

THE JEWISH CRITERION



LEADING JEWISH

HOME PAPER

PERFECTION is death; when one ceases to grow one ceases to live; ideals are never realized, they can only be approximated. So the JEWISH CRITERION from the very day of its inception a quarter of a century ago has endeavored to properly represent the religious, social and philanthropic life of the Jewish Community.

MISTAKES have been made, but our aims were true, our purpose honest. The path of progress is inevitably strewn with obstacles; we shall continue to stumble, but with the encouragement of the community that has been so loyal to us over the stretch of years, we shall devote our best thought and effort to the mission of promoting the interests of our faith and our people.

THE JEWISH CRITERION

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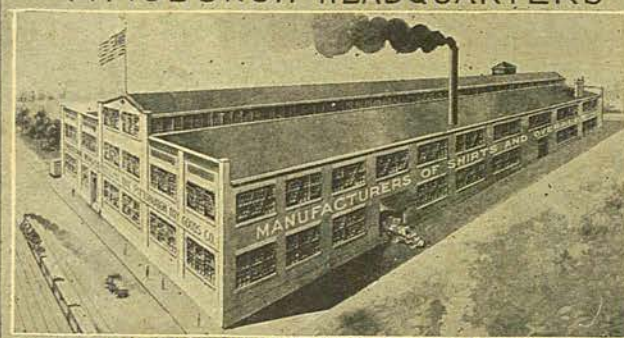
THE PITTSBURGH DRY GOODS COMPANY

MANUFACTURERS
DIRECT IMPORTERS
DISTRIBUTERS

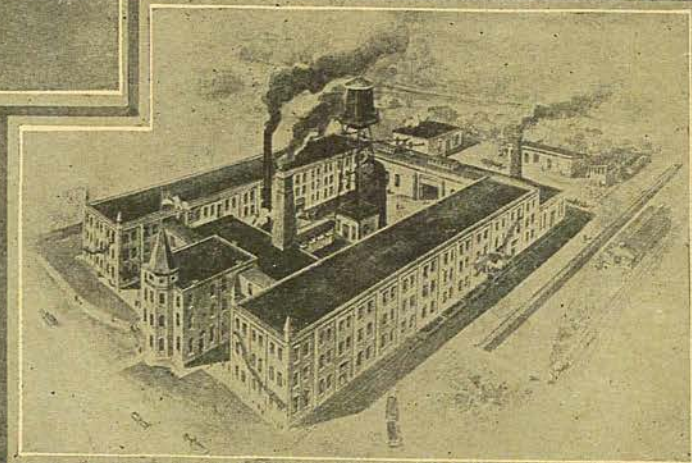


PITTSBURGH HEADQUARTERS

The
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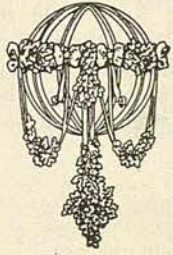


OUR FACTORY AT NEW KENSINGTON, PA.



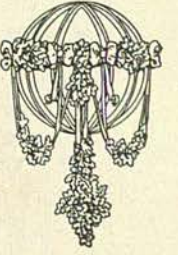
OUR LARGE WOOLEN MILLS AT LATROBE, PA.

THE PITTSBURGH DRY GOODS COMPANY
PITTSBURGH PENNSYLVANIA



The Story of the Jews of Pittsburgh

By CHARLES I. COOPER



The beginning of the emigration of German Jews to America is coincident with the Revolution of 1848, just as the emigration of Russian Jews started immediately after the pogroms of 1882. We are concerned at the present time with a chronicle of the coming of the Jews to Pittsburgh, or perhaps to Western Pennsylvania. We have in this INTRODUCTORY city a large aggregation of Jews who are taking a very important part in the life of their city; be it in trade and in commerce, in civics or philanthropy, or in activities on a broader scale called forth by patriotism, we find here important institutions* and social agencies; individuals who wield a mighty influence in reform politics; in every worthy endeavor we find this ancient people represented. We are moved to ask ourselves, "This large community, whence did it come? Who are the pioneer men and women who laid its foundations? How old is it? How were their religious services conducted fifty years ago? Or the charities?" We are still fortunate to have among us some of the old timers who have witnessed the beginnings of our communal life, who have preserved a reminiscence here and there, which will help the historian to weave from these a connected story. For the future generations will want to know. And it is for that reason that this work has been undertaken.

I. PRIOR to '48.

In 1883, Charles P. Daly, Chief Justice of the Court of Common Pleas of the City of New York, published a book on "The Settlement of the Jews in North America," which is to this day recognized as an authoritative statement on the subject. In this book, the chapter on Pennsylvania is confined entirely to the city of Philadelphia. The writer apparently did not know of the existence of Jews in the western end of the State prior to the Civil War, or else did not consider them of sufficient importance to give them mention.

In the *history of the Jews up to the present time* (2nd edition, Boston, 1848, compiled and published by M. A. Berk) we find this statement, "A large body of Jews appear to be settled in South Carolina. In all our western cities, such as Buffalo, Pittsburgh, Cleveland, Cincinnati, Louisville and St. Louis, as also in New Orleans, a considerable number of Israelites are found."

John Newton Boucher, author of "A Century and a Half of Pittsburgh and her People," claims that as far back as 1842 there was Jewish public worship in the Lawrenceville district. In a historical sketch printed by the Rodef Shalom Congregation in 1899, and probably written by Dr. Lippman Mayer, we read that "there are no reliable records of the beginnings of the Jewish community; but it has been ascertained that between 1838 and 1844 a small number of Jews, mostly from Baden, Bavaria, and Wurtemberg, settled in and around Pittsburgh. These were joined by

jim.' It lacked homogeneity on account of the varying religious views of its members." Some favored worship with head covered, while others were anxious to introduce innovations more in keeping with practices common in the nineteenth century. Some insisted that the women pray, as of yore, in a room by themselves separated from the male worshippers, while others imbued with a spirit of modernism favored family pews. This caused various divisions and reunions for a number of years. "In the year 1847 the following well-known persons held the first

1), "on their Sabbaths and principal holidays at private houses, or whenever circumstances would permit them to assemble. Mostly German Jews were residents of the city then."

Furthermore, we have the statement of a writer in the Jewish Encyclopedia, in his article on Pennsylvania, which is as follows:

"Although Jews had been living in Pittsburgh ever since it was incorporated in 1804,* it was not until 1830 that there was an actual Jewish community there, and this consisted of Jews of German origin."

These statements are based entirely upon tradition, and no op-

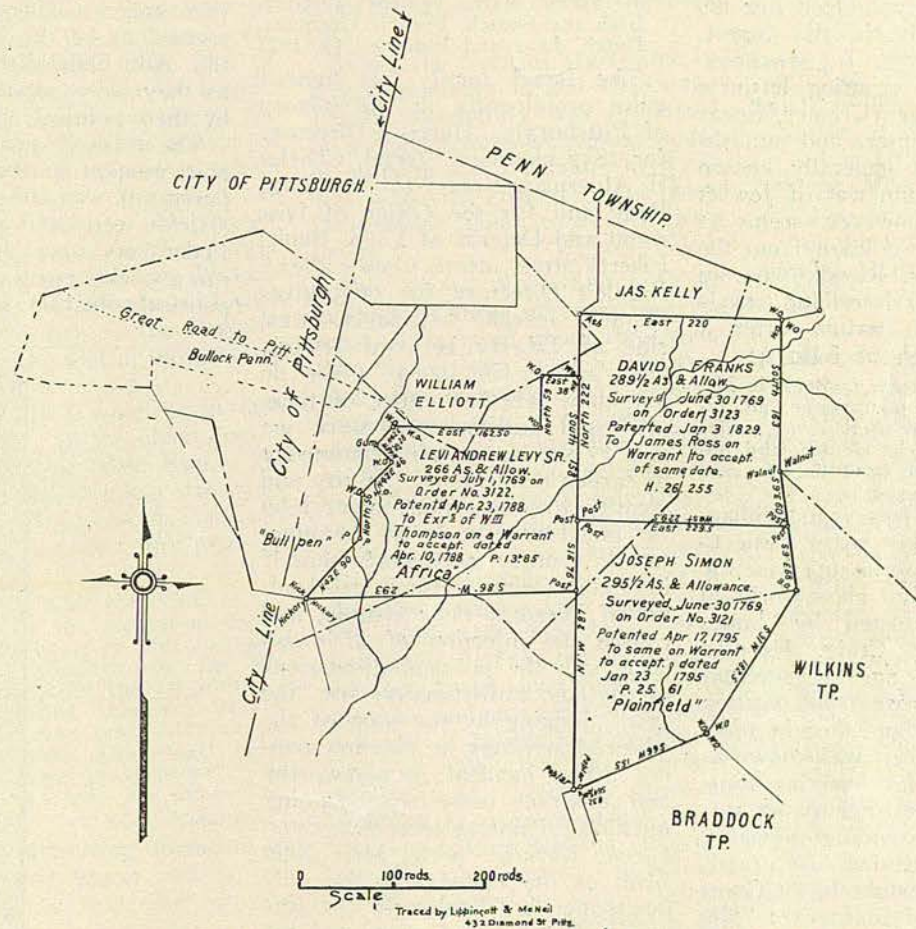


Chart from the Atlas of land warrants of Allegheny County (on file at the office of the Secretary of the Commonwealth, Harrisburg, Pa.) The "Great Road" is now Penn Avenue.

others in 1847 and by still others in 1852, who included in their numbers the founders of Jewish communal life. The first Jewish service was held in the autumn of 1844, while the first attempt at organization was made in 1847, when a mere handful of men combined with the hope of forming a congregation. They worshiped in a room on Penn street near Walnut (now 13th) street, having engaged the Rev. Mannheim as cantor. They formed also a Bes Almon Society, and purchased a cemetery at Troy Hill. The congregational body finally became known as 'Ez Haj-

religious services: Eph Wormser, David Strassburger, Wm. Frank, Nathan Gallinger, Jacob Klein, Eml. Klein, Moritz Kraus, Eise-man Kahn, Reis Bros., Stein Bros., Louis Morganstern, Henry Silverman, Alex Fink, (there were a few others here, but they did not identify themselves by helping along or supporting the congregation.)" But these early efforts at organization merely paved the way for the more permanent foundation laid later, and described in detail in the next chapter. "Services were held," says another chronicler (Warner, History of Allegheny County, Vol.

portunity for corroboration from contemporary records is available. The City Directory of Pittsburgh makes no mention of a *minyan* prior to 1850.

It is certain, however, that Jews have come to Pittsburgh and have settled here throughout the first half of the nineteenth century. As for example, Solomon Schoyer, an attorney, who was well known for many years in this city; he lived at first in Allegheny. The directory of 1837 records the following:

Note—*Pittsburgh was incorporated as a city in 1814.

"Schoyer, Solo.non, office at David Kincaids, St. Clair, d.h. Dalzells Row."

Solomon Schoyer, we are informed, came from New York in 1834. Some of his descendants have since embraced Christianity.

The story of 'reb Yudel' is typical and is connected with the history of a suburban town nearby. Early in the 40's there came a Jewish young peddler periodically to this particular farming district; 'reb Yudel' was the nickname that his customers jocularly applied to him. Subsequently he started to come more frequently and in time married one farmer's daughter and settled down. The name 'reb Yudel' stuck to him, however, and has been handed down in a slightly modified form to his descendants to this day.

The Eichbaum family has played an important role in Pittsburgh for almost a century. William Eichbaum senior, was postmaster, member of Council, a leader in business, in Masonry, and a prominent member of the volunteer fire department. Early in his career, William Eichbaum, Jr., was connected with the printing business of Zadok Cramer (Cramer, Spear & Eichbaum, printers and publishers.) It is not generally known that Mr. Eichbaum was of Jewish origin. Such, however, seems to be the case, as we learn from the writings of Mrs. Royall, who, in 1829, in her book describing travels in Pennsylvania, writes, after a visit to Pittsburgh, as follows:

"But my greatest favorite is Mr. Eichbaum, the postmaster, an Israelite, in whom there is no guile; a man of princely virtues, and beloved by all who have the pleasure of his acquaintance."

The reference here is to William Eichbaum, Jr.; his father came to Pittsburgh in 1795 to supervise the erection of the first glass works in the West, conducted by James O'Hara and Isaac Craig. He died in 1827 at the age of seventy-eight. His son, rose to the position of city treasurer and died in 1866. The latter, however, was known as a Christian as far back as 1845, as we learn from a newspaper reference to him extending sympathy because of his having lost practically his entire fortune in the Great Fire, in April of that year: "His experiences of Christianity were, though private, eminently devout."

The city directory for 1826 records the names of Joseph Abrahams, carrier and Moses Steins, carpenter.

In "Cramer's Almanac" for the year 1816, we find the following:

"Mr. Charles Rosenbaum has established a shop for making Piano Fortes, which are of superior quality. They are equal in elegance of workmanship, and in tone, to any imported. We are happy to hear that his success meets his most flattering expectation."

We have looked through the files of the newspapers published in Pittsburgh between 1800 and 1812. In those days it was customary for the postmaster to advertise all letters that remained undelivered. In

these lists, published in the "Gazette," the "Tree of Liberty" and the "Commonwealth," we have come across many names that have a particularly Jewish sound, as follows:

Isaac Jacobs
M. Levy
Samuel Grossman
I. Marks
James Abraham
Francis Jacobsen
Mr. Levy
Moses Davidson
Et alia

Contemporaneous corroboration of the existence of Jews in the city at that time is further afforded us in an oft quoted excerpt from John Bernard's (the famous actor) "Retrospections in America," after a visit to Pittsburgh:

"I found the town which was called the Western Exchange a reflex of New York, the same earnest bustle in its business, and the same national variety in thickly thronging strangers. Here were natives of every state, besides English, Irish and Scotch, French, Germans, Dutch, Jews and Indians." (p. 182)

The Israel family has figured quite prominently in the history of Pittsburgh. Harris's Directory for 1837 mentions "Israel, Charles H. Alderman, Notary for Exchange Bank and for the Office of Discount and Deposit of U. S. Bank; Liberty street, north Cecil's alley." Riddle's Directory for 1815 gives "Israel, Joseph, bricklayer, west side of Liberty between Irwin's alley and Irwin street." We do not know whether either of these professed Judaism nor were we able to ascertain their relationship to earlier residents of the city and vicinity who bore that name. John H. Israel very early in the nineteenth century associated himself intimately with the political leaders of Western Pennsylvania, and caused the injection of a Jewish issue into the political discussions of the day, unfortunately for "the Jew," judging by the tone of the editorial writings in the newspapers. The incident is noteworthy and deserves more than passing mention. Prior to 1800 *The Pittsburgh Gazette* with Mr. John Scull as the editor was the only newspaper in Pittsburgh. It was very influential and supported the Federalist party. Judge Hugh H. Breckenridge, one of Pittsburgh's early pioneers, with a very honorable legal and political career, was an Anti-Federalist, and a frequent contributor to the "Gazette." In 1800 the Anti-Federalists decided to establish an organ of their own, where they could advance their theories unrestricted by unsympathetic editorial hostility. John H. Israel, then a young man of considerable journalistic ability and impressive as a public speaker, was brought from Philadelphia. Shortly thereafter *The Tree of Liberty*, a weekly newspaper, the official organ of the "Democratic—Republicans" with John H. Israel as publisher and H. H. Breck-

enridge as editor, made its appearance. Political feeling ran high thereafter; opponents would stop at nothing and personal abuse was indulged in quite frequently. Im-

mediately after the first issue of *The Tree of Liberty* a printed circular made its appearance throughout the town, in poetic form, the beginning of which was as follows:

ECHO FROM COAL HILL

Have you heard	of the New Press?
<i>Echo</i>	<i>of the Jew Press.</i>
What, is it published;	and by a Jew?
<i>Echo</i>	<i>and by a Hugh.</i>
Of the Aurora	another edition?
<i>Echo</i>	<i>a mother of sedition.</i>
Jacobinism imaginary is	or is real.
<i>Echo</i>	<i>Israel.</i>
On all that's military who is	a sarcasm?
<i>Echo</i>	<i>Gazzam.</i>

Says Erasmus Wilson in his "History of Pittsburgh:"

"Mr. Israel was a stranger here, having come from Philadelphia at the solicitation of the Anti-Federalists for the purpose of publishing the *Tree of Liberty*. His enemies made the most of the fact that he was a Jew. The *Tree of Liberty* was published in what was then called Clabbord Row, which seemed to be the headquarters of the Anti-Federalists or Jacobins, as they were popularly designated by their political enemies."

The "Tree" proved a formidable weapon in the hands of the party. It was ably gotten up; the articles were well written and the Federalists were up in arms. It ran a weekly poem dealing with the political situation and treating the

The Jewish origin of the publisher was made in an issue to a superlative degree. To quote from a letter printed in the issue of September 13, 1800:

"To the Printer of the *Tree of Liberty*:

Sir:

A wag of my acquaintance calls you a Jew, and your office a Synagogue, I presume he takes it from your name 'Israel'—But 'all are not Israel, that are of Israel.' Taking you for one of the circumcised, he finds fault with your Motto, taken from the New Testament, with which you have no right to meddle. Confine yourself to the old:—Moses counsels such use of the precepts of the law. 'Bind them for a sign upon your hand, that they may be as frontlets between your eyes. Write them upon the door posts of thy house and upon thy gates. (Deut. XI 18, 20). . . ."



Vigilant Engine House which was located in the 50's on Third Avenue near Wood Street, and where a Jewish Synagogue existed—the nucleus of Rodeph Shalom.

opponents, sometimes in a rather undignified fashion, to a liberal dose of abuse. In one issue Israel takes a whack at the editor of the "Gazette" by beginning his verse as follows:

"Another flap at John Numb Scull
And then, we think, we've nearly done
Our duty, to effect a cure,
Upon this silly, stupid boor;"

The Federalists soon found it necessary to start a third newspaper *The Commonwealth* whose chief business seemed to be to combat the *Tree of Liberty*, and whose chief target was Israel, its sponsor, as the following quotations will show:

"The apostate Israel can't refrain from abusing the Irish—he says 'Their shoes are not twice soled

after landing, before they meddle with state affairs,' etc. Who fed and clothed the apostate when he first came, poor and naked, to the western country? The Irish! Governor McKean and Luther Martin would call this—modern gratitude!"

"Query—Does Gov. McKean pay Mr. Apostate Israel's weekly expenses from Washington, in order that he may 'exercise his talents' in favor of his re-election? If he does he had better allow him something additional to stay at home—for every time HE appears McKean and the Constitution sinks vastly in the opinion of the Allegheny 'geese'."

"The falling Israelite, in his address to his patrons, pretends he can bear the charge apostasy while he is supporting 'McKean and the Constitution' Honest man! distinguished martyr! Know then that this is not the reason you are called an apostate. The date of your apostasy commences from the time you published yourself a liar in your own paper. Numerous are you acts of apostasy from that time—your close association with the most violent Federalists—your malignant abuse in private of the most upright democrats—and your mean and dishonorable attempt to have yourself nominated for congress—these and many other acts of apostasy we can prove against you. Why then entrench yourself behind your 'dove like' protector behind 'McKean and the Constitution?' Come from behind your 'dove like' protector and the Constitution and defend yourself, you apostate of apostates."

The Commonwealth,
August 14, 1805.

Israel published simultaneously a paper called *The Herald of Liberty* at Washington, Pa. He had an intimate interest in Washington, having married the daughter of David Reddick, a prominent leader of that County, an Irishman whose name appears quite frequently in connection with the history of the Whiskey Insurrection. The *Troc of Liberty* was short lived; a number of lawsuits were instituted against its publisher, Israel, where he was sued for criminal libel. He lost out, at least twice being required to pay damages resulting in the discontinuance of the paper in 1804.

The territory upon which now lies the town of Wilksburg on the outskirts of Pittsburgh was known as "Jews' Town" early in the nineteenth century. In the old deeds and land patents we have come across frequent references to "Jews' Land" in the definition of boundaries; which leads to the interesting account of the role that certain Jewish merchants and Indian traders from the East have played in the history of our country in opening up the West to civilization and to cultivation by the white man. We find therefore, long before the Revolutionary War, that three Jews, David Franks, Levy Andrew Levy, and Joseph Simons owned parcels of land in what was then known as Penn Township, Westmoreland County, but now the Borough of Wilksburg, Allegheny County (see map.)* Who were they and how did they come here?

David Franks, a prominent Jew in Philadelphia, a member of the Provincial Assembly of Pennsylvania in 1748, was engaged in trading with the Indians on the frontier. He was agent for the British Government in the purchasing of provisions for the Royal Army in America. It has lately been discovered that he and his associates negotiated contracts for army supplies amounting to about £700,000 for that part of the British forces whose headquarters was Fort Duquesne or Fort Pitt. The location so close to Franks' lands of the "Bull Pen" and the "Bullock Pen" lends additional significance to the accompanying map and may after further investigation, throw a great deal of light upon the business operations of this man. After Braddock's defeat, David Franks helped to raise a fund of £5,000 for the further defense of the colonies. Joseph Simons was a prominent merchant of Lancaster. Levy Andrew Levy of the same town was a relative of Simons. Both were close business associates of David Franks. The first two were natives of England. The plot of ground owned by David Franks subsequently became the site of the town known early in the history of the County as Frankstown, which name was later preserved in Frankstown Avenue, Pittsburgh. Further references to these three pioneers may be found in the publications of the American Jewish Historical Society, in the Pennsylvania Archives, and in the Colonial Records.

Swissvale is a small town near Wilksburg. In the olden days it was called Nine Mile Run. The following advertisement from the February, 1813 issue of *The Commonwealth* may therefore prove of interest.

"STRAY HEIFER

"Came to the plantation of the subscriber living in Pitt township, Allegheny County, near the Nine Mile Run, about the 1st ultimo, a dark brindled Heiffer between three and four years old; no particular marks. The owner is desired to come, prove property, pay charges, and take her away.

Wm. Abraham."

A very interesting document has recently been found and is published for the first time by Bou-

*To quote from a letter from Adam Hoops to Monckton, Philadelphia, 22nd Feb., 1769. (Publications Mass. Hist. Soc., Series IV. Vol. 10, p. 606).

An exclusive Grant of Land has lately been made by the Indians at the great and general Treaty, held by Sir William Johnson at Fort Stanwix. The Grantees are Robert Callender, David Franks, Joseph Symonds, William Trent, Levy Andrew Levy, Philip Boyl, John Boynton, Samuel Wharton, George Morgan, Joseph Spear, Thomas Smallman, Samuel Wharton, Admr. for John Welsh, dec'd., Edmund Moran, Evan Shelby, Samuel Postlewait, John Gibson Richard Winston, Dennis Crohon, William Thompson, Abram Mitchell, James Dundas, Thomas Dundas, and John Ormsby and no others, the Land that is granted to these persons, is thus bounded: Beginning at the mouth of little Kenhaway Creek, and thence southeast to the Laurel Hill, thence northward along the Hill to the waters of Monongahela, thence down said Water till it meets the southern boundary of Pennsylvania, thence along said line as far as it extends, and from that West, as far as the Ohio, and down that thence to the place of beginning, or words to this import. This is said to be granted them as a Compensation for the particular losses they sustained by the Indians, in the year 1763.

cher; it deals with the movement that was started shortly after the Revolutionary War to create a new county with Pittsburgh as the seat of government, for it will be remembered that Pittsburgh was at that time in Westmoreland County. A petition was presented to the Legislature at the session of 1787 signed by several hundred citizens of Pittsburgh and vicinity. Among these we find the following names who may be Jews:

David Leviston
Isaac Israel

II

The Organized Community

In the preceding chapter we have presented a rather sporadic account of the early history of the Jews of Pittsburgh; for we have had to deal with largely unauthentic information, sometimes of a conjectural character. All history has its beginning in mythology, and is akin to the memories of early childhood in which we fail to distinguish our own actual experience from things we have heard others tell.

When the German Jews came in larger numbers after 1848, the Jewish community was organized on a definite basis. A regular house of worship was a primary need; so was a burial ground; steps were immediately taken to supply these needs.

But before proceeding with an account of these organizations, we must say a word about these German Jews, who though comparatively few in number, have laid the foundations and have built whatever there is of Jewish life in Pittsburgh. There is considerable evidence that the Jews of Germany of that period were the Liberals in the political life of that country. After the revolution, the reactionary influence of the German states made life intolerable for them. They had suffered at the hands of a government based upon tyrannical oppression and autocracy; and sought a haven of refuge in America. In fact at this time the Christian Liberals of Germany came to America in great numbers, men of the type of Carl Schurtz. In a German-Jewish Journal, "Centralorgan," published by Isidor Busch at Vienna, a poem appeared in 1848 by Sigmund Herzl of "Wieselburg, called, "Auf, nach Amerika!" a significant portrayal of the spirit prevailing among the younger German Jews.

Naturally most of these immigrants settled in the coast cities of New York, Boston, Baltimore, and Charleston. Others went West, crossing the Allegheny Mountains by stage coach and settling in Pittsburgh, and some going by steamboat to Cincinnati and Louisville. They were traders, most of them; some were mechanics and others started out as clerks or peddlers. It required pioneer spirit to venture into the West; it required good character, good health,

Isaac Benet
Benjamin Bennit
Benjamin Bennit, Juner
Abraham Bennet
Andrew Simons

In the Allegheny County Recorder's office in Deed Book 1, page 128, we find that in 1889 a deed is recorded in the name of David Jacobs who secured it from Frank Smith a soldier in the first American Regiment. In the same book on page 138, a deed is recorded in the name of Jacob Myer.

industry, and a capacity for hard work. Some rose rapidly and gained financial standing at the very start.

I am indebted to Mr. Jacob Afelder who came to Pittsburgh in 1858, and who has preserved an excellent memory, for the following list of names of our correligionists who were in Pittsburgh in that year. Some of these were in Pittsburgh in 1850 according to the city directory, and are so marked.

- Adler, Julius,
Native of Wuertenburg; engaged in Dry Goods Business.
- Amberg, Moses,
Native of Germany; engaged in clothing business.
- Arnold, Myer,
Native of Germany; engaged in clothing business.
- Arnold, Moses,
Native of Germany; engaged in clothing business.
- Arnsthal, C. D.,
German; engaged in the cigar business. He was collector of internal revenue during the Civil War.
- Aschein, Joseph,
Native of Prussia; engaged in the clothing business.
- Bachrach, Edward,
Native of Germany; engaged in Dry Goods business.
- Bearman, Samuel,
Native of Bavaria; engaged in clothing business.
- Berkovitz, L.,
Native of Posen; engaged in the clothing business. The father of Rabbi Henry M. Berkovitz, of Philadelphia.
- Bierman, Charles,
Native of Bavaria; engaged in the clothing business.
- Bierman, Isaac,
Native of Bavaria; engaged in the clothing business.
- Brunn, Capt. Jacob,
Native of N. Germany; engaged in Dry Goods business. Enlisted during the Civil War and was killed in the battle of Vicksburg.
- Eisner, Zadok, (1852),
Native of Russia; engaged in clothing business.
- Fink, Alexander, (1850),
Native of Russia; engaged in the clothing business.

Fleischman, Henry,
Native of Bavaria; had a general store.

Fleischman, Louis,
Native of Bavaria.

Frank, William, (1850),
Native of Bavaria; engaged in Dry Goods business.

Frowenfeld, Abram, (1850),
Native of Bavaria; engaged in wholesale clothing business.

Frowenfeld, Asher, (1850),
Native of Bavaria; engaged in wholesale clothing business.

Frowenfeld, Emanuel, (1850),
Native of Bavaria; engaged in clothing business.

Frowenfeld, Morris, (1850),
Native of Bavaria; engaged in clothing business.

Callinger, Nathan, (1852),
Native of Germany; had a pawn shop.

Goldman, H. D.
Native of Bavaria; engaged in clothing business.

Good, Moses,
Native of Germany; was a drover.

Grafner, Gustave,
Native of Posen; engaged in clothing business.

Greenwald, Alexander,
Native of Germany, drover.

Guckenheimer, A.,
Native of Wuertenburg, distiller.

Hannach, Julius,
Native of Posen; engaged in clothing business.

Hanauer, M., (1850),
Native of Germany; engaged in clothing business.

Heidelberg, I. N.,
Native of Bavaria; engaged in clothing business.

Heilbronner, Leopold,
Native of Germany; in lumber business.

Hershberg, H. M.,
Russian, in the clothing business.

Hirsch, Herman,
Native of Germany; engaged in the clothing business.

Hirschfeld, L., (1850),
Native of Haniburg; was a merchant tailor.

Jaroslavsky, Jacob, (1852),
Native of Posen; engaged in the clothing business.

Jaroslavsky, Leopold, (1852),
Native of Posen; engaged in the clothing business.

Jaroslavsky, Louis, (1852),
Native of Posen; engaged in the clothing business.

Jonas, Louis,
Native of Germany; later served as a director of a bank on the North Side.

Joseph, Meyer,
Native of Germany; engaged in the clothing business.

Kahn, Eisman, (1850),
Native of Wuertenburg; was a drayman.

Kann, Gustave,
Native of Posen; engaged in leather business.

Kann, Isaac,
Native of Baden; was a drover.

Kaufman, Simon,
Native of Baden; engaged in the clothing business.

Klee, Jacob,
Native of Baden; engaged in the clothing business.

Klee, Joseph, (1851),
Native of Baden; engaged in the clothing business.

Klein, Emanuel, (1852),
Native of Germany; engaged in the Dry Goods business.

Klein, Jacob, (1852),
Native of Germany; engaged in the Dry Goods business.

Kraus, Moritz, (1850),
Native of Bavaria; was a drover.

Marks, Simon,
Native of Baden; was a drover.

Meyers, Louis,
Native of Baden; was a drover.

Meyers, Joseph,
Native of Baden; was a drover.

Morgenstern, Joseph, (1850),
Native of Bavaria; engaged in wholesale clothing business; was one of the first arrivals in Pittsburgh, having come before the Great Fire of 1845.

Morgenstern, Louis, (1850),
Native of Bavaria; in wholesale clothing business; a man of more than ordinary education and intellect, subsequently became a director of the Third National Bank.

Oppenheimer, Ben,
Native of Esse-Darmstadt; engaged in the clothing business.

Oppenheimer, Henry,
Native of Esse-Darmstadt; was a merchant tailor.

Oppenheimer, Moses,
Native of Esse-Darmstadt; engaged in the clothing business.

Prager, S.,
Native of Germany; engaged in the clothing business.

Reis Brothers,
Little information available concerning them. One was a drover and the other probably a tailor.

Rosenbach, Henry,
Native of Bavaria; engaged in Dry Goods business.

Rosenbaum, H.,
Engaged in Dry Goods business.

Rosenthal, M.,
Russian.

Rosenthal, Jacob,
Native of Bavaria; engaged in the clothing business.

Rothschild, J.,
Native of Baden, was a drover.

Silverman, Henry, (1850),
Native of Bavaria; engaged in Dry Goods business.

Silverman, Jacob, (1850),
Native of Russia; came to Apollo, Pa., in 1841. Shortly thereafter he purchased a number of boats and engaged in river transportation. Later he moved to Pittsburgh.

Silverman, Joseph,
Native of Russia; jeweler.

Stern, Isaac,
Native of N. Germany; engaged in liquor business.

Strassburger, David (1850),
Native of Germany; had a pawn shop.

Streng, Michael,
Native of Bavaria; was a merchant.

Tuteur, I.,

Native of Germany.
Trauerman, Solomon,
Native of Bavaria; was a drover.

Wertheimer, Emanuel,
Native of Wuertenburg; engaged in wholesale liquor business.

Wertheimer, Isaac,
Native of Wuertenburg; engaged in wholesale liquor business.

Wertheimer, Samuel,
Native of Wuertenburg; engaged in wholesale liquor business.

Wormser, Ephraim,
Native of Wuertenburg; engaged in dry goods business.

Zugsmith, Simon,
German; engaged in notions business.

Quite a number of others came during the Civil War, as for example:

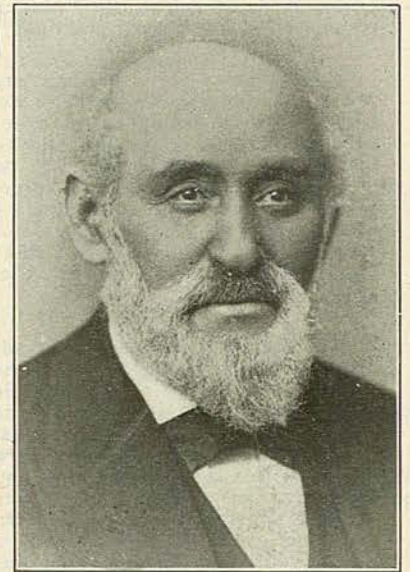
Lippman, Abraham,
Aaron, Louis I.,
The Zeugschmidt family,
Bernd, J. D.,
Sol Pretzfeld
William Pretzfeld
A. Weiler
Emmanuel Weiler
Moses Lehman
Isaac Lehman
Gustave Crone
Leopold Einstein
A. Abrams
M. Bonn
Jacob Lobman
Sol Klinordlinger
Abram Klinordlinger
Philip Hamburger
Jacob M. Gusky
Josiah Cohen
Jacob Diamond
Benjamin Cohen
Isaac Pachter a "schiochet"
Dan Stein
Sol. Stein
Louis Cohen
S. Floersheim
S. Cohen
Charles Strouse
Joseph Levy
Moses Herzog
E. Schwed
Sol. Bachman
A. S. Ware
Jacques Weil

and others.

The Rauh brothers came in 1870. They are nephews of Abraham Lippman.

In a very curious book, in manuscript, compiled in 1852 and revised the following year, there is contained a classified list of merchants of Pittsburgh and surrounding territory, including their financial status. This is rather a primitive rating book, a Dunn's or Bradstreet's Register of 65 years ago. The book was revised in '53, and must have been used extensively by the leading merchants in Pittsburgh. It is interesting to look up the financial and character standing of some of the men who have built up the Jewish community of Pittsburgh of today. Probably the best rating of the Jewish merchants in the county is given to Alexander Fink. It reads as follows:

"Feb., 1852.
Alexander Fink & Co., Pittsburgh, 88 Market St. Dry Goods—good stock—good business—good

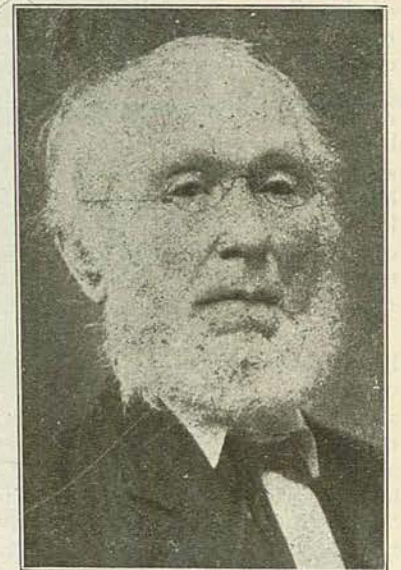


Mr. Alexander Fink

business men—capital not large—stock and insurance reported good—liabilities not well known—not large, however, if they are not heavy in the East—August '52, sold out."

Further references to this man will be made later in connection with the account of the Tree of Life Synagogue and the Hebrew Benevolent Society.

We have already recorded the attempt at organization in the early forties. It is known, however, that the Great Fire of 1845 has held back considerably the progress of the city in many directions. Most of the Jews are known to



Mr. David Strassburger
(1809-1880)

have lived in the downtown area of the city—the district that was completely destroyed. This, we would judge, is the reason why Cincinnati, Chicago and Louisville all had organized communities before Pittsburgh.

An item of reminiscence recorded in German by William Frank a number of years before he died, which was translated for this article by his son, Mr. Isaac W. Frank, reads as follows:

"William Frank—born in Burgprepack, Kingdom of Bavaria April 16, 1819—a weaver by trade, arrived in New York, U. S., May 1, 1840.



Mr. William Frank
(1819-1892)

"Moved from Jefferson, O.—with wife (nee Pauline Wormser) and two children to Pittsburgh March, 1846.

"Purchased with others the ground which was conveyed to the Besalmen Society and buried in it my son Ephraim 13 months old as the first burial—

"Organized with others (Emanuel Reis, Strasburger Morgenstern, two Klein brothers) the nucleus of the Rodef Sholem Congregation in the Fall of 1847—Revs. Mannheimer, Armhold, L. Naumburg, Meyer & Levy were the successive rabbis—
"The 8th St. Synagogue was dedicated in the Fall of 1861—

"Daughter, Julia (Mrs. M. Oppenheimer).

"Sons of Wm. Frank Hyman—dead.
Samuel—dead.
Abraham.
Isaac W."

We have examined the Record of Interments of the Bes Almen Cemetery Association, one of the documents in the archives of the Rodef Shalom Congregation. On the fly-leaf of which we read the following:

"Memorandum.
June 21st, 1898. E. Wormser says the first burial on Troy Hill Cemetery was a child of Louis Stern, in 1847, then a child of Wm. Franks, then Mrs. L. Fleishman—
Mr. M. Gallinger says the first burial was a child of Wm. Franks in 1847, then the wife of Louis Fleishman (nee Frowenfeld). Mother of Sol L. Fleishman.
S. Gallinger."

We are unable to settle the dispute raised in the above memorandum. The first burial recorded is that of "Frau von Louis Fleishman," October 29, 1848. The records are incomplete, however. It was intended, it would seem, to keep a careful record of all burials, but it was not carried out. Thus from November 12th, 1849, to June 1864, no burials were recorded.

The "bes-almen" society is the first decisive step in the creation of the Jewish community; and it is unfortunate that these records are missing. Thus the minute book begins with 1875. In justice to the old timers be it said, however, that it is not due entirely to their care-

lessness, nor to the supposition that they did not appreciate the value of records; the fact is that Rodef Shalom was for many years on Eighth Street near Duquesne Way, in the flood district, where many of the old records were destroyed. We come across the name of William Frank in connection with another burial ground, just a few years later.

We were able to locate the papers in which a plot of ground is involved and incidentally references to two distinct societies "Beth Israel" and "Shaaras Shomayim," the precursors of the Rodef Shalom Congregation. For we find that a plot of ground for the burial of the dead, purchased for \$125 in the township of Shaler, County of Allegheny, was transferred by "Christian Seibert, et ux, to Leopold Jaroslowski and Morris Alexander trustees for the Society House of Israel or their successors in office, of Pittsburgh, etc." The deed is dated October 24, 1851, and is recorded in Deed Book of Allegheny County, 112, page 308,



William Armhold, Reader and Teacher to Congregation Rodef Shalom in 1854, now residing at Atlantic City.

March 13, 1854. A further record referring to the same plot of ground recorded in Deed Book 112, page 310, shows that in a deed dated August 13, 1853, Simon (signed Solomon) Jaroslowski and Leopold Jaroslowski, trustees of the Congregation House of Israel, transferred the ground for the consideration of \$50 to "L. Hirshfield, William Frank, and Meyer Weil, trustees of a congregation called Shairas Shomazin,* and unto their successors in office." This plot of ground has long been abandoned by the congregation and has been used for many years by the 'Chevra Chesey shel Emeth,' a free burial society for the poor.

Frequent references have been made to the men who officiated as "rabbis" to the Rodef Shalom. The fact is, no rabbi had served here until Rabbi Lippman Mayer came in 1870. Those who preceded him were merely "Baale T'filah"

*No doubt intended to mean Shaare Shomayim.

or readers. In addition to those mentioned by Mr. Frank, must be added the name of Marcuson and Sulzbacher, who served the congregation as readers and teachers.

There is another man who had an intimate connection with the congregation, and with the individuals comprising it, and which intimacy has to this day meant so much to both—we have reference to Josiah Cohen.

Someone has said that history is biography "writ large" and a sketch of the career of Josiah Cohen is therefore reproduced because his activity in Pittsburgh as a citizen and as a Jew coincides exactly with the period we are describing.

"When the biography of the Honorable Josiah Cohen will be written in the future, it will probably have a sub-title "An Essay On Ideal Americanism." Such biography will no doubt be scrutinized by the generations to come, who will seek therein the leitmotif, the key to a useful life; for, in truth, biography must be subjected to the same scientific determinism as is any other branch of human knowledge.

Here is an immigrant boy who comes into an American community, provided with naught of worldly goods, only with a will to do and to serve; then this boy marks out a path for himself, which leads him to a place far above his fellow men, to a place of eminence and distinction.

What one phase of this man's character, we are moved to ask, is it that served as the motive force? Or is it perhaps a happy combination of qualifications that produced this career of leadership? For three generations men have loved Josiah Cohen, because they recognized in him that something—indescribable perhaps, but it is there just the same—which puts him at once at the head of the procession, be that in the sphere of politics, or in religious activity, or in philanthropy.

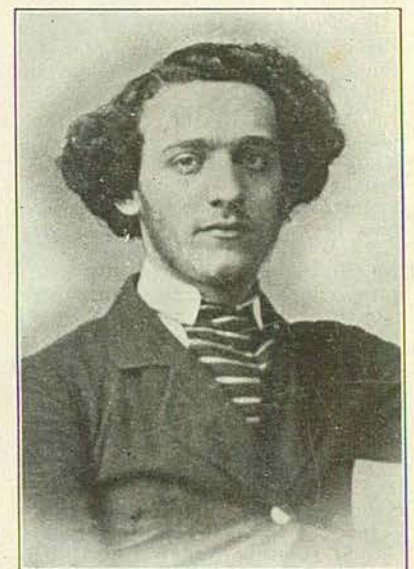
Born in Plymouth, England, November 29, 1841, Josiah Cohen spent his boyhood there, where his ancestors had lived for generations and prior to that had been settled in Cornwall. In 1857 he came to America with his parents, Henry and Rose, and settled in New York. Soon after his arrival in Pittsburgh (in 1862) he became active in the work of the synagogue, having been employed as a teacher in English to the German Jewish immigrants who had arrived about that time. Rabbi L. Naumburg, whose daughter, Carrie, Josiah Cohen later (1870) married, was at that time the Rabbi of the Rodef Shalom Congregation and the services were conducted in Hebrew and in German. Soon, however, in order to attract the younger generation to the synagogue, Mr. Cohen was engaged to deliver English sermons supplementary to those delivered by the rabbi in German. Later, he studied law at the office of Kirkpatrick and Mellon; apparently a very fortunate step in his career, for, in the dual role of teacher and jurist, this man was destined to play his part so excellently.

In January, 1866, he was admitted to the bar. The practice of law soon brought him in contact with the city administration. Very early his unusual oratorical ability was recognized and for a generation he served on the platform in the interest of the Republican party of Allegheny County. In 1882 he was chairman of the Executive Committee of the party. In the year

1884 he was one of the presidential electors for the State of Pennsylvania.

In recognition of an able and honorable legal career, Josiah Cohen received in 1901 the appointment of Judge of the Orphans' brought to play a fine personality, an attitude of sympathy and kindness, a demeanor bespeaking elemental justice. It is a delicate task to sit in judgment, day in and day out, over human beings who are accused; and at the same time to enjoy universal recognition as a righteous judge. In 1907 he was elected for a term of ten years in the Court of Common Pleas, and in 1917, at a ripe age, but nevertheless young in spirit, he again placed his name in the primaries before the electors of Allegheny County for the nomination to the same office and received a more signal honor than was ever received by any judicial candidate in so closely a contested election. That a Jew should receive such a distinction in a popular election, makes the occasion epoch-making in modern history. Of the 15 candidates for five vacant positions in the Common Pleas Court, Judge Cohen received 79,043 votes, about 80 per cent of all the votes cast, heading the list in the number of votes polled and receiving 11,453 votes more than the next highest candidate.

Thus he discharged the obligations of a citizen. He did not, however, stop there, realizing that one has other obligations, namely, those of a neighbor and of a fellow-Jew. This brought him into the field of philanthropy. He was connected with all charitable undertakings in Pittsburgh, particularly those ministering to the poor Jew; was it in sorrow or was it in joy—on every occasion Josiah Cohen was present. In the work of the Hebrew Relief Association



Josiah Cohen, Teacher and Young Lawyer, late in the 60's

or in that of the Gusky Orphanage, or in that of the Home for the Aged—no public undertaking could be expected to succeed if the services of Judge Cohen had not been enlisted. To this day he is a member of the Executive Board of the Federation of the Jewish Philanthropies. For many years he has been a Director of the Allegheny General Hospital. As far back as 1862 he was President of the Allegheny County Teachers' Association. To this day he is a member of the Directorate of the Union of American Hebrew Congregations. He was on the Board of the Western Pennsylvania Reform School at Morgantown. From the very beginning he devoted a great deal of his attention to the Rodef Shalom Temple, into which he came when

it was in its infancy and which he helped to build up, making it one of the most important religious institutions in this part of the country. He was vice president of the congregation until 1910, when he was elected president, succeeding the late Abraham Lippman to the office. As a public man he served not alone his local community. Active in the B'nai B'rith, he became president of District No. 3, I. O. B. B. He was one of the organizers of the Hebrew Union College located in Cincinnati. He was connected with the National Jewish Hospital for Consumptives located in Denver. For many years he has been a life member of the Board of trustees of the Carnegie Institute of Pittsburgh.

Here is indeed a busy and fruitful life, that affords the newer gen-



Judge Josiah Cohen

eration a criterion, a model for emulation. The personality of Judge Cohen, while it suggests primarily that of the patriarch and jurist, blends with it the type of the scholar and the man of affairs. He is well-read, a forceful speaker, revealing extreme earnestness. Loyal in friendship, he evidently has in him that quality which inspires steadfast attachment and devotion in return.

A sketch of the life of this man would be incomplete without some reference at least to the public activity of his wife, Mrs. Carrie Naumberg Cohen. Her field has been charity. For half a century she has ministered to the poor of the City of Pittsburgh with a kindness, and genuine warm, human sympathy, which is rare and which makes Jewish charity a by-word for the highest. In the Ladies' Aid Society she was associated for two generations with Mrs. Rosalia Rauh of sainted memory. This society amalgamated in 1880 with the Hebrew Benevolent Society, the two forming the present United Hebrew Relief Association. Mrs. Cohen carried her activity into the United Hebrew Relief Association, in which she is still serving as vice president. She has been connected with the Board of the J. M. Gusky Orphanage and Home of Western Pennsylvania since its inception. She has been a true Big Sister to the girls who have been raised in that institution. For years it has been her "hobby" to select those orphans who had an aptitude for music and to see to it that the proper education in that direction is provided. Not alone in Jewish charity has Mrs. Cohen been active; for many years she served on the board of directors of the Pittsburgh Association for the Improvement of the Poor, and as a member of the Relief Committee of that association has been devoting herself untiringly to this very day.

It was a unique service that Josiah Cohen was able to render to his coreligionists in Pittsburgh. They were peddlers and tradesmen

who spoke but little English. There was considerable prejudice against them, for they were not properly understood; Josiah Cohen was able to interpret them to their neighbors. He was their teacher and their friend, a public servant of the best type. If it is true that the Jews of Pittsburgh are held in good repute by the community at large, it is because of their own sterling character and worth, of course; but too much credit cannot be given to their two representatives, Josiah Cohen and J. Leonard Levy. The career of the former being even more significant, for he was a pioneer preceding his friend, Dr. Levy, by forty years.

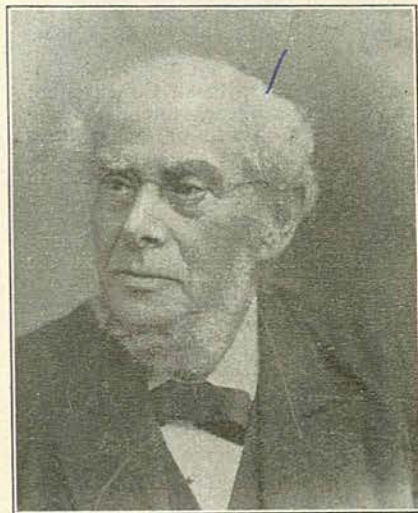
The first burial society was therefore brought into existence in 1847-1848. The first synagogue, recognized as such by the city at large, appears in 1850; for we read in the City Directory of that year:

"*Jewish Synagogue, in Vigilant Engine House; Third Street, between Wood and Market.*"

The name *Rodef Shalom* was apparently adopted for the first time about 1854. At that time the two factions reunited, and Rev. Armhold was brought from the East to take charge of the congregation.

Some time later services were held at the Irish Bldg., on St. Clair street (now Federal).

In 1861 was erected the building on Hancock street (now Eighth street), the first synagogue in Western Pennsylvania. It was dedicated in 1862, according to the best information available. Rabbi Raphael, a prominent orthodox Rabbi, came from New York for the dedication ceremonies.



Rev. Dr. L. Naumberg who died in New York twelve years ago, at the age of eighty-nine

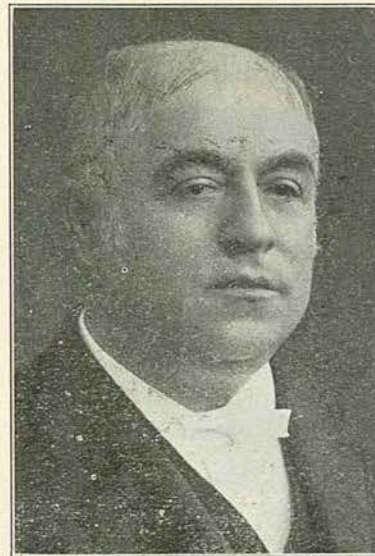
Differences of opinion between the modernists and the conservatives have again broken out. Thus in 1864, a considerable portion of the congregation broke away and organized the congregation "Etz Chavim" (Tree of Life), of which we shall speak at length later.

William Armhold was the reader and teacher until 1865, when he went to Philadelphia.

