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New York City

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New York, N. Y.
Permit No. 7836

JEWISH DAILY BULLETIN

SUNDAY EDITION

Vol. X. No. 2585.

(NATIONAL EDITION)

NEW YORK, N. Y., SUNDAY, JULY 2, 1933.

Entered as Second-Class Matter
at Post Office, New York, N. Y. Price 5 Cents

Francois Coty Fined, Must Print Apology For Defaming Jews

**Court Orders Perfume Maker
to Publish Verdict Favor-
ing War Veterans**

IN ALL OF HIS 10 PAPERS

**His Counsel Denied He Meant
Soldier Groups in Attack on
Revolutionary Bodies**

(Jewish Telegraphic Agency)
PARIS, June 30—A verdict against Francois Coty, millionaire perfume manufacturer and newspaper publisher, was delivered today by a French court, charging him with printing in his papers articles defaming Jewish ex-soldiers. Coty was ordered to publish the court's verdict in his newspapers, L'Ami du Peuple, Figaro and eight others, and was compelled to pay a fine.

The Union of Jewish Ex-Soldiers accused Coty of stating in his L'Ami du Peuple that the veterans' organization and various Jewish sports organizations here were merely disguised revolutionary bodies.

There were exciting scenes in the court-room on June 24, when Coty appeared to deny that he was anti-Semitic. He said he was opposed only to anarchists, communists and international financiers, but respected conservative Jews. Jeers and cat-calls were heard in the court-room during the publisher's testimony and the presiding judge had to threaten repeatedly to clear the court of the noisy crowd.

The case marked the first time Coty was taken into court and sued for libel in connection with alleged inciting articles appearing in his newspapers. On June 1 the trial started but was postponed due to Coty's illness. At that time his lawyers stated that the articles in Coty's papers did not refer to the Jewish ex-soldiers, most of whom are war veterans, but to irresponsible groups.

Nazi Drafts God in Fight Against Jewish Influence

(Jewish Telegraphic Agency)
BERLIN, June 30—"Germany's fight against non-Aryans must become a religion!" declared Dr. Joachim M. Goebbels, chief of the race department of the Third Reich, in an address yesterday before students of the Berlin Technical School.

Herr Goebbels told the students that the fight must be recognized as "something which God wished us to do," for the purpose of eliminating "Jewish poison from our German bodies."

Raid on Synagogue in Upper Silesia Brings Official Nazi Apology

**Attack Extended to Houses in
Hindenburg—Damages Of-
fered Jewish Community**

(Jewish Telegraphic Agency)
BERLIN, June 30—A well-organized group of Nazi storm troopers today attacked a synagogue in Hindenburg, Upper Silesia, near the Polish border. They quickly demolished fences surrounding the synagogue and broke windows in the building, as well as in neighboring houses.

As soon as the attack, which apparently was unpremeditated, became known to the authorities the leader of the regional Nazi brigade telephoned his regrets to Dr. Guthamer, president of the local Jewish community. The Nazi leader is reported to have offered compensation for damages incurred, and to have assured Dr. Guthamer that he would prevent a repetition of such cowardly attacks.

Strict orders have been issued assuring the safety of Jewish property in Hindenburg, the Nazi leader is reported to have stated to Dr. Guthamer.

Wisconsin Quiz Into Campus Communism Felt as Slur by Jews

**Glenn Frank Refuses to O. K.
Legislative Inquiry Into
Out-of-State Pupils**

RACIAL ISSUE FEARED

**Scholarship Winners Regarded
As Special Objects of Atten-
tion by Radical Hunters**

(Jewish Daily Bulletin)
MILWAUKEE, June 30—Anti-Semitism found an outlet in the Wisconsin state assembly at Madison when this body ordered an investigation into communism on the University of Wisconsin campus and into the number of out-of-state students getting legislative scholarships.

Over the opposition of President Glenn Frank of the university and of a number of legislators who charged that a religious issue would be raised, the assembly, by a vote of 65 to 23, decided upon the "red hunt."

One of the leading opponents, assemblyman E. M. Rowlands, of Cambria, declared the resolution was aimed at a group of students from the eastern states, many of whom, he added, are Jews. He urged the defeat of the resolution, asserting the religious issue should not be injected at the university.

Passage of the measure was an outgrowth of a recent hearing on a bill to make military drill at the university compulsory. Several hundred students appeared to protest the bill, and legislators upon questioning them came to the conclusion that many had communistic tendencies and that too many had won the state's scholarships, thus paying no tuition.

The committee, directed to inquire into communism, was also instructed to investigate "particularly the legislative scholarships and why such a large percentage of the students to whom these scholarships were granted are extreme radicals." A large majority of the exceptional non-resident students holding the scholarships, are Jews, it was stated.

Freiburg Honors Loewy, Mathematician—and Jew

(Jewish Telegraphic Agency)

BERLIN, June 30—An unusual scene for present-day Germany was enacted yesterday in the city of Freiburg, Baden, near the border of Switzerland, when the faculty of Freiburg University, joined by students here, took part in a celebration in honor of the sixtieth birthday of Professor Alfred Loewy.

The university hall was specially decorated in his honor and he was highly praised in speeches by his colleagues and pupils.

Professor Loewy, a mathematician of note, and an author of several books on mathematics and money, has been since 1908 a member of the Chief Council of Israelites of Baden. He has long been active in the Jewish community of Freiburg.

Vanguard of U.S. Zionists Arrives for Convention

**Convention One of Most Important in View of German
Crisis—5,000 Delegates—Banquet to Weizmann—
Morris Rothenberg to Deliver Annual Report
At Executive Committee Meeting**

(Jewish Daily Bulletin)
CHICAGO, June 30—The vanguard of the five thousand delegates and visitors to the thirty-sixth annual convention of the Zionist Organization of America began arriving here today from all parts of the country. The convention is one of the most important held by the organization in recent years in view of the German situation and the necessity for redoubling all efforts to establish a Jewish National Home in Palestine.

Twelve hundred Zionists arrived here tonight from New York in two special trains. Seven hundred delegates from the Arbeiter Ring eastern branches are due here tomorrow. Other hundreds are arriving individually and in groups every hour.

The fact that the convention coincides with Jewish Day at the Century of Progress, which has aroused nation-wide Jewish interest, will bring thousands of interested visitors to the convention. A half dozen other conventions and conferences being held here this week-end will also swell the number.

The convention opens Saturday evening when Morris Rothenberg, president of the Zionist Organization of America, will deliver his report on the past year's activities at a meeting of the national executive committee. This and all other sessions of the congress will be held at the Palmer House.

The official ceremonies in connection with the opening will be held

Jewish M.D.'s Deleted From Health Guides

(Jewish Telegraphic Agency)

BERLIN, June 30—Hitler's campaign against Jewish physicians took a new and insidious turn today when it was learned that a number of municipalities of health resorts in this country resolved to eliminate from the official resort directories the names of Jewish doctors. Visitors to the health resorts are usually guided by the directories in their choice of medical advisors.

The measures against Jewish doctors, which in the past have been confined to excluding them from work on the various municipal sick funds, thus are extended to impairing their private practices. Local administrations under Nazi control everywhere approved of the decisions to eliminate Jews from the health resort guide books.

Another blow against Jewish doctors was struck today when a conference here of private sick benefit insurance groups in Berlin, and delegates voted to dismiss all non-Aryan physicians from their employment.

Argentines Hit at Hitler in Brochure

(J.T.A. Special Correspondence)

BUENOS AIRES—A pamphlet exposing anti-Semitic propaganda which is being spread here has been published by the local protest committee against anti-Semitic atrocities in Germany.

The seventy-page brochure, printed in Spanish, contains statements by Pope Pius XI, by Catholic and Protestant clergymen, the speeches delivered in both houses of the English Parliament and at the American protest meetings, and editorials from the press of England, France, Spain, South America and the United States, as well as the speeches and resolution of the Chilean Parliament.

The committee points out the brochure might also be used in combating anti-Semitism in other Spanish-speaking countries. Twenty thousand copies have been printed, and requests for them should be addressed to P. O. Box 1636, Buenos Aires, Argentine.

English Jews Deny International Jewry Assumption of Newspapers

(Jewish Telegraphic Agency)

LONDON, June 30—Fear that references to "international Jewry" as quoted in the Manchester Guardian today in connection with the proposed Jewish economic conference to further the boycott of German products under the chairmanship of Lord Melchett, may offer substantiation to Nazi arguments against the Jews, is the cause of a renewed outburst of resentment here that prompted the Board of Deputies of British Jews to issue an immediate denial that anything in the nature of an international Jewish body existed.

The Guardian, in referring to the forthcoming conference, under the heading "Jewry's Reply to Hitlerism," says "International Jewry is meeting in mid-July in London for discussion of a boycott." As soon as the article appeared, it is learned, an urgent meeting of the Joint Foreign Committee was convoked for this afternoon when a letter was prepared to be sent to hamlets.

Peasants Arrested for Attacks

(Jewish Telegraphic Agency)

LVOV, Poland, June 30—Twenty-eight Ukrainian peasants are under arrest in the Stryj district as a result of a series of attacks throughout the district in the last few days on Jewish residents in a score of

Canadian Fascist Parade Homeless

Verdun Mayor Denies He Gave Permission—Outfit Called Brown Shirt Racket

(Jewish Daily Bulletin)

MONTREAL, June 30—Fascists in this city are gloomy today, having learned that their July First Confederation Day parade is doomed to oblivion due to steps taken by the Metropolitan Commission to have the demonstration banned everywhere in Montreal and environs, as well as in all municipalities on Montreal Island.

The Metropolitan Commission's decision was preceded by an announcement from Mayor Herve Ferland, of Verdun, denying the statement previously attributed to him that the Fascist Federation had permission to hold its parade on Verdun's streets.

At the commission's meeting Alderman Schwartz, a prominent member of Montreal's Jewish colony, condemned the Fascist Federation of Canada as a "brown-shirt racket."

Vienna Nazis' Bombs At Jewish Shop Doors

(Jewish Telegraphic Agency)

VIENNA, June 30—Police today discovered explosives planted outside of many Jewish stores in Vienna in a plot to revive the reign of terror that ruled here during the height of the Austrian Nazi anti-governmental acts. The explosives were discovered before they had time to do any damage and the police embarked on a wide search for the malefactors. The police expressed their belief that the attempted attacks on the Jews constituted an integral part of the anti-Government Nazi program.

Chancellor Engelbert Dollfuss, in a radio address, assured that the Government would take relentless measures if the outrages did not cease.

Chicagoans Hear Straus on U. S. Palestine Campaign

(Jewish Daily Bulletin)

CHICAGO, June 30—Re-establishment of Palestine as the homeland of the Jews is essential not only as the haven for oppressed people but also as a tie for the perpetuation of Judaism, according to Nathan L. Straus, Jr., of New York.

Mr. Straus, in addressing a group of Zionists at the Covenant Club, asserted that although Palestine is comparatively self-sufficient, it still requires outside help because of the many new-comers.

Mr. Straus was honorary guest at a luncheon tendered by the Zionist Organization of Chicago. He is head of the American Palestine Campaign in New York and that was the subject of his talk. He disclosed that he and his family have donated to the Jewish National Fund two tracts of land in Palestine. One of them is adjacent to the "Wailing Wall" and the other is on the highest point of the road between Jerusalem and Bethlehem. A third tract of land, which like the others had been purchased by his father, he has retained for himself.

Words of welcome were spoken by Judge Harry M. Fisher, general chairman of the Jewish Day Committee; Mrs. Benjamin Davis; Max Shulman, chairman of the Zionist Convention Committee; James Davis, chairman of the Chaim Weizmann dinner committee, and Samuel Blitz, of New York. Rabbi Solomon Goldman introduced the guest.

Reich Women Coordinate By Expelling Jewesses

(Jewish Telegraphic Agency)

BERLIN, June 30—Though paying tribute to the services rendered by Jewish women to the German cause, delegates at a conference of German housewives today resolved that in order to bring their organization in line with the present regime they were compelled, in view of the prevailing situation, to expel all German-Jewish women from their membership lists.

Dr. Max Weinreich, Vilna Social Scientist, Honored Here for Seminar Work at Yale

Dr. Max Weinreich, chief secretary of the Yiddish Scientific Institute of Vilna, who returned home on the Majestic Friday after spending ten months at Yale University at the invitation of the International Seminar there, was the guest Thursday of the American Section of the Institute at an intimate party arranged in his honor at the Little Roumanian Restaurant, 76 Second Avenue.

While at Yale Dr. Weinreich represented East European Jews at the "International Seminar on the Impact of Culture on Personality." Twelve other culture groups of the world were represented, including South Germany, North Germany, France, Italy, Hungary, Poland, Norway, Turkey, China, Japan and India.

The Seminar was arranged by the Social Science Research Council with the financial aid of the Rockefeller Foundation, and was under the directorship of Dr. Edward Sapir, Professor of Anthropology at Yale.

Collecting Autobiographies

As a result of Dr. Weinreich's work at Yale he has formulated a plan for "Culture and Personality Studies among the Eastern Jews and Their Relation to the General Problems of Social Science." This plan, Dr. Weinreich explained to a representative of the Jewish Daily Bulletin, will become a part of the Yiddish Scientific Institute's work on the development of Jewish youth. Most of the material for this study is being collected in the form of autobiographies.

Prominent Jewish writers, scholars and representatives of various cultural institutions were in the group that gathered to bid Dr. Weinreich bon voyage. Among the speakers were Alexander Harkavy, Dr. Percy Matenko, S. Niger, Abraham Reisin, Dr. J. A. Maryson, I. L. Kahn, Jacob Berg and N. Feinerman. Dr. Jacob Shatzky was toastmaster.

All the speakers emphasized Dr. Weinreich's personal achievements as well as his contributions to the work of the Yiddish Scientific Institute and said that the prestige of the Institute in the non-Jewish world had won a great deal by his work at Yale. The honorary board of the Institute includes Simon Dubnow, Albert Einstein, Sigmund Freud, Moses Gaster, Edward Sapir, Bernard Wachstein and Chaim Zhitlovsky.

