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REPEAL OF CZARIST RESTRICTIONS THOUGH OF NO PRACTICAL VALUE MUST NOT BE UNDERESTIMATED SAYS JEWISH PRESS IN POLAND: REPRESENTS FORMAL ANNULMENT OF LAST REMAINING ANTI-JEWISH RESTRICTIONS IN EUROPE: BUT FIGHT FOR JEWISH RIGHTS IN FACT NOT MERELY ON PAPER MUST STILL GO ON.

Warsaw, Jan. 28th. (Jewish Telegraphic Agency).

The repeal of the Czarist restrictions against the Jews, though of no practical value in itself, must not be underestimated, however, as representing the formal annulment of the last anti-Jewish restrictions left in Europe, the Jewish press here says in commenting to-day on the third reading given by the Sejm to the Government bill for the abolition of the Czarist restrictions.

The fact that the National Democratic and Christian Democratic Parties voted even now against the repeal of these restrictions shows that the principle of Jewish equal rights has not yet matured in the minds of the masses of the people, the papers proceed, and the fight for equal rights for Jews not on paper but in actual fact must still go on.

The next meeting of the Senate has been fixed for next Wednesday, February 4th. The agenda is not yet available, so that it is not possible to say yet whether the Bill for the abolition of the Czarist restrictions which still has to be passed by the Senate is coming up for consideration then.

The Psychological Jewish Problem in Poland: Result Of Twenty Years Or More Of Errors And Crimes: Law Does Not Deny Anything To Jews But Antisemitism Taken Hold Of People: Could Not Have Been Worse If Jews Had Been Submitted To Greatest Legal Disabilities: What Lucien Wolf Said After Visit To Poland.

The Jewish problem in Poland was not political; it was psychological, the late Mr. Lucien Wolf said when he returned from Poland in 1925 after the conclusion of the Polish-Jewish Agreement of that year. It was the result of twenty years or more of errors and crimes, from which the whole country had suffered. There had been a terrible antisemitic agitation, organised with a subtlety and perfection not known in any other country, and on the other hand, there had been the natural resentments which must flow from such a state of things. Confidence had to be created on both sides. The Polish Constitution was most liberal. The Law does not deny anything to the Jews, but Polish antisemitism had taken hold of the people, defied the Law and kept the Jews in a position which could not have been worse if the Jews had been submitted to the greatest legal disabilities. Wise men on both sides had seen the injury of such a state of affairs to Poland. The position must be watched with tact, sympathy and patience, and he hoped that extremists on both sides would not interfere with the arrangements which moderate men had made.

MEDIEVAL RESTRICTIONS AGAINST JEWS STILL IN FORCE IN POLAND SAYS
DEPUTY SOMMERSTEIN SPOKESMAN FOR JEWISH CLUB OF DEPUTIES:
NOT ONLY A QUESTION OF DUTY TO JEWISH POPULATION BUT OF
HONOUR AND PRESTIGE OF POLISH STATE: JEWS WILL CONTINUE THEIR
FIGHT TILL ALL PROVISIONS IN CONSTITUTION RELATING TO RIGHTS
OF JEWS AS CITIZENS AND AS MINORITY ARE CARRIED INTO EFFECT:
SO FAR MOST OF THEM HAVE REMAINED DEAD LETTER.

Warsaw, Jan. 26th, (J.T.A. Mail Service).

Right up to the present day the medieval restrictions against the Jewish population of Poland continue in force, Deputy Sommerstein, the spokesman of the Club of Jewish Deputies, said speaking in the Sejm in today's debate on the Government Bill for the abolition of the Czarist restrictions, moved by Deputy Jaszke, the Rapporteur of the Juridical Committee as the first item on the agenda, for the purpose, he explained, of giving effect to the provisions of the Constitution relating to the equality of all citizens before the law.

It is a question, Deputy Sommerstein said, not only of a Constitutional duty to the Jewish population, but of the honour and the prestige of the Polish State, which could not permit a state of affairs in which the old Czarist laws continue to be in force.

The Jews will not stop here, Deputy Sommerstein went on. We shall continue our fight to have all the provisions of the Constitution relating to the rights of the Jews as citizens, and as a minority carried into effect. So far, a whole series of points in the Constitution concerning the Jewish school system, the Jewish Communities and the Jewish right to work, have been allowed to remain as a dead letter. We Jews demand our rights, he declared, and the Club of Jewish Deputies will not cease from its fight so long as these rights have not been given full realisation.

Deputy Jaszewski, of the National Democratic Party, moved that the Bill should be referred back to the Commission, complaining that it was not altogether clear what it was intended to achieve. The National Democratic Party, he said, was not against the abolition of the Czarist restrictions, but they wanted the matter to be formulated more clearly.

The Priest Czau, one of the Deputies of the Government Party, said that he was very happy that this bill had been brought up, abolishing not only the restrictions against the Jews, but also the legal restrictions against the Roman Catholic Church enforced by the Czarist regime.

Deputy Bitner, of the Christian Democratic Party, said that his Party supported the National Democratic motion for referring the Bill back to the Commission. The Roman Catholic Church, he claimed, is still burdened with certain legal restrictions dating back to the days of the Czarist regime, and the Bill was not altogether clear about what was going to be done with these restrictions. The Polish Catholic people, he said, have at least the same rights as the Jews to have the provisions in the Constitution relating to their rights put into effect.

Deputy Minzberg, of the Agudath Israel, who is one of the Jewish members of the Government Party, also spoke in the debate, saying that the Jews were grateful to the Government for its action in introducing this bill for the abolition of the anti-Jewish restrictions.

RELATIONS BETWEEN JEWS AND POLES HAVE IMPROVED SO MUCH PRIME MINISTER SAYS IN LONG INTERVIEW WITH LEADERS OF JEWISH CLUB OF DEPUTIES THAT IT IS NOW POSSIBLE TO GIVE EFFECT TO JEWISH POSTULATES STEP BY STEP: DISCUSSIONS TO BE CONTINUED NEXT WEEK.

Warsaw, Jan. 28th. (Jewish Telegraphic Agency).

The relations between Poles and Jews have improved so much that it is now possible to give effect to the Jewish postulates, step by step, the Prime Minister, Colonel Slawek, said to Deputy Rabbi Dr. Thon, the President of the Club of Jewish Deputies, and Deputy Dr. Rosmarin, the Vice-President, in the course of an interview in which he discussed with them at length the various Jewish demands, set out by Rabbi Thon in a detailed expose, in which he emphasised the present distress of the Jewish population, and their needs in the economic, political and cultural fields. The interview lasted for over an hour, and was of a very friendly-character throughout. The conversations will be continued next week.

There is a good deal of gratification expressed in Jewish quarters here at this establishment of direct contact by the leaders of the Club of Jewish Deputies with the Government.

The Prime Minister assured the Jewish Deputies he was going to enquire into the Jewish postulates in regard to the most urgent points in regard to the economic position, the organisation of Jewish Communities and the Jewish school-system, with a view to obtaining a clearer view of the situation to see what could be done to satisfy the Jewish demands.

NO JEWISH QUESTION AS SUCH FOR HITLERISTS SAYS "VOELKISCHER BEOBSACHTER": VERY SIMPLE ISSUE: GERMANY FOR GERMANS AND JEWS ARE OF ALIEN BLOOD.

Berlin, Jan. 28th. (Jewish Telegraphic Agency).

There is no Jewish question as such for us National Socialists (Hitlerists), the "Voelkischer Beobachter" writes. There would be a special Jewish question facing us only if there were no absolute certainty in our own ranks about the mortal danger which threatens our people because of the invasion of this racially-strong, alien Jewish people, exploiting all and everyone; if there were any doubt in our own minds as to the facts of the terrible extent of Jewish domination over the peoples of the world.

That, it says, is our answer to the question whether we Hitlerists have made up our minds about the practical steps we are going to take when we are in power, to solve the Jewish question.

The Hitlerist, it proceeds, starts out from paragraph 4 of our Party Programme, which definitely lays it down that "no Jew can be a German" (Volksgenosse). Clearly, then, the Jew stands out here as something other than and opposed to the German. This separation of the two peoples is the fundamental and binding principle behind every step which will be taken by the Hitlerists in power. We accept the definition of a Jew provided by Dr. Guenther, the Professor of Anthropology at Jena University, who says that the Jew is alien to us in race and blood.

Restoration Of Medieval Legislation Against Jews.

It is difficult to define the Jew in cases where the Jewish element has invaded non-Jewish elements, causing a certain admixture of Jewish racial elements. The only thing we can do where that has happened is to establish the origin of the parents and grandparents on both sides. Beyond that it is impossible to rectify in a few years the sins of past centuries. Any Jewish blood that exists further back, must be left where it is, with the hope that gradually this Jewish infiltration will be absorbed and disappear. The aim behind it all, is to act up to the declaration contained in the Programme of our Party, that German citizenship is open only to members of our German race. Those others who are not citizens can live in Germany, but only as our guests and under the provision of the aliens laws.

The recognition of the Jewish element as a minority in German life will have to be followed by a new type of citizenship rights, to regulate the position of this category of inhabitants, and similarly of other national minorities like Lithuanians, Poles, Danes, etc. The population will have to be divided into Germans, on the one hand, and residents of the country, on the other, enforcing in this regard the communal laws of medieval legislation. In practice this will mean that everyone belonging to the German State, whether German or Jew, is so far as the outside world is concerned, under the power and the protection of the German State, and in this respect will enjoy equal standing. In internal affairs, however, the Jews must obviously hold inferior rank in matters of citizenship and social position. Their equality of rights, so far as the outside world is concerned, will have the purpose of making impossible foreign reprisals which might come about as the result of the storm which would be raised by the whole of world Jewry.

Raising the Jews to the status of German residents will have the logical consequence of restricting their purely citizenship rights, especially their right to vote and to belong to political bodies. The Jewish minority will like all others belong to the German State participate in the general welfare institutions, insofar as this is possible without infringing the rights of Germans. There can be no question of their bearing arms, but in time of war they could be drafted into labour battalions, which will not be armed, a measure which will certainly meet with the wishes of the Jews themselves, and will be accepted by them with gratitude.

On the basis of the constitutional powers, laws will have to be introduced from time to time to regulate the position of the various categories of residents, including the Jews, in regard to freedom of movement, freedom of occupation, freedom of association and of meetings, the right to attend schools which are not maintained exclusively by their own funds, the direction or publication of periodicals in the German language, and the right of acquiring land.

In setting out these proposals, which denote nothing unusual or novel in the Hitlerist programme, we have formulated our aim, which is nothing more than to protect the souls and the body of the German people, and to liberate it from Jewish domination and prevent it from ever coming back.

INTENSIFICATION OF DISTRESS AMONG JEWISH GROUPS IN AMERICA SAYS CONFERENCE OF JEWISH PHILANTHROPIC ORGANISATIONS IN UNITED STATES CALLED TO DISCUSS SPECIAL MEASURES TO COPE WITH SITUATION CREATED BY ADVERSE ECONOMIC CONDITIONS: EVEN IF THERE IS IMPROVEMENT IN BUSINESS SOCIAL AGENCIES MUST STILL EXPECT TO DEAL WITH MANY ADVERSE FACTORS: JEWISH PHILANTHROPIES IN VIEW OF SITUATION JUSTIFIED IN USING NOW EMERGENCY RESERVE FUNDS OR BORROWING FOR EMERGENCY ACTIVITIES.

New York, Jan. 21st. (J.T.A. Mail Service).

Jewish Philanthropic Federations in the United States and their constituent social agencies are greatly concerned with the results of the adverse economic conditions now obtaining in the United States, says a statement which has been issued following a special urgent Conference which has just been held of the Executives of the Federation of Jewish Philanthropies in various parts of the country whose constituent agencies have a combined annual budget of 30 million dollars, with a view to considering measures to save Jewish social work during the economic depression.

There has been an intensification and increase of the problems of distress and mal-adjustment among the Jewish group, the statement says. Economic dislocation widely distributed has resulted in decreasing the area of dependency. It has also affected to some extent the continued support of established programmes of social service and has increased the difficulty of finding appropriate support for the added problems created by continued unemployment. The effect of the depression upon Jewish social work has been felt gradually. Increasing unemployment and reduction or stoppage of income for many families has slowly exhausted the self-maintaining resources of ever-widening groups of the population. With the continuance of the depression there is evident a greatly enlarging area of need confronting the established social agencies. The financing of social work during 1930, being based upon the fund-raising capacity of the Community for the previous year, has not presented the acute difficulties to the Community which may be anticipated with the enlargement of the problem of need which will intensify the difficulties of raising the necessary funds. Even if there is an improvement in business conditions, the social agencies must still expect to deal with many adverse factors which did not previously exist. The demoralising effects of unemployment continued for a long period, with its sequel of broken health, broken homes and disintegrated family lives will continue long after the worst phases of the present business depression are over.

In the absence of industrial and governmental provision for the prevention of unemployment or for dealing with the destitution which it creates, the statement goes on, the relief of poverty and distress is an insistent obligation of organised Jewish social work. The Jewish group must participate in the general community measures and affiliate themselves actively with the other bodies in the community concerned with the present situation. The present situation cannot be called a temporary depression, but a major economic reaction and federations and constituent agencies are therefore justified at this time in using for emergency purposes whatever reserve funds have been accumulated. It is recommended that unrestricted legacies or bequests be made available for the emergency. Federations which are not already heavily burdened with deficits are also justified in borrowing to meet the emergency funds.

POSITION OF AGUDATH ISRAEL ON PALESTINE: MEMORANDUM SUBMITTED TO LORD PASSFIELD "PROTESTING AGAINST WORDING AND SPIRIT OF WHITE PAPER": AGUDATH CAN CO-OPERATE IN FRATERNAL UNITY WITH ZIONIST ORGANIZATION IN MATTERS OF IMMIGRATION AND COLONISATION IN PALESTINE AND SAFEGUARDING OF LIFE AND PROPERTY IN HOLY LAND: BUT COMPELLED TO ACT INDEPENDENTLY WHEN RELIGIOUS OR CULTURAL QUESTIONS INVOLVED: NOT INCLINED HOWEVER TO INCREASE DIFFICULTIES OF PALESTINE AND BRITISH GOVERNMENTS BY SEPARATIST TENDENCIES WITHIN JEWISH COMMUNITY.

London, Jan. 29th. (Jewish Telegraphic Agency)

In view of the discussions in Berlin (reported in yesterday's J.T.A. Bulletin) on the question of the entry of the Agudath Israel into the Jewish Agency, in connection with which it was agreed that pending the discussions, the Agudath Israel will not engage in any outside political intervention, the Jewish Agency, for its part, assisting the Agudath Israel in this respect by keeping it informed on political developments, as far as is possible on discretionary grounds, interest attaches to the latest memorandum which the Executive of the Agudath Israel Organisation submitted to the Colonial Secretary, Lord Passfield, in December, at the time when Rabbi Dr. Pinchas Cohn, the President of the Agudath Israel World Organisation, who participated in the Berlin discussions with the Jewish Agency representatives, was on a visit in London.

We would respectfully desire to take this opportunity of renewing our protest at the wording and the spirit of the White Paper, the covering letter to the memorandum, signed by Mr. H. A. Goodman, the Secretary to the Political Executive of the Agudath Israel Organisation says. We are of the opinion that the recent parliamentary debate on this subject has not served to clarify the situation, or to remove the obvious contradictions between the Balfour Declaration and the White Paper.

In previous memoranda which we have addressed to the Colonial Office, the memorandum begins, we have had occasion to define the nature of the contradictions in which the Agudath Israel World Organisation finds itself as the representative of Orthodox Judaism in respect to the Zionist Organisation.

While we affirm the imperishable nature and the actual perpetuation of the Jewish nationality and the indestructible bond between the Jewish people and its country, the memorandum proceeds, we reject from the depths of our conviction the secularisation of the Jewish people undertaken by Zionism and regard the Zionist maxim that religion is a personal matter as a betrayal of the universal, historical task of God's people and the Divine revelation. In the sense of Jewish tradition, Palestine is to us a Holy Land in which Jewish life and a national Jewish home can rise only when the authority of the Jewish religious law which still lives to-day is acknowledged in its entirety within that home.

As the restoration of the Jewish State on the soil of the Holy Land is foretold and promised by the Torah and the Prophets, in agreement with the general upward trend of humanity towards morality, we do not expect this restoration from mere political constellations and State political measures. For this reason orthodoxy, organised in the Agudath Israel, never perceived in the Balfour Declaration - quite apart from its far-reaching political importance - the coming of the redemption foretold by the Prophets, but the practical possibility of fulfilling on a large scale the religious charge which we hold sacred, to live in the Holy Land and to cultivate its soil for habitation.

Balfour Declaration Was Addressed Not To Individual Parties In
Judaism But To Entire Jewish People.

The Agudath Israel can co-operate in fraternal unity with the Zionist Organisation so long as it is a question of representing the common interests of the Jewish people in regard to immigration and colonisation in Palestine, and the safeguarding of life and property in the Holy Land to its full extent. But the Agudath Israel is compelled to reject the idea of concerted action and is forced to act independently as soon as religious or cultural questions are involved. As the sphere of activity of the Jewish Agency includes, unfortunately, not only the promotion of the economic organisations and the representation of the political interests of the Jewish people but also the financing and administration of the educational system and the culture of the people, Jewish Orthodoxy, organised in the Agudath Israel, has found itself unable to take part in the Jewish Agency because, according to the principles of Jewish religious law, such direct promotion of irreligious educational establishments is forbidden by the faith. In consequence, the Agudath Israel cannot recognise the Jewish Agency as its appointed representative. The Balfour Declaration was addressed not to individual parties in Judaism, but to the entire Jewish people and it would therefore be contradictory to the sense and the spirit of the Balfour Declaration to grant power to the Jewish Agency as the sole representative of the entire Jewish people.

We have given sufficient proof in the practical policy which we have pursued in Palestine in common with the Zionist authorities, the memorandum adds, that we are not inclined to increase the difficulties of the Palestine and the British Governments by separatist tendencies within the Jewish Community.

But when the question arises of laying down anew the basis of the Palestine policy for many years ahead, we feel that we must also put forward independently our point of view, which is only the point of view of historic Judaism. We petition, therefore, in the first place, that in addition to the Jewish Agency our organisation should be on principle consulted in all discussions which are of importance to the relations of the Mandatory Power with Palestine and the Jewish people.

When your Excellency in an interview reproduced in the Press expressed your special sympathy for the old type of pious Jewish immigrant into Palestine, the memorandum goes on, this remark, giving proof of deep insight into the essence of the Palestine problem, awakened a sympathetic echo in our hearts.

We have no wish to keep away from the soil of their and our fathers the Zionist Haluzim who, for many reasons, have unfortunately become estranged from the faith of our fathers. We appreciate the idealism with which these young people are inspired, and we hope that one day they or their children may return on the Holy Soil to the tradition of their fathers.

But we see the greatest danger for the future of the Palestine Jewish settlement in giving preference to this radical element, and practically excluding the deeply religious Jewish youth represented by the Agudath Israel. We have for many years endeavoured in vain to obtain for our organisation, and especially for our labour organisation, the Poale Agudah in Poland, its proper share of influence in the Zionist emigration offices. We appeal to your Excellency to see that in the reorganisation of the immigration system, the representatives of the Agudah must be consulted in the organisation of the emigration offices, in order to ensure an impartial distribution of the certificates. We ask in addition that it should be incumbent upon the Jewish Agency to place at the disposal of our organisation a small number out of the 1,500 certificates now made available, the number to be afterwards agreed upon.

Relations Between Orthodox Jews And Arabs In Palestine Always Been Excellent: Although Pogroms Of August 1929 Instigated By Unscrupulous Agitators Impaired Relations: Orthodox Jews Prepared To Co-operate With Arab Representatives Insofar As Vital Jewish Needs Safeguarded: Favour Legislative Council On Condition Elementary Needs Of Jewish People Particularly Jewish Immigration Colonisation And Security Kept Outside Sphere Of Parliamentary Majority.

The relations between the Orthodox Jews and the Arabs in Palestine have always been excellent, the memorandum continues. It is true, it says, that the pogroms instigated by unscrupulous agitators in August 1929, claiming hundreds of Jewish victims, including young men devoted to the study of the Torah, considerably impaired the relations between the Arab people and the Orthodox Jews. It is natural that in view of this event the representatives of the Agudath Israel in Palestine entered into close co-operation with all other Jewish parties for the protection of Jewish life. We are nevertheless convinced that any attempt to bring about an understanding between the Arab and the Jewish peoples can be successful only if the representatives of Orthodox Jewry are included in the negotiations. We ask, therefore, that in the efforts to bring about an understanding between the Arab and the Jewish people, representatives of our organisation should be included in addition to those of the Jewish Agency and the Vaad Leumi.

Organised Jewish orthodoxy is prepared to co-operate at all times with the Arab representatives, insofar as the vital interests of the Jewish people are safeguarded, the memorandum goes on. We assume that if the Legislative Council envisaged by the Government is set up, the elementary vital interests of the Jewish people, particularly the right of immigration and settlement, and everything pertaining to the maintenance of security will be constitutionally upheld in the sense of the Mandate, independent of changing Parliamentary majorities. If this condition is fulfilled, we look to the Legislative Council to have a beneficial effect on the relations between the two peoples living in Palestine, whose only advantage lies in co-operation.

