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EDITORIAL NOTES

By
HERMAN BERNSTEIN

World Jewish Congress

THE AMERICAN Jewish Congress has issued a powerful appeal for the calling of a 24th Jewish Congress. The Congress is to deal with problems of immigration, restriction, the safeguarding of civil, political and national rights of Jewish minorities, immigration to Palestine, anti-Semitic propaganda, a quiet plea that the present economic crisis in Jewish life, not on by Hitler's war on the calls for wide deliberations and measures. It calls for the coordinated efforts of a united and effective Jewish leadership. The problem has been made an international problem. The anti-various lands have united. It is time for the Jews to take the problem and with the rights of Jewry in certain countries fearlessly and the truth and the right are that the Jews are united. The Jews are confronting their civil work cunningly and ghly. The Jews must face reality.

If a World Jewish Congress be called, it must be representative leaders of those Jewish nations that believe in more effective methods of dealing with problems of Jewish rightlessness. These leaders are as deeply concerned with the Jewish people as the Jewish people are.

unparalleled Jewish crisis be dealt with by a united Jewry there is no danger that the unites will renew their accusations that the Jews are united. The anger lies in the fact that the unities are united, while the are thus far divided. The ci-world will undoubtedly be united to the Jewish people. The o device ways and means of ing themselves against deeds led and organized, destruction of propaganda, and stinging the awful situation of tople in Germany and other where they are subjected to cable sufferings as a result of economic and political world will understand an As-of the leadership of the v-groups and factions in Jewish it will be responsible and re-jective in the German universities project of a World Jewish is as arousing widespread in- among the Jewish masses. It is urgent that this vital matter be discussed by responsible Am- Jewish leaders. The Jewish Bulletin will publish the views of these leaders in order he people may familiarize themselves with the views of who favor the calling of such congress and those who are op- to it.

Work In Japan

RECORD to recent information published in the Shanghai Morning News, the Japanese Consul, Dr. Johari Sugimura, (Continued on Page 2).

Organized Labor Crushed by New Nazi Work Law Strikes are Outlawed in Germany; Councils Forbidden

(Jewish Telegraphic Agency)
BERLIN, Jan. 16.—The Nazi government today made public a new labor law, which abolished the entire body of labor legislation passed under the former Empire and the German Republic.

The new law dissolves both the powerful labor unions and the equally powerful employers' associations, and also outlaws strikes and lock-outs.

The old system of collective bargaining between employers and employees is replaced by an employers' and employees' organization based on the supreme authority and personal responsibility of the employer.

The Nazis declare that the new law will make it impossible in the future for either employers unions or employers associations to impose their will upon individual concerns. Under the new system every employer will be able to fix wages so as to safeguard the profits of his concern.

The law eliminates all the typically social institutions organized under the Republic. The workers' councils in the factories have been dissolved. The workers will now elect a confidential council from a list submitted by the Nazi factory cell.

The government will also appoint trustees in every district with dictatorial powers. All disputes between employers and employees will be settled by the trustees and their decision is final.

Jewish Students Hit By New Regulations In German Colleges

Use of Reading Rooms Denied
Victims of Nazi Repressions,
Newspaper Reveals

(Jewish Telegraphic Agency)
BERLIN, Jan. 16.—Further reaction to the fact that Jewish students have been introduced limiting their use of the university reading rooms, the Frankfurter Zeitung revealed today. Jewish students up to one-half percent of the total number of students will be permitted to use the reading rooms.

The Frankfurter Zeitung also called attention to the fact that Jewish students have even been forbidden to use typewriters intended for student use.

The numerous classes is being applied in the dormitories as well Jewish students are thus completely eliminated from university life, and the status of the German Jewish student is even worse now than that of the foreign student, the Frankfurter Zeitung pointed out.

Simon Petition Is Forwarded to League Tribunal

Germany Charged With
Violating Silesian
Promises

(Jewish Telegraphic Agency)
GENEVA, Jan. 16.—A closed session of the Council of the League of Nations today resolved to forward the petition submitted by Gustave Simon, a Jewish lawyer of Breslau, to the League Mixed Commission Tribunal at Katowice, Upper Silesia, for examination.

The petition submitted to the League Council by Herr Simon, one of a number, declared that the Nazi government of Upper Silesia had by means of a false accusation deprived him of a livelihood as a lawyer in Breslau and in Upper Silesia. Herr Simon was accused by the Nazis of being a Communist.

The Mixed Upper Silesian Commission at Katowice has before it for consideration three petitions accusing the German government of having broken all its promises to the League made after the League had upheld the famous petition submitted by Franz Bernheim, Upper Silesian Jewish citizen, Germany accused of having persisted in its systematic exclusion of Upper Silesian Jews from all means of livelihood.

Originally it was assumed that the Upper Silesian petitions would come up for discussion and consideration at the League Council meeting, but on consideration of the fact that the Mixed Commission, the Council has side-stepped the possibility of further antagonizing the German government, at the same time assuring the petitions a hearing.

Hungary's Universities Complete Registration

(Jewish Telegraphic Agency)
BUDAPEST, Hungary, Jan. 16.—Despite the strike which has been in progress here for the past few weeks, student enrollment in the universities has been successfully completed.

Local Nazis Threaten Candy Store Owner Who Posts Anti-Hitler Sign

Marking the increasing audacity with which New York Nazis are operating in their efforts to incite race hatred and institute an American conquest of the Jew, Theodore Jasson, economic writer and manager of the Laurencie candy shops, yesterday disclosed that local Nazis have written him threatening letters in reprisal against the display of an anti-Hitler sign before his shops.

"I have received a number of letters from Hitlerite sympathizers recently," Jasson said yesterday. "Two of them particularly threatened violence and carried scurrilous attacks on the Jews. One man who secured the arrest of a man who entered my store to argue with me on my anti-Nazi viewpoint."

Jasson explained that three months ago he had hung signs before his shops announcing, "In the interests of humanity we are boycotting Ger-

Schmitt Yields To Nazi Ire Against His Jewish Policy

Snowfall Blankets
Hills of Holy Land

(Jewish Telegraphic Agency)
JERUSALEM, Jan. 16.—A heavy snow fell today in Jerusalem and on the surrounding hills. The entire area assumed a white picturesque scene seldom witnessed in Palestine, where the climate is mild and snow a great rarity.

