

# WORLD JOURNAL

The Only Jewish Daily in English

All the News Concerning Jews



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Editorial Notes  
By  
HERMAN BERNSTEIN

## Hitlerism and World Peace

Hitlerism in the saddle is one year old. The Republic of Germany has been strangled. The German press has been muzzled, German Kultur is in exile. Countless thousands are in concentration camps, victims of political, religious and racial persecution. Vast numbers of Jews, for no other reason than that they are Jews, and Christians, for no other reason than that they refused to be servile to the Hitler regime, have been humiliated, humiliated, tortured, and deprived of the means to earn their livelihood.

Has Germany under Hitlerism found her place in the sun? Is Hitler's Germany a factor for peace among the nations, as Hitler wants the world to believe, or is the Germany today precipitating a new war in the near future?

These are the questions that people are earnestly asking. And they are also asking themselves these questions:

Is there less chauvinism in the world today as a result of the rising tide of Hitlerism? Is there less fear, less hatred, less rivalry among the European nations? Is there more mutual confidence, greater desire for co-operation, more love for one's neighbor and less craving for power, for increased armaments, for violence, for bloodshed?

The World War sprang from the greed of some nations, from the fear of other nations, but mainly from the intrigues and machinations of systems of autocracies that maintained themselves by terrorism, by violence, by disciplinary forces, by oppressing minorities, by suppressing liberty in every form and by misleading propaganda.

The World War ended in victory without peace for the victorious and in defeat without hope for the vanquished. There were no victors, only victims in the World War. Almost twenty years after the outbreak of the most dreadful war in history, we now find the world in the throes of the worst confusion and chaos, in a state of fear and panic.

Fewer people rule the world today than before the war. Autocracies have been overthrown, but new dictatorships have been established in their stead. Under the old autocracies a larger number of smaller autocracies ruled. There was at least the opportunity for the opposition to express itself. Under the dictatorships today there is not a shred of freedom of the press, of speech, of freedom of conscience. The standard of life, muzzled press under dictatorship constitutes the "public opinion" of those countries. To think otherwise than the dictator does is to run the gravest risks.

Under the German War Lord, Germany before the war was proud of her militarism, but she was also proud of her Kultur. For a number of years the German people, after the war, under the Republic, tried to rehabilitate themselves and their country through hard work. Having been blinded by war propaganda they smarted under the stigma of the war guilt clause in the peace treaties. They actually believed that Germany had been entirely innocent of any share in the events and intrigues that had plunged Europe into the war. The German people worked hard but they refused to demolish their war psychology, their war spirit. The psychosis of vengeance kept growing, despite the heroic efforts of the republican statesmen and leaders to make peace with the world, with the neighboring states, to rebuild Germany into a great power for peace and not for war.

Walter Rathenau, Germany's most constructive statesman after the war, was murdered because he was a Jew and because he worked for peace. What militaristic Germany had lost in the war Rathenau was beginning to win back for Germany through peace. The Rapallo Conference was the first step in Germany's restoration as a free and self-respecting people. But the agitators who preached hate and vengeance despised Rathenau, the Jew, the man of peace, who worked wholeheartedly for the conclusion of the peace conference. The Republic, founded by two deluded youths who have now been proclaimed national heroes under the Hitler regime. Stresemann, another German patriot who worked for peace, unfortunately died before the foundations of the Republic had been made secure.

The disillusioned, the embittered, the discontented German youth, misled by propaganda to the effect that Germany was completely guiltless, that Germany could save herself only through the restoration of her military power, commenced to follow the lead of Hitler, demagogue of hate and apostle of strife, who promised bread to the living and a place in the German Empire to the starving. The Republic, program to offer to the hungry masses, he resorted to the proverbial scapegoat in history—the Jews whom he blamed for Germany's defeat in the war, for Germany's humiliation at the peace conference, and for Germany's (Continued on Page 2)

## Mayor Denounces Hitler; Crowd Hears La Guardia Call Nazis War-Mongers

### Refugee Bodies Consider Plans For Aid Work

### Vote To Create Bureau To Study Settlement Possibilities

(Jewish Telegraphic Agency)  
LONDON, Jan. 30.—A modus operandi for dealing with the settlement of German refugees was reached here today at the joint meeting of the executive committee of the autonomous body created by the League of Nations to handle the refugee problem and the executive of the advisory council set up to assist James G. McDonald, High Commissioner for Refugees, in his task.

The joint meeting of the two committees presided over by Lord Robert Cecil, noted British statesman, adopted resolutions providing for the establishment of an information bureau by the private organizations for collecting information on the possibilities of settlement and emigration, while High Commissioner McDonald negotiates with the governments of the world for the admission of groups of refugees in cooperation with the organizations interested. After an arrangement has been reached with the governments, the actual settlement will begin, being carried out by the private organizations.

A further resolution adopted at the meeting calls upon the governments of the world represented on the governing body to grant facilities for apprenticeship to a maximum number of (Continued on Page 8)

### Nazi Chief Asks Tax Levied Against Jews Who Flee Germany

(Jewish Telegraphic Agency)  
BERLIN, Jan. 30.—Jews who are desirous of leaving the Third Reich must be permitted to do so, but should be required to pay a "flight" (flight tax, the Minister of Finance announced today.

This announcement came in reply to the Reich Department of Taxation, which had pointed out that Jewish emigrants maintain that they are not leaving the country voluntarily and should therefore be exempt from the rate for voluntary emigrants. The Department of Taxation cited an example of a German Jew who had 64,000 marks in his possession at the time he left for England. The lawyer who represented the emigrant claimed that he was leaving because he had been ousted from the profession in which he had previously been engaged and should therefore not be obliged to pay the tax imposed upon voluntary emigrants.

### ATTACKS HITLER



MAYOR LA GUARDIA

### War Against Hitler Is Effort For Peace, Tells 2,500 Women

Organization of Jewish Women's Federations Stirred by 'Voice-chairman of Boycott'

Mayor Fiorello H. La Guardia, yesterday avoided his antipathy toward the Hitler regime in Germany which he denounced in no uncertain terms as a "corruptive force, leading to another World war."

Speaking at the fourteenth annual convention of the Federation of Jewish Women's Organizations, attended by about 2,500 who crowded the ballroom of the Hotel Astor for an all-day event, the Mayor launched his tirade following a turbulent debate by participating delegates who went on record as supporting the boycott of German-made goods and as being opposed to Nazi propaganda. The address was broadcast over WOR.

The Mayor introduced himself as "the vice-chairman of the Boycott Association Against Hitler" and without mincing words, assailed Hitlerism for "bringing about conditions comparable with those which prevailed before 1914."

Not Religious Issue  
"This is not a religious question," he said. "It is a grave international problem, and war against Germany's chancellor fits into any movement for the preservation of peace."

Couching his language in bitterness, he told his hearers that "the same arrogance, the same boasted expressions of peace, the same disregard of international treaties are characteristic of the Third Reich as characterized the Germany of Kaiserdom."

"Some of us know what war means," he said, "and thank God today it is no longer unmanly to take a stand against war."

"From the people's side, Mr. La Guardia, it is to be against Hitler. To be against Hitler is to be for the peace of the world. To be against Hitler is not to permit conditions which civilization never covers."

"I say that I believed in fighting Hitler before my election. I say it now."

Showing his head in earnestness, Mr. La Guardia recalled the security which prevailed in 1914 and spoke of the sudden disruption which ended in the war that encompassed every corner of the globe.

He paid tribute to his hearers and asked their participation in civic and world affairs which he said is indispensable "if we are to prevent disaster for humanity."

