



איסטריאליישע יידישע ניינעם

OFFICIAL ORGAN FOR AUSTRALIAN JEWRY & AUTHORIZED ORGAN OF JUDEAN LEAGUE.

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EVE OF NEW YEAR 5703
Friday 11th September

DAY OF ATONEMENT
Monday, 21st Sept.

FEAST OF TABERNACLES
Sunday 27th. Sept.

HOSHANAH RABAH
Friday, 2nd October

Popular Reception to Dr. Michael Traub at Kadimah Hall, Carlton

A representative gathering of Carlton Jewry assembled last Monday night in the Kadimah Hall at a Reception arranged in connection with the Keren Hayesod Victory Campaign being conducted by Dr. Traub. The atmosphere was at once warm and tense; for the realisation of the grave position which faces Palestine to-day united all those present and filled them with an urgent sense of determination to support the Yishuv to the utmost in its hour of crisis.

Mr. Wynn who was in the chair, spoke of the tragic role of Jewry to-day. He stressed the need for all those who understood the catastrophe that had overwhelmed European Jewry to bear their full responsibility and to offer a constructive answer to the Jewish Tragedy, by supporting the upbuilding of Eretz Israel.

Dr. Patkin who welcomed Dr. Traub said that Carlton Jewry had come to this function not merely to fulfil their duty to Palestine, but to their own consciences. The suffering of European Jewry must touch all our hearts and strengthen in us the determination to ensure a happier and better future for the Jewish People after the war. Dr. Traub, he said, had succeeded in breaking through the icy apathy of Melbourne Jewry for he had brought to them a message that was fundamentally true. Indeed Zionism was the inevitable truth of the present Jewish position.

Rabbi Gurewitz spoke of the flood of murder and hatred that had been loosed against the Jewries of Europe—the of the inhuman tortures and barbarities that had been perpetrated against defenceless Jewish communities. The one bright ray of hope in the darkness of contemporary Jewish life was Eretz Israel. In our work of upbuilding Palestine we had shown ourselves as a people of construction, not destruction. It was the duty of all Jews to support the Keren Hayesod in its historic task of preparing the Land of Israel for the People of Israel.

Dr. Traub, who spoke with great sincerity—in a tense atmosphere said that the year 1942 was almost without parallel in Jewish history. Whilst Jews in a number of countries are still living in relative comfort, the Jewish people in Europe were passing

through the bitterest period it had experienced since the Crusades of a thousand years ago. The tragedy of European Jewry he said, beggars description. It is beyond our enfeebled imaginations and sluggish hearts. The murder of 700,000 Jews in Central Europe had passed us by, and left us unmoved, and unperturbed. Our suffering and our human losses, by torture, by famine, by disease and by straight forward murder, had been greater than that of any of the other invaded nations. Yet the Press had often glossed over our sorrow and suffering as though there were a conspiracy of silence to deprive us of the sympathy of the gentile world.

Turning to Palestine Dr. Traub spoke about the reasons that brought about the Balfour Declaration twenty five years ago.

In the course of the following years of rebuilding Palestine, we had been working with a watch in our hands. For even in the 1920's it was apparent that Jewish suffering and insecurity would increase, and that the Jews would be the first and most defenceless victims of any future conflict. Our work in Palestine had progressed for two decades despite numerous obstacles and the opposition of anti-Zionists in our own Jewish ranks. Apathy and lack of understanding on the part of certain influential Jews who lost every vivid contact with the Jewish people had hampered the upbuilding of Palestine.

Once and for all, said Dr. Traub let us leave these lost souls alone. They are like the dead twigs of a tree that fall to earth forgotten. Let us forget these shrivelled

branches, and concentrate on the trunk, which is the living suffering body of the Jewish masses.

The news to-day from Palestine is grave, he added. Yet of one thing we are certain. The Jews of Palestine do not know the word "evacuation." They will never desert their homeland. They will fight and defend every inch of their country, sustained by the conviction that not merely the Yishuv itself, but the whole Jewish People is indissolubly linked with the Land of Israel for all time.

"We do not know what the future holds for us as individuals," said Dr. Traub, in an impassioned conclusion, "but we know that the Jewish people and the Jewish land will survive the onslaught and it is our sacred duty to do our utmost to secure the future of the Jewish people and the Jewish homeland."

Mr. Alec Masel opened the Appeal and a sum of nearly £650 was raised for the Keren Hayesod.

HERZL-BIALIK YAHRZEIT

On SUNDAY, 5th July
at the KADIMAH HALL,
Lygon St., at 8 p.m.

A HERZL-BIALIK YAHRZEIT

function will be held. This meeting will not only commemorate the death of two great Zionist leaders, it will serve as a mass rally at which the Jews of Melbourne will be able to demonstrate their moral support of the Yishuv in the grave days that lie ahead. At a time when the enemy has crossed into Egypt, and Palestine itself is threatened, Melbourne Jewry will give expression to their solidarity with Eretz Israel, and will join with the Yishuv in its plea to be allowed to defend the Jewish Homeland with adequate weapons.

The chief speakers will be
Mrs. IDA WYNN (English).
Dr. M. TRAUB (Yiddish)

Resolution of the Executive of the Zionist Federation

The Executive of the Zionist Federation of Australia and New Zealand at its last Meeting on Wednesday, June 24th., adopted the following resolution:

In this hour of trial for the Allied position in the Near East, when the enemy is crossing the borders of Egypt and Palestine itself is threatened, we, Zionists of Australia and New Zealand, ask that Palestinian Jewry be allowed to defend their Homeland. For the Jewish people, Palestine is not merely one strategic point amongst many; it is the pivotal point of Jewish hopes and aspirations. Across the frontiers of land and sea, across the grim barriers of battlefields and trenches, the eyes of Jewry all over the World are turned to this country, which is indissolubly linked with the past and future of the Jewish

people. The half a million Jews living in Palestine are determined never to desert the country which has been built up through sixty years of sweat and toil. They will defend it as the English defend England in her supreme hour of trial. All that we ask for them is the right and the means to defend themselves.

We therefore urge the immediate formation of a Jewish Army under British High Command to defend the Jewish National Home, so that Palestinian Jewry can play its full part in the defeat of the common enemy, who is endangering the freedom of mankind and the very existence of the Jewish people all over the world.

Save—or slave. Put all you've got into £10 National Savings Bonds.

FORTHCOMING EVENTS

The following functions have been arranged for Dr. Michael Traub for the coming weeks:—

Keren Hayesod Youth Reception arranged by the Youth Department of the Zionist Federation, Saturday 4th. July, at 8 p.m. at the Communal Hall, Toorak Synagogue.

* * *

July 5th. Herzl - Bialik Yahrzeit. Speakers: Mrs. Ida Wynn, Dr. Michael Traub.

* * *

July 12th. At 2.30 p.m. a Reception to Dr. Traub will be held by the Jordania Society at the Samuel Meyers Hall, Charnwood Crescent, St. Kilda.

* * *

ADVISORY BOARD
July 12th. Advisory Board at a Public Meeting convened by the Jewish Advisory Board of Melbourne, on Sunday 12th July, at 8 p.m. at the Samuel Meyers' Hall. Dr. Traub will speak on "The Jewish Problem—History and Remedy."

* * *

July 19th. Dr. Traub will broadcast on Sunday 19th, July at 6.45 p.m. on "The Post War Problems of Jewry."

FOSTER'S LAGER



BREWED BY

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Dr. Michael Traub, delegate of the Jewish Agency for Palestine and Keren Hayesod, is here seen chatting with members of the A.I.F. in Palestine.



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Their opinions do not necessarily represent those of this Journal.

All contributions must contain the name and address of the sender, not
necessarily for publication, but as a sign of good faith.

THEIRS IS THE BLAME

The horror that is the life of the Jews of Europe is being now dimly perceived. Last week the daily press published accounts of the murder of 750,000 Jews of Eastern Europe the death of probably another 750,000 from disease and starvation. This week, we have received reports of the murder of 125,000 Roumanian Jews by the Antonescu regime, while 150,000 have been sent to concentration camp and no one knows if they yet live.

Some of the blame for the fate of these, our brethren, must surely rest upon the shoulders of the benighted and ultra-conservative men of our people who, had they been more farsighted in 1919, could have furnished the means for the transformation of Palest-

ine into a true Eretz Israel. Jewish niggardliness in those days is the cause in these of Jewish tears shed and of Jewish blood pouring in the red rivers of Europe.

But it is foolish to stand at the gate of the past and lament. The appalling calamity that has fallen upon the Jews of Europe is only dimly foreshadowed by the figures here given. Undoubtedly these figures must be very conservative—understatement instead of overstatement. CAN JEWS IN OTHER PARTS OF THE WORLD GO THEIR WAY UNMOVED? CAN THEY JUST SHRUG THEIR SHOULDERS AS THEIR ONLY ACT OF SYMPATHETIC REALIZATION OF ALL IT MEANS?

The conscience of Jews qua Jews has fallen on evil days, truly, if such be the case.

Waste Makes £25,000 For Red Cross Funds

MORE WASTE WANTED URGENTLY

Both country and city people have a right to be proud of the splendid results of their efforts in collecting waste of all kinds and sending it to the Red Cross Waste Products Depot, 684-688 Elizabeth Street, Melbourne. Private individuals who set themselves the task of consistently and systematically keeping their waste for Red Cross and patriotic organisations which are responsible for its collection and despatch to the depot are equally important in this war work.

Every day from country railway stations all over Victoria truck loads of waste arrive at the depot always a scene of strenuous activity. By expert sorting and marketing this seemingly worthless mass of old tyres, old rags, old newsprint, waste paper, old tins, old jars and clean clippings is turned into money for Red Cross funds and at the same time is used in various industries to replace raw materials becoming increasingly scarce.

Since the depot opened in June 1940, to the end of April, 1942, 4990 tons of waste and 57,075 dozen bottles and tins have resulted in £25,000 being handed over to Red Cross funds. This magnificent figure was reached recently when the chairman of

the Waste Products Depot, Mr. J. W. Meaden, presented a cheque for £2,000 to Mr. A. H. Barracough, honorary treasurer of Victorian Division of the Australian Red Cross Society.

If we think for a moment of the amount of medical supplies and equipment £25,000 will buy for the sick and wounded men of the fighting forces, and then think too of the queer odds and ends of waste out of which it has been made, it seems like the dream of an alchemist in medieval times, trying to find the philosopher's stone that "turneth all to gold."

It is interesting to see exactly what waste products have resulted in this big total. Among the articles that have been collected and sent to the depot and then sold to be re-absorbed into industry are 3635 tons of waste paper, which has realised £12,640; 238 tons of newsprint, realising £2,649 and 535 tons of rags and cuttings realising £8403.

When the £2,000 cheque was presented by Mr. Meaden he referred appreciatively to the splendid effort of Mr. T. G. Stewart, of Avenel, who has collected personally 30 tons of waste for the depot, and was among those at the cheque presentation. Mr. Meaden said that it was such consistent work as that done by Mr. Stewart

Nuremberg Laws to be Enforced in France

LONDON. The military commander in the occupied zone of France has been ordered to put the Nuremberg laws against Jews into effect, the "Sydsvenska Dagbladet" reports.

The paper asserts that the number of Jews in occupied France has risen "enormously." It gives no explanation for this phenomenon, which is believed to be due to the wholesale expulsions of Jews from other Nazi-occupied territories.

Under the new law, persons marrying Jews after May 26th, 1941, will automatically be regarded as Jews.

A census of all Jews who have entered Algeria since January, 1936, is to be conducted there this month, it is learned here in a message from Vichy.

SHAMELESS ROBBERY

A large quantity of furniture was handed over last week by the occupying authorities in Paris to the "Workers' Committee of Immediate Relief," which is in charge of the task of compensating French sufferers from recent British air attacks on military objectives in France, it is reported by Radio Paris.

It is stated that this furniture has been confiscated from Jews and that it comes therefore from the same source as the milliard franc fine recently levied on the Jews for the compensation of air raid victims.

and by members of war organisations all over the State that made the work of the depot possible.

There are always some special needs at the depot and at the moment these are sugar bags—10,000 of these are wanted every week—boot polish tins of all makes, opal jars, used for packing meat and vegetable extracts, old typewriter ribbon spools, news print, old rags and clean rags and cuttings, for all of which the demand far exceeds the supply. Some of these articles are being recovered to meet the needs of manufacturers in Victoria, so that by sending them to Red Cross collectors are not only helping the great work of that organisation; but are also helping vital industries.

All waste is carried freight free on the Victorian Railways, if it is tied securely into bundles of a reasonable size, and addressed "Red Cross, Melbourne."



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125,000 Jews Killed In Roumania

LONDON, May 1st. One hundred and twenty five thousand Jews have been killed in Roumania under the Antonescu regime, while 150,000 Jews and non-Jews have been arrested and sent to concentration camps, according to the Ankara correspondent of the "Sunday Times."

A recent census of Jews in Roumania, it is reported, showed that 240,000 are now living in the old provinces, as compared with 750,000 a year ago. The reminder, according to reliable reports reaching Istanbul, have been murdered, deported, or interned in concentration camps. Whole areas in Bucovina, Bessarabia and Moldavia have been entirely cleared of Jews, whose estates have been confiscated.

RACHEL HOLCER in her new performance "The Shadow"

Rehearsals have been taking place for the last few weeks of one of the most thrilling modern plays of "The Shadow" by D. Nicodemi.

The performance of Nicodemi's "The Shadow" will take place on Saturday the 11th July at the Kadimah Hall, Lygon St., North Carlton.

Rachel Holcer has in "The Shadow" one of the greatest and most interesting roles; with her in the cast are: Rachel Levita, Mary Kron, S. Ruda, Israel Rothman, Sh. Mendelson, Jasha Sher and others.

