

The Australian JEWISH NEWS

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OFFICIAL ORGAN FOR AUSTRALIAN JEWRY & AUTHORISED ORGAN OF JUDEAN LEAGUE

MELBOURNE, FRIDAY, JULY 5th, 1940.

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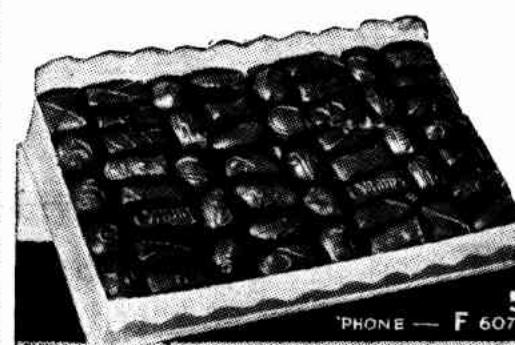
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D4129 — Price, 45/-
Lady's Wrist Watch. Fitted
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Untarnishable Chromium case
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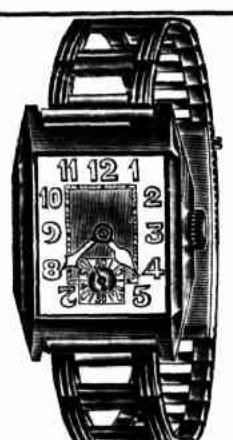


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Years. Complete with Moire
Ribbon and Clip. Price 80/-.
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OPPOSITE MYERS.

CALENDAR	
Rosh Chodesh	Tammuz 1st day
Tammuz	July 6th.
Rosh Chodesh	Tammuz 2nd day
Tammuz	July 7th.
Fast of 17th of	Tammuz, July 23.

Conditions In Warsaw As Under Nazi Occupation

TELLS OF NAZI INTERFERENCE WITH MEDICAL SERVICES

LONDON, June 8th. Heroic efforts by Jewish doctors to maintain medical services for the Jewish population of Warsaw during the siege of the city and under German occupation were described to the J.T.A. to-day by an eyewitness, Dr. Sara Joelsson, who left Warsaw in March and is now in London.

Dr. Joelsson was working at a Warsaw municipal hospital during the bombardment and was the only Jewish member of the medical staff. Jewish doctors had in general been barred from paid employment at municipal and Government hospitals under the former regime in Poland, she explained, and only in view of the emergency was the ban lifted after war had been declared.

The centre of Warsaw and the city's Jewish quarter were singled out by the Germans for the most ruthless bombing, Dr. Joelsson said. The toll of Jewish casualties was, therefore, enormous. Jews in large numbers had volunteered for A.R.P. and other national service and many were killed on active service in the defence of the city. Many Jewish wounded had to be attended in the danger zones and Jewish doctors hurried from one wounded to the other amidst bursting shells and bombs at great personal risk.

After the fall of Warsaw Dr. Joelsson said, the Nazis did not interfere with medical and sanitary work at first. All doctors had to register and to assume some duty in the public health service, but there was no discrimination against Jewish doctors, and general practitioners as well as hospital doctors were allowed to continue their work.

The Jews of Warsaw, Dr. Joelsson declared, were made to do the most dangerous work in pulling down houses wrecked during the bombardment and in removing debris from the streets. One of the pavilions of the hospital where Dr. Joelsson worked had been hit by a bomb which, after piercing the roof and the top floor, stuck unexploded in the ceiling of a lower storey. Engineers declared that there was a ninety per cent. possibility of the bomb exploding should an attempt be made to remove it. No German soldier could be found to volunteer for the task. At last two Jews were brought up and they did the work successfully.

CONSULTATION FEE — A LOAF OF BREAD

Sanitary conditions in the Jewish quarters of Warsaw deteriorated rapidly after the occupation owing to the huge influx of refugees from the provinces Dr. Joelsson stated. Epidemics broke out, food grew scarce. It became customary for Jewish doctors to ask for a loaf of bread as their fee for visiting patients.

Then came the order prohibiting Jewish doctors to treat non-Jews and Polish doctors to treat Jews. As a consequence, the two Jewish hospitals in the city were soon overcrowded. There was a lack of medicaments and dressings. Wounded patients and surgical cases had to be asked to provide linen from their own household for dressings. Some patients could not believe that the shortage was really so serious. Suspecting some new form of blackmail, one patient offered a doctor his last 20 zlotys to bandage his wounds.

More difficulties were caused by the imposition of a strict three-weeks quarantine on a Jewish hospital when the first cases of typhoid and spotted fever were discovered. There was not enough food for the patients and the staff as nothing could be brought in although the food situation on the whole was not bad in Warsaw at that time.

In addition everything was done by the Nazi authorities to harass the hospital administration and to hamper their work.

SYMPHONY OF A JE

The Thin Gossamer Thread That Weaves Through Us All Never Disentangled Itself Throughout The Ages

(Continued)

What is my aim in writing this? My aim is not to expound theories about Judaism, I do not flatter myself that I know enough about the subject as such. Neither do I aim to foretell the future of the Jews in any light foreboding or optimistic. I merely want the world to know me. What egotism, you must think. What has she ever done to deserve recognition? Who has ever heard of her? You have heard of me. You have known me in the brilliance of Einstein. In the music of Rubenstein, in the philosophy of Spinoza, in the revolutionary theories of Freud.

The thin gossamer thread that weaves through us all has never disentangled itself throughout the ages. It has held us all together, maybe not discernibly, but it has been there at all times and it is of that fine gossamer-like thread, I wish to speak. I have seen that thread bend and most snap under a strain, but I have also seen it waving like a banner.

What is that thread that binds us all? I shall not take the trouble to define it; instead I shall attempt to show you the thread weaving in and out in tears, in laughter, in pathos and in joy.

That wonderful, wonderful ability of the Jew to laugh in the face of extremities.

Two years ago I was in Germany. I was travelling on a train from Berlin. On the train directly facing us was a Jew. We later discovered that he was a doctor. Next to him sat a uniform with a swastika on its arm. The wearer was unimportant. The symbol was not. Were one to take the trouble of scrutinising him, however, one would have found a large red-faced country clod, sitting there bursting with foolish pride and importance. Presently we found ourselves engaged in a conversation with the doctor. We were amazed at the man's composure. The man was leaving the country of his birth without prospects, without money, without even knowing exactly where he was going.

After a little time had passed a member of our party took out some fruit and offered it to the doctor. He in return offered us some chocolate he had in his pocket. Quite suddenly we became aware of the German boy gazing at us with his mouth wide open and his eyes never leaving the chocolate. The doctor turned to him as if noticing him for the first time, he reached his hand into his pocket, kept it there for a few seconds and we heard a rustling as if silver paper was removed from something and then his hand came out with a very thin bar of chocolate. The German very greedily grasped the bar; and very hastily stuffed it into his mouth. It consisted of at least sixteen squares.

After a while we forgot the incident and became engrossed in a conversation with the doctor. Some time later, I became aware of the German again when I actually felt him squirming and fidgeting in his seat. Looking up, I saw the most amazing expression on his face. It was all puckered up. His eyes were protruding like a pig's. His mouth was twisted and his large nose was burning red except for two white spots near his nostrils. My first impulse was to burst into laughter, but I controlled myself and gazed at the doctor. That gentleman was diligently applying himself to a book of poetry. I looked to the rest of my party and was faced with the same perplexed disbelief. Before we had a chance to exchange glances something rushed by us in a cloud of "Beg Pardon." Then for the next two hours that cloud of "Beg Pardon" persisted. Just when we would get ourselves settled after an especially hasty

one, he would be up again and running for dear life.

Throughout it all the doctor sat there cool and composed, to all appearances entirely oblivious to what was taking place. At last I felt that I could stand it no longer. I felt that if I had another "Beg Pardon" I would burst out with such a tirade of "Devil take you," that it would make his "Beg Pardon" hide its face in shame.

Turning to the doctor I demanded to know what his diagnosis was, or if he had any and what he was going to do about it. He turned a pair of laughing eyes at me and said, "My dear Fraulein that young scamp has probably needed a good laxative for the last six months." He might have spoken in hatred. Might have spoken of a vivid memory of other young men in similar uniforms, of being awakened in the middle of the night and seeing just a uniform and feeling just a pair of arms roughly pulling him out of bed and taking him to a lavatory. Horrible thoughts of uniforms closing in on him, leering, taunting, and threatening. Instead, he concluded with that smile still in his eyes. "The food they gorge themselves with, tut, tut, very bad," and with that he turned to his book again.

"Good Lord, 16 cakes!" came from three astonished mouths. The doctor looked up, smiled his inimitable smile and said, "Fifteen and a half—half a cake broke off in my pocket."

Yes, I can talk of the qualities contained in the thin gossamer-like thread, of the heartaches and the aspirations and the courage and the pride.

Never will I forget those days in Brest Litovsk during the pogroms of 1937. The misery and heartbreaks we were confronted with in those Polish villages. Grocery stores in which the whole stock consisted of half a bag of stale flour, children so thin that they were all eyes, beseeching, pleading, hungry eyes. Each family trying to impress us with the fact that they were more badly off than the next. The envy of this particular little village was a certain woman who always had a pot cooking on her stove. People could not understand, nor could we. To satisfy our curiosity we visited this woman and sure enough, there was a pot boiling on her stove. One of our party engaged her in a conversation, and while he was doing it I lifted the lid of the pot and found, boiling water. She did not want her neighbors to realize how badly off she was and so she always kept a pot of water boiling on her stove. A Jewish woman boiling water.

I, too, had to discover that thin gossamer thread. When I grew old enough I ventured to ask my mother—"Mother, what is a Jew?"

For a moment I was faced with silence and then she half whispered. "What are you?"

Intending to be worldly and cynical. I said, "Why, I, I am just a composition of nerves, bones, tissues and emotions."

I had to half bend over to catch her answer. "That is a Jew."

I was almost disappointed. Somehow I expected more. I had become accustomed to feeling that I was a thing apart and here this woman who was symbolic of the word Jew was telling me that I was just a human being. Very vividly to my mind came the words of Shylock in The Merchant of Venice.

That proved the statement. Yet if it was merely as simple as that how could one account for the difference, because, there is a difference; almost vehemently I said that word. There is a difference. Maybe it was purely physiological, for a moment I comforted myself with the thought. If it was merely that it was a dislike of our outer appearance, it could

not be very bad. No grave injustice ever had a dislike of one's physical appearance.

I ran to the mirror and myself touched my hair and my eyes. They were My nose was straight, my back at me wide and just a bit sensitive. Nothing outstanding. Nothing at all. Was I then different, or was that what finally she implied that we beings. But there are various human beings. My mind with thoughts, with possible puzzlement. But the time ripe at that moment, I have discovered that thin thread.

Judgment Of An Independent Expert

Dr. W. C. Lowdermilk, Chief of the Soil Conservation Service of the United States Department of Agriculture, recently delivering address in Washington based on his investigations and in the Near East.

"Jewish colonisation raises some fundamental land-use and in the formulation of policies in the United States and the world at large for that implications have international significance. The colonisation of land of Palestine is one of significant phenomena of our relation of a human population. During a period of years, the agricultural possibilities of Palestine were developed basis for the conservation of waters. As the original grasslands were cleared and was pushed up the slopes, the races were progressively back the soil, waters were check dams, and stored in the flow of great perennial streams used to irrigate luxuriant pastures.