Praises Colleague

Dr. Weinreich thanked the gathering and declared that it was wrong to give him so much credit for what the Institute had accomplished, saying that those who in his absence had carried on the work of the institution in Vilna, in particular Z. Rejsin, Z. Kalmanovitch and Shur, were equally deserving of praise.

In the course of his speech Dr. Weinreich revealed that in studying Yiddish and Yiddish literature he had constantly sought to find their relation to life, and that he found them not dry things of the past but a vibrant force today. The problems of Jewish life, he said, were the problems of the world generally, and the Institute would therefore seek to study not only the cultural contributions of the Jews, but the realities of Jewish life today. Although the Institute is at present hampered by lack of funds, Dr. Weinreich expressed confident hope that this lack would be overcome and that the Institute would go on to a great future.

His work at Yale, Dr. Weinreich said, had been refreshingly new, opening up to him a scientific field he had not previously explored. He also stressed the fact that a committee of twenty-two professors of American universities had been organized recently into an "Inter-University Committee on Jewish Social Research," and that much was to be expected of it.

Among those constituting the committee are Herman M. Adler and Max Radin of the University of California, Salo Baron, Richard J. H. Gottheil and Leo Wolman of Columbia University, David S. Blondheim of Johns Hopkins, Leon-



DR. MAX WEINREICH

ard Bloomfield, Henry Schultz and Leo Wirth of the University of Chicago, Morris R. Cohen, Samuel Joseph, Paul Klapper, and Sol Liptzin of the College of the City of New York, Max S. Handman and J. L. Sharfman of the University of Michigan, Melville J. Herskovits of Northwestern University, Joseph Jastrow and Horace M. Kallen of the New School for Social Research, Maurice J. Karpf of the Graduate School for Jewish Social Work, Selig Perlman of the University of Wisconsin, and A. A. Roback of the University Extension Commission of Massachusetts. Dr. Sapir is the Chairman of the Committee, Dr. Karpf, treasurer, Dr. Liptzin and Dr. Weinreich the American and European secretaries respectively.

World Jewish Congress Nearer—Deutsch; American Delegates Soon Sail to Confer

Bernard S. Deutsch, president of the American Jewish Congress, stated Wednesday night in an address at the Brooklyn Jewish Center that leaders of his organization will shortly sail for Europe to take up with representatives of Jewish communities there the question of establishing a World Jewish Congress. Reports received from abroad, he declared, indicated that sentiment in favor of the World Congress was apparent among groups previously dissenting. Before this summer is past, Mr. Deutsch stated, machinery for the election of delegates to the Congress will be set up in the United States.

Mr. Deutsch challenged the Central Conference of American Rabbis, the Union of American Hebrew Congregations and other groups which have passed resolutions in recent weeks expressing a desire for united action on behalf of the Jews in Germany to prove the sincerity of their stand by participating in preparations for a World Jewish Congress.

All the arguments against the World Congress, he asserted, have been vitiated by what has trans-

Polish Countess Contributes Saplings For Yeshiva Grounds

(J.T.A. Special Correspondence)

WARSAW (by air mail)—Recently, when the famous "Yeshiveth Chachmei Lublin" decided to improve its grounds, it was found that several thousand saplings were needed. When the Polish Countess Roland heard of the landscaping plan she was moved to offer young trees from her estate. She measured the grounds to ascertain the number of saplings required, and a short time later a number of small peasant carts, piled high with seedlings, were drawn up before the Yeshiva.

Berlin Jew Near Death At Hands of Troopers

Goaded Into Quarrel, Throws Keys at Nazi—Friend Also Beaten Up

(Jewish Telegraphic Agency)

BERLIN, June 30—Two German Jews, Max Levi and Arthur Rosenthal, were seriously injured today following beatings at the hands of Nazi mobs. They were both taken to Allenstein Hospital, where Levi is reported to be in a critical condition with a doubtful chance of surviving.

The trouble started when Herr Nowack, a Nazi officer of the storm troops, picked a quarrel with Levi outside the latter's shop. Nowack, who was dressed in mufti, accused Levi of making insulting remarks about the storm troops.

Excited, Levi threw a bunch of keys at Nowack, hitting the Hitlerite in the eye. Later Levi went home, and soon afterwards a mob of storm troopers besieged his house. They dragged out Levi, and also Rosenthal, who happened to be there on a visit, and beat both men unconscious in the street.

Hitler to Be Hung in Effigy Here If Found Guilty at Trial

Adolf Hitler will be placed on trial in New York and if found guilty will be hung in effigy from the highest tree in Washington Square Park, at dawn, next Friday. The trial will be conducted Thursday night under the auspices of the Vagabonds Club, which will supply judge, prosecuting attorney and defense counsel.

Hitler will be charged with indecent exposure of ignorance. The German Consul has been invited to appear as a character witness.

Los Angeles Zionists Plan To Raise Fund for Well, in Memory of Dr. Arlosoroff

(Jewish Daily Bulletin)

LOS ANGELES, June 30—A large memorial meeting in honor of the late Dr. Chaim Arlosoroff, Palestinian labor leader and member of the Executive of the Jewish Agency, was held here Thursday evening. The meeting passed a resolution to raise a fund of \$6,000 in order to build a needed water well for the first colony to be built in Palestine, in memory of Dr. Arlosoroff.

All groups of the Los Angeles Zionist movement were present at the meeting. The following speakers paid tribute to the memory of Dr. Arlosoroff: Rabbi Jacob Kohn, Zionist Organization of America; Mrs. Adolph Sieroty, representative of the Hadassah; Julius Fligelman, of the League for Labor Palestine, and Dr. Nathan Saltzman, who spoke for the Poale Zion.

The meeting was held under the auspices of the League for Labor Palestine, the Zionist Organization, the Hadassah and the Poale Zion.

Aryan Lawyer Deplores Anti-Semitism, Is Fired

(Jewish Telegraphic Agency)

BERLIN, June 30—How an Aryan German was made to suffer for expressing his regret against the treatment of Jews in Germany was reported today from Tilsit, in East Prussia. The lawyer, Herr Jacobi, was employed by Tilsit municipality. At a meeting of the Tilsit lawyers' association, he told his colleagues that he regretted the nation-wide dismissal of Jewish lawyers and judges on racial grounds.

On hearing of Herr Jacobi's speech the municipality officials decided he was no longer fit to represent the town's legal interests, and he was dismissed from his post.

A friend of the Jews, they declared, was not wanted by the municipality of Tilsit.

BROADCASTS

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ITALIAN LINE

Eyes of U.S. Jewry Focus on Chicago This Week-End

Zionist Convention, Historical Pageant Leading Features

3,500 to Take Part in Spectacle—Will Honor Weizmann—Other Conventions

(Jewish Daily Bulletin)
CHICAGO, June 30—The eyes of the American Jewish world are drawn to this mid-West metropolis this week-end as final preparations are under way for celebration on Tuesday of Jewish Day at the Century of Progress, and the mammoth pageant depicting Jewish life through the ages, which will climax that day.

Bulking in more than usual importance this year because of the persecution of the Jews in Germany and the consequent obligation on Palestine to offer them a place of refuge is the thirty-sixth annual convention of the Zionist Organization of America, which opens Saturday evening at the Palmer House here and will make this city the gathering place for leaders of American Jewish life.

Five thousand Zionists are expected to be present as delegates and visitors at the convention and its



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Hebrew Daily Indicates Palestine Loan Purposes

(J.T.A. Special Correspondence)
JERUSALEM, June 12—The loan which the Palestine Government is reportedly seeking is for 2,500,000 Palestine pounds, according to Haaretz, Hebrew daily. The loan is to be allocated for the following purposes, the paper reports: Jerusalem water supply, £300,000; Jerusalem drainage system, £200,000; Agricultural bank, £500,000; settlement of landless Arabs £500,000; Jaffa port improvement, £150,000; Haifa water supply and drainage, £150,000; water supply and drainage in the villages, £150,000, and the Jerusalem central post office building, £50,000.

functions, which include a dinner to Dr. Chaim Weizmann, noted world Zionist leader, who will arrive here Sunday.

The sessions commence Saturday night with a meeting of the executive committee of the organization. Formal sessions start Sunday morning.

Young Zionists Will Meet

Meeting in conjunction with the Zionist Organization will be the Youth Zionist Organization of America, which will hold its first annual conference at the Palmer House on Monday. How to unite the various youth organizations in the various cities into a single Zionist youth body will be the principal subject discussed at the conference. Seventy national and local groups are expected to be represented.

Also meeting in conjunction with the Zionist Organization will be the Histadruth Ibrith of America, which will open its sessions today. Problems concerning the development of Hebrew literature and Jewish education will be considered. Among the speakers will be M. Ribalow, editor of Hadoar.

The Harophe Hoivri, association of Hebrew-speaking physicians, will meet Saturday evening at the Palmer House. Scientific papers will be read in Hebrew, development of medical terminology in Hebrew and plans for the Hebrew University medical department will be considered.

Enchanted Isle

The Jewish Day program will begin with an inaugural ball Saturday evening at the Palmer House. The day itself is planned in three parts. In the morning, a special children's program has been arranged on Enchanted Isle in the Fair Grounds. In the afternoon will be held the final events in the athletic contests and mass drills which have been arranged in connection with the day. Over three thousand young men and women will participate in the events which will be held in the Court of the Hall of Science in the Fair Grounds.

The chief event on the program is the great spectacle, "The Romance of a People," the pageant depicting the history of the Jews. Over thirty-five hundred people are participating in the spectacle, which is under the stage management of Isaac Van Grove, who directed the famous Channukah pageant last year. Meyer Weisgal is executive director of Jewish Day and Judge Harry M. Fisher, chairman.

Cleanse Frankfurt of Jews, Its Mayor Says at Rally

(Jewish Telegraphic Agency)
BERLIN, June 30—The time has come to cleanse Frankfurt of Jews, the lord mayor of the city, Dr. Krebs, declared at a meeting there. "The Jews have converted our old Kaiser city into a new Jerusalem on a Frankish Jordan," he declared. "For the last fourteen years, these Jews have taken our old, famous Frankfurt and have made an effort to rule here with their swindling spirit. The times, however, have now changed, and Frankfurt, I hope, will no longer be called a Jewish city."

REHEARSING FOR THE BIG SHOW



First rehearsals of groups of the cast of 3,500 that are to present "Romance of a People" before an audience of 150,000 on Jewish Day, July 3, are being held. Above (left to right) in the costumes which they will wear at the spectacle, are Pearl Padorr, Helen Ryzow, and Sara Shapiro.

Rabbis' Conference Proclaims Stand on Fundamental Issues

Dr. Heller Affirms Orthodox Creed as Self-Sufficient—Social Reforms Urged

(Jewish Daily Bulletin)
MILWAUKEE, June 30 — The Central Conference of American Rabbis, which concluded its forty-seventh annual convention here this week, took a firm stand on a number of issues affecting not only the religious, but the social, economic and political life of the country.

One of the highly interesting features of the convention was the paper on the concept of God in Jewish life and literature read by Dr. Bernard Heller of Ann Arbor, Mich. Defending the traditional Jewish concept of God, Dr. Heller criticized the school of Jewish thought which attempts to "dovetail the implied creed and implicit character of Judaism with the ideologies of modern Humanism, secular Hebraism and a non-religious or even irreligious type of nationalism," and which claims that "allegiance to the Jewish people rather than to the Jewish religion is supreme and cardinal in Jewish life."

The importance and position of the synagogue in Jewish life also came in for discussion at the session. The conference went on record as favoring the recognition of Russia by the United States; commending President Roosevelt's far reaching social legislation program and other social measures; favoring the principle of freedom of expression by the rabbi in the pulpit and in other fields; as condemning sweat shop operators, particularly Jewish employers in that category as "representing an element unworthy of membership in a group which has held for thousands of years the social justice ideals of Israel," as opposing the private manufacture of war materials, and favoring legislation to make this impossible, and for justice toward the Negro.

A resolution protesting the increasing growth of restrictions against the Catholic Church in a number of lands was adopted by the convention, which also sent a message to President Roosevelt and American delegates to the World Economic Conference pointing out

Tiberias Farmers Faced With Famine As Drought Keeps Up

Cattle, Without Fodder, May Die; Fruit Farms Enjoy Nature's Bounty

(J.T.A. Special Correspondence)
TIBERIAS, June 2—A tour of the villages in the North reveals the terrible effects of the drought which has marked the agricultural season of 1932-3. The fields which should be smiling at this time of the year with standing corn are desolate. The sap had gone out of the stems before the wheat ripened and the stunted crops are not worth gathering. There are places where the farmers have gone out to garner what they could with their own fingers, hired labor or machinery being beyond their means, and they have given up the attempt in despair.

Not the smallest tragedy is that of the herds, deprived of their fodder and facing starvation. Government officers have advised farmers to sell some of their animals to butchers in order to secure food for themselves. But even this desperate remedy is not always available. Cattle is coming in from Cyprus and elsewhere, and the butchers after offering low prices, have declined to buy.

Alleviation Measures

The District Commissioner and District Officers have been visiting the villages and settlements, Upper and Lower Galilee and the Jordan Valley to gauge the losses resulting from the failure of the rains and there is no doubt of the sorry tale they will report to their superiors. Among alleviation measures has been suggested the sending of the unsold herds to pasture in the Hu-

that as long as Germany's present political policy and persecutions of minorities continued, her promise was of little significance.

The conference failed to accept a stand proposed by its committees on two questions of importance to American Jewry. One of these was that the conference oppose attempts to introduce Yiddish as a language course in New York schools. A recommendation that the conference oppose invoking the power of the courts to enforce Kashruth regulations also failed of ratification.

leh District, but farmers assert that previous experience of such pasturage has not been satisfactory, the cattle having returned lean and hungry. It is planned to grow green fodder near Semakh on the Jordan and to provide pumps for irrigating the fields from the Kinne-reth lake. In previous years the fellahin have been employed on such works and then allowed to purchase the maize at a fraction of the cost.