"The Shadow" belongs to the category of plays which keeps the attention of the people from the very beginning to the end.

The play has been translated by Ch. Rozenstein.

Special decorations are being painted by Mr. M. Shechter.

"The Shadow" will be the first Jewish performance of the present year in Melbourne.

Tickets are already obtainable from Mr. Podemski at the Kadimah Hall, Phone F. 4055.



RACHEL HOLCER in her latest play "THE SHADOW" in the Kadimah on Sat. 11th. July.

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KADIMAH HALL Lygon St.

Saturday, July 11th., 1942, at 8 p.m.

RACHEL HOLCER in "THE SHADOW"

A Play in 3 acts by D. NICODEMI

Yiddish: CH. ROZENSTEIN. Scenery: M. SHECHTER.

Cast: R. LEVITA, M. KRON, I. ROTMAN, I. SHER

S. MENDELSON and others.

TICKETS obtainable from Mr. PODEMSKI at the Kadimah

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Premier Omits Reference To Jewish Loyalty

ON. The recent speech by Sikorski, the Polish Minister, in which reference to the loyalty of Jews to their country was omitted from the Polish statement from the Polish Government to Europe, formed subject of an interpellation in the Polish National Assembly recently.

The interpellation, which was addressed to Professor Stanislaw Przybyszewski, the Polish Minister of Education, was signed by Dr. I. Schwartzbart, one of the two members of the Council, Mr. Prager, Ciokosz and Kozusnick, on behalf of the Socialists, and by Mr. Stronski, independent.

The interpellation pointed out that the Polish Minister had called attention to his omission. Such an omission, it was contended, was likely to undermine public confidence in the whole of the Government's declaration regarding the attitude of Poland.

Mr. Stronski, although present at the meeting, did not make any reply to the inter-

NOT WORDS" WANTED
Schwartzbart, one of the Polish members of the Polish Council, in the course of his speech dealt with the problem of the Jews in Poland, which, he said, was of crucial importance in the complex of Polish problems.

He said: "The declaration made by the Government in regard to the minimum demands of those of Polish Jewry which it has been decided, but has not yet seen the declaration made upon only by the Parliament of the free Poland."

General Sikorski's Statement

He said:

1. Poland will stand by Christian principles and culture.

2. The Polish Republic will be a democratic and republican State closely conforming to the principles of legal Government responsible to a true National Assembly fully representative of the common will of the people and elected by the method of general, equal direct and secret vote.

3. Poland will guarantee the rights and liberties of all citizens loyal to the Republic, regardless of national, religious or racial difference. Coupled with equality of obligations equality of rights will be assured to the national minorities fulfilling their civic duties towards the State. They will be given the possibility of a free political, cultural and social development. Full freedom of conscience and expression of association and assembly will be guaranteed to all. The exercise of justice will be independent of any influence on the part of State executive authority.

4. Post-war Poland will endeavour to ensure work and fair livelihood to the whole population, thereby removing once and for all from her territory the scourge of unemployment. Every citizen will

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Poland After The War

The Government's Declaration and the Jews

By DR. I. SCHWARTZBART

In the course of his speech at the opening of the National Council of Poland, on Feb. 24th., the Polish Prime Minister declared: "After carefully considering the situation we have drawn up a declaration and it has been unanimously accepted by the Government. It contains the main principles which are guiding us and will continue to guide us during our future unfaltering work for Poland. The declaration also clearly states our attitude towards the national and religious minorities whose sufferings, especially those of the Jews, must evoke sympathy in every civilised man, and whose faithful attitude towards Poland will never be forgotten."

We quote this sentence from the official English text authorised by the Polish Government.

The Prime Minister continued by reading the Government's declaration, which is a kind of a charter of the Polish Government. The declaration begins as follows:

"The Government of national unity nominated by the President of the Republic in conformity with the Polish Constitution of the Polish State. Considering itself as the instrument of the common will of all the citizens of the Republic to whose welfare it is solely devoted, the Government declares." The Prime Minister went on to define the tasks the Government is confronted with in the present war, described the fight of Poland and expressed his views on the future order of Europe, and in particular of Europe's attitude towards Germany. Continuing, General Sikorski gave an outline of the views of his Government on the future Constitution of Poland, which will be decided upon only by the Parliament of the free Poland.

possess the right to work as well as the duty to work while retaining the choice of occupation...

We have quoted above those parts of the declaration which deals with the general aspects of the Constitution as well as with the problem of national minorities.

A Crucial Declaration

The declaration above has the greatest value of all the declarations hitherto made by the Polish Government. It is the most detailed declaration, backed by a resolution of the whole Cabinet and it has been subscribed to by at least three political Parties; namely the Socialists the Peasants and the Christians Work Party. These are in the Government and the National Council, as are also members of the "National Party" (Endeks) that Party which has so often with blunt honesty—sometimes even with pride—emphasized that anti-Semitism is a part of the programme. With regard to them, before making any commitment, it will be better to await the real attitude of the members of that Party in the Government and National Council to the Jewish problem, the more so as it is clear from the declaration quoted above that anti-Semitism is incompatible with these principles.

Tacit Repudiation of Anti-Semitism

When Minister Stanczyk made the declaration on behalf of the Government on November 3rd., 1940, he said expressis verbis that the Government opposes anti-Semitism. The present Declaration given at the opening of the new National Council does not put it in so many words but it results from the positive principles of that declaration that the Government repudiates anti-Semitism.

The journal of the Polish Socialists, ("Robotnik" The Worker), in an article in the issue of March 1st, 1942, on the question of those members of the Polish Government who belong to the "National Party," says: "We assume, that they accept to-day quite sincerely the principle of planned economy, agricultural reform, equality, of national minorities, not excluding Jews."

The members of the National Party will also have the opportunity to define clearly their attitude, when the Declaration of the Government and the future Constitution of Poland are discussed in the National Council. That will be for us the criterion as to whether the declaration of the Government really includes also the members of the National Party.

"Wait and see" is our attitude at the moment.

The Operative Factor

Needless to say, the gist of the problem lies in the question, which political trends will govern the Poland of to-morrow, which parties will gain the great majority and the Government for themselves?

The Declaration of the Government can have an excellent educational influence on those trends, granted that its realisation is boldly, sincerely, and openly propagated. The Polish Prime Minister has often emphasised that

sincerity. In the dramatic struggle of Poland Polish Jewry has proved to be not only the most loyal but also the most faithful of Poland's minorities. These are facts. Consequently how can the clause of loyalty contained in the Declaration fail to refer to the Jewish minority? The Government has, after all, stated in that Declaration of February 24th with regard to Jews that their "faithful attitude towards Poland will never be forgotten."

The Declaration contains a guarantee of political cultural and social freedom and development: for the minorities Jews are therefore included. Besides it proclaims the right to work for the whole population. That latter guarantee precludes also economic anti-Semitism. The Declaration goes even further, including the duty of all citizens to work. That creates the common solidarity of all citizens for the well-being of the State. We have always claimed the right to work for all citizens, including us, that is why we welcome it with particular satisfaction in the Declaration.

The great majority of Polish Jewry is today represented by the "Representation of Polish Jewry," which has been set up in Palestine, including the accredited leaders of several political parties.

There are three Labour Parties: Poale Zion, Hitachduth, Left Poale Zion and one group of religious workers of the Agudath; two religious-orthodox parties: Agudath and Mizrachi and two centre parties: there are the two groups of general Zionist. Thus is the Representation of Polish Jewry, which has now also its branch in the United States, the incarnation of a united front of Polish Jewry to a very large extent and it has the unquestionable right to speak on behalf of the overwhelming majority of Polish Jews.

The Representation has in the National Council one representative only. It will be only right if their justified claim for another Representative is favourably considered. The Representation has reasonable hope for the fulfilment of that claim. It was in July 1941 that the Representation handed to the Government their memorandum, in which they explained their attitude to all Polish problems and put down the demands of Polish Jewry.

Claim For Second Representative On National Council

The Representation as well as the whole of Polish Jewry have a thorough positive and constructive attitude towards all vital problems of Poland, the Poland which has fought so gallantly, the Poland of democracy. This latest Declaration of the Government gives an ideological basis for the realisation of the principles contained in it, towards Polish Jewry as well as towards the other minorities. It covers problems of emigration and the future in every aspect of daily life.

New Chemical Factory In Haifa Bay

JERUSALEM. A new chemical factory, Palacid Ltd., has been in operation for the past few months in Haifa Bay. This factory is manufacturing acids, including nitric acid purified by a special process, pharmaceutical industry, for metal working and for zincography) and pure acid for accumulators. The factory produces sulphuric acid purified by a special process. The capacity of the factory is large enough to cover nearly all the requirements both of this country and the neighbouring countries.

A foolish spender is a traitor. The right place for your money is in £10 National Savings Bonds.

Palestine Jewish Merchant Ships Help War Effort

JERUSALEM. The contribution which Palestine is making to the vital battle of the seas is vividly brought home by the news that a further fifty-one Jewish sailors have entered the navy service and that many others have graduated from the Palestine naval school. They thus join the ranks of the many Jewish seamen who are today serving with the Royal Navy the R.A.F. marine stations and merchant navy.

The Palestine Jewish merchant marine consists of eleven ships, nine of which have been requisitioned by the British Royal Navy to transport war supplies made in Palestine, and it is learnt that these ships have been active recently in Mediterranean battles. Despite the small size of this infant "fleet," many Jewish seamen, manning Jewish ships have already given their lives for the common cause when vessels were lost both on Atlantic routes and in local coastal navigation.

One of them, the s.s. "Har Zion," was the flagship of the fleet. It was lost with all hands in the Battle of the Atlantic.

In peacetime, this merchant navy was regarded as the nucleus of a Jewish seafaring enterprise which was expected, in time, to re-establish the ancient fame of Jewish ships and sailors in the Mediterranean. The "Har Zion" and her sister ships carried thousands of Jewish immigrants to the home land and cargoes of citrus fruit and other Palestine products to markets abroad.

Now that Palestine has swung over to a war production basis, these vessels form an important link in the supply line carrying Palestine produced foodstuffs and fighting equipment to the battlefronts.

A tribute to three Jewish seamen for saving a freighter which had caught fire as a result of enemy attack was recently paid by Admiral Cunningham.

Australian Jewish Forum

The June issue of the Australian Jewish Forum is now available. This latest number maintains the same high standard of previous numbers. Rabbi L. A. Falk in a very fine piece of writing entitled "Kimberley versus Zionism," reconciles his advocacy of the plan for a Jewish settlement in the north-west of Australia with his life-long Zionist ideals. An arresting poem "Why I Am A Jew" by the great French Jewish writer is reprinted. Important information dealing with the move to reorganise and democratise the community, is given as well. The broadcast talk over the Department of Information's short-wave to the U.S.A., by Dr. G. L. Wood of Melbourne, is something which should be brought to the notice of every Australian Jew. Dr. Wood was speaking of the idea of settling the empty north of Australia with Jewish people and in declaring himself in favour of the proposal made by Dr. I. Steinberg, says "Australians were always conscious that the empty north was both a menace and a reproach." Another article in this issue of the Forum, worthy of mention is by a soldier recently returned from Palestine, entitled "A Soldier Looks At Palestine." The soldier a non-Jew is loud in his praises of Jewish accomplishments in Palestine. To Australian Jews, whose acquaintance with the work going on in Palestine, is of the sketchiest nature, this first-hand account of Private Hook's experiences should act as a stimulus and an inspiration.

The subscription for twelve issues is 9/- posted to any address, single copies are sold for ninepence each.

Complimentary copies are available upon application to the Hon. Secretary, Julius Karpin, 91 Willoughby Rd., Crows Nest. Cost of postage should be forwarded with such applications.

The Jewish People and the Present Hour

Never in its tragic history has the Jewish people been standing before tasks more vital, more gigantic than those of the present hour.

The War which is dragging into its vicious circle more and more countries of the earth has terribly hit the Jewish people scattered all over the world. The ghettos and concentration camps of Europe are exterminating innumerable thousands of Jews. Jewish political, economic and social life in Europe has perished or broken down.

European Jewry is forced to fight a desperate battle for sheer physical existence, for a piece of bread, for a chance of enduring the terrible period of suffering and pain.

American and British Jewry are faced with the supreme duty of assisting European Jewry to survive the War and to carry out the necessary reconstruction work after the war. While war is still going on, untiring efforts have to be made for saving from certain physical annihilation as many thousands of our doomed people as possible. American Jewry is conscious of this great historic task. It is raising considerable funds and is doing its duty with zeal and devotion endeavouring to bring food, clothing and medical help to Jewish sufferers and Refugees.

But still greater tasks will face the Jewish people immediately after the war is over. The world will be in ruins. All the European nations which were enslaved for years by the Nazi oppressors will be exhausted economically and physically. The volume of the gigantic catastrophe which has struck mankind, the depth of destruction of human culture will become clear and visible only on the background of post-war realities. And mankind will have to be once more harnessed for the sacred duty of reconstruction and of healing the wounds caused by the cyclone which swept over its head.

Already now, leading spirits of humanity are exhorting suffering mankind to show utmost faith, courage and endurance. Sons of all enslaved peoples are fighting in the whole world for the liberation of their brethren. Exiled Governments are getting ready for the great hour when peace and liberty will again be restored to their peoples.

Tremendous preparatory work

is going on; political, military and economic pacts are being concluded; grandiose schemes are being planned and discussed; post-war aims are being drafted to be submitted to the Peace Conference for final judgement.

THE FUTURE PROBLEM

What about the Jewish people? Is it duly preparing for the great tasks which it will have to face?

