TENTH ANNIVERSARY
SOUVENIR BOOK

Congregation

BETH HAMIDRASH HAGADOL



CRAWFORD STREET SYNAGOGUE

Roxbury, Massachusetts

1914 - 1924



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PREFACE

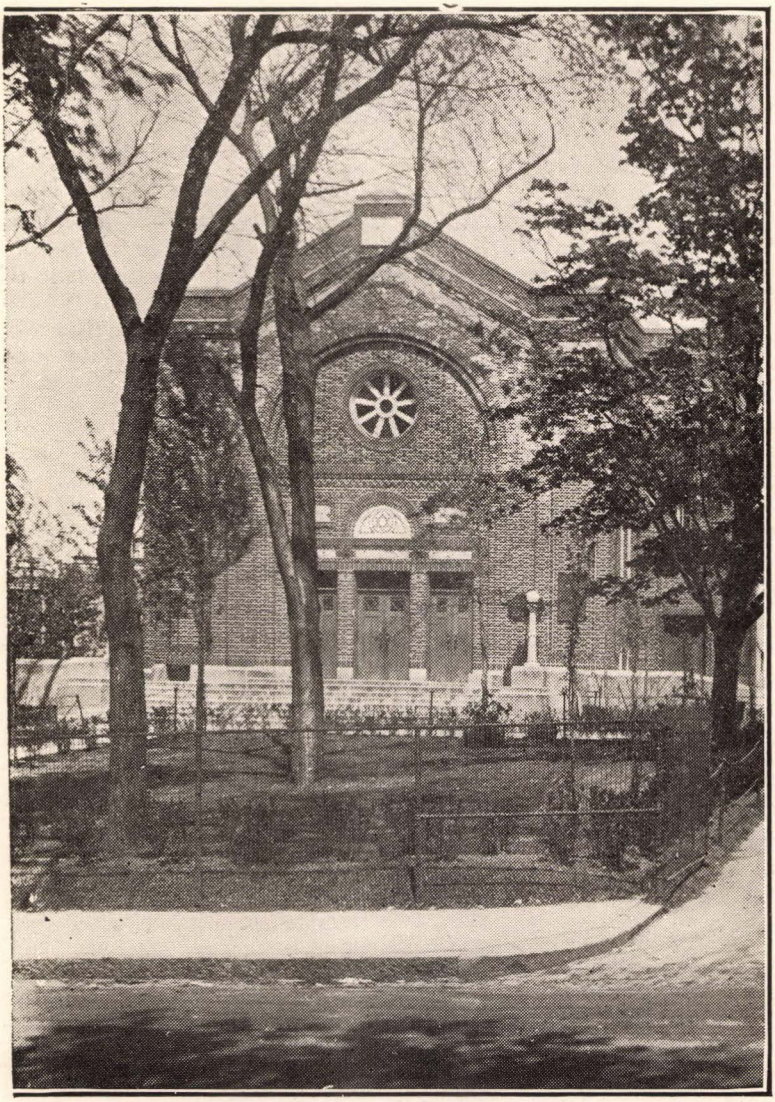
TEN years in the life of a Synagogue is only a very short span of time. In that brief period, however, the Crawford Street Synagogue, which, ten years ago was but an idea, has developed to such substantial proportions, and has taken so prominent a place among the Orthodox Jewish congregations of America, that we may perhaps be pardoned for pausing a moment to felicitate ourselves, and to accept the good wishes of our many friends.

This volume is published in connection with the celebration of our tenth "birthday." It is presented to the members of the Congregation and to our friends in the community, with the object of commemorating the fact that we have successfully passed an important milestone in our career; of noting that we have been a decided influence for good in our community; and of publicly expressing our determination that from this point we will "carry on" in our work of practical Judaism, through a still wider sphere of activity and usefulness.

The Men's Club is pleased to dedicate this book to the Congregation Beth Hamidrash Hagadol, with its best wishes. We take occasion, at the same time, to express our gratitude to the comparatively small group of our members whose intensive work during the past few weeks has made this publication possible. Specific credit in this connection should go to Mr. Sumner S. Shore for editorial services, to Mr. David B. Wolff who was at the head of the advertising department, and to Mr. Abraham Snider, who led all other members in amount of advertising procured.

Our hearty thanks and appreciation is also extended to the contributors of the several articles which grace the following pages; likewise to the business firms and individuals whose paid announcements appear in our advertising section.

THE MEN'S CLUB OF THE CONGREGATION BETH HAMIDRASH HAGADOL



Crawford Street Synagogue
Congregation Beth Hamidrash Hagadol

TABLE OF CONTENTS

Jewish Calendar for Current and Ensuing Year 6
Greetings Received in Connection with Tenth Anniversary 7
The Crawford Street Synagogue, *by Rabbi L. M. Epstein* 10
Ten Years of Service and Growth, *by Louis H. Steinberg* 14
Editorial Page, *Sumner S. Shore, Editor* 17
Personals and Comments 19
Giving, *By Rabbi L. M. Epstein* 21
Education from a Jewish Point of View, *by David A. Ellis* 27
The Emotional Life of the Jew, *by Dr. Abraham Myerson* 30
The Great and Small in Judaism, *by Rabbi Abraham Burstein* 33
Immigration, *by James A. Gallivan* 36
If Not Higher, *By J. L. Peretz* (translated from Hebrew) 39
Talmudic Parables and Legends, *collected by J. H. Hertz* 42
The Challenge and Opportunity Young Jewry Must Meet, *by S. A. Margolis* 48
Picture of Pupils of Yavneh Hebrew School 52
A Word About the Yavneh Hebrew School, *by Isaac Shapiro* 53
Graduating Class of the Yavneh Hebrew School 54
Young Judaea, *by Miss Libby Jacobson* 56
History of the Sisterhood, *by Mrs. M. Levin* 58
Financial Report of the Sisterhood 62
The Junior Council 63
Poems 65
A Page of Characteristic Jewish Humor 68
"*Chazanoth*" in Europe and America (In Yiddish), *by Cantor I. Adelsman* 71
About Jewish Foods (In Yiddish) *by A. Alpert* 74
Who's Who In the Congregation and Its Auxiliaries 77
List of Officers and Members, The Congregation and Its Auxiliaries 94
Advertisements 107

CALENDAR

(5684, 1923-24)

Thirty third day of 'Omer (*Lag B'omer*) .....May 22, 1924
New Moon (*Sivan*) .....June 3, 1924
Feast of Weeks (*Shevuoth*) .....June 8, 9, 1924
New Moon (*Tamuz*) .....July 2, 3, 1924
Fast of Tamuz (*Shiv'ah Asar b'Tamuz*) .....July 20, 1924
New Moon (*Ab*) .....Aug. 1, 1924
Fast of Ab (*Tish'ah b'ab*) .....Aug. 10, 1924
New Moon (*Elul*) .....Aug. 30, 31, 1924
Selichot .....Sept. 21, 1924

(5685, 1924-25)

New Years (*Rosh Hashana*) .....Sept. 29, 30, 1924
Fast of Gedaliah (*Zom Gedaliah*) .....Oct. 1, 1924
Day of Atonement (*Yom Kippur*) .....Oct. 8, 1924
Tabernacles (*Succoth*) .....Oct. 13, 14, 1924
Chol Hamo'ed .....Oct. 15-19, 1924
Hosha'na Rabbah .....Oct. 19, 1924
Eighth Day of the Feast (*Shmini 'Azeret*) .....Oct. 20, 1924
Rejoicing of the Law (*Simchat Torah*) .....Oct. 21, 1924
New Moon (*Cheshvan*) .....Oct. 28, 29, 1924
New Moon (*Kislev*) .....Nov. 27, 28, 1924
Hanukah .....Dec. 22-29, 1924
New Moon (*Tebet*) .....Dec. 27, 28, 1924
Fast of Tebet ('*Asarah betebet*) .....Jan. 6, 1925
New Moon (*Shevat*) .....Jan. 26, 1925
New Moon (*Adar*) .....Feb. 24, 25, 1925
Fast of Esther (*Tanit Esther*) .....March 9, 1925
Purim .....March 10, 1925
New Moon (*Nisan*) .....March 26, 1925
Passover .....April 9-16, 1925
New Moon (*Iyar*) .....April 24, 25, 1925
Thirty-third day of 'Omer (*Lag B'omer*) .....May 12, 1925
New Moon (*Sivan*) .....May 24, 1925
Feast of Weeks (*Shevuoth*) .....May 29, 30, 1925
New Moon (*Tamuz*) .....June 22, 23, 1925
Fast of Tamuz (*Shiv'ah 'Asar betamuz*) .....July 9, 1925
New Moon (*Ab*) .....July 22, 1925
Fast of Ab (*Tish'ah b'ab*) .....July 30, 1925
New Moon (*Elul*) .....Aug. 20, 21, 1925
Selichot .....Sept. 14, 1925
New Years (*5686*) .....Sept. 19, 1925

CRAWFORD STREET SYNAGOGUE

THE WHITE HOUSE
WASHINGTON

April 24, 1924.

My dear Mr. Shore:

I am glad to have the opportunity of sending to the Men's Club of the Crawford Street Synagogue my congratulations on the 10th anniversary of its establishment. Effective work can only be done through organization, and I hope that your members will continue to give valuable aid in upholding the best ideals of America.

Very truly yours,

Calvin Coolidge

Mr. Sumner S. Shore,
President, The Men's Club,
Crawford Street Synagogue,
Roxbury, Mass.

THE COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE DEPARTMENT
STATE HOUSE, BOSTON

23D APRIL, 1924.

Sumner S. Shore, President,
The Men's Club,
18 Tremont Street,
Boston, Massachusetts.

My dear Mr. President:

Your letter of April 23d informing me that the Congregation of the Crawford Street Synagogue is to commemorate its tenth anniversary has just been called to my attention, and I take a great deal of pleasure in extending my hearty congratulations on the accomplishments of your congregation.

May the next ten years bring to you in even greater degree opportunities for service in many worthy lines.

Very truly yours,
CHANNING H. COX.

UNITED STATES SENATE
COMMITTEE ON FOREIGN RELATIONS

April 25, 1924.

My dear Sir:

I have received your letter of April 23d. I am glad to know that your congregation, which you tell me has been so strong in support of the ideals of Americanism and has taken an active part in patriotic and civic work, has attained to its tenth anniversary. Please accept my good wishes, and believe me,

Very cordially yours,
H. C. LODGE.

Sumner S. Shore, Esq.,

UNITED STATES SENATE
WASHINGTON, D. C.

I send most hearty congratulations, to the Congregation of Crawford Street Synagogue.

Ten years of useful and honorable service to God and country have ended. The beginning was difficult, but the evidences of sacrifices and the spirit of co-operation has been inspiring. Now that the foundation is strong and secure let the good work expand and flourish. Those who carry-on will receive the benefits and blessings of those who have builded during the Synagogue's first decade.

DAVID I. WALSH.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
531-535 West One Hundred and Twenty-Third Street
New York City

April 24, 1924.

Dear Sir:—

I am glad to be given the opportunity of presenting my congratulations to the Crawford Street Synagogue on the occasion of its tenth anniversary. The Synagogue ought to be the center of organized Jewish life under the leadership of Rabbi Epstein. Your Congregation has become a power for good in your own section and an influence throughout the country. I pray, that with the help of God, your opportunities and your good will for usefulness and the strengthening of true Jewish life will be increased as the years go on.

Faithfully yours,

CYRUS ADLER,
Acting President.

Mr. Sumner S. Shore, *President,*
THE MEN'S CLUB,
Crawford Street Synagogue,
Roxbury, Mass.

THE CRAWFORD STREET SYNAGOGUE

RABBI LOUIS M. EPSTEIN

THROUGH a stretch of ten years of time comes to us to-day the echo of a heated discussion of the first members of our congregation planning the establishment of our institution. The meeting was held not in the Board of Directors' room of our present Synagogue, for the Synagogue did not even exist as a dream. I am told it was held in the house of a member, near enough to the present location of our Synagogue, and was presided over by Mr. Victor Kaufman, and some of the best members we now cherish in our midst attended. Among them Philip Shaffer, John Druker, Joseph Simon, Benjamin Snider, Harris Poorvu, Samuel Quint, Morris Miller, Hyman Cohen, Samuel Simon, Samuel Goldman and others. The chairman announced the purpose of the meeting to be to plan the organization of a congragation in the Humboldt Avenue section of Roxbury. Much misgiving was expressed as to the possibilities of success of such an undertaking. The small Chevrah had no appeal to any of the gentlemen, and there was no apparent outlook for a real institution "Who will come here, save these few?" they asked themselves. It took a good deal of courage to purchase an old estate that was on the present site of our synagogue and to fit up a small synagogue that housed a *Minyan*, and when that house burned down, the group of men stared at the ruins with consternation. "What now? Here are your foolish plans up in smoke!" they said to one another. One foolish plan called for another, this time the most daring one, namely to erect a modern up-to-the-moment house of worship that shall be a credit to Boston Jewry. Little did the small group of men then think that that most daring undertaking shall leave room for regret that it was not even more daring. Little did they think that in a measure Roxbury Jewry would build itself around the Crawford Street Synagogue, that its seating capacity of eleven to twelve hundred would only meet half of the need. It was beyond human powers to look ahead ten years and to see what the synagogue would mean to the community.

They measured their labors in terms of the community that was. How could they imagine the community that would be?

The Crawford Street Synagogue is an illustration of the fact that not always is a synagogue built where the Jewish community is, but that sometimes the community is built where the syna-

gogue is. Our Synagogue has in a great measure been the making of the Roxbury Jewish community.

What has the Beth Hamidrash Hagadol Congregation to its credit now? In physical terms, it owns the most attractive house of worship in Roxbury, situated on a magnificent stretch of natural green, ornamented by the delightful fragrance and joyful color of the early spring blossom. It owns a school building adjacent to it and a parsonage on Ruthven Street. In all, two hundred thousand dollars cannot buy it today. The story of its growth in the material direction is told by the following figures. In 1916, when the Congregation was fairly firmly established, its liabilities were $67,490.00, today it can hardly figure up liabilities to the amount of thirty thousand dollars. It has gone in its membership dues from the figure of $2,314.00 to $6,607.00; in donations from $2,841.00 to $7,388.00; in the rental of seats from $4,003.00 to $12,298.00. The total income of the Congregation in 1916 was $16,489.00 which included four special appeals and the sale of pews to the amount of $2,594.00. The steady and reliable income for that year was $10,454.00. Our present annual income without any extras tends to cross the $28,000.00 mark. Add to it the income for our Yavneh Hebrew School and we swing between thirty-five and forty thousand dollars of income per year.

When I came to this city, I found the Congregation in its childhood yet. Like all young organisms we suffered from the special disease of childhood. For historic interest and self-applause we delight to think of our childishness of making a special collection from the members to pay the Rabbi's salary, of our innocent fear that our Congregation would be bankrupt unless we made special appeals for the maintenance of the institution at the most solemn service on Yom Kippur. We gave up both of these methods soon after my arrival. There was no need of any of these things. The regular congregational treasury carried fully the Congregation's burdens. We enjoy going back to some childish disunion internally. They oft distorted our dreams but there was nothing real to them. Like children we also lacked a graceful adjustmentt to our environment, scattering unintended offense and hurt feeling. Our sister congregations were annoyed by our boasts, and the fault was not theirs but ours. We gave offense, we stirred up a sense of competition between congregations, we were childishly "chesty," when we should have been humble in our service to the community. There were our youthful foibles. But, thanks to the leadership of our ex-presidents, Mr. Philip Shaffer, Mr. Harris Poorvu, Mr. Victor Kaufman, and Mr. Solomon J. Goldings together with their associates on the Board of Directors, we have outlived part of the folly of youth; we have corrected some of our mistakes. And whatever weakness may still be charged against us, we hope will be eradicated by the leadership of our present president, Mr. Louis H. Steinberg.

The character of our Congragation as a spiritual product and servant of the community is best reflected in the account which the committee gives of its experience in looking for a Rabbi. They approached Rabbi Moshe Zebulun Margolis of New York, formerly the leading Rabbi of Boston, who, as head of the Union of Orthodox Rabbis and as former Rabbi of our city, they felt, would be in a position to guide them aright in the choice of a Rabbi. He impressed upon them that neither the ultra-European nor the ultra-American Rabbi would fully meet the needs of the Congregation. "You need an American trained Rabbi who has the learning of the European Rav," he said to them, and did me the honor to mention my name. Our Congregation surely represents that beautiful combination of what is best in European Jewish traditions and the noblest that our American Jewish life has contributed.

We are a strictly Orthodox institution. We draw our inspiration from the fountain of Jewish tradition. This is only half of the story. The other half is that we view Judaism as a historic continuity, as tradition shaping and moulding life, as a past finding its adjustment to the present and building on for the future. We are in this community to make American Judaism—to make it a faithful continuation, in all its splendor and all its loyalties, of the Judaism of our forefathers in the many lands.

You find our services well attended by men and women of all types and all ages. Three times a day every day in the year, Sabbaths as well as week days, hundreds join in divine worship according to the Orthodox ritual. None of the classes and Chebrot associated with the European synagogue is lacking in our house of worship. The *Talmud*, the *Mishna*, and the "*Ain Jacob*" are assiduously studied in our *Beth Midrash*. The young people have their studies, their activities, and their Jewish interests. Between our Sisterhood and our Men's Club and our Junior Council the synagogue is busy all the time. Late Friday Evening Services, Sabbath Afternoon Study Hour, Public Forums, Jewish History classes, Hebrew Classes, lectures, congregational welfare or general community welfare activities keep our young people bound to our institution and to Orthodox Judaism by a thousand threads of loyalty. Our Yavneh Hebrew School moulds the Jewish character of our young by the aid of a most competent staff of teachers through the instrumentality of ten daily classes in Hebrew, Jewish History and Religion. Like us grown people, the children too have a congregation for themselves, and Oh! how the children do love their school and their synagogue! We have thirteen hundred souls permanently organized into our congregational system and we serve on the average—some more, some less—approximately ten thousand Jewish souls in our community.

It is a source of gratitude to all who labored for our Congregation to contemplate the achievements of the last ten years. A

sense of humility, however, must accompany our relation, when we consider what the possibilities of an institution like ours are in the midst of such a wonderful community. Only the surface has been touched in all directions of our endeavor. The membership of all congregational organizations as of the congregation itself can easily be doubled. Our school enrollment is the maximum for the size and the condition of our school building but actually the minimum for the number of children that need our schooling. We must make room for more children in our Hebrew School and we must give them bettter accommodations. The fondest ambition of our congregation has been to erect an attractive school building on our premises for our Yavneh Hebrew School. To complete the harmony of our congregational organization, we must purchase a cemetery, which for some external reasons has as yet not been accomplished.

The festivities of our Tenth Anniversary Celebration, rather than cheering the achievement of the past, call upon us to dedicate ourselves with renewed vigor, revitalized loyalty, and with a maturer organizational discipline and harmony to the yet unachieved goal. The inspiration of the moment is not our past but our future.

"Every Jew should look upon his Faith as a temple extending over every land to prove the immutability of God, and the unity of His purposes. He should regard himself as one of the pillars which support that temple from falling to the ground; and add, however insignificant in itself, to the strength, the durability, and the beauty of the whole."—Grace Aguilar, 1842.

TEN YEARS OF SERVICE AND GROWTH

By Louis H. Steinberg
President of the Congregation

AS WE pass the tenth milestone, in the life of our beloved Congregation, Beth Hamidrash Hagadol, beautifully situated as it is on its spacious grounds, on Crawford Street, Roxbury, it is indeed with a good deal of pride and justly earned satisfaction, that we look back over a decade of service; rendered unreservedly, and unstintingly to our God, to our country, to our community, and to our fellow-men. Service that was rendered without consideration for time, money, or personal sacrifice; everyone working shoulder to shoulder, for the purpose of building up a Jewish religious institution that would stand up as a monument, that everyone could glory in, and one that the entire city could be proud of.

Ten years ago, our co-religionists had just begun to settle in the Elm Hill, Humboldt Avenue and Walnut Avenue sections of Roxbury, and immediately sought ways and means of providing a suitable place of worship. A small house was obtained on Harold Street, but with the great migration from the South, West and North Ends, and the adjoining suburbs, this was outgrown almost as soon as we moved in, and we immediately had to look for a place, where we could build for posterity, and so the present site was selected.

Money was the one thing we did not have, and as all worthy movements must succeed, our membership, that then amounted to a handful of men and women, set about the task of raising sufficient funds with which to purchase the land. It is needless to say that their unselfish devotion to a just cause was rewarded by the assistance and co-operation of the entire community, and so the necessary funds were raised and the present site was purchased.

Our pioneers were believers in the proverb, "Make hay while the sun shines." No sooner was the land bought, than plans were drawn for the present edifice, and ere long, ground was broken, and construction was begun. Our brethren, realizing the vital need of the institution in our locality contributed liberally to the funds needed for the erection of the building, and kept on contributing, for the calls for additional contributions were numerous.

From the time ground was broken, the contractor had a force of men working night and day, so as to lose no time in providing our community with a suitable, comfortable place to worship in, and with a home for community welfare work, and as we turn back to the time of erection, it is with great pride, that we look back over the accomplishments of our pioneers, our members and our friends.

The building when completed, was, as most religious institutions are, heavily mortgaged; but our members gave of their money, as we appealed from time to time for funds with which to reduce the mortgage, with the same zeal and fidelity that they displayed when ground was broken and construction started, so that at the present time, our Temple, worth over two hundred thousand dollars, has a mortgage debt amounting to less than twenty-five thousand dollars. And we hope, ere another year shall have passed, that we will be able to celebrate the burning of this mortgage, as we celebrated the burning of the second mortgage five years ago.

No sooner did we complete the Temple, than we purchased a building adjoining it, which we converted into a school-house, where our children might receive proper religious education. A little later, we purchased a home for our Rabbi, the leader from whom radiate all our activities.

Our Sisterhood, the Men's Club, the Junior Council, the Bar-Mitzvah Club, the Senior Study Circle, and the children of our school are all imbedded in the daily accomplishments of our institution, and under the able leadership of our Rabbi and his assistants, render worthy service in all communal, civic, and social, as well as religious activities.

When the last war called upon our citizens for service, our institution was the possessor of a service flag, containing as large a number of stars, as any religious institution in the state, and our members purchased liberty bonds and War Savings Stamps to the utmost of their ability. When the German government sought to repudiate the supremacy of our glorious American flag, we did our duty to our country, by unfurling a large flag at the top of a sixty foot pole, in our Temple grounds, and the American Eagle perched on top of the flag-pole, shouted defiance at our enemies, and our flag remained supreme in the distinction of being the only flag in the world that was never lowered by or to an enemy.

The exercises at our flag-raising will linger long in our memories. A parade in which all of our members, their wives, and children participated, headed by a company of marines, a company of sailors, and a company of infantry, marched through the principal streets of Roxbury, to the music of three military bands, followed by an automobile parade, headed by our beloved Presi-

dent Calvin Coolidge, who was then governor of Massachusetts, and who presided over the ceremonies.

And so, today, as we complete the tenth year of our existence, we stand the largest and most noteworthy Orthodox Congregation in Boston, honored and respected by all, inculcating religious education in young and old, and sharing in communal activities of every nature.

The old adage, "As ye sow so shall ye reap," is a truth that has stood through the ages, and as we have sown on fertile soil we are reaping the benefits of our labors.

Real service in community needs is endless in duration, and our opportunity for service is growing stronger as we grow older. We have outgrown our present school-house capacity, and better school accommodations are sorely needed. We also need more room for our increased communal activities.

Let us benefit by the example set by our pioneers. Let us emulate their ceaseless, untiring, devoted efforts to provide for us and our children an institution where we can gather to give thanks unto the Lord for the many blessings we have received; an institution where our children can receive proper training in religion, and where they can properly mould their foundations, so that they may grow up to be good, honorable, loyal Jews and loyal and respectable American citizens. Let us not content ourselves with receiving the fruits of the labors of others. Let us give as well as receive. If we are to continue with our service we must add new blood to our roster. If we are to maintain the reputation of having the best institution, the best Rabbi, and the best cantor and choir, we must continue with our activities, and we must work hard to augment our membership in all its branches. We cannot be dormant and succeed. If we stand still, we lose our place, for other Congregations are working and forging ahead, and unless we keep pace with progress, we will be left behind the working organizations.

Let us go to it with a will to succeed, and we shall succeed, and by our labors let us maintain our reputation of being the leading Orthodox Congregation of Boston.

EDITORIAL PAGE

SUMNER S. SHORE, EDITOR

ABOUT THE MEN'S CLUB

THE Men's Club is the stepping stone to the Synagogue; it bridges the gap between the younger and the older elements of our race; it is the preparatory school, so to speak, which, through its special services, lectures, and literary meetings awakens the religious consciousness of the young Jew; it is an eye opener to those who were hitherto blind to the Jewish ideals; it rekindles the spark of Judaism which in so many breasts is all but extinguished; it brings young men who would never think of crossing the threshold of a synagogue under our roof and enables them to rub elbows with those more religiously inclined, with the very obvious result that in the course of a year or two these very members of the Men's Club are prepared and enroll in the Congregation itself.