Rev. L. Naumberg succeeded him and remained until 1870. It was during his time that attempts

at reform of services were launched. This was particularly easy since the orthodox had left the congregation. Reverend Naumberg was a cantor of note. He has written the music for many century-old synagogue chants and melodies. There is a musical tradition in the family going back for generations. Mrs. Josiah Cohen, his daughter, herself is an accomplished musician. Reverend Naumberg paved the way for the first rabbi of the congregation, Rev. Lippman Mayer. His career (Dr. Mayer's) is noteworthy. Of him Dr. J. Leonard Levy writes in Vol. 13 of the publications of the Jewish Historical Society as follows:

"One of the notable figures in the history of the Jewish Reform movement in the United States who passed to eternal life on Tuesday, August 30, 1904, was the Rev. Dr. Lippman Mayer, Rabbi Emeritus of Congregation Rodef Shalom, Pittsburgh, Pa. He was born at Manheim, Baden, on August 4,



Rev. Dr. Lippman Mayer (1841-1904)

1841. His early education was received in his native city and his collegiate course was taken at Karlsruhe. He entered the University of Wurzburg, where he finally received the degrees of A. M. and Ph. D., taking his rabbinical course simultaneously in the Yeshibha of Rabbi Bamberger. Later he studied for a time at the University of Berlin, where he also received the degree of Ph. D. He then returned to Karlsruhe where he became teacher for one year in the Seminary of Dr. Plato and continued his rabbinical studies under Drs. Geismar, Scott and Fuerst. For one year he was Rabbi in Switzerland, but dissatisfied with conditions in Europe, he determined to leave for America. Shortly after arriving in this country he became Rabbi, for a brief period, of the French Congregation in New York. In 1896 he was elected Rabbi of the Jewish Congregation in Selma, Ala., and in 1870 he left that congregation accepting a call to Rodef Shalom, Pittsburgh, Pa., with which he was connected till the time of his death.

"From the beginning of his active and devoted services he labored diligently and earnestly for the introduction of those reforms of customs and ritual, identified with the reform movement. Though his efforts met with a determined opposition he courageously advocated the changes he felt were needed owing to changed conditions and his decision of character and earnestness of purpose over-

came every obstacle. One of the most far reaching of his early innovations was the introduction of the Einhorn Ritual, which still remains the official prayer book of his congregation. In 1869 he was secretary of the Philadelphia Conference of American Rabbis. Through his influence Rodef Shalom was the "first Eastern" congregation to join the Hebrew Union College, and the famous and important Pittsburgh Conference met in Pittsburgh in 1885, at the invitation of Dr. Mayer's Congregation, issued at the instance of its Rabbi. He was an important factor both in framing, and in securing the passage of the platform adopted at this conference. His activities were not restricted to the upbuilding of Rodef Shalom which, under his ministrations, greatly flourished and prospered. He participated in many national Jewish movements, assisted in the dedication of the temple in Chicago, Philadelphia, New York, and other cities, became a promoter of goodwill among his fellow citizens of every creed, and was a most efficient worker in the cause of active benevolence. In Pittsburgh he was a founder and director for many years of the well known *Leseverein* and was associated with every German-American movement. As early as 1872, when such invitations were very rarely extended to Rabbis, he preached in the Smithfield Street German church by invitation of Pastor Weierhausen. He assisted in the dedication of a number of German churches in Allegheny County, and by his friendly advice, his generous help, and willing assistance to every public cause, he did much to spread throughout the general community a better knowledge of Jews and Judaism. He was Chaplain of the Western Penitentiary 1873-1883, Chaplain of Jefferson Lodge F. & A. M., a trustee of the Western University of Pennsylvania, for which he was instrumental in obtaining the Reineman Maternity Hospital and the Kaufmann Clinic. On several occasions he was selected as orator, notably at the dedication of the new County Court House, and the Centenary of the Smithfield Street Lutheran Church. He founded the first public kindergarten in Allegheny County and was, for years, a director of the German Home for the aged.

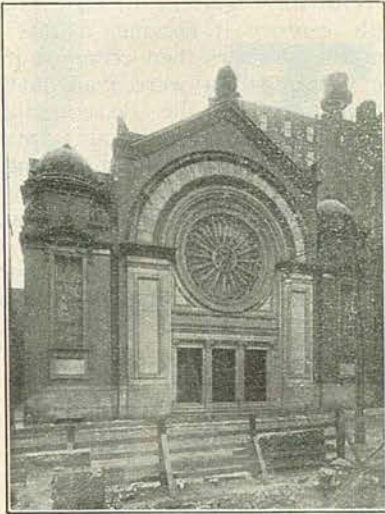
"In Jewish circles he was identified not only with the religious work of the congregation, but he was also one of the moving spirits in all that composed the varied activities of the community. In 1880 he founded a branch of the Y. M. H. A. and in 1882 he founded a school for Russian immigrants. He was a trustee of the Gusky Orphanage and vice president of the United Hebrew Relief Association. During his entire life he had been blessed with great mental and physical vigor, but insidious sickness brought his earthly career to a sudden close, to the great sorrow of his mourning family, congregation, and friends."

The Bes Almen Society very early became a component part of Rodef Shalom, and the cemetery at Troy Hill was used until 1879, when the West View Cemetery was purchased.

In 1884 the building on Eighth street was completely remodeled: the congregation worshiped in the interim in the Second Presbyterian Church. In 1895, Rev. S. Greenfield was assistant to Rabbi Mayer.

In 1885 (Nov. 16-18) the Jews of Pittsburgh entertained the famous Rabbinical Conference, which

marked an important era in the history of Reform Judaism. Nineteen rabbis were in attendance.



Rodef Shalom Temple at Eight Street

Nineteen hundred and one is an important date in the history of Rodef Shalom. In that year an entirely new Temple was built on Eighth street, and J. Leonard Levy was brought to Pittsburgh.

For Rodef Shalom only became one of the leading synagogues in America when Rabbi Levy came to direct its destinies. It was during his career in Pittsburgh that the new Temple was built on Fifth avenue; it was during his career that Gentiles came to regard Jewish public worship a fitting occasion for anyone to attend in order to receive inspiration and spiritual uplift. If we were to select one phase of Dr. Levy's power, which above all others was peculiarly his own, it was the faculty of regarding religion a universal force, rather than as a creed or the guiding principles of a sect. His life story, in brief, recently appeared as follows:

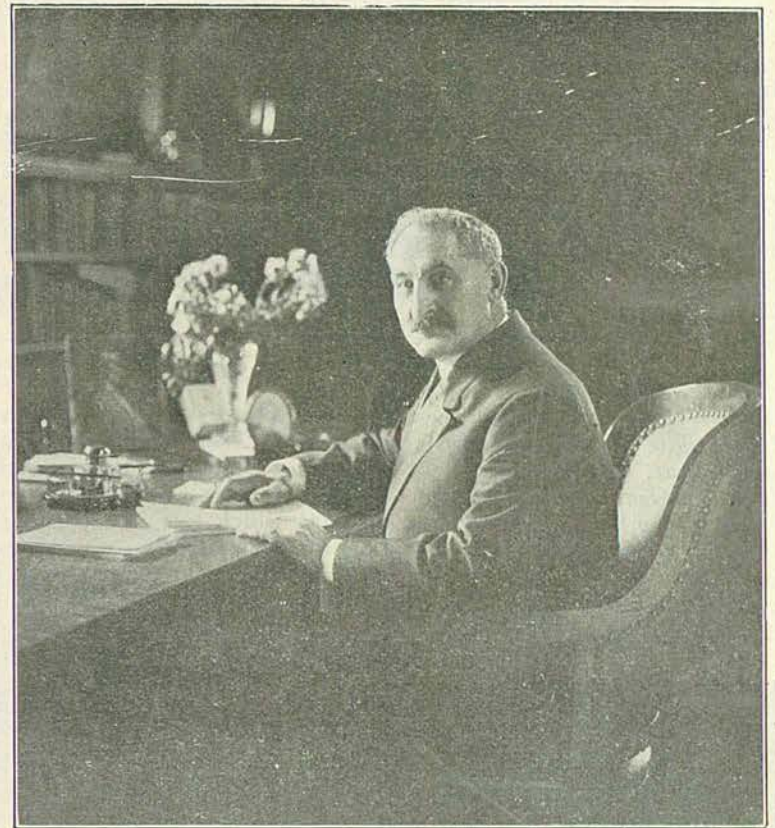
"Educator, social reformer, one of the leading rabbis in America, and exponent of Reformed Judaism; by general agreement Pittsburgh's foremost Jewish citizen and a man of national reputation.

Rabbi Levy was born at London, England, November 24, 1865, the son of an Orthodox rabbi, Solomon Levy; his mother's name was Elizabeth (Cohen). He was edu-

cated in the University of London where in 1884 he received the degree of B. A. with honors. He continued his studies at the University of Bristol, England, in 1885-1886. In 1888 he married Henrietta Platnauer, of Bristol, and came to America in 1889. In 1902 he was awarded the degree of D. D. by the Western University of Pennsylvania, now the University of Pittsburgh.

His career as clergyman began in 1885 when he was ordained as rabbi in England. He occupied the pulpit of the Hebrew congregation in Bristol during the years 1885-1889. From 1889 to 1893 he officiated at Sacramento, California, from which place he was called to the Keneseth Israel congregation at Philadelphia. In 1901 he accepted the call of Rodef Shalom Synagogue, Pittsburgh, where he served until his death on April 26, 1917. It was in Pittsburgh that he did his big work, and which gained for him universal recognition as a lecturer and divine. He lectured in practically every state in the Union, and in 1909 included England, Scotland and France in his lecture itinerary.

Rabbi Levy introduced in 1903 the interdenominational thanksgiving service (Pittsburgh.) He founded the Philadelphia Sterilized Milk, Ice, and Coal Fund Society (1894) and the Home of Delight, a social settlement, in 1895. He was chaplain of Keegan's Brigade in 1898. In 1905 he founded the Pittsburgh Peace Society. He was trustee of the Hebrew Union College, Cincinnati, of the National Jewish Hospital for Consumptives, Denver, and of the Universal Peace Union, University of Pittsburgh, Pennsylvania Peace Society, and the Tuberculosis League of Pittsburgh. In 1917 he founded the Jewish Committee for Corrective



Rev. Dr. J. Leonard Levy (1865-1917)

Work of Pittsburgh. He was a fellow of the Royal Society of Arts, England, and of the Royal Meteorological Society. He was a Mason and Republican.

He was a student, essentially, and a voracious reader. He is the

author of "A Book of Prayer," "Graduated Text Book of Religion," "Nineteenth Century Prophets," "Founders of the Faith," "Old Arrows From New Quivers," and some twenty volumes of lectures.

Such is the story of this rarely gifted man. His was a life of service, distinction and devotion to ideals. He has two daughters, Mrs. Edna Barach and Miss Ruth Levy.

In 1906 the Temple on Eighth street was sold to the Second Presbyterian Church, and pending the building of a new synagogue services were conducted at Carnegie Hall. In 1906 the property of the Bes Almen Cemetery Association was transferred to the Congregation.

In 1907 was dedicated the new Temple on Fifth avenue, corner Morewood avenue, costing about \$400,000. The growth of the community and the popularity of the Rabbi made necessary these increased quarters.

Rodef Shalom may be classed among the institutional synagogues,



Rodef Shalom Temple, Fifth and Morewood Avenues

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Because--The quality of our work is high and prices low due to enormous production.

Because--We are an authorized factory branch operating under the direction of the largest fixture producers in the world.

Because--Our display floor is devoted to exhibiting the very latest equipment most suitable to any merchant's requirements and more complete than anything of its kind in existence.

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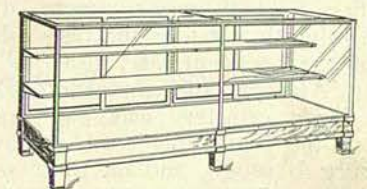
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STORE FIXTURES
WINDOW FIXTURES
WAX FIGURES
OUTSIDE CASES



since in 1915 through the munificence of Leon Falk, the Falk Memorial was built as an addition to the Temple. It affords a gymnasium, a swimming pool, dancing classes, etc. to the young members of the Synagogue.

A notable figure in connection with Rodef Shalom was Abraham Lippman, who was its president for about twenty years (until he died in 1910).

Before Abraham Lippman, Simon Kaufmann served as president of the congregation; Emanuel Wertheimer preceded him, and I. N. Heidelberg was at the helm before him. The present secretary is Maurice Spear. Before him, L. J. Affelder, Charles Zeugschmidt and Nathaniel Spear held the office.

In order to bring the story of Rodef Shalom up to date, we will record that the beginning of a new chapter has been marked in the se-

ary of \$400.00 per year. The High Holy Day services were held in the Lafayette Hall, corner of Wood street and Fourth avenue, which bore the historic distinction as the scene of the organization of the great Republican party on February 22, 1856. A Hebrew school was established shortly thereafter, and in 1867 Mr. William H. Cohen was the first Bar-Mitzvah boy to celebrate the event at the Synagogue. In that same year his father, Mr. Benjamin Cohen, was elected president, with A. Aronson as vice-president. On October 25th, 1868, the first school board was appointed, with Mr. Isaac Gelder as chairman. On September 29, 1872, Mr. Alexander Fink was elected president, at which time the congregation really became a strong factor in this community.

In Mr. Fink the Tree of Life Congregation had a man of strong personality, broad-minded, and above all, a Jew by heart and in spirit. He held that position with dignity and honor for twenty years. So much was he accepted as leader of the Etz Hayim Congregation that it was then, and is to some extent now, popularly known as "Fink's Shul."

On August 22, 1882, the then Lutheran Church at the corner of Fourth avenue and Ross street was purchased for the price of \$10,000, and after remodeling at a cost of \$3,400, the Synagogue was dedicated on March 25, 1883. Rev. Dr. De Sola Mendes, of New York City; Rev. Dr. L. Meyer and Mr. (now Judge) Josiah Cohen, both of Pittsburgh, were the invited speakers.

secretary; the former two serving until they died, while the latter held office for 10 years.

The year 1898 opened a new chapter in the history of the Congregation, with the election of Rabbi Michael Fried, who took



Rabbi M. Fried

charge of the pulpit. Prayers and sermons in English as a part of the Sabbath and holiday services were instituted, and the mode of worship was changed to such an extent that the Congregation could no more be styled the "Polishe Shul," as the so-called *Minhag Polen* was no longer used. The Synagogue thus took its place in American Jewry as a conservative American orthodox congregation. The religious as well as the Hebrew School were reorganized and put on a systematic basis. Rabbi Fried also organized the first Ladies' Auxiliary Society, with Mrs. Henry Jack-

to fill the vacancy left by the sudden death of Mr. E. N. Jacobs, which office he held with dignity for nine years.

With the beginning of the twentieth century it became manifest that the quarters then occupied by the Congregation were inadequate to accommodate the fast-growing Jewish population of our great city. In 1904, at a special meeting, President H. H. Livingston appointed Messrs. Henry Jackson, Meyer Fink and Simon Davis as a committee of three to arrange for the sale of the building on Ross street, with a view of building in a new location, and on July 30, 1905, the sale of the Ross street property for the sum of \$87,000 was ratified by the Congregation. On December 31 of the same year the purchase of the present Craft avenue site was announced by the committee and the action approved. The



Rev. Dr. Samnel H. Goldenson

lection, in the spring of 1918, of a successor to Dr. Levy, by calling Samuel H. Goldenson from Albany, N. Y.

Mr. Simon Davis, president of the Tree of Life Congregation, has been kind enough to compile for us the history of that synagogue, from the minutes and from other records available. Following are the leading facts respecting it:

The Congregation Tree of Life was organized on June 26, 1864, shortly after the close of the Civil War, with 15 members, at the residence of Mr. G. Grafner, president, 80 Second avenue, Pittsburgh. Mr. A. Abrams was elected secretary, and the name "Etz Hayim" was adopted. President Grafner appointed a committee of five to draft a constitution, the members being A. Abrams, M. Crone, L. W. Miller, H. Hershberg and J. Von Raalty. It was unanimously adopted to use the *Minhag Polen*, from which it derived its well-known appellation of the "Polishe Shul."

The first Sabbath services were held on July 9th, 1864, at the residence of the president, Mr. Grafner. On August 14th a plot of ground for a cemetery was purchased on the Kittanning road, in Sharpsburg Borough, and on that same date a Chazan-Sexton was elected, Mr. Isaac Wolf accepting the position at the magnificent sal-

ary of \$400.00 per year. The High Holy Day services were held in the Lafayette Hall, corner of Wood street and Fourth avenue, which bore the historic distinction as the scene of the organization of the great Republican party on February 22, 1856. A Hebrew school was established shortly thereafter, and in 1867 Mr. William H. Cohen was the first Bar-Mitzvah boy to celebrate the event at the Synagogue. In that same year his father, Mr. Benjamin Cohen, was elected president, with A. Aronson as vice-president. On October 25th, 1868, the first school board was appointed, with Mr. Isaac Gelder as chairman. On September 29, 1872, Mr. Alexander Fink was elected president, at which time the congregation really became a strong factor in this community.

In 1884 Mr. A. Goldstein was elected Sexton and Hebrew teacher, the position which he is still holding. In 1892 Mr. Alexander Fink died, and was succeeded as president by H. H. Livingston, with Mr. B. N. Jacobs as vice-president. During this administration family pews were adopted, thus doing away with the separation of the sexes in the Synagogue. In 1895 the elected officers were: B. N. Jacobs, president; N. Arnfeld, vice-president, and Meyer Fink,

son as its first president. The excellent work done by this society consisted mainly in the establishment of a gymnasium, Tuesday sewing for hospitals and worthy poor, annual children's school picnics, treats for the children on Chanukah, Purim and Simchas Torah, annual refreshments for the Succah (booth) flowers for the pulpit, and many other accessories to beautify the services of the Congregation.

In the same year Mr. H. H. Livingston was again elected president,



Tree of Life Synagogue, Craft Avenue



Mr. Cass Sunstein
(1843-1913)

president then appointed the following building committee: Henry Jackson, Henry Braun, Marks Browarsky, Simon Davis, Joseph Levy, A. Lippard and Dr. A. L. Lewin. The laying of the cornerstone took place in June, 1906. In the fall of that year, Rabbi Michael Fried, forced by ill health to leave the Pittsburgh climate, tendered his resignation, which was accepted with deep regret. The Congregation voted him a year's salary, and this together with an extra purse, was tendered Rabbi Fried upon leaving the city. Rabbi Rudolph I. Coffee, a graduate of the Jewish Theological Seminary, was invited to take charge of the High Holy Day services. Shortly thereafter he was unanimously elected to succeed Rabbi Fried.

The public dedication of the present edifice took place on Friday, March 22, 1916, with Mayor George W. Guthrie (late American ambassador to Japan) as the speaker of the day. On the next day the Sabbath services were beautifully solemnized by Cantor Joseph Levin and a special choir of the Religious School children. On Sunday the doors were opened to the public by Miss Pauline Gordon, daughter of Mr. and Mrs. Louis Gordon, Jr., who handed the gold-

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en key to the president of the Congregation. The invited speakers of the day were Rev. J. Leonard Levy, Hon. Josiah Cohen, Prof. John A. Brashear, of Pittsburg; Prof. Joshua A. Joffe, of New York City; Rabbi David H. Wittenberg, of Toledo, Ohio, and Rabbi Michael Fried, of Sacramento, California.

With the occupancy of the new building the Congregation grew by leaps and bounds. Its membership and schools were greatly increased. Through the efforts of Dr. Coffee, the congregation became a strong factor in communal and social work. One of the interesting events of the Congregation took place on the last day of Pass-

over, April 12, 1912, when Ex-President Theodore Roosevelt was the guest of the Congregation and delivered an address from the pulpit.

The week of March 25, 1914, the happy occasion of the golden anniversary celebrating the fiftieth year of its existence, will long be remembered by the community. The committee in charge was Barney Rosenthal, chairman; Max Fischer, Harry M. Frankel and Dr. A. L. Lewin, Ex-Officio President Isaac Gross and Dr. Rudolph I. Coffee.

In 1915, much to the regret of the members of the Congregation Dr. Coffee, after nine years of faithful and efficient service, an-

nounced at a regular meeting of the Congregation of his call to become head of the Social Service Department of the Independent Order B'nai Brith, which necessitated his removal to the city of Chicago, Ill., and he therefore tendered his resignation, which was accepted with sincere regret, for he was truly loved by his Congregation.

In July, 1916, the present Rabbi, Maurice M. Mazure, formerly of Sioux City, Iowa, was elected to succeed Rabbi Rudolph I. Coffee. Under his able and energetic leadership the membership was substantially increased, and the attendance at the Sabbath services has more than doubled. Rabbi Mazure, being a profound Hebrew scholar, and well versed in Talmudic literature, put his main ef-

Chairman of the School Board, 1908-1910; the late Max Fischer, Chairman of the School Board,



Rabbi Maurice M. Mazure

1910-1914; Dr. A. L. Lewin, Chairman of the School Board, 1914-1917; Emanuel Lewis, Chairman of the School Board, 1917. The officers of the Congregation from its beginning are as follows:

Presidents.

- G. Grafner1864-1867
- B. Cohen1867-1868
- A. Abrams1868-1870
- A. Aronson1870-1871
- A. Abrams1871-1872
- A. Fink1872-1892
- H. H. Livingston1892-1895
- B. N. Jacobs1895-1899
- H. H. Livingston1899-1908
- Isaac Jackson1908-1909
- John Bennett1909-1911
- Isaac Gross1911-1915
- Morris Haas1915-1916
- Sol Rosenbloom1916
- Morris Haas1916-1917
- Simon Davis1917

Vice-Presidents.

- M. Crone1867-Sept. 1867
- A. Aronson1867
- H. Hyman1874
- H. H. Livingston1884
- H. Hyman1884-1892
- B. N. Jacobs1892-1895
- M. Arnfeld1895-1903
- Isaac Jackson1904-1908
- John Bennett1908-1909
- Samuel Levin1909-1911
- Joseph Bennett1911-1912

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Rev. Dr. Rudolph I. Coffee

forts in the Hebrew School, thus raising its standard to so high a degree that it is considered one of the best of its kind in the country. If rapid growth of the Congregation continues, the Congregation will very soon probably be obliged to look for larger quarters.

Special mention must be made of the names of the following men who within the last quarter of a century have been prominent in the affairs of the Congregation: The late Isaac Gelder, Chairman of the School Board, 1868-1883; Henry Jackson, Chairman of the School Board, 1883-1908; Simon Davis,

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CHARITY

The oldest charity association among the Jews of Pittsburgh is the Hebrew Ladies' Aid Society, and dates back to 1861. Just how much need there was and how the Society relieved that need we have been unable to discover. The program and scope of the Society was



Mrs. Regina Bierman

evidently broad, for the Jewish ladies through the medium of this Society, co-operated with other women's organizations in various benevolent projects. In "Jewish Charities," volume VIII, No. 2 (Pittsburgh Edition) by C. I. C., we read:

"It came into existence at the beginning of the Civil War and performed the functions of a Red Cross Society. It constituted the contribution of Jewish women in the aid of the wounded soldiers and other sufferers from the War. Many of Pittsburgh's best Jewish women performed a most unique service through the medium of this Society. Mrs. Pauline Frank was the first president and founder. For two years the Society had Mrs. Rosenbach as president. About 1869 Mrs. S. Trauerman was the leading officer.

"In 1879 we find Mrs. Regina Bierman, acting as president, Mrs. Bertha Oppenheimer, vice president, Mrs. Josiah Cohen, treasurer and Mrs. Sidonie Rosenbaum, secretary."

The Red Cross society mentioned above was known as a sanitary commission. An interesting reference to the activities of the Jewish ladies in that direction is recorded by Isaac Markens (Abraham Lincoln and the Jews):

"Early appreciation of Lincoln's place in history is evidenced by an incident at a festival given by the Jewish women of Pittsburgh, Pa., for the benefit of the Sanitary Commission on December 9, 1863. Inspired by the recent victories at Gettysburg and Vicksburg, which are doubtless regarded as harbingers of early peace, Jacob Affelder offered the following toast, which was published in the Israelite a few days later.



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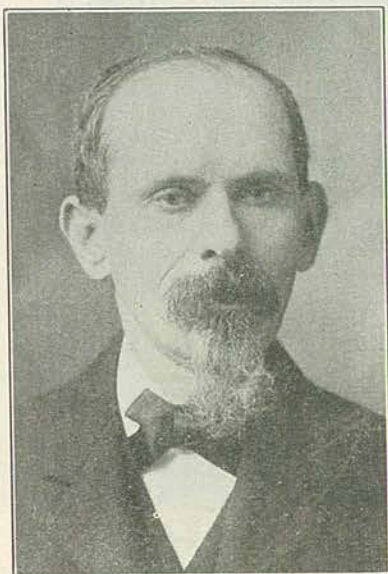
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ance of Providence and our gallant Army and Navy he has brought us within sight of our longed for haven—peace. His name will be synonymous with Patience, Honesty and Justice."

A very remarkable personality, and one who has wielded an enormous influence in shaping the attitude of the Jewish men and women of her community toward the poor and the needy was Regina Bierman, wife of Isaac Bierman. She was childless, a fine intellectual type of German girl, devoutly religious with an inordinate amount of "the milk of humane kindness." She very early became the leader in all public charitable undertakings.

For many years she was president of the Ladies' Aid Society.

But of course to describe Mrs. Bierman's activities in connection with organized societies would give but an inadequate delineation of the woman's character. She was, according to a number of old timers who knew her, the personification of self-sacrifice. When someone was sick, she nursed him or her back to health; when some mother had to go to the hospital, Mrs. Bierman took the children into her own home and cared for them as long as it was necessary. She was indeed an inspiration to her townsmen because of her readiness to do for others. A great tribute is being paid to her by many to whom we have spoken, and who revere her memory, such as Mr. Philip Hamburger who refers to her as "a veritable angel," Mr. Louis I. Aaron, who speaks of her in glowing terms, and by her own nephew, Mr. S. L. Fleishman, the author of several books by Heinrich Heine, to whom she has been an inspiration.

We quote from the minute book of the Hebrew Ladies' Aid Society for January 13, 1880, a free translation of the rather quaint German:

"... After Mrs. Regina Bierman informed the Society that she could not any longer accept the office of president (owing to contemplated removal from the city) resolutions were adopted as follows:

Resolved, that the membership of the Society is shocked at the announcement, and receives the same with deepest regrets;

Resolved that we express to her our profound appreciation of the manifold services she has rendered our Society, first as secretary for five years, and subsequently as president during a period of ten years;

Resolved that we shall ever remember the tactful, kindly, and just manner with which she has managed the affairs of our Society;

Resolved that we shall never forget the love and humanitarian feelings that she has shown the poor and the needy;

Resolved that we hereby express to her our most cordial wishes for her future well being, that the giver of all goodness may grant her many years of health and unbounded happiness just as she truly merits, and that she may be permitted further to carry on her noble efforts and altruistic striving;

Resolved that Mrs. Regina Bierman be herewith elected to honorary membership in our Society; It is further

Resolved that these resolutions be spread upon our minutes, and a copy be forwarded, to be printed in "Deborah."

(Signed)
Emma Pretzfeld
Carrie Cohen
Sidonie Rosenbaum
Pauline Morgenstern
Committee on Resolutions.

The Hebrew Ladies' Aid Society maintained a separate existence until 1880. The organization however that was probably more representative of the charitable impulses of the Jews of Pittsburgh was the Hebrew Benevolent Society. We quote again from the article in "Jewish Charities" mentioned above.

"The Hebrew Benevolent Society was organized when the Pittsburgh Jewish community was very young. Scarcely had plans matured for the establishment of a house of worship and a burial ground when efforts were already under way to do justice to the poor and needy.

It was not, however, until 1864 that the work of this Society began to assume definite shape and larger proportions. This date is significant, and serves as a landmark in the history of many another American charitable agency. It was the year after the war, and the beginning of a period of reconstruction all over the country. There evidently was a considerable migration of Jews from the East westward and to the South, producing a great deal of hardship and suffering.

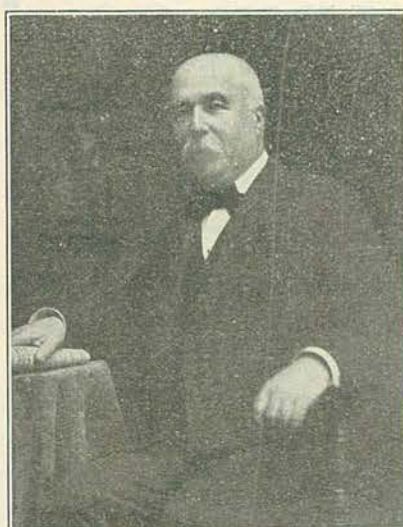
"Some of Pittsburgh's best Jewish men served as the officers and workers in this Society. In 1864 A. Roedelheim was President and Louis Jonas, Secretary. Mr. Roedelheim was re-elected each year until 1867, when Dan Stein succeeded him.

"In 1869 Mr. Jacob Affelder was elected President and re-elected in 1870. The latter was succeeded by

B. Cohen, who in turn was succeeded by S. Stein. During the years 1873 and 1874 Mr. N. Gallinger presided, and the following year Mr. Charles Zeugschmidt succeeded. During this period Jacob Affelder, S. Floersheim, E. Bernstein Benjamin Cohen, J. N. Heidelberg, I. Benswanger, I. Bergman, Morris Morgenstern, Henry Rosenberg and Sam Gallinger served as secretaries.

"In 1872 Rabbi Lippman Mayer was elected as a Director of the Executive Board, where he continued in office until 1899 (from 1880 as second Vice President).

"Alexander Fink, of sainted memory, was president for sixteen (1876-1891) years. Many people of the last generation remember hearing frequent references among the poor to 'Fink's Society,' just as the Tree of Life Synagogue is after referred to as 'Fink's Schul.' Immigration from Russia started in 1882, making heavy demands upon the various Jewish communities in America. There is plenty of evidence



Abraham Lippman
Born Memmelsdorf, Bavaria 1838, died in Pittsburgh, 1910

today in this city that the Pittsburgh Jews did their full share in alleviating the burdens of the victims of persecution. The Hebrew Benevolent Society was the medium through which this service was rendered.

"During this period (1880), the Benevolent Society joined hands with the Hebrew Ladies' Aid Society, forming jointly the United Hebrew Relief Association. Mrs. Rosalia Rauh was president of the Ladies' Society, and she became the first vice president of the newly created association. In this capacity 'Grandma' Rauh served until she died in 1915. Hers was a beneficent influence upon the community, that of 'a mother in Israel,' beloved by thousands.

"Abraham Lippman was the next president of the United Hebrew Relief Association, which office he served from 1892 to 1910. There was a man of admirable personality, one of nature's noblemen, who threw himself into this labor of love with a zeal and enthusiasm that occurs but rarely; one who serves his generation as a model for emulation.

"Nor was the presidency the only office that attracted the best sons of the Pittsburgh Jewish community. Mr. Louis I. Aaron served as secretary for over thirty years (1876-1910). It is universally conceded that the secretary is the life of an organization and too much credit cannot be given to this man who grew old in the service of this society. His great organizing ability, his deep knowledge of men, and his love for his people—their religion and traditions, made him

an invaluable asset to this Society. In 1910 he retired because he wanted a younger man to take his place, and is today one of its hardest workers."

In one of Mr. Aaron's annual reports of the Hebrew Benevolent Society, as its secretary, he presents a very interesting account of the growth of the organization from which we quote a number of excerpts.

"... a General Report, reviewing the work and progress made by our Society (Hebrew Benevolent Society) from the date of its organization to the date when it merged its Activities on a larger scope with the Hebrew Ladies' Aid Society, both of which formed the now well known United Hebrew Relief Association of Allegheny County.

"Both continuing their respective membership in the collection of their membership-dues as heretofore, up to this date.

"The earliest record that I have at my command is, that on May 1st, 1864 a number of our Jewish Citizens of Pittsburgh held their first meeting, and organized the Hebrew Benevolent Society of Allegheny County at which they pledged their moral and financial support to relieve any Jewish Poor, Widow or Orphan who in any way may require assistance, to the end that, each may be enabled to earn a living by his, or her own efforts. Their first years total receipts from upwards of 120 members in dues and donations were \$1,375 and their expenditures were \$1,450, showing a deficit of \$75.

"A special meeting was called to devise ways and means to cover the shortage and the already then growing demands.

"Thus they struggled along from year to year until 1870, and managed not alone to make both ends meet, but accumulated a balance of \$500.

"The increase of our membership did not, keep pace with the rapid growth of our Community.—The total membership in 1880, being but 185 as against 120 in 1864,—and it's worth mentioning that fully 55 per cent were of the unmarried young men, while today I feel warranted in saying that fully 75 per cent of our present membership are of the men of families.



Louis I. Aaron

"Repeated efforts were made to increase our membership, with very little success however, especially when we consider that our Jewish community had increased extensively within the past 30 years.

"Our membership of record in 1870 was 185; 1890 was 203; 1900 was 240; 1905 was 237; 1907 was 251.

"A remarkable feature in that connection is, that the gains noted was less amongst the unmarried young men, just opposite to the spirit prevailing in the early days of the Society.

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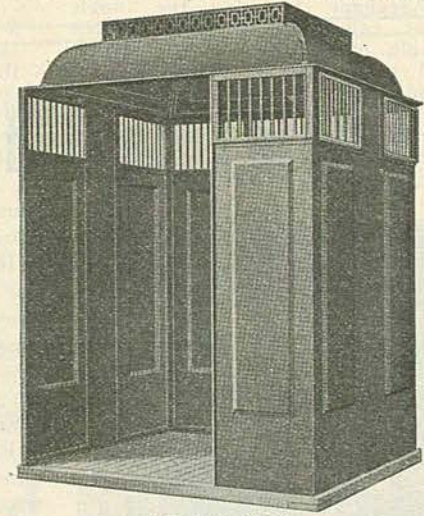
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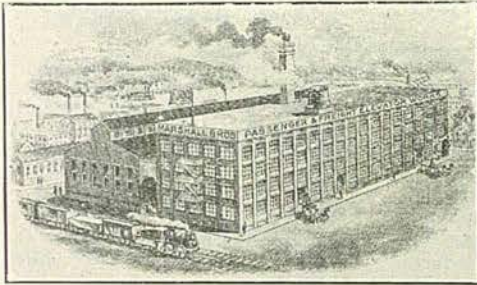
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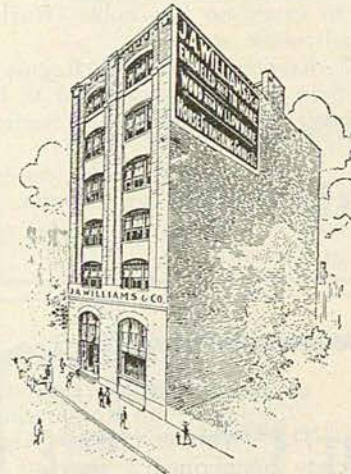


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Mrs. Rosalia Rauh
(1834-1915)

"After several conferences between the officials of the Hebrew Benevolent Society, and the Hebrew Ladies' Aid Society, in 1878, continuing up to June 1, 1880, we merged the interests of both, and formed the United Hebrew Relief Association, as the Central Body, into which all moneys on hand and all to be collected annually shall be paid, into a general Fund, and out of which all charity aid, to alleviate the distress of our Jewish poor shall be disbursed.

"Our sainted Alexander Fink, was its first President and Mrs. Rauh its first Vice President.

"In 1889, your present Incumbent Mr. A. Lippman, was elected to the Presidency and was re-elected annually to that position, thus succeeding himself for these past 19 years, and your Secretary L. I. Aaron held that office since 1876, thus completing this his thirtieth year of service.

"Your treasurer Mr. Himmelrich completing this his twenty-second year of faithful service.



Moses Himmelrich

"It's a pleasant matter of record to report, that amongst our lady members, who originally helped in no small measure, to build up, and very materially used their influence to raise the Funds necessary to carry on our work and who themselves did yeoman service, Mrs. Rosalia Rauh, Mrs. Josiah Cohen and a few others (of the old band) are still with us, as well as other ladies and gentlemen of our Board who were enlisted in the service some 10 and 15 years ago."



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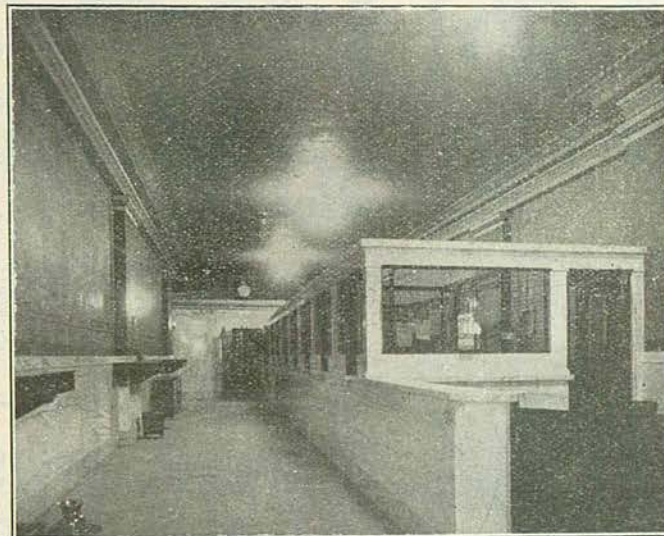
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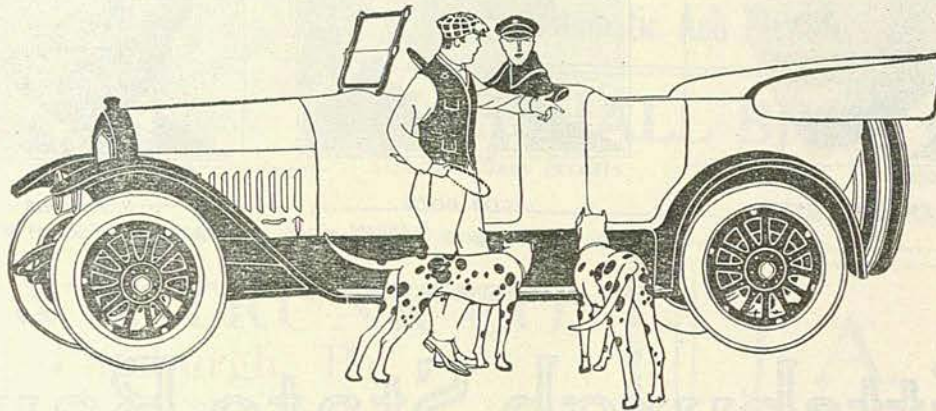
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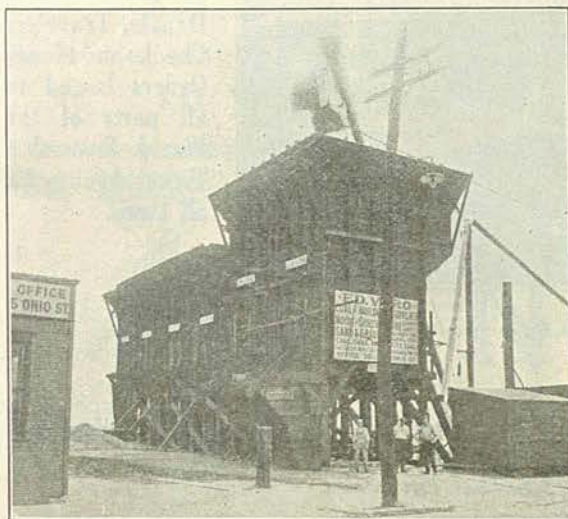
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Following the death of Abraham Lippman in March 1910, Aaron Cohen was elected to the presidency. This ushers in a new period in the history of the Jewish charities of Pittsburgh. Mr. Cohen is a much younger man, and one who appreciates the modern note in the administration of charity. Charity deals with poverty, and poverty is a social disease. The new age demands a careful diagnosis of the disease and adequate treatment. It goes so far as to institute hygienic measures for the eradication of the disease—the abolition of poverty. Realizing its full responsibility, the Association approached its task in a new attitude. Offices were opened in an office building, a trained social worker was engaged and a charity organization society in the full sense of the word was launched. In this period the city at large began to reckon with the organization and its co-operation is being sought in various civic and communal undertakings.

Aaron Cohen was born in the city of New York April 26, 1862. In 1865 his parents, Louis and Henrietta (nee Aaron) Cohen, moved to Freeport, Pa., where young Aaron spent his boyhood days. In 1874 the family moved to Parkers Landing, Pa., in the oil regions. In the year 1880, Aaron Cohen moved to Pittsburgh where he associated



Aaron Cohen

himself with a number of successful merchants and financiers gaining both wealth and an inordinate desire to serve the public. In the prime of life he was fortunate in being able to make his avocation, charity, a major interest in life; to which he gives a great deal of his time. His wife, Amelia Hagedorn Cohen is quite active in the work of the Sisterhood of Rodef Shalom. They have two sons, Walter S. and John, the former an architect being associated with H. Miller & Sons. Mr. Cohen is a prominent Mason. He is a reformed Jew being affiliated with Rodef Shalom congregation.

Mr. Cohen's six years of labor in the field of charity received wider recognition, for in the spring of 1916, in the city of Indianapolis, he was elected president of the National Conference of Jewish Charities.

A word must be said as to the function of the United Hebrew Relief Association. There is an erroneous impression prevailing that almsgiving is its sole aim and purpose. True, the primary purpose of a charity organization is to "feed the hungry, clothe the naked, and shelter the homeless;" but modern charity does not stop with that. The United Hebrew Relief Association, at least during the last eight years, has realized its function as a reclaiming agency in a neglected neighborhood. It sought to do constructive social service, it brought into play every device contrived for the rehabilitation of families and individuals, it sought to standardize its work in such a way as to bring into co-operation all the forces of an enlightened community for the eradication of poverty.

It had established a system of widows' pensions long before the State Pension was talked of. Only recently has the presiding Judge of the County Court in his annual report paid a splendid tribute to the Jewish people because of the splendid care that they take of their poor, pointing out that only two cases of dependency were brought before the Juvenile Court within a year.

The efforts of the Association to cope with the evil of family desertion has received wide recognition from the civil authorities. Considerable success was attained in this line by seeking out, bringing

back, and the successful prosecution of the offending husband and father, to serve as an example to the community at large. The number of wife deserters has, because of this campaign carried on by the Relief Association, materially decreased.



Mrs. Josiah Cohen

The part taken by the Association in the fight against tuberculosis has been of considerable importance. Over \$52,000 has been expended since 1910 on this account. The Association stands in close co-operation with all the existing agencies, private and public. Those afflicted with the disease are provided with care in a sanatorium and their dependents who require it are given adequate assistance and proper medical care.

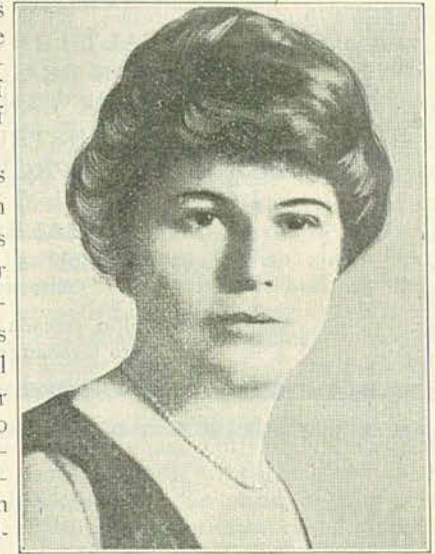
Emphasis is laid on preventive work. Borderline cases, the anaemic, and those having a predispo-

sition to phthisis, are carefully watched and aided.

A few years ago the United Hebrew Relief Association created a memorial in honor of the seventieth birthday of Abraham Lippman by giving \$5,000 to the Tuberculosis League of Pittsburgh to establish a Children's Ward in that hospital. In many other respects has the co-operation afforded the Relief Association by the Tuberculosis League been productive of splendid results to the advantage of the Jewish poor of the city.

The Jewish Children's Bureau is the most promising innovation in the charities of the city. It has been in existence for about a year as a constituency of the United Hebrew Relief Association. It is hoped ultimately to co-ordinate all work with Jewish children under the auspices of this Bureau. Two things have been emphasized during the first year; thorough medical examination of all children under the care and consistent follow-up work with a body of trained volunteers. The second phase is mental hygiene work in connection with a clinic conducted by the University of Pittsburgh. A case conference is conducted weekly, attended by a number of intelligent young women of the community, who study seriously the problems of poverty and the methods employed to cope with it. Mrs. Albert C. Lehman is chairman of the Bureau.

The best efforts of the society have been bent in the direction of housing improvement and reform. Four years ago a colony of Jewish families was started one mile and a half from the present ghetto district; the purpose being to stimulate artificially the movement of



Mrs. Albert Lehman
Chairman of Jewish Children's Bureau and
President of the Rodeph Shalom Sisterhood

the Jewish population to a more wholesome neighborhood. A special fund was created through the munificence of Mr. Louis I. Aaron to assist needy families to improve their housing condition. During the past year active work was done

Continued on Page 43

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Vol. 49

MAY 31, 1918

No. 41

TWENTY-FIVE YEARS

With this issue of the Jewish Criterion we take pride in recording the fact that we have served this community for twenty-five years as its representative Jewish organ. Without trespassing the bounds of modesty and with a thorough appreciation of the values, we feel justified in stating that we SERVED this community for a quarter of a century; yes, we may even venture the assertion without fear of successful contradiction that the influence of this journal in the realm of Jewry has extended far beyond the confines of Pittsburgh; it has played its part in molding opinion that related to national and international interests affecting our people.

While we have been primarily the representative and exponent of Reform Judaism, we have never wilfully forgotten our obligation as a Jewish newspaper published in the interest of a Jewish community, to consider all elements in the community; and the columns of the Jewish Criterion have been at all times wide open for the encouragement and promotion of any Jewish cause that did not conflict with the policy and principles for which we stood, regardless of whether such causes were advocated by Orthodox or Reform Jews. We have been ready at all times, and we have time and time again championed movements that have been opposed by important groups, but which we felt were of genuine value to the welfare of the community, of the people and of our faith.

It is needless for us to review the progress that has been made by the Jews of Western Pennsylvania; that story has been told far better than we could ever hope to tell it by abler chroniclers elsewhere in this issue. The perusal of that story of steady growth, of the gradual increase in the importance of our community, should be read with pleasure and pride by all who are affiliated with and who are at heart interested in the welfare of their people. There are many Jews—no, we won't say many—there are a few, in this community who live with their coreligionists, share the privileges of their coreligionists, but who give nothing in return to their coreligionists; in other words, they real all the privileges but they refuse to share the responsibility of being Jews. They have failed utterly in their duty to their faith and their people; and we, during the past quarter of a century, have been in an admirable position to weigh and calculate the value of different groups as well as individuals in their relation to the community development.

We cannot too strongly indicate our deep appreciation for those men and women who have ever carried the religious and the philanthropic burdens of their people. We have been in a position to observe closely the selfishness and the unselfishness of individuals, and were it possible to do so without causing undue offense we would be more than glad to be able to publicly acknowledge by name the debt all of us owe to the "old guard" who have season and season out all through the years never forgotten for a single moment that they were Jews and who have cheerfully paid every obligation laid upon them by reason of the fact that they were of the House of Israel. While others complained and criticised and were always in the forefront with their everlasting objections and destructive criticisms the "old guard" were always doing constructive work. When we say "old guard" we do not mean necessarily those far advanced in years; no, there are many groups of younger people who have proved their loyalty to their community, to their faith and to every cause which they as Jews were called upon to support.

Great changes indeed have taken place in our community, and in looking over the files of the Jewish Criterion we are able to note the extraordinary manner in which these changes have evidenced themselves. For many, many years God-fearing men and women (an all too small a group) kept alive our Jewish spirit; and we cannot fail to pay a well-deserved tribute to the first leader we ever knew in this community; the leader at the time this paper came into being, Rabbi Lippman Mayer, a teacher of the so-called "old school," yet one whose services to his people proved of incalculable value in keeping alive the spark of Jewish life in our midst; then came the great leader, Dr. Levy, at a time when the community, we might say, was just "emerging"; when its increase in population began to become markedly noticeable; when our men of affairs began to develop large commercial enterprises; when there came an influx of new blood from all parts of the country; just at this time when the soil was ripe Dr. Levy was the greatest sower that we could possibly have secured. Then how wonderful grew our community; what an important position it soon began to occupy; what an extraordinary renewal of Jewish life and Jewish spirit became manifest; all Jewry felt the influence of his presence and his inspirational teachings; and side by side with him were three veteran workers who for several decades had watched the welfare of our community like parents watch with anxiety the good of their children; no comment can ever be written covering the period of Jewish development in this city over the past twenty-five years without mentioning Rosalia Rauh and Abraham Lippman, both of whom literally devoted every minute of their time, of their effort, of their interest to this community; and Josiah Cohen, whose name is not merely linked with the affairs of this city, but which is today the best known name in every Jewish community throughout the country. We would, indeed, be delinquent in our duty were we to omit those three, two of whom have gone to join Him whose worthy servants they were, and the other who we are glad to say has yet the vigor and the power to continue to be our leader, and who is ever ready to lend himself to those Jewish causes which are intimately interwoven with his very life itself.

It has been a great pleasure and a privilege to serve such a community as this; opposition to the position of the Jewish Criterion there has been on many occasions; but what individual or newspaper can ever hope to satisfy all, to please all. We have endeavored to the best of our ability to consider every question in an unprejudiced manner, regardless of all personal considerations. We have made mistakes and we expect to make many more, but just so soon as we have met with one human being who has not made a mistake and who never intends to make a mistake, then we shall feel that there is no longer any occasion for the continuation of this or any other journal. But we have been HONEST in our positions; we have not been influenced by personal considerations; and this course we shall continue without reservation, without fear or favor. We shall continue to devote this journal to promoting the interests of this community; we shall assist in advancing the welfare of the religious, philanthropic and social institutions of our people; we shall continue to lend of our columns and our influence at all times to every cause that has behind it the approval of the sane, representative thought of the community we represent.

We shall continue to attack sham; we shall take up the cudgels in defense of our people whenever and wherever we deem it necessary; we shall attack with equal alacrity the hypocrites and anti-Semites, whether they be Reform, Orthodox or non-Jewish; we shall assail without the slightest hesitation those Jews who make use of their position to exploit and to use their coreligionists for the promotion of their own selfish, personal ends.

The Jewish Criterion will continue unremitting in its efforts to realize a condition of harmony and good feeling among all the elements; to encourage the spirit of co-operation—not idle prattle and hypocritical pretensions to co-operation which sound true on the lips but which record a lie in the hearts of those who utter those phrases, but a genuine spirit of the desire to SERVE for the sake of service, and not for cheap advertising and the abnormal desire for honors. The day of the charlatan in this community is rapidly coming to an end; the self respect and the intelligence of our people will no longer continue to be insulted by sham—but the great strength of our people is beginning to assert itself and now on the eve of the coming of a new leader among us those who stand for everything worth while have determined that they will stand behind him as one man prepared to continue to SERVE in whatever capacity they may be needed to conserve the welfare of the faith of their fathers, and of the people of which they are a part.

It is a far cry back to the days when the first handful of Jews came to make their homes at the confluence of the Monongahela and Allegheny rivers; they brought with them the intrepid spirit of the pioneer; they lived true to the ideals of their faith and loyal to the traditions of their fathers; they formed the nucleus of a community which today stands as one of the most important and

representative of its kind in the country; they have left a rich heritage; today on every side we find this body of Jews rising to their responsibilities in a manner which must hearten all those who believe that here in America we shall realize the mission of the Jew; to this community, to such a people comes our new leader, Rabbi Samuel H. Goldenson, under whose guidance and leadership we hope to grow

and to develop for the greater glory of Him for whom we have been witnesses from time immemorial.

And today, on the occasion of our twenty-fifth anniversary, we rededicate this journal to the continued service of those we represent and we renew our pledge of allegiance to our faith and our people.
CHARLES H. JOSEPH.

The "Story of the Jews of Pittsburgh" was written by Charles I. Cooper, who needs no introduction to Pittsburgh Jews, having been connected with the Charities of our city for eight years. Mr. Cooper has been given just a few weeks in which to write a historical sketch of the Jews of our community, a work which merits more time and considerable research and inquiry. Little has appeared on the subject heretofore, the material thus gathered for the first time will surely prove of interest to all and of great value to the future. The Criterion is happy to be the medium through which this service is rendered the Jewish community. Errors no doubt have crept in; other men and women and incidents should have been recorded, but in view of the short time that was available our readers are asked to consider this merely a "rough draft" of a work to appear in the future.

Mr. Cooper was born in the town of Markowka, Podolia, Russia, December 29th, 1885. On Thanksgiving Day, 1899, he came to Pittsburgh. From the very first he was obliged to earn his living. He entered the Second Ward (South) School shortly after his arrival. He was graduated by the Pittsburgh Central High School in 1910, and by the University of Pittsburgh (A.B. Degree) in 1910, with honors.

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The Story of the Jews of Pittsburgh
Continued from Page 39

by a special committee on housing, consisting of Messrs. I. F. Lehman, Hugo Sidenberg, Peter Glick, with Charles I. Cooper as secretary. A careful and elaborate study of one hundred residences was made and definite recommendations were presented.

The Association publishes a little paper to popularize its work and to bring about intelligent co-operation in the service of the poor, called "Lend a Hand."

When in 1912 there was organized the Federation of the Jewish Philanthropies of Pittsburgh, the officers of the United Hebrew Relief Association took a leading part in such organization. In the office of the Relief Association the necessary statistics and information were gathered, and the necessary plans worked out for the successful promulgation of this important branch of the communal work of the Jews of Pittsburgh. The President of the United Hebrew Relief Association became the first President of the Federation.



Abe J. De Roy

Secretary United Hebrew Relief Association

Prior to the organization of the Federation, the Relief Association served the purpose of such an agency. It not only ministered to the needs of the Jews of Pittsburgh, but contributed to other organization such as the Irene Kaufmann Settlement, Kingsley House, the Montefiore Hospital, National Jewish Hospital for Consumptives at Denver, Alliance Israelite Universelle, and has also made contributions in unusual national disasters, such as the Cherry Mine sufferers, etc.

The following have been active in the work of the Relief Association: Mrs. William Wolk, Mrs. Cass Sunstein, Mrs. Josiah Cohen, Mrs. Herman Hirsch, Mrs. Sol Lavine, Mrs. A. C. Lehman, Elias Sunstein, Felix Half, Louis I. Aaron, Aaron Cohen, Hon. Josiah Cohen, Abe J. DeRoy, Phillip Hamburger, S. Leo Ruslander, Peter Glick, M. Himmelrich, Herman Hirsch, M. M. Kann, Isaac Kauf-

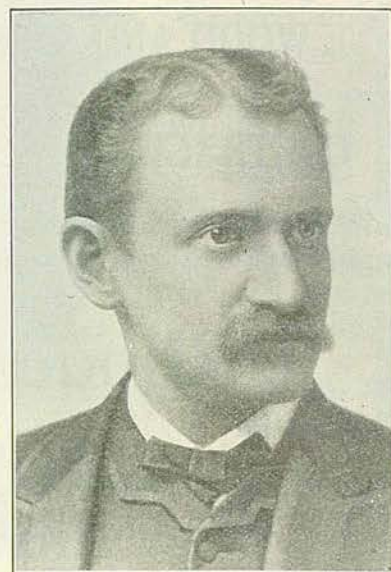
mann, I. F. Lehman, Robert Lewin, A. L. Rauh, Hugo Sidenberg, Kaskel Solomon and Eugene B. Strassburger.



Myer M. Kann

These are merely glimpses at the extent of the organized philanthropy of the community. There were, however, during the period, a number of individual philanthropists who stood out prominently. Such a one was J. D. Bernd. He was a bachelor, was engaged in the millinery business as far back as 1863, and always was a liberal giver. Before he died he distributed a fortune remembering all the Jewish charities of Pittsburgh, the Association of the Improvement of the Poor, the various hospitals, and orphan asylums of the city, the Jewish Publication Society of America, et al.

Jacob Mark Gusky, the merchant philanthropist of Pittsburgh had a very interesting career. He was born in New York, July 10, 1845. In 1864 he came to Pittsburgh and associated with M. Hanauer at corner Market street and Third avenue. Later with a relative whom he brought from New York, he started the firm of S. Cohen & Co., which had a remarkable in-



Jacob M. Gusky

fluence upon the mercantile history of Pittsburgh. This later developed into the firm of Gusky's Store

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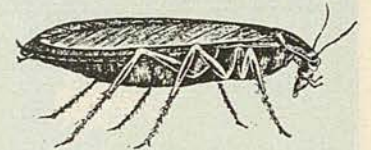
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at the above location, a department store which as early as 1879 was unique in its proportions and enterprise, the forerunner of the department store business in this part of the country. We read the following in a biographical sketch in the Encyclopedia of Contemporary Biography of Pennsylvania:

He had the wonderful faculty of combining commercial enterprise with philanthropic effort and was accordingly equally well known as a philanthropist and merchant. Mr.



Isaac Kaufmann

Gusky was a man of charities, only a portion of which were made public. It was his custom to send regularly every month a check for a

large sum to the Society for the improvement of the poor, and for many years on Thanksgiving day he regularly made a donation of a turkey to every poor family named in a list furnished him by the society. About seven years prior to his death he commenced the distribution of suitable gifts to the inmates of the

of but himself and his most intimate friends. It is safe to say that no worthy person ever sought his aid, and went away unassisted. Mr. Gusky died October 27, 1886."

Isaac Kaufmann, another merchant prince whose career is a matter of admiration among his townsmen, as far back as 1895 establish-



The "Kiddies" in the Woods—a realization of the aims of the Emma Farm Association

orphan asylums of the city of Pittsburgh and vicinity on Christmas day, and this he continued with continually increasing benefactions until the year of his death. Besides these public and well known charities, numberless acts of kindness were done in private and many quiet visits to the homes of the poor were made which none knew

ed the Emma Kaufmann Clinic in connection with the Medical School of the University of Pittsburgh. Mr. Kaufmann has inaugurated a policy of liberal giving in connection with his business enterprise as did Mr. Gusky. He established the Emma Farm which he has been partly maintaining for the last few years.

The J. M. Gusky Orphanage and Home, a Jewish orphan asylum for Western Pennsylvania, was founded in 1890 by Mrs. Esther Gusky in memory of her husband mentioned above. The annex to this Institution was the gift of Mr. Aaron Cohen in 1889 as a memorial to his wife, Bertha Rauh Cohen. Lately, Mr. Philip Hamburger has added the Hamburger Dormitory to the Orphanage.

Among the greatest philanthropists that the Jewish community of Pittsburgh has produced is Henry Kaufmann; he has built and endowed the Irene Kaufmann Settlement. Mr. Kaufmann has given liberally to all causes. Lately he has done wonderfully by a New York hospital, by the American Red Cross, et cetera.

Another philanthropist of individuality who deserves mention here and of whom we have spoken at length before, is Louis I. Aaron. On the occasion of his seventieth birthday in 1911, Mr. Aaron distributed a large sum of money, remembering various societies that were dear to him and in which he has labored for a generation or more. The greatest single gift he has made, however, was the fund to build the Hebrew Institute. Of it, however, we shall speak at greater length in the next chapter.

Leon Falk has acted ever since the organization of the Federation as its Treasurer. In 1914 he gave Temple Rodef Shalom a large sum of money with which to build the

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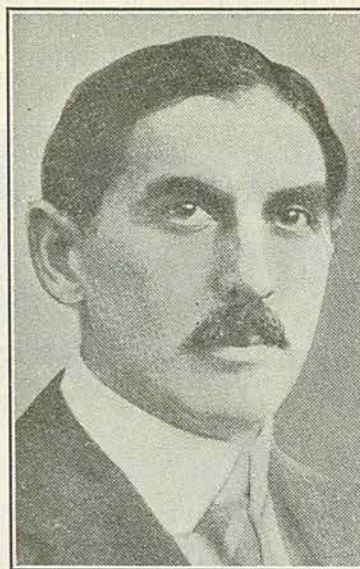
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Falk Memorial, a social center for the use of the membership of the Congregation. Mr. Falk built this in memory of his wife, Fannie Edel Falk.



Leon Falk

To return to the Federation of the Jewish Philanthropies, it was effected early in the year 1912, in consequence of a Mass Meeting called in October of the preceding year by a Committee consisting of Rabbi J. Leonard Levy, Mr. Aaron Cohen, Mr. A. Leo Weil and Hon. Josiah Cohen. A mass meeting was held to announce the creation of the Federation. It was addressed by Julius Rosenwald, President of the Chicago Federation, Judge Julian Mack, of the U. S. Commerce Court, Mr. Charles Eisenman, President of the Cleveland Federation, and others having had experience in the lines of Federation work. A committee of fifty was appointed with power to organize a Federation of the Jewish Philanthropies of Pittsburgh, having for its object the following:

"To collect, apportion, and distribute its receipts among Jewish charities and philanthropic organizations, and as the Board of Trustees may direct, the Beneficiaries to be such charitable or philanthropic organizations as, upon application, the Board of Trustees may elect; it being the intention to include all the Jewish charitable and philanthropic organizations in the city of Pittsburgh, and such others outside of said city as have heretofore received regular assistance from the general membership of the Federation; provided, such organizations make application to, and are accepted by, the Board of Trustees as proper beneficiaries entitled to receive a portion of the funds collected.

"To remove the evil of indiscriminate and unauthorized forms of solicitation, together with ticket-selling, bazaars, benefits, fairs, and the annoyances incident to frequent and constant appeals; to insure an ever-increasing sum of money to be devoted to the furtherance of the work, and an amount commensurate with the dignity and liberal spirit of this community, to assure

a fair and equitable distribution of the funds collected, to the end that the greatest number may benefit in the largest possible measure; to give a full and detailed accounting of the distribution of the funds that shall be collected, and to enable the beneficiaries, and those in control thereof, to give their whole time and attention to their work, by removing from them the necessity of raising funds; to provide an organization to represent the community in its various spheres of philanthropic endeavor."

In the first year of its existence the following organizations became beneficiaries of the Federation: The Montefiore Hospital Association, The Irene Kaufmann Settlement, The J. M. Gusky Hebrew Orphanage and Home, The United Hebrew Relief Association, the Pittsburgh House of Shelter, The Hebrew Free Loan Association, The Philanthropic Activities of The Council of Jewish Women, The Emma Farm Association, The Jewish Home for the Aged, The Hebrew Ladies' Hospital Aid Society, The National Farm School, The National Jewish Hospital for Consumptives, The Jewish Consumptives' Relief Society and The Hebrew Sheltering and Immigrant Aid Society. During the next year, The Free Burial Association also became a beneficiary; and in the year following, The Hebrew Sheltering and Immigrant Aid Society withdrew from the Federation.

Each annual subscriber of Ten Dollars or more to the Federation is, by virtue of his membership in the Federation, a member of each of its local beneficiaries, and entitled to all privileges of membership in these organizations as well as in the Federation.

The Federation Board at present is as follows: Aaron Cohen, President; A. Leo Weil, Vice President; Chas. Dreifus, Vice President; Leon Falk, Treasurer; Jacob Adolph, Hon. Josiah Cohen, Maurice Falk, Louis Gordon, Jr., Philip Hamburger, A. M. Hast, Julius Heitz, Henry Jackson, Henry Kaufmann, Irvin F. Lehman, L. S. Levin, Walter A. May, A. L. Rauh, Mayer Rosenbloom, Max Rothschild, Chas. H. Sachs, A. J. Sunstein, Miss Minnie Affelder, Secretary.

The Federation receives a considerable income annually from the Flower Fund, a scheme whereby money is donated to charity, rather than expended for flowers on various occasions, happy or otherwise. The Endowment Fund of the Federation has, during the last year grown considerably, showing that the wealthy members of the community have the work of the charities at heart.

At the time of organization, 569 subscribers were enrolled; at present the number is about 2600. In the first year, the sum of \$72,000 was collected and disbursed. There was a slight increase in the amount in 1913 and 1914, but in 1915, the year of "hard times," the funds were found to be inadequate to

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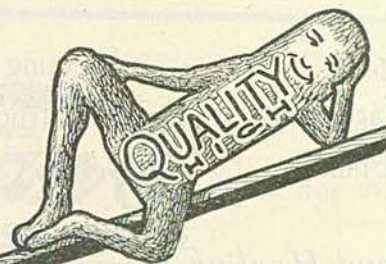
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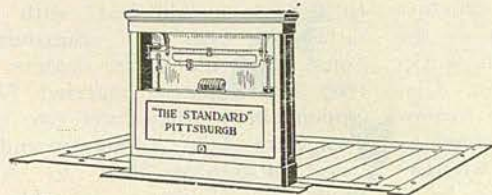
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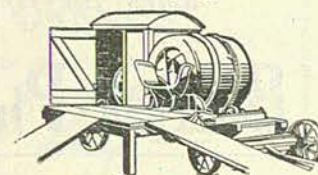
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meet the demands. As a consequence, not only the Federation but several of the Beneficiary Institutions as well, suffered financial deficits. Towards the close of the year the Federation inaugurated a campaign for enlarged and additional subscriptions, setting the sum of \$100,000 for their goal in 1916. The campaign was enthusiastically entered upon by the Trustees and by the Officers and other representatives of the Beneficiary Institutions and met with encouraging results, and in 1916 and 1917, respectively the collections amounted to \$85,000.

Following the annual meeting of the Federation in January 1918, a campaign was again launched to increase the income and membership with the result that the Federation now numbers over twenty-six hundred members, and has pledged for this year (1918), \$139,000.

While the campaign was called the "\$50,000 Increase Campaign" the committee went over the top with \$4,000 to the good. The chairman of the campaign committee was Irvin F. Lehman, who showed remarkable ability in instilling enthusiasm into crowds of people and to get them to work in behalf of a good cause.

In the public life of a city, in philanthropy or in the religious sphere, or in civics, it is customary to assign positions of trust and responsibility to men who are past middle age or to elderly men. Frequently those are chosen who have retired from active business. It is seldom that the young man enlists in the service of the community to any appreciable degree; whenever that does happen there are specific reasons therefor. Irvin F. Lehman is a case in point. He stands for efficiency; nothing characterizes him better unless perhaps the fact that he is by nature sympathetic and kindly and generous.

Mr. Lehman was born in the city of Pittsburgh, March 10, 1877, his parents being Moses and Fannie, residents of Pittsburgh since 1863. He attended the public schools in Pittsburgh and the high schools; subsequently taking a course of study at the Park Institute. At the age of nineteen, he started in business with his father, who was at that time a manufacturer of clothing under the firm name of Lehman & Kingsbacher. He left this company in 1910 and entered the steel business, organizing the Knox Pressed and Welded Steel Co. In 1917 the latter firm amalgamated with the Blaw Steel Construction Co., under the firm name of the Blaw-Knox Company, with works and warehouses at Hoboken, Allegheny County, Pa. In the former company, Mr. Lehman served as Secretary and Treasurer, whereas in the reorganized company he is Vice President.

To this man steel-making is a vocation and philanthropy an avocation. Very early Mr. Lehman showed a taste for public work. Furthermore, he took this work

very seriously. In 1910 he was elected a member of the board of the United Hebrew Relief Association. About the same time he became interested in the work of the Associated Charities of Pittsburgh and later became a member of its Executive Board. In the work of these two organizations, Mr. Lehman came in contact with the problem of poor relief, a problem



Irvin F. Lehman

facing every large American city. His approach to the question, however, is not that of the old-fashioned sentimentalist, but rather that of the constructive statesman. Mr. Lehman proved to be the student of sociology who blends with it an attitude of the practical man of affairs; a combination which is indeed valuable and desirable. When in the year 1912 the Federation of Jewish Philanthropies was organized, Mr. Lehman was one of the prime movers in this project, and has since served as a prominent member of the Board of Trustees. In 1917 he became Vice President of the United Hebrew Relief Association.

He is a reformed Jew and quite active in the work of Rodef Shalom Congregation. For one year he was President of the Westmoreland Country Club. He is also a member of the Concordia Club. In 1918 he was made chairman of the joint committee on war relief collections among the Jews of Pittsburgh.

Another man who has been in the public eye through his philanthropic work is A. J. Sunstein.

He was born January 25, 1861, in Suchovolye, government of Suvalk, Lithuania, Russia. His parents were Cass (deceased in 1912) and Tillie (nee Schapera). Mr. Sunstein came to America in 1870 to join his father, who had preceded the family by four years. They lived at first in Temperanceville, now the West End of Pittsburgh. In 1884 he established with his father the firm of C. Sunstein & Sons, wholesale liquor dealers. In 1887 Mr. Sunstein married Nora Oppenheimer; they have two children, Mrs. Tillie S. Speyer and A. Cass Sunstein, married to Aime Rauh. Mr. Sunstein is able to trace his ancestry on both his father's and mother's side to the famous "Gaon of Vilna."

Mr. Sunstein has not narrowed his activities to business alone; for he is broad in his sympathies and

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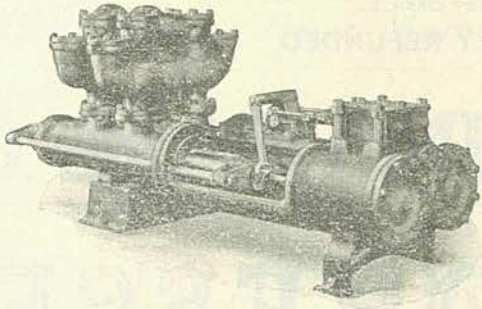
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has a taste for public service. In the city of Pittsburgh, among the Jewish people particularly, he is actively connected with most of the philanthropies and other institutions. He is a trustee and treasurer of the Irene Kaufmann Settlement, of the Rodef Shalom Congregation, of the Joint War Relief Committees and of the Westmoreland



A. J. Sunstein

Country Club. He is a trustee of the Federation and of the Synagogue and School Extension Department of the American Hebrew Congregations. He is also a trustee of the National Jewish Hospital, Denver, and of the B'nai B'rith Orphanage at Erie. For many years he was president of the National Association of Distillers and Wholesale Dealers.

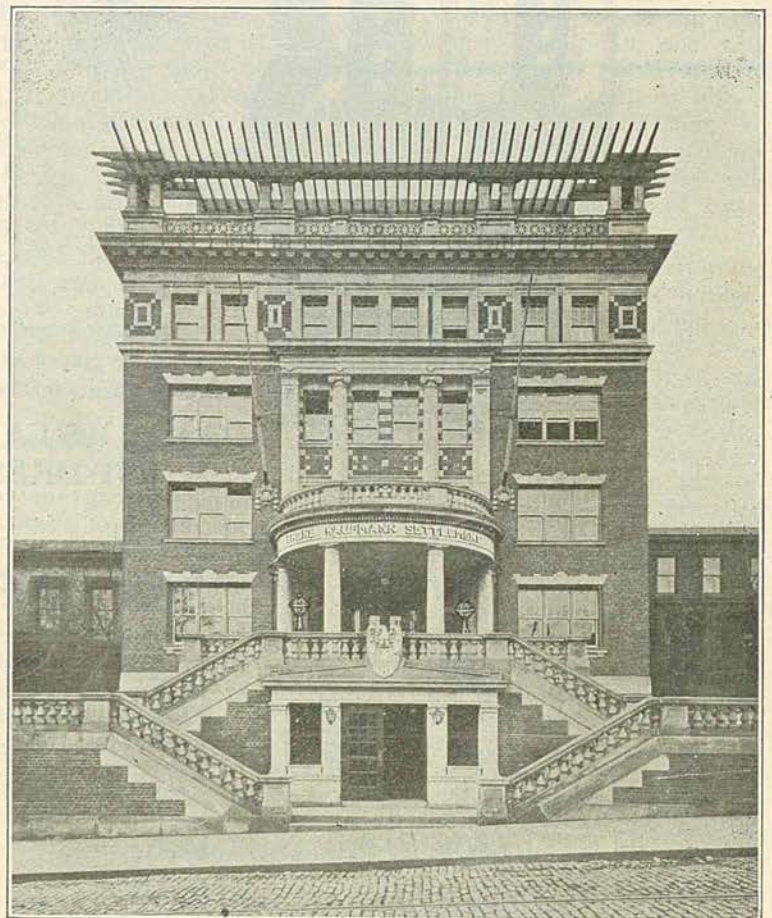
The Irene Kaufmann Settlement deserves a full account in this his-

tory: In 1895 the Council of Jewish Women opened a Sabbath School in the Hill District. To sustain the school was a struggle, but a few earnest and devoted women persevered. The Sabbath School was opened in a room on the third floor of a house in Townsend street, with a staircase so dangerous that when the school was dismissed, a teacher stood at the top to start the youngsters down, and another teacher stood at the bottom to catch them if they fell. The next venture was more pretentious. The third floor in Shapiro's Hall, corner Fifth avenue and Chestnut street (now Hooper), was secured, and a few years later the first floor of another house on Townsend street. Here were double parlors and a small room in which was placed a bath tub. Thus began the public baths.

Soon the Council took the entire house, and added sewing classes and night schools to the already mentioned Sabbath School. The young people filled the classes in a short time, and the place could not accommodate all who were clamoring to come in. Some of the men of the community were induced to come down to visit, and soon after a meeting was called, a fund was raised, and a spacious home at 1835 Center avenue was bought. This home was peculiarly adapted for a Settlement Residence.

In 1900 the Columbian Council School was organized, a charter was then opened and has since been conducted. Until that time, when the Settlement was begun, the School had been conducted by the

Continued on Page 91



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Democracy, Nationalism and Zionism



By Prof. H. M. Kallen

Ladies and gentlemen: I think that most of us do not realize, particularly if we are Jews, how essentially the Jewish question is a war question. Since the war began a great many issues of varying degrees of import have been called to the attention of the American people. We Americans had been compelled to revise our opinions and our prejudices about dozens of matters, which otherwise we shouldn't have thought of, which otherwise we should have accepted as part of the general routine of our lacking intellectual life. The war made these matters critical and hence objects of analysis and discussion.

Two ideas have become broadly paramount and have been adopted in a conspicuous and journalistic way (as they have been adopted long ago in a scholarly way) in the last three years. One is the idea of democracy; the other is the idea of nationality. And if one were asked to formulate the principle on which America and her Allies are fighting this war, the formula would be "nationality and democracy." These, from the point of view of the political philosopher, are the issues involved in the war. On the one side you have a power that is animated by a certain theory of life, and on the other side you have a power that is animated by an opposite theory of life; and in this war the conflict is not so much a conflict between Germany and England and their Allies, as a conflict between two opposed and irreconcilable theories of life. That conflict is not new. It is as old as the history of mankind, and it has broken out in war a great many times before this most terrible of all wars.

It is contended among philosophers, among churchmen, just as it has been agreed on among statesmen and politicians and military leaders that there are two ways of thinking about human life. There is the democratic way and there is the autocratic way. And in different periods in the history of mankind, these opposed ways of thinking about human life have come into conflict. Sometimes they have been reconciled with one another, sometimes compromises were made between them. But the compromises never led to permanent peace or permanent adjustment. The conflict always broke out afresh. Today the conflict has reached a point where a final decision must be taken.

Now what, essentially, are these theories of life? One of them may be designated the German theory, although it is not confined to Germany. There are many people in America who hold this theory, and they are not Germans or of German descent. There are many people in England, France, Russia and all over the world that hold this theory, but Germany is the country which has incarnated this theory most successfully in political form. This theory rests upon a conception of the nature of the human individual. We know, it tells us, that there is no such thing as a human individual. You may think you are an individual, but really you are not an individual. To begin with, you cannot exist unless your father and your mother exist or have existed; without parents, you never could come to be. In the second place, even if you did come to be, having a father and a mother, you couldn't grow up unless your father and mother, or your aunt and uncle, or somebody else took care of you. If you were left to yourself as a new born baby, what would happen to you? You couldn't survive, you would die, die of exposure and starva-

tion. So that your growth from infancy to childhood, from childhood to youth, and from youth to maturity, is possible only in the degree in which you are a part of civilized society. What, then, is your individuality? Consider. Your father and your mother themselves had to have a father and a mother. They could not exist without parents and without society, and neither could their grandparents exist without parents and without society. Every person thinks he is something on his own account, but he is quite mistaken. He is nothing on his account. So far as he exists at all, he exists by virtue of the power and organic structure of the society of which he is a member. Consequently individuals, you or I, or our brothers or our sisters are nothing in ourselves. We live and move and have our being in a society, and society is an organism.



Prof. H. M. Kallen.

Now, it is characteristic of an organism that you can't get a part of it without getting the whole. You want, let us say, some rooster feathers; you want to change them into ostrich feathers for a hat. In order to get a rooster feather you have to get a whole rooster; you have got to grow the rooster. The feather has no existence nor reality without the rest of the rooster. Your lungs or your liver or your right hand or your left hand have no existence without the rest of your body. Imagine one of these organs cut off from the rest of your body. What is going to happen to it? When is your hand really a hand? Only when it is attached to your body, when it can perform the functions that depend upon your body's life. Cut your hand off; is it a hand or only a piece of carrion? Obviously it is only a piece of carrion. An amputated hand is not a hand.

Society, says the German theory, is an organism. Individuals belong to society, just as the organs of the body belong to the body. If any individual is taken out of society, if he attempts to live alone, if he tries to stand on his own feet, he practically commits suicide. Even Robinson Crusoe is in society, because Robinson Crusoe depends after all on the things he has learned from society for whatever changes he makes on this island, and then he depends upon fortunate shipwrecks which send him things that so-

ciety makes and uses in order to build what he thinks is his private and lonely life. So far as an individual lives, he can live only as a member of society.

Then, this theory goes a step farther. It says that the greatest, the most comprehensive, the most wholly organic society is the State. And the State, of course, is most concretely represented by the government. So that every other form of human organization,—the church, science, arts, and letters and so on, live and move and have their being in the State. Without the State they are nothing. So far as they have any reality, so far as they exist, so far as they can create anything, they are real and they exist and they create only by virtue of being members of the State, just as our arms and our entrails live and function only by virtue of being parts of the whole of our bodies. Now, if we are dependent on the State for everything that we are, obviously we owe the State everything that we are. Our duty to the State is consequently the paramount duty; the citizen must obey the government to the last trench. In a word, the citizen must kill himself and kill others, must do whatever this government demands in order to preserve the life of the State which gives him life. Now this is not at all a new theory. It is a theory which was first formulated in human thought by the Greeks. It is a theory which recurred in a different connection during the Middle Ages. It was once the foundation of the regular system of the church, and in the political world it has tended largely to dominate the imagination and the influence of the ruling classes. Its animus lies in its declaring the individual to be entirely dependent on the State, and hence obliged to obey it to the last drop of his blood. In return, the State, it declares further, owes the individual certain benefits. It owes him food and clothing and shelter. It owes him protection against the enemy from outside. It owes him protection against unemployment and disease and old age. It owes him what we usually call good government. And of course it is a matter of record that the government of Germany has been the best government in the modern world.

That it should be so was inevitable, in view of the logic and the position of the rulers of Germany. The rulers of Germany were bound to supply good government and they did supply it. But there is a difference, an obvious difference between GOOD government and FREE government. It is true that the subjects—I say subjects, not citizens—of the German state were well cared for by their government. Consider this, however. The state I come from, has a reputation for cheese. We are the greatest cheese-making state in the Union. To make cheese we maintain dairy farms, and the cows in our dairy farms are far better cared for than the cows in other places in the country. The government of our dairy farms is GOOD government, but it is not FREE government. It is good government, but not government good for the cows. It is government good for what the dairy man can get from the cows. It doesn't go on with the consent of the cows. It goes on in spite of the idiosyncrasies of the cows. Cows are not born to give milk for human beings. They are born to live

the most perfect cow life that they can, and it is an enslavement of the cows to make them serve man's purposes. It is a perversion of the cow's nature. The natural cows have horns, but in the dairies we dehorn the cows. Similarly, the natural human being has horns. He has independence. He is willing to fight for his independence. But the German bartered away his freedom for the comforts of the state. Thus the German people have been well cared for by their government, so well cared for that they have consented to the governmental policies and have been willing to believe what the government told them, just as cows are willing to obey their cowherd. The Germans have been a comfortable people, but they have not been a free people. They have not been self-governed, although they have been well governed.

The democratic theory of life, a theory which got its first most adequate incarnation and its foremost political statement in America, inverts the German theory altogether. The democratic theory declares that human individuals are not like organs in a body. Rather are they like marbles in a box. In its extreme form it declares that human associations are not prior to the existence of individuals, but are secondary to the existence of individuals. Particularly are such associations as Church and State the creation of individual consent. First comes the individual; then the association of individuals in human groups. Consequently, it is not true that the State creates the individual and is the indispensable condition of his existence. The truth is the opposite. The individual creates the state and is the indispensable condition of the state's existence. As the Declaration of Independence formulates it: God created all men equal and endowed them with certain inalienable rights, among them being life, liberty and the pursuit of happiness. To secure these rights governments were instituted among men resting on the consent of the governed.

You see the difference? Governments, says Democratism, are the results of the coming together of individuals for certain particular purposes. States are special forms of association of the families of mankind. And if they don't serve the purpose for which they are formed, they are destroyed and new states are formed.

Let us consider what this means. This meeting today, for example, is due to what? To the fact that this association of men and women always pre-existed as such and created the existence of each one of us by its existence? Oh, no. Each one of us wanted a certain thing. In order to satisfy this want, we have come together here. When the want is satisfied, we shall break up and this meeting will be gone, never to be restored in the same form. We are here by consent; we are not here by control.

Now, according to the democratic theory, all associations of mankind, and particularly, States, rest upon the consent of the individuals who compose them. They are not primary existences, they are not organisms; they are organizations. The difference between an organism and an organization is precisely this; that you cannot destroy an organism with-

out destroying all of its parts. You cannot kill a man without at the same time killing every part of his body. But you can so destroy an organization. When we leave the hall, this organization will be destroyed; but we shall not be destroyed; we shall be just as real as ever. You cannot destroy an egg or a dog without destroying every part of the egg or the dog. But you can so destroy a watch. You can take a watch to pieces without destroying any of its parts. According to the democratic theory, States are organizations; States are tools, not ends or purposes. The purpose which the state serves, the service that the state is supposed to render is to secure life and liberty and the pursuit of happiness to the individuals who are the citizens of States. We may call this the American theory.

No two theories you see could be more radically opposed to each other than the German and the American. And these theories run through the whole of mankind. The conflict between Catholicism and Protestantism is simply a conflict between these two theories; Catholicism declaring that the individual existence is as nothing without the organization, and Protestantism declaring that the organization depends for its authority upon individual consent. The Protestant is the democratic theory in religious organizations; the Catholic is the autocrat in religious organizations. Even in the science of physics we have the same conflict, because one theory regards matter as being composed of very minute particles of energy, each separate and distinct from the other; and the other regards matter being a continuum, an unbroken unity of substance or energy, one part of which you cannot have without having the whole.

The two theories have been in conflict throughout the life of man. Through the major portion of human history the autocratic theory has dominated the minds of mankind. It has dominated the minds of mankind in religion, in such scientific thinking as it could do, in political organization, in economic organization. It is only since the beginning of the nineteenth century that the democratic theory has begun to find incarnation, to find realization in the activities of mankind, particularly in the Western world. This war is essentially a culminating phase of conflict between these two theories.

Now, Zionism is very specifically and definitely aligned on the side of the democratic theory, and whatever is implied concerning the life of mankind in the theory of democracy as against the theory of autocracy is also implied in the Zionist movement and the Zionist ideal. Let us see how.

II.

When President Wilson made use of that famous phrase "hyphenated American," he meant something very specific. He had in mind a duality of political allegiance. He had in mind that some German Americans were with malice aforethought citizens of America and citizens of Germany, and that they used their citizenship in America for the advantage of the anti-American state. That is what the President had in mind when he spoke of the hyphenated American.

There is, however, another aspect and definition to the "hyphen" which is profounder than the political one and much more important in the consideration of the character and organization of human life. All life is one colossal hyphen. Pick out any man or woman in this assembly. You will find that man or that woman to be the center of a series of connections or relationships. You must remember that to begin with, the hyphen is not a mark of separation, it is a mark of union. The separation is subsequent to the union. When you use the term "hyphenated Amer-

ican," you are compounding the American with the German. Only when something abnormal happens does war arise between the two terms of the hyphen. The hyphen is a mark of union and not a mark of separation, and the highest degree of internationality would be the maximum of hyphenation. Well, you find every man or woman the center of a series of relationships with other people. These relationships are forms of association. For example, a man is at one and the same time a son and a husband. He is at one and the same time an uncle or a cousin. He is at one and the same time a member of a church and a member of a political party. He is at one and the same time a munitions maker and a patriot. He is at one and the same time a citizen and a pacifist. He is at one and the same time a member of a literary society and a member of an athletic club. Now, each one of these associations constitutes an aspect of his life. Under normal conditions, he goes through life with all these relationships and between these relationships there is co-operation, there is team-play. What he does as a munition maker is a reinforcement of what he does as a member of a political party. What he does as a father or a son may be a reinforcement of his obligation as a husband. And so on.

But obviously a crisis may at any time come into his life and that crisis may consist precisely of a conflict between two or more of the associations to which he normally belongs and which normally co-operate. Thus, a man's duty as a son may suddenly come into conflict with his duties as a husband, or a man's duty as a son-in-law may suddenly come into conflict with his duties as a member of an athletic club, or a man's duty as a member of the church may suddenly come into conflict with his duties as a citizen of the state. If you are a Quaker and believe in non-resistance, your obligation to your church is sharply in conflict with your obligation to your country. A man may be a member of a political party and find, as often happened in our own country, that his obligation to his party and to his state are thoroughly in conflict. If he serves his party, he is disloyal to his state. Philadelphia is a correct example of the superiority of party loyalty over patriotism. Your hyphen in Republican Philadelphia is a force of division instead of a bond of co-operation. And so in all human connections. Life is a colossal hyphenation and the course of life a stream in which an individual shifts his relationship from one association to another, and each of these associations, may hinder or help his loyalty to the rest. At every point conflict may arise, yet on the whole and in the long run, an individual's membership in one association reinforces and vitalizes his membership in all the others. For example, a man is a member of an athletic club. Now nothing could be more foreign to his life as a business man than that he should stand up to box with a professional prize fighter. The fact that he is willing to do this makes his power in his business tremendously greater and makes his influence in church and party affairs more valuable. There is no necessary conflict in the connections that men normally live in and that in times of crisis come to division.

Now these connections, broadly speaking, fall into two general classes. There is the class of associations which are natural and there is the class of association which are artificial. The characteristic of natural associations is that they are organic. You cannot destroy them without destroying the individuals that compose them. The artificial associations are simply organizations. You can and you do destroy them

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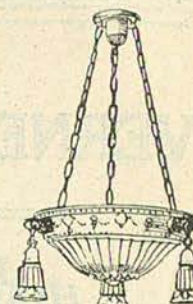
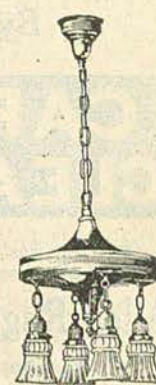
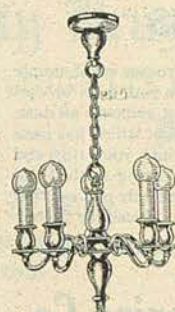
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without destroying the individuals which compose them. Consider, for example, the kind of association which is involved in the relationship of son and father, or son and grandfather. You cannot cease to be your father's son without ceasing to be. The only way for you to stop being your father's son is by committing suicide. And then, even when you are dead you remain your father's son and your grandfather's grandson and your great grandfather's great grandson. You can't lose your relationship with your first cousins, nor with your second, third or nth cousins without losing your own life. These connections are natural connections, and usually we sum them up in two kinds of classes. When we speak from point of view of biology we call these connections, connections of heredity. By the fact of heredity, whether we like it or not, we are individuals who are members of certain natural groups that constitute a definite kind of organic association. We may be conscious of our membership in that organic group, or we may not be. That is another and a second story. But the fact of that association is there to be observed, to be registered by any student of the structure of society. Heredity means that we belong in a certain family among the races of mankind, that that family has certain definite natural limits. Usually we designate these limits by the word "race," which is a bad word because it has a great many unnecessary and irrelevant associations. But being a member of a race is belonging to the natural association which you cannot destroy without destroying yourself. This is the test of the natural association. Now when that natural association becomes self-conscious, when it knows what it is, when it knows what its racial background is, when it has an idea of its forefathers, when it goes back to Abraham or to Odin or back to any one of the fathers of the races of Europe whether they are legendary or real, then you have something added which is psychological, which is spiritual. You have added that quality which is usually called nationality.

Nationality originally meant nothing more than common birth or blood. The word "natio" is the word "nativity" and "nativity" means community of birth and blood. Now community of birth and blood is no accident. You know people always speak of "the accident of birth." But birth is not an accident, and they do not mean when they speak so that birth is an accident. It is not an accident that you have the kind of father and mother you do have. It is an accident that you are born in Russia or America, or France, or Africa. That is, the conditions under which you are born are accidental; your birth is not accidental. Your birth is the result of a natural inward sequence of cause and effect which is as inexorable as gravitation. There is nothing accidental about family circles, but there is something accidental about the social circle in which one moves. Well, when heredity becomes the conscious ground of association, when it is involved in a series of constant, regular repetitions of certain actions and the cherishing of certain group ideals, when a race or a tribe or a people become self-conscious as a group, they become a nationality.

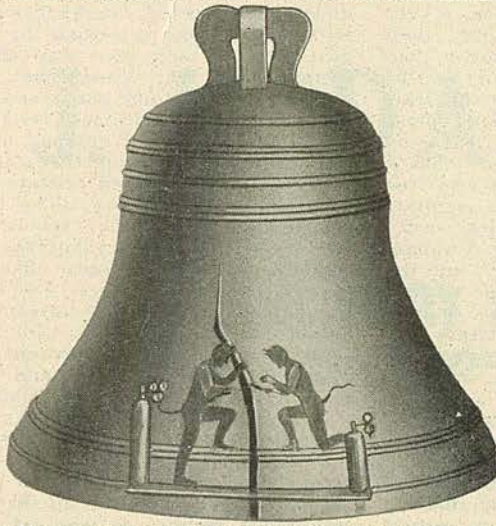
A nationality is a natural group. It always assumes—sometimes correctly, sometimes incorrectly—a certain community of blood, a certain common heredity. It always assumes that it has a common background and common memories. It possesses a social unity it is conscious of, and it is this consciousness that transmutes a collection of families into a tribe, or a collection of tribes into a nationality. In nationality there are no political implica-

tions at all, just as there are no political implications in a human individual. The relation of the history of the group, of its common memories and traditions are to the group like the relations of the memory of the individual to himself. What are you? What would you be, without your memory? You would be nothing. Suppose you got a sudden blow on the head destroying your memory,—you know these things happen—are you the same person? Not at all. You suddenly wake up. You know not who you are or what or where you are. Personality is memory, and if you lose your memory you lose your personality. The difference between the great personality and the little one is precisely the degree in which the memory of the past can be projected forward into the future. In what is it that the expertness of an expert physician consists? It consists in his ability to use in the present what he has learned in the past. So our personalities consist in the fact that we are constantly using in the present and projecting into the future our past, our whole past, both that portion of our past of which we are conscious and that portion of our past of which we are not conscious. Our biographies—these are our personalities.

So with the national group. The nationality's history is to its personality what an individual's memory is to his. History is simply the memory of the group, the biography of the group. And the value of the nationality for civilization is measured very much in the same way as the value of the individual for society is measured by the degree in which it can project its past into the creation of the future. It is possible for a nationality to lose its memories, but when it has lost its memories, it is just like the individual who loses his memory—sick and ill at ease. In the new life which it is trying to build without the forgotten but undestroyed past, the lost memory is there but it does not work. It simply makes trouble instead of doing good consciously. A nationality that loses its memory intentionally or unintentionally, is like a person who has lost his memory,—troubled by the eruption of the forgotten but stored past. Sections of the Jewish community are instances of the difficulties into which leads the eruption of the repressed past into the present.

III.

Now, as against this natural form of human association which we call the nationality, there is what may be called the artificial or non-natural form of association. There are natural Germans, Englishmen, Scotchmen and Chinamen and Frenchmen and Scandinavians and so on. Most of these names designate nationalities. They designate natural forms of human association. On the other hand the same human beings may be members of a church, or a profession, or of a political party, or citizens of a state. Suppose now, that a born Jew is set before you at the age of three days. Is he or isn't he a member of the Jewish church? Obviously not. He has to undergo ceremonies, a certain definite ritual of association before he can be rendered a member of the Jewish church, and he undergoes the first at the age of eight days, and the second at the age of thirteen years. Suppose he happens to be an orphan and instead of being cared for by Jewish people, he is brought up by Catholics. What church is he likely to become a member of? The Jewish church? Obviously not. We are not born members of churches. We are born members of nationalities, but we acquire membership in a church, and can lose that membership. Today a member of a Presbyterian church; tomorrow a member of the Christian



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Science Church. Or today you are a member of the orthodox Jewish church, and then you prosper and acquire social ambitions and become a member of the Reformed Jewish Church, and then you find yourself quite dissatisfied by your membership in the Reform Jewish Church and you become a member of the Christian Science Church, and then you go to other memberships in other churches. You can change your religious association without destroying yourself. You can destroy that association without destroying yourself. Churches are organizations; they are artificial forms of life. Similarly with the vocations of men. Men are not born carpenters, or actors or prize fighters, but men are born Jews. The prize fighter may become an actor, and an actor may become a lawyer and a lawyer may become honest, and an honest man may turn rabbi and so on. You see vocations are always artificial and are also forms of artificial association.

These associations set standards, claim man's loyalty precisely in the same manner as other associations. A member of the bar association, a member of the medical profession or of the carpenter's union must live up to certain standards, must obey certain laws of his profession, and these laws he knows as no other laws. But he may leave his professional association and cease to be subject to its laws. So again with political parties. You are not born a democrat, or a republican, or a socialist. You are born an Englishman, or a Scotchman, or an Irishman, or a Jew, but you become a republican or a democrat or a socialist, and you may move from one up to the other. You may destroy the party just as Mr. Roosevelt did attempt to destroy the Republican party by forming the Progressive party, did succeed in destroying the Progressive party of which he was the leader. Political parties are artificial associations.

The same is true of States. Most of the inhabitants of this country were once citizens of other states. They had to become citizens of the United States. Citizens are not born either; citizens are made. Women, of course, in a man made world, are excluded from citizenship, but even male children are excluded from citizenship until they have reached a certain age, supposed to be the age of maturity. You must be twenty-one years old before you can be admitted to the rights and privileges of citizenship. Then you may not like your country, and may leave it. There is the famous Mr. Astor who owns most of the real estate in New York City and who found that our democracy was quite unsuited to his aristocratic proclivities and removed himself to England, of which country he is an honored citizen. The late Mr. Henry James could not agree with the government of this country on its attitude toward the war; he immediately relinquished his citizenship and he became a citizen of England. And so probably a great many of us in this hall, were citizens of other European countries and have voluntarily chosen citizenship in this country. In choosing citizenship in this country they have knowingly given up their citizenship elsewhere. And what makes the hyphenated German-American a criminal is this: that after he has knowingly surrendered his citizenship in Germany and assumed citizenship in America he has tried to make his new country the tool and servant of the old. There you see, is a double duplicity. Under the normal order of things, there is nothing necessary about citizenship here. In all free countries men and women may change their citizenship. In this country we have a law that if one leaves his country and is absent from it seven years he loses his citizenship, and practically all free

countries go on this basis. Germany does not, however, though she pretends to. The former Russian government did not. The German government and the old Russian government acted on the autocratic theory. One born in Germany or in Russia was forever a German or a Russian subject and always subject to the control of the government if the government could get hold of him. Democracies do not so regard citizenship in states. States may be destroyed without destroying the citizens. Before the American Revolution we were associated with England in a political way. We destroyed that association, but the destruction didn't destroy the citizen of England or America. Before the Russian revolution the Russian government was an autocratic association. That association has been completely destroyed, but that didn't destroy the individuals who were associated in that way. The state, the church, the vocations, all professions, these are artificial forms of association; you can destroy them without destroying the individuals that compose them.

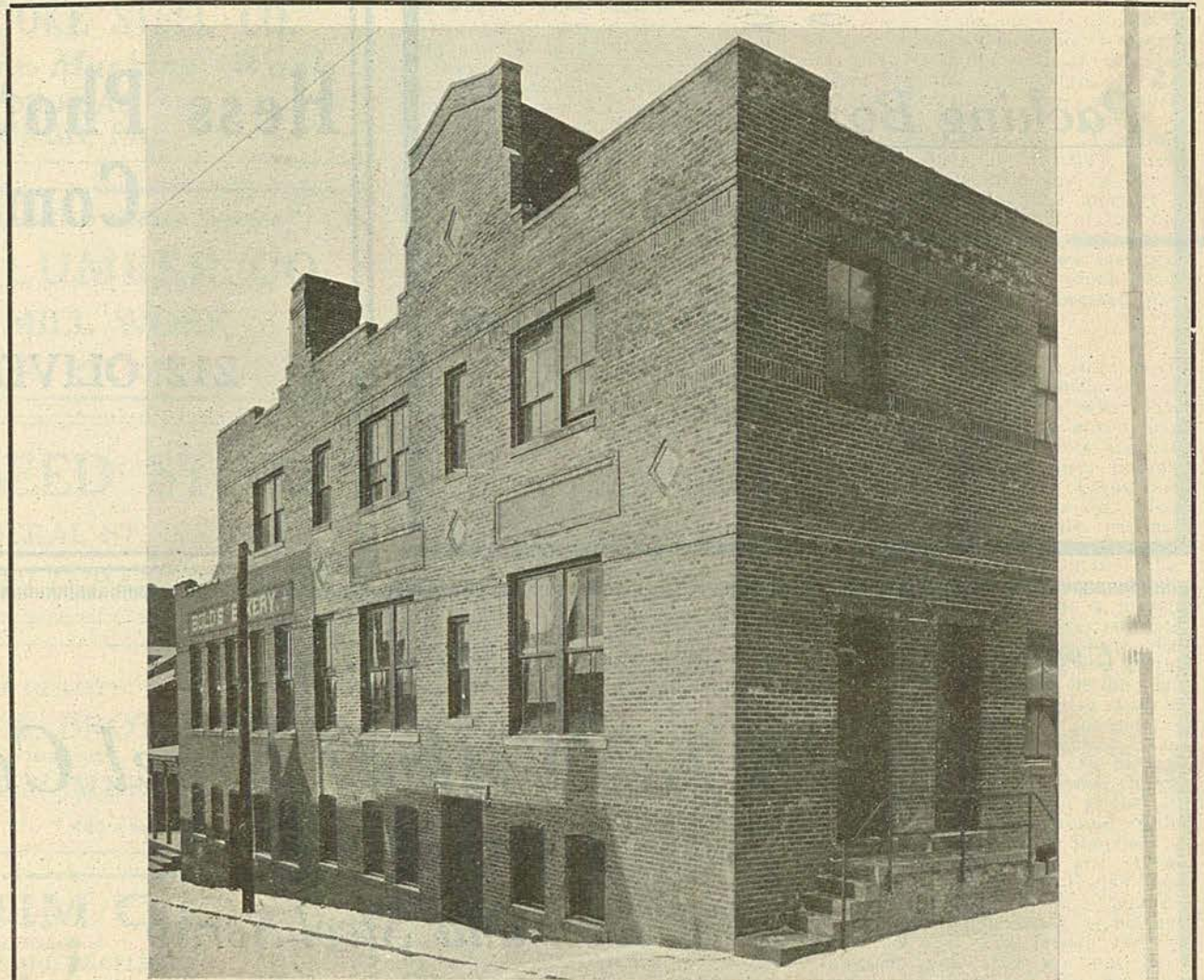
IV.