There is no doubt that the Jewish people will be at that moment in a worse position than all other peoples. Immediately the War is over, millions of Jews will have to seek for bread in the literal sense of the word. Hundreds of thousands of our brethren, liberated from the walls of ghettos, will have to look for work and employment. Many thousands will endeavour to emigrate, to create a new home outside devastated Europe. No country in the world will be inclined to accept unconditionally uprooted wanderers from Europe. The problem of Jewish homelessness will become an international problem together with the general problem of Refugees and of their repatriation, and lasting solutions will have to be found

The return of demobilised soldiers and the liquidation of war industries will create an acute economic crisis. After their ultimate victory the United Nations will stand before the necessity of creating some economic Federation of Nations. The transitory period will be a time of deep economic depression; of fierce struggle between opposed political, social, economic and moral conditions, and even of possible revolutionary upheavals. Great sacrifices, enormous capital and labour will be required in order to rebuild during peaceful consecutive years the ruined economic and social structure of the world.

Are the Jewish people to stand aside, helpless and passive, in this titanic struggle and wait for a miracle? Certainly not!

The Jewish problem must be brought before the nations in its complete and world-wide aspect. Equality of human and civic rights must be guaranteed to Jews, as to all other citizens. Possibilities and channels of emigration must be opened up to Jews, with the purpose of resolving the difficult problem of European Jewry. A Jewish Reconstruction Fund has to be created in order to safe-

guard the economic reconstruction of the ruined Jewish masses. And last, but not least, Palestine must be secured for the Jews as a real National Homeland.

Those are the post-war aims of the Jewish people.

The magnitude of the catastrophe which has befallen the whole world, and especially the Jewish people, the tremendous tasks with which latter will be faced immediately the war is over, the enormous responsibility of the present generation as regards the fate of Jewry, its existence and its survival—all the above must serve to unite the Jewish people all over the world, all its individuals, all its sections.

A World Jewish Congress of the best minds in Jewry must create that unified Jewish body which is to be the sole and generally recognised spokesman for Jewry.

This is the idea of the World Jewish Congress.

W.J.C. Bulletin.

Escape From Nazism

JERUSALEM. The bitter lot of the Jewish refugee to-day is brought out by the story of 12 Roumanian refugees who succeeded in finding their way to Cyprus. These men left the port of Constanza on the 2nd May, 1941, on a small sailing vessel of 8 tons made "De Coriano." They installed a small radio signalling set in their boat and set off into the Black Sea. None of them had any previous experience of seafaring. One of their number, a mechanical engineer, was appointed "Captain." After wandering about in the Black Sea for over a week they came across a fishing vessel which directed them to the Bosphorus. Meanwhile their supplies of food ran out, and by the time reached Constantinople they were in a state of exhaustion. Here they re-stocked with food and continued their way and reached the open Mediterranean. Fortune directed them to a small Turkish Island, where they were able to obtain vegetables. Five days later the ship's company were lying prostrate with starvation. They took down their sail and stretched it across the length of the ship, painting on it the inscription in English: "Help us, we are your friends." So resigning themselves to fate, they drifted aimlessly.

Again fortune was kind to them—a British seaplane sighted them and dropped them parcels of chocolate, biscuits and brandy. The pilot of the seaplane directed them towards Cyprus and flew overhead as they brought their ship into the port of Larnaca. There they were given a most friendly welcome by the British authorities and the towns-folk.

To-day, seven of these men are in Haifa serving with the British Forces. The remaining five are serving elsewhere in the Middle East. Snatched from the jaws of death they are helping to fight back the enemy from whom they succeeded in escaping.

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World Jewish Congre

(AUSTRALIAN SECTION)

The First Annual Meeting of Members of the World Jewish Congress (Australian Section) was held on Monday 15th June, at 8 p.m. at the Einfield Lounge, Maccaean Hall. There was an impressive attendance, many of the Members being present. A number of people joined the membership in the course of the Meeting.

Mr. Saul Symonds was in the Chair. Dr. Maurice Laserson, Official Representative of the W.J.C., gave a vivid description of the latest organisational, political and relief activities of the World Jewish Congress in various countries of the world.

After Dr. Laserson's address, the Chairman's Report on the activities of the World Jewish Congress (Australian Section) for the first year ended 31st March, 1942, published in the W.J.C. Bulletin and in the "Sydney Jewish News"—was submitted to the Meeting. The Report was taken as read and adopted.

The Treasurer, Mr. Felix Freeman, read the Treasurer's Report and the Income and Expenditure Account for the period ended 31st March, 1942, which were adopted by the Meeting.

The Meeting elected by ballot, out of 10 persons nominated, six Members of the N.S.W. Committee. Were elected: Miss Nerida Cohen, Mr. A. Cymerman, Mr. Felix Freeman, Rabbi Dr. I. Polush, Mr. Saul Symonds, Dr. A. Witten.

The N.S.W. Committee will now consist of the above six Members, of Dr. Laserson as Official Representative and of the following Members appointed by the bodies affiliated with the W.J.C.: Mr. Gerald de Vahl Davis, Mr. Cecil A. Luber, Rabbi Max Schenk (Temple Emanuel); Mr. Walt Edel, Mr. O. C. Rheuben Y.M.H.A. Mr. Sigala (Newtown Hebrew Congregation); Mr Ben Haneman (Shomrim); Mr. Maurice Phillips (Federation of Polish Jews in Australia); three members to be appointed by the Union of Sydney Zionists and one member by the Tarbut; altogether of 19 members. The Office bearers will be elected by the new Committee amongst its Members.

Mr. Arthur D. Robb, Chartered Accountant, was elected Hon. Auditor. Cordial thanks were expressed to the Board of the N.S.W. Jewish War Memorial for putting a room at the disposal of the

W.J.C. for office purposes.

Finally Par. 9 of the lately amended by the Council—was announced.

"Every applicant shall be writing on the application form."

This admission to the Jewish Congress (Australia) is open without regard to every Jewish man having attained the age of 18 years, who is in agreement with the aims and activities of the world.

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GEORG BRANDES, SEEKER OF TRUTH

On the Hundredth Anniversary of His Birth

By ALFRED WERNER

In September, 1923, when a poll of its readers was taken by New York's "Jewish Tribune," Georg Brandes was chosen as one of the twelve outstanding Jews of the world. According to this poll he shared literary fame with Israel Zangwill, Hayim Nachman Bialik and Arthur Schnitzler. Full of years—more than eighty at the time—the Dane Brandes was the oldest of the noted twelve. And after a half century's literary work, this critic was still the most discussed personality among contemporary literati.

He had made famous his tiny Denmark, which in earlier years had been so ungrateful to Georg Morris Cohen Brandes—that was his full name—as to deny him a professorship at Copenhagen University and so induce him to settle in Berlin. This literary Columbus had promoted Scandinavian authors in Germany, France and England, had pointed out the Danish novelist Jacobsen, proclaimed the genius of the Norwegian Ibsen, defended the Swede Strindberg. But he had also cleared the way for the Frenchmen Zola and Maupassant, for the revolutionary philosopher Friedrich Nietzsche, for the leaders of the German school of realism, Sudermann and Hauptmann and last but not least for the great Russians, Pushkin, Dostoyevski and Tolstoi, whom the many-sided Brandes introduced to the Western world.

And this man who wrote volumes on Goethe, Shakespeare, Voltaire, Michelangelo, and Caesar that have become almost classics—what did he do for Jews and Jewish letters? This dauntless champion of liberty—did he ever raise his voice in defence of his own oppressed race?

This was the challenge hurled at him in 1914, when he started his only and triumphant lecture tour through the United States. Danish Jewry was known for its advocacy of complete assimilation and for its increasing rate of mixed marriages. Assimilation had at that time reached its peak among the other Western Jews also. But in New York the Danish professor met with a new type of Jewry, proud and self-assertive, that fearlessly criticised the great man's attitude towards his traditions and his co-religionists.

"To the criticism that he lacked feeling for his Jewish ancestry, Brandes retorted with the assertion that it was utterly preposterous to say that he denied his origin:

I have been attacked all my life as a Jew and because I am a Jew, and could not forget nor deny that I am a Jew, even if I wanted to... I am just as proud as Spinoza was to belong to the race of Maimonides, and just as indignant 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 anybody 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.

This Influence on Culture

The man who thus defended himself was born in Copenhagen, the Danish capital, son of a Jewish merchant family, on February 4, 1842. His younger brother, Carl Edvard, became famous as a Danish politician. The children received no Jewish education whatsoever: "Nothing was ever said at home about any religious creed.

Neither of my parents was in any way associated with the Jewish religion, and neither of them ever went to synagogue." In later years, however, Brandes frankly regretted that he had never known the poetry of orthodox Judaism. But unlike many other Jewish intellectuals, he did not embrace Christianity. Was he, then, without any faith? No. In Thorvaldsen's museum, which houses Greek art in Copenhagen, he discovered his religion: "There I found my church, my gods, my own true native land."

That is, he found the creed of an artist. Heinrich Heine might have spoken so. But the Jewish heritage in both men was too strong to allow an exclusively aesthetic "Weltanschauung" to take possession of their souls. They were not only disciples of Beauty—they were seekers of Truth. For Brandes it was not enough to destroy, as he helped to do in his voluminous treatise, "Main Currents in Nineteenth Century Literature," the dominance of passe sentimental romanticism and to pave the way for modern realism in art. As Boerne and Heine had

done thirty and more years before he fought against literary untruth with the deep conviction that it was part of a greater battle against injustice and intolerance themselves. And on some occasions the cosmopolitan, the internationalist even betrays a strange warmth of interest in his own race. In his "Main Currents," for instance, when he speaks of the Jews from Alsace and Lorraine humbly implored the French National Assembly in 1789 to grant them civil rights—in vain—he writes:

"Two years passed. In 1791 the Jews once more appealed. But in what a changed tone. The humble prayer of the slave has become the peremptory demand of the man... Two years spent in the atmosphere of the Revolution had given these pariahs not only self-esteem but pride. This time the measure passed without debate.

Depends Fellow-Jews

In several essays and books Brandes defended his fellow-Jews Heine, Boerne, Lassalle and Disraeli against the attacks of reactionaries. In his biography of Julius Caesar he dwells upon the fact that the grateful Jews of Rome deeply mourned the death of the benevolent ruler, and in his "Shakespeare" Brandes emphasizes the point that the great Briton, in an age of inhumanity, possessed sufficient human feeling to make Shylock a "tragic symbol of the degradation and vengefulness of an oppressed race."

Oppressed race! Perhaps he championed Judaism only because it symbolized individual freedom as against prejudice and bigotry; perhaps it was fervent sympathy with the underdog rather than Jewish loyalty that led him to fight for the re-trial of innocent Captain Dreyfus and strongly to condemn the pogroms in Russia and Poland. Be that as it may, he surely followed at every juncture the noble principle he had set himself as a writer: "If he (the writer) is not the truth's ordained priest he is only fit to be thrown on the scrap heap."

The spirit of the prophet was alive in him, whether he cared for the Hebrew prayers and customs or not. He was portrayed as a modern nabi by the English poet and essayist Edmund Wilson Gosse, a non-Jew, who described the disgust and even terror that Brandes aroused whenever the critic's name came up in general conversation.

Brandes was a Jew, an illuminated specimen of a race little known at that time in Scandinavia, and much dreaded and suspected. That a scion of this hated people, so long excluded from citizenship should come forward with a loud message of defiance to the exquisite and effete nutshell civilisation of Denmark, this in itself was an outrage.

This angry Jew Brandes, he remarked, had something of the swashbuckler about him when he shouted that mental salvation was impossible without a knowledge of such "foreign devils" as Taine, John Stuart Mill or Schopenhauer "of whom dignified and reputable Danes desired to hear only just enough to enable them to lift their hands and shake their heads at the mention of such dreadful names."

Failed With Herzl

But this advocate of every kind of modernism, this defender of radicalism in art and socialism in politics, failed to stand the test when confronted with a new idea that had sprung up within the

exist a sizable Neo-Hebrew literature." But he hastened to add: "This will only increase the disunity of mankind." On another occasion he condemned Zionism as a by-product of anti-Semitism and ridiculed the "romantic" idea of Jewish nationalism. Had not the philosopher Nietzsche praised him Brandes, as the model of a "guter Europaer"?

Changes Hostility

After the World War, however, Brandes changed his hostile attitude towards Zionism. In an essay written in German, "Das neue Judentum," Brandes expressed the hope that the Jews would rise in the world's esteem when the majority lived on their own soil and engaged in productive labour. Simultaneously another di-hard assimilationist, Maximilian Harden, famed literary herald of old Chancellor Bismarck and mortal enemy of the Kaiser, took up the cause of Eretz Yisrael. Coincidentally, the Danish Jew Brandes and the German Jew Harden passed away in the same year, 1927. By that time a thriving Jewish city, Tel Aviv, had sprung up on what had been sand dunes only two decades earlier; a Hebrew University had just been started on Mount Scopus near Jerusalem; The Jewish population of Palestine was three times what it had been the year when Theodor Herzl first dreamed of a Jewish state.

These men, fortunately, were spared the sight of the victory of a nationalism of a different type, of a blood-thirsty chauvinism that was to sweep both the Jewish Bible and the beauty of ancient Greece off the face of Europe. Harden's books were publicly burned by the victorious new savages. But some valiant Danes, in defiance of their oppressors, are celebrating the hundredth anniversary of their great critic's birth.