If the Men's Club should accomplish nothing more, these facts alone would justify its existence.

We are, however, in the midst of a materialistic world where every thing is boiled down to dollars and cents and the impertinent question is only too often asked "What does the Men's Club do for the Congregation?" What the Men's Club does for the Congregation is quite commensurate with what the Congregation does for the Men's Club. Whenever a transfusion of new blood is necessary to give strength to the withered body of the congregation there the Men's Club could be counted on, and a glance at the list of our present Board of Directors will corroborate this fact.

The Jew does not have missionaries to attract men of other nations to his belief, but the Jew may, and should, do missionary work among his own people. If we would continue to perpetuate our race we should devise ways and means to retard the drifting embers of our race and attract them back to our sacred fold; we should organize them into Men's Clubs and Junior Councils, such as ours, open the gates of our Synagogues wide to them, extend them our hands of welcome and our hearts of good will.

Let them use your Vestry and your halls. You would rather have them dance under your own roof, under your own eyes, under the wholesome influences of a synagogue than to dance at some cabaret entertainment or in some road house.

Yes, let them play whist on your premises for the benefit of a worthy cause. It is better than playing poker elsewhere; let them conduct their wholesome smoke talks on current topics, it is better than smoking and talking in some pool-room or bowling alley, let them use your lights gratuitiously, that they may shed light on your Congregation and on our race at large, some future day.

Under the present administration, the Men's Club as a matter of fact, has undertaken to raise some funds for such worthy causes as the members may deem expedient, but the raising of funds, no matter how commendable it may be, is only secondary to the real object of the Men's Club; namely, to attract the younger people of our race to our synagogue and to keep them within our fold.

WHY NOT?



HY not? Plenty has been said in our Congregation about buying a cemetery. Yet we are still without one. It does seem a matter of vital importance for the success of our Congregation. The project would not face any financial difficulties, because there is no doubt that more than the purchase price could be realized by the first sale of lots in it to our members. And the members are eagerly waiting to have the opportunity to purchase these lots. We still have the throes of talk and talk, but no action. Why not?

* * * * * *

Our School is overcrowded. The accommodations are disgraceful. The school itself a success—a wonderful institution to boast of—nor it is any burden upon the Congregation, because it almost pays for itself. We love our children; we wish to perpetuate Judaism by teaching them the word of God. For close to four years we have been *talking* about the new school building. No, it has not yet come to be. Why not? It is dangerous to speak of building plans. People would imagine you are proposing to them emptying their pockets. The project is not big; the funds almost ready at hand. Yet the erection of the Hebrew School is still a dream,—nay a nightmare.

One of these pages presents to you a view of the children of our Hebrew School. Ten times that many are not in our school nor in any other Hebrew School. Why not? No room in the neighborhood school; too far for the other schools; and in addition to that, the child is accustomed to public school standards and looks with fear and antipathy at the shanty that calls itself Hebrew School.

Mr. Member, why don't you try to attract them to, and to accommodate them in, your wonderful Yavneh Hebrew School? Why don't you make room for them; why not?

PERSONALS AND COMMENTS

Somebody suggested that we sell bricks for the new Hebrew School. If you do, don't sell them at a business meeting. It may prove dangerous.

* * * * * *

In procuring ads for this book Mr. Abraham Snider certainly proved himself a Champion. Abe always shows his superior qualities by excelling in everything he undertakes.

* * * * * *

Dissention often causes discord and discord like a spark may cause a great conflagration. Harmony, how blessed a word thou art!

* * * * * *

Things looked rather dark at our recent dance with our two Abramses missing. One always radiated light by his countenance and the other by his hair.

* * * * * *

There is an old Hebrew saying: "It is not the place that makes the man; it is the man that makes the place.

* * * * * *

Of a synagogue, however, it may be said that not only does the man make the synagogue, but the synagogue makes the man. Each is indispensible to the other.

* * * * * *

When it comes to silver tongued orations Brother Abe Berkwitz is there, but evidently our Congregation prefers silver coins to silver orations.

* * * * * *

What chaos there would be at meetings if Brother Samuel Rosenberg were not there to move for points of order.

* * * * * *

Of all the men that mean well, Brother David B. Wolff is one, but synagogues and Hebrew Schools were never built by merely meaning well. Gasoline without an auto can "run" but an auto without gasoline cannot.

* * * * * *

The joint literary meetings of our Sisterhood and Men's Clubs this winter proved most successful. The lectures were of a very high calibre and proved most instructive. These two organizations should undertake other ventures co-operatively "Barkis is willin'."

The erection of a public garage on land adjoining that of our synagogue would be a disgrace not only to our Congregation but to our community at large. How could such a permit be granted? Would anyone ever think of erecting a garage adjoining a Church?

* * * * * *

In order to encourage the youth of America to follow the Rabbinical calling we must remunerate Rabbis properly so as to assure a respectable livelihood. We must not forget that while these men are godly men, they are nevertheless only mortals.

* * * * * *

Mr. Samuel E. Meltzer is doing such remarkable, constructive work for the community that at the mention of his name one always feels like applauding. Would that we had more Meltzers in our ranks.

* * * * * *

Some men let the other fellow carry the load and then criticise that fellow for not carrying it properly. It is a lift that we want.

* * * * * *

It is difficult to please all the people all the time—even for a Rabbi.

* * * * * *

Brother Maurice A. Ross is just completing his fourth year of remarkable work as secretary of our Men's Club. The club has not forgotten, and shall not forget, the inestimable services Mr. Ross has rendered our Association during the trying days of its infancy.

* * * * * *

It is an elementary principle of Synagogue ethics that the President shall have full sway at meetings of the Congregation and the Rabbi of the pulpit. At services people wish to hear only him who is especially consecrated for such purpose, him who is in harmony with the religious atmosphere.

"GIVING"

LOUIS M. EPSTEIN, H. L. D.

A SOURCE of annoyance to the average American Jewish community to-day is the incessant solicitations of funds for various good causes. The residences in the up-town section at night and the office down-town by day are surrounded by a host of professional, semi-professional and volunteer solicitors who with the persistency of hardened beggars and the superciliousness of "doers of good" knock at the door or come in uninvited, to impress upon you that something is expected from you as a member of the community and to conclude with the imperative "Give." Give for the needy in the war ridden countries, give for the poor at home; give for the synagogue, the school, the asylum; give for institutions here and there and everywhere.

This problem of giving presents itself from three points of view, that of the giver, that of the solicitor, and that of the cause. The giver, in moments of religious intoxication, might feel grateful to the Almighty that giving is his lot rather than receiving. It is a privilege to give, sometimes also a pleasure. Most often, however, it stretches to the point of pain, and when it becomes painful it is continuous, unrelenting. The giver is approached by everybody. Before he has reached his office in the morning, the "doers of good" are there already. Before he has earned a cent he has been forced to give dollars. Customers and business associates are crowded out by solicitors. On his return home after a day's fatigue because of the struggle against persistent and impertinent demands, he has barely swallowed the first spoonful of food, the bell rings. "A gentleman to see you; he was here twice before; he looks like a Rabbi." "Rabbi, what can I do for you?" The Rabbi is insulted. "You can do nothing for me; I am here on behalf of Jewish orphans in Borneo. You probably read Jewish newspapers. I am the famous head of the delegation sent to the rich American Jews, who squander their money in luxuries, to bring to them the message of the suffering little ones. They are your flesh and you must help them. A couple of hundred dollars will go a great distance. What's a couple of hundreds to you!" What shall a man do at this harangue? Slam the door or slam the speaker? But he is a Rabbi and famous! He sinks down on a chair exhausted with inner chagrin and pleads in a weak voice—"Rabbi, please, *Rachemonut!*"

The various good causes that appeal to the American Jewish community for support treat the problem of giving from a general point of view rather than from a particular one. They do not appeal to *Reb Yisroel* but to *Klal Yisroel*, and with justice they say: If American Jews would give to charity an amount equal to what they lose around the social table or what they consume in smoke; if the educational institutions had the same appeal as the country club; if philanthropy cost them only half of what their automobiles do, every appeal would get double its quota. Granted that the expenditures of Jews on smokes and amusement and automobiles will not be curtailed to allow for the maintenance of our philanthropic and education institutions, does it seem, however, unfair to ask American Jews to give to these institutions the twenty million dollars annually which they were giving in previous years to War Relief? American Jews are no poorer this year than they were last year. There is a feeling that there is too much begging going on. This is not true, neither in comparison with the need nor in relation to our wealth. Our institutions are young. They are not yet enriched by endowments. The after effects of the war are still felt. Reconstruction of European Jewish communities goes on amid a struggle of pain and poverty.

Evidently we are dealing with a valid claim upon us. Also evident it is that our resources are equal to our obligations. It must even be granted that we are a generous group of people. Yet, how heavy, almost overwhelming is the burden—this burden of giving! What is wrong?

System is needed. Its lack is evident from the account here rendered of conditions as they are. A small number give too much the rest give too little. Those who give, give without sufficient understanding of worth in terms of a community budget. Too few people do the asking in comparison with those who are expected to give.

Systematic giving would include the following changes. As we mature as a community, we should endeavor to make certain institutions independent. Educational institutions must be endowed so that they will not need to beg. Their mainstay ought to be wills and bequests. For one generation more they will have to count on memberships and contributions; then they shall be independent. People of moderate means must learn to mention educational institutions in their wills. Selfishness during life is not quite so sinful as selfishness at the time of final parting. And in making bequests expert advice should be sought. The Rabbi may make himself useful in that direction. His position as a leader in the Jewish community brings him in contact with practically every Jewish institution of national scope and every local cause worthy of support. The Rabbi's confidence and his genuine interest in the welfare of American Israel cannot be doubted.

America is the land of inventions. The Jews in it have to their credit the special invention of changing names. Thus the practical Jew lands on this soil as Itzkowitz, when his real name is Rubinstein. By rapid Americanization he becomes Isaacson, merely to give way before long to the appellation of Isaacs. For brevity and business formalities, he answers to the name "I." But the firm name of Mr. "I" is Kellog Co., because it spells on the glass panel at the office door a warning to Jewish solicitors—"Not a Jewish office!" Some people hide their Jewishness from their Gentile friends, some poor fellows have to hide it from their own brethren. Shall we not pity them both?

Real as this problem is to the giver, there is another one which few feel but which many should face as conscientious men. The giver gives not in proportion to the worthiness of the cause, not even by the measure of his means, but as the spirit moves him at the particular moment when the appeal is made. That moving spirit in most cases is simply the composite ghost of the breakfast, the wife's good-bye, the morning's mail and the stenographer's coquetry. Woe to the cause that approaches you when your digestion is not quite right. Unfortunate is the solicitor whose request follows that of a creditor. And how easily you will trifle with your money and give a handsome contribution after you have learned of a good business prospect on top of pleasantries at home. The solicitor who knows salesmanship, knows how important it is for him to find you in the right humor. What does that mean? It means that you are apt to give a large sum for a small cause and a small sum for a large one. I know a man who gave five hundred dollars to an organization maintaining hospitals for sick dogs and gave only twenty five to the War Relief. People marvel at such taste, but it is not taste; it is accident, the accidents that determine our mood and humor.

An admission that many a man will make to himself is that he does not really know which is a more deserving cause and which is less deserving. The cause most advertised is often least worthy. A catch phrase often draws hundreds of dollars where a plain statement from a far worthier institution is utterly ignored. The less worthy institution invests forty percent into soliciting, the more worthy one six or eight percent; and it is the investment into soliciting that gets your money. It would be astounding to learn how foolishly we spend our money in the name of benevolence.

This evil appears particularly evident when the wills of moderately wealthy men are published in the newspapers. There is no accounting for taste, yet some people certainly live as freaks and die as fools. If their wills indicate what they imagine a proper social budget should be, they propose one meal a day and diamond studded shoe buckles. Yet, how is the average man to

know what is more important and what less important? The average man knows his newsboy more than he does the university professor. Hence the newsboys' club is mentioned in the will and the university is not. The very wealthy people in most cases guide themselves in their benevolence during life and in the making out of their wills by expert advice from men especially employed for that purpose. To the man who sets aside fifty thousand a year for philanthropy, it is worth to pay five thousand to an expert who will spend that money for him and spend it right. It is worth five thousand to make sure that the fifty thousand is well spent. But one cannot employ especially an advisor for an annual charity budget ranging from five hundred to five thousand. Hence, the annoyance, the waste of time, and the responsibility for mismanagement fall entirely upon the giver himself, much, very much to the disadvantage of public weal.

The problem of giving from the point of view of the solicitor, and I mean here the volunteer solicitor, is by far harder than it appears from the giver's angle. The many campaign experiences have taught us that the difficult task is to find the person who will do the asking. It is unpleasant to solicit funds. It requires some influence and a person of that calibre cannot waste his time on small results. Therefore, he seeks out the group of larger contributors. All solicitors do it and for every campaign. It thus happens that a small number of people always give and the large mass hides itself into insignificance. In a city like ours, with a Jewish population of close to a hundred thousand, no campaign has ever reached more than three or four thousand people. How unpleasant it must necessarily be to meet the overtaxed man and say to him "give again" on the average half a dozen times during a season of five months! People do not refuse to give but people do positively refuse to ask. And the circle is vicious in this case. The smaller the number of solicitors the smaller the number of givers, the oftener they are called upon to give, the harder it is to approach them, the more discouraging for the solicitor.

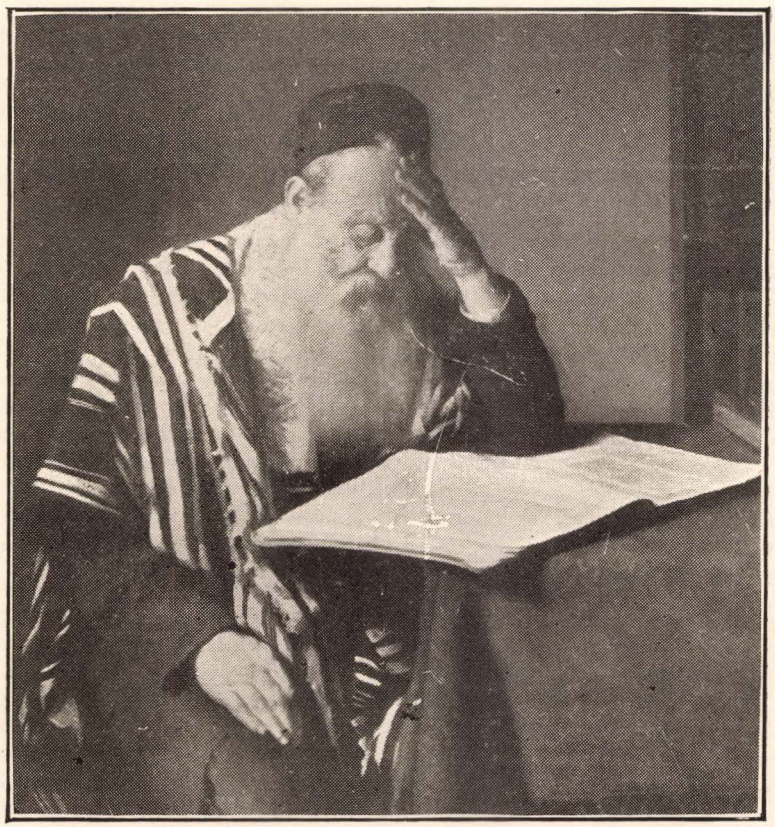
Philanthropic institutions should be supported mainly by memberships and contributions. The change of system here required is in the first place to introduce a charity budget on the part of the giver, specifying not only how much is to be set aside for charity, but also how many institutions and causes are to be the recipients of it and in what proportion. The proportion will be based, naturally, on the merits of the causes. Extravagances in campaign speeches and expensive advertisement will be thereby replaced by sane and clear annual statements made out by the directorates of those good endeavors. The appeal will be to the heart plus the mind, both unaffected by the digestive system of the giver at the time he listens to a campaign oration. The budget for charity will vary according to the man's generosity, according to his personal loyalties, and will be constructed in

eliptical manner, between two poles, the maximum and the minimum, in order to permit of some expansion of condensation.

And here is where the Rabbi should be the servant of the community in the most effective way. He should make out the charity budget for the middle man in the manner in which the accountant makes out the income tax report. He should be the expert giving his services free to the middle man as the paid social worker who dispenses the fifty thousand dollars a year to charity for the very wealthy man. Like the latter he should not only advise the distribution but should also be the mediator between the giver and the cause. Systematic and intelligent giving is ensured by budget and expert advice, the expenditure of time and the annoyance of satisfying the solicitor is unburdened on the Rabbi. The congregation's salary pays him for that service to his members as for every other odd service.

The important advantage, however, is not in employing the Rabbi's knowledge and time in this particular function. Above all, the scheme permits the Rabbi to find new givers. Knowing exactly what his membership will do for any particular cause and in a measure also having their contributions ready at hand, he will employ the soliciting force of his congregation to seek out those who belong to the ninety seven thousand out of the hundred thousand of our Jewish inhabitants. The fact is apparent to-day that the overtaxed are members of congregations, the undertaxed are the unaffiliated. Release the Rabbi from the membership by placing him partly in control of their contributions and his will be the duty to carry the community's problems to the hearts of the unaffiliated.

Look at it from this point of view. The Rabbi is the one to whom you refer the question of how your food may be made *Kosher*. Why not ask him how your charity may be proper? Or see it in this light. The Rabbi is the one who does most of the asking, directly or indirectly. Why not be frank with him, so he would not ask more than you can give and so that he can teach you to give as much as you should, and so that he would not have to waste your time and his own on your contribution and instead get the fellow who does not help you maintain the community? Or, at least, in regular class room style, begin by bringing your last year's charity budget to your Rabbi and ask him to criticize it in exactly the same manner as the professor criticizes a composition of his student's. It's a service which the Rabbi will be happier by giving and you by getting—with most beneficial results to the Jewish community.



The Talmudist

EDUCATION FROM A JEWISH POINT OF VIEW

By David A. Ellis

LIFE is a very perplexing game. How shall we approach it? How shall we learn to make livings for our families and ourselves? How shall we get rational enjoyment out of it? How shall we be of service to mankind? These are the great questions which face us in this world. The difficulty of solving them is well expressed in the saying of one of the old Rabbis:—"If I think not of myself, who will? If I think only of myself, what am I?"

Most of us beginning life are compelled to rely largely upon the advice of our family and friends. If they be not educated people, then all we get from them is the benefit of their limited experiences. Our own lives, too, are likely to be narrow and while as we struggle on we learn something from day to day, our experiences are likely to lie in very limited fields and not to be of the type that gives us strength, breadth and vision. How wonderful it would be if we were able to get the counsel of those who have seen life in all its aspects and who, gifted with superior wisdom and experience, have pondered upon it and formed profound philosophies as a consequence. This is just what education gives us. The educated man is able to guide his life in conformity with the wisdom of the best of all the ages. This is an enormous advantage which the educated man enjoys over the individual who has not been able to get it.

In a large way Jewish education differs in no respect from any other. Its aim is the same. The whole purpose of all education is to enable men to lead happy and serviceable lives.

Most of us Jews have received a form of Jewish education which has been transmuted and colored by the culture of other countries. We are living, however, in America and what we particularly need in Jewish education is to rid it of all the adventitious material which has come to our people in the course of their wanderings in other countries. We want to free Jewish education, for example, from Germanizing and Russianizing influences. If any foreign material is to be injected into it, it should be that which is fundamentally American.

Judaism is a simple religion and Jewish culture, its handmaiden, is not complex. It is the foreign adventures which make both

seem complicated and strange to many of those who have assimilated the American atmosphere.

Our children go to the public schools. Everything they are taught is in a large way American. When they turn to Jewish religion and culture, if it is taught with its foreign and extrinsic features, it tends to repel these children and to make them feel that there is something antagonistic between Jewish religion and culture on the one hand and Americanism on the other. This unconscious sentiment on their parts leads them in only too many instances to cease to be good Jews and in effect to abandon the noble religion which their ancestors created and for which they were so often willing to suffer martyrdom.

The vital immediate need, therefore, it seems to me, in Jewish education is to rid it of all its foreign wrappings, and to enable it to stand out freed from them, simple, beautiful and impressive. If this is done, I think it will be found that so far from there being any conflict between Jewish religion and culture on the one hand, and the spirit of Americanism on the other, it will instead be quite apparent that the two are identical.

Nor is this mere theory. It is a fact that this country is in its essence based upon the ideals of the Puritans and that theirs were borrowed bodily from the Old Testament. Is there any inconsistency between Isaiah, Micah and the great prophets on the one hand and Lincoln, the great exponent of Americanism, on the other? I think it would be a very difficult task indeed, if not an impossible one, to show that there was any real difference in their points of view. Take, for example, Lincoln's famous Second Inaugural. Read it carefully. Ask yourself this question. Could not this have been written by one of the Jewish prophets? And I am sure your answer is bound to be in the affirmative.

One might ask, however, if this be true, why have any Jewish education at all?

Men are constituted differently. What is one man's food is another's poison. One man finds one road easier to travel than another. The average Jew has acquired throughout the ages a psychology and a point of view peculiar to his race. He has already, so to speak, traveled far along one road. It would be difficult to transfer him to another and different one. Moreover, it would be futile as his road leads to the noblest of all goals, the happy and useful life.

Moses said long ago that man lives not by bread alone. Ideals are essential to life. Few, however, have noble and lofty ideals unless consciously or unconsciously they are truly religious. The Jewish religion gives its votaries an opportunity to learn the basic religious philosophy of the universe and offers them the

best, perhaps the only, real road to content and service in this world, the belief in a righteous and merciful God. If they cannot struggle toward this goal along that road, by what other road do they stand an equal chance?

Moreover, nobody can amount to much in this world who does not respect himself. Nobody can respect himself who does not respect his ancestors. The Jewish past has been a glorious one. There is every reason for the Jew to be proud of it. The more he knows of it, the more he will be proud that he is a Jew, the more he should struggle to live up to his noble heritage and the better man he should be.

The public schools do not teach religion and morality except indirectly. Secular education without an ethical background is a weapon dangerous to its possessor and to society. We Jews must teach our children to use it not like mercenaries and bravos but nobly like warriors in a high cause.

Education, however, like everything else worth having, must be worked for. Men must struggle for it. Men must pay for it. Men must make sacrifices to secure it. I am sure you believe in it but are you ready to give more than lip service to it? If you are not, you will not get its benefits for yourself and your children. If you are, show it by your willingness to sacrifice time and money for it, as the opportunities occur.

THE EMOTIONAL LIFE OF THE JEW

DR. ABRAHAM MYERSON

IT IS a commonplace observation that racial groups differ very markedly in their emotions just as they differ in stature, color of skin and other physical characteristics. Of the races that play a role in American life it is probable that the most emotional are the Italians, the Jews and the Irish. This difference in emotionality is not in itself either good or bad. The more emotional people are apt to be more artistic, greater in dramatic representation, and at the same time if this emotionality is hitched up to intellectual ability, to be generally successful because emotion is the driving power behind intelligence, and thinking and action are largely controlled by feeling. In other words, men seek to justify their feelings by their thoughts and their words, and to obtain through action the satisfaction of their desires.

Thus a lively emotional life may be an asset, because people who feel keenly are apt to be keen observers, to study themselves and their fellow-men with intensity and thus to grow both in knowledge and in power. Emotion in itself may be compared to the motor of an automobile, and intelligence to the steering wheel and the brake. The functions of intelligence is to take the energy which is present in the instincts and the emotions, to guide it to a goal of happiness and achievement, and to check it when it becomes excessive.

If controlled emotion is an asset, uncontrolled emotion is a definite liability. In the first place, all emotion involves a very definite expenditure of energy and no man's energy is unlimited. Every emotional response, of no matter what kind, carries with it as part of itself definite bodily changes. Thus in joy the strength of the body is increased; there is a tendency to leap, to sing, to shout and to laugh. The blood supply of the body is altered in that it becomes pumped around with greater rapidity. Appetite increases, the digestive juices are poured out into the intestinal tract in greater amount, and the muscles of the intestinal tract have greater tone and power.

Joy thus increases capacity and health, but even joy in excess may bring about fatigue through general over action. Sorrow is definitely connected with a lessened muscle tone, a diminished secretion of the juices of the body, slowed up blood stream and a disturbance of such vital functions as digestion, sleep, and muscu-

lar power. There is a form of sorrow, the agitated form, in which there is a tremendous increase in activity, a great restlessness which rapidly exhausts the organism and does definite physical harm. Fear especially, in excess, is a powerful agent for harm. This is not to state that fear is an abnormal emotion; fear is, on the other hand, one of the great conservative forces tending to prevent unwise experimentation and action, and serving to save the individual from destruction.