The Agricultural Department has also sent an officer to visit the devastated agricultural area in the Galilee with a view to advising what might be done to lighten the burden. The farmers have not really recovered from the effects of poor rainfall in previous years, are in debt to the government for taxation, and see no possibility whatever of paying the Government and feeding themselves at the same time. Famine faces them and their households.

The settlement Committees and Mukhtars are urging the Government to initiate public works, such as necessary roads, on which cultivators may be employed. The Jewish farmers are hoping that the Palestine Jewish Colonization Association will also put in hand certain road construction through their property. Another proposal is a large loan to agriculturists and exemption from taxation to enable them to tide over this very difficult year.

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Being in Minority Implies Protection, German Jews Told

Rundschau Tells Nazis They
Have Created the Problem,
Not Jewish Citizens

EQUAL RIGHT ASSURED

Zionism's Interest Is In Solv-
ing Issue Raised by Others
—the Exchange Plan

(J.T.A. Special Correspondence)

BERLIN, June 13—The "Juedische Rundschau", the official organ of the German-Zionist Federation, has a long editorial article in today's issue beginning with a reference to the article in the "Voelkischer Beobachter", signed A. R., which, it says, we may assume was written by Alfred Rosenberg, editor-in-chief of the paper, and head of the Foreign Political Office.

The "Voelkischer Beobachter" says in this article, it writes, that the Bernheim case reopened the whole question of the Jewish minority in Germany and the Jewish question as such. It quotes an article in the "C. V. Zeitung" declaring itself against the designation of the Jews as a national minority, and says that since the Central Verein embraces over 500,000 German Jews, the overwhelming number of the Jews in Germany have again declared themselves as against recognition as a national minority.

The Bernheim case, the "Rundschau" proceeds, can be left out of account. We have to do here with a man who, according to our information, is no longer a Jew at all, but only of Jewish origin, who has been prejudiced by the Aryan paragraph, and whose right of petition in the matter of the Upper Silesian Convention has been recognized by the League of Nations. But how does that affect the much more far-reaching question whether the German Jews are a minority or not?

The Jewish Contention

Not only the Central Verein, but all other Jewish groups in Germany, including the Zionists, have always contended that the Jews in Germany cannot be regarded as a national minority in the sense of the Peace Treaties, since they lack all the distinctive signs of national minorities in a Democratic State.

The Zionists are distinguished from the assimilationists by the way they stress their Jewish distinctiveness and the recognition of the Jewish question. They regard the strengthening of Judaism as an inevitable requisite for full humanity and work for the regeneration of the Jewish people, but the whole of this Jewish sphere of work was, so far as the State was concerned, of no political relevance. In their attitude to the State, the Zionists stood exactly where the assimilationists stood, on the basis of the existing Constitution, which made no distinction in principle between the citizens of the State on the ground of race or religion.

Segregation the State's

How do things stand today? the

THE HONOR STUDENT



—Krakadil, Moscow
Examiner to candidate: "Bring another heap for the fire and you'll pass with honorable mention."

"Rundschau" asks. Has not the situation fundamentally changed? We are astonished to find the "Voelkischer Beobachter" writing as if we still lived in a Liberal State. How can the "Voelkischer Beobachter" quote a statement from Jews whom it describes as "assimilationist" that belongs entirely to the world of the Liberal State? We cannot ignore what has happened since.

The State has made Jews, whether they wished it or not, a segregated group, marked out by the law of the State. They are no longer as they were in the Liberal State, individuals who have equal rights before the law, but are characterized legally and politically by their adherence to their group. That signifies nothing else but that the Jews today, whether they wish it or not, are in actual fact a minority in Germany.

A member of a minority cannot be content with the protection afforded to every other citizen. By virtue of his special situation, he requires a plus in protection.

For Assurance of Rights

A great many misconceptions and inaccuracies have arisen around the problem of minorities. There is an idea for example that one who recognizes himself as belonging to a minority thereby surrenders his rights of citizen equality, or subordinates himself to the League of Nations instead of to his own Government. There can be no question of that. The legislation relating to minorities is designed rather for the

sole purpose of assuring complete equality of rights for the members of a minority.

The German representative on the League of Nations Council said that it is doubtful whether the Jews in Germany can be considered a minority. But a minority need not be a national minority. The minority treaties refer to racial, lingual and religious minorities. The Jews are certainly a group with a distinctive character, and as a result of the measures taken by the Government they have become a group in Germany, placed under special laws, and consequently they must be described as a minority.

Supremacy of Nationhood

This brings us to a still more far-reaching problem. The idea exists in Germany that there is a relationship of people and makes the idea of nationhood supreme. It is immediately realized that membership of a nation cannot always correspond to the political affiliation, and vice versa, territorial and political membership can make of diverse national groups a political unity. The German groups in Hungary or Roumania must of necessity be loyal to their States, and they rightly demand full equality as citizens. Nevertheless they retain their German culture, participate honorably in Conferences which represent the German nationality as a whole, and if Germanism in any country is attacked, all Germans everywhere will spontaneously react.

The situation of the Jews cannot be entirely compared with that of the German minorities. There are very essential differences, but there is also something in common. The Jews are bound up indissolubly with the State in which they live and they share its fate, irrespective of their membership of Jewry.

Jewish Influence Moderate

The German Press has been reproaching the Jews recently because of their world-wide associations. The anti-Jewish attitude of National Socialism has not been created by anti-German activity by Jews abroad, but the other way round. The feeling among Jews abroad, when they see reports of what is happening in Germany, is very similar to the feeling of every German when it is a matter of the well-being of Germans in Transylvania or Latvia. It does not need a non-existent political organization to achieve that.

Where official Jewish bodies abroad have occupied themselves with the anti-German boycott, they have in most cases (there are, of

course, exceptions) exercised a moderating influence. Besides, it is impossible to influence such activity for the simple reason that there is no central body. When the "Voelkischer Beobachter" goes on to speak of the International Zion and the Zionist Congress, it is necessary to say this:

Zionism recognizes the existence of the Jewish question and wishes to solve it on a large and constructive scale. It seeks to gain the co-operation of all nations, both those that are friendly to Jews and those that are hostile to Jews, because it is not a question of sentiment, but a real problem, in whose solution all nations are interested.

Zionism Seeks No War

If individuals Jews in different countries react to a manifestation of the Jewish question by petty acts of revenge or boycott propaganda, it is therefore thoroughly un-Zionistic.

Zionism as a world movement seeks no such conflicts. It does not wish to have conflicts at all, but to convince and to build. And German National Socialism above all does not need much convincing that there is a Jewish question and that it needs to be solved.

Zionism points to the only road out of the present-day cul de sac. It was from the Zionist side that the proposal was made, that in the emigration of German Jews to Palestine the transfer of property should be carried out without endangering the German currency position, by taking it in exports of German machines, goods, etc.

If such an agreement can be reached, it would be of much greater significance than appears at the moment, for not only would German industry be given work, which is not to be dismissed, but the existence of such an agreement would undoubtedly act in a restraining manner on the whole of Jewry.

In the German Interest

In view of the boycott agitation which is being conducted against German goods, a mutual agreement providing for an export of German goods organized by an authoritative Jewish body would be an event which would constitute the beginning of a new orientation in economic relations. In this respect, too, Zionism provides a positive solution, which is certainly in the German interest.

The conclusion of the Four Power Pact has calmed the international atmosphere. The German Government is so strong that more than any previous German Government it can enter into international agreements. It has already shown that it desires to work internationally in a spirit of conciliation. The Jewish problem in Germany must be taken in hand in the same spirit.

The nations are confronted today at the Economic World Conference with a tremendous constructive task. The London "Times" has pointed out that while the foreign creditors have complete understanding for Germany's need, they also expect that certain steps should be taken by Germany to remove conditions which now hinder German export, and among these is the anti-Semitic agitation.

We believe that the German Government has the opportunity by undertaking a constructive regulation of the Jewish question, to create a new situation in spite of everything that has happened till now. It is not necessary for it to go back on any of the principles of the National Revolution, but to go forward to the new aims. To help in this matter is the greatest service that the Jews can render the new Germany.

Curfew for Tilsit Jews

(Jewish Telegraphic Agency)

TILSIT, East Prussia, June 30—A curfew has been set for the Jews in this community. At ten o'clock each evening, Nazi troopers sound a bugle, after which Jews are not permitted to appear in the streets until the following morning.

Keep "regular" with
EX-LAX
The Chocolated Laxative

Jewish Council of Berlin Issues White List of Firms To Counteract Blacklist

In an effort to counteract the effect of the new German "directories" which, by omitting all Jewish business firms and stores, actually constitutes a blacklist of the Jews, the Jewish Community Journal of Berlin has issued a complete list of Jewish merchants and firms in Berlin.

In alphabetical order, ranging from architects, retailers of medical instruments, cement-layers, and bakers, through laundries, electrical engineers, gardeners, scaffold-makers, to advertising agencies, tailors, boarding-houses, and insurance agents, a complete list covering twelve pages of the periodical has been compiled.

Brevities

According to Jacob Leschinsky, Jewish sociologist, there are twice as many Jews in the world today as there were fifty years ago . . .

A lovely Jewess, married to a German matinee idol not of the Jewish faith, staked her charms against Herr Hitler's great power—and won! She is Gitta Alpar, the famous blonde soprano, he is Gustav Froelich, acknowledged to be Germany's foremost actor . . . and the first to be singled out by Cabinet Minister Joseph Goebbels, when he was ordered to eliminate all but "pure-blooded" Germans from the motion picture industry. Gitta was insulted by the statement of Goebbels's secretary that His Excellency would not condescend to speak to a Jewess, and angrily fled to Budapest. Froelich refused to sever his marriage bond because his wife was a Jewess, in spite of the fact that he was offered the most brilliant career that Nazi Germany could give a great artist. He was warned that Gitta could never return to Germany, and that he would have to find another leading actor for his next picture.

In search for a substitute for his talented young wife, was futile, and after weeks of frantic loneliness Gitta received a wire at her home in Budapest: "Meet me at the frontier, arrive by midnight express, Gustav." "They could find no one to take your place. I just walked out and left them and I'll go back just whenever I like. We'll divorce each other just when we like," said Gustav when they met at the frontier.

From the Irish Free State comes the latest in food miracles, butter that the orthodox may have at their meat meals—and not oleomargarine! . . .

"Jews and Scots are the only folk who can balance the budget," asserted Ramsay MacDonald at the opening of the Anglo-Palestine Exhibition in London . . . It has been said that the late Lord Melchett, when he got to Heaven, produced a scheme for the rationalization of Paradise. The scheme was turned down because the Almighty didn't like the idea of being a vice-president . . .

A new phenomenon in Budapest—the rapid increase of converts from among the Jews to Christianity.

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JEWISH DAILY BULLETIN



Published every day in the week except Saturday, Jewish and legal holidays

JEWISH DAILY BULLETIN CO.
Executive and Editorial Offices
122 East 42nd Street, New York, N. Y.
Tel. CAledonia 5-8989

Vol. X. Sunday, July 2, 1933. No. 2585.

		Subscription Rates		
		U.S. & Canada	Foreign	
Jacob Landau	President			
Harry Salpeter	Editor			
Irwin Zlowe	Advertising Manager			
Member of Jewish Telegraphic Agency				
New York	122 East 42nd Street			
London	Ludgate House, Fleet Street			
Paris	9 Bis, Rue Vineuse			
Berlin	Eisenbahnstrasse 6			
Warsaw	Ulica Aleje Jerozolimski Nr. 18			
Jerusalem	Hasolel Bldg.			
1 Year		\$10.00	\$15.00	
6 Months		6.00	8.00	
1 Month		1.00	1.50	
Sunday Edition		2.00	3.00	

Entered as 2nd Class Matter Nov. 14, 1929,
at the Post Office at New York, N. Y.,
under the Act of March 3, 1879.

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News Letters Relate Story of Jewish Life Abroad

Greek Official Quits Progressives, Calls Party Anti-Semitic

Appointed Defender of Jew-Baiting 'Makedonia' Quits; Venizelos Takes Hand

(J.T.A. Special Correspondence)
SALONICA, Greece, June 15—The rumblings of the anti-Semitic agitation featuring the opposition party's campaign for mandates in the July 2 election here, had an unexpected reaction when M. Calevras, a former governor general of Macedonia, resigned from the Greek Progressive Party, which forms a section of the opposition bloc, and which is the chief ally of the Venizelist Party, on the grounds that the latter group had undertaken an anti-Jewish campaign in this country. M. Calevras declared in the columns of the Hellenikon Mellon, a newspaper of Athens, that "one single incendiary word of anti-Semitism, which drags the country back into times that are past, is enough to make me leave the opposition bloc."

This was only one of the events of interest to Jews here in recent days. A case that attracted widespread attention was the news that Maitre Zahos, one of the most famous lawyers of this city, who defended the Jews in the well-known case concerning the incendiaries of the Campbell Quarter, has refused to undertake the defense of the Makedonia, an organization against which the Minister of Justice has ordered an investigation to be launched on account of its anti-Semitic writings.

The Jew-baiting of the Makedonia is calculated to disturb the public peace, according to the ministry of justice.

Venizelos' Policy

Several distinguished persons have spoken to former Premier Venizelos, head of the opposition party, in an effort to induce him to command the cessation of the anti-Semitic campaign in Salonica. He declared to his petitioners on the eve of the annulment of the election that he left to the discretion of the members of his party here the complete liberty to decide whether or not the campaign should be waged on racial grounds. This apparent inactivity on the leader's part, however, disappeared later, according to the Independent, Jewish local newspaper, which announced that he was not satisfied with the turn of events and has now promised to use all his influence to induce the Salonica press to abandon its anti-Semitic campaign.

In spite of M. Venizelos' announcement, the papers here appeared yesterday carrying virulent articles against the Jews. M. Venizelos meanwhile has made further statements to the press declaring that he considers the annulment of the elections illegal.

The Jewish Candidates

The March elections in Salonica were declared illegal because the separate Jewish electoral college was held to be unconstitutional. The Jews had long sought its abolition. The Popular Party (Tsaldarist), which is actually in power, has just closed the list of candidates for the July 2 elections here. The list contains the names of the retiring deputies, the Hon. Daniel Allalouf and the Hon. Isaac Molho, who are the only Jewish candidates. This party has not yielded to the demand to include three Jews on its lists, while the opposition party has no Jews at all.