French Jews Donate Nine Million Francs For Refugee Relief

Wealthy German Exiles Are
Cold to the Plight of
Their Brethren

(Jewish Telegraphic Agency)
PARIS, Jan. 16.—French Jews has contributed nine million francs for relief work among refugees from Germany. Baron Robert de Rothschild revealed today in launching an appeal for support of the refugee work at a meeting attended by members of the community originally from Eastern Europe.

The noted plutocrat severely criticized wealthy refugees for being indifferent to the plight of their needy brethren and announced that a group of wealthy German Jewish refugees had finally constituted themselves into a body to aid less fortunate exiles from the Reich.

A million franc campaign among Eastern European Jews to raise funds to aid refugees was decided upon by the meeting. Among those who addressed the meeting was Baron Alfred Gutzburg.

Senator Justin Godard presided today at the opening of a home for young refugees. The youths in residence at the new home will be trained in agriculture in preparation for permanent settlement in Palestine, the Argentine and elsewhere.

Jews Debased

"Shortly after I had received the letters from New York Nazi sympathizers, letters typewritten anonymously intimated and debasing the Jew in unprintable terms, I attempted to swing other merchants into the fight against Hitler's attack upon humanity. I received no response. So I took the anti-Hitler signs from the front of my stores. This is not a one-man boycott."

Extending their intrigues and organization to an extent unparalleled (Continued on Page 7)

Members of Ministry Will Be Replaced As "Pro-Jewish"

Pressure on Minister Forces
Reversal of Stand on
Anti-Semitism

(Jewish Telegraphic Agency)
BERLIN, Jan. 16.—Minister of Economics Schmitt today invited twenty-one members of the Nazi party to take leading positions in the Ministry of Economics. The action of the minister is attributed to the Nazi campaign now in full swing here to replace "pro-Jewish" officials in the Ministry with full-fledged Nazis.

The appointment of the Nazis will undoubtedly result in the discontinuation of the policy towards Jews in industry, pursued at present by the ministry, since no official will dare any longer suggest measures favorable to the Jews when the penalty will be dismissal from office.

The decision of Minister Schmitt apparently indicates that the leading article in yesterday's Voelksischer Beobachter, which bluntly told Schmitt to choose between the Jews and the Nazis and attacked him sharply for his leniency toward the Jews, has borne fruit. Schmitt has obviously capitulated and the last stronghold of the old type of industrialism has come within the control of the Nazis.

Minister Schmitt had vainly attempted to stem the tide of Nazi hatred against the Jews in industry. He pretended no love for the Jews, but based his allegedly pro-Jewish measures on the welfare of the German people. However, every measure proposed by Schmitt to ameliorate the lot of the German Jew in industry was sabotaged by the Nazis everywhere in Germany. Local leaders assumed office and issued orders of Dr. Schmitt must be ignored because they were pro-Jewish and contrary to the welfare of the German nation. Schmitt was under constant fire in the Nazi press which opposed him at every step.

Dr. Schmitt, in his orders and manifestos, explained repeatedly that he was acting for the benefit of the German people and that the sudden withdrawal of the Jews in commerce and industry would have a ruinous effect on Germany.

Pappenheim Reported Killed by Nazi Bullet

(Jewish Telegraphic Agency)
PRAGUE, Jan. 16.—Reports reaching here from Hanover, Germany, tell of the death of Ludwig Pappenheim, well-known Social Democratic leader and former editor of the Socialist newspaper, Volks Stimme.

According to the reports, Pappenheim was shot by Nazi guards on the excuse that he was trying to escape from the concentration camp at Boergernrode, where he has been imprisoned for several months.

The Truth About Hitler's War on the Jews

II. The Plight and Readjustment of German Jews

100 Jewish Families Made Penniless in First Year of Nazis

...ases. All Generations ...ted by Drive on ...ews of Reich

...article is the second of a ...-Mr. Spinkov ...the present situation of ...in Germany in the light ...last year's events.)

By B. SMOLAR
(D.B. Correspondent in Berlin)

N. Jan. 1.—To this day it has been possible to establish, with a degree of accuracy, the extent of the Jews in Germany who have been removed from government service. Nor are there any available regarding the Jews who have been deprived of their rights as lawyers, doctors and professors. It should rely on the official which I have obtained from secret sources, and I have reason to believe that these figures are not only correct, the number of these victims of the Hitler regime amounts to approximately twenty thousand Jews in Prussia alone. To be exact, the official figure is 19,621.

These 19,621 Jews have been removed from their positions between Hitler's accession to power and August 1, 1934. In Prussia alone, a special statistical data are available regarding the other states of German Reich.

These are the first figures that we have in a short period of time. One-fifth of the Jewish population in Germany has lost means of subsistence. Twenty thousand Jews dismissed, means that twenty thousand Jewish souls are affected. And this in Prussia alone, and "Jewish" Jews only, not those descended from mixed marriages, or called "Mischlinge."

25,000 Families Affected
Prussia, according to official statistical data, counts 404,000 Jews. Calculating the percentage of the Jews discharged in Prussia and assuming a same proportion for the whole of Germany as a whole, it will be no exaggeration to state that up to January 1, 1934 not less than 25,000 Jewish families have been deprived of the means of earning a livelihood. This is a general figure. I shall analyze it in detail in subsequent articles. I shall endeavor, for the first time, to give a picture of the modern times, to present detailed figures concerning deceased physicians and lawyers, as well as members of other professions and occupations. The total figure of 25,000, however, will suffice, for the time being, to give an idea of the number of Jews thrown out of gainful occupations and entirely dependent on relief, emigration and readjustment.