"In the seventh century, the country was overrun by the hungry denizens of the desert destroyed not only a civilised agriculture, and more important the traditions of its agricultural development method of conservation of soils and destroyed. And for the past the land has been deteriorating. Desolation has been taking its toll. Heavy rain-storms; it has been the soils bare to bed-rock, one-half of the hill country denuded of all its soil.

Fertile Land Reduced To Barrenness

"The Promised Land once with milk and honey had been to a wasted condition. The process of soil erosion has damaged the country. It can be restored to its original condition. Promised Land. This does not mean that the land cannot be a much greater productivity than it has at the present time. Not prevent the redemption of the Promised Land. For the splendid colonization of the Jewish colonists 5 per cent. of the area has the possibilities for virgin land of Palestine as a whole.

(Continued on page 29267840)

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Tom: "Mother, may I go and see the monkeys?"
Mother: "Why, Tom, when imagine wanting to see when your Aunt Betsy is here."

CLUBS and ORGANISATIONS



Melbourne Jewish Sports Club

The annual elections of the office bearers of the M.J.S.C., will take place on Sunday evening 14th, July at 8 p.m. sharp at the Phillip Harrison Memorial Hall, Charnwood Crescent, St. Kilda. Picture Night.—

On Wednesday evening, July 10th, the Club will hold a picture night at the Victory Theatre, St. Kilda.

Tennis—

Another victory was gained by our Tennis team last Saturday when they defeated Adult Deaf 40-38.

Tennis is held every Sunday afternoon at the court of Mrs. J. Sackville, 1 Albion St., St. Kilda at 1.45 p.m. If any person is interested and wishes to join the club, then an invitation is extended to them to attend the court where a warm welcome awaits all comers.

New Zionist Organisation

A very interesting lecture evening was held by the N.Z.O. in Herzl Hall last Sunday.

Dr. E. H. Levy and Dr. Goldman addressed the audience on the topic "Jewish History and Jews in Orient" Both speakers are well known as prominent lecturers on scientific topics.

The N.Z.O. Organisation announces that on Saturday the 6th an "Oneg Shabat" will be held in the Herzl Hall. The Ivriah will participate. Dr. Goldman will be in the chair.

8th Carlton Pack

The King David Scouting Group enjoyed a half day. Patrol Hike last Sunday afternoon to the Coburg Lakes. A well-attended and enthusiastic parade was held on Monday evening last. The progress points in Patrol Competitions are Kangaroos 51, Kookaburras 44.

Myer Mirsky has been appointed to the position of Troop Leader and Issy Mirsky and Norman Rothman are Patrol Leaders.

Next Monday evening, July 8th, another parade will be held at Carlton Shul at 7.15 p.m. Any boys who would like to become Jewish Scouts are advised to come along this week, as the troop numbers are nearly full. New boys are asked to see the Scoutmaster at 7 p.m.

On Monday evening, July 15th, a Bumper Campfire is being organised in the grounds of Carlton Shul.

CARLTON Nth. 887 DRUMMOND ST., AUCTION 3 P.M. VALUABLE FLAT SITE
WEDNESDAY JULY 17th.
To be Offered as follows:
LAND 72'x166' with D.F. Brick Villa, 7 rooms.
LAND 33'x166' with D.F. Brick Villa, 7 rooms.
LAND 39'x166' Vacant allotment adjoining.
ARCHITECTS PLANS AND SPECIFICATIONS
For 8 Flats available for inspection at ROY A. MUNRO, R.E.S.I.
AUCTIONEER
776 Nicholson St. Nth Fitzroy,
J.W.1908; F.W.8982

Judean League Of Victoria

Bazaar Postponed.—

The Hon. Organiser of the Judean League (Mr. Lou Raphael) announces that the Bazaar to be held in aid of the Building Fund next Saturday evening, July 6th, has been postponed until a date to be announced in these columns. All interested will be advised of the postponed date.

Men's War Auxiliary.—

The newly-formed Judean League Men's War Auxiliary will hold its first function on Sunday evening, July 14th, when a Card Party will take place at Monash House. For table reservations, ring Monash House, F. 4346.

Arrangements are being made for a Hosts' Ball to take place in August. Any gentleman desiring to become a Host at this function is asked to communicate with Monash House.

A.J.A.X.

Next week the Chairman of the Australian Judean Sports Council (Mr. A. M. Levy) will make an important announcement in these columns concerning the future of the Interstate Sports Carnivals. The Council is the controlling body of Interstate Sports Carnivals, and the headquarters for 1940 is Melbourne.

In view of the serious international position, and the large number of enlistments in the various services of young men, it is most improbable that any Carnival will be held until after the War.

'Kadimah' & Patriotic Fund DANCE
Thursday 25th. July
As Never Before The K.Y.S.
Needs Your Support — — —

Judean Club St. Kilda

There will be another bright Judean Club Dance next Sunday evening, July 7th., at the Fawkner Park Kiosk, and it is announced that dress will be optional on this occasion, and for the duration of the war.

The appeal for "Fags for Fighters" will again be made next Sunday, and all who attend are asked to bring along one or more packets of cigarettes. The Ryth-Melodians Orchestra will be in attendance to provide music till midnight and a first class supper will be served.

Judean Repertory Club

All boys interested in gymnastic work are asked to communicate with Mr. Dan Havin, of 608 Canning St., North Carlton, as soon as possible, with a view to resuming weekly classes at Monash House, Carlton. It is intended to obtain the services of a well-known instructor, and a good response is requested.

Judean Tennis Club

The Treasurer Miss T. Taft wishes to remind all members that a new quarter has begun and subscriptions are now due.

Our honorary coach will be at the courts next Sunday morning to improve your tennis.

Congratulations.—

The President, Mr. Bert Rosen with the committee wish to congratulate the court captain, Mr. Harry Cowen and Miss Rose Bidjarano on their engagement.

North Judean Tennis Club

Saturday Tournament.—

Last Saturday, the N.J.T.C. team defeated Mayville Red by 58 games to 35 games. The Club will play Mayville Gold at home next Saturday, July 6th.

Handicap Tournament.—

The 1940 Annual Handicap Singles Tournament will commence at the Courts next Sunday, July 7th. Fixtures will be notified to players by post, and they are requested to attend at the stated time.

Members are advised that the Club's second term commenced on July 1st., and the subscription of 10/6 should be paid as soon as possible to the Treasurer, Mrs. H. Molinski, 172 Brunswick Road, East Brunswick.

Judean Red Cross Branch And War Auxiliary

ANNUAL MEETING

A large gathering attended the First Annual meeting of the branch and auxiliary, which was held at Monash House on Monday evening last.

The President Mrs. M. C. Davis occupied the chair.

A comprehensive report was given covering the year's activities, and members were pleased to learn that since the inception of the society—Sept, 1939 9½ months ago—just on £1,000 (one thousand pounds) raised for the Red Cross and Comfort Funds. In addition to this the various sections worked satisfactorily. The sewing circle led by Mrs. L. Rothfield produced numerous garments which included socks, scarves, and pyjamas etc., which were greatly appreciated by the authorities.

A feature of the evening was the presentation of certificates to members of the company who passed in Home Nursing and First Aid. It was announced that further classes in Senior First Aid and Senior Home Nursing would commence on Monday 15th. July. An endeavour is made to secure central premises in the city for this purpose, and further announcements will be made in this paper at a later date. A new constitution presented by Mr. M. J. Ashkanasy was adopted and this has provided for the formation of a men's section attached to the General War Auxiliary, and is led by Mr. Nat Rothfield.

This section has undertaken to render financial assistance to the Women's body. In conclusion the president thanked all members and supporters who had contributed so generously of their time and money to the success of the year's activities. After various reports have been read and adopted the general elections followed which resulted as follows: President Mrs. M. C. Davis, Vice-Presidents (2) Mrs. M. J. Ashkanasy and Mrs. D. Smith, Treasurer Miss Mena Harris, Asst. Treasurer Miss Rae Lehrer, Secretary Miss Julie Power, Asst. Secretary Miss Miriam Kirstein, Publicity Secretary, Mrs. M. J. Davis, In charge of sewing and buying northern section Mrs. L. Rothfield, In charge of sewing southern section Mrs. D. Abrahams, In charge of knitting, Mrs. L. Frankel, assistant sewing ladies, Mrs. I. Davis and Mrs. J. Barnett, and Mrs. I. Rothfield. Superintendent Miss Leila Harris, Company Committee Mrs. E. Robbins, Mrs. Marks, Mr. L. Rosen.

FUNCTIONS. — The following functions are announced:

Card Party held at Mr. and Mrs. Redapple's residence, 8 Mooltan Av., St. Kilda on Sunday evening next 7th July. This is one of many card evenings arranged by Mesdames M. Ress and S. Rabinov. For reservations please ring U.L.1322.

KADIMAH YOUNGER SET

... . . . Lecture by

Dr. Albert Phillips

(Resident Dr. Royal Pk. Asylum)

On "INSANITY."

THURSDAY, JULY 11.

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Join Now

SUBSCRIPTION 2/-

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RACHEL RO

Kadima

A very interesting dis-
veloped around the questio-
for the "Kestel Evening"
night. The President, Mr. J.
presided over the large
Mr. A. Pearl and Mr. J.
risied and answered the
boked.

Mr. T. D. Phillips, M.
speak this Sunday night,
8.30 p.m. on: "Our Pres-
Government." Mr. Phillips
known, is one of the lead
Barristers and an acknow-
ledged authority on International Law.

The famous Talkie Film
"his Fiddle" will be shown
July 6th, at 8 p.m. at the
Hall. Admission is 2/6 and
members only 1/- and 1/-.

The K.Y.A. Theatre will
famous dramatic pieces
"The Riverside Drive" in
Leon Kobrin, on Sunday
21st, at 8.15 p.m.

The Kadimah and Pa-
Bazaar will be held on Sat-
3rd, from 7 to 11 p.m.,
with musical items and ex-
tractions on Sunday 4th,
2 to 5 p.m.—in the e-
Concert.

Council Jewish W

A very well attended and
siastic meeting of Council
friends convened by our
dent, Dr. Fanny Reading,
Thursday morning, 27th,
munal Hall, Toorak Rd.

Dr. Reading said: "We
are aware of the gravity of the
which our beloved Emp-
ed, and considering this,
must make sacrifices at
time to help in every pos-
Reading then outlined a sum
money without delay, and
various projects in which
help the War Emergency.
with her wonderful mag-
soon had all present
and eager to help. Most of
bought badges and became
the Australian Comforts
Herbert Brookes, Preside-
Council of Women, at the
Dr. Reading, graciously
plain something of the
Comforts Fund, and spoke
importance and far-reaching
She said, all the helpers
vices honorably, and those
cels are sent to almost
the World. As it was
there were still matters
to discuss, the meeting was
June 29th to meet at Mrs.
home, 9 Hamerdale Av.