Speaking of his municipal position (Continued on Page 8)

### Nazi Will Respect Independent Austria, Hitler Tells Reich

Strained Relations Are Not Fault of Germany, Chancellor Says

(Jewish Telegraphic Agency)  
BERLIN, Jan. 30.—Germany will not violate the independence of Austria, Chancellor Adolf Hitler declared today in an address opening the Reichstag and marking the first anniversary of his accession to power. In a speech lauding the Nazi party and its accomplishments during its year of power, the brown-shirt leader asserted that the present strained relations between Germany and Austria were no fault of Germany's.

"To the German government's great regret," he said before the Reichstag members and the foreign diplomatic corps assembled in the Kroll Opera House, "its relations will not violate the independence of Austria, Chancellor Adolf Hitler declared today in an address opening the Reichstag and marking the first anniversary of his accession to power. In a speech lauding the Nazi party and its accomplishments during its year of power, the brown-shirt leader asserted that the present strained relations between Germany and Austria were no fault of Germany's."

"The fault is not ours. The assertion that Germany plans to violate Austria is absurd and incapable of proof. It is only natural that an (Continued on Page 8)

### Roosevelt's Name to Be Inscribed in Golden Book

The name of President Franklin Delano Roosevelt will be inscribed in the Golden Book of the Jewish National Fund, Rabbi Israel Goldstein, president of the Fund announced today. The Zionist District of Richmond, Va., it was stated, has forwarded \$100 for that purpose to the National Fund in honor of the President's 52nd birthday.

## 104-YEAR-OLD CUTS BIRTHDAY CAKE FOR ROOSEVELT AT HOME OF OLD ISRAEL PARTY

It was 104-year-old Goldie Zweig, who cut President Franklin D. Roosevelt's birthday cake at the party held in honor of his fifty-second birthday yesterday afternoon in the auditorium of the Home of Old Israel, 70 Jefferson Street.

Standing erect, her eyes shining, her shawl frilly and white over her head, Goldie held the knife poised over the cake, murmuring the blessing. Beside her sat Max Heit, 104 years old, too. They were each ex- (Continued on Page 8)

## BULLETIN CALENDAR OF EVENTS

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## Synagogue Meeting For "Hitler's Rabbi" Broken Up in Trieste

**Mortenfeld's Purpose to Dissuade Jews from Pressing Anti-Nazi Boycott**

(Jewish Telegraphic Agency) TRIESTE, Jan. 30.—Excited Zionist youth broke up a meeting here at which the so-called Rabbi Mortenfeld was to have been a speaker. Mortenfeld, describing himself as a Breslau rabbi and head of a Palestine yeshiva, recently made his appearance in the Austrian provinces circulating an appeal to advise Jews to discontinue the boycott of Nazi goods.

Mortenfeld was nearly lynched by the youths who burst into shouts of "Hitler agent! Nazi rabbi!" when he appeared at the meeting, which was a synagogue service for a group of emigrants to Palestine. Mortenfeld's intended sermon was cancelled.

Mortenfeld, investigation previous to the incident revealed, never possessed the right to call himself a rabbi and actually had only been a minor in the Breslau yeshiva. He was a synagogue leader of a multicolored, suspicious career. His assertion that he was head of the Safed, Palestine, yeshiva was regarded as a bluff by the institution. Mortenfeld, however, possesses credentials authorizing him to collect funds for the yeshiva, but it was learned, never authorized by his credentials or surrendered his credentials.

His previous appearances in Austria resulted in a flurry of excitement and much indignation among the Jewish population.

## Purge German Trade Of All Jews — Feder

**His Article Demanding Drastic Action Indicates Nazi Division of Opinion**

(Jewish Telegraphic Agency) BERLIN, Jan. 30.—Indications of an open difference of opinion among Nazi leaders regarding the treatment of Jews in German economic life were seen here today in an article in today's Voelksicher Beobachter in which State Secretary Gottfried Feder, a leading Nazi expert and Vice-Minister of Economics, demands complete Aryanization of German commerce and a more revolutionary economic policy.

The demand, made on the occasion of the beginning of the second year of the Nazi rule, is directly opposed to the policy which Kurt Schmitt, Minister of Economics, is now making an effort to introduce. Schmitt's policy provides for some alleviation of anti-Jewish pressure in commerce.

Feder, in his article in the Beobachter demands that the Nazi program in all its twenty-five points be carried out faithfully and without compromise in everything non-German in the economic life of the country.

Another article in the Beobachter stresses the racial spirit in economics, declaring that the racial spirit should be the predominant factor in economics and that liberalism must disappear completely from that field.

## Prof. Otto Koebner Dies Near Heidelberg

(Jewish Telegraphic Agency) BERLIN, Jan. 30.—Professor Otto Koebner, noted political scientist and since 1925 professor of international politics at Frankfurt University, died today in a sanatorium near Heidelberg. Professor Koebner, a son of the noted German Jewish medical authority, Heinrich Koebner, was born in Breslau on June 18, 1862. He was educated at the Universities of Freiburg, Berlin and Vienna. After graduating with high honors he became a various government bureaucrats before he began his career as teacher. He is the author of a number of books on international politics.

## PATRIARCH MARKS HIS 99TH BIRTHDAY BY WISHING KID ROOSEVELT WELL ON 52D

"Reb Moishe, how are you?" a man smile spread across the bearded face of the aged patriarch. "A little weak," he whispered hoarsely in Yiddish. He bore himself with an air of distinction. Was he not the oldest patient in the Montefiore Hospital? A hundred and nine years old yesterday. Why, even Moses, he said, was celebrating his birthday. He boasted that he sent Mr. Roosevelt a wire wishing him many, many returns of the day. "May you reach to my years and more," he enjoyed saying.

His eyes for a moment lost their vacuous look. They seemed to re-

call the happy days of his youth in the tiny Russian-Polish town of Azreyan.

The shiny black yarmelke swayed as his grey head danced in time to the music of his humming to softly. The thread of recollection snapped. Again his eyes stared into space with that empty far-away look. "I wish Mr. Roosevelt," he mumbled on a short black stogie as his visitor wished him the traditional blessing, "May you live to be a hundred and twenty years." He confessed he enjoyed the enjoyment of his guests and would like to go for an airplane ride.

## Arbor Day of Jews Celebrated Today

**In Palestine Trees Are Planted, and Elsewhere Fruits Are Consumed**

"Chaminah Asar Bishvon," the New Year of the trees, according to the Jewish calendar on the fifteenth day of the month of Shvat, is celebrated today by eating various kinds of fruit and by a special liturgy arranged for the day. The festival, which is not mentioned as obligatory in the Jewish law, is observed as a traditional custom which goes back to the ancient Jewish kingdoms in Palestine.

Originally the day seems to have been laid aside for paying the tithes of fruit which the Jewish farmers, who made up the vast bulk of the Jewish population, owed the Temple. But it was also used to plant trees. In Jerusalem the custom was to plant a cedar tree for every newborn male and a cypress tree for every newborn female.

The custom of eating fruits instead of planting trees began with the Cabalists who settled in Palestine in the thirteenth century, led by Isaac Luria, noted Jewish mystic. The number of fruits to be eaten the night before the holiday are enumerated in a book by Nathan Benjamin of Gaza, who collected the material from the Bible, Talmud and Zohar. Seventeen fruits are enumerated, including dates, grapes, figs, pomegranates, citrons, apples, pears and quinces.

Dispersed Jews celebrate the day with services in the synagogues and the eating of fruits, particularly such as come from Palestine. Citrus are particularly preferred for that day. In Palestine the ancient Jewish custom of planting trees is followed.

Hadassah chapters in 300 cities in the United States will celebrate Chaminah Asar Bishvon, the national Hadassah celebration, announced. The chief feature of the celebration will be the purchasing of trees by members to be planted in the Zionist Center to commemorate the day. Jewish children of the city will present a series of colorful ceremonies and mass formations.