The electoral campaign has filled certain persons belonging to the Popular Party with great uneasiness. These persons hope to exclude Jews completely from their lists in order to prove that they are not a Tsaldarist Jewish party as parties of the alleged.

IN A GERMAN UNIVERSITY



—Gegen Angriff, Prague

"What is that fellow doing in this section anyway?"
"But, my dear man, that's the successor to Einstein."

Refugees in Palestine Convert Yellow Badge From Symbol of Shame to Emblem of Pride

Window-Washing Cooperative Makes Anti-Semitic Brand Into Motif of Uniform—Enterprise Expands to Other Lines—Windows Shining Now

(J.T.A. Special Correspondence)

JERUSALEM, June 5—The Yellow Badge, which Hitler's Nazis seek to foist as a mark of shame upon the Jews of Germany, has come to symbolize the new spirit actuating the German-Jewish youths who have come to settle here. Recent arrivals here from Nazi-ridden Germany have adopted the Yellow Badge as their trade-mark and the symbol of the industry they employ in carving out for themselves new careers and new lives far from the land they formerly called home.

One of the until-recently undeveloped industries of Palestine was window-washing. New arrivals in the country, who had no other occupation, washed windows until they could find something else to do. Former students, lawyers, doctors and others, especially among the German-Jewish refugees of the past few months, soon became adept at the work and found a source of in-

come not conflicting with any established agencies in the country.

Yellow Badge Uniform

Ten of the number banded together, summoned their friends and organized the Mavrik Cooperative, which put window-washing on a business basis. They adopted a uniform, which became known in but a few days, not only in Tel-Aviv, where they started, but in this city and in Haifa. The Yellow Badge is the motif of the uniform.

The uniform consists of a blue shirt and blue trousers. On the left breast is a big yellow spot. A similar spot, bearing two crossed ladders, symbolic of the profession, shines from the blue caps which the young men wear.

Starting out with store windows, the young men soon found their services required by housewives in Tel-Aviv and here. They built up regular routes. Soon they were cleaning automobiles. Now they have expanded their activities to cleaning offices and shops and have become specialists in all cleaning matters.

Window panes are shining in Palestine now. Drabness is giving way to shining cleanliness as zealous young men, flaunting the Yellow Badge, wield chamois skins and mops for the greater glory of their new homeland.

Kansas City Unites In Joint Fund Drive

\$40,000 Raised at Launching of First Federated Jewish Welfare Campaign

(Jewish Daily Bulletin)

KANSAS CITY, June 30—Kansas City's first Jewish Welfare Federation campaign got off to a flying start this week as a united Jewry, with the sympathetic support of the press and other agencies, initiated a drive to raise \$110,000 for thirty national, local Jewish communal and overseas relief activities. Forty thousand dollars was received in contributions at the launching of the appeal.

The drive, the largest this city has seen in recent years, received renewed impetus when it was announced Thursday that the trustees of the Carrie J. Loose Fund, established by Henry Wilson Loose in honor of his mother, had contributed \$25,000 toward the campaign quota.

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LOW RATES PREVAILING

Shanghai Jews Form Volunteer Company In Case of Trouble

Unit in Fighting Corps to Help Defend City—Defense League Formed

(J.T.A. Special Correspondence)

SHANGHAI, June 1—Jews in Shanghai have always been of a peaceful character, but they believe in preparedness. During the last few years many Jewish young men have joined various companies of the Shanghai Volunteer Corps, a military organization composed of men of many races and creeds for the purpose of defending this city against trouble from the outside. Now, at last, a Jewish company of the S. V. C. has been formed, following protracted negotiations with the organization's leaders.

Added to the American, British, French, Chinese, Japanese, Portuguese, international and Russian companies, the new Jewish, or "H" company, is conceded to be a valuable asset to the corps. Lieutenant Noel S. Jacobs will be in charge of the Jewish lads, who, in their snappy khaki uniforms and six-starred insignias, will undoubtedly add to the sense of safety of this cosmopolitan city's heterogeneous population.

The local Jewish colony was greatly relieved this week when N. E. B. Ezra, editor of Israel's Messenger, received a statement from Dr. J. Oyabe, famous Japanese author and scholar, stating that he had seen Count Uchida, Japanese minister of foreign affairs, in Tokyo, and got his assurances that his government was opposed to anti-Semitism in all its ramifications.

Mr. Ezra had previously written a letter to Count Uchida regarding the reports of anti-Semitism in Japan. Dr. Oyabe's reply was couched in the most sympathetic terms, deploring the Jew-baiting campaign of the Hitlerites in Germany and promising that no such thing could be possible in Japan.

But Jewish residents in Shanghai, as noted before, believe in preparedness. Last week they held a meeting and founded a society which will be known as the Jewish Defense League. The group's avowed purpose is to combat anti-Semitism and protect Jewish rights. The Jewish boycott of German goods in Shanghai is continuing without abatement.

Jewish Youth Loses Travel Aid by Edict

(J.T.A. Special Correspondence)

BERLIN, June 21—German-Jewish youths, who have undoubtedly been among the worst sufferers from the discriminatory legislation of the Hitler regime, have suffered a cruel blow in the prohibition of their student organizations by the Reich committee on German youth associations.

Among other things, this means that young Jews can no longer find a welcome in the youth houses which dot Germany and where, for years, the young men and women met in a spirit of camaraderie.

It means also that they lose the privilege of lower railroad rates and the consequent deprivation of travel, which has always bulked large in German education. The low fares and the slight cost of lodgings brought excursions within the reach of nearly all members of the youth organizations and enabled them to learn to know their native land.

"More, so than many other things, these excursions into all parts of Germany and living with the various types of German people would have contributed to the deep rooting of the Jews in Germany," comments the organ of the Central Union of Germans of the Jewish Faith, in discussing the blow struck at German-Jewish youth. "And just at this time, when his native soil is being increasingly recognized as important in the development of the individual, the young German Jew is deprived of his native landscape."

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The Human Touch :-:

Persons and Personalities,
News, Views and Gossip

By HARRY SALPETER

A Namesake Is Sought

I HAD received a letter from St. Paul folks who bear the name I do. Did I, they asked, know anything of the whereabouts of a newspaperman of that town of whom nothing had been heard for years? His name was Salpeter. Was I not, by chance, the very person for whom they were seeking?



Harry Salpeter

Never having been in St. Paul, never having met a newspaperman by the name of Salpeter who hails from that town, it is unfortunately beyond my power to set at rest the minds of harassed people. But I have been asking among the people I know for the person answering the description of the newspaperman who left St. Paul, and the moment I receive a clue as to his whereabouts, possibly through one of the readers of this column—I hope there are a few readers—I shall communicate the clue to St. Paul. Readers in the South, to which part of the country the sought-for Salpeter travelled upon leaving Minnesota, are particularly requested to send along any information they may have.

I happened to mention the nature of this appeal to a dinner companion the other night, a grey and grizzled man who has lived an incredibly varied and chequered life. He has been everywhere, or almost everywhere. He is a linguist and translator, perhaps a rebel, but not a renegade. He is one of those people who has lived so strange a life that ten minutes after he has begun telling you some casual anecdotes,

you wonder why in thunder he hasn't written his autobiography—and had it published, too. And when he has told you these amazing anecdotes, a mutual companion will tell you: "Wait, you haven't heard anything yet!" Which, of course primes you for a second meeting.

It was in 1910. He had been working in the International Institute of Agriculture, as editor and translator. There were at that time, he tells me, three Jews in the Cabinet of the Italian Government. So the presence of Guido Jung in the cabinet of Mussolini should surprise no one. It was at that time, I believe, that a Jew was Mayor of Rome. One of the Jewish Cabinet Ministers was Luigi Luzzatti, Minister of the Interior. One evening, Luzzatti called up the source of this story and asked him to come over to his dwelling, which was on the fifth floor of an apartment house, and no flunkie at the door to answer the bell either.

The Minister explained the problem which he desired solved. He had received a letter in a language which was unknown to him and to the official translators at the office of the Ministry. It wasn't Arabic, or any other Asiatic language, it wasn't Russian, it wasn't any form of Latin or Greek. My informant looked at it and found that it was in Yiddish script, sufficiently different from Hebrew to have set an official translator off the track.

It came from a small Russian village. It was addressed to "My dear cousin Luzzatti." It informed the "dear cousin" that the writer's name was also Luzzatti and maybe they were relatives—and remote relatives they might have been, perhaps a little less remote than the Berlin Hitler to the Jewish Hitlers of Brooklyn. And the presumptive, if not

presumptuous, cousin from the Russian village told the Italian Minister of the Interior that he was running a kerosene store, and that his daughter was soon to marry a young man who had a wood store—an unusual combination of stores. And would not "dear cousin Luzzatti" be good enough to send along his genealogy so that the Russian Jew Luzzatti could discover at what point they were related.

"And what," I asked, "did the Italian Minister of the Interior do about it?"

"Nothing," replied my informant. "He forgot about it." Which goes to show—if this report is true—that either Luzzatti lacked a sense of humor, or else that he was very, very busy.



Rediscovering the East Side

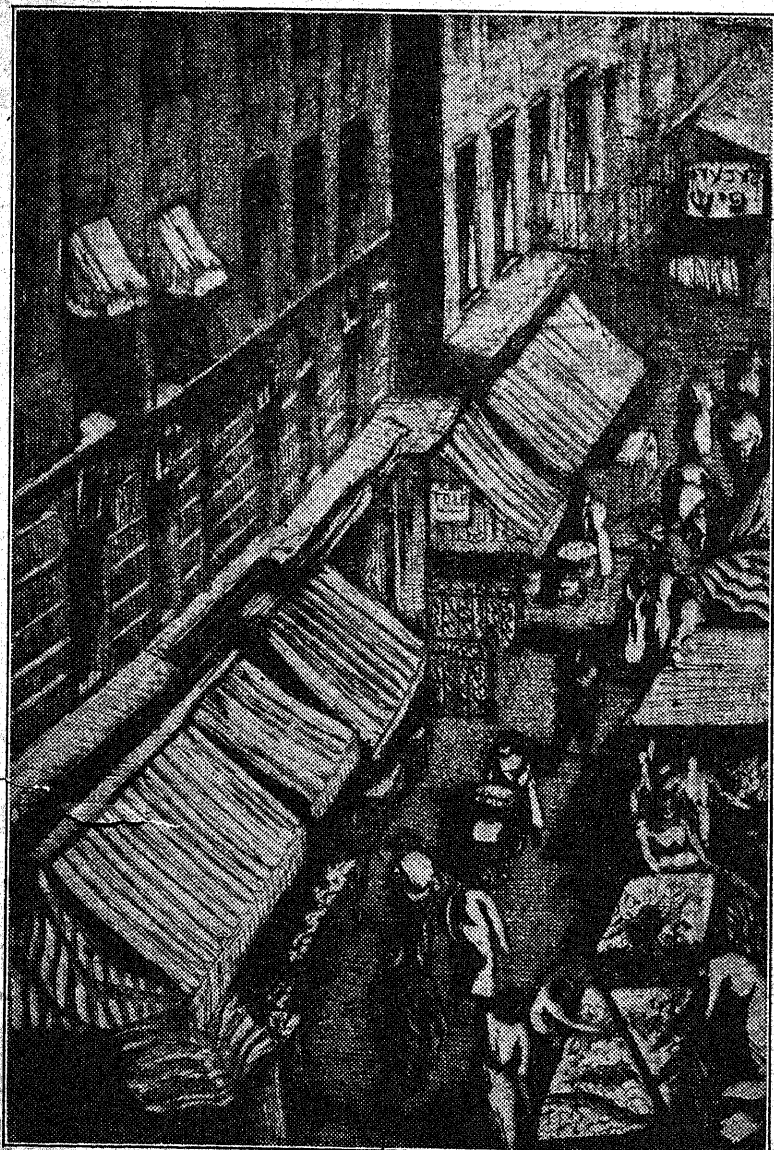
I DISCOVERED the other evening that not all the Jews who failed to move to the Bronx migrated to Brooklyn. I know that there are quite a number of Jews in each borough. I discovered, in other words, that there are even more Jews on the East Side today than I recall when I lived there. For some reason or other I had been led to believe that most of the Jews on the East Side moved north to the Bronx or south to Brooklyn, about the same time that we took the northward trek, on "L" and moving van, across the Harlem River, shortly after the streets were cleared of the snows of the blizzard of 1888.

I made my re-discovery of the East Side in the rumble seat of a roadster. A friend took me driving the other evening, up and down and across New York. We covered the water front, so to speak, without singing about it, along New York's South Street, after having "done" the Hudson River front. And from South Street, we drove into what seemed like an extremely abject and vicious quarter of the city. And a few more blocks later, I sensed vaguely that I was on familiar ground. I was at Rivington and Goercke and we were travelling westward. I looked at the lights, the signs, the pushcarts, the motley crowds on the streets. I looked for the old landmarks, and could find none. I was in a strange place. Crawling between the traffic lane left by the lines of carts, and with darting children always a few feet ahead of us, I felt something like an intruder. No, I am sure I did not feel like a rubber-wagon slummer in a foreign quarter because I did not feel patronizing enough. But I did awake with a start to the realization that there are still a number of Jews on the East Side—rather more than are good for their own comfort—and then I remembered that I had heard that many had been compelled to return from the Bronx to their old haunts. It also seems to me that the creation of a broad highway in the heart of the East Side has simply forced tens of thousands more into the houses on remaining streets.



Adolf and Paul

THE STORY is told of a young peasant woman who had given birth to twin boys, one of whom she called Adolf, for Hitler; and the other Paul, for von Hindenburg. The pastor of the parish called to congratulate her, and asked, laughingly, "Well, how do you keep them apart?" "That's easy," replied the radiant mother; "Adolf shrieks all day and Paul sleeps."



The turbulent life of Pitt Street, as seen by Isaac Friedlander.