Madame Renof (the Pres-
tends grateful thanks to
Mesdames B. Barnett, B.
P. Posner for the success-
held at the Mutual Store
June, also thanks Mrs. Ba-
was in charge of a Cake
Mesdames Renof and Han-
organisers of a Card Part-
evening, 13th July at 8 p.m.
at the home of Mr. and
Harrison, Tennyson St.,
of the Comforts Fund.

The President, Madame
gratified at the wonderful
various members and tele-
the result. 22 Beds will be
the Convalescent Home,
South Yarra.

We acknowledge with
tions of £1/1/ each from
Menk Myer and H. Smith
Funds.

Real Object of the Ghetto

Observations And Reports On Current Happenings Aboard As They Affect The Jews In Or Near The War Zones

By A EUROPEAN CORRESPONDENT, W. Z.

SINCE the outbreak of the war, one of the fundamental policies of the Nazi regime with regard to the Jews has been the establishment of Ghettos throughout the Third Reich as well as in Nazi-occupied Poland. With a brutality hitherto unknown in modern European history, the Nazis go about the revival of this medieval institution and the transfer by force of all the Jews into Ghettos.

Life in the Ghettos, even without pogroms, is such that people particularly those, who have been used to a different environment, cannot stand physically. The congestion is terrible; seven to ten persons are often obliged to live in one room. Sanitary conditions, of necessity are the worst possible.

Moreover, all means of livelihood have been practically cut off. Officially, Jews are permitted to trade without restrictions within the Ghetto. But practically, no shops exist, except the food stores established by the Jewish community, apart from these no commerce, industry, or work of any kind is being done. To make things even more difficult, the Jews are not allowed to leave the Ghettos, except for one hour per day.

According to latest reports from Lodz, the Nazis are contemplating the introduction of so-called "Ghetto money" to be used as currency within the Ghetto only and will be valueless outside of it. So that if a Jew leaves the Ghetto, he will not be able to do shopping or trading of any kind.

All entrances to the Ghetto are closely watched by Nazi patrols, and the entire place is fenced off by barbed wire like a huge concentration camp.

Inside the camp the Jews, like prisoners, walk about with yellow badges on their backs or wearing special armbands with a yellow double triangle.

Under such circumstances it is no wonder that people are anxious to run away from that hell and are making desperate attempts to escape to Warsaw or to the Provinces. The number of Jews leaving Lodz illegally reaches into the thousands.

Those who cannot escape and are doomed to remain in the Ghetto are plunged into a state of terrible depression resulting in nervous breakdowns, and ending in suicide. The number of suicides within the Lodz Ghetto have reached alarming proportions.

As a rule the Polish Jews are psychologically of a more sturdy type than the German Jews and do not yield so easily to despair. The number of suicides among Polish Jews has hitherto been much smaller than in Vienna, Berlin,

and other German cities; but since the establishment of the Ghettos, the suicides among the Polish Jews have reached almost the same proportions as those among the Jews in Austria after the Nazi invasion.

Ghettos Outside Poland

The system of Ghettos is being introduced not only in Nazi-occupied Poland but also in many cities of Germany, chief among these is Vienna.

There, the second, ninth and twentieth districts have been allocated as Ghettos, but even in those districts Jews are allowed to live only in houses owned by Jews, and not by Germans. Jews from all other parts of Vienna are gradually being forced to move into the Ghetto.

Because of the limited space and lack of housing accommodation in the Vienna Ghetto, the congestion there is even greater than in Lodz and in other Polish cities; consequently sanitary conditions, too, are even worse, if possible. As Jews are not allowed to use the public baths and other facilities for cleanliness, the danger of epidemics is rapidly growing, and maybe, one fine day the Nazis may see themselves obliged to give up another of their pet schemes because of typhus, cholera and other scourges which will emanate from the Ghetto and spread to the non-Jewish parts of Germany.

—“American Hebrew.”



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Mr. H. V. Hall, 4 Commercial Rd., SHENTON PK., N.S.W.

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Israel In The Decline Of The West

By RABBI ABRAHAM SHINEDLING

In the American Hebrew of October 4, 1929, one of the magazine's staff writers, under the name of Lionel Hill, contributed an article on Oswald Spengler, entitled "The Man with the Cathedral Mind"; here he pointed out that in his *Decline of the West* Spengler had attempted to demonstrate that the Occidental culture was entering its final phase, that of the winter of its decline. In the Fiftieth Anniversary number of The American Hebrew Spengler himself contributed an article dealing with the essence of nationality, and presented his opinion on Jews and Judaism as they exist in the midst of a complex civilization. Spengler called attention to the fact that the Jews, although living in a small and restricted world, were leading a spiritual life, and that despite the destruction of Judaism and the dispersal of the Jews throughout various lands, the development of the synagogue had saved Judaism.

Harry Infeld, in his present volume, has taken up all the ideas and statements of Spengler's epoch-making volume of recent years, originally written in German, entitled *The Decline of the West* (Der Untergang des Abendlandes) in which Spengler predicted the decline of Judaism and its disappearance on the ground that it had already entered upon the last phase, the decadent phase, and has refuted Spengler's contumacious predictions roundly. Infeld himself, by the way, a native of Galicia which was formerly a part of Poland, then of Austria and lately of Russia, was a former student of the great Sigmund Freud in Vienna, taught for three or four years at the Hebrew High School in Klausenburg, Roumania, and since 1929 has been living in Johannesburg, South Africa, where he is editor of the periodical *Habinyan* (The Building), and chairman of the South African Hebrew Teachers' Association and an author of note.

Conceding that in modified form some of the main principles of Spengler's theories throw light on the mysteries of Israel's life in history and on the possibilities of the future development of Israel and Judaism, Infeld, determining that the bulk of Spengler's assertions regarding Judaism and his grouping of Judaism in his conclusions regarding the decline of the West in general are false and unjustified, first presents the following outline of Spengler's general theory: Culture is an organism which is subject to the same fate as every living organism. Socialed world history is nothing more or less than a collection of biographies of cultures which stand in a more or less accidental relationship to each other. It expresses itself in art, religion, science, politics, social life and economics. Clashes between two cultures can never result in assimilation along mutual lines, but only in a change in the course or development of either or both. There are no pure races, racial origin is without historical significance, and mankind divides itself into various independent and autonomous cultures. The life-course of every culture can be divided into four periods: childhood, youth, maturity and old age. Since the beginning of recorded time, six cultures have passed through all these historical epochs, which are comparable to the life of each individual human being. These six are the Babylonian, the Egyptian, the Chinese, the Indian (East Indian), the Classical (Greek and Roman), and the Magian. Today western culture has already been transformed into civilization, and is on the decline. Judaism, too, says Spengler, can also not escape from the decrees of fate, and is also on the decline, as a manifestation and part of the Magian culture.

Facts at Variance

Infeld shows that the facts of Jewish history are totally at variance with Spengler's theory, denies that Judaism is on the decline, and states that Spengler's theories are utterly unable and insufficient to explain the apparently mysterious phenomenon of Jewish life and survival. He does admit, however, that Spengler's general theory with certain qualifications, does give the best key to an intelligent understanding of Israel and Judaism. In criticism of Spengler's theory, Infeld alleges and states as follows: Spengler's views are typically reactionary, since they posit the necessity of the rise of a political

A REVIEW OF HARRY INFELD'S IMPORTANT NEW BOOK

dictator in a position to dictate political and economic terms. (Spengler sets up Germany as the dictatorial "beast of prey" to unite white peoples.) Their glorification of the savage and the primitive in man and in human nature, as well as of the distrust of reason, are characteristic of the Spenglerian mentality. Reason is man's only guide to truth and hope for the future. Marx with his economic theories offers a better solution to the economic and political problems facing the world than does Spengler with his theory of force, violence and ultimate decadence.

Spengler's conception of Judaism not as a distinctive and an independent culture, but as a integral part of Magian culture is thoroughly fallacious. Contrary to Spengler's views, the Hebrew prophets were thoroughly and specifically Israelitish, and could never have arisen in any other nation or people. He refutes Spengler's claim that Judaism has produced nothing and has had no significance since before the Christian Era, and that for the past fifteen hundred years or more Judaism has been declining and is soon bound to disappear. Asserting that the claim of the Jews of today to be the legitimate heirs of ancient Israel and the only authoritative interpreters of its cultural character has become questionable, Infeld asserts that to-day the intellectual Jews is spiritually more a European than a Jew, that the character of Magian culture does not explain Israel's idea of God, and that it is indisputable that Israel is a people with a distinctive and creative culture.

Homogeneous Life

Refuting Spengler's contention that pre-exilic Israel consisted merely "of Edomitic tribes which, together with Moabites, Amalekites, Ishmaelites and others, formed a fairly homogeneous Hebrew-speaking population living in the sphere of the old Babylonian civilization," Infeld shows that Israel, on the contrary, had an independent life-course parallel to that of any other culture. He devotes the whole of Chapter VI to the proof that the facts of Israel's life course are totally at variance with Spengler's unjustified interpretation of Jewish history. He declares that all modern anti-Semitic theories are, in the main, rationalization of the desire to get rid of the Jews as economic competitors, and that whenever opportunities for commercial activities were restricted for Jews either by persecution or by overpopulation of the ghetto, the Jews always fell back on primitive handi-

crafts, living from hand to mouth and always enduring their lot patiently. Infeld devotes much time and patience to a discussion of the reasons for the growth of the ghetto, and of the three characteristic tendencies of ghetto life, i.e., rabbish, rational mysticism, and messianism, and the reasons for their development. He asserts that the spiritual facts of Israel's ghetto life affirm and strengthen his interpretation of Israel's past and future rather than that of Spengler.

It will by this time be apparent to the reader that he ought to read Infeld's book, that the subject is too vast and the material too great to be portrayed even in a book-review of several thousand words. The later chapters, devoted to the study of Israel's cultural character, Judaism as Israel's civilization, Christianity as Israel's "second religiousness," proletarian revolutions and Fascism within Judaism (the period of Herod the Great), tendencies in contemporary Judaism, and Judaism and alien civilizations, are unusually instructive and fascinating, although no reader will agree with all the author's arguments and contentions. Of intense interest is Infeld's fine portrayal of the most striking differences between Judaism and Christianity, and of the various revolutionary movements within Israel in the past two thousand years. The author's objective and constructive thought and unusual moderation are apparent. He has produced a thoughtful and useful book, one which ought to provide many of our rabbis with topics for sermons and for forum discussions. Jewish youths may well use many of his discussions as subjects for debates. Jewish thought will be stimulated as a result of the publication of this good work.

American Hebrew.

New Wave Of Terror In Nazi Occupied Poland

PARIS, June 7th. A new wave of terror has been unrolled in German-occupied sections of Poland following the recent visit there of Himmler, Chief of the Gestapo and the S.S. Guards, official Polish circles reported to-day.

Himmler's visit has been followed by mass arrests in Warsaw and all other cities. No reason is given for the arrests which are effected not only in the homes of Polish and Jewish men, but even on the streets where men and women passers-by are being seized by the Nazi authorities.

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Judgment Of A
pendent Ex

(Continued from page 1)

"A little more than fifty Jewish colonies undertook a task to reclaim this old land carried out to date one of markable works of the reclamation of wasted lands seen in three continents.

