, Publisher, 520 West 122d Street, New York
PASSOVER EVE, WEDNESDAY, APRIL 20, 1932

CLARIDGE'S, PARIS



A Parisian institution, the Claridge anticipates every need of its refined guests—faultless attendance . . . phone in each room . . . Turkish baths . . . swimming pool . . . renowned restaurant and grill room. Every suite is differently furnished.

Single Rooms from \$5.00
Double Rooms from \$7.00

PALACE, LYONS



A stately hall, spacious reception rooms, famous restaurant, garage for 100 cars . . . comfortable living for guests of the modern Palace Hotel at Lyons, center of the silk trade. 400 pleasant rooms provided with bath or complete dressing room, and city phone.

Single Rooms from \$2.00
Double Rooms from \$3.00

RITZ, MADRID



The aristocratic hotel par excellence. Its prominent site on the Prado, Madrid, is perennially the scene of brilliant fetes, fashionable "teas" in its splendid Winter Garden. A magnificent restaurant and famous grill complete its accessories to comfortable living.

Single Rooms from \$3.50
Double Rooms from \$5.50

ASTORIA, BRUSSELS



In the most fashionable quarter of Brussels—Rue Royale—the Astoria is patronized by discriminating travelers. Its luxurious suites and Royal Apartment, the great hall and Salle de Fetes denote a uniform elegance. The restaurant is acclaimed for the excellent cuisine and fine wines.

Single Rooms from \$2.00
Double Rooms from \$2.50

PALACE, BRUSSELS



In the heart of busy Brussels, you will have rest and fresh air at the Palace, which faces upon the Botanical Garden. Luxury, refined comfort, faultless attendance . . . Five hundred rooms, an equal number of baths and phones. A noted restaurant.

Single Rooms from \$2.00
Double Rooms from \$2.50



L'ERMITAGE DIGNE, FRANCE

A delightful stopping-place on the winter Route des Alpes, when motor-ing to or from the Riviera. Here you will enjoy real countryside amid unforgettable scenery. L'Ermitage will look after your every comfort while you are at home in Digne.

GRANDS HÔTELS EUROPÉENS

In the gayest capitals of Europe . . . in fabled cities of romance and art . . . the discriminating traveler will enjoy pleasurable living as the guest of "Les Grands Hôtels Européens". Rates have been adjusted in accordance with the times.

For full information, write to IBORAT, Publicity Representatives, 565 Fifth Ave., N. Y. Reservations through recognized travel agencies.

NEGRESO, NICE



Many rooms of the sumptuous Negresco Hotel at Nice look out upon the blue Mediterranean; others upon the Massena Garden. The great hall, in Louis XVI style, is one of the world's finest. The luxurious restaurant overhangs the water's edge; the grill is noted for specialties.

Single Rooms from \$3.50
Double Rooms from \$4.00

PALACE, MADRID



Largest hotel in Europe, the Palace is splendidly situated between Canovas and Cortes Squares in Madrid. The vast hall is renowned for its admirable proportions and decoration. Rooms of unusual comfort and luxury; each is provided with bath and city phone. Restaurant and grill are famous.

Single Rooms from \$3.00
Double Rooms from \$4.00

ALFONSO XIII, SEVILLE



Seville, Jewel of the Andalusia of sun and flowers, romance and art, has irresistible attraction. The Alfonso XIII Hotel seems more like an Andalusian palace than the comfortable hotel it is. A magnificent hall and patio; splendid restaurant; garage and all modern features.

Single Rooms from \$2.50
Double Rooms from \$3.50

CONTINENTAL, S. SEBASTIAN



In the Pyrenees, at the edge of the Atlantic, San Sebastian is the summer residence of royalty. Here the Continental Palace Hotel offers visitors perfect living. On the famous "La Concha" beach, the hotel looks out upon a gorgeous panorama of sea and mountains. Open the year 'round.

Single Rooms from \$2.50
Double Rooms from \$3.50

CHATEAU D'ARDENNE



In the Ardenne Hills of Belgium, the Chateau was formerly Manor of the Count of Rochefort and later property of the King of the Belgians. It has now been transformed into a luxurious hostelry. Surrounded by a park of 1,500 acres; golf, tennis, fishing, riding are available.

Single Rooms from \$2.00
Double Rooms from \$2.50