Brazilian Jews Open Doors to Refugees; Officials Friendly

Scores Ready to House German Exiles and Give Them Work; Nazi Slur Hits Latins

By Isaac Raizman

(J.T.A. Special Correspondence)

RIO DE JANEIRO, June 17—Energetic preparations for settling a number of German Jewish exiles in Brazil are being made here by the All-Brazilian Committee for German refugees.

The Brazilian government has declared its readiness to welcome the German Jews into the country. However, the committee is being governed in its work by the realization that the reception of the exiled would be very much more favorable if each came to fill a definite job or at the request of specific Jewish families, manufacturers or business men who would be pledged to give them employment. Scores of families have already signified their willingness to house the refugees and to give them work.

Brazilian public opinion has been greatly aroused by the reports of the session of the Labor Conference at Geneva at which the representative of German labor spoke disparagingly of the Latin-American countries. Relations between the Brazilian intellectual world and the German colony, which has been trying to get Brazilian public opinion on the side of the "national revolution" in Germany, have become strained as a result of the Geneva incident.

Local Jewry is very much pleased and has been put at ease by the fact that reports spread by anti-Semites with intent to injure the reputation of Alexander Brailowsky, famous pianist, have been disproved.

The rumor in question was to the effect that Brailowsky, when invited to attend a concert of Brazilian music, refused to do so. Before the story could be checked, certain papers known to be under German influence inveighed against Brailowsky and against Jews in general for not appreciating the friendly attitude of their country.

But Brailowsky was able to prove that the rumor was unfounded, malicious and had been fabricated in order to hurt his concert tour. The attitude towards him has changed for the better, and at his first concert in the Santa Anna Theatre, Sao Paulo, he was forced to give 27 encores. Music lovers of Brazil are at a loss for superlatives descriptive of Brailowsky and of the people to whom he belongs.

Kelly Isaac, Violin Prodigy, Wins Rangoon's Applause

From Rangoon, India, comes the news of a Jewish prodigy by the name of Kelly Isaac, whose special gift consists in doing things with the violin.

Young Kelly, as some of his best friends call him, made his debut at a charity concert at the Strand Theatre, in Rangoon, for the benefit of the Unemployed Women's Workroom and the Baby Welcome.

His weakness for music first became apparent when he induced an itinerant carpenter to hew out of a block of wood the shape of a violin. Not finding it very easy to play on this home-made Stradivarius, he persuaded his father to get him a violin with which he could do something.

At the Rangoon Y. M. C. A. he had won a special cup for his interpretation, at the festival of music held there last Winter.



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Composer Afire with His New Work—Studied Hebrew Before Writing Note

COMPOSER BACK



ERNEST BLOCH

By Herb Lewis
Three years ago in San Francisco, Ernest Bloch felt ill and worried, and under the pressure of a strong physical strain he composed some of his saddest music. Cantor Reuben R. Rinder, of Temple Emanu-El in that city, conceived the idea that Mr. Bloch should work on a musical setting for the Liturgy—the reformed synagogue service. Cantor Rinder was on his way to the composer's house one night to start translating the services so that Mr. Bloch would understand the rhythm and accent of the words and phrases when he met with an automobile accident which sent him to a hospital instead. Yesterday Mr. Bloch sat in his room at the Peter Stuyvesant Hotel, after having just debarked from the Lafayette, which brought him from Europe, and explained to a reporter and his two daughters, Lucienne and Suzanne, how Cantor Rinder's auto mishap, while unfortunate for the cantor, was a godsend to him.

Not Before He Understood
"I looked at the Liturgy," he said, "and realized that I never would grasp the significance of the soul-stirring words and the magnificent rhythms unless I understood Hebrew. I had a little French-Hebrew dictionary. I took my wife to Switzerland. We rented a cottage near Lugano, and there, after many months of laborious study, I got the meaning of the whole service. Then I wrote the music, but not until I had grasped the significance and symbolism of the whole Liturgy." Recognized as one of the greatest contemporary musical masters, known for his "Three Jewish Poems," "Schelomo," "Israel," and "Abodah," his symphony "America," and his "Symphony in C Sharp Minor," Mr. Bloch believes that he has outdone himself in his latest feat of writing a unified, compact score for the Liturgy. And, what is just as important, the nervous illness of three years ago has disappeared. The passion and energy and happiness which he put into his work in Lugano dissipated all his troubles. Today he is happy, inspired, excitedly enthusiastic about his work. "The score is completed," he remarked, and removed 150 pages of music from his valise to show his daughters one of the two complete copies in existence. Handling each page with care and devotion—this represented three full years of his energy—he tried to explain in words what he had done in sounds and rhythms.

His Gift to the Jews
"The old division of music, words and chantings in the Liturgy disturbed me," he declared. "I wanted unity. I sought to bind people under the spell of a magnificent conception of devotion. It took me more than two years to find the music to use at the end of the services. . . . Here he began to hum the tune for the edification of his daughters. "But finally I got it. And I have written on my score beneath the title, Havodath Hakodeth, the words 'Laadath Bene Israel'—to the people of Israel. The Liturgy, however, is for the whole world. It is my gift to the Jewish people for them to use as a proof to the world that in this time of anti-Semitism in Germany the Jews have a prayer service so intense and so beautiful that it will soften the soul of humanity, regardless of race or creed."

If Mr. Bloch can obtain proper support, get a good chorus and a symphony orchestra which he can conduct, he says he would like to present the first rendition of the Liturgy in America. "But first I want to write a pamphlet and give a few lectures explaining the significance of the work," he stated. "And the score also must be published before I can do anything about a public concert." While in Europe, Mr. Bloch traveled extensively through Italy and was greeted enthusiastically wherever

ever he conducted concerts of his own works. In Turino he conducted a whole Bloch Jewish concert. The press criticisms were excellent; all Italy was thrilled by his compositions. In Florence and Trieste his works were played and Stefan Zweig and other writers wrote him, expressing their appreciation. Altogether there were nine concerts of his works in Italy, including two in Rome.

Pope Receives a Rabbi Friend
Describing Italy's opposition to anti-Semitism, Mr. Bloch told how the Pope took a subtle slam at Hitler a few months ago.

"In Italy I met the famous old scholar, Rabbi de Fano, head of the rabbinate of Milan. The Pope in his youth had studied Hebrew under Rabbi da Fano, and they were great friends. When Hitler rose into power the rabbi went to the Vatican for an audience with the Pope. The Pope explained that he could not make an official pronouncement against Hitler because the latter was conducting his campaign on racial and political, not religious grounds. But the Pope did the next best thing. The day following the rabbi's visit there appeared a big story in the Italian press, stating that 'yesterday His Eminence, the Pope, received at the Vatican his old friend, Rabbi da Fano.'"

Ernest Bloch is undoubtedly the most original and most forceful composer in America today. But he has always insisted that his work is Jewish, not because he selects Jewish themes, but because any theme he would choose would reflect his inner spirit. At one time he explained his convictions in these words: "A man does not have to label his composition 'American' or 'German' or 'Italian' but he has to be American, German, Italian, or even Jewish at the bottom of his heart if he expects to produce any real music. I, for instance, am a Jew, and I aspire to write Jewish music, not for the sake of self-advertisement but because I am sure that this is the only way in which I can produce lasting music of vitality and significance—if I can do such a thing at all. I believe that those pages of mine in which I am at my best are those in which I am most unmistakably racial."

Europe Wants Him
His two daughters, Lucienne, a sculptor and artist, and Suzanne, a musician, as well as Mrs. Bloch, have always stood by him in his arduous work. Mrs. Bloch is still in Lugano, Switzerland, living in the tiny house on a hill on the outskirts of the city where her husband did his most recent work. Mr. Bloch intends to return to Europe shortly, unless a concert can be arranged for him here. Italy, France and Switzerland are asking him to conduct symphonies. Like all famous composers, he has

Jews of Argentine in 500,000-Peso Drive For Refugees' Relief

Plan to Help Them Settle in Palestine—Gov't Refuses to Lower Immigration Basis

By A. L. Schussheim

(J.T.A. Special Correspondence)

BUENOS AIRES—A campaign to raise half a million pesos to be used in settling German Jews in Palestine and for other direct ways of helping the victims of Hitlerism was announced at a meeting of delegates of fifty-six Jewish institutions here. The meeting was called by the local protest committee.

The decision to announce the campaign came as a result of the cabled appeal, signed by leading English statesmen and Jewish leaders, which the committee received from London.

The work of the committee was spurred on by the fact that the Argentine government rejected a petition that it relax its immigration restrictions for the benefit of German-Jewish refugees. Three Jewish organizations—the Jewish Colonization Association, the Jewish Immigrant Aid Association, and the Association of German-Speaking Jews—sponsored the petition. It was presented to the Minister of Agriculture, who is in charge of immigration. The text of the petition was kept secret by the organizations concerned. When, however, a leading local Yiddish newspaper carried the story, it was felt that the cause was lost. Several days later came the official pronouncement to the effect that no mass immigration of German Jews would be permitted.

In the government's report, the negative outcome of the petition is ascribed to the fact that the petition referred to refugees and not to immigrants. Moreover, the petitioning institutions requested that the incoming Jews be not asked to prove their physical and cultural fitness or their moral and political rightness, concerning which the present German government officials would certainly refuse to give them true statements.

The Jewish organizations also asked that the refugees from Germany be exempt from payment for visas and other papers, which totals about thirty-three dollars for each individual.

Essentially there can be no quarrel with the Argentine government for not making these concessions to the Jews of Germany. The unpleasant thing about the matter is the fact that the tone of the answer is unfriendly and that it was published in the newspapers before being sent to the organizations which had presented it.

The failure of the petition is explained in some circles as being due to an incident in which a vice-minister was offended by a tactless representative of one of the Jewish organizations. However the case may have been, Argentina remains closed to the Jewish exiles from Germany, except for those who have relatives here or who can find someone to vouch that they are farm laborers.

As has been said, the rejection of the petition gave an added impetus to the relief work. The Sephardic Jews have evinced a particular enthusiasm for it. And the German Jews will now, for the first time, not only contribute to, but also work for, a Palestine campaign—a Palestine campaign for German Jews.

neglected to reap his reward of the material things in life, but in spite of the fact that he cannot afford to live as Hollywood and Broadway would have their geniuses live, he still cares little for money.

"If I can arrange a concert here I would like half of the profits to go to the local unemployed and the other half for the relief of German Jews," he stated, while his daughters beamed on him, apparently more interested in the fact that their father had brought home a picture of his old friend, Havelock Ellis, whom he met recently in Europe.

German Language Protestant Paper Here Prints Tribute to Jewish Philanthropist

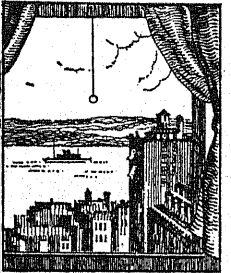
As an answer to the wave of anti-Semitism which has swept over Germany, the Reverend William Weiler, pastor of the Ohio Methodist Church in Pittsburgh, has written an article entitled "And He Was a Jew," published in the current issue of "Der Christliche Apologete," a German language religious weekly, published in Cincinnati and circulated both in the United States and Germany. The article deals with the Jews of Pittsburgh and particularly with the story of Henry Kaufman, distinguished philanthropist of that city.

The Reverend Weiler states that he wrote the article in order to make a contribution toward the "eradication of prejudice against the Jewish people." After discussing the attitude of Jesus, in pleading for tolerance for all, and noting that each generation of Christians is compelled to fight the evil of intolerance anew, Dr. Weiler disclaims any desire to appear as the champion of all the Jews. He praises the Jews of Pittsburgh for their charitableness and their generosity, not only to their own unfortunate, but also to all community welfare funds. Dr. Weiler calls attention to the fact that the Jews do not differ in any way from their fellow citizens of other nationalities and notes that the names of the richest people in Pittsburgh—Mellon, Carnegie, Frick and Schwab—have no Jewish ring.

"Henry Kaufman," says Dr. Weiler, "came to the United States from Germany when he was 16 years old. He came to Pittsburgh to seek liberty and wealth. In the course of time he found both. He never forgot his youthful struggles and uses his wealth for all types of benevolent enterprises not only in Pittsburgh but all over the world." In 1908 Mr. Kaufman founded the Irene Kaufman Settlement, in memory of his only daughter, with a gift of \$200,000. This gift was followed by others from year to

year for the erection of buildings and to meet expenses. The property value of this institution is rated at \$800,000. In 1925 Mr. Kaufman gave the Settlement an endowment gift of \$1,000,000. Even last year, "Uncle Henry," as Mr. Kaufman is known, contributed some \$46,000 toward the current expenses of the Settlement. Dr. Weiler estimates that Mr. Kaufman has given during his lifetime over \$2,000,000 to various charitable enterprises. "What he gave by way of not letting his left hand know what his right hand is doing, the Lord only knows," says Reverend Weiler, "And He Is a Jew."

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MAGAZINES

Hitlerism and the Industrial System

"NOT HITLERISM, but what follows Hitlerism, will determine the future of German culture and the Germanic race."

It is on this note and on this conclusion that Suzanne La Follette closes her brilliant analysis of Nazi Germany in the current issue of Scribner's, under the title of "Goetterdaemmerung," which, as we all know, signifies the Death of the Gods.

After stating, and supporting, her thesis that the rise of the Hitler movement is simply the latest manifestation of the tendency to cushion the crumbling power of capitalism with the authority of government, Miss La Follette points out the extent to which the Hitlerian Jew-baiting is, even from the Hitler point of view, a tactical error, as well as a gross piece of injustice:

"But the indirect consequences of their encouragement of the primitive impulse to make a minority race the scapegoat for all ills, may be as disastrous as those which followed upon the invasion of Belgium. This policy has destroyed at a blow, to the ineffable satisfaction of French chauvinists, the good will which the senseless German phobia of those same French chauvinists had created for Germany among its former enemies. . . .