Eager to Adapt Themselves
Readjustment — this is at present the most popular term among the German Jews; they are eager to adapt themselves as far as possible to new professions and occupations. Jews who have practiced the medical profession all their lives, are now finding hard to learn shoe-making, carpentry, dissection, etc. They are doing all in their power to trade which will assure them a daily bread, if nothing more. A former professor at Berlin University, who never dreamt of earning his living out his years as a teacher, is working hard to readjust himself and become an artisan, a handy worker, a peddler of socks

PREPARING FOR CHANUKAH



In the Children's Home in Berlin, when for a moment even the Nazis ceased from troubling

and ties, anything—to eke out a day's bare existence.

Goes for Others, Too

Of course, the same is true of dismissed Jewish lawyers and judges and it goes also for Jewish youths before whom all doors are closed tight.

You walk along the side-streets of Berlin and you notice elderly men with Jewish faces, peddling shoes and you wonder whether they really are professional street hawkers or former great jurists—judges, attorneys and notaries, for whom selling these miserable wares in the streets is their sole means of cheating starvation. You see a Jew selling combs and needles, and you cannot call whether he a peddler by calling or an impoverished Jewish college professor.

For the most part, they keep their thoughts to themselves, do these Jews. They are silent concerning their fate, and do not enter into conversations with strangers. Fear prevents them from unbending themselves to people they do not know.

When one succeeds, however, in gaining their confidence, one hears a faint, unadorned tale of the abject poverty and dire need which are now seen on the faces of thousands of German Jews. One meets people who but a year ago donated hundreds and thousands of marks to others, paid hundreds and thousands marks in taxes to the Jewish community for the support of various philanthropic institutions and helped maintain needy coreligionists not in Germany alone but in Eastern Europe as well.

Now they themselves have become rascals, if not beggars. Now they themselves stand on street corners selling combs and shoe-laces. Now they are satisfied if they manage enough to keep body and soul together for twenty-four hours at a stretch.

A Year's Accomplishment

One year has accomplished their transformation from givers to takers. In one year's time they have lost all they had. This class of the population never had large savings accounts. They did not provide for a rainy day, in the confident expectation that the practice of their professions would always earn on them a decent living followed by a pension on retirement from service. They never dreamt of such a catastrophe would ever overtake them. They always earned handsomely and patriotically, followed the old German principle of "live and let live." At present, however, they do not live themselves, and, to be sure, are not in a position to help others. They just barely exist.

In their homes, rent for which was

NEW VOCATIONS



Young people, formerly students, teachers, etc., learn arts and crafts under the guidance of a trained specialist

paid in advance in "the good old days", there is to be found expensive furniture, luxurious dinner sets, gorgeous rugs. Paintings by famous artists adorn the walls. But all these are not of assistance in making a living. To make a living the tenants of these sumptuous apartments must stand on street corners and sell shoe-laces.

Their apartments grow emptier week by week. Now a piece of furniture disappears, now a rug, now a picture. Week in, week out, all these luxury articles of former years must be sold to supplement the meager earnings of peddling. Week after week, the abyss opens deeper and deeper, and the prospects for sustaining existence grow harder and more hopeless.

No wonder the Jewish standard of living in Germany keeps sinking lower and lower from day to day. And this sinking process is noticeable at every step. A goodly twenty thousand Jewish families are suffering in silent agony, trembling at the very thought of the day when all their house furnishings will have been sold out, and they will have to apply to the charities. . . . The day when their only resort will be the relief organizations, the community kitchens and other charitable institutions.

Youth's Tragic Plight

In the silent tragedy of the twilight of German Jewry, the plight of their youth is the most tragic of all—the plight and tragedy of the younger generation. Properly speaking, what is going on in Germany is a repetition of what has been happening to the older generation Jews in Soviet Russia, but with a difference, and what a

difference! In Russia, while the middle-aged and old Jews are doomed to a tragic disintegration, the prospects of Jewish youth are very bright. The young Jews are given all possibilities to adapt themselves freely and without restraint to the new economic order; they can and do find employment without any restrictions whatsoever as workers in the numerous plants and factories; there is no numerus clausus to limit their entering the various universities and technical schools; the doors of all Government departments are wide open to them; in fine, they are welcome, indeed, in the entire apparatus of the Soviet Republics.

Such is not the case in present day Germany. Neither today nor for a number of years to come. Jewish youth in Germany is doomed to remain for a long, long time deprived of any kind of economic possibilities. Those of the young Jews who were students until expelled from the colleges — and practically all young Jews were students prior to that — have now become "ne'er do wells, through no fault of their own, of course. As for those who were about to enter institutions of learning, the doors are closed against them so as to preclude even the thought of an education under the present circumstances.

Left without any possibility to apply their knowledge, without any opportunity to acquire an education, Jewish youth in Germany stands, forlorn, before a huge question mark: "What shall we do with ourselves? Whether shall we readjust? How adjust ourselves? How earn a livelihood, now that life is just beginning for us?"

Answer Hard to Find

It is not an easy task to find an answer to these questions in the German world today. Readjustment seems the only way out — readjustment to manual labor, and leaving the ranks of the intellectuals.

Five thousand young Jewish people — all members of the professions — are registered today in Berlin alone with the Central Jewish Relief Organization, and then, too, only as candidates for readjustment. A short year ago their intentions had been to practice medicine, law; they were striving to become scientists of repute, dreaming of careers as inventors and explorers. And now — now, their most daring dream is that they be aided in becoming tailors or shoemakers.

There are quite a number of young Jews among them, girls who but a year ago in life of ease, free of all care. They were employed in the various government offices, they

worked as secretaries in large business establishments; one met them among the staffs of the department stores.

With the advent of the new régime, they were dismissed from their positions, and steps were taken to make it impossible for them to find similar employment elsewhere.

Flock to Community House

And they flock, do these girls, to the Jewish Community House in Berlin, and crowd the narrow corridors, and beg to be given an opportunity to "readjust" themselves, to learn a trade, to become seamstresses, manicurists in Jewish barber shops, farm hands, anything at all that will enable them to earn a living, to work at any gainful occupation, however menial, that is still open to the Jews in Germany.

If they do not succeed in getting an apprenticeship in a trade, they do not hesitate to accept positions as maids. They beg to be allowed to become servants in Jewish households, and they are fully prepared for the hardest and most unpleasant work, for anything that will save them from enforced idleness and starvation.