If there were no fear there would be no wisdom. But fear in excess, and constant fear, especially, the form of worry, does a great deal of harm. It is a profound disturber of digestion, and its ability to interfere with sleep is well known to all. It may produce the most remarkable changes in the physical condition. People have been known to faint through fear, and the effects of a profound shock or fear sometimes last throughout life. Fear about one's health in its normal form will lead to proper care and treatment, but fear about the health in excess becomes that ignoble and unworthy thing called "hypochondriacism."

In this form of fear the emotion becomes turned inward; the individual is constantly examining himself, constantly fearing that every vague sensation he has of a queer kind means a serious disease; every flutter of the pulse becomes magnified into heart disease; every pain in the head becomes brain tumor, and every stitch in a side some grave surgical condition. Without much question this form of fear is exceedingly prevalent amongst the Jews, and while it is an excellent thing for the doctors, it is a deplorable thing for the race.

It is quite natural as a result of his history that the Jew should be over emotional. I shall briefly outline the things in his past which have bred this liability to fear and over-emotionality. For centuries he has lived in an atmosphere in which he has been threatened both with death and expulsion. During all this time he has been kept from the land and the country and has become a city dweller. His activities have been mainly cerebral; that is mental, rather than physical. These factors together with his natural temperament have brought about an over-zealous and over-ambitious striving people who realized early that they could survive only if in one way or another they outwitted their hostile neighbors and maintained unity amongst themselves. They grew sedentary, avoided physical development and physical exertion; in other words, the life that they were forced into was unwholesome, and while it developed a remarkable power of persistence, keen intelligence and philosophical thinking, it also tended to bring about melancholy, fear, worry and an inferior physique.

The Jew of our day in America has, to a certain extent, altered things. The younger generation is taking to athleticism and to

the outdoor life with remarkable success. The Jew, who was declared by eminent anthropologists a couple of generations ago to have an inferior body, has definitely proven that, pound for pound and inch for inch, he is the equal of any race alive. It has become more and more evident that the inferior physique was the result of bad conditions of life and of living. Thus, athleticism helps to lessen the over-emotionality of the Jew, since one of the ways of discharging emotion in a wholesome manner is in sports and in physical exertion. Nothing discharges the inner tension which arises in business or in life generally so well as does a swim, a run, a game of baseball, a round of golf and the like.

But a more important method for the prevention of over-emotionality lies in the home and in the training of the child. The Jewish home is over-emotional. The parents pay too much attention to the child and he is early taught to fear for himself. Any physician can testify to the fact that if a Jewish child is sick or injures himself, the parents intensify the fear the child might have, by demonstrating their fear for him in front of him; that is, the child sees the mother weep and wail and carry on; she displays her anxiety in the most vivid manner. Naturally since emotion is more contagious than physical disease, the fear spreads to him and he commences to worry about himself.

Parents should not demonstrate fear of this kind before the child. Call your doctor if you will if illness threatens your child, and if you must cry and carry on with fear and anxiety, lock yourself in your room and give vent to your feelings. But if you love your child, be calm and quiet before him, seem matter-of-fact, even if you are not. To develop endurance and courage is the best preparation for life, and the aim and goal of the parents' teaching and example should be to develop these traits in the child's character.

To sum up this brief excursion into the emotional life of the Jew, one may say this—that it is likely that no matter what we may attempt through culture and training, the Jew will always remain emotional. This is a good thing, and we need not attempt to ape our neighbors so as to become as stolid and as over-controlled as some of them are. What we need to do is to harness our emotions more successfully so that their energy will carry us to success and happiness. Unharnessed and uncontrolled, they will lead to exhaustion and disaster. Just as the automobile is an instrument of efficiency and pleasure when the steering wheel controls its course and the brake regulates its speed, so the emotions need the guidance of the intelligence. Thus, guided and controlled, emotion becomes the richest factor in a harmonious existence.

THE GREAT AND SMALL IN JUDAISM

By Rabbi Abraham Burstein

IF YOU were to ask what are the most important elements of Judaism, the traditional answer would be that nothing in Judaism is more important than any other thing. We are enjoined in our chief book of ethics not to say that any command is of less consequence than the rest, for no person can tell which will receive the greater reward at the hands of God. The crust of bread thrown to a starving man may give life to a later savior of the human race, and be of more heavenly worth than the endowment of a huge institute of charity.

Jewish law ordains that we live each day as though it were our last that we allow no year to pass without taking an accounting of our deeds and a pledge for the future. It is in the story of the destruction of the cities of Sodom and Gomorrah that the sages most lucidly pronounced the importance of that often unregarded portion of eternity called a year. Lot, knowing the doom of these unregenerate cities, was told to flee to the lesser town of Zoar. But the smallness of Zoar—hence its lesser contamination by human vice—was not measured, it is made clear, by its population, but by the years of its existence. Sodom was then fifty-two years old; Zoar was but fifty-one. And because of the difference in criminality made by one year in over half a century, one city was saved, and the others were crashed to destruction in earthquake and fire.

And as a year, so any period of time, however small, can be the decisive factor in the strivings of an individual or of all humanity. In the Talmud, when it discusses the virtue of the indivdual, we are told that every man must consider his life, and the life of all humanity, as being always in a perfect balance between good and evil—an equilibrium between all rightful and wrongful deeds as yet recorded, and all honorable and unworthy motives prompting the future course of the race. Therefore, let a man determine that if he has committed one good deed, he has turned the balance of his own life and that of all the world toward the good; and if he has done one wicked act, that he has turned the general balance toward iniquity.

With such a conception, can anything in Jewish life be unimportant? When everything that exists can so lightly turn the universal balance, will a truly ethical Jew lightly consider his every action, thought, or motive?

It was Judaism that first rendered every minute of a man's life of high significance. It was Judaism that evolved a religion of daily prayer, of regular benediction for every manifestation of God's goodness and law in the universe, of religious emotion not coloring his life during a short weekly session in the house of prayer, but motivating and purifying it through every moment of his existence. There are no little things in Judaism, no little minutes, little acts, little people.

Gilbert Keith Chesterton expressed the same thought, though without direct ethical significance, in his volume called "Tremendous Trifles." He was promenading upon the great white cliffs of England—the cliffs which have given it the added name of Albion—when his foot struck against a piece of chalk broken from the snowy rock. As he raised this material trifle in his hand his mind evolved a veriable pyramid of thought. He began to contemplate the geological upheaval in the far antiquity of the earth which brought this calceous deposit to the surface; the ages of the wearing of the waters, which ultimately tore the land called England from the mainland and sent the English channel coursing past the new-formed island; the coming of the animals and of man; the development of historical times and of civilization; the story of his own people and himself; and the vista of a future of continued advance, of eternal change. And all this accumulation of the physical and human history of this known world lay hid in that unheeded bit of rock propelled by an errant foot.

History, in recording its great events, is only choosing for narration what seems important at the time in a huge mass of trivial detail. Those who have read and reveled in Victor Hugo's account of the battle of Waterloo will recall him saying that it was the nod of a peasant's head that changed the destiny of Napoleon and through him the eternal destiny of civilized man. The final charge was to be made over a strip of land. "Is there any obstruction in the way?" asked Napoleon. The peasant, not thinking that a shallow ditch along the course might do harm to the flying hoofs of the cavalry, shook his head. And then the charging soldiers were flung into the channel, horse upon man and man upon horse. And the shrieking, churning mass held up the charge long enough to lose for the Little Corporal the greatest battle of his career.

It was the assassination of two people that led directly, without thought for the indirect causes that might later have been modified

in any case, to the death of 10,000,000 in the great conflict that passed but recently. It was the matter of the color of a rose that led directly to England's bloodiest civil war. The indirect causes may be considered of greater importance, but they too were predicated upon a mass of little things. Judaism is right—there are no little things and no great things; none may know the value of the unconsidered trifle.

Even in the nursery rhyme is this conception taught. "For want of a nail the shoe was lost; for want of a shoe the horse;" and so the rider, the battle, and the kingdom itself! And this conception must persist in the mind of every Jew by every command of Judaism.

Every member of Israel must hold himself important. His single thought or act may change not only the destiny of his people but of all the world. And so the law of the conservation of matter and energy applies even to human conduct—everything counts; there are no little things; and our lives must be lived in accordance with that principle!



CONGRESSMAN GALLIVAN ON IMMIGRATION

Extract from Speech in the House of Representatives, Washington, April 8, 1924.

(In response to a request for a contribution to this volume, Congressman James A. Gallivan has submitted the following, expressing the hope that our readers would find it of interest, having been very recently prepared).

MR. CHAIRMAN, some years ago when this House was considering a restrictive immigration measure I had occasion to rise in my place and to ask my auditors, "What is immigration?" It occurs to me to-day in opening what I may have to say on this measure that I ought to repeat the question.

We all know that movement is the law of life; the running rivers refresh and fertilize the world; the constant flow and ebb of the tides keep the ocean from stagnation and the earth from death; and above and beyond the circling speres in their ordered march around the center of our system—itself in flight through space round vaster systems—control, maintain, and direct the movement and motion of our sphere, which is life.

The sun draws from the deep the rains it scatters over hill and dale to feed the rivers, supply the springs, and renew the seas; the earth moves the moon, which is the mother of the tides; and so all the forces of God and nature, from the green things growing in our yard even to the outermost rim of limitless space, unite to compel this universal movement, which is, I repeat, life.

Man—the races and nations, the tribes, and the clans—is subject to this universal law; it has been so since the beginning of recorded time; and this human movement, mark you, is immigration. The race has ever been on the move. Movement, eternal movement, the ceaseless marching of the peoples, the constant waste and restoration that eliminated the weak and made the strong, that selected the brawn and developed the brain, that gave us the splendid thing we call civilization, that plowed and cultivated the fields from whose soil have sprung religion and culture, law and letters, trade and commerce, and the freedom, peace, happiness, and order that are ours to-day.

Under the providence of God and the inspiration of a great soul America was discovered and given to the world, and the

human waters left over from the war and waste of the centuries and bidding fair to stagnate, stale, and putrefy in a Europe dammed by a mighty ocean from its instinct to move on began to flow across the sea, to fill and fructify America and build up the America of to-day.

In my judgment that constant addition of new men and new blood to the Republic is as necessary for the health and refreshment, the expansion and continuance of civilization and all it means to-day as always, and that is why I take my place here and now in fervent opposition to the bill which the House has before it for consideration.

This bill differs from all the others which have preceded it in a material way, because it puts the stigma of inferiority upon many self-respecting Americans, who will mentally revolt against such an indictment.

Now, I have no quarrel with those who seek to exclude the unworthy, but you must admit that no one race of people can be said to possess all the virtues or all the vices of mankind. Good men are to be found among the humblest as well as among the highest; among the Semites as well as among the Anglo-Saxons; among the Latins as well as the Nordics—by the way, the latter a new designation, the exact meaning of which no one knows. Probably it is one of the evil legacies of the late war. You know that during the struggle we had the fancy to denounce Germany for advancing the idea of the "superman" and "supernation." Now, that doctrine of superiority which was originally sponsored in this country by the Ku-Klux Klan seems to have found an expression in this proposed legislation. The doctrine of Nordic superiority is, in my judgment, but an extension of the German doctrine of "supernation" which we denounced so bitterly.

Now, what is a Nordic? For a good many years men who pretended to be students of the human race have insisted that everything good in civilization came from the light-haired, long-headed race that swept down from the north of Europe and looted and ravished the more-cultured peoples of the south.

There is little doubt but that the great, light, northern race had a tremendous and beneficent influence upon civilization; the industrial arts were developed by this people. But it is in Germany that the Nordic influence can be traced. Poor England's Nordic claim is a borrowed one. England was successfully invaded by other races. If one or more happened to be "Nordic," it only proves that the English could not defeat the Nordic invaders any more than it defeated the Normans. But England claims to be the center of Nordic civilization.

So England's propagandists dig into history and take oath that centuries ago the Nordics were the only people and that these

Nordics were the great-great-grandpas of modern Englishmen of the better class, and, likewise, the ancestors of every American who is identified with the Ku-Klux Klan. "We must keep civilization safe for Nordics," says the English propagandists, and the corpse of the loyal coalition in the city of Boston lifts itself from its bankrupt grave to respond, "Indeed, we must!"

And so the Nordic hysteria continues!

A Nordic criminal, a Nordic agitator, is a safe investment for America, the English tell us, while a peaceful, honest, hard-working Slav is a menace. If a majority of the National Congress agrees with the English, the Johnson immigration bill will be enacted.

Of course, it is true that many immigrants do not absorb the spirit of American democracy as we understand it, yet their children and grandchildren become oftentimes better and more loyal Americans than those whose ancestors came over on the *Mayflower*, or soon thereafter. Let us not forget that history writes in large letters that the beginning of the decline and decadance of a nation starts when the bars are set against alien blood, and a doctrine of "self-centered complacency" is established. I can not too strongly emphasize that I most heartily agree with all of those who say that the physically unfit, the mental incompetents, and those of extremely radical minds must be kept out of this Republic. Yet I believe that this country is so large that there is still plenty of room for all kinds of good people.

Whatever policy is to be pursued with reference to immigration, be it 3 per cent, 2 per cent, or even less, it should be one that would fairly and equitably affect the American people as they are today. Our civilization here is a civilization of fusion to which every nation from every corner of the earth has given its share. The immigrants of yesterday helped to make the America of today, and the foreign tongue and the strange garb of the newcomer is only the outward shell of a spirit that loves liberty, that loves America, law and order and work. The attitude toward immigration on the part of many seems to be predicated on religious and racial antipathies—again a terrible legacy of the Great War.

The immigrant has been coming and his energy, courage, fidelity, and brains have made the regions wherein he has cast his fortune blossom like the rose. Wherever he has gone schools have sprung up, industries have flourished, trade has increased, wealth has multiplied, prosperity has boomed, and patriotism, peace, law, order, intelligence, and happiness follow in his footsteps.

Let us continue to make this country one for progress and humanity. Let us enjoy the benefits from the good that can come to us from other lands. Let us blaze forth the beacon of liberty and justice, and let us use that foresight which seems to be sadly lacking in many of us who are known as "politicians" and those who cater to the "interests."

IF NOT HIGHER

By J. L. Peretz

Translated by Helena Frank

AND the Rebbe* of Nemirov, every Friday morning early at Sliches†-time, disappeared, melted into thin air! He was not to be found anywhere, either in the synagogue or in the two houses-of-study, or worshipping in some Minyan, and most certainly not at home. His door stood open, people went in and out as they pleased—no one ever stole anything from the Rebbe—but there was not a soul in the house.

"Where can the Rebbe be?

"Where should he be, with the Solemn Days so near, if not in heaven? Jews need a livelihood, peace, health; they wish to be good and pious, and their sins are great, and Satan with his thousand eyes spies out the world from one end to the other, and he sees, and accuses, and tells tales—and who shall help if not the Rebbe? So thought the people.

"Once, however, there came a Lithuanian—and he laughed! You know the Lithuanian Jews—they rather despise books of devotion, but stuff themselves with the Talmud and the codes. And who, I ask you, is going to argue with a *Litvack?*

"What becomes of the Rebbe?

"'I don't know, and I don't care,' says he, shrugging his shoulders, and all the while (what it is to be a Lithuanian!) determined to find out!

"The very same evening, soon after prayers, the Lithuanian steals into the Rebbe's room, lays himself down under the Rebbe's bed, and lies low. He intends to stay there all night, to find out where the Rebbe goes, and what he does at Sliches-time.

"Day has not broken when he hears the call to prayer. The Rebbe has been awake some time. The Lithuanian has heard him sighing and groaning for a whole hour. Whoever has heard the groaning of the Nemirover Rebbe knows what sorrow for All-Israel, what distress of mind, found voice in every groan.

* Term for "rabbi" among the Chassidim or Pietists of Eastern Europe.

† Penitential Prayers before New Year and Atonement Day.

"After that the Lithuanian hears the people rise and leave the house. Once more it is quiet and dark, only a very little moonlight comes in through the shutter. He confessed afterwards, did the Lithuanian, that when he found himself alone with the Rebbe, terror took hold of him. But a Lithuanian is dogged. He quivers and quakes like a fish, but he does not budge.

"At last the Rebbe (long life to him!) rises in his turn. He goes to the wardrobe, and takes out a packet which proves to be the dress of a peasant: linen trousers, high boots, a pelisse, a wide felt hat, and a long and broad leather belt studded with brass nails. The Rebbe puts them on.

"Out of the pockets of the pelisse dangles the end of a thick cord, a peasant's cord.

"On his way out the Rebbe steps aside into the kitchen, stoops, takes a hatchet from under the bed, puts it into his belt, and leaves the house. The Lithuanian trembles, but he persists.

. . . . . .

"A fearful Solemn Day hush broods over the dark streets, broken not unfrequently by a cry of supplication from some little Minyan, or the moan of some sick person behind a window. The Rebbe keeps to the street side, and walks in the shadow of the houses. He glides from one to the other, the Lithuanian after him. And the Lithuanian hears the sound of his own heart-beats mingle with the heavy footfall of the Rebbe; but he follows on, and together they emerge from the town.

. . . . . .

"Behind the town stands a little wood. The Rebbe (long life to him!) enters it. He walks on thirty or forty paces, and then he stops beside a small tree. And the Lithuanian, with amazement, sees the Rebbe take his hatchet and strike the tree. He sees the Rebbe strike blow after blow, he hears the tree creak and snap. And the little tree falls, and the Rebbe splits it up into logs, and the logs into splinters. Then he makes a bundle, binds it round with the cord, throws it on his shoulder, replaces the hatchet in his belt, leaves the wood, and goes back into the town.

"In one of the back streets he stops beside a poor, tumbledown little house, and taps at the window.

" 'Who is there?' cries a frightened voice within.

"The Lithuanian knows it to be the voice of a Jewess, a sick Jewess.

" 'I,' answers the Rebbe, in the peasant tongue.

" 'Who is I?' inquires the voice, further.

"And the Rebbe answers again in the Little-Russian speech:

" 'Vassil.'

" 'Which Vassil? and what do you want, Vassil?'

" 'I have wood to sell,' says the sham peasant, 'very cheap, for next to nothing.' And without further ado he goes in. The Lithuanian steals in behind him, and sees, in the grey light of dawn, a poor room with poor, broken furniture. In the bed lies a sick Jewess huddled up in rags, who says bitterly:

" 'Wood to sell—and where am I, a poor widow, to get money to buy it?'

" 'I will give you a six-groschen worth on credit.'

" 'And how am I ever to repay you?' groans the poor woman.

" 'Foolish creature!' the Rebbe upbraids her. 'See here: you are a poor sick Jewess, and I am willing to trust you with the little bundle of wood; I believe that in time you will repay me. And you, you have such a great, mighty God, and you do not trust Him! Not even to the amount of a miserable six groschen for a bundle of wood!'

" 'And who is to light the stove?' groans the widow. 'Do I look like getting up to do it, and my son away at work?'

" 'I will also light the stove for you,' said the Rebbe. And the Rebbe, while he laid the wood in the stove, repeated, groaning, the first part of the Sliches. Then, when the stove was alight and the wood crackled cheerily, he repeated, more gaily, the second part of the Sliches. He repeated the third part when the fire had burnt itself out, and he shut the stove doors.

. . . . . .

"The Lithuanian, who saw all this, remained with the Rebbe as one of his followers.

"And, later, when anyone told how the Rebbe early every morning at Sliches-time raised himself and flew up into heaven the Lithuanian, instead of laughing, added quietly:

" 'If not higher.' "

TALMUDIC PARABLES AND LEGENDS

Collected and translated by

DR. JOSEPH H. HERTZ, CHIEF RABBI OF GREAT BRITAIN

1.

The Heart Ennobles any Calling.

RABBI BAROKA, a saintly mystic, one day as he was walking through the crowded market-place of his town, met Elijah, the wandering spirit of prophecy in Jewish lore. 'Who of all this multitude has the best claim to Heaven?' asks the Rabbi of his spirit companion. The prophet points to a disreputable weird-looking creature, a turnkey. 'That man yonder, because he is considerate to his prisoners and refrains from all unnecessary cruelty. In that miniature hell over which he presides he has suppressed many a horror.' 'And who else is here sure of eternal life?' continues the Rabbi. Elijah then points to two motley-dressed fellows, clowns, who were supplying amusement to the bystanders. The Rabbi's astonishment knew no bounds. 'Scorn them not,' explains the prophet; 'it is always their habit, even when not performing for hire, to cheer the depressed and the sorrowful. Whenever they see a sufferer they join him, and by merry talk cause him to forget his grief.'

"The heart ennobles any calling. A turnkey may leave the saintly behind in true merit of life; and a jester may be first in the kingdom of heaven, if disinterestedly he has diminished the sadness of human lives."

2.

"We Live in Deeds, not Years."

"A KING had a vineyard, and he hired a number of labourers, one of whom worked more diligently and better than the others. What did the king? He took him by the hand and showed him friendship, and walked in the vineyard conversing with him. At eventide, all the labourers came to receive their hire, and the king paid that labourer too for a full day's work.

"Then were the other labourers sorely vexed. They said, 'Behold, we have worked the whole day, whereas this one has only worked a few hours.'

"Then said the king, 'Why do you speak thus? Consider. This one, in a few hours, did more work for me than you who toiled the whole day long."

* Reprinted from "A Book of Jewish Thought" compiled by the Chief Rabbi for the use of Jewish soldiers in the forces of the Allied Nations during the World War.

3.

The Acorn.

"A RABBI was once passing through a field where he saw a very old man planting an oak-tree. 'Why are you planting that tree?' said he. 'You surely do not expect to live long enough to see the acorn growing up into an oak-tree?'

"'Ah,' replied the old man, 'my ancestors planted trees not for themselves, but for us, in order that we might enjoy their shade or their fruit. I am doing likewise for those who will come after me.'"

4.

Earthly Treasures.

"ALEXANDER, the world conqueror, came across a simple people in Africa who knew not war. He lingered to learn their ways. Two citizens appeared before their chief with this point of dispute: One had bought a piece of land and discovered a treasure in it; he claimed that this belonged to the seller, and wished to return it. The seller, on the other hand, declared that he sold the land with all it might contain. So he refused to accept the treasure. The chief, turning to the buyer, said: 'Thou hast a son?' 'Yes.' And addressing the seller, 'Thou hast a daughter?' 'Yes.' 'Marry one to the other and make the treasure their marriage portion.' They left content. 'In my country,' said the surprised Alexander, 'the disputants would have been imprisoned, and the treasure confiscated for the king.' 'Is your country blessed by sun and rain?' asked the chief. 'Yes,' replied Alexander. 'Does it contain cattle?' 'Yes.' 'Then it must be for the sake of these innocent animals that the sun shines upon it; surely its people are unworthy of such blessing.'"

5.

Alexander at the Gates of Paradise.

"ALEXANDER THE GREAT, in his travels in the East, one day wandered to the gate of Paradise. He knocked, and the guardian angel asked, 'Who is there?' 'Alexander,' was the answer. 'Who is Alexander?' 'Alexander, you know —*the* Alexander—Alexander the Great—Conqueror of the world.' 'We know him not—he cannot enter here. *This is the Lord's gate; only the righteous enter here.*' Alexander then more humbly begged for something to show he had reached the heavenly gate, and a small fragment of a human skull was thrown to him, with the words, 'Weigh it.' He took it away, and showed it contemptuously to his Wise Men, who brought a pair of scales, and, placing the bone in one, Alexander put some of his silver and gold against it in the other; but

the small bone out-weighed them all. More and more silver and gold were put into the scale, and at last all his crown jewels and diadems were in; but they all flew upwards like feathers before the weight of the bone, till one of the Wise Men placed a few grains of dust on the bone. Up flew the scale! The bone was that which surrounded the eye, and nothing will ever satisfy the eye, until covered by the dust of the grave."

6.

Heavenly Treasures.

"KING MONOBAZ, who in the days of the Second Temple became a proselyte to Judaism, unlocked his ancestral treasures at a time of famine, and distributed them among the poor. His ministers rebuked him, saying, 'Thy fathers amassed, thou dost squander.' 'Nay,' said the benevolent king, 'they preserved earthly, but I, heavenly treasures; theirs could be stolen, mine are beyond mortal reach; theirs were barren, mine will bear fruit time without end; they preserved money, I have preserved lives. The treasures which my fathers laid by are for this world; mine are for eternity.' "

7.

The Torah is Israel's Life.

"ONCE the Romans issued a decree that the Jews should no longer occupy themselves in the study of the Torah. Rabbi Akiba, however, was most zealous in spreading a love and knowledge of the Torah amongst all the Jewish communities. One day his friend Pappus met him and spake thus: 'Akiba, art thou not afraid? Thou surely must know that thy deeds will bring thee into mortal danger!' 'Stay a while!' retorted Akiba, 'let me tell thee a story: A fox was once walking on the brink of a stream, in the clear waters of which were a number of fishes running to and fro. Said the fox to the fishes, 'Why do you run so?' 'We run,' replied they, 'because we fear the fishermen's nets.' 'Come up on the dry land,' said the fox, 'and live with me in safety, even as my forefathers once lived in safety with yours.' But the fishes said, 'This surely is not the cleverest amongst animals that speaks thus. Water is our natural home. If we are not safe there, how much less safe will we be on land, where we must surely die!' 'It is exactly so with us Jews,' continued Akiba. 'The Torah is our life and the length of our days. We may, whilst loving and studying the Torah, be in great danger from our enemies; but if we were to give up its study, we should speedily disappear and be no more.' "

8.

Toleration.

"AN aged man, whom Abraham hospitably invited to his tent, refused to join in prayer to the one spiritual God. Learning that he was a fire-worshipper, Abraham drove him from his door. That night God appeared to Abraham in a vision and said: 'I have borne with that ignorant man for seventy years: could you not have patiently suffered him one night?' "

9.

Israel's Loyalty.

"THERE was once a man who betrothed himself to a beautiful maiden and then went away, and the maiden waited and he came not. Friends and rivals mocked her and said, 'He will never come.' She went into her room and took out the letters in which he had promised to be ever faithful. Weeping she read them and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel in misery, in captivity, was mocked by the nations for her hopes of redemption; but Israel went into her schools and synagogues and took out the letters. and was comforted. God would in time redeem her and say, 'How could you alone among all the mocking nations be faithful?' Then Israel would point to the Law and Prophets and answer, 'Had I not your promise here?' "

10.

The Jewels.

"RABBI MEIR sat during the whole of the Sabbath-day in the School instructing the people. During his absence from the house his two sons died, both of them of uncommon beauty, and enlightened in the Law. His wife bore them to her bedchamber, and spread a white covering over their bodies. In the evening Rabbi Meir came home. 'Where are my sons?' he asked. 'I repeatedly looked round the School, and I did not see them there.' She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank, and again asked: 'Where are my sons?' 'They will not be afar off,' she said, and placed food before him that he might eat. When he had said grace after the meal, she thus addressed him: 'With thy permission, I would fain propose to thee one question.' 'Ask it then,' he replied. 'A few days ago a person entrusted some jewels into my custody, and now he demands them of me; should I give them back again?'

'This is a question,' said the Rabbi, 'which my wife should not have thought it necessary to ask. What! wouldst thou hesitate to restore to every one his own?' 'No,' she replied; 'but yet I thought it best not to restore them without acquainting you therewith.' She then led him to the chamber, and took the white covering from the dead bodies. 'Ah, my sons! my sons!' loudly lamented the father. 'My sons! the light of my eyes!' The mother turned away and wept bitterly. At length she took her husband by the hand, and said: 'Didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See—the Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' "

11.

The Two Ships.

"Two ships were once seen to be sailing near land. One of them was going forth from the harbour, and the other was coming into the harbour. Every one was cheering the outgoing ship, and every one was giving it a hearty send-off. But the incoming ship was scarcely noticed.

"A wise man was looking at the two ships, and he said: 'Rejoice not over the ship that is setting out to sea, for you know not what destiny awaits it, what storms it may encounter, what dangers it may have to undergo. Rejoice rather over the ship that has reached port safely and brought back all its passengers in peace.'

"It is the way of the world, that when a human being is born, all rejoice; but when he dies, all sorrow. Rather ought the opposite to be the case. No one can tell what troubles await the child on its journey into manhood. But when man has lived and dies in peace, all should rejoice, seeing that he has completed his journey, and is departing this world with the imperishable crown of a good name."

12.

The Man and His Three Friends.

"A CERTAIN man had three friends, two of whom he loved dearly, but the other he lightly esteemed. It happened one day that the king commanded his presence at court, at which he was greatly alarmed, and wished to procure an advocate. Accordingly he went to the two friends whom he loved; one flatly refused to accompany him, the other offered to go with him as far as the king's gate, but no farther. In his extremity he called upon the third

friend, whom he least esteemed, and he not only went willingly with him, but so ably defended him before the king that he was acquitted.

"In like manner, every man has three friends when Death summons him to appear before his Creator. His first friend, whom he loves most; namely, his money, cannot go with him a single step; his second, relations and neighbors, can only accompany him to the grave, but cannot defend him before the Judge; while his third friend, whom he does not highly esteem—his good works—goes with him before the King, and obtains his acquittal."

13.

Vanity of Human Pleasure.

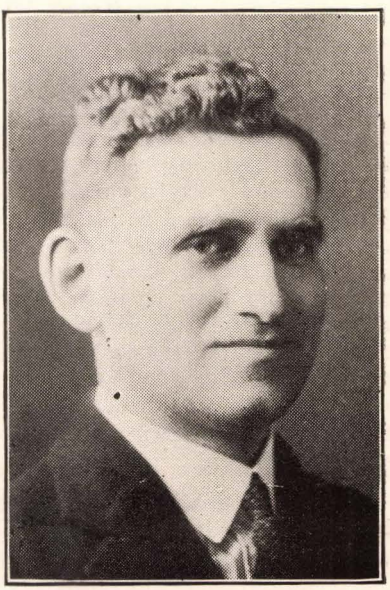
"A FOX was eyeing longingly some luscious fruit in a very fine garden. But there was no way for him to enter. At last he espied an opening through which, he thought, he might possibly get in, but soon found the hole too small to admit his body. 'True,' he said, 'the hole is small, but if I fast three days my body will become sufficiently reduced to admit me.' He did so; and to his joy he now feasted to his heart's content upon the grapes and all the other good things in the orchard. But lo! when he desired to escape before the master of the garden came upon him he saw, to his great consternation, that the opening had again become too small for him. Poor animal! he had a second time to fast three days; and having made good his escape, he cast a farewell glance upon the scene of his late revels, saying: 'O garden, charming art thou and exquisite are thy fruits! But of what avail hast thou been unto me? What have I now for all my labour and cunning?'

"It is even so with man. Naked he comes into the world, naked he must leave it. Of all his toil therein he carries nothing away with him save the fruits of his good deeds."

THE CHALLENGE AND OPPORTUNITY YOUNG JEWRY MUST MEET

By
SAMUEL A. MARGOLIS

President Boston Branch, Young People's League, United Synagogue of America, and
Former President of the Junior Council Beth Hamidrash Hagadol



Everyone who has at all given thought to the subject cannot but agree that, as year after year rolls on, the future of Israel presents an increasing challenge to its youth, particularly to the Jewish youth of America.

To be true to ourselves and our faith, we must face the situation as it is and in frankness must admit that the estrangement of the Jewish youth from the Synagogue and from all things Jewish, has reached alarming proportions; due,—without the least desire to reflect in any way upon the good intent and purpose of the great majority of our elders,—to their having unwittingly neglected to look forward and onward towards safeguarding the transmission of our heritage to future generations of Israel.

It must be granted that those of our esteemed elders who were brought up in the old European atmosphere and training and are sincerely wrapped up in close adherence to their faith, cannot transmit their set ideas and conservative opinions to their children by merely insisting upon their fulfillment by the youth of America. They have brought and are bringing about the very thing

that in their honest but mistaken method they are trying to avoid, —namely, the estrangement of the youth from the Synagogue.

It cannot and should not be expected that the average Jewish American young man and woman will come to a Synagogue unless there is something to attract them to it; unless the services are conducted in such a way that their meaning may be understood and comprehended by the average young American mind.

What interest can such young man and woman have in a Service that is conducted entirely in Hebrew, when not a single word of which he or she understands? How can a service in a strange tongue draw such young people within the walls of the Temple?

The writer has often heard esteemed elders say, "*Who is to blame, why don't the young men go to Hebrew Schools and learn to understand our ancient tongue? Why don't they sit in the Synagogue and learn to understand the meaning of the service?*"

The answers are self-evident,—the elders are to blame, not the children. If, while young, the child were sent to the Hebrew school, the young mind would have retained Hebrew just as easily as it did English, French, Latin and other languages. But in that respect, and in many cases even in ordinary Jewish home training, our youth has been sadly neglected and we must face the fact that they have been so neglected and therefore are not to blame for their lack of knowledge.

How can the young be expected to sit through a service of hours during the Holidays without knowing the meaning of the prayers, which are totally unintelligible to them?

How often the writer has seen,—in the very Synagogue, for the year book of which this article is written,—those very men who find fault with the Jewish youth not sitting through,—what is to them an incomprehensible service in Hebrew,—deliberately and most unrespectfully get up and leave the crowded auditorium when our most esteemed Rabbi, or other noted men, would commence a lecture in English for the assembled youth of Israel?—the very men who, while the Rabbi would deliver a discourse or sermon in Hebrew or Yiddish, would sit spellbound in order to catch every word and phrase uttered by the spiritual leader. What is the reason? The almost-agony of listening to something they could not understand. That also, is one of the great reasons for young Jewry staying away from the Synagogue.

It is the undoubted duty of the elders in Israel to safe-guard Judaism for the youth,—for the youth is the life-blood of Israel's future. Every young man and young woman who is kept from the Synagogue by its failure of attraction is one additional tapping on the reservoir of Israel's future.

The Synagogue should be and must be made magnetic to the young. Absolute cleanliness, attractiveness within and without, sufficient and proper lighting and ventilation, services conducted by Rabbis of modern thought and tendencies, who at the same time retain the basic principles of conservative Judaism, sermons in the language of our country, which our young can understand, varied religious, educational and social activities,—all these are elements that make the Synagogue attractive to the youth.

Up to the last few years practically no Synagogue took notice of the alarming situation existing. No definite steps were taken, nor even considered, to overcome and remedy this religious decadence.

It remained for the United Synagogue of America, of which this Synagogue is a constituent member, to take the first concrete steps in that direction,—the institution of a modern American-trained Rabbinate into the pulpits of our modern Synagogues,—men who could attract Israel's fold within the precincts of the House of God.

But the process of complete attraction, because of the long and continued neglect, is necessarily slow, and there are some among the elders of our own modern Synagogue who are finding fault that there is not sufficient response; they are impatient, and still lack sufficient foresight and fail to shoulder the responsibility for their years of neglecting their youth. They expect too much. They fail to give the co-operation and encouragement that youth must have.

Only by making everything within the Synagogue most inviting can elder Jewry expect results of gradual attachment to our faith of the Young who have stepped aside.

The thoughtful Young American Jew and Jewess realize fully the responsibilities confronting them. The Jewish instinct within them, coupled with the American training of loyalty to Creed and Country, has awakened a new and increasingly fervent desire for the preservation of their faith,—for the shouldering of their responsibility for Israel's future; and the avenue by which to attain the result has been opened to them by the United Synagogue of America and its affiliated auxiliaries, particularly the Young People's League.

The challenge,—Young Jewry,—it is up to you to undertake the obligation of maintaining and transmitting the Jewish heritage; can and will you do it?—has been eagerly met by their grasping the opportunity presented by the United Synagogue. The Young People's League has adopted and is carrying on an extensive program of activities,—guided by the following as its definite aims and purposes:—

1. To interest the Jewish Youth in the Synagogue and all phases of its activity.

2. To assist its members to improve their education, particularly along religious lines.

3. To co-operate with other organizations interested in the propagation of Jewish culture, maintaining as a special function the religious implications of that culture.

4. To enlist the services of the Jewish Youth on behalf of Communal Institutions and Jewish Movements through which they may be able to aid in the advancement of Judaism.

The accomplishment and most favorable results of the foregoing program are exemplified, to a large degree, by the activities of the Junior Council of this Congregation,—the details of which will be found in another article appearing in this issue,—and by those of the Junior Councils of *Temple Beth El* and *Adath Jeshurun*,—the three affiliated organizations presently constituting the Boston Branch of the Young People's League, United Synagogue of America.

Our elders may well be assured that the American Jewish youth fully and unreservedly respects the old forms, traditions and mode of worship of our Faith. It asks only for the co-operation of our elders and consideration for Young Israel's needs in accord with advancing times. Our elders must, necessarily, as a solemn duty, stand the major portion of the expense of maintaining modern Temples and Synagogues, where traditional Judaism will be taught to the young by Rabbis of modern thought.

This granted, Young Jewry will ably meet the challenge, fulfill its responsibility and make Israel's future safe and triumphant for generations to come.



Children of the Yavneh Hebrew School, May, 1924

A WORD ABOUT THE YAVNEH HEBREW SCHOOL

By Isaac Shapiro, Superintendent



F all the organizations affiliated with the Congregation Beth Hamidrash Hagadol there is hardly any other that can match in respect of endeavor as well as in the results accomplished the modest and unpretentious Yavneh Hebrew School. This school has conducted its activities in face of all the immense general difficulties encountered everywhere in this country by Hebrew schools, difficulties both external and internal. The transition from the Public School atmosphere to the Hebrew School is a daily plunge by the pupils into a different cosmos with all the advantages on the side of the public school and all the imaginable disadvantages on the side of the Hebrew school. In the case of our local Hebrew School, the change is exaggeratingly depressing, owing to the unendurably poor accommodations of the school building when compared with the admirable facilities of the public school.

Yet, in spite of all unfavorable factors, mentioned and omitted, the Yavneh Hebrew School is in the very midst of an almost unparalleled success. Numerically, the daily attendance has reached the 200 mark. The zeal and progress of every class is beyond anything previously recorded. Whence does the school draw so much inspiration and influence? Not from any other source save the all conquering loving impulse coming from the teachers.

The School conducts a system of extra-curricular activities with signal success. Its Chanukah and other celebrations have been quite unique. The Saturday morning services unquestionably outrival everything similar in the extra-curricular program of our school.

The Superintendent of the Yavneh Hebrew School, however, has before his mind's eye such standards of scholastic life that will make all results heretofore accomplished appear insignificant, and he will not rest until our School has attained the rank of the highest type of Hebrew schools in this country or abroad.



1924 GRADUATING CLASS OF THE YAVNEH HEBREW SCHOOL

ARTHUR ABRAMS, son of Mrs. Rebecca Abrams, age 13, 129 Hutchings St., Roxbury, in 6th Grade, Boston Public Latin School.

SAUL ABRAMS, son of Samuel and Esther Abrams, age 12, 119 Howland St., Roxbury, in 7th Grade, Theodore Roosevelt School.

AARON DAVISON, son of Reuben and Ida Davison, age 13, 71 Ruthven St., Roxbury, in 9th Grade, Theodore Roosevelt School.

CHARLOTTE FINE, daughter of Max and Tillie Fine, age 15, 358 Walnut Ave., Roxbury; sophomore, Roxbury High School, Honor Pupil in both Hebrew and High Schools.

HENRY FINE, son of Max and Tillie Fine, age 13, 358 Walnut Ave., Roxbury; freshman, Boston Public Latin School.

BENJAMIN GRAY, son of Joseph and Sarah Gray, age 13, 1 Homestead Park, Roxbury, in 9th Grade, Theodore Roosevelt School.

LILLIAN GOLDMAN, daughter of Henry and Esther Goldman, age 11, 10 Dennison St., Roxbury, in 7th Grade, Lewis School.

MAURICE KASNOFF, nephew of Philip and Ray Litinsky, age 13, 13 Schuyler St., Roxbury, in 4th Grade, William Lloyd Garrison School. Honor pupil at Hebrew School.

SOLOMON METCALF, son of Charles and Jennie Metcalf, age 11, 14 Howland St., Roxbury, in 6th Grade, William Lloyd Garrison School.

ABRAHAM PEARLMUTTER, son of Harry and Jennie Pearlmutter, age 13, 54 Hollander St., Roxbury, in 8th Grade, Lewis School. Cantor of Junior Congregation Yavneh Hebrew School.

NATHAN SCHULER, son of Anna Schuler, age 13, 2672 Washington St., Roxbury; freshman, Boston Public Latin School.

NATHAN BENJAMIN SHAPIRO, son of Isaac and P'ninah Shapiro, age 13, in 8th Grade, Theodore Roosevelt School. Honor pupil at Hebrew School.

FANNY BECKLAR, daughter of Nathan and Rachel Becklar, age 14, 14 Elbert St., Roxbury. Studied at the Gimnasiah Ivrith in Sarna, Poland, whence she recently came to this country.

JACOB BECKLAR, son of Nathan and Rachel Becklar, age 13, 14 Elbert St., Roxbury. Studied at the Gimnasiah Ivrith in Sarna, Poland, whence he recently came to this country.

YOUNG JUDAEA

By Miss Libby Jacobson, Member National Executive Committee of Young Judaea



The revival of Hebrew, the new interest manifested in Jewish Literature and Art, the entire Jewish Renaissance is largely due to the inspiration of Zionism. It has remained for Young Judaea to bring the cultural and spiritual influence to the front, it remained for Young Judaea to bring the Zionist ideal to the Jewish youth of the Golus.

Young Judaea is disseminating the ideals and practices of traditional Judaism amongst our youth, or to quote from its constitution, Young Judaea is a league of the Zionist youth to "Advance the cause of Zionism, to further the mental, moral and physical development of the Jewish youth, and to promote Jewish culture and ideals in accordance with Jewish traditions."

Over 1500 children in about 55 clubs form the nucleus of Young Judaea of Boston. Even in the sociability and entertainment in Young Judaea clubs, an invigorating Jewish atmosphere is provided. Jewish programs and holiday celebrations acquaint the Young Judaeans with the fundamentals of Judaism and Zionism. Thus in America where the Ghetto walls have fallen away, the real Jewish spirit may nevertheless be maintained through the Young Judaea group.

One of the most conspicuous and proudest of Young Judaea achievements is the publication of an illustrated monthly magazine—the "Young Judaean." This magazine maintains a high

standard of Jewishness and of literary excellence. Its form is attractive, and its contents interesting and instructive. The "Young Judaean" should be in every Jewish home.

If all those forces in our community that are interested in the Jewish education of our youth would permit themselves to be mobilized in the service of Young Judaea, then the good record that it has made for itself in the past would be utterly eclipsed by its achievements in the future. To join Young Judaea is to join the army of our people—it is to give new meaning and nobility to the name of the Jew.

The work of Young Judaea can never be adequately described in mere words. We are building timber every day in our work, and we are developing amongst our Young Judaeans, a finer sense of duty, a broader and more intimate understanding of our religion and traditions, and a greater love for our people and its future. In an enlightened and spiritualized young Jewry lies the future of the Jew and the hope of Israel.

HISTORY OF THE SISTERHOOD

By Mrs. M. Levin

Secretary, Sisterhood C. B. H. H.

WHEN we look back on the life and progress of the Sisterhood's first ten years, we have reason to feel a thrill of pleasure at our accomplishments.

On Sunday, November 22nd, 1914, an auxiliary to the Beth Hamidrash Hagadol was organized with a membership of forty-eight, under the leadership of Mrs. Slutsky. Their income at that time was $88.

The following ladies were presidents of the auxiliary from 1915 to 1918: Mrs. R. Weis and Mrs. A. Holzman.

This organization continued to progress slowly until November, 1918, when Mrs. L. M. Epstein as chairman of the Membership Campaign, launched a drive which aimed to attract the younger Jewish women in our community. The progress from that time on has been marked. The first step of the Sisterhood under the leadership of Mrs. Epstein was to adopt a constitution for the purpose of promoting Jewish life and Jewish consciousness in American Israel, and became known as the Sisterhood, Beth Hamidrash Hagadol.

The object of the Sisterhood as stated in the constitution was to foster the ideals of the Congregation and to help bring the influence of Judaism into the home through the Jewish woman.

The money raised was to be used primarily for the maintenance and development of our Hebrew School.

Our first event of importance was the Chanuka Concert headed by Mrs. Leavitt and Mrs. Burstein, which swelled the treasury to the sum of $507.49.

This was the inspiration for greater endeavors, and soon after, a bake sale was held in the vestry of the Synagogue, with Mrs. J. F. Rudnick as chairman. The Sisterhood realized $117.55.

The next important event of the Sisterhood was the first ball held at the Dorchester Women's Club House, Mrs. Singer as chairman, with a profit of $467.

For the first time the Sisterhood was represented at the Women's League's Convention in Philadelphia. Mrs. Singer and Mrs. Ross were elected delegates. This established a precedent and in the years that followed, two delegates were sent annually as representatives of the Sisterhood.

January, 1920, Mrs. Singer was elected president of the Sisterhood. Under her leadership, the following successful events took place: Whist held at the Hotel Westminster, headed by Mrs. Berger; Bazaar in May, held in the vestry and on the grounds of the Synagogue, at which was raised $1,674 and a sinking fund was established; Theatre party at the Grand Opera House, Mrs. Singer, chairman.

January, 1921, Mrs. J. O. Ross was elected president of the Sisterhood. At this time the following standing committees were organized:

The Talmud Torah Committee, whose duty it was to supervise the proper housing and sanitary conditions of our school, and to co-operate with the teachers in the carrying out of the holiday celebrations.

The Educational Committee which was organized for the purpose of establishing classes in Hebrew to Sisterhood members.

The Sewing Circle, for the purpose of sewing garments for orphans in Palestine was started. This was extremely successful and many garments were shipped to Palestine through Hadassah.

The Religious Observance Committee started functioning this season, the object being to foster higher ideals in Judaism for our members.

Through the efforts of the members at large, the raising of the four hundred dollars for our war orphans was an easy task. Private bridges, teas, musicales and donations were arranged by the individual members in their homes without any expense to the Sisterhood.

The Sisterhood always co-operates in any public movement of Jewish nature such as, Keren Hayesod and Federated Jewish Charities Drives, and has helped in the anti-missionary movement.

The Sisterhood contributes to the following:

Bar Mitzvah party and gifts for the children of "Home for Jewish Children."

Theological Seminary $100.00 annually.

Federated Jewish Charities.

Falasha Jews.

Hadassah.

Complete support of four European War Orphans, officially adopted by the Sisterhood, and for whose maintenance we contribute $400.00 each year.

$600.00 annually on the principal and interest on the Hebrew School building.

Purim, Chanuka and Succoth Festivals for children of our Hebrew School, Army and Navy and other agencies have from time to time received our encouragement and support.

Under the able leadership of our president, Mrs. Jennie O. Ross, the Sisterhood has developed in all lines. Our membership at present is close to 400 and we have a sinking fund of over $5,000.00, towards our pledge of $10,000.00 for the new Hebrew School.

A recital of the numerous activities and important events of the Sisterhood during the past four years may be of interest:—

Jan. 25, 1921, Sisterhood paid old coal bill for Talmud Torah and a few months later installed electricity in School building at a cost of $200.00; put in shades throughout building and did carpentry work which cost $140.00.

January 25th, 1921, Whist headed by Mrs. Berger netted $138.25.

February, 1921, Ball at Buckminster, under the joint chairmanship of Mrs. Levin, Blum, Kaufman and Mrs. Golub, realized $750.00.

Bake Sale, Mrs. Golub, chairman, realized, $138.75.

On November 15th, 1921, the Sisterhood loaned to Congregation $500.00.

The next two years 1922 and 1923 were successful both financially and socially.

A ball was held each year at Whitney Hall, under our most capable chairman, Mrs. A. Snider, realizing $850.00 in 1922 and $1,000.00 in 1923.

The great bazaar of 1922 under the following chairladies, Mrs. Morse, Mrs. Berg and Mrs. Rogers was very successful, and $1,238.00 was added to our sinking fund.

Bazaar held May 28th-31st, 1923 headed by Mrs. A. Abrams, Mrs. S. Abrams, Wolff, Kaufman and Mrs. Teitelbaum, at which $1,650.00 was realized.

Now we come to the activities of this year. Our first affair was our annual ball and fashion show held in Whitney Hall, Mrs. Wolff, Berger and Mrs. Finberg, chairladies. This was very successful both financially and socially. Close to $1,200.00 was raised and $1,000.00 of this amount was put into the Sinking Fund.

A number of lesser affairs such as our Whist of February 25th, Mrs. Finberg and Rittenberg, chairmen; Purim Dance held in the vestry, March 11th, chairman, Mrs. S. Meltzer and Mrs. M. Lourie and the Purim Bake Sale headed by Mrs. Blum, Kaufman and Golub have brought substantial sums to our treasury.

Further success of our Sisterhood will depend on the measure of interest and co-operation we shall receive from all the members in our organization.

We sincerely hope that our women will work with redoubled effort so that we may surpass the achievement of the preceding years.

FINANCIAL REPORT OF THE SISTERHOOD

Congregation Beth Hamidrash Hagadol

INCOME

January 1, 1923, Balance on hand	$14.48
Income from dues during 1923	352.75
Income from Bake Sale	133.20
Income from Annual Ball	900.00
Miscellaneous Income	60.89
War Orphan Fund	400.00
Total Current Income	$1,861.32
Amount held in Building Fund	5,402.53
	$7,263.85

EXPENSE

Interest on Hebrew School building mortgage	$603.00
Printing	108.90
Hebrew School Entertainment	102.96
Repairs on School Building	40.65
Women's League Membership	5.00
League of Women's Organizations	5.00
Hadassah	25.00
Women's League, etc.	30.00
Janitor	19.75
Postage	78.56
"Happy Day" Fund	69.75
For Support of War Orphans	400.00
Miscellaneous	84.79
	$1,573.36

CURRENT BALANCE

Total Income	$1,861.32
Total Expense	1,573.36
January 1, 1924, Balance on hand	$287.96

THE JUNIOR COUNCIL

In rounding out another season of active work, the Junior Council of the Congregation Beth Hamidrash Hagadol, takes occasion once again to express its gratitude to Rabbi Louis M. Epstein for his capable leadership and for his untiring efforts on behalf of our organization.

