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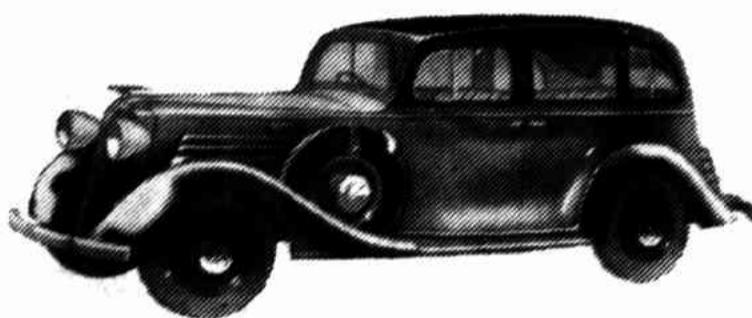
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## Palestine News

GENERAL SMUTS COLONY INAUGURATED IN PALESTINE.

Jewish Telegraphic Agency.

Jerusalem, May 15th. Kfar Smuts, the colony founded in honour of General Smuts, who was a member of the British War Cabinet which issued the Balfour Declaration in 1917, was inaugurated to-day.

Mr. Hall, Chief Secretary of the Palestine Government and many of the leading personalities in Palestine Jewry were present.

Mr. M. M. Ussischkin, the head of the Jewish National Fund, Mr. Leib Jaffe, Managing Director of the Keren Hayesod and Mr. Moses Shertok, member of the Jewish Agency Executive, were among those who planted trees, and speeches were delivered paying tribute to General Smuts's work for Zionism.

Mr. Hall said in his speech that he hoped that Kfar Smuts would grow, as the trees that were being planted would.

PALESTINE GOVERNMENT'S FIVE MILLION POUND SURPLUS.

Jewish Telegraphic Agency.

London, May 16th. Captain Strickland asked the Secretary of State for the Colonies in the House of Commons to-day whether in view of the fact that the Government of Palestine at present possesses a surplus of some five million pounds, and that the maintenance of the territory's prosperity depends to a substantial extent on the expansion of the markets for Palestinian citrus fruits, he would consider the desirability of permitting the Administration to participate in a scheme for the large-scale advertising abroad of this fruit.

Sir Philip Cunliffe-Lister replied that the Government of Palestine already participated in an advertising scheme of the kind mentioned by making advances free of interest.

Any proposals for the expansion of the scheme would be matters for the Palestine Government to consider in the first place at the request of the industry itself.

DEVELOPING GALILEE.

Jewish Telegraphic Agency.

Jerusalem, May 15th. Proposals for the improvement of the position of Jewish farmers in Galilee, and plans for the development of their homesteads, are to be drafted by a special Commission of the Jewish Farmers Bank and Jewish Farmers Union, which has proceeded to Galilee for that purpose (as briefly reported by cable in the J.T.A. Bulletin of the 8th inst.).

The Commission consists of Messrs. Eliezer Jacobson, E. Feinstein, Z. Ben-Cohen, G. Makness, E. N. Mohl and H. Ariav.

A detailed report will be submitted to both institutions, and the Pica is to be consulted on any plans emerging from the enquiry. The first colony to be visited is Metullah, and other centres in Lower and Upper Galilee will also be inspected.

TWO JEWISH GIRLS DEPORTED FROM PALESTINE

Jewish Telegraphic Agency.

Jerusalem, May 15th. Two sisters, Geulla and Helena Greenberg, who were being deported for being in the country as illegal immigrants, were approached in the train taking them from Jerusalem to Haifa to be put on the boat by two young men who recited the marriage vow, and have thus, according to Jewish law, made them their wives.

The deportations were held back, and the two sisters were put into Haifa prison.

To-day, however, despite their marriage they have been deported.

The Chief Rabbinate tells the J.A. that the ceremony was lawful according to Jewish and Palestine law.

It is possible that legal steps may be taken by their husbands to contest their deportation.

### COMING CONGRESS

Jewish Telegraphic Agency.

New York, May 18th.

The coming Congress will be of value if it succeeds in organising a political concentration, Mr. Ben Gurion, the Palestine Labour Leader, declared at the reception given him here to-night, attended by over 2,000 people. Rabbi Dr. Stephen S. Wise was among those who welcomed Mr. Ben Gurion.

After reviewing the achievements in Palestine, Mr. Ben Gurion emphasised the necessity of preparing for war possibilities in Arabia.

### REVIVAL OF PALESTINE

Jewish Telegraphic Agency.

London, May 22nd.

Sir Herbert Samuel opened this afternoon an exhibition of paintings and drawings by the well-known Jewish artist Abel Fann, at the Fino Art Gallery.

There was a large attendance, including Sir Ronald Storrs, the Dowager Lady Melchett, Sir Eynsham Deedes, former Chief Secretary to the Palestine Government, and Lady Emmott.

I was the first High Commissioner for Palestine, Sir Herbert said, and it is a great pleasure to me to open an exhibition of work made in Palestine. This excellent collection of pictures is a new proof that the revival of Palestine is not only political and economic, but also spiritual. And it is of special interest to open such an exhibition in London, because of the real attachment of the English-speaking people to the Bible.

### GERMAN JEWRY FIGHTING LOSING BATTLE.

Jewish Telegraphic Agency.

Copenhagen, May 16th.

The Berlin correspondent of the "Berlingske Tidende" states that there is a new antisemitic wave in Germany. There is no doubt, he writes, that wide circles of the German people are under the influence of the systematic incitement making efforts to push the Jews out of their last economic positions. There are still 1,092 Jewish lawyers, the country is being told, and the Berlin Law Court still looks like a Synagogue.

The Federal Minister of Justice, Dr. Frank, has just been saying that it is intolerable to see so many Jews still engaged in German law.

### DIPLOMATIC RELATIONS

Jewish Telegraphic Agency.

Washington, May 19th.

Severance of diplomatic relations between America and Germany, because of the racial and religious persecution in Germany, was urged by United States Senator King of Utah, in addressing to-day the Convention of the Union of Orthodox Jewish Congregations of America, which is being held here, attended by 500 delegates.

Resolutions have been adopted by the Convention condemning the racial and religious persecution in Germany and supporting the anti-German boycott.

The Convention has also adopted resolutions favouring the outlawing of war, and the upbuilding of Palestine, but under the principle of Torah-true-Judaism.

### CHIEF RABBI OF SAARBRUECKEN REPORTED ARRESTED.

Jewish Telegraphic Agency.

Geneva, May 20th.

A report has been received here, which it is at present impossible to verify, that Rabbi Dr. Rothschild, the Chief Rabbi of Saarbruecken, has been arrested there by the Secret Police.

Dr. Lothar Rothschild, who was previously of Basle, in Switzerland, was appointed Rabbi of Saarbruecken in November, in succession to Rabbi Dr. Ruelf, who has settled in Palestine. He was born in 1909 in Karlsruhe, and is a graduate of the Jewish Theological Seminary and of the University of Breslau. He was appointed Rabbi of Basle in 1932.

In an interview with Rabbi Dr. Rothschild, published in January, he said: The

situation of the Jews in the Saar is dark and uncertain. All our hope is placed in the decisions of the Saar Committee that the Aryan legislation should not be introduced in the Saar for the period of one year after the reversion of the territory to Germany.

Nevertheless, the Jews of the Saar are preparing for their hard fate. The rich Jews can emigrate and find new homes. But there are a large number of Jews who live by their earnings, from hand to mouth. Those who can will emigrate. We do not yet know where many of the five thousands Jews of the Saar will eventually find themselves.

The League of Nations Commission is at work here. It should do a great deal towards clearing up the situation.

### HIGH APPOINTMENT FOR JEWISH EX-SENATOR IN GREECE

Jewish Telegraphic Agency.

Salonica, May 21st.

Mr. Isaac Sciaky, former Deputy and Jewish representative in the recently dissolved Senate, has been appointed Government Director of the Air Station at Sedes, the Government Aerodrome of Salonia.

The Sedes Air Station is the second in importance in Greece, immediately after that of Tatoy, which is the Athens Aerodrome.

### HERZL FOREST PLANTED IN PALESTINE

Jewish Telegraphic Agency.

Budapest, May 16th.

Representatives of the Zionist organisations in the adjoining countries, Austria, Czechoslovakia, Poland, Roumania and Yugoslavia, and of the Zionist Central Offices in London and Jerusalem attended a Herzl memorial meeting held in the Goldmark Hall of the Budapest Jewish Community, in commemoration of the 75th anniversary of his birth, which took place in Budapest, in a house the site of which is situated near the Great Synagogue and the Jewish Community Building.

The President of the Hungarian Zionist Organisation, Julius Miklos, who opened the meeting, said that Theodor Herzl was the pride of Hungarian Jewry, who reflected glory on all the Jews of Hungary, and also on the Hungarian capital in which he had been born.

Advocate Dr. Oscar Gruenbaum, the President of the Austrian Zionist Federation, delivered the memorial address.

In the evening there was a banquet in the Herzl Hall, the speakers including Ludwig Pato, of Bucharest, Ernst Vermes of Temesvar, Ernst Mezo, of Debreczyn and Dr. Joseph Scheinfeld the editor of the Hungarian Zionist organ, "Zsidó Szemle."

The Hungarian Zionist Federation has decided to plant a Herzl Forest in Palestine in the name of Hungarian Jewry, to commemorate Herzl's 75th birthday.

The Herzl Forest was one of the first afforestation activities in Palestine undertaken by the Jewish National Fund. During the War, the Jewish National Fund plantations suffered severely. Battles took place in the immediate vicinity of the plantations, in which the greater part of the Herzl Forest was destroyed. And those trees which survived could not receive further attention, so that their growth was stunted.

### LAWRENCE OF ARABIA PRO-ZIONIST

Jewish Telegraphic Agency.

London, May 20th.

Professor L. B. Namier, former Political Secretary to the Jewish Agency for Palestine, has an article in to-day's "Manchester Guardian" on his personal recollections of "Lawrence of Arabia," who died yesterday, in the course of which he writes:

He widely differed from those who love the Arabs as a stick with which to beat the Jews; and was therefore pro-Zionist. In the ensuing conversation which I had with him on July 19th, 1930, he said — I took down his words in shorthand and read them back to him afterwards:

"The problem of Zionism is the problem of the third generation. It is the grandsons of your immigrants who will make it succeed or fail, but the odds are so

much in its favour that the experiment is worth backing, and I back it not because of the Jews, but because a regenerated Palestine is going to raise the whole moral and material status of its Middle East neighbours."

He was prepared to testify on behalf of Zionism to the Cabinet. I repeated at the time the offer to Mr. Malcolm MacDowell, but nothing came of it.

Among other things, he proceeds, Lawrence told me that day the story of the Cairo Conference of 1921, and how Transjordan had come to be separated from Palestine. I put down in a minute what I heard from him, and a funny story was Lawrence had a great sense of humour. But the time has not yet come to publish it and I give here the bare gist of it.

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Writers of articles are individually responsible for the views which they express. 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.

## THUS FAR!

In the past many have cried that Judaism is archaic, "behind the times." Then further, that its tenets have been upset or ruined by scientific discoveries made almost daily.

That hollow moan lacking substance or substantial "lacking" of framework, has been heard to echo in some places in these very days of instability. A very pointed moral lies embedded in the recent news from Palestine, in which it is stated that the Arabs are divided by rivalry between the two leading families of Arabic Palestine the Husseine and the Nashashibis. Bitterness was noticeable during the elections. It is the moral of the united House versus the Divided one.

Someone once said that the Jewish race has survived because its clergy know their sphere of duty and action, and do not step beyond it into other fields, as for instance into the more modern (?) fields of politics.

A great responsibility rests on the Jewish Rabbi, greater than that which rests on most other clergymen. It seems most decidedly *"ceteris paribus"* for a Rabbi to take it upon himself to openly enter upon a political career as a member of a Government and attached to a particular party. If a political career is desired, the religious one must be relinquished. Events like these are mothers to Satanic and Miltonic monsters of the racial differentiation breed species Naziism. From such seemingly harmless and unnoticeable sources are evolved the loathsome concoctions of the "protocols" type.

Although Dr. Frank Hevesi, Rabbi of the Great Synagogue in Budapest, and son of the Chief Rabbi Dr. Simon Hevesi, has taken the step of joining the Government Party, where, we are assured, his powers of oratory will be used to good account, we trust others will not follow his example. I admit that we need the best type of Jew in the forefront, as an example of the Jew as a whole, and I have not the slightest doubt that the Rabbi is of the very best Jewish type, but he is not a lay man! It is our best laymen who must realize their duty to their race and themselves.

If politics attracts Dr. Hevesi more than his religious vocation, let him devote his time to it, and it alone. Temporal power has for long staged a war with spiritual power. Strangely enough it is the religion with no Temporal Power worth speaking about that survives through the ages least

impaired by human changes, that by their very fickleness of nature are coarsening to a religious system, which is primarily meant to supply to man recalcitrant or otherwise does not matter his inspirational fount, his lofty ideals, and his splendid ethics and aesthetics, all collated to a degree in the truly cultured, the flowers of race.

I know many psychologists still belatedly bleat that thoughts of Deity first arose in the breast of a primitive prototype of man who was stricken with fear during some natural disturbance, a thunderstorm being suggested as the probable "culprit." No right thinking person can hold these tenets. The impulse to idealize etc. etc. springs from within, and is associated with latent faculties which evolving man is learning to use. This glimpses of the ideal on the final aesthetic value, or etc. etc., are but dim perceptions of something "beyond the veil." To associate Deity, then with a primal fear on the part of a 'brute-man' is somewhat lacking in perspective.

Once the worm has eaten, the cancer starts to grow. The Jew has respect for his Rabbi as Rabbi, and a man, respect, yes, and often veneration too. He may go to him for advice upon all variety of topics. But he will not like him entering "other walks" of his life. This is not understood sufficiently. When in business, the average Jew is a "business-man," he thinks only of business, he has that power of intense concentration that enables him to focalise his attention upon a single object. When he goes home he is husband and father, and focalises his attention largely upon that phase and that's partly why the Jew is so great a home-lover, and makes so great a success of homelife. So it becomes apparent that each phase is, as it were, "locked up in watertight compartments," to use a crude metaphor that is possibly more than a little wide of the mark, yet it conveys something of my meaning.

There are two possible dangers resulting from Rabbi Hevesi's step. Firstly, others may follow suit, very likely will, I suppose. What then? The average Jew will not be overjoyed, and the "goyim" will begin to think anew of this so-called "Jewish domination." Secondly, this one case of a Rabbi of Dr. Hevesi's standing taking this step may be sufficient to commence a new series of outrages. At least, it may be used as an excuse for them.

When shall we say: "Thus far, no farther!"

travelled only a little way. Shall we say that Stravinsky (a Russian refugee, if I recollect rightly) living in America most of the years) is looking at and interpreting into music modern life as seen through the eyes of a cultured slav; just as the recent exposition of Enesco's amazing new work by Menuhin's inspired hand displayed modern life as cognized or perceived by one of Rumanian culture. I do not by any means suggest a similarity between the two types of exposition. They are as far apart as the poles, in so far as Stravinsky does not often probe beyond the surface, he scintillates some think, but I have not yet detected a depth. Whether Enesco's depth is really Menuhin's or his own, is a moot question. So much depends on the interpreting agent. One can play "Kol Nidrei" in various pitches, altering harmonies though retaining the fundamental melody and get diverging effects. When a Jew with a good voice sings Kol Nidrei, one seems to forget one's surroundings. Can one visualize a non-Jew giving an interpretation half as soul-stirring? Blasphemy.

There are, of course, numbers of Jewish composers of considerable eminence delighting the music-world with works today. Ernst Bloch is one that occurs to my mind at the moment. I should like to see a Jewish classicist of Beethoven's stature. It is useless saying "he's out of date!" Beethoven's music is universal the "music of the spheres" and therefore "timeless."

We have a well-known composer in Melbourne Linda Phillips. Her work is very good, but she has not yet produced her chef-d'oeuvre, I don't think. One would like to hear of a small concerto or a sonata of the Enesco type.

One notes in the "Zionist Record" (S. Africa) the offer of a prize of £500 for a novel of Jewish interest. The manuscript is to be submitted to the Jewish Publication Society of America, Broad and Spring Garden Streets, Philadelphia. The money is a gift from Mrs. Blanche Kohn and Mr. Morris Wolf in memory of their father Edwin Wolf.

The following are the rules governing the contest:

The winning manuscript will become the property of the Publication Society upon the announcement of the award. There shall be no restriction upon the length or character of the work, provided it be a novel of Jewish interests in English. The Jewish Publication Society reserves the right and withhold the award should there be no entries which in its opinion seem of sufficient merit to be published. The Board of Judges shall be announced at a later date. All manuscripts must be submitted with a nom-de-plume, the true name of the author to be attached in a sealed envelope.

(Z. Record, S. A.)

An interesting impetus to Jewish literature! It may uncover the successor, or shall we say modern version of Israel Zangwill. Or shall a new Rashi be brought into the light of day?

"IMCO."

## Personal

Mr. Leslie Rubinstein (Managing Director) left Melbourne for Kalgoorlie W. Australia yesterday accompanied by one of his co-Director Mr. W. Cheshire, to inspect the workings of their new properties "Fair Play" and Golden Group N.L. leases situated at Kalgoorlie, Mr. Rubinstein will also purchase machinery and arrange for its installation.

Mr. Rubinstein will be away from Melbourne for about two weeks.

**STOLEN**—From D. Altshul, 1 Talith, 1 Bible (with English translation), and 3 Seferot (English translation). Anyone with knowledge whereabouts please communicate with this office.

## The "Australian Jewish News"

invites young men to apply for the position of Assistant Editor for the Yiddish section. Applicants must be able to speak and write Yiddish fluently, and a perfect understanding of English in also necessary.

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The J.T.A. informs us that Mr. Neville Laski K.C., President of the Board of Deputies of British Jews, presided this afternoon at the opening by Mrs. Sieff of the Annual Art Exhibition held by the Ben Uri Jewish Art Society at the Jewish Communal Centre in Woburn House. Unfortunately, no mention is made of the type of pictures exhibited, 'stills,' 'watercolors,' and possibly a portrait or two, would be there. Cubism is another matter.

Most of our readers will, however, be interested to learn that Dr. S. Goldberg, formerly President of Rabbi Dr. Joachim Prinz's Peace Temple in Berlin, is Managing Director of the new Jewish Radio Ltd. (incorporated in London). The Jew-

ish Broadcasting Station, the J.T.A. goes on to say, will not engage in any political or aggressive tendencies, but will rather seek to open up the possibilities of the radio to demonstrate the cultural achievements of Jews in all directions of artistic, scientific and spiritual life, to secure a world wide understanding of the Jewish problem, by means of a defensive activity through Jewish achievement, against unjust accusations of Jewish inferiority, and in the service of the ideals of liberty and peace. So those of us who have short wave receivers, or the new "all-wave" type, should soon have the satisfaction of listening-in to a Jewish Broadcasting Station for and of culture etc.

Which reminds me that a correspondent of my colleague "Libra," whose letter was unfortunately left over from publication last week writes concerning the "Jewish Music" side of things. "Libra" showed it to me as meriting a reply, and I incorporate it herewith in a sort of preamble about the subject.

Igor Stravinsky is definitely not a Jew I understand from reliable information I possess. Whether he is or not, the fact remains that his type of Music is definitely Slavonic, even if modern. He has travelled far on the road along which Moussorgsky

## CLUB JOTTINGS AND REPORTS

The "Australian Jewish News" will be very pleased to publish any paragraphs received from Synagogues, clubs, etc., in Sydney, Adelaide or Perth, and we assure all such organizations that full attention will be given to any matter received from them. Also we would be pleased to receive social paragraphs from readers living in these states.

Will Club Secretaries please note

Reports must be legible and in the hands of the A.Ed. by every Monday afternoon, otherwise we cannot promise publication.

### J.Y.P.A. Notes

Join the J.Y.P.A. if you want to meet the right bright people. There are functions catering for practically every taste, every Tuesday night — dances, debates, bridge, literary nights, play-reading or dramatic nights etc. etc. There are opportunities for developing one's athletic ability by linking up with the J.Y.P.A. Tennis Club etc. The Annual subscription for members of the J.Y.P.A. is only 5/- The benefits are many. In addition to those enumerated above, there is the great one of a reduction in admission prices to members who attend the functions, particularly such social successes as the Commencement Ball.

So, as you can see, the J.Y.P.A. caters for all tastes. It is really the only club that does, and remember, the subscription is only 5/- which amounts to little more than 1d per week.

#### JOIN THE J. Y. P. A.

The Tennis Club of the J.Y.P.A. held their Annual Meeting on Sunday last.

Executive Committee of J.Y.P.A. Tennis Club: Mr. Max Joseph, Chairman; Miss Sadie Myers and Mr. Cyril Perlman Joint Court Captains; Mr. Arthur Maver, Treasurer; Mr. Harold Cohen Asst. Treasurer; Miss Joan Lawrence, Secretary. General Committee: Miss I. and B. Cohen and Sylvia Perlman, Messrs. J. Hyman, L. Jaffe and H. Isaacs.

Many lively exchanges occurred between the President and Committee of the J.Y.P.A. and members of the Tennis Club from which latter has graduated the Reform Party. This Meeting was therefore a very exciting one.

A conference between the two sections is to be held within a fortnight, to settle "mythical grievances" amicably to and by both sides.

The date of the Commencement Ball is drawing near. Watch for it.

### A.J.A.X. General Meeting

The Annual General Meeting and Election of the Associated Judean Athletic Clubs took place on Tuesday evening June 25th at Monash House, Carlton.

There was an excellent attendance of more than one hundred members, and Mr. Ernest A. Joseph, President, occupied the Chair.

After the minutes of the previous General Meeting were read and adopted, the Treasurer (Miss Mena Harris) delivered her report on the financial position of the Ajax. She showed the recently concluded term had been very satisfactory from a financial point of view and revealed that a credit balance of £20 was in hand.

Mr. E. A. Joseph then presented his most comprehensive report of the Ajax activities since his election, some nine months ago.

The outstanding event of the term was the Centenary Interstate Sports Carnival, held at the end of last year. Mr. Joseph thanked all those who had assisted to make the Carnival such an outstanding success.

The President heartily congratulated the Ajax teams on their success in regaining for Victoria, the title of Champion State for 1934-35, and also complimented the members of the Interstate teams for their splendid sportsmanship, and for the wonderful way they had represented their respective organisations. He expressed his sincerest thanks to the visiting teams for their splendid gift of an Electric Clock to the Ajax.

Mr. Joseph stated that together with the Maccabean Institute of N.S.W. and the W. A. Zionist Athletic Club, the Ajax had become affiliated to the Australian Juda-

ean Sports Council, which, in turn, was affiliated to the World Maccabean Sports Union, London. At the 2nd Maccabean held in Palestine last April, the AJSC was represented by Miss Miriam Beresinsky, an Ajax member.

An innovation this year had been the presentation of a Certificate to each person of each State taking part in the Carnival.

The activities of the twelve constituencies of the Ajax were then outlined, and the President especially welcomed the new additions to the Ajax. The South Judean Boys' Gymnasium and the Cricket and Tennis sections of the Melbourne Jewish Sports Club.

Recently, the Ajax had decided to provide Blazers, and these will be of dark royal-blue, with sky-blue braid and gold lettering.

The President concluded his report thanking all the members for their support during the term, and especially thanked the members of his Executive for their great assistance at all times. His thanks were also extended to the Jewish and daily press for their valuable publicity. He wished the Ajax and the incoming President and Committee every success. The report was supported by Messrs. M. J. Ashkanasy (President-in-Chief of the Judean League) S. Michaels and L. Abrams (past Ajax President) Albert Joseph (President of N.J.T.C.) J. Sackville (President of M.J.S.C.) R. Newman and others.

Prior to the holding of the elections, Miss Yetta Ashkanasy (vice-President) presented Mr. Joseph with an inscribed silver wristlet watch on behalf of all Ajax members. A presentation was also made by the President to the retiring Secretary, Miss Rae Harris, for her tireless efforts throughout the year.

The elections were then held, and resulted as follows: President: Mr. David M. Finks. Vice-Presidents: Miss Yetta Ashkanasy and Mr. Harold Sackville Jnr.; Treasurer: Miss Leah Harris; Hon. Secretary: Miss Lily Letwin; Hon. Asst. Sec. Miss Hannah Molinsky; Executive Committee: Messrs. Ron Newman, Abe Cohen and Mayer Levy. Delegates to J. L. Council: Messrs. Ernest and Albert Joseph.

A motion expressing appreciation of the Committee was carried by acclamation, after which the New President, Mr. David M. Finks, addressed the Meeting, and then the meeting closed.

Following the meeting, the members were entertained by Dr. Mark Ashkanasy with films taken during the Centenary Carnival. These films showed many scenes of the various sporting events, and were greatly enjoyed by all present. After the screening, Dr. Ashkanasy generously presented the films to the Ajax as a momento of a memorable occasion.

A vote of thanks to Dr. Ashkanasy completed a most successful evening.

Watch these columns every week for interesting Ajax topics.

#### JEWISH LITERARY AND SOCIAL SOCIETY.

On Friday evening, June 28th, a most enjoyable evening was spent by members and friends of the Society at Monash Hall; On that night, the ladies of the Committee, who had in the past, arranged most popular "Ladies Nights," excelled themselves in the performance of two short, very humorous plays. Those who took part were the Misses S. Feiglan, L. Rischin, H. Yoffe, and A. Singer.

On Friday next, July 5th, Mr. V. Fonda will address the Society on "Popular Misconceptions of Zionism." Mr. J. Cohen will speak on "X-Ray" and Mr. I. Feiglan who will also be one of the speakers, has not yet announced the subject of his lecture.

On Friday, July 12th, Mr. M. Goldberg LL.B. will give an address to the members of the Society. Further information in reference to this address will be published in next week's press.

#### YOUNG ZIONIST LEAGUE.

On Sunday evening, July 7th, the Annual General Meeting of the Young Zionist League will be held at the Herzl Hall, 313 Drummond-st., Carlton. We wish, therefore to remind all our members and those who have been interested in the progress of the society in the past, that their attendance at this meeting is urgently required. Many very important matters will be discussed at this meeting which will time permitting be concluded by supper and dancing.

The meeting of the Council of Jewish Women (Juniors) which was to have been held on Wednesday, July 10th has been postponed for unavoidable reasons. However, it will be held very shortly. Watch this column for further announcements.

#### KADIMAH.

Interesting and very informative were the Travel Films shown last Sunday night by Mr. M. Harrison to a vast audience. After the pictures a Farewell was tendered by the Kadimah Ladies' Auxiliary and the Committee in the presence of many of their friends to Mr. and Mrs. A. Snider and Miss Rose Snider on the occasion of their leaving Melbourne shortly for Palestine, where they intend to make their new home.

The following Sunday, July 7th, at 8.15 sharp, Dr. Paul Dane the well-known Collins-st. Specialist will lecture on: "Hamlet, Psychological Analysis." Dr. Dane is an acknowledged authority on Psychology and the theory and teaching connected therewith, and he will deal with his subject "Hamlet" from a new and different angle to which we are generally accustomed. He will throw new light on that tragic and mystic Shakespearean figure "Hamlet." Admission is free and all are kindly requested to be in time.

Help and support the Kadimah Bazaar, which is to be held on Saturday, August 8th from 3 to 6 p.m. and dancing 8 to 11 p.m.

#### JUDAEOAN TENNIS CLUB.

It is with a great deal of pleasure, that the club has to record its success in winning the Alec Sacks Cup, which has been donated for Annual Triangular Contests between the three tennis Clubs of the A.J.A.X.

These matches have done a great deal to raise the standard of the play amongst the members and the team is to be congratulated on its success.

Entries are now being received for a Clubs' Mixed Doubles Handicap Tournament. Entries close Sunday, July 29th, play to commence on Saturday 3rd August Entrance fee 2/6 per player.

#### W. I. Z. O.

##### Ball.

The first W.I.Z.O. Ball will take place at the Kadimah Hall on Saturday evening July 6th. A very enthusiastic committee is sparing no effort to make this Ball an outstanding success. There will be various novelties and attractions including Monte Carlo Dance, spot dance, and streamer dance. Valuable prizes will be given to the winners. The subscription is only 2/6 including supper. Enjoy dancing to the well-known melodious Syd. Simpson's orchestra from 8 to 1 a.m.

#### SOUTH JUDAEOAN MENS GYMNASTIC CLUB.

The above club is progressing very satisfactorily under the excellent instruction of Constable Nelbert who undoubtedly is one of the finest instructors in Victoria.

The latest addition in equipment is a set of mats kindly donated by Colonel Cohen, for which the committee is most grateful.

Remember the bumper picture night at Regent Theatre on Monday July 8th.

Further particulars may be obtained from the President Mr. L. H. Cohen or from the Hon. Sec. Mr. D. Mandie, 14 Grace-st., Malvern, S.E.4.

#### JUDAEOAN TENNIS CLUB.

After very successful and closely contested preliminary rounds, the Finals of the Ladies Open Doubles and The Mens Open Singles, are to be played at the Club Courts in Hotham-st., St. Kilda, next Sunday afternoon at 2.30 p.m. and 3.30 respectively.

The Finalists are Misses F. Pizor, B. Bloom, versus Misses H. Kirsner and L. Bercowitz, Mr. B. Wolman versus Mr. B. Bidjarano.

All relatives and friends are cordially invited to be present and the committee guarantees a very enjoyable afternoon to all. Don't forget the date Sunday 11th November. The full results of the tournament will be published in the next issue of this paper.

Mrs. Sackville once again came forward and kindly lent her home in Albion-st., St. Kilda, where a very successful Card Party was held on Sunday evening. The attendance was exceptionally good, and all those present spent a very enjoyable evening.

#### SOCIETY OF JUDAEOANS

The complete list of the names of the above Society's executive and committee will be published in next week's "News."

The opening "Inaugural Cabaret Dance" will be held on Sunday, July 14th at Monash House, and a record crowd is expected. The Society of Judeans will very quickly re-establish themselves as one of Melbourne's most popular Jewish Clubs, because the combination of Syd. Simpson's orchestra, with the nominal fee of

1/6 admission, added to the cabaret supper and items will make every function deservedly more popular than the last.

These fortnightly cabaret dances will be held on alternate Sunday nights to the Judean Club, Fawkner Park Kiosk, so there is no reason why St. Kilda residents should not support the functions. Conveyances will be available for returning home.

Now don't forget the opening date on Sunday, July 14th, at Monash House. Syd. Simpson's orchestra, and dozens of attractions. Patrons must be over 18 years Sub. 1/6 Make your rendezvous at Monash House on Sunday night.

#### YOUNG JUDAEOAN ZIONIST SOCIETY

A "Big Comedy" night was held by the above society at Monash House last Sunday. The evening proved to be the most successful one, so far held this term. A large, happy, crowd thronged the ballroom enjoying the strains of Hoffmann's orchestra. Items were given by several popular artists, including songs by Miss G. Lowe, and Mr. L. Goldsmith which aroused merited applause, and an amusing interlude by the "Three Musketeers." A hilarious moment was provided by members of the committee who impersonated Messrs. Parkinson and Evans, with their famous wheelbarrow.

The 2nd heat of the Novice Dancing Champ. was held and resulted in Mr. Manny Nathan and Miss Louise Nathan being awarded the judge's choice, and Mr. M. Edelstein, and Miss N. Raisen, the popular vote. Watch out for the date of the Grand Final.

A House Party will be held at the home of Miss K. Samuels, 70 Marine Parade, St. Kilda next Saturday, July 13th. Everyone welcome.

#### HAKOAH

On Saturday last the Hakoah Soccer Club defeated the visiting Shepparton team by 9 goals to 1.

To-morrow, Saturday 6th July, the Hakoah will meet South Yarra at Olympic Park. An interesting game is expected.

#### SCOUTING NEWS.

On Sunday, June 30th, ex-Cubs Athol Harlem and Norman Barton were welcomed into the Ranks of the 3rd St. Kilda Troop, and became entitled to share in the splendid traditions the Troop has gathered to itself through the passing years. The investiture ceremony was solemn, and its symbolism particularly impressive. We can best recommend to the new Scouts the words of the World Chief Scout: "Look Wide," and extend the best wishes for "Good Camping," when such comes along.

The Patrol-Leaders' Council was also initiated on the 30th June. They are conducted by the Troop-Leader Frank Danglow, and should prove of considerable help particularly to the new P. L.s. Unfortunately, an outbreak of flu resulted in a smaller attendance than occurs at usual Troop parade-meetings, which are held on alternate Sunday afternoons and evenings.

Mr. B. Isaacs very kindly has undertaken the task of personally rectifying the Gunyah's electric-lighting system gratis. He has demonstrated further generosity by donating a trophy to be presented to the 'most improved scout' over a period of 1 months.

On the week-end of July 13/14, a comprehensive and especially instructive Patrol-Leaders' Training Course is to be held at the Gunyah. Many well-known people in various walks of life will conduct the sessions, and the week-end will prove invaluable to all participants.

New appointments are Garth Epstein second of the Woodpecker Patrol; and Fred Goldman, second of the Kookas.

*Continued on Page Ten.*

## A GRAND CHARITY BALL

will be held SATURDAY, JULY 13th.  
AT THE MONASH HOUSE, CR. KAY  
AND CANNING STREETS  
COME, ENJOY YOURSELVES AND  
ASSIST A CHARITABLE CAUSE  
TICKETS 1/11.  
EXCELLENT ORCHESTRA.

FREE SIT-DOWN SUPPER  
NOVELTIES

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# The Book Shelf

## A Guide for Library Readers

### AUSTRALIAN

*LAST DAYS WITH CLEOPATRA*, by Jack Lindsay.

Another brilliant book from the talented Lindsay. This concludes his 'Romtrilogy'. It is a remarkably clever study of life and affairs in Alexandria after Marc Anthony's Australian author, Jack Lindsay, a son of the famous artist and writer, Norman Lindsay at Actium. Jack Lindsay himself says that the trilogy might appropriately be called a "Prelude to Christianity," and there is clearly to be seen an amazing likeness between the politics, economics, and social factors of that period and this. Although Mr. Lindsay says that he has spared no effort to make every historical and social detail as exact as possible, the book is distinctly a novel. For the story of Victor the slave attendant of Antonius, and Daphne, the daughter of an learned professor at the Alexandrian Museum, is a unique and powerful love story told in Jack Lindsay's own original powerful manner. With the same ability shown in the previous books of the trilogy he reproduces the life of the period. The great and famous people of that time live again in a truly exceptional way. This latter feature is probably due to the style of the dialogue, in which our modern idiom is used freely, and yet the local colour of the period is never lost. The descriptions of Alexandria, its harbour, its buildings, its parks, and the religious rites of the Egyptian beliefs are particularly vivid.

*LITTLE WHEELS*, by Hector Macquarrie.

This book was published first in 1932 in Australia under the title of "We and the Baby." This is a reprint by an English firm, which is being huddled by Angus and Robertson, and is selling at 6d. Hector Macquarrie more recently published a book called "Round the World in a Baby Austin." "Little Wheels" describes an adventurous trip in a baby motor-car in the north of Queensland, over country where there are no roads.

*THE BATTLE FRONTS OF THE OUT-BACK*, by Francis Birtles.

One could hardly wish for a more interesting or a more exciting book than this one. It gives us the adventures and experiences of a great Australian gambler. Having been at sea and a trooper in the South African Mounted Police, he has had a wide and varied field of experiences. His description of a cyclone in the Indian Ocean is quite a descriptive gem. He has that rugged but effective way of telling his story, that generally characterises men of action, and those who have a crowded background of experience. He is veteran explorer and wanderer of the outback in the North, Centre, and West of Australia and has much unusual and interesting material. Two of the most unique chapters are "Around Australia On A Pushbike" and "By Car From England To Australia". This is a remarkable book and should be read by everybody, even if only as a tribute to the courage and hardihood of such hard-bitten Australians as Francis Birtles.

### OVERSEAS.

*GOD'S IN HIS HEAVEN*, by J. L. Hodson.

This is a book of exceptional character and the lives of people in the cotton district of Lancashire are imbued with a dramatic element by reason of the author's insight into life and character. He has a psychological power which he uses to give us a good story but not a psychological novel. Sam Renshaw and Harry Brierley are creations which one is not likely to forget. Although the book has a grim austerity about it, there is much sly humour and it has a satisfactory ending, without so much hopelessness as usually characterises the modern realistic novelists. There is a plentiful use of dialect but not so much as to make the book difficult to read.

*SILVER PEAKS*, by Ann Duweld.

An easy, competent and graphic style marks this novel. It has no special outstanding qualities, but is of that type so well liked by hosts of women readers, in which lively, bright, and cheerful people move in a background of social pleasure and have their romantic and sentimental adventures. The scene of this story is laid in a Swiss pleasure resort somewhat off the usual track. The discovery of the iden-

tity of the disguised Professor Selwyn forms a pleasant and surprising climax at the close of the book.

*A LONDON STORY*, by George Buchanan.

This is a choice of The Book Society for February, and as this would indicate, the writing is of exceptional merit. The theme, however, is quite ordinary. It is the story of two brothers, John, who is a man of determination, turning everything to a material advantage, and Nicholas, to whom money is not all important. Their love affairs are the theme of the book and are carefully and rather fascinatingly recorded in the usual frank and realistic modern manner.

*THE LAND OF WOMEN*, by Katharina von Dombrowski.

This is an amazing book in the wealth of its details, and the uncommon subject of the story, the brutal and horrible scenes, the variety and number of the characters, and the description of a country very little known to the average person of to-day. It is as the author states in the sub-title the "Tale of a Lost Nation," Paraguay. In a war against three other States of South America, in the Eighteen 80's the country is swept by a torrent of fighting and bloodshed, and all that are left are women. It is an historical epic of modern times, which would be hard to accept as true, but for the evidence. The native Guarani women play an important part and are very sympathetically studied. The whole of the 500 pages is packed with events, and episodes, most of which are historical, and the more important of the characters are real personages. The author is an Australian of rare gifts. The English edition is translated from the original German by the author herself. And a residence in these South American countries for years gave her an unrivalled knowledge of these fine women, which is graphically reflected in her story. This epic of Paraguay, and her last dictator Don Francisco Lopez, and his Irish-Parian mistress should not be missed.

*JAKE*, by Naomi Royde-Smith

This is a finely conceived and well written novel, as would be expected from the pen of this author, who is much above the average of present day writers. The story is based on the career of a gifted musical genius, a budding young virtuoso on the violin. His talent is discovered by a middle aged tutor, and he, through many difficulties brings his protege's career to its ultimate success. And incidentally himself is involved in a charming affair with the lad's widowed mother. The story is told with clearness, dignity and a sympathetic handling of her characters.

*KAY THE LEFT HANDED*, by Leslie Barringer.

This is an intensely vivid picture of life in the days of King Richard I, the Lion-hearted. It is a striking contrast in interpretation of historical setting and life, with Philip Lindsay's "The Little Wench" Barringer work is clear, cold, metallic but nevertheless plausibly true and convincing, whereas Lindsay's book, although often bloody is yet warm, touching and vibrating with life. The reader, who likes a colourful romance of the historical past with plenty of stirring events, will doubtless enjoy this very well written story.

*CHAPAEV*, by Dmitri Furmanov.

This is again modern history in the form of a novel. The author belongs to the modern school of Soviet writers, which is serious and objective. Furmanov was a compatriot of Chapayev, and writes from first hand knowledge. It is the inner story of the Russian Red Revolution and the fierce struggle with the White Army. The style is matter-of-fact, plain and direct, and the author's powers of description of scenes and persons, are very effective and compel the reader's attention. An the book gives much information on the Russian character, and the Soviet ideals.

*FIVE WATERSHEDS*, by Reynold Bray.

This is a unique book. Two young men pull a sledge from the coast of Norway, near the Arctic Circle, through Swedish and Finnish Lapland, into Russia, across the Rola Peninsula to the White Sea. Towards the end of their trip they were betrayed by a Lapp to the Red Army. This was in the winter of 1932. Their journey took them across five considerable watersheds, and their adventures and hardships may be followed in this interesting book.

W. R. COTTMAN.

## Broadcasting Programmes

### The Herald Broadcasting Station, 3DB

#### WAVE LENGTH: 255 METRES

#### NEXT WEEK'S FEATURES.

Saturday, July 6th.  
6.30 Her's Daybreak Dan!  
10.00 Saturday morning Music.

Sunday, July 7th.

#### MORNING:

9.30 In town to-night.  
10.00 3DB's Revue that is melody as well as rhythm!

#### AFTERNOON

Eric Welch at Moonee Valley Races  
5.15 The Kiddies in another Bright Concert.

#### EVENING:

6.00 Dinner Music.  
6.45 Eric Welch's Review of to-day sport, 6.50 Smile Away Club notes'

8.00 The Kraft Cheese hour of selected music, arranged and presented by Mr. Allen Hewett.

9.00 The Paget Players present the drama, "The Dual."

9.15 "Grazy Quilt" a gay patch-

#### MORNING:

10.00 An hour of Music.  
11.00 Service from the Independent Church, Collins-street.

#### AFTERNOON:

2.30 Afternoon Music.  
5.00 Sunday School of the air, conducted by the Sunday School Council of Victoria.

#### EVENING:

6.00 Sixty minutes of music You'll All Enjoy.  
7.30 Station Feature.

Monday, July 8th.

#### MORNING:

6.30 Start another week with day-break Dan.  
12.00 Community singing at the Tivoli—Fun with Charlie Vaude.

#### AFTERNOON

3.00 Station Feature.  
3.30 Louise's Question Box — Answers to Everyday Problems.  
4.15 Cecil and Sally.  
5.00 Here are midshipman Bob Breezy, Aggie and Reg again.

#### EVENING:

Fashions and Beauty Hints: Mrs. MG'S. Pardy; "Happiness in Helping" Iris Turnbull; "Fabrics."

#### AFTERNOON

Eric Welch at Caulfield Races.  
4.15 Laugh from Cecil and Sally.  
5.00 Smile away tune in to Marry Weather's Shop.

Tuesday, July 9th.

EVENING:  
6.00 "The Seal of the Don" Kiwi's feature.

6.15 "Once Upon a Time" a fairy story from Monkey Brand Cleanser  
6.45 Eric Welch's Review of to-day sport,

7.45 "The Count of Monte Cristo"  
11.30 Close down.

Wednesday, July 10th.

MORNING:  
6.30 The Porridge is Ready, so is Daybreak Dan!

11.00 The Herald Women's Radio Service.

#### AFTERNOON:

Eric Welch at Ascot races.  
5.00 Fun for Junior Smile Always'

#### EVENING:

6.8 "The Search for the Missing Link" Wrigley's feature for the children.

Thursday, July 11th.

MORNING:  
6.30 Daybreak Dan greets you once more.

11.15 The Herald Women's Radio Service.

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**THANKS TO 'ASPRO'**

THE difference between the misery of Colds and 'Flu and freedom from these attacks is often only a matter of taking 'ASPRO' Tablets. 'Flu and Colds at their inception make you feel weak, nervy and depressed. Aches and pains generally accompany the condition. You feel absolutely "fed up" with everything and feel that nothing can help you. Take no notice of the "can't get well" feeling—throw it off—you can get well by taking 'ASPRO' and quickly too. Your Cold will be banished and the attendant aches and pains, sneezing, sniffing and "groggy at the knees" feelings disappear. 'ASPRO' creates neither gastric upset nor indigestion. 'ASPRO' does not harm the heart. You can take 'ASPRO' with every assurance that it is safe, sure and efficient. On no account confuse 'ASPRO' with ordinary Aspirin, or tablets which look the same. To get the best, quickest and safest results, insist on 'ASPRO.'

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**'ASPRO'**

To Get BEST RESULTS INSIST ON

## Smiling Face Reflects Divinity

By Rabbi MORRIS LICHTENSTEIN, New York.

Among the finest of human facial expressions is the smile of good-will. This, of course, has essentially to do with man's relation to his neighbour. We know that the most binding influence between man and man is a brotherly smile. Such a smile is a speech of welcome; it is the language of hospitality, it is the outstretched hand of cordiality and friendliness. There is no better way to break down coldness and indifference and call forth fellowship and establish good of geniality and warmth. Such a smile emanating from the heart of man will demolish all barriers, will bring strangers close together and create the finest of unions among men. Seldom does friendship come uninvited, seldom does fellowship intrude; these tender feelings in man are usually reticent, they wait for an invitation, and the best invitation to them is a genuinely friendly smile—a smile that speaks of harmony and humanity and good will.

A smile may also speak the language of encouragement. There are many too many despondent minds in this world. There are those who know not how to face the problems of their life. There are those who are easily disheartened and discouraged, who find the burden too heavy. We meet them frequently, they are people of all classes, young and old, rich and poor, standing at the threshold of their struggles or in the very midst of them. They are not necessarily people who have lost their wealth or their health or their beloved ones; they have simply lost their spirit they have lost their optimism, they have lost their initiative and their hope. You can do many things for these folks, for each one according to his need, but the thing they need most encouragement. Their spirit needs support, their manhood has suffered their stamina has shattered, their creative self has retreated and their personality has shrunk. You can encourage them with your words, you can encourage them with your gesture, you can above all encourage them with your smile; you can speak volumes of hope to them with your smile. Offer them that encouraging smile that illuminates the soul, that kindles new hope in the eyes, that feeds the spirit that stirs

manhood from its slumber, that reawakens the deeper powers in man. Only then may you rest assured that you have rendered the needed service to a fellow-man.

Finally, a smile may also speak the language of love and devotion; it is a smile that thrills the heart, and brings life partners closer together; it is a smile that puts a stop to all misunderstanding, that quickly banishes unwholesome excitement, that clears the atmosphere and brings souls nearer to each other than they have ever been. Such a smile wells forth from such inner depths that it is closest to the divine. The smile of love leaves an impression that is deep and lasting, it becomes a source of support, a source of joy and of inspiration. Too often men and women use their most illuminating smiles for those outside the home and the moment they pass their own threshold, their countenance changes the yes become cold, features become rigid; the atmosphere becomes charged with either unpleasant excitement or strange frigidity. There is no warmth, no sympathy, no marks of devotion no signs of love. Such an attitude is not only unjust, it is also deeply injurious; it injures devotion it kills love, it brings endless unhappiness to one's life companion and also to one's self. Here is the secret of domestic happiness; the more tenderness you offer, the more tenderness you receive; the more you offer that smile of love, the more do you bind that other soul to your soul, the more do you bring that spirit closer to your own, the more do you grow together, face life together and gather the harvest of happiness together.

We see, then, the great power of a smile; it expresses inner joy it heals a wound, it creates harmony, it encourages a depressed soul, it maintains and preserves love. Let me also say that when a face smiles genuinely it expresses nobility and beauty. A face that smiles can never be plain, no matter how irregular its features are, for it becomes suffused with a spiritual beauty from within. A face that smiles reflects divinity, it becomes akin to all the great everlasting forces in nature which also smile.

From "Israel Messenger"

## German Views On Palestine

The "Volksbeobachter" publishes now its third and concluding article on the "Liquidation of the German Jewish Question."

The economic and political future of Palestine is not without importance for Germany, it writes, because the solution of the Jewish problem in Germany depends partly upon this factor. If the Mandated territory develops in the next ten years in the way the Zionists hope, we may expect that within this period the decline of the Jews in our country will become a fact.

Palestine is able to absorb at least a million Jews. In Samaria and in Galilee there is so much fertile land that if industry is applied to, it is a very considerable peasant population should be able to make its livelihood there.

There are two difficulties in the way: The violent opposition of the native Arabs to the increasing Jewish immigration, and the disfavour with which the Jews have till now regarded agricultural work.

Britain which by the Balfour Declaration of 1917 guaranteed Palestine to the Zionists as a national home for the Jewish people, being at the same time the largest Moslem power of the world, cannot challenge the Arabs too much. The bloodshed between the Arabs and the Jewish immigrants is still fresh in our minds. Bitterness rankles because of the ruthless land speculation of the Jewish immigrants through the power of their money. They have bought Arab land for next to nothing, and resold it at fantastic prices. Sandy land on the outskirts of Jaffa fetched 40 marks per square metre at the beginning of 1934. Certain Jewish business men are freely developing in Palestine their usurious talents. First mortgages bring 8 to 10 per cent, second mortgages 10 to 15 per cent, and modern houses bring a profit of 10 to 20 per cent.

That is one of the main reasons (coupled with the German Reich flight tax) why many wealthy Jews in Germany who would like to emigrate are waiting first to see how land prices in Palestine are going to shape. At the same time, however, the cultivation of uncultivated land in the Vadi Havarith and in the coastal plain between Haifa and Jaffa, is making rapid progress. Emigrants who have the stamina

to give up the commercial or intellectual pursuits which they followed in Germany and to devote themselves entirely to agriculture, can get a very likely livelihood.

For the Jews in Germany it is a matter of conquering the dislike of manual work which they have inherited for the past two thousand years. In Zionist assurances are given that extensive measures have been taken to prepare their co-relatives between the ages of 18 and 30, their own agricultural enterprises and in artisan schools for future activity in Palestine. The country is in urgent need of skilled agricultural and industrial workers.

Jewish immigration in Palestine which was held up from 1926 to 1931 has been rapidly growing for the last three years. At the beginning of 1932 there were 180,000 Jews there, at the end of 1934 the number was 310,000. The "Times" believes that this number will be doubled within five years. The majority of the immigrants are Polish Jews, (44 per cent.) Germany comes second, with 18 per cent. Jewish immigration from the United States is only 3.8 per cent. The flow of capital into Palestine, according to the Berlin organ of the Jewish Hilfsverein, amounted in 1933 to not less than £7,000,000.

### ARE THE JEWS DYING OUT.

Are the Jews dying out? the "Volksbeobachter" asks. Our past censuses unfortunately give no real picture of the numbers of the Jewish race in Germany, it says, because they deal only with those Jews who describe themselves on the census sheet as belonging to the Mosaic faith. These "Israelites" numbered 564,379 in 1925 and 499,682 in 1935. The conclusion was therefore drawn that in between there was a decline of 64,697 Jews in Germany, partly the result of emigration and partly of the fall in the birthrate.