"The marshy, pestilential land has been reclaimed by draining and eradication of malaria at the cost of many human lives. We have been made to blossom. Likewise, the higher plains have been reclaimed and made to produce agricultural crops. Sand and new have been fixed and made into locations of tranquillity or have been converted into productive cities."

"In recent times, the hills have been increased in their production of human needs by the construction of roads wherever some soil exists and by the planting of otherwise barren and rocky slopes. These hills are built of stone whose solution crevices are filled with soil. The roots may grow to support forest trees. The soil in the numerous memorial farms of the Jewish National Fund demands possibilities for a general of lands best suited to trees as well as the development of browse shrubs and grasses and herbage.

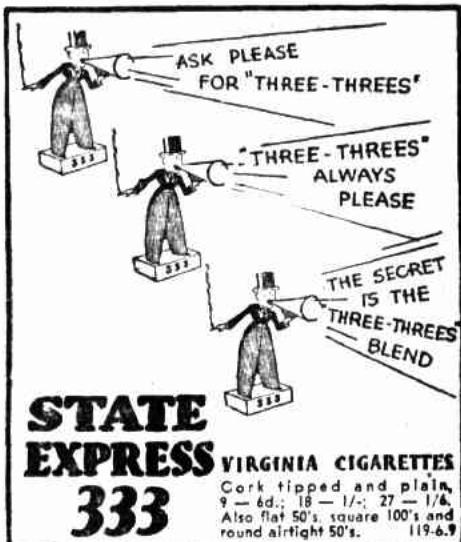
Fine Programmes

"This remarkable reclamation work has been sustained by a well-thought-out and research program. At earlier stages, practical farms were established to train the colonists who were to take up the land. As the need for more thorough realization and Rehovot Agricultural Experiment Station was established and today stands as the best agricultural experiment that I visited in fourteen countries in Europe and the Near East. To answering the questions out of the work of reclaiming in the growing of subsistence and marketable agricultural crops. After little more than fifty years, there are more than 250 colonies per cent. of the area of Palestine, 12 per cent. of the arable land.

"These agricultural colonies, about 5 per cent. of the total in Palestine, serve as excellent demonstration projects to indicate what extent the Promised Land has been restored to a condition of productivity and support for a population.

"Does this colonization commercially, it does not pay? Commercially, the colonists have bought the land at prices many times its commercial value. Markets are only partially developed for all possible crops, and the renewed agriculture must compete with those of exploited labour in the East. But the value of this cannot be measured in its commerce for the present. The young colonists think this unprofitable, but the colonies think this unprofitable. Their devotion is an inspiration to all nations. They are willing to redeem the land in full measure of their devotion.

"These colonies are developing that land has other values than commercial products. They are showing that land in the final analysis is an integral part of the corporate life of a nation, even as its people. The Jews are permitted to engage in magnificent restoration and work of the wasted lands of Palestine. They will have set a precedent of the possibilities of the restoration of the wasted lands of North Africa and the Near East."



Medical Progress In Palestine

(Continued from page 12)

members' departments, it provides medical service for about 140,000 persons, or about one third of the total Jewish population of Palestine. In a country in which no compulsory health insurance legislation has been enacted this is truly remarkable. While agricultural workers were the founders of the organisation to-day in every embrace skilled and unskilled workers in town and village, workers in every branch of industry and public works, clerical workers and members of the liberal professions. The benefits of the service have augmented its membership from year to year and have gained the cooperation of an increasing number of employers who pay their contributions of their own volition. In various undertakings employing both Jews and Arabs this contribution is paid, and all workers, including hundreds of Arab labourers, enjoy its institutions. The rural dispensaries of Kupat-Holim and Hadassah have always extended aid to the Arabs of the district. It was at one time not uncommon for whole families to trawl tens of miles for treatment during the summer, when epidemic diseases are prevalent. Their rural medical centres not only treated the sick and ailing but envoiced to teach the principles of hygiene to wandering Bedouins and peasants, hither-hatched by the charms of the medicine man.

The workers' health insurance organisation, Kupat-Holim, conducts 165 dispensaries; three central dispensaries in the principal cities; two hospitals, one in the Valley of Jezreel and one in the Sharon, near Petach-Tikvah, and two convalescent homes, one on Mount Carmel and one in the Judean hills near Jerusalem. Pharmacies are attached to its rural and urban dispensaries; modern X-ray machines are installed in its central dispensaries and hospitals; physical therapy clinics and a central analytic laboratory provide its members with special services. It employs 300 physicians, most of whom have come from Europe, 200 nurses, forty dentists, thirty-five pharmacists and a large staff of clerical and technical assistants. The Jewish health enterprises herein described were initiated and developed independently by various organisations. In time it became apparent that the coordination of their activities demanded a central body. This need found expression in the establishment of a health council, consisting of seven members and four ex officio members; the directors of the Hadassah medical service, of the workers' health insurance organisation and of the rural insurance society, and a representative of the municipality of Tel-Aviv. This council fulfills various functions for the community as a whole.

HOSPITAL SERVICE

Most of the hospital care in Palestine is provided by voluntary agencies and municipal bodies.

The workers' health insurance organisation accompanied the pioneer to outlying, malarial areas, where he was breaking ground for new settlements. At the first co-operative settlement established in the Valley of Jezreel, at Ain Harod, the first hospital unit was opened in 1923, in huts under primitive conditions. The first permanent buildings of the hospital were erected in 1929, and various units have since been added.

Roumania Shelves Jewish Question In Face Of External Danger

JEWISH COMMUNITY HARD HIT BY MOBILISATION OF WAGE-EARNERS

BUCHAREST May 26th. One result of the danger which threatens Roumania today is the improved internal situation, the cessation of polemics against minorities and the shelving of the Jewish question, according to a survey by the Special Correspondent of the Jewish Telegraphic Agency.

Although all activities of the Government are concentrated on strengthening the country's defences against possible invasion and hundreds of thousands of men have been mobilised for forced labour on fortification construction, there are no signs of panic to be seen. This is true also among the 900,000 Jews in Roumania who have the worst to fear from an extension of Nazi rule. Tens of thousands of Jewish men including even those who were disfranchised under the revision of citizenship, are at work in the defence constructions.

Anti-Jewish propaganda in recent weeks has almost entirely disappeared from the Roumanian press under Government orders banning press polemics directed against national minorities.

The Government is quietly liquidating the remnants of the pro-Nazi anti-Semitic Iron Guard. Among the latest Iron Guard suspects to be arrested is the father of the late Zelea Codreanu, the Iron Guard leader who was killed a year ago while attempting to escape from prison.

The authorities were also maintaining a close watch over approximately 20,000 German "tourists" who are suspected of being army officers sent to direct a "putsch" by the 600,000 members of the German minority in Roumania. Most of the German minority are well organised in Nazi groups and are reported to be able to dispose of 130,000 military effectives. This internal enemy, representing the most powerful Fifth Column in any Danubian country, is one of the Roumanian Government's greatest concerns.

The anti-American and anti-Semitic propaganda with which the Nazis are flooding Roumania is ineffective owing to

the general recognition here of the source of whatever danger faces the country. The strong sympathy for the Allied cause is openly demonstrated in the press.

JEWISH FAMILIES DEPRIVED OF WAGE-EARNERS

With the overwhelming majority of its able-bodied males mobilised for army service, or for building defences, the economic position of the Jewish community is precarious. The families of peasants called up for service can continue to work the land and thus have their normal means of subsistence. A great majority of the non-Jewish Roumanian called up from the cities and towns were State and municipal employees. The Jews, most of them being small traders and artisans, leave their families unprovided for, and the community thus has the grave problems of tens of thousands of families deprived of their wage-earners.

A number of Jews holding higher military rank have been mobilised, but have not been called up for service since the Government does not wish to make Roumanians subordinate to Jewish officers. This discrimination has created a feeling of depression among Jewish leaders. The number of Jews who have succeeded in obtaining commissions in the Roumanian Army is insignificant. They feel that at a time when the entire Roumanian Jewish community, even those who have been deprived of citizenship, are working side by side with other Roumanians in preparing the defences of the country, such discrimination is more than ever out of place.

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Hungarian Govt. Economic Measures Against Jews

WAR VETERANS DISMISSED FROM MUNICIPAL WORK

BUDAPEST, June 5th. Another step in the Hungarian campaign to reduce the Jewish economic position to-day, when the National administration issued an order to Hangya, the national live-fodder co-operation, to buy live stock from Jews for a

The purpose of this order is to force the Jews to sell their live stock and meat run at per cent. higher than dom

The 275 Jews employed by the Budapest Municipality on local projects have been notified by the Municipal Council that their names will be struck off the pay roll at the end of the month.

The notification came as many war veterans and widows of war veterans included in this category had understood that they were exempt from the anti-Jewish work projects were instituted by the Municipal Council a few years ago. Certain favoured classes of war veterans, widows of war veterans, including widows and orphans of deceased and other Government employees, together some 2,000 persons supported by the relief project, were paying wages of 100 pengos a month. The non-Jewish class, it is understood, will continue to receive their pay indefinitely.

HEAVY FINES FOR EMPLOYERS WHO PAY JEWS BEYOND LIMIT

According to the newspaper "Gyarsag," 17 persons have been fined a total of 28,000 pengos during the week for violating the anti-Jewish law. Most of these cases involve employers of the employees to register Jewish employees, or to discharge Jewish employees in excess of the limit allowed by the law. One case involved a private banker who was fined 10,000 pengos for discharging a Jewish employee, thereby increasing the percentage of Jews remaining in the country above the lawful limit.

Whenever it becomes necessary to charge a Gentile employee, the employer must replace him immediately with another Gentile, or discharge another number of Jewish employees to bring their ratio down to the legal limit.

Men are created that they for each other, teach them to love or bear with them as did Marcus Aurelius.

Even the frog's croak in music to its mate.

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4/- per a gallon decanter.
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and Screen

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METRIC THEATRE
The latest of the Deanna will be the next attraction at the Theatre this film marks a step forward in the career of the Universal star into Deanna's seventh roles. Deanna's seventh surrounded by a stellar cast and Walter Pidgeon honours. Eugene Pallette and "First Love," Samuel Feld and Henry Stephen

"will commence an ex-run at the Majestic conclusion of the current "His Girl Friday."

STATE THEATRE
The next Academy of Motion Arts and Sciences annual set won't be held until next ready has been suggested a small miniature statue should go to baby Sandy

she proved herself to be a truly great actress in her second Universal picture "Directed Father," now at the honours with Sandy in Mischa Auer, Dennis Shirley Ross and others.

PLAZA THEATRE
The Lives of Elizabeth and new Warner Bros. Technicolor starring Bette Davis Lynn, now showing at the carrying to still greater success, carrying to still greater supporting cast for the includes Olivia de Havilland, Vincent Price and others.



Leafe and Shirley Ross in "Directed Father" now showing at the State Theatre.

NEUM THEATRE
son of the Newsreel Chief sits before his American, German and representatives. When the 1938 Munich conference Steve persuades his father to see a film of "human achievement" every country's scientific and cultural progress that that progress when Hitler walks into the film, Steve's idea is proved to be quite the company and scrapes the film, but not-goers have had an opportunity to illustrate. There is however the film brought German newsreel man. It H. G. Wells calls "this camping foolery in the heart

AVOY THEATRE
antidote for a touch of depression, the new French Savoy, "Serenade" starring Harvey, can be sincerely recommended.

All of comedy, gaiety dancing, "Serenade" is the story of Schubert's romance with Marlene Dietrich, played by Schubert's lifting me-tured right throughout the Opera house which introduced melodies to the public. Schubert and makers Ralph Lynn are together again in the attraction "For Valour."

Socially Speaking**BACHELORS' BALL**

The Committee would appreciate all outstanding amounts for tickets would be forwarded as early as possible to the Hon. Treas. Mrs. Arthur Groenewoud, 332 Orrong Rd., S.E.7, or to the Hon. Sec. Mrs. A. Harris, 18 Mitford Street, S2.

LECTURE BY DR. M. SILBERBERG

A lecture will be given by Dr. M. Silberberg, M.D., on "Effect of Worry," at the "Bond-Tie" Club on Wednesday night, July 10th at the Melba Coffee Lounge, Barkly St., St. Kilda.

Members of the Club are collecting money for the War Effort Fund.

After the lecture, a social evening with a dance will be held.

MELB. HEBREW CONGREGATION

Dr. Dale, Melbourne City Medical Officer, will lecture on "The Nature of Health" next Sunday evening at 8 p.m. at Communal Hall, Toorak Rd. Synagogue under the auspices of the above congregation. All are cordially invited.

NORTH JUDEAN LEAGUE WOMEN'S AUXILIARY

The monthly meeting of the above Auxiliary will take place next Tuesday evening, July 9th, at Monash House, and all members and friends are asked to be in attendance punctually at 8 p.m.

In aid of charities, a Crazy Whist Evening will be held at Monash House on Tuesday week, July 16th. Besides crazy whist, other games will be available, and altogether a very enjoyable evening is assured.

LADIES' AUXILIARY**United Jewish Education Board**

The next monthly meeting of the above Auxiliary will be held in the Board-Room, Toorak Rd. Synagogue, on Wednesday, July 17th, at 2.30 p.m.

THE "HUNDRED CLUB"

The "Hundred Club" have pleasure in announcing a Dance in aid of "The Save A Child Appeal" to be held at the home of Mrs. Baetz, 90 The Avenue, Parkville, on the 6th July, at 8.30 p.m. The Committee has engaged the services of an Orchestra and has arranged a very attractive programme, including Novelty Dances and games. The subscription which includes supper is 5/- double and 3/- single. Hon. Ticket Secretary is Miss B. Lasica, FW.8296.

BAR-KAHN EX-STUDENTS' GROUP

The next members' meeting will be held on Wednesday evening next, July 10th, at the home of Mr. Marcus Levey, 111 Addison St., Elwood.

The Second Annual Ball of the Bar-Kahn Ex-Students' Group will be held at the Kadimah Hall, Lygon St., North Carlton, on Saturday evening, July 20th.

At least half the profits from this Ball will be devoted to the Judean Red Cross Branch and General War Auxiliary, and the rest will be given to the Hebrew Schools. The subscription is only 3/-, and dancing will continue from 8.30 till 1 a.m., with music supplied by the well-known Ryth-Melodians Orchestra. There will be novelties, prizes, etc., and the subscription includes a first-class sit-down supper.

"Riverside Drive"
AT THE KADIMAH

The popular play "Riverside Drive" by the well known Jewish writer and playwright Leon Kobrin will be produced on July 21st. by the Kadimah Yiddish Art Theatre.

The play has had a remarkable success wherever it was produced. It portrays the life of a typical Jewish-American (or Jewish-Australian for that matter) family consisting of various generations which have been brought up under different circumstances, and each of these generations in a different environment. The play is very topical for Australian Jews. The action could easily take place not on Riverside Drive but just as well on St. Kilda Road. This play should therefore not fail to attract the Melbourne public.

The Kadimah Yiddish Art Theatre informs that the Secretary Mr. I. Rippis is in attendance at the Kadimah every Monday from 8 to 9 p.m. concerning all questions in connection with the activities of the theatre. All amateurs desiring to cooperate with the Kadimah Yiddish Art Theatre are cordially requested to apply as above.

80 To 100 Miles A Week Watch this Page!**FREE THEATRE TICKETS TO OUR READERS**

REGENT Theatre, Fitzroy: Mr. Koschier, 685 Rathdown St.; Mr. H. Kurtz 557 Drummond St.

PADUA Theatre, Brunswick: Mr. J. Silverman, 112 Lygon St., E. Brunswick.

VICTORY Theatre, St. Kilda: Mr. Hirsh Garden Place, Flat 1, St. Kilda.

WINDSOR Theatre, Windsor: Mr. Alexander Klein, Flat 6, 22 Charnwood Cres., St. Kilda.

LYCEUM Theatre, City: Mr. Lasica, 673 Lygon St., Nth. Carlton.

LIBERTY Theatre, City: Mr. D. Cohen, 29 George St., Armadale.

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Mr. S. Sankstein, 226 Litt. Collins St. Melbourne.

Mr. Kruchevsky, 278 Rathdown St. North Carlton.

Mr. M. Stark, 186 Drummond Street, North Carlton.

Mrs. Frim, 365 Chapel Street, South Yarra.

Mr. A. Gelman, 376 Chapel Street, South Yarra.

Mr. Ettingaff, 31 Crimea Street, St. Kilda.

J.M.H.S.

Next Sunday, 7th July, a tennis tournament is to be held at the club courts at 19 Milton St., Elwood. The tournament is for boys and girls and a loser's tournament will also be held. Entry fee is 1/6 and handsome trophies will be presented to the winners of each section. For any information regarding the draw and times of play, ring Mr. Sieres at WA.2411. All competitors must be ready for their game at the time scheduled, otherwise they will forfeit the match.

The club is holding a Social for members on Saturday, 13th July, at the home of Mrs. Segal, 206 Canterbury Rd., St. Kilda. There will be games, competitions and dancing arranged, and we can assure you of a very pleasant evening, so don't forget to come and bring your friends with you. Admission is 2/6 and proceeds are in aid of Red Cross Funds.

Anyone knowing the address of the above is earnestly requested to communicate the same without delay to the Hon. Secretary, Australian Jewish Welfare Society, 4th Floor, "Rialto," 497 Collins Street, City.

The matter is of vital importance as a Mrs. Morris is most anxious that we should get the address of this person, who could help relatives to immigrate to Palestine.

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Jewish Position in a Liberated Poland Defined -

COMPLETE EQUALITY FOR JEWISH CITIZENS IN LIBERATED POLAND ONLY SOLUTION CONSISTENT WITH PRINCIPLES FOR WHICH ALIENS ARE FIGHTING — MR. STEIN TELLS ANGLO-JEWISH ASSOCIATION

LONDON, June 5th. Mr. Leonard Stein, President of the Anglo-Jewish Association, moving the adoption of the annual report at the annual meeting of the Association which was held yesterday at Woburn House, said: — "When Poland is liberated — as liberated it will be — let us hope that the Jewish problem will find a solution consistent with the principles for which the Allies are fighting. There is only one such solution: that the Jews shall be recognised not only on paper but in fact as an integral part of the Polish State, enjoying the full rights of equal citizenship and bound by the corresponding obligations."

with which it could usefully and properly cooperate. But all this was meaningless save on one assumption: the complete and final repulse of the Nazi assault upon the liberties of Europe and the moral code of civilised mankind, Mr. Stein emphasised.

At that hour of supreme emergency, he concluded, surely, in common with their fellow-citizens, could have, each one of them, but one thought and one purpose. All else must wait upon the achievement of that purpose.

At the outset of his address Mr. Stein explained that military duties accounted for the absence of the Chairman of the Executive Committee, Sir Phillip Magnus, who had been in the Army since the outbreak of war. He could rest as-

sured that he was in their thoughts as were the other members of the Association now serving with His Majesty's Forces, wherever they might be.

AWAKENING OF FORMER NAZI SYMPATHISERS

In seconding the President's motion, the Chief Rabbi, Dr. J. H. Hertz, said that not many months ago there were in England those who found excuses for Nazism, who thought its revolutionary excesses were but a passing phase of a constructive movement and who were therefore prepared to come to terms with it. Their eyes were now opened, and even they realised that Nazism was the enemy of mankind.

As to the Jewish position in general, how true, alas, said Dr. Hertz, were the words of Dr. Weizman: — "It would require the eloquence of a Jeremiah to picture the horrors, the human anguish, of the new destruction; of a new Book of Lamentations to depict the present plight of Israel among the nations."

"Consider," said Dr. Hertz, "the lot of the three and a half million Jews of Poland. On the outbreak of war, the Jews of Poland forgot all hatred, violence and injustice preached and enacted against them, and rushed to the defence of their country. Much more than the Poles, they became the special targets of Nazi ferocity; and today, life for two million Jews has become a nightmare."

As to the million and a half of Polish Jews who have fallen to the Soviets, their fate is a cremation of the soul — all religious schools and rabbinical colleges have been closed, Zionist activity banned, and the teaching of Hebrew as a language of religion prohibited. Vilna is the only one of the historic Jewish communities in Central Europe that is escaping annihilation through its reincorporation in Lithuania.

ANGLO-JEWRY WILL BEAR ITS SHARE OF BURDEN

Theirs was an Anglo-Jewish association and therefore he could not sit down without a word on the national aspect of the situation. At no time in England's history was it more vital to hold fast to fundamentals, to fight for them and, if necessary, to make the supreme sacrifice in their vindication than at the present hour. All the things they held dear whether in the life of man or of nations were in mortal danger, and it depended upon them whether they could be safeguarded in their own country, by their example be rescued and revived in the lands now under the tyrant's heel. The old rabbis said: "He who bears his portion of the burden will live to enjoy the hour of consolation." Anglo-Jewry would loyally and cheerfully bear its portion of the burden; might it be given them speedily to see that hour of consolation — the hour of Britain's triumph and of Israel's vindication.

PALESTINE — HOME FOR WANDERING JEWS

Professor Selig Brodetsky, in supporting the motion expressed deep appreciation of the close co-operation between the Association and the Board of Deputies in connection with the Joint Foreign Committee and said it was of the very greatest importance that the community should recognise that the foreign affairs of the community were being dealt with under the complete unity of the community.

The cause of Jewry at the moment was the cause of the world, and it was clear that the problem of the Jews could not possibly be solved before the problem of humanity had been solved by the complete destruction of that which had been responsible for the present calamity.

They would have very difficult problems to deal with because they had been produced by the war itself. A home would have to be found for millions of Jews, perhaps, who had been wandering all over the world looking for one. All of them would join in looking for this home mainly in Palestine with which the work of the Association had been associated for so many years.

Mr. Stein was re-elected President, the Chief Rabbi and Mr. Lionel de Rothschild, Vice-presidents, and Mr. Leonard G. Montefiore, Treasurer. The following will compose the Council of the Association: Sir Robert Waley Cohen, Dr. Samuel Daiches, Sir Benjamin Drage, Mr. Charles Fox, Sir Harry J. D'Avigdor Goldsmid, Mr. H. A. Goodman, Sir Philip J. Hartog, Dr. A. Harold Levy, Mr. M. Gordon Liverman, Mr. Joseph L. Magnus, Mr. Joseph Meller, Mrs. Leonard G. Montefiore, Mr. H. H. Roskin, Lady Stern and Mr. F. C. Stern.

MUSIC IN MELBOURNE

Another Triumph For Beecham

A crowded Town Hall last Thursday evening again gave a tremendous ovation to Sir Thomas Beecham who conducted one of the finest celebrity concerts heard in Melbourne.

His genius was again evidenced by his opening interpretation — Mozart's wonderful "Jupiter" Symphony. Mozart's flowing melodies were threads on which were strung exquisitely phrased harmonies. The allegro vivace's electric qualities were interpreted with an underlying restraint and continuity, that was stirring to hear. The strings throughout were admirable, especially in parts of the andante and minuet movements.

The "Jupiter" was a treat for all lovers of Mozart.

With the audience, however, most sympathy seemed to lie with the Cesar Franck Symphony, probably because of the popular association of Franck's name with "modern" music. However that may be, the Franck Symphony was a wonderful performance for the Orchestra, and Beecham was once more at his best. The work was handled with a rare fervour and underlying delicacy, and a notable thing was that despite the sforzandos in the last movement (allegro non troppo), the brass was in admirable control, revealing none of the blare and resonance one used to hear from this section. The entire Sym-

phony must have delighted the hearts of Francites present. The two wobbly bars by woodwind were barely noticeable, so connected and well blended was the whole ensemble. Beecham's impact is already having a profound effect on our orchestra.

The second item on the programme was Elgar's "Introduction and Allegro for Strings" with the Sydney String Quartette as soloist. I still feel this work to be one of Elgar's finest, though it is not his most popular. Beecham brought out aspects that too frequently are missed by other conductors, if one can judge by the recordings. The strings, in some respects, have to my mind always been the most polished part of the orchestra, although there was room for improvement. Beecham's handling of Elgar's work called for much that the strings have not in the past evidenced very often, and Beecham could hardly have found them wanting. The orchestra as a body should be a splendid instrument by the time Beecham's stay draws to a close.

The conductors' interpretation of Bizet's "Fair Maid of Perth" was also a fine piece of work, the serenade being a movement of appealing beauty under his baton.

Once more Sir Beecham endeared himself to the audience by the way he shared his unprecedented ovations with the orchestra.

We beg to announce to the Jewish community of Melbourne that we are now in a position to carry out arrangements for funerals in accordance with the traditional rites of Judaism.

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APOSTATES

Types Of The Near Past

By D. A. Exclusive to The "Australian Jewish News"

(Continued).

EVERY day it became more difficult for Chaim to control himself and present an unruffled front. All of a sudden he began to long for the University and this made him very nervous. He could not sleep at night and in the day-time walked about as if in a dream. Marie noticed at last that something was wrong and insisted on his telling her his troubles. Chaim steeled himself and told her the whole truth. He was deeply astonished to see that she received the news calmly and without surprise. "Why are you making so much fuss about it? Why are you worrying your head off?" she asked him.

"And are you quite indifferent? After so much work and worry I am now left stranded on my road and must renounce higher education." — "What do you mean — renounce? If you are at the University you won't be renouncing." — "But they won't let me stay at the University." — "Quite, but they are giving you a way, whereby you can stay."

Now, Chaim knew that Marie's upbringing was not in the strict religious Jewish spirit, nevertheless, he couldn't possibly imagine that she could speak so unconcernedly of apostasy? On hearing her last words he jumped as if stung and cried: "So you think it right, that for the stake of my career, I should turn traitor to our Jewish nation?"

"It is not a question of treachery," she answered coldly. "It is a matter of going through a small ceremony, about which no one need know anything."

"My conscience will know all about it," cried Chaim. "And will harass me all my life. Haven't I suffered enough already, since my parents disowned me for abandoning the study of Torah? This blow will be altogether too much for them. And what about your own parents? Even though they are half assimilated, do you think they will receive the news in silence?"

"Children are not bound to sacrifice their career to the views of their parents. Anyway leave my parents to me." Two or three more such discussions took place between Chaim and Marie. Each time Chaim felt himself giving way and weakening, until finally he himself began to find arguments in favour of apostasy.

"It is true that I am committing a great sin, yet shall I atone for it by ever exerting any influence I may acquire in favour of the Jews. The Chancellor foresees for me a high government position. I shall attain it. Once there I shall dedicate myself to the service of my unhappy brethren."

In this manner Chaim sought to compromise with his conscience, until finally he reached a decision, and at the end of the week informed the Chancellor that he agreed . . .

Some weeks later, therer was celebrated in the chapel of the St. Vladimir College the baptism of Chaim and his wife by the Kiev Archbishop Philaret.

Zimmerman entered upon his studies with great zeal. He studied law and showed such great ability in that direction, that it became more obvious every year, that the man would be a leader in his profession.

Having completed his course in five years he immediately obtained the position of professor in the Nieschin Lycee named after Prince Bezborodko, where he occupied the Chair of one of the branches of legal knowledge. His lectures there were so famous that the little provincial town of Nieschin drew students even from the large University cities.

During those years, Zimmerman's intellectual needs were completely satisfied, at first by his academic life, and then by his professorship, in which he was so successful.

Already as a student in Kiev he gradually severed his connections with the several Jewish families he knew, and began to frequent solely Christian academic circles. As professor in Nieschin, his house became a social centre for local Russian aristocracy and highly placed officials. Similarly while still in Kiev, Marie used to visit her parents

every Summer. (Zimmerman himself remained at home, under the pretext that he could not interrupt his studies, though in reality he could not have borne to visit the place which reminded him of his Jewish past at every step). When they settled in Nieschin, Marie's visits ceased. She found many excuses in answer to her parents' invitations.

Every now and again she received a letter from them, but even these gradually stopped. In this manner they became estranged and remote from Jews and Jewishness. Instead, Marie tried to show her zeal for the new faith by all possible means. She did not fail to attend the Church every Sunday and observed the Holydays very strictly. She piously observed all ceremonies and made the sign of the cross at every possible occasion. It was in this spirit that she sought to influence her husband.

Once there occurred an incident, which disturbed for a while the quiet, happy life of the Zimmerman family.

צָבָא לְיִזְרָעֵל, תְּוֹאַלְעַת מִצְרָיָם
בְּנֵי יִשְׂרָאֵל וְבְנֵי יִצְחָק
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Marie's parents at last became aware of what was wrong with the boy and after a family council the engineer should go down and see how the children were able to leave the suggestion postponed the visit to the Christian Holyday, when the factory would give him the opportunity of going away. The holiday, Easter, the engineer himself to Nieschin.

To be Continued

Medical Progress In Palestine

Before the outbreak of the first World War, Modern standards of medical practice and hygiene were practically unknown in Palestine. To the Arab but one disease was known, "harrara," a term for all communicable diseases, including malaria, and all infection of the eyes. Since in most cases condition diagnosed as conjunctivitis were in reality trachoma, "harrara" might also indicate the presence of this infection. Similarly, all serious infections of the skin were called "harrara." At the time of the British occupation, there were only a handful of physicians in the country, and but a few of them had enjoyed the advantages of medical training in Europe. Hospitals were in an equally backward state. They had been founded by missionary societies and were utterly lacking in modern facilities. The superintendent not only was engaged in administration but was at the same time internist, surgeon and gynaecologist. With the cessation of hostilities, Jewry turned to Palestine and a steady stream of young progressive elements began to pour into the country. They came first in small groups from Central and Eastern Europe and later in larger numbers from both Eastern and Western Europe, bringing with them standards of medical aid, which they wished to embody at once in their "new homeland".

Medical Work of Hadassah

The Women's Zionist Organisation of America, Hadassah, which today numbers 60,000 members, made possible the organisation of medical aid on a modern basis. The medical activities of this organisation, begun in 1913, were abruptly curtailed by the outbreak of the war. In response to an appeal from the World Zionist Centre in London, Hadassah undertook to send a medical expedition to Palestine. The first American Zionist medical unit composed of doctors, nurses, bacteriologists and sanitary engineers, arrived in 1918, while war was still being waged in the country. This unit began at once to combat epidemic diseases, especially malaria. A chain of dispensaries was opened in towns and colonies. Hospitals were established in Jerusalem, Tel-Aviv, Haifa and Safad. Infant welfare stations were set up in every part of the country and their services extended free of charge to all, regardless of race or creed. School hygiene was introduced, with special emphasis on dermatologic and ophthalmic treatments. The spread of communicable diseases was combated with success, and improved standards of hygiene were introduced into the home. When Hadassah began its work the incidence of trachoma was high. Owing to intensive treatment the rate in the Jerusalem schools was reduced from 21.6 per cent.

Cooperative Schemes

Aid

Jewish pioneers who had come to Palestine to remodel their lives became passive recipients of aid. Even before the arrival of the Hadassah medical unit they had cooperative schemes for these circumstances. Hadassah began operation with the American Physicians' Committee under the leadership of Dr. Ratner, his aim being to establish a medical centre at Scopus.

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לאנדראן. — א' ואָרְנַונְג אַיִן גַּעֲוָאָרְן
אַרְזִיכְנֶעֶבֶן צָום דִּיטִישֵׁן פָּאַלְקָ נַשְׁשָׁ צָו
הַעֲרָן אַוְסְלָעָנְדָרְשָׁן רַאֲדִיאִסְטָאַצְּעִים. דִּיטִישֵׁן
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פָּאַר עֲבָרְ זִין דָּאַס גַּעֲוָעָן. אַיִן
אוֹידְ וּסְטָ וּוּרְן בְּאַגְּזָנְסְ פְּלִיְ דִּיטִישֵׁן מַיִּ-
לִיטְעָרָאַפְּטִילְגְּנוּגְעָן אַלְסְ פְּאַלְצִיְיָ אַיִן לְאַנְדר
אַיִן פָּאַלְ פָּוּן אַחֲרָוּן.
עַסְ אַיִן גַּוְשָׁטָ אַיִצְטָ דִּי צִיּוֹת פָּאַר שְׁלוּם"
וּוְאַרְטָן תְּשֻׁמְבָעָרְלִיְן

ניּוֹזִירָק. 27 טָעָר יְוִינְ. — עַס אַיִן נִישְׁתָּ-
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שְׁלוּם אַוְנְטָהָאַנְדָּלְגָעָן — וּוּנְעַן הַיְתָלָעָ
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מָה. תְּשֻׁמְבָעָרְלִיְן לִיְקָנְט אַזְעָן אַפְּלָעָ
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טְרוּעָנְיָ� הַטְּלָעָרָן.

מָה. תְּשֻׁמְבָעָרְלִיְן שְׁטָעָטָטָ פָּעָסָטָ: דָעֵר
דִּי דִּיטִישֵׁן הַאֲבָן נִישְׁתָּחָוּן זִין צְיוּוֹלְזָאַצְּעִים, זִין
גַּיְעָן אוֹרָאָרָ אַזְעָן בְּאַרְבָּאַרְשָׁן אַזְעָן אַיִינְעָמָעָן
אַגְּטָקָעָן. נִאָכְן אַיִינְעָמָעָן בְּלָגְעָן אַזְעָן הַאֲלָאָנָר
הַאֲטָה הַיְתָלָעָרָ גַּעֲנָדָרָטָ דָעֵר קָרִינְ פָּוּן סְטָאָר
טְיִשְׁנָן בָּיו צָו דִּינְאָמִישָׁן קָעָן גַּעֲנָלָאָנָה. דָעֵר
גַּרְוָוָעָמָרָ פָּאַלְקָ וּוּאָרָטָ אַזְעָן אַפְּלִיְוָן קָוָן אַיִן
דִּיטִישֵׁן בָּאַמְּבָעָם, אַזְעָן עַנְגָּלָאָנָר. עַנְגָּלָאָנָר
אַיִן צְוָנְגָּרָיָטָ צָום אַיִצְטָקָן קָרִינְ.

ניּוֹזִירָק תְּשֻׁמְבָעָרְלִיְן שִׁיפְּוָן

מַאֲסָקוּוֹן. — צְוָוִי עַלְעַטְרָאַמְּטָאַרָּ
שְׁפָוּן פָּוּן 7494 מִזְמָרְטָן מַעְמָן פָּוּן יְסָפָר
סְטָלְאָוָן אַזְעָן קָאַלְאָטָאָרָ וּוּנְעָן אַוְפְּנָעָבָוִיט
גַּעֲוָאָרָן. דִּי שִׁיפְּוָן וּוּלְוָן דִּינְגָן פָּאַר קָאָמָנוֹן
קָאַצְּעִיְּפָאַרְבָּרְגָּנוֹן צְוָוָישָׁן לְעַנְגָּרָאָד —
טָאָלוֹן (עַסְטָאָנָעָן) רִינְגָן, שְׁטָקָהָלָם אַזְעָן
הַעַלְסָנִיקָי (פִּינְגָּלָאָנָר).

מְרָעִינָאָ פְּאַרְגְּוּוֹנְדָעָט

לאַנְדָּרָן. — שְׁוֹיְזָאַרְשָׁעָ רַאֲדִיאַרָּ שְׁטָמָעָט
פָּעָסָטָ, דָעֵר דָעֵר גַּעֲוָעָנְדָרְגָעָן פְּאַרְגְּוּנְדָעָט
פְּרָעָמִירָמָה. דִּי רָעִינָאָ אַזְעָן אַוְיְטָאַקְאָטָאַטָּרָפָעָ אַזְעָן דָעֵר
שְׁוֹיְזָעָ. זִין לְגַעַגְעָן נִישְׁתָּחָוּן גַּעֲפָרְלָעָרָ.

אַיְתָאַלְעִינְשָׁרָ גַּעֲנָדָרָאָט בְּאַלְבָּאָט

דָעַרְהָגָעָט. — אַיִן קָאָמָפָרְטָן צְוָוָישָׁן אַיִן
לְיַוְשָׁעָ עַקְאָלָגָעָן אַיִן דָעֵר גַּעֲנָדָרָאָט בְּאַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

דָעַרְהָגָעָט

אַיִן קָאָמָפָרְטָן צְוָוָישָׁן אַיִטְאַלְעִינְשָׁרָ מִזְטָ
לְיַוְשָׁעָ עַקְאָלָגָעָן אַיִן דָעֵר גַּעֲנָדָרָאָט בְּאַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

אַיִטְאַלְעִינְשָׁרָ גַּעֲנָדָרָאָט בְּאַלְבָּאָט

אַיִן קָאָמָפָרְטָן צְוָוָישָׁן אַיִטְאַלְעִינְשָׁרָ מִזְטָ
לְיַוְשָׁעָ עַקְאָלָגָעָן אַיִן אַנְפְּרָאַדָּאָרָ פָּאַר אַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

פְּרָאַנְקָאָרְדָּיָן גַּעֲנָדָרָאָט גָּאָל

אַיִן 7-8 נְגָדָלָן. — דָעַרְהָגָעָט
דָעַרְהָגָעָט בְּאַלְבָּאָט
אַיִן אַנְפְּרָאַדָּאָרָ פָּאַר אַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

אַיִן 7-8 נְגָדָלָן

דָעַרְהָגָעָט בְּאַלְבָּאָט
אַיִן אַנְפְּרָאַדָּאָרָ פָּאַר אַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

יְאַפְּגָנָס פָּאַלְצִיּוֹק

די לְעַכְעַטְ צִיּוֹת הַאֲטָ יְאַפְּגָנָס אַגְּנָעָנוּמָעָן אַזְעָן
אַגְּרָעָ� שְׁבָעָלָגָן צְוָוָה דִּי אַיְרָאַפְּעָאַרְשָׁע
כּוֹתָה. יְאַפְּגָנָס יְשָׁעָ מַלְאָכָה מַעְנָעָרָ לְאַזְעָן אַפְּטָ
הַעֲרָן וּוּנְעָן דָעֵר דָקְטָרִינְ, אַזְעָן אַפְּמָרִיר
קָאַנְעָרָ מַאֲנָרָאָעָ דָקְטָרִינְ, אַזְעָן אַפְּרָנִיקָעָפָר
אַפְּמָרִיקָעָנָה, אַזְעָן יְאַסְמָקָעָ אַזְעָן פָּאַר אַזְעָטָן,
דָעַרְהָגָעָט בְּאַלְבָּאָט
אַיִן אַנְפְּרָאַדָּאָרָ פָּאַר אַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

יְאַפְּגָנָס פָּאַלְצִיּוֹק

די לְעַכְעַטְ צִיּוֹת הַאֲטָ יְאַפְּגָנָס אַגְּנָעָנוּמָעָן אַזְעָן
אַגְּרָעָ� שְׁבָעָלָגָן צְוָוָה דִּי אַיְרָאַפְּעָאַרְשָׁע
כּוֹתָה. יְאַפְּגָנָס יְשָׁעָ מַלְאָכָה מַעְנָעָרָ לְאַזְעָן אַפְּטָ
הַעֲרָן וּוּנְעָן דָעֵר דָקְטָרִינְ, אַזְעָן אַפְּמָרִיר
קָאַנְעָרָ מַאֲנָרָאָעָ דָקְטָרִינְ, אַזְעָן אַפְּרָנִיקָעָפָר
אַפְּמָרִיקָעָנָה, אַזְעָן יְאַסְמָקָעָ אַזְעָן פָּאַר אַזְעָטָן,
דָעַרְהָגָעָט בְּאַלְבָּאָט
אַיִן אַנְפְּרָאַדָּאָרָ פָּאַר אַלְבָּאָט
מִזְטָ אַסְוִוָּטָפָן 8 מִזְטָ גַּעֲוָאָרָן דָעַרְהָגָעָט.

עַזְמָשׂ אָזְזָה זְעַנְעָן גַּרְזִוְזָם...

— פָּוּן —

אַזְבָּאָרָ.

וְאַסְפָּרָאַס פָּאַר אַהֲרָאַיִשְׁן גַּוְשְׁטָמָט אַזְעָט

טלו ר אוויתש –

יוז איז פארשווונדזן די יידישע ליטראטער פון אמעריק
„פראנטגענטארישע מעדייטאציעם — מיט א „רויטן פאדעם“

פראנטגענטארישע מעדייטאציעם — מיט א „רוזטן פאדעם“

וישע פראנעםונטן: ליטעראטור אין יודיש, און העבראייש און — אין אלערליי שפראכן דער וועלט. דער אנטנטאקט צוישן מאַיִי מעכטיקע טילן איז בײַם היינטיקן מאָג מעט נוּג, אָן אויסגעבעטען איבערזעזונגען זונען אָט שטעה, אָן אַנטלאָגיע אָן אַיְוֹבֶל, אָן אַדְרָאַישער אַיְחָזָהָלָטָקִיט אָן קִין שָׁאוּט פּוֹן קִין הוּא נִשְׁתָּאַט. מָרוֹפְּלֵוֹ קִין שָׁאוּט פּוֹן קִין הוּא נִשְׁתָּאַט אַט אַיְדִישׁ וּשְׂוֹנְאַלְיסְטָט אַנְצָאַט דָעַ אַרְדָּסְטָט נִמְנִישָׁר שְׁתָאַט מְעַדְרָאַזָּא מִטְאַת אַפָּרְדָּן צְרוּבָּן גְּזֻעָּנָט, אַז עַמְּלֵי לְדוֹרוֹגָן האָט אַס אָן אַז אַינְטָרְדוֹרְוָן גְּזֻעָּנָט, אַז עַר האָט זְיוּן לְעָבָן נִשְׁתָּאַט גְּלָעָדָן קִין בָּרוֹ פּוֹן הוּא אַש. עַר קָעָן בְּלוֹזִי דָעַ נִמְעָן. אַיךְ נִיְּוָעַט, אַז נִשְׁתָּאַט אַיִן אַבְּרִיםְטָאַר יִדְיָוָה עַר שְׁרִיבָּעָר וּוּעַט נִשְׁתָּאַט זְיוּן אַיְשָׁטָאנְדָר יִסְצְּרוּבָּעָנָעָן עַצְן נִמְעָן פּוֹן דָעַ אַיְצָטָר דָרְךְ העבראיישער לְיטָרָאַטָּר אָן אַז. זְנוּעָן אָן הָאָבָן גְּלָעָדָן אַז אַגְּרָנָדָרְטָט. דָרְךְ אַיְזָעָר אַז שְׁוֹאָד וְאַזְטָם. דָי בּוֹלִישָׁסְטָט אַיִן שְׁוֹן אַז שְׁוֹאָד וְאַזְטָם. דָי בּוֹלִישָׁסְטָט אַיִן אַיְצָטָקָן טְרָגִינְשָׁן אַמְּמָעָן אַיִן צְוָשָׁטָאנְדָר פּוֹן אַהֲזָן, וּאָס זְנוּעָן אַיִנס נִשְׁתָּאַטָּן אַזְוִוָּה וְאַזְקִידָּקָעָה דְּרוֹאַלְגָּעָס אַזְוִוָּה וְעַלְכָּן אַזְבָּכָעָה האָט יִיְהָוָנָעָרָאָפָּן. אַז צְבָאַרְכָּבָנְדָר קִימָעָן אַזְוִוָּה שְׁטָוָן גְּבָעָלְבָּיָן אַזְוִוָּה אַבְּרִיךְעָן אַזְוִוָּה צְוָוָהָרָפָּן אַזְוִוָּה שְׁכִינְשָׁעָלְגָּדָר. אַזְוִוָּה נִשְׁתָּאַטָּה מְלָאָלָה, אַזְוִוָּה אַמְּמָעָד צְוָוָהָרָפָּן אַזְוִוָּה וְעַלְכָּן, אַזְוִוָּה דָעַ עַר אַיְקָאַנְיִישָׁוּרָה לְיטָרָאַטָּר אַזְוִוָּה שְׁפָאָרָט אַז אַיְצָט אַזְוִוָּה יִדְיָוָה וְעַלְטָהָלִיְּטָרָאָטוֹר. אַבְּכָעָר וּוּ אַזְוִוָּה פָּרָשְׁוֹנְדָן דָי אַמְּרָקָאָט שְׁיִידָּרָעָשׁ לְיטָרָאַטָּר?

ז' ייד האב מיך געוועצט צום שרייביטיש,
עשעריבן אויפן בלאמט פאפריד דאס קעפל
אייז פאדרשוונרנו געווארן די יידישע לוי
אטפטור פון אומעריקע... און תיכ' האט
א שדל אוונקגעועצט רויננדיק אויה דעם
בערטשטען שפיעז פון מײַן פען אונ גענומען
איינטנעחן מיט מיר:

— לייטראטור — שמייטראטור — אוז
פָּן שְׂרָעֵלְכָּבָּעָן מִשְׁׁוּם פָּאָר דֶּר וּלְעָלָט
לְאָן בָּאָרְדִּין פָּאָלָס בְּפֶרְטָה — אָן דִּיר
לְטַעַטְרָאָטָר אַיְז וּגְעַן.
— שְׁדָל, האב אַיְז גַּעֲנַטְפָּרְטָה אַיְז
פָּאָרְגָּוֹנְגָּעָךְ אָן דָּו בִּוּט אַיְזְבָּק, אָן דָּו
סְּסָטָם בְּעַסְפָּר פָּוּן מִיר, אָן דָּאָסְטָגְּנָעָץ לְעָבָן
צְׁוֹאָמְעַגְּנַעְוָעָצְטָם פָּוּן צְׁוֹוִיְּלַעַמְּעַנְּנָה:
סְּסְׁוּמִירָן הוּוֹן קָאנְסָעְרוֹדָן, לְעָבָן אַיְז נִיטָּס
סְּסְׁאַנְדָּרָשׁ וּוּקָאָפָּקְסָטָן טּוֹוִיט. אָן דָּו
הַמִּיטָּן טּוֹוִיט אַיְז קָאנְסָוִירָן אָן קָאנְרָ
וּוֹוִוָּן. דָּעַר הַוִּיפְטְּ-אַינְסְטִינְקְטָם פָּוּן לְעָבָן
אוֹוָאָדוֹ לְיִבְּעַר שְׁדָל, דָּו וּוֹוִיסְטָעָם, אָן דָּו
סְּעַטְנָן פָּוּן דָּעַר לִיבְּעַזְעַן נִילְעָבָן, דָּאָס
דָּר, גַּעַנְסָ, אָן שָׁאָפָּן נִילְעָבָן, דָּאָס
פָּאָטְבָּרוּוֹיְן וּוּרְעַטְרָל לְיִטְעַרְאָטָר אַיְז
עַלְעַמְּנַטְּאָרָעָזְעָר, אַיְז אַיְנְסְטִינְקְטָעָנָן.

— אָבָּא אַבְּסָלָטָם הַאָפְּגָּוֹנְגָּלָאָלוֹעָז שִׁיפְּבָּרָאָ
— אָרוֹף עַלְעַטְבָּעָן בְּרַעַטְעָר אַיְנְמָוִיטָן יִסְמָ
— אָבוֹז זַיְקָעָעָן נָאָר — זַיְעַרְעַלְעַצְעָ
וּרְעַטְעָר, זַיְעַר לְעַצְמָה בִּיסְלָל לְיִטְעַרְאָטָר,
פְּלַעַשְׁעַרְפָּאָסְטָם צָום בְּרַעַג אַרְבָּעָר, לָאָ-
דָּרָה, שְׁדָל, גַּעַנְסָ אַיְצְטִיקָן יִדְיָשָׁן שְׁלָלָ
זָוָו אַיְז פָּאָרִין, פָּאָר צַעְנְדְּלִיק טִילְוָן פָּוּן
מַאֲשָׁוִינָא אָן זַיְגְּפָּרְדִּילְנִיעָנָ גְּרוּיטָן זַיְקָ
זַיְדִּישָׁע שְׁרַיְבָּעָר דָּאָרָט אַרְוִיְּסָעָבָן אָ
לְבָוק — אָן אַיְן לִיְּטָעָ דָּאָס גַּעַלְעַבָּעָ
אָן זַיְן וּגְעַן עַס וּוֹאָלָט נָאָר מַעֲלָלָעָ גַּעַוְעָן,
טָן זַיְיָ אַיְז וּזְרָעָשָׁ אַיְז גַּעַטְאָן דָּאָס
עַ. נִיְּ אַרְאָפָּן פָּוּן דָּעַר אַוְיְבָעַרְשָׁטָעָר
זַיְדָעָן, שְׁדָל, לָאָוּ מִיךְ שְׁרִיבָּן.

מייט א יאָרֶן צוועלְך צויריך זענען מיד
מאָל גענגאנגען שפֿאַצְיָרִן מיט שלום אשין
זון ואָרְשָׁעָהָר זַאֲקְסִישָׁן נַאֲרָטָן. געוווען
ולכבי אַהֲרֹן צַיְתְּלָן אָזֵן נַאֲך עַלְלְכָבָעַ חַבָּּם,
אַכְּבָר אַיך גַּעֲרָנָס נִישָׁת מַעַר — וּוֹעֵר.
דָּרְךָ אַחֲבָן נַעֲרָדָט וְעַנְנָן דָּרְךָ פְּרִיזְיָקָופָה
זָוּן וּוֹאָרְשָׁעָן. אַהֲרֹן צַיְתְּלָן, וּוְאַס אַיְן אַיְן
ונַעַר בָּרְץְ-צִיְּטָן נַאֲך אַסְינָד גַּעֲוָעָן,
זַוְּעַלְלְ-פְּעָרָצָן יַאֲרָאָלְט, הַאֲטָט נַעֲרָדָט צָוָן
וְעַנְנָן דָּרְךָ פְּרִיזְיָקָופָה וְוי וּוֹעֵן אַלְעָגָנָן
אַרְשִׁיעָר צִיּוֹן. גַּעֲוָעָן עַרְגַּעַץ אַבְּתַּהְמָקָדְשָׁה
שָׁאָזֵן דָּרְךָ אַדְרָעָס פָּוָן בֵּית הַמִּקְדָּשָׁ אַיְן גַּעַד
עַזְוָן: אַלְעִיעָן יְעוֹרָאַזְאַלְמָסְקָע 89 — אַזְוָן
זָוָן דָּרְם בֵּית הַמִּקְדָּשָׁ אַהֲט זַיְךְ אַרְמוֹנָנָדָרִים

ערוואטָרֶסְטָוּן צִילֵין בָּוֹנְקַטְסְּ וְזַיְגַּזְגַּזְעִילְסְּ, עֲרַבְּסָטְסְּ אַמְּרִירִיךְסְּ אַוְן מִינְטָם דָּעַם נַאֲצָנְצָן
עֲרַבְּאַנְדָּרְסְּ קָאנְטָנְגַּעַנְעַטְסְּ. מַעַן קָעַן אַבְּעַר
אַ-עֲמַרְקָעְ, אַ-מְּעַרְקָעְ, אַ-צְּוֹן-אַ-מְּרַיְּשָׁעַ, עַנְמָטְעַ
לְ-עַנְמָרְקָעְ. מַעַן קָעַן אַוְירְ צָוְעַבְןְ סְפָעַ
לְ-עַנְמָרְקָעְ. אַוְן זָאנְן: עַנְגְּלִישָׁעַ לְ-יִ
לְ-עַנְמָרְקָעְ בְּאַצְּיְכָנְגָנְן אַוְן זָאנְן: עַנְגְּלִישָׁעַ לְ-יִ
אַ-טָּאַטָּוֹר, נַאֲרוּוֹנְגִּישָׁ לְ-עַטְעַרְאַטְוֹר, לְ-יִטְעַ
טָרְבָּר בְּיִיְידְן, יִדְיְישָׁ לְ-עַטְעַרְאַטְוֹר, הַעֲבָרִ
אַ-יִשְׁעָ לְ-עַטְעַרְאַטְוֹר, אַ-מְּרַיְּקָאַנְשִׁיְידִישָׁ
עֲרַבְּאַטְוֹר, סָאוּוּיְעַטְשִׁיְידִישָׁ, פּוֹוִילִישָׁ
לְ-עַטְעַרְאַטְוֹר.

ט זיו צוואמגענערעדן. און איז די מלחמה
ט זיין גענעריקט, און טאכע גענעריקט
ט דער מסלה פון די שוארצע בוחות אויף
ט ר וועלט, און איז דו וועסט גורוים וועדען און
ט סקט אמאָל וועלן מאָן אַ ווּלטְרִיעָזֶעָן,
ט סקט ערשות דעםאלט זען זוי גוצלעָז עס
ט פאָר דיר זיין די שפֿראָך פון דריין פאָלָק.
ט איז דו וועסט דיך אַמְּאָל צוֹזָעָמְעָנְדְּרָעָפָן
ט קשע מיט דינע נאָטָם מיט יידן, וועסטו געשׁוּסְטְּרִיכְנִי
ט דרָן, אַדרָּפָן נאָטָם אויף זיין, און זוי וועלן
ט שטָט דארטָמָן אַרְאָפָּקָהָן אויף זיין, נאָרָא אַיר
ט זיך באָלְדְּ קענען צוֹזָעָמְעָנְדְּרָהן. — און
ט עַבְּעַס — קִנְדֵּר — אַט לְמַשְׁלֵץ קָוָט
ט דְּרָאָרְגָּן דְּרָעָנְעָמְעָרְגָּן אַזְּנָבָעָן
ט בעַת צוֹישָׁן דְּרָעָמְעָנְדָּרָן אַזְּנָבָעָן
ט זוֹעֲנָן מִילְיאָנָן פָּרָהָאנָן
ט גַּלְיאָנָן אַזְּנָבָעָן גַּלְיאָנָן
ט כְּרָעָן יִדְּ פָּרָאָנְצָוּזָה אַזְּנָבָעָן
ט כְּרָעָן פָּאָקָדָעָרָט. אַזְּנָבָעָן

זענען נישט בעסער און נושט ערבער ווי
אנדרער פעלקער, נאך וויל זוי זענען
טאל געווען צע舍רייט איבער דער גאנז
וועלט, האבן זיין אפט געליטן מער ווי
תער פעלקער, וויל זעלטן וווען האט זיך
אנגענטהמען פאר זוי און זיין אלין האבן
נישט בעקנטן אנגענטן פאר זיך. און
עד ערפֿאָר, וויל זיין האבן זיער פֿיל געַ
, האבן זיין זיער גומ פֿאָרשְׁאָגְעַן דִי
פֿון אנדער און האבן זיער פֿיל בִּינְעַד
זען צו מאכּן דִי געדאנען וויאוֹן דִי מענשּׂן.
יעכּבּן היינט לעבען דִי יידן צע舍רייט אַי
נאך דער וועלט און האבן אויסעטמיין
גאנדר פֿיל לְיִדּוֹ. — אוֹאַ, פֿינהַ, אוֹדוֹ בִּזּוֹט
איינטערעריט צו וויסן, וויאוֹו עס נײַט
ז מיליאָנָען שׂוועסטער און ברידער איַי
דער וועלט. און וויל דער גראָטער טוֹל
דיינע שׂוועסטער און ברידער איבער

וזו וזה צו זוך פטרישידענע פעלקער דראפער אונדאל דערנונגטערן און צו זומענקיומען ערן זיך נאