

JEWISH BULLETIN

The Only Jewish Daily in English

All the News Concerning Jews



Vol. XI.—No. 2783 (National Edition)

NEW YORK, SUNDAY, MARCH 4, 1934

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

NOW—

Editorial Notes

By

HERMAN BERNSTEIN

Stavisky Again

THE Atlantic Monthly for March contains an anonymous article on "The Stavisky Scandal," in which Stavisky is described as "a Polish Jew but a French citizen."

"Who and what was Serge Stavisky?" asks the anonymous observer in The Atlantic Monthly, and his answer is this:

"By origin, a nonentity; by nature, a pathological crook; by his perseverance, audacity, and long success, a romantic and sinister figure, behind the scenes of French finance and politics. Serge Alexandre Stavisky was the son of a Polish Jew dentist, Emmanuel Stavisky. He was born at Sobodka, near Kiel, in 1888. His father came to France in 1890 (he was naturalized later) and settled in the Ghetto of Paris, a maze of crooked little streets behind the City Hall. There, with the pertinacity of his race, he worked and saved, first at the artisanship and mechanical dentistry, later as a dental surgeon with premises of his own."

"Meanwhile little Serge—or Sacha, as they called him—was growing up in Paris. By saving and scrapping, his parents gave him a college education, first at the school of the quarter, then (triumph of paternal devotion!) at one of the big colleges of Paris, the Lycée Condorcet. Sacha's people wanted him to be a doctor; but his early ambitions outran their dream. Clever with the precocious intelligence of the Jews, filled with the unheroically adventurous spirit of a non-Jew, but unwarlike race, the schoolboy Sacha knew the underworld of Paris and learned its lessons."

"The Observer also relates that when Stavisky was charged with fraud, in 1926, 'the poor old dentist of the Jewish colony gave way to despair at the repeated disgraces of his son; he was found dead on a railroad track a few days later.'"

"The Atlantic Monthly article on the Stavisky affair may or may not be accurate. Or Alexander Stavisky, as a "Polish Jew," a "Jew boy," or to "the unheroically adventurous spirit of a non-Jew but unwarlike race," the schoolboy Sacha knew the underworld of Paris and learned its lessons."

"We have pointed out on several occasions before that on the basis of an investigation by a French weekly, Je suis partout; it was established that Stavisky's mother had been converted to Judaism."

House Aids Dickstein in Nazi Quiz

Sanctioning by Democratic Steering Group Seen as Push Ahead

(Special to the J.D.B.)

WASHINGTON, March 2.—House support for the Dickstein resolution calling for a broad congressional investigation of Nazi propaganda activities in the United States was assured today with the announcement that the House Democratic steering committee has sanctioned the proposal. As a result of a secret meeting of the steering committee, composed of House leaders, it was learned that an agreement had been reached by the group not to sidetrack the Dickstein resolution. The committee is an unofficial one, but wields great power in directing the course of legislation.

The fact that the committee will not stand in the way of immediate action on the resolution practically assures a favorable report to the House by the Rules Committee. This report is expected in the next few days. It is likely that the resolution will come up for debate and for a vote in the House a day or two after the report is made.

Lipsky to Speak at Annual Seaboard Zionist Conference

(Special to the J.D.B.)

BALTIMORE, March 2.—Louis Lipsky, national chairman of the American Palestine Campaign, will be one of the speakers at the twelfth annual conference of the Seaboard Zionist Region in Richmond, Va.

B'nai Brith Is Attacked by Reich

Police Arrest Benno Walter, Vice-President—Raid Numerous Lodges

(Jewish Telegraphic Agency)

BERLIN, March 2.—The long awaited attack against the German B'nai Brith, members of the International Jewish fraternal organization, began today with the arrest of Benno Walter, vice president of the German B'nai Brith lodges. Ostensibly he was arrested because of a speech he made in Gladbach on January 8, actually he was arrested because he is the leader of the B'nai Brith groups in Germany.

At the same time B'nai Brith lodges in Nuremberg, Koenigsberg, Elbing, Allenstein, Kottbus and Aachenburg were raided by police and the contents of the premises confiscated. Only Herr Walter was arrested so far.

Recently the B'nai Brith lodge in Stettin was raided and the lodge dissolved. The building was turned over to the municipality. No reason was assigned for the action at the time.

Germany May Let Jews Export Bulk of Capital

Split Menaces Jewish Body In Germany

Under Fire by Agudath Israel, Orthodox Body, and War Veterans

(Jewish Telegraphic Agency)

BERLIN, March 2.—The determination of the Reichsvertretung der Deutschen Juden, the all-German Jewish representative body, to prevent a split in the ranks of German Jewry at the present time, and to maintain unity and leadership as the authoritative spokesman for German Jewry was emphasized in a statement issued by the organization today on the discussion raised whether the organization truly represents all German Jewry.

The statement, which was issued through the Jewish Telegraphic Agency, declared:

"The Reichsvertretung was created through the wishes and pledges of all the participating bodies as a totalitarian representation of all German Jews within and without the organization. We have no desire to interfere in religious or to impose a uniformity of outlook on German Jewry. But we will not permit the competence of our organization to be restricted by single Jewish groups. We have no intention of surrendering any part of its competence."

"A dignified future for German (Continued on Page Twelve)"

Nazis Intensify Anti-Jewish Drive

Agricultural Readjustment Move by Jews Finds Strong Opposition

(Jewish Telegraphic Agency)

BERLIN, March 2.—The movement against the readjustment of the German Jews in agriculture and artisanship is being intensified by Nazi leaders. Numerous provincial papers are demanding that Germans refuse to accept Jewish youths for agricultural and artisan training. The Dusseldorf Volksparole, in a long article, declared that "German soil is not for the training of Jewish youths."

The Jewish press in view of the furor created by the attempt of Jews to enter new occupations has repeatedly declared that Jews have no intention of depriving Germans of work and insists that the Jews desire chiefly to qualify for work outside of Germany. It also asks why attempts should be made to hinder the readjustment of Jews who are making economic sacrifices to fit into the new scheme of things.

Would-Be Exiles to Forfeit 26 Per Cent for Cash; 'Non-Aryans' Who Liquidate May Not Return, 'Aryans' May

(Jewish Telegraphic Agency)

BERLIN, March 2.—Regulations easing the restrictions on the export of funds from Germany, thus facilitating the emigration of German Jews, were revealed today by the Reichstelle Devisen Wirtschaft Amt, the Bureau of Financial Affairs. While the order is not limited in application to Jews alone, it is apparently intended to facilitate matters for Jews leaving the Reich.

Rowdies Attack Purim Celebrants in Poland

(Jewish Telegraphic Agency)

WARSAW, March 2.—Rowdies broke up the Purim celebration held today at the Zionist Club in the Warsaw suburb of Praga. Several of the celebrants were injured before police succeeded in restoring order.

At the same time Endeck noelians in Pabianice near Lodz attacked the Jewish National Fund bazaar and wrecked the premises. Two Zionist officials were injured in the clash. Police arrested five of the hooligans.

Austrian Scraps Charter for 'Natural Law'

Regime Summarily Cancels Constitution of Land Despite Law

(Jewish Telegraphic Agency)

VIENNA, March 2.—Robert Hecht, advisor to Chancellor Dollfus, today announced that "natural law, which stands above the constitution," henceforth will be the law of the Austrians.

The scrapping of the Austrian constitution, coming one year almost to the day after the chancellor had outlawed Parliament, makes absolute the dictatorship exercised by the chancellor since the Socialist Party was blotted out here three weeks ago. The absence of the Constitution is regarded here as the removal of all popular rights which might be utilized by individuals and political groups unable to see eye-to-eye with Dollfus.

The announcement was made in the official gazette by Hecht in the following terms:

"The law of state necessity has its roots in natural law and stands above the constitution. The emergency statement handed down by the government will naturally entail greater respect for natural law than for a written constitution and in spite of their legal responsibility will risk personal ruin rather than permit the ruination of the State."

The new regulations were disclosed in a circular issued by the bureau, numbered 8-1924 and dated February 2. It provides that "non-Aryans" availing themselves of the measures provided under the new regulations may not return to Germany. "Aryans," however, who leave the country taking funds with them under these regulations, will be permitted to enter negotiations with the government for permission to return.

The removal of funds from the country is to proceed in a manner similar to the payment of interest to Germany's foreign creditors through "blocked" accounts.

According to the regulations effected today, Jews who desire to leave Germany taking their capital with them, may do so at a cost of 26 per cent of their total capital for export if they wish to take their capital with them in the form of cash. Hitherto, emigrants, under Germany's currency embargo, were permitted to take but 10,000 marks with them. The remainder of their funds had to be exported in the form of German merchandise.

From today on, they will be allowed to take their entire capital with them if they are willing to transfer it with "the 26 per cent loss, through the D'scount Bank. They will be paid in cash or even in foreign currency by the bank."

The provision that emigrants to Palestine may take 1,000 pounds (approximately \$4,000), the amount specified by the Palestine government as necessary to admit its possessor into the country under the capitalist (unrestricted entry) qualification, is not affected by the new regulations.

Emigrants from Germany to the Holy Land, however, who wish to take with them more than the \$1,000 in cash, must lose 26 per cent of the excess under the same conditions as taken in merchandise under the "three million mark agreement" through which German Jewish emigrants to Palestine are permitted to take their capital with them in the form of German wares.

(Jewish Telegraphic Agency)

LONDON, March 2.—The German Embassy here today unofficially confirmed the Jewish Telegraphic Agency reports from Berlin that the government had revised the regulations governing the export of capital and permitting emigrants to take funds with them.

Phone Interval 3-2803

Great Tasks Await Scholars In Hebrew Physics Institute

Dedication Ceremonies Will Be Held Tuesday; Building Commands Historic View— Practical Research Work Also

By DR. ADOLPH REEFENBERG
(Department of Physics,
Hebrew University of Jerusalem)

1924—an unprecedented occurrence. A long procession of motorcars won't its way up Scopus, "the mount of gazing," where the first scientific address was to be delivered under the auspices of the Hebrew University. Crowds of peasants had collected from the neighboring Arab villages because they had never seen so much bustle and activity on this spot. The news that one of the greatest scholars in the world was to speak about his work had spread like wildfire. It was no less a celebrity than Einstein.

Two years were to elapse after that first lecture on physics until, in 1926, in connection with the visit of Professor L. Q. de la Hire, of Utrecht University, it was definitely decided to establish an Institute of Physics at the Hebrew University. Plans on the lines of the famous European and American institutes were worked out in Utrecht in 1927 and 1928. November, 1928, saw the commencement of building operations which culminated in the Physics Building which bears the names of the donors, Solomon and Dora Monness Shapiro. It is gratifying to record that the ceremonies will be inaugurated by the presence of Mrs. Shapiro on March 6.

A Thrilling View
Situating as it is on a steep slope at the northeastern boundary of the Scopus, the Physics Institute commands a really wonderful view, probably the most historic and thrilling of many a land. The eyes roam as far as the Jordan Valley and the deep basin of the Dead Sea; across the glittering Dead Sea; across the intervening howl of the Jericho foothills, lying below the Jerusalem range, long the purple mountains of Moab, their serrated summits and plateaus touching the heights of the eastern heavens. Stately old trees surround the Institute, the main buildings of which consist of a basement and two stories, whilst the side wings, for the time being, are one-storied. The basement houses the electric power station and accumulator, as well as a large dark room for optical experiments. In addition to a lecture hall with a seating capacity of eighty, a general studies laboratory and a large workshop, there are five well-equipped laboratories to afford every facility for scientific work.

This new Institute of Physics is not only a landmark in the development of the University as such, even though the methods applied to physics are beginning to enter into every branch of scientific investigation, it is of equal importance for the general research work going on all over Palestine. It may even be said to fulfill a purely practical and economic purpose. It affords the facilities existing for examining and testing building materials by scientific methods, a factor of extreme importance in a country with such intensive building activity.

Problems To Be Solved
In the first instance, however, the Institute will be called upon to solve questions nowhere to be found with such facility in Palestine owing to the advantage offered there of its climatic conditions. An astro-physical observatory, where would work under exceptionally favorable conditions, is to be attached to the spectroscopical laboratory. Few countries have so transparent an atmosphere as Palestine, and in northern latitudes the air has little dust and, in contrast to the tropics generally, is free from moisture. For the greater part

of the year the sky is cloudless and presents a picture of unobscured radiance. Moreover, there is no other observatory in the whole of the Near East. The nearest on European soil is at Athens. Greeks await the scholars who will take up their work in this building on the edge of the desert. A new and important step in the development of the Hebrew University is about to be taken in the beautiful and lucid words of the Bible, "Migdal Zofim al Har ha-Zofim," meaning—"A watch tower has been erected on the Mount of Gazing," Mount Scopus.

Building Named for Donors

The University is indebted for a considerable part of the funds expended on the erection of the building to Dora and Solomon Monness Shapiro of New York. Mr. Philip Wattenberg, too (who passed away in Jerusalem this Spring, mourned not only by the University but by the whole Jewish community), and his wife have largely contributed to the cost of the building. The Institute of Mathematics and Physics is likewise perpetuated in the Institute of Mathematics of the University, which they donated. The new Institute of Mathematics was building, bears the name of "Wattenberg," that of the Institute of Physics will be called "Solomon and Dora Monness Shapiro House." The names of the generous donors have been thus permanently associated with the buildings, the two Institutes will be known as "Einstein Institute of Mathematics and Physics" in honor of the greatest physicist of our times.

Kallen Speaks at American Jewish Congress in Chicago

(D.B. Special Correspondence)
CHICAGO, March 1.—About 200 new members joined the ranks of the Chicago Branch of the American Jewish Congress at a meeting held at the Covenant Club. More than 1,000 men and women representing various Jewish organizations and points of view heard addresses by Professor Horace M. Kallen, Dr. Horace J. Bridges and Rabbi Samuel M. Blumenfeld. In his address, "The Assault Upon Democracy," Dr. Kallen said "the Jews have a stake in defending the structure of modern civilization, against the assault of a medieval movement whose center is in Germany. That is why we call upon you all to stand up and be counted by enrolling in the American Jewish Congress and cooperating in the work of enlightenment and of the defense of the democratic principle which is the American principle." Sigmund W. David, chairman of the Chicago Committee of the American Jewish Congress, presided.

The Jewish Daily Bulletin brings you the news of the world concerning Jews in all parts of the world.

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Bulletin Calendar Of Events

Saturday, March 3
Purim dance, New York Univ.-University Committee for the Aid of Jewish Student Refugees, Temple Israel Community Center, 210 West 35th street, evening.

Super dance, Junior Federation for the Support of Jewish Philanthropies, Hotel Elmer, 210 West 35th street, evening.

Junior Society of Young Talmudists, 376 East Houston street, 4 p. m.

Abraham Ribicoff, "Jewish Socialism in America," 4 p. m.

Benevolent party, Women's American ORT, 1000 4th Ave., 8 p. m.

30th Montgomery street, 8 p. m.

Fourteenth annual dance, Yvonne Leland of Brooklyn, Hotel Pennsylvania, evening.

Sunday, March 4
Conference to aid German children, Council of Jewish Organizations on Palestine, Hotel Pennsylvania, 3 p. m.

Speakers: Judge Benjamin Greenman, Moray Margolis, Samuel Goldstein.

Gala entertainment and dance, benefit of German-Jewish refugees, Hotel Elmer, 73rd street, west Broadway, evening.

Meeting of 20 students, in connection with Jewish Academy of Arts and Sciences, 1000 4th Ave., 8 p. m.

Shanai-Schulman House, 1 East 84th street, 8 p. m.

Program of Jewish music, School of the Jewish People, 23rd street, 8 p. m.

Twelfth anniversary entertainment and dance, Society of Jewish Science, True Sister Building, 150 West 85th street, evening.

National Avukah Society, studio of Rose L. Steinberg, vice-president, 189 West 10th street, evening.

Temple B'nai Shalom, 7 West 34th street, 8 p. m.

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p. m. Sidney H. Reis, "Contributions of Jews to Psychology."

Sixteenth annual reunion, Camp Utopia, Hotel Pennsylvania, afternoon.

Mass meeting, auspices of Socialist party, trade unions and workers' circle, Carnegie Hall, D. m. Speakers, Max Winter and Martin Perl.

Jewish Youth Guild forum, 41 West 86th street, 8 p. m. Modern ballet, Orger Club, Margat, Sunday.

Open meeting, Concourse Zionist District No. 12, Social Hall of Temple Adath Israel, 210 West 35th street, evening.

Mohagan Country Club reunion, Paradise Cabaret Restaurant, 40th street and Broadway, evening.

Fifteenth anniversary dinner and dance, Congregation Sons of Israel of Yonkers, evening.

Zionists to Celebrate Purim

A Purim celebration and open meeting of Zionist District 12 will be held tonight in the social hall of Temple Adath Israel, 210 West 35th street and 169th street, the Bronx. Meyer Goldberg will speak on "Mordecai—the Zionist" and Rabbi Herman W. Saville of Temple Sinai will deliver an address on "New Palestine." Rabbi Henry A. Schorr, chairman of the district, will preside. Saul Kasowsky, violinist, will play.

PASSOVER EXCURSION TO POLAND

CZECHOSLOVAKIA, ROMANIA and the SOVIET UNION

S.S. "PULASKI" March 16

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Backed by a reputation of sixty years of quality—Goldberg Wines are again here for you. Celebrate the Purim Festival with Goldberg Wines—have these strictly kosher wines for your Passover Seder—Goldberg Wines are fine wines—they are available at the better dealers.

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Jews on Coast Active in Drive For Tolerance

Rabbis Hold Services at Church—O. G. Villard Hits Anti-Semitism

(Special to the J.D.B.)
SAN FRANCISCO, March 1.—A rabbi and a cantor added materially to the spirit of intercommunal understanding in San Francisco last Sunday when they appeared in a Protestant church and conducted Jewish services there.

They were Rabbi Morris Goldstein and Cantor Benjamin Liederman of Temple Sherith Israel. Their participation in the service was in response to invitation from the Rev. Dr. Jason Noble Pierce, pastor of the First Congregational Church.

"A Jewish rabbi and his cantor conducting a Jewish service for a Protestant congregation," said Dr. Pierce, "is, so far as I can discover, an entirely new thing. Union meetings with both Jews and Protestants taking part have been held frequently, but I do not know of just this kind of service ever having been held."

"The purpose of this unique service is to enable Protestants to see the beauty of the Hebrew ritual and receive inspiration from modern Jewish leaders. It will illustrate also the American ideal of sympathetic understanding and good will. It will show our commonality of faith."

Rabbi Goldstein discussed the subject, "What it Means to be a Jew." Dr. Pierce assisted in the service and Cantor Liederman led the choir in singing traditional Jewish melodies.

Visiting San Francisco on a lecture tour, Oswald Garrison Villard, editor of The Nation and noted publicist, declared he had studied the Hitler situation closely and feared the growing feeling of anti-Semitism in this country.

"There is more danger at home of Jews being stabbed in the back than there is of their being harmed in the streets," he said. "There is no danger in this country, so far as I can see, which would prevent an outbreak of anti-Semitism. I am very much concerned with the development of anti-Semitism in the United States and Canada."

"The times, full of peril for the Jewish minority, place a tremendous burden and duty upon all who behave in justice and humanitarianism."

"The situation calls for the utmost in solidarity on the part of the Jews. And that solidarity, I fear, is in many cases lacking."

"The Jews must learn to resolve their differences and not stand one another. They must achieve solidarity. By 'solidarity' I do not mean something political or social, but rather, that all Jews should stand by one another."

The Pacific Coast regional conference of Hadassah will be held in San Francisco from March 10 to 12, with delegates from chapters in all parts of the western zone attending. Sessions will discuss plans for furthering the program of Hadassah.

Sisterhood Card Party
Mrs. Anthony Wain, 290 Riverside Drive, is the sponsor of a card party to be given by the Junior Sisterhood of Temple Anshe Chesed at the Community Center, 1010 Third and West Broadway, Wednesday evening. Proceeds will be devoted to a destitute Jewish family.

Palestine Export Exports
(J.D.B. Special Correspondence)
JAFFA, Feb. 14.—Orange exports from Palestine continue to mount towards the bumper total expected for this season. By February 4 the total shipments totalled 2,664,936 cuses.

To Conduct Tour

CHARLES FRUTON

Charles Fruton to Conduct Holy Land Tour to Palestine

Charles Fruton, manager of the Eastern European Department of the Cunard Line, will personally conduct a Palestine tour which begins Wednesday with the departure of the Aquitania.

Particular interest is evidenced in this tour because among the sailing are settlers on their way to take up new homes in Palestine. There is also a number of Palestinian Jews who have been living in the United States for some time now and who have decided to return to the Holy Land. In addition there are Americans who have invested in orange and lemon groves and who are going to Palestine to give their property their personal supervision.

That Cunard is using the Aquitania for Palestine tours is largely the result of Mr. Fruton's efforts. He will arrange all travel details for members of his group, including necessary travel documents and the proper routing of passengers by rail to reach their final destinations after the ship arrives at Haifa.

Detroit Pupils Hear Tolerance Talks

Topics Presented by Rabbi, Minister and Priest to Further Goodwill

(J.D.B. Special Correspondence)

DETROIT, March 1.—A unique experiment toward better understanding between Jews, Catholics and Protestants was tried in Detroit.

In each of the sixteen public high schools students' assemblies were held to hear addresses by a Catholic priest, a Protestant minister and a rabbi. Eighteen thousand students of high school age heard the addresses. It is estimated, which stressed the American tradition of religious liberty. The speakers were received by the students with great enthusiasm and it is the consensus of opinion among school authorities that this probably will result in a finer spirit of cooperation and mutual understanding.

The Jewish viewpoint was presented by Dr. Leo M. Franklin and Rabbi Leon Farn of Temple Beth El, American Jewish Center. The Rev. Father Frederic Seidenberg, dean of men of the University of Detroit, and Rev. Father Sullivan, dean of the graduate department of the same institution. Protestants were represented by Rev. Roy Edward Vale, Dr. Augustus P. Record and others. The talks were under the supervision of Frank Cody, Superintendent of Schools.

Boro Park Benefit

The Ladies' Auxiliary of the Hebrew Institute of Boro Park, 2012 Thirtieth avenue, will hold a theatrical party Wednesday evening, March 7th, at the Longacre Theatre, 48th street, west of Broadway. "Pure in Heart," with James Bell and Dorothy Hyatt, will be featured. Mr. William Weinstaub, Mrs. M. Heller and Mrs. Fannie H. Feuerstein are in charge of arrangements.

Marry? Yes, for \$75,000, Say City College Seniors

Brighter times are coming, the average City College senior finds, according to the results of a poll of the Microcosm. Last year, in reply to the question, "How much do you expect to earn five years after graduation?" the senior class expected an average salary of \$2,750. This year, however, the average has risen to \$4,425. Nevertheless, they would marry for money—and for a dowry of \$75,000, as compared with only \$50,000 last year. One senior offered as an explanation for the seeming inconsistency, "There's a depression on, and we've got to live."

If the senior class's choice of a "dream girl" is realized, the boys need that dowry, for they pick a Ziegfeldian beauty whose upkeep would probably exceed their means. She is eighteen years and ten months old, five feet three and one-half inches in height, and weighs 118 pounds. She has chestnut hair and dark eyes, and small ears, nose, and necks. She is both clever and beautiful and attends college. Her outstanding characteristic, described in one word (with a variety of inflections), is "A-a-a-h!"

The average City College senior, on the other hand, is twenty years and six months old, and aspires mainly to intellectual success. In the past, graduating classes were interested only in financial success. The present senior is independent in politics, does not gamble, but smokes and drinks. He has been in love twice.

Greatest Men
They regard President Roosevelt as the greatest American in history, and Einstein as the greatest living man. The five greatest men of all time, they believe, are Aristotle, Leonardo da Vinci, Jesus, Einstein, and Karl Marx.

In the class elections, Moe Spain, president of the senior class last term and former basketball captain, was voted the most popular senior. Harry Weinstein, editor of The Microcosm, was elected the one who did most for City College, the most capable and the most respected senior. Among the other class celebrities are Hy Redlich, business manager of The Microcosm, who did most for 34 classes; Jack Blume, president of the Student Council.

Protest Hitlerism

(Special to the J.D.B.)
NEW HAVEN, Conn., March 2.—More than 100 members of the Connecticut section of the American Jewish Congress will go on en masse to hear Judge Samuel Seabury present the "Case of Civilization against Hitlerism," at Madison Square Garden on March 7.

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dent Council, most likely to succeed; Morton S. Goldstein, former editor of The Mercury, best poet and witliest; Max Berensky, most brilliant; Dunbar Roman, best actor; Leonard Silverman, best writer; and Mike Kupperberg, former captain of the football team, best athlete.

In the faculty President Frederick B. Robinson was elected the

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by HENRI BERENGER



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New Brunswick Jews Active in Charity Work

Organizations Stage Plays, Hold Bazaars and Enroll Members

(J.D.B. Special Correspondent)

NEW BRUNSWICK, March 1.—There was much spirited activity among the Jewish organizations in this city during the past month. The Hebrew Ladies Benevolent and Free Loan Society staged a performance of "That Ferguson Family," in conjunction with the United Hebrew School to raise funds for the school and the Society's home for tubercular patients at Browns Mill, N. J.

The recently organized New Brunswick Dramatic Club raised funds for the local Hebrew Sheltering Home through its presentation of the four act drama "The Lunatic" at the Workmen's Circle Institute last Sunday.

February saw evidences of a generous and unselfish spirit on the drive of the United Hebrew School to increase its enrollment.

Rabbi Nathaniel Keller, of the Temple Anshe Emeth, has started his second series of lectures for education of Jewish adults. Before the series will run its course local adults will hear the story of the Jew in agriculture, medicine, law, music, literature and philosophy by specialists in each field. On March 21, as part of this series, Dr. S. A. Waxman of Rutgers University will speak on "The Jew and His Achievements in Germany and in Russia."

A gap in Jewish organizations in New Brunswick was filled when the past month saw the beginning of Jewish Women's Club in connection with the local Y.M.H.C. At the first meeting more than sixty women turned out to enroll in the new club. Mrs. Abraham Jellin, Mrs. M. J. Jellin, Miss Mary Miller and Miss Bess Gross are among members and officers.

Mayor Dore Attends Bazaar Of Seattle Talmud Torah

(J.T.A. Special Correspondence)

SEATTLE, March 1.—Opened by Mayor John F. Dore with a speech lauding the work of the Seattle Talmud Torah in furthering Jewish education and building good citizenship, the fourth annual Talmud Torah Bazaar was brought to a gala close Saturday night and Sunday. The festival broke last year's attendance records. More than 750 persons attended the opening night of the bazaar, averaging last night's figure by nearly 100. Michael Berch, communal worker was chairman. Two hundred persons made merry at the Talmud Torah feste Monday, which was heralded as "Congregation Night."

Campaign Workers To Hold Boston Rally

(Special to the J.D.B.)

BOSTON, March 2.—A rally of workers in the campaign to raise funds for the settlement of German Jewish refugees in Palestine and for the settlement of 250 children of German Jewish refugees will take place at the Hotel Statler here Monday night.

Maurice Samuel, well known Jewish author, who has arrived recently to this country from Palestine and Europe, will be the principal speaker. William D. Stone and Mrs. Lewis Goldberg will also speak. Judge Francis S. Wyner will preside.

Reports of the trade and professions groups and the men's and women's junior divisions will be given at the meeting.

The Jewish Agency for Palestine is sponsoring the Jewish Daily Bulletin as a medium for its work.

Activities of American Jewish Women In Social, Communal, Religious Aspects

Jewish Council Conference

The chief problem before the New York State section of the National Council of Jewish Women when they held their annual conference in Syracuse on April 15, 16 and 17, will be the Council's place and opportunity in present day Jewish life. Based on an exhibit of activities representative of Council life, Rabbi Morris Lazaron of Baltimore, who recently returned from a good-will tour throughout the United States, will speak on "Attitudes of Appreciation" at the opening session. Mrs. Judith Dresner of Yonkers is president of the conference. Further plans will be forthcoming at the conference.

Discusses Activities

Special activities of the National Council of Jewish Women in connection with the German Jewish situation will be discussed at a meeting of the executive committee at 623 Madison avenue on Wednesday and Thursday. Study outlines for the adult education program on contemporary Jewish problems will be reviewed. Mrs. Maurice L. Goldman, chairman of the committee, will preside.

Outstanding feature on the program of the state conference of the Jersey Council of Jewish Women, to be held March 20 at the Hotel Lincoln in Passaic, will be an Institute of Modern Trends in Education.

Speaks on Center

When Mrs. Louis Ginzberg, recently returned from Palestine, addressed the executive board of the Women's League of the United Synagogue at a recent meeting, she reported that preparations for the building of a synagogue and center in Jerusalem are almost complete. Dr. Israel H. Levinthal left for Palestine recently taking with him an initial payment to erect the building, which is to be erected opposite the Keren Kayemet, Keren Hayesod and Jewish Agency building in Rehavia, Jerusalem. Ground will be broken shortly for the building, which is part of a project carried out by the United Synagogue of America and its Women's League.

School Contest

Ivriah is celebrating Purim with get-togethers for parents and children.

In north Queens, Ivriah reports that a contest is being held for children who bring in the greatest number of pupils to the local religious school. A prize will be given to the winner.

Women Conduct Services

"Is Judaism Becoming Feminized?" was the subject of a talk given by Mrs. Louis Gross and Mrs. Joseph Glanzer at the Tremont Temple, 2064 Grand Concourse, Bronx, last Friday evening, when services were conducted by the Sisterhood. The service was read by Mrs. David Hahn, Mrs. Adolph Reichman and Mrs. Morris Jacoby.

Benefit Bridge Parties

In connection with the series of bridge parties which have been undertaken to raise funds by the Women's American ORT in its campaign on behalf of the Jews of Palestine and Central Europe and in Germany, Dr. and Mrs. M. Klatsky of Brooklyn, gave bridge at their home last night.

Hadassah Will be Guests

The New York chapters of Hadassah will be guests of the Women's Organization of the Free Synagogue, 40 West 68 street, on Tuesday afternoon, Mrs. Edward Jacoby, who recently returned from Palestine, will talk on the development of the Hadassah Hospital. Mr. Robert Szold will also address the group.

Groups Favor Tydings Bill

Urging the Committee on Foreign Relations of the United States Senate to report favorably on the Tydings Resolution for discussion on the floor of the Senate, Hadassah stated its four junior and senior groups were in favor of the Tydings Resolution.

Mrs. Robert Szold, vice-president of Hadassah, issued the following statement: "It is impossible to believe, in the face of American unbroken tradition of liberal and humanitarian beliefs, that our government can longer remain silent or fail to put itself on record as expressing its profound feeling of surprise and pain at a situation which is contrary to all that is best and noblest in humanity and which challenges the very foundations of civilization itself."

Canada Is Assured On Reich Consul's Nazi Activities

Told He Will Cause Spread of Anti-Jewish Book From Montreal Consulate

(Jewish Telegraphic Agency)

OTTAWA, March 2.—The Canadian government has received assurance that the German Consul General in Montreal, Dr. Ludwig Kempf, will no longer disseminate anti-Jewish propaganda and will therefore not ask for his recall. Hugh Guthrie, Canadian Minister of Justice, declared yesterday in Parliament answering an interpellation made by S. W. Jacobson, Jewish member of Parliament, The Jewish legislator openly accused Dr. Kempf of acting as a Nazi agent in Canada.

Guthrie stated that according to information received by the Canadian government, Dr. Kempf used the German Consulate to distribute a pamphlet called "Germany's Fight for Western Civilization" which was sent to 300 prominent Canadian business men, but he have received assurances that this will not be repeated," he declared.

He added that he did not believe that Dr. Kempf deserved to be recalled, although the pamphlet distributed, which was "accepted" is objectionable to accepted opinions in Canada."

On February 5, New York customs authorities seized 300 copies of literature on the North German Lloyd freighter Rste. All the material seized was characterized as anti-Jewish and anti-Catholic. Among the pamphlets were copies of "Germany's Fight for Western Civilization." The same pamphlet, according to reports from Haifa, Palestine is being distributed there by the crews of German ships loading oranges for export to Germany.

Eastern Region Junior Hadassah Conference

(J.D.B. Special Correspondence)

ALBANY, N.Y., March 1.—The quarterly council conference of the eastern region of the Junior Hadassah chapters was held here, with delegates in attendance from Atlantic City, Philadelphia, Chester, Lancaster, Wilkes-Barre, Scranton, Easton, Bethlehem and Harrisburg.

The group was welcomed by Rabbi Caplan of the Temple Knesseth Israel. At the meeting Mrs. Joseph Leonard, president of the senior chapter of Allentown, addressed the group. Mildred Murnich of Philadelphia, president of the region, presided. An announcement was made of the annual regional convention to be held May 25, 26 and 27, Harrisburg and Allentown have made bids for the convention.

Mizrachi Fund Campaign

(Special to the J.D.B.)

BALTIMORE, March 2.—A banquet which will inaugurate the campaign of the Mizrachi Palestine Fund in Baltimore, will take place Sunday afternoon in Shalom Tiflis Synagogue.

Joseph Fax will be the toast.

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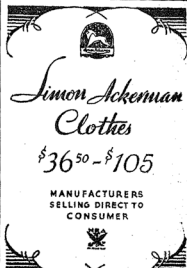
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THE HUMAN MACHINE

By HARRY SALPETER

THE Alle of Art
MY LEGS again, my head was
weat — I said was — and
there was a colored bird be-



Harry Salpeter

two hours without taking the trou-
ble to sit down, even though there
were chairs about. No, on second
thought, it wasn't as bad as that,
but on the basis of my experience
I eat: tell you that if you want to
see the First Municipal Art Exhibi-
tion at Rockefeller Centre in one
session and on one quarter, go into
training for a time. You will be
assembled under one roof in New
York City, or as much of it as it
holds the eye.

As for me, I shall have to re-
turn some time to take a look at
the pictures that struck my fancy.
There are quite a number, not nec-
essarily by Jews. Mr. Jewell of
The Times has suggested three
times, but I think that he should
do it to us. After you've seen, let
me say, one-half of the oils,
water colorings, drawings, litho-
graphs, etchings and prints, you
may want to have to look at pic-
tures for another year. About
five hundred painters and print-
makers and sculptors are repre-
sented, and although this does not
make it an extremely exclusive
exhibition, neither is it as inclu-
sive as you might suppose. For
there are quite a number of good
artists who are not represented
and, of course, many bad ones.
And as for the bad ones in the
exhibition, you can always spot
them by letting—yes, by listen-
ing. You don't even have to know
anything about art. Whenever
and wherever you hear an old lady
gurgling at a picture, something
like, "How charming, how color-
ful, you may bet a quarter that
she's looking at a Saturday Even-
ing Post cover, or something
very much like it. But side by
side with the most awful junk
you may find art so utterly ad-
vanced, so unfoundedly re-alize
that you can see the judges did
not select according to any nar-
row standard. But it is just as
possible for advanced art to be
bad as it is for the pretty-pretty
art, although many people will be
intimated into silence by the ad-
vance guard while they will feel
perfectly free to utter their com-
ment for the poster effects.

There are approximately 500
artists whose work hangs on the
walls of The Forum of the R.C.A.
Building and is disposed in the
sculpture gallery. A number of
them are Jews, quite a number.
So far as art exhibitions in
New York are concerned, I do not
think that anyone can justly con-
tend that there is anti-Semitism.
Jews are elected to the National
Academy, as non-Jews are, and
there are other Jewish artists, per-
haps too good for the National
Academy, who have the right and
the privilege of not putting "N.A."
after their names. But many as
are the Jews whose work hangs
in Radio City, I think you will
find hard to find any semblance
of a "Jewish art." Take
William Auerbach-Levy, the well-
known etcher, as an example. He's
always etching old Jews, and in
this exhibition he has only one

such drypoint, titled Devotion.
There's nothing Jewish about Mor-
ris Kantor's pictures and Bernard
Karfol and Leon Kroll, as they
usually do, excel the glory of femi-
nine flesh. In fact, the most typi-
cally Jewish thing in the whole
exhibition is an etching done by
a man bearing the unexpected
name of William C. McNulty. The
etching is titled Orchard Street.
Doris Rosenthal has a beauty of
a picture at the show, the interior
of a secret studio, seen from its
topmost height. Ivan Olinsky's
beautiful Soire Intime has been
done by a Swede. Perhaps you
may see something Jewish about
Max Weber's wide and stumpy
female figures, but for the life of
me I cannot, although it is just
such pictures as these which have
earned for Weber the obsequy of
belonging to the "Oy, Oy" school
of painting.

There are Maurice Becker with
his anti-militarist, anti-Rockefel-
ler painting, done in the manner
of a Signoretto, and Felix Blau-
stein who can put mad ideas into ex-
quisite color; Robert Brackman,
as up and coming young painter;
Louis F. Saperstein, who would
soon identify with winter land-
scapes; Harry Gottlieb, a very fine
composer on canvas; Bernar Gus-
son, and—I hope he's a Jew—
William Kropow, whose use of
England Landscape you should not
overlook. Not being a loud thing,
it does not command attention, it
is the way a raw painter, but
you'll like it the more you
look at it.

Then there are Ben Ben and
among others, two sculptors who
proclaim their race in their names,
Abraham Ben-Shimon, and Chaim
Gross, not to mention the more
polished Jo Davidson. Nor should
one overlook Theresa Bernstein.
At all events, it is certainly not
of Ruth, not to mention a
Rosen, but I dislike to pin the yel-
low badge on artists who may not
be Jews and whose subject mat-
ter, at all events, is certainly not
Jewish. I urge you, however, not
to overlook Simka Simkovich and
if Florine Stehlemers To the
Memory of P. T. Barnum does not
amuse, ignore it. She is the artist
lady who did the settings for the
Stein-Thomson opera, "Three
Saints in Four Acts."

Anyway, Mario LaGuardia de-
voted some well-earned fun out
of the exhibition. He declared last
Tuesday evening when he threw
it open to the public that this was
the last job as Mayor he had had
that gave him any pleasure and
he put his money where his mouth
was—as an old country saying has
it. He bought himself twenty pic-
tures, not paintings, but prints,
which makes him a collector. New
York has had Mayors ever since
it was New Amsterdam, but this
old town had to wait until 1934
until one LaGuardia said to the
artists of New York, "Come on,
boys, show us what you've got."
It's too bad, of course, that so
many of the left wing artists, re-
volting at the destruction of the
Rivera mural, refused to show
their works in the very building
in which this so-called vandalism
had been committed. I understand
that a competing exhibition is be-
ing arranged by artists not rep-
resented in this show. The more
the merrier; at least the second
show won't be a mile long.

Sisterhood Anniversary

The tenth anniversary of the
Sisterhood of the Jewish Center of
Richmond Hill will be celebrated
with a reception and dance today
at Murray's Inn, Brooklyn. On the
arrangements committee are Mrs.
Rae Cooper, Mrs. Eleanor Sossett,
Mrs. May Conrad, Mrs. Molly
Yanuck, Mrs. Minnie Fishman,
Mrs. Joseph Yessner and Mrs. Bea-
trice Schank.

Needed—Another Georg Brandes

By JULIUS MORITZEN

(Author of "Georg Brandes in Life and Letters," "The Peace Movement of America," etc.)

If the famous Danish critic were alive today, it is to be doubted that Georg Brandes would have employed his incisive pen as a powerful weapon on behalf of the oppressed members of his race in Germany?

The argument may be advanced that while born a Jew, Brandes was not at any time an adherent of the doctrines or customs of his forefathers in the domain of religion. And yet, on a certain occasion while in the United States in 1914, he emphatically declared: "I am just as proud as Spinoza to be to belong to the race of Maimonides, and just as malignant as he probably was to be excommunicated by some of them. I have done for my people what I have done for many other oppressed nations. I have done—as a Jew—for the Jews, whatever was in my limited power as a writer. Can anyone refuse me the name of Jew because I do not frequent the synagogue? But I do not go to any church! I am not religious."

Such championship as Georg Brandes displayed during his remarkable career makes us certain that he would never have submitted to persecution and indignities that point back to the middle ages when ignorance ran riot. Wherever outside Germany men and women could have had access to his written words, they would have found them emboldened in letters of scornful indignation against those now responsible for turning back the pages of history and aiming blows at a civilization which the World War itself brought to the brink of the abyss.

The Call of the Times

Indeed, the times call for another Georg Brandes; a man as fearless as he, with a commanding voice that made many nations his debtors. Germany owes much to him. In that famous "Main Current in Nineteenth Century Literature," several volumes are devoted to an exposition of the



GEORG BRANDES

German nation's cultural develop-
ment, and its steady growth to-
ward an appreciation of other
countries. In his great work on
Goethe alone, Brandes offers trib-
ute to a mentality leagues re-
moved from what obtains in Ger-
many today. One wonders whether
the literary works of the Danish
critic were included in that bon-
fire of books which more than ever
revealed the low state to which
the land of the Hitler domination
has fallen. Certainly, religious or
not, Georg Brandes could scarcely
have failed to insure the dis-
pleasure of the Nazi regime he
behest himself as was his
wont when injustice loomed before
him.

It seems particularly pertinent
in this hour, when many notables
throughout the world are doing
their part in upholding the prin-
ciples of a freedom of expression
against the brand of nationalism that
is now in effect in the third Reich,
to ring up the curtain on some of
the incidents in the past when
Jewry had to battle for its recog-
nition as a living entity within the

one or other country. Take France,
for instance. What a contrast
here today as against the hap-
penings at the close of the eight-
eenth century. We learn, through
Brandes, of the debate in the Con-
stituent Assembly when Mirabeau
championed religious toleration,
but without success. This was in
1789. It was the Jews from Al-
sace and Lorraine who had ap-
pealed for succor and who said
that they came in "the name of
the Eternal, who is the source of
all justice and truth, the Father
of God, who has given to all men
the same rights and the same
duties; in the name of humanity,
which has been outraged for cen-
turies by the infamous treatment
to which the descendants of the
lowest of nations have been sub-
jected in every country, to beseech
you humbly to take our unfortu-
nate fate into consideration."

Robsespierre alone in that Assem-
bly only one man in that Assem-
bly, writes Brandes in the "Mala
Contents," a man who as yet had
not attracted the attention of the
Robsespierre, spoke in favor of the
motion for granting the Jews
equality.

He declared his views to be
the consequence of the degraded
position in which they had been
kept. But he was alone in sup-
porting a measure which, signifi-
cantly, was not supported by the
actors and Jews together. The hu-
man rights of Protestants and
the actors were acknowledged, but
the actors recognized the impos-
sibility of the motion which con-
cerned the Jews, he adjourned debate on
this clause indefinitely."

There is a somewhat of a tri-
umphant note in what Brandes
writes further. "Two years passed.
In 1791 the Jews once more ap-
peared. But in what a changed
position! The Jews of France, who
slave has become the peremptory
demand of the man... Two
years spent in the atmosphere of
the Revolution had given them
pride, not only self-esteem, but
pride. This time the measure
passed without debate."

No, Georg Brandes was no
affirming religiousist, but he lived
under the right and justice.
And again and again he rose up
in behalf of Judaism's right to live
its own life in accordance with
its own dictates. Through his
voluntuous writings there runs
this unspoken pride in his an-
cestral stock. He shows us that
the real big men of their period—
Napoleon Bonaparte, Julius Ce-
sar, great leaders of their people,
dictators if you please, respected
the religious customs of the minority.
Coming down to the World War,
we see Brandes assailing the re-
sponsible for the anti-Semitic out-
breaks in Russia and Poland that
brought such misery to thousands
of Jews in those lands.

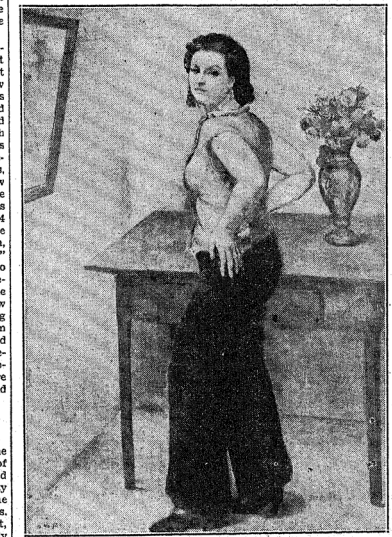
Debt for Interpretation

The Jews of the world owe
Brandes their gratitude for his in-
terpretation of Shylock in his great
work "William Shylock." The
Danish critic is distinctly sym-
pathetic with the tragic history of
the Merchant of Venice. There is
no question that his analysis of
Shylock's character and his
has influenced to some degree the
presentation of the part by some
of the notable actors in both hemi-
spheres.

Because Georg Brandes spoke
his mind freely during the World
War, many of his former German
friends turned against him. He
was neutral in that great conflict
as his native country, Denmark,
was neutral. And with what
prophetic vision he spoke as far
back even as 1881: "The love of
liberty, in the English sense, is
to be found in Germany only among
the men of the generation which,
within ten years, will have disap-
peared."

(Continued Next Page)

'Girl in Blue Blouse'



A painting by Bernard Karfol, now on display at the First Municipal Art Exhibition in Rockefeller Center

The Bible and the Book Of the Dead

By ABBA HILLEL SILVER

GENERATION ago, Professor Friedrich Delitzsch in his lectures on "Babel und Bibel" let loose a slue of characteristic Teutonic anti-Semitism under the

guise of Assyriologic scholarship. A few uncumfom descriptions had been deciphered and striking parallels were discovered in them to some of the legends of the Bible and to some of its legislation. A Babylonian version of the Creation stories, of the Fall of Man and of the Flood as well as the famous code of Hammurabi were advanced as a base for his attack upon the Old Testament and upon the acknowledged leadership of ancient Israel in the fields of religion and culture. Lesser pundits followed suit. The Mesopotamian vogue engulfed even Jewish scholars who proceeded to ascribe everything of worth in the Old Testament to Babylonian antecedents wherever a Chanaanial, Midianite, Hittite, Persian or Phoenician antecedent was not available. Nothing original or creative was discerned in it. It was only a congeries of borrowed ideas, a heap of appropriated beliefs and institutions. Israel was represented as helpless paddy in the hands of alien cultural influences, always molded but never molding, always borrowing but never contributing.

After thirty years of "strolch um Bibel und Babel" the eminent archaeologist, J. A. H. Reade, in "Breasted, in a recent book, "The Dawn of Conscience," thus sums up the entire significance of Assyria and Babylonia to the Western world: "Babylonian civilization, however, was dominated throughout by a spirit of calculating commercialism, of heart and mechanical requirements, which deprived the social evolution of the Babylonians of the very foundation of altruistic development. . . . Babylonian mortals have contributed nothing of anything to the moral heritage of the Western world. . . ."

And this is the generally accepted view of scholars today.

Dr. Breasted, however, is in danger of tipping the scales too strongly in favor of Egypt as the original home of those great religious and moral ideas which men have ascribed to Babylon and the Bible. No one, of course, would dream of charging Dr. Breasted with an anti-Semitic bias. His own disavowal in his book of any such bias would be like a man saying that he had never stolen anything, and our criticism is not prompted by any such suspicion.

At times Dr. Breasted states his bias in a way to which no fair-minded man can take exception. "In receiving a great and inspiring moral and religious heritage from the Hebrews, therefore, we may regard it as a borrowed legacy, which we have inherited in a twofold legacy, which is made up in the first place of some thousands of years of human experience in the ancient Near East. . . . Egypt, before the Hebrew nation arose, and was then in the second place marvelously deepened and enriched out of their own social experience and their profound sagas of Israel themselves." (p. 383).

At other times, however, his enthusiasm for the few literary fragments which he has discovered of Egyptian religious and moral teachings which he presents, leads him to make assertions which go far beyond this position: "In morals, religion and in social thinking in general . . . the Hebrews built up their life on Egyptian

foundation." Elsewhere he speaks of "the prophets of the Hebrews appropriating (sic) the social visions of Egypt." (p. 367).

The documentary evidence which he presents is fragmentary and meager and he traces what he regards as the direct and powerful influence of Egypt upon the moral and religious ideas of Judaism through an amazing labyrinth of tenuous, subtle and at times fantastically elaborated Midrash and commentary which leaves one breathless but unconvinced. Thus Amenemope, an Egyptian moralist (1000 B. C.), compares the upright man to a tree growing in a garden whose fruit multiplies, and the wicked man to a tree growing in the desert which is cut down and burned. Jeremiah, four hundred years later, also compares the godly man to a tree planted by the waters, whose "leaf shall be green" and the godless man to the "heath in the desert." On the basis of this correspondence in simile, Dr. Breasted contends that Jeremiah was acquainted with Amenemope's picture of the two trees and actually "adopted" it. (p. 364).

An Egyptian king (2000 B. C.) addresses his son: "One acceptable is the virtue of the upright man than the oil of him that doeth iniquity." In the Bible it is stated: "Behold, to obey better than sacrifice and to hearken than the fat of rams." On the strength of this identity, Dr. Breasted concludes that the "roll that contained his [the Egyptian king's] admonition to his son must have found its way to Palestine. . . ." (p. 356).

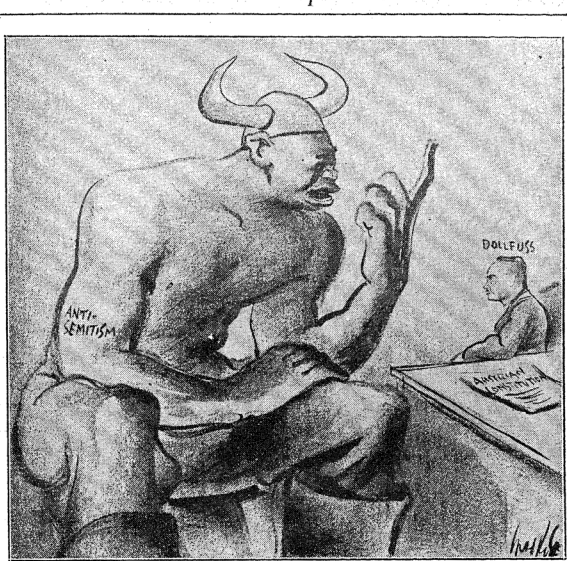
The Psalmist prays to God: "Hide me in the shadow of thy wings, O Egyptus, King of the Nile, represented as a falcon." Hence "the Hebrew psalmist drew a picture of divine protection from the hovering wings of the Egyptian Sun-god. . . ." (p. 376), and "the Hebrew Sun-god . . . was therefore among the influences which contributed to transform Yahveh into the righteous God of Israel." (p. 361).

On evidence such as these, Dr. Breasted would base his theory of the decisive influence of Egyptology thought upon Judaism.

The eminent Egyptologist makes much of Ikhnaton's religious reformation in the Fourteenth Century and of the world-religion he sought to establish. He implies that Ikhnaton, and not the prophets of Israel, was the father of universalism and monotheism. He overlooks the simple fact that Ikhnaton's god, Aton, like the Babylonian Shu-god Shamash or the Greek Phoebus Apollo, was still a personal deity, a sun-god, a sun deity, ("Thou darrest me to fulfill in the horizon of the sky") and that he was represented and worshipped in the image of a sun disk. The monotheism of the prophets of Israel was a spiritual being, cosmic force and moral force, whom no eye could behold and whom no hand dare represent in any manner. Even the most optimistic physical monotheism of Ikhnaton the Egyptian people could not long endure. Within a generation the religious reformation was completely wiped out and his very name became anathema. Egypt sank back into her "native" millennial religion of idolatry, magic and sorcery, and the gods of the desert and the nether-world. Ikhnaton affected no transformation in the religious life of his people and inaugurated no new religious movement in the world. He was a man and the prophets of Israel. The people of Israel possessed a unique spiritual sensibility and was sufficiently advanced to appreciate religious and social idealism to accept the mandate placed upon it by its prophets to become a covenanted people in order to preach the message of God to all men.

What Dr. Breasted and other

Advice From Hitler's Special Ambassador



—Specially drawn for the Jewish Daily Bulletin by Carl Rose.

scholars who are not unfriendly to Judaism fail to recognize is that the great significance of Judaism to the progress of religion lies in its consonance with other religions of antiquity, but in its dissonance. Its uniqueness lies in its disagreements, in what it rejected of the common religious "unriffs" of the ancient Asiatic and Mediterranean world. Prophetic Judaism was a religion of protest, a vast reformation in the religious thought of the ancient world, a direct, conscious and deliberate challenge to all which it regarded as unspiritual and unethical in the religions of the surrounding nations. The dominant and ringing motif of the Bible is not imitation of other peoples' religions and practices but strong and unyielding resistance to them. "Thou shalt not learn to do after the abominations of other peoples." Babylon and Egypt are especially singled out as nations whose beliefs and practices should at all times be avoided and opposed. "And with the idolatry of the Egyptians, ye shall not defile yourselves." Judaism after a long period of spiritual development finally came to reject certain ideas which other peoples of antiquity, many of whose civilizations were far in advance of that of the Jews, never succeeded in eliminating from their ideologies—polytheism, idolatry, anthropomorphism. Judaism also perfected a code of moral judgments and practices based on universal justice, brotherhood and peace which in its comprehensive, profundity and exalted expression, is removed, toto caelo, from the inchoate and defective ethical concepts of all other religions of antiquity.

Above all, Israel created a great religious literature for mankind, a literature of strength, majesty and supreme artistry. Dr. Duncan Black MacDonald in his recent Hebrew Literary General Survey writes: "We hear much nowadays about Egyptian literature and Babylonian literature. Can anyone who reads those scanty, broken fragments which are called 'literature' because they are undoubtedly in writing, ever dream of putting them beside the contribution of the Hebrew race to real literature. . . . When all is said and the dust of learned controversy

Needed, Another Georg Brandes

(Continued from Page Six)

comes, German will be alone, isolated, hated by the neighboring countries: a stronghold of conservatism in the centre of Europe. Around it, in Italy, in France, in Russia, in the North, there will rise a generation imbued with international ideas and eager to carry them out in life. But Germany will lie there, old and half stifled in her coat of mail, armed to the teeth, and protected by all the weapons of murder and defense which science can invent.

"And there will come great struggles and greater wars. If Germany wins, Europe in comparison with America will be polioptic as Asia in comparison to Europe. But if Germany loses, then . . . But it is not seemly to play the prophet."

How nearly correct was the estimate of Germany by Georg Brandes more than half a century ago, and how much of his prophecy did ring true as the same Germany defied the civilized world today! The Danish critic does term the peace treaty of Versailles a travesty of justice as long ago as 1919. But he far from exaggerates Germany because of that fact, when he proceeded mercilessly against the mailed fist in defeat, as well as when he attacked the German regime for starting the world conflagration.

Beneath the Surface

Returning to the question of Brandes' championship of Judaism as a rightful element in any national commonwealth, and what he might have done for the people of the race in Germany as an international voice sure of a receptive audience everywhere but in that unfortunate land of Hitlerism, had he been alive today, there was

has cleared away there survive for us only two real literatures in the ancient Mediterranean world, those in Hebrew and in Greek. . . . There is even an element of native watching Assyriologists and Egyptologists gathering up the scraps of literature left by those most military peoples and trying to make it rival the literature of the Hebrew." (p. 218).

much more to his Jewishness than appeared on the surface and than he himself would admit. We have but to read what Henri Nathansen, the eminent Danish dramatist and friend of Brandes, had to say on that score shortly after Brandes passed away.

In "Georg Brandes: A Portrait," Nathansen tells of the home environment of Brandes, his mother, his two brothers and the attachment of the sons to that mother in Israel. It is the story of Judah living such as those of the race in comfortable circumstances experienced during the midst of latter parts of the nineteenth century. Is it any wonder that when Georg Brandes wrote his inimitable sketch of Heinrich Heine for the sixth volume of his

"Main Currents"—"Young Germany," that something of himself entered into that remarkable depiction of the poet which did so much for the illumination of the revolutionary spirit? Here, too, a Jew by birth to bring literary glory to his native land. Though Heine led the religion of his fathers he never forgot the stock from which he sprang.

Foresees Political Scene

The political background of Germany, as related by Brandes in his "Main Currents" during the time of Heine, bears considerable resemblance to what obtains in that country today. As a matter of fact, the German has more or less reverted to type if we make the Nazis stand for the supposed popular expression of the ruling class. Hear what Brandes has to say about it:

"The address that takes possession of all progressively inclined minds during long and apparently hopeless periods of reaction now weighed upon the spiritual elite of Germany. But the great majority fell a quick prey to carelessness and political indifference. With the reaction, at first forced upon them, they soon familiarized themselves. Many began to be of the opinion that a representative constitution, such as had been promised to Prussia, was a thing of no value."

IN THE REAR OF THE STAGE AND SCREEN

THE THEATRE

By FREDERICK SEANE

THE ZWIE FAMILY, a play in three acts by David Pines. Translated from the Yiddish by Isaac Goldberg. Designed and directed by Saul Moros and presented by the Forum Theatre Group at the Sullivan Theatre with the following cast: (In the order of their appearance) Reb Mayshie, the city preacher; Julius Artfield; Minye, Yekel's wife; Helen Shekman; Leon; Joseph C. Peres; Robert Aron; Ben P. Goldstein; Reb Aaron, first Dayon, assistant to the Rabbi; Aaron Bornstein; Reb Zissel, second Dayon, assistant to the Rabbi; Julius Raffelson; Hersham, the banker, President of the synagogue; Morris Abramson; David Pines; Marvin Shaw; The Yellow Jew's Wife; Annette Kay; First Woman; Judith Marx; Second Woman; Rhea Riaz; The Jew in the Cap; George Gordon; The Dumb Beggar Woman; Mary Kirschner.

Men, Women and Children Over at the Little Sutton Theatre on East Fifty-sixth street the Forum Theatre Group is giving for a limited engagement which is scheduled to end Sunday night, the first presentation in English of David Pines's famous Yiddish drama, "The Zwie Family." Isaac Goldberg, essayist and biographer, is responsible for the translation. But into English, the play loses some of its intensity and drama but the intelligent directing and acting compensates somewhat for the weakness. Julius Artfield, who plays the city preacher, Yekel, is orthodox Jew who takes his Judaism seriously, handles his role with feeling and skill. The rest of the cast, although not overburdened with talent, is adequate.

The background of the play is a Jewish community in Russia. Specifically the plot concerns the happenings in a Jewish family, three generations of whom are alive. The old grandfather is Reb Mayshie and he is a Jew who believes implicitly in the tenets of his religion. When a pogrom threatens the existence of the community the city preacher's first thoughts are to protect the Torah. He makes a plea to his fellow townsmen and family but it is of no avail. The young men, grown away from a fanatical belief in the sacredness of orthodox Judaism. His children and grandsons are especially uninterested and there are much more concerned with saving themselves.

The Reb then starts a search for a real Jew, a Jew who attaches more importance to the preservation of the Torah than to his own life. But the old man cannot find a protector. He questions everyone he meets but they, instead of help, an idea or a way away from orthodox Judaism his people have come. Finally he returns to the synagogue alone. He hears a noise and goes and finds his grandsons enter. The old man believes that at last he has found the Jew he has been seeking but the young man wishes to save not the Torah but his own life. The disappointment kills him.

"The Zwie Family" is a dramatic and often moving play. It is another shock to the perpetual question of religion and the producers make this query, "Is this play exclusively Jewish?" The answer, I believe, must be in the negative. Change the Torah to the New Testament or Alter, make the Reb a Priest or a Minister of the Gospel and you still have the same basic problem.

On Broadway this season you have already had "Days Without End" and "The Joyous Season," two plays that dealt with the same theme. "The Zwie Family" can take its place in this cycle. It is a thought-provoking production and I have a suspicion that you will find in it much that will stir you.

Stella Adler, Lloyd Nolan Have 'Gentlewoman' Leads

The Group Theatre announces the engagement of Lloyd Nolan for the leading male role in "Gentlewoman," drama by John Howard Lawson now in rehearsal under the direction of Lee Strasberg. Nolan will be remembered for his performance in "One Sunday Afternoon." He comes now from "Ragged Army" which closed early this week.

Stella Adler will be seen in the title role. The remainder of the company includes Morris Garson, Russell Collins, Zannah Cunningham, Roman Bohnen, Nell Leverett, Claudia Morgan, Neill O'Malley and Frances Williams. Settings are being designed by Mordecai Gorelik and gowns by Lydia Furush. "Gentlewoman" is scheduled to open during the week of March 11. It comes now simultaneously with "Men in White," which the Group is presenting at the Broadhurst Theatre in association with Sidney Harmon and James R. Ullman.

Adolph Bohm Ballet To Enliven 'Firebrand'

A new and original ballet, staged by Adolph Bohm, formerly of the Ballet Theatre of the Chicago Opera Company, is to be included in "The Firebrand," the 20th century production of Edwin Jussey Mayer's play on the life of Gollini which is now being made with Constance Bennett and Frederic March jointly starred for release through United Artists. Three internationally famed dancers are in the ballet which Bohm is especially devising for the picture. They are George Orion and Dimitri Romanoff, once of the Imperial Russian Ballet, and Maria Ruiz, premiere danseuse of the San Francisco opera.

Others in the ballet are Julia Zarashova, previously with Volinia in Paris and for four seasons solo dancer with the Chicago opera; Irene Izhm of the Chicago and San Francisco opera ballet; Blaise Edman, of the Shanghai Russian ballet, and Dorothy Ward, solo dancer of the Hollywood Bowl Symphony concerts.

'Yellow Jack' Actor Plays Father's Role

As a rehearsal of "Yellow Jack" James Stewart, who plays the role of a young Irish soldier quartered in Cuba in 1900, appeared with an ensemble of snapshots. They were photographs taken by his father in Cuba during the Spanish-American war. Many of the costumes in "Yellow Jack" are based on these snapshots. Young Stewart himself wears a costume that makes him look like his father's double.

In 'Wonder Bar' at the Strand



Al Jolson returns to the Silver Screen in the role he created on Broadway

Modern American Music Rich With Jewish Themes

Characterizing popular music as the only real American folk music, Sigmund Spaeth, the radio "tune detective," said in an interview yesterday that the Jewish influence on such music is "tremendously strong."

In his office at the Barbizon Plaza, Mr. Spaeth, a non-Jew himself, declared, "A vast majority of our successful popular composers are Jews. Practically all of the song publishers are Jewish. I feel that their success here depends upon two wellknown Jewish qualities—their adaptability and their business sense."

"Song writers such as George Gershwin, whom I consider the greatest American composer, are able to take any material and make something worth while out of it," he said. "They are able to write Negro, oriental, novelty and sentimental numbers successively, all with the same ability."

From a business point of view:

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On Stage: PHIL BAKER in his own Radio Review

New YORK PARAMOUNT Times Square

Mr. Spaeth continued, the Jews have developed the art of plugging songs, which he considers the heart and soul of the music publishing business.

"Plugging a piece of music in Tin Pan Alley is essentially a Jewish idea," he declared.

In the field of serious music, the Jewish musicians are extremely important too, Mr. Spaeth said. He noted such violinists as Jascha Heifetz, Mischa Elman and Yehudi Menuhin, and such pianists as Vladimir Horowitz.

"One of the greatest living composers," he continued, "is Ernő Bloch, who writes his music in the purely Jewish idiom, and whose music is unmistakably Jewish."

Sigmund Spaeth is considered one of America's foremost popular speakers and writers on music.

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Einsteins Will Attend Carnegie Hall Recital For N. Y. Jewish Blind

Professor and Mrs. Albert Einstein will attend the Lucretia Bort Albert Spalding recital at Carnegie Hall, April 15 for the benefit of the New York Guild for the Jewish Blind.

Leonard M. Wallstein, chairman of the concert, will be assisted by William W. Cohen and Max E. Brummer, vice chairman; Jerome Levine, treasurer; Mark Rafalsky, Mrs. D. Emil Klein, Maxwell Davidson, Jr., Frank J. C. Weinberg and I. Montefiore Levy, the Guild's president.

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BOOKS

"The Making of the Modern Jew"

THERE is, in this writer's opinion, no timelier book than "The Making of the Modern Jew," by Milton Steinberg, rabbi of the Park Avenue Synagogue. It is a well written, lucid and exhaustive treatise on what calls the Jew of today. In his diagnosis, the author tells not alone of the symptoms, but goes into the patient's history—a full two thousand years back. A truly fascinating narrative results which, like Lewis Browne's classic, is, indeed, stranger than fiction, and reads like a novel. One is sorely tempted, instead of reviewing, to merely keep reading from this book.

"The church, the state and the mob," says Rabbi Steinberg in the opening chapter, "had conspired against him (the Jew). They had persecuted and massacred, suppressed and tortured... By every rule of reason, his very memory should have been obliterated under such circumstances. And yet, stubbornly, uncanonically, he persisted and survived... He not only survived but lived joyously, and, within the limits of his own culture, creatively." The author then proceeds to take up, one by one, the various phases of Jewish history and creative activities which have made the survival possible. He makes the interesting statement that while since a people are out of the soil and under a government of their own, the Jews' culture and their religion were such as were ready at a moment's notice, to blossom forth in foreign fields. He cites among other phenomena, the Golden Age of Jewry and Judaism under the Caliphate in Spain. And where he tells of the Christian era, the persecutions, the expulsions—one could be led into thinking one was reading the history of 1893, instead of the nineteenth century.

As a matter of fact, Rabbi Steinberg, while allowing that religious indoctrination, to the effect that "The Jews killed Christ," has had a great deal to do with the Jewish character, the well-known sophistry lies another factor—the economic... Those whom a false logic could not win, the implied promise of material advantage "lured" them.

In the light of the events in Germany, the author does not wish any Jew anywhere to live in a fool's paradise. "For after a century of equality," he insists with brutal frankness, "the Jews of that land (Germany) can again be subjected to medieval barbarism, but the same story may be repeated elsewhere. Whether the Jew contributes or fails to contribute to the thought-life of the world, is of slight consequence. He is

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Music

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Music Today
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Frederic Freemantel, tenor, evening, Town Hall.
"Provokers," evening, Casino Theater.
Opera Concert, evening, Metropolitan Opera House.
Victor Cherkin, songs, evening, New School for Social Research.

Gilding the Tin Pan
The denizens of Tin Pan Alley and environs continue to itch for the laurel so profusely spattered at George Gershwin since that first "Rhapsody in Blue" performance by Paul Whiteman and his boisterous brood some years ago.

In this itch, alas! they lie the seeds of much disaster for such trusting souls as your deputy, who dropped charitably into Town Hall a week ago for the New Chamber Concert, the evening rendition of the lagoon of Edmund Hermann, and heard a "Sinfonietta" by Oscar Levant, who no doubt knows his "Singing in the Hotchkin I Love You" stuff but is not fit to harm in more ancient forms.

Out of time to Levant, however, it must be said that the orchestra functions so wretchedly that his score may have been deformed. Certainly Aaron Copland, the prelude from whose First Symphony, in small-orchestra arrangement, also was in the program, looked magnificent during the treatment of his own piece. Ernest Bloch, at present abroad, had no means of knowing what was being done with his "Four Episodes."

"Mystic Character"
Frances Hall and Rudolph Gruen, two piano realists, scared me out of my materialistic wits the next evening by playing "The Mystic Character" by Variation in a sepulchrally darkened Town Hall, I having read shortly before in the program, the following note appended to the "Frank Item":

"Because of the mystic character that pervades this composition, Hiss Hall and Mr. Gruen would prefer that there be no ap-

pluse at the close."
It was too, too mystic for words, my esthetes.

Events Operatic
Hizi Koyake, that ever charming Cio-Cio San, came back to town with Fortune Gallo's San Carlo Opera Company, at the Casino Theater recently, and by Slavic orders, and gave us again a graceful performance in the role of the abandoned Japanese girl in "Madame Butterfly." The company has other matters to impart, besides.

At the Metropolitan, an ecstasist "Pelléas et Mélisande," from which was put quite as many New Yorkers stayed away as heretofore, was put on in the grandest of manners, with Miss Bori and Mr. Johnson as the lovers described by Maeterlinck and made worthy of attention by Debussy.

Two of the B's—Toscanini and the Philharmonic-Symphony gave us the 1st, 2nd and 3rd "Leonore" overtures and the last Brahms Symphony in the order named. This would not be particularly noteworthy, except for the fact that after scintillating renditions of the Beethoven pieces—Toscanini does things with theatrical music, you know—the Brahms work was placed, like a shimmering crown, upon the brow of the afternoon. For all I know, they may still be standing in Carnegie

Hall and applauding. I left after five minutes of huzzas.

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Random Thoughts
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of the Jewish Theological Seminary of America says:
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THE MAKING OF THE MODERN JEW
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This brilliant Rabbi of the Park Avenue Synagogue explores the factors of the Jewish survival against persecution. He shows in elegant, scholarly and convincing fashion how the Jew has done it and how the Jew may continue to survive. One of the best books of the year. 345 pages, crown size. At all bookstores. \$2.50.
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AMONG THE LITERATI

By **GEORGE JOEL**

Americans Don't Buy Books
Not being too averse to a statistician I can nevertheless prove to you that the people of this country are not book buyers. There are some 75,000,000 literate adults living in the United States, yet when a book such as "Anthony Adverse," the best selling title of the past ten years, reaches a sale of 400,000, it is spoken about in hushed tones as though it were some kind of a miracle. In the book business it is estimated that every book sold to a library or an individual is read by a maximum of ten people, which means that the total circulation of "Anthony Adverse" was not in excess of 3,000,000.

I take this particular book as a shining example of the book reading habits of our citizens. Here is a book that received high critical praise, plenty of advertising and thousands of columns of publicity. It was undoubtedly the most discussed book of the season. With all the ballyhoo that accompanied its publication only one per cent of the potential reading public took the trouble to look between its covers.

All sorts of reasons have been advanced for the condition of the book business in America. We know that in France, England and Germany books have a much wider circulation than they have over here. The uninformed think

that it is the high price of books that keeps people from reading, but as a matter of fact books are as cheap here as they are abroad. Many experiments have been made in lowering book prices but so far they have had no effect on the market.

Magazines Strong Competitors
Of course the biggest and most dangerous competitor of the book market is the magazine. There have been too many by circulation managers that there are some 30,000,000 people who buy at least one magazine weekly.

The conclusions I have come to are that the reading taste of the American public is simply low. The bulk of the magazine circulation is among the types that pander to the macho and materialistic of the moron. To educate this class up to the better type of book would take a few generations and a complete change in our educational system, but there is a class of potential book buyers who could be cultivated. I refer to the college graduate.

Lead in College Graduates
We are very proud of the fact that this country leads all others in the number of students graduated each year from our higher institutions of learning. A survey conducted among these college alumni showed conclusively that they were not book readers.

Tel Aviv Celebrates Twenty-Fifth Year

Only All-Jewish City in World Built on Sand

Started by Pioneers; the Population Is Now Over 80,000

By JULIAN MELTZER
(J.T.A. Special Correspondent)

TEL AVIV, Feb. 10.—Twenty-five years ago a group of Jewish businessmen, teachers and other living in Jaffa decided to establish a garden suburb on the sand-dunes northward of the town, within easy distance of the seashore. They obtained a loan of 300,000 francs from the Jewish National Fund, and bought 140 dunams (about thirty-five acres) at a cost of nearly \$100,000.

The houses which the pioneers constructed were the nucleus of the bustling Jewish city of Tel Aviv, and those original 140 dunams are today worth probably a hundred times more than was paid for them.

It is difficult to imagine now, as one walks down spacious Allenby street to the beach and observes the constant traffic or along one of the shady thoroughfares of Tel Aviv, that these settled districts were a desolate, sandy expanse only five years before the outbreak of the Boshvoff War. Naturally there are many features in the Tel Aviv of today which do not meet full approval, but none can deny the essential vitality and cosmopolitan of this Jewish city which has sprung up phenomenally in the short span of a quarter of a century.

The Founding of the City

It was in the year 1908 that Meir Dizengoff, Akiba Weisz, Yeheskel Danin, David Smilansky, Isaac Hissman and others were then rising in Jaffa, due to the increased trickling in of Jewish settlers and the prospective commuters, all of whom had their business and work in the port town, felt that a residential division of their own would be of economic advantage.

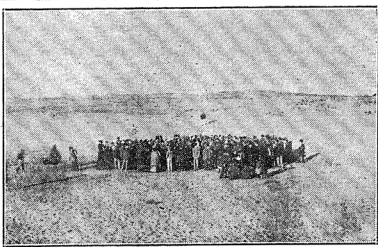
They called their first company by the name of "Ahavat-Bait" (Homestead), and undertook to repay the first loan in eighteen years at four per cent interest. Later on that year they merged with another group called "Nahlat Benjamin" (Benjamin's Estate), and decided to name the combined venture "Tel Aviv," which means literally, "The Hillock of Spring."

A year later there were sixty houses and 300 inhabitants. By the middle of 1913 there were over a hundred homes and just on to a thousand residents. When the war broke out, there were 140 homes and 1,600 inhabitants. The suburban council had an income of about twelve thousand dollars. Some workshops were opened around that time, and twenty-nine artisans were earning a livelihood at different trades. The pre-war days of Tel Aviv may be described as the Russian phase, for most of the businessmen were of Russian nationality.

War Interfered

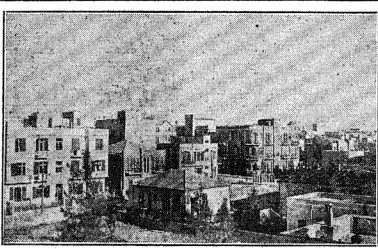
The war years arrested the development of the quarter; in some respects the existing structure was destroyed. But none the less in 1921, three years after war had ended, there were 250 houses and 3,600 inhabitants. That was part of the French "phase" of settlement. I remember the Tel Aviv of that day as a pleasant collec-

1909: Tel Aviv's First Stone



Laying the first foundation stone of the first building in Palestine's all-Jewish city

Today: The Heart of the City



The apartment house section. The dome of the Grand Synagogue in the right background may be seen faintly

tion of houses and shops, and the approach to the seashore was over the sands. There were few roads of asphalt construction in those days, and my first impression of the suburb in 1921, I remember, was getting my shoes crammed with sand and grit.

That year too, marking the ghastly massacre of Jews in the Immigrants' Hostel of Jaffa, saw an impetus in the movement to Tel Aviv and the erection of new sections. The work provided opportunities for chalituzim coming in as part of the Third Aliyah. The factory system rose to fifty-two separate establishments. Tel Aviv was in 1921 granted autonomous status as a township under the Local Councils Ordinance and established its own police force.

The incorporation into Tel Aviv of the various independent sections—Tel Nordau, Nordia, Merkaz, Mischari, Nevel Zedek, Neveh Shalom, Schumat Tchenlow, Neveh Shanan—was effected in 1923. Elections to the first Municipal Council of Greater Tel Aviv took place that year, and women were given the vote.

Boom Years and the Slump

The boom years of 1925-26, the Polish era of settlement, gave way to the slump of 1927, when land speculation, uneconomic investments, the disastrous credit system, frozen assets, the failure of production services to keep pace with development, all contributed

towards a temporary collapse. But nevertheless, the population in 1927 had grown to 38,000. Some idea of the craze for expansion may be had from the figure of \$7,500,000 invested in buildings in 1925, about seventy-five per cent of the total amount spent that year on construction throughout the land.

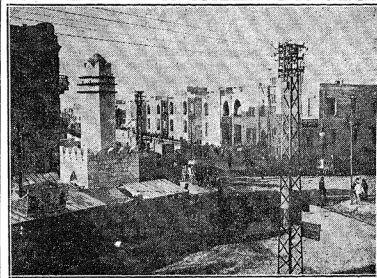
By 1931, the area had grown to six and a half million square meters from 109,000 square metres in 1910. Houses had jumped to a total of 4,029, and the population had increased to 46,116. There were 284 factories and workshops and ninety-two schools in 1931. School children numbered 12,321, about a half of all the Jewish pupils in Palestine, and municipal income was \$530,000. Compare this with \$12,000 in the summer of 1913!

The German Era

During the past year, the German era, the city has grown into an agglomeration of 10,196 houses, factories, office premises and shops and a population of eighty to eighty-five thousand. Almost 20,000 of the latter are school-children. The number of workers and artisans in the city today amount to 15,000.

Tel Aviv will celebrate its quarter of a century of progress this year on festivals to be held during the period of the Levant Fair, starting at Passover. It will be a celebration in true Tel Aviv-

1921: Tel Aviv Is Growing Up



The corner of Allenby Road and Nahlat Benjamin street, today one of the busiest cross-roads in the town

lian style, with all the gaiety and merriest that distinguishes this Jewish watering-place when in gala mood. Purim of this year too will be a joyous occasion, fulfilling the Gomorrah injunction that one might drink heartily and be merry until he knew not the difference between cursing Haman and blessing Mordecai.

This unique license "to go out and get as drunk as a lord" gave rise to the appellation of "Adloya" (Until He Knew Not) for the Purim festivities of Tel Aviv, and indeed the annual occasion of observing the great Feast of Esther has become one of those memorable Jewish festivals of Eretz-Israel that attract visitors from far and wide. The picturesque Carnival draws scores of thousands to the streets, and the whole affair is a real national celebration that has firmly established Tel Aviv in the favor of the Jewish and non-Jewish multitudes.

The twenty-fifth anniversary of the only Jewish city in the world which occurs this year marks a milestone in the history of Jewish national regeneration, and it is the conclusion of the first epoch in the stirring life of this unusual city.

German Jews in Business

(J.T.A. Special Correspondence)

JEHUSALEM, Feb. 14.—Partisanship of German Jewish newcomers in local trading concerns include a tannery and leather trader, a restaurant and cafe in

Tel Aviv, a rubber goods factory, a biscuit baking establishment and an ice-cream factory.

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THE WEEKLY NEWS REVIEW

Austria.
Tension continues to reign in Austria. The situation of Austrian Jews is still uncertain with no indication of what the future will bring. . . . The Jewish Telegraph Agency disclosed that Premier Mussolini of Italy sent word to Austrian Chancellor Schuschnigg, via the Austrian Secretary of State, not to curb the rights of the Jews and informed the Chancellor that he was watching the Jewish situation in Austria closely. Schuschnigg answered that his government has no intention of introducing new legislation against the Jews, a declaration he has repeated time and again, but protested that he cannot prevent the government from revising the Austrian constitution and admitted that the revision would affect the Jews. . . . Reports from Vienna state that the committee of the Austrian cabinet has drafted a new constitution which would place the Jewish Austria a "Christian" state. The new constitution, it is said, will

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MR. AND MRS. GEORGE J. FOX, 275 West 80th Street, N. Y. C., announce the birth of a son, **Isaac Alexander Fox**, born March 28, at 10:00 A.M. at Cong. Synagogue, 100 West 42nd Street. Birth weight, 8 pounds, 7 1/2 oz. No card.

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CHAUFFEUR—Young man, 10 years' experience, wishes position with opportunity for advancement. Call GLO, Jewish Daily Bulletin, 221 Centre St., N. Y. C.
POSITION WANTED—FEMALE
HEAD COUNSELLOR—Young lady, several years' experience in social work and teaching, desires position as head counsellor in Jewish community center, college graduate; athletic; active. Write to Mr. Sullivan, 221 Centre St., N. Y. C., c/o Bronx House, 1637 Washington St., New York City.

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be submitted to the cabinet and put into force through the emergency decree under which the Dollfus regime has ruled since it dissolved the Austrian parliament more than a year ago. . . . Prince von Starhemberg, commander of the Fascist Heimschutz, declared in an interview that there was no Jewish problem so far as "national-minded Jews were concerned." He also ridiculed the "race theories of the Nazis. . . .

However, while the leaders of the regime continue to talk softly and do their very best to conciliate foreign opinion, other leaders of the Heimwehr and the Christian Socialists talking for domestic consumption say that the Jewish position in Austria will be changed and limited. Many propose minority status for the Jews. . . . For instance, the Christian Socialist trade unions, the only legal trade union organization in Austria issued a call for the Austrian workers to enroll in their ranks. Since Jews are not eligible for membership in these unions negotiations are under way for the formation of purely Jewish trade unions. . . . The government, acting under the emergency decree has announced that it will disbar all lawyers previously employed by the Socialists, despite the fact that many men were not Socialists. In view of the fact that there are 1,000 Jewish attorneys in Vienna out of a total of 2,000, this will mean the disbarment of the majority of Viennese lawyers. . . .

Aside from these matters there is the question of the eventual triumph of the Nazis in Austria. Austrian Nazis are ominously quiet about the effect of an order from Nazi headquarters in Germany. The Habicht ultimatum is said to have been extended for another week. . . . At the same time rumors with trouble in the government between Dollfus and the German Nazis. In any event the role of the Austrian Jews is one of uncertainty with trouble in store for them no matter who finally wins in Austria.

Germany.
Events of the week in Germany show that no matter what the attitude of the central government may be, the Nazi party as such is determined not to allow any compromise with the German Jews. One of the most hopeful signs in Germany in the past few months was the obviously sincere desire of German Jewry to shift its occupational base from the professions and trade to agriculture, handicraft, manufacturing and artisanship. An organization in which all the great German Jewish organizations were represented was formed to train young Jews in plain training in those fields and to turn them from the liberal professions. Communal houses near the scene of the training were being organized where Jewish young men could stay while they underwent training. In many cases Jewish organizations paid the necessary expenses.

These attempts to change radically Jewish life in Germany are opposed by the Nazi party, the very group which so violently attacked the Jews as "non-producers." Acting apparently on direct orders from the Munich

Brown House, local Nazi leaders in every section of Germany have forced the peasants to promise not to employ Jewish farm hands and artisans have been forced to promise not to employ Jewish apprentices. Even Jewish artisans have been warned by local Nazis that if they persist in hiring Jewish apprentices they will be denied materials for work. In one week forty Jewish farm hands were dismissed and the total of dismissals is growing daily. Even those who promised to leave for Palestine or the Argentine as soon as their training was over were dismissed. . . . At the same time new impetus to the anti-Jewish boycott was given when local Nazi leaders in Germany warned their followers that despite orders from the central government any Nazi seen entering a Jewish store would be expelled from the party. . . .

Dr. Cartl, Nazi head of the medical service in Prussia, announced that the medical and sanitary departments of Berlin were entirely free of Jews. . . . A new organization to further and protect all German Jewish commercial interests in Germany was formed recently with the participation of all the central Jewish Purim groups. The group was celebrated by German Jewry. German Jewish papers, including the C. V. Zeitung, carried lengthy Purim stories. Jewish cafes advertised Purim programs and the Jewish Culture League Theatre gave a special Purim performance.

Palestine.
Huge crowds paraded through the streets of the Palestinian city of Purlin. Police reported that although hundreds and thousands crowded every thoroughfare in the all-Jewish city, no untoward incidents occurred. In Purlin, a correspondent of the Frankfurter Zeitung reported tremendous increases in the importation of Purlin oranges to Palestine as a result of the "three million mark agreement" which was recently renewed to cover 3,500,000 marks. . . . The increase in shipments of Purlin oranges to Germany has only increased slightly, the Frankfurter Zeitung correspondent said.

Great Britain.
Lord Rothchild, speaking at a political meeting, warned that Fascism was gaining ground in England and urged to prevent dictatorship in the country. . . . British Fascism was debated this week in the House of Lords. All of the peers who participated, including Viscount Cecil and Lord Snell, vigorously condemned Fascist private armies. Lord Leverhulme replying for the Government, admitted that Sir Oswald Mosley's group was growing, but pointed out that the two anti-Fascist Fascist groups were losing ground. He declared that the government saw no cause for apprehension in the British Fascist groups.

The Rest of Europe.
Dr. Housman, formerly Polish Consul in Tel Aviv and former Jewish deputy in the Polish parliament, left for the United States on a mission for the Polish Foreign Office. . . . A court martial in Jassy, Rumania, sentenced eleven rioters for participation in the Czernowitz riots last week which led to the transfer of the Maccabiah from Czernowitz to

Prague. . . . Wasil Kresteski, a Bulgarian metal worker who placed a bomb in the Kjutendri Synagogue in Sofia, was arrested and confessed that he blew up the synagogue out of his hatred for Jews. . . . The Dutch government ordered that kosher meat be served to Jewish unemployed instead of tinned non-kosher meat as previously ordered. . . . The Greek government cut the fees of travelers emigrating for Palestine from Salonica in half. It is hoped to attract 20,000 Jewish tourists yearly to the port of Salonica. . . . Jewish industrialists in Alsace, and Jewish industrialists, Paulik Gern, were nominated to the Italian Senate by the Italian Fascist Party. . . .

The United States.
More than 1,000 Jewish worker delegates gathered at a conference to create a permanent Jewish workers' group capable of speaking for Jewish labor on Jewish affairs. . . . Difference of opinion on a clause prohibiting membership in any other organization with a general Jewish aim led to a split. Over 200 delegates of the Poale Zion, Jewish National Workers' Alliance and other groups, left the meeting declaring that they could not adopt a clause which would prevent them from working with other Jewish groups. The dissenters immediately set up their own committee and issued a call for another conference to be held in May. . . . President Roosevelt, Governor Lehman and Mayor La Guardia sent messages of greeting to American Jewry on the Purim holiday. The messages were read over a nation-wide hook-up by Congressman Sol Bloom. A Purim program was also broadcast. In an address before the Jewish Welfare Board, Felix M. Warburg, noted philanthropist, urged Jewish youth to consider pursuits where "brain and muscle are brought into work to their satisfaction and to their country's health." . . . A bill was introduced in the New Jersey Legislature by Minority Leader Rafferty providing for severe penalties against those guilty of spreading propaganda against any group because of their religion, race or color. It is believed that the bill is aimed against the Nazi propagandists in the State. . . .

Whether it's local, domestic or foreign, if the Jew is Jewish, he'll find it in the Jewish Daily Bulletin.

Friedmann Orders Mandate Annulment Of Workers' Groups

(Jewish Telegraph Agency)
VIENNA, March 2.—Dr. Desider Friedmann, president of the Vienna Jewish community, yesterday ordered the annulment of the mandates of the Poale Zion Socialists, and of the Jewish labor organization, each of which was represented in the Jewish community by four members. Dr. Friedmann's action was based on a government order issued recently annulling Social Democratic mandates in all public bodies in Austria. The Jewish community is an official body and is so recognized by the government. This will change the balance of votes in the Jewish community. The government order was a representation of seventeen, while the non-Zionists have been reduced from fifteen to eleven.

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