This calculation does not tally, because the largest number of Jews were not as belonging to the Mosaic faith, but described themselves as "Konfessionlos" Protestants or Catholics, and were not added to the number of religious Jews. Actually the number of Jews in Germany is much larger. The "Grosse Meyer" of 1927 estimates the number of the Jewish race in Germany in that year as 615,000. Since then there was a big stream of East European Jews into Germany. Reliable figures

give the number of these who came in during the five years immediately preceding the National Socialist Revolution at between 15,000 and 20,000.

From the beginning of 1933 till to-day about 80,000 members of the Jewish race have emigrated from Germany. If we follow the (exaggerated) estimates of the Zionists, who have an understandable interest in prophesying the comparatively rapid decline of their co-relatives in National Socialist Germany, combined with the excess of mortality over births, which they give six to seven thousand during the two years of emigration, there must still be about 535,000 Jews in Germany.

The first panic (if there was one) is long over, and has been succeeded by a very philosophic attitude with regard to the situation among the Jews. They still have money and they are able to live very well in fact.

Playing at peasants in Palestine does not appeal to the stomach of the trader. First of all, because of the hard toil in the fields, which is unavoidable, and secondly because the Arab hostility will ultimately call up their fighting spirit, and the heroism of the Macabees does not seem to be highly regarded by their present-day descendants the Jewish representation in the military Transjordan Frontier Defence Force is no more than 2 per cent.

## German Jewry

The "Juedische Rundschau," the official organ of the German Zionist Federation, takes up in a leading article on the result of the Berne "Protocols" trial, the suggestion thrown out in the series of articles published in the "Volksbeobachter" last week, that Zionism provides the solution of the Jewish problem in Germany through wholesale emigration to Palestine.

Large sections of the Jewish youth will have to look for a place in Palestine, and in hard work, it writes. We do not underrate the importance of the transformation created as a result of this in the life of the individual. But however much we may desire to win over the strongest and most valuable part of the Jewish Community for the tremendous upbuilding work in Palestine, we do not overlook the fact that it is a long and a far road that we have to go attain the goal. It cannot be achieved at one blow.

This fact brings consequences in its train, both for the State authorities in regulating emigration in a way that will avoid misconceptions, and in regulating Jewish affairs in other respects, and also in so-far as it affects inner Jewish differences.

There is no longer any section of German Jewry that fails to recognise, under the force of circumstances, the importance of Palestine, but they will not see that the fact that every young Jew is a potential Palestine immigrant, fundamentally influences the entire formation of Jewish life and the conception of the Diaspora. It must become the basis of all educational training and of Jewish life.

It is therefore no cheap explanation of the situation on the part of Zionists when we ask that we should have an influence on all those branches of administration which have to deal with these matters.

If people say that the Zionists do not take into sufficient account the interests of the Jews, who live here in Germany and will remain in Germany, we declare that so far as the Jews living in Germany are concerned, whatever their Jewish views may be, their interests must be equally protected, and a programme along these lines was laid down in this paper two months ago set out in the manner of four points.

It would be too primitive to attempt to present the situation as if our aim were simply "emigration." It means the acceptance of Judaism, and of the consoling realisation that something new is in the process of growth which imposes big demands upon Jews.

Jews will have to continue to live together with other people, the "Juedische Rundschau" declares. Jewish history in the past has often been a history of emigration. In recent times we have experienced the emigration of millions of Russian Jews to America. When we realise the emigration need of the pauperised masses of Polish Jewry and the slight openings for immigration that exist, we see how acute the present crisis is. We are constantly hearing tales of the misery in which the Jewish emigrants live in other countries, and a return of even totally non-political emigrants from Germany is not desired, as we see from the recent announcement that such re-immigrants are put into training camps.

These facts justify the attitude we have always taken up since the upheaval in 1933 warning against any panicky emigration. Palestine has proved to be the only real

opening for immigration, thanks to the preparatory work done by the Zionists in 15 years of Zionist settlement. Palestine will continue to hold the central position in the absorbing of immigrants.

But the facts, do not justify the assumption that Palestine can take in all who want to go there. It is enough to think of countries with such Jewish masses as Poland and Roumania. There is no doubt therefore, that there will continue to be a Diaspora in the future, and consequently the problem of the Diaspora must also be properly regulated, the manner in which Jews and non-Jews live together, and the way in which Jews earn their livelihood in the countries where they live, and are incorporated in the life of these countries.

In its references to the Berne "Protocols" decision, the "Juedische Rundschau" says that the Berne verdict has made it clear that the so-called "Protocols" are a falsification. Every Jew knew that, it proceeds, and the fact that we have to take steps to obtain such decisions is a humiliation. What other people finds it necessary to get a Law Court to issue it a certificate on such a matter?

It would be a mistake to think that we Jews are satisfied with the results of the Berne trial. What concerns us much more is the question: How is it possible that people in all countries should regard the "Protocols" as a real revelation and more or less believe in its contents? Jews and non-Jews have been living together for centuries in all the countries of the world in close contact. His non-Jewish neighbour knows the Jew, has business and private relations with him, has had good and bad experiences with certain Jews. How can he possibly believe such diabolical thing of the Jews?

## HEALTH

DOES EXERCISE WEAKEN THE HEALTH.

By MR. GEORGE BEATTIE.

This question is often asked, but many are left quite undecided by the answer whether it be yes or no. Everything must be taken into consideration before saying yes, as one's own physical condition must be the deciding point.

The heart being a muscle, and usually a strong one at that, plenty of honest work will make it stronger. By honest work is meant muscular activity. The other work which really does all the harm to the vital organ, is produced by over-eating and the eating of indigestible foods.

A man can usually gauge the condition of his heart by the tone of his muscles. Take for instance the muscle of the upper arm, the bicep, this muscle is easy to control. If you are able to tense this muscle at will, and tense it hard then you can rest assured that the same tension can be applied to any muscle including the heart. If you ask the heart to do more work through the medium of more vigorous exercise it will do it and will become stronger for doing it.

A Marathon runner does not suffer from any heart weakness because he runs long distances, but if he over-trains and runs too much, he will weaken every organ in his body and he will consequently break down in his race. This happens on many occasions, runners are anxious to have a trial over the distance, which really means they race over the distance. This usually happens one or two weeks before the race so that when the day of the race arrives they are not able to reproduce the performance of their trial. Competing in such a manner tends to weaken the heart and also the other organs, but this is an extreme instance. The average person does not want to run in marathon races, but he should follow some form of exercise if he desire to be healthy. The best way to keep the organs of the body in good tone is to use the muscles regularly. Spasmodic exercising is not beneficial as the tendency is to do excess, and this breaks down more tissue than the organs can handle with subsequent tiring of the whole body and the overworking of the organs that handle the blood, e. i. heart, lungs and arteries.

Regular exercise will definitely make the heart stronger, and a person of any age can do this providing no undue risks are taken, and, therefore, it is better for a person past middle age to take his or her exercise under the supervision of an expert.

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# FORUM

Conducted by "LIBRA"

Will correspondents to this column please write legibly. If R. N. (Armidale), and "Genius" (Is this the nom-de-plume?) of St. Kilda S., Elwood, would re-write their letters we would be pleased to publish same  
"LIBRA."

25th June, High-st., St. Kilda S2.  
"Libra," C/o "Australian Jewish News,"  
294 Lat. Collins-S., Melbourne C1.

Dear Sir,  
I am an interested student of modern music, and have heard recordings of some of Stravinsky's music, and have heard one or two musician-friends try to play his compositions.

Some of his pieces seem to me to suggest Jewish Blood, although my friends (who are non-Jewish, the ones I allude to here, I mean) tell me that Stravinsky is of pure Russian (Slavonic or Slav?) descent.

If it is true that he is not Jewish, why does he, in some places, have such Jewish "bits" in the pieces?

I have been given the information that there are a number of modern Jewish composers. Have any of them ever written some music, a real classic, definitely Jewish?

I am thinking of Stravinsky's pieces and the modern ways of living he tries to put into his music.

I would be pleased to know.  
I am Yours truly,  
A MUSIC STUDENT.

Part of your letter has been answered in the column "Memorabilia," by 'Imco.'

It is very difficult to know on the spur of the moment whether any modern composer of Jewish blood has written a Jewish concerto or symphony or whatever is the correct term to use. However, 'Imco' has promised to try to ascertain for you.  
"LIBRA."

C/o Rathdown-s., Carlton, N3. June 30.

Dear Sir,  
As an artist I was very surprised to read the comments of a member of your staff (I presume this to be the case) "Imco," in his columns "Memorabilia," re art with regard to painting. An unfortunate lack of knowledge of the subject is indicated.

Why give to Cezanne such an importance that he is not entitled to have? Why mention Liebermann, Cezanne, and Gagl, "in the one breath?" A mere general or

surface knowledge of a wide range of subjects does not entitle one to make comment upon any particular one in a authoritative way.

I am sincerely,  
S. B. MONOWICZ.

I am extremely surprised to find a letter of this type of subject matter submitted for publication. That it is published betrays "Libra's" impartiality and fairness, but also his lack of wisdom or knowledge.

It is asserted that a lamentable "lack of knowledge of the subject" in question was indicated in my column "Memorabilia" of June 21st. Mere assertions carry no weight. Where are your arguments, Mr. Correspondent? To be a disciple of any one particular school of painting forces one into a rut from which, gazing at a limited outside world, all is distorted out of proper proportion, or perspective, "and you will."

The three most famous members of the past. Impressionists were Gauguin, Van Gogh, and Cezanne. The Impressionists set out to express atmospheric things, foliage without substance, Cezanne, (1839-1905) on the other hand tried to express everything with complete solidity. By tones very near one another and subtly graduated, he was able to express form completely, and without gaps. His position has not yet been indisputably established and artists, his best critics, are by no means agreed upon his merits. Renoir professed a high opinion of Cezanne. Manet considered him no more than an interesting coloraturist, Degas said that he was an artistic curiosity. Perhaps the same may be said without offence, of Vincent van Gogh (1853-1890) a Dutchman who worked in Province. Time will pass the final judgment. Paul Gauguin (1848-1903), a symbolist who reacted against impressionism, had a sense of colour and of form.

From Paris he went to Pont Aven, and from Pont Aven to the South Seas, where he painted Raraku in a certain Gothic manner, which suggests Flemish tapestry.

I think that if the correspondent would set forth something tangible in the way of argument, or opinion, or belief, or views, call it what one will, something definite would be elicited from me as a better answer to the letter. As it is, it is not for me to assert that I am not quite the inferior individual I am "painted" to be. Years ago I experimented with watercolor and monochrome, so the actual manual part is not exactly unfamiliar to me.

IMCO.

The claims are growing. The financial status shows a total of liabilities amounting to about £9,360, of which about £3,600 are secured. This is nothing very terrible for a hospital of this size. We can congratulate ourselves on our sound status, and we can look with confidence into the future.

## Fight On 'Protocols'

Jewish Telegraphic Agency.

Berlin, May 15th.

The "Volkischer Beobachter," the official central organ of the National Socialist Government, commenting this morning on the judgment handed down at Berne, says that the fight on the "Protocols" is not yet finished, but is only beginning.

Dr. Alfred Rosenberg, the editor-in-chief of the "Volkischer Beobachter" wrote a series of articles in the paper in December on the "Protocols of the Elders of Zion," in which he said:-

As our Central Party Publishing House, too, has been charged before the Berne Court, we must on principle declare the following:-We regard it out of the question that a Court of Law should be competent by this means of a libel action brought by a Jewish Community to hand down a binding verdict on a political question of world importance. We contest the competence of the Jewish Community in Berne to take proceedings on behalf of Jewry. The fact that this local Community feels itself personally insulted by the attacks made on Jewish world policy and states as ground for its action that if all Jews are attacked, the members of the Community in Berne are also there by attacked, demonstrates the solidarity of the Jews throughout the world. But the right to conduct a legal battle in a Law Court on behalf of Jewry does not belong to any particular small community in Switzerland. Only the supreme Jewish Government of Jewish policy could act as plaintiff on behalf of Jewry. If such is not in a position or is not willing to come forward, we cannot recognise the competence of the Berne Community.

The Berne Court of Law is not competent to hand down a binding verdict on such a problem which requires scientific knowledge of the art of war and history.

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## Einstein Attacks Revisionists

New York,

Professor Albert Einstein, speaking at the Passover celebration arranged by the National Labour Committee for Palestine in the Manhattan Opera House, here, attacked the Revisionists describing them as "inner enemies."

"Under the guise of nationalist propaganda," he said, "Revisionism seeks to support the destructive speculation in land, it seeks to exploit the people and deprive them of their rights. Revisionism is the embodiment of those harmful forces which Moses with foresight sought to banish when he formulated his model code of social law."

Furthermore, the state of mind fed by Revisionism is the most serious obstacle in the way of our peaceable and friendly co-operation with the Arab, people who are racially our kin."

"If Palestine is to become a Jewish national centre, then the Palestinian settlement must develop into a model way of life for all Jewry through the cultivation of spiritual values," Professor Einstein said.

"I am convinced that the Histadrut is the embodiment of the best energies working in this direction," he went on. "It is the strongest bulwark against all tendencies to poison the life of the community. It forms the most effective check on Revisionism, a movement which seeks to lead our youth astray with phrases borrowed from our worst enemies, and hinders the labour of most devoted pioneers."

He feared the inner enemies among the Jews more than the outward, he said, be-

cause only the former can seriously threaten our well-being and thus our future."

Referring to the persecution of Jews in various parts of the world, Professor Einstein said:

"The Jewish people has frequently lived through such periods in the past. It has lived through even worse periods and emerged from them strengthened and purified. The secret of our apparently inexhaustible vitality lies in our strong tradition of social justice and of modest service both to our immediate community and society as a whole."

"Long periods of ease are more dangerous to this life-giving biblical tradition than periods of suffering and outer menace. How few trees break in the storm and how many decay in the warmth of sunshine."

"The Jews, he continued, must beware of viewing Palestine merely as a place of refuge. The young men and women who went there before and after the World War made immense sacrifices and envisaged the creation of a Jewish commonwealth, which would approximate the traditional ideals of justice and selfless love of mankind more closely than did the European countries from which they came, he said, and "it is in that spirit Jews should regard Palestine for the future."

Other speakers were Rabbi Dr. Stephen S. Wise, Mr. Zalman Rubashow, Joseph Schlossberg, secretary-treasurer of the Amalgamated Clothing Workers of America, and Mrs. Irma Lindheim, former President of Hadassah.

## London Jewish Hospital

Jewish Telegraphic Agency.

London, May 17th.  
Viscount Erleigh, the President of the London Jewish Hospital, presiding at the annual meeting of the Hospital held yesterday at the Jewish Communal Centre, said that the Hospital had done right in utilising without detriment to English doctors, the great learning and experience of the German refugee doctors. If the London Jewish Hospital does not open its doors to them, he said, who will?

Those responsible for the work of the Hospital can look forward with confidence Lord Erleigh declared. I think it is a remarkable tribute to the whole atmosphere that with so many large and important hospitals open, over one fourth of those to whom the Hospital opens its doors should be not of the Jewish race. Almost exclusively supported by members of the Jewish Community, it is open to all inhabitants of this country whatever their race and faith.

Lord Erleigh announced that an appeal for the Hospital will be launched in the course of the autumn. The Hospital has reached the stage where it has outgrown its accommodation, he said. The radiological, the physio-therapeutic, and the children's departments are always too small. The Nurses' Home is absolutely out of date. We are going to appeal to the Community for help to build a Nurses' Home. We have been persuaded to appeal for £60,000.

In view of the urgency, the appeal should have been launched earlier, he said. The responsibility of not launching it is entirely mine, I felt that it was not right for the London Jewish Hospital to come out with an appeal at the same time when a third appeal on behalf of the German Jews was to be launched.

Dr. A. Goodman Levy, Chairman of the Hospital, said that there were 1,511 inpatients last year, the same as the year before. There is no room for more, and we have a considerable waiting list. The outpatients department had 77,539 attendances, which is 8,358 in excess of the previous year. The department is growing fairly rapidly. The income, including endorsements, etc., was £24,855. This year there is no deficit but a surplus of £250, despite an expenditure of about £1,200 more than the previous year. We are unashamed of this increase. The Hospital has necessities and we have to meet them.

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# A World Factory of Anti-Semitism

ACTIVITIES OF COL. FLEISCHHAUER, NAZI "EXPERT" IN THE BERNE "PROTOCOLS" CASE

By Dr F. T. MALBERG.

*This article is an authoritative expose of the activities of the notorious Lieutenant-Colonel Ulrich Fleischhauer, who appeared in the Berne "Protocols of Zion" case as expert witness for the Nazi defence. It is based on authentic data and statistics in the archives of the American Jewish Committee.*

Who is Herr Fleischhauer?

From the archives of the American Jewish Committee I have gathered some little-known information about this expert in race-hatred. Fleischhauer has achieved a reputation as a specialist in anti-Semitic literature. His chief contribution in a land overrun with such specialists is in the field of international co-operation among anti-Semites. This man who froths at the mouth at the so-called internationalism of the Jew is the most energetic advocate in Germany of international co-operation among anti-Semites. For years all his thoughts have been devoted to this idea. He was one of the leaders in the preparations for the International Anti-Semitic Congress which recently took place in Belgium. He is among the leaders of the newly-established Union Anti-Judaïque Universelle, which strives to solve the Jewish problem in all countries by organised action; for this movement the theoretical study of the Jewish question is already considered terminated.

Herr Fleischhauer is owner of the U. Bodung publishing firm at Erfurt, which has occupied itself for years with the dissemination of anti-Semitic literature, euphemistically called "international literature of enlightenment." A few years ago, Egon von Wingen's book "Arische Rasse, Christliche Kultur Und Judentumproblem (Vollzionismus)," published by that firm aroused a sensation by advocating the expulsion of the Jews from all countries of the world and their compulsory settlement in the tropical, rocky island. Since Hitler came into power the publishing firm has been able to strengthen considerably its position, which until then was an insignificant one among the German publishers.

A WORK OF "ENLIGHTENMENT"  
Herr Fleischhauer is also editor of the bi-monthly correspondence "Der Weltgeist," issued in German, English and French. This publication bears the following motto:

"Our paper is a non-profit making proposition. The aim is chiefly to enlighten poorly-informed non-Jews. This information concerning the machinations of the Jewish underworld are therefore part of the spiritual weapons of every non-Jew."

This preamble sufficiently characterises the contents of the "Weltgeist," which aims at an international poisoning of public opinion. Indeed, it is already achieving its aim, since its distribution all over the world is methodically carried on, at considerable expense.

But Herr Fleischhauer also wishes to make his name immortal as a belletrist. His firm now publishes the great anti-Semitic encyclopaedia Sigilla Veri (The Seal of Truth), which when completed will consist of six volumes, of which four have already been published.

It is intended to serve as an "Encyclopaedia of Jews, friends of Jews, and anti-Semites of all times and places, especially in Germany; of the teachings, customs, tricks and statistics of the Jews and their thieves' cant, aliases, secret organisations, etc."

AN ENCYCLOPAEDIA OF HATE

This opus is in the form of a modern encyclopaedia. Every volume contains about 1,200 double-columned pages and deals with, on the average, 5,000 names and subjects. Special precautions were taken by the publishing firm to prevent the books from getting into the hands of Jews or "friends of Jews." The volumes published so far confirm the belief that the Encyclopaedia must be considered an especially efficient means for carrying on anti-Jewish propaganda throughout the world.

Herr Fleischhauer is indefatigable in the "enlightening" of his friends all over the world. He recently added to his publishing firm an international anti-Semitic book exchange. This "Weltgeist-Buecherei" aims to make select Jew-baiting works which have caused a sensation in individual countries accessible to the largest possible public in other countries.

The first issue of this new world book service is "Die Schoene Simi Simon" (Beautiful Simi Simon). It is allegedly a translation from the Turkish. The author is said to be the former Intelligence Officer of the VIII Army Corps, Captain Ritt-

fat Bey, who describes his experiences with the alleged "Jewish Espionage System" on the Syrian front. The author deals with English, Arabian, and Jewish spies. But whereas he treats the Arabian and English spies, especially the famous English master spy, Lawrence, only in passing, he gives a thorough description of even the most unimportant "Jewish" spies men as well as women, at the same time interweaving anti-Semitic charges systematically and constantly into his text.

A considerable part of the book is devoted to the wiles of the beautiful "Jewess," Simi Simon, the alleged master spy, who was unsuccessful as far as the virtuous author is concerned (even though sometimes she almost succeeds in ensnaring him by a hair's breadth); the same gentleman at the end of his book states that "she almost certainly was not a Jewess at all" (Page 60). The Jew-baiting goes on!

It is somewhat astonishing to read the contemptuous description of the "Jewish" or allegedly Jewish spies, when at the same time people who served as spies were immortalised in Germany in monuments of stone and bronze.

#### FOR EDUCATIONAL PURPOSES"

An announcement in striking colour, attached to the book by the publisher reads

as follows: "This booklet was distributed for educational purposes in huge quantities in the Turkish army. It is also intended to familiarise every German soldier, S. S. and S. A. man with the methods of espionage through practical examples.

"The booklet reads like fiction and yet it is only a report of facts. It will therefore show better than any lecture how essential it is for every Aryan even more than heretofore, to abandon his naivete and innocence so as not to fall a victim to shrewdness and unscrupulousness."

This introductory note and the book's whole tendency make it perfect propaganda material for this German anti-Semitic publishing firm.

This booklet was written by a fanatic for fanatics. Its aim—the aim of every book of political propaganda—is to win over the readers to impress upon them forcefully the ideas of the crusading author and, in this round-about manner to achieve a certain desired effect. This end is reached all the more easily by cleverly concealing party propaganda. "Beautiful Simi Simon" is in this respect a typical example of National Socialist propaganda.

This book is the latest product of the specialist Lieutenant-Colonel Fleischhauer. It is not difficult, in the light of his achievements to assess his testimony at the "Protocol" trial.

*From the "Zionist Record"*



CELINE GEY, A.L.C.M., L.L.C.M.

For the second year Celine Géry of 205 Brighton Road, St. Kilda was successful in obtaining her L.L.C.M. with Honours.

Last year, at the age of eleven this young student passed her A.L.C.M. with Honours and has the right to wear the Cap and Gown, and this year she obtained her L.L.C.M. also with Honours, being 15 points above the average pass.

She is acknowledged by the London College of Music to be the youngest student that has ever obtained the Degree of L.L.C.M. at the age of 12 years, this being an Examination for those between the age of 16-18 years.

At the Box Hill Competitions she won the Silver Cup. This clever young student is trained by Mrs. R. Blackwell.

#### AN OLD QUESTION

The following letter from a woman reader was received during the week. We thank the contributor and would be very glad to receive other such letters, as we would like to have a special section devoted to the discussion of matters of feminine interests.

Dear Sir,

I have come straight to my writing desk fresh from argument with two married men both of whom contend that men are far more responsible for the keeping of Judaism alive in the home. Very strongly I oppose this argument. I feel most deeply upon it. I think that this is but natural after the way I have worked and seen the results of that work. I really do think that Jewish women by their work in the home, by the essential part they play at all Holy Days are the most responsible for gaining the old spirit and feeling of Judaism that pervades on these occasions.

I am sure that at least all other woman readers will support me, and I do trust that there will be many among the menfolk to realize our argument.

Yours sincerely,

MRS. L. I.

## Beauty Problem

By VICTOR CATHCART.

#### D I E T.

At the beginning of this series of articles I promised my readers a sixteen day diet. Well, here it is.

Firstly, it would be well to learn the real causes of excessive weight in the body. If we probe into the matter we find that 60 per cent. of bodily weight is made up from moisture. We have an excellent example of this in the Egyptian Mummies: A body weighing eleven stone in normal life after going through the mummification processes would be reduced to about twenty-eight pounds. This process is partly brought about by ridding the body of all moisture.

We know that it is possible to eat plenty of food providing that it is not of the moisture forming quality. It is also essential that you must not drink too much liquid. There is no exception with liquids anything that is liquid is definitely weight forming. Exercise is also helpful, but physical culture as practised to-day will tend to harden your muscles, so that when you give up these exercises, you will find that it tends to leave you a little flabby so that the exercises must certainly not be overdone.

Never drink with your meals. Either drink before or half an hour afterwards. Avoid stews, curries, green vegetables, as much as possible, also soup, oranges, pineapples, pears and such vegetables as pumpkins, marrows.

Eat as much dried fruit as you wish. Stewed pears, ginger and figs will be found very beneficial. Add half a packet of epsom salts to your bath.

The exercise I would suggest is to lie on your back and make a movement with your legs as though riding a bicycle. Do this for five minutes each morning.

Weigh yourself before you start this diet also when you finish. Compare the figures and you will find a decided difference.

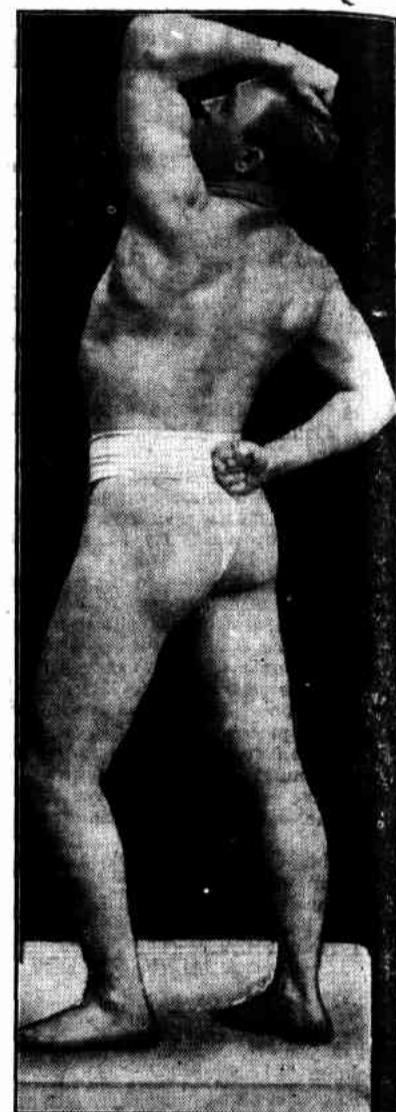
Turkish baths are very good for reducing, but care must be taken not to overdo this treatment.

And one last word in regard to people over the age of forty. In my opinion they should most certainly not attempt to reduce, because from that age, on the body must have all the nourishment it can get.

## QUERIES

Mrs. E. C. (Caulfield). Your query is quite interesting, and I shall answer it personally through the week.

Miss E. F. Thank you for the specimen of hair. The trouble is probably much as you suggest, but I think that it will be best if I give you also a full personal answer.



#### BEATTIE'S

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The amazing adventures of Annie, the maid-servant, who rose to stardom.  
Also BETTY STOCKFIELD in "THE MAN WHO CHANGED HIS NAME"  
Both Films Approved by the Censor at NOT Suitable for General Exhibition.

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## GLACIARIUM

Just over Princes Bridge

**THENEAUM THEATRE.**  
As Mrs. Marley, in the British Dominions release "Annie Leave the Room" which is coming to the Athenaeum Theatre on Friday, July 5th. Eva Moore has role which is admirably suited to her particular talents.

Her versatility is also demonstrated when her part in this film is compared with her old servant characterisation in "The Case of Gabriel Perry." She began her stage career in 1887 and so played in numerous silent films, not-

**Wattle Path Palais**  
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able amongst these being "The Crimson Circle," "Chu Chin Chow" and "Motherland." Her more recent films are "But the Flesh is Weak" and "Almost a Divorce." Miss Moore has published a most interesting book of stage reminiscences entitled "Exits and Entrances." She will shortly be seen in a picturisation of "Vintage Wine," starring Seymour Hicks which British Dominions will release throughout Australia. In this film Miss Moore plays the role of an old lady of 80—a part which gives her further scope for



Carl Brisson and Mary Ellis is now at the Capitol Theatre.

Brisson as the king exasperates his romantic and loving wife with his grave affairs of state and the ancestral beard, which he refuses to shave until the queen leaves him to live alone in a Villa. She swears never to return until he has reformed.

When the Hollywood actor, Carlo Rocco comes to his kingdom, the king persuades him to serve in his place while he dashes off to Vienna to learn about love and gaiety—all for the sake of the queen.

Comedy complications arise when the queen returns unexpectedly and mistakes the actor for the king, while the actor suffers from romantic yearning for the queen. But the changed and happy king returns in the nick of time and the picture is brought to a satisfactory conclusion.

The story has been embellished with songs by Sam Coslow, author of "Cocktails for Two" and elaborate and colourful dance routines by LeRoy Prinz. Two of the tunes, "A Little White Gardenia" and "When My Prince Charming Comes Along" are already established as popular hits.

Frank Tuttle, director of "Here Is My Heart," handled the megaphone on "All the King's Horses," which features Edward Everett Horton, Katherine DeMille and Eugene Pallette in the supporting cast.

### KING'S THEATRE.

King's Theatre for the opening night of the Vaudeville Bill, was displaying the "House Full" sign. Quite a good idea was presented prior to the commencement of the show. Slides, featuring popular old-time songs, were screened and proved quite a hit.

On the whole, the programme consisted of quite a good number of bright and entertaining turns.

Keith Desmond gave a brilliant example of his powers of speech in a Monologue. Mitya Morrel's Musical Act was good. Estelle Rose in her Hebrew number was superb. Well, there is only one Estelle Rose and you must see her to realize her capabilities.

Craigton the Juggler was interesting and Leonard Nelson is the answer to the query "Does age lessen the ability of a star?" When you see him you will say "No!" He was assisted during his turn by his canine partner. The Kiddy Turn was good. Ed. Warrington and company did very well and supplied many laughs. In fact a thoroughly good show well worth seeing.

### THE GLACIARIUM.

And still the most popular rendezvous for those who love Ice-Skating is the Glaciarium. Young and old flock there nightly (and daily) to enjoy Winter's most fascinating sport. It's thrilling, healthy and not difficult to master.

The Glaciarium is just over Princes Bridge, so drop in any time during the day or evening sessions and for your health's sake, spend a couple of delightful hours.

### WATTLE PATH PALAIS

Things are again lively at the old Wattle Path Palais since it's re-opening a few weeks ago. Melbourne's most beautiful Ballroom is quickly regaining its following. Old-time Dances are held every Wednesday and Saturday with Frank Sherwin as the popular M.C.

Beautifully re-decorated and magnificently appointed, Wattle Path Palais is the pride of St. Kilda and an ideal Hall for public and private Balls and functions. For inquiries ring Win 5441.

### AFTER THE SHOW!

Wouldn't you like something different to-night for your Supper after the dance or theatre?

If you do, try "Hamburger Max." He will give you something you have never tasted before—garnished Hamburgers on toasted Rolls served with delicious freshly ground Coffee, or if you prefer it, tea.

Prepared on the most up-to-date American Grillers, it's tasty, it's delicious, it's—well, never mind what I think of it, try it and judge for yourself. The location—"Hamburger Max" between the Palais and the Victory 5 Carlisle-st., St. Kilda.

**CARL BRISON.**

Idol of London's theatre-goers, Carl Brisson, who recently appeared to advantage in "Murder at the Vanities", returns to the screen in the leading role of Paramount's "All the King's Horses", now at the Capitol Theatre. His part in this picture enables him to ventilate his remarkable dancing talents.

**Club Jottings***Continued from Page Four***POLISH JEWS RELIEF FUND.**

We acknowledge the fourth instalment, amounting to £42 15s, received from the following: United Woollen Mills (1st instalment) £10 10 0; Victorian Textile Cuttings £5 5 0; J. Krause £5 5 0; Ch. L. Deobsebeck, J.P. £5 5 0; Zumber Pty. Ltd. £5 5 0; Dr. N. Dennerstein £3 3 0; M. Hush £2 2 0; M. Gordon £2 2 0; M. Weing (1st instalment) £1 1 0; J. Guisbary £1 1 0; Anonymous £1 0 0; Anonymous 11/-; and Anonymous 5/-.

**JEWISH NATIONAL FUND.**

The Committee of the Jewish National Fund wishes to thank the following people for their generous support in the form of donations at various family functions: Mr. V. Newton, donation of £2 on the occasion of the Birth-Milah of his infant son, Mr. J. Rose, £3 19/- on the occasion of the Barmitzvah of his son, Mr. N. Sharp, £1, on the occasion of the Birth-Milah of the son of Mr. J. Rose.

We thank very sincerely Mr. Super, the Mohel, for his willing help on all occasions.

**JUDAEOAN CLUB ST. KILDA.**

Members and others are reminded that the next function of the Judaean Club will take place this Sunday evening, July 7th at the Kiosk, Fawkner Park.

A bright and enjoyable evening is assured to all who attend, and the music will be supplied as usual by the Rhythmodations Orchestra.

A first-class supper and social novelties will complete an excellent night's entertainment, especially on these Winter evenings. Remember the date—next Sunday evening, July 7th at the Fawkner Park Kiosk.

**INTERCLUB TENNIS TOURNAMENT**

The third and concluding round of the Interclub Tennis Tournament, which is the last of its kind conducted by the Ajax Tennis Board, was held on Sunday last June 26th, when the Melbourne Jewish Sports (and Teams section) was defeated by the North Judaean Tennis League in Miss. Sackville's court, Albion-st., St. Kilda.

The Teams were: M.J.S.C.: Messrs. J. Sackville, L. Rosengarten, H. Sackville and S. Landau. Misses R. Gorr, P. Chester P. Barrow, O. Landau.

N.J.T.C.: Messrs. M. Nathan, R. Carrick, R. Rosenfield, H. Faiman, Misses. Y. Ashkanasy, D. Winstein, R. Benner, Mrs. Faiman.