The draft envisaged by the Government, however, the memorandum says, allows in our opinion for far too small a number of members of the Legislative Council. We believe that there will have to be a considerable increase in the number of members, as a pre-requisite for the successful working of the Legislative Council, and we propose that at least six seats should be reserved for Jews.

To Us National Home Is Primarily Spiritual Jewish Home: But Spirit Needs Body And So Long As There Is No Free Jewish Immigration And Settlement In Accordance With Pledges Of Mandate There Can Be No Development Of Spiritual Life: Jews Can Create Spiritual Home Only If Mandatory Power Creates Political And Administrative Preliminary Conditions: Memorandum Also Urges Rights For Jewish Congregations In Palestine Outside Organised Community: Says Leading Circles Of Keneseth Israel Have Understanding For This Claim And Peaceful Arrangement Not Impossible: Urges Immigration Facilities For Middle Class And Such Who Will Make Palestine Centre Of Flourishing Yeshiboth.

To us the National Home of the Jewish people in Palestine is primarily a spiritual Jewish home, the memorandum declares. The spirit, however, has need of the body, and as long as free and intensive Jewish immigration and settlement on sound economic principles is not possible in accordance with the pledges of the Mandate, there can be no development of deeply-rooted spiritual life. It is the task of the Jews to create the Jewish spiritual home in Palestine, but they can do it only if the Mandatory Power, for its part, creates the political and administrative preliminary conditions for this development.

The Communities Law in Palestine, the memorandum then says, has resulted in the establishment of a Jewish Community, the Keneseth Israel, which is publicly and legally recognised, but the constitution of which, in our view, does not correspond to the basic principles of Jewish religious life. The Constitution lacks the fundamental recognition of the authority of Jewish religious law in all the acts of the administration. For this reason about 20,000 Palestine Jews have exercised their right to withdraw, and have formed separate congregations, which while they can freely develop their inner life, lack, however, public and legal recognition and the right of taxation. We consider it an injustice that those very communities which hold fast to Jewish tradition and the Jewish spirit are disregarded by the State to the detriment of their rights. We consider the removal of this injustice an urgent necessity for successful inter-Jewish relations in Palestine, so that these congregations will be given equal public and legal recognition with the Keneseth Israel, and in like manner the Rabbinate of these congregations, in addition to the existing Chief Rabbinate. We may mention that even in leading circles of the Keneseth Israel there is an understanding for our claims, and a peaceful arrangement is not impossible, if the Government is agreeable to an alteration of the laws.

In its conclusion the memorandum urges that special facilities in regard to immigration permits should be given to teachers and students of Yeshiboth, in order to help to promote Jewish religious study and make it possible to establish flourishing Yeshiboth in Palestine, and also that middle-class emigration should be promoted to Palestine, in accordance with the detailed memorandum which the Agudath Israel Organisation submitted to Sir John Hope Simpson when he was in Palestine.

TWO JEWS GET APPOINTMENTS AS UNITED STATES ATTORNEYS: PRESIDENT HOOVER'S NOMINATIONS CONFIRMED BY SENATE.

Washington, Jan. 29th. (Jewish Telegraphic Agency)

The Senate confirmed to-day President Hoover's nominations of Mr. George Z. Medalie and Mr. Simon E. Sobeloff, both active workers in Jewish communal affairs, as United States Attorneys for the Southern District of New York and for Maryland respectively.

Mr. Medalie who was born in New York City is 47 years of age. In 1926 he was appointed Special Assistant Attorney-General of the State of New York and placed in charge of election fraud prosecutions, this appointment continuing until 1928, when he was again appointed to prosecute on behalf of the State the indictment against the then Secretary of State of New York. Mr. Medalie is a trustee of the Federation of Jewish Philanthropic Societies and the Hebrew National Orphan Home, a director of the Washington Heights Branch of the Young Men's Hebrew Association and member of the administrative committee of the American Jewish Congress.

Mr. Sobeloff who is 37 years old, is a native of Baltimore, and has been Deputy City Solicitor for three years. He is a member of B'nai Brith, of whose district grand lodge he is vice-president, and a Director of the Associated Jewish Charities, the Hebrew Home for the Aged and Infirm and the Jewish Court of Arbitration.

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