

## JEWISH SOCIALIST DEPUTY MAY JOIN POLISH COALITION CABINET

**Rumors Dr. Diamond, of Assimilationist Group, Will Have Commerce Portfolio**  
(Jewish Telegraphic Agency)

Warsaw, Jan. 29.—Dr. Hermann Diamond, Jewish socialist deputy from Eastern Galicia, will join the Polish coalition government under the premiership of Count Alexander Skrzynski, according to reports circulated today in the lobby of the Polish Sejm.

Dr. Diamond is expected to assume the portfolio of Minister of Commerce.

Dr. Diamond, who is known as one of the best financial experts in Poland, is a leading member of the Polish Socialist Party (P. P. S.) and has served on various economic missions to England and other western countries on behalf of the Polish government. He is known to oppose the Club of Jewish Deputies in the Polish Sejm for its nationalist policy, as he is one of the leaders of the assimilationist group.

## YURCHENKO, POGROM LEADER, SENTENCED TO DEATH IN RUSSIA

(Jewish Telegraphic Agency)

Moscow, Jan. 29.—Yurchenko, leader of pogrom bands, will be executed for murdering Jews during the civil war in Soviet Russia.

At his trial in Zhitomir, which ended yesterday, the death sentence was imposed upon him.

For several years during the civil war he terrorized the entire district and was responsible for many massacres of Jews in that region.

## ROXBURY TO HAVE RABBINICAL COLLEGE

**Plans for \$1,250,000 Building Perfected**

(Jewish Daily Bulletin)

Roxbury, Mass., Jan. 29.—A Rabbinical College is to be erected here at a cost of \$1,250,000.

The plans for the building call for 16 class rooms, a large gymnasium with a swimming pool. The plans allow for an enrollment of 125 students.

The school, which will be maintained by endowments and subscriptions, no tuition being charged, will have for its president Rabbi J. M. Jacobson.

## FIRE IN JAFFA HARBOR CREATES PANIC

(Jewish Telegraphic Agency)

Jaffa, Jan. 29.—Panic spread among the workers in the Jaffa port, the port of entry for Jewish immigrants to Palestine, when a fire broke out on a ship in the harbor. The pier and the adjacent territory was covered with smoke.

The fire broke out on an Egyptian sailing vessel which carried 3000 tins of Benzine for the Vacuum Oil Company. The crew saved themselves by jumping into the harbor. The cargo was lost.

## LORD AND LADY SWAYTHLING SAIL FOR NEW YORK

(Jewish Telegraphic Agency)

London, Jan. 29.—Lord Swaythling, outstanding figure in British Jewry, sailed for New York yesterday, accompanied by Lady Swaythling.

Lord Swaythling, Louis Samuel Montague, is the eldest son of the first Baron Swaythling, and is active in communal work in England. Lady Swaythling is also an active communal worker. Last year she addressed a letter to President Coolidge pleading for the admission to the United States of Jewish refugees stranded at Southampton.

## DR. BERNARD KAHN, J.D.C. REPRESENTATIVE, LEAVES WARSAW

**Warsaw Rabbinate Transmits Appeal to American Jews; "Merciful Sons of the Merciful" Called Upon for Relief**

(Jewish Telegraphic Agency)

Warsaw, Jan. 29.—Dr. Bernard Kahn, European representative of the Joint Distribution Committee, who came to Poland to investigate the economic situation of the Jewish population in Poland has completed his work and is leaving for Berlin today.

Before leaving, Dr. Kahn called on the United States Minister in Warsaw and submitted a report on the work of the American Jewish Joint Distribution Committee to relieve the suffering of the Jewish population in the Polish Republic.

Dr. Kahn received a number of delegations who pleaded for immediate relief, including a delegation from the Warsaw Rabbinate. Representatives of the Rabbinate handed to Dr. Kahn an appeal addressed to American Jews, beginning with the words, "Rachmanim, B'nai Rachmanim." (Merciful sons of the Merciful).

Of the \$150,000 allotted by the Foundation of the Joint Distribution Committee and the Ica at its recent session in Berlin for Jewish credit institutions in Poland, 15 per cent will be assigned to the Jewish workmen's cooperatives.

## UNITED JEWISH AND PALESTINE CAMPAIGNS MAY COMBINE IN DETROIT

(Jewish Daily Bulletin)

Detroit, Mich., Jan. 29.—The United Jewish and United Palestine Appeals may combine for joint action in Detroit if present negotiations materialize. Plans on foot in this city are for one city-wide drive for \$333,000, \$100,000 of which is to go for Palestine, a similar sum for the United Jewish Campaign, \$60,000 for the United Hebrew Schools, and the balance to cover expenses and to serve as a sinking fund for assistance of other worthy causes.

The United Jewish Campaign is, in the meantime, organizing for action in the state of Michigan. A state conference of Michigan Jewish leaders will be held in Detroit in the interests of the campaign. Every Jewish organization playing a part in the Jewish life of the state has been invited, and the campaign will commence immediately following the conference.

## JACOB M. LOEB SAILS FOR EUROPE

**Hopes Chicago Example Will Be Followed By Other Cities in United Jewish Campaign**

"As the Chicago drive went over, so will the larger campaign attain its goal the country over," declared Jacob M. Loeb, chairman of Chicago's just concluded \$4,000,000 United Drive, which includes the first million-dollar community contribution toward the \$15,000,000 overseas chest of the United Jewish Campaign, before he sailed on the Aquitania yesterday.

"When the story is unfolded to the people of this country—the story of the overwhelming need, the soul-shattering cry of Jewish lives breaking under the weight of misery in Europe, and the story of the way in which, as Chicago has shown, the call can, must, be answered—it will stir the spark of Jewishness in our people everywhere. It will rouse a spirit that will sweep them like a flame—sweep them to resolve and sacrifice and effort, until the \$15,000,000 goal is reached. I know that we shall reach it!" Mr. Loeb declared.

# JEWISH DAILY BULLETIN

Published every day in the week except Saturday and Jewish high holidays by the Jewish Daily Bulletin Co., Inc., 611 Broadway, N. Y. Telephone: Spring 1614  
 Jacob Landau, President; Meer Grossman, Vice-President; Samuel Bienstock, Treasurer and Secretary

Vol. III. Sunday, Jan. 31, 1926. No. 391.

Offices of the Jewish Daily Bulletin	
New York	611 Broadway
London	244 High Holborn
Paris	82 Rue d'Amsterdam, Paris, VIII
Berlin	W. 15 Dueselderfer Strasse 72
Warsaw	Ulica Aleje Jerozolimskie Nr. 18
Jerusalem	P. O. B. 530
Cairo	13, Abou-El-Sebah

Subscription Rates		
	U. S. and Canada	Foreign
One Year	\$10.00	\$15.00
Six Months	6.00	8.00
One Month	1.00	1.50

Entered as second-class matter October 15, 1924, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Copyrighted

## STATEMENT ON PRINCIPLES OF AMERICAN REFORM JUDAISM URGED BY LUDWIG VOGELSTEIN

Executive Board of Union of American Hebrew Congregations Begins Session in Philadelphia (Jewish Daily Bulletin)

Philadelphia, Pa., Jan. 30.—Declaring that Jews are not perpetuating Judaism out of pride, but adhering to it because no other religion can satisfy the longings of their souls, Mr. Ludwig Vogelstein, Chairman of the Executive Board of the Union of American Hebrew Congregations, in an address before that body in session in this city tonight urged the issuance of a clear statement on the principles of American Reform Judaism, explaining to the Jews of the world, especially to the modern American Jew, the meaning of Judaism and what the Jewish religion stands for. It should be made widely known, he emphasized, that Judaism does not require a confession of faith from its believers, and that in its teachings there is nothing that is contrary to modern conception of life, nor in conflict with one's conscience or modern views. No set observances of any special rituals are demanded in the temple, he pointed out, nor is any "saving dogma" preached therein.

Ignorance is blamed by Mr. Vogelstein for the indifference on the part of the modern Jewish youth towards his religion. Lack of knowledge of the Jews' past, and their cultural heritage, is what forces them away from their people. Enlightenment on what the American Liberal Jew stands for would, in Mr. Vogelstein's opinion, bring many of these Jews back into the fold. Conversion or baptism is not required.



Ludwig Vogelstein

The late Dr. Kaufmann Kohler is termed "a pioneer among modernists" by the New York "Times" of Jan. 29, in the course of an editorial comment on Dr. Kohler's life and work.

"Dying in his eighty-third year, he retained to the last his belief in the compatibility of faith and science," the "Times" points out. "Modern trends in religion outside of his own faith were sympathetically regarded by one who described himself as the first Modernist to occupy an American pulpit. This was as far back as 1869, when Dr. Kohler arrived in the United States from Germany, where his liberalism was regarded as a dangerous radicalism.

"The reformist movement in Judaism, as in other churches, is the response to two forces, both of which were exemplified in Dr. Kohler's career. One is the closer scrutiny which scholarship brings to bear on the articles and practices of religion. The other is the influence of a changing environment. Dr. Kohler's researches in the history of the Jewish faith and of comparative religion: weaned him from orthodoxy at an early period. This original impulse was bound to develop under American conditions. The movement and outlook connected with Dr. Kohler's name would thus be the joint product of Modernism and Americanism."

## AFULEH CITY RENAMED JEZREEL

(Jewish Telegraphic Agency)  
 Tel Aviv, Jan. 29.—Afuleh, the city in the Valley of Jezreel, now in the process of construction, will be known as Jezreel, according to a decision taken here yesterday by the American Zion Commonwealth and other national institutions.

## DAILY DIGEST OF PUBLIC OPINION ON JEWISH MATTERS

[The purpose of the Digest is informative: Preference is given to papers not generally accessible to our readers. Quotation does not indicate approval.—Editor.]

### Communist Suggests New Program for Ort Reconstruction Work in Russia

The proposal that the services for Jewish artisans and individual near-town farmers in Russia, as well as the activities connected with professional trades, should be entirely given over to the Ort, is made in the "Emes," Moscow organ of the Jewish Communists, by J. Golde, official of the Komzet, commission for the settlement of Jews on the land in Russia.

Writing on the "Ort and Its Objects," in the "Emes" of Dec. 11, Mr. Golde points out that the Ort "has already had substantial experience" along the lines referred to and goes on to say:

"In the years 1921 and 1922 the activities of the Ort were centered on immediate help for Jewish colonists because of hunger and the revolution. The year 1923 stands out as one of the most effective years of activity of this organization. During that period the Ort, with its 25 agronomists and engineers covered all the Jewish colonies and maintained at the same time fifty technical institutions for trade education.

"After this period the disintegration of town life prevented the Ort from carrying on its activities. Most of the social efforts were then concentrated on the needs of the population breaking away from the cities, and in that proportion the usefulness of the Ort was reduced.

"Now the time has come for the Ort to revive its work. It is necessary now to surround the Ort with various social agencies and supply it in addition with help from non-Russian sources.

"The old program of the Ort is, however, insufficient to meet present-day needs, and it must be revised to meet the new needs and the new perspective."

Mr. Golde presents a number of suggestions outlining a program of activity for the Ort in connection with Research, Land Workers near the Cities, Artisans, Professional and Technical Education, etc.

### "Times" Calls Dr. Kohler "Pioneer Among Modernists"

The late Dr. Kaufmann Kohler is termed "a pioneer among modernists" by the New York "Times" of Jan. 29, in the course of an editorial comment on Dr. Kohler's life and work.

"Dying in his eighty-third year, he retained to the last his belief in the compatibility of faith and science," the "Times" points out. "Modern trends in religion outside of his own faith were sympathetically regarded by one who described himself as the first Modernist to occupy an American pulpit. This was as far back as 1869, when Dr. Kohler arrived in the United States from Germany, where his liberalism was regarded as a dangerous radicalism.

"The reformist movement in Judaism, as in other churches, is the response to two forces, both of which were exemplified in Dr. Kohler's career. One is the closer scrutiny which scholarship brings to bear on the articles and practices of religion. The other is the influence of a changing environment. Dr. Kohler's researches in the history of the Jewish faith and of comparative religion: weaned him from orthodoxy at an early period. This original impulse was bound to develop under American conditions. The movement and outlook connected with Dr. Kohler's name would thus be the joint product of Modernism and Americanism."