Twenty-five thousand Jews in Germany were displaced from their economic positions prior to the first of 1934. It is a foregone conclusion that the situation of their families and themselves is difficult and hopeless enough. But the plight in which the younger members of these families are finding themselves is much, much more difficult and hopeless. Their life is just beginning, and yet the road before them is so uncertain, so treacherous, so hard, so insecure. (Copyright, 1934, Jewish Daily Bulletin, Inc.)

(The next article in this series, dealing with the position of the Jews in the medical profession, will appear here in a few days.)

Bar German Firms

From Levant Fair

(T.E.A. Special Correspondence)
JERUSALEM, Palestine, Jan. 5.—German business houses which had indicated their intention of booking space in the forthcoming Levant Fair next spring during the Passover holidays, have been refused permission to participate in the exposition. The anti-German boycott will be enforced strictly in arranging the bookings.

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The Romantic Messiah

A novel based on the life of Sabbatai Zevi

By SALOMON POLIAKOFF

"THE ROMANTIC MESSIAH" AND ITS AUTHOR

Sabbatai Zevi, who proclaimed himself, in the middle of the seventeenth century, the long- and eagerly-awaited Messiah, has remained to this day an outstanding figure in Jewish history. For he required, indeed, more than ordinary courage and daring to come out openly as a militant deliverer at a time when Ukrainian Jews had just been slaughtered by the tens of thousands and when he himself of the Inquisition were still piled high with Jewish victims.

Salomon Poliakoff, author of "The Romantic Messiah," or "The Rejected Messiah," is a native of Russia, where he distinguished himself as foreign correspondent of one of the largest dailies in Moscow and, later, as a journalist on the staff of Professor Mikulitch's "Ryetsk". He also wrote a number of plays, one of which won the Ostrovsky prize and was produced by none other than Sotomirine himself, publisher of "Novoye Vremya" and notorious anti-Semite. Another play was presented in Italy, by Pirandello, of "Seven Characters" fame. Mr. Poliakoff at present resides in France, where he has taken active part in the work of the O.R.T., the Zionist movement and other Jewish affairs. He visited the United States a few years ago as a special emissary of Dr. Chaim Weizmann.

In Poliakoff's novel, Sabbatai Zevi is pictured, not as a mystic, unfathomable personality, but as a man who, while believing himself destined for great things, is quite human and amenable to the weaknesses of the flesh. He is subjected to this treatment, "The Romantic Messiah" emerges as a vivid, thrilling novel of tragedy and drama—written in style, but without a sacrifice of dignity or historic truth.

CHAPTER I.

The Ninth of Ab in the Ukraine

The Cossack serfs of Bogdan Khmel'nitski had revolted against tyranny, against the Polish nobles and their Jewish agents. The smoldering religious intolerance of the Cossacks had burst forth in pogroms.

Panic seized the Polish Jews. Abandoning their homes, their wealth, the places they loved, they fled to the forests where they perished from hunger and exhaustion. Fields and roads were strewn with corpses. Rivers running red with blood proclaimed the news of God's wrath as they rushed onward to the sea.

The storm passed. Little power was reasserted in the Ukraine. Little by little the scattered Jews returned to their villages, to the cemeteries where the dust of their ancestors lay, and to their synagogues where endless generations had worshipped in joy and sorrow. The agents resumed their duties, craftsmen once more bent over their work, merchants and inn-keepers returned to their booths and counters. Children's voices were heard again in the

heders, and from morning to night listened in the *teichots* dominated like swarms of bees over the huge pages of the Talmud. It was in the year of 1056 on the ninth of Ab—the anniversary day of the destruction of the temple of Jerusalem—in the outskirts of a small town in Volhynia, the Jews were chanting the Lamentations of Jeremiah in the synagogue.

The synagogue had been built in times immemorial and dated back to the patina of time had rendered the color of lilacs, were incriminated with a delicate moss; the roof which crowned them, peaked and inordinately high devoted to building. It was as if the faithful prostrated themselves in prayer under the roof of a huge and ageless pigeon house.

Near the old walls, redolent of humility and peace by a wide, hard road. From country to country, from one century to another, streamed past an endless procession of merchant caravans, droves of sheep, or wandering vagabonds. But the synagogues were not heard. In the life, existed in itself alone, searing its pointed roof toward the sky.

The thick warm light of August was fading. As if forged upon an anvil, two glowing rays of an setting sun rose from behind the woods and melted slowly into the twilight. In the far east a new moon raised its delicately wrought scythe.

The doors of the synagogue were wide open. Some Jews had settled themselves on the floor to read Jeremiah by the light of the wax candles. At the far end, near the altar, seated on the floor and dressed in the talles, the awaiting cantor. The Lamentations. The warm reflection of a candle trembled upon his face, wandered across his half-open mouth, his eyes and nose. He heard, in the twilight, he looked like a Belodun. His exalted face seemed slightly drunk with prayer. His rich voice, finding too little space under the high vault of the deep vault, turned toward the small square, where happy children, obeying an ancient tradition symbolic of torture, threw thistles at each other.

How dark the city sit solitary that was full of people! How she is become as a widow! she that was great among the nations, and princess among the provinces! here is the become tributary. The cantor's passionate voice expressed so much love for this Jerusalem he had never seen, so much pride for its past grandeur and so much sorrow for its destruction, that hundreds of governors seemed to utter through his voice their joy and their despair.

An old Jew with bowed head was sitting at the doors of the synagogue. He was not praying. Nehu like was a young man pensively watching the children at play. The old Jew raised his eyes to heaven, closed them, and his face hardened by suffering.

"Listen to the cantor. I am not praying. I cannot. I feel that if I sat down with the others, I should break into tears, I should bite the floor with my teeth and shake the cars. I would like to make the death and not leave God in peace. . . . I wish to know: why? Why does nothing ever change in the world? The words spoken by the Prophet Jeremiah three thousand years ago in the Holy Land, why do they seem to have been uttered only yesterday and for us only? Listen, listen."

The sobbing voice came from the synagogue:

"She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have forsaken her, they have become her enemies. 'Listen, listen,' repeated the old Jew. 'The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: we have none to save us: we have sinned!'"

"Countless centuries have fled," continued the old Jew. "Prophets, Talmudists, Rabbis, Gannas have gone. Before the face of God, hundreds of generations have disappeared like shadows, hundreds of graveyards have been overgrown with weeds, hundreds of kings have followed one another in their thrones, and yet our agony still remains."

"Thou hast covered thyself with a cloud that our prayer should not pass through; the cantor sang wit' all his strength."

"And there is no end to that, no end to it, went on the old man."

"No end, no end," repeated the young man.

Two children were playing near the iron railings of the graveyard adjoining the synagogue. They had no more thistles to throw and of them suggested, pointing to the graves:

"Let us go in, we'll find many there."

His playmate glanced fearfully at the cemetery. In the fading twilight, the tombstones gleamed among the trees, grey and unreal. Moonlight spread a pale and delicate gold over the Catholic crosses whose crosses glistened above the tombs. The child was terrified.

"It is late," he said. "I am frightened."

The other laughed. He was the son of the sexton, the guardian of the dead.

"Frightened? And what about? With me along you have nothing to fear. We'll gather many thistles."

How Odd of God

An Introduction to the Jews

By LEWIS BROWNE

What Price Conversion

(The following is an excerpt from the book, "How Odd of God—An Introduction to the Jews," by Dr. Browne, to be brought out soon. The following is an excerpt from Dr. Browne's fascinating new work which will appear in this space from time to time.)

One hears great clamor today about the religious conversion of Jews. It is averted Jew as anything but a Jew. Clergymen throughout the world have decried this is the greatest crime of the Hitlerites, and even the Pontifex Maximus himself has fulminated against it. Yet

the Jew and is by no means novel. In the very heart of the Roman world there exists today thousands of men and women who, though they belong to a stock which has been devotedly Catholic for centuries, are nevertheless still segregated and despised as Jews. I refer to the Chuetas of Majorca.

All the Jews dwelling on the Spanish island of Majorca were forcibly baptized in 1435. They were, however, merely baptized then, not really converted. As on the mainland the Holy Office of our descendants continued for years to practice their ancestral faith in secret. But in so small a place as Majorca it was less easy to keep the secret, and the local Inquisition was able to slake its thirst for heretical blood to the point (almost) of satiety. During two hundred and fifty years there were periodic raids and public executions, and finally in 1691 the Holy Office of our descendants exterminated almost the entire wealth of the Marrano colony, treated itself to an orgy which literally burnt out every vestige of heresy. Thereafter only one case of suspected "Judaizing" was ever discovered on the island, and in that instance the accused was an immigrant Marrano from Italy. Apparently the native "New Christians" became impeccable in their orthodoxy, accepting the Catholic faith and practicing its works without reservation or stint.

Yet they were still not accepted by the other Christians. They were called Chuetas, the local word for Jew, or else, *Judeos de la Calle*, which might be translated "ghetto folk." For a ghetto folk they did remain. They were forced to live in a segregated quarter in the city of Palma, and allowed to marry only among themselves. "In vain," writes Vicente Blasco Ibañez, "did they recite their prayers in loud voices in their homes so that the passerby might hear; in vain that they took their food in the windows so that all should see they ate

The two children ran along the dark path. Meanwhile the prayer had ended. The women left the synagogue first and melted away like shadows. The men went out slowly. The old Rabbi appeared, solemn and calm, followed by the cantor whose throat was wrapped in a scarf.

In the square silent groups of worshippers assembled. Their faces were lined with sorrow which prayer had softened to a sweet, or an almost joyous radiance.

Tortured souls had latched in the majesty of prayer and came out refreshed as the still waters of Siloam.

But now the sound of a violin drifted toward the square where the Jews had gathered. The melody became more and more distinct, and they all recognized it as an old Jewish song, Isaac's song of consolation.

Anger distorted the grave face of the Rabbi and an angry murmur ran through the crowd. On this day of mourning the song of consolation sounded like blasphemy.

(To be continued tomorrow)

ate pork. The traditional barriers could not be overcome. The Catholic Church was cruel and harsh, repaying their piety with disdain and repression. The sons of the Chuetas who desired to become priests found no room in the seminary. They consequently closed their doors against every novice coming from the streets, and they were all sealed apart like "untouchables" at public worship, and even buried in a special corner of the cemeteries. They were excluded from all public life, from all honored professions. They could not even join the artisan guilds.

And this ostracism, instituted at the time of the forced conversion in 1435, was enforced by legal enactments for three hundred and fifty years! Not until 1782 were these people permitted even by law to dwell outside their wretched cells; and even then they were not able to do so because of local prejudice. The Old Christians refused to rent them houses in any other part of the city, or elsewhere on the island; nor would they permit them to engage in any occupation save that of goldsmithing. And this condition continues in great measure to this day!

One of Ibañez's novels, *The Dead Countess*, deals at length with this monstrous situation. When I first read the book—it appeared in English in 1919—I thought it a work of cheaply conceived melodrama. It was impossible for me to believe that the situation Ibañez described could be even remotely real. But I have since been to Majorca and seen for myself. I have sat with those Chuetas in their little jewelry shops on the dark and narrow Calle de la Platería, and I have tried to draw them out in conversation. Sustained inbreeding during all centuries has endowed them with traits which are almost to the point of caricature. Yet so far as I could discover, and so far as I have been able to learn from any other traveler who has been in their midst, they are almost invariably ignorant of Judaism. For five hundred years they have been professing Christians, and during at least the last two hundred and fifty years they have been devout ones. Yet there they are, almost shut out from the rest of the population as though they were recent immigrants. They are still the butt of ridicule in Palma, and even the clerics, who are at least pious supporters they are, continue to treat them with contempt. After fifteen generations of going to mass and invoking the saints, they are still what their ancestors were—a parish folk.

"When will it all end?" I asked an old Chuetas who had been telling me of the slights his people are still made to endure. "All!" he sighed, shrugging his shoulders, and extending his hands: "*Solo la Virgen lo sabe*—only the Virgin knows that!"

SABBATAI ZEVI



"The False Messiah" (From an old print)

Jewish Life Reviewed in Latest Cables and Letters

Tell German Youths

**Richard Wagner
Was Really a Nazi**

**Hitlerite Theoreticians Seek to
Transform Him Into a
Disciplined Nazi**

(J.T.A. Special Correspondence)
BERLIN, Jan. 5.—The bi-monthly organ of the Nazi Youth Movement, headed by Baldur von Schirach, a well-printed magazine in a blood-red cover, and armed with the seductive title "Will and Power," devoted a recent number to Richard Wagner, Chancellor Hitler's favorite composer. In "Mein Kampf," Hitler has told of the intoxicating impression Wagner over him made upon him at an early age.

At least four of the articles in the magazine indicate the efforts being made by the Nazis to transform the anarchistic composer into a disciplined Nazi. Among the articles are: "Richard Wagner and the Prophet of the German Revolution," "Richard Wagner and German Socialism," "Richard Wagner in Conflict with the Jews," "Richard Wagner as a Composer" and "Partial Defense."

The editor, in a short foreword, says:

"We Richard Wagner we shake hands with one of the most passionate fighters against the nineteenth century."

A closer examination of all the philosophically-phased articles—writers for Nazi journals have not lost the German vices of foggy and verbosity—confirms one's suspicions. Wagner is being stridently jacketed into the vague National Socialist philosophy.

With a clever quotation of statements made in writing by the literary composer, this is not difficult. Herr Kaufmann introduces Nazi youth to the famous article, not covered with dust: "Das Judentum der Musik," which appeared in 1850.

Wagner is applauded for daring to attack the Jews as non-creative in the realm of German culture. "And now," says Herr Kaufmann plaintively, "at that time both Jewish music and Jewish composers dominated public taste." However, in these days, through Adolf Hitler's fight for German culture people have had their eyes opened to the character and effect of Jewish influence in art and music. Adolf Hitler's fight deals with the forgotten quarrel over Meyerbeer and Mendelssohn.

Dr. Ganzner, in his article on Wagner as a forerunner of the German Revolution, declares that Wagner was the greatest enemy of Liberalism and Materialism, and although for a time he may have seemed to have been an enemy of the nation, actually he fought against that "foul Liberal spirit."

J.N.F. and Mizrahi

Agree on Sabbath

(J.T.A. Special Correspondence)

JERUSALEM, Jan. 5.—The World Executive Office of the Mizrahi organization here has expressed its satisfaction with the successful outcome of negotiations between the directorate of the Jewish National Fund and the directorate of the Mizrahi introduction of the Sabbath observance clause in all J.N.F. lease contracts.

The Mizrahi deplors the fact that such matters should be of necessity discussed but the hope prevails that the settlers will comply with the demand for Sabbath observance. The Mizrahi is prosecuting a fight for a universal observance of the Sabbath in all spheres of the Holy Land.

THE GOSPEL OF A PERFECT ARYAN



—Specially drawn for The Jewish Daily Bulletin by Carl Ross

Archizh Led Back to Jewish Fold by Nazi Activities in Reich

**Famed Russian Revolutionary
Takes Part in Jewish
Life in Chile**

(J.T.A. Special Correspondence)

SANTIAGO, Chile, Jan. 2.—Boris Dmitrievitch Archizh, founder of the Russian "Narodovolski" party and famous Russian revolutionary who once preached assassination and would have nothing to do with Jews, is taking an active part in Jewish life here, largely because of the recent events in Germany.

As a result of his revolutionary activities, Archizh spent fifteen years in the fortress at Petropavlovsk. Later he was sent to Siberia, whence he escaped to Japan. He finally settled in Chile, where he is engaged as an artist in Russian and Spanish.

Having come closer to the Jews, Archizh works with the League for Labor Palestine and lectures at the "Ohr"—Socialist University. At present he is engaged on a comprehensive account of the Jews' participation in the Russian revolutionary movement. The book will be published by the Russian government.

Nazis Infect Greece; Action Demanded by Leading Newspapers

**German Spending Millions in
Spreading Propaganda
Against Jews**

(Jewish Telegraphic Agency)

SALONICA, Jan. 16.—Nazi Germany is spending ten million drachmas for Nazi propaganda in Greece, the leading Greek newspapers, Elphitos, Anthropos and Acropolis, disclosed. The embler of the Greek press expressed indignation that Kardoroff, official Nazi agent in Athens, is impudently and openly carrying on propaganda for the establishment of a dictatorship in Greece and interfering with the internal affairs of the country. His immediate expulsion was demanded by both newspapers.

Nazi money is being used in Greece for corrupting the press in favor of the Nazis and for financing the new Nazi organization called "Ohr." The embler of the Greek Nazis is a cross above the four letters. Loverdos, brother of the present Minister of Finance, is head of the Greek Nazi organization.

and out Zionist, namely, the orthodox, is sympathetic towards Palestine. The urge towards Palestine is inherent in the Jew, not only because of economic conditions, and because the economic situation is desperate, but also because of idealistic tendencies and enthusiasm for the building up of Palestine.

The most striking cultural feature are the Jewish schools. The Hebrew schools under the "Tarbut" are particularly noteworthy, as they are the government's "granting them more and more governmental rights."

Jewish political rights in legislative circles are entrusted to but a few individuals. It must be noted, nevertheless, that this small number of persons performs its difficult duty. If the results baffle the eye, the cause is clear: the results of the difficult conditions and not because of faulty management.

The total of our observations is an effect:

"The life of the Jewish community" in Poland is difficult but not somnolent. It works and defends itself. Moreover, it not only endures to survive, but it improves and we know that the energy is less wasted.

Leader Reviews State of Polish Jewry, Finds It Difficult But Not Stagnant

(Deputy Rabbi Joshua Thon is rabbi and preacher of the Cracow Jewish community. He is a writer of note, and has written volumes in Yiddish. He has been a member of all three Polish parliaments, including the constituent assembly, which framed the Polish constitution.)