All the Hebrew schools in New York City will celebrate the day by contributing money for planting trees in Palestine, in honor of the holiday and on the 52nd birthday of President Roosevelt.

Bronx Zionists will celebrate the day at a gala affair in Burside Manor. Throughout the country, social, religious and fraternal organizations will commemorate Arbor Day.

## London Jews' College Gives Yiddish Courses First Time Since 1856

(Jewish Telegraphic Agency) LONDON, Jan. 30.—The first time since the opening of Jews' College in 1856, that famous rabbinical seminary has instituted courses in Yiddish, Yiddish literature and the history of the Yiddish language.

The courses will be given by Dr. Shmoine Birnbaum, son of the well known Jewish philosopher, Nathan Birnbaum. Up to the time he was forced to leave Germany because of the advent of the Nazi rule, Dr. Birnbaum was instructor in Yiddish at the University of Vienna.

In addition to his courses at Jews' College, Dr. Birnbaum will give a series of popular lectures on Yiddish, which will be given in English and delivered and attracted a large audience to the Community Centre. Dr. Birnbaum described Yiddish, as being a mixture of German and Hebrew among the masses of Jewry and, as such, full of the spirit of the Jewish people. Yiddish is no more a mixture of English and Hebrew, or English or any other modern language, the speaker said, and, like any such language, Yiddish has every right to existance.

## Jewish Children Forced To Attend Anti-Semitic 'Racial Science' Lectures

(Jewish Telegraphic Agency) HAMBURG, Jan. 30.—Jewish children in the Hamburg schools will be compelled to attend anti-Semitic lectures in racial science, according to orders issued today by the Hamburg racial department. All elementary schools must establish compulsory classes where the Jewish question is to be emphasized as an illustration of the "danger of blood mixing and its devastating influence on the German nation", the racial department ordered.

## Peace Broadcast

Estelle M. Sternberger, writer on Jewish questions, has inaugurated a new radio feature, "The Peace Editor Looks at the World." Mrs. Sternberger, as Editor, comments bi-weekly on the international situation. The series is being broadcast over Station WEDV, on alternate Saturday afternoons, at 3 o'clock, for a period of four months.

## Westchester Hadassah

The annual give-get luncheon of the Westchester County chapters of Hadassah will take place today at the Astor Hotel. Mrs. A. Henry Baun is chairman and Mrs. Henry Baun is chairman of the local chapter. The speaker will be Dr. A. S. W. Rosenbach. Other speakers and an entertainment will follow.

## Rabbi Met Today

The New York Board of Jewish Ministers will hold a meeting at the Community House of Congregation Anshai at 3 o'clock today afternoon. Dr. Sidney E. Goldstein, associate rabbi of the Free Synagogue and chairman of the Central Council of American Rabbis, will be the speaker of "The Translation of the Ideals of Social Justice into Social Action."

## \$270,716 ESTATE LEFT BY BARUCH KINSMAN

The estate of Benjamin Griffith, father of Mrs. Bernard M. Baruch, was appraised for transfer taxes yesterday at \$270,716 gross and \$253,534 net, with assets in stocks and bonds of \$256,028. Under his will, a trust fund of \$300,000 was bequeathed to Ella Telford, of 39 West 55th Street, during her life. After her death, the principal will be divided among Mr. Grice's grand children, Rene Baruch, 1055 Fifth Avenue, and Bernard M. Baruch, Jr., of Deer Park, Long Island, to receive one-half each and the balance, of Paris, who will receive \$5,000. Four other relatives are bequeathed \$15,000 in varying sums. The residuary estate will be divided equally between Mrs. Bernard M. Baruch, and Cecil Griffin, a son, of Flushing, L. I.

Six charitable organizations in New York City and New Orleans will eventually receive a good part of the estate of the late Esther B. Mayer, who died on May 28, 1933, leaving a net estate of \$103,000.

The institutions, which are also bequeathed \$250 outright, are the Hebrew Orphan Asylum and the Touro Infirmary of New Orleans, and the Hebrew Home for the Aged and Infirm, the Montefiore Home, the Mount Sinai Hospital and the Federation for the Support of Jewish Anthropologic Societies, all of New York.

Under the terms of the will, each is to receive one-twelfth of the residuary estate on the death of Mr. Mayer's two brothers, Julius and Henry Mayer, both of New Orleans, who are each bequeathed \$10,000, leaving a net estate of \$103,000.

Mrs. Eleanor B. Mayer, the widow, of 666 West End Avenue, will receive \$2,000 all personal and household effects, and a life estate of one-half the residue. On her death, the principal of the trust fund will be divided among the two brothers, or if one dies, the entire fund will go to the survivor. If both should die before Mrs. Mayer, the principal is to be divided among the two brothers. \$250 will be given to the Charity Hospital at New Orleans.

## Funeral Services Held For Harry Gorkin, 34

Funeral services were held yesterday for Harry Gorkin, thirty-four, World War veteran and proprietor of Gorkin's restaurant at 207 Second Avenue.

Gorkin was killed together with the 40th Battalion of the British Expeditionary Forces in Palestine, became ill last Thursday while making preparations for a trip to Atlanta, Ga., and died at the Hotel Hamilton, A. & B. COFFEE, POT, Inc., 128 Grand Street, N.Y.C.

NOTICE is hereby given that wine licenses No. R. 190 has been issued to the undersigned and will be valid until expiration of the term of the license, under Section 132a of the Alcoholic Beverage Control Law, of the State of New York, for premises occupied by A. & B. COFFEE, POT, Inc., 128 Grand Street, N.Y.C.

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Besides his widow, Mrs. Gorkin leaves three children. The funeral was held in Montefiore Cemetery.

"The Bulletin, always of great interest and benefit to our people, has now become a necessity."

SIDNEY L. HEROLD.

## Pilsudski Promises Justice to Jewry In Wilno Reception

(Jewish Telegraphic Agency) WARSAW, Jan. 30.—Assurance that the Jews of Poland would not be treated unjustly was given by President Pilsudski in his address to the republic, addressing a reception in his honor on his arrival at Wilno. Marshal Pilsudski's assurance that the Jews of Poland had been informed that the Warsaw authorities proposed to close down the Jewish Hospital.

The Polish community has been deeply troubled by events centering around the hospital following a raid on the institution by the police on the pretext of searching for communist propaganda. The director of the hospital was ordered replaced by a candidate named by the authorities. Indignation was manifested when the authorities named a physician converted from Judaism to the hospital post.

Strong police guards patrolled the Jewish districts of Warsaw last night following reports that the Endeks, the National Democrats, the anti-Semitic anti-governmental party, had planned to attack the hospital. Disorders were reported today as a result.

## 128 Jewish Doctors Leave Berlin in Month

(Jewish Telegraphic Agency) BERLIN, Jan. 30.—One hundred and twenty-eight Jewish doctors will leave Berlin this month to seek rehabilitation in various countries throughout the world. Last year 484 Jewish doctors emigrated from Berlin alone. Of that number, 117 went to Palestine, twenty-five to France and twenty-two to England. The rest are scattered the world over.

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# Newish Life Reviewed in Latest Cables and Letters

## LEGAL ASPECTS OF THE BOYCOTT

By JACOB CHAITKIN

### I. THE NATURE OF THE BOYCOTT

(This is the first of a series of articles by Mr. Chaitkin, well-known New York attorney, on the legal aspects of the anti-Nazi boycott in the United States and elsewhere. Future articles will appear in the Bulletin this week and next.)

