Sol Rosenbloom was a quintessential example of a man who believed in his ideals and his dreams, to know the Yeshiva in Slonim and Zaludok in Russian Poland, where he was prepared for the Rabbinic. Both of his great-grandfathers were famous Russian rabbis, one in Kehilov, and the other in Tiktin. As a student of the Talmud and Jewish philosophy, he distinguished himself, and in the Yeshiva he was considered a Chaffor and an Illu.

He came to America at the age of 19 and continued his Talmudic and Jewish philosophical studies. In 1919 and continued his Talmudic and Jewish philosophical studies. He became ill while seated at a table at a banquet of the Jewish Theological Seminary at 10 o'clock Sunday night. He died five hours later, while members of his family were at the bedside.

Last December Isaac Seder died in Baltimore. Soon after Dr. K. I. Sanes passed away. Mr. Rosenbloom, who had given away many hundreds of thousands of dollars for charity, Jewish education and Palestine development, had, during the last few years, attracted the attention of the Jewish people, not alone in this country, but in Europe and elsewhere. He had assumed in a short space of years, the role of a Jewish national, and to a certain extent, international fame. Mr. Rosenbloom was, at the time of his death, steadily moving to the very front in the great Palestinian movement.

He was one of the country’s foremost exponents of Jewish education. To his untiring efforts and financial support is attributed, in a large part, the success of Jewish education in Pittsburgh, throughout the country and far away Palestine.

Though a comparatively young man and a man of business and finance, Mr. Rosenbloom had a scholarly knowledge of Hebrew. He was a true lover of the ancient language and believed in it to the extent that he devoted most of his time and vast sums of his wealth toward promoting it.

Mr. Rosenbloom was an idealist. He was a man who dreamed and he dreamed in a practical way, so far as was humanly possible. To talk with him intimately for a while, to learn of his ideals and dreams, to know him well, was to believe in Sol Rosenbloom and to desire to see him succeed.

He was a self-made man, rising from the position of a keeper of a little shop to a position of importance in the financial world. Within the space of a comparatively few years Mr. Rosenbloom became a financial power. A great part of his fortune he distributed wisely and generously in helping the needy and in advancing those other causes that were dear to him.

Mr. Rosenbloom leaves his wife, Mrs. Charles and Arthur; a daughter, Estelle; two brothers, Meyer and Morris Rosenbloom, and three sisters, Mrs. Louis J. Stein, Mrs. Samuel Buechstein, of Atlantic City, and Mrs. Eva Saderansky, of Poland.

Sol Rosenbloom was born in Suchowola, Russia. He got a good education, the old-fashioned sort of education, the education which I would call, say, for purposes of the argument, Jewish-Polish. While at the dinner of the Jewish Institute of Pittsburgh, when Jewish business and professional men opened their campaign in behalf of the Federation of Jewish Philanthropies. Mr. Rosenbloom made a personal donation in the sum of $10,000. He was serving as the Honorary President, Keren Hayesod, Palestine Foundation Fund, in Pittsburgh District.

He was one of the most respected and influential men in this country, and he has done much toward promoting Jewish interests and the cause of Palestine.
alone may be the mother of the grossly exaggerated spiritual perfection. The perfect in­ terpretation of faith by men will always tend to release and develop new spiritual forces.

"The holy of holies of such traditional Jewish learning should be in the new Hebrew University. Such a Chair would serve as a nucleus for the development of thought and for the advancement of the spirit of the ancient Jewish people.

"With all this, I would not have it understood that such a department would not also be a center of practical thinking. Men trained to lead in communal affairs as laymen. We need such leaders more in the community at large than we have ever reckoned. Both directly by study at the Hebrew University itself, and by being susceptible to its influence over the wider world. Such education, in fact, could not fail to turn into themselves, into the resources of the precious soul of the Jewish people.

"I feel very strongly that we who have been the trustees of the spiritual life of the world for many hundreds of years, must now seize the opportunity and establish a spiritual foundation for our own life and as far as possible again for the life of the people... establishment of a Chair for the study and teaching of traditional Judaism as Jewish science in the Hebrew University."

"Israel is symbolized by the Mother of Israel, who was a member of the cast in the famed Broadway show "Aphrodite". The folk dancing is under the direction of Theodore Viehman, of the Theater of Carnegie Tech. Mme. Kartova, of Carnegie Tech, is in charge of the ballet. Hardie Albright is the designer of the costumes.

"East and West" is based on the spiritual union of the civilization of the East and West. The spirit of Old Testament is particularly relevant. The play has a good deal to say about social and political problems.

The greatest dramatic event in the history of the Jewish community is the performance of "East and West". A three-act symbolic play with music. Tuesday evening, December 13th, in the Syria Mosque.

Mr. I. Parker, President, Beth Jacob Synagogue was carried out. The following spoke: Rev. L. Baker, Rev. J. Ryvye, A. C. Glosicky, S. Whitman, Dr. Joseph Barolin, J. Pivcovic, L. Abramovits, Harry Silfik and S. Seminovski. As a symbol of appreciation of their services, a beautiful bouquet of flowers was presented to them. Mr. Max Epstein, the chairman of the committee, presided. Mr. and Mrs. Parker responded with well-considered remarks. Rev. L. Leifst offered a benediction and Mr. and Mrs. Beeson served as toastmasters.

"East and West" is based on the spiritual union of the civilization of the East and West. The spirit of Old Testament is particularly relevant. The play has a good deal to say about social and political problems.