There was a large attendance of visitors, and the results were as follows:

L. Sackville d M. Nathan 9-6; L. Rosengarten d R. Carrick 9-2; H. Sackville d R. Rosenfield 9-7; S. Landau lost to N. Faiman 2-9; Miss R. Gorr lost to Miss Y. Ashkanasy 3-9; Miss P. Chester lost to Mrs. D. Winstein 4-9; Miss P. Barrow lost to Miss R. Lehrer 0-9; Miss O. Landau lost to Mrs. E. Faiman 2-9; S. Sackville-L. Rosengarten d M. Nathan-R. Carrick 9-6; H. Sackville-S. Landau lost to R. Rosenfield-H. Faiman 6-9; Miss R. Gorr-Miss P. Barrow lost to Miss Y. Ashkanasy-Miss D. Winstein 5-9; Miss P. Chester-Miss O. Landau lost to Miss R. Lehrer-Mrs. E. Faiman 1-9.

Total:—N.J.T.C. 8 sets, 93 games; M.J.S.C. 4 sets, 59 games.

Thus the First Annual Interclub Tennis Contests for the Aleek Sacks Cup was won by the Judaean Tennis Club as follows:—

1. Judaean Tennis Club 16 sets, 192 games, 2. North Judaean Tennis Club 12 sets, 166 games, 3. Melbourne Jewish Sports Club 8 sets, 122 games.

The Chairwoman (Miss Rae Harris) of the Ajax Tennis Board advises that the Cup will be presented at a function to be shortly arranged. Altogether, the Tournament was a most successful one, and some brilliant Tennis was displayed. The outstanding match of the series was the defeat of Norm. Pizer (J.T.C.) by the 14-year-old Reuben Carrick, of the North Judaean Tennis Club, in their match on June 23rd.

**TALMOOD TORAH "HASCOLA"**

The Shevonus Dance which was held under the auspices of the Ladies' Guild, in Monash House, on Sunday evening, 23rd June, was successful in every way. There was an exceptional good attendance of friends and everybody had a good enjoyable evening. Functions of the Ladies' Guild are always popular with the community, and to meet the wishes of many enquirers, the Ladies' Guild will arrange another popular Dance for Sunday evening, 18th August in Monash House.

The Ladies' Guild are organising both a Jumble Sale and a Bazaar. The respective dates of these events will appear in a later issue, and in the meantime donations of goods for either occasion can be forwarded to the President, Mrs. Ch. Friedman, 274 Annerley street, North Carlton, the Vice-President Mrs. A. Michaelis, 39 Flinders Lane, Cte., or to the Hon. Treasurer, Mrs. A. Friedman, 184 Annerley, North Carlton.

**SUMMONS.**

Whereas information has been laid before me the undersigned, that you do not dance correctly.

Be it known that you are hereby summoned to attend Leggett's Ballroom and Dancing Studios, right at Prahran Station, Saturday afternoons and any evening except Saturday. Learn only that which is correct in Modern Dancing.

Do be advised by Melbourne's Leading Authority on Ballroom Dancing and its Technique, where all the best dancers are trained. Our fees are a little higher than others, but you are getting the best.

**Boycott on German Goods****REPRESENTATIVE MEETING.**

On the 27th of June a meeting attended by members from all local Jewish organizations was held for the purpose of considering the question of the proposed boycott of German goods.

Mr. S. Briliant was in the chair.

This meeting is the first at which representatives of all sections of the community have met peacefully and discussed an important question, and this a very pleasing aspect of the occasion. The Melbourne Jewish Advisory Board cannot now be said to be representative of the entire community and it is time that such a body was formed.

Some speakers, including Rabbi J. Danglow, were opposed to a public movement for the purpose of forcing a boycott of German goods. It was contended that such activities would achieve little for German Jews and would tend to arouse criticism in this country. Also it was suggested that conscientious Jews would have long ceased to buy German goods while Jews who still saw fit to buy German articles would probably continue to do so despite any efforts to discourage them. Against this latter argument was advanced the theory that many purchases would be made elsewhere if buyers could be directed to other channels.

After discussion, Rabbi Perlmuter moved that, "In order to co-ordinate and give direction to the scattered moral disapproval of the purchase of German goods and machinery a representative committee be formed (a) to act as an information bureau, (b) to arbitrate differences which may arise from the efforts to substitute other goods for German goods."

Several speakers had spoken strongly in favour of such a motion and it was carried unanimously.

Mr. A. Michaelis moved and Mr. A. N. Super seconded that "The Organization be named the Jewish Information Bureau." The motion was carried. The Bureau will be composed of two delegates from each Victorian Jewish Organisation, which wishes to be represented.

The appointed Executive is as follows:—M. Zlotow, Louis Ellison, I. Sher, Aleck Sacks, I.L.B., H. Lederman, S. Yaffe, and L. M. Perlmuter.

**Brisbane News****OVERWHELMING SUCCESS****YOUNG ZIONIST LEAGUE TRIBUTE TO CHARITY.**

Great enthusiasm was shown by the public when the Jewish Hall, Deshon Street was filled to the capacity, as the Young Zionist League Dramatic Section staged a play: "They Went Forth" a dramatical play dealing with the Jews in the time of Czar's regiment. The League's tribute to the Polish Jews Relief Fund.

Great part of the success was due to the producer Mr. Mayer Kangan, who put forward every effort for the success of this play, and also to his assistants the stage manager Mr. Abraham Cohen and Mr. Samuel Baram.

The actors who contributed their share were: Mr. Philip Rothman, Miss Mira Bogart, Miss Clara Cooper, Mr. Charles Trigger, Miss Rebecca Dobov, Mr. Nash Briner and Master Harold Levy and others.

At the conclusion of the play Mr. Samuel Halperin, President of Young Zionist League thanked the public for their support and hoped that in a near future Brisbane will be securing another fine effort of the Dramatic Section of the League.

Dancing concluded the happy and entertaining evening.

**Bachelors' Ball**

The annual Bachelors' Ball held this year at the Palais de Danse on Wednesday, June 26th, was just as highly successful, enjoyable and well attended as it has been in former years. Over eight hundred people attended the Ball and all seemed to be thoroughly happy.

The "Bachelors" this year were Messrs. E. Casper, L. Abrahams, Mr. Gordon, E. Michaelis, M. Slonim, N. Sharpe, A. Goldberg, A. Phillips, S. Crawcour, E. Cole, A. Isaacson, W. Kauffman, R. Michaelis, B. Bidjarano, I. Zeltner, G. Hallenstein, Dr. Victor Stone, Dr. Mark Ashkenazy.

A great deal of praise is due to the Organising Secretary, Mrs. A. Harris whose untiring efforts had much to do with the success of the Ball.

This year's debutantes were: The Miss Linda Anderson, Vanda Brandon, Bert Cohen, Dorothy Dyte, Essie Frantel, Ross Gilber, Eva Kaigan, Ann Greenberg, Valda Rose, Naomi Raisen, Sadie Lewin, Leona Landau, Phyllis Lewis, Ella Lasky, Jubiet Sterling, Marie Lester.

The Debutantes white trained frocks and headresses of brilliants, they had semi-shower bouquets of deep pink carnations and sweet peas.

Debutantes of 1934 and their partners formed the guard of honour. They entered the Ball-room carrying loops of flowers with which they made an arch under which the debutantes passed.



THE DEBUTANTE GROUP FROM THE BACHELORS' BALL, which was held at the Palais de Danse, St. Kilda, on Wednesday, June 26th.

# Impressions On a Tour Through Eretz Israel

*By S. FUTERAN*

I began my journey in the company of some intensely religious people. As is customary with the orthodox, before starting our voyage, we read several psalms on the platform at Victoria Station. These psalms took me out of the mundane and directed my mind to the Jerusalem of the spirit rather than to the city on earth.

I was reminded that I was going to be in physical communion with the men who expressed these sentiments in words as well as with their lives, that I was going into the very atmosphere in which these thoughts originated. "I lift up mine eyes unto the hills, from whence cometh my help. My help comes from the Lord which made heaven and earth."

We have here a state of mind in utter despair, when all earthly and human things have been of no avail. Then we have a strong rise of faith in the love of Jehovah the love flowing from the universe. Where do we see this love? We see it in the sunshine, in the rain, in the air we breathe, in the life flowing from everywhere. With Jehovah's name, a personal conception is given to all these blessings, so that human society with all its evils is removed from our consciousness and we live with the cosmic forces of nature. We sing with the birds, we rejoice with the sun. And we see salvation coming from Jehovah, which made heaven and earth.

When I crossed the Channel and ran by fast train through the towns and villages of France, I was impressed with the sight of the high steeples of the Christian Churches. So it appears that on the Continent, as well as in England, they have everywhere erected suitable buildings for the readings of Israel's poetry. These buildings are everywhere in Europe the highest and finest in each town—high domes outside, remote, high ceilings inside—all in tone with the reverence expressed in the words. These Europeans have not been able to construct any theories of a cosmic conception of their own. They have excelled in many branches of human thought, but none of them had the genius for building up a human-cosmic civilisation. They accepted the one built up by Israel. This civilisation has been renewed and invigorated by inspiration from on high at various epochs in history, but on every occasion it was through the instrumentality of Israel's messengers that the heavenly inspiration has been conveyed to humanity. Moses Hess, in "Rome and Jerusalem," points out three such renewals in history (no changes).

The present new civilisation being built up in Eretz Israel may be another such renewal. The intense struggle in the Holy Land may be the travails of the birth of a new religion to Israel as well as to all mankind.

BRINDISI: WEDNESDAY, 7th MARCH 1935.

I have just come on board the Italian steamer "Jerusalem." Here are three hundred passengers in the tourist class—all Jews! young, mostly German, all going to Eretz Israel. The greatest number are pioneers who have received a certain amount of training in land work. They have also acquired a little knowledge of the Hebrew language and are just struggling to express themselves in that tongue. One young man has left a father of seventy in Germany. His hopes are to be able to bring his father to Palestine very soon. One young man had wanted to go two years ago but his father insisted on his taking a university degree, although it was evident that it would be of no use to him as there was no career for him in Germany. As soon as he obtained his degree he went to a training farm in Yugoslavia, so that he could be able to obtain a certificate quicker than he would in his own country. He is now going to work in Hachula. I had intimate conversation with one German couple. They, as well as their parents and grandparents were German born. They evidently had a disinclination to associate with East European Jews. Their parents impressed them with an aversion, almost a hatred to the "Ostjuden." They are now bitterly regretting that attitude, and frankly confess their own sins as well as the sins of their fathers. "If not for the East European Jews," they say, "what could become of us to-day? Wherever we migrate it is by the East European Jews that we are met and welcomed. There could certainly not have been a Palestine if it were not for them. I have since read a similar letter written by a young German from South Africa to his parents in Germany. There, in a corner of a young girl sitting alone, sad and thoughtful. She comes from Lithuania. She

has no relatives or friends on board ship, nor any in Palestine. She has not been to a training farm, so has not acquired the spirit of a true pioneer. Those who had some time in the Hachshara all look as if they had not a care in the world. In the saloon there is a Chazan from Pressburg singing Jewish songs. There is a young lady sitting at the piano, she has no notes but listens to him and plays a perfect accompaniment. The room is packed and rocking with song and happiness. Here is a Kibbutz Galuth of the young generation. There are very few old people. The majority are under thirty years of age.

I lose myself in the midst of this living happy mass of humanity. Their high spirits are all-pervading. I am thrilled with happiness. The Russian Jews, when emigrating, were usually in a very dejected mood. They were fugitives from their own country. They felt as if they were outcasts, ejected by the rulers of their land and compelled to go abroad looking for new homes. These young people are not in the least depressed. They are as happy as day is long. They are pioneers, not fugitives. They are inspired by the gospel of Zion, and this gospel is working miracles in them. Whatever happens to them in the future, they have already been saved from the mental pogroms prepared by Hitler for them. As a realist, one cannot help thinking of the tragedy of so many young lives being uprooted when they had already begun to flower, some with great promise of success. But these young men and women are giving their youth willingly for the future of the Jewish land and people. They had a fearful demonstration of the Galuth such as we have never had in history before. They have come to realise the truths of the Zionist teaching; that it is of no avail to work individually, that to secure a national future we have to work on national lines, and inside a national discipline and organisation.

It is curious that our sages predicted great travail and sufferings for the Jews before the advent of the Messiah.

We had to realise the depth of the tragedy before we could command sufficient courage for the battle necessary to secure our future. These young men and women are perfectly prepared to face every hardship and privation in order to build up a Jewish land as well as a Jewish people.

TÉL-AVIV: 12th MARCH, 1935.

A few hours in Tel-Aviv and I was overwhelmed! Not in my dreams had I ever imagined anything like it. All speak Hebrew aloud; if any one speaks in another language it is done quietly. All public sign boards on shops, banks and buses are in Hebrew with English translations for people like myself who may sometimes not know the meaning of a new word. The police, the newspaper-sellers and street-vendors all speak Hebrew. I spoke more in that language in one day than I had in the whole of my life. In the hotel, the reception clerk, the manager, the waiters, all addressed you first in Hebrew. Hebrew is the ruling language here without any rival. Its future is perfectly assured. The streets all bear historical names which are all so dear to our hearts—Achad Ha'am, Yehuda Halevi, Lilienblum, Eliezer ben Yehudah, Rothschild, Allenby, etc.

"When the Lord turned again the captivity of Zion, we were like them that dream." (Psalm CXXVI.) This prophecy I realised fully when I had spent the first day in Tel-Aviv. I felt as though I was in an earthly heaven—things the same as on earth but yet all holy, all sweet, all as hoped for yet more than expected.

The buildings are all modern, clean and beautiful. The streets are wide, the traffic perfectly regulated. I enquired for a bus. When I was directed to the stopping-place, I saw before me the magic words on the buses: Nes Ziona, Rishon Lezion, Rehovot. My soul went up into Paradise. I was only brought to earth when I was asked for my ticket, and having to take out an English pound note. The time of day having been about two o'clock, the bus soon filled up with school boys and girls; all very scantly dressed in khaki shorts and sports shirts; all noisy and hustling; all healthy and robust; all speaking in Hebrew.

I sat next to two girls aged about fourteen to sixteen, students of the Herzl Gymnasium, and soon engaged them in conversation with my enquiries about the surrounding country. The response was ready. I was told which were Jewish plantations and which were not; which were Jewish villages and which were not. There is one guiding rule in Eretz Israel. Everything

modern is Jewish, everything old and dilapidated is not. Mud houses, dirty, neglected streets are not Jewish. The beautiful orange groves, the well-tilled fields, the green meadows and hills are Jewish. The velds covered with stones and debris are not Jewish. There are a few exceptions such as the grand houses built by various missionary societies, but for the Jewish children these are non-existent.

When I arrived at Rehovoth I met little knots of school children in the streets. They were simply delightful in their healthy appearance. I spoke and made friends with them having quickly discovered a sweet shop and filled their pockets with the desirable goods. I enquired for the house of my friend whom I was going to visit, and was told that he lives in Mechna Yenachla Street, another named based on a scriptural quotation with a promise and a hope.

All the time I stayed in the country I took every opportunity of talking to all classes of people. Each one is pleased to relate to you his own past history, each one comes from a different town and country, and each one of them is a complete romance. On one occasion I lost a good chance of an informative conversation. Next to me were sitting three men of a swarthy and uncouth appearance so that I was rather dubious whether they were Jews or not. I timidly addressed one and asked him whether he was a Jew. He was greatly offended and crossly replied: "What else do you think I am?" He soon passed the question over to his neighbour who likewise took offence and replied: "Probably he is a Gentile himself." These people would not speak to me at all after this. I elicited from the however, that they were Jews from Kokhara.

FROM TEL-AVIV: ON THE ROAD TO JERUSALEM.

The buses have their stated times for starting yet they do not move before they are full. In the busy towns they fill up very quickly. Before the bus starts there is usually a great hustle and bustle, final instructions being screamed out from those on the pavement to those inside the bus. Luggage of all description (including live chickens) are often taken on the journey, so that when the bus starts you are relieved to have quietness restored and to be finally settled down for the journey.

After about three-quarters of an hour we reached the Judean mountains. At this time of the year they are all well covered with green grass. Occasionally you see a few camels and a few sheep grazing, but there is never an appearance of rocky wilderness. The hills are hardly ever more than 800 feet above sea level, and the ground being generally high, they are only about four to five hundred feet above their surroundings, so that they appear quite homely. They do not overpower and threaten you with grandeur like the South African mountains. They are everywhere easily accessible and friendly.

I set out on the journey with the intention of thinking of the historical events which have taken place along his road, and the heroic deeds which were accomplished here, especially near the approaches of Jerusalem. But the beauty of the country captivated me. I was turned into a heathen admiring the beautiful scenery instead of being a devout worshipping Jew.

My company in the bus was a French Jew born in Egypt. He knew no Hebrew and spoke but a little English. He was contented with the state of things in Palestine coolly appreciating all that was being done. To him Palestine was a good farm, well managed and progressive. This secular, purely commercial attitude was abhorrent to me coming from a Jew. I launched out into the narrative of historical events which had taken place in the localities we were passing. I restored myself to the state of admiration for the approaching city and an enthusiasm for its significance. My friend very soon responded to my words and on the following day I met him again—at the Wailing Wall.

THE WAILING WALL.

The thoughts and feelings one entertains at this spot should not be related in public. One may share and expose one's holy ideas to one's fellow-men, but the sentiments at this spot are the Holy of Holies which should be guarded from the public gaze and retained as one's own privacy.

The position of the place calls for an expression of protest. We are all fully aware that every step of ground round about here is owned by the Mohammedan wakfs, and all attempts in the past at improving the position have been of no avail

This holy spot as well as all other places venerated by the three leading religions are strictly regulated by international arrangements so that no amount of protest would be of any avail, but would be the cause of great uprising and bloodshed. But as an improvement is impossible, we should close up the place and keep it in secluded veneration and not expose our sad international position to the gaze of every passer-by. It should only be open on special Holy-day occasions and for the admission of Jewish school children when it is necessary to give them a demonstration of our Galuth.

This holy, venerated spot, which brings to us a memory of our past glories, is kept in a state which reminds one more of the Middle Ages than of ancient times, and every self-respecting Jew cannot see the place without losing his dignity. We should hope that the future Sanhedrin, who, if unable to effect an improvement which requires international agreement, will rather resolve to keep it in sacred privacy.

Meanwhile a great improvement could be effected there by the removal of the large number of beggars who are settled round the place, accosting every visitor with lamentations and cries. This sight is quite harrowing to most as it is one that is not seen by Europeans and Americans in their own countries. The Jewish community in Jerusalem should well be able to afford to maintain its own crippled poor as well as the Jewish communities do in any other city of the world. One would have hoped to see a great portion of the old city removed or rebuilt; but this may be a case for long waiting. But the slum problem in Jerusalem should not be worse than in any other city. The Holy City is financially sufficiently well off to tackle its problems and should make an effort for the sake of its dignity to remove the harrowing sights which are presented to the worshipper at this sacred place.

YEHHVOTH.

I visited an ancient institution for the study of the Law called a Yeshivah. This was an institution belonging to the Sephardic community, the older inhabitants of Jerusalem. There you see young saints walking about with long waftans, curly locks, skull caps on their heads, repeating passages of the Talmud. They are not studying with a view to acquiring learning as their methods are not adapted for that. They read purely for the improvement of their souls and for the spiritual benefit of their supporters. There are probably a great number of people who approve of such institutions and support them.

The Yeshivah of Hebron is of quite a different description. This institution is situated in a new, clean building in Jerusalem. A portion of it is still under construction. There the scholars are well-dressed in modern fashion. Some of them speak quite good English and are not ignorant of worldly affairs. I spoke to two young scholars born in America who were able to discuss Talmudic subjects in perfectly good English. These young scholars study the Talmud with the purpose of acquiring learning and are quite successful in their efforts, so that in a few years' time they are really great in their subject. At the head of this institution is Rabbi Sarno, a youngish man of about forty, earnest and devoted, but delightfully clever and bright. He is a great supporter of Zionism but his life is devoted to orthodox Torah. He is firmly convinced that these are the times of the near approach of the Messiah, so that to him the success of Zionism does not depend on any conditions or on any "ifs." The Jewish nation, he says, is just like the bush seen in the wilderness by Moses. It is always burning giving out warmth and light, but is never consumed. He is quite convinced that every one who visits the Wailing Wall becomes restored to orthodoxy again whatever previous opinions he entertained, and expressed the hope that the same would happen to me. He was very much interested in the leaders of the Anglican Church, and I supplied him with whatever meagre information I have on the subject. We parted great friends at about 11.30 p.m.

THE ROAD TO HEBRON

I was told that there were no Jewish buses running that way, so that it was necessary to take a bus run by Arabs. Many of the essentials of travel have to be dispensed with when using these vehicles—such as cleanliness and comfort. The bus was filled with an unruly mass of noisy,

*Continued on Page Twelve.*

# Impressions On a Tour Through Eretz Israel

By S. FUTERAN.

*Continued from Page Eleven*  
 half-naked, bare-footed Arabs, but we Jews managed to form a little clique and kept to our own corner. My company consisted of a Polish Jew who is at present living in France; a man and wife from Baghdad visiting Palestine but intending to find means to remain there; a young Jewish policeman hailing from Persia; a young worker born in Iraq but at present working in a Kvutzah; and two girl students from Jerusalem.

We soon reached Rachel's Grave. My companions were greatly scandalised with my attitude there. I announced that I had not come to pray and mourn on our ancient mother's grave, that I had not come to "stretch myself" on this spot. I said that I had come to Eretz Israel not to weep, but to rejoice, to be happy and to gather strength. The Polish Jew was just dumb. The Iraqis were quite cross, not to weep on Rachel's grave was more than they could stand. But the young company were all heartily in agreement with me, and the Persian policeman was there for protection!

Bethlehem is on the way. This is a purely Arab village, situated on the slope of a hill. No trees, no grass and no colour except one uniform reddish-brown is to be seen. The colour of the mud houses with flat mud roofs is by no means a refreshing sight from a rusty bus for the eye of a European.

## HEBRON.

This city is not very different from Bethlehem. There are now only two Jewish families living there since the last pogroms when the homes of the Jews here were wrecked and the population slaughtered. The visitor can now wander about the so-called "homes" of the Jewish people of Hebron, and while doing so he will thank Providence for having delivered them out of such homes. They are simply rats' holes. Even the ancient synagogue, which is still preserved is not fit for human habitation. There is no need to-day for any self-respecting Jew to live in such squalid surroundings. A healthy Jewish family willing to work in Palestine can live quite decently, and the fugitives from Hebron have probably improved their lot to a very great extent.

There are no Jewish refreshment places in Hebron, but there are the two Jewish families. We stationed ourselves in one house. The family consists of a father and mother, ten children and a grandmother. The old lady was born in Rhodes, and still continues in the custom of that place, smoking a long pipe. The husband originates from Salonica and the wife was born in Palestine. Not being accustomed to families of ten I collected the group around me and counted them, taking precautions all the time lest an evil eye should hurt them, and counting by saying, "Not one, not two . . ." until I laboriously reached the figure of ten, but they were all there!

The housewife offered to conduct us to the cave of Machpelah. You go through the Arab market and are then led up a number of steps to a great Moslem mosque. When you have ascended a certain number of steps, there is a notice reading, "Out of bounds," and there all Jews must stop. The cave itself is situated inside a building where Jews are not allowed to enter. You write your supplication on a piece of paper and throw it inside the cave through a hole in the wall. So much is granted to you by the Mohammedans. My party were going to create a disturbance with the Arab guards, insisting on going up the steps and entering the cave, when a party of Arab divines happened to come out of the mosque. They were people of refined scholarly appearance. One of them came up to us, and in fluent pure Hebrew explained to the party the importance of observing these instructions and thus to obviate complications and brawls. Religious quarrels, he said, were just like gunpowder. One match can cause a great explosion and it is best for all of us to keep away from such danger. We eventually managed to calm down the disturbers and retraced our steps.

After our repast, and having recompensed our hosts for all the trouble they had taken, we took our leave. But for a long way we were accompanied by all the ten children, asking for backsheesh. The parents, although apparently protesting, were nevertheless, expectant to see the children obtaining their share of the spoils. I was very happy to think of the children I had seen in the streets of Rehovoth and the contrast between the appearance of the young generation brought up in our new modern Hebrew schools, and these little barbarians brought up in the old ghetto.

## A VISIT TO THE UNIVERSITY ON MOUNT SCOPUS.

This was my most enjoyable trip while in Jerusalem. The view from Mount Scopus is so beautiful that in my sudden delight I forgot the significance of the University and was lost in its beauty only. From this spot you can overlook the whole of the city, as well as a great stretch of country on all sides. The sparkle of the waters of the Dead Sea which is sixty-five kilometres distant, adds lustre to its magnificence. The Samuel Untermeier Theatre recently completed, is a fine structure.

While I was waiting in the visitors' room for a few minutes, a party of men and women from every part of the globe collected. We were conducted through some lecture halls by one of the lecturers. We were shown over the herbarium, where specimens of every plant grown in Palestine and of every plant mentioned in the Scriptures and Talmud are collected. The zoological museum is of the same character and the Hebrew names of the animals remind one of the many poetic scriptural passages. I was fortunate enough to meet quite a number of students—young men and women of robust appearance with proud and hopeful faces. They study science for study's sake; there are no careers. There is neither as yet a medical nor an engineering faculty. The former is now in the course of planning, but up to now all Palestinian medical students have to study abroad.

There is no sound scientific spirit in the University. The institution is supported principally by one individual and his nominees manage and direct. The popular leaders of Zionist organisation are by no means in agreement with the management of the great institution, but they are powerless. The University will only become what it should be when its principal support will come from the Jewish National Funds, and will thus reflect the mind of modern world Jewry, not the ideals of one wealthy individual, an American. The Hebrew University, in addition to supplying the educational needs of Palestinian Jewry, should also serve as our royal seal to the outside world, as the princely house of the Jewish nation.

## A VISIT TO THE DEAD SEA.

The bus conductor who was also an accomplished lecturer, explained to us the historical importance of the many spots on the road. The road passes through the ancient demarcation line of the tribes of Judah and Benjamin. The mountains on one side are those of Judah, the mountains on the other side are those of Benjamin. Down below in a very ravine we were shown a monastery inhabited by penitent monks who live on herbs collected in the neighbourhood, and fresh spring water.

The lectures were given in Hebrew and German. Our guide could speak only these two languages. As there was a small Kibbutz Galiuth in the bus, there were many who could not understand either of these languages. One English couple complained aloud. There were also three Bulgarians who expressed their dissatisfaction. I was pleased to assume the role of translator and rendered the lectures into English and Russian. The Bulgarians were immensely pleased with what they were told, as they had apparently heard very little in their youth about Jewish matters.

On the way we stopped at Jericho. This is again a pure Arab town—no grass, no trees, no shade anywhere, nothing but the all prevailing reddish mud. There are no suitable places of refreshment. Jericho to us is a Sodom and Gomorrah. No Jews are allowed there. You can buy oranges at two for a half-penny; their skin is thick and you do not feel squeamish, but when you peel them you find that they are worse inside than outside. These are the rejects from the farms and the Arabs buy them at a penny for a whole sack.

Some fifty or sixty years ago the Jews of Jerusalem nearly completed the purchase of land in the town of Jericho, but the Turkish Government stopped the transfer and since then Jericho is a dead city to the Jewish imagination. I remembered my childhood. For fifty-two weeks we studied a portion of the Pentateuch every week at school. We wandered in the desert with the Israelites for so many weeks with a heart pent up, waiting for the end of the book and the end of the desert. We were sorely distressed to learn that our great leader Moses was not allowed to take us over the Jordan; we should have to hand ourselves over to his disciple Joshua. We crossed the Jordan in fear and trembling. Joshua was facing his first battle. At last he took the city by storm—Jericho was ours! When

visiting the Holy Land to-day we find that Jericho is a collection of mud heaps, as hot sun, but that it is "Sodom."

We then proceeded to the Dead Sea. This sea is not dead any more. We make the sea give out life. The potash concern is doubling its plant at an early date. All their production is sold in advance.

On the shores there is now a fine pavilion, an hotel, restaurant and a dancing hall. I was told the youth of Jerusalem often dance there by moonlight. A bathe in the sea is very refreshing and you gain new vigour to face the sun.

We then proceeded again to cross the Jordan by a newly constructed bridge and came into Trans-Jordan. This again is the Promised Land—promised by God to our ancestors and recently promised by the British Government to us. Now, however, not a footprint of a Jew can be seen there. Ordinary individual land purchases could probably be negotiated, but no we will wait for the establishment of our national rights to the country before we allow any individuals to settle there. I have heard a great deal about the negotiations which have been going on recently with the authorities in Trans-Jordan and in London. These have now been broken off. The opinion of those who know is that it was the fault of our leaders. The spade work was done perfectly (and a great deal of spade work had to be done before any negotiations could commence), and this will now have to be redone all over again. We must have patience and wait. However, we shall get the country. The country wants us and the people want us.

I was told of an incident which happened during the negotiations for the half-million loan between Mr. Israel Sive, of London, and the Directors of Lloyd's Bank. One of the Directors opposed the loan and expressed doubt as to the permanency of the Jewish settlement in Palestine. One of his colleagues then rose and with a Bible in his hand exclaimed: "Who does not believe in this book? Who will contradict what is written here?" There was complete silence and the loan was granted. We may well advance this argument when our case comes before the proper seat of judgment—before the League of Nations. A great deal of preparatory work has to be done and we must wait for the right moment, but this will soon come.

## THE JOURNEY NORTH: HAIFA.

Haifa is developing along the lines of Tel-Aviv. The Arab quarters are left behind and a new Jewish city is being built. I will not enlarge on the beauty of Hadar HaCarmel and the new docks. They have been described by many tourists.

I was interested in the Habinyan Company. This is a South African concern with a capital of £130,000 established for the purpose of advancing loans to people who build small houses up to the value of £400. Years ago, at the inception of the company I went out with Mr. Gesundheit, in Cape Town to sell shares. I maintained that we should not solicit the sale as a patriotic affair, but to offer the shares on a strictly commercial basis. We soon found out that there were no buyers. If it is business, our friends said, we know better than you do. We soon changed our attitude and presented the shares as a Palestinian patriotic enterprise. Three thousand five hundred shares were sold in one afternoon. I had previously heard that this Company has now acquired a building of its own, and so sooner did I ask for the Habinyan of South Africa, but they all knew about it. This building was only recently finished. It is hardly out of the hands of the builders and every shop and office is already let. The Company has done a great deal of good. More than a thousand houses have already been built through its financial assistance. The rate of interest has recently been reduced, and the affairs of the Company generally are highly satisfactory. Mr. Levy, the general manager, was not in while I was there. The place was humming with callers, and a few clerks were constantly engaged in receiving payments.

For investors and speculators Haifa offers very good ground. Its docks is the best in the Near East, and although only recently completed is already too small for the traffic. The authorities contemplate doubling its space. There are no competitive docks in the country and the town is sure to grow enormously within the next few years. I made no purchases of land there, because I could not entertain the idea of making money in Eretz Israel. To me "the land of Israel, the people of Israel and the God of Israel" are all one, and any notion of profit is repugnant to me. I listened with great interest to business propositions where the redemption of agricultural land from Arab was conducting long drawn out negotiations for four hourly sessions, but achieved no results. When the subject of money-making in connection with land purchase was mentioned, I was unable to tolerate it. I found it difficult to tolerate the other people doing it. I could not realise that the people who live there, ordinary hard-working folk, have to earn their sub-

sistence in a most secular manner and have to conduct their business on the lines of L.S.D. I lived all the time during my stay in the land of the prophets in the land of ideas, the modern American picayune tractor was to me the translation of an idea. Even in the streets of Tel-Aviv where the commercial spirit is so predominant, I lived in the pages of the Bible, the Hebrew inscriptions all around me and the Hebrew language heard on all sides took my age from me and turned me again into a schoolboy, sitting in Cheder and chanting aloud in company with twenty or thirty others the word of Scripture.

We now leave Haifa and have a full view of Mount Carmel, this Carmel, which is so intimately associated in our minds with the venerated and beloved personality of Elijah Hanovi.

In a few hours the scene changes over the Mountains of Gilboa. These mountains again we associate with many sad events in our ancient history—ancient in history but young in memory. On these mountains Saul and Jonathan fought their last desperate battle and fell. And here the young rising star of Israel delivered his funeral oration. On this mountain the rule of the Judges and the King anointed by them with holy oil was ended. Henceforth the King was to be the hero, the conqueror and the diplomat. The dynasty of David began its commencement on this spot and with the unity of Israel commenced. Under the rule of the Judges and Saul there were twelve tribes, but there was no nation. The Rock of the Jebasites, a strong fortress inhabited by this race, had split Israel in portions and made union impossible. Some tribes would come to the aid of their kinsmen pressed brethren. These would repeat the service at another time, but there was no national union. When David conquered that rock, which he named "Zion," the twelve tribes were then united into a nation and the flag of Zion was then raised aloft.

Facing the Gilboa Mountains are the Kvutzos. I should like to presume that readers know all about these settlements. They are conducted on communist principles, that is, the land which is given to the Keren Kayemeth is owned by all the members of the community and so are the buildings and everything of value. The work is being allotted to each of the members by the central management. There is a central common restaurant where all the members have their meals. No money being exchanged within the boundaries of the community. But each one is given his requirements and each one gives to the community to the best of his ability. The families are given special suitable quarters but the children are sent up to the communal nursery where they are looked after under the most hygienic conditions and are brought up in accordance with modern principles. At the age of seven or eight the child is allowed to go to its parents in the evening. But the parents are free and able to give their best for the good of the community. The house wife has only a few simple cleaning duties to do in her own home, but no other worries of money or illnesses. The community has its own medical resident its own dispensary and its Histadruth, that is the association of the communities have hospitals all over the country.

Each individual preserves his full freedom. There is no compulsion of any description. You enter at your own free will and leave at any time you wish, but you cannot take away any bricks or other valuables. The ideals are that each man and woman should live by their own labour, that labour has no other value except when it is productive, that the exploitation of our fellow men is mean and sinful, that the owner of all production is the person who labours for it, and he is entitled to the benefit of his labour. Moreover, we have inherited these ideals from the Law of Moses and the ideals of the Prophets but have digressed from them during the centuries of the Diaspora, by becoming employers and exploiters of other people's labour. This state has been imposed on us by our oppressors and has been our great misfortune.

(From the S. A. Chronicle)  
*To be Continued*

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ערוואַלטן און צו פֿאָרבּעֶסְעֶן און פֿאנְדְּגָעַ  
צערעַ? ח' ווין, איד זיינט פֿאָר א גערכִּיבָּט  
מאָסְכִּים! אַבעָּר מֵרָד לְזִינְעָן שְׂזָוָן דָּא פֿאָר אָונָה  
ערער טענָנוֹת פֿאָרָן יִדְּשִׁין הַעֲלָמָה, פֿאָר אָלָה  
וַיְהִישׁ אַוְסְטִּיטְזְּעִים אַין אַוְסְטִּיטְזְּעַן אָז  
טַחַר בעטָן זַיְד אַדוֹסְצָזָן וְעוֹד אַיְזָה  
ערַעַבְּטַר אָון וּוְעָר אָז דָעַ שְׁוֹלְחָקָדָע אָז  
זַיְשְׁטִימָע פּוֹן פֿאָלָקָה, זַאנָט אַפְּלַעַגְעַד זַיְשְׁטָן  
וְוּאָרט, אַיז דָו שְׁטִימָע בּוֹן נָאָם, זַאנָט דָו  
ער אַוְרְטִיְּן.

נאר 8 במאמרהוּן: נישט מיר זונען  
אַגְּנָעָן צום העדראלֶר, גאנָר דער העדראלֶר אַ  
געַקְומָעָן צו אונְדוֹן. מיר האָבוֹן זונָן אַסְטָמַט  
18 חדשִים צוֹרִיךְ דעם העדראלֶר אַזְמָעָן  
געַלְיוּת בֵּין דעם דראָפֶר אַבְּכָבֶשֶׂר, זַיְנָה  
נישט מֵיר, וּאַלְאַט דער העדראלֶר אַדְרָעָן  
שְׁעַרְגָּעָן גְּנָעָן, אַדְרָעָן פָּאַרְדְּוּעָם נְעַוָּוָן  
לְהַבְּ אֲנָעָמָיִיךְ אַזְמָעָן אַדְעָאָן  
זָקְוִוִּיטִים. 8 צְיוּטָנוֹן אָזְזָנִישָׁן גאנָר 8 שְׁבָטָן  
עַזְיָגְסִיטִים בַּילְדָּר, 8 צְיוּטָנוֹן מָנוֹ הַבָּן  
דִּיכְטוּנָן, 8 שְׁטַרְבָּעָנוֹן. אַיְדִּישָׁעָן צְמָה  
מוֹזָ� זָיוִינָן יְדִישָׁן, מוֹזָ� פָּאַרְטִּיזְיָהָן יְדִישָׁעָן  
שְׁעַסְפָּן.

וּוֹרְ וּוֹיְסִטּ, אוּבְּ נִישָׁט אַונְדוֹר אַזְמָעָן  
פּוֹלָס אַזְמָעָן דער שְׁטַרְבָּקָר חַוִּיס בָּאַדְרָעָן נְאַזְיָזָן  
לְעַזְיָדִישָׁעָן עַפְלוֹן אַזְיָדִישָׁעָן גְּעוּוֹן אַדְרָעָן שְׁבָטָן  
אַזְמָעָן דִּי אַוְרוֹזָךְ אַיבְּכָהָעָזְרִיוֹתִים מִסְּ אַזְמָעָן  
אַזְמָעָן אַרוֹזָנָבָן אַיְינָעָן צְיוּטָנוֹן.

שפטענדן טארן מיר נישט מעיר זיך בגיןזון  
מייט דעם נאמען, די יידישע ואך".  
די פאלגן פון בייטן א נאמען ביז א צווי-  
טונג פירט צום פארלוסט פון אלע קאנטראק  
טען מייט איזווערטיזער און סוכספיריבער  
אויך דעם פארלוסט פון בילגין פאסטט-  
רוות. מיר שצאנץ דעם הייז איזן פלאע הנונדר  
טער פונטן. דער הענאל האט ער געמאכט הי-  
גאנרנישטן, נאך אונדנד האט ער געמאכט הי-  
זוקות.

איין דאמ גאנד וויניגס. האט דער ערדייטר

פָּרָאַט

מיט צופרנדהויט האבן מיר געלען און  
די אויסטראליעיש יידישע נייעס" די מעלה  
ונג, דאס עם איזו געשפֿון געווארן באיד  
אַטְמָקָאַכְּטָעַטְמָן, אָזֶן עַס ווּעַרְטָן צָנוֹנִים גַּעֲרָבָן  
פארזאַטְמָלָגָן פּוֹן דָּעַלְעָגָאנָן פּוֹן אַלְעָיְדָה  
עַ אַינְסְטִיטְוּצְיָם אַנְצְעָמָן בָּשְׁלוֹסְן  
אַשְׁבוֹן וַיְיַהֵרְדוֹבָךְ בָּעַמְּקָיוֹת.

איון זולבן נוישט האבן גערעדט די אנדער  
עiahודישע פארשטיינער פון די באארדים  
וון יונגער זיט יאראָה. וואָס נויט זוי אַן די  
אַזישע פאלקסטָאַרוֹאַרער, די אַשְׁוִישְׁוּישְׁ  
גָּנִים עַמִּיכְּתִּישׁ אַוְיְשְׁאַטְּנוֹן - פֿאַלְּיִיטִים,  
אַסְּסָס דער הטָּלְּבָדְּרָעְדָּשָׂים פֿירְטָן קָעְנָן די  
וַיְתַּשֵּׁשׁ יְדוֹן? יְעַדְּרָעְיִידִ, וְאַסְּסָטָן נָאָר אֶ  
וּסְּסָס וּלְכָסְטָן-וּוּרְדָּעְ וּוּרְטָס אַיְפָּעְצִיטְעָרָט  
עֲנוּרְדִּיך די וּוּלְדָעְ הַעֲצָם פֿוֹן די נְעַבְּלָס,  
וַיְתַּלְּרָעָס אָוּן שְׁטוּרְיכָרְסָם, די וּוּלְדָעְ טַעְאָרָד  
עַוְּוָעָן די יְדִישְׁעָ רָאָסָעָ. זְיעַר פְּרָאָפָּאנָגָן  
עַ, דָּאָס די יְידִין זָעְנָן אַגְּנָעָמָן  
מַיְן סֻוב מַעֲנְטָשָׁ, וּוּלְכָן מַעַן דָּאָרָפְּ פָּאָרָ  
יכְּטָן.

ווען דער געוערד-פארשטיינער האט ער  
לערט, דאס דער גרענטער טיל יידן און  
ישטהיידן וועגען עפַן בארכאָרִישָׁן פֿאָר  
זיזום אונן אָז אויב בּי אַנדְרוֹ אַיז דָא אָ  
טַמְיכָל מענטשליכָע ווּדרָע דָאָרָטָן מִיר גַעַד  
עַן דֵי אַינְצִיאָטְיוֹ אַין ווּסְטָאָרִיאָס עַן דַי  
נַאֲצָאנְטִיסְמִיטִים. אַן אָזֶיךָ האָבָן  
הַיְדָ פָאָרְבִּינְדָעַטָּע צַוְישָׂן אַלְעַ שִׁכְבָּן פָוָן  
ער אוּסְטוּרָאַלְשָׁעָר בָּאַמְּעָלְקָרְדָּןָן, אַזְוַי,  
אָסָס מִיר קָעָנָן נַאֲרָגָעָן אַכְטָוָן אַיְן  
יְאָוִינָן פָוָן יְעָדוֹ אַינְטָלְגָעָן בִּירְגָּעָר.  
אָבָן אַכְבָּר דַי דָאָזְקָעָהָרָן אַן אַגְּדָעָר פָאָלִי  
יְיָקָ: זַי דָאָרָפָן שְׁטִיצָן דַי, ווּאָסָס נַיְעַן מִיטָּ  
יְטָלָעָרָן אַן נַיְשָׁתָקָעָן. אַיךְ ווּוִיסָּנְשָׁת,  
אָסָס עַס האָבָן גַעַטְרָאָכָט אַגְּנוּסְעָר טַיְלָ  
וּן דֵי אַכְּרָלָטָן גַעַטְרָאָכָט, ווּוַיְיָ זַי וְעַנְעַן  
אַיךְ נַיְשָׁת אַסְמוּילָרָט, ווּוַיְיָ זַי וְעַנְעַן  
שְׁוּשָׁטָן נַיְשָׁת גַעַטְרָאָכָט, ווּאָסָס עַנְעַן  
דֵי פֿאָר.

## «דֵי יִדְישׁוּ בַּיִיעָס»

אורגן פון אוסטרליה יוניברסיטאות

ערשיןט יעדן פרייטיך

אַבְּנָאָנָא יִעַנְטֶרֶפְּרוֹו 12 שִׁילְוִינָג אֵירָ, עַנְצָלְגָּרָן נְמָעָר 3 פָּעָנָם, אַנְאָסִיְּפְּרִיוֹ לְוִיט  
פָּרְשָׁטָעָנְדִיקְוָן. קָרְעָפְּסָנְדְעָנָץ דָּרָף וַיַּן אַזְרָעִיסְרָת צָם דָּעָרָקְטָה.  
YORK HOUSE, 294 Little Collins St. Melbourne. Phone Central 2466

דַּי רַעֲדָקְצִיעַן וּוּעַט גַּעַבְן פְּלָאָצְ פָּאָר בְּיִמְרָאָן פָּוָן אַלְגָּעָמְיִינְדִּירִישָׁן אִינְטָעָרָעָס.  
אַנְיָן דַּי מַאְנוּסְקִרְפְּטָן, וּוּלְכָעָ דָּרָפְּן וַיַּן גַּשְׁרָיְכָן אַוְיָחָן אַיְיָן וּוּטָפְּאָפְּרָ, מַוְן אַגְּנָעָן  
גַּעַבְן וּוּרְעָן דַּעַר נַאֲמָעָן אָוָן אַדְרָעָס פָּוָן מַחְבָּרָה. לְוִיט וּוּשָׁגָּוּט וּוּטָרָנָעָן פָּוָן מַחְבָּרָה  
נִישְׁתָּוּ וּוּרְעָן פָּאָרְעָפְּנְטִילְכְּבָטָם. מַאְנוּסְקִרְפְּטָן דָּרָף דַּי רַעֲדָקְצִיעַן  
דַּרְהָאָלָטָן אַמְּשָׁפְּעָמָסָטָן בּוֹ דִּינְסְטִיךְ

פָּרָן דַּעַר רֹאשׁ

די רובישע פרידריך פראטאליטיק האט די לְעֵץ-  
טע צויט זיך ערוואָרבּן אַ נאָמען. קיין מלוי  
כח האט נישט וואָס אויסצּוועזּן רוסלָאנָה;  
קיין קָלוֹבָה, סיִ אַין אַירָאוּפָן, סיִ אַין אַיעָשָׂע,  
קָאָן נִישְׁתְּ האָבָן קִיּוֹן חֲדָדִים צֹוּ רַוְּסָאנָד  
איַן וּוּלְן פַּאֲרָכָאָפּוּן טַעַדְיאָרְעָם.

בריוו איז רעדאכיע

ירוש דין בישראל

פָּרֶשֶׁתִים זֶה, זַיְעַר עֲיָלִיבָּעָר  
 וְעַט פָּרֶקְוּמָעָן אֵין קְרִימָה האַלְּסָן  
 שְׁבָת, דָּעַס ৬০ טַוְוִי פֹּוָן ৪ בְּיַי ১.  
 טַעַנְיִי, קָאַרְטָן, פְּרִיזָן, סַפְּגָעָר!  
 סִיד סִימְפְּסָאנָס אַרְקְעַסְטָר.  
 אַינְטְּרִיט — 2/6

ווען דער געועדר-פארשטיינער האט ער  
קלערט, דאס דער גערטער טיל יידן און  
ישטהיידן וועגען קענען בארכאראישן פאר  
שיזס אונן או אוייב בי אונדז איז דא א  
שטיפל מענטשייליכע ווירדען דארטן מיר גע  
מען דע אינצייאטיוו איזו וויסטארץ קענען דע  
טשן נאצאנטיעסמעים. און אויד האבן  
סיג פאררבונדערט צוישן אלע שיכטן פון  
דער אויסטראליישער באפעטלערונג, איזו,  
דאס מאיר קענען נאר געוועווען אקטונג איז  
די אוינו פון יעדן אינטעליגענטן בירגען.  
האבן אבער די דראזעע הערין אן אונדרער פאלַי  
טיך, זוי דארטן שטיצן דע, וואס ניען מיט  
היטערן און נישט קענען. איך וויסט נישט,  
וואס עס האבן געטראכט א געוויסער טיל  
פון די קאָרטאנער דעלעננטן, וואס וועגען  
נאך נישט אסימילירט, וויל זיין זונגען  
פישט נישט געקומען צום וווארט. די פאר-

הן אין די בעכטן אינטערעסן פאר בילד  
צדדים, און פאר די בעכטן אינטערעסן פון  
די לעוזר און זאל זיין שלום ביישאל.  
שלמה ווין.

אעדלייד — 27/6/35.

**באמערקונג פון רעדאקטיע**

דער חשבוער בלטער, כה. ווין בא'

דויערט די שפאלטונג און דער מלבורגער  
יידישער פרעסע און ליגנטפאר א דז'ינֿטורה,  
אדרער אן ערונֿיריכט. איז די פראָגען, ווער  
הארפ מאנגען בוועם? אידער דער הע  
ראָאלַר האט זיך אָרוּבִּיכְעִזְׁוִין פון אונדוֹ האט  
דער באָאָרד אונדז נישט געווארנט, נישט  
געמאָט קיון התהייבותן. פֿלוֹצְלִינְג און איז  
איון שיינעם טאג האבן מיר באָקְסְעָן פון א  
סְאָלִיסְטָאָר אָ מְלֻדְּוָןְג, דאס דער העראָלְד  
שְׂנִינוּט. ווער עס וויסט וועגען דער גנְבָּה ביד  
כען צו מעילְד אין דער רעדאקטיע

**גָּבָּה**

בֵּי דָּוד אַלְטְּשָׁוֹל, 198 פֿאָרָאָדי סְטָן, זענען  
געגענְבָּעַט גַּעֲוָאָרְן פֿאָלְגָּנְדָּר:

1 טְּלִית, 1 זְאַצְּחָמִים מִיט עַגְּלִישָׁר  
אַיְבָּרוּזָעָנְג, 3 סְדָּוָרִים תְּפִילָת יִשְׂרָאֵל,  
אוֹידְמִיט עַגְּלִישָׁר, לְעַדְרִיבָּהּן, נַאֲלָדָה  
שְׂנִינוּט. ווער עס וויסט וועגען דער גנְבָּה ביד

דער ערסטער יערליךער  
**ו.ו.ג.ג. ב. 86**  
 וועט פארסומען און קידימה האָלֶס  
 שבת, דעם 9טן يولַ פון 8 בעי. 1.  
 טענין, קאָרטן, פרוֹזַן, סַפְּעָרַן!  
 סיד סִימְפָּאָס אַרְקָעַסְטָרַן.  
 אַיְוָמָרָה — 2/6

## ל' יִצְרָם יִזְרָבוֹן

אָוֹנְטַקּוֹרֶן צָו לְעִירֵינוּ הַעֲבָרְעָאיִשׁ  
וְעוֹרָן גַּעֲפָנְטַ בַּי דָּעַר "עַבְרִיה" קַומְעָנְדִיקָּן  
דִּינְסְטִיקַּ, 9ְטַ� וְיָלִי, 8 אָוֹנוֹטַ,

פָּרָאִינְטָרְפִּיטָרְטָעׁ וּוּרְדוֹן גַּעֲבָעְתָּן זִיד צָו  
וּוּרְדוֹן פּוּמְגָנְדִּיְוּן דִּיבְּבָטְקָעֵן פָּנוֹ-7-8 אַוְגְּנָטָן.

ג נ ה  
רבי דוד אלטשטייל 198 פראנץ' רומן שטרן

גענגבנטס געוווארן פאלנדער).  
1 טלית, 1 איז' חומשיים מיט ענגלישער  
איבערזונגן, 3 סדרורים תפילה ישראל,  
אוארק מיט ענגליש, לודערביבונה, נאלאָר  
שנאנטי. ווערדעס וויסט ווענו דער גנכה ביז  
טטע צו מעעלן אין דער רעדאָקטיע