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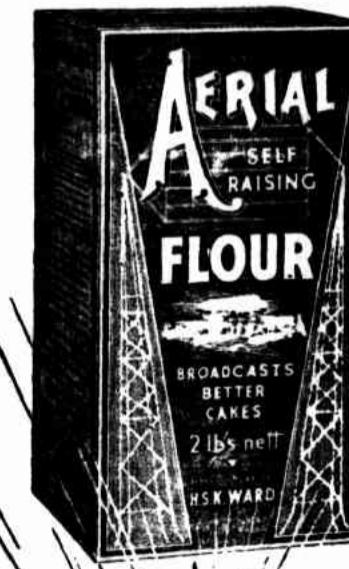
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Suicide in New York

FORMER ECONOMIC EXPERT
NEW YORK. Dr. Felix Pinner, former financial chief and economic expert on the "Beliner Tageblatt" and his wife were found dead in their rooms in New York on Wednesday. Four gas jets had been opened.

ZIONIST FEDERATION WEEKLY NEWS

JERUSALEM. The Tel Aviv Municipality has balanced its 1942/43 Budget at £728,500 for both income and expenditure. The amount does not include the Government's ordinary grant-in-aid, the amount of which has not yet been fixed.

The Municipality has repaid to the Keren Hayesod a loan of £5,000 for public works, made in 1935.

3,102,747 TREES PLANTED IN J.N.F. FORESTS

JERUSALEM. The number of trees planted in the Forests of the Jewish National Fund up to the end of 5701 totalled 3,102,747 and the area under afforestation amounted to 13,372 dunams. There are now 31 J.N.F. forests, out of which 10 have more than 100,000 trees each. The forest which is being planted now bears the name of Henrietta Szold and tree planting there was started on the occasion of her 80th birthday, last year.

MORE WOMEN OF THE A.T.S. FOR TRAINING

JERUSALEM. The third batch of 500 women in the Auxiliary Territorial Service proceeded today to a training camp somewhere in Palestine. Four new commissions have been granted, bringing the total to eight Jewish women subalterns.

At a farewell for the new recruits given in Jerusalem, one of the speakers was a girl who had completed the second course and whose mother had taken the first.

65,000 JEWS NOW IN HAIFA

JERUSALEM, March 10th. In anticipation of the elections to the Jewish Community Council to be held in Haifa in the middle of May, a register of persons over 21 has been published by the Council showing a total of 42,939 men and women eligible for the franchise. The total estimated Jewish population of Haifa is 65,000. The Jewish Community Council encompasses the whole of Haifa

town and the suburbs, including the Bay area, with the exception of Kiryat Motzkin which constitutes a separate council.

ARRESTED RUSSIAN ZIONISTS FOR PALESTINE

LONDON. The Hebrew Daily "Davar" of March 5th reveals that those Russian Zionists, who are still imprisoned in various parts of the Soviet Union, will soon be able to get their release and to depart for Palestine. It is said that no obstacle will be put before them by the Soviet Authorities, and as soon as they have the necessary permits to enter Palestine and financial and other arrangements are completed their departure for Palestine would be certain.

AMERICAN JEWISH LEADERS SEE LITVINOV

WASHINGTON. A potentially significant discussion took place here between Maxim Litvinov, Soviet Ambassador to the United States, and Dr. Stephen S. Wise, President of the American Jewish Congress, and Dr. Nahum Goldmann, Chairman of the Administrative Committee of the World Jewish Congress. It was learned here that the Russian diplomat and the Jewish leaders talked about the refugee situation within the Soviet Union and other significant matters pertaining to Jews in the U.S.S.R.

"TIMES" GIVES SILVER'S VIEWS ON JEWISH ARMY

LONDON, April, 8th. American Jewry's support for the formation of a Jewish Army in Palestine, as described by Dr. Abba Hillel Silver at a press conference recently, was reported today by the "London Times," which gave generous space to the American Jewish leader's remarks at the conference.

The "Manchester Guardian" today expressed its editorial disappointment with the statement on Palestine policy made by Viscount Cranborne recently in the House of Lords.

Owing to the restriction on wrapping paper, will all those receiving free groceries bring their own containers (cases etc.).

NOTICE

When collecting free tickets or groceries please bring a cutting from this paper as cards are not being sent now.

FREE THEATRE TICKETS FOR THE WEEK ENDING

REGENT Theatre, Fitzroy. Mr. Solomon, 695 Lygon St., North Carlton.

Mr. Goldberg, 117 McIlwraith Street, North Carlton.

Mr. Rechaman, 599 Rathdown Street, North Carlton.

Mr. H. Rockman, 754 Drummond St., North Carlton.

Mr. Shulman, 511 Station St., North Carlton.

His insight into Australian character is also shown in his contemporary reference to the 'grim mouths and deep-set unsmiling eyes' of the Western Queenslanders. 'What their descendants will look like a century hence I can only guess; but one thing I am sure of. If we have not stamped out war by then, any enemy they may meet with bayonet has my pity.'

BBC London Letter

RATTLE SNAKE ON THE AIR

With a Home Service, an Empire Service, a European Service, a Latin-American Service, and a variety of services for such lesser known tongues as Africans, Arabic, Maltese, Chinese, and many more, the BBC in wartime has to be a fairly large concern. The result has been the formation of a Facilities Unit which acts as the channel between all the various departments of the Corporation and such important outside bodies as the Admiralty, the War Office, the Air Ministry and so on. Such a department naturally takes a pride in going beyond its strict terms of reference, and the other day it achieved the feat of providing, at 24 hours notice, a live rattle snake to take its part in a dramatic programme arranged by one of the Regional Producers.

WALTZING MATILDA

Working from London in the middle of a war, the BBC does not always find it easy to get the right people at the right time to produce programmes representative of the life and history of the various Dominions. In Anzac day on April 25, it was particularly lucky, since Dr. Thomas Wood was at hand, the godfather of Waltzing Matilda. He is also, as many English and Scotsmen will know, the author of that entrancing book "Cobbers," which has done more than most to explain the Australian to his kinsmen in the Home Country.

So much by way of formal introduction. Introducing Thomas Wood himself is a much easier job. He is not essentially a musician, not essentially a writer or a traveller. He is simply a man with the gift of comradeship who has had the luck and energy to travel over a large part of the English-speaking world. Short with untidy grey hair, and very thick lenses to his spectacles, Thomas Wood is the sort of person you don't notice the first minute you see him, and the sort of man you never forget afterwards.

Thomas Wood, by the way—he asks for this correction to be made—is not the composer of Waltzing Matilda. In "Cobbers" he gives its history. The verses were written by Banjo Patterson in the town of Winton, and the tune was written by Patterson's sister the same evening. Wood's contribution was to harmonise it and god-father it to the world. Its adoption by the Australian troops in Libya has now made it undoubtedly the Battle Anthem of Australia. Wood showed remarkable prescience when he wrote, as long ago as 1934, 'good enough to be the unofficial National Anthem of Australia.'

His insight into Australian character is also shown in his contemporary reference to the 'grim mouths and deep-set unsmiling eyes' of the Western Queenslanders. 'What their descendants will look like a century hence I can only guess; but one thing I am sure of. If we have not stamped out war by then, any enemy they may meet with bayonet has my pity.'

RADIO TEAMS UP WITH THE R.A.F.

The BBC's service for the occupied countries of Europe is constantly developing new angles. Now that the V army has been formed and trained, so to speak, that mysterious radio personality Colonel Britton is already able to use it as a fighting force. For some time past his broadcasts to Europe especially to Western Europe have been tied up with the plans of the Royal Air Force. Shortly after the bombing of the Renault work in Paris, for instance, Colonel Britton said: "I repeat, don't work in these factories or these mines unless you're given proper protection against bombs. We must attack targets such as these, and the Royal Air Force will be dropping many



TYPHUS

MOUNTING DEAD

Typhus has broken out in a camp in Zvornik, and the death toll daily. Typhus is also in the Jewish quarters of Hodmezovasarhely. The local authorities closed the areas, and the authorities are hampered by the scarcity of medicine.

The Hungarian Minister of Interior has officially stated that a typhus epidemic in the Hungarian-Ruthenia has assumed proportions and the situation requires a state of emergency. He cited Kecskemet as a small town in the province where no fewer than 108 Jews have died. Typhus is prevalent throughout the whole of the population.

A severe typhus epidemic is raging in the Jewish quarter of Tunis, and has already claimed many deaths.

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AN AMERICAN

LONDON. Mr. Joseph Garrett, a Jewish tailor in London, has been left with \$100,000 in dollars under the will of Garrett, an American

bombs. Keep out of your door. The bombs now are really big home-made shelters. You either get right into the country, or demand an air raid shelter. In itself the Nazis provide air raid shelters. They have them too. Essen for instance, and away from those bad right away into the co-

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Temple Beth Israel

WEEKLY BULLETIN

TH SERVICE will take place at the Temple Beth Israel on Saturday, 4th July. Service, Master Lutz Goldman, son of Dr. and Mrs. H. Goldman, 163 Hawthorn Road, has been called to the Bar mitzvah. Dr. Goldman is a member of the Management Committee of the Temple Beth Israel. All girls of the Temple school are expected to support these efforts of the Guild.

IC LECTURE will be held at the Temple House, 78 Alma Rd., St. Kilda, on July 5th, at 3 p.m. The speaker will discuss the people in democratic Soviet Russia before the war and since the war, and will also point out certain heroism and their consequences after the war. Special readings will be read on this occasion of the memory of the martyrs who were Nazis in Poland.

Women's Guild

Committee Meeting. Monthly Committee Meeting of the Women's Guild on July 6th, is very important, as it is at the Temple House, 78 Alma Rd., St. Kilda.

Classified Advertisements

AGEMENT is announced of the daughter of Mr. E. Baitz of Royal Edward, only son of Mrs. E. Perlman of St. Kilda.

HOME E. BAITZ and Mr. Perlman will be "At home" for friends and relatives Avenue, Royal Park, on evening, July 11th.

SACKVILLE and Dick will be "At home" for relatives and friends Street, St. Kilda, on July 5th.

HEK with Mr. and Roger, will be "At all relatives and Sunday afternoon, 127 Piggott Street, in honour of the birth of their children KEITH.

J. ABRAMSON will be at 104 Willmire Kew, to relatives on Sunday afternoon, on the occasion of their son who will be called to the Carlton Synagogue, July 11th.

TO LET Modern furniture, single double room to let. Ring Central one and two.

opened each day of the week for net-making. All those with experience are urged to assist in getting this centre opened. Also the matter of hospitality for the troops which is assuming quite large proportions is to be discussed at the meeting. The Guild were delighted with the very large number of attendances last Sunday night. 40 young ladies of Temple Beth Israel are acting as hostesses. All are welcome to support these efforts of the Guild.

It is hoped that a very large attendance will be present at the coming Committee Meeting. We remind you of the date: Monday, 6th July, 10.30 a.m., at Temple House, 78 Alma Rd., St. Kilda.

CARD PARTY The next Card Party, on July 20th, will be a very special effort. This time all the proceeds will go to the Blind Institute of Victoria, Mrs. J. Marks (Phone U9193) who is generously hosting the Party, will be very glad to hear from players, so that she can make reservations. With the advent of war, the local charities, so worthy in themselves, have been somewhat overlooked. We ask all our friends to rally to our support to make this function a really worth-while effort.

GENERAL PLUMBER AND GASFITTER ALEX GOLDSCHMIDT (294 Inkerman Road, East St. Kilda. Ring: Windsor 5907 Now !

BARMITZVAH THE BARMITZVAH is announced of Master LUTZ GOLDMAN, son of Dr. and Mrs. H. Goldman of 163 Hawthorn Rd., East Brighton, which will take place at the Temple Beth Israel on Saturday, 4th July, 1942, and a reception will be held in the afternoon at the Temple House. All welcome.

THANKS MISS FRANCES ABRAHAMS wishes to thank all those ladies who supported and helped her in the recent J.N.F. Queen Competition. Special thanks to Mrs. M. Solomon.

POSITION WANTED ACCOUNTANT with good references, 44 years, ineligible for military service who has over 20 years practical experience seeks employment and is willing to do any office work. Apply: "X" C/o 198 Faraday Street.

ON BEHALF of W. ARON, fully trained Hebrew Teacher from Jewish Teachers' College Wurzburg and London, I apply for position as teacher or cantor. Able to do clerical work. Contact S. Judd, 439 Inkerman Rd. East St. Kilda.

WANTED ST. KILDA & ELWOOD Talmud Torah Teacher Wanted for Sunday Mornings (10-12.30) only. Apply to the Secretary at the School rooms, 40 Mitford Street, Elwood, daily 4.30 p.m. Sunday 10-12.30 or in writing.

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Letters

PACKING CLOTHES FOR PALESTINE

To The Editor,
Australian Jewish News.

Dear Sir,

On Sunday last, Mrs. Renof, President of the Council of Jewish Women brought me to the Foote-Rak Communal Hall to finish packing the third case of clothing for Erez Yisrael. Many bundles had been sent by the Jewish Ladies Guild for the Mothers and Babies. Others addressed to friends and relatives which will be delivered it properly addressed to the various recipients. Mrs. Kowadio was quite enthusiastic regarding precious blankets from some kind friend and also babies' clothing and various articles contributed by the very industrious group of which she is the leader. Dr. Tabor had interested some Major Zionists who came and helped willingly to hammer the cases. The young Lehrer twins were invaluable as packers and gave promise of being followers of their good parents. A cable was received this week saying how precious the clothing was to those half-naked and cold victims of War conditions and begging for a continuation of the same. Food is so dear that parents can only hope to feed their children and even the well-to-do in Palestine find it impossible to obtain clothing of any sort.

Mrs. David Nathan has had all the possibility of collecting the bundles with Mrs. Renof's help; Mr. S. J. Slutskin supplied the cases and the Orient Shipping Co. despatched the cases free of charge. We are already collecting for a further supply and any one who has discarded clothing mens, women's, or children's please ring up Mrs. Nathan and they will be called for. Looking through wardrobes may be worth while for outgrown children's and tiny tots clothes to be set aside for some child in Palestine that has to go barefooted or thinly clad.

The knowledge that every bale or case has arrived and been distributed by a representative committee should give confidence to the givers and the blessings and thanks that are being poured on to the Australian organisers must be sufficient recompence for this labour of Love.

Allow us to continue this work for the duration, for we know that every article is worth its weight in gold, and if old, it does not matter as long as it is clean. May these three cases arrive safely and more to follow is the very earnest wish of yours truly.

ROSE SLUTSKIN,
Hon. Organiser of the Ezra Association.

The Editor,
Australian Jewish News,

Dear Sir,

With reference to the article "Jewish Refugees—a Call to the Jewish Community" it may perhaps interest your readers, that U.S.A. has abolished long ago the expression "enemy aliens" for us Refugees, and calls them "aliens from enemy countries." After having forbidden that they have wireless sets, they now gave permits that they may have such sets that they may listen to American Stations.

Another message that may be of interest to be published: My son Werner Levi, who had studied law in Germany has been awarded just now by the University of Minnesota, Department of Science Art and Literature the Shevin Fellowship for the year 1942/43—it means free tuition and a stipend of 500 dollars. My son lives in St. Paul (Minnesota) and is in America since 1938.

Yours faithfully,

GUSTAV LEVI.

80 SWANSTON ST.
C1 COLLINS ST.
PHONE 5188
CENTRAL 5188
MELBOURNE, C1
and at Flat 1, 9 Charnwood Road
ST. KILDA. Kindly ring for
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● Seppelt's Vinegar will yield you that extra bit of satisfaction which you always get from a first-class genuine article. It is not merely Vinegar — it is QUALITY VINEGAR

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11d. per reputed Pint.
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Price does not Measure the Quality in this Vinegar

Jacob Nassi—Solomon Ashkenazi 1556-1574 C.A.

A MORAL FOR TO-DAY

"The Turkish council of state, under Sultan Selim, consisted of two parties trying to checkmate each other: The Christian party and the Jewish party—the former represented by the first vizir Mahomet Sakoli and supported by Solomon Ashkenazi—the Jewish party of Joseph Maxos and others holding subordinate positions supporting the parties."

"Joseph Nassi, (Joao Miques) a wealthy outlawed Marrano of Portugal, when settling in Turkey was received by Sultan Suliman with great kindness and honour. Being well informed of the affairs of Christian courts and political and military affairs, he was of great value to the Turkish porto and when Selim II. ascended to the throne he recognised the service of Joseph Nassi rendered to the state, he created him Duke of Naxos, and Duke of the twelve islands of the Aegean Sea. Thus a Jew was able to issue his commands in grandiose style. 'We, Duke of the Aegean Sea, Lord of Andro, etc.'

As usual by his success he made many friends and many enemies.

Solomon Ashkenazi, who conducted the diplomatic affairs of Turkey with Christian courts for nearly thirty years, and who supplanted Nassi, was an unknown personage in Constantinople at the period when the duke of Naxos had a powerful voice in the divan.

Descended from a German family of Udine, he began to travel early in life, and went to Poland, where he rose to be first physician to the king. On his removal to the Turkish capital, he placed himself as a subject of the Venetian republic under the protection of the diplomatic agents of Venice. Solomon Ashkenazi understood the Talmud, and was called Rabbi but displayed greatest intelligence and skill in the niceties of diplomatic qualities.

In consequence of the influence of Joseph Nassi over Sultan Selim and of Solomon Ashkenazi over the prime minister, Mahomet Sakoli, the foreign Christian courts strove yet more earnestly to obtain the favour of the Turkish Jews in Stambul.

This prosperity, freedom and

security of the Turkish Jews could not fail to produce an exalted frame of mind, to open a prospect beyond the actual present.

The exaltation of the Turkish Jews and their contentment with their present condition imbued them with thoughts of independence. Whilst the Jews of Christendom had no such thought, and from time immemorial considered themselves in a condition of subjugation to their masters, the Turkish Jews became familiar with the idea of regarding themselves as independent men.

Joseph Nassi long cherished the thought of founding a Jewish State. The Jew and the statesman in him yearned for this, and his enormous wealth was to serve him as the means for its execution. Even when a fugitive Marrano he had seriously put before the Republic of Venice the request that it give him one of its numerous islands, so that he might people it with Jewish inhabitants. But this was refused either on account of the narrow mindedness of the Christians or the fear of mercantile competition. When later on Joseph stood high in favour with Prince Selim, and also with Sultan Solyman, he obtained from them, besides seven villages, the ruins of the city of Tiberias, for a small Jewish state to be peopled only with Jews. He sent one of his agents to superintend the rebuilding of Tiberias. The Turkish prince gave the pasha of Egypt strict orders to assist the building in every way. The Arab occupants of the neighbouring villages were compelled to render forced labour, and the new and beautiful houses and streets of the city of Tiberias were completed in a year. Joseph wished to make it a manufacturing town to compete with Venice. He planted mulberry trees for the cultivation of silk-worms, and introduced looms for the manufacture of silks. He also imported wood from Spain for the making of fine cloth.

But his dreams of founding an independent Jewish state were dispelled, for various reasons and intrigues.

(Continued on page 8)

Jacob WaislitzTHURSDAY, JULY 9th.
"JEWISH HUMOUR"His first appearance since
his return from Sydney.
KADIMAH — 8 p.m., sharp**Kadimah**

Next Sunday, 5th July no Kadimah function will be held. The Zionist organisation of Victoria will give at the Kadimah a Herzl-Bialik evening.

July is already the month of the Annual Kadimah Bazaar which falls on the 18th and 19th inst.

Support the Kadimah Bazaar and help to promote Jewish culture in the Jewish community in Melbourne. By holding the Kadimah Bazaar you are helping simultaneously Kadimah's War Effort Activities.

BETAR

On Sunday afternoon a meeting of the Mefkodah was held at Herzl Hall. Cultural problems and general topics were discussed. "Jabotinsky versus Weizmann" was the interesting debate which took place on Tuesday evening two sides were formed with charver E. Stock as chairman.

For Sunday the 5th July at 2.30 p.m. the UZYO has arranged a table-tennis-tournament all interested to participate are invited. And next Tuesday one of the charverim will hold a lecture on Biblical History.

CLUBS and ORGANISATIONS**Melbourne Jewish Youth Council****War Work Section:**

WE NEED YOU — The War Work section of the Youth Council appeals to all Jewish boys & girls to help them in their knitting war work which consists of woodwork for the Red Cross, collecting donors for the blood bank and their usual work.

Help us to do useful work and contact for further information Charles Susman, 355 Barley St. Elwood, LF.4370.

Social Sub-Committee:

Soldiers' Hospitality Dance. We are aiming at making these hospitality dances a regular feature in the entertainments programme for Melbourne's Jewish Youth.

To achieve this ambitious result we need the help of a great number of girls so that the burden will not rest upon the shoulders of only a few. No girl will have to be on duty more frequently than once in 4 or 5 weeks. So, DO YOUR BIT and volunteer as hostess for our regular dances. For further information contact Miss Cecily Gordin, 11 Dickens Street, Elwood or ring Mrs. Bates (North of the Yarra) FW 6062. Miss S. Slonim (for those wanting to help South of the Yarra) F2309.

Next Youth Council Dance.

The next dance will take place on Saturday night, 18th July, at Samuel Meyers Hall. KEEP THE DATE FREE.

Temple Youth Group**CULTURAL EVENING**

Mr. Ron Taft, Chairman of the Melbourne Jewish Youth Council, will be the speaker at our next cultural evening on Tuesday night, 7th July.

Sunday, 12th July will be your day at Temple House. Our boys and our girls club will be meeting and a programme for the youngest group of Temple members and friends will be drawn up.

Note the date and come along to meet your friends at the Temple Boys and Temple Girls Clubs.

Bring as many friends as you like with you.

Eureka League**ST. KILDA BRANCH**

The next meeting will be held on Tuesday 7th July. F. Thompson will speak on "Why Young Workers should Join the Union."

This is a most important topic today so come along and debate the question.

All meetings are being held every Tuesday night at 8 o'clock at Miss P. Little's home at 25 Charnwood Road, flat 4, St. Kilda.

Our meetings do not only consist of speakers, we also have discussions, music, supper and so on. So don't forget the date, Tuesday 7th July.

Jewish Hospitality Center Open

A committee has been formed with Mrs. O. D. Benjamin as President for the purpose of providing entertainment for the members of the fighting forces. This takes the form of a hospitality centre situated at the Toorak Synagogue Toorak Road, open Monday to Thursday nights inclusive. Facilities are available for dancing and various indoor games. Items by entertainers help to assure bright evenings. Supper is provided nightly. As this is the only Jewish Hospitality Centre open during the week, every effort should be made to establish its success. This can best be done by young people coming along to help entertain the boys.

For further information or offers of assistance get in touch with executive members of committee: Mrs. O. D. Benjamin UY. 6818; Mrs. M. A. Alexander LX 7979; Miss F. Waten LF. 8062.

Australian Jewish Welfare Society

Members of the Women's Auxiliary of the Australian Jewish Welfare Society are reminded that the next meeting of the Auxiliary will take place at 11 a.m. Sunday 5th July, in the Board room of the St. Kilda Synagogue.

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JAS. A. PICKERIX,
105 ELIZABETH,
MELBOURNE.
PHONE: C.

Kadin Younger

Jacob Waislitz the dish to eat and drink make his first appearance after his return from Sydney. He will give a talk on Jewish humour and his own reminiscences. He will also give his own inimitable comedy act as no one can admit him when the closed.

"China What and subject to be discussed following Thursday, July 19th free for Swing evening.

American Independence Day BALL

Saturday, July 4th. KADIMAH

DANCING. NOVELTIES. AMERICAN SUPPER.

Council Of Jewish Women

Members please note: Monday, 6th July, Council's Ezra Auxiliary will hold the Monthly meeting at Communal Hall, Toorak Road, at 11 a.m. This will be followed by Cards. Hostesses are Mesdames Lehrer and Movitz; and Wednesday, July 8th, Council's usual Monthly Committee meeting will be held at the same place 11 a.m.

Mrs. Komesaroff is to be congratulated on the splendid amount raised (£456/3/10) for the J.N.F. Queen Candidate (Miss R. Cohen) who came second.

Mrs. L. Slutskin, Hon. Organiser of Ezra Association, accompanied by Council's President (Mrs. Renof), called at Communal Hall, Toorak Road, where clothing had been collected by Mrs. Nathan, Mrs. Kowadio and others. Two cases were packed ready for despatch and a third not quite completed. All this warm clothing will prove a God-send to our unfortunate Co-religionists in Palestine, mostly victims of the War. A cable has been received telling of the safe arrival of the last cases sent, and returning heartfelt thanks to all who contributed so generously. Two cases were forwarded to Jerusalem and one to Tel Aviv. Mrs. Hertzog, wife of the Chief Rabbi is the President and supervises each bale of clothing as it arrives, and sees that it is sent where most needed. Members are asked to forward any warm clothing they can spare as the need is very urgent. Ring Mrs. Nathan, (LF. 7413) and parcels will be called for.

Mrs. B. Burnman No. 9 Hamerdale Avenue, off Alma Road, St. Kilda is giving a reception to Dr. M. Traub on the 9th July at 11 a.m. Members of the Council and friends are very cordially invited to Dr. Traub's address and morning tea. No appeal.

EAST MELBOURNE HEBREW WOMEN'S COMMITTEE

The monthly Card afternoon held by the above Committee will take place Sunday next, July 5th, in schoolroom, Albert Street, at 2.30 p.m. All welcome.

Next meeting Monday, July 13, at 2.30 p.m.

Refugee Rabbis and Yeshivot in Palestine

The following is the list of donations received by Rabbi J. L. Gurewicz for the Refugee Rabbis and Yeshivot in Palestine. The money was cabled to the Chief Rabbot of Palestine, Rabbi Dr. I. Herzog.

Rabbi J. L. Gurewicz takes this opportunity to thank the donors for their valuable aid which they have rendered.

Anonymous £100; Concordia Woollen Mills £18/18/-; "Senif" £15; Mr. and Mrs. I. Drug, H. Zmud £10/10/- each; N. Smorgon £10 each; P. Sweet £8; J. E. Stone Family, Chapman and Mushin, K. & E. Rogers Bros, N. Sharpe, Trio Woollen Mills, S. Oshlack, Smorgon Bros. £5/5/- each; J. Yoffe, Mr. Herman, J. Rockman, A. Stern, Kaufman Bros., J. Baron, Sigal & Schnur, J. Sharpe £5 each. A. J. Fayn £4; L. Rubinstein, S. Aloni, Mr. and Mrs. R. Renof Record Leather Manufacturers, H. Cohen £3/3/- each; S. Schwartz, S. Cohen, Mahomedoff and Sons £3 each; Leiba and Kanatopski, C.D.C., Haskin Bros., Continental Dyers, W. Sharpe, Lederman Bros., I. Pras, S. Gray, £2/2/- each; M. Bardas, Pinch and Sons, H. Sher, I. Rose £2 each. Anonymous £1/11/-; Rabbi and Mrs. J. L. Gurewicz, J. Pushett, L. Harris £1/1/- each; A. Silman, S. Chester, M. Kantor, £1 each. D. Kanatopsky, D. Feigin £10/6 each, J. Ehrenhaus 10/-; W. Shapiro 5/- Total £323/14/- Balance from previous appeal £43/4/10, Total £366/18/10.

The money was cabled through the E.S.A. Bank. The only expense connected with this matter was the cost of the cables.

An Interesting Historical Document

There exists in the British Museum a very interesting invitation card of historical significance. The invitation was one of a number sent in honour of the wedding of Mr. Michael Abrahams, founder of a firm of solicitors in Old Jewry, with Miss Myers of Cornhill. The wedding reception took place on the first of September, 1812.