He is president of the Jewish Deputies Club; chairman of the Zionist Organization of West Galicia; a member of the Actions Committee of the World Zionist Organization, and a member of the Council of the Jewish Agency for Palestine.)

By DR. JOSHUA THON

Undoubtedly the majority of world Jewry has a very vivid interest in knowing what shape Polish Jewry's fate took during the past year. A Jewish community of about three and a quarter million souls, and moreover, the virtual substance of living and active Jewry—a community which, after the War, took over the leading role held by Russian Jewry—certainly the whole Jewish world must be strongly interested in what goes on there. In a few strokes I shall try to paint a picture of our position, although I have absolutely no intention of making the picture very distinct or to paint it in colors. This was the situation:

1. If only the political relationships are considered, it will be said that we had no grounds for serious complaint. The government, which has been in control of the country for the past seven years, is oriented in our matters besides those of "state." Its efforts are concentrated upon strengthening the Polish State from within and without. Since this government knows very well, that the Jews are an element "of our excellence" for maintain-

ing the state, it is not inclined to limit the political rights of the Jews. But if by "political rights" one means to indicate what the state is doing for its citizens, such as, for instance, that it is giving them government positions—then we have not benefited much by these rights! The percentage of Jews in government positions is minimal. There has been no improvement in this respect.

Endek Raising Parties

An indication of the positive in the government's attitude towards the Jewish citizens is to be seen in its energetic protection of Jewish life and property against attacks by the very ugly anti-Semitic Endek (National Democratic) group. Apparently there is no more stupid, unforgotten, anti-Semitic party in the world than the Endek, whose members are always ready to go on a raiding party. We really need strong protection against them. Compared with their merciless anti-Semitism the government's attitude towards the Jews is almost liberal.

It must also be said that the Polish government strongly and consistently supports Jewish interests on the international plane. This usually occurs at Geneva, when Jewish matters such as the recent negotiations about the situation of the Jews in Germany, or Palestinian questions, are on the agenda. In all such matters the Polish government evidences a certain amount of well-wishing for its Jewish citizens.

Economic Status

2. But quite another picture will unfold before our eyes when we consider the economic status of the Jews in Poland. This status has certainly grown worse during the past year. It is always thus: if a thing gets no better, then it gets worse. The economic branches upon which the Jew-

ish population can depend for a living constantly decrease in number. This is due to some extent to a tendency on the part of the government to take over various economic enterprises. Moreover, there is the tendency, harmful for us, to crowd on the middle-man and shorten the distance between the producer and the ultimate consumer. Naturally, this strikes the Jewish merchant or small trader hardest. About seventy percent of the Polish population is agricultural, and this part of the people is in the same critical condition here as in other lands. This population class is the center of all attention, whereas the urban population is entirely neglected. But the taxes are borne largely by the city-dwellers.

Only recently it has been demonstrated again that the urban population, and especially the Jews of this class, are willing to make the greatest sacrifices on behalf of the government. A national loan was floated which was oversubscribed three times. The Jewish population contributed the greatest number of subscribers—a fact which all but the anti-Semites, naturally, recognized.

Community's Development

3. When we examine the internal development of the Jewish community, we must come to the conclusion that the Polish Jews are doing everything possible to raise their cultural level and organize themselves. True, there is a great party division, not at all a pleasant phenomenon. Nevertheless, it is becoming more and more evident that the Polish Jews are grouping themselves about a single ideal—that of Zionism. The number of Zionist shekels bought up by Polish Jews has increased by the hundreds of thousands. And it is clear that the majority of Polish Jewry today is Zionist. And even that part which is not out

Local Nazis Threaten Candy Store Owner Who Posts Anti-Hitler Sign

(Continued from Page 1)
in American history. Hitlerite agents in this country are utilizing every form of communication as a medium of pro-Nazi and anti-Jewish propaganda. Instances of violent black-hand operations have recently come to light to be traced to Nazi origin.

One of the most recent instances of such violence came to light when an attempt was made on the life of a restaurant owner a week ago. The proprietor of a well-known Bavarian restaurant, Frank Strydom, who is charged the violinist in his orchestra. The musician, having been in the cafe's service for four years, felt that his discharge was unjustified, sought the help of the local Nazi group and returned to the cafe to seek justice. Witnesses to the affair state that the Nazi crowd banded the violinist a gun which they later fired twice. The attack left the cafe-owner whole, but two well-drilled holes in the radio set remain to the evidence of the assault. Neither side wished publicity, so they agreed to let the matter drop.

Boycott Effective

Among those who have recently become victims of Nazi threats is the West Eighties. The operator of German candies by Yorkville stores, chiefly operated by German Jews, has been a source of consternation to the neighborhood for some time. Considerable agitation has developed. When Jewish store owners announced that they no longer handle German candies they received a number of anonymously written letters and personally delivered verbal threats against their enterprises.

Yorkville restaurants have become a target for the settlement of German political differences. German proprietors of these cafes in a few instances have made plain the fact that Jewish customers are not wanted, while in vastly more cases German guests have openly demonstrated scorn for Jewish diners. Hostilities have been reported on both fronts. The bruised eye of one cafe-owner, who left his establishment during a recent celebration to march down Eighty-sixth street shouting, "Hitler Hitler" is one of the many tokens of the feeling existing in Yorkville.

Nazi co-ordinations have recently imported a number of propaganda films for many, which they are using to supplement the oratory of Hitlerite lecturers. The films and speakers are now making the rounds of German societies in an effort to prove by the "candid camera" that all is well in the Third Reich. They are understood to have had considerable effect in the "gleichschaltung"

of many German groups who have recently pulled behind the swastika banner. Private showing of the films are held in social and club halls.

Exiles Hunted

German-Americans who have relatives remaining in Germany are constantly reminded of the fact by Nazi cell leaders, when rebellion is threatened. A word against the Hitler government, an overt act designed to expose the Nazi network in the United States, or public or private disagreement with the policies of the National Socialist administration is sufficient to bring down upon the heads of their German relatives the wrath of the brown battalions of Germany. In the matter of collection of dues and demand for unqualified subscription to Hitler's policies Nazi leaders here use powerful means which are like over the heads of expatriated Germans. The latter are told that the Jews here might make earning a livelihood impossible for them, in which case they will be forced to return to the Fatherland. The treatment to be given them upon their repatriation depends upon how well they play Nazi ball in the United States.