In one sense, a discussion of the legality of the anti-Nazi boycott might seem to be superfluous. For the hour is dark. Our people are fighting desperately for their very existence. In a great western European nation the rabble, by the successful use of appeals to exterminate the Jews, has seized the supreme power. Brutal and cowardly mob acts have been given the sanction of law. The outside world, having but recently emerged from the blood-bath of the great war, and with its aftermath of revolutions, coups and counter coups, and accompanying kaleidoscope of terrors (White Russian, Red Russian, Hungarian, Italian, etc.), has grown too callous and too weak to protest. Besides, it is busily preoccupied with the severest economic crisis in modern history. And such protests as have been articulated have proved utterly ineffective, for the Nazis worship force and sneer at moral suasion. As was said by a keen observer, "The world is too busy to care." Frederick T. Birchall, commenting on the impotence of the League of Nations in enforcing its rulings against the Nazis: "Resolutions, however strong, are not weapons against the bludgeons of brown-shirted patrols and against barbed wire concentration camps. Also, indifference to outside criticism is one of the main sources of Nazi internal strength" (New York Times, January 22nd, 1934, at page 7).

**Only Available Weapon**

When the rise of the Nazis to power became an accomplished fact, the Jewish masses the world over quickly realized that the boycott was the only weapon available to them in the war that the Nazis had declared upon their brethren in Germany. As time passed and the Nazis, by a system of subsidized espionage, terror, and propaganda, extended their war on the Jews beyond the borders of their native Germany, it became evident that it was no longer a question of sympathy or help for the German Jews, but a vital struggle for the existence of the entire Jewish people. Under these circumstances, an inquiry into the legality of the boycott as a measure of self-defense, might well appear to be strained and irrelevant.

But from another point of view the question of the legality of the boycott is of grave importance. Besides being Jews, we are citizens of the respective countries in which we live. To these countries we owe our first allegiance. Great as may be our anxiety for the future of the Jews, we cannot first turn to inquire whether in defending our rights as Jews, we are also acting legally and in consonance with the best interests of our native or adopted countries.

Furthermore, assuming the boycott as a movement to be legal and not unpatriotic, it is also important to know what tactics are available to us in order to proceed safely, and what may lead to reprisals through damage suits, injunctions, and criminal prosecutions on behalf of the German interests.

It is the purpose of these articles to attempt to answer some of these questions, insofar as they affect American Jews engaged in conducting the boycott.

**Boycott Origin**

Some fifty years ago, Captain James Boycott, agent for the estates of the Earl of Enniskerry in Ireland, incurred the wrath of the landlords for not having collected rents. Under the

sponsorship of Parnell and his league, the tenants united to isolate Boycott. He was cut off from all services and supplies, and he took a force of 900 soldiers to protect the Orangemen who finally rescued him from his plight and dug his potatoes for him.

Since that time the name Boycott has been used the world over as a term denoting the concerted refusal to have commercial, professional, or social relations with a person, group or country.

The very essence of the boycott is its lack of action, its passivity. It is this quality which has made it a favorite weapon of the weak in the fight against the strong. And in the intricate network of commercial relations which characterizes the modern economic structure, the boycott is a carrying with it a disruption of these relationships, has become a weapon of overwhelming potency and effectiveness.

**Boycott Not Illegal**

Now it is obvious that law cannot punish the abstention from trade with any one. And it has indeed been held that in and of itself the boycott is not illegal. "It cannot be said that a boycott is to offend the law" (Miller v. U. S. Printing Co., 99 New York Appellate Division 611, affirmed 199 N.Y. 76). "The word 'boycott' does not necessarily import illegality; the test is the legality of the object in view and the means of attainment (Judge Hough, in *Gill Engaving Co. v. Doerry*, 214 Federal 111).

A boycott, however, can seldom be made effective without certain acts, such as appeals, propaganda, picketing, canvassing, etc. The question of legality arises in connection with such acts, and not with individual refusals to deal with the boycotted party. And, speaking broadly, the legality of these acts depends on whether or not the courts approve the object of the boycott, or at least find it to be justified and legitimate.

It goes without saying, of course, that acts illegal in themselves may not be used in furtherance of a boycott. Such acts as coercion, slander, or libel, the infliction of damage to property, breach of the peace, etc., may not be resorted to, though the ends sought by the boycott be legal or not.

There is also a distinction made by the courts between "primary" and "secondary" boycotts. The former consists simply of the cessation of concerted action or dealings with one boycotted, while the latter, which is usually held illegal, an attempt is made to compel third parties to cease dealings. The secondary boycott will be dealt with in greater length in the article on Boycott Tactics.

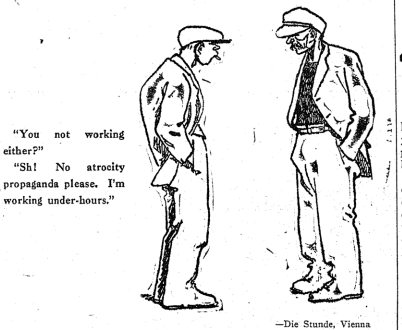
(The second article in this series will appear tomorrow and will describe precedents in court decisions on the boycott.)

### New Anti-Jew Group Rears Head in Poland

(Jewish Telegraphic Agency)

WARSAW, Jan. 30.—A new Fascist anti-Semitic party has made its appearance in Poland calling itself "The First Polish Fascist Party." The new organization has established luxurious headquarters in the center of Warsaw. The financial resources of the new party, which appear to be tremendous, are being gathered through the sale of propaganda forthcoming as to who is plotting against the Jews. The new group is apparently intended to replace the Rosow and the Obwopeno groups, which were recently suppressed by the Polish government.

## UNEMPLOYMENT IS "VERBOTEN"



—Die Stunde, Vienna

"You not working either?"

"Sh! No atrocity propaganda please, I'm working under-hours."

### Palestine Paper Bears Anti-Nazi Signs

(J.T.A. Special Correspondence)

PALESTINE, Jan. 13.—Palestinian paper money is in circulation bearing inscriptions such as "Boycott German goods" and "Do Not Buy Nazi Goods," according to "Falastin," Arabic daily of this town. The paper demands government action to prevent this form of propaganda, being inspired, it is obvious, not from love of Haman so much as hatred of Mordecai.

### RUSSIAN JEWISH EXILE ARRIVES IN LATVIA

(Jewish Telegraphic Agency)

RIGA, Jan. 30.—Rabbi Goldberg, who was exiled to Siberia for three years on a charge of having preached sermons against the Soviet government, has just arrived here.

Rabbi Goldberg is formerly of Minsk.

### Widow's Family Arrested

(J.T.A. Special Correspondence)

JERUSALEM, Jan. 10.—A widow, her aged father and mother, a son and three daughters, have been arrested by the "hunt officer," Inspector Robinson, because of illegal residence. They came here from Egypt, but the widow was born in the outskirts of the World War and has lived in Egypt since. The family of seven has been released on bail.

### Gentiles in Synagogue

(Jewish Daily Bulletin)

MONTREAL, Jan. 30.—In the absence of Rabbi Harry J. Stern, a Christian minister preached at Temple Emanu-El.

Rabbi Stern, who has undergone a successful operation at the Royal Victoria Hospital, was replaced by the Rev. Dr. Lawrence.

Previous Sabbath the sermon was preached by another Christian clergyman, the Rev. Dr. David MacLennan.

### New Orleans Fights Nazism

(Jewish Daily Bulletin)

NEW ORLEANS, Jan. 30.—Eighteen Jewish organizations united to fight Nazism and press the German boycott through the newly formed Central Council for Defense against Hitlerism. Dr. J. W. Newman is president of the Council; Charles Rosen, vice-chairman, and J. Sedig, executive secretary. Mrs. Joseph E. Friend heads the women's division.

### Paper Marks Hitler's Year With New Blast on Jews

(Jewish Telegraphic Agency)

BERLIN, Jan. 30.—The first anniversary of Hitler's premiership was celebrated last night by Der Deutsche, official organ of the German Labor Front, with an anti-German review. The paper declared that the Jews have hit the German export trade and tried to hamper Hitler's efforts towards the restoration of prosperity and predicted that the Jewish spirit of commerce will be totally removed during the next year of the Nazi regime.

### Berliner Tagblatt Seeks To Get Back Old Readers

(Jewish Telegraphic Agency)

LONDON, Jan. 30.—The Berliner Tagblatt has sent a questionnaire to its foreign readers who, because of the boycott or similar considerations, have discontinued their subscriptions, asking for suggestions as to the improvements the paper might introduce to help it regain its subscribers.

### Urge Population Parging For Large German Cities

(Jewish Telegraphic Agency)

BERLIN, Jan. 30.—The problem of decreased German export trade was discussed yesterday at the Hanover convention of economic organizations of Saxonia. In the course of the meeting it was pointed out that in accordance with the spirit of the Reich racial policy, the larger cities should have their undesirable elements removed.

### French Nazi Leaflets in Haifa

(J.T.A. Special Correspondence)

HAIFA, Palestine, Jan. 5.—An Arab was arrested here today for distributing Nazi leaflets in the French language. He said it had been given him by an officer of the S.S. "Smyrna," of the Deutsche Levant Line, which had loaded oranges for Germany.

The title of the leaflet is "German Competition in Eastern Countries." The charge is that the literature was smuggled through the Customs.

### Wauchop Quitting, Rumor

(J.T.A. Special Correspondence)

JERUSALEM, Jan. 30.—"Al Janes Al Arab" has been told here, reports a rumor that the High Commissioner intends to resign, and advises General Wauchop that if he does so, he should submit a report to the British Government that his resignation is actuated by his disagreement with British policy in Palestine.

## Poor Finances Forces Lodzer Tagblatt to Suspend Publication

### Committee Is Forming Here to Aid Reappearance

(Jewish Telegraphic Agency)

LODZ, Poland, Jan. 30.—The Lodzer Tagblatt, for more than 25 years an influential Jewish newspaper here, has suspended publication because of financial difficulties.

Published in a Jewish community engaged in the hard-hit textile industry, the Tagblatt has been encountering serious financial difficulties, which were aggravated by the death of the publisher of the paper last year.

Since that time the paper has been run as a cooperative enterprise by the employees. The well-known Jewish journalist, Israel Kahan, has been editor of the Tagblatt since 1926.

### A committee of the Lodz Jewish colony in New York is being organized by Gustave Eisner of the General Jewish Community, to raise funds to enable the Tagblatt to reappear, it was announced.

Benjamin Winter, president of the Federation of Polish Jews in America, will head the committee.

## Greek Plebiscite Delayed On Sunday Trading Law

(Jewish Telegraphic Agency)

SALONICA, Jan. 30.—The plebiscite which was to be held here Saturday to decide whether or not the Jews should be enfranchised has been postponed by the authorities until after the majority elections have been held.

In the meantime compulsory Sunday closing has been enforced, and the sympathies of both the supporters and the opponents of Sunday observance for the mayoral election.

For the same reason, it is said, adherents of former Premier Venizelos have attempted to negotiate with the Jewish voters, offering a certain number of seats to the Jews in exchange for their votes.

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A. C. D. radios exchanged, repaired, sold, etc. Radio, Electric Radio Service, 201 E. 4th Ave., Columbus 10, Ohio.

## POSITION WANTED—MALE

COLLEGE GRADUATE, A.B., 21, who has class experience, teaching, etc. Business experience, typing, clerical, etc. Write: Jewish Daily Bulletin, 212 E. 4th Ave., New York City.

**YOUNG MAN**, 28, 12 years' bookkeeping experience, good at figures, has drafted men, etc. Write: Jewish Daily Bulletin, 212 E. 4th Ave., New York City.

**NEW YORK CITY**, 32, second year law school, college graduate, neat, initiative, wishes to change class assignment. Write: Jewish Daily Bulletin, 212 E. 4th Ave., New York City.

**BOY-19**, wishes to learn printing as apprentice. Knows Hebrew and Yiddish well. Write: Jewish Daily Bulletin, 212 E. 4th Ave., New York City.

## ROOMS WANTED

2nd STREET, 235-237, West 10th St. (near 10th St. and Broadway) furnished, clean, sunny, bright, beautiful, beautiful, beautiful. Write: Jewish Daily Bulletin, 212 E. 4th Ave., New York City.



# The Romantic Messiah

A novel based on the life of Sabbatai Zevy

By SALOMON POLIAKOFF

## CHAPTER XI. REACTIONS OF THE PEOPLE

Prayers mingled with cries of anger. The excitement and tumult grew. One Jew struck his adversary across the chest. There was a general struggle.

Suddenly everyone's attention was attracted toward the altar where Sabbatai stood. Rabbi Khaim the dock-hand, known by all as a silent, learned, and meditative Kabbalist, had prostrated himself before Sabbatai upon the steps of the altar and exhorted him passionately:

"Thy people hath thirsted for Thy coming as the Egyptian desert they thirsted for fresh water. Go among Thy people! The men of light faith will be silenced and the light will shine. Go among Thy people!"

The crowd silently awaited an answer. Sabbatai bent down, raised him, and laid his hands in blessing upon Khaim's head. But his voice was low, tender and slow.

"The hour has not yet sounded for the struggle, Khaim. The seed has been planted; it will take root. I have closed the tabernacle and drew the curtain closed. Having kissed the altar, he descended slowly. Tranquil and radiant he made his way to the door.

The Jews drew back as he passed, some with reverence, some with fear, others uneasily. Pinheiro, Primo, the members of their group, and many others who had not known before, followed him.

When the door closed upon him, Rabbi Eliezer wept unrestrainedly. And those who had come to pray

slowly upon their talith, went to their places, and with desperate hearts supplicated God to indicate to them which group they should follow, Eliezer said:

"They did not yet know and their souls were troubled."

When Mordecai Zvi heard what had happened in the synagogue, he shrugged his shoulders and smiled sorrowfully.

"From above expected trouble from Sabbatai," he said. "But what is there to do about it? He is not normal. Has he not covered me with enough shame by leaving his wife and wasting his time in taverns? It is God's punishment!"

Mordecai was afraid that the incident would harm his business. But to his great surprise, people began to treat him with respect. Rare were those who avoided him. The old pious Jewish women showed a marked preference for his stall. And yet no one spoke to him about his voice and manner.

The subject was not one that could be treated lightly.

Rabbi Eliezer found powerful support among the rabbis, the official rabbis, the great rabbis, and among a few influential people of the community. On the other side a small group of active and enthusiastic young men supported Sabbatai. They condemned the old Kabbalist and heaped sarcasm upon the Rabbis, whom they called ennuhs of truth, truth no longer mentioned by the group.

The majority of the population—Kabbalists, students, common people, artisans and merchants—preferred to remain silent. Those who knew Sabbatai or had heard of him before,

doubted, in spite of themselves, the infallibility of Rabbi Eliezer's blunt judgment upon him.

"There is something sacred about Sabbatai," they said, "and the times are such that it is not safe to rely altogether on one's own judgment."

And yet the struggle between the two camps subsided for various reasons.

In Rabbi Eliezer's camp utter confusion reigned, and though it was scrupulously hidden from the world, it paralyzed all his attempts at action. Indeed, one day the old Kabbalist, surrounded in his house by an assemblage of friends, was storming against Sabbatai, accusing him of being a young profligate and a dangerous charlatan into the bargain, when suddenly the earth shook, the walls of the house reeled, and the old man was hurled from his chair. The friends about him were also thrown off their feet.

The shock lasted only a second, but Mordecai reeled stretched upon the ground for a long time, afraid to rise.

The meeting broke up, every one went away full of remorse and uneasiness. Although the shock was common to all Smyrna, the shock coming at the precise moment when he was slandering Sabbatai, troubled Rabbi Eliezer in spite of himself. In the night he lay on his bed, doubting his wisdom and to ask himself if this were not a sign of warning. From that moment Sabbatai's name was no longer mentioned by the group.

But the friends of the young man also kept silent, for a few days after the great event, all Sabbatai's intimates, Pinheiro, Primo, Khaim and

all the others, had left town for unknown destinations. Sabbatai had also departed. His partisans then remembered that, after all, Sabbatai had said nothing about a mission, and that he had not announced himself as the Messiah. Pinheiro, followed by Khaim, had alone acclaimed him. As for Sabbatai, he had merely denied them. That was all. He had not restrained Pinheiro and he had blessed Khaim as one of the Appointed. There would have meant much if Sabbatai had remained in Smyrna, but it meant little now that he had left the city without a parting message to his friends.

The authorities learned that the son of the merchant Mordecai Zvi, named Sabbatai, without any definite trade, known as a frequent visitor at the synagogue, had been had publicly incited the people in the synagogue to insurrection against the Commander of the Faithful.

The governor called in the Cad and the Cad at all costs to find the son of the egg merchant and bring him to court.

The Cad called his subordinate and passed over to him the mission he had just received from the Commander.

The subordinate promised his mission to execute the matter personally. But, seized with a fit of laziness, he did not go. He was a chain of command that the Sultan of Adrianople had sent orders to arrest the Smyrna valigand, Sabbatai Zevy.

The scribe assured him that he knew the son of the egg merchant and would find his son. The Cad's subordinate added that without doubt the young man would not be found at his father's house. He should look

for him in the synagogues. But, in the name of Allah, it was impossible for him to enter the temples. It was not the Jews of the Muslin to do so, and besides, the Jews would receive it as an insult to their religion. The scribe would have to ask someone of Sabbatai's faith to look for him in the synagogue and tell him the Cad wished to see him.

As the scribe knew all this quite as well as his master, he listened impatiently.

He prepared to go, but his chief retained him.

"It may be that the man is not in the synagogue, and so you will have to overcome your laziness and go to two or three places. You will ask for the young Jew who sings the song of the Sultan's daughter. He is well known. And if he is not in the cafes, visit his father to see if he has not returned home. You must tell Mordecai that it is a serious matter, an express command from the Sultan of Adrianople. By the way, my friend, do not forget to send me at least a few nice chickens from his hen house. All right. . . . You can take a horse. It is quite a long way. I almost forgot to tell you that you may have to look along the seashore, too. The young man often wanders there with friends as lazy as himself."

The scribe, a Turk who was short and well preserved in fat, raised his hand to his stomach, to his turban, and smiled shyly at his chief. Painfully he drew forth a small bag, which carried him at a slow pace through the crooked streets of Smyrna. Sabbatai was neither in the synagogue nor in the taverns.

(To be continued tomorrow)

# How Odd of God

An Introduction to the Jews



By LEWIS BROWNE

(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 by MacMillan. Other excerpts from Dr. Browne's fascinating new work will appear in this space from time to time.)

## Are the Jews a Race?

All sober anthropologists seem unanimous in their conclusion that the Jews are a race. In fact, they are so sure that we Jews can in no sense be described as a distinct race. In blood as in bone and flesh we are so varied among ourselves, and so the Jews are not a race. The Jews are a people, and we have dwelt, that at the very least we can be described as a multiplicity of racial blends. And there can be but one way of accounting for this multiplicity: wherever we have lived we have interbred with our neighbors. That may come to the ordinary Jew as a gross physical disfigurement. Every Jew of intelligence have tended to fight shy of it. They are reluctant to surrender the flattering belief that their lineage is "pure," and the blood of the Bible warriors runs unpolluted in their veins. And some among them—for instance the late Joseph Jacobs—have tried to explain away the gross physical disfigurement among Jews by saying that these may be due to artificial selection. They argue that in a region where the general population was predominantly black, the Jews there tended to breed among themselves toward blondness. They did this it is explained, both for "protective coloration," and because of the natural fear them to adopt the prejudices of the people surrounding them. But that presupposes that the Jews married out impure, or otherwise have they have had in them the capacity for developing blondness?

Besides, how is the variation in hidden trait like "blood-grumping" accounted for on the basis of

artificial selection? Even if it is granted that we Jews consciously strove to look like the Gentiles, it is inconceivable that we aspired to make our blood capable of transfusing with theirs. For transfusions were not thought of until only a few years ago, and no one even suspected the existence of the four different types of human blood which serologists now have to respect. . . . And in any case, if selection is capable of producing the variety seen among Jews, then the whole concept of race is meaningless. A people without interbreeding become blood in one region, swarthy in another, yellow in a third, and black in a fourth, then heredity counts for almost nothing. It is environment that is all-important.

But obviously environment is of only limited potency, and certain traits are unmistakably carried in the seed. Therefore, if we Jews are to be so sentimentalists, there is no avoiding the conclusion that the Jews (like the Gentiles) are products of crossbreeding. The main law governing heredity may have been throughout the past, there have been keeping foreign blood from seeping into our families. And once it got in it could not easily get out again, for our continued seclusiveness made almost charmed circles of those families. Each foreign strain remained captive and was plunged in until it became pervasive; and if it was refreshed with sufficient frequency, it finally became dominant.

Thus perhaps is explained the extraordinary variety of groups which are definitely "colored." For example, there are the Bene-Israel of India, who are indistinguishable Jews and yet unmistakably Hindu. They have visited their shores in the East, and around Bombay, and have gone into their homes and joined in their celebrations. So far as observation of the Jews is concerned, they are

the counterpart of Orthodox Jews throughout the rest of the world. Yet in coloring, features, and stature most of them were (to me) indistinguishable from the people surrounding them. This, they assured me, was so because I was a stranger. A native, they said, would have no difficulty in recognizing them as members of a non-Hindu race. For according to the opinion of these Bene-Israel, they are by heredity pure white, and only their long residence in India has made them take on the lines of their neighbors. The rest of the descendants of the main, from a company of Jewish traders who were wrecked on the Indian coast more than a thousand years ago. And, says one of their historians:

"The sudden degradation from the happy lot which the Bene Israels enjoyed at home, to a state of utter destitution caused by shipwreck, the removal of their residence from a cool province like Palestine to the hot regions of India; the deterioration from the high mode of living in their mother-country to that of the poorest one on the Konkan [coast]; the change in their food from dainties to dry morsels; the removal from palatial buildings to wretched huts; the alteration in their dress from scarlet and crimson to rough country-made clothes; and the unkindness caused by the sale and the being killed or persecuted in a strange land—all these tended to mar the beauty of skin and hair."

There is something very sad about that naive explanation. It reveals

\*The quotation is from a lengthy article written by an anonymous Bene-Israelite in the "Herald of the East," a weekly, which the group used to publish. The article is entitled "The Bene-Israel of India." I have it only in the form of a quotation, together with many other documents, by the late K. H. Bhambhani, a member of the group, who I visited recently last year.

how profoundly those Hindu Jews have been affected by the prejudice of their white overlords. But, reluctant as they may be to rob them of their dear illusion, the fact remains that so gross a physical disfigurement cannot be accounted for solely by climate and poverty. The Bene-Israel may indeed have their origin in an ancient colony of Jewish traders, for we find primarily in order to prevent intermarriage with the blacks whom they found there. (The word for caste in Sanskrit is *varna*, meaning "color"). But, just as the Jews did it, it is not clear that they did it. It is not clear in the case of these Jews. For laws are no match for lust.

One need only inquire into the traditional customs of the Bene-Israel to see how all efforts at segregation could not but be frustrated. At some unknown time in the past the community split up into two distinct castes, one called *goro*, "white," being the descendants of the Bene-Israel of pure lineage, and the other called *kala*, "black," because its members were known to be half-breeds. To this day we see all efforts at segregation and intermarriage with the blacks whom they found there. (The word for caste in Sanskrit is *varna*, meaning "color"). But, just as the Jews did it, it is not clear that they did it. It is not clear in the case of these Jews. For laws are no match for lust.

can one tell if he belongs to one caste or the other. If he has dark skin, even generations ago one of his ancestors was a Hindu, he is considered a *kala*. If, however, the bartender is eight generations old, then the saint is considered removed, and he becomes eligible to marry a *goro*. And thus we see one of the over ways in which the "white" caste took care to keep its blood pure. The course of the centuries so much native blood seeped through the *kala* into the *goro* group that finally the whole community took on the native coloration.

A similar history probably accounts for the black skins and fizzy hair of the Falasha Jews in Abyssinia—there are said to be fifty thousand of them there today—and for the yellow skins and almond eyes of the remaining Chinese Jews around Kaifeng-fu. It is only because their immigrant ancestors happened to settle among those who were not Catholics, that these groups appear so unlike the bulk of Jews. So far, however, as admixture of blood is concerned, probably no greater degree of intermarriage in them than in any others. On the contrary, since the Jewish sect was markedly brunette to begin with, it is not clear that they ever had cross-breeding to produce the blond Jews so common in Europe, than those black Jews in Africa and India, or those yellow Jews in China. But the precise degree of admixture is unimportant. All that counts is that admixture is universal, and that hereditarily pure is part Gen. . . . Therefore, it is preposterous to try to explain (and sanction) the hostility between them on the ground that it is dictated by "instincts of race." There is indisputably a change race between the two groups, but more due to their blood than to the stars.

## LaGuardia Assails Hitler, Calling Nazi Party 'War-Mongers'

**Tells 2,500 Women the War Against Hitlerism Is Peace Effort**

(Continued from Page 1)

gram which he compared with "simon-pure housekeeping." Mayor LaGuardia spent a large part of his address in violent condemnation of the "system of graft" which "has eaten its way into the city." He lauded the "superior attention" of Commissioner of Hospitals Goldwater and pledged himself to a "purging of city hospitals of political graft."

The speaker made no bones over the situation which he said "brought disgrace" upon "almost every department of the city," and with his hand dramatically on his chest, he pleaded that the Federation "take as active a part in the affairs of your neighbors as you do in the affairs of the world."

He repeated repeatedly, when, with conviction, he praised the part of women of the city in the "complex problems of our age."

The luncheon program was addressed by Mrs. David E. Goldfarb, Federation president; Associate Judge Irving Lehman of the Court of Appeals; Richard Washington, the former ambassador to Italy; Harry Herschfield, Milton J. Cross, radio announcer; Magistrate Anna Moscovitz Kross; Robert Nathan, novelist; Mrs. William D. Spornberg, president of the Y. W. C. A.; William Brown Meloney, editor of the Herald Tribune Sunday magazine.

### Ruffled Feelings Soothed

Mrs. Goldfarb spoke of the work of the Federation as "having a high moral purpose, braced in unity without uniformity, and unity without differences." Her words had the effect of soothing the ruffled feelings of many among the membership who were apparently concerned upset by the debate earlier in the day when there was a split on the wording of the boycott resolution.

She said that it is the job of every Jewish woman "to make a contribution to the betterment of the Jewish racial, social, economic and brotherhood." The Federation, which has a membership of 220 units and represents an aggregate of over 100,000 Jewish women, Mrs. Goldfarb said, "has the fate of its race in its hands."

Judge Lehman paid a tribute to President Roosevelt, calling him "a great leader of the Jewish world society on the structure of an 'insecure foundation of an old order'."

### Hold to Principles

"The Jews were the first to accept the principle of justice and to stand strong against the wrongs of the world," she said, "and when the Jews abandon such principles, we shall disappear from the earth."

He praised the women who, he said, are working "because they were born as Jews but because they accept the Jewish ideals and are living up to them."

Dealing with them as "just one of the workers in the Federation," Magistrate Anna Moscovitz Kross said that "it is thrilling to stand with us as a Jewess and see you women of 2,500 strong, ready to share for the preservation of the peace of the world."

She called it the duty of woman to stand shoulder to shoulder and take part in the "community welfare work."

Mrs. Spornberg roundly scored the "inflated nationalism" which has brought the world on the "brink of another war." She called for the work of Mrs. Franklin D. Roosevelt, saying that "it is up to the people themselves to fight for and win a cause."

### Champion Boycotter

"Every woman is a queen," said Mrs. Spornberg. "Every woman must

## Presides at Conference

(Continued from Page 1)



Mrs. David E. Goldfarb

be honest with the situation confronting us, with the fact that in the final analysis it is up to the woman to save civilization."

With emphasis the speaker, who was referred to once as "the world's champion boycotter," made an issue of the fact that war is the result of civilization and that the Jewish people, "butt of much of the soreness which accompanies every new sickness in civilization" are charged with the duty of dispersing the war "fever."

Mayor LaGuardia, seated beside Mrs. Spornberg, looked up impressively with the eloquence of the speaker whose words he took as text for the earlier part of his speech.

The substance of the day's developments were the passage of three resolutions backing the Senate Tydings bill in the upper house asking for a protest against the Nazi policy of racial repression in Germany, supporting the boycott and denouncing Nazi propaganda in the United States.

The officers of the Federation were met and discussed a telegram which was received from Bernard C. Deutsch, Aldermanic president and president of the American Jewish Congress, in which he refused to attend the luncheon on grounds that the Federation had failed to stand up behind the boycott.

Mrs. Deutsch hastened to a telephone booth and tried to placate her husband, explaining that the her husband, explaining that the chairman of the executive committee of the Federation at a January 17 meeting refused to take a definite stand on the boycott, was resinded at yesterday's session.

The Bulletin was unable to learn what ensued. It was intimated by group authority that Mr. Deutsch would apologize.

Nine resolutions which were slated for passage yesterday morning but which had to be shelved for a special conference to be held before the next meeting of the Federation on February 21, are as follows:

- (1) Reduction of such naturalization fee for all those who meet the requirements for application for citizenship to the United States.
- (2) Support of the Child Labor Amendment and support of the Wald Child Labor Bill introduced in the New York State Legislature.
- (3) Commendation of the Jewish Agency for Palestine, for its efforts to secure for the Jewish people government a liberal immigration policy for all classes of refugees seeking entrance into Palestine.
- (4) Endorsement of a municipal housing program.
- (5) Expression of gratitude to High Commissioner James G. McDonald, of the German Refugees' Bureau, for his efforts in helping to find a haven for the Reich.
- (6) Commendation of the United States Employment Service and the New York State Employment Service for their successful efforts to secure an essential government service on an entirely impartial and non-political basis.
- (7) Favoring the adoption of a

## 104-Year-Old Cuts Cake for Roosevelt

(Continued from Page 1)

actly twice the age of the President. On the cake, a pink and white affair with five red candles representing ten years each and two white candles for the two extra years of the President's fifty-two, were the words, "Happy Birthday to Our Worthy President, F. D. Roosevelt."

And Goldie herself said, standing in all the majesty of her three feet ten inches, "May the President be in good health until the Messiah arrives."