## AGUDATH ISRAEL IS MENACE TO JEWISH UNITY, ZIONIST ORGAN STATES

Reviews Organization's Work, Terming It "Unhappy Record"

Asserting that the existence of the Agudath Israel is a menace to Jewish unity and its activities in America must stop, "The New Palestine," the official organ of the Zionist Organization of America, launched a scathing attack on the Agudath in an editorial in its issue of January 29th. In its editorial "The New Palestine" reviews what it calls the "unhappy record" of the Agudath Israel for the past few years, which it says, is not sufficiently known in this country. The paper declares:

"The Agudath Israel is trying in every possible way to undermine not only the Zionist Organization, not only Jewish national sentiment but every effort at a united front among the Jewish people. Their policy is 'divide and rule.' In Poland as in Palestine, in Austria as in Czecho-Slovakia, they seek to make impossible the creation of a united Jewish front.

"In Poland the Jews succeeded in electing several of their own members to the Polish Parliament, but the Agudath Israel deputies refused to join the Jewish Political Club to which all the other deputies, from Right to Left belonged. Only the anti-nationalist Jewish Socialist members of Parliament remained outside of the Club and their only political allies were the representatives of the Agudath Israel.

"In Czecho-Slovakia there was attempted a creation of a unified Jewish election bloc, but the Agudath Israel forces were the only ones who prevented the realization of these aims. Thanks to their efforts not a single Jew was elected.

"But the activity of the Agudath Israel in Palestine is even more disgraceful. Until the close of the war, the rebuilding of Palestine was not part of their program. They even reproached the Mizrahi for giving so much attention to Palestine in comparison with the Golus at a time when there were very few Jews in the Holy Land. It was only after the war that the Agudath realized that it was possible to make trouble even in Palestine, and since the Agudath is 'active' in Palestine, the full effect of its work is felt whenever there is about to be unity in Jewish work. Invariably, at such a moment, the representatives of the Agudath Israel come forth and do not permit a single-purposed effort. In the last few months the Agudath leaders in Palestine have placed every obstacle possible in the way of the Asetath Hanivcharim, the Chief Rabbinate, and even of the Kehillah life in Tel Aviv—once a model of good organization. They succeeded in their destructive process by clagues in the court room, before non-Jewish judges, who have been unable to orient themselves in matters of inner Jewish interest.

"The same thing on a larger scale is being done by the Adugath Israel in regard to the League of Nations, and all this in spite of the fact that Dr. Weizmann went even further in his negotiations with the Agudath than they asked for: for he proposed special certificates for the immigrants whom they would bring; he proposed certain concessions in regard to the Kehillah life in Palestine, but to no avail. Unity in the Jewish camp, and the Agudath Israel are antithetical.

"Now its representatives have come to America to infect our camp with disunity and disorganization. At a time when all the energies of American Jewry are dedicated to the task of raising the \$5,000,000 for all Palestine activities—all religious concerns as well as a part of the Mizrachi budget—at a time when the local Agudath Harabonim issued a statement, even in the heat of the recent controversy, that the Appeal is essential to the upbuilding of the Jewish Homeland, the Agudath Israel issues a call for funds of its own which, as they claim, will give food to thousands of workers. This, at a time when they have not even kitchens for hundreds.

## DR. SILVERMAN STATES REASONS FOR OPPOSING TEN COMMANDMENTS IN PUBLIC SCHOOLS

Dr. Joseph Silverman, Rabbi Emeritus of Temple Emanu-El, in a statement issued to the "Jewish Daily Bulletin" yesterday, made clear his attitude concerning the proposal to read the Ten Commandments in the New York public schools.

The opinions expressed by Dr. Silverman at the meeting of the New York Board of Education several days ago caused a heated discussion. He objects to the proposal for the following reasons:

1) The Decalogue is an ethical and theological document. In it religion and ethics are inseparably bound together. The Decalogue obtains its sanction from revelation. It is the law of God. To teach this document (reading is teaching) as a matter of routine duty in the public schools would be teaching religion both directly and indirectly and therefore the proposition is in violation of the federal and state constitutions.

2) The Decalogue is an epitome of Judaism, the first commandment declaring that Jews shall have only Jehovah as God, the one indivisible God, and none besides Him. I claim that this is a contradiction of Christianity and if by some technical interpretation it can be proven to be consistent with Christianity then we would by means of the Decalogue be teaching both Judaism and Christianity in the schools, which certainly would be a violation of federal and state laws.

3) The second commandment is opposed to the worship of images, etc. The Catholic religion has omitted this commandment from its Decalogue and hence a Catholic teacher in the public schools would be in duty bound to teach or read the ten commandments from a different text than the Jewish or Protestant teachers would use. What would the Atheist teacher do? He would probably omit all references to the Deity or mumble them in an inaudible manner.