"Thus its anti-Semitism may prove the Achilles-heel of German Fascism. Domestically it has little to fear; but in its foreign relations it will have need of a wariness and diplomatic finesse which have never distinguished German foreign policy. Internally, discriminations against Jews may produce no disastrous results. If 600,000 unemployed 'Nordies' displace 600,000 starving Jews, the economic situation will remain pretty much *in statu quo*. Externally the results may be ruinous. Therefore the Nazis' Jew-baiting is not only barbarous but surprisingly stupid; and the stupidity is the more striking because they could have achieved the same end by cloaking their anti-Semitism."

Miss La Follette points out that the real direction of the Hitler movement may be detected in the sources of its strength; that, while the program of the Nazis may breathe revolutionary fire, its financial support came from the German industrialists, who will have to be served, and that with the rise to power of the Nazis the revolutionary platforms, such as the one calling for the nationalization of large-scale industry, are being dropped. But the writer realizes also that in the explosive hates which are unloosed by a movement like that of the Nazis "lies the danger of fascism to the very capitalists who have forged it as a final weapon against the workers." Today, she writes, the Nazis are putting into effect only the planks relating to the Jews, but tomorrow "they may turn against the system whose financial support has brought them to power."

Women Behind Hitler

IF WE are to believe the Princess Catherine Radziwill and T. Von Ziekursch, who contribute to the July Pictorial Review a joint article entitled "The Three Women Behind the Demagogue," then the Hitler movement received its greatest push from the desire of two women for the restoration of the titles they had lost when the ex-Kaiser fled to Doorn, and of the third to win a title she had never had but felt she deserved.

The writers resolve the Hitler movement into a palace intrigue having about it more than a faint odor of the boudoir. They do their obvious best to feed the average American woman's desire for a romantic motivation of a national revolution. They of course do not ignore the possibility that the Hitler movement may not proceed exactly along the lines laid down by the desire of three women for a monarchical system with titles.

The three women are the Crown Princess Cecilie, the Princess Marie Adelaide of Lippe-Deimold (she of the three divorces), Frau Wagner,

who wants a title and, for a possible fourth, the Princess Hermine, wife of the ex-Kaiser. There are probably other women in Germany who would like titles either for themselves or for their husbands, or sons, as these do, but they are the ones—say the Princess Radziwill and T. Von Ziekursch—who took up Hitler when he was a ridiculous little fellow who had been let out of jail—this was after his term in Munich for the abortive Putsch—and gave him large sums of money, headquarters, influence and prestige.

And of course there's the element of mystery. We read:

"Perhaps some day a story will be told about Hitler disappearing from his usual haunts for three days, and of a fast motor trip in Hermine's car to Doorn, where he spent two hours with the Kaiser"—the fallen megalomaniac conversing with the rising tyrant.

The one big man behind the Hitler front is, believe it or not, von Papen, the Vice-Chancellor, one of the men on whose back Hitler is supposed to have risen, and then kicked. But however it may seem to the world at large, and even to Germany, von Papen is still the power behind the throne, the louder Goebbels and Goering to the contrary notwithstanding. But the Princess and the Von who write the Pictorial Review piece admit, however, the remote possibility that something may happen even to Von Papen:

"Scarcely anybody outside the monarchist inner circles suspects Von Papen of having deep-laid plans, of being the man of the future, of having the clearest mind in German officialdom. Yet such is the case and he is the only German leader who fully understands the United States and England. At present he is delighted at the opportunity of working and having his own way behind Hitler's noisy figure. At present also Hitler listens

Sara Bard Field Honored For Poem on Barabbas

(Jewish Daily Bulletin)

SAN FRANCISCO, June 30—Last October, Sara Bard Field, noted California poetess, produced a book-length poem entitled "Barabbas". It won quick acclaim in literary circles.

"In my poem," the author said, "I wanted to express my gratitude for the great enrichment of the world and of life that the Hebrew race has made."

And now the Commonwealth Club of San Francisco has awarded to her the annual gold medal which it gives to California writers whose works are deemed most worthy for the year.

Mrs. Field, in her poem, pictures Barabbas, a Jewish fighter in the days of the Romans, as a rebel of heroic courage rather than as a robber. Considerable of the feeling of the Hebrew rebel as a prototype of a whole people has filtered into the poem.

to him, but how long that will last is pure guesswork.

"Some day little Adolf will very likely run true to type and try to soar alone. When that happens he will crash, and the crash may well have far more disastrous results for him than was the case in 1923."

Young Judaea's Anniversary

THE JUNE issue of The Young Judaea points with qualified pride to the fact that the organization of which it is the spokesman, Young Judaea, is to hold its twenty-fifth annual convention at Chicago.

"We rejoice that the Zionist hopes and dreams of twenty-five years ago are rapidly being translated into virile reality in Palestine. While the rate of progress in Eretz Israel may not be altogether in accord with our wishes, it is nevertheless gratifying that in a world that is being tossed about on greatly disturbed seas of economic and political difficulties, Jewish Palestine is moving irresistibly forward."

"We take great pride in the knowledge that out of the ranks of Young Judaea have grown young men and women who have and are accepting the responsibilities of leadership in the parent bodies of American Zionism as well as in all Jewish endeavors; and that one of the early Young Judaeans is serving with distinction as a member of the Executive of the World Zionist Organization and of the Jewish Agency for Palestine."

Among the Literati

By GEORGE JOEL

The death of Rose Pastor Stokes, born Rosie Wieslander, did not come as a surprise to her many friends who attended a dinner in her behalf early this Spring. She had been suffering from cancer and the mixed crowd that gathered to see her off to Germany realized that her days were numbered. Before she left she placed in the hands of Samuel Ornitz, novelist and scenario writer, two trunks filled with her papers and the first draft of her autobiography. She had signed a contract with Covici, Friede for the publication of her life story and Ornitz had promised to write it. The sum she had received from the publishers was to help defray her expenses abroad. Ornitz agreed to do the work without any compensation. Even her agent, Maxim Liber, served her without pay. In her contract, however, she provided that in the event of her death all rights in the book should revert to Ornitz. He is now at work on the material and expects to have it completed in time for January, 1934 publication.

Mr. H. R. Segal, whose book to cure the ills of this world was published the other day, writes that an exception was taken to his middle name "Robert". Not at all. Simply the publicity release sent out by Mr. Segal's press representative gave me the impression that the "Robert" had been recent.

The publishing house of Richard Smith and Ray Long, which was thought to have folded up, is functioning after a fashion under the management of Alex Hammerslaugh who was once in the handkerchief business and more recently in real estate. A Harvard graduate, he has always had a yen for the business of books and for the past two years has been flitting from house to house putting them in order. This is his first real chance to publish without the disturbing influence of an editor.

Publishing is one of those "inside" businesses. Things are never what they seem to be on the surface. When one publisher tells another how many copies a book has sold, the listener automatically discounts the figure given. But when a publisher really wants to find out what is what he calls for Louis Green. This dynamic, wiry, sharp-beaked, dark little fellow is the advertising manager of "Publisher's Weekly," his trade paper for both the publishers and booksellers. There is little that goes on that his keen eyes miss. If he reads a book and really likes it, his recommendation means more than a blast from a book reviewer—it may not be as literary but it means sales and, strangely enough, that is what interests publishers and booksellers. As a famous bookseller once answered when

BOOKS

Mrs. Buck's Stories of China

By Harry Salpeter

MRS. PEARL BUCK'S latest volume, "The First Wife and Other Stories," like its predecessors, derives from her knowledge of and feeling for Chinese life. I commend this book to all and sundry for its story content and for its human content. But I commend it also for a third—and to me unexpected—reason: I could not escape the feeling while reading it, that with a slight change of setting and dialogue, these might stand for stories of Jewish life, with particular reference to the conflict between the traditional parent generation and the modern and rebellious child generation. This does not mean either that Jews resemble Chinese or Chinese Jews. It means that the problems common in the relations between Chinese parent and Chinese child are not uncommon in the relations between Jewish parent and Jewish child.

Perhaps an Irish reviewer would find in the same stories of Chinese life a pertinency to Irish life that a Jewish reviewer finds to Jewish life.

But, as stories, they are of Chinese life, however wide their application may be, and, as such, to delight in. There is the sensitively realized story of Teh-tsen, who has been sent abroad by the pooled resources of the family, even to the third cousin, so that he might acquire Western learning and come home to make them all rich, as was his bounden duty. He has returned, after eight years, to find himself at odds with every hallowed Chinese value. He refuses to marry the sluttish peasant to whom his family has betrothed him. He turns vainly for understanding toward his former American teacher. He cannot hope to earn enough with which to repay his relatives' investment in him. He represents the patriarchal system in whose toils he is trapped. "He speaks of Western customs," says the head of the family. "We did not bid him learn the Western customs, but only the Western books, that he might find a place with higher remuneration. Now he deprives us of grandchildren. He deprives us of anyone to worship our tablets when we have ascended into heaven." And the young man turns finally for refuge to that Eastern solace, opium, in the form of three tablets, in Mrs. Buck's story the symbol of surrender to the past.

"The Old Mother" is a story of particular poignancy. I could wager that Fannie Hurst has already told the Jewish analogue to this Chinese story, wherein an old-fashioned mother finds herself hated and despised in the home of her so-modern son and daughter-in-law. She has grandchildren, but they are modern grandchildren who have been set against her by their parents. The old woman finds the natural habits of a peasant resented and corrected by a brilliant and successful son for whose schooling in the West she had sacrificed everything. In "The First Wife," the title story, we are told what happens when the young husband has returned from the Western schools to a high place in Chinese life: he finds that his simple, dutiful wife, who tries so very hard to please him, cannot, with the greatest efforts, meet the requirements of a wife who is an intellectual.

asked to define a good book: "A good book," he replied, "is one that sells."

Miss Reilly, formerly at Macy's, will do the book buying for Brentano's. It is the first time in nearly twenty years that a Jew has not held that position. . . . George Britt, who with Heywood Brown wrote a book about our race, sailed for Germany Friday. On the same day, Helen Margolies, daughter of Joseph Margolies, one of the better known literati, also left these shores. She will do a year at the Sorbonne and probably come back ready to read manuscripts for her Pappy. . . .

tual equal and companion. In "Repatriated" there is told the tragedy of inter-marriage, and the return of the Frenchwoman to her village home, where, after all, she misses the beauty and the refinement of manners that were inherent in the husband she left because she feared him. (Incidentally, not every one of the stories and sketches has, necessarily, any application to any other kind of life than the Chinese; the flood sketches and those on the Communist risings are purely Chinese.) Those who have read the story of Wang Lung in "The Good Earth" and of Wang's heirs, in "Sons" may read with pleasure in this volume the seedling of a sketch from which sprouted the two fat novels.

Subtly, in most of these stories, Mrs. Buck expresses her sympathy for the old China as against the new. In such stories as "The First Wife" and "The Old Mother", her feeling is on the side of old values and old loyalties, but without unfairness to the new generation. There is implied in her tales a kind of gentle remonstrance to the raw, new generation: Why won't you see their side of it? Don't become too conceited over your new knowledge from the West, which is perhaps not so revolutionary as you may seem to think. Mrs. Buck seems to be on the side rather of the old father who thought that his son should be content with a knowledge of the Four Books instead of wanting to go off after Western knowledge.

Mrs. Buck is a curious person to bear the technical title of Christian missionary to China, in the technical employment of the Presbyterian Board of Foreign Missions. For, it seems, she is rather a missionary from the Chinese to the Western world than a missionary to the heathen Chinese. To her, and in her books, they are not heathen. They are civilized. What they have to teach, in the qualities of character, is superior to what they may have to learn. So, at least, Mrs. Buck thinks, and on that emphasis she has written.

Berlin Paper Defines Hebrew Words for Jews

The Juedische Rundschau, the weekly organ of the German Zionists, has introduced a new department giving definitions and explanations of words and phrases concerning Jewish life and organizations. In introducing the new feature, the editors explain that the paper has recently acquired a number of new readers, many of whom have heretofore been remote from Jewish life, and it was these who asked for explanations of such words. Among the definitions in the first set presented were: Jewish Agency for Palestine, Vaad Leumi, K'neseith Israel, Asefath Hanivcharim, Keren Hayesod, Keren Kayemeth, Yishub, Chalutz, Tarbut, Aliya, Moshava, Kevutza.

East Side Darling Molly, Back From Tour, Opens Eyes Wider

She Went to Russia and Palestine Not to Perform, But to See—How the Yiddish Theatre Differs from Broadway—Her Plans for the Coming Season

"Our Molly," that inveterate world trouser, is back from Russia and Palestine, her eyes a little wider with wonder at the world.

And, after all, it would take a lot to open wider the eyes of "Our Molly," who, you will please bear in mind, has travelled through nineteen countries merely as a matter of trouper's routine. She was born, so to speak, off the wings of a theatre, has had grease paint with her dinners and has gone to bed in a Pullman sleeper in one state to awake the next morning five states away.

But, of course, Russia and Palestine are a little further away and she went there, on vacation, so to speak, to amuse and relax herself rather than amuse the tens of thousands of exacting theatre-goers who say: "We've had bread; give us cake, we want Molly, Our Molly!"

Wait a minute! Maybe you're one of those barbarians who doesn't know who "Our Molly" is. Why, Molly Picon, of course, otherwise known as Molly Darling, who played "Yankelle 1,800 times in nineteen countries, everywhere in the one tongue that she knows best, that Esperanto of Judaism known as Yiddish.

Molly at Home

Molly Picon has another name, the interviewer discovered the other day. It is Mrs. Jacob Kalish, wife of her playwright and manager, and although Molly may hold the boards and hear that echo to her humor known as the belly-laugh with the consciousness that the audience is indisputably her's, within the pleasant domestic walls of the Kalish apartment on West 69th Street, Molly Picon, or the good wife Mrs. Kalish, listens attentively to the clear, calm words of her husband—the power behind the theatrical throne. Her place may not be the home, but she knows her place in the home.

It was from him, and from her also, that I learned about the Yiddish theatre.

"Isn't it true," I asked, "that the Yiddish theatre is rather simple, that in the same so-called play there will be both the broadest, crudest humor and the most drivelling weepy sentimentality?"

After all, I was at headquarters and if headquarters couldn't tell us, who could?