Under his guidance, and through the work of Mr. Goldberg, our present chairman, and his capable predecessors in office, Mr. Fine and Mr. Margolis, the Junior Council of our Congregation has grown, prospered, and improved itself and each of its members in a number of directions.

Our activities during the past season may be briefly summarized as follows:

Religious: Regular attendance at the Friday Evening Services presided over by Rabbi Epstein, has been one of the features of Junior Council membership, and has brought many young people into the Synagogue who might otherwise not have been inclined to attend religious services.

During the season we had one Friday Evening Service conducted entirely by our members. We acted as hosts to the congregation and our Mr. S. A. Margolis delivered the sermon.

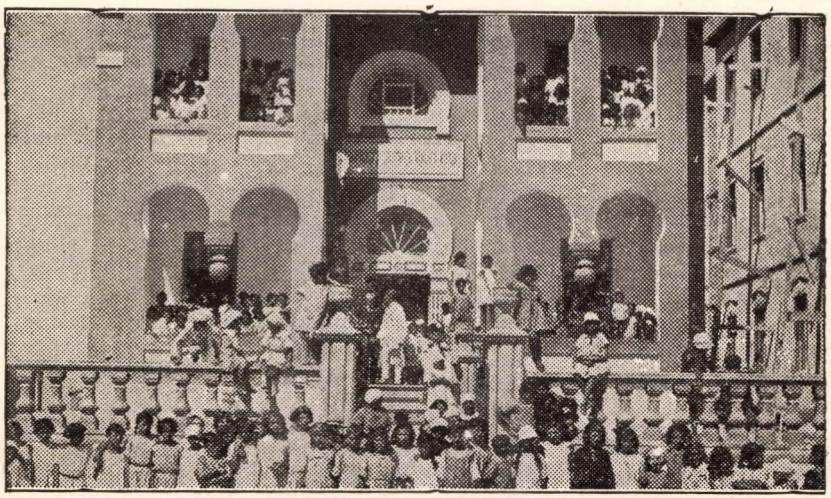
Educational: We have continued the bi-weekly forums and our members and guests have found them all very interesting and instructive. Our speakers during the season included Rabbi Epstein, District Attorney O'Brien, Assistant District Attorney Louis Goldberg, Mr. C. McCafferty, secretary of the Good Government Association, Mr. S. A. Margolis, and Mr. Abram I. Fine.

Philanthropic: Our Council has assumed the complete support of one of the European Jewish war orphans, and payment for the expense of his upkeep is a part of our regular financial budget.

Social: The Junior Council does its work in a circle of young men and women who have not yet reached an age which requires them to bear the serious burdens of Synagogue life on their shoulders; yet in whom the development of a wholesome interest in Judaism and a respect for the Synagogue is most essential. Our program therefore, in addition to the serious subjects indicated above, is interspersed with social activity, some of the events being mainly for the purpose of raising revenue, and others simply for clean, wholesome enjoyment.

The plan of our leaders, in which all of our members heartily co-operate, is to have at all times a well balanced program of activity which will (1) attract young men and women to the Synagogue as a kind of social center; (2) furnish them with a religious inspiration and a love for traditional Judaism which they could not obtain in any other type of organization; (3) improve and broaden them intellectually by arranging forums presided over by the best speakers available; (4) develop their appreciation of music and the arts; and (5) provide them with social activity under wholesome influences, to make the Synagogue attractive and appealing to them.

We hope that the Tenth Anniversary of the Synagogue will inspire all those connected with it to advance still further in the progressive work that it has done in the past, to the end that our Synagogue may be not only a power for good in our community, but the leading institution in greater Boston for the dissemination of the ideals of Judaism, and for the buildng of the Synagogue of the future.



POEMS

Collected by Louis Ober

IN THE LAND OF OUR FATHERS

Blue are the skies in the land of our fathers
A blue of beauteous sheen;
Through the clearness of air on the farthest horizon
The mountains of Judah are seen.

Broad are the dales in the land of our fathers,
Sweet with the fragrance of flowers;
Fair-smelling groves where the almond-trees murmur,
Vistas of grape-girded bowers.

High are the hills in the land of our fathers
To reach to the vaulting sky;
Israelites, sturdily tilling and reaping,
Are chanting their carols nearby.

Bright gleams the moon in the land of our fathers,
Aglint on the evening dew—
Through myriad stars the queen of the even
Sails on the sea of blue.

Fair are the babes in the land of our fathers,
Comely and gladsome and gay;—
Godly the words of the songs they are singing—
Sweet cherubs of innocence they.

From the Hebrew of K. L. Sillman, by Samuel Roth.

A JEWISH LULLABY

My harp is on the willow-tree,
Else would I sing, O love, to thee
A song of long ago—
Perchance the song that Miriam sung
Ere yet Judaea's heart was wrung
By centuries of woe.

I ate my crust in tears today,
As scourged I went upon my way—
And yet my darling smiled;
Ay, beating at my breast, he laughed—
My anguish curdled not the draught—
'Twas sweet with love, my child!

The shadow of the centuries lies
Deep in thy dark and mournful eyes—
But hush! and close them now;
And in the dreams that thou shalt dream
The light of other days shall seem
To glorify thy brow.

Our harp is on the willow-tree—
I have no song to sing to thee,
As shadows round us roll.
But hush and sleep, and thou shalt hear
Jehovah's voice that speaks to cheer
Judaea's fainting soul!

—*Eugene Field.*

BE THOU A JEW

Be thou a Jew! Let oppressors scoff
And jeer who will. But be thou steadfast,
And thy firm faith shall be to thee a shield,
Impenetrable and invincible,
Against thine enemies.

Be thou a Jew!
Thy people are the Chosen Ones, for God
Will ever champion the cause of Right;
And though storms of adversity compel
Thy faith to waver, hold thy grasp—
For brighter, better days are yet to come.

—*Samuel E. Loveman.*

"SHEVUOTH"

When Thou didst descend upon Sinai's mountain,
It trembled and shook 'neath Thy mighty hand,
And the rocks were moved by Thy power and splendor;
How then can my spirit before Thee stand,
On the day when darkness o'erspreads the heavens,
And the sun is hidden at Thy command?
The angels of God, for Thy great name's worship,
Are ranged before Thee, a shining band,
And the children of men are waiting ever
Thy mercies, unnumbered as grains of sand.
The Law they receive from the mouth of Thy glory,
They learn and consider and understand;
Oh! accept Thou their song, and rejoice in their gladness
Who proclaim Thy glory in every.

From the Hebrew of Jehuda Halevi, by Mrs. Henry Lucas.

A PAGE OF CHARACTERISTIC JEWISH HUMOR

Edited by Louis Ober

A man once inquired of a Jew: "Tell me, why is it that you Jews always like to answer one question by asking another question?"

"Well," answered the Jew without hesitation, "Why shouldn't we answer that way?"

A Jew was up on the witness stand.

"How old are you?" asked the Judge, a gentile.

"I am fifty—to a hundred and twenty years."

"There must be some mistake," responded the Judge, "How old are you?"

"Fifty—to a hundred and twenty years," insisted the Jew.

"How is that possible?" the Judge asked.

"Pardon me, your Honor," suddenly interrupted a Jewish lawyer who happened to be in the courtroom, "Let me ask him the question."

The Judge consented, and the lawyer asked the witness:

"How old are you,—to a hundred and twenty years?"

"Fifty," was the clear reply.

An old *shamas* in the synagogue was boasting of the strength of men in the "good old days" of long ago and complained of the weakness of the new generation.

"In the past generation," he said, "people were strong. They lived long and were healthy. Now, you never see an old man!"

"But you are an old man yourself," ventured a boy who stood by.

"*Chochom!*" replied the *shamas*, "I belong to the past generation."

Little Esther went to act as interpreter between her grandmother and a Gentile dentist.

"Ask your grandmother how long she has been suffering," said the dentist.

Esther obeyed the dentist's request.

"*Es tut mir weh seit Tisha-B'ab,*" answered granny in response to the question.

Esther was in a dilemma. How should she explain *Tisha-B'ab* to a man who did not know what it meant? She pondered for a moment, then a light dawned upon her.

"Oh," she said quickly, "my grandmother has been having the toothache since the destruction of the Temple."

During the Czarist regime in Russia, Jews often went to great lengths in their efforts to live outside the pale, and many of them even went through the ceremony of forsaking Judaism and accepting the prevailing faith, as the baptismal certificate gave them authority to live and do business even in the great city of Petrograd.

Before being baptized, however, it was necessary for them to go through a course of instruction, where a number of priests and missionaries spent their time attempting to teach them the principles of the new religion.

One Jew approached a missionary and expressed his desire to become converted. The priest spent several hours instructing the convert to believe this, that, and the other dogma. He labored with his pupil very diligently.

Finally after the instruction, wishing to ascertain the convert's fitness to embrace the new religion, the priest asked:

"Now tell me, my dear friend, what do you now believe?"

"Oh," replied the Jew, "Now I believe I shall be able to live in Petrograd.

One man asked another for a loan of twenty-five dollars.

The person approached remained silent.

"Why don't you answer me, yes or no?" asked the first.

"Well," responded the other as he walked off. "Better I should owe you an answer than that you should owe me twenty-five dollars."

One of our Hebrew School Pupils: "Teacher, can a person be punished for something he hasn't done?

Mrs. Brin: "Of course not."

Pupil: "Well, I haven't done my homework."

The rabbi of the congregation fell suddenly sick the day before one of the Holy Days. The distress was great, not only for his health, but for the services which must soon be held. Finally a neighboring rabbi of considerable reputation offered to preach, instead.

A delegation was sent to thank him. They were somewhat embarrassed in the presence of the well-known rabbi.

"You know, rabbi," one of them stammered, "we would really have been satisfied with a worse rabbi than you, only we couldn't find one."

Little Abie came home late from Hebrew school one night and no sooner had he opened the door when Mamma Ginsberg could see that he had been crying.

"Nu, Abie," said mamma. "Why did you come home so late? Why were you crying?"

"The teacher kept me in. She asked the class a question and I was the only one that knew the answer, so she kept me in."

"Nu, and is that something to cry about?" asked his mother. "If you were the only one to know the answer to a question she asked the whole class you should be proud you were so smart. What was the question?"

"She-she wanted to know," gulped Abie, "She wanted to know who was it put glue in her ink bottle."

איראָפּאישע און אַמעריקאַנער חזנות

פון חזן אורעלע אדעלסמאן

האָבענדיג די געלעגנהייט צו שטודירן די לאַגע פון חזנות אין מזרח און אין מערב פון איראָפּא און דאָ אין אמעריקא, ווילט זיך דאריבער דעם געדאַנק אויסדרוק געבן וואו איך האָב חזנות געפונען אויף דער העכסטער שטופע.

וועז איך זאָג חזנות, זאָ פארשטעה איך דארונטער די קונסט צו פאר-אייניגען דאָס הייליגע וואָרט מיט דעם הייליגען טאָן אין דעם גאָטעס-דיענסט אין שוהל, וועלכעם שטאַמט נאָך פון דעם ערשטען בית המקדש און איז דאַמאָלס אויסגעפיהרט געוואָרען פון די כהנים און לוים.

נאָך דער צעשטערונג פון׳ם ערשטען טעמפּל דורך נבוכדנצר, פארבריינ-גענדיג 70 יאָהר אין גלות בבל, האָבען די אידען קאָנסערווירט און אויבער-ליפערט די אידישע מעלאָדיען און זי צוריקגעבראַכט נאָך ירושלים. אין דער עפאָכע פון דעם צווייטען טעמפּל, וועז די פיהרער פון דעם פאָלק זיינען גע-וואָרען די נביאים די סופרים, זיינען די שלוחי צבור געקומען אויף דעם פלאַץ פון די כהנים; אזוי קענען מיר זאָגען, די סינאגאָגע האָט געשאַפען די חזנים און די חזנים האָבען קאָנסערווירט די סינאגאָגען אין אלע מעטאָרמאָפאָזען ביז אויף דעם היינטיגען טאָג.

וועהרענד דער 2 טויזענט יעהריגער גלות האָט דאָס חזנות פיעלע סינא-גאָגאלע ארבייטען אין דער פאראייניגונג פון טאָן און וואָרט דורכגעמאכט.

עם איז כאראקטעריסטיש פון דעם אידישען פאָלק. וועז זיי וואַנדערען ערגעץ אוים אין א נייער קאָלאָניע פיהרען זיי באַלד איין א מנין אויף קדושה וברכו.

די שפּאַנישע אינקוויזיציאָן, די שייטערהויפען, די בלבולים, די געלע לאטעס, האָבען זיך אייניגעפרעסען אין דאָס אידישע האַרץ. דער איד האָט געוואַנדערט פון איין אָרט צום אַנדערען. עם זיינען ענטשטאַנען אין ענגע

מנינים-שטיבלאך טעקסטע אין א צעבראכענע שפראך, ווי אויך וויעסטע מע־
לאדיען מיט פארשנעקילטע אימפראוויזאציאנען. געטריבען וואם ווייטער נאך
מזרח זיינען די מיינסטע אידען געבליבען דארטען. און אין די לעצטע צייטען
האבען די אסט אידען ניט וועניגער געליטען. ווער געדענקט עם ניט די רוסישע
און רומענישע פאגראמען?—אבער אידען האבען איין ברירה: האבען באלד
נענומען אויסגיסען נשמות פאר דעם רבונו של עולם, און דעם חזן'ס תפילות,
זיין גאטעס־דיענסט האט סוקסעסיוו אנגענומען דעם כאראקטער פון א געוויין
און א געיאמער.

אזוי האט זיך אריינגעבילדעט דער אסט איראפעאישער נוסח וועלכער
צופט און ברענט, און וועלכען אונזערע איינגעוואנדערטע אידען ליעבען אזוי
שטארק. אבער צו קען א גאטעס־דיענסט אין אזא נוסח, די אין דעם פעטען
לאנד געבארענע יוגענד באפרידיגען, אדער זייערע נשמות צו דער שוהל צו־
ציהען?—אבער פון דעם שפעטער.

ווי אבער זעהט אויס, אדער בעסער געזאגט, האט אויסגעזעהן דאם וועסט־
איראפעאישע חזנות?

דער עסטרייכישער קייזער, יאזעף דעם צווייטער, האט מיט זיין טאלע־
ראנץ, די טירען פון די גהעטאם געפפענט, די געלע שאנד־פלעקען פון די אי־
דישע קליידער ארונטערגענומען. די זעלבע אידישע עמאנציפאציאן אין דייטש־
לאנד, האלאנד, א. ז. ו. האט פאר די אידען הויבע עמטער געשאפען. דאם
אידען זיינען גלייך באערבטיגט געווארען צו אלע האך־שולען איז זעלבסט־
פארשטענדליך א געזעטיגטערע, געבילדעטערע, געזעלשאפטליכע איז אריינגעוואק־
סען, וועלכע האט אנגעהויבען אנדערע סינאנאלע באדערפנישע צו באקו־
מען. זיינען געקומען די ראבינער מיט האק און מעסער און האבען אנגעהויבען
שניידען די טראדיציאן און אין דער עקסטאזע פון עמאנציפאציאן האבען זיי
באלד דאם יודענטום געאפפערט. עס זיינען ענטשטאנען טעמפלען מיט זאנ־
טאגס גאטעס-דיענסטע און דייטשען טעקסט.

בארוהיגט די לאגע אין מיטען דעם קולטור קאמפף צווישען די ראבינער
האבען די חזנים, וועלכע האבען געבראכט די טענדענץ פון אנפאנג ביז איצט;
קאנסערווירען און ערפרישען די ליטורגי דורך ערפרישענדע מיטלען. דער
ערשטער עפאכענמאכענדער חזן איז געווען סאלאמאן זולצער, דער ערשטער
פון דאם נייע חזנות.

אלזא זולצער האט זיך נענומען צום נייען בנין פון אונזער חזנות.

אלס אבערקאנטער פון וויענער נייעם טעמפל האט ער געשטרעבט, און
עם איז איהם געלונגען צו פארייניגען די אלטע און נייע פארמען דורך האר־
מאנישע, זעלענשמעלצענדע מעלאדיען האט ער געזוכט, דאנק אים, גאטעס־
דיענסט דעם וועלט הערשער אויסצודריקען. נישט האבענדיג נויטיג צו צי־
טערען פאר פרנסה האט ער סוקסעסיוול געשטריכען צופענדיג און ברענג-

דינע אימפּראָוויזאַציעס און האָט איינגעפיהרט א גערעגעלטען גאָטעס-דיענסט וועלכען מאָנאַרכען און פּירסטען האָבען באזוכט. זיין וועלק שירי ציון איז איינגעפיהרט געוואָרען אין אַלע אינטעליגענטע געמיינדען. זולצער'ן האָבען געפאַלגט נאָמבורג, ווייטרויב, לעוואנדאָווסקי און דער לעצטער, דאָ פּאָר־שטאַרבענער חזן, פּיני מינקאָווסקי, מיט וועמען דער שרייבער פּוו דיעזע ציילען האָט די עהרע געהאַט אויף אייניגע קאָנצערטען צוזאַמען צו ווירקען.

מיינע נייע ערפאַהרונגען און בעאָבאַכטונגען דאָ אין אמעריקא האָב איך באַלד איבערצייגט, דאָס גראַדע דער זולצער'שער טיפּ גאָטעס־דיענסט, איז דאָ נענצליך פּארמיסט, דער קרעכצענדיגער נוסח פּארבריטעט דורך די אייניגעוואַנדערטע אָסט אידען, איז פּאָרט אונפּארשטענדליך פּאר דער, דאָ אין זאַטען לאַנד געבאָרענע יוגענד.

דאָרום נישט האָבענדיג איין מיטעל־וועג, שטירצט זיך די יוגענד אין די ארמס פון די עקסטרים רעפּארמירטע טעמפּלען, וועלכע האָבען די טראַדיציאָן נענצליך באַשניטען.

אנשטאָט א גערעגעלטען גאָטעס־דיענסט האָבען אונזערע אָרטהאָדאָקסישע שוהלען איינגעפיהרט איין אָטרעקשאָן־סיסטעם: דער חזן דאַוונט צוויי וואָבען אין מאַנאַט אום אלם „נאַוועלטי" צו געלטען. עם פּארשטעהט זיך, גראַדע אזוי ווי דער גאָטעס־דיענסט איז נישט גערעגעלט, זיינען אויך די לע־בענסבאַדינגונגען פון דעם חזן נישט גערעגעלט.—זייענדיג געצוואונגען טעמ־פּאָרערן „סוקסעס" צו מאַבען האָט ער קיינע מענליכקייטען די מוזיקאַליש געשמאַק פון דעם פּובליקום אריינצובילדען.

חזנות אין אמעריקא שטייגט מאָטעריעל. אָבער וואָס קען מען ערוואַרטען פון קאָמערציאַליזירטער קונסט?

תרות משה אדער תורת באקהענען?

א דבר בעתו וועגען אידישע מאכלים

פון א. אלפערט (איש קאוונא)

א מיטגליעד פון א ארטהאדאקסישע קאנגרעגיישאן האט געצויגען מיין אויפמערקזאמקייט אויף א פראגראף אין דר. אלבערט באקהענען'ס בוך: „דהי וועלט אוו פוד", אין וועלכען דער עקספערט פון מענשליכע שפייזען שרייבט פאלגענדעם:

„דאם כשר'ע פלייש איז מיסטענטיילם הארט און אומפארדייהליך. עס איז ניטא קיין ענטשולדיגונג פאר דער תורה וועלכע ערלויבט אין פרינציפ צו עסען פלייש און ערלויבט ניט צו עסען אויסטערם."

איך בין ניט קיין עקספערט פון מענשליכע שפייזען, אבער איך בין פעסט איבערצייגט או די תורה איז א גרעסערער עקספערט פון דעם דר. באקהענען, און איך נעהם מיר די מיה צו ערקלעהרען אויף ווי וויט איך פארשטעה דעם ענין.

עס איז אמת או כשר פלייש איז מיסטענטיילם הארט אבער דאם איז נאר דעמאלט וען די בהמה אדער עוף איז געווען אן אלטע. וען די בהמה אדער עוף זיינען יונג, איז דאם פלייש ניט הארט. די וועלכע קענען קאכען, קענען ווייך מאכען סאי וואם פאר א פלייש, אפילו פון אן אלטע בהמה אדער עוף.

וען דר. באקהענען זאגט או אידען עסען אומפארדעהליך פלייש, זאגט ער בלויז א האלבען אמת אויב ער מאכט ניט לחלוטין א טעות אין פשט.

יעדעם פלייש, פון א בהמה אדער עוף, יונג אדער אלט, איז ווייך, זעהר ווייך וען מען קוילעט נאר וואם די בהמה. דאם איז דערפאר וואם אזא מין זאפט, אדער דער לעבענס-זאפט, מיאסין, איז דאן אין א פליסיגער פארמע. קורץ נאכדעם טרעט אבער ארויין די פארשטארצונג דורך'ן טויט, דער פראצעס פון פיגארע מארטים. דער מיאסין ווערט פארהארטעוועט, באלד ווערט דאם פלייש אויך זעהר הארט. דער אונטערשיעד איז בלויז אין דער בהמה אדער עוף, וואם עלטער זיי זיינען, אלץ הארטער ווערט דאם פלייש.

אבער אום דאם פלייש זאל ווידער ווייך ווערען, מוז מען ווארטען דער מיאסין זאל זיך אויפלעזען דורך באצילען, וועלכע פארמעהרען זיך אין דעם פעפסין וואם דאם פלייש ענטהאלט. אבער דאם איז דער אנפאג פון פוילען, וען דאם פלייש ווערט אויפגעלעזט, וואם לייכטער דער דאזיגער פראצעס האלט אן, אלץ פוילער און ווייכער ווערט דאם פלייש. דער געשמאק פון פלייש ווערט דאן אויך בעסער דורך א פארמעהרונג פון זויער־שטאפען אין פלייש וואם קומען דורך דעם פראצעס פון פוילען.

די אומות העולם, איבערהויפט די פראנצויזען, האבען שטארק ליעב אזא פלייש. אידען טארען ניט עסען אזא פלייש, איינפאך דערפאר ווייל דאם הייסט נבלה.

מאדערנע אויטאריטעטען באהויפטען אז אידען זיינען אין פיעלע באצי-
הונגען געזיכטער פון די גוים, אט טאקע דערפאר וואס זיי עסען ניט אזא
פלייש.

א מערקווירדיגער פאקט ווערט מיטגעטיילט פון געוויסע טארטארען,
וועלכע עסען אבר מן החי. וועו ער איז אונטערוועגענס, שניידט ער אפּ א
שטיק פלייש פון זיין לעבעדיגען פערד און עסט דאס אויף, באהויפטענדיג אז
עס איז ניטא קיין ווייכער און געשמאקער פלייש אין דער וועלט. דאס איז
אמת, ווייל דאָרט געפינט זיך נאָך דער מיאסען אין זיין פליסיגער פאָרמע.
אידען האָט מען פארבאָטען צו עסען אבר מן החי. אין די אלטע צייטען
האָבען די גוים ליעב געהאט צו עסען אבר מן החי. ציוויליזירטע גוים עסען
אויך ניט קיין אבר מן החי.

עסען אויסטערס און אנדערע שעל-פיש איז פארבאָטען פון דער תורה,
וועלכע גיט זעלטען אָן טעמים פאר מצוות. (א געוויסער ציניקער האָט זיך
אמאָהל באריהמט אז ער וויים מעהר פון רמב"ם, ווארום דער רמב"ם זאָגט
אליין אז ער וויים ניט דעם טעם פארוואָס מען טאָר ניט עסען חזיר, אָבער ער,
דער ציניקער, וויים יע דעם טעם פון חזיר). אָבער עס איז א פאקט אז קיין
לעבעדיגע זאך וועלכע שנעל פארדאָרבען ווי שעל-פיש און ניט קיין גאנץ
פרישע שעל-פיש ענטהאלטען אזוי פיעל טאָמעין-גיפט, אז די מענשען וועלכע
עסען דאָס, שטאָרבען אונטער די שרעקליכסטע שמערצען.

כמעט אין אלע וואָרעמע לענדער עסט מען ניט קיין שעל-פיש. ווי עס
שיינט איז דאָס די אורזאך.

עס איז א גרויסער טעות צו גלויבען אז שעל-פיש זיינען זעהר לייכט צו
פארדייען. גרויסע אויטאָריטעטען באהויפטען אז עס דויערט דריי מאָל אזוי
לאַנג צו פארדייען אויסטערס ווי צו פארדייען געקאָכטע רייז.

עס ווערט באוויזען אז אין איי האָט אזוי פיעל נאהרונג ווי א טוצען
אויסטערס, און אייער איז פיעל לייכטער צו פארדייען ווי אויסטערס. א מענש
דארף אויפעסען ניט ווייניגער ווי 223 אויסטערס אום ער זאָל אין זיך אריין-
נעהמען די נאהרונג פון אין פונט פלייש. מילך האָט פונקט 50 פראָצענט
מעהר נאהרונג ווי דאס זעלבע געוויכט פון אויסטערס. א גלאָז אראנזשען-
זאפט האָט אין זיך מעהר נאהרונג ווי א גלאָז מיט אויסטערס.

עס איז אמת אז די אידישע קוך האָט אין זיך א היבש ביסעל שווערע, אום-
פארדייליכע, שעדליכע שפייזען. דאס זיינען די פעטע מאכלים, די געפרעגעלטע
שפייזען, הערינג, עסיג א. ז. ו., אָבער בשר כשר איז באדייטענד בעסער און
געזונטער ווי די טרפה. וואס אידען עסען ניט קיין אויסטערס איז גאָר ניט
קיין חסרון, עס איז א גרויסע מעלה.

א יונגער לײַן האָט מיר א מאָל געפרעגט ווי מען מאַכט א ברכה אויף א לאבסטער. איך האָב איהם געענטפערט מנו ובו אז דער וואָס עסט לאבסטערס איז אליין א לאבסטער, און א לאבסטער דארף ניט מאַכען קיין ברכה, וואַרום דער פסוק זאָגט: „בוצע ברך נאַץ את ד'."

עס זעהט אוים אז שפּייז עקספּערטען טאָפּען אין דער פינסטער. זייערע מיינונגען זיינען פילייכט גוט פאר איין קלאָס מענשען אָבער ניט פאר א צווייטע.

די אידישע קיך איז אין דורכשניט אן איינפאַכע, א ריינע און א געזונטע. ניט די אידישע מאכלים שאַדען, נאָר די צוריסענע אידישע נערוון מאַכען אָן דעם חורבן. דר. קעבאָט האָט רעכט וועז ער זאָגט אז אידען לייַדען מעהר פון אַנדערע מענשען פון מאָגען און פון צוקער-קראַנקהייטען, אָבער ער האָט א טעות וועז ער זאָגט אז די אידישע מאכלים זיינען שולדיג דערין. פרעגט דעם חולה, ניט דעם רופא. די צוריסענע אידישע נערוון, דאָס אידישע שטאַרט־לעבען, די פעקטאָרי און דער אָפיס זיינען שולדיג אין דעם וואָס אידען לייַדען פון מאָגען. גיט דעם אידען א נאטירליכען לעבען, וועט זיין קיך ניט שטעהן אויף'ן וועג פון געזונד. עס איז ניט א פראַגע פון מעגען אָדער מאָגען, זאָנ־דערען פון אומשטענדען.

פרעגט דאקטוירים וועלכע האָבען אידישע פאציענטען וועלען זיי אייך זאָגען אז אידען וועלכע היטען אָפּ כשרות לייַדען וויניגער פון מאָגען ווי די אידען וועלכע היטען ניט אָפּ קיין כשרות. די אידען וועלכע עסען נאָר דאָס וואָס זיי מעגען, האָבען א גוטען מאָגען, אָבער גראַד די אידען וועלכע מעגען אלעס עסען, האָבען שלעכטע מאָגענס.

דער כעלמער מגיד האָט אמאָל געזאָגט אז עס זיינען פאַראַן צווייערלייַ בם'ס, צדיקים ילכו בם ופושעים יכשלו בם. אידען וועלכע היטען אָפּ כשרות כדת משה ישראל, מעגען זיין זיכער אז זייער מאָגען וועט ניט ארויסגעהן פון די כלים, און עס איז א פעסטגעשטעלטער פאקט, ווי איך האָב שוין אויבען אָנגעצייגט, אז גראַד די אידען וועלכע האלטען ניט פון כשרות לייַדען פון מאָגען־קראַנקהייטען.

וואָקסבורי, כ"ג ניסן, תרפ"ד.

WHO'S WHO

BRIEF BIOGRAPHICAL SKETCHES OF MEN AND WOMEN ACTIVE IN OUR CONGREGATION AND ITS AUXILIARIES



RABBI LOUIS M. EPSTEIN, 133 Ruthven Street, was born in Lithuania, 1887. Came to America in 1904. He was educated in foreign *Yeshivot* and American Universities. Holds *Smicha* and the following degrees: B. S., M. A. (Columbia and Harvard) Rabbi and Doctor of Hebrew Literature (Jewish Theological Seminary). Held the position of Rabbi at Dallas, Texas; Toledo, Ohio; Instructor in Philosophy, Toledo University; has written on Talmudic and Philosophic subjects, and holds his present charge as Rabbi of the Congregation since 1918. Married Minnie Winer of New York, 1914. Rabbi Epstein is the president of the national Rabbinical Assembly, and is justly celebrated throughout America.



OBERKANTOR ISIDORE ADELSMAN, born Ukrania, 1887. Early education Talmudic, but with the recognition of his musical talents and his beautiful voice, he turned to music, preparing himself for opera in the Wiener Conservatorium. His ambition in the direction of Jewish music found its outlet in Chazanuth. He served in the capacity of Oberkantor in Wein and Budapest and lately in the Williamsburg Synagogue, Brooklyn, N. Y. Cantor Adelsman, who is often spoken of as one of the leading "Chazonim" in America has served our Congregation since the fall of 1922.



MR. LOUIS STEINBERG, president of our Congregation, was born in Rovno, Russia, on February 22nd, 1889. He arrived in this Country on September 1st, 1896.

As a boy he attended the Phillips Grammar School from which he was graduated in 1904. He later attended Boston English High School, graduating in 1907. He is now a member of the Suffolk Law School. Aside from being President of our own Congregation, Mr. Steinberg is also active in the following Clubs, Lodges, and Societies:

Moses Mendelsohn Lodge, No. 35; Boston Lodge of Elks; Commonwealth Lodge, Boston City Club, Boston First Austrian Hungarian Association; Boston Y. M. H. A.; Hebrew Free Loan Society of Boston; Massachusetts Real Estate Exchange.

Mr. Steinberg has been a director of our Congregation since 1918.

In business he is the President and Director of the Massachusetts Lime and Cement Company, Cambridge, Bay State Finance Corporation, Boston; and the Temple Associates, Inc.



ALEXANDER BURSTEIN, born Pinsk, 1872. Member of a very prominent Jewish family, educated in private schools. Came to America in 1902. Married 1894. Has four sons and lives now at 117 Crawford St., Roxbury. Connected with many and prominent Jewish organizations. Mr. Burstein is the Ex-Treasurer of our Congregation, and now holds the office of Vice President.



MR. SAMUEL E. MELTZER, Treasurer of our Congregation, was born in Wilkomier, Lithuania. He arrived in this country in 1898, where he attended the Boston Public Schools. On February 7, 1909, he married Miss Belle H. London in New York.

The name Meltzer is synonymous with the word "work," for Mr. Meltzer is an active worker in behalf of many worthy causes.

He is a member of the Boston Y. M. H. A.; is a 32nd degree Mason; is a member of the I. O. B. A.; Shawmut Lodge A. F. and A. M.; Boston Chamber of Commerce; Independent Odd Fellows; King Solomon Lodge; Amos Lodge, I. O. B. B.; Omar Grotto; and Boston Lodge of Elks. Besides being custodian of all the finances of our Congregation, and temporary chairman or treasurer of numerous drives and campaigns that occur from time to time, he is one of the members of the Board of Directors of the Men's Club.



HENRY SHULMAN, 14 Fowler St., Dorchester, Mass. Born on September 1, 1857, in Meretz, Wilna, Russia. Educated in the Municipal School and in the Wilna *Yeshivah*. Came to America in 1882 for a brief stay and again returned to America in 1895. Married Esther Gudowsky in 1880. Has four sons and eight grand-children. Has served as Secretary of the Congregation since May 19, 1914. On May 18, 1924, the day of the Tenth Anniversary of the Congregation, will mark exactly ten years of service as Secretary of the Congregation.

PHILIP SHAFFER, 20 Seaver St., born Russia 1868. Educated in Municipal Schools and Hebrew School. Married Rachel Steel 1889. Come to America 1891. Was President of the



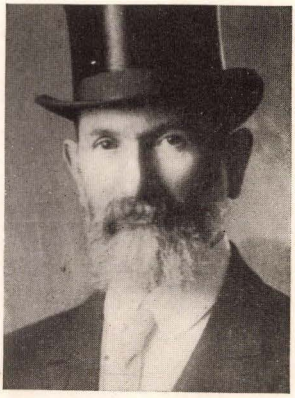
Baldwin Place Synagogue, Boston, and has the distinction of being the first President and one of the founders of the Congregation.

VICTOR KAUFMAN, 68 Elm Hill Ave., born Hungary 1875.

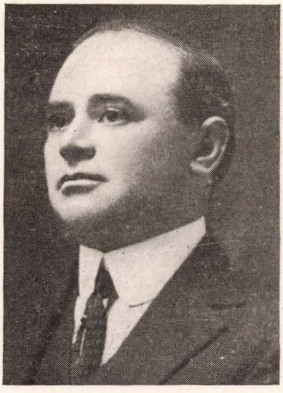


Educated in Public Schools and Hebrew School. Came to America 1892. Married Marie Schon 1906. Prominent as a Real Estate broker. President of the Congregation for five years, 1917-1921, and has been considered by many the backbone of our Congregation, having guided it successfully through the most trying period in its development. Mr. Kaufman is now one of the Board of Directors of the Congregation.

JUDAH LOEB SNIDER, 135 Crawford St., born Russia 1853. Educated in Hebrew Schools. Married Rosa Benakansky 1872. Came to America 1904. Has five sons, two daughters, and



seventeen grandchildren. Has been serving as sexton of the Congregation since 1914, and is perhaps one of its most loyal devotees. Mr. Snider a short time ago celebrated his golden wedding anniversary.



SUMNER S. SHORE, President of the Men's Club and Editor-in-Chief of this Tenth Anniversary Souvenir Book, was born in Russia and brought to this country when a mere child. He attended Hebrew Schools in Boston, from which he was confirmed. He was graduated from the Eliot Grammar School, the Boston English High School, and the Boston University Law School, from which he received the degree of L.L.B. Mr. Shore took special academic courses under the renowned Professor Frank Parsons and later became President of the Harvard Instruction Association. He was admitted to the bar and is now a practicing Attorney in Boston.

Mr. Shore is a contributor to many literary magazines and periodicals, and is an active worker in a number of literary, fraternal, and civic organizations. Recently, he has been appointed to serve on the Board of Directors of this Congregation.



MR. DAVID B. WOLFF, Chairman of the Year Book Committee, and Vice President of the Men's Club, was born in Russia, and came to this country during his early childhood, where he attended the Boston Public Schools and the Boston Latin School.

He was married in 1908.

Mr. Wolff has always proved himself conscientious in his work for our Congregation.

He is President of the Wholesale Garment Association of Boston and is also active in many other civic and fraternal organizations.



MR. ABRAM J. BERKWITZ, Vice President of our Men's Club and one of the Directors of our Congregation was born in Pittsfield, Mass. He attended the Pittsfield Grammar and High Schools, from which he was graduated. He later entered Boston University Law School and was graduated with the degree of L.L.B.

Mr. Berkwitz was later admitted to the bar and is now a practicing attorney in Boston.

He is the Chairman of our Tenth Anniversary Celebration Committee and has proved himself to be a tireless and energetic worker.

He is a member of the Boston Lodge of Elks, Order of Owls, Knights of Pythias, I. O. B. A., American Bar Association, Boston City Club.



MR. MAURICE A. ROSS has been the Men's Club's "old stand-by" in the office of Secretary for a number of years. The job of secretary is no sinecure, and Mr. Ross has always done whatever was expected of him, efficiently and dependably. He has done much to advance the interests of the Men's Club and is the kind of a man who would be an asset to any organization.

Mr. Ross was born in St. Petersburg, Russia, in 1884; came to America two years later; was educated in Boston public, evening-high, and Hebrew schools. In 1908 married Jennie Ober, and has two children, Muriel and Robert.

JOSEPH FINBERG, 78 Ruthven Street, Roxbury. Born in Boston, November 23, 1891. Graduated Dudley Grammar School. Married in 1914 to Helen Goldblatt, and has two children. In

business Mr. Finberg is owner of the Albany Milling Company, Boston, and is one of the most successful of the younger men in our Club. He is treasurer of the Men's Club.

"high-man" in the contest for advertising for this publication.



ABRAHAM SNIDER, 116 Homestead Street, Roxbury. Born in Vilna, Poland, 1882. Was educated in foreign and American schools and came to America in the year 1899. On January 19, 1904, married Rebecca Druker, and has three children. In business Mr. Snider is a member of the firm of Snider & Rudnick, an officer of the Braemore-Kenmore Trust, and has been very prominently connected with a number of successful realty developments. He is a member of the Masons, Knights of Pythias, B'nai Brith, and is a member and contributor to most of the Jewish communal and benevolent associations in Greater Boston. Mr. Snider is a director of the Congregation Beth Hamidrash Hagadol, and a director of the Men's Club. He is the type of a member the Men's Club is proud to have, and has the distinction of being

SIGMUND WURF, born 1876 in Przemysl, Austria. Educated in Public Schools and Private Hebrew Schools. Came to America in 1907. Married Mary Slobodkin in 1908 and is the father of two daughters. During the War, Manager of Employment Bureau, United States Dept. of Labor. Among the first members of the Congregation, Mr. Wurf is one of the Ex-Presidents of the Men's Club and is generally looked upon as the Father of that Association.

He is a 32nd degree Mason, a member of the Amos Lodge, I. O.B.B., and numerous other organizations.



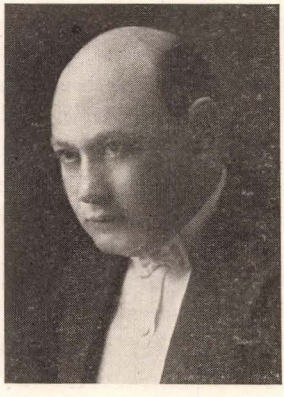
SAMUEL DANIELS, 60 Walnut Park, born New York City. Educated in Public Schools of Boston and Burdett College. Associated with the City of Boston School Dept. as School Manager of the West End District. Business, General Insurance. Married Sadie Daniels, Jan., 1914. Two children. Director of the Year Book 1921-22. Vice President, 1922.

Mr. Daniels is one of the Ex-Presidents of our Men's Club and a man who has contributed immeasurably to its success.

MR. SAMUEL ROSENBERG is a native product. Born in Boston, he has attended Boston Grammar and High Schools. He also attended Northeastern School of Law, from which he was graduated. He was later admitted to the Bar and is now a practicing attorney.

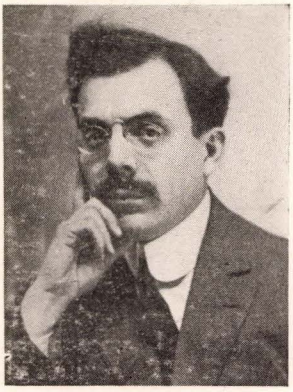
He is one of the Directors of our Congregation and of our Men's Club. He is also connected with the following organizations: Moses Mendelsohn Lodge, Commonwealth Lodge, Boston Lodge of Elks, Boston Y.M.H.A., B'nai Brith, New Century Club and Plymouth Associates.

Mr. Rosenberg has established the reputation of being a "live wire" and the manner in which he managed the successful theatre venture of our Men's Club demonstrated that that reputation was well founded.



PROF. BORIS M. MORROS, the Musical Director of our Congregation, was a pupil of Rymsky-Korsakov and Liadoff. He was graduated from the Imperial Conservatory of Music at St. Petersburg in 1913, winning the Anton Rubinstein gold medal for originality in composition. Thereafter he was appointed inspector of the Imperial Conservatory of Music at Poltawa,

Ukraine, which position he held for two years. In 1915 he was appointed one of the conductors of the Symphony Orchestra attached to the Imperial Palace at St. Petersburg. After the revolution he received a call from the "Vaad Hatzirim" (The Council of Delegates at Palestine) to organize a conservatory at Jaffa, Palestine, which he headed until he accepted a call to Baku, Caucasia, where he reorganized the Imperial Conservatory there, remaining its head and member of the faculty until 1922. He came to this country in January, 1923, and in this short space of time has established a most enviable reputation in his chosen field.



ISAAC SHAPIRO. Born in Vilna, Lithuania, 1886. Graduated Yeshibbath Ra-Meila. Came to America in 1906. Married Pninah Suppin in 1907, and is the father of three children. Studied in the College of the City of New York. Mr. Shapiro has taught in the School of Biblical Instruction, Brooklyn, N. Y., and was Assistant Principal of the Down Town Talmud Torah, New York City from 1910 to 1917; Principal of the Pawtucket, R. I., Hebrew Institute, from 1917 to 1922, and has been the Principal of the Yavneh Hebrew School, connected with the Congregation Beth Hamidrash Hagadol, since 1922. Mr. Shapiro, who is widely known as a Hebrew educator, has also served as a member of the Committee on Education of the Agudath Hamorim of Boston since 1922.



SAMUEL COHEN, 93 Waumbeck Street, Roxbury. Born in Uman, Russia, 1882. Arrived in America 1903. Married Ruth Progulny, 1910. Has three children. Was among the first members of the Congregation Beth Hamidrash Hagadol, and is now one of the Board of Directors, also a member of the Men's Club. He is president of the Uman Relief Association, member of the Knights of Pythias, Free Sons of Israel and Independent Workers Circle of Mass.



MANUEL GOLDBERG, 278 Humboldt Ave., Roxbury. President of the Junior Council of Congregation Beth Hamidrash Hagadol. Born in Boston, July 16, 1897, Mr. Goldberg was educated in George Putnam Grammar School, English High, and Northeastern College, which he graduated with the degree of LL.B., 1919. Always an active worker for the advancement of Jewish ideals, and an efficient president of the Council.

EVA BAKER, 48 Intervale St., Roxbury. Born in Boston, educated in Public Schools, Roxbury High School, special student Boston University and Simmons College. Director Social Service group Junior Council, 1921-22, Vice President 1922-23-24, Secretary of Yavneh Hebrew School 1923, delegate to Young People's League Convention 1923-24.





ANNA COHEN, 6 Floyd St., Dorchester. Born in Boston. Educated in the Somerville schools. Graduated from the Roxbury High School and the Salem Normal School. Special courses in expression at the Boston School of Public Speaking. Executive Board of the Junior Council 1922-23. Corresponding Secretary 1923-24. Delegate to the Young People's League Convention 1924.



SARAH FRANK, born in New York. Educated in Grammar and Classical High School in Worcester. Further studied at Boston University College of Business Administration. Treasurer 1923-1924.



ESTHER LEWIS, 233 Humboldt Ave., Roxbury. Born in Boston. Educated in Boston Public Schools and Girls High School. Corresponding Secretary 1923-24.

WHO'S WHO IN THE SISTERHOOD



MRS. J. O. ROSS (nee Jennie Ober), President of the Sisterhood. Born in Boston. Educated in Boston Public and High Schools. Married Maurice A. Ross in 1908. Has two children, Muriel I. and Robert. Secretary of the Sisterhood from 1918 to 1921. President from 1921 to 1924. On Board of Directors of the Boston Chapter of Hadassah. Secretary of the League of the Jewish Women's Organizations.



MRS. A. SNIDER (nee Rebecca Druker), First Vice President. Born in Glasgow, Scotland. Educated in Public Schools of Portland, Me. Married Abram Snider in 1904. Has three children, Edith, Melvin and Robert. First Vice President of the Sisterhood from 1921 to 1924. By her gentle disposition and charming manner Mrs. Snider has endeared herself to all of the members and inspired them to excellent work in the Sisterhood.

MRS. M. MORSE (nee Sadie Thorner), Second Vice President. Born in Odessa, Russia. Educated in Boston Public Schools. Married Mendell Morse in 1906. Has one child, Dana. Second Vice President of the Sisterhood from 1923 to



1924. She has been and is one of the Sisterhood's best workers for the past five years.



MRS. B. BLUM (nee Bella Scudney), Third Vice President. Born in Poland, tutored in Poland and Germany, and received an excellent Hebrew education. Married in 1916 to Benjamin Blum. Has one son, Seymour. Third Vice President from 1923 to 1924. Former chairman of War Orphan Fund of the Sisterhood, also chairman of the Hadassah Sewing Group and one of the most enthusiastic members the Sisterhood boasts of. She is on the Board of the B'nai Brith Auxiliary, and chairman of their War Orphan Fund.



MRS. M. LEVIN (nee Harriet Ziman), Financial Secretary. Born in Russia. Educated in the public and High Schools of Fall River, Mass. Married in 1912 to Max Levin. Has two children, Elliot and Frederick. Financial Secretary from 1921 to 1924. For five years she was Superintendent of the Sunday School in Fall River under the direction of the Council of Jewish Women. She is at present the First Vice President of the B'nai Brith Auxiliary and co-chairman of the Sisterhood's Talmud Torah Committee. There is little danger of any extravagance on the part of the Sisterhood while our efficient secretary is with us.



MRS. E. SAKLAD (nee Fannie M. Lipshires), Corresponding Secretary. Born Boston, Mass. Educated in Somerville public and High Schools. Married to Elias Saklad 1918, has one daughter, Irma G. Member of the Sisterhood for three years. Corresponding Secretary since 1923. Added to her duty of notifying the members of meetings, it is Mrs. Saklad's pleasant and sometimes unpleasant duty to write letters of congratulations and condolence to our members. Our Secretary has never been found wanting and has been a source of great pleasure to the President and officers.



MRS. S. E. MELTZER (nee Belle London), Recording Secretary. Born New York City. Educated in New York Public Schools, Normal College, Cooper Union, Hebrew School of the Educational Alliance. Married Samuel E. Meltzer in 1909 in New York. Recording Secretary and Publicity chairman of the Sisterhood for two years. Has four children, Eleanor, Lillian, Theda and Marjorie.







MRS. H. BERGER (nee Fannie Edelstein), Treasurer. Born in Russia. Educated in the Public Schools of Boston. Married in 1910 to Harry Berger. Has two children, Pearl and Bernice. Active in the Sisterhood for the past five years. Chairman of various committees. Treasurer since 1922. She is the guardian angel of the Sisterhood's moneys.





MRS. L. M. EPSTEIN (nee Minnie H. Winer). Born in New York. Educated in the Public and High Schools of New York City. Attended Columbia and Toledo Universities and Teachers' Institute in the Jewish Theological Seminary. Married to Rabbi Louis M. Epstein in 1914. Through the efforts of Mrs. Epstein, the Sisterhood has become a factor in the lives of Jewish women in Greater Boston. Her wholehearted enthusiasm and co-operation in all the Sisterhood's undertakings have helped to make the work cheerful and inspiring. President of the Sisterhood from 1919 to 1920.

MRS. I. ADELSMAN (nee Adelsman). Born in Stanislau, Austria. Educated in High Schools of Austria and in Vienna Business College. Married in 1909 to Cantor Isadore Adelsman. Has two daughters, Clara and Ely. She is one of the Honorary members of the Board of the Sisterhood since 1922. Mrs. Adelsman has shown a keen and sincere interest in the workings of the Sisterhood and her co-operation is highly appreciated by the members.

MRS. JOSEPH RITTENBERG (nee Lena Solomon), War Orphan Committee Chairman. Born in Russia, and educated in Chelsea Public Schools. Married in 1898 to Joseph Rittenberg. Has three sons, Henry, George and Sumner. Has been chairman of several successful war orphan whists and co-chairman of bazaars for the Sisterhood. With Mrs. Rittenberg at the head of any committee, success was assured.

MRS. D. B. WOLFF (nee Minna Bonfeld), Talmud Torah Committee Chairman. Born in Birmingham, Alabama, and educated in the Public Schools of Georgia. Married to David B. Wolff in 1908. Has two children, Harold A. and Phyllis T. She has been co-chairman of the last successful ball, chairman of the Talmud Torah Committee since 1923 and one of the Sisterhood's most ardent and conscientious workers. She is also on the Board of B'nai Brith Auxiliary and active in many other organizations.



MRS. HARRY ROSEN (nee Sadie Solomon), Educational Committee Chairman. Born in England. Educated in the Public Schools of Chelsea. Married to Harry Rosen in 1904. Has two children, Florence and Leonard B. She is chairman of the Educational Committee of the Sisterhood and through her efforts the Psychology and Hebrew Classes were organized for the Sisterhood. She was secretary of "Parents and Teachers' Association of Revere," and very active on the School Board of that City. Mrs. Rosen was also one of the organizers of the Hebrew Schools in Revere and was secretary of these schools. The Sisterhood feels that it has a "find" in Mrs. Rosen.

MRS. H. KAUFMAN (nee Mary Fisher), Program Committee Chairman. Born in Russia. Educated in the Boston Public Schools. Married in 1908 to Harry Kaufman. Has two children, Manuel and Sarabelle. An active member on the Sisterhood Board for the past six years. The First Vice President of Sisterhood Board. Has been co-chairman of two bazaars, secretary of the War Orphan Fund for three years and as chairman of the program committee of the Sisterhood has had one of the most difficult tasks to perform. The Sisterhood deeply appreciates and commends Mrs. Kaufman's excellent work.



MRS. M. LOURIE (nee Dora Preger), "Happy Day Fund" Chairman. Born in Canada. Educated in the Boston Public Schools. Married Morris Lourie in 1909. Has two children, Irene and Anna. Has been active in the Sisterhood and on its Board since its inception. She has been chairman of several important committees and has excelled in the office as chairman of the Happy Day Fund, which office she has held for five years. We are always happy to greet Mrs. Lourie and her Penny Collection with which she brings good cheer. Our bazaars could never be the successes they are, were it not for Mrs. Lourie's ability as a saleswoman.

MRS. A. LOURIE (nee Sadie Korelitz), Finance Committee Chairman. Born in Lawrence and educated in the Public, High and Commercial Schools of that city. Married in 1912 to Alexander Lourie. Has two children, Miriam and Samuel. Has been a member of the Sisterhood since it was organized. She has ably assisted in the general work of the Sisterhood, and for the past four years has been chairman of the Finance Committee, which position she has fulfilled most conscientiously and intelligently.



MRS. G. EISENBERG (nee Anna G. Tucker), Chairman Synagogue Welfare Committee. Born in New Jersey and educated in the Public and High Schools of that State. Married in 1906 to Samuel Eisenberg. She has been on the Board of Directors of the Sisterhood for the past three years. She has assisted ably in the religious works sponsored by the Sisterhood and her efforts are greatly appreciated by the Sisterhood.



MRS. F. FELDMAN, Refreshment Committee Chairman. Born in Russia. Educated privately in Bardichuv, Russia. Married Solomon Feldman. Has four children, Ida C., Esther D., Joseph M. and Louis. On the Board of Directors of the Sisterhood for the past three years and has been co-worker on the Bazaar and Bake Sales. She has been chairman of the Refreshment Committee since 1922.



MRS. J. TEITELBAUM (nee Inez Horowitz), Membership Committee Chairman. Born in New York. Educated in New York Public and Rochester High Schools. Married 1911 to Joseph M. Teitelbaum. Has one daughter, Edna E. Member of the Sisterhood for four years and active on the Board. She has been chairman of several important committees and at present chairman of the Membership Committee of the Sisterhood.



MRS. J. FINBERG (nee Helen Goldblatt), Entertainment Committee Chairman. Born in New York City. Educated in the Public and High Schools of Chelsea. Married to Joseph Finberg in 1914. Has two children, Bertram and Jeanne. She has been on the Board of the Sisterhood for the past four years. Has been treasurer of the Bazaar Committee, co-chairman of the recent successful Ball and Fashion Show, and at present chairman of the Entertainment Committee, where she has had the opportunity of planning and suggesting the Sisterhood's social functions.

CONGREGATION BETH HAMIDRASH HAGADOL

List of Officers, Directors and Members

OFFICERS

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President: LOUIS H. STEINBERG, 168 Ruthven St., Roxbury
Vice-President: S. BURSTEIN, 135 Homestead St., Roxbury
Treasurer: SAMUEL E. MELTZER, 330 Walnut Ave., Roxbury
Fin. and Recording Sec'y: HENRY SHULMAN, 14 Fowler St., Dor.
Sexton: J. L. SNIDER, 135 Crawford St., Roxbury

BOARD OF DIRECTORS

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SAMUEL E. MELTZER, 330 Walnut Ave., Roxbury
VICTOR KAUFMAN, 68 Elm Hill Ave., Roxbury
A. KANTER, 116 Howland St., Roxbury
LOUIS JOLLES, 123 Crawford St., Roxbury
H. GREENE, 85 Waumbeck St., Roxbury
S. I. GOLDINGS, 64 Crawford St., Roxbury
JOHN DRUKER, 159 Ruthven St., Roxbury
SAMUEL Z. BRILLIANT, 36 Schuyler St., Roxbury
LOUIS W. BOLONSKY, 94 Crawford St., Roxbury
A. J. BERKWITZ, 31 Hutchings St., Roxbury
MOSES BRODY, 161 Ruthven St., Roxbury
SIGMUND WURF, 107 Townsend St., Roxbury
JULIUS YAFFE, 24 Homestead St., Roxbury
A. L. LEVINE, 131 Homestead St., Roxbury
D. VINETSKY, 134 Crawford St., Roxbury
HYMAN J. BROWN, 17 Waumbeck St., Roxbury
JOSEPH L. SAKS, 8 Hollander St., Roxbury
A. SNIDER, 116 Homestead St., Roxbury
I. ROSENBLATT, 74 Howland St., Roxbury
J. RITTENBERG, 11 Walnut Park Rd., Roxbury
SUMNER, S. SHORE, 16 Westminster Rd., Roxbury
MANUEL E. GOLDBERG, 278 Humboldt Ave., Roxbury
WOLF AMES, 20 Homestead St., Roxbury
A. S. BEARSE, 114 Elm Hill Ave., Roxbury
L. H. BURACK, 3 Abbotsford St., Roxbury
SAMUEL COHEN, 93 Waumbeck St., Roxbury
ELLIS HOLZMAN, 15 Abbotsford St., Roxbury
MORRIS LOURIE, 124 Ruthven St., Roxbury
MORRIS MILLER, 28 Wyoming St., Roxbury
SAMUEL DANIELS, 164 Winthrop Rd., Brookline
A. H. MORRISON, 84 Hutchings St., Roxbury
SAMUEL ROSENBERG, 58 Seaver St., Roxbury

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2 Nazing St., Rox.
ABRAMS, PHILLIP
100 Seaver St., Rox.
ABRAMSON, ISRAEL
39 Schuyler St., Rox.
ADLOW, ELIJAH
35 Elm Hill Pk. Rox.
ALPERIN, SHOL
68 Seaver St., Rox.
ALPERT, ISRAEL
14 Hollander St., Rox.
ALTMAN, I. J.
65 Waumbeck St., Rox.
ANDREWS, JACOB
74 Ruthven St., Rox.
ANGEL, MARKS
142 Granite Ave., Dor.
APPLEBAUM, JACOB
151 Homestead St., Rox.
APPLESTEIN, T.
66 Brunswick St., Rox.
APT, S.
147 Harrishof St., Rox.
ARANOFSKY, MORRIS
28 Park View St., Rox.
ARONSON, S. W.
106 Maple St., Rox.
ARONSON, SIMON
32 Abbott St., Dor.
ARVEDON, LOUIS
72 Elm Hill Ave., Rox.
BAKILIAR, N.
129 Hutchings St., Rox.
BARRON, M.
127 Crawford St., Rox.

BEASER, MORRIS
47 Crawford St., Rox.
BEIGELMAN, NATHAN
25 Hollander St., Rox.
BELLAR, SAMUEL
111 Howland St., Rox.
BENNETT, DAVID
100 Waumbeck St., Rox.
BERG, ISAAC
260 Hanover St., Boston
BERGER, HARRY
361 Walnut Ave., Rox.
BERKMAN, J.
108 Devon St., Rox.
BERKOWITZ, M.
42 Crawford St., Rox.
BERLIN, ABRAHAM
10 Homestead St., Rox.
BERLIN, JOSEPH
102 Elm Hill Ave., Rox.
BERMAN, M.
105 Washington St., Boston
BERNS, ISRAEL
20 Brookledge St., Rox.
BERNS, JAMES
116 Homestead St., Rox.
BERNSTEIN, ISAAC
71 Homestead St., Rox.
BLUMBERG, J.
1477 Commonwealth Av., Brk.
BONFELD, H.
21 Center St., Brockton
BRASS, DR. A. J.
73 Humboldt Ave., Rox.
BRANDE, JOSEPH
28 Wyoming St., Rox.
BRAVMAN, ISRAEL
244 Harold St., Rox.
BRILLIANT, FRANK
40 Schuyler St., Rox.
BRILLIANT, HARRY K.
136 Crawford St., Rox.
BRILLIANT, JACOB H.
38 Wayne St., Rox.
BRILLIANT, MORRIS R.
10 Westminster Rd., Rox.
BROWN, CHARLES
202 Humboldt Ave., Rox.
BROWN, MORRIS
141 Homestead St., Rox.
BURG, MORRIS
23 Elm Hill Park, Rox.
BURTMAN, CHARLES
80 Walnut Park, Rox.
CABITT, HARRY
68 Cheney St., Rox.
CAPLAN, A.
101 Townsend St., Rox.
CAPLAN, DAVID H.
81 Beach St., Boston
CARTER, CHARLES
46 Larchmont St., Dor.
CASSO, A.
118 Harrishof St., Rox.
CEDARSKY, DAVID
1863 Columbus Ave., Rox.
CHASE, SAMUEL
60 Seaver St., Rox.
CHEFKIN, A.
75 Homestead St., Rox.
CINEMAN, JACOB
31 Homestead St., Rox.
CLINE, H. E.
37 Howland St., Rox.
COHEN, ABRAHAM
107 Humboldt Ave., Rox.
COHEN, ALBERT
116 Bower St., Rox.
COHEN, FRANK
42 Hutchings St., Rox.
COHEN, HENRY
59 Hutchings St., Rox.
COHEN, HYMAN
49 Hollander St., Rox.
COHEN, JULIUS O.
105 Waumbeck St., Rox.
COHEN, LOUIS
141 Milk St., Boston
COHEN, SAMUEL H.
259 Humboldt Ave., Rox.
COLEMAN, SAMUEL J.
125 Homestead St., Rox.
COOPER, ISRAEL
40 Schuyler St., Rox.
COOPER, MORRIS
140 Crawford St., Rox.
DANGEL, SIMON J.
20 Seaver St., Rox.
DAVIDSON, RUBIN
196 Humboldt Ave., Rox.
DRUKER, JOSEPH
91 Howland St., Rox.
DWORIN, ISAAC
52 Brunswick St., Rox.
EHRENBERG, MAX
7 Westminster Ter., Rox.
EILBERG, JACOB
19 Ruthven St., Rox.
EILENBERG, H.
165 Ruthven St., Rox.
EISENMAN, SOLOMON
11 Walnut Park Rd, Rox.
EPSTEIN, ISAAC
103 Waumbeck St., Rox.
ESCOR, H.
77 Homestead St., Rox.
FANGER, ABRAHAM
72 Holworthy St., Rox.
FEINZEIG, HARRY
77 Homestead St., Rox.
FEINBERG, MORRIS
58 Crawford St., Rox.
FEINBERG, WILLIAM
32 Brookledge St., Rox.
FINBERG, JOSEPH
78 Ruthven St., Rox.
FINE, M.
107 Townsend St., Rox.
FINE, MEYER
30 Harold St., Rox.
FINKELSTEIN, DAVID
100 Pacific St., Cambridge
FINKELSTEIN, REUBEN
89 Ruthven St., Rox.
FINN, MORRIS
75 Waumbeck St., Rox.
FISHMAN, J. L.
179 Walnut Ave., Rox.
FLEISHER, HENRY L.
31 Wabon St., Rox.
FRANK, MAX
31 Wenonah St., Rox.
FRANK, MORRIS R.
73 Waumbeck St., Rox.
FRANK, WILLIAM
69 Crawford St., Rox.
FRANKEL, B.
360 Walnut Ave., Rox.
FRANKLIN, MAX
547 Blue Hill Ave., Rox.
FREEDMAN, ALBERT
167 Homestead St., Rox.
FREEDMAN, BARNETT
10 Howland St., Rox.
FREEDMAN, BENJAMIN
47 Wyoming St., Rox.
FREEDMAN, E. L.
102 Elm Hill Ave., Rox.
FREEDMAN, NIMAN
145 Homestead St., Rox.
FREEDMAN, S.
12 Nazing St., Rox.
FREEDMAN, SOLOMON
5 Abbotsford St., Rox.

FRIEDMAN, S.
144 Homestead St., Rox.
FRIEDMAN, I.
96 High St., Boston
FRIEDSON, ABRAHAM
233 Humboldt Ave., Rox.
GALLER, M.
213 Walnut Ave., Rox.
GARLETZ, SAMUEL
124 Homestead St., Rox.
GELLIS, SAM
103 Townsend St., Rox.
GINSBERG, ABRAHAM
45 Waumbeck St., Rox.
GLAZER, P.
46 Brookledge St., Rox.
GLICK, ISAAC
136 Crawford St., Rox.
GLODTT, DAVID
246 Humboldt Ave., Rox.
GLUCK, ISAAC
12 Elm Hill Park, Rox.
GOLDBERG, M.
189 Harold St., Rox.
GOLDBERG, F.
241 Humboldt Ave., Rox.
GOLDEN, SAMUEL
35 Waumbeck St., Rox.
GOLDMAN, SAMUEL
87 Monroe St., Rox.
GOLDSTEIN, G.
102 Ruthven St., Rox.
GOLUB DAVID
26 Waumbeck St., Rox.
GORDON, HARRY
116 Elm Hill Ave., Rox.
GORDON, LOUIS
34 Howland St., Rox.
GORDON, S.
24 Seaver St., Rox.
GORFINKLE, E.
169 Mass. Ave., Boston.
GRAUMAN, JOSEPH
189 Walnut Ave., Rox.
GRAY, JOSEPH
1 Homestead Park, Rox.
GREEN, ISAAC
115 Crawford St., Rox.
GREEN, SAMUEL
53 Homestead St., Rox.
GREENSTEIN, LOUIS
124 Ruthven St., Rox.
GRIEFE, JACOB
123 Howland St., Rox
GROSSER, DR. DAVID
123 Ruthven St., Rox.
GUDINSKY, M.
115 Walnut Ave., Rox.
GUDOWSKY, A.
44 Waumbeck St., Rox.
GUTLON, MORRIS.
11 Cummings Rd., Brk.
HALPERN, S.
93 Harrishof St., Rox.
HAMLIN, MOSES
82 Ruthven St., Rox.
HELLER, SOLOMON
Parkview St., Rox.
HERSHBERG, H.
5 Holborn St., Rox.
HESKIN, ISRAEL
50 Elmore St., Rox.
HILSON, JACOB
145 Homestead St., Rox.
HOLZMAN, ALBERT
3 Ruthven St., Rox.
HOLZMAN, AUGUSTUS
333 Washington St., Boston
JOLLES, CHARLES
16 Westminster Road, Rox.
KADIS, J.
246 Harold St., Rox.

KAGAN, ABRAHAM
89 Ruthven St., Rox.
KAPLAN, JACOB M.
81 Ruthven St., Rox.
KAPLAN, LOUIS
45 Monroe St., Rox.
KAPLAN, NATHAN
35 Monroe St., Rox.
KAPSTEIN, SAMUEL
105 Waumbeck St., Rox.
KATZ, HARRY
12 Westminster Rd., Rox.
KATZ, NATHAN
65 Bainbridge St., Rox.
KAUFMAN, H.
69 Homestead St., Rox.
KEMELMAN, ISAAC
137 Hutchings St., Rox.
KOLODNY, CHARLES
135 Homestead St., Rox.
KOPELMAN, J.
9 Intervale St., Rox.
KOUFMAN, LOUIS S.
50 Esmond St., Dor.
KOVLIN, M.
135 Crawford St., Rox.
KRENSKY, NATHAN
92 Waumbeck St., Rox.
KRENSKY, PHILIP
92 Waumbeck St., Rox.
KRENSKY, ROBERT
24 Wellington Hill St., Dor.
KULBERSH, I.
155 Ruthven St., Rox.
KUPFERMAN, JOSEPH
75 Crawford St., Rox.
LANDY, J. B.
100 Hutchings St., Rox.
I. LAPOTA
158 Harold St., Rox.
LAUNDERS, BARNETT
102 Homestead St., Rox.
LEANER, AARON
63 Crawford St., Rox.
LEAVITT, J. W.
15 Walnut Park Rd., Rox.
LENDER, DAVID
109 Devon St., Rox.
LEVENSON, J.
47 Hutchings St., Rox.
LEVENSON, JULIUS
77 Westminster Ave., Rox.
LEVENTALL, LAZAR
278 Humboldt Ave., Rox.
LEVI, MORRIS
141 Homestead St., Rox.
LEVIN, HARRIS
244 Humboldt Ave., Rox.
LEVIN, HARRY
36 Brookledge St., Rox.
LEVIN, I. G.
69 Homestead St., Rox.
LEVIN, J. S.
352 Walnut Ave., Rox.
LEVIN, LOUIS
125 Crawford St., Rox.
LEVIN, NATHAN
37 Howland St., Rox.
S. LEVINE
110 Waumbeck St., Rox.
LEVIN, SOLOMON E.
134 Crawford St., Rox.
LEVINE, B.
253 Harold St., Rox.
LEVINE, HERMAN
76 Hutchings St., Rox.
LEVINE, LOUIS
78 Howland St., Rox.
LEVINE, MORRIS
37 Abbottsford St., Rox.
LEVINSON, ELIAS L.
54 Elm Hill Ave., Rox.

LEVY, BENJAMIN
238 Winchester St., Brk.
LEVY, WILLIAM
59 Crawford St., Rox.
LEWENBERG, SAMUEL
35 Abbottsford St., Rox.
LEWIS, ALBERT A.
233 Humboldt Ave., Rox.
LIDERMAN, JOSEPH
358 Walnut Ave., Rox.
LIEF, DAVID
42 Howland St., Rox.
LIPSHIRES, MAX
8 Cheney St., Rox.
LIPSHITZ, B.
71 Walnut Park, Rox.
LIPSKY, JACOB
90 Richmond St., Boston
LOITMAN, MORRIS
56 Chenev St., Rox.
LOURIE, ALEX
120 Columbia St., Brookline
LOURIE, B.
202 Humboldt Ave., Rox.
LOURIE, JACOB
164 Ruthven St., Rox.
LUDWIG, B. H.
16 Seaver St., Rox.
LANGENTHAL, A. M.
62 Elm Hill Ave., Rox.
LEVINE, I.
19 Hutchings St., Rox.
MANIS, RUBEN
17 Monroe St., Rox.
MARCUS, MEYER
89 Howland St., Rox.
MARGOLIS, JACOB
89 Elm Hill Ave., Rox.
MATHEWS, JULIUS
116 Howland St., Rox.
MAZUR, M.
116 Harrishof St., Rox.
MAZUR, SIMON
277 Humboldt Ave., Rox.
MELTZER, MEYER M.
11 Ashland St., Boston.
MELTZER, SIMON
32 Hollander St., Rox.
MEYER, ISIDORE
24 Seaver St., Rox.
MILLER, JACOB
7 Healey St., Rox.
MILLER, LOUIS
129 Harold St., Rox.
MINTZ, S.
71 Homestead St., Rox.
MOLITZ, RUBIN
31 Brookledge St., Rox.
MORRISON, BARNARD
20 Pemberton Sq., Boston.
MORSE, MENDEL
125 Hutchings St., Rox.
MOSHENBERG, B.
244 Humboldt Ave., Rox.
MOSKOWITZ, SAMUEL
33 Abbotsford St., Rox.
NATHANSON, L.
249 Humboldt Ave., Rox.
NIGROSH, MAX
183 Walnut Ave., Rox.
OBER, HARRY
545 Blue Hill Ave., Rox.
OBER, ISRAEL
70 Holworthy St., Rox.
OBER, LOUIS
70 Holworthy St., Rox.
OLITSKY, A.
62 Crawford St., Rox.
ORIEG, B.
45 Holworthy St., Rox.
ORLOV, PETER
Wolcott St., Dor.
PADOVER, S.
46 Shirley St., Rox.
PALDER, ABRAHAM
144 Ruthven St., Rox.
PASS, JULIUS
100 Crawford St., Rox.
PAUL, JOSEPH
74 Elm Hill Ave., Rox.
PEARLMAN, ROBERT
141 Harold St., Rox.
PEARLMAN, S.
6 Ruthven St., Rox.
PEARLMAN, SAMUEL
208 Harold St., Rox.
PEARLMUTTER, HARRY
54 Hollander St., Rox.
POORVU, HARRIS
53 Ruthven St., Rox.
POROSKY, ALFRED E.
7 Devotion St., Brookline
PRINCE, JULIUS
99 Hutchings St.
PROMBOIN, LOUIS
566 Warren St., Rox.
QUINT, SAMUEL
18 Park View St., Rox.
RABINOWITZ, DAVID
232 Humboldt Ave., Rox.
RABINOWITZ, LOUIS
175 Humboldt Ave., Rox.
RABINOWITZ, SOLOMON
65 Westminster Ave., Rox.
RACZ, ABRAHAM I.
5 Union Ave., J. P.
RATKOWSKY, ISAAC
51 Homestead St., Rox.
REIBSTEIN, DR. A. W.
157 Humboldt Ave., Rox.
RITZ, M.
11 Westminster Rd., Rox.
RIVITZ, J.
23 Homestead St., Rox.
ROBBINS, H. I.
111 Crawford St., Rox.
ROBINSON, B. A.
106 Crawford St., Rox.
ROBINSON, SAMUEL
62 Homestead St., Rox.
ROCKMAN, BENJAMIN
135 Homestead St.
ROSE, LOUIS M.
83 Waumbeck St., Rox.
ROSENBAUM, H.
182 Harold St., Rox.
ROSENBAUM, M. S.
75 Crawford St., Rox.
ROSENBAUM, S.
151 Crawford St., Rox.
ROSENBERG, JACOB
127 Humboldt Ave., Rox.
ROSENFIELD, HARRY
102 Seaver St., Rox.
ROSENGARD, JULIUS
180 Harvard St., Dor.
ROSENGARD, SIMON
201 Harold St., Rox.
ROSENTHAL, M.
111 Crawford St., Rox.
ROSENTHAL, HARRY
11 Abbottsford St., Rox.
ROSS, MAURICE A.
70 Holworthy St., Rox.
RUBIN, ABRAHAM
37 Havelock St., Dorchester
RUBIN, H.
83 Ruthven St., Rox.
RUBIN, MORRIS
2 Wabon St., Rox.
RUBIN, SAMUEL
259 Humboldt Ave., Rox.
RUBIN, WILLIAM
148 Harold St., Rox.

RUDNICK, A. I.
116 Homestead St., Rox.
RUDNICK, BENJAMIN
25 Stearns Rd., Brookline
RUDNICK, CARL
35 Columbia St., Brookline
RUDNICK, GEORGE
206 Harold St., Roxbury
RUDNICK, J. F.
28 Littell Rd., Brookline
RUDNICK, MICHAEL
116 Homestead St., Rox.
RUDNICK, MORRIS
333 Washington St., Boston.
RUDNICK, SAMUEL
126 Hutchings St., Rox.
RUDNICK, SAMUEL L.
118 Elm Hill Ave., Rox.
RUDNICK, SIMON
116 Homestead St., Rox.
SACKS, M.
52 Brookledge St., Rox.
SACKS, ABRAHAM
46 Waumbeck St., Rox.
SACKS, WILLIAM
40 Waumbeck St., Rox.
SAGAN, WILLIAM
194 Harold St., Rox.
SALOW, ELVIN
204 Townsend St., Rox.
SALVIN, BENJAMIN
85 Harrishof St., Rox.
SALVIN, CHARLES
121 Harrishof St., Rox.
SANDLER, K.
111 Waumbeck St., Rox.
SAUNDERS, IACOB
240 Humboldt Ave., Rox.
SAWYER, IAMES
255 Walnut Ave., Rox.
SAWYER, M.
198 Harold St., Rox.
SAWYER, HARRY
71 Homestead St., Rox.
SAWYER, LOUIS
17 Waumbeck St., Rox.
SCHELL, WILLIAM I.
623 Tremont Bldg., Boston.
SCHRAUB, IACOB
129 Hutchings St., Rox.
SCHREIDER, WOLF
44 Howland St.
SEGAL, REUBEN
115 Crawford St., Rox.
SESKIN, SAMUEL
19 Verndale St., Brk.
SHAFFER, HARRY
7 Walnut Park Rd., Rox.
SHAFFER, PHILLIP
20 Seaver St., Rox.
SHAIN, SIMON
108 Crawford St., Rox.
SHAPIRO, ABRAHAM
107 Homestead St., Rox.
SHOHET, JACOB M.
9 Waumbeck St., Rox.
SHORE, MEYER
38 Waumbeck St., Rox.
SHRIER, H.
176 Humboldt Ave., Rox.
SHULMAN, CHARLES
562 Blue Hill Ave., Rox.
SIEGEL, HARRY
143 Harold St., Rox.
SIEGEL, HENRY
142 Harold St., Rox.
SIEGEL, I.
20 Hollander St., Rox.
SILBERBERG, HYMAN
136 Homestead St., Rox.
SILBERBERG, SAUL
23 Wabon St., Rox.