Now, the recognition of this fact, the recognition of the difference between the natural form of association and the artificial form of association is on the whole comparatively new in history. It is particularly notable of the history of western civilization. In antiquity the differentiation was not realized and did not exist. In antiquity, the state, the tribe, the church and to a large degree the vocation were identical. Consider any of the states of the ancient world; let us say, Athens. You find, first of all, that the Athenians claimed a common ancestor. They were people of one blood. You find, in the second place, that they claim-

ed a certain blood connection, a certain tribal relationship with their special divinity, with the patron goddess of Athens. You find, in the third place, that there was the state religion which all Athenians practiced. In Athens the state, the government, the vocation, the church were one. The same thing was true in Judea. The Jews had a common definite religion and political order associated with the God of Abraham and Jacob and Isaac. Church and the state were identical with the nationality, and so vocation was on the whole identical with the state. The same was true of Rome. Progress in civilization, you will note, is a separation of these functions, a separation of church, and state and vocation, and a specialization of each form of association.

The Romans, who built an empire, were military pirates, and the function of that military piracy was to expand their political control on the Mediterranean area. One state after another, one nationality after another, came under the rule of this single military power, until the Romans found themselves obliged to enforce some definite system of union in their very diverse empire. What do you suppose they did? Compelled the Jews and the Greeks and all others to take Saturn in and worship the Roman gods? Oh, no. Whenever the Roman army conquered a people what it did was to take the holies from their shrines and bring them to Rome, so that the people of the god would go not to the native land of the god, but to Rome. The Roman government never practiced religious persecution; it practiced political persecution in cases where it supposed that the influence of sects was dangerous to the maintenance of the empire. In Rome, in the empire,

under the laws of Roman organization, there lived according to their own laws in their own way all the nationalities that Rome had conquered. Pagan Rome conserved both nationality and national religions. But for a variety of reasons identification of church and the state in Rome was attempted before the adoption of Christianity. The Romans demanded that the various subject people should worship the emperor, the emperor being like the flag in our time. They didn't demand that any particular unseen God should not be worshipped. But when Constantine found it convenient to adopt Christianity, church and state became identical on the imperial scale and imperialism acquired a new character. It changed from political and commercial to political and religious imperialism. What we know today as Catholicism was all that this very word means,—it was religious imperialism. The practice of religious imperialism had required what the history of the Inquisition and the final great religious wars of the Protestant Reformation indicate. Religious imperialism is the attempt to compel all people to conform to certain standards of belief which are characteristic only of a single creed, and so the practice of religious imperialism is to stamp out all differences in religion. If you were a Christian and you differed from the standard religion, you were imprisoned and burned as a heretic. If you were a Jew or a Mohammedan, you were cast out from the family of mankind; you had no peace and you were at the mercy of any one. The history of the Jews at that time is so familiar to you that I need not mention it to you. Finally came the Protestant Reformation which meant for religion the sort of thing which



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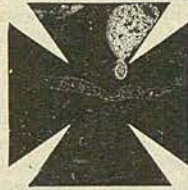
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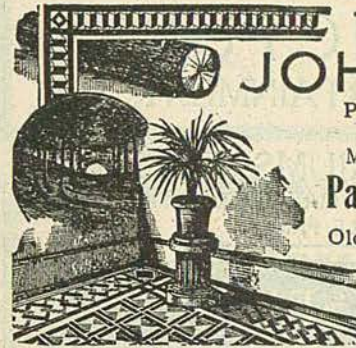
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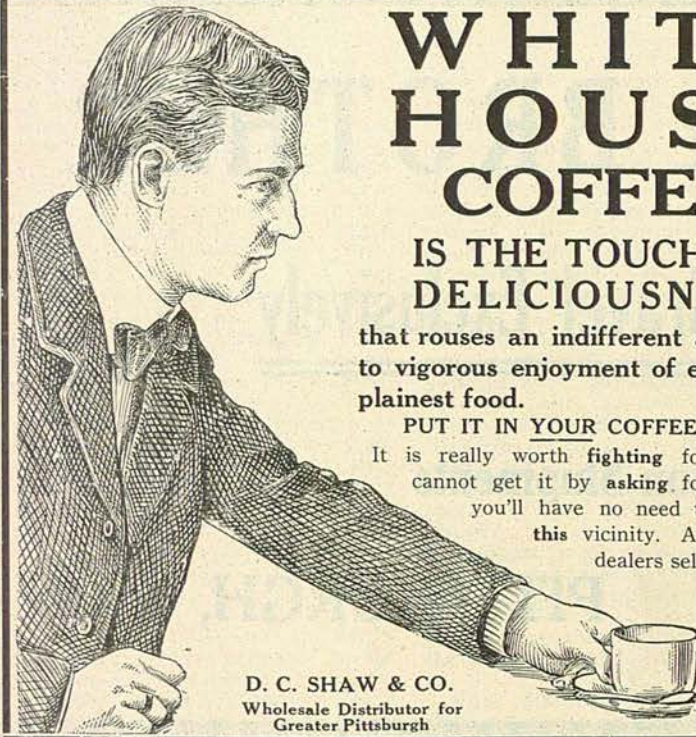
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the eighteenth century political thinking means for politics. It meant the breaking up of the old form of associations; it meant the rejection of religious imperialism. But when the rejection of religious imperialism came, there came religious nationalism. This means that everybody instead of thinking freely was to believe in the state religion; that the church and the state were identical. If, for example, you were not a member of the Church of England, you were denied certain definite privileges. If you were not a member of the established church of Germany—it is still a fact—you are denied certain political and social privileges which only the members of the church could get, and so members of the Jewish church—perhaps many of our ancestors—adopted membership in the state church in order to get political and social privileges. The same thing was true of France and of Russia. And even in England, the country in which the stream of democracy runs most freely, the divorce between church and state came very late. It did not come, in point of fact until the sixties. Now that divorce was accomplished by the great political pressure of democracy in Europe from the nineteenth century on, and when it was accomplished religious nationalism gave way to what we know technically as religious tolerance.

What do we mean by religious tolerance? We mean nothing more than the principle of democracy among churches. In states where religious tolerance prevails different sects, different churches live side by side, co-operate with each other when need is, develop according to their own laws and their own ways without let or hindrance. The state guarantees that no one of these sects or churches, so long as it is in harmony with the law of the land, shall be molested in its growth and in the exercise of its ritual or function. The state is to prevent religious persecution. Religious tolerance is a very late event in the history of civilization. It makes church membership entirely independent of all other connections.

Then while this divorce between church and state was taking place, a new tendency developed in Europe. Co-ordinate with the Catholic Church had been the Holy Roman Empire. But with the Protestant Reformation there came a political reformation. The ideal of imperial Europe, inherited from the Roman past, was dropped and the modern state system, the system of the national states emerged. Now, there is a very sharp distinction which I would like you to bear in mind between nationality, state and nation. A state exists where a geographical area is under the control of a political organization of some sort. For example, Austria Hungary is a state, but Austria Hungary is not a nationality; it is

a collection of nationalities. A nation exists wherever there is harmony between the government and purposes of the governed. A nation is an artificial form. It may be composed of many nationalities. The British nation is composed of the Scotch and the Welsh and the Irish and the English nationalities. The Swiss nation is composed of the French and the German and the Italian nationalities. The Austria Hungarian state is composed of at least eight different nationalities. The overruling ones are the Austria Germans and the Magyars. There are a great many other nationalities in Austria. Austria is not a nation but a state, because the majority of the people of Austria are opposed to the government. The Russian government never was a nation; it always was a state. The United States of America always was a nation. Switzerland always was a nation. Why? Because the different nationalities collectively and severally consent to the purposes of the government.

You will notice that in democracies, whenever there is a conflict between the people and the government, the government goes out. Why do we have national elections every four years in the country at large? The government elected by a party, goes to the country and advocates certain principles and platforms in competition with other parties. The business of the party is to carry out the political program which it declares is its platform. In a democratic government the policy is such as always to keep the will of the people behind the acts of the government, while in an autocracy this can never be done. In a mere state that can never be done, but in a nation it is continually done. So that conceptions of nations replaced the conceptions of empire which dominated the Middle Ages. National states began as dynasties. They all had the same character as the German state has. But the Protestant Reformation which destroyed religious imperialism, also destroyed the conception that kings ruled not by the consent of their subjects, but by the endowment of the Lord. For the first time in the history of modern Europe, the right of the king to do what he chose was challenged in the Christian land of England. You will remember how in that land a king was brought to trial for treason to the state and his head was cut off. Against the divine rights of kings people then opposed the natural rights of men. The movement toward democracy arose out of this opposition. The great thinker who formulated this conception and gave it force and justification is the English philosopher and statesman, John Locke. John Locke influenced political thinkers from Rousseau to Jefferson, the framer of our Declaration of Independence.

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What John Locke had done at the beginning of the eighteenth century Jefferson did at its end. The Declaration forms a basis for the new definition of the relationship of the government to the human individual. But now, when we speak of the human individual as the declaration of independence speaks of him, there is some confusion. The Declaration says: "All men are created equal" What do we mean by "equal?" Are all men alike? Do they have the same heredity, the same characters, lives and destinies? Not at all. Men are not alike in the same way as numbers are alike. There you have an abstract and mathematical equality. You cannot say that John Jones is inwardly equal to Patrick Murphy or Jacob Cohen. There are differences between human beings which make them unequal. First there is the primal difference of heredity. Then there are the secondary differences of circumstances. Consequently when you attempt to think of what the individual is, of what a man is as you find that man, he ceases to be an abstraction, a mere human being. There is no such thing as a mere man. I don't believe that even the ladies have ever encountered a mere man. They may have encountered an Englishman, a Chinaman, a Frenchman or a Jewish man, but never a mere man. The equality which we say that God endowed man with, as we Americans interpret equality, is not an equality which makes and keeps all men alike. This would be a confusion of equality with similarity. The equality we have reference to is the equality of opportunity which makes it possible for them to develop their differences. For after all, men, you and I, matter to each other in so far as we are different. If we are alike we are rivals; if we are different we co-operate. If you are a workingman toiling to get food and clothing by making shoes and the other fellow is a watchmaker, are you going to compete with the other fellow. Obviously you are going to co-operate with him. But if you both make watches, you are going to compete.

Now, in the natural world, in the world of natural associations there are also special vocations. When we say that America means opportunity, what we really mean is this: that America supplies to each man equally with all other men the opportunity to develop what is characteristic in him, to develop his special aptitude. Whatever that may be, it is something that comes to him in his heredity. Genius is hereditary just as noses are hereditary. The moment you begin to think in concrete and living terms about men, you think about individuals, and you think of them at once as members of a natural association or group. In the seventeenth century there were in France and England and Prussia, a great many different nationalities, but these different nationalities did not have equal opportunities. One nationality who had the power enslaved and exploited all the

other nationalities. The important causes of the present war are to be found in conditions which were in the seventeenth century regarded as natural. The causes of the present war existed in concentration in Austria-Hungary, a state of the seventeenth century model. In the southern part of that state there dwells a half dozen Slavic nationalities numbering something like twelve millions. The Hungarians who were in political and economic control number eight millions, and, they again were ruled by the proprietary classes of Hungary numbering a few thousands. The latter ruled these millions, with the help of Berlin, as they chose. What did their rule consist in? They were persons who spoke Hungarian, had the Hungarian history and the Hungarian background. They tried to compel the Slavs to give up their own language to adopt the Hungarian. They tried to compel them to forget their own national history and adopt the Hungarian. They arrested children for crying in Croatian or Serbian to their mothers. They arrested poets for writing poetry in that language. They did everything they could to crush the Jugo-Slav group-life. They were pursuing a method similar to that which the Germans pursued in Alsace Lorraine, and the Russians in Poland and the young Turks in Asia Minor. Indeed the Germans tried it in Palestine also. Their Jewish coadjutors sought to force the German language on the Jews and the Jewish schools where Hebrew was being spoken and used. The attempt was everywhere precisely identical with the older attempt to force the dominant religion on a people who did not believe it and did not want it. For rejecting the language and culture of the dominant people, men were treated as in the old days for rejecting the dominant religion. Cultural imperialism had replaced religious imperialism.

The great protagonist of the attempt to force an imperial cultural domination upon the world is Germany. The fatherland of Protestantism has generated a cultural Catholicism. And by the irony of history the present war is doing for nationality what the Protestant Reformation and the religious wars which that reformation induced and the political readjustment that followed those religious wars did for religion. Just as the final effect of these religious wars was to liberate religious thinking from political control and to change the state from an instrument of persecution of religious differentiation to an instrument of protection, so the present war, following the same inexorable and creative principles of history, is changing the cultural relationships between men in such a way that the state, that citizenship in the state, become the protection of nationality. That is, there is no more necessary connection between nationality and citizenship than there is between church membership and citizenship. The state is a particular form of organization of mankind intended to se-

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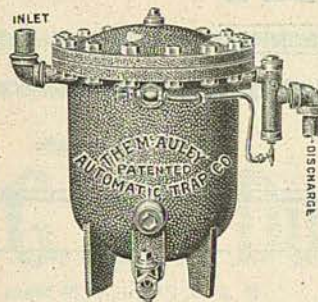
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cure for all men life and liberty and the pursuit of happiness. We in America regard this principle as basic. Our state is founded on this essential law of the Declaration of Independence.

Now, men, please bear in mind, associate in many different ways. It is the duty of the state to protect and defend the various associations of men from encroachment upon each other. Its duty to groups, in a word, is the same as its duty to individuals. Just as it protects churches, it should protect nationalities. Thus we here in America are not a "melting pot;" we are rather a great co-operative commonwealth of nationalities. The groups of Scotch Irish with their national customs; the Welsh with theirs; the English people with theirs, the Poles and the Hungarians with theirs; the French in Louisiana and in Northern New England and the Jews with theirs, are all equal as citizens and the same as citizens, but different as nationalities, yet serving their common country side by side, in harmony and co-operation. Why? Because nationality is altogether independent of citizenship. Politically we are all the same and equal, just as the members of a church union are the same and equal while their family relationships are different. It is in the kind of service nationalities render that they are different.

Here in America mankind has a greater glimpse of what is liberty, of what is true democracy than in Europe. The present war is trying to do for Europe and will succeed in doing for Europe what has come about naturally in this country. The same nationalities, the Hungarians, the Slavs, the Croatians, the Austrians, the Bosnians which are constantly quarreling and at each other's throats in Europe, live side by side in this country, and they have a common American ideal, which renounces rivalries while it sustains and protects their national individualities. In America each contributes to the life of the whole country its special expression of its particular national genius.

Now when the democratic powers that are fighting German autocracy declare that they are aiming to defend the rights of small nationalities, that they are aiming to defend democracy, they do not mean that they are going to establish a lot of small states. Nothing would be more disastrous than to do so. They mean that they are going to see that the small nations get justice; that the state will protect each nationality against national persecution by others, and insure each "self-determination" and freedom of development. This is why the English government with the consent of all her Allies in the democratic entente has declared definitely for the establishment of the Jewish homeland in Palestine. Her declaration does not necessarily point to the establishment in Palestine of an independent and sovereign state, and such an establishment is very far from likely. What the declaration means, what the government of the United States

and the government of Great Britain and the government of France and of Italy and of Russia means by this declaration is this: that the Jewish nationality shall have somewhere an area for social conservation, where a number of Jews may live a common life, to perfect and to elaborate the Jewish contribution to civilization, whatsoever that may be. The Jews, as a natural social group, have their particular service to perform for the world. It cannot be performed by individual Jews living with non-Jews. It cannot be performed completely and adequately even by Jewish communities living as minorities amid large non-Jewish majorities. It can be performed only by the concentration in a determinate area of a Jewish majority which can create and perfect what is implied in the Jewish tradition of democracy. Now the record of what is implied is greater and more complete among the Jews than any other people in Western Europe. You know the difference between the ordinary person and the distinguished person is very largely the degree in which he can count the generations back from which he springs, in the degree of which his family has a record of public service. It happened—it is one of those accidents of history—it happens that in Western civilization the Jews are the oldest self-conscious intellectual people. They have the longest record of contribution, and a part of that record is a record of life contributing under the most difficult, under the most terrible conditions, to the making of a democratic civilization. All that the British declaration means is the removal of the historical hindrances and obstructions to the free and creative action of the genius of the Jewish group. It does not mean that all the Jews are to congregate in Palestine. It does not mean that the establishment of such a center is to modify the status of Jews anywhere else in the world. What does it mean then? This. It means the liberation of the Jewish nationality for the effective service of mankind. That is all there is to Zion. But although that is all there is to Zion, that is the sum and substance of the democratic program in the civilized world. The democratic policy, national or international, aims to liberate its citizens for mutual service and co-operation, and to give them protection, while they are performing this service. This aim was formulated by the Prophets of Israel at a time when the rest of mankind could not conceive of democracy or of universal peace. Five hundred years before the notion that peace might be a natural condition for man, dawned on Europe at all, the Prophet who is known by the name of Isaiah, stated in outline the principles of the league of nations, of democracy and nationality that the democratic powers aim in this war to realize. One part of the ideal for which this war is waged by democratic powers is the ideal of Zion and loyalty to the ideals of the democratic powers means adherence to the Zionist program.

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The Supreme Need of Religious Education

By Rabbi Maurice M. Mazure.

Since the earliest of days the religious training of the child occupied a prominent place in the life of the Jews. As soon as the child was able to talk he was taught to pronounce the Sh'ma and certain benedictions. The best formulation of the aim of Jewish education is contained in the Biblical passage, 'And thou shalt teach them diligently unto thy children and shalt speak of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up (Deut. 6:4-7).' The Jew took this injunction to heart and carried it out to the letter. In the early history of the Hebrews, the parents were the natural teachers of the child and the training was domestic. Especially did the ceremonies of the festivals stimulate the interest of the children, and the father had his opportunity to explain to the children the meaning of the ceremonies. We find such a lesson given in the Bible, 'And it shall come to pass, when your children shall say unto you, what mean ye by this ser-

responding with them, the most important affair of our whole life. (Contra Apion 1, p. 887, ed. Whiston, Phila.) In a similar manner Philo expresses himself 'Since the Jews esteem their laws as divine revelations, and are instructed in the knowledge of them from their earliest youth, they bear the image of the law in their souls (Legat ad Cajum, page 31, Mang. 11:577). The children are taught, so to speak, from their swaddling clothes by their parents, teachers, and those who bring them up even before instruction in the sacred laws and unwritten customs to believe in God, the One Father and Creator of the world.' (IB.)

It was the elementary and not the philosophic schools that were first instituted. The following will illustrate the recognized strength of the Jewish schools for the young. Bileam and Emanas, two noted heathen thinkers, relates the Midrash, said to their contemporaries, 'Go to Jewish schools where the children are taught to observe the laws of morality. These are the source of Israel's strength, these form the secret of his endurance. As long as they so continue you cannot hope to attack them.' These citations will help to show what an important part the religious training of the child played in the life of the Jewish people. It was a recognized tower of strength by Jews and non-Jews alike.

The religious ideal was the underlying principle of all learning. 'Fear God and keep His commandments, for this is the whole duty of man (Eccl. 12:13). Know God not for the intellectual satisfaction, but to love Him and to imitate His ways—'As He is holy, so be thou holy, as He is merciful, so be thou merciful.' (Sabbath 133b) This is the Jewish "Imitatio Dei." The moralization of life and of all its activities was the aim of the teachers of Israel. These ideas were retained and developed throughout the history of Jewish education.

Precept from the mouth of the teacher, example of the parents at home, worship in the synagogue—these formed a "triple cord" which bound the Jew to his God, to his home and to his people. And we who have always prided ourselves on giving our children the best religious training are accused today, even by outsiders, and this is not without foundation, that we are neglecting the religious upbringing of our offspring. This is, as has been said Elen Key, "the age of the child." The world has never paid so much attention to the child as it does today. The problems of physical and spiritual development occupy a most prominent place in the writings of Psychologists and Pedagogists of today. Many experiments are being made how to raise the moral standard of our youth, and what the world is doing today we Jews have recognized for centuries and centuries, namely, that the value of all education is to prepare a man for life. Religious education means honesty, justice, righteousness, love of fellowmen and communal betterment. Athletics in our synagogues will not do it. Swimming pools will not accomplish it. Dancing will not strengthen it. These may all be very useful to develop the child bodily, but it will not help them spiritually. Many a "bargain-hunting" mother sends her child to "Sunday School," not because of the religious training he will receive, but for the other "advantages." Should even our Sunday Schools be of the very best that we could have, one hour a week is not



Rabbi M. M. Mazure

vice, then shall you say, it is the sacrifice of the Lord's Passover (Exodus 12:26) also, 'And thou shalt show thy son in that day, saying, 'This is done because of that which the Lord did unto me when I came forth from Egypt (Exodus 13:8). The rites and ceremonies were therefore symbols which the parents used to help the child visualize the history of the past.

With the return of Ezra from Babylon to Palestine, we find a system of education and school organization instituted. 'No Jew should live in a place where there is no school for children' was the Rabbinical injunction. 'The world, say the Rabbis, exists by the breath of school children' (Bab. Tal. Sabbath 1.19b). The Midrash expounding the verse "Out of the mouth of babes and sucklings hast Thou ordained strength (Psalms 8:2)" tells the following: 'When Israel was ready to receive the Torah God said to them, 'I will give you the Torah provided you give me a good security that you will observe it.' Then they answered, 'Our children will we give as surety,' and the divine answer was, 'These indeed are good surety.' (Midr. Shir Hash. Rabba).

Josephus states 'We take most pains of all with the instruction of our children and esteem the observation of the laws and the piety cor-

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sufficient to provide the child with a knowledge and understanding of his religion. In too many instances the teachers lack the knowledge, and what is even more important, the spirit, the love for their task. Living in a materialistic age as we do, with our homes stripped of religious ceremonies and reminiscences, with the example of parents lacking in carrying out religious observances, with neglect on the part of our mothers, at least, who are free from business engagements, to attend services on the Sabbath and Holidays, what will become of the religious training, the chief element of all education in the lives of our children? One dreads to think what the outcome may be. For it is only by ideal religious training that we can in a way find an effectual antidote to the pernicious influence of a kultur that spells Materialism, Blood and Iron. It is true we are living in a very busy age, many are the demands made on our time and our energies, but there is nothing more worth while than to look after the spiritual uplift of our youth. We must at least make a serious beginning. We all fully realize that we are not able to set limits to our religious training.

Religious education is like the mathematical case of a fine progression toward an infinite limit, always

enlarging and approaching, but never there. Even before self-consciousness, children are subject to intangible religious influences from the nourishing environment of the home; after self-consciousness, the progress through boyhood and girlhood, through youth and adolescence, through maturity and advancing age is all one journey towards God, our Goal. Religion is man's experience of God, the widening experience of God seems as boundless as the capacity of man and endless as the swift flight of years. Since God is our chosen haven, and the infinite stream of time is the path of our voyage, religious education can never end. It is true that it is not in the domain of man to complete such a gigantic task, but neither are we free from carrying on our God-given duty. Our Rabbis well said, "It is not incumbent upon thee to complete the work, but neither art thou free to desist from it." (Abboth 2:21). Let us, fathers and mothers, teachers and pupils, Rabbis and Congregations, strive with all our heart and soul to raise the standard of the religious training of our children. Let the home unite with the synagogue and the school-room, in an effort to bring about the time when "all children shall be taught of the Lord, and much will be the peace of our children."

Judaism and Humanitarianism

By Rabbi Aaron M. Ashinsky.

I have chosen as my theme an examination of the attitude of our Sacred Scriptures and the Talmud towards the subject of Humanitarianism, because the latter is the catchword of the present generation.

Even such as look with disfavor on religion in the traditional sense demand it and place humanitarianism as the higher form of religion and as destined to replace religion when once mankind has outgrown its childhood. Humanitarianism is regarded, above all else, as the touch-stone and

"Humitas" which means simply the qualification and ability of conducting oneself in a gentlemanly manner at all times, but the elements that with us constitute the essential features of Humanitarianism are: The deeper feeling for mankind, to love every man simply because he is a man, and honor him in his humar dignity, and treat him accordingly. Such true "Humanitarianism" man has not evolved out of himself and by himself. It is a daughter of heaven, a gift to man from the heights and is possible only as the fruit of religion.

On the very first page of the Torah we read the luminous sentence, "God created man in His own image, in the image of God created He him." This one sentence alone would suffice, even if there were no others, to prove the divine origin of our sacred Scriptures and compel us to exclaim as did Jacob in Beth-El "Surely God is in this place and I knew it not. How awful is this place. This is none other than the house of God and this is the gate of Heaven. (Gen XXVIII 16). Search through the domains of natural man and we find everywhere and always just the opposite thought. There man creates God in his image, after a human pattern. The warlike and brutal Assur, the voluptuous and bloodthirsty Istar are the types of Assyrian character. In Zeus we have the ideal picture of the Hellenic man; Wodan and Donar are typical German Junkers; Fricka is the German housewife. Israel alone made God its starting point in determining the nature of man, and thence he has laid the eternal, immovable foundation for a true Humanitarianism. How dare man under-rate or despise his fellowman when God Himself had deemed him worthy of being in His image? But when we come to consider and examine the vast number of direct legal enactments of the Torah which treat of the subject of Humanitarianism and which demand and emphasize it, we are simply amazed and awe-stricken to behold the manifold blessings to humanity that flow unceasingly from that crystal fountain of pure love.

And when we come to the Talmud, that old Talmud, less familiar alas! to the reading world than the Persian Avesta or the Indian Vedas,



Rabbi Aaron M. Ashinsky

the solvent of all religions. Their true merit and lasting value is believed to consist only in what they have created and accomplished in this one direction. And particularly our own religion it appears to me to be appropriate to consider and study from this standpoint, in view of the fact that ignorance and malice have striven to prove it devoid of any "Humanitas" which means simply the have granted such a tendency to it only to a very slight degree. The truth is just the reverse. Judaism is the source and fountain of true and pure humanitarianism. Not the Latin

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we readily discern lessons of true Humanitarianism to which our civilization has risen only after ages of struggle. As our people, in ages when moral slavery and mental darkness held men in tyrannical subjection, stood on the sun-lit peak of truth shedding a light whose radiance still floods the world with spiritual beauty, so in the judicial system are reflected the rays of that celestial orb of righteousness and love whose ineffable glory first revealed itself to their hearts and minds. "It would not be easy," says Emanuel Deutsch, "to find a more humane, almost refined penal legislation from the days of the Old World down to our own, than that in vogue among the ancient Hebrews," as contained in the Talmud.

A few Talmudic Maxims will serve to elucidate its high sense of humanity. "He who is compassionate to a human being receives compassion from heaven." "Whoever causes the death of a single life is as great a sinner as though he had destroyed the whole world," and "he who preserves a single life is praiseworthy as though he had preserved the entire world." "That court of justice which pronounces one sentence of death during seven years is a bloody one." "Only once in seventy years is a sentence of death justifiable." Rabbi Tarphon and Rabbi Akiba said "had we been members of a criminal court, a sentence of death would never have been pronounced." For under their severe and rigid examination of the witnesses, and amid their stringent regulations it was difficult—nay, almost impossible—to declare a man guilty of a crime that involved as its consequence the loss of his life. Thus we see that the greatest precaution was taken to guard against a hasty and unjust sentence, and even the criminal was accorded an amount of human regard that demands our admiration and veneration. The friends of the abolition of capital punishment will find in this system a hearty support for their theories. The human body is the masterpiece of creations work, the crown of the Creator's plan. Man must be sacred to man. God alone gives life and He alone has authority to take it away. While many a one will not agree with the standpoint of these old Hebrew Jurists, and may believe that capital punishment is the only protection of a national peace yet we must indeed pay a deserved tribute of admiration to those who centuries ago rose to the highest apex of human love and mercifulness.

The following well known saying attributed to Beruriah, the wife of the celebrated Rabbi Meir, will clearly illustrate the spirit that actuated the Rabbinic criminal laws. Rabbi Meir was surrounded by wicked neighbors, who caused him untold annoyance, in an hour of passion, he cursed them. "Nay" said the noble minded Beruriah, "Invoke rather the Almighty's aid that the wicked may depart from their evil ways, and not die. Does the Psalmist say "Let sinners perish from off the earth? No! He says "Let sin perish, but the sinners repent and live." This is the key-note of the Rabbinic system. It is in conformity with the spirit of the truest and highest humanity a veritable daughter of heaven as developed in the soil of religion,—the practical verification and the necessary conclusion of the teaching that God created man in His image.

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The Seal of Distinction on the Pittsburgh Jewish Community

By Rev. Dr. I. E. Philo

In the sight of God, a thousand years are but as yesterday. In the life of a community, twenty-five years period a time in importance sufficient to note its rounding out with fit word of congratulation and God-speed.

That Jewry of Pittsburgh has amply justified its life of the last quarter century is fully recognized throughout Israel in this land we love. The sturdy pioneers and pathfinders of Jewish faith that laid the foundations of the community built better than they knew. In measure far greater than they dreamed has the tree of their planting yielded fruits of blessing. In meaning measuring fully the spirit of the Hebrew writer may of it be said "It is a tree of life."

Few are the Jewish communities in America and elsewhere that can with pride more just and pardonable point to achievements of real value to Jew and Judaism, than the valiant sons and daughters of worthy sires who make up the Jewish community of the metropolis of Western Pennsylvania. With lavish hand

has it given to Jewish needs within and without the corporate confines of its city. No worthy Jewish cause ever made appeal to its prosperous people without receiving more than it asked. Its local institutions; philanthropic, educational and otherwise, have by the same generous spirit been lifted above that mendicancy, which in so many other Jewish centers, prevents them from fulfilling the purposes that called them into being.

Within its ranks are men and women of high character whose consecration to the Jewish cause has won for them recognition of more than local dimensions.

What sets the seal of distinction on the Jewish community of Pittsburgh is its splendid and sustained zeal in the cause of Judaism, a zeal which manifests itself in a fine loyalty to its synagogues, which week after week, year in and year out, attract throngs of devout men and women, and the whole-hearted moral and monetary support it brings to its religious leaders. In these respects, Pittsburgh is an oasis in the vast wilderness of our American mater-

ialism, in which the divine voice calleth in vain. Many indeed it calleth but few respond.

That many human forces have contributed to make Pittsburgh Jewry religiously what it is, none familiar with its history will attempt to gainsay. That to one man more than to any other, a greater measure of credit for this happy condition may with justice be ascribed will likewise meet with little successful opposition at the hands of those qualified to speak with authority. To the noble and self sacrificing efforts of that departed genius—J. Leonard Levy, the first anniversary of whose

themselves and to the larger household of Israel. That in this respect it will measure up fully to the expectations of its friends and well-wishers, few who know the temper and spirit of its people will for a moment doubt.

To the Jewish community of Pittsburgh will come many opportunities to widen and deepen the stream of its religious endeavors. That it will maintain its high place and carry to higher heights its fair name we confidently expect.

To all who in measure great or small helped Pittsburgh Jewry upward and onward, we extend sincere congratulations and best wishes, at this new quarter-century mark of its honorable career and for a still larger measure of the good seed already abundantly sown. To the Jewish Criterion not least among the forces that have helped to make Pittsburgh "a city in which God doth dwell," we express the hope that for many decades it may continue to wield a righteous pen in the service of God's chosen servants.



Rev. Dr. I. E. Philo

untimely passing the community will this month observe with fitting memorial—Pittsburgh Jewry owes an eternal debt of gratitude. It was he who on the strong foundations laid by the sturdy Jewish pathfinders of half century ago, reared the majestic structure of a virile Judaism in Pittsburgh, whose noble proportions reach upward toward the heavens. To preserve the spiritual vintage of his planting is a task which those he served may pursue with honor to

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The Migrations of Jewish Literature

By Dr. S. M. Melamed, Editor The American Jewish Chronicle, New York.

Among all the literatures of the world the Jewish literature is the only one that did not develop in any one land and the destinies of which are not connected with any one country. It has neither a certain local odor nor a certain local color, and it has seldom been the product of local conditions. There are a good many scholars who go so far as to say that the Jews had literatures only and not a literature, because the conception of a national literature involves national territory, a national political organization, and national traditions. A people, these scholars say, may produce a great number of writers and poets and may still be said not to possess a national litera-

age of a Jewish literary document, but it is not so easy to ascertain the place and locality where it was produced. The Hebrew-Italian school of the eighteenth century resembles in many respects the Hebrew-Spanish school of the Middle Ages, and the Russian-Hebrew school of the present time has much similarity not only to the various Hebrew schools of the twelfth and the eighteenth centuries but even to the Biblical period. It suffices only to mention the name of Bialik to show how near we are today to the spirit of the Biblical period.

This is true of Hebrew poetry but not of Hebrew prose. Here the results of migration are very notice-



Dr. S. M. Melamed

ture. Formerly scholars who argued to that effect may have been right. If we take into consideration the psychological continuity of Jewish literature ever since the Jews began their career as a wandering people, we are justified in doubting the wisdom of this conception.

Although Jewish literature has undergone many radical changes (the change in language being only one prime fact) and although it has been as restless as the Jewish people, compelled to wander from one country to another it has still succeeded in preserving certain prime qualities and characteristics which entitle it to bear the proud name of national literature. It is easy to recognize the

able. The Jewish literature of the Alexandrian period has hardly anything in common with Babylonian Jewish literature, and the literature created in the Province is quite different in character from that created in Central Asia or in Africa. In other words, while the contemplative Jewish mind succeeds in preserving its chief original qualities, the meditative Jewish mind was subject to certain degrees of assimilation. As long as the Hebrew language was the means of expression for the Jewish literary spirit the effect of migration from one country to another was to make Jewish literature more picturesque and more interesting. But

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it did not fill the literary mind with new contents. Sometimes the effect of the new surroundings was not felt at all. This is due to the fact that, with the Hebrew language as cultivated by the Jews, there goes a certain philosophy of life and of things. The fate of the Jews throughout the ages, more or less similar in every land, contributed also to the psychological continuity of the Hebrew literary mind. This expresses itself best in the Hebrew 'elegy. When one reads Bialik's "Poems of Wrath," one thinks at once of Hebrew poems of a similar kind written hundreds of years ago. Hebrew prose on the other hand underwent slight changes during the Jewish migrations.

Since the Jews have entered modern civilization and have adopted the language of the Gentiles as a medium of literary expression, the effects of migration on the Jewish literary mind have begun to make themselves felt in a rather unpleasant way. This unpleasantness consists not in the variety of language in which modern Jewish literature is so rich, but in the variety of ideas and conceptions

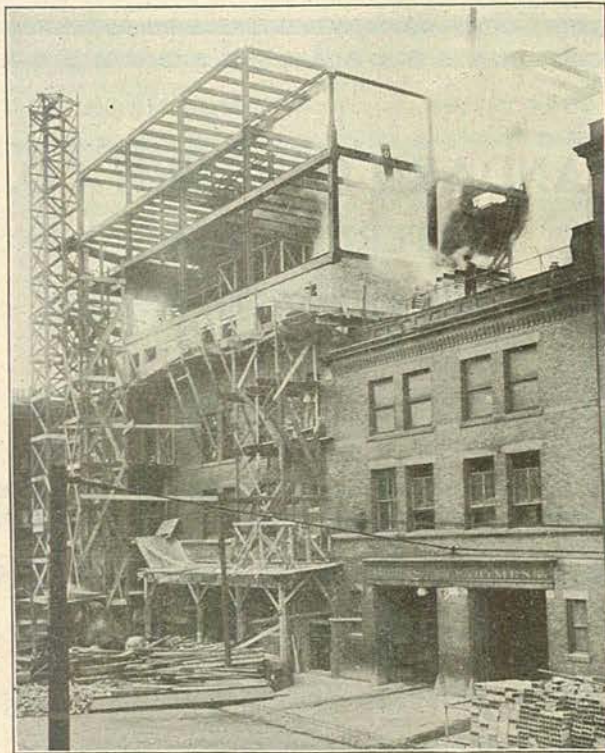
which the Hebrew language imposed on the individual. The works of Jewish writers who write in European languages, even if they deal only with Jewish subjects, do not belong to Jewish literature alone; we cannot proclaim these works as our national possessions because of the very non-Jewish elements which characterize them.

On another occasion we have already shown how Jewish historiography and our history of Jewish literature have been influenced by non-Jewish elements. It goes without saying that all the other branches of our prose literature, as far as they have not been written in Hebrew, are strongly influenced by non-Jewish elements to a very great extent. Very often it is difficult to recognize what is Jewish and what is non-Jewish in these works. Everyone acquainted with the theologian developments of Judaism within the last hundred years knows how Jewish theology in the west has gradually become alienated from its Jewish origin and come nearer to a Christian point of view. No less an important theologian than

Schleiermacher characterized so-called modern Judaism as being very similar to modern Christianity. It will readily be understood that it was not Christianity that came nearer to Judaism but, on the contrary, Judaism that came nearer Christianity. It would, of course, be wrong and historically untrue to say that only in modern times has a non-Jewish element begun to creep into Jewish literature. It is moreover a fact that ever since the Jews have used foreign tongues for literary expression they have been compelled to admit non-Jewish elements into their works. This is true of Philo, and to a certain extent even of Maimonides' "Moreh." Is it not peculiar that all the great mediators between Judaism and the Gentile world have written their philosophical works either in Greek or Arabic or in some modern language, and that those Jewish philosophers who have written their philosophical works in Hebrew have never tried to play the role of mediators? Philo, who wrote in Greek, tried to mediate between Platonism and Judaism. Maimonides, who wrote the "Moreh" in Arabic, tried to mediate between Aristotelism and Judaism, and Herman Cohen tries to mediate between Aristotelism and Judaism. There are of course, exceptions to the rule. Nachman Krochmal was a thorough Hegelian

and wrote his "moreh" in Hebrew. But this is just the exception which proves the rule. Most of our philosophers who wrote in Hebrew philosophy and contributed to the development of the Hebrew mind which found its purest expression in the Bible, the Talmud and the Haggadah.

All this would go to show that the psychological continuity of the Hebrew literary mind and the true development of the Jewish mind can best be safeguarded through the medium of Hebrew. Hebrew is to the Jews and to the literature of the Jewish people more than language. It replaces the many elements required for the sound development of a national literature which we have not, such as a country, local traditions, a national political organization, and so on. As long as Hebrew is the medium of literary expression among the Jews, Jewish literature deserves the name of a national literature is a national literature. If, however, the Jewish mind does not express itself any more through the medium of Hebrew, the productions of this mind do not solely belong to us and are not part and parcel of our national property. They belong to the others as well as to us and probably more to them. Herein lies the importance of Hebrew for the development of Judaism and the Jewish mind.



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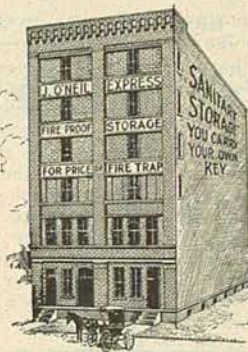
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\$2,640,546.42	\$2,640,546.42

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Trust Funds Uninvested	3,953.67
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A Message

by Dr. John A. Brashear

To my many dear friends among the Jewish people a kindly greeting. When the Editor of the Criterion asked me to write a message for the Twenty-fifth anniversary of the Journal, I wondered what I would write about that would be of interest and worth reading.

All my Pittsburgh friends know how intimately I have been associated in Educational, Philanthropic and Humanistic work with your splendid men and women and what people on the face of the earth have done more and better work than they in every department of our City and Country in the fields I have mentioned than they.

It would be only natural for me to write about the history of the past quarter century here at home, but I am going to take the liberty of writing a short epistle and tell you something about my association with your great masters in the domain of science and I hope you will not scold me for doing so.

It is just thirty years since I first visited the great city of Paris. I knew a few of its noted astronomers and physicists, among them Paul and Prosper Henry, Admiral Monchez, and Janssen, who at the time was president of the French Academy of Sciences and France's greatest astronomer, the man who during the Franco-Russian war risked his life in sailing over Paris in a balloon with a few instruments so that he could view a coming total eclipse of the sun in Algiers.



Dr. John A. Brashear

Janssen also built an observation on the top of Mont Blanc, a most hazardous task to undertake in his later life. All these good people received me with open arms as they also did my dear wife, who was with me on that memorable journey.

But there was one place I had a great desire to visit, that was the bureau of weights and measures at Breuteil. I was given a letter of introduction to Dr. Benoit at the time, acting president of that great institution, where the standard weights, and measures of 17 nationalities were tested and cared for. And now I come to the gist of this story. There was a most wonderful instrument there for determining the absolute length of the yard and metre; who gave the money for this costly instruments I was told it was a wealthy Jew, who took great interest in science, by the name of Bischoffsheim, who was so much interested in astronomical as well as physical science that he had furnished the means to build the great astronomi-

cal observatory at Niece. Of course I became interested in his splendid work and how it came about I never shall know, but I had not been in Paris many days until a letter came to me from Mons. Bischoffsheim asking me to come to Nice as his guest and to stay as long as I liked.

My but it was a tempting offer, but we had laid out an itinerary from which we could not well depart without making inroads into our journeying through Germany, Switzerland, etc.

And now this story is only a prelude to another. That wonderful piece of mechanism called a Comparator with which these delicate and accurate measurements were made was to give way to a new method devised by a Jewish scientist, a friend of the writer, which exceeded in accuracy and absolute certainty anything the world had yet seen. That instrument was and is called the Interferometer, a long name to be sure, but it means an instrument to measure by the use of waves of lights. The first complete instrument was paid for by Bischoffsheim and placed in the same building in Breuteil, France, already referred to and in a short period of time Michelson, the inventor announced to the world that the standard metre of Paris was accurately determined in light waves which would never change as long as this old world was moving through the luminiferous ether.

Now, I am afraid that what I have written may seem so obtrusive as to be uninteresting to your readers, but I am also sure when I tell them that this man Michelson, one of their own people, is counted today as one of the world's greatest scientists, although I have only given this one instance of his marvelous insight into modern science. He has been made an honorary alumnus of many universities and elected to membership in fourteen or fifteen home and foreign societies.

The Rumford medal was awarded him in 1889. Grand Prize of the Paris Exposition in 1900. Copley Medal of the Royal Society in 1907, and that greatest world honor the Nobel prize of \$40,000, also in 1907. Michelson's determination of the velocity of light is now considered standard among scientific investigators all over the world. It has been a great honor to have known this master of science and to have been associated with him for many years.

Of the great mathematicians of the Jewish race I have known, perhaps Sylvester should be placed in the first rank. Called from Cambridge to Johns Hopkins University where he soon made his mark as a master.

Great mathematicians, as well as other scientific men, are often accused of absentmindedness in the common things of daily life. Here is a story of Sylvester as told me by a student at Johns Hopkins University.

The wife of the President of the Board of Trustees got up a reception for him soon after he arrived at Baltimore. When the reception was about over—the good lady learning that it was raining—asked Sylvester to stay with them that night and they would provide everything necessary for his comfort. He at once assented—but when the folks had departed, no Sylvester was to be found.

The lady of the household was somewhat worried, but presuming he had forgotten his acceptance of their hospitality had gone home. As they were about to retire the door bell rang—who was there but Sylvester. He had gone to his lodging place for his night!

It would occupy a big share of the Criterion were I to enumerate the names and the work of the Jewish scientific men I have had the honor and pleasure to know—not only in the realm of the science I love so well, but in the domain of psychology, history, paleontology, ethnology, medicine and surgery. And I do not forget the president of one of your colleges, Dr. Cyrus Adler, whose versatility and profound knowledge of archeology and oriental history has made for him a most worthy name among the scholars of this country and abroad. When I knew him first he was the librarian of the Smithsonian Institution in Washington, and I think I make no breach of trust when I say he was the most trusted associate of my departed friend of 30 years, Prof. Samuel Pierpont Langley, while he was secretary of the Smithsonian Institution.

But while I write of great Jewish scientists and learned men I must not forget to say with all emphasis that it is the human side of your great people that has found a lodgement in my heart deep and abiding. It would be almost invidious to name the many good people of your race who I have been thrown in contact with in past years. Your homes have been open to me, a place at your table has often and often been set for me.

I have known many of your great teachers. I have listened to them from your pulpits. I have spoken at the memorial services of your philanthropists. I have been asked and have spoken to your children in your synagogues. Aye, I have been your guest to speak when your temple was dedicated. To speak at the dedication of your hospital, to your graduating class of nurses at the hospital, and only a few days ago, to say a kindly word, to the two dear young lady nurses who taking their lives in their hands, laying their all on the altar of humanity, are going over to Palestine to care for those who need their kindly ministrations.

And is it any wonder I love you people. Aye, I could tell you of so many kindnesses shown me in the past by my dear Jewish friends, and I am proud to know I am counted as their friend, not alone in the great field of science, but in the broader, more beautiful field, of human uplift and betterment.

"What man or woman is there who coming in contact with great souls will not be made the better thereby. A drop of water on the petal of a lotus glitters with the lustre of a pearl."

The Jewish Community Anywhere

By Rabbi Samuel H. Goldenson, Rabbi Elect Rodef Shalom Temple

Having been invited to contribute an article for The Criterion on the occasion of its completion of twenty five years of service in behalf of the Jewish Community of Pittsburgh and being able to claim but a very short, though exceedingly pleasant and most satisfactory, acquaintance with the Jewish part of this city, it occurred to me to discuss in an abstract manner the general theme of the function of a Jewish community anywhere, that is, in any non-Jewish environment. Of what value is it for any city to have a Jewish population in its midst, or, what contribution may it expect from its Jewish element?

It is needless to say that the writer does not hope, nor does he think himself capable, to give a detailed and full catalogue of the things the Jewish group can contribute to the life of a city. Human values are not easily assessed. In the first place they were not easily discernible and then their character is not unchange-

able. The reason they are not discernible at all times is that the things which they represent are not always in demand. They may be such as do not command themselves to the appreciation of men living in a given situation. Human life is in a constant flux and this ever changing experience is in no way better realized than in the fact that each one of us daily finds himself outgrowing certain values growing up to others.

Yet there are a few things that may be pointed out as being more or less permanent assets, which the Jewish community may add to any city. The first of these is the bare fact of difference. The Jews are not Christians. This is a perfectly obvious statement and from the standpoint of orthodox Christianity, the Christianity which believes in absolute authority and finality touching all matters that relate to providence and ultimate things, such a fact may be lamentable, but, viewed in the

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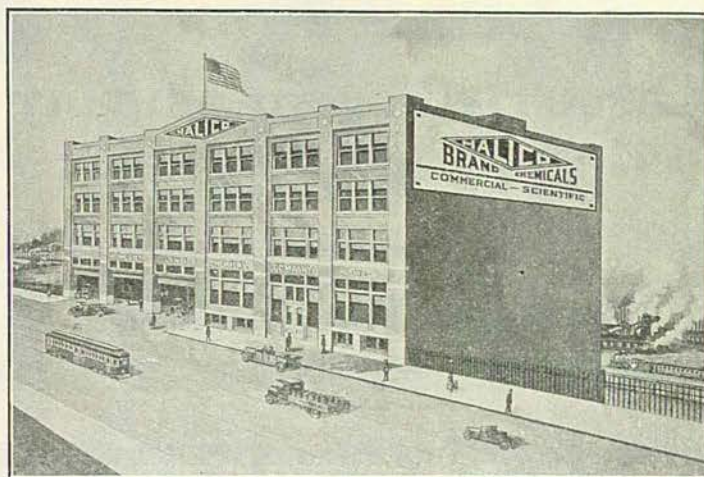
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light of general culture, the Jew, because of these very qualities and outlooks that differentiate him from his neighbor, offers something to the enrichment of the latter's life. For what is culture but the capacity to find an ever increasing number and variety of satisfactions in life. And this capacity is realized and enlarged by the challenge that comes from things and persons that are different from those with which one is on terms of insensible and unprovoking accord.

The Jew is different from the non-Jew in his history and that history conditions his present character and status. What we mean by Jewish consciousness is the history of the Jewish people, the sum total of the experience of the Jewish past, functioning in the thoughts and the emo-

tions of a given son or daughter of Israel. How, that differing consciousness is a fact towards which the individual, who embodies it, is to some extent quite passive. But the important thing for the non-Jew is that this person in whose veins there flows the blood of a rich past and in whose nerves there run the currents of an infinite variety of experience of a unique character cannot but be a transmitter of points of contact with life that must enlarge the common stock of human outlooks and achievements and deepen their significance. At any rate, it cannot be gainsaid that the Jew by his mere difference contributes at least an element of interest to the intellectual life of the gentile. Of course, the matter is mutual, let me say parenthetically

but my purpose now is merely to discuss the function of the Jew in his environment in any modern city.

But the Jew contributes more—even though we should still regard his distinctiveness as merely inherited. Beyond the intellectual interest which he arouses, he educates his fellowmen in the high virtue of tolerance, a virtue without which human association cannot go on in significant and helpful fashion. As intellectual progress is conditioned

individuals or things with the qualities, say, of liberalism or patience or gratitude or tolerance that they happen to stir in people.

For a significant ethical contribution on the part of the Jewish community we must look beyond mere differences of traits. Such a community must present a quality, which, in its own nature, possesses ethical value, a quality which the experience of mankind has taught it to esteem highly in the development of the spiritual life.