Goldie Zweibel doesn't know the exact date of her birth—yep, she forgot a lot in a hundred and four years. But she remembered where she was born in Galicia, at that time a part of Austria. When she was six years old, she recalled, she was forced to start working for her living. She rocked cradles for busy mothers. She was married once and had three children. One of them lives in Brooklyn and another in Newark. Her husband died seven years after their marriage, and Goldie never married again. The reason? Simple, she explained to the newspapermen, "a rich man wouldn't want me, and I would carry a bad name."

And eyes twinkled coquettishly. There were about 180 inmates of the Home in the auditorium, their ages ranging from 67 to 110. The oldest eighty-nine lived here in the Hospital of the Home.

Contribute to Fund

The celebrants sat quietly in rows, their eyes looking steadily at the candle covered with cakes and candies. Mrs. Zweibel, the only woman there was a collection for President Roosevelt's Warm Springs Foundation, they all put in their mite, so that all of twenty dollars was taken in.

## Nazis Will Respect Independent Austria

(Continued from Page 1)

idea which has deeply stirred and permeated the German nation would not halt at the frontiers of a country which for centuries was an integral part of the German Empire. No revolutionary ideas were ever stopped at the frontiers, as the French Revolution has shown.

"If the present Austrian government thinks it necessary to suppress this movement forcibly, it is its own affair. It will have to bear the consequences," he threatened.

He warned that Germany cannot tolerate "such humiliating treatment" as an unwelcome reception to its nationals. He triumphantly asserted that "all Germans now traveling abroad, except emigrants, are National Socialists."

Reviewing the accomplishments of the Nazi regime, Hitler listed the strengthening of religious institutions by "removing political organizations," the strengthening of the German attacks on the Versailles treaty, Communism and the German Republic, and asserted that Hitler had saved Germany from collapse by his "active assistance" that Hitler and his party would have nothing to do with a restoration of the monarchy.

### Austria Tense

VIENNA, Jan. 30. Austria received Chancellor Hitler's speech with mingled feelings today, heavily tinged with skepticism that the German chancellor's words meant any assertion in the inconstant program bombardment of Austria by Nazis and any abatement in the violent campaign of terrorism which has seized Nazi activities here in recent weeks.

State-wide compulsory unemployment reserve by the New York State Legislature.

- (8) Support of legislation making work for Jews necessary for the State of New York.
- (9) Enforcement of a minimum wage law.

## Refugee Bodies Study Plans for Aid Work

(Continued from Page 1)

German refugees in industrial enterprises and finding place in the institutions in the technical institutions of the various countries. James N. Rosenberg, prominent New York attorney, who addressed the joint meeting at the invitation of Lord Cecil, said: "Let this anniversary be a reminder to the world for humane purposes be a demonstration against Hitler's anniversary." He urged the assembly to keep the good work, which encouraged Jewish people, and prominent leaders of various countries giving up their time for humanitarian work."

### 27,000 Require Assistance

Lord Cecil, in his opening speech, estimated that of the 60,000 refugees who fled from Germany 7,000 are in Palestine, 6,000 in Poland and, of the remainder, ten to fifteen thousand are to be found in other countries, five thousand are youths suitable for retraining in various trades and professions, while the remaining ten thousand and scattered throughout the world are children require assistance, he said.

More sustenance relief, Lord Cecil declared, was useless in dealing with the refugee problem and insignificant because it affected only small numbers of the refugees. Lord Cecil also declared that there was little possibility for the absorption of the refugees in settled countries. Only colonization remains, he said, with Palestine having an enormous advantage because it is already under Jewish control and in colonization, although the difficulty there is the limited immigration possibilities, Lord Cecil pointed out.

Dr. Chaim Weizmann, chairman of the Jewish Agency for Palestine, declared that the settlement of German Jewish refugees in Palestine who addressed the meeting, declared that "even as a matter of principle, semi-stable equilibrium in Germany cannot be maintained, fifteen to twenty thousand emigrants must be expected to leave Germany each year."

Dr. Weizmann's declaration was supported by Dr. Bernhard Kahn, European director of the American Jewish Joint Distribution Committee.

Dr. Weizmann, who claimed that only 4,000 refugees actually rely at present on relief, declared that the major problem is the future emigration of German Jews. He estimated at fifteen to twenty thousand annually even if German anti-Jewish laws do not increase in severity and excluding the new stream of emigration which the fall of the Dollfus regime in Austria might bring.

Assuming that the absorptive capacity of Palestine remains at 10,000 a year, Dr. Weizmann said "then Palestine will be able to absorb 10,000 annually, including 5,000 German Jewish youths suitable for agricultural settlement. The rest of the refugees also pointed out that the most difficult problem of all was the group of from five to ten thousand who may have been educated and who from plans must be made."

He warned the meeting not to look for virgin countries because five or six years time elapse before experience would show what was a large scale colonization was at all practicable. At the same time, Dr. Weizmann pointed to the Argentine, where the Jewish Colonization Institute is working, and to the placing Jewish emigrants in agriculture for more than forty years.

### Warburg Addresses Assembly

Felix M. Warburg, famous banker and philanthropist, after thanking the assembly for having taken up the cause of the refugees, expressed his agreement with the viewpoint expressed by Dr. Weizmann that the refugees are an emergency of the world, and that the solution for the refugee problem, and that while there was land to be

had in the Argentine, that country lacks the willingness to admit the refugees. The only way to open the door for the refugees, Mr. Warburg declared, was to assure the governments of the world, that the immigrants will not become a burden on the state; and for this it is necessary to discover existing industries that will absorb the immigrants, and to induce the various governments to admit the refugees in order to develop as yet untapped possibilities.

Representative of the United States, Mr. Warburg declared that American Jewish organizations have been seeking for means to make possible the admission of refugee children and adult refugees who do not compete with labor.

"There has been an expression of goodwill by authorities toward High Commissioner McDonald and I am certain that he will achieve as much as possible," he said.

### Stresses Possibilities

Louis Gungre, executive director of the Jewish Colonization Association, maintained that Palestine alone was no solution for the refugee problem and stressed the possibilities of Argentine Brazil and Uruguay for colonization purposes. He stressed the need to stress the possibilities of emigration to the United States with the assistance of the large Jewish population in America. He stressed the need of raising funds for the refugees and referred to the expense entailed in agricultural settlement. He urged that credits be granted for placing and training refugees in commerce and industry as well as on the land.

Sir O. E. D'Avigdor Goldsmid, prominent Anglo-Jewish leader, emphasized that the main task of High Commissioner McDonald was to open new areas for emigration through negotiations with various governments, since openings in Palestine were extremely limited.

Professor William Rappard, Swiss representative on the autonomous body, who spoke on behalf of the Academic Assistance Council, reported that 1,200 professors had been ousted from Germany because of need and occupations, while 5,000 professionals already in exile, in addition to 5,000 more within Germany, are in need of assistance must be helped to re-adapt themselves on life in new countries. Professor Rappard was emphatic in disapproving of students who hoped to continue their studies abroad. He advised them to seek more modest occupations.

The representative of the British church, the Rev. Dr. J. H. Jones, drove the drive of the churches for funds had yielded meager results and urged the High Commissioner to appeal to the Roman Catholics, particularly the Pope, to make a request for funds to help the refugees.

In the discussion that followed, Senator Henri Berenger of France and Mr. Gungre asked Professor Rappard why the Alliance Israélite, which deals with the intellectual refugees in the same manner as the Academic Council, was not invited to do the work, stressing particularly the need of the Alliance as an organization which is overlapping the functions of older and more experienced organizations such as the Alliance. Finally a compromise was reached whereby the Academic Council and the Alliance agreed to work together.

### Rabbi's Mother Dead

More than 500 attended the funeral services of Mrs. Lila Reichman, 68, mother of Rabbi Solomon Reichman, in the synagogue of the Bronx, New York, yesterday afternoon. She was laid to rest in the Mt. Eden cemetery.

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