SILK, JOSEPH
135 Crawford St., Rox.
SIMON, JOSEPH
12 Ruthven St., Rox.
SIMONS, SAMUEL
2 Mascoma St., Rox.
SINGER, JACOB
33 Hollander St., Rox.
SINGER, S. A.
175 Rawson Rd., Brookline
SKURNICK, ISAAC
20 Seaver St., Rox.
SMALL, WILLIAM W.
9 Ruthven St., Rox.
SMITH, FRED
190 Normandy St., Rox.
SMITH, WOLF
65 Westminster Ave., Rox.
SNIDER, E. L.
14 Centre St., Brookline
SNIDER, HARRY
34 Hutchings St., Rox.
SNIDER, SAM
118 Devon St., Rox.
SOBEL, HAROLD
173 Townsend St., Rox.
SPERLING, B.
85 Waumbeck St., Rox.
SPEVAK, M.
11 Nazing St., Rox.
STEINBERG, BENIAMIN
572 Blue Hill Ave.
STEINBERG, SAMUEL
179 Walnut Ave., Rox.
STIGLITZ, SAMUEL
224 Humboldt Ave., Rox.
STONE, SAMUEL J.
32 Homestead St., Rox.
STONEMAN, DAVID
24 Milk St., Boston.
SUPERIOR, ABRAHAM
89 Humboldt Ave., Rox.
SWARTZ, HARRIS
66 Center St., Brookline
SWARTZ, M. A.
42 Hutchings St., Rox.
SWARTZ, WOLF
449 Walnut Ave., Rox.
SWIG, SIMON
Battery Heights, Hull, Mass.
TAYLOR, MEYER
89 Howland St., Rox.
TEITELBAUM, IOSEPH
60 Walnut Park, Rox.
THOMSON, NATHAN
51 Hutchings St., Rox.
TRILLING, LOUIS
54 Elm Hill Ave., Rox.
ULLIAN, ABRAHAM
11A Wabeno St., Rox.
ULLIAN, IACOB D.
85 Waumbeck St., Rox.
WALDSTEIN, HARRY E.
19 Harold Park, Rox.
WALTERS, MAX L.
115 Crawford St., Rox.
WARREN, DAVID
91 Georgia St., Rox.
WASSERMAN, SAM
77 Maple St., Rox.
WATCHMAKER, ISAAC
190 Ruthven St., Rox.
WEINBERG, HYMAN
110 Waumbeck St., Rox.
WEINER, CHARLES
8 Healey St., Rox.
WEINFIELD, SAMUEL H.
50 Walnut Park, Rox.
WEINSTEIN, IULIUS
97 Harrishof St., Rox.
WEKER, Davis S.
31 Harold Park, Rox

WERBY, ABRAHAM
105 Hutchings St., Rox.
WINER, SAM
77 Waumbeck St., Rox.
WINETSKY, JOSEPH
30 Wabon St., Rox.
WISEMAN, DAVID
21 Homestead St., Rox.
WOLBARST, M.
77 Waumbeck St., Rox.
WOLBARST, T.
71 Walnut Park, Rox.
WOLFSON, FISHER
46 Brookledge St., Rox.
WOLFSON, SAMUEL L.
105 Homestead St., Rox.
WOLPER, I.
71 Homestead St., Rox.
WOLFF, DAVID B.
235 Humboldt Ave., Rox.
YUNKER, A.
148 Harold St., Rox.
ZAFF, ABRAHAM
119 Howland St., Rox.
ZAKON, WILLIAM
333 Washington St., Boston
ZALKIND, H.
114 Howland St., Rox.
ZELLERMEYER, LOUIS
166 Townsend St., Rox.
ZOLL, SAMUEL
51 Walnut Park, Rox.

THE MEN'S CLUB

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First Vice-President: A. J. BERKWITZ, 31 Hutchings St., Rox.
Second Vice-President: D. B. WOLFF, 235 Humboldt Ave., Rox.
Secretary: MAURICE A. ROSS, 70 Holworthy St., Roxbury
Treasurer: JOSEPH FINBERG, 78 Ruthven St., Roxbury

BOARD OF DIRECTORS

ABRAHAM SNIDER, 116 Homestead St., Roxbury
JOHN DRUKER, 159 Ruthven St., Roxbury
SIGMUND WURF, 107 Townsend St., Roxbury
LOUIS OBER, 70 Holworthy St., Roxbury
S. ROSENBERG, 58 Seaver St., Roxbury
SAMUEL DANIELS, 164 Winthrop Road, Brookline
SAMUEL E. MELTZER, 330 Walnut Ave., Roxbury

MEMBERS

ABRAMS, JOSEPH
2 Nazing St., Rox.
AMES, WOLF
20 Homestead St., Rox.
ALTSCHULER, DR. A.
772 Blue Hill Ave., Dor.
ADLESMAN, CANTOR
71 Howland St., Rox.
ARVEDON, LOUIS
72 Elm Hill Ave., Rox.
BRODIE, MOSES
161 Ruthven St., Rox.
BRILLIANT, FRANK
72 Elm Hill Ave., Rox.
BERGER, HARRY
361 Walnut Ave. Rox.
BREST, ABRAHAM
117 Crawford St., Rox.
BURRACH, L. H.
3 Abbotsford St., Rox.
BLUM, BENJAMIN
117 Harrishof St., Rox.
BERNS, JAMES
116 Homestead St., Rox.
BRILLIANT, HARRY
147 Harrishof St., Rox.
BECKERMAN, B.
361 Walnut Ave., Rox.
BURTMAN, CHARLES
80 Walnut Park, Rox.
BROOKER, B.
47 Nazing St., Rox.
COHEN, SAMUEL
759 Humboldt Ave., Rox.
COHEN, SAMUEL
93 Waumbeck St., Rox.
CARTER, CHARLES
46 Larchmont St., Dor.
COHEN, H. G.
58 Hutchings St., Rox.
CLINE, H. E.
37 Howland St, Rox.
COPELAND, H. D.
81 Beach St., Boston
DRUKER, J. M.
91 Howland St., Boston
EPSTEIN, RABBI L. M.
133 Ruthven St., Rox.
EISEMAN, S.
11 Walnut Park Rd., Rox.
EISENBERG, S.
122 Howland St., Rox.
FINN, MAURICE E.
75 Waumbeck St., Rox.
FRIEDMAN, S.
5 Abbotsford St., Rox.
FRIEDSTEIN, LEO
81 Verndale St., Brookline
FRANKEL MAX
32 Hutchings St., Roxbury
FRIEDMAN, I.
20 Havelock St., Dor.
FEINSILVER, H.
89 Waumbeck St., Rox.

GALE, BERNARD
53 Charlotte St., Dor.
GORDON, LOUIS
34 Howland St., Rox.
GILMAN, B.
126 Homestead St., Rox.
GREENE, HARRY
85 Waumbeck St., Rox.
GORDON, MAURICE
130 Longwood Ave., Brk.
GORDON, HARRY S.
15 Harold Park, Rox.
GERRISH, S.
103 Townsend St., Rox.
GOLDSTEIN, G.
102 Ruthven St., Rox.
GREENE, I.
117 Crawford St., Rox.
ISADORE, MR.
129 Harrishof St., Rox.
JOLLES, CHARLES
16 Westminster Rd., Rox.
KAUFMAN, I.
68 Elm Hill Ave., Rox.
KAUFMAN, H.
69 Homestead St., Rox.
KOUFMAN, L.
50 Esmond St., Dor.
KOPPEL, H.
363 Walnut Ave., Rox.
LOURIE, MORRIS
124 Ruthven St., Rox.
LEVIN, MAX
490 Blue Hill Ave., Rox.
LEVIN, B. E.
253 Harold St., Rox.
LEVIN, S. B.
[illegible] Seaver St., Rox.
MORSE, MENDELL
125 Hutchings St., Rox.
MARK, H.
126 Howland St., Rox.
MARCOVITZ, B.
125 Ruthven St., Rox.
MILLER, CHARLES J.
125 Hutchings St., Rox.
MORRISON, A. H.
84 Hutchings St., Rox.
NARCUS, SAMUEL
108 Elm Hill Ave., Rox.
NAAR, D.
6 Castlegate Rd., Rox.
OBER, HARRY
535 Blue Hill Ave., Rox.
OSCAR, H.
128 Harvard St., Brk.
PALDER, ABRAHAM
144 Ruthven St., Rox.
POROSKY, A.
7 Devotion St., Brk.
PEARLMUTTER, H.
54 Hollander St., Rox.
RITTENBERG, J.
11 Walnut Park Rd., Rox.
ROSENBLATT, I.
74 Howland St., Rox.
RIFKIN, N.
119 Homestead St., Rox.
ROSENTHAL, W.
111 Crawford St., Rox.
RODMAN, S. J.
111 Harold St., Rox.
ROSENTHAL, PHILLIP
157 Homestead St., Rox.
RUBIN, M.
128 Ruthven St., Rox.
RUBIN, S.
257 Humboldt Ave., Rox.
RUDNICK, BENJAMIN
25 Stearns Rd., Brk.
RUDNICK, MORRIS
33 Stearns Rd., Brk.
RUDNICK, MICHAEL
116 Homestead St., Rox.
RUDNICK, A. I.
116 Homestead St., Rox.
RUDNICK, S. L.
118 Elm Hill Ave., Rox.
RUDNICK, J. F.
28 Littell Rd., Brk.
SHULMAN, DR. D.
16 Charlotte St., Dor.
SHULMAN, CHARLES
561 Blue Hill Ave., Rox.
SAWYER, HARRY
71 Homestead St., Rox.
SISSON, ED.
120 Homestead St., Rox.
SINGER, LOUIS
65 Waumbeck St., Rox.
SEGOOL, J.
84 Waumbeck St., Rox.
SHAPIRO, M.
52 Larchmont St., Dor.
SALVIN, CHARLES
Goodale Rd., Mattapan.
SPITZER, A.
5 Westminster Ter., Rox.
STEINBERG, LOUIS
168 Ruthven St., Rox.
SNIDER, BENJAMIN
95 Carlton St., Brk.
SNIDER, HARRY
34 Hutchings St., Rox.
SINGER, S. A.
175 Rawson Rd., Brk.
SNIDER, E. L.
40 Center St., Brk.
STEINBERG, SAMUEL
179 Walnut Ave., Rox.
STEIN, S. F.
211 Columbia Rd., Dor.
SAWYER, JAMES
255 Walnut Ave., Rox.
SAKLAD, E.
8 Montana St., Rox.
STONE, SAMUEL J.
32 Homestead St., Rox.
SESKIN, S.
15 Walnut Park Rd., Rox.
SHAIN, MARK
56 Stedman St., Brk.
SOBEL, B.
24 Hewins St., Dor.
SNIDER, S.
118 Devon St., Rox.
SNIDER, J. L.
137 Crawford St., Rox.
SALOW, C.
206 Townsend St., Rox.
TEITELBAUM, DR. J. M.
8 Winter St., Boston
WARSHAW, I.
168 Harvard St., Dor.
YOFFE, JULIUS
24 Homestead St., Rox.

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20 Homestead St.
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95 Harrishof St.
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65 Hutchings St.
ABRAMS, MRS. R.
97 Harrishof St.
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19 Ruthven St.
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94 Crawford St.
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129 Harrishof St.
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244 Harold St.
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31 Hutchings St.
BROOKER, MRS. E.
47 Nazing St.
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80 Walnut Pk.
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7 Ruthven St.
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Kensington St.
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127 Harrishof St.
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115 Crawford St.

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68 Cheney St.
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21 McLean St., Boston.
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CAPLAN, MRS.
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37 Howland St.
CHIWAN, MRS. S.
115 Humboldt Ave.
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89 Waumbeck St.
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DRUKER, MRS. JOHN
159 Ruthven St.
DRUKER, MRS. J. M.
91 Howland St.
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EILBERG, MRS.
19 Ruthven St.
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133 Ruthven St.
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77 Homestead St.
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7 Westminster Ter.
EISENBERG, MRS.
122 Howland St.
FEINBERG, MRS. A. M.
58 Crawford St.
FRIEDMAN, MRS. S.
5 Abbotsford St.
FRANKLE, MRS.
360 Walnut Ave.
FLEISHER, MRS. G.
31 Wabon St.
FIELD, MRS.
95 Harrishof St.
FELDMAN, MRS.
91 Harrishof St.
FEINSILVER, MRS.
89 Waumbeck St.
FRIEDMAN, MRS. N.
135 Homestead St.
FLUSTER, MRS.
162 Harold St.
FEINSIG, MRS.
77 Homestead St.
FINBERG, MRS. J.
78 Ruthven St.
FRANKLIN, MRS.
32 Hutchins St.
FELDMAN, MRS. M.
175 Walnut Ave.
FEATHER, MRS. I.
7 Walnut Pk. Rd.

FRANKLIN, MRS.
149 Harold St.
FISHMAN, MRS. J.
14 Page St., Dor.
FRIEDSON, MRS.
233 Humboldt Ave.
FEINBERG, MRS.
8 Westminster Rd.
GORDON, MRS. I.
104 Humboldt Ave.
GLICK, MRS. L.
136 Crawford St.
GOLDMAN, MRS. I.
87 Munroe St.
GERRISH, MRS.
103 Townsend St.
GREEN, MRS. S.
53 Homestead St.
GREENSTEIN, MRS.
124 Ruthven St.
GINSBERG, MRS. F.
214 Humboldt Ave.
GORDON, MRS.
114 Harrishof St.
GOLDINGS, MRS. H.
64 Crawford St.
GOLDEN, MRS. R.
189 Walnut Ave.
GOLDSTEIN, MRS. I.
108 Howland St.
GOLDEN, MRS.
153 Crawford St.
GARLITZ, MRS.
124 Homestead St.
GITTLESON, MRS.
95 Harrishof St.
GERBER, MRS.
108 Harold St.
GORDON, MRS.
34 Howland St.
GOLDBERG, MRS.
75 Homestead St.
GOLUB, MRS.
26 Waumbeck St.
GOLDBERG, MRS. I.
228 Humboldt Ave.
GREEN, MRS. H.
68 Seaver St.
GOLDBERG, MRS. F.
7 Westminster Rd.
GOLDBERG, MRS.
103 Waumbeck St.
GLUKMAN, MRS. J.
10 Intervale St.
GARLITZ, MRS. S.
138 Harold St.
GORDON, MRS. B.
19 Westminster Rd.
GREENBERG, MRS. M.
201 Harold St.
GLUKMAN, MRS.
117 Crawford St.
GALER, MRS. A.
213 Walnut Ave.
HOLZMAN, MRS. J.
111 Waumbeck St.
HELLAR, MRS. I.
32 Homestead St.
HELLAR, MRS. W.
30 Bicknell St., Dor.
HOFFMAN, MRS. F.
361 Walnut Ave.
HOFFMAN, MRS.
935 Blue Hill Ave., Dor.
HOLZMAN, MRS. E.
15 Abbotsford St.
HOFFMAN, MRS.
127 Howland St.
IKOWITZ, MRS.
218 Humboldt Ave.
ISADORE, MRS.
129 Harrishof St.

JOLLES, MRS. L.
123 Crawford St.
JOLLES, MRS. C.
16 Westminster Rd.
JACOBSON, MRS. E.
131 Harold St.
JOLLES, MRS. J.
6 Abbotsford St.
JOHNSON, MRS.
120 Homestead St.
KAUFMAN, MRS. V.
68 Elm Hill Ave.
KRENSKY, MRS.
92 Waumbeck St.
KAUFMAN, MRS. H.
69 Homestead St.
KOUFMAN, MRS. L.
50 Esmond St., Dor.
KOPPEL, MRS. H.
363 Walnut Ave.
KEMLER, MRS.
1012 Blue Hill Ave., Dor.
KASANOF, MRS.
149 Homestead St.
KIRSH, MRS. A.
24 Boulevard Ter., Allston
KRENSKY, MRS.
361 Walnut Ave.
KATZ, MRS. W.
24 Homestead St.
KARGER, MRS. B.
97 Ruthven St.
LEVINSON, MRS.
53 Elm Hill Ave.
LEVINE, MRS. M.
33 Abbotsford St.
LOURIE, MRS. A.
120 Columbia St., Brookline
LOURIE, MRS. M.
124 Ruthven St.
LEVINE, MRS. N.
16 Seaver St.
LIPSHIRES, MRS. M.
8 Montana St.
LEAVITT, MRS.
72 Iffly Rd.
LONG, MRS. L.
18 Westminster Rd.
LOWENBERG MRS. S.
35 Abbotsford St.
LANDSBERG, MRS.
245 Humboldt Ave.
LEVINSON, MRS.
188 Rawson Rd., Brookline
LEVINE, MRS. I.
158 Harold St.
LEVY, MRS. H.
173 Rawson Rd., Brookline.
LEVINE, MRS. J. S.
352 Walnut Ave.
LEVINE, MRS. A. L.
131 Homestead St.
LEVINE, MRS. GEO.
128 Ruthven St.
LEVIN, MRS. H.
490 Blue Hill Ave.
LONDON, MRS. A.
18 Johnston Rd., Dor.
LEBOW, MRS. S. H.
15 Intervale St.
LIPSHER, MRS. I.
71 Walnut Pk.
LEVINE, MRS. M.
109 Waumbeck St.
LEVENSON, MRS.
49 Holworthy St.
LEVINE, MRS. A.
14 Townsend St.
LEVY, MRS.
141 Homestead St.
LEVINE, MRS. S.
125 Hutchings St.

LEVY, MRS. A.
125 Hutchings St.
LIPOW, MRS. A.
17 Westminster Rd.
LEVEY, MRS. C.
22 Hollander St.
MARSH, MRS. A.
363 Walnut Ave.
MOSKOWITZ, MRS.
65 Westminster Ave.
MELINSKY, MRS.
125 Howland St.
MAZER, MRS. R.
116 Harrishof St.
MILLER, MRS. I.
7 Haley St.
MORSE, MRS. S.
125 Hutchings St.
MULMOT, MRS.
107 Waumbeck St.
MARGOLIS, MRS.
451 Walnut Ave.
MARCOWITZ, MRS.
104 Elm Hill Ave.
MELTZER, MRS. S.
330 Walnut Ave.
MRS. T. MARKELL,
22 Westminster Ave.
MILLER, MRS. R.
265 Humboldt Ave.
MORRIS, MRS. M.
50 Trident Ave., Winthrop
MARKOWITZ, MRS. C.
50 Walnut Pk.
MANNIS, MRS. R.
286 Walnut Ave.
MINTZ, MRS. F.
71 Homestead St.
METCALF, MRS. J.
14 Howland St.
NIDRICH, MRS.
244 Harold St.
NEWMARK, MRS.
105 Waumbeck St.
NOBLE, MRS. J.
178 Townsend St.
NIGROSH, MRS. M.
183 Walnut Ave.
NARCUS, MRS. S.
108 Elm Hill Ave.
NOVACK, MRS. L.
12 Westminster Rd.
OBER, MRS. D.
70 Holworthy St.
OKEN, MRS.
6 Hollander St.
OSCAR, MRS. H.
108 Harrishof St.
ORMANSKY, MRS.
15 Westminster Rd.
OXMAN, MRS. M.
115 Humboldt Ave.
POORVU, MRS.
53 Ruthven St.
PIRSCH, MRS.
129 Hutchings St.
POLDER, MRS.
144 Ruthven St.
PINSKY, MRS. S. M.
124 Ruthven St.
QUINT, MRS.
25 Munroe St.
QUINT, MRS.
18 Parkview St.
RUBIN, MRS.
128 Ruthven St.
ROSENTHAL, MRS. C.
157 Homestead St.
ROSENGARD, MRS.
202 Harold St.
RUDNICK, MRS. R.
116 Homestead St.
ROBINS, MRS. C.
111 Crawford St.
ROSENBLATT, MRS.
74 Howland St.
RIVITZ, MRS.
23 Homestead St.

RUDNICK, MRS. J. F.
28 Littell Rd., Brookline
RITTENBERG, MRS. J.
11 Walnut Pk. Rd.
ROSENBAUM, MRS.
75 Crawford St.
RUDNICK, MRS. S. L.
118 Elm Hill Ave.
RUDY, MRS.
20 Seaver St.
ROSENFIELD, MRS.
102 Seaver St.
RUDNICK, MRS. B.
25 Stearns Rd., Brookline
ROSENTHAL, MRS. S.
11 Abbotsford St.
RUDNICK, MRS. S.
126 Hutchings St.
ROGERS, MRS. S.
31 Waumbeck St.
RIFKIN, MRS. H.
19 Esmond St., Dor.
RUBIN, MRS. S. M.
257 Humboldt Ave.
ROSS, MRS. J. O.
70 Holworthy St.
RAYMER, MRS. M.
15 Walnut Pk. Rd.
RODMAN, MRS.
111 Harold St.
ROSEN, MRS. DR.
321 Hanover St., Boston
ROCKMAN, MRS. J.
123 Humboldt Ave.
ROBERTS, MRS. E.
19 Westminster Rd.
RUBIN, MRS. H.
83 Ruthven St.
ROSENTHAL, MRS. J. W.
111 Crawford St.
RUDNICK, MRS. A. I.
116 Homestead St.
ROBINSON, MRS. B.
106 Crawford St.
RAPHAEL, MRS.
65 Winthrop St.
ROSENBAUM, MRS.
126 Howland St.
RIEMER, MRS.
71 Westminster Ave.
ROSEN, MRS. S. I.
71 Walnut Pk.
RUDNICK, MRS. L.
74 Babcock St., Brookline
RUDNICK, MRS. SIMON
116 Homestead St.
ROSEN, MRS.
184 Harold St.
ROSENBERG, MRS. S.
58 Seaver St.
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11 Westminster Rd.
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27 McLean St., Boston.
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167 Ruthven St.
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363 Walnut Ave.
SNIDER, MRS. A.
116 Homestead St.
SNIDER, MRS. B.
95 Carlton St., Brookline
SNIDER, MRS. E. L.
40 Centre St., Brookline
SNIDER, MRS. H.
34 Hutchings St.
SILBERT, MRS. C. F.
62 Pleasant St., Brookline
SILBERT, MRS. C. M.
15 Homestead St.
STONE, MRS. R.
32 Homestead St.
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253 Harold St.

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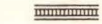
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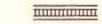
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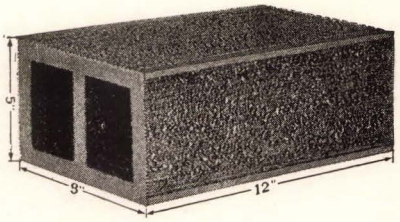
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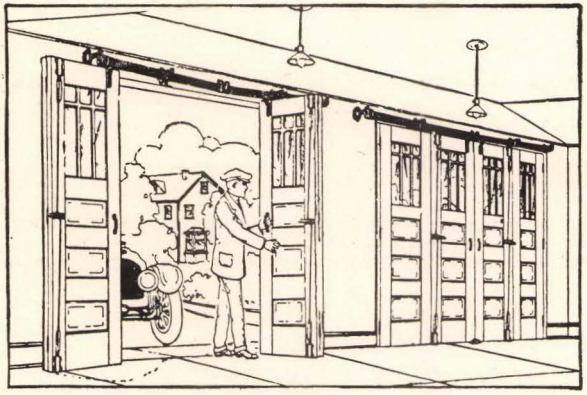
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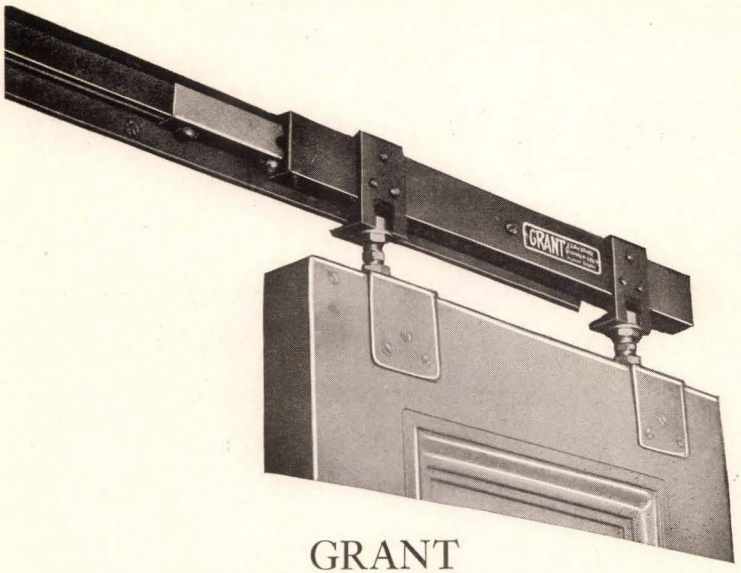
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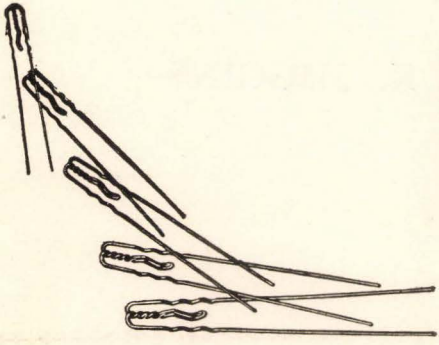
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