The interesting thing about it is the fact that the Lord Mayor of London, and the Lady Mayoress, were present and presided, an unusual happening in view of the date, and also worthy of note is the fact that as early as 1812, a Jew had been admitted as an Attorney-at-law in England.

A report in the "Jewish Chronicle" of April 20, 1900 states that there were five hundred guests present, people distinguished in the general community of London and that the Lord Mayor led off the Ball with the bride.

Mr. Abrahams was the first Jew admitted to the practice of English Law, and so a simple invitation opens up a chapter of the history of the Jews in England.

The couple were the great-grandparents of Miss Lisette Bentwich who is at present resident in Melbourne. Her cousin Professor Norman Bentwich, the eminent legal authority, who was Solicitor-General in Palestine soon after the last war, and Vice-Chancellor of the Hebrew University on Mount Scopus, has recently been honoured by the University of Aberdeen, with the degree hon. causa of Doctor of Laws (a like honour was conferred upon him by the Melbourne University when he visited Australia with Lord Lothian not so very long ago).

WE REGRET..

That owing to lack of space when received, the statement from the Executive of the Jewish Welfare Society cannot be published until our next issue. —Ed.

CARD PARTY FOR LOCAL CHARITY

The North Judean League Women's Auxiliary held a very successful Card Afternoon Wednesday June 24th, at the home of Mrs. L. Miller, Drummond St., North Carlton. The President Mrs. A. Ashkanasy wishes to thank Miss Miller on behalf of the Auxiliary, Social charities will benefit greatly from afternoon.

A Moral For To-Day

(Continued from page 7)

Thus we can see the irony of fate. A gift of Providence gave two great and able men, the time and opportunity for planning a great venture, but they could not see eye to eye or work in harmony.

One an outlawed Marrano who came back to the Jewish fold already in his thirties, feels resurrected and dreams and aspires for independence and a Jewish state: the other, a "Rabbi" of great intelligence but always entangled in the diplomatic web of others and feeling always subjugated to his masters, is satisfied to beg out small privileges or concessions here and there for his persecuted brethren.

Digest—by W. BARDA.

Sunk By Sea

JERUSALEM. The ship on which over 75 Jewish refugees embarked was sunk by an unexploded mine, according to the sole survivor, David Stoleru, aged 16, professional swimmer.

Mrs. Nadia Solomon removed from the hospital before the mine exploded, has arrived in Istanbul. She said the band was among those killed in the disaster. Newly-born child has died in Istanbul hospital.

Mrs. Solomon was discharged from hospital before the mine exploded, has arrived in Istanbul. She said the band was among those killed in the disaster. Newly-born child has died in Istanbul hospital.

A foolish spendid waste. The right place for £10 National Savings.

CARPETS - CARPETS - CARPETS

BIG CLEARANCE SALE - SAVE BIG MONEY

500 INDENT SAMPLES, AXMINSTER, LINTON, CHINESE, ORIENTAL

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BIG CHANCE to purchase while they are available.

WALL TO WALL CARPETS — LINO — RUGS.

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“תרבות” – סידני

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אֲוֹנוֹ דָּאָס כִּינְד אָנוֹ דָּשָׂבָט
צָו אָנוֹ גַּעַחַדְוָן. *

דָּעַר פָּאָרְטָאָגְן פָּוֹן סָ
אַיְבָּעָר דָּו אַיְסָוִיכָּמָן פָּוֹן
אַוִּיסְטָרָאָלְיעָן. דָּו נַעַזְוָת
וְאַכְלָעָן. דָּו דִּיסְקָוּטָעָן
הָאָפָט אָ�וֹן אַיְנָטָעָטָעָט
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סְפָּעָצְיָעָלְמָוָתָן
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שְׁטָמָרָטָן וּוְעָגָן פָּרְשָׁלְדָעָן
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וּוְאָלָא אָ�וֹן מְאָגָנָטָן.
* * *

דָּעַר הָעֶרֶל-בִּיאָלְקָאָגָוָן, וּוּלְכָעָר
עַרְטָט גַּעַוּתָן הַיְּוֹנִיטִיקָן וּגְנִיטִיקָן, דָּעַם
סְטוּן יוֹלִי, 7.80 אַזְוָּנוֹת, אַיְן מְכַבְּרָהָאָלָּ
אַרְפָּה פָּאָרְוָאָנְדָלְטָן וּוּרְעָן אַיְן אַגְּרוּיָה
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וּוֹן פָּצָהָאָיְגָוָן גַּוְנָּגָן מִיטָּאָגָן וּגְנוּזָרָעָטָפָלָקָן
מָרְמָוָן גַּעַבָּן אוֹיְיךָ אַנוֹנָעָשָׂרָטָרָפָלָקָן
עַרְפָּאָלְטָלְעָבָרָעָטָר טָרָגָעָדָרָיָעָן פָּוֹן דָּעַר
וּמְגַלְלָעָבָרָעָטָר, "סְטוּרָמָתָן".

מִיר דְּרוֹמָן אַיְידָאָלָעָן צָו סְמוּמָעָן
יַּיְקָטְלָעָךְ אָ�וֹן דִּעְמָאָגְסְטָרָיוֹן דָּי אַיְירָ
קָטִיקִיטָן, וּוּלְכָעָרָעָט וּוְעָטָן דִּי קִינְטִיקָעָן דָּעַם
אַרְאָלְשָׁן כָּוחָ קָעָן דִּי קִינְטִיקָעָן דָּעַמָּגָעָן.
גַּעַרְעָנָטָן! 7.80 אַזְוָּנוֹת פִּינְקָטָלָעָן,
גְּנִיטִיקָן, דָּעַם קְסָן יוֹלִי, אַיְן מְכַבְּרָהָאָלָּ
* * *

"תְּרָבּוֹת" נִימְאָן מִיטָּאָגָן דָּעַר אַרְבָּעָטָן.

העוצם מיטוואר האם
געגעבן אַ גָּלְגָּלֶעָנֶן רַעֲמָן
דרער אַ גָּנוֹתָוּקָלוֹן פָּוּ דָּה
בָּחוּנוּגָנוּן אַיִן אַרְשִׁיחָה
דָּעַם, וּוְאָס דָּרָר פָּטָוָהָה
אַזְּ אַינְפָּאָרְמָטְוָוָן כָּחֵן
אַכְּבָּר גָּעוּוֹן אַזְּוִיפָּלָן
טָרְעָרְעָסָנְתָקְיוֹן, אָזְּ שָׁמָן
סְמָשָׁס אַ נְחָתָהָה צָהָלָה
פָּאָרָל אָזְּ, וּוְלָכְבָּשָׁה
טָרְעָרְעָסָפָטָהָה אַזְּ אַדְרָוָמָה
שָׂעוּרָן דָּרְגָּנוּרוּגָן אָזְּ
בָּהָרְעָן דָּרְגָּנוּבוּגָן ! אָזְּ
וְאָרְגָּנָעָן סְוִוָּן דָּרְבָּעָתָה
וְיִלְוָן אַזְּ אַרְבָּעָתָה
זָיְעָר אַזְּמָפָּאָרְגָּלָיְכָבָאָשָׁוָה
דָּרָ. לָוִי, וּשְׁכָלָר אַיִן
סְוִוָּן דָּי דָּרְאָזָעָמָה אַזְּשָׁאָה
אַרְמָלָאָבָּאָהָיִם אָזְּ אַזְּשָׁעָרְגָּעָנִים

כבר פון זיילע "טראומן"
האט דאס אלי' אונטשען
אומאל אונד זיין טרטע זע
דראנגע נאר "יש מאן"
די חלציזים און אידיזישאל
קאנט כוח פון אויסטרויז
שועערע עקאנסטישע
פארמייטווען מיטלען און זע
גען — און די ארכנטשען
אי"ז געקרונט מיט די מל
וולדאטען פון א געלטונג
גאנזיזיען — "הסתורות"
וואיסטושער דער גאנזיזיען
בארע דער גאנזיזיען
דאס עקאנסטישען, קולטור
ועלשלאפטלעבען לעבן און
הסתורות" אויף וועלט
שפאלי — קען דינש און^א
האטטער בויישטיל צו ארכנט
ニイズוציעם און נאר דער זע
דר. ט. קו"ו רעפהינט
נערוונט א גואטלייטן אונט
ענטוואריסטיישער דיטסטען
אנטוקילטן. ציליבנו גוינוין
דעס רעפהינט און אווח-
זון די אקווענדער האבן כ-
איינזאווארדנען א צויזוין
זון דר. קו"ו אויה דע-
"פארשידען פארטישן
דער רעפהינט זע
"הסתורות"
דער רעפהינט זע
מייטואר. דעם 88 יולי 8
מכביראהן. מיר בענין
מיכאלזאָר
עכטיקטער פיניסטער
לבורן

העצל - פיאליק יארצית

דעתםatum יולי. 1942. 8.15 אוניברסיטה קרים", ווערט געפֿיערט דער רצ'יזיט נאך אונזערע פִּיעַרְעָד: דה- נרצל און ח. ג. ביאלאק.

סיטט רעדעס וועלן אַרְוִיסְטְּרָעָטְן דר. באָל טראָבָּא אָנוֹ כְּמָה. אַידָּא ווּוִי, ווי ציד אַנְדְּרָעָט לְעֵגֶל.

מיד האָפָּן צו זען בעי דער פִּיעַרְעָן ע. יִדְּרָן, וועלכּע נְלִיּוֹבָן אֲזִין צוּסְנוּטָס אַיְדִּישָׁן פָּאָלָק אָנוֹ וועלכּע זעַנְעַן אַנְיִינְקִיט אַיְן יוּירָד שְׂטוּרְבָּעָן צו זען אַנוֹלוֹה פָּוּן יִדְּרָן פָּאָלָק אָנוֹ דָּעַם נְבָרְבוּ פָּוּן יִירְשָׁוּ לְאָנָּה.

לטלאן.
כבי כראקאוו פורטס און אנדערע
קנטארו קומען פאָר שטארטע פונגע
טַיְקָע אַנְגְּרוּתִים.
סָפּוֹן שאָוּטְרָהּוּלָאנְד אַיְזָן אַנְגְּרוּתִים
לְעַצְמָנָן דֵי נְיוּיְם. אָז גַּאֲר אַיְזָן
וְעַת אַיְזָן אַיְזָן וְעַת אַיְזָן
בְּגַן דַּיוֹמְשָׁלָאָד גַּעַשְׁאָפָן וּוְעַת. עַם
זֶה שְׂוִין וּוְיַחַלְעַךְ דֵי הַעֲכַסְטָע צִוְּיָות
דֵי גַּרְעַסְטָע נוּטוּונְדִּיקִיטִים.

אקדעמען - אונטער מאָזְנַטְשֶׁרְ

פִּזְׁ אָנוֹזֶעֶרֶע לַיְעָנֶר

אָנוֹזֶעֶרֶע אִינְקָאַסָּעַנְטָן פָּזָן "דֵּי סְטוּסְטוּלְלִישָׁע יְדוּרְשָׁע נְיוּם" בְּעֵמָן דֵּר דֵּי חַשּׁוּבָ' עַסְכְּסְרִיבְרָטָן דֵּר עַכְבָּעַנְגָּנָעַנְטָן מְשַׁגְּלָעַנְטָן אֲזִיְּמָתָן אָזְלָאָן, "פּוֹלָן". נָאָר אָזְוָסָר אָזְמָפָאָלָן אָפְלָיָנָן אוֹוִיפָּן אָצְוּוֹיָטָן קְוּמָעָן". אָזְבָּה שְׂוִין אָפְגָּעַלִיָּגָטָן, וְעוֹרָן גַּעַחַלְתָּן פִּינְקְטְּלָעָן דָּעָרָמָיִן.

**עד פוליטיקטער מיניסטר
אין טלפון**

דרדאָנער שטיטיך, דעם 25טן יונַיַּה, אַיִּוֹן
גַּרְוַשְׁקָאַפּ, דער פּוֹלִישֶׁר בָּאַפּוֹלְזָ
כְּכִיטְעָמֶר מִינִיסְטָעֶר פָּאָר אוֹיסְטָמֶר
ע — גַּעֲפָמֶן קִיּוֹן מַעֲבָרוֹן פָּנוּ
דְּגָנְעַן.
דרדר צוועק פָּנוּ זַיְן בָּאַזְוֹן אַיְזָ נַעַן
זַיְן הַוּפְטוּכְלָעֵן כְּסָטָן אַיְן קַאנְגָּ
אַקְטָם מִות דִי פּוֹלִישֶׁר בִּירְגָּנָה, וְאַסְטָה
זַיְעַנְעַן פּוֹלִישֶׁר בִּירְגָּנָה, וְאַסְטָה
צַיְאָוְנְגָנָן סִיט זַיְעַר פֿרְיעָרְדִּיקָעַר
סְמָלָאנְגָּר יִתְּאַבְּעַדְרָעִיסְּ.

דרדר נַאֲסָטָם חָאַט דָּא גַּעַוְיִילָט דָּרְדִּי
זַיְן, אַיְן אַוְיסְטָר אַרְיַע אַפְּצִיכְעַלְעַ
זַיְוכּוֹן, גַּעַהָאַט אַפְּרָלְעָוָגָן אַיְן
יַיְסְמִיטָּות פָּאָר עַנְיִינִים פָּנוּ אַיְסָ
נַגְּדָן.

דרדר „פּוֹלִישֶׁרְיוֹדִישֶׁר רַעַלְיִיךְ-קָאַרְטָמֶטָּעַ“ הָאַט אַוְיסְגָּנוּזָט דִי גַּעַלְעַ
נַחְחָיִיט אַופּי אַיְנָאַרְדָּגָן אַל „קַאנְטָשָׁ“.
טאָרְבּוֹנָה סִיט אַקְאנְפְּעַרְנָן.

הָחָאָס אַנְטְּרִילָגָן גַּעֲמוֹן דָּרְרָגְנְאַצָּר
סְמִיכְטָמָטָן. אַיְן אַגְּלָסָפָן 12 טַעַדוֹן.

זַיְעַנְעַן בָּאַחַתְּגָּלָטָן גַּעֲאוֹאָרָוָה וּוּכְטִיקָּעָ
אַגְּגָן בְּנַגְּנָעַיְהָ פָּאָר דִי הַוּנְּדָרְטָמָר
זַיְגְּגָמָר פְּלוּסִים — פּוֹלִישֶׁר בִּירְגָּנָה

פָּזָן דָּעַר וּזְאַד

אין ענגנון ישן פארלאםענען קיבעל
איצט פאר הייסע דערבאטן וועגן דער
נוידערלאגען אין ליביע. מעמבערט פון
אלע פארטימיען — קאנסעד אפערוועת,
לייערטאלע אוון ארכבעט — פרטיזן
שירן שטראוסך דיל מהמודירונג.
אייניגען ערבען: ווי קופט עס. אונ
ענגלנד האט נאך 2 יאָר קדרין געהאט
אויעז טאנגען אונ האראטסן פון א
שואכען פאלביבער. ווי דיטשלאנד?
אויך וועגען די אערלאפלאנגען געווען אונ
א קלענער ער צאָל אוון ניט געונג נומ.
אייניגען דערפאטן פארטיזן. אונ
טשרטרטשיל זאל ריעיגנירן פון קריינ
מיינסטער, זוויל ער איז צופיל איז
בערלאסטעט.
די אלענעםינע מײַינונג איז אבער
או איצט איז ניט די צייז פאר שפּטּן
ען זוינרונד-קידזויים. ווען עס וועט גע
שטעטל ווען צום אפשטימונג די פֿאָר
טריאוונגענס-פֿראָגָן, וועט די ריעיגרונ
באָקָומָן אַ גְּרוֹסָע מִזְמָרָה.
די לאָגען אויפּן סָאוּוּעַטִישׂן פְּרָאנְט
אייז, כאָטש די דִּיטְשָׁן דָּרְעָמָן ווי אַפְּסִיךְ
שְׂטְּרָאָפְּטָסְטָן אווֹרְסָעָטָאָפְּלָן אַוְן
הַאֲבָן שְׁוֹן, ואַגְּאָר אַיְינְגְּנוּעַטָּמָן גְּעוּוּיְטָע
פארטיזן. דָּאָךְ ווערט זיך הַעֲלֵדוּשׂ די
פעטָנָמָן אַוְן זַאֲגְּטִיכְּזָוְן לְאַגְּכָּג אַוְיסְצָרְזָן
בִּיטְהָר אַפְּרָוָרָגָן.
איין צרה בענטנט האַנְדרָע, איין
דורפֶּפְּלָאָל — דָּעַס אַנְדרָען. די אַומְדרָע
וְאַרְטְּמָעַטְּפָּעָמָן מְפּּלָחָה אַין לִיבְּעָן, ווּאַס האָט
געבראָפְּטָן צו אַ גְּרוּוּסְטָן פְּאָרְלָאָפְּטָן אַין
מענטשָׁן אוון מאַטְּרָעִירִאָל, די אַזְוִי ווּיכִי
טִיקָּע אַערְאָדָרָאָמָעָן אוון פְּאָרְטָן בַּיִּס
מיַטְּלָעָנְדִּישָׁן יִם אַזְן סְפָּעָצְיָל דַּי
פְּעַסְטָונָן: טָבָּרָוָס. האָס אַלְיָהָה האָט גַּעַד
בראָכָט דָּעַס שְׁזָנָאָן צו אַלְעָד
טָנְדָרְיאָ, דָּעַס ווּוִיכְטִיקְסָטָן פְּאָרְטָן אַוְן
טַוְּזָעָרְטָן, דָּעַס עַנְיָטָטָן, פָּלָעַסְטָינָעָן,
בְּגַעַדְתָּן אַוְן מִיטְּלָעָן כְּוֹרָתָן.
אויף אַזְעָנְעָן מְאָרָטָשָׁן בַּזְּנָעָלָד
בְּאַרְטָשָׁלָהָרָאָמָעָל, האָט זִיךְרָנָעָר נִיט
געַרְכָּת, נִיט אַין עַנְגָּלָהָנָה, נִיט אַין
אַמְּדָוִיקָע, נִיט קָאָן מְעָן זָאנָר
איין דִּיטְשָׁלָאנְד אַוְן אַיטְּסָלִיעָן.
עַפְּסָמָן זָוִן זָוִן „רָאנְגָּן“, וּוּי בָּעָן
רוּפְּטָס עַס אַין עַנְגָּשָׁס. די הוּוּטְּפָּלְיָהָן
בַּזְּנָעָלָד אַרְמָיו אַיז וּבָכָר נִיט גַּעַוְעָן
געַנְגָּת בָּהָאָוָונָטָן מִיטְּסָמָעָן, צָוּוּוֹתָנָם, גַּיט
שְׁעָרָלָאָגָן, גַּיט גַּעַוְעָן, גַּיט
געַהָּמָן קָיִין גְּטוּעָן גַּעַוְעָר, נִיט גַּאֲרָן גַּיט
סְיִין גְּלִיבְּרָאָט, גַּאֲרָן בְּיַלְלָהָרָוָעָד
פְּיִיקָּרָעָן אַין דָּרְוָוָנָה... מְעָן זָאנָט, די
פְּרִיטְּבָּרָעָר שְׁרוּבוֹן אַין זִיעָרָעָר אַרְטִיקָע
לְעָן, אַוְן חָאָט עַפְּסָמָן נִיט גַּעַלְאָפְּטָן
בִּיטְהָר דָּאָרָאָפְּרָוָרָגָן.

דער נגענערל אונטשילעך, דער
חויפטיקאמאנדר פון גאנטן מוחרה,
האט פערוונלעד איבערגענונגען די קאָרְ
סַכָּאָרְעָ אַבְּיַעַר דער 8טע אַרטְמִיָּיָן,
שַׁבְּאַפְּלַגְנָוָן וּזְוִיכְרַתְמָן פָּוּ אַבְּעָדָרְלָן,
מען כֹּוֹ רַאֲטַעַוּוֹן עַיִּינְטָפָרֶ
יעַשְׂוֵן פְּרִיָּיָן, מען כֹּוֹ פַּאֲרַשְׁטָלָעָן די
אַנְפָאַלְעָרְדָעָם וּוֹעֵן קַיְן פַּאֲלַעַטְמִינָן,
סִירְעָן, אַרְדָּק, אַרְוָאָן, וְאַרְדָּם די לעַצְּ
טַע זַעֲמָן זַיְעָר וּזְיכְרַיְקָע סַטְרַאַמְעָנִיד
שַׁע פְּנוֹסְטָן, אַתְּ-אַוְיסְטָרְדָעָם גַּעֲפִינָן
זַיְד אַיְן אַירְאַק-אַיְרָאָן די נַאֲפְטִיקָוָאָלָן
פָּוּ מַאֲסָלָן.

וועגן ברילז:

WERNER GRAFF
 וְרַנֵּר ג֍ראָפּ
 15 יַאֲךְ אִירָאָטְמָ�וּשׁ בָּרוֹקְטִיּ.
 Victoria Buildings (2nd Floor).
 0 Swanston Street, Cor. Collins
 Street, Melbourne, C.1

**א נרויפע פאלקם-פיערזונג
און שיכות מיטן סאויעטיש-בריטיש אפמאד
זונטיך, דעם 12טן يولיע**

ויל וויל זי העלטט שאטפַן אָ בְּרוּק צוֹוישַׁן
די יידן אוֹוֶה דָּרָע וַיִּת אָוֶן דָּעַס נְרוּסִין
אייזַׁן קִיבּוֹץ אַין רָאַטְמַפְּדָרָגָן —
סְמוּנִים פָּוּן וּוּלְבָן מָרְקָאנְעָן שְׂוִין
זָעָן אָוֵיךְ בָּעָם הַיְיִטְמִיקְן טָאגָן.
סְאָן צְוִוִּישַׁן די בִּידְעַן גְּרוּסִין פְּלָעַקְעָר
וּוּטַב בְּאַטְמָאָכָט וּוּרְדוֹן פְּנוֹס קְוּמְעַדְיִין
הַיְסְטָמָאָרְקָהָעָן, וּוּ אֲפָשָׁר דָּעַר דָּעַצְּיָה
דִּוְרְדִּיעָר פְּלָאַטִּישָׁע עַטְפָּאָטָן פָּוּן גַּעַ-
וּוּינְגַּן דִּילְחָמָה.
סְוּן דָּעַר אַנְדְּרָעָר וַיִּת אָבָּעָר אַיִּזְן
דָּעַר אַפְּמָאָר גַּעַפְּמָעָן, נִישְׁתָּבְּלָעָן
וּוּ אֲפָלִיטִישָׁע פְּאָקָט צְוִוִּישַׁן די
צְוִוִּי רַעֲנִירָנוֹנָעָן, נָאָר אָוֵיךְ וּוּ אֲקָאנְ-
סְטָמָאָהָונָגָן פָּוּן דָּעַר וּוּאַקְסְּנוּקָעָר
פְּרִינְטְשָׁאָפָּט אָוּן דָּעַרְגְּנַעְטָרְגָּנָג
צְוִוִּישַׁן בְּיִידְעַן פְּלָעַקְעָר. אֲפָרִינְטְשָׁאָפָּט
וּוּאָס אַיִּזְן לְאַגְּנָעָן צִיְּסָנְטָלְעָן גַּעַ-
הַאֲמָעָעָט וּנוּוֹאָרָן אָוּן אַיִּזְן חִינְמָ-
אַיְסְנָכְבָּרָאָכָן, וּוּ אֲשָׁטוֹרָן, אַגְּנָעָן
וּמְנָדְיוֹק נְרוֹאַנְדְּרִיעָוֹ אָוּן הַכְּסָפְּרִירְגָּן
דִּוְעַט פְּאָרָעָמָן, וּוּיְוָלָאָרָם אַיִּזְן
פְּרִינְטְשָׁאָפָּט, וּוּאָס וּוּרְטָט גַּעַשְׁפִּידָט
אַיִּזְן בְּשִׁוְתָהּוֹת/דִּיקָן קָפָהָה, אַיִּזְן בְּשִׁוְתָהּ
פּוֹתָחָקָע לִיְדָן אָוּן אַיִּזְן בְּשִׁוְתָהּ
דִּישְׁעַן הַאֲפָנָגָנָעָן, אָוּן נִית אָוּן דָּעַרְיָה
בְּעָרְדוֹן דִּיאָרָאָנְטִיעָ, אָז זַיְוּן וּוּטַב
אוּפְּרִיבְּטִיקָע אָוּן לְאַגְּנָעָן דִּוְעַנְדִּירָנְדָעָן.
דִּי דָּעַרְגְּנַעְטָרְגָּנָג הָאָט אָוֵיךְ אֲגָר

מיט טיפן צער און טרויער מעלהן מיר אונגעדרע פרײינט און
בקאנטען, אן דענקערשטיק, דעם 25 יוני 1942 (י') תמו

אליעזר ב"ר יהיא פישמאן ז"ל
 יין בלעיננד עטמעדער, 38 יאה, פון אונז פולצלאונג אווענגעריסן
 עוזאָן.
 אין טריינער טארבלויבענע
 טריי און קינדער

פארפלאנטערטע רײַד אָזֶן קְלָאָרָע דִּיבּוֹרִים

לעוגנים די צויטונגגען קומען אלערלי פאַרווועסן אוון געדאנקען אין קאָפֿ אַריין)

את די יידישע טאקטלאזע שמחות
איין דריטן יאלר פון ואָרטשעווער בעז
טא, שמחות פיט אַוְטֶנְגָּערִיסְטֶן צייר
ערער פון די בעילישמה, אָזֶן ווי זוי
אַתְּלַטְּן שויין דריינְסְטֶן גַּעֲפָעַן
יעיינְסְטֶן קְרִישְׁ בְּרוּסְטֶן; שְׁמָחוֹת, וואָסְטִיכְסְּ
יעוֹגְדִּי אָוְןְזָן פון דער אַרְטְּמִיסְטֶר
וואָלְטֶן – פְּעָנְעָן מִידְרָאֵךְ לְכָל
הַדְּרֻעָתָן
פְּשָׁטוּלָן. אָוְבְּ מִידְ וְעַנְעַן מַכְבִּים
פְּשָׁטוּלָן. אָוְן פְּעָנְעָן נִישְׁטָם אַוְטֶלְאָזְן דער
צִינְגְּלָעַן אַזְן אַזְן
וּוְיַי אַגְּנוּזָר בעס אַז די אַיְדִּיאָטָן
פָּנָן וְיַי פְּאַזְעַן
אוֹן צִוְּנָן אַיְיָן
סְפָּרְטוּזִיכְעָן
בָּעַד נִישְׁטָן
וַיַּי, גְּרוּמָן
חַקְבָּן נִישְׁטָם וְיַגְּיִסְטֶר בְּלָפִי גְּבוּרִים.

ילמדנו רבינו — פון „לאטמעד“
פאנד ...