4) The second commandment speaks of a jealous God that visits retribution upon innocent offspring for sins of parents, especially sins of Atheism and idolatry. Imagine teaching children such an ideal God without the justifiable Jewish explanations. The third commandment against taking God's Name in vain is also inexplicable without proper comment.

5) The fourth commandment inculcates the sanctity of the Sabbath. Which Sabbath, Saturday or Sunday? The Decalogue certainly meant the seventh day. Would the teacher be at liberty to satisfy Jews and Seventh Day Adventists or cater to Christian doctrines as he wished. Or, could the teacher omit such parts of the Decalogue as he did not approve.

"Besides, the reason given in Exodus XX for the fourth Commandment is that in six days God made heaven and earth and rested on the seventh day. If the Decalogue is accepted as part of the Curriculum then the Board of Education has committed itself to this literal interpretation of the six days of creation and hence this will be made a basis by the fundamentalists for taking evolution out of the schools.

6) Will the teacher be permitted to read the seventh commandment to children without comment and leave it to the children to find their own explanations from any source that is handy? What an ethical fiasco would then result!

7) Can you teach the commandments against killing, stealing, lying or coveting (especially a neighbor's wife) without comment? That kind of teaching would make these commandments ridiculous in the minds of children. What up-to-date child would not ask why coveting a neighbor's husband is not forbidden in the tenth commandment? And

(Continued on Page 4)

They claim to be supporting schools, when, as a matter of fact, they are of so little consequence in Palestine that nobody seems to know where these schools are and how many pupils they have. Their only claim to notoriety is that in spite of the Hebrew Renaissance, Yiddish is the language of instruction.

"The representatives of the Agudath Israel talk in large figures. They say they have a hundred thousand dunam of land. It is a universal mystery where and when they got the land. The fact is that they have only one small colony in the whole of Palestine. They are advertising house building of various sorts at a time when there is not a single house in their one colony. This is characteristic of all their boasts. They talk in large numbers, but do very little, and prevent others from doing things. Such a combination of malevolent activity and equally malevolent inactivity must be stopped here and now in America. Their existence is a menace to Jewish unity."

## LEADERS OF LIBERAL JUDAISM IN AMERICA MOURN DEATH OF DR. KAUFMANN KOHLER

Was Link Between Orthodoxy and Reform Movement; Dr. Julian Morgenstern and Dr. Louis Wolsey Eulogize Dead Scholar

The death of Dr. Kaufmann Kohler was mourned throughout the Jewish communities in the United States. Leaders in liberal Judaism eulogized the late rabbi, scholar and educator.

Dr. Julian Morgenstern, president of the Hebrew College, in a statement to the "Jewish Daily Bulletin," declared:

"Doctor Kaufmann Kohler was a heroic figure in the history of Judaism in America. Born in Germany in Furth, the stronghold of Bavarian Orthodoxy, a pupil of Samson Raphael Hirsch and of Abraham Geiger, son-in-law and disciple of David Einhorn and President of the Hebrew Union College for eighteen years, he linked Orthodoxy with Reform. Of the first generation of Reformers in Judaism, and possessed of a fine scholarly mind and with a thorough rabbinic training and a modern academic education, he interpreted Judaism with authority to the present generation. He stood in the front ranks of modern Jewish scholarship, particularly in his chosen field. An ardent and consistent champion of Reform Judaism he led in the battle at the Pittsburgh conference for a sound definition and bold and uncompromising declaration of the principles of Reform Judaism. With Isaac M. Wise and David Einhorn he constitutes an immortal trio which more than all other leaders gave guidance, stability and a progressive program to Reform Judaism in America.

"Under his consecrated leadership the Hebrew Union College advanced steadily in its spiritual aspirations, the contents of its instruction, the soundness of its method, the range of its service and the achievements of its scholarship.

"This day a prince and a leader has fallen in Israel. His memory will abide with us for blessing and inspiration."

Rabbi Louis Wolsey, president of the Central Conference of American Rabbis, declared:

"The members of the Central Conference of American Rabbis bow their heads in grief because of the death of their Honorary President, Dr. Kaufmann Kohler. His was a master mind in the field of Jewish scholarship and his contributions to Jewish theology and Jewish thought have become classic additions to our learning.