One of the great American thinkers, the leading exponent of a system of thought known as Absolute Idealism, recently wrote a book on "The Philosophy of Loyalty," in which he pointed out that the most basic virtue, the mother of virtues, is loyalty. This virtue conditions the development of the moral life and is also its supreme ideal and end. If this be so there is no people on the face of the earth that is as entitled to a place in the moral economy of the race as the children of Israel. They, if any people, have furnished an example of the most persistent loyalty known to man. Loyalty is an attachment to worthwhile and morally significant differences and it is an attachment not passive nor blind, but active, willing and consciously self-determining. Herein lies the inspiration of this quality, for loyalty is not real and cannot exist for a moment except as a willed life and a life despite costs and hindrances.

The history of the Jewish community is the outstanding example of unflinching loyalty to an immaterial ideal and, as such, is for the world at large a constant reminder of the qualities that possess abiding and transcendent value. The Jew may be misunderstood, he may be inappreciated, but no one can doubt the fact that his path through the ages has not been the line of least resistance. Who that possesses any perceptions of the moral problem does not see in such an exhibition of devotion to an impersonal cause an element that enriches life generally.

Let me hasten to add that we do not claim a moral debt to the Jew merely because his loyalty has been age long nor because it was persistent and heroic, but because its object has been and still is of a super-personal character, a character in whose nature lay the well being of others as well as of his own self, whose being contemplates the permanent interests and the cherished and matured purposes of all men. It is important to stress the content of this loyalty, especially at this time when the world is suffering the greatest calamity in human history as a result of the abuse of loyalty, or, better perhaps, of the wrongful use of it—in behalf of a cult conceived in national self love and self aggrandizement and dedicated to the proposition that all other peoples are inferior and, therefore, negligible.

The object of Israel's loyalty has never been of an exclusively nationalistic character. Had it been the Jew could never have outlived the loss of the common prerequisites of national life. Throughout the ages Jewish steadfastness has been centered in an ideal which made of every Jewish community the bearer of a message all inclusive in character. Jewish faithfulness was ever inspired and reinforced by the task of carrying forward the ideal of a heavenly kingdom based upon righteousness and held together by the unifying belief in the oneness of God and the holiness of His Being.



Rabbi Samuel H. Goldenson

upon interest in things novel so spiritual or moral progress is conditioned upon tolerance of persons that appear strange. Tolerance is appreciative interest in human differences.

When Lessing found himself attracted to the hunchback Jew, Moses Mendleson, and learned to appreciate him, he thereupon became more than ever the champion of Jewish rights and the spokesman of the Jewish cause and this was made necessary by the discovery that that new interest and attachment was in his own life a source of spiritual satisfaction. For all spiritual values are expansive and inclusive.

We are not unmindful of the fact that what we have said thus far may be said of any differing element in the city's population. On the contrary we wish to emphasize it. The city's life is enriched by differing minorities of all sorts. If life were static and values could be preconceived in their finality, all differences could be regarded as hindrances, that is, if they were seen to stand in the way of the perfectly foreknown plan. And the sooner such deviations could be expelled the better. But when we realize that the beauty and zest of life come from the pleasant discoveries of new values which ever enter into the remaking of former tentative plans, then to shut out differences is to cut off the supply of intellectual and spiritual nourishment. Thus then we insist that the Jew contributes to the life of any city by the mere fact that he is just a Jew and not a Christian.

Important, however, as such a contribution is to the life of the gentile yet it should be noted that such a gift, as far as the Jew is concerned, possesses no necessary ethical import. That one's peculiar qualities furnish material for the liberal education of others may be regarded as a brute fact having no significant connection with one's own life. In fact, indirect mental and moral stimulation may result from the peculiarities possessed by things as well as persons, and it would be absurd, therefore, to credit such differing in-

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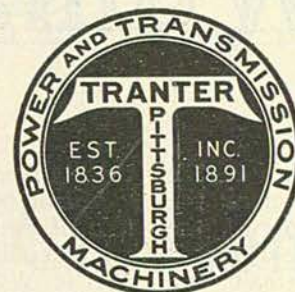
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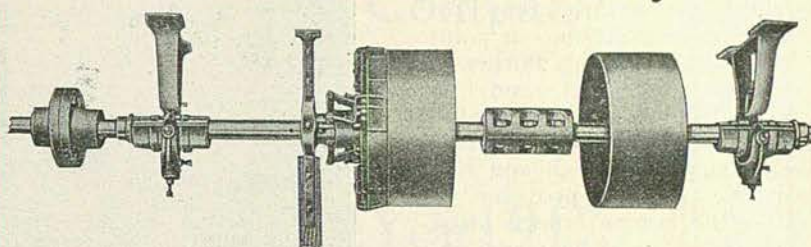
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by Mrs. Enoch Rauh

From the beginning of all life on this earth, ages before the time of the human species, the habit of work (in most cases) was fastened on the female, and a biological endowment endures to the end of time.

We find from a peep into our far away ancestors, from the early dawn of life on this globe,—in that Eden where the new species were accommodating themselves to the new existence,—woman was born a worker.

As keeper of the cave, cultivator of the soil and guardian of the child, she was the center of the earliest civilization,—in point of fact she became the mother of civilization, its arts and its crafts. In early savage life woman had large influence over tribal affairs. Her rich and ripe experience as the provider of food for the human family, fitted her to rule. Her maternal instinct made her first an imitator and then an inventor.

This savage woman took the properties and the potentialities of Mother Earth and by her inherent, marvelous ingenuity, by the new uses undreamed of to which she applied them, she originated and cultivated the arts of peace.

The home and all that it contained belonged to the primitive woman and by her remarkable industry, by her rare ingenuity she was well equipped to rule it.

The first transportation service that the world ever knew was a woman's back and head and throughout the matriarchal period and the patriarchal period, until the present day there is no form of work demanded of life in its multitudinous phases, that woman has not done.

This primitive woman built a solid sub-structure, and laid a firm, basic foundation for civilization and pointed out, paved and prepared the way for all arts, science, medicine, agriculture, transportation, engineering, manufacturing and government. This astonishing task of construction she was able to accomplish by her inherent and lucid vision of the practicable.

Man is a monopolist by nature. It was, therefore, not surprising nor unexpected that as woman emerged from savagery and was subtly robbed more and more of her responsibilities and duties, that man should crush her down, build upon her endeavors and claim the achievement as his. Today man believes that he created all this adamant world foundation and this despite all au-

thentic records of human history.

It can be said beyond a scintilla of doubt that such a measure of civilization as we have today is WOMAN'S GIFT,—DIRECTLY by her own hands and head or INDIRECTLY through her influence over man by subduing his spirit and guiding his footsteps into the paths of virtue and peace. Every craft that is practical today, every mechanical principle was evolved by primitive woman. Without those great virtues which she already

Despite the ostracism of many centuries that man has imposed on woman from the network of inhibitions, exclusions and prohibitions in which she has been enveloped, she has civilized and spiritualized. Man has reached his highest powers through her and by her. Her decrees have swayed, led and ruled the world. When man admits that "the hand that rocks the cradle rules the world," he knows that in every respect woman is his biological superior.

more than she thinks—she has been high-minded,—she has been given to emotions which have lent charm and significance to her efforts,—she has developed nature and ripened intellectual powers and through these has interpreted much that has often been created and perfected. She is and ever has been of that "infinite variety" that incites to noblest devotion in the state and can at once stimulate activity to ends of personal and domestic, to ecclesiastical and civic beauty.

The care of the race has always been woman's business, which means the clothes, the schools, the social system, the political system, the laws. The care of the race is in the last analysis, the whole of life just as to love God and ones neighbor is the whole of the law. Woman has always realized her duty and her responsibility in this direction and in this has she attained her highest development as the protector of the race.

Throughout the centuries it was woman who motivated the great and compelling ideas and social forces and by her conscious and deliberate effort formed and held society together with the bonds of fraternity, equality and liberty. It was the Roman matron, the Spartan and the early Athenian mothers,—it was women who refused to thwart initiative and choke self-reliance such as Queen Elizabeth and Queen Victoria who have forged civilization forward until its ascendancy was increasingly acknowledged.

True it is that intermittent luxurious civilizations have always enslaved women by robbing them of opportunity, by taking away that needful, stimulating, vitalizing work and that wholesome experience of real life which alone develops the larger purposes of life and the powers of the Soul. Such centuries did not develop the ideal of desirable womanhood. The women of these evanescent periods toiled not, neither did they spin. They ate the bread of idleness. They proved the most deadly microbe which appeared upon the surface of the social organism. Such women proved a tremendous indictment of the times. They degenerated into luxury—loving parasites and playthings. Such were the women of the Ptolemaic age in Greece, of the Eastern Kingdoms established by Alexander, of the days of Imperial Rome, of the day in the later Italian Renaissance,—in France under Louis XIV and Louis XV, and in England under the Stuart



Mrs. Enoch Rauh

regimented through the dim ages of primitive life, without her love, her devotion, her versatility, her loyalty, her helpfulness, her love of beauty, her self-sacrifice, her ceaseless activity,—where would the race be today? With life and civilization the question is not what HAS woman done, but what she has NOT done.

Unless narrowly construed it is woman in all time and everywhere that has made man's progress possible by lifting from him the multitudinous burdens of living and thus leaving him free to follow his one calling.

Every civilization (it is to be noted, has centered around woman and her work. The basal facts in her universal service that have led humanity upward and onward, lie in her special excellencies,—her ability to organize, to conserve, to collect,—her patience, her stability. She has always been given to details admirably,—she has looked to the concrete and to the particular,—she has exercised diplomacy and that with marked skill,—she has particularized with exquisite patience,—she has embodied beauty in all her labors,—she has felt

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Kings. The women of these periods gave up their legitimate heritage of work and independent thought.

It was left to the Protestant revolution to restore the special functions of woman to respect and the great political French revolution carried in its fundamental teachings freedom and opportunity for women again.

Not until the Victorian age, however, has woman's influence over man become great enough for her to undertake any organized work on a large scale. Then came the miraculous change through woman's labors, especially in the Western world.

In America, conditions have always been favorable for women to work out their freedom. Already in the early days of this Republic there was a sympathetic attitude to woman's progress. Her work and judgment were eagerly sought. She made herself indispensable and proved herself capable in a superlative degree. She did every kind of work in those days and when it came to enduring hardships, privations, or even starvation, she set an example of a monumental character.

Since then wherever her voice has been heard she has exerted a powerful influence by her strong, vigilant and economical government of public and private affairs.

After taking advantage of all opportunities to improve herself that were open to her, woman today realizes her strength and there is no avenue in life where her influence is not a deciding factor.

Wherever woman's work and ministrations have gone there you will find the new gospel of love, sympathy and service. Her maternal instinct has brooded over all her work. Wherever she serves she inculcates the doctrine of love and justice—hers are the warm, the rich, the vitalizing, the spiritualizing gifts.

She is today the greatest social force in any community. She is capable of utter self-effacement, the finest altruism, self-forgetful devotions. Her ministrations are allied closely to religion in the highest acceptance and she lifts to the heights of happiness and blessing.

When we enter the field of philanthropy, education and civics the scope of woman's activities is bewildering. It is difficult to follow her into all the ramifications of her various activities of helpfulness which include all living things—man, child and beast and every form and variety of need. Her crowning work for humanity lies in the direction of her sweet, kindly, sympathetic work for hospitals, homes for the friendless and aged, the deaf, the dumb, the blind, the orphan,—in humane and anti-cruelty societies—and in her service to those in need, helping the over-burdened in times of sorrow and sickness—ameliorating suffering and mitigating distress. All women today in their leisure are laboring in these fields or they find themselves sinking into uselessness. The woman who today ignores human service in these directions becomes the most terrible source for social friction and disintegration in our American life. The

woman of today cannot make the business of her life selfishness, self-centeredness, greed and the pursuit of pleasure. The woman of this hour is cherished by social economists as an asset rather than considered a parasite. Deep in the aspirations of the modern woman is implanted the majestic and lovely and lovable figure of her who is good and true and beautiful in all her ways for humanity. She has built a monument for herself—this modern woman—she does not know that she has a monument. She has lived in it for many years and yet she does not know that it exists. In her face have we seen the Eternal!

And behind the great social revolution of the past fifty years known as the "Woman's Movement," we find the prevailing spirit of uplift for humanity." Under this banner we see her wiping out jails and institutions for punishment and correction. We find her attempts at the elimination of prostitution, recognizing as she does that this social evil and menace are the result of a double moral code and of false economic conditions of human injustice and social mal-adjustment. We find her striving that right and justice may prevail, that happiness may be increased and that all the potentialities for enjoyment may be shared by all alike.

This great movement of democracy and justice has proved the wine of the twentieth century and exhilarated woman into giving of herself, of her time, her thought, her wisdom and her enthusiasm for humanity. Her influence thereby today is even greater than her power. Her methods have been conciliation—her spirit has been catholic. She hates and sees through false pretense—she execrates the cloaking of philanthropy as a cover for vanity, for ambition, for guilt. Her sympathies are broad. She is full of reverence, affection, ideals. She is inspiration and guide. Her courage conquers fears. Her confidence vanquishes all distrust. Her lofty ideals and high purposes revive all failing plans.

Today under this same banner of equal justice women are gathering their strength and their forces to fight the bloodless battle for the right to take their places in the world and to unite their endowments to those of man for the benefit of the race and of the world. The best, the sincere, the earnest, the intellectual women—all the real lovers of humanity—are behind this concerted action.

As conservers of morals and as leaders in the highest ideals of life, as exponents of culture, of the superior intellectual life, of refinement of taste, of manners and high breeding, as exemplars of the capacity for labor in all directions, women are stepping from the old into the new chan-

nels of activity and they ask an opportunity to assume the duties and responsibilities of government, not as man's equal, but as his complement.

At the same time we recognize that at the present hour there are still millions of women who are content because themselves comfortable, and who are aiding in a program of obstruction.

No power, however, can stay the ever-increasing heed to this cry for justice and democracy and, undaunted, women are successfully entering all sectors on the battlefield of human rights. They have massed and organized their resources and no one can estimate or foresee their powers and ultimate victory.

In our own great, throbbing, pulsating city the Jewish women have for the past twenty-five years made astounding progress and developed their splendid powers with unqualified enthusiasm, rare devotion and unprecedented success. Apathy, indifference and criticism have given way as if by magic charm to zeal, sincerity, activity and devotion. Their work has been powerful, effective, far-reaching, all-embracing, practicable, sympathetic and intelligent. They have crystalized their religious, philanthropic, educational and civic labors into life and living. They have democratized and socialized their work. They have given without stint of their time, energy and strength. They have been consumed by the white flame of service—service which has been passed on to those who are just a little weaker, just a little needier than are we.

The fine emotional qualities in our women have given an outlet to their talents. The self-reliant spirit, the exceeding common sense, the superior judgment exercised have created and limned in imperishable colors upon the background of our municipal life a work of rare value, which work has made and left an impress for loftier educational standards and higher spiritual ideals upon our community work.

Our excellent women have welded into a single chain, the links of their religious, philanthropic, educational, civic, industrial and economic efforts and have labored earnestly, loyally, unceasingly to build up a service that ranks as one of the brightest gems in the diadem of Pittsburgh's achievements.

Succinctly epitomized the great service of woman today throughout the world in its wider meaning and larger aspect is pledged to better citizenship, better laws, civic health and civic righteousness.

She is directing crusades in behalf of Pure Food Laws, better housing conditions and better homes for the poor, better schools, better Child Labor Laws. She

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is contending that children shall have equal educational advantages and opportunities; that in our public schools well-enforced Child Labor Laws, compulsory education laws, penny lunches, manual training and domestic science shall obtain. She is struggling for laws limiting the hours of labor for women; the elimination of sweat-shops—their dangers and contagion; for establishing Public Baths, Vocation Schools, Summer Camps, Playgrounds and Home for Dependent, Delinquent and Defective Children. She is laboring for the opening of all Public Schools as Social, Community and Civic Centers. She is battling for Equal

Franchise and aiming to inspire men and women with the justice of this great cry for democratic justice.

She is fostering an interest in the preservation of our heritage—the forests and natural beauties of the world and is promoting efforts for peace and arbitration among the nations of the earth.

The women of this modern world have formed themselves into a massive chain for active, earnest service laboring, for the benefit of society and the state. The success which has attended their efforts in all phases of endeavor has transcended even their most ambitious hopes. They have brought aid to the indigent,

hope to the forsaken and "light to them that walk in darkness." They have cast intellectual manna in the way of mentally starved people. They present a great commanding, admirable structure of useful service and they aim to keep it a power for good by the co-operative, harmonious, reciprocal and effective conduct of its affairs.

Translated into its highest terms this great union of women workers expresses service—intelligent, loving, unselfish service. It vocalizes all that is superlative in woman's efforts.

There can be no question of the future of this band of the

world's servants—a band whose sole ambition is to develop the individual in the highest and thus being well-sounded mentally, morally and spiritually to, in turn, serve humanity. The very heart of the woman's effort is an opportunity for greater usefulness more efficient and unselfish to service. Those who are laboring in these fields are but agents of that all-wise, beneficent Creator who works in and through this universe and they feel that in doing His work, lies the only true and enduring happiness.

God is with woman! Who shall be against her?

J. F. Young Company

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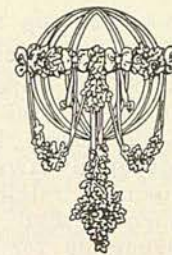
STAR BRAND TOOLS

Always Guaranteed of Extra Quality



A Brief Sketch of the New Home of

FRANK & SEDER



The new Frank & Seder store occupies the entire block at Fifth, Diamond and Smithfield streets, Pittsburgh, fronting 155 feet on Fifth avenue, and 210 feet on Smithfield street. It contains eight floors, each so arranged as to be flooded with daylight.

Among the special features is the construction of the basement and basement mezzanine. They have been designed in such a way that one would never believe that he is below street-level. The ceiling of the basement proper is 25 feet high with a mezzanine entirely around four sides, reached by eight elevators and five wide stairways. Waterproof walls will

regardless of how low the price, every garment will be of correct style, and dependable quality.

The first floor contains many novel features. There will be two entrances on Fifth avenue, two on Smithfield street, and two on Diamond street. All these will be reached through arcades containing two sets of island windows.

As you enter the main or first floor, you will find the largest waft department in the city, and whether you wish to spend \$2.00 or \$25.00, you will easily find a choice in the big assortments. We will also specialize in silk underwear, handling an unusually fine line of these dainty garments. On

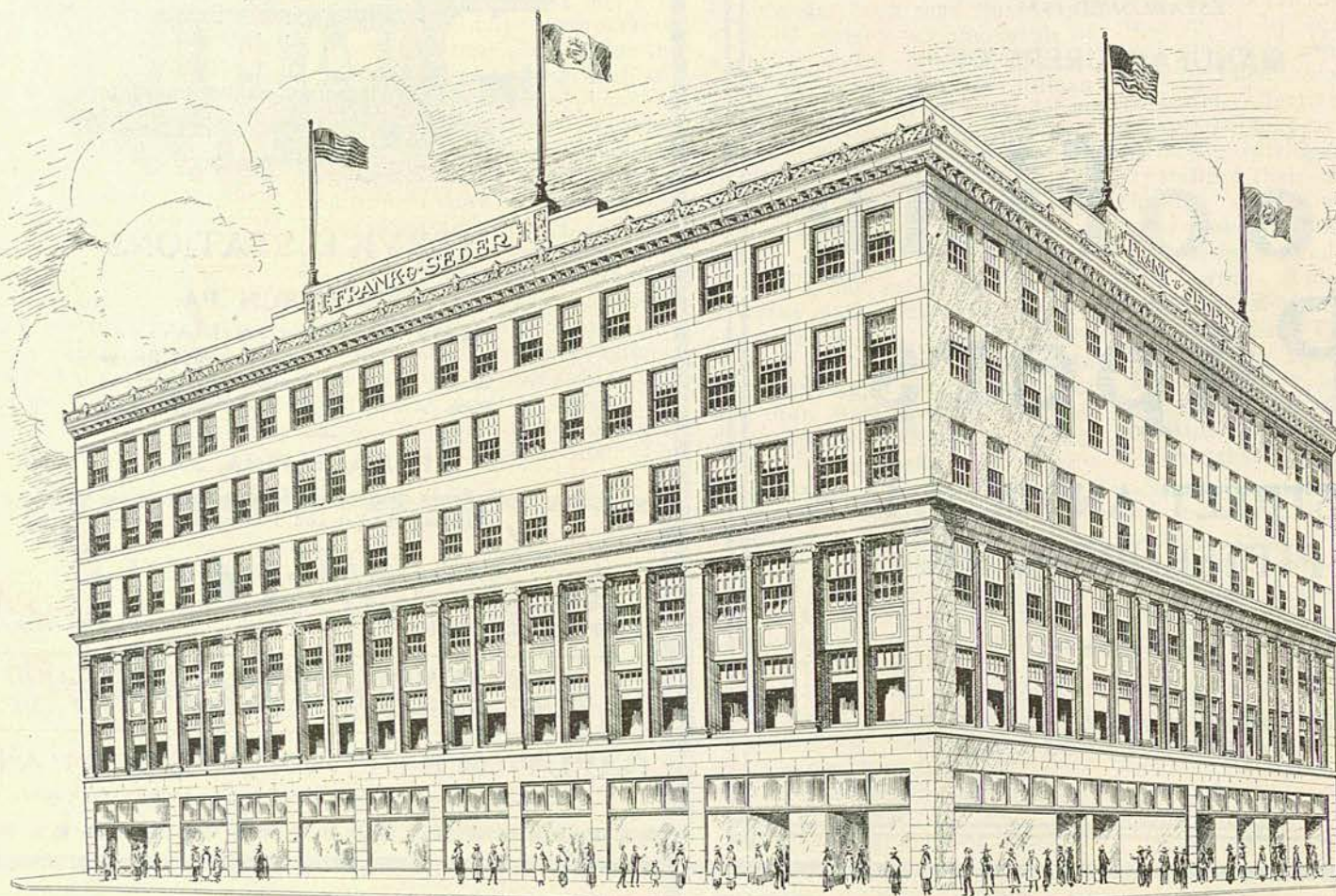
ments and handsome fitting rooms will be a feature. The most comprehensive display of women's misses' and juniors' coats, wraps, suits, furs, dresses, gowns, skirts, etc., ranging from moderate to the highest prices will be sold on this floor. As before indicated, lower priced garments will be on sale in the basement.

The third floor will have silence rooms that will be greatly appreciated by mothers with children. There, too, will also be customers' waiting rooms, all attractively furnished.

On this floor will be the largest and most perfectly equipped millinery department in the city, and

be featured in this department. Every device known to modern storekeeping has been introduced to make this a most attractive department of its kind in the country. There will be special college rooms for the display and sale of young men's clothing. There will also be a specially arranged department to supply full dress needs of the men. This floor will be reached by special express elevators from the Diamond and Smithfield street entrance, so men will experience no delay or inconvenience in reaching the department.

On the fifth floor will be all the executive offices.



make the basement damp-proof. A wonderful ventilating system will expel the air every five minutes and bring in a supply of fresh air.

The basement will be a mammoth, low-priced store in itself. All the lines of merchandise handled in the upper departments will be duplicated in the basement in a lower price range. Women's, misses' and juniors' suits, coats, dresses, furs, waists, millinery, skirts, muslinwear, shoes, as well as men's and boys' clothing, hats, shoes and furnishings and girls' apparel will be represented. Re-

this floor, also, will be complete assortments of muslinwear, gloves, hosiery, neckwear, handkerchiefs, and other dress accessories, as well as jewelry, leather goods, etc.

On the mezzanine of the first floor will be rest rooms for customers, information bureau, telephone booths, etc. This mezzanine will be reached by stairways and elevators.

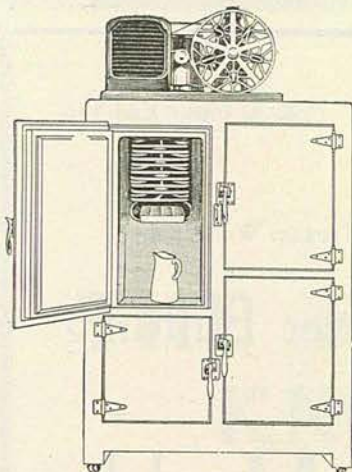
On the second floor will be all the appointments to be found in the finest stores in the country. Beautiful French rooms for the display and sale of imported gar-

every convenience for customers such as special parlors for trying on the hats, etc., has been arranged for. Here we shall also have an immense shoe department, catering to the footwear needs of all women, regardless of price they wish to pay. Corsets, infants' knit underwear, fine negligee and an unusually large children's department will be on this floor.

The fourth floor will be a complete men's and boys' store in itself, where our finer grades of clothing will be sold. Men's, young men's and boys' clothing, furnishings, hats and shoes, will

On the sixth floor a large rest room and completely equipped hospital for employes have been provided. On the roof an immense dining room with marble floor and walls, equipped with the latest kitchen appliances, has been arranged for the employes. From this dining room access is had to the roof through five large French doorways, each nine feet wide, thereby supplying an abundance of daylight in winter, and making practically an outdoor dining room in summer.

Another feature will be a Roof Garden, with a large pergola for



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Juniata St. & Preble Ave. N. S., Pittsburgh, Pa.

use of their employes during the summer months. Extraordinary precautions have been taken against fire. No inflammable material has been used in any portion of the building, except where absolutely necessary. In addition, 1,000 feet of regular fire department hose will be used, distributed at 25 different points, connected at all times with large fire lines. An automatic sprinkler system constantly supplied with 50,000 gallons of water provides added protection. Seventy-five chemical fire extinguishers, distributed at principal points, have also been provided. In addition, all stairways have been enclosed with wire glass and steel sash and doors, making smoke-proof and fire-proof exits from all floors direct to the street sidewalks.

Access to the five upper floors is had by three wide staircases, eight large passenger and two freight elevators. The elevators are of the most approved electric traction type, thus assuring smooth running and absolute safety. On every floor filtered ice water will be provided through the most modern style of drinking fountains for customers and employes. All the toilet rooms, both for customers and employes, will be of the latest and most sanitary type, and constructed of marble.

Pittsburgh-Made Throughout

So it is readily seen that nothing has been overlooked which will in any way make this one of the modern and complete mercantile establishments in the country. This building has been erected by Pittsburgh contractors and Pittsburgh workmen, with

material purchased from Pittsburghers. It is the intention of Frank & Seder to continue to handle only their present lines of merchandise; no new departments will be added.

A Personal Word

Frank & Seder wish to emphatically call attention to the

fact that while they will carry much finer grades of merchandise than ever before, and while the store appointments and service will be of the very best, that they will devote even more attention to the needs of the great popular-price buying public.

Our old customers, as well as the tens of thousands of new friends we hope to make, will find in the new building the same big old-fashioned Frank & Seder bargains, but they will be able to buy them under better conditions and surroundings and will be given the best service.

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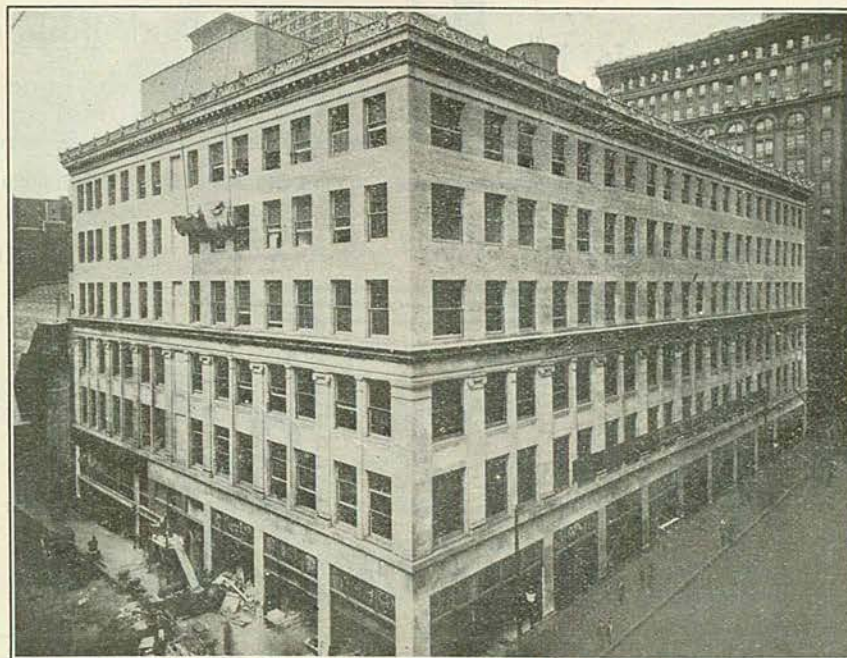
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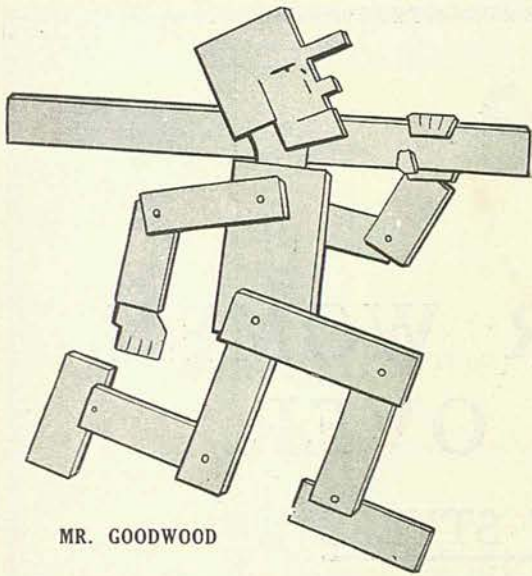


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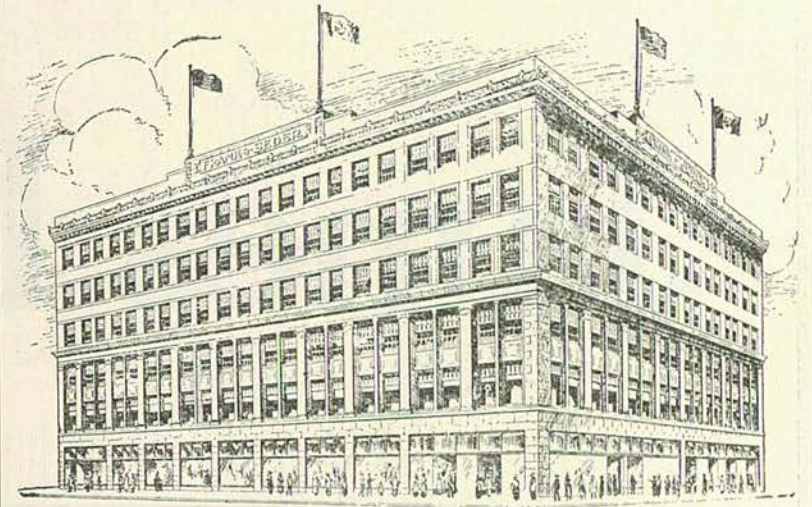
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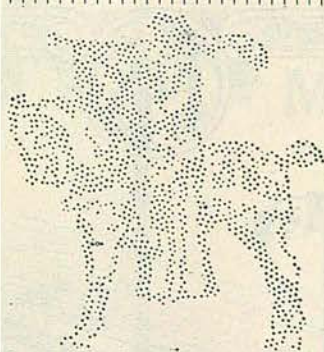
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that wears the best and lasts the longest;
that the tailoring will be careful and enduring;
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We guarantee that clothes made by us will
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be completely satisfactory to you in every
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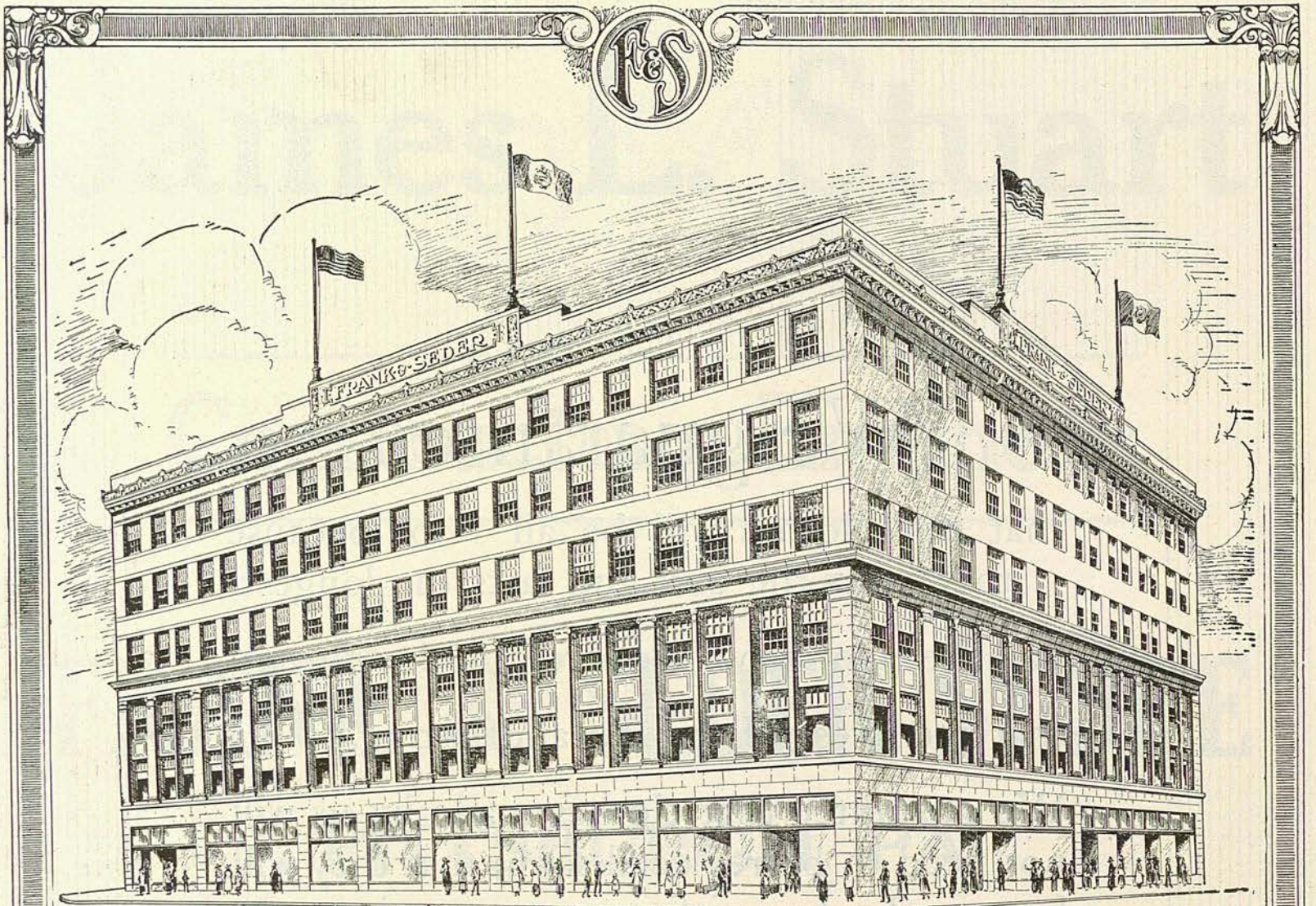
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Frank & Seder



A Great Ready-to-Wear Institution Dedicated to Pittsburgh-- The Industrial Heart of the Nation

THE policy of the New Frank & Seder Store can be summed up in a single word: SERVICE. To SERVE—that's the purpose and spirit of this great ready-to-wear institution. To SERVE the people of Pittsburgh—and when we say "Pittsburgh" we mean the vast important industrial domain that includes the city proper and its environs—Pittsburgh, the city of workshops—the city that is today the greatest reserve force behind the trenches of the Allies—Pittsburgh, the city that is not merely doing its bit, but is doing the utmost to win the war for Democracy—the city of brawn and brain that is grimly OUTWORKING and OUTTHINKING Essen, the home of the Krupps—the city of workers, not idlers—Pittsburgh, the city of rugged simplicity—of unwavering loyalty to right ideals and right ethics—Pittsburgh, the city that gave us all we have, and upon whom we shall depend for what we may achieve in the future—to this city and to such a people we dedicate ourselves, our store, our efforts—to serve them well—to give to Pittsburgh and Pittsburghers the best that is within our power—to consider their interests first, last and all the time—to make our store a READY-TO-WEAR NECESSITY to the family—to clothe them well and economically—to work for them and to save for them—to all of these purposes we dedicate this new store—the keys of which we have turned over to the people.

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FIFTH AVE., SMITHFIELD & DIAMOND STS.

VICTORY BREAD

"THE BREAD THAT WILL WIN"

*You'll like it better
than the old and still—*

"Save the Wheat that our Allies may eat"

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Awnings, Tents & Tarpaulins

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If you want real Swedish massage, TRY US. We are the only Swedish masseurs in Pittsburgh. We can prove this.

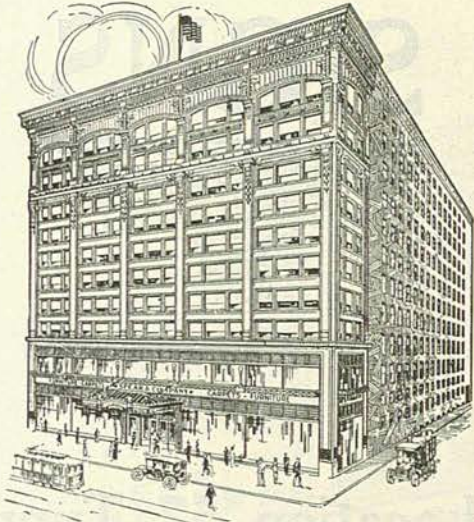
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NEW SOUTH BEND ENGINE LATHES

IMMEDIATE DELIVERY--	2-13 in. x 5ft. \$272.00	BEST LATHE BUILT FOR THE MONEY
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DRIVEN	1-21 in. x 10ft. 841.00	
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Bell Phone, 2820 Court 211-213-215 Second Ave., Pittsburgh, Pa.

Expressions from the Press

THE PITTSBURGH SUN.

April 13, 1918.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

Allow me to extend my congratulations to you and the Jewish Criterion upon the occasion of the appearance of the twenty-fifth anniversary number.

A quarter of a century has shown remarkable development in the Jewish community in Pittsburgh and in that time the Criterion has been in the front rank of all that meant the advancement of Jewry, that meant the progress of the community, that meant the development and growth of generous undertakings of a benevolent people. With a broadness of vision that is characteristic of the people it represents, The Jewish Criterion has even been a valiant fighter for humanity and in battling for what it believed to be for the welfare of the community it knew neither race nor creed, which is the acid test of true Americanism.

The Jewish Criterion has earned its prosperity and the influence it possesses it has gained by its courage.

Very sincerely yours,
F. W. MERCHANT,
Managing Editor of The Sun.

THE PITTSBURGH DISPATCH.

April 3, 1918.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

Your request to write you on the subject of the "Development of the Jewish People" is about the easiest assignment I have ever received, but at the same time one of the most difficult. The difficult end of the assignment is "Space," for the "Criterion" cannot give me the space needed to say what I would like to say about the development of this wonderful people. That being the case, I will simply ask your readers to open their eyes and look about. They will find the Jewish people prominently represented in every movement for civic betterment and uplift; in art, music and science; in the financial and commercial activities of the city in which they live; in fact, whenever and wherever there is anything of importance transpiring you will find the Jewish people represented and among the most interested. Columns might be written on their development. This is what I think of the Jewish people in the space allowed me.

Sincerely yours,
C. A. ROOK,
President and Editor, The Pittsburgh Dispatch.

THE PITTSBURGH PRESS.

April 25, 1918.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

As your twenty-fifth anniversary number is to be issued only a few days after the anniversary of the death of Rev. Dr. J. Leonard Levy, it seems appropriate at this time to refer to the wonderful work of this wonderful man, who probably did more for his race in Pittsburgh than any other individual. Your special edition is to bring into sharp relief the remarkable development of the Pittsburgh Jewish community during the past quarter century, and certainly Dr. Levy was the one man above all others who stimulated and vitalized this era of progress for the Pittsburgh Jewish community.

The fifteen years Dr. Levy devoted to Pittsburgh were rich in achievement and splendid in their promise for the future. At the time of his death, all loyal Pittsburghers were oppressed by the thought that a great and good man had gone beyond. But with the passing of time, a wider per-

spective is granted, and is it not true that men who think are just beginning now to appreciate the work and effort of Dr. Levy? The small man disappears, and in a few weeks he is forgotten by all except the immediate members of his family. The void left by the truly big man's death, is seen, as the months slip by, to be larger than we had dreamed. Representative Protestants, Catholics and Jews not only of Pittsburgh, but of the world, paid their tribute of appreciation when Dr. Levy died and they still are conscious of the immense loss which the forces of tolerance and liberal thought have sustained.

The good that Dr. Levy did lives after him. A newspaper man has an unusually good opportunity to know this. The stamp of this indefatigable worker for the good, is engraved upon the soul of Pittsburgh, and I know of no better way to celebrate the development and achievement of the Pittsburgh Jewish community, than by seeking high inspiration from the life and work of one whose influence still rests, like a benediction, on the city which he worked so hard.

Very truly yours,
H. M. BITNER,
Managing Editor.

THE PITTSBURGH POST.

April 9, 1918.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

It is with a sincere sense of pleasure and gratification that The Pittsburgh Post notes the advent of the twenty-fifth anniversary of the Jewish Criterion. The quarter century period encompassed in the lifetime of the Criterion has been an era of truly wonderful progress in the development of the Jewish community in Pittsburgh and it is the firm belief of The Post that the Criterion has been a most potent factor in that development and, as its name implies, an accurate criterion of all that is best in it.

The accomplishments of the Jewish people of Pittsburgh in the past twenty-five years, in sociologic, economic, civic and other lines of useful endeavor are too well known, too fully recognized, to require, and far too numerous to permit, recountal within the limits of time and space here available. Suffice it to say that they represent in all the manifold activities upon which they have entered, and which embrace virtually all that is encompassed in modern human endeavor, a measure of advancement well abreast of all other races comprised in our great polyglot community.

May the Jewish Criterion continue as in the past, to reflect and typify the highest and best ideals of the great group of Pittsburghers for which it stands and to live, in ever increasing prosperity to form in unnumbered volumes its own valuable portion of Pittsburgh history.

Cordially and sincerely,
W. U. CHRISTMAN,
Managing Editor, The Pittsburgh Post.

CARNEGIE MUSEUM.

April 5, 1918.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

I wish to congratulate you upon the twenty-fifth anniversary of the establishment of your newspaper.

During my life in Pittsburgh, which now covers forty-five years, I have been brought into personal relationship with many men in this city belonging to the Jewish race, and I deem it an honor to have known such men as the late Rabbi Naumberg, the late Rabbi Mayer and his learned and eloquent successor, the late Rabbi Leonard Levy, all of whom took a deep

interest in everything that related to the educational welfare of this city and used their influence to promote every philanthropic cause, and were particularly earnest in their efforts on behalf of the University of Pittsburgh, with which I was and still am connected. Our Jewish fellow citizens have been generous in promoting good causes, and thoroughly patriotic.

I do not speak of any of the living, but I wish to pay once again a passing tribute of respect to the memories of these three beloved leaders of your faith whom it was my privilege to know and esteem not merely as personal friends, but as citizens of whom any community might well be proud.

I am yours very sincerely,
W. J. HOLLAND.

The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

It is a great pleasure to be able to congratulate the Jewish Criterion on its twenty-fifth birthday. No publication other than a sound and useful journal could possibly survive twenty-five years in this age of competition. The Criterion has come frequently under my eye and has always kept step with the palpable progress which has been made by the Jewish community in Pittsburgh. I have watched with much interest the growth of the Jewish community in spiritual and social power in Pittsburgh and feel that a large share of its success has been due to the inspired leadership of my dear friend and yours who has now passed to his reward, Dr. J. Leonard Levy. I wish for the Criterion an unbroken career of usefulness and prosperity.

SAMUEL HARDEN CHURCH.

THE JEWISH EXPONENT.

Philadelphia, Pa., May 1, 1918.
The Jewish Criterion, Pittsburgh, Pa.,
Gentlemen:

It is with feeling of appreciation and pleasure that I write a few words on the occasion of your twenty-fifth anniversary number. That the Jewish community of Pittsburgh has gained a foremost place in the larger community of American Jewry during the last twenty-five years is splendidly attested by the prominent position won among the important Jewish journals of the land during this period by the Jewish Criterion.

Very truly yours,
FELIX N. GERSON,
Editor The Jewish Exponent.

New York, March 31, 1918.
The Jewish Criterion, Pittsburgh, Pa.
Dear Sir:

Permit me to offer my felicitations on the approaching twenty-fifth anniversary of the Jewish Criterion. Perhaps no community in recent years has shown more rapid growth and development than has that of Pittsburgh, and the fact that the Jewish Criterion has kept pace with this expansion, is an attestation of the worth in which it is held.

While as a member of the Orthodox wing, I cannot endorse your editorial policy in its entirety, yet I must compliment you on the virility of your pen and assure you that I derive much pleasure from reading your weekly contributions.

Wishing the Jewish Criterion many more years of continued growth and prosperity, I am,

Fraternally yours,
WM. J. SOLOMON,
Publisher the Hebrew Standard, New York City.

Feeling that there was a need in Pittsburgh for a lumber company that could solve the problem of handling lumber direct from the mill to consumer at direct mill prices, and yet give to lumber consumers the quick service that they were accustomed to in dealing with retail yards, A. Arnheim and William Lichtenstul organized the Universal Lumber Co. in 1914. They are the President and Secretary and Treasurer respectively. From the time of its organization until the present time. The Universal Lumber Co.

has merited and won the confidence of the local building and manufacturing trade by their ability to promptly fulfill their orders even under the unusual shipping conditions that have prevailed in the last two years. Among the recent contracts they have completed are the furnishing of rough lumber and floorings to the following:



William Lichtenstul.

New Frank & Sedar Bldg. James L. Stuart, Contractor; City-County Bldg., Chas. Peterson Co., Contractor; Kramers Atlantic Garden Restaurant, H. Miller & Sons, Contractors; Household Furniture Co. Bldg., H. Miller & Sons, Contractors; Miller-Owens Electric Co. Bldg., H. L. Kreusler, Contractors; East End Board of Trade Bldg., H. L. Kreusler, Contractors; Westinghouse Bldg., East Pittsburgh, Pa.; Westmoreland Country Club, H. Miller & Sons Co., Contractors; Pittsburgh High Voltage Insulator Co. Bldg., Derry, Pa., and many small residences and duplex dwellings in the Squirrel Hill district. At the present time they are furnishing the lumber for the high schools at Bessemer, Pa., Renton, Pa., and Bur-



A. Arnheim

getstown, Pa. They are also reported to have several large contracts for furnishing boxing lumber to several large manufacturers in the Pittsburgh district. Mr. Arthur Arnheim, President of the company is a Pittsburgher having lived here all his life and has a thorough knowledge of the marketing and handling of lumber having represented a local wholesaler twelve years before engaging in business for himself. Mr. William Lichtenstul was born and raised in Pittsburgh and has a large following in the building and real estate circles having been previously identified with a prominent real estate operator, and for three years prior to the formation of this company was connected with the Pittsburgh Industrial Development Commission and assisted in locating several large manufacturing plants in this district. He also enjoys the distinction of being the author of the Pittsburgh slogan "Pittsburgh Promotes Progress" which he together with his associates are still trying to do by keeping the cost of building material down.

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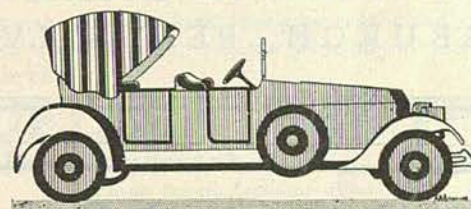
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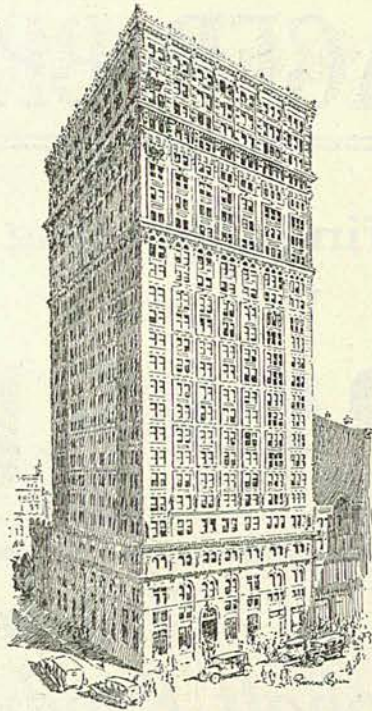
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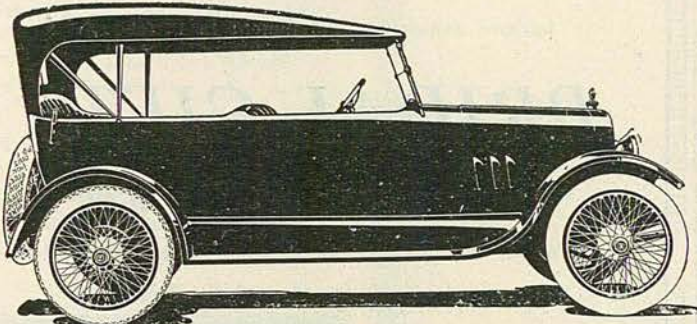
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The Story of the Jews of Pittsburgh
Continued from Page 50

Council of Jewish Women. Under this charter, when the Settlement was organized, the five officers of the Council became ex-officio members of the Board of Trustees of the School. The incorporators were: Mrs. Philip Hamburger, Mrs. Albert Blumberg, Mrs. Henry Oppenheimer, Mrs. A. J. Sunstein, Mrs. Enoch Rauh, Mrs. A. Leo Weil. The first officers of the Institution were: Mrs. A. Leo Weil, President; Mrs. Enoch Rauh, Vice President; Mrs. A. J. Sunstein, Secretary; Mrs. Albert Blumberg, Treasurer.

