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In Lighter Vein

Was Richard Tauber A Jew?

THE PLACE OF THE PROPHETS.—The preacher was discourseing on the prophets of Israel. First, he took up Isaiah. Where shall we place him? asked the preacher, and then went on to explain the particular classification and category of this prophet.

Following this came Jeremiah, and again the preacher queried, "Where shall we place Jeremiah?" and this again was followed by a long, wearying discourse on that prophet. And so the preacher went on, taking one of the prophets after another and discoursing at length about each. Finally he came to Hosea and the preacher said again, "Where shall we place Hosea?"

A member of the congregation called out: "He can have my place. I'm leaving."

* * *

MINCHA IS MINCHA.—Two Jews had become apostates to their faith. On the afternoon of the day that Yankel and Schmerel had embraced another creed they were walking along the East Side when suddenly they realised that it was getting dark.

"You know," said Yankel, "I think we had better go in the synagogue. It's getting late. You know we haven't 'davened mincha'" (recited the afternoon prayer).

"But," said Schmerel, "we can't do that. We changed our religion this morning."

"What has one thing got to do with another?" asked Yankel.

* * *

A SIMPLE SYSTEM.—Jack was a heart-breaker. The psychiatrist could tell you that. In the course of a month this psychiatrist was visited by a half-dozen young girls who were suffering from frustrated love. All, it seems, had been in love with Jack and when he turned them down, their egos collapsed.

The doctor decided to investigate. He went to see Jack.

"Jack," he said, "I don't want to complain about your conduct, but how do you do it? How do you get so many women in love with you?"

"It's easy," replied Jack. "I got a bicycle."

* * *

HIGH FINANCE.—In the good old Jewish way of years back a poor Jew once visited a rich Jew to ask him for a gift of 500 roubles towards a 1,000-rouble dowry for his daughter. (It's a "mitzvah," of course, to help anyone marry off his daughter.)

"The trouble with you," said the rich Jew to the poor one, "is that you don't understand how these things are done. The customary way is to promise the groom 1,000 roubles, but give only 500. The other 500 roubles you 'forget'."

"I know," replied the poor Jew. "I've got the 500 which is to be 'forgotten,' but I need the first 500."



IN connection with the obituary notice of Richard Tauber which appeared in the "Zionist Record," a reader who hails from Vienna writes to state emphatically that Tauber was not a Jew. The following may help to settle this point:

When Richard Tauber was appearing in London in "Lilac Time" during 1933, a representative of the "Jewish Chronicle," who sought an interview with him, was told by his step-brother that Mr. Tauber was of Jewish extraction, having a Jewish grandfather.

A year later the "Jewish Chronicle" quoted from an article in the "Berliner Herold" entitled "Is Richard Tauber Richard Seiffert?" in which it was stated that he was christened as the Catholic son of an actor named Seiffert, but was later adopted by a non-Aryan named Tauber, who procured him a thorough musical education.

Catholic Wedding In Reform Synagogue

RABBI SAMUEL S. MAYER-BERG, of the Reform Congregation B'nai Jehudah, Kansas City, Missouri, had his most unique experience in his 30 years' ministry when he married a Catholic woman

Roman a Name

SCHOCH
 This request name was sent in by King Johannesbu

THIS family name was derived from the Hebrew Issachar, a name borne by the ninth son of the patriarch Jacob. The meaning of Issachar is "There is a reward."

The Hebrew name was greatly favoured by Jewish families in Bohemia, Moravia and Hungary. It was frequently abbreviated to Sacher or Socher. Since it is practically impossible to differentiate between the letters S and Sh in handwritten Hebrew, Socher was often pronounced Schocher.

As a rule, Jews had no family names until 160 years ago. Before that they called themselves by their given Hebrew name to which they added their father's name. The authorities did not permit Jews to use their Hebrew names as family names. But in