Headquarters told. Mr. Kalish spoke. Molly assented. Whereas, he pointed out, a theatre-goer to the English stage can pick his evening's entertainment from among a light revue, a horror story, a society drama, a tragedy and a bedroom farce, the Yiddish theatre-goer has not the same choice; he must get a dozen forms of theatre in one performance. To realize the superiority of the Yiddish theatre, said Mr. Kalish, you must compare it not with the Broadway stage, but with the other immigrant theatres. After all the Italian and the German theatre in New York are far from being the permanent outfit that the Yiddish theatre is.

Delight of a Good Cry

And also, Molly Picon interposed, the old immigrant woman does attend the Yiddish theatre with every expectation—which must not be disappointed—of a good cry. Whereas the new generation dabs at its furtive tears with a glove, the old lady of the East Side unashamedly takes out her handkerchief and enjoys herself.

Well, I asked, isn't the Yiddish theatre losing the patronage of the younger elements who are growing

up, and deriving their entertainment from the English stage.

No, said Molly. It's the other way around. "I would find, after I had done a turn in vaudeville, that many of those whom I had amused there would come to see me on the Yiddish stage."

And also, said Mr. Kalish, "I used to watch the audiences that came to see Molly and night after night I found them almost equally divided among these three elements of Jews: the grandparents, the parents and the sons and daughters.

Point of Superiority

However patronizing the English stage may feel toward the Yiddish stage in America, there is one respect in which it has reason to feel inferior.

Sometimes actors from the English stage, on their off-nights, if when they are "at liberty," stray into the Yiddish theatre, and marvel at the responsiveness of the audience. "What we couldn't do if we had such an audience to work with!" they have often told the Kalishes.

The accord struck in the Yiddish theatre between performer and audience imposes an obligation, however, on the performer, an obligation with its pleasant side.

"The English actor's work is done when the performance is over. The Yiddish actor's work is not over when the curtain falls." And then they explained. The popular Yiddish actor must take some part in the communal life of his audience. Dozens of Jewish mothers have named their daughters Molly, after "Our Molly." Whenever she sails to, or returns from, a foreign port, she is greeted at the pier by scores of admirers—none of them known personally to her—with their children whom they have named after her. She will receive wedding cakes after a marriage ceremony at which admirers have been united. The interviewer was shown, and honestly impressed by, the beautiful token of esteem bestowed on Molly by the Jews of Buenos Aires and the Jews of Roumania—autograph volumes in beautiful hand-tooled leather bindings. And in the Roumanian book, there were inscribed copies of deeds to hundreds of trees in Palestine planted as memorials to Molly.

Among Friends Abroad

I do not think such things happen to English stage stars; either their audiences keep them, or they keep their audiences, at a greater distance.

Both in Russia and in Palestine Molly Picon and Jacob Kalish were among friends. They were in the Soviets, during the Theatre Festival of June 1-10, and saw performances of the State theatres' repertoire of drama, ballet, opera. Direction and settings were brilliant, but the material of the play, ballet and opera was invariably propagandistic. And the propaganda is becoming monotonous. The stage in Russia is conducted not for the sake of the theatre but for the sake of the propaganda. Our tourists from the East Side met the players of the Jewish State Theatre.

They arrived in Palestine in time for Passover. Perhaps they would have put off that visit to a later date had they not promised Bialik, whom they had met at Carlsbad, that they would come to Palestine. When they arrived they were made much of, gave four concerts, participated in the planting of trees on the orange grove of Rubin, the painter, and on many other occasions. During the entire period of their visit,

"OUR MOLLY" COMES HOME



Refugee Describes Beatings He Suffered, Attacks He Witnessed, Synagogue Raid

Once Prosperous Manufacturer Escapes With 200 Marks—Exhibits Scars Nazis Inflicted—Describes Descent on Grenadierstrasse Where the Jews Were Robbed

A refugee from Germany whose body bore horrible scars, the result of Nazi violence, yesterday told a Jewish Daily Bulletin reporter of the scenes of horror he had witnessed among his fellow Jews in Germany.

"Oh yes," he said, "I can tell you plenty, I can even give you the names of the people and the dates of the occurrences, but please don't use the names, it will only mean torture for those unfortunate ones still in Germany. And please don't use the dates either, or the incidents will be traced and a bloody revenge taken on people who have already suffered enough."

He was a short, stocky, baldheaded, Polish Jew who had lived most of his life in Berlin. No, he would rather not say exactly how long he had resided there. His sick wife and daughter were still in Germany. But he had his papers with him and was perfectly willing to show them, if the information was not to be made public. He had been a manufacturer, but it was best not to specify the nature of his business.

Beaten and Stabbed

"Let me tell you what happened to me," he said, "and then I will tell you some of the other sights I saw. Sometime in April my cousin obtained a visa enabling him to go to Palestine. In the evening I went over to his house to help his wife pack their belongings. My cousin was in hiding and dared not enter his own home. While we were engaged in the packing, several armed policemen, accompanied by a group of Nazis knocked on the door and demanded to be admitted. When they entered and asked what we were doing, I explained and when they asked whether the additional month's rent had been paid, I told them that I had no money. The only answer was a terrific blow on the head that still causes me severe pains.

"When I recovered, one of the policemen ordered two of the Nazis to accompany me home to get the money. As we reached the doorway of my home, one of the Nazis stabbed me. I fell to the ground unconscious and lay there until my family carried me into the house. The wound opened up the scar of an old operation and caused many complications. I was ill for many weeks. Finally I managed to escape from Germany with only 200 marks in my possession. Now I am utterly destitute. I was a rich man once, but there is nothing left now. I am penniless.

Saw Young Jew Beaten

"But let me tell you of outrages I witnessed," he continued. "The evening before the boycott started, I saw large groups of Nazis on the street in which I lived. They carried crowbars and ripped off all the signs on the doors of Jewish businesses and professional men. These were replaced with filthy obscene signs of all descriptions, proclaiming the fact that Jews lived there. Earlier in the evening a young Jew

their host, the greatest Hebrew poet, spoke Yiddish exclusively.

Hebrew on the Streets

Hebrew, of course, is the language of the theatre and of the streets. Even the newcomers from Germany have no difficulty in adjusting themselves to the new tongue, for even the most assimilated among them recall some Hebrew from their prayer books and early school lessons. They found that old words were beautifully adapted, even by children on the streets, to new uses and that even the Hebrew jargon has a beauty and dignity of its own.

Tel Aviv they discovered was the cultural centre of Palestine. In that city alone there are three groups of players, including the famous Habima.

Molly will divide the forthcoming season between the Yiddish and English language theatres. She is at present considering an offer to appear in a moving picture. This offer, if accepted, will take up the rest of the summer. The only dubious point is whether she will start the Fall in the English theatre or in the Yiddish. She is equally at home in both. She was an English vaudeville hoyden before she entered the Yiddish stage. And her career started when her Philadelphia employer refused to give her a raise. She was then sixteen. Molly Picon has been in the theatre and of the theatre since the age of five.

Frankfurter Zeitung Hails Feat of Air Hero—a Jew

(J.T.A. Special Correspondence)

BERLIN, June 19—The Frankfurter Zeitung has made a tactical error. Reporting that the famous glider, Robert Kronfeld, who holds many world records, is the hero of the hour in Italy following his latest flight there, the paper states: "We hear that Fascist student organizations in Italy have made Kronfeld their idol. We are proud of Kronfeld's achievement. It has connected the bonds of sympathy between the German and the Italian Fascist youth."

The paper forgot to mention that Kronfeld is a Jew.

was brutally beaten with pieces of iron pipe, right in front of my door. I saw a Jewish doctor who lived across the way from me run down the street with Nazis following him and beating him with steel rods. A tailor who lived a few doors from me was forced into a cafe by a gang of Nazis. He was never seen alive again. Two days later his body was fished out of a canal.

"Early in May occurred the mass raids on the Grenadierstrasse, where many of Berlin's Jews live. In one Temple, the Nazis removed the Torahs and tore them into little pieces. The Jews who were present were forced to sit in rows and the Nazis cut their beards off. The sexton of the Temple had his beard cut off and a piece of his cheek was brutally torn off at the same time. Many were taken to the 'Brown House' where they were terribly beaten and compelled to sign statements saying that nothing had happened to them. Later the Nazis phoned the homes of the victims and asked if anything had happened to any member of the family. Invariably the answer was no.

"Every Jew on the street and in every house was searched and robbed of every cent he had. Old men and women of over 80 were arrested and taken to jail. Many were held for more than ten days before they were finally released."

So it continued, every other phrase or so was "he was brutally beaten," or "he was taken to the Brown House" or "no one knows what happened to him."

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From the Old Testament and the Jews of Holland, Rembrandt Drew Inspiration and Materials of His Art

**His Painting of David Before
Saul Portrayed Own Tor-
ments in Old Age**

By Rudolf Kayser

(Copyright, 1933, Jewish Telegraphic Agency)

If you go to Holland you go to see Rembrandt. For Rembrandt is the greatest man Holland has produced, and the greatest figure in the history of art of the last century. No other artist has delved so deeply into human suffering as Rembrandt, has expressed so thoroughly the innermost feelings of the human soul.

Some people think of Rembrandt as he was in his youthful period, full of light and joy, in the midst of his success. But Rembrandt is essentially the Rembrandt of his later period, that descent into suffering and despair, in which he magnificently realized himself and his art. This second, tragic period began about 1646, when his wife Saskia died. It is the tragic year of his painting, "The Night Guard", the master work that was not understood, which began his economic ruin. Henceforth his road went steadily down until his death.

Jewish themes always attracted Rembrandt. The Old Testament was his field. It is true that the number of works representing themes out of the New Testament are almost double the number of his Old Testament paintings, yet the Old Testament seems much closer to him.

Proximity to the Jews

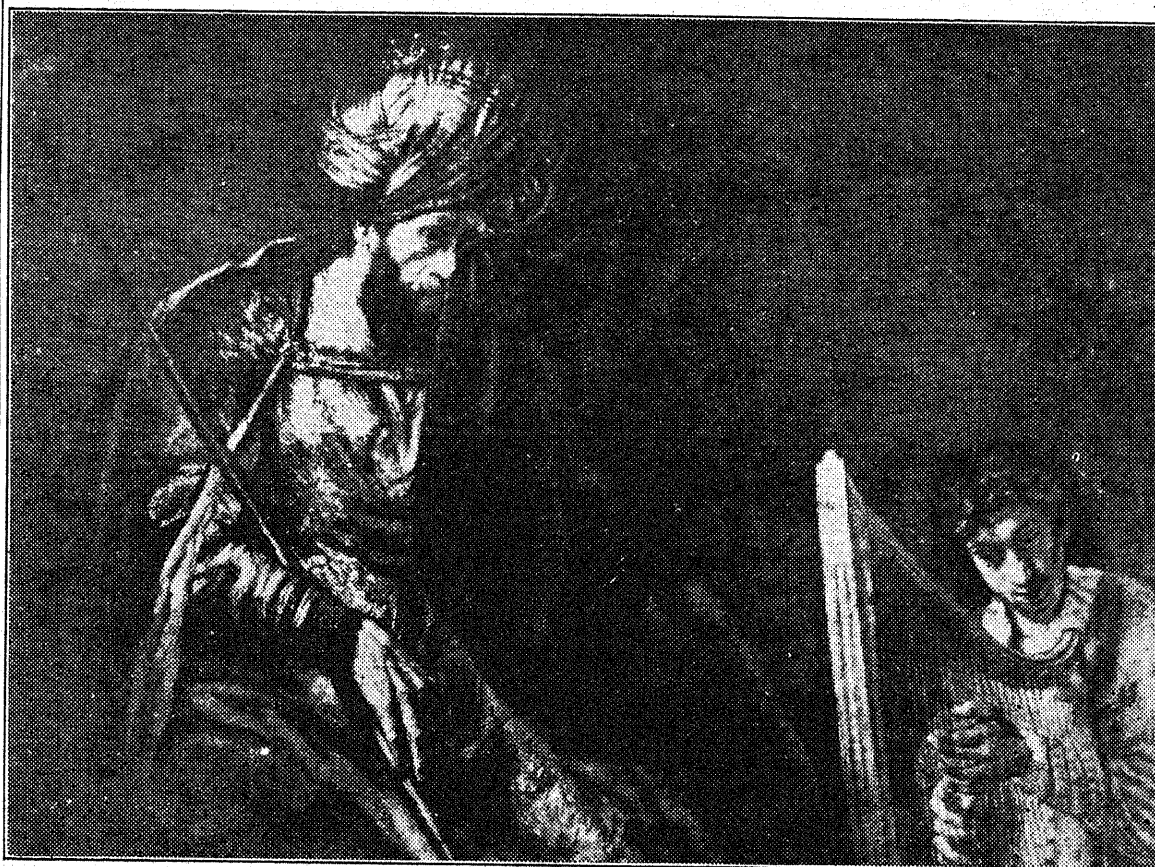
To a large extent, he is in this the product of his age. The Netherlands in the seventeenth century were under the influence of Calvinism, and even more so of the numerous sects whose teachings approximated very much those of Judaism. People speak of this period of Dutch history as the Jewish period. It is also the Dutch classic period, the century in which Holland's political power and her art were both at their peak. John de Witt, Spinoza and Rembrandt are contemporaries, and they are the three great men of Dutch history.

Rembrandt felt not only this proximity to Jewish thought, but also physical proximity to the Jews of the great Portuguese community in Amsterdam. He felt their tragedy and he gave it expression. He was their friend, he loved them, and made his home voluntarily with them, in the ghetto which they had erected in Amsterdam. There were two Jews who were his nearest friends, both men born in Portugal: One was Rabbi Samuel Menassa Ben Israel, the teacher of the young Spinoza, and the "father" of Anglo-Jewry, the man who obtained from Cromwell the Charter for Jewish settlement in England. Rembrandt illustrated his book "La Piedra Gloriosa" and learned from him the religion of true humanity. The illustrations are witnesses to his love and respect for Judaism. His etching of Rabbi Menassa Ben Israel that he made in 1632, is world-famous. The other was Ephraim Bonus, the Portuguese doctor whose portrait Rembrandt painted in 1647. He painted innumerable portraits of Jews, numerous portraits of Rabbis, now dispersed in all the art galleries of the world. He poured out all his affection for them in his paintings. He clad these men, who in reality lived very humbly and drably, in rich stuffs, lavished on them all the glory of his palette. That was his way of showing his love for his friends.