Much confusion arose by the failure of the public and the press and even friends to distinguish between the Council and the School. In 1905, by amendment of the charter and by-laws, the name was changed to the Columbian School and Settlement, and the whole board of trustees was made elective. The Siamese bond between the Settlement and the Council was then cut. Hereafter, the two organizations, the Council and the Settlement, were in no way connected except by the sentiment which recognized the Council as the mother which had given birth to the School, which had grown into the Settlement, but which had now reached a man's estate, and was able to make in the world its own way and position.



Henry Kaufmann

The first Head-Resident was Miss Julia Schoenfeld, who was followed by Miss Sadie Levy, Miss Yetta Baumgarten, Miss Julia Schoenfeld, (1906), Miss Addie Weihl, Mr. Albert H. Baron, Miss Elizabeth Neufeld and Mr. Samuel Leff. In 1914 Miss Julia Schoenfeld again returned as Head Resident. Mr. Sidney A. Teller is the present Resident Director.

Mr. Teller is a man of unusual ability, and he has, in the short time that he has been in Pittsburgh, taken a strong hold of the Settlement situation, making it a real center for all the activities of a very busy, bustling, foreign neighborhood.

In 1902 investigation showed that there was a great need for a public bath in the neighborhood of the Settlement. Mr. Alexander Peacock gave a building named the "Peacock Public Baths," which was dedicated in 1903. This building was placed in the rear of the Settlement House, and through it, the Settlement became the possessor of a gymnasium which was on the second floor of the bath house. From then on the Settlement grew so rapidly that it had to carry on its activities outside of the House under neighboring roofs. Kind friends again saw the need for more spacious quarters, and in 1909, Mr. and Mrs. Henry Kaufmann agreed to erect a new building as a memorial to their daughter. At this

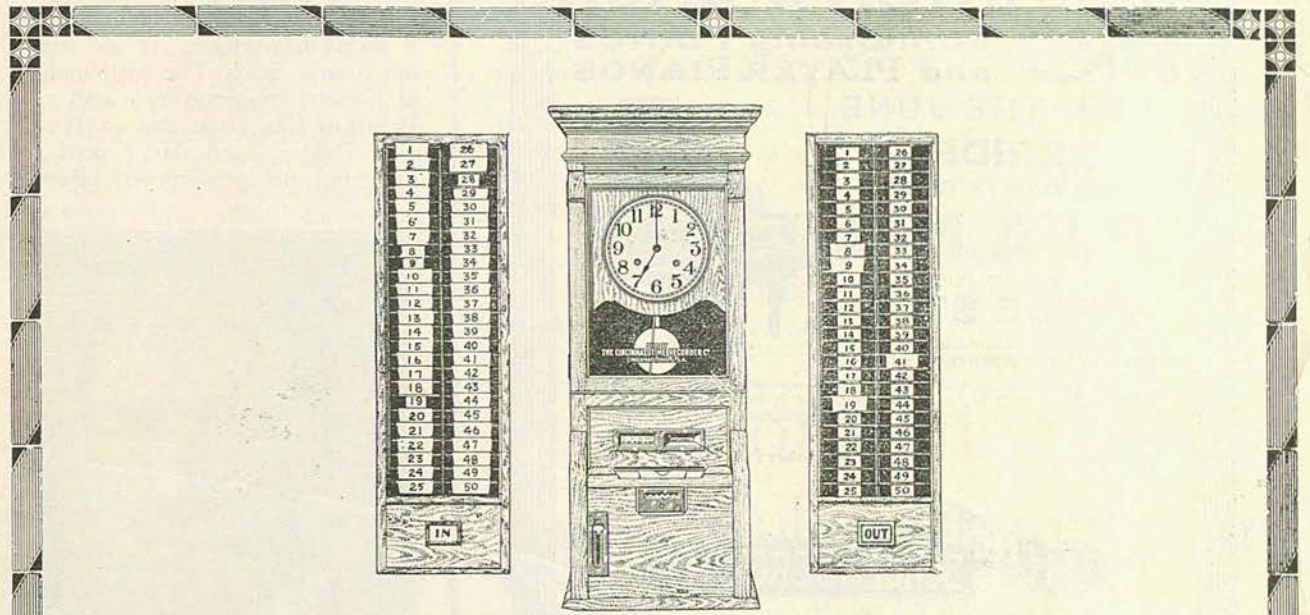
point the Settlement changes its name and became known as the "Irene Kaufmann Settlement." Mr. Nathaniel Spear became its President.

Today the Settlement is housed in a magnificent building, adapted to work of various kinds. Men and women have worked hard for its success. It has been a labor of love. They have worked with but one ideal before them, that is, service and the sharing of life's responsibility with their fellowmen. Service and money have been given ungrudgingly and unstintingly. The knowledge of work well done has been the only reward sought.

It has well served and is still serving the purpose for which it was founded, namely, to advance

the intellectual and social welfare of the neighborhood. The neighborhood, foreign in its constituency, is being guided to American ideals. The neighborhood is being encouraged to self-improvement and to a broadened civic interest, as well as being urged to create more healthful pleasures for its youth and to develop higher standards of conduct.

In the Irene Kaufmann Settlement are found a gymnasium, locker rooms, dressing rooms, a swimming pool with showers and baths; a small auditorium with balcony, stage and dressing rooms; a printing shop, a fully equipped nurses office, diet kitchen and dispensary; a laundry, a milk and ice station to save the lives of babies; a modern



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The House will always serve as a social laboratory. It will reach out to new fields. The Settlement is at present co-operating with the Board of Education, and on its roof is a Public Open Air School for underfed and predisposed tubercu-

The Columbian Council School at 1835 Center avenue was then established, which later became the Irene Kaufmann Settlement, of which we have already spoken at length. This practically covers the first ten years of the work of the Council.



Mrs. Hugo Rosenberg

"Then began the pilgrimage and journey into the highways and byways of life over every available route leading to human ills, economic, social and religious, and the world became the abiding home of the Council." The important activities in the early days were the founding of the first religious classes in the Columbian Council School, kindergarten classes, committees administering personal service work in the homes of the poor, visiting the sick in the hospitals, etc. The social meetings were held at the Concordia Club on Stockton avenue, and lectures and larger affairs were held in the Carnegie Music Hall on the North Side. Lectures on the part of clergymen, Jewish and non-Jewish, and literary presentations by some of the members, constituted the educational and entertainment features.

It is interesting to note that Mrs. Fannie Weinhaus, the present



Nathaniel Spear

A leader in the Philanthropic and Religious Life of the Jewish Community

lar children. On the second floor is conducted a Public School Kindergarten. The City Milk Station has its headquarters at our Center avenue lobby. The Settlement serves as one of Pittsburgh's most essential resources. As long as it is needed, the Irene Kaufmann Settlement will work for social and political democracy, the ideal for which America is striving.

The Greater Pittsburgh Section of the Council of Jewish Women was organized in May, 1894, with Mrs. Hugo Rosenberg as its first president. The local section followed the program and methods of the National organization. Mrs. Rosenberg held this position for six years; and from the very start marked out a place of honor for her organization. The first home of the Council was on Crawford street, where, in very modest surroundings, about one hundred women laid the nucleus for the society which today wields so important an influence in Pittsburgh.



Mrs. Enoch Rauh

chairman of the Membership Committee, has served on the Executive Board continuously since the inception of the Council.

However, all these first efforts merely paved the way for the role that the Council was destined to play in Pittsburgh's civic and phil-

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anthropic spheres later, under the guidance of Mrs. Bertha F. (Mrs. Enoch) Rauh, a woman of unusual ability and native qualities of leadership; a woman of rare gift as a public speaker. She was born June 16, 1865, in the city of Pittsburgh, her parents being Samuel Floersheim and Pauline Wertheimer. She was graduated from the Pittsburgh Central High School with honor. In December, 1888, she was married to Enoch Rauh, the well-



Enoch Rauh

known business man and manufacturer, who has for many years been a member of City Council. Mrs. Rauh's major social activity is, of course, the Council of Jewish Women, but she has in addition been active on the Board of Associated Charities, the Civic Club, the J. M. Guskus Orphanage and the Milk and Ice Association and a host of other philanthropic and civic organizations. She has succeeded in the course of fifteen years to build up the Council, an organization of over twelve hundred women, busy, bustling, alert to any project that can be launched for the good of their fellowmen.

A competent observer and educator, a non-Jew, told the writer recently that of all the women's clubs in this district, the Council is the one group in which a lecture on social problems and sociology can be discussed intelligently.

The work of the Council, as an asset in the Jewish community, has two phases, the subjective and the objective. The former has been described at length in the various published annual reports. Committees, on which serve hundreds of women more or less actively, are in the field to cover the following phases of work: Altruistic, Americanization Work, Anniversary and Flower Fund, Art, Better Movies for Children, Bi-Monthly Bulletin, Bertha F. Rauh W. S. S., Committee for the Blind, Civic Committee, Consumers' League, Distribution of Flowers, Distribution of Purim Baskets and Passover Requisites, Drama Study Circle, Education, Finance, Forestry, Home Economics, Hospitality, House Committee, Immigrant Aid, Labor Bureau, Legislative, Music, Membership,

Needle Work Guild, Peace and Arbitration, Penal Committee, Printing, Press and Purity of the Press, Protective Service for Girls, Reciprocity, Red Cross Auxiliary, Religion, Religious Schools, Red Cross Seals, Shut-Ins, Social, Social Hygiene, Vacant Lot Gardening, Ways and Means and War Emergency.

The more important service to the community, however, is rendered in the second phase of the work, namely, the *objective*. Women are educated to the demands of life of the twentieth century, esprit de corps is developed, they are taught how to co-operate for the common good. Therein lies, in our opinion, the great opportunity of the Council of Jewish Women.

Men who have made a mark in the world's work have generally struck the keynote of their lives in one or another particular field of endeavor. In the career of A. Leo Weil it is militant dynamic citizenship. Of the Jews who entered politics actively in America, altogether too many have allied themselves definitely with a political party, and have figured as partisans, conservatives and standpatters. Mr. Weil, however, stands out in bold relief, because of his fearless and aggressive activity in civic reform.

He was born July 19, 1858, at Keysville, Charlotte County, Virginia, the son of Isaac L. and Minna (Weil), and was educated in the

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academic and law departments of the University of Virginia. On April 11, 1883, he married Cassie Ritter, of Youngstown, Ohio. They have three children, Mrs. Aimee L. Stein, Ferdinand R. and A. Leo, Jr.

In 1879 Mr. Weil was admitted to the bar and practiced law at Bradford, Pa., until 1887, at which time he settled in Pittsburgh, Pa. Here Mr. Weil established an honorable reputation in the practice of the law, having specialized in cor-



A. Leo Weil

poration law. He is the senior member of the firm of Weil & Thorpe, a member of the American Bar Association, and a director of the Greensboro Gas Co.

And now to return to his political and civic affiliation. Always a progressive, he is a trustee of the National Economic League; of the National Municipal League; of the Pennsylvania Civil Service Association; a member of Survey Associates; and locally, president of the Voters' League since 1905. This League for years stood guard over municipal affairs in Pittsburgh and may justly claim credit, thanks to its president, for a good deal of the improvement that has been made in the affairs of the city. Mr. Weil, only a few years ago, prevented an unscrupulous band of politicians from stealing Grant, or Bigelow boulevard, from the city in the interests of the street railways company. He was an important factor in the movement for a revision of the charter of the city, abolishing an old, graft-ridden and clumsy city council and establishing the Council of Nine, giving Pittsburgh a modified commission form of government.

For a number of years he has been a trustee of the American Jewish Committee; during the last few years he has been a national director of the Y. M. H. A. and kindred organizations with headquarters in New York; for many years he was a member of the Board of the J. M. Gusky Orphanage and Home. He has been vice president of the Board of Trustees of the Federation of Jewish Philanthropies of Pittsburgh since its organization. He formerly served as a member of the Advisory Board of the Pittsburgh Y. M. H. A., and of the Board of Trustees of the Rodef Shalom Congregation.

He belongs to the City Club (New York), Westmoreland Country Club of Pittsburgh, Edgewood Country Club and the Pittsburgh Athletic Association.

Commerce, Industries and Professions

The story of the Jewish charities of Pittsburgh does not end with an account of the Relief Association, and the Federation, and the Council of Jewish Women, and the Settlement and the Orphanage. For we have in Pittsburgh an important group of charities and educational institutions which have been created by the Russian Jews, or to be more correct, the more recent Jewish immigrants, including Austrian, Hungarian and Roumanian Jews. These will be treated in detail later.

The business activities of the Jews in the early days, namely, in the fifties and sixties, we have already described. There were a few tailors and mechanics among them who later followed the lead of others by establishing stores. For this was a way to secure more readily economic independence. The community grew in size, the means of transportation improved and merchandising on a large scale became a fascinating possibility. The scope of such merchandising was increased, reaching out to interurban dimensions, by the introduction of newspaper advertising. The prestige attained by the Gusky firm has already been mentioned. Solomon & Ruben's store was in a sense an offshoot of the Gusky store, which later traded as K. Solomon & Co. The Kaufmann group (four brothers, Isaac, Jacob, Henry and Morris) have developed the department store idea on unprecedented lines. They were followed by others of our people, each unique in method and business acumen. Thus, without attempting to mention all, it may be said that those already spoken of and the Rosenbaum Company, Arnfeld Brothers, Kaufmann & Baer Co., Frank & Seder's, and the Lewin-Neiman Company have handled the greater part of Pittsburgh's retail business. Three other department stores occur to the writer at the moment this is written whose names are not Jewish and yet known to be "manned" more or less by Jews.

In the wholesale drygoods business the Rauh Brothers Co. (Enoch, Marcus and Abraham L.) figures among the leading firms.

Pittsburgh is not a center for wholesale clothing, as it was in the sixties and seventies, because the steam engine has brought the city to New York by a night's ride. The following, however, deserve mention as manufacturers and distributors: M. Oppenheimer & Co., Bennett, Hollander & Lewis (trousers), and Finkelhor Bros. In the furniture business the names of Spear, May-Stern, Friend, Michigan (A. L. Solomon) are prominent.

Pittsburgh is an important center for the jobbing business in merchandise of all sorts; in dry goods, clothing, groceries and hardware Jewish firms are a predominant factor.

The liquor business always proved attractive to our people despite the fact that they themselves are universally known as a temperate people. The only plausible explanation seems to be that liquor is a staple and marketable product, which from a purely business point of view, would appeal to persons with a keen business sense. The Guckenheimer and Wertheimer group have engaged in the business of distilling as far back as 1861. Others prominent in the liquor business are Sol Rosenbloom, A. J. Sunstein, L. J. Adler, Jacob Adolph, Robert Lewin, H. N. Benedict, Philip Hamburger, A. M. Hanauer, Harry I. Neaman, Mayer Rosenbloom, et alia.

Within recent years some of the older and wealthier Jews of the city have successfully engaged in the manufacturing of iron and steel products and in other metals. Isaac W. Frank is a name that stands out predominantly.

He was born in Pittsburgh, December 2, 1855, at No. 30 Second avenue, his parents being William and Pauline (Wormser) Frank. His early education was obtained at the public schools, at Newell Institute and at the Western University of Pennsylvania (now University of Pittsburgh). Mr. Frank graduated from Rensselaer Polytechnic Institute, at Troy, New York, as a civil engineer, in 1876. He was at first employed as draftsman and subsequently as an inspector of materials with the New York Elevated Railway; later in mining and mine surveying in Colorado; and still later he turned his attention to the manufacture of rolls, rolling mill and steel works machinery. After having entered the business of machinery manufacturing, his rise was phenomenally rapid. The Frank Kneeland Com-



Isaac W. Frank

pany, with which he was associated, subsequently led to the formation of the United Engineering and Foundry Company, of which Mr. Frank is now president. There are a number of other metal and machine companies with which he is actively connected.

Mr. Frank married, November 15, 1883, Tinnie, daughter of Jacob and Lena (Hirsch) Klee, of Pittsburgh, and they are the parents of three children: Bessie, now Mrs. S. J. Anathan; William K., married, and Robert J., aged 21. Mr. Frank is a director of the Bank of Pittsburgh, of the National Association of Manufacturers; he is a vice president of the Pittsburgh Association for the Improvement of the Poor and president of the Pittsburgh Employers' Association.

He is very active in Jewish communal life, being a trustee of the Montefiore Hospital, the Irene Kaufmann Settlement, the J. M. Gusky Orphanage, and of the Rodef Shalom Temple. He is a member of the Advisory Board of the Young Men's Hebrew Association and a member of the American Jewish Committee.

Such in brief is the story of the career of Isaac W. Frank, manufacturer, financier, philanthropist, one of whom the Jewish community of Pittsburgh is justly proud.

Other Jews in the metal trades in Pittsburgh are Albert C. Lehman, Irvin F. Lehman, Charles Dreifus, William B. Klee, W. L. Kann, Leon and Maurice Falk and M. M. Kann.



Charles Dreifus

In the professions, Pittsburgh Jews have of course held their own. The Jew has ever held learning a priceless heritage.

In the law, Josiah Cohen and A. Leo Weil have already been mentioned.

Joseph Stadfeld, Charles H. Sachs, Leonard S. Levin, M. L. Avner, A. C. Stein and eighty-six others of our people are recorded in the current legal directory.

The study and practice of medicine is not new to the Jew. History, as far back as the mediaeval period, records him among the first to join the band of Esculapius. At the present time, there are in the city one hundred and sixteen Jewish physicians who have made a mark in their chosen profession. Such men as K. L. Sanes, Edward E. Mayer, Edwin Zugsmith, Jacob Rosenbloom, Jacob Wolf and N. J. Weill have done remarkably well as specialists in various fields of medical practice.

In practical politics, Wertheimer figured two decades ago, and Einstein in the following decade. Josiah Cohen, L. S. Levin and Enoch Rauh have already received mention and



Leonard S. Levin

are in a class by themselves. Peter Glick, A. C. Stein, Harry Diamond, Adolph Edlis and Louis Alpern have more recently received recognition. Marcus Aaron and Dr. A. L. Lewin are members of the Board of Public

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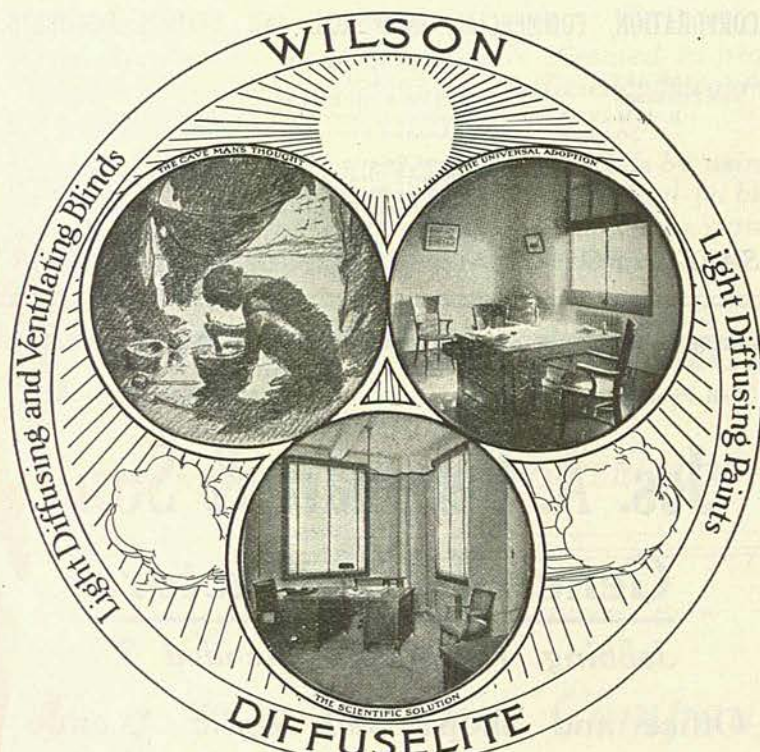
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Education, by appointment. Aaron Cohen is a member of the Board of Trustees of the Allegheny County Training School at Warrendale. Barney Dreyfuss is president of the Pittsburgh Baseball Club, Leonard S. Levin is president of the George Junior Republic at Grove City. I. W. Frank, A. M. Hanauer and Marcus Rauh have for the last few years been active on the board of the Chamber of Commerce.

In a biographical sketch of Mr. Rauh, which appeared recently,* we read the following:

"Marcus Rauh is a reformed Jew and a member of the Board of Trustees of the Rodef Shalom Congregation; he holds the important office on that board of Chairman of the Religious School Committee. He is a director of the Hebrew Institute which organization has been established by the modern orthodox wing of the com-



Marcus Rauh

munity to advance Hebrew education among the young. He is also a member of the Executive Board of the Union of American Hebrew Congregations, the parent body of the Hebrew Union College, located at Cincinnati. In addition he is also connected with a number of other congregational and philanthropic activities.

"The major part of Mr. Rauh's public activity is in the field of civics. In 1909 the Pittsburgh Civic Commission of Fifteen was created by the then outgoing Mayor, George W. Guthrie. Mr. Rauh was appointed one of the members of the Commission. It played an important part in civic reform and municipal research. Mr. Rauh was Chairman of the Committee of Municipal Research on the Commission. With the aid of a number of able, progressive and far-sighted business men, he established a standardized method of municipal accounting, which has since been in use in the various city departments. The Commission sponsored the revision of the city charter giving Pittsburgh a modified commission form of government. The Commission also made an intensive study of the traction problem of the city. For many years Mr. Rauh has been a director of the Chamber of Commerce of this city, being Chairman of the Mercantile Affairs Committee. During the last few years, he has become active in the Boy Scout movement, and holds the office of Vice President of the association."

Pittsburgh Jewry has made a considerable contribution to the rabbinical profession. In addition to those already referred to in definite connection with the synagogues, or those to be mentioned later, the following have been raised in Pittsburgh: Rabbi Henry M. Berkovitz, now at Philadelphia; Rabbi Harry H. Mayer, at Kansas City, Mo.; Rabbi Harry Rabinovitz, at Boston; Rabbi Max L. Drob, in a conservatively orthodox pulpit in Buffalo; Rabbi Benjamin Lichter, who is connected with a Far Rockaway (N. Y.) congregation.

Dr. Rudolph I. Coffee was for ten years rabbi of the Tree of Life Congregation, and is now with the Temple Judea of Chicago.

Maurice M. Mazure was born in Schaki, Suvalki, Russian Poland. He received his secular education in the local gymnasium, where he also pur-

sued a course of study in a modern Hebrew school. In his native town he later received a talmudical education under Rabbis Shor and Flansberg. He wrote Hebrew poetry at the age of twelve and came under the influence of the Haskalah movement.

When quite young he came to America and lived in Philadelphia for a number of years. After learning the rudiments of English, he studied medicine at the Jefferson Medical College. From there he went to Cincinnati and entered the Hebrew Union College, at the same time taking an academic course at the University of Cincinnati. He received the degree of A. B. from the latter school in 1911 and was graduated by the Hebrew Union College in 1912. Before graduating from the Cincinnati rabbinical college he officiated as rabbi to the Jewish congregation of Colorado Springs, Colo. He furthered his studies at the University of Colorado, where, in 1912, he received a degree of A. M. For four years thereafter he was rabbi of the Mount Sinai Temple, Sioux City, Iowa, in which city he was quite active in philanthropic and educational work. He was affiliated with the Associated Charities; he organized the Anti-Tuberculosis Society; he was Vice President of the Visiting Nurses' Association and was founder of the first free Dental Clinic of the State of Iowa. He also founded and was the first president of the Jewish Educational Alliance. In the fall of 1916 he came to Pittsburgh.

Rabbi Mazure is a thirty-second degree Mason and a member of the Central Conference of American Rabbis.

In the teaching profession, Professor Alexander Silverman and Dr. Mark Neidle are in the School of Chemistry of the University of Pittsburgh; Allen Davis, Esq., is on the English faculty of the same school. There are probably forty Jewish teachers in the grade schools and in the kindergarten system.

Jacob Mazer is in a class by himself. He is an acoustical engineer and an inventor who deserves well at the hands of his fellowmen. He was born in Pittsburgh March 16, 1883. He studied at the Pittsburgh and Cornell Universities, and from the very first devoted himself to the subject of



Jacob Mazer

acoustics, having made himself proficient in correcting the hearing facilities within buildings. In 1915 he secured the patent to an invention of an "acoustical unit," and capitalized this invention in the establishment of the Mazer Acoustile Company.

Before we end the chapter on the organized forces of our community we must not fail to mention the two social clubs that our wealthier brethren have established and are maintaining. The city club, the Concordia, is lo-

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at the corner of Natalie and O'Hara streets, in the Schenley district. Walter Rosenbaum is president of the club.



Walter Rosenbaum

The Westmoreland Country Club is not entirely Jewish, a small proportion of its membership being Christian. It is located on the Verona road, and its president during the current year is Louis J. Adler.

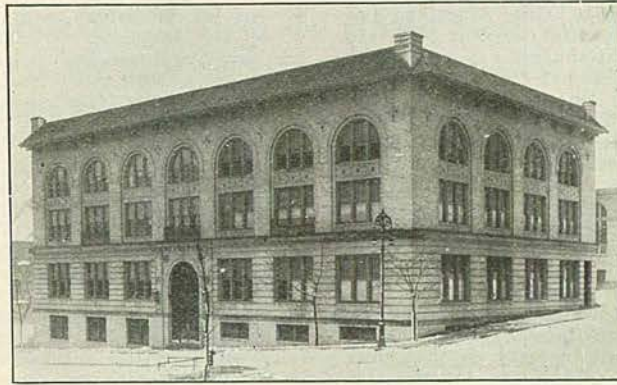
The Pittsburgh Jews have always supported liberally and participated enthusiastically in the work of the Independent Order B'nai Brith, a national fraternal organization, which during the last two decades has become international in scope. The first lodge established in Pittsburgh, immediately after the Civil War, was the Jericho Lodge. It was the

strongest organization and had in its membership the leading German Jews of the city. Saar Sholem Lodge was organized in 1870 and was confined to the city of Allegheny. The first officers of this lodge were Isaac Stern (Monitor), E. M. Greenwald (President), Jacob Joseph (Vice

President), Herman Hirsh (Secretary), Isidore Hirsh (Financial Secretary), H. D. Goldman (Treasurer), Simon Hirsh (Assistant Monitor), S. Strassburger (Warden), L. Keefer (Guardian), and the Trustees, Sol Stein, Samuel Wertheimer, Simon Kaufman.

Iron City Lodge was also influential for thirty years in Pittsburgh. It

Lippman Lodge, organized in 1910, under the leadership of Mark Alexander, Simon Davis and others. Among



Concordia Club

went out of existence several years ago by becoming amalgamated with the Abraham Lippman Lodge. The Ibn Gabirol Lodge, another prominent organization, as far back as 1875, amalgamated with a lodge that had a brief career, namely the Lebanon Lodge. The most recent organization in the Order is the Abraham

strongest organization and had in its membership the leading German Jews of the city. Saar Sholem Lodge was organized in 1870 and was confined to the city of Allegheny. The first officers of this lodge were Isaac Stern (Monitor), E. M. Greenwald (President), Jacob Joseph (Vice



Maurice Falk

One of the Staunchest Friends of the Westmoreland Country Club

the active workers of the Pittsburgh Lodges may be mentioned A. L. Solomon, Henry Jena, Baer Horvitz and Dr. Joseph N. Katz. Edward Hem-

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ple, a resident of Pittsburgh for the last few years, is an enthusiastic Ben Brith, and now holds the office of Secretary of District No. 3, which comprises four states in the work of the Order.

III
THE COMING OF THE RUSSIAN JEWS.

For obvious reasons the United States census bureau does not try to determine the religious affiliation of the people of the country. Hence, he who wishes to ascertain the number of Jews, or for that matter, of any other religious denomination, in the country, or in any division thereof, must of necessity depend upon conjecture. Such estimates, though notoriously unreliable, are yet the only thing we have, and thus better than nothing. There seems to be an impression prevailing among a number of older coreligionists in Pittsburgh,

that in 1860 there were about fifty families and about twenty-five unattached single men

here. William B. Hackenburg, in an enquiry of the Jewish population of the cities of America during 1877 (and published three years later) credits Pittsburgh with a population of 2,000. Warner, in his History of Allegheny County, published in 1889, gives the Jewish population of the County as 5,000. The Jewish Encyclopedia, Vol. XII, page 373, states that in 1905 the population was 15,000. In 1907 Miss Henrietta Szold in the American Jewish Year Book for the year 5668, estimates for Pittsburgh a population of 25,000. In 1910 the United States census found in Pittsburgh 20,836 people who gave Yiddish as their mother tongue (which in the opinion of the present writer constitutes but two-thirds of the entire population). In 1912 the Industrial Removal Office of New York published a census of the Jews in fifty cities in the United States; in which census Pittsburgh is credited with 35,000 Jews. The latest estimate is for the year 1917 and was determined by the Bureau of Jewish Statistics and Research of the American Jewish Committee for the Cen-

sus Bureau of the United States Department of Commerce. According to this estimate our Jewish population was then 40,000.

In the author's original outline, the coming of the Russian Jewish immigrants to Pittsburgh was coincident with the date 1882. Many Russians, however, came long before that time and were, in a sense, true pioneers. We have already recorded the story of Joseph Silverman and Alexander Fink, for instance. These pioneers are largely Russo-Polish and Lithuanian Jews, who must have been influenced by the reputed success in America of their German coreligionists, particularly those who have come from German Poland. For there always was considerable contact between the Jews of Russian Poland and those of German Poland. For many years, Russian Jewish business men of Warsaw and Lodz would visit the fairs at Leipzig, and would have business dealings with Strassburg and even with Berlin. The earliest settlers from Russia in Pittsburgh came in groups, single men mostly, from small towns around the Russo-German border. Suvalk Kovno and Vilna furnished a great many of these.

Thus in the year 1867, we are informed, there were in Pittsburgh the following:

- Hirschel Schnitzer and three sons, Jacob, Louis and Chayim. They were here during the Civil War.
- Chayim Rosenbloom
- Abraham Skirboll
- He came in 1865.
- H. H. Livingston
- He came in 1865.
- Enoch Goldstein
- Abba Cohen
- Isaac Nevinsky
- Gottlieb Goldberg
- He died in Texarcana, Texas, years ago.
- John Markovitz
- Herzberg
- He was in Pittsburgh during the War.

- The following year there came
- Jacob Hepner
 - Marks Browarsky
 - Founder of the Browarsky Annex to the Home for the Aged.
 - Joseph Levy
 - Cass Sunstein
 - for many years Treasurer of the Tree of Life Synagogue—later with Rodef Shalom; Director United Hebrew Relief Association, Gusky Orphanage, et cetera.
 - Jacob Solomon
 - John Bennett came in 1869 and
 - Jacob Simon in 1870.

The story of David Avner is modern recording; he came to the city of New York in 1868. He remained there five years until he had acquired naturalization, when he came to Pittsburgh. He was wont to tell, before he died a few years ago, that when he came to Pittsburgh in '73, they needed him to make up a 'minyan'; but there must have been many more



Morris Rosenthal
1841—1907

than a 'minyan' of Jews then, for we have it upon the authority of another pioneer, Samuel Aronson, that there were in 1872 in Pittsburgh the following from Lithuania (excluding those already mentioned):

- Morris Margolis
- H. Baker
- Louis Sandowsky
- Samuel Aronson
- William Simon
- Morris Meyer
- D. Oppenheim
- Ike Oppenheim
- Charles Feldstein
- Ruben Feldstein
- L. Feldstein
- A. Burkhardt
- Lazar Burkhardt
- D. J. Goldenson
- Nathan Lieber
- Morris Rosenthal.
- He was born in Lithuania in 1841 and came to America in 1858, set-

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ting in New York; April 11, 1861 he enlisted in the Union Army joining Co. C. 31st New York Volunteer Infantry; he was, for a while in McClellan's Army. In 1868 he came to Pittsburgh and shortly thereafter he went back to New York and returned to Pittsburgh in 1871 where he spent the balance of his life. While in New York, he married Sarah Malka Meyers. In Pittsburgh, he at first peddled and later (in 1872) he became a member of the police force of the city of Pittsburgh. He immediately became active in the synagogue and in the charities of the day. He was for many years president of the B'nai Israel Congregation, the first and foremost orthodox synagogue. He was on the first board of directors of the J. M. Guskay Orphanage and Home and also assisted in the work of the Hebrew Benevolent Society with Mr. Alexander Fink and others. He died in 1907 at the age of sixty-six and left four children: Meyer Rosenthal, Rachel Wolk, Fannie Frank of New Castle, and Frances Cohen of Sharon, Pa.

B. Bernstein
Isaac Silverman
Louis Harris
A. G. Goldman
Isser Becker
W. Becker
A. Gerson Rosenthal
Max Tapolsky
for many years President of Beth Hamedrash Hagodei
H. Bartintzky
Max Katsky
Abraham Katsky
Jacob Levy
Joseph Altman
I. Nevinsky
M. Nevins
Max Rosenberg
H. Oppenheim
H. Levenson
Ephraim Rosencranz
Israel Heimer
Abe Jacobsen
Isaac Gross.

for many years President of the Tree of Life Synagogue.

H. Schwartz
the first "kosher" butcher, in Pittsburgh.

A short while later the following joined them:

Samuel Levin,
father of L. S. Levin, Esq.
Abraham Frank
Simon Miller
Max Miller
A. Diamondstone.

Tradition has it that in 1869 there was already an organized "minyan" of Russian Jews. The official records show that in 1871 a hall was rented for the purposes of religious services at the corner of Third avenue and Market street, above the S. Cohen & Co. store, later known as "Guskay's." This congregation was soon named "B'nai Israel," which to this day, under another appellation, plays an important role in the life of the Jews of Pittsburgh. A little later the cemetery at McKees Rocks was purchased. B'nai Israel thrived; a synagogue was built on Grant street, corner Third avenue, and for many years it was known as the "Grant Schul." Among the leaders in this congregation might be mentioned:

Hymen Cohen
S. Himmelblum
David Avner
J. Solomon
M. Rosenthal
W. Becker
N. Lieber
Samuel Miller
Charles Feldstein

With the growth of immigration in the eighties it was found necessary to move the synagogue uptown and into larger quarters. As a consequence the building on Washington street, five doors from the corner of Fifth avenue, was erected and the building on Third avenue was sold. Shortly thereafter, owing to a legal entanglement, it was found necessary to adopt the name of "Beth Hamedrash Hagodol."

Apparently the first orthodox rabbi in Pittsburgh was Moses Aaron Markovitz. He was, when he came, a young man in the thirties, well learned in Hebrew lore, a native of Vilna. Five months after his arrival in America, in the year 1881, he was invited to come to Pittsburgh. The B'nai Israel congregation was still in a rented hall; it had in the neighborhood of one hundred and fifty members. Morris Rosenthal was president then; he was still on the police force and not an unusual scene was his arrival in the synagogue on a "Shabbos" morning in his uniform, to

take his accustomed station near the altar.

Rabbi Markovitz served his brethren in Pittsburgh as rabbi, "schochet" and "mohel" for six and one-half years. Just prior to his arrival, probably in 1878 a "mikveh," a ritual bathing place, had been established as a direct result of a visit from a rabbi from Jerusalem. It was located on Dinwiddie street, near Fifth avenue. Rabbi Markovitz did a little in improving the manner of Hebrew education; though he did not succeed in



Rabbi Moses Aaron Markovitz
First Orthodox Rabbi in Pittsburgh

establishing a Talmud Torah. He is a lover of peace, and tried to inculcate ideas of tolerance in his followers. He was on friendly terms with Alexander Fink, of the "almost reformed" congregation, and with Dr. Lippman Mayer, of the "completely reformed" synagogue. W. Becker, S. Aaronson and E. J. Bernstein were some of the leaders in that day.

In 1888 Rabbi Markovitz accepted a call to California. For about ten months there was no rabbi here; then came Rabbi Sivitz.

Rabbi Moses Simeon Sivitz was born in the town of Zitoyan, Province of Kovno, Russia. He is a graduate of the Yeshiva Isaac Elchanan, also studied under Rabbi Eliezer Gordon of Telze, receiving ordainment ("smichah") at the age of 28. He came to America 32 years ago, his father's name being Ezekiel and his mother's Feiga (Abramovitch). He was in New York 12 weeks, for two years with the B'nai Israel Congregation in Baltimore, and for 30 years in Pittsburgh, connected with three synagogues. He is married to Meite Bank, to whom there were born the following sons: Jacob, now in Cincinnati; Nathan, at Cleve-



Rabbi M. S. Sivitz

land; William I., a chemist; Samuel, a newspaper man, and Benjamin, a reporter. Rabbi Sivitz is the author of a work in Hebrew called "Pree Ezekiel," printed in Jerusalem; "Meite Aaron" is another work of his; so also is "Beth Pagge." He is the author of "Choker Daas," a book in two volumes, and of "Mashbiach Jerushalmi." In the last named work, Rabbi Sivitz has made a definite contribution to the knowledge of ancient Hebrew literature. The Rabbi possesses a distinct genius for interpreting and deciphering and recodifying the writings of the ancient Jewish literati. The last named work was published with the aid of the Jewish Publication Society of America. Rabbi Sivitz is typical of the old orthodox rabbis of Europe, a man who is scrupulous in his adherence to Judaism in accordance with the Schulchan Oruch. For 30

years, in Pittsburgh, he has been the militant against laxity in the observance of our religious precepts permeating the life of American Jewry, and has had a remarkable hold upon a goodly portion of the older immigrants from Eastern Europe.

In an introduction to one of Rabbi Sivitz's books in Hebrew, we find much material that is autobiographical in its nature. We quote from the foreword to "Meta Aaron."

"When I first arrived here, I found the Talmud Torah in a very poor financial condition, and I immediately set out to raise the necessary funds for its upkeep. But I am happy to report that after twenty-five years of labor, the Talmud Torah is meeting an expenditure of about \$2,400.00 annually, and has an enrollment of about 225 children, where they receive instruction in the Prayer Book, Bible and Talmud.

"When our Reform Jews first opened the orphans home and I discovered that the children are brought up there without any religious instruction and the home is not 'kosher,' I decided to assist the poor widows for each orphan with a dollar per week so that they should bring them up in their own homes and not send them to the orphanage; and to carry out my plan I organized the women's organization under the name of 'Beth Rachel.' I have also organized the Society of Kikkur Cholim and the Hebrew Hospital and the House of Shelter. I also helped to organize a women's organization to assist maternity cases of the poor. A stranger was never turned away from my door and I helped all to the best of my ability. At one time when one of our synagogues was about to be sold at auction, I succeeded in raising \$3,000.00 for the payment of the mortgage of the synagogue on Yom Kippur night. I also built a synagogue which cost \$55,000.00 and most of the money I collected for it. Besides I had to take care of the 'kosher' meat question and all its ramifications without any assistance.

"About the same time, I had to fight the Anarchists in our city, who were conducting a pernicious activity, and at one time I had quite a narrow escape. It was during the midnight hour one day, while I was sitting and writing my book. Suddenly I heard knocking at the door, and when my wife opened the door, three men came in. One took out a revolver and placed it right against me, with the following words: 'We want you to know that we have decided to kill you on account of your interference in our work.' But I was not afraid and I said, 'Go ahead and shoot.' Instead of shooting, they turned around and looked at each other, then left the house. Twenty years passed since that day. While sitting one day on Saturday evening, with my family around the table, a gentleman came into the house; he looked at me and smiled, and asked if I recognized him. I said 'No.' The man said, 'I remember you; I am the one who pointed the revolver at you that night.' I then asked him, 'What kept you back from killing me that night?' And he said, 'Had you been afraid, then I would have accomplished the deed, but seeing that you were ready to offer yourself, a sacrifice for your ideal, we decided we must not touch you!'

Upon the arrival of Rabbi Sivitz to Pittsburgh, another 'minyan' was started by the Rabbi's intimate friends and admirers one of the leaders of which 'minyan' was Max Sobel; this was the nucleus of the Shaare Torah Congregation. It worshipped first on Washington street, opposite Epiphany, on the plot now occupied by the Catholic Lyceum; subsequently on Marion street, and subsequently on Old avenue, corner Fifth; then at 95 Logan street and in the year 1894 the congregation purchased the Presbyterian Church, which stood at 35-37 Townsend street. Among the leaders in the Shaare Torah during the course of its existence, may be mentioned the following:

H. D. Sachs
D. Dangalevitz
J. Lichter
David Saville
M. Sheffler
Max Tobenfielgel
S. H. Rubinstein
Isaac Sachs
A. M. Goldman

The ideal rabbi in the old world is the learned man, he who is versed in the Talmud and in Hebrew lore. In America, in order to be acceptable, he must be a communal leader, the spokesman of the Jew in practically every phase of life. Rabbi Aaron M. (ordocal) Ashinsky, of Pittsburgh, represents both types namely, that of the learned man and the communal leader.

He was born in the month of February 1866, in the town of Raigrod, Lomza, Russia, his parents being Nachman and Hannah (Friedman). He studied in preparation for the ministry at various 'yeshivas' in the town of his birth and in Stavisk and received official ordainment for the rabbinate at the age of 19, from two renowned rabbis, Rabbi Chayim Leib Rothenberg of Stavisk, and from Rabbi Eliezer Simcha Rabinovitz, of Lomza. In 1886 he came to America, settling first in New York, subsequently he officiated at the Beth Israel Congregation at Syracuse;

for seven years later he was the leading rabbi in Detroit, after which he went to Montreal, Canada, where he was for seven years the religious leader of the United Orthodox Congregation, and also acted as government chaplain for the Province of Quebec.

In December 1901, he came to Pittsburgh to answer the call of the Beth Hamedrash Hagodol, Washington Place, and at the Beth Jacob Synagogue, Townsend and Epiphany streets. He did the greatest service in his career here. Here he loomed large as a community leader; he managed to inspire a love for Judaism and an awakening to the beauties of our religion and our ancient customs and literature. He showed that an



Rabbi Aaron M. Ashinsky

orthodox rabbi and an exponent of traditional Judaism can at the same time be modern and progressive. Rabbi Ashinsky, the Hebrew scholar, is also a fluent English speaker; he holds sway not alone over the older generation, but with the new Americanized English speaking youth. He established what is probably the oldest modern Sabbath school in connection with an orthodox synagogue.

Rabbi Ashinsky is the founder of the Zionist movement in Canada, having advocated the rebirth of Jewish national life during the time of the first Congress and the entry of Theodore Herzl in the life of the Jew. In Pittsburgh he was closely affiliated with the Zionist Council since its inception; he was one of the early sponsors of the Dorshei Zion Society, an organization of older orthodox men. Together with Rabbi Abramovitz of St. Louis, Rabbi Ashinsky established in 1913, the Mizrahi Zionist Association of America, giving content definitely to the orthodox wing of the Zionist movement. He brought about the bringing to America of Rabbi Meyer Berlin, the famous Mizrahi leader of Europe, who helped to establish it in America on a firm footing. Rabbi Ashinsky has all these years been a member of the National Executive Committee of the Mizrahi. On August 31, 1914, was created in the City of New York, the Provisional Committee for General Zionist Affairs, under the leadership of Louis D. Brandeis, Esq., now a member of the Supreme Court of the United States. From the very first Rabbi Ashinsky was called to the Provisional Committee and has since remained as an active member representing the orthodox wing of American Jewry.

Only brief mention can be made in this sketch of the work of the rabbi in the field of charity. His home very early became the mecca for all the needy of the town. His advice and service was sought at all hours of the day and night. Apparently, he has a genius for interpreting these individual needs of the community by crystallizing them into action, resulting in the creation of special institutions to meet immediate needs. Thus no doubt originated the House of Shelter, established through the advocacy of Rabbi Ashinsky; this house cares for homeless Jews, temporarily. So also originated the Home for the Aged, that splendid institution on Breckenridge avenue, doing a magnificent work; in a similar manner was brought to light the Hebrew Free Loan Association and the Hebrew Free Burial Society. He rendered a great service in the creation of the Montefiore Hospital and the Zionist Institute. His latest and biggest work, however, is the establishment of the Hebrew Institute, a modern Hebrew school and social center on original lines, made possible through the munificence of the philanthropist, Louis I. Aaron. In 1917, Rabbi Ashinsky became active in the Congress movement; he was a delegate to the Philadelphia Conference, and served on the Executive and Administrative Committees. During the Congress election in June, he was elected one of the four delegates, by a large vote. During the discussion of the Barnett-Dillingham immigration bill in Congress at Washington in 1914, Rabbi Ashinsky was called to plead the cause of a liberal immigration policy. At the inauguration of Governor Pennypacker at Harrisburg, he attended by special invitation, as a courtesy to the Jewish citizens of Pennsylvania.

In 1883, he married Pearl (Drob) at Gravey. They have seven children, Mrs. Sadie Ebin, whose husband is a rabbi at Buffalo; Nathan, a physician and Maurice P., Ruth, Esther, Judith and Florence. The rabbi is modest, genial and hospitable. He is ever willing to serve, and enjoys the friendship of thousands.

in the eighties Beth Jacob Synagogue was brought into being. Services were held in a hall on Wylie avenue near Fifth avenue. S. B. Levitzky, Ezekiel Stein and D. Oppenheim were the founders. Ten or twelve years ago it purchased the Protestant Church at Franklin street corner Townsend street.

The Austro-Hungarian Congregation came into being November 6, 1881, at the home of William Keller, who resided at that time on Market street. Philip Fried was the first president and Joseph Greenberger, secretary. A hall at Grant street corner Second avenue was rented and services were held there for ten years. During the first few weeks forty members were enrolled. In 1890 a synagogue was built on Federal street (now Fernando). In 1899 under the presidency of S. Hausman, the building at 127-129 Crawford street was purchased. It had been used until then as a synagogue by a Russian group, which was apparently entangled in financial obligations which they could not carry.

Poale Zedeck has been quite active and prosperous. Its Hebrew School, located near the synagogue is under the able management of Mr. Adolph Greenberger.

The pogroms of 1881-1882 were felt in Pittsburgh, as elsewhere in America. They occurred largely in South Russia; in Odessa, Podolia, Kiev and Bessarabia; men, women, and children found that they had to leave Russia practically over night; and whither?—to America, of course. Relief committees outside of Russia stood ready to help. The Baron de Hirsch funds were available, and hundreds came to the ports of New York and Baltimore.

The local community of Pittsburgh apparently was eager to do its share in receiving many men and families who were shipped from New York. In one of these groups we find such familiar names as

Baer Horvitz
 Marcus Mazer
 Isaac Levin
 Abraham Finkelparl
 Louis Feingold
 Dr. David Handmacher
 Aaron Harter
 S. Fuersteinberg
 B. Kupferberg
 Morris Sizen

Now a physician in New York.
 Stephen Sizen.

The committee that received these immigrants and gave them a start in life under more favorable auspices than in their fatherland (!), Russia, consisted of such men as Alexander Fink, Dr. Lippman Mayer, Rev. L. Naumberg, G. Crone, Emmanuel Guckenheimer and Max Schamberg, the Austro-Hungarian Consul to Pittsburgh. These Russians, as they were called, in contrast to the earlier arrivals who were Lithuanians, soon gained economic independence; which success in Pittsburgh was responsible for the coming of 5,000 of their brethren from the same localities during the course of ten years (1890-1900). They have two synagogues on Miller street. Samuel Krouse was for many years president of one of these; S. C. Greenberg holds that office now.

The synagogue of the Roumanian Jews is located on Roberts street. The Roumanian colony is the youngest in the Hill district, dating to not much earlier than 1900. Sheffler, Segal, Chaimovitz, Engelsberg, Williams, and Fruchs are some of the names of the more prominent among them.

The Galician Jews have also sought to retain their identity as such. I am indebted to Rabbi Samuel Zahler for the following description of the communal activities of this particular group.

"The religious center of the Galician Jews in Pittsburgh, at present, is represented by the congregation 'Machsihi Hadas.' Its home, a beautiful, three story building, is situated in Wylie avenue, corner Granville street. It was erected seven years ago by a movement of the younger members of the congregation. Their love of order and sense of beauty prompted them to elevate and beautify at all costs, the place of their divine service. The congregation is one that

pulsates with life. The services there are regular, three times a day. At the intervals of 'Mincha' and 'Mariv' prayers a course in Jewish learning is given daily. Each Sabbath afternoon 'the portion of the week' is explained to the public. Within the congregation a society named 'Hevra Thilim' exists which, besides its religious purpose, takes care of the sick and the needy. Another society within the congregation is the 'Hevra Gemilath Hesed.' It tends to help its members with a free loan. Most of the



Rabbi Samuel Zahler

members and seetholders of the congregation 'Machsihi Hadas' are ardent adherents to Zionism, and have always contributed their mite to the Zionist cause.

"The benevolent center of the Galician Jews in Pittsburgh is the First Hebrew Austrian Benevolent Society. It is a society which does practical work. Although originally organized for the benefit of its own members, the society has never denied aid and assistance to outsiders."

He was born February 15, 1882 in Woinilow, Galicia, his parents being David and Nettie. He received his secular and Hebrew education at Lemberg, Brody and Chernovitz. He prepared for the rabbinate with Rabbi Isaac Schmelkes, with Rabbi Shulem Hacoheh Schwadran, and Rabbi Benjamin Weiss. In 1913 he came to America at the call of Chevro Machzike Hadass, and in the short time he has been here he has made hundreds of friends and admirers. He is a scholar being learned in Latin, Greek, and German, and also an able writer.

It will be observed that the synagogues so far enumerated are generally being maintained by groups from given localities—the landsmannschaft. Thus there is another group known as 'Chevra Anshe Leibovitch,' consisting chiefly of natives of the town of Leibovitch. The 'Polishe Shul' at 10 Townsend street is the mecca of those who come from Russian Poland. At corner Clark and Fullerton streets is located the Synagogue of Anshe Senie.

There are other synagogues and in some cases, groups organized for religious purposes in rented halls, in the outskirts of the Jewish quarter.

Thus in the Penn avenue district there is being conducted a 'minyán' for a number of years.

In the North Side there is a flourishing synagogue, Beth Israel Congregation, of which Mayer Rosenbloom is president, and H. Tolochko the reader.

On the South Side the Talmud Torah synagogue has been dedicated in 1917.

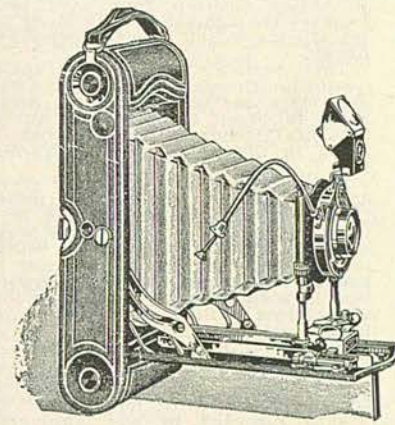
In East Liberty the B'nai Israel Synagogue (Collins avenue) has done good work.

The Adas Jeshurum was recently established in the Highland district by 'seceders' from the above named group. One group meets for religious services at the Lion Institute.

A nucleus for an orthodox synagogue has been created last fall in the Squirrel Hill section of the city. Well attended services were held during the High Holidays at the corner of Forbes and Murray.

This does not exhaust the list of religious units all over the district, regularly conducted, or those arranged for temporarily, to meet the needs of the many who cannot be accom-

Continued on Page 104



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Our stock of Kodaks and photographic supplies is always new and up-to-date.

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Makers of perfect fitting Shirts. Measurements by our expert designer, lately of New York, from newest exclusive patterns in specially imported shirtings.

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443, 445, 447 Wood Street and 5th Avenue

NEW BUSINESS SCHOOL AMONG BEST IN CITY.

The Office Training school, Inc., which has its headquarters in the Pittsburgh Life building, will undoubtedly prove to be a valuable addition to the city's institutions of education. The school is a new institution in Pittsburgh and is under the direction of J. Leroy Boggs, whose special qualifications for this work are well known in this city. Mr. Boggs' long experience in business school management insures the success of any institution with which he might be connected. He has gathered about him a staff of instructors which cannot be surpassed by any in the state.

The school specializes in stenography and is using the famous Boyd syllable system, which is not only greatly simplified and thus easier to learn, but can be used to greater advantage by the students when they go out into the business world. Special courses are being offered which will meet the requirements of any particular person. Along this line the secretarial course is the most popular and is certain to become famous.

A student may be enrolled in the school at any time and may begin work immediately following the enrollment. Both day and night classes are being held. Mr. Boggs is giving his personal attention to inquiries and is always glad to meet anyone who is interested in taking up this line of work.

McGINNESS-SMITH CO.—"THE OLD RELIABLE."

McGinness-Smith Company, the oldest heating and ventilating establishment in Pittsburgh has now been located in its new building at 435-437

Water street for several months and with the many improved facilities is in better position than ever before to meet the demands of its many Jewish friends in and about Greater Pittsburgh.

This company enjoys a splendid reputation throughout the United States and more particularly has it made a name for itself right here in our own City of Pittsburgh, where it has done much in the city's physical up-building.

It specializes in the heating of residences, churches schools and mercantile buildings and its success is due to the careful and progressive way in which it is managed—its aim being to install only the best of material ever keeping in mind the idea that the best is none too good for the customer who wants a first class heating system.

IN ACKNOWLEDGEMENT.

May, Stern's in this number embodies the hope to have their good wishes recorded in our Anniversary Number 25 years hence. Reciprocating the sentiment the Criterion hopes that the present chain of 25 May Stern stores be lengthened to fifty, when we celebrate our golden anniversary.

HAVE AN "ELECTRIC ICEMAN" IN YOUR HOME.

At last a simple, economical, troubleproof and thoroughly practical solution has been found for the double problem of effective refrigeration and the safe, economical-keeping of perishable foods.

"ISKO"—the "electric iceman" is an automatic home refrigerating unit, which can be installed on almost any ice box. It can be carried in by two

men as readily as a sewing machine—can be put in place in an hour's time and connected with an electric light outfit in twenty seconds. If the refrigerator is to be bought, and manufacture will, without additional charge, furnish it ready to receive ISKO.

Once connected and the current switched on, Isko requires no further attention. Its action is controlled by a thermostat so sensitive that a rise of only a few degrees inside the refrigerator starts operations. This control is automatic. Isko works and consumes current only while its activity is necessary to hold the food chambers at correct low temperatures.

Isko is a thoroughly practical device—safe—sure. It does not use ammonia—nor does it require water for cooling the condenser coils. A special, practically non-exhaustible chemical—Isko gas—working under low pressure, makes it the first dependable home refrigerating unit.

GULICK-HENDERSON COMPANY PURCHASES INTERESTS OF LARGE LOCAL LABORATORIES.

GULICK-HENDERSON COMPANY, INC., whose advertisement appears elsewhere in this issue, is one of the large and important firms of Inspecting Engineers, Chemists, Assayers and Metallurgists in the United States. They have long been active in this line, and have gained a reputation which extends throughout the entire country.

The general offices of the Company are located at 145 West 36th St., New York City, with laboratories and test rooms at 525-529 Third Ave., Pittsburgh and 431 South Dearborn St., Chicago.

GULICK-HENDERSON COMPANY, INC., has recently purchased the equipment of the Keystone Laboratories of Pittsburgh. They have, also, purchased all the right, title, and interest of the Metallurgical Laboratory, Inc., also of Pittsburgh, and are equipped to take care of the analyses of glass, sand, soda ash, lime, coal, clay, and other materials such as minerals, metals, ores, alloys, waters, etc.

WORTHY OF COMMENT.

Brief Mention of the Progressive Service offered by The International Time Recording Company, with Pittsburgh Offices at 319-321 Wabash Building, in the supply of Time Recorders, Employees' Time Clocks and Labor Cost Recorders for every purpose, whether Pendulum Controlled or Electrically Controlled.

The International Time Recording Company are the Pioneers and the originators of this business and have specialized in this one line of equipment for over 30 years, during that time their product has increased from very few styles of Time Recording Mechanisms until today they offer more than 300 different styles of Mechanisms both Mechanical and Electrical Time Devices to accurately record the time of employes arrival and departure as well as to show the starting and stopping time on certain jobs or operations.

The carefully organized service offered by the International Time Recording Company through its Sales Department and well equipped Service Department in connection with the Pittsburgh Office 319-321 Wabash Building assures those—who may be interested in careful attention and a wide selection from the non-automatic styles of Mechanisms to the complete and fully automatic styles of the latest improved type and the best that the market affords.

Wherever people are employed or Cost Records kept, International Time Recorders should be used. There are over 150,000 International Recorders now in use.

A very large number of the mills, factories, stores, offices and other institutions in the Pittsburgh district are equipped with International Time Recorders.

The C. L. Sullivan Company, 217-19 S. Euclid Avenue, having been in the Automobile business for 12 years are fully equipped and prepared to handle anything in the line of Automobile repairs. Specializing particularly in commercial body building, pleasure body repairing repainting, and top building and repairing.

This company has gained an enviable reputation for the distribution of prompt and efficient service to all customers.

Prices at all times are reasonable and the workmanship is entirely above reproach.

The painting, trimming, woodwork and metal departments are the best equipped departments in the city. Every bit of work completed in these departments have passed a thorough inspection of some member of the firm before being turned out.

The employes of this company are all experts so that we can at all times stand back of their work.

HOEVELER WAREHOUSE CO. TAKES PART IN PITTSBURGH'S PROGRESS.

Pittsburgh can be proud of her achievements in War and in Peace. In War, the condition being so forcibly brought to us from day to day, Pittsburgh leads the State of Pennsylvania and Pennsylvania leads the Union in men in the service, in millions for War work and in War materials.

In Peace, the time we are all hoping for, and it must be an Allied Peace, Pittsburgh need never hide her head. Among the recent accomplishments of Pittsburgh is the completion of a new re-enforced-concrete fireproof warehouse for the storage of Household Goods, Pianos, Works of Art and Silverware. The Hoeveler Warehouse Company is responsible for this step in Pittsburgh's progress. Pittsburgh lacked the equipment of a warehouse with vault facilities for silver storage. The Banks have been storing Silverware, Wedding Presents, etc., although not anxious to do it. The Banks realize that it is the business of a warehouse and not a banking business. The Hoeveler Warehouse Company built a concrete burglar-proof vault with steel interior equipment to meet Pittsburgh's growing need, and invites your inspection. This progressive Company specializes in Household Goods, Wedding Presents and Silverware, and are thus able to give the utmost care and service.

PENN PAPER BOX COMPANY. The Penn Paper Box Co., have been manufacturers of paper boxes, in Pittsburgh, for 30 years.

At the present time they are located at Ross St. and Third Ave., occupying the third and fourth floors of the Brady building.

They make a line of square paper boxes including, candy boxes, lunch boxes, millinery boxes, filing boxes, and

Most Complete Line of Motor Trucks in Pittsburgh

Mr. Motor Truck Prospect:

Other things being equal—the thing that will decide for you what truck to purchase is

SERVICE

We are prepared to give you the same prompt and efficient Service on Trucks purchased from us, as we have always given on Passenger Cars. Come to our place of business and convince yourself that this is true.

Our line of trucks equals the best—our prices and terms are right—

Sanfords in 2½-3½ and 5 Ton Chassis

Fultons 1½-2 Ton Job

Overland 800 and 1200 lbs. Deliveries

Immediate delivery equipped with any style body.

PAINTER-DUNN COMPANY

Center and Millvale Aves.

Phone Schenley 3291

stock boxes as well as folding boxes for drugs, cakes and lunches.
Mr. N. S. Weil is President and general manager, of this business.

"DAUM" REFILLABLE FUSES.

For the past eight years A. F. Daum, of Pittsburgh, Pa., has been meeting with ever increasing sales for the refillable fuses of the above name and which are illustrated herewith. The Daum refillable cartridge fuse is one of the simplest to refill on the market and its success is attributed primarily to this feature. To reload this fuse the cap can be removed by a twist of the wrist and the fuse strip inserted without the use of any tool whatever. Daum fuse strips are furnished like rolls of tape with the carrying capacity plainly stamped on the boxes in which they are furnished.

The type "B" fuses, made to conform with N. E. C. standard dimensions, are furnished in fifteen sizes, varying from 1 to 60 amperes for both 250 and 600 volt circuits. The type "E," knife-blade type, are furnished in 22 sizes, from 65 to 600 amperes capacity for 250 volt circuits, and in 17 sizes from 65 to 400 amperes for 600 volt circuits.

It will thus be seen that the above company is prepared to furnish a refillable fuse for every need. The life and exact rating of any fuse is necessarily limited, owing to the repeated heating and cooling and should be examined and replaced if necessary. It frequently happens that any fuse designed and tested to carry 50 amperes, when new, will "blow," after being in circuit for six months, or even less time, at much below this rating, owing to natural depreciation from constant heating. It is here that the refillable feature, at small cost, is apparent and the consequent saving of every part of the cartridge except the fuse strip alone.

The public is gradually, though surely, coming to know the value of properly and accurately refilling the renewable type of fuse and it was but ignorance or carelessness which gave all types of refillable fuses their initial

black eye. Today the up-to-date electrician, or central station man, would no more think of over-fusing his circuits than he would of tying down the safety valve of his boiler. The types of refillable fuses now made and distinctly rated, by "The First Five" manufacturers of these devices, are as near foolproof as it is possible to make them—there is no excuse, however, for a "Daum" fool.

THE ARONSON ENTERPRISES.

Take youth, ambition, ability, energy, opportunity, perseverance, money, shrewdness and good judgment, add them together, multiply by four and the result is Aronson Enterprises. In law, real estate, mortgages, banking and allied business in Pittsburgh, the prestige and success of the Aronsons are favorably and frequently commented upon. I. Leonard Aronson, Harry M. Aronson, Jacob H. Aronson and Harvey Morton Aronson, who volunteered his services for Uncle Sam, as legal advisor and yeoman at the Great Lakes Training Camp, near Chicago—compose the law firm of Aronson and Aronson. Aronson Realty Co., Aronson Bros. Co., mortgage bankers, United States Realty Co., and other Aronson enterprises all of which are located in spacious offices, suite 900 to 924 Union Arcade Bldg. The Aronson Bros. are public spirited citizens of the kind that makes for greater Pittsburgh's exalted future.

NEW MARATHON GASOLINE SERVICE STATION.

The Gasoline Supply Company, which is subsidiary to the Riverside Eastern and Riverside Western Oil Co., with offices in the Benedum-Trees Building have made a very careful survey of Pittsburgh placing Gasoline Service Stations at the most convenient points throughout the city and suburbs.

Their most recently built stations are works of art arranged for the convenience of the public. One of these stations is located at Beech and Irwin Avenue, North Side and the other at

No. 3756 Bigelow Boulevard next to the Murray Motor Car Company.

The particular feature of their North Side Station is that young ladies are employed in the capacity of Filling Station Attendants. This is a departure from the past arrangement when men were employed as Service Station Attendants.

Uncle Sam has called so many of their good men to the "Colors" that they are calling upon girls to take up the work. The way they are handling this station indicates that they are highly efficient and have proven to be a great success.

The Gasoline Supply Company is the first concern in Pittsburgh to employ girls in this class of work.

"HALLER BREAD"—FROM THE BAKERY TO THE HOME.

The illustration of the new Haller Baking Company plant shown on another page of this issue, is an indication of the advancement taking place in the baking business. This plant is constructed along the most modern lines, and contains more square feet of windows than any other baking plant of equal size, and is healthful and sanitary in every respect.

Flours are stored on the first floor, are there blended, cleaned, sifted and elevated in buckets to the dough mixing room on the third floor. Here the operator sets the scales for the amount of flour required for each batch, presses a button, and when the required amount has been discharged into the hopper it automatically shuts off, making it absolutely accurate, and avoiding all possibility of human mistakes.

After the other ingredients are added, the doughs are mixed and kneaded in high speed mixing machinery, thrown into a trough and allowed to raise in the dough room where the temperature is always equal and under control. It is afterwards sent through to the second floor, where the dough is automatically scaled, rounded up into a ball shape and placed into the automatic proofer, where it is allowed to remain for about fifteen min-

utes for an additional raising, and then through the moulding machine, where it is shaped into loaves, and placed into pans, from there it goes into a warm room for the last rising, and then into the most modern white tile ovens. After baking and cooling it is wrapped by electrical machines in waxed wrappers, and goes from here direct to the consumer absolutely clean and healthful.

The outstanding feature of the Haller Baking Company, is their method of delivering direct from the BAKERY to the HOME, no middlemen are supplied.

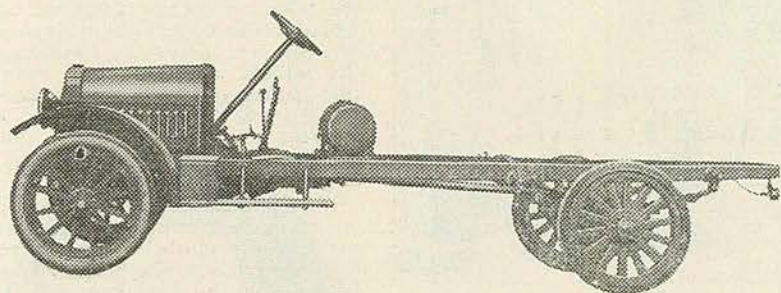
The many advantages of this system are obvious, and the phenomenal growth of this business is the best indication as to how acceptable this method has become with the average housekeeper.

We are living in a sanitary age. The demand everywhere is for the latest and best in the way of germ killers, and parasite destroyers.

The Pittsburgh Insect Exterminating Company, located at 424 Fourth avenue and 427 Third avenue carries a full line of Guaranteed Disinfectants, Germicides, Live Stock Dip, Liquid Soaps, Insecticides, Deodorants, Metal Polish, Sweeping Compounds, etc.

This business was established in 1885, during which time it has done work and is still doing work for some of the best hotels, clubs, stores and private residences not only in this City, but throughout the Country. The firm has received hundred of voluntary recommendations from their users, including county and city officials.

All products manufactured and sold by the Pittsburgh Insect Exterminating Co. are guaranteed—they must do the work for which they are intended or the money is refunded. However, the company has never been requested to refund money. For contract work only experienced and reliable men who thoroughly understand the nature and habits of insects are employed.



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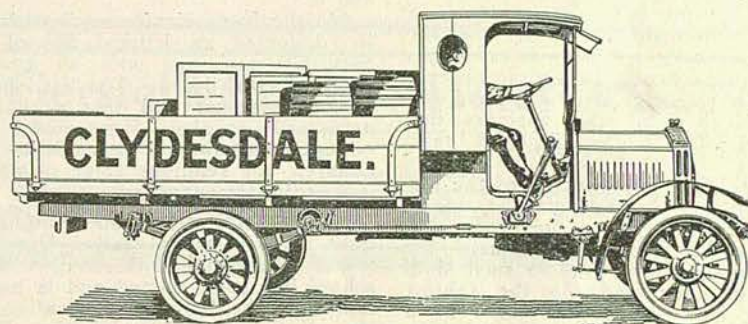
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The Story of the Jews of Pittsburgh

Continued from Page 101
dated elsewhere on Rosh Hashanah and Yom Kippur.

The matter of religious education has been frequently discussed by the various Jewish organizations of Pittsburgh. In 1913 the Pittsburgh lodges of the Independent Order B'nai B'rith decided to take a hand in the matter; consequently

"A committee was appointed to make a survey of the Jewish community of Pittsburgh for the purpose of obtaining any facts or data pertaining to the extent and scope of the Jewish religious education that is being afforded our youths."

The statement of the results of this survey was written by Charles I. Cooper and is here reproduced in part:

"Our Committee saw fit to exclude from our present study those Jewish families residing in the East End and in Oakland, inasmuch as this part of the community is adequately ministered to by Rodef Shalom Congregation and the Tree of Life Synagogue. Similarly did we, for the present at least, omit any reference to the Jews living in the Lawrenceville, North Side and South Side districts. This leaves us, therefore, as the basis of our survey, that part of the community settled by our more recent immigrants, the triangular area bounded roughly by Bedford avenue, Bluff street and Soho street.

"A member of our Committee made a canvass of the 13 public schools in the above mentioned area, and learned from the principals of these schools the number of Jewish children in each. The result being that we discovered that there are 5,242 such children in the schools, between the ages of 5 and 14. In this same locality we found that only one of the 17 synagogues or "minyanim," the Beth Hamedrash Hagadol, conducts a Sunday School for religious training. The average attendance in this school is 350. We have ascertained that of the 5,200, 80 per cent of all the boys and a small percentage of the girls receive so called Hebrew education in the traditional "cheder," or from peripatetic "melamdim" or Hebrew teachers who visit the homes of the children after school hours.

"The 'cheder' is an institution of European origin that does not seem to thrive on American soil. We found in this city, as was found in other American cities, that the Hebrew teachers, are in most cases men with no particular pedagogic or even Hebrew training, generally men who have failed in all other business; that the schools are illy ventilated, uninviting rooms; that instruction is given mostly in the pronouncing of the Hebrew so that the child may be able to repeat the prayers in the synagogue, 'to say Kaddish and Kiddush,' the meaning of which prayers such child does not understand; that the Hebrew studies are seldom prosecuted by a boy after he has celebrated his Barmitzvah or religious majority.

"A local Juvenile Court probation officer states that very frequently has she handled cases of apparently delinquent boys whose first offense was truancy from 'cheder.'

"Our Committee feels that even if efforts to improve the 'cheder' in the lines indicated above were crowned with success there would still be a need for the establishment of religious schools where instruction would be given in Jewish history, and in the rudiments of Judaism through the medium of the English language. We feel that since only 350 out of 5,200 are receiving such instruction that it is a matter of great moment to the community.

"The question might be raised whether the fathers and mothers of the community would welcome such schools. To this we must reply in the affirmative, having interviewed dozens of parents and communal workers, who have corroborated it.

There are also in existence concrete examples, being undisputable evidence of the popularity of various attempts to supply the above mentioned needs, namely the Jewish educational work carried on by the Zionist Institute of Pittsburgh, the Ethical Schools at the Irene Kaufmann Settlement, and the work of the National Radical Volksschule.

"We have been inspired with the remarkable success attained by the educational work carried on by the Zionist Council of Pittsburgh. Here there are about 180 children belonging to various clubs (about three-fourths of them girls) the purpose of which clubs is to acquaint their members with Jewish history and things Jewish in general. All these clubs meet jointly on Friday nights, to which meetings are invited the children of the community at large.

The B'nai B'rith talked about Jewish education, but it required some such leader as Rabbi Ashinsky to accomplish the thing. Two years later, the Hebrew Institute of Pittsburgh at the corner of Green street and Wylie avenue, was built through the munificence of Mr. Louis I. Aaron. Mr. Israel A. Abrams was brought from Baltimore to act as principal, and a Hebrew school on modern lines, with competent instructors, is being conducted. To quote Mr. Abrams:

"The Hebrew Institute plan is, therefore, the only logical and practical solution to this vital problem. Here the children gather daily to study the Bible in its original; to understand the language of Isaiah and Micah; to be inspired by the teachings of our rabbis; to drink from the fountain of knowledge which our great men hewed. The Bible is a

that endeavors to solve the most vital problem of our Jewry in the most logical and practical form, the Jewish training of our children."

Mr. Sol Rosenbloom has been active from its inception as President and Mr. Morris Neaman as Secretary.

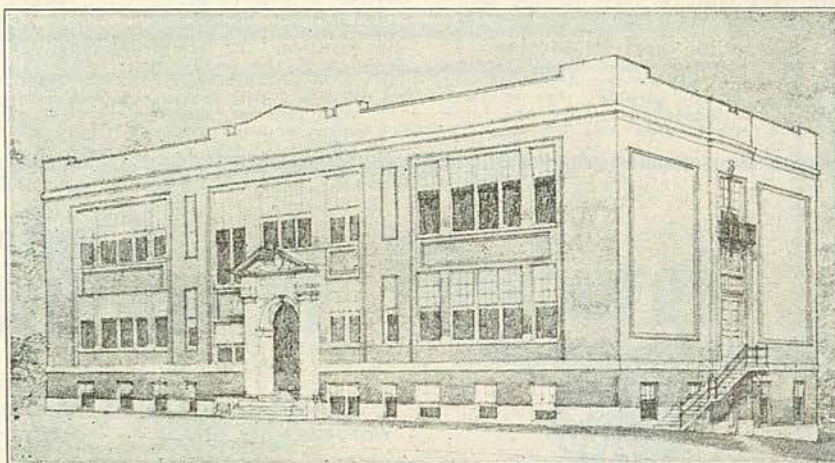
The Tiphereth Zion Society came into existence in the City of Pittsburgh at the very beginning of the modern Zionist movement. Its organization dates back to April, 1898, and its membership roll for many years contained the names of some of Pittsburgh's foremost professional and business men. When the writer in the Jewish Encyclopedia in his article on "Pittsburgh" states that this city is a strong Zionist center, he had reference to the influence and sphere of activity of this Society. During the early days the meetings of the Tiphereth Zion Society consisted

mostly of polemics and ZIONIST debates. It was necessary in those days to combat such arguments

as that the Jewish is incapable of self-government; that the Jewish state can be rebuilt only through the miraculous appearance of the Messiah, and the other notions of a similar nature. There were two definite movements of opposition to Zionism emanating from the reform wing of Jewry and from the conservatively orthodox. The majority of the Jewish people stood between these two factions and the popularity of Zionism grew from year to year.

During the early years the Tiphereth Zion Society met at the various synagogues; until 1901, when rented halls were had. The Society flourished most during the time that it had its headquarters at 1606 Center avenue. In 1900 the Tiphereth Zion Society organized the Daughters of Zion, another organization that wielded a powerful influence for a number of years.

In 1903 Pittsburgh Zionists entertained the Sixth Annual Convention of the Federation of American Zionists. During this year the entire community was enthusiastic for the movement.



Hebrew Institute of Pittsburgh

The average attendance at these Friday night gatherings is between 600 and 800.

"At the Irene Kaufmann Settlement is conducted an Ethical School on Saturday mornings with an attendance of 500 children. The Settlement is non-sectarian and this school is necessarily so also. Here moral and ethical instruction is imparted to the children, the religious value of which is a negligible quantity.

"Our investigation also brought to light another school called Die National - Radical - Volksschule. This school has been started and is maintained by the Radical Nationalists or the Nationalistic Socialists. This school, at 68 Roberts street, has an attendance of from 70 to 90 and its purpose is to keep alive the Yiddish tongue and literature, to teach Yiddish folk songs, to instill in the children respect for the history and legends of the Jews.

"Those who are responsible for the maintenance of the above three institutions cannot (we feel) maintain that sufficient instruction is being given our children to make them self-respecting Jews. In fact, most of them admit that a well organized religious school is a crying need. Our recommendation, therefore, is that a body be created that would either establish one large religious school, or that would offer the co-operation of the I. O. B. B. Lodges to the Zionist Council of Pittsburgh, to the Irene Kaufmann Settlement, to the various synagogues, and to others to increase the efficiency of the work of these and thereby meet the pressing needs of the community."

real source of inspiration only when it is given in the same form and in the same language and style as it was presented by the prophet himself. Otherwise, it loses its effect; its strength is gone; it lacks the inspiration when translated. Only a poet is able to translate poetry from one language to another, and it would take a prophet to interpret the works of the prophets from one language to another.



Sol Rosenbloom

other. The Hebrew Institute brings unity into the House of Israel. It unites the father and son; the daughter and the mother. It radiates Jewish life, Jewish activities and awakens the Jewish consciousness. The Hebrew Institute is a real Jewish center

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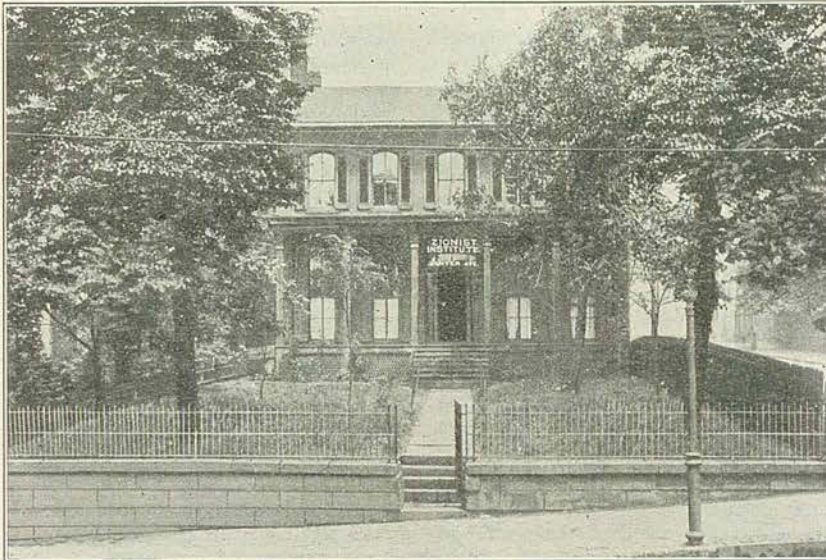
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Zionist Institute

In seeking the cause for the popularity of Zionism, it is interesting to note that outside of the historical yearning among the Jews for their own home-land and the magnetic influence of Dr. Theodore Herzl upon his people, there is another contributory cause which must not be over-

The following had, at one time or other, served as presidents of the Society: Abraham Shapera, Harry Rabinovitch, now a rabbi in Boston; Jacob Sivitz, son of the rabbi; Morris Neaman, M. L. Avner, J. L. Lichter, Harry M. Raphael (deceased), and Charles I. Cooper; the present incumbent being A. Pinto Joseph.

Later the Zionist Council of Pittsburgh was organized. Various other groups came into existence and the enthusiasm above mentioned expressed itself in many ways. The leaders of the Tiphereth Zion Society were obliged to shoulder other communal activities, and the Society became less active.

There were and are a host of other Zionist societies, the Yiddish speaking groups being strongly organized at various times. During the last few years their activity in the movement is rendered through the medium of the Louis D. Brandeis Camp of the Order Sons of Zion. The radical Zionists are represented in Pittsburgh by the Poale Zion organization and



Morris Neaman

looked. When a young man or young woman is introduced into the Zionist movement, such person immediately becomes imbued with interest in things Jewish. In many communities Zionism has brought about a Jewish renaissance. The Jewish history class conducted for many years at the Zionist Institute by the Tiphereth Zion Society on Friday evenings wielded a stronger Jewish influence on the youth of the city than many another synagogue or Sabbath school. Opponents of the Zionist movement have often admitted the ability of this movement to bring back into the fold the renegade Jew.

As the Society grew, its financial resources grew, and in time it purchased \$1,000 worth of stock in the Jewish Colonial Trust. The annual picnic in the summer and the annual dance, held by the Society, were considered important social affairs in those days.



M. L. Avner

also by the local branch of the National Workmen's Alliance. The noteworthy thing about these radical Zionists is that they are a very intelligent group, all well read and well informed. During the past few years men like Henry Jackson, Sol Rosenbloom, Rabbi Ashinsky, S. S. Schapiro, Esq., H. B. Ferguson, Rev.

Continued on Page 108

CONVENTION MASS MEETING WEDNESDAY EVENING JUNE TWENTY-SIXTH SYRIA MOSQUE

SCALE OF PRICES:

First Floor \$3.00 and \$2.00
Lower Balcony \$2.00 and \$1.00
Upper Balcony \$1.00 and \$.50

PLEASE NOTE:

An admission fee is being charged to cover and to defray the Convention expenses as no appeal will be made for contributions for this purpose.

PLEASE NOTE:

All seats are reserved and tickets are now on sale and may be had by mail to or by personal call at AMDURSKY BROS., 904 FIFTH AVENUE.

REMITTANCE MUST ACCOMPANY ORDERS.

NO TICKETS WILL BE HELD.

Very sincerely

ZIONIST CONVENTION EXECUTIVE COMMITTEE

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SOCIETY

Items for this column can be telephoned to Miss Caroline Loewenthal, Schenley 4210, not later than Wednesday evening, or to the Criterion office, Grant 7237 or 7238 not later than Thurs. morning

visit with relatives in Philadelphia, Pa.

Mr. I. Rosenfeld was a visitor in New York City last week.

Mr. Fred Herrick, who has been visiting his parents, Mr. and Mrs. J. Herrick, has returned to Kokomo, Ind.

Mr. N. Bagran has returned home from an Eastern trip.

Mrs. Klein, of Cincinnati, O., is visiting Mr. and Mrs. Ben Klein, of Murray avenue.

Mr. S. A. Fink was a visitor in New York City last week.

Mrs. J. Weil, of Bartlett street, has returned home from a visit to Chicago, Ill.

Mr. A. Goldinger has returned home from a trip to New York.

Mr. Jesse Perlman, of Baltimore, Md., formerly of the Irene Kaufmann Settlement, spent a short time in the city this week en route from Chicago to Baltimore.

Mr. Sidney A. Bachman, who was in the city this week, owing to the death of his sister, Mrs. Bernard Lehmann, has returned to Camp Alfred Vail, Little Silver, N. J.

Mrs. Chas. N. Igel, of Farragut street, will leave on Sunday evening for Evanston, Ill., to attend the graduation of her daughter, Diana, from Northwestern University.

Mr. Roy Scheeline, of Altoona, Pa., was a visitor in the city this week.

Mr. and Mrs. Felix Weil, of Beacon street, have returned home from a visit to Chicago, Ill.

Mr. Max Spear has returned home from a visit to Cleveland, O.

Mrs. Nathaniel Harris, President of the National Council of Jewish Women, will be one of the speakers at the closing exercises of the McKees Rocks Religious School on Sunday afternoon at Fraternal Hall, McKees Rocks, and also at the dinner to be given on Sunday evening at the Chatham Hotel.

Mr. Sol Billig, Mr. Joseph and Miss Daisy May, of Chicago, Ill.; Messrs. Meyer and Theodore Lehmann, Mr. Robert Ullmer, Mrs. Auerhahn, Mrs. Aaron and Mrs. Stern were in the city this week to attend the funeral of Mrs. Bernhard Lehmann.

Mr. and Mrs. Barrett Weil, of Cleveland, O., are visiting Mr. and Mrs. Louis Wallace, of Douglas avenue.

Mr. Sol Goldberg, who has been spending a few days this week with his mother, Mrs. Ruth Goldberg, of Elmer street, has returned to Camp at Charlotte, N. C.

Mr. and Mrs. Milton Herold and sons, David and Allen, formerly of Gross street, left this week for their new home in Lebanon, Pa.

Mr. Sol Cerf, of Roup street, has returned home from an Eastern trip.

Mr. F. Hanauer was a visitor in New York City this week.

Mr. S. Caplan left this week for an Eastern trip.

Mr. and Mrs. A. Kingsbacher are visiting in New York City.

Mr. P. Ginsburg was a visitor in New York City this week.

Mrs. Arthur Beildeck and son, Byron, who have been visiting Mrs. Della Kant, of Elmer street, have returned to their home in Philadelphia, Pa.

Mr. B. Rothenberg was a visitor in New York City this week.

Mr. L. Rubenstein left this week for an Eastern trip.

The name of Miss Harriet Banov, who will render the Marseillaise at the banquet to be given at the Chatham Hotel on Sunday evening for the McKees Rocks Religious School of the Council of Jewish Women, was inadvertently omitted from the program in last week's issue.

ENGAGEMENTS.

Rothenberg—Polk.

Mr. and Mrs. B. Rothenberg, of 5827 Douglass avenue, announce the engagement of their daughter, Rose, to Dr. O. I. Polk, of Braddock, Pa.

Oestreicher—Kann.

Mr. and Mrs. Gus Oestreicher, of Gross street, announce the engagement of their daughter, Helen E., to Mr. Robert S. Kann, son of Mr. and Mrs. Meyer M. Kann, of S. Atlantic avenue. Mr. Kann is a first class private in the Medical Corps and has departed to service in France.

WEDDINGS.

Berger—Schaffel.

Mr. and Mrs. William Feldman, of 1416 Epiphany street, announce the marriage of their sister, Miss Pearl Berger, to Mr. Morris Schaffel, son of Mr. Joseph Schaffel of Braddock, Pa. on Sunday afternoon, June 2, 1918.

Ratner—Seidman.

Mr. and Mrs. J. Zeidman, of N. Negley avenue, announce the marriage of their daughter, Sara to Mr. Mordecai Seidman on Sunday, May 26, 1918 at the Tree of Life Synagogue.

BORN.

To Mr. and Mrs. Herman A. Reich, of No. 10 Forbes Cottages on Monday, May 20th, a son.

To Mr. and Mrs. Harry Finesilver (nee Adeline Fleischman) of Kennett Square, at the Wechsler Maternity Hospital, on Sunday, May 26th, a daughter.

To Dr. and Mrs. M. B. Lichtenstein, of 2710 Tilbury street, Squirrel Hill, a son.

To Mr. and Mrs. I. J. Averbach, (nee Fannie Berkson), of Youngstown, Ohio, at the Passavant Hospital, on Saturday, May 25th, a son.

SPHINX CLUB.

On Friday last, May 17th, the Sphinx Club held its second annual banquet at the German Club, on Craft avenue, which was followed by a box party at the Davis Theater. Miss Carus, one of the last week's bills celebrities, paid Morris Sanger, one of the club members, a gracious compliment, while Frank Weberman, another of the club members, assisted Carl Rossini in his act. This was the last meeting of this season, the next to take place in September.

McKEESPORT JEWISH NURSE ENLISTS IN ARMY RESERVE DEPARTMENT.

Miss Esther Yochelson, who has been residing with her sister, Mrs. J. Simon, of 811 Shaw avenue, McKeesport, Pa. left last Friday evening for Camp Gordon, Georgia. Miss Yochelson, who is a graduate nurse of the McKeesport Hospital, has enlisted in the Army Reserve Department. Her brother, Abraham Yochelson recently enlisted in the Forestry Service, and she has two other bro-

thers in the "draft" age who expect to be called for service shortly.

TO THE MEMORY OF ONE BELOVED VIOLET BACHMAN LEHMANN.

Just when the sunshine of life was flooding her pathway with golden beams, casting rays of hope and cheer in every direction, the chilling blast of Death turned light into darkness, turned day into night; and the beloved form of Violet Bachman Lehmann, passed from our sight forever to yonder shore.

But with the dawn, the trailing glory of hallowed memory transfigured the scene and what "seemed" Death was but transition," for there stood revealed the many beautiful virtues, of love, laughter and the singing heart, the daily attendants of her life—all ready and prepared to go on and on—to speed the messages of the indestructibility of such qualities and force and to breathe again the undying power for good—of such influences.

"To those who knew her not
No words can paint;
And to those who knew her
All words are faint."

In reviewing the short life of our dear departed friend, one recalls how complete it was, so full of loyal deeds, of filial devotion, of motherly love, of wifely companionship, of friendly intercourse, of altruism, of optimism, of things attempted, of things done, and one marvels what might have been life's fulfillment had the allotted span of years been granted her. Truly we live in deeds, not years, and whether the scythe of Death cuts down the bud or the bloom, it is how we have enriched the space we occupied, and the fragrance exhaled in the garden spot of life that will distill its "balm" sweetness "round."

To have outlined in beautiful symmetry, a design of life so well defined that other workers may bring it to a state of perfection is to have accomplished life's purpose, and to have added to the good of the world, and whether in the sunrise or sunset, in the noon-day or evening, we shall receive the summons, matters not so much as that our traits and virtues take our place—to bespeak our thoughts and ambitions. As the modest violet, even though hidden from view, exhales a perfume sweet and lasting that permeates the air and glorifies and gladdens the universe, so will the influence of this sweet Violet crushed before it was half unfolded and spirited from sight, touch the senses with lasting impregnation, her happy thoughts and actions speaking alike to all.

We resolve with such kindness, courage and faith, as were the inseparable parts of herself, will forever abide to make us rejoice that over the road of duty unflinching and unswervingly she showed us the way to life everlasting.

Hundreds of friends gathered at the home of the late Violet Bachman Lehmann on Sunday afternoon, May 26th, to pay their last respects to the memory of one they loved so dearly, when Rabbi Meyerovitz officiated and spoke very feelingly of her many virtues. The remains were laid to rest in West View Cemetery. Mrs. Lehmann is survived by her parents, Mr. and Mrs. Sol Bachman, her husband, Bernhard Lehmann, two children, Louise and Robert, and one brother, Mr. Sidney A. Bachman.

RODEF SHALOM.

Rabbi Meyerovitz will address the children of the Sabbath School Saturday morning.

The class averages for the week of May 18-19 follow:

Primary—Miss Kornhauser, 1, 99.5; Miss Perley, 1-A, 99.9; Miss Vogel, 1-B, 99.9.

Juniors—Mr. Levy, 9-A, 100; Miss E. Marks, 9-B, 99.5; Miss Levy, 10-A, 95.5; Miss Stein, 10-B, 100; Mrs. Steinberg, 11-A, 99.9; Miss Katten, 11-B, 100.

Seniors—Miss Levy, 12-A, 100; Miss E. Marks, 12-B, 100; Miss Barach, 13-A, 99.4; Miss Lewis, 13-B, 100.

The Sabbath School collection last week amounted to \$17.47.

The donations were: Margaret Langer for her sister's second birthday; Bernard Williams for his 9th birthday; Marion Louise Kaufman for her brother's 5th birthday; Corinne Engelman for her 10th birthday; Naomi Volk

for her 10th birthday; Leora Osgood for her 11th birthday; Jack Levy for his 11th birthday; Elizabeth Spear for her grandfather's (Spatz) birthday; Clifford Leshner for his father's birthday; Morris Wolk for his sister's birthday; Beatrice Lasday for her new nephew; Howard Half for his sister's 5th birthday.

The attendance at the Falm Memorial Swimming Pool for week ending May 24th, was as follows:
Men, 20; women, 25; boys, 71; girls, 66. Total, 182.

TEMPLE B'NAI ISRAEL OF McKEESPORT.

On Thursday evening the Sisterhood of the temple entertained the Jewish draffees of the city. Mrs. Henry Reiter, president of the society, opened the meeting with a few remarks and then introduced Rabbi Alstet, who delivered a short address. Geo. H. Lysle, mayor of the city, was the next speaker. Words of farewell were also heard from Frank R. S. Kaplan. The diversions of the evening were vocal selections by Max Friedman, and instrumental music by Louis Klein. In behalf of the Sisterhood, the rabbi presented the draffees and Miss Esther Yochelson (Red Cross nurse) with useful gifts. The hostesses of the evening were Mesdames Henry Reiter, Max Zeugsmith, Noah Sunstein, Max Neiman, J. L. Nayhouse, Eugene Krow, Simon Kalstone, A. M. Amper, Chas. Friedman, S. L. Reiter and I. S. Blattner.

Rabbi Alstet spent Sunday at Johnstown, Pa., where he conducted exercises of confirmation for the Jewish boys and girls at Rodef Shalom. In the evening he visited the new headquarters of the Zionists of the city.

A very beautiful silk flag was presented to the Scouts of the temple, by Mr. S. L. Reiter. Books for the library have been received from Jos. Friedman and Dorothy Cohen.

Short services will be held this evening at the temple at 8 o'clock.

CONGREGATION POALE ZEDECK.
The Poale Zedeck Synagogue, Crawford street, was beautifully decorated with palms and ferns for the Shebuoth-Festivals, May 17-18, 1918.

The attendance was good. The Cantor, Rev. Alpert, conducted the services with his regular trained choir. The Rabbi, W. Kochin, delivered a very impressive lecture. On Saturday, May 18th, before (Mazkir-Neshomes) Memorial service, the President, Mr. Max Friedman, appealed for donations for our unfortunate war-stricken brethren in Jerusalem. A large sum of money was pledged, and the following have already sent in their donations: Mr. and Mrs. H. A. Reich \$25.00, at \$10.00 Mr. and Mrs. Max Friedman and a friend; at \$5.00 Mr. and Mrs. Jos. Klein and E. Rosenthal; Mr. and Mrs. I. Ungar \$4.00; at \$2.00 Mr. and Mrs. A. Steinitz, Mrs. H. Ungar, B. Klein, Mrs. J. Guttman, L. Davis, H. Grossman; Mrs. H. Greenbaum, \$1.50; at \$1.00 J. Weiss, Mrs. Sinovitz, Mrs. Esther Friess, Mrs. W. Lampel, Mr. A. Greenberger, Mrs. E. Fleischer, Mrs. L. Steiner, Mr. H. Gefskv, Mrs. Jos. Friedman, A. Klein, H. Lefkowitz, Mrs. H. Edlis, J. Feibus, B. Rothenberg, M. Rosenzweig, J. Mandula, Mrs. Max Klein, Mrs. S. Davis, M. Phursich, H. Sattler, A. Wedner, Mrs. Jos. Greenberger, Mrs. S. Klein, Mrs. H. Galante, Mrs. P. Wimmer, Mrs. J. L. Alpert, Mrs. Rosenberg, Mrs. A. Glantz, Mrs. Jos. Reich, Mrs. F. Brunswasser, A. Ferber, Mrs. S. Greenberger, M. Firestone; at 50 cents Mrs. Firestone, Mrs. Rosenthal, Mrs. J. Granet.

On and after June 1st, 1918, Mr. Hyman Rogal, well-known in this community, will be associated with the Pittsburgh State Bank. Mr. Rogal will gladly render his services to his many friends through this institution.

FOR RENT—Nicely furnished room in Squirrel Hill with family of three. All conveniences, also telephone service. Handy to cars. Hazel 878-R.

FOR RENT—Room and board, 5807 Bartlett street. Phone 4826 Hiland.

FOR RENT—Comfortably furnished room in desirable East End district. Suitable for young lady employed. Convenient to street car and train. Breakfast if desired. Phone Schenley 4210.

WANTED—Refined couple desire two or three rooms with light housekeeping privileges. Address "K" Criterion.

FOR RENT—To gentleman, nicely furnished large airy room in East End. Call Hiland 6138-J.

B & B



49th

Anniversary

**Monday, June 3rd is
the day this 1918 Sale
starts and lasts all week**

The extent of the stocks and the class of goods in every department in the house---72 of them--will demonstrate that this 49th Anniversary Sale is to be one so unusual and forceful that every reader of this will do well to attend and see personally how much is to be gained by coming.

Boggs & Buhl



EUGENE HERZOG & CO.
INSURANCE
UNION ARCADE

GRANT 3491

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Wedding Gifts

Service Plates of marked and unusual character that will hold the interest of the recipient for longer time than just a passing fancy. New arrivals from France and England are here for your approval and selection.

C. Reizenstein Sons

711 Liberty Avenue Opp. Wood Street
Phone Grant 859

The Story of the Jews of Pittsburgh

Continued from Page 105

Joseph Levin, Mrs. A. H. Vixman, Mrs. B. Davis, L. H. Cadison, S. H. Kusminsky, Bernard A. Rosenblatt, Jacob Seligsohn, Samuel Amdursky and Dr. H. M. Snitzer have been very active in the movement. Henry Jackson was for a considerable time treasurer of the American Federation of Zionists, and Sol Rosenbloom has also been active in the Mizrachi Zionist organization.



Young Men's Hebrew Association Building

Pittsburgh has had a Young Men's Hebrew Association as far back as 1880, which was shortlived. In 1903 another attempt was made to establish a socio-religious center for the young men patterned after the Y. M. C. A., but it was again unsuccessful. In 1912 we find the need for such an institution strongly emphasized; none of the existing social centers seemed to meet the need. A new type of young man was drawn into the organization, such as the Palley boys, Harry Applestein, Samuel Horvitz, Harry Lichtenstein, Lewis Brody, Jacob Seligsohn, Isadore Bernstein, Hyman Rogal and Benjamin Raphael. For a number of years usual "Y. M." activities were conducted in the Dispatch Building; in 1915 the Elks' Lodge building at 1940 Fifth avenue was purchased; a membership of some 1200 was gathered, and Pittsburgh at last can lay claim to this important instrument for the development of clean gentlemanly young manhood.

The Labor Lyceum is located at 71 Miller street, practically in the heart of the Jewish district, and is the result of many years of striving and yearning on the part of Jewish laborites and Socialists for a social center of their own. There is considerable difference of opinion as to whether these elements are properly to be included in an account of the Jewish people.

C. Russel, in "The Jew in London," makes this observation:

"Judaism is much more than a ceremonial religion; and its complex and many-sided character give it a remarkable strength and vitality. Those who have given up all observances rarely abandon its monotheistic basis; and though it is of course impossible to say how much vital faith is generally left in such a creed, it suffices to justify them in a nominal adherence to Judaism. But even those who are wholly and frankly irreligious cannot generally quite shake off their Jewishness; and a racial instinct—a sense of tribal exclusiveness—often seems to survive even when nothing is left that could be called religion."

Suffice it to say that the Labor Lyceum has during the years of 1915-1918 become a vital factor in the life of the Jews of the so-called Hill District. The extreme radicals among them have, of course, constantly rebelled against their being included in the Jewish life of the community. Lately, however, the Jewishness of the group has become a predominant factor. They have placed Yiddish literature on a high plane; they have co-operated in the movement for a Jewish Congress; they have helped along in the campaign for Jewish war relief.

In the Lyceum are housed the Jewish socialist branch, the three branches of the Arbeiter Ring, the Garment Workers' Union, the Bakers' Union, the Stogie Makers' Union, et alia.

The men who are responsible for the establishment of this Institute are numerous indeed. The following, however, have taken a leading part:

Leon Arkin.

Julius Weissberg.

Samuel J. Oshry.

David Sigal.

Nathan Malyn.

The care of the sick, poor became an important need with the growth of the community. The work of the Benevolent Society apparently did not fully cover the needs of the city. Thus, as far back as 1871, we find that there existed in this city a Bikkur Cholim Society, probably in connection with the Rodef Shalom activities. Little of record has been handed down concerning this Society. In the year 1887 was organized another Bikkur Cholim Society, by the down town folks. The first venture of the society apparently was a picnic for the purpose of raising funds. The society undertook to supply the poor with physicians' services and medicine in case of need. It flourished for many years and incidentally we note, that Dr. Albert Blumberg was the first Jewish physician in Pittsburgh. He was followed by Dr. M. A. Goodstone, the first Jew to graduate from the Western University of Pennsylvania medical school. Dr. Sapirstein's career was interesting. When he came to Pittsburgh he was a "chazzan" with aspirations for medicine. The yearning of the Russian Jew for an education and for a professional career is noteworthy; therein, to our mind, lies his ability to forge ahead in spite of obstacles. Someone has remarked that the Russian Jew follows two things, "earning and learning." Henry Finkelpearl is another physician who figures early in the life of the Bikkur Cholim Society, as does Dr. Rubenstein at a later period.

As a further extension of the services rendered by the Bikkur Cholim Society, a number of Jewish women in the year 1898 assembled to organize a women's society which was called the Hebrew Ladies' Hospital Society. It was the dream of those present at the opening meeting, that some day the Jewish community would have a hospital of its own, where the Jewish poor would be given adequate treatment and attention and where Jewish physicians would have greater opportunity for practice.

"It was brought later into being by a small group—seventeen in number, earnest women, at a time when there was a very much smaller Jewish community and when systematized charity was not yet thought of in this section of the country. At that time there were a limited number of sympathetic people who were appealed to whenever a case of distress was heard of, and none gave more quickly and more generously than the small group of women who through their direct contact with the poor sick saw and realized their duty. At that time it was more difficult than it is today to get poor people requiring hospital care into the institutions and this band of worthy women



Mrs. Barnett Davis

made it their object to take care of those who were poor and needed hospital care, or medical assistance, nourishment, etc., in their homes. It was brought to their notice through their work that as the community grew, a hospital able to understand and care for Jewish people was badly needed."

"The dues of each member were ten cents a week, and in order to increase its funds semi-yearly entertainments were given. The original members of seventeen were increased gradually, until it attained a membership of over one thousand."

The most active worker in the organization, and its president for

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Frank A. Sowash, Manager

Joseph R. Gray, Secy.

J. H. Greenberg, Manager of Sales

twenty years was Mrs. Barnett Davis. She showed an unusual ability in running the organization, and in building it up and inspiring its membership to ever greater sacrifices for a cause which was dear to her.

In order to carry on this important work for two decades, Mrs. Davis

Visiting Committee, a Flower Committee, and Sewing Circle; and lately a Committee on War Relief Collections. The greatest service rendered by the Society to the Jewish community, however, is the laying of the foundation of, building up sentiment for, and the creation of the Montefiore Hospital. It was established in 1908 at 3000 Center avenue.

At the present a movement is on foot to rebuild the hospital, to create an institution worthy of the Jews of Pittsburgh, in size, equipment, and facility for medical research;—not in the belief that hospitals should necessarily be conducted on sectarian lines; but out of a desire on the part of the Jewish community to make a contribution to the care of the sick which

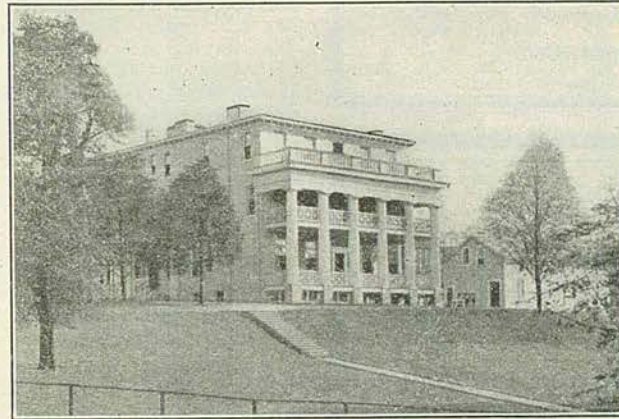
is its president; Rabbi A. M. Ashinsky, Joseph Kornblum, D. S. Osgood, L. H. Frank (deceased in 1915), Mayor Rosenbloom, and others are active on the Board of Directors.

The House of Shelter—the “Hach nossas Orchim”—exists since the



Mrs. Henry Finkelpearl

had the assistance of one hundred women or more, the most prominent of which were mesdames Annie Stein Ferguson, M. A. Goodstone, William Glick, H. I. Alpern, William Wolk, and Henry Finkelpearl, the latter in 1918 succeeded Mrs. Davis as president. The Society has a Hospital



Montefiore Hospital

Henry Jackson served as its president for many years and H. B. Ferguson as secretary. The officers for the year 1918 of the Montefiore Hospital Association are Henry Jackson, president; I. W. Frank, first vice president; Marks Browarsky, second vice president; M. Kingsbacher, treasurer; A. C. Speyer, recording and financial secretary.

would in a measure indicate the extent of the Jews' liberality and progressiveness.

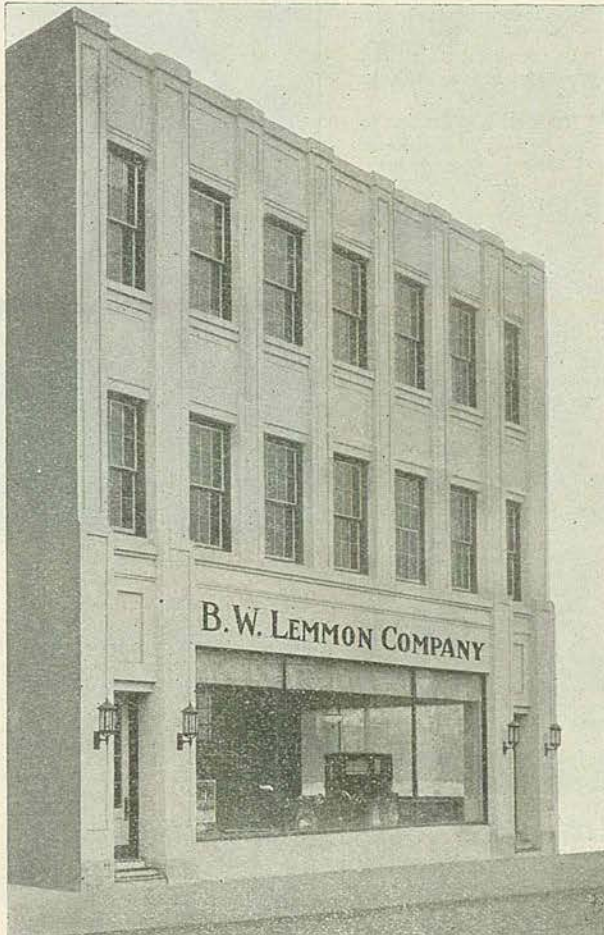
The “Beth Moshab Z'kenim,” the Jewish Home for the Aged on Breckenridge avenue is another contribution of the orthodox Jews or Russians. The Browarsky Annex has largely increased its capacity and facilities for service. Henry Jackson



Mrs. Annie Stein Ferguson Died (1910)

early eighties. Mrs. Annie Stein Ferguson, a communal leader of great ability and enthusiasm, worked hard during the period of 1905-1909 to place

Continued on Page 112



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I desire to extend my thanks and a deep feeling of appreciation for the hearty support accorded me in the Primaries May 21, 1918. It shall be my ambition to fulfill the trust imposed in me by delivering faithful and loyal services to my constituents.

(Signed)

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SWEDISH MASSEUR OPENS ETHICAL ESTABLISHMENT.

A Swedish massage establishment, conducted on the same lines as those that have been familiar institutions in the Scandinavian nations for years, and by a graduate masseur from Sweden, has been opened in Oakland, at 3623 Fifth avenue.

Julius C. Johanson is the man who has brought the ethical practice of massage to the city. Mr. Johanson has had years of experience in Sweden, having been familiarized with his work practically since boyhood. His mother was one of the most noted masseuses of his native country. She conducted an establishment in Stockholm which many of the royalty of the land frequented to have the kinks rubbed out of their systems.

Mr. Johanson's practice of massage differs widely from what Pittsburgh has been accustomed to. He operates his place on the principle of a pharmacy, treating patients on prescription from physicians. In Sweden if a physician thinks a patient needs massage he writes out a prescription, indicating just what should be done, sends the patient to see a masseur and the latter follows directions implicitly, just as a druggist does in filling a prescription for drugs.

Mr. Johanson comes here seeking a broader field after several years of successful practice in Worcester, Mass., where he was connected with a hospital. He is making his appeal for patronage principally to physicians, hoping to be able to render the medical profession a service hitherto unavailable to them. One of his first steps upon arriving in the city was to look up the status of massage practice here. Finding the field largely occupied by "fakers" he immediately got in touch with the Public Safety Department, in an effort to have illicit practices ended and the licensing law more strictly enforced.

As assistant in his establishment he has engaged J. G. Frost, a graduate nurse. Mr. Frost also is a masseur.

AUTO TOPS THE THING. PITTSBURGH CO. MAKES IT.

Auto owners who have experienced the inconveniences attendant upon an inferior top to their machines will appreciate the service given by the Pittsburgh Auto Top company, located at North and Irwin avenues, North Side. It makes a top that is really a top, withstanding all sorts of weather and rough usage and is practically indestructible. The company carries in stock all kinds of top material and is so organized, as to its working forces, that it can turn out this part of the superstructure of a machine at short notice. A corps of expert workmen is kept on hand for this especial purpose.

Top recovering is specialized in. Any style of covering can be duplicated there briefly. The service is quick and efficient. Rates are reasonable and employes persons who are trained to courtesy. Side curtains of an exclusive material are also to be obtained from this firm, rapidly adjusted and so put on that the minimum of effort is required to manage their manipulation. Seat covers and dusthoods are among this company's products. It has facilities for making quick repairs in this line. Disorder or destruction to these parts of automobile often are the cause of long waits on original manufacturers. These delays are obviated by the service offered the public by the Pittsburgh Auto Top company. Automobile accessories of all kinds are kept in stock at the company's quarters. Chauffeurs will find it to their advantage to connect with the Auto Top organization. Its location is central and its service prompt.

Mr. Abe Reichbaum, of Logan street, conducts one of the largest and most complete wholesale and retail Delicatessen stores in the city of Pittsburgh. Mr. Reichbaum bends every effort to make his store all that an up-to-date store should be. You can depend upon everything you order from him, for there you will find VARIETY, QUALITY and REASONABLE prices.

Mr. Reichbaum always caters to your wants and wishes exclusively. If you want the best IMPORTED and DOMESTIC Delicacies, SMOKED

MEATS, FINEST EGGS, BUTTER, EC., pay a visit to the NEW REICHAUM STORE at 78 Logan street. There you will find just what you want.

Loyally and splendidly the customers of the Potter Title & Trust Company have for the third time rallied at the call of their country.

Over thirteen hundred individuals and firms made total subscriptions to the Third Liberty Loan aggregating \$425,000, representing a subscription of 76 per cent more than the quota assigned to the Potter Title & Trust Company of \$241,000. These totals include a 100 per cent subscription of the officers and employes of the Company.

In both the first and second loans the Company far exceeded its quota and yet its statements to the Commissioner of banking after both the first and second loans showed a remarkable percentage of increase in deposits.

Conservatively managed, strong and sound, yet giving its customers the benefit of a broad and liberal service, the Potter Title & Trust Company has been steadily forging to the front. The friendly personal feeling existing between its clients and its officers and employes has made it one of the favorite banks of the Jewish business and professional men of Pittsburgh.

Much credit for the success of the J. A. Williams Company is due Mr. J. A. Williams, Manager and part owner of the business, who is General Manager, has always conducted the business on a fair and competent plan.



J. A. Williams

Mr. Williams started in business in 1902 at 1408 Fifth avenue, at which time the firm employed four people. Today the J. A. Williams Company has in its employ one hundred people with eleven men on the road, covering Pennsylvania, Ohio and West Virginia.

At present the Company which carries a full line of Hardware, Woodware, Tinware, Aluminumware and Housefurnishings is located at 51 Chatham street, but as soon as arrangements may be made, they will occupy larger quarters.

PROGRESSIVE BOULEVARD FIRM ENLARGES.

For the third time in the past year the firm of Miller & Woodward, Inc., has found it necessary through increased patronage from motor car users to enlarge their store and service depot at 3751 Bigelow Blvd., and as a result they have leased at 3753 Bigelow Blvd., and alterations which have just been completed have combined the entire frontage at 3751-53 Bigelow Blvd. into one large show and display room. This concern now maintains one of the largest and most complete sales and service stores in Western Pennsylvania and one which is unique for the numerous kinds of services rendered. In addition to being

Lighting Fixtures

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 A Bedside Table is a beautiful and useful present. All finishes and prices.
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the distributor for Ajax 5000 mile tires in Allegheny County they also sell Goodyear Tires and all other makes; maintain a complete stock of supplies and accessories; sells, recharge and repair batteries; does all kinds of wiring and electrical work on motor cars; are the exclusive sales and service representative in this district for all makes of wire wheels; operates a modern vulcanizing plant and guarantee their work; and carry a large stock of bearings in all sizes both new and reground.

A cordial invitation is extended to all the readers of the Criterion by the firm of Miller & Woodward, Inc., to call and inspect their store

The W. B. McLean Mfg. Co. whose ad appears elsewhere in this number, have been specialists in the woodworking line for the past forty years. There are very few important buildings or stores about Pittsburgh which do not have some evidence of their products.

In the past few years this company has been standardizing on a certain type of unit fixture for use in retail stores, and also on a unique and attractive set of furniture for use in soda grills, confectioneries, and drug stores.

Through the perfection of their product, and the reduced cost of it, because of standardized methods, the McLean Mfg. Co. have been able to compete in distant markets and even in foreign countries. This company does business in every state of the U. S. A. All their products are made at their factory in Pittsburgh.

Among some of the more important store equipments they have furnished in Pittsburgh, are the soda grill in Kaufmann's department store, Fishels candy store on Fifth avenue, Solomon-Bibro store on Market street, and the following drug stores on Center avenue:

Engelsburg Bros., Ellovitch's Home Drug Co., Govenstein's Pharmacy, Mendelsohn's Crystal Pharmacy, and many others.

The products of the McLean Mfg. Co. are characterized by a business-like simplicity of detail and design; by usefulness of purpose; and by minimum of cost.

This concern published a little monthly booklet called "Good Fixtures" which should prove of considerable interest to live retail store keepers everywhere. By sending in your name, the McLean Mfg. Co. will be very glad to put you on their free mailing list to receive "Good Fixtures" booklet regularly.

MILK IS AN ESSENTIAL PART OF A WHOLESONE DIET.

The Testimony of Experts.

1. "Especially in the feeding of children should milk be used freely because of its importance in the many advantages of tissue building and growth-promoting food. A quart of milk a day for each child is a good rule to remember."

2. "In no other way can the food habits now prevailing, especially in cities, be so certainly and economically improved as by a more liberal use of milk."

3. "No family of five should buy meat until they have bought at least three quarts of milk. Milk contains not only protein of animal origin, but also a very valuable fat which has specific properties for growth. It also contains in aqueous solution materials which prevent the development of beriberi and pellagra. Milk is the cheapest form of protein you can get. It is the most complete and sufficient food that can be had. Around the dairy farms centers the proper nutrition of a nation."

4. "We cannot expect a good community dietary if that community uses less than one-half quart of milk per capita per day. Unless there was that amount of milk the dietary would be seriously one-sided. The milk has exceptional value as a food for growth due to the so-called vitamins. It is the most important single food for adults. It is more economical to produce than meat. A man confined

to a bread and meat diet will show deficiencies, while a man confined to a corresponding bread and milk diet will go on indefinitely. . . . A vegetable diet will always be improved by an addition of milk. If it was a question of one or the other, I think it important that a man have milk rather than meat."

FOR BUSINESS MEN.

Brief Mention of the Progressive Service Offered by the Cincinnati Time Recorder Company, With Pittsburgh Offices at 4-5-18 Fulton Building, in the Supply of Time Recorders and Watchmen's Clocks for Every Purpose.

In a district such as that of which the city of Pittsburgh is the logical center, with its great industrial activities and its mills, factories and other institutions, it may well be expected that there is a steady demand for efficient service in the supply of time recorders, watchmen's clocks, etc., and it is in this connection that we take occasion or making brief mention of the carefully organized service offered along these lines by the Cincinnati Time Recorder Company with Pittsburgh offices at 405 Fulton Building, which is one of the very foremost concerns in America in this line.

It is not necessary to go into details concerning the matter, as the company is too widely known to require such action at this time, but it may be stated that it is prepared to meet any demand of the business, financial or industrial world for anything in time recorders of every description, as well as watchmen's clocks, clocks for payroll, cost keeping, autograph, etc. and can supply the same either new or used. The company is also prepared to arrange for exchange of any present equipment on the purchase of equipment through its service and it is also an expert on repairs of all kinds and is prepared to give service at the shortest notice, so that it will be seen that the service offered is complete in every respect.

As above stated the Pittsburgh offices are in the Fulton Building, and are under the management of V. C. Ealey, District Manager, who is widely known throughout the Pittsburgh district as an expert in every detail of the business. He has a wide acquaintance among corporation heads, plant managers and the general business interests, by whom he is regarded with confidence and the fact that he is frequently called into consultation by such interests speaks well for the character for the service he is offering. Under these conditions such of our readers as may be interested in anything in the above line will find it to their advantage to familiarize themselves with this organization, complete information concerning which will doubtless be gladly supplied by Mr. Ealey upon request.

MRS. MAX D. TOBIAS CHOSEN PRESIDENT OF SOUTH HILL RED CROSS ORGANIZATION.

Mrs. Max D. Tobias, of 2316 Arlington avenue, where she has resided for the past 14 years, was unanimously chosen by the South Hill residents for the presidency of the South Hill's District Red Cross Organization.

Mrs. Tobias has for years been identified with public charitable work. Since the war she has been indefatigable in stirring up enthusiasm and aiding the various war activities in her neighborhood. She is also leading in dedicating a Service Flag to the boys of St. Clair Borough, numbering about two hundred and fifty.

In addition to her other duties, Mrs. Tobias is also active in the Eastern Star Fort Pitt Lodge No. 130.

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L. N. MILLER, Treasurer

H. MILLER & SONS CO.

General Building Construction

MAY BUILDING

PITTSBURGH, PA.

The Story of the Jews of Pittsburgh

Continued from Page 109

this "House on a firm footing in the aid of the homeless wanderer. Its greatest service was rendered in the period of Roumanian persecutions of 1901 when hundred of Jews literally walked the greater part of the journey to America. Mrs. Ferguson was also active in the United Hebrew Relief Association, Columbian Council Settlement and School, Guskys Orphanage and the Jewish Consumptives' Relief Society of Denver. Mrs. Henry Finkelparl, Mrs. Aaron Bernstein, Mrs. William Wolk, Mrs. H. I. Alpern, and Mrs. L. Gordon, Jr., are some of the workers who, like Mrs. Ferguson, have resounded the cause of the House of Shelter.

Neither time nor space is available for the mention of many important phases in the life of the Jew of Pittsburgh. We have said but little concerning his progress in the field of education and culture. We might have written an interesting chapter on the Yiddish press, and on a host of other subjects (both historical and contemporary) which the reader rightly expects to find in an account of the life of so large a Jewish community. But, as we intimated before, our satisfaction lies in the thought that we have merely paved the way for a forthcoming work on the history of the Jews of this city, which do them justice and which will be done with greater care.

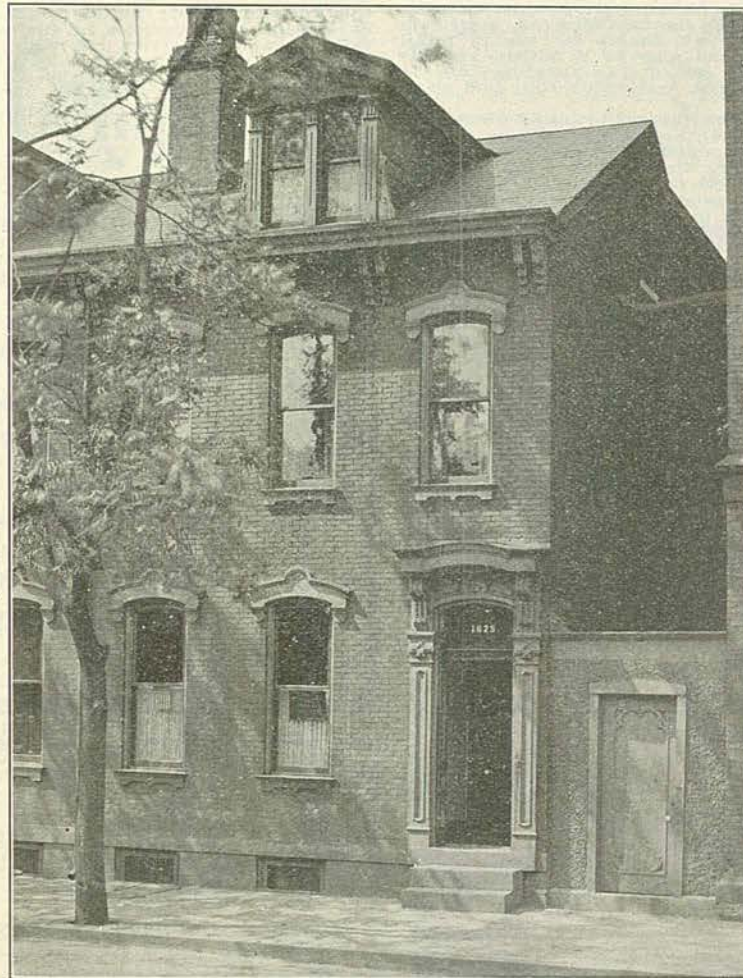
FLOWER DAY COLLECTION A HUGE SUCCESS.

The annual Convention of American Zionists, to be held in Pittsburgh June 23 to 27, has found an appropriate prelude in the successful Flower Day collection held in this city Sunday, May 19. Although many committees have as yet not turned in their collections, it is already certain that this year's was the most successful Flower Day collection in the history of Pittsburgh Zionism. Last year's collection of \$1,000.00 has already been surpassed by close to \$300.00 and it is expected that when all committees will have reported, the total amount collected will be approximately \$1,500.00. A detailed report of committees participating and amounts collected will follow next week.

Among the organizations that participated in the collection, the Young Peoples Zionist League ranks first, having collected the amount of \$700.00,

more than half of the entire collection. The team bringing the highest amount is also credited to that organization. The members of that team are Miss Freda Perovsky and Miss M. Spear, and the amount collected by them is \$103.59.

casian the winning team and the winning organization were publicly announced, and Mr. Pokempner, chairman of the local J. N. F. C., awarded beautiful presents to the members of the winning team.



House of Shelter

On Saturday evening, May 25, a reception and dance was given to the Flower Day workers in the Zionist Institute by the Jewish National Fund Commission of Pittsburgh on that oc-

The Jewish National Fund Commission of this city wishes through this medium to thank all organizations, committees and individuals who have helped to make the Flower Day collection a success.

SHARON Y. M. H. A. MEMBERS ARE ALL IN SERVICE.

The Young Men's Hebrew Association of Sharon is practically a 100 per cent patriotic organization. Of 37 members enrolled at the opening of the war, all are now enlisted in the service of the nation.

Nineteen members enlisted and 18 members have gone in contingents of the National Army. Two members, Jake Wolfe and Henry Lavine crossed the ocean with the first U. S. troops to go. The president, Mr. Max Lurie, who was the last man to go, left last week.

The membership roll follows:

Ben Ruben, Joe Freedman, Louis Goldberg, Davd Rosenblum, Elec Helfman, Jake Wolfe, Henry Levine, David Bender, Mally Murstein, Lefe Murstein, Morris Pearlman, Max Levinson, Julius Stahl, Harry Wayne, Max Cransfield, David Levison, Morris Goldstein, Abel Goldstein, Sidney Goldstein, Max Gross, David Block, Herman Goodstein, Sam Freedman, Ben Cohen, Ruby Frank, Isadore Frankle, David Balladin, Max Goldberg, Leon Cohen, Jake Goldberg, Harry Meyers, Max Gluck, Morris Bar, Max Boliton, Joe Rubenoff, Frank Routman, Max E. Lurie, president, last to go.

MEMORIAL SERVICES AT THE J. M. GUSKY HEBREW ORPHANAGE AND HOME.

June 1—Joseph Rosenthal, Harry DeRoy, Jacob Klee, Charles Falk and Freda R. Edel.

June 8—Rosa Roedelheim, Morris Feuchtwanger, Rachel F. Goldman, Ida Zeugschmidt and Max Buka.

June 15—Johannah Guskys, Esther Robin, Julia Weil Trauerman, Weir Mitchell Morganstern and Helen R. Brown.

June 22—Bernard Guggenheim and George Levy.

June 29—Henry A. Eisfelder, Jacob Klein, Gustav Kann, Isaac Lehman, Louis Bachman and Augusta Leichtenritt.

Donations.

May S. DeRoy, \$5.00 towards the flower fund in memory of Jack Leh-

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man; Mrs. Samuel Frank, books; Mr. and Mrs. A. M. Hast, chicken dinner, ice cream and cake, in honor of their 25th wedding anniversary; Mr. J. Alpern, \$2.00 in memory of his wife; Mrs. Charles Ruben, \$5.00 in memory of her father; Mr. Louis Goldsmit, \$5.00 towards the Children's Fund; Miss Celia Goldsmit, \$2.00 towards the Children's Fund; Mr. Herman Hirsh, \$2.00 towards the Children's Fund.

The services took place in the lodge room of Jericho Lodge, Century building. Brother A. L. Solomon, former President of District Lodge No. 3, was the chairman and very ably explained before the large gathering the purpose of the occasion.

Brother O. H. Rosenbaum, also a former President of this district, read the mourning prayer and the names of the departed were then read by the chairman.

Various brethren eulogized prominent men who have left us within the past year, this being followed by the Kadish Prayer.

Memorial Day has been set aside by District Grand Lodge No. 3 to be properly observed the last Sunday of May each year. This year the four lodges of this city, under the auspices of its new Propaganda Committee, arranged for the proper observance of this important day, and from the way the committee has gone about its work the B'nai B'rith for the city of Pittsburgh augurs well for the next two years.

Under the able leadership of Brother A. L. Solomon, the lodges in this city will be kept busy during the ensuing terms and a Scope Committee has been appointed to report at its next meeting the list of activities to be carried out, and before long it will be the pleasure of this committee to have definite constructive work outlined for every member associated in our order in this community, so that the meetings in the future will mean far more than the reading of the minutes and listening to the report of receipts and disbursements.

The officers composing this committee are:

A. L. Solomon, Chairman.
J. L. Palley, Vice Chairman.
Dr. J. N. Katz, Treasurer.
Mark Alexander, Secretary.



Hon. Abraham I. Elkus, ex-ambassador to Turkey, who will speak in Pittsburgh June 9th in the interests of the Jewish war relief. Admission free. Apply for reserved seats to Peter Glick, Chairman Mass Meeting Committee, Park Building, City.



Rev. Dr. Nathan Krass, of New York, one of the speakers at the mass meeting at the Nixon Theater June 9th. Admission free. Apply for reserved seats to Peter Glick, Chairman Mass Meeting Committee, Park Building, City.



Ensign Wilmer W. Wolk
Son of Mr. and Mrs. J. N. Wolk of Hays Street, East End. Ensign Wolk is stationed at Wissahickon Barracks, Cape May, N. J.

MEMORIAL SERVICES OBSERVED BY B'NAI B'RITH PITTSBURGH LODGES.

Sunday, May 26, 1918, will long be remembered by Pittsburgh's "Sons of the Covenant."

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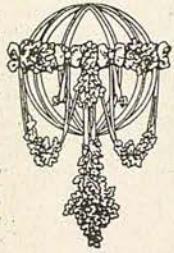
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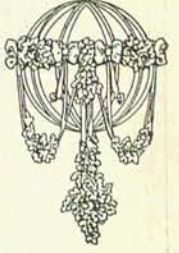
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McKeesport Activities



The history of McKeesport Jewry as far as records are available begins in 1865, when Joseph Haber settled here. Mr. Haber was followed by Louis Gershon and Mayer Kant. Then came the Bachmans, the Stargarters, the Simons, Joseph Roth, Joseph Unger and others.

With the influx of immigrants, the Jewish population grew steadily and today it is estimated that there are five hundred Jewish families in this city—most of whom are merchants. It counts in its midst many prominent attorneys and medical men. Jews have also held office from time to time in the city government. At present Mr. Frank R. S. Kaplan is one of the members of the school board.

In communal activities, the Jews of McKeesport have set up a fine record—such a many larger Jewish communities cannot claim. Besides a Talmud Torah, there are five congregations, the oldest of which is the Hung-

ship where he is very popular. Realizing the wonderful work that he has performed since he came to this city, he was chosen for another term and besides, he was given a substantial increase in salary as evidence that his ability was recognized.

Under his direction, Temple B'Nai Israel has steadily grown and since he first came here three years ago, his efforts have resulted in improvements along every line of temple work.

Since taking charge here Rabbi Alstet has reorganized the Sunday school, intensifying the curriculum of the school and increasing the attendance. Through his efforts the attendance at the Sunday school has increased over one hundred per cent and today the enrollment is 100 with every one thoroughly interested in the work and doing his or her share towards keeping the school on its high plane.

Rabbi Alstet also helped to organize the social youth of this city and from his efforts there has sprung up various organizations that have been a credit to the temple and to the city. The Templars' club is one of the social organizations and the Mevurah club is another that he has assisted. Rabbi Alstet also had a prominent part in the organization of Troop No. 3 of the Boy Scouts and these boys have been very active along various lines.

Along social lines, Rabbi Alstet's efforts have not been confined wholly to the members of temple B'Nai Israel. He has made many friends of orthodox and reformed Jews alike and he has taken an active interest and been an enthusiastic supporter of every movement that has been of benefit to local Jewry. Along religious and social lines he has been a big uplift to Young Israel and he has often been complimented for his earnest endeavors.

Rabbi Alstet was called to temple B'Nai Israel while still studying and came here immediately upon his graduation. He was ordained at the Jewish Theological Seminary of America in New York city in 1915, and two years previous the degree of master of arts at Columbia university.

While receiving his education he was quite active in organization work. He organized temple Beth El at Springfeld, Mass., in 1912, and in the same year also organized temple Israel at Providence, R. I. As a student, he occupied the pulpit of temple Adath Israel at Evansville, Ind., in 1913, and also the pulpit of temple Glory of Israel at Columbus, O., in 1914. Rabbi Alstet's home town is Bethlehem, Pa., where he is also prominently known.



Rabbi Murray A. Alstet

Gemilath Chesed of which Mr. A. Itzkowitz is president. Then comes the Tree of Life with Mr. M. Schrader, President; Sfard (Austrian) with Mr. S. Beck, president; Keser Yisra'il with Mr. I. Beck, president.

In 1912 Mr. Abe M. Simon launched a movement for the organization of a modern congregation which is known today as Temple B'Nai Israel. Its membership soon numbered thirty with Rabbi Zeissler as Rabbi, who was succeeded by Rabbi Bravo in 1913. In 1915, Rabbi Murray A. Alstet while still a student at the Jewish Theological Seminary of America was called to the pulpit, and after graduation he assumed his charge. Under the leadership of Rabbi Alstet the membership grew from 60 to 130 members. The following appeared recently in an issue of the "McKeesport News":

"The recent unanimous election of Rabbi Murray A. Alstet by the executive board of Temple B'Nai Israel has caused considerable rejoicing among the temple member-



Frank R. S. Kaplan

Officers of the congregation are: Frank R. S. Kaplan, president; A. M. Amper, vice president; Eugene Krow, secretary; J. L. Nayhouse, treasurer. The Board consists of S.

Kalkstone, M. Malloy, H. A. Victor, Wm. Weill and Max Weinberg.

The affiliated societies of the congregation are the Sisterhood of which Mrs. Henry Reiter is president; Mrs. F. Broder, vice president; Mrs. Eugene Krow, secretary; Mrs. Mac Krow, financial secretary and Mrs. Wm. Kimmelman, treasurer. The Templars, Troop 3 (B. S. A.) Brandy Club.

McKeesport Lodge No. 573, I. O. B. B., was founded in the spring of 1904 chiefly through the efforts of Louis Sulzbacher, Grand Secretary of District No. 3, the lodge was duly installed on the 24th day of April of that year, the installing officers being: President O. H. Rosenbaum; vice president, L. S. Levine, Esq.; and Monitor, Dr. J. Leonard Levy. The first officers were: A. Kaplan, Moni-

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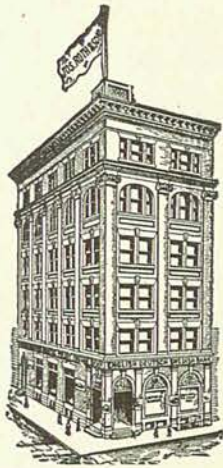
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children. With the inauguration of the Social Service Work by the Order, the members of the Order have become "Big Brothers" of the young Jewish boys of the community in all their social and intellectual activities; club rooms are maintained by the B'Nai Brith for the Menorah and Disraeli clubs, which are entirely operated and in charge of B'Nai Brith members.

At present the lodge has a membership of 175 and is one of the most energetic lodges of the district. Its president is Mr. H. A. Victor. The lodge conducts social service

is due Mr. Henry Friedman, a member and General Manager of the Banking arm of Joseph Roth & Son.

As president of the McKeesport Relief Society for the Jewish War Sufferers, he conducted several campaigns, with the result that over \$10,000 were added to the collected funds.

McKeesport Lodge No. 573, I. O. B. B., elected as president and elected him twice as delegate to their District Convention and at present he represents his lodge on the Propaganda Committee for District No. 3 and is also chairman of their local committee to the Allegheny County Soldiers and Sailors Welfare League. When the American Jewish Congress Committee decided to allow a delegate to be elected by Allegheny County, Pittsburgh excepted, they selected Mr. Friedman as their organizer. Mr. Friedman received his credentials on April 30th, where other cities had months for this work. Mr. Friedman had only six weeks to the general election, which took place on June 10th instead of communicating with the different organizations, he attended most of their meetings in person, explained them the movement, with the result, that on June 3rd, a week before the selection, a convention was held at McKeesport, Pa., at which forty-one organizations out of forty-five, were represented, hailing from ten different communities.

The delegates appreciated Mr. Friedman's work, and he was nominated and a week later elected to the American Jewish Congress by an overwhelming majority.

There is hardly a Jewish organization in McKeesport, which should not number Mr. Friedman among its most active members. He is a member of the congregation "Gemias Chesed" and Temple "Bnai Israel." He is past president of McKeesport Lodge No. 573 I. O. B. B.; President of the McKeesport Relief Society for the Jewish War Sufferers; Vice President of the McKeesport Hebrew Institute; President of the McKeesport Home of Shelter; A member of the Allegheny County Lodge No. 94, Independent Order of Brith



S. Kalkstone

Director of Temple B'nei Israel. A man of many philanthropies;—Interested in many movements of civic betterment.

work and participates in all civic and patriotic activities. It has a Ladies' Auxiliary of which Mrs. L. J. Haber is president.

Mr. Israel Simon is president of the Progress Club—a social organization and Mr. J. Moskowitz is president of the Dorshah Zion Society.

It has been prophesied that the time is not far off when the extraordinary efforts put forward so assiduously by the early settlers shall have resulted in a Jewish community rivaled by none in Western Pennsylvania.

McKeesport, Pa. is a growing and progressive community with about six hundred Jewish families, 15 miles from Pittsburgh, Pa. and until recent years hardly known to the Jewish world. McKeesport is fortunate on having a few public spirited and philanthropic men, whose activities put their City on the Jewish map.

This statement will be cheerfully verified by the leaders in the European War Relief Work, the American Jewish Congress movement and the Independent Order B'Nai Brith circles.

A great deal of credit for this work



Henry Friedman

Sholem: Tube City Lodge No. 1, Independent Order Sons of David, McKeesport Lodge No. 447; Independent Order Brith Abraham; A member of the Independent Zion Mutual and Benevolent Association of McKeesport, Pa., the McKeesport Workingmen's Aid Association; Ex-President of the "Dorshah Zion" Society, McKeesport Lodge No. 136, B. P. O. E.; Success Lodge No. 275; Knights of Pythias; A Director of the "Moshab Sakenim" of Pittsburgh, Pa.; Local Director for McKeesport of the Jewish Relief Society for Consumptive at Denver, Col.

The City of McKeesport honored Mr. Friedman by electing him as treasurer of the McKeesport Chamber of Commerce and he is now serving his eighth term. He is also director of this body.

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tor; L. J. Haber, president; Isaac Sunstein, secretary; Joseph Saif, financial secretary; Henry Firestone, treasurer; Joseph Goldberg, warden; I. Gilman, guardian; and Henry Friedman, Louis Brown and Abe Brown, trustees. Its membership at that time numbered 52. Prior to the beginning of Temple B'Nai Israel the Lodge was for a number of years the director of a Sabbath School for over one hundred

"Garden Sass"

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PLAYS AND PHOTO PLAYS



REGENT THEATER.

The attraction at the Regent Theater today is Wallace Reid in "Believe Me Xantippe."

For Wednesday, Thursday, Friday and Saturday, Mr. James N. Clark has selected and will present the most unique and extraordinary drama of the year, "The Unbeliever." This Edison picture features beautiful Marguerite Courtot and Raymond McKee. The parts are placed in the hands of exceptionally strong cast, while the government has contributed an acting cast of United States marines.

LIBERTY THEATER.

The attraction at the Liberty Theater today is Charles Ray in "His Own Home Town."

Probably the most astounding photoplay ever screened is adapted from the most amazing story ever related by a writer of fiction, that is "Tarzan of the Apes." This astonishing feature, which is creating a sensation wherever it is shown, will be seen for the first time in Pittsburgh at the Liberty, the Rowland and Clark Theater at Penn and Shady avenues, East End, all next week.

As a New York critic puts it, "Tarzan of the Apes" is bully adventure. "Tarzan of the Apes" is one of the most absorbing tales ever related in pictures.

PITT THEATER.

"Hearts of the World" will begin the third week of brilliant success at the Pitt Theater Monday. This David W. Griffith love story of the great war has surpassed any of his previous achievement, in point of timeliness and of compelling interest and in the few cities that have been privileged to see the production there has been the same acclaim that has been experienced here. David Lloyd George, Prime Minister of England, gave every encouragement and aid to Griffith in the making of the picture and was instrumental in obtaining the esteemed privilege of visiting the front line trenches in France. Many of the scenes were photographed on the battlefields, and Lillian Gish, Dorothy Gish, Robert Harron and others of the cast accompanied Griffith to the front in order that actual conditions of living should be brought to attention in the film. The story contrasts the quiet and peace of a French village before the war with the turmoil, the tragedy and distress that follow the invading German soldiery. Life in the trenches, charges of French soldiers, hand-to-hand conflicts, explosion of shells, the flight of villagers and German ruthlessness in the treatment of girls and women are shown.

It is urged that intending patrons buy tickets in advance, as it is the experience of many people who are late comers to be obliged to content themselves with seats for performances at a later date. Matinees are given daily at 2 o'clock and the night performances are at 8 o'clock. The early part of the presentation shows Griffith on the screen received by Lloyd George. A feature of the presentation is the music, played by a large orchestra.

EAST LIBERTY CAMERAPHONE

Two very interesting and attractive features will be presented at the East Liberty Cameraphone this week. Constance Talmadge starring in "The Lesson" the first three days and Mae Marsh in "All Woman" the last three. Each picture of Constance Talmadge adds scores of admirers to her list. She is one of the most captivating of screen girls—only eighteen years old—but with an enviable record of successful plays. Miss Talmadge is supported by an exceptional cast including three universal favorites: Tom Moore, Walter Hiers and Herbert Heyes.

Mae Marsh as Susan Sweeney has a role in "All Woman" which calls into play all her winsome charm and wonderful ability as an actress. It is a classy, snappy feature thoroughly human and full of appeal. It shows what one woman can do to change

the lives of those around her, following the lines of "Along Came Ruth" which played recently at the Gaiety Theater, New York. The cast is well chosen including Jere Austin, John Sainpolis, Arthur Housman and Hazel Alden. Several kiddies are also in the cast who add many delightful bits of comedy.

DAVIS THEATER.

In the Davis Theater each day next week beginning respectively at 2 and 8 o'clock, Mr. Harry Davis will entertain pleasure seekers of Greater Pittsburgh and adjacent communities with a program of vaudeville that has seldom been equaled for high artistry and variety. There are to be nine acts, in addition to a selection of moving pictures which will visually tell the story of the news in all parts of the world.

GRAND.

Portraying one of the most arduous roles in her screen career, Miss Elsie Ferguson will be seen at the New Grand, week starting Monday morning, June 3, in "A Doll's House," a picturization of the famous play by Henrik Ibsen, the distinguished Norwegian dramatist, whose remarkable plays have held the stage for more than 30 years. In this notable picturization of "A Doll's House," directed by Maurice Tourneur, Miss Ferguson appears as a doll wife, who, when her husband falls seriously ill, forges her father's name to a note in order to provide funds so that her husband may undertake a long journey for the preservation of his health. Like Banquo's ghost, the evidence of her criminality rises to torment her years later, and it brings about a separation between her husband and herself. During her troubles she has learned to gauge her husband's shallow soul and her doll-like nature is transformed thereby.

SHERIDAN SQUARE THEATER.

At the Sheridan Square Theater this week, for the first three days, the fea-

cena, Manrico, Count di Luna and Ferrando. These singers have already established themselves in the eyes of the patrons of the Alvin during the past week of the operas given.

In the production of "Rigolette" such world renowned singers as Maggie Teyte, Elizabeth Campbell, Enrico Aronsen, Augustus Bouilliez and Henry Weldon will be found in the usual roles of Gilda, Maddalena, Duke of Mantua, Rigolette and Sparafucile, respectively. The first week of June will be indeed a Verdi week. "Rigolette," like its companion opera from the genius of Italy's greatest music master, needs no introduction to Pittsburgh music lovers. Many of its airs are hummed in every household. The opera was written and first produced in Venice, March 11, 1851. Covent Garden, London, heard it in May, 1852, and it reached Paris in 1858, while New York heard its harmonies in November of the same year, since which time the work has seldom been out of any repertoire of any operatic organization in America.

The ensemble, chorus and investiture of the productions will be akin to the previous operas presented during this Operatic Spring Festival at the Alvin.

The especially selected orchestras of picked musicians from the Metropolitan and Chicago companies, will be under the direction of Josiah Zuro, of the Metropolitan Opera, while the direction of the stage will be in the hands of Charles Jones, of the Boston Opera organization.

HARRIS THEATER.

At the Harris Theater next week the featured attraction will be the Six Virginia Steppers. Other bookings include "Ankles," a comedy sketch. McLaughlin and Evans are known as the dandy pair. Laura Bertram is a comedienne of the new school. Bennette and Strumm are comedy jugglers. Steve Freda is a musical comedian. Adlon and company will reappear in a skit that is original in thought and word. The Tiller Sisters are singing and dancing artists. Moore and Hall, the singing boys, are new to local vaudeville. A comedy film from one of the leading studios will complete the bill.

OLYMPIC THEATER.

There is always the keenest interest among fighting film fans whenever it is announced that William Farnum has made a new "pep" picture play for William Fox. Beginning Monday, June 3, there will be shown at the Olympic Theater, all week, the latest Fox production, "True Blue," in which William Farnum is the dynamic and always thrilling star.

It is a play of the rugged West for the most part, but by way of dramatic and even comic contrast, "True Blue" brings in several British types; for the homespun hero is lawful heir to an Earldom. Other added attractions will be shown.



TARZAN OF THE APES WAS READY TO DEFEND HER WITH HIS LIFE

at the Liberty Next Week

Josephine Victor, the distinguished star from the legitimate drama, who is perhaps best remembered to Pittsburghers because of her fine performance in support of Leo Dithrichstein in "The Temperamental Journey," is to be here with her own players in a production by Harold Brighthouse, "Maid of France."

Much interest attaches to the coming of Emily Francis Hooper and Herbert Marbury, lately featured in the metropolitan engagement of "Oh Boy." Miss Hooper is a French-Canadian girl whose brother is fighting in the trenches in France, and who made a sensational hit in Pittsburgh at the Chamber of Commerce dinner to Marshall Joffre on the occasion of the French General's visit to this city last year.

The big laughing hit of the program will probably be scored by the Avon Comedy Four in their ludicrous skit entitled "The Hungarian Rhapsody."

Al Herman, a black face comedian, promises to dispense gloom with a monologue as varied as it is bright in humor and witicism. A novelty in the art of cycling is assured in the engagement of Dupree and Dupree. These are merely the high spots in a program that will provide something for everyone's particular taste.

ture attraction will be Harry Beresford and his company presenting "Mind Your Own Business," a sketch that is typical of both the star and his assistants. Other acts include DeWitt and Gunther in "Baby Eyes and Baby Sighs;" Murphy and Meehan, "Those Two Boys," are versatile to the extreme; Wheeling and Sylvia call their act "A travesty on gravity." The Three Sports will close the show in a gymnastic comedy novelty. A comedy film featuring Bill Parson in "Birds of a Feather" is the screen feature.

For the last three days of the week Billie Burke will present "The Vacuum Cleaners." The Ned Norworth Trio can be depended upon to amuse. Rehn and Fitch have an all for fun musical effusion. Nellie Veronica and Ernest Hurlfall, in "By the Sea," have a novelty offering. Frank Gaby will give ventriloquial impressions, and a new chapter of the "Son of Democracy" will complete the bill.

ALVIN.

The operas selected for presentation during the week of June 3, beginning Monday night, for the Grand Opera Spring Festival Season at the Alvin Theater, under the personal direction of Harry Davis, are "Il Trovatore" (The Troubadour) and "Rigolette." Again Pittsburgh music lovers will have the rare opportunity of hearing casts of artists who have won international fame and who have been adjudged by musical critics to be without equal in the roles which they will sing during the ensuing week.

In the cast of "Il Trovatore" for Monday evening, such artists as Florence Easton, Alice Gentle, Riccardo Martin, Carl Formes and Henri Scott will be heard in the characters of Leonora, Azu-

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Vaudeville
10-15 AND 25 CENTS--A GREAT SHOW
NINE BIG VAUDEVILLE ACTS
"Six Virginia Steppers"
Drop in Any Time.

DAVIS THEATER 2 & 8 PM.
VAUDEVILLE
Week Beginning Men. Matinee, Nine Superb Specials
Josephine Victor & Co.
In Harold Brighthouse's Brilliant War Time Playlet
"MAID OF FRANCE"

ORPHEUM
THEATRE
Murray and Forbes
Up-to-date Potoplays PROGRAM
CHANGED
DAILY

PITT THEATRE
NOW PLAYING
3rd BIG WEEK

D.W. GRIFFITH'S
SUPREME TRIUMPH
"HEARTS
OF THE
WORLD"
A LOVE STORY OF THE GREAT WAR
BATTLE SCENES ON THE
BATTLEFIELDS OF FRANCE
(UNDER AUSPICES BRITISH
WAR OFFICE)
MANAGEMENT OF
W.M. ELLIOTT, F. RAY COMSTOCK, and MORRIS GEST

Daily Matinees at 2.10--25c to \$1.00
Eve's 8.10 & Sat. Mat.--25c to \$1.50
SPECIAL ATTENTION GIVEN TO
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PERSONAL DIRECTION--MR. HARRY DAVIS
EVENINGS 8:15 SHARP MATINEES 2:15 SHARP
VERDI WEEK
JUNE 3RD
--FIVE WEEKS FESTIVAL--
GREATEST GRAND OPERA TRIUMPH IN
AMERICAN MUSICAL HISTORY
"TROVATORE & RIGOLETTO"
ARTISTS CHORUS & ORCHESTRA FROM METROPOLITAN--
CHICAGO & BOSTON GRAND OPERA COMPANIES
POPULAR PRICES

THE NEW OLYMPIC FIFTH AVE.
DIAMOND ST.
PITTSBURGH'S PERFECT PHOTOPLAY THEATRE
NEXT WEEK
WILLIAM FARNUM in
"TRUE BLUE"
Mon. Tues. Wed. THUR. FRI. SAT.
HEARST PATHE NEWS SCREEN TELEGRAM
OLYMPIC'S SYMPHONY ORCHESTRA PIPE ORGAN

GRAND New Million-Dollar Theatre
Continuous--10 A. M. to 11 P. M.
1,500 First Floor Seats, 25c. 1,000 Balcony Seats, 15c. Loges and Box Seats, 35c.
TODAY--CONSTANCE TALMADGE in "THE LESSON"
WEEK { **ELSIE FERGUSON**
JUNE 3 { IN
"A DOLL'S HOUSE"
Comedy--Travelogue--Grand International--News Weekly.
THE SUPERB SYMPHONY ORCHESTRA AND ORGAN PLAY ALL DAY

All Concordia Club Members Eat
Stier Meat
North Side Market

EAST LIBERTY CAMERAPHONE
MONDAY-TUESDAY-WEDNESDAY THURSDAY-FRIDAY-SATURDAY
CONSTANCE TALMADGE in MAE MARSH in
"THE LESSON" "ALL WOMAN"
An interesting comedy-drama. Delightful from beginning to end.

LIBERTY
PENN AND SHADY AVE. E.
ALL NEXT WEEK

TARZAN
THRILLS--
STARTLES--
ENTERTAINS
It is the One Astounding
Event of the Year.
Adapted from the most
astounding story ever
written.
OF THE APES

LIBERTY THEATRE--NEXT WEEK
GEORGE M. COHAN in
"HIT-THE-TRAIL HOLLIDAY"

THE STRAND
FORBES & ATWOOD
"Oakland's Friendly Theatre"

BELMAR
THEATRE
HOMWOOD & BENNETT
Homewood's most popular Photo Playhouse

Gladys Brockwell in "Her Own Mistake"	TODAY	MARY PICKFORD in "M'LISS"
May Allison in "The Winning of Beatrice"	Monday June 3	William S. Hart in "Selfish Yates"
William S. Hart in "Selfish Yates"	Tuesday June 4	George Walsh in "Brave and Bold"
MARY PICKFORD in "M'LISS"	Wednesday June 5	Alice Brady in "The Silent Sacrifice"
Jack Pickford in "Mile-a-Minute Kendall"	Thursday June 6	Mr. and Mrs. Sidney Drew in "Pay Day"
	Friday June 7	Sessue Hayakawa in "Hidden Pearls"

MARY PICKFORD in "M'LISS"
William S. Hart in "Selfish Yates"
George Walsh in "Brave and Bold"
Alice Brady in "The Silent Sacrifice"
Mr. and Mrs. Sidney Drew in "Pay Day"
Sessue Hayakawa in "Hidden Pearls"

THE REGENT
PENN AND 5TH ST. HIGHLAND
EAST LIBERTY

TODAY
WALLACE REID
--in--
"Believe Me Xantippe"
MONDAY AND TUESDAY
ELSIE FERGUSON
--in--
"A DOLL'S HOUSE"
WED.-THUR.-FRI.-SAT.
The supreme drama of the year
"THE UNBELIEVER"
--with--
MARGUERITE COURTOT
and RAYMOND McKEE