"As a Rabbi, Dr. Kohler was a clarion voice calling for righteousness and Jewish earnestness, with three great congregations in American Israel: Temple Sinai, Chicago; Temple Bethel, Detroit; and Temple Bethel, New York. As president of the Hebrew Union College and successor to the unforgettable master, Isaac M. Wise, Dr. Kohler was the inspiring and inspired guide of many a worthy and faithful teacher in Israel. As a member of the Central Conference of American Rabbis, Dr. Kohler was a revered master of Jewish learning who enriched the history of this oldest of our rabbinical organizations. He was the author of the famous Pittsburgh platform in 1877, which was the most notable interpretation in its day of the aims and purposes of Reform Judaism. As an author his Jewish Theology will always be the authority on the field of our religious thought.

"He has been honored and deared by the God to whose service he consecrated his entire life and his name will be ever a blessing in Israel by all time. He belongs to that great galaxy of sages in Israel who shall shine as the brightness of the firmament forever."

### Statement on Principles of American Reform Judaism Urged By Ludwig Vogelstein

(Continued from Page 2)

tion, be added, is not the solution of the Jewish problem. Although in the 19th century it was reported that 10,000 Jews in Central Europe were converted to other religions, Mr. Vogelstein said that despite this wholesale baptism, the Congregation of Israel had increased in the same century.

The occasion for Mr. Vogelstein's address was the annual meeting of the Executive Board of the Union of American Hebrew Congregations, an organization of liberal congregations in various parts of the country. It has a membership of 270 congregations with an individual membership of 33,000. The Executive Board is made up of fifty-eight prominent Jews in various parts of the country, many of whom were present at the meeting.

## DR. SILVERMAN ON DECALOGUE

(Continued from Page 3)

would the teacher be debarred from explaining and would the child be satisfied without an explanation?

8) There are moreover two versions of the Decalogue in the Bible; one in Exodus XX and another in Deuteronomy V. They differ in some vital points. Not to explain these differences would cast a doubt upon the validity of the commandments and to comment satisfactorily would lead the teacher into a discussion involving the whole subject of theology, revelation and biblical criticism. Thus the school would become practically a theological seminary.

9) Even if Jews, Catholics, and some Protestants could agree to force the Decalogue into the school curriculum, would this be just? Would it be truly a religious act against the non-agreeing Religionists, against Atheists, Freethinkers, Christian Scientists, Theosophists, Mormons, etc.? Or have we come to that pass in this country when the minority has no longer legal rights which the majority must respect?

10) This country is celebrating its one hundred and fiftieth year of constitutional government based on the separation of church and state. This experiment has been a success. Why try again a theocratical government when it has been proven a failure a thousand times? Let me recall to my Christian friends the words of Jesus: "Render unto Caesar the things that are Caesar's and to God the things that are God's."

"In modern phrase let church and state fulfill their missions without interfering with one another. Would the church tolerate secular or anti-religious interference in its own technical domain? Certainly not, and it would have the protection of the law. Therefore, let the church keep its hands off the secular domain of the public schools, the Palladium of our Liberties. The religious as well as the non-religious are in the public schools under the protection of the federal and state constitutions.

"Any attempt to introduce the Decalogue into the curriculum of the public schools would in itself be a violation of the letter and spirit of that Code. Can the Church or any part of it undertake to break the Ten Commandments in an effort to foist religion upon the Public School System? Dare religion violate religion for the sake of religion?"

## The Amalgamated Policy

The great number of small loans granted to Amalgamated depositors is evidence of a banking service which is accommodating "small" as well as "large" accounts.

AMALGAMATED growth has come from the real desire and interest of its officers to be helpful to its clientele in all deserving cases.

AMALGAMATED BANK was founded in the Spring of 1923 with resources of \$500,000.

Present resources of the  
Amalgamated Bank \$6,500,000

AMALGAMATED BANK is now serving 12,000 depositors.

Accounts and Inquiries Invited

## AMALGAMATED BANK

11-15 UNION SQUARE

New York City

The Anglo-Jewish Playhouse Presents  
"GREEN FIELDS" (in English) by Peretz Hirshbein  
EVERY SUNDAY EVENING  
At 8 Fifth Avenue Theatre, N. Y. (Between 11th & 12th Sts.)