"Hitler Youth"

Among their activities the League of Friends of New Germany has included the organization of a "Hitler Jugend" (Hitler Youth) movement in the United States. By means of parties, gifts and various festivals which would appeal to the tastes of young Germans and German-Americans living in the United States, the league has succeeded in forming a considerable group. They are bidding for a greater membership in this country which has for its aim the perpetuation of Hitler's policies.

Attendance at the meetings of the League of Friends of New Germany has continually grown. They meet every Tuesday night at the "Turn Halle" at Lexington Avenue and Eighty-fifth Street, where the Jews, Versailles Treaty, anti-German boycott, and current issues not to their liking are roundly scored. To prevent embarrassing heckling a number of former prize-ring figures, professionally glorified with cauliflower ears, ill-set fractured noses, and "punch drunk" expression, man the doors and serve as bouncers. These "strong arm men," having retained little of their prestige as preliminary fighters and "ham and egg" and the still less of their earnings in the squared circle, perform as bouncers for from \$2 to \$3 nightly at meetings of the Friends.

Speakers at these sessions, firm in their convictions that the New York Times is an organ of "International Jewry", have taken pains to attack that and other liberal newspapers. "Spell the word 'Times' in Jewish fashion (Juckboords)," one ingenious speaker said, "and you will see what it really is. Semit!"

Expanding both by attracting greater membership to the various cells and by instituting new cells throughout the country, the League of Friends of New Germany have assumed considerable strength. Their members have been planned in a number of large offices, where they attempt to sway the sympathies of their fellow workers. In one large New York Jewish-owned concern, wherein eighty workers were German, five of this number were recently fired for attempting to align the remainder against their employers.

Dr. Goldstein to Speak at Local Hadassah Meeting

The newly elected national president of the Jewish National Fund, Dr. Israel Goldstein, will make his first public address on the subject of Keren Kayemeth at the Bnai Yeshurun, 20 West 89th Street, under the auspices of West End Hadassah, today. Dr. Goldstein is the subject of Dr. Goldstein's address.

Reich Expatriates Who Misbehave Abroad, to Be Jailed on Return

Goering Pledges Himself to Punish Exiles Who Have Opposed Nazis

(Jewish Telegraphic Agency)

BERLIN, Jan. 16.—Staatenlose, persons without citizenship in any country, and East European Jews who fled from Germany, will be arrested and sent to a concentration camp if they return, General Hermann Wilhelm Goering announced today in his capacity of chief of the secret police. The General ordered the arrest of German citizens who fled abroad after the Hitlerites took power, if and when they return to Germany.

Emigrants who conducted anti-German propaganda "will be treated accordingly," he said. Only those who can prove that they did not engage in anti-German activities and did not support the anti-German press abroad may return fearlessly, Goering stated.

Clothing Industry Is Paralyzed by Strike

Toronto Union Labor Up in Arms Against Employers - In Forty Factories

(Jewish Daily Bulletin)

TORONTO, Ontario, Jan. 16.—Two thousand clock makers in forty factories here are now out on strike demanding union conditions. The whole industry is paralyzed. The employers refuse to meet union demands.

The Toronto Jewish community is hard hit by the strike, since ninety percent of the workers on strike are Jewish Officials of the International Ladies Garment Workers Union, which is directing the strike, are optimistic and hope for an early settlement. Toronto police are guarding the factory district but so far there have been no clashes between the strikers and the police.

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Polish Woman Jailed For Alleging Hitler Of Jewish Ancestry

(Jewish Telegraphic Agency)

DANZIG, Jan. 16.—A local court today sentenced a Polish woman, Klara Brozkowska, to imprisonment for six months on the charge that she told a neighbor that she had read in a Polish newspaper that Adolf Hitler was descended from Jews.

Latvian Anti-Semite Press Demands Action Against Revisionists

(Jewish Telegraphic Agency)

RIGA, Jan. 16.—The anti-Semite press here is clamoring for the immediate dissolution of the militant Revisionist, right-wing Zionist organizations, the B'rith Trumpeldor and the B'rith Kahane. The anti-Semite papers allege that the two Revisionist organizations were directly responsible for organizing an attack against the British consulate and are also organizing a campaign of terror against Latvians.

BULLETIN CALENDAR OF EVENTS

Wednesday, January 17
Prof. G. B. Beck, director of the Yiddish Temple School of New York, speaks at 18 Williamsburg, Looks at the World. At Brooklyn Jewish Center, 667 Eastern Parkway, Brooklyn, Evening.

Rabbi Max Malina of the German Jewish Congregation, speaks at Central Synagogue, 25 East 62nd Street, on "Analysis of Our Crisis", Evening.
Rabbi Israel Goldstein, president of the Jewish National Fund, speaks at meeting House of Congregation B'nai Yeshurun, West 73rd Street, 2:30 P.M.

Syracuse School Will Celebrate Anniversary

(Jewish Daily Bulletin)

SYRACUSE, Jan. 16.—Chaim Greenberg, editor of the Yiddisher Kampfer, will be guest speaker at an annual banquet of the local Jewish National Folk School, which will celebrate its tenth anniversary Sunday evening. His subject is "Man and Jew in the Jewish Education." Aaron Fine, chairman of the board, will preside. Isidore Shapiro, a member of the board, will act as toastmaster.

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Fertig Reelected President of Bronx "Y" for 20th Term

CHICAGO, Jan. 16.—Like their bearded ancestors in the ancient days of the Old Testament, four hundred students at the Hebrew Theological Seminary in Chicago had to study in the evening by the light of tallow candles. All electricity was cut off by the Commonwealth Edison Company because of an unpaid \$155.00 light bill. Due to the absence of Rabbi Saul Silberman, who alone has the power to sign checks, no money could be found to meet the bill. The company refused the offer of another rabbi at the seminary to raise \$50 as partial pay-