הדר פארוואם? בלייבט הענגן אין
הדר לומט: פארוואם החט די פירבע
אלעלדי שאטירונגען, וואם אין
דר עדרער אפזיזויאן אין זי און
אכטס אפראיןיקטער פארם
זוי אופשר די גראטסען מאכט פון
קייד וועלט נאך היינט, פארוואם האט
יריכען דער אמת? נישט פאר
יסגענט דאס אלץ אין נישט גע
מכט פענן דעם? קליענע פראנן זעד
ז געוועזען, סיין גראס-קאנטער קענען
אצטס, החט די קירכט-קינטאל נישט
גנטבערונטערן. זאל דאס מענגלז זיין,
נאטבער האט באיל נאכט ערשות
טטלער-טוטש פארויסגען איזו
איך זאכן, וואם א וועלט החט נישט
פראיזגען? אין ער טאפע גע
בסט בעוועזן?

עיר אלאסקא-זועג

ההיינט רעדת דרי נאנצע וועלט וועגן. אלאנסקיידוונג, וואס ווערט איצט בוכויט געמיינזעס חורך דרי פרארייד. קאנטע שטאטן פון אמערישע אונן קאַדער. אונן פלאעלונג אינימיטן דרי דירד ערער נאנצע וועלט וועגן. דעם זאָקסקאיידוונג האט זיך ערער שרייבער דרי שורות דראָטאנטן אַ שטומס וועגן. פְּאַרְאַנְצָעַ אַלְאַסְפְּאַזְוֹנָג, וואס איז אַפְּרַעַנְצָעַ מטען איין... וואָרְשָׁע, איז אַיְדָּרְשָׁע, גְּעוּוֹן חֲמָצָאָט אַיְזָאָרְשָׁע אַז אַבְּאָרוֹד ערער יידישער דראָטָטוֹרג אַיְזָאָרְשָׁע. פֿרְץ הִירְשְׁבֵּין מִיט אַפְּאַמְּשָׁרָע. זֶה הַכְּבָן אַסְטָרְשָׁר דער דִּיכְטָרְיוֹן. גְּעַלְלָאָרְדָּעָט אַרְטְּסְפְּרָכָאנְד.

אזרעניאן זון אַרְפָּגֶנְגָּט וָזֵן
וְזָהָרָן" פִּיוֹן אַמְּרוּבִּקְעָן,
סִם שְׁאַנְטִינִינְגְּטוֹן, אַרְטִיסְטָפָּאן צָוָם צָפְנוֹן
אַלְאָסְקָאָן דָּאָרָטְמָס שְׁלִינְטָן
כְּבָאָרָן דִּי פָאָר צְעַדְלִיךְ מְוִילְבָּן
סְמִינְגְּבִּיאָוִיסְנוֹן, אַן אַוִּיף
סְמִינְגְּבִּיאָוִיפָּן, "צָוָסָם" פָּאָרְבָּן סְמִינְגְּ
פִּיוֹן רְוִסְלְגָּד... מִיר הַאֲבָן בָּאָלְדָן
סְמִינְגְּזָוָתָן אַלְאָבָּס אַן דִּי זָאָךְ האָט
בָּאַשְׁמָעָטִיקְטָן. אַוִּיפָּן גְּלָאָבָּס אַיְוָן דִּי
דְּדָטְמָאָעָן זַיְעָר לִיכְטָן מְעַלְלָעָד נְעָזָן.
סְמִינְגְּבִּיאָוִיסְנוֹן, אַיְוָן דָּעָר וּוּרְקָלְעָכְבִּים הַאָט זַיְר
גְּנַטְאָזְיָעָס. אַיְוָן אַזְּעָז דִּרְיוֹעָן דָּאָרָפְּ מְעָן
דוֹן אוֹן טְוִיזְטָעָה, טְוִיזְטָעָה דָּאָרָפְּ
דוֹרָה, פּוֹנְדָּעָסְטָוָעָה, טְוִיזְטָעָה הַאָט מְעָן אַזְּעָז
טְבָרָגְגָּס גְּפָרָעָגָס בִּי דִי פְּאַנְסְוָלְבָּן

בכפרעטנער לאַדער, לעוּרער, הָרְשָׁבָן
סִמְּנָה אַפְּרִיקָנִישׁן, ווֹילִיְּרָן אֲזִין
דְּרִישָׁן, ווֹילִיְּרָן זְיוֹן פְּרוּבִיְּם קָאָרֶן,
סְמֵרְדָּן ווֹיְגָן שְׂמִיכָל אַיזִין פְּלוּן דִּי אַקְּרָבֶן.
בַּיְּמֵן אַלְמָס גַּלְעָנְגָהִיט אַיזִין מַעַן גַּעֲוָוִיר גַּעַד
הָרְשָׁבָן, אֲזִין אַלְאַסְּקָאָרְוָעָג ווּסְמַעַן
גַּמְמָלָל נִישְׁתָּבְּוִין, ווֹילִיְּרָן אַזְוִי נִידָּךְ
וּנוּ ווּסְמַעַן בְּוּיְעָן דָּעַם ווּגַּעַן, אַזְוִי נִידָּךְ
וְעַמְּכָן גַּעֲשָׁעָטָן, ווּסְמַעַן חָאמָט גַּעַד
אַסְּקָאָרְוָעָג אַיזִין יָאָר 1876, פְּרוֹסִיפְּרָנְדִּיך
אַסְּקָאָרְוָעָג אַיזִין אַפְּרִיעָעָן, אַזְוִי ווּסְמַעַן
וְעַמְּכָן אַיזִין עַבְּרִישָׁן ערָה... זָאָל
סְמַעְלָגָעָר דִּיְיָן, אַזְוִי דִּי, ווֹסְמַעְלָגָעָר
פְּגָמָבָכָע אַיזִין צְוִי קָוָן אַיזִין דָּרָר ערָה
סְמַעְלָגָעָר אַיזִין צְוִי זְעוּן פְּאָרָאָוִיס דִּי
לְהָלָת פְּוּן מִילְיאָנָן, הָאָבָן נִישְׁתָּבְּוִין גַּעַד
סְמַטְדִּי פְּשָׁוֹטָעָזָר, אַזְוִי פְּזָנְסָט ווּיְ
עַדְרָה שְׂמָעָמָן חָאמָט גַּעַד צְוּוֹי עַקְּן, אַזְוִי
לְסַטְעָמָן יְעֻדָּר ווּסְמַעַן אַחֲנָן אַזְוִי צְרוּסָן 8
לְגַנְקָלָן חָאמָט גַּעַד נִגְנָצָע ווּתְלָטָן אַזְוִי אַיְרָה
שְׂמַט גַּעַד קָעָן מַעַן אַוְיָר, ווּזְוּזָט
— אַחוֹן קָעָן מַעַן אַוְיָר, נִגְנָצָע
סְמַט, נִישְׁתָּבְּוִין דִּי נִגְנָצָע
לְלָטָן אַזְוִי אַיְרָה, בעַסְר שְׂפָעָטָה
דְּרָרָה קִינְסָטָאָל נִישְׁתָּבְּוִין, בעַסְר אַפְּלָוָה
סְמַט שְׂפָעָטָה, אַבְּיָן נִאָר נִישְׁתָּבְּוִין
לְלָטָן נִישְׁתָּבְּוִין.

שען מאראָלְישׁע רעליגניע. רעדכט
מאכָט... בעשת דִי וועלט וווײַסְט
פֿידֶיט ויך לוייטן פֿרְנִיצְעַס פּוֹן —
דִּעְכְּט אַיז רעדכט. נאָך צוֹוִי טוֹוָונֵט
קָעַן דִי וועלט נאָך אַלְזַן נִישְׁט
פֿאַשְׁגַּנְגַּנְעַן דָּעַם בְּיַיִן. וּאָסְטַמְּרַי
נִיְּבָאָן אַירְבִּין האַלְזַן אַרְגִּינְגַּעַן
פְּאַקְּטָם. נאָך כל זומָן דער רעליגנְיעַס
אַטְמָוּזָים אַיז גַּעֲנוּעַן דָּרוּזִים אַיז עַס
גַּעֲנוּעַן. נאָך מִיטָּן אַוְסְכִּינִי פּוֹן
דִּעְכְּט גַּעֲנוּאַטְמָטָרְאַפְּעַן. דִי וועלט ווּטַס ויך
עַכְּבָעַנְתָּן מִיט אַונְזָן. גַּעֲמָעַן נִקְמָה
אוֹזְפִּילְיָה „פֿאַלְוּרְעָנָעָן“. יָאָרְך
גַּמְעָרָה. אַט דָּאס אַיז — האָס נִאמְּרַי
בְּגַעֲנוּאַטְמָטָרְאַפְּעַן — דער אַסְטַמְּרַי ווּוֹאָל
אַנְטִימְעַמְּדִים. פֿרְאַנְצַז ווּשְׁרַבְעַל
אַט דָּעם גַּעֲדָאנְק אַגְּדָאנְק גַּעַד
עַיְלָהָט: אַין עַיְלָר מִתְחָנָה אַיז אַ
פּֿאַרְעַהָּן עַיְלָרְאַגְּנָהָן פֿאַרְעַהָּן גַּמְעָרָה. ווּאָס
טְשָׁעַר דִי מִתְחָנָה. אַלְזַן גַּרְעָסְרַדְיַי
יָאָרְךְיְהָרְקָהָן. וּזְוּזְוּסְפּוֹן יְזָן דִי
עַהָּרָה ווּאָס האָט אַירְבִּין אַס אַלְס
הַגְּמָה גַּעֲנָבָעָן... דָּערְטָן. האָט ווּעָרָ
דִּעְרָר דִּיְוִשְׁיְדָרְשָׁעָר שְׂרִיבָעָה.
הַגְּמָה, גַּעֲמָעַן זְוּזְדָּר גַּעֲנְצָעָר אַנְ
עַמְּדָמִים. נאָך מַעַן סְעַן זְוּזְדָּר נִישְׁט
עַמְּדָמִים. אַגְּמָת מַעַן סְעַן זְוּזְדָּר נִישְׁט צָר
עַמְּמָעַן, עַס אַיז אַמְּתָהָן, ווּאָס מַעַן
זְוּזְדָּר גַּעֲבָעָן. — דִי אַלְעָזָן נאָך אַנְ
עַפְּרִישָׁוֹס אַוְיָס אַגְּנִיסְטָמִים
פְּאַגְּנִיסְטָמִים. בֵּינוֹ עַס האַבְּן אַגְּנִיסְטָמִים
אַפְּטָהָר אַזְוֹן אַפְּטָהָר צָו קְוּמָעַן דִי
פְּאַגְּנִיסְטָמִים. פּוֹן דִּיְוִשְׁלָלָהָן. אָז חִיטָּלָעָר
אַלְזַן מַעַן מַעַן פֿאַרְפָּאַגְּנָעָן

אונטער פיד אונן

ג. תרשב

לובי איז געפערלען —
זעלבסט-לייב איז א פעם

אתן אויב עם איז אוז מאן גראמעער
אומבענט אין וועלכע מען איז צונגעער
ען צו אן ארט, וווע פאראוייס איז אַ
בערעד אָפְּנֶרְנוֹת אָזֶן צְרוּקִין אַז אַז
ערעד וועג, אָבָּר עֲדֵשָׁת נְאָכָּל זַיְגָּן
אָאָרְדָּס אַם מְאָמְעָנָט אָן אָוּלְּמָרְדָּאָ
יִסְפָּרְלָאָדָשָׁר, אַ מְאָמְעָנָט, ווּאָס דָּאָרָה
טְרִיכְסְּלָה תָּאָן בְּיוּזָן טִיסְפְּסָטָן גְּדוּלָּת
זָוּ דָרְדָרָנְשָׂמָה, אַ מְאָמְעָנָט ווּ אַז
חָאָס — מְשִׁיחָה צִיטָן. זַיְבָּעָה אַז אַז
טָבָּעָה.

אבדער אוניב דע פראטער איזו דער
פאניגל פון ליעבען אונז דע יידישע פרעסע
און מאערטערן — א שפונגל פון דאר
אַפְּנִינְגְּלָדֶרְ בְּאַקְּטוּמָן אַשְׁמֵינִי אַין
עד ערדר. וואס ער איז אַזְּוֹא מִן שְׁלַעַכְּ
עד שפוניגל, אַדער דִּי זָאָר, וואס
פְּנִיכְלָס וְזָאָר אַין דָּעַם שְׁפִּינְגְּלָדֶרְ בָּאָר
מעסן אַשְׁמֵינִי אַין דער ערדה. אַין זָאָר
אל זָאָר אַבְּנוּלְ אַזְּוֹעַק מְאָן.
עם אַין אַרְנוּסָהָר, נַגְּנִיצְ גְּרוּסָהָר
אמְנוּנָה אַין לְעַבְּנָה פָּוֹן אַונְגְּרָפָאַלְקָה.
פְּנִיכְלָס אַין דער גְּרוּסָהָר מְאַמְּנוּנָה. אַין
פְּנִיכְלָס אַילְעָד אַבְּעָרְטָה פָּעָסְטוּנָגָן וְעַגְּנָן
דער שְׂיָין פָּאַלְוָוָרְן. אַדער זְעַנְגָּן
וְיִיְּוֹנְכָּאָל קִין בְּאַדְּמִיטְנְדִּיקָּעָה יִדְּשָׁע
עַסְּטָנוּנָגָן נִישְׁתָּחֲווּן. אַטְּמָקָע
וְיִנְגְּשָׁר אַוְיסְטָרָאַלְעָד. אַוְיסְטָרָאַלְעָד אַין
אוֹן אַיעַטְּיָקָן מְאַמְּנוּנָה דִּי פָּעָסְטוּנָג
אוֹן דער וּוָלְטָה אַוְן מְפִילָאָדָה אַזְּבָעָר אַין
עַסְּטָנוּנָגָן פָּוֹן יִדְּרִישָׁן פָּאַלְקָה. אַבְּדָעָר אַין