His Jewish Themes

Rembrandt had also painted several Jewish subjects in his youthful period. There is "Samson Threatening his Father-in-Law"; there is his "Blind Samson"; there is the "Sacrifice of Isaac" and the "Jewish Bride". In his maturer period he painted "Susana in the Bath", the "Marriage of Samson", "Tobias and the Goat", "Abraham Receiving the Three Angels", and ever so many other pictures out of the Old Testament. But it was in his later period

DAVID BEFORE SAUL, BY REMBRANDT



RABBI SAMUEL MENASSA BEN ISRAEL



From the etching by Rembrandt

that he painted his greatest works: "Jacob Receives Joseph's Blood-Stained Coat", the "Blessing of Jacob", "Ahasuerus and Haman at the Feast of Esther", and finally, in 1665, what is regarded as his greatest work, "David Before Saul".

It is in these later works with their Jewish subject matter that the power of Rembrandt and his feeling emerges. This Dutch master has felt more Jewishly than any other artist, Jew or non-Jew. He has been compared with the ancient Hebrew prophets, with whom he has indeed a great deal in common, his deep religious feeling, his vision of the divine. He was an artist who saw God even as the prophets saw Him. He was a man who felt with religious fervor, with religious abandonment. Mediocre people did not understand him, and they do not understand him now.

He was deprived of his happiness, bit by bit. He was hounded, scoffed at, mocked. His house in the Joder Breestraat was taken away from him, and his honor besmirched. But it only threw him more completely into the arms of art. He painted women, boys differently than men.

and etched like one possessed, and in his paintings and etchings he poured out his love of Jewish thought and Jewish feeling.

Profound Jewish Feeling

This is not the place for a critical examination of Rembrandt's Jewish works. But there is irrefutable evidence in his work of his profound Jewish feeling. Take his painting "David Before Saul", which is now in the Museum at The Hague. It depicts King Saul carried away by the playing of the youthful David, lifting the heavy curtain that divides them, and with his head averted, so that the boy should not see, wiping away the tears from his eyes. This aged, weeping Jewish king, overwhelmed by the music and by the solitude of his life, expresses the utmost extremity of human suffering and dumb anguish. It is full of the anticipation of death.

Not long after he had completed this picture, Rembrandt died. It is a symbol; it shows one of the rarest and most moving of sights—a man weeping. Children weep differently than grown-ups, girls differently than women, boys differently than men.

When a man weeps in the prime of his life, strength and power, after the experience of a lifetime, when no restraint can keep the tears back, that is the greatest anguish the human species knows. In Saul it is Rembrandt who is weeping, weeping at the tragedy of his life. The colors, the light and the lines weep, and the contrasts weep. For the picture is full of contrasts: Saul and David, anguished age and sweet youth, anticipation of death and the threshold of life, tears and music, despair and confidence.

And in the tears which Saul wipes on the royal curtain all these contrasts dissolve. There is also the contrast in the two parts of the composition. For there are actually two paintings. There is a Saul painting and a David painting. Saul lives in his pain as in a narrow chamber. While over David's youthful head rolls the whole wide world. Saul is tired, weary, broken by fate. David is youth, rising upward through music. There is the boy playing the harp, and the King weeping silently. Words fail to express one's feeling as one stands in front of this picture in The Hague Museum.

Message in the Picture

Those who look at this painting and do not realize how Rembrandt felt about this Jewish king, how he identified himself and his own fate with him, have not understood Rembrandt, have not understood the period, have not understood what Holland was in this particular century, how it felt towards the Jews of Holland at that time. And if one does not understand all that, the picture cannot convey its message. All these things are part of it, as much part of it as the canvas and the paint, for the Jewish part in this tragic vision is as great as the part of Rembrandt's own life tragedy.

Emile Verhaeren once wrote of Rembrandt: "He stands upon the heights that rise above all times, all races and all countries. He belongs to no place, because he belongs to all places". And on this solitary height he stands amid the figures and the legends of the Old Testament, amid his Jewish contemporaries, whom he loved and with whom he felt himself at one. And when he painted his last picture, the synthesis of all his life's strivings, the expressions of all that his life meant, and took his farewell of the world that had made him suffer so much, he expressed it in the figure of the weeping King of Israel, with whose fate, he felt himself so intimately identified.

Detroit Fund Raising Drive Above Quota; Leaders Jubilant

More Than \$13,000 Oversubscribed; Many New Contributors Pledge Assistance

(Jewish Daily Bulletin)

DETROIT, June 30 — Detroit's Jewish leaders are jubilant over the success of the Emergency Allied Jewish Campaign, which has just come to a close.

Its successful conclusion has had a tonic effect on the community and a spirit of unity is again being strongly felt in Jewish movements which were included in the drive.

The original campaign quota was \$98,500. When the drive closed the total amount pledged was \$112,000, or an oversubscription of \$13,500.

Many New Contributors

More remarkable than this oversubscription, is that of the 9,848 prospects seen 7,379 are new contributors. This fact is giving workers in local campaigns new confidence that the work of unifying local agencies will not be broken up.

The campaign here was under the direction of the Jewish Welfare Federation and its executive director, Kurt Peiser. Aaron DeRoy was the general chairman of the campaign and the co-chairmen of the special gifts division were Henry Wineman and Nate S. Shapiro. Associate chairmen of the general solicitations division were Roy R. Fisher, Maurice J. Caplan and George M. Stutz. Gus D. Newman was chairman of the executive committee of the general division. Harry S. Grant was treasurer and Herman Radner associate treasurer.

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SULLIVAN COUNTY'S FINEST
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The Making of an Anti-Semite; Pelley, Editor, Began as Psychic

"Silver Shirt" Organizer, Publisher of "Liberation", Claims His Articles Are Divinely Inspired—Also Written Detective Stories

By Louis Minsky

It is always interesting to Jews to acquaint themselves with the careers of anti-Semites, especially of newly-heralded anti-Semites. It gives them an inkling of what is back of this anti-Semitism and what makes up the workings of the anti-Semite's mind. An interesting case in point is that of William Dudley Pelley, novelist, psychic and anti-Semite. Pelley's anti-Semitism is particularly curious because it is supposed to be dictated from Heaven. But let us begin at the beginning.

The beginning of Pelley's present state of mind apparently goes back several years to a time when he achieved sudden prominence as a psychic. Previously, he had made a reputation for himself as a novelist and newspaperman, a writer of mystery and of love stories. He suddenly startled the world, however, with an article in the American Magazine which he called "My Seven Minutes in Eternity". This article purported to represent an experience in which Pelley's soul left his body for the period of seven minutes and wandered throughout the domain of the next world. It was a very startling article and there was such a demand for it that the American Magazine reprinted the article in the form of a pamphlet and sold the pamphlet by the hundreds of thousands.

Articles Psychically Dictated

Some time after this event, Pelley organized the New Liberator, a publication devoted to psychic thought.

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Name Dr. Feuchtwang Chief Rabbi of Vienna

Student of Jewish History and Assyriology Is Son of a Chief Rabbi

(Jewish Telegraphic Agency)

VIENNA, June 30—Dr. David Feuchtwang, noted rabbi and scholar, has been elected chief rabbi of Vienna, succeeding to the post made vacant by the death in 1927 of Chief Rabbi Hirsch Perez Chajes. Dr. Feuchtwang, who is a native of Nikolsburg, Moravia, and the son of Chief Rabbi Dr. Meyer Feuchtwang, is 69 years old. He is known for

Fanatic for Schools, Bluma Fought for Jewish Children When Elders Wanted Bread

By Leon Dennen

On the day of my departure from the socialized farm in the Crimea at which I had been staying, I arose at dawn and went out into the street, where my friend, Leah Botnik, was already up feeding the pigs.

"You are an early bird", I said, greeting her.

Leah smiled. "I am an early bird? Look," she said, pointing to a woman who was passing at a distance, "there is a woman who doesn't sleep at all. Always in a hurry, forever rushing somewhere. . . ."

"Good morning, teacher", Leah shouted after her.

The teacher turned around, smiled, waved her hand and walked on.

"Just look at her. Take a good look at that bundle of bones. She is a shed (devil), a dynamo. . . ."

The woman whom Leah thus greeted was Bluma Rosenblatt, popularly known as the "teacher". One of the early arrivals in the Crimea, the teacher came from a small Ukrainian village. The colonists who came from the same village remember her as the "lean dressmaker".

Fire in Her Black Eyes

A shy, insignificant-looking woman of about thirty-five, in spite of her consumptive, dried-up face and body, one could not say that Bluma was ugly. Her black eyes, set deeply in her protruding forehead, radiated with an inspiring enthusiasm. Also, her personality captivated me. I could listen to her for hours relating the story of her "Semiletki"—Seven Year School—or about the struggles of the early Jewish settlers. To my regret, she was reticent when our conversation touched upon her own life. I learned her story from Leah Botnik and the colonists.

There is nothing extraordinary in Bluma's biography, although to some it may even seem romantic. In Soviet-Yiddish literature, Bluma's kind are known as "shturm feigle"—Stormy Petrels—their bones are dispersed through the Ukrainian fields, where the struggle for Jewish emancipation raged fiercest.

Bluma was twenty years old when the Bolsheviks seized power. Before the revolution, her life in the village was like the life of any other poor Jewish girl. Since the age of ten she had been forced to eke out a miserable existence as an apprentice to a village dressmaker. Bluma hated her life.

School Organization

Then followed the hectic and dark days of the Russian civil war. Bluma was drafted to do political work. She was thrown about from front to front until her health broke down. Given a leave of absence, she went to Kharkov, the capital of the Ukraine, where a group of Jewish teachers were then hastily organizing the "Jewish Pedagogical Institute". While the pogrom instigator, Petlura, was advancing on Kharkov, when bombs were bursting over the city, Bluma was forging her pedagogical career.

Upon reaching the Crimea, she at once set out to organize a school for the colonists' children. It was a difficult task. She applied to the colonists for help. "Comrades", she pleaded with them, "after all, the future belongs to the growing gen-

U. S. War Claims Against Turks Will Be Heard

(J.T.A. Special Correspondence)

JERUSALEM, June 15 — A mixed commission to hear the claims of United States citizens against the Turkish Government for damages resulting in the World War, will begin sessions here August 15. The commission will first take up the claims of Americans residing in Palestine.

several literary works and for his studies in Jewish history and Assyriology. He has served as an inspector of Jewish education and has lectured at the Jewish teachers' seminary and at the Talmudical academy. He studied at the Universities of Vienna and Berlin.

eration. The education of your children comes before tractors, yes, even before bread." In vain!

"First we must get enough bread to eat, then tractors to work with and after that we can think of a school", the colonists replied laconically to her passionate plea.

Fought Like a Lion

In spite of all these obstacles, Bluma went on with her work. She fought for the school like a lion. She applied for help to the Crimean Soviet, ran to various Government institutions, banged on the tables at committee meetings until finally her efforts were crowned with success. Thus, through Bluma's efforts, the colonists' children acquired a school long before their fathers acquired tractors, even long before they were assured of their daily bread.

Today the school, located at Simferopol, the administrative center of Crimea, and a short distance from the colonies, is growing and developing as the socialized farms grow and prosper. Of course, general subjects are being taught in this school. The main subjects, however, are the Yiddish language, Jewish history and the history of the Russian Revolution. The school is now entirely under the patronage of the Government. It is what they call a "national school". There are many such schools throughout Russia, for the Bolsheviks believe that the national culture of the people inhabiting the Soviet Union should not only be perpetuated, but even encouraged and emphasized. Culture, according to the Soviet Government, should be "national in form and proletarian in content".

The Colonists' Children

I arrived at Simferopol during the celebration of the fifteenth anniversary of the October Revolution. Officially, the school was closed. The children, however, were kept in the city and entertained daily with games, lectures, films and plays.

The play I saw was called "We Grow With October". It was acted in Yiddish, although there was nothing specifically Jewish about it. I have seen many plays presented for American children in American schools, and in the sense of an American children's play, "We Grow With October" wasn't even a play. The audience did not sit motionless watching the actors perform, but the whole juvenile gathering, even though unconsciously, took part in the play. Even Bluma was one of the actors. She began her part by refusing to allow the play to begin. The actors

pleaded with her: "Comrade Bluma, the children are here to see the play and not to listen to your stubborn arguments". But Bluma was adamant.

Why Bluma Is Unsocial

"What do I care about children!" she cried.

The young audience laughed. Before they knew it they were already acting. They began to shout and whistle until Bluma disappeared behind the curtain.

"Do you want to know why Comrade Bluma is so unsocial?" asked the actors.

"Yes!" cried the audience. The curtain went up. Bluma was shown in her youthful days.

The play depicted several aspects of Bluma's supposed life: her childhood, the attitude of her father and mother towards her, and the effectiveness of the Pioneer Troop (Soviet Children's Organization) to which she belonged, and that of the troop leader.

The second scene was a trial. Bluma's father, mother and the leader of the pioneers were being tried for bringing up an unsocial member of society. The prosecutor and defense lawyer stated their cases. The audience was asked to judge. And the young judges were not slow in responding. They shouted their answers at once.

When the performance was over, the children proceeded to discuss the play in the corridor. It was the first chance I had to observe closely the colonists' children. To be sure, they were like children the world over. Only, they were clothed much more poorly; some of them even wore rags. Their cheeks, however, were flushed; their faces animated.

What the Kids Think

"I think that Comrade Bluma herself is to blame", one boy argued.

"And I think that her father and mother are to blame", another one shouted.

"I know, I know," interposed a third one; "the Pioneer leader is to blame. Why didn't he take proper care of her?"

When I was leaving, the play was still being heatedly discussed.

"Just think", Bluma said to me, "these are children of former *luftmenschen*." She pointed to the debating youngsters: "Their fathers remember the curse of czarist pogroms and persecutions, but these kids will know nothing about it. They are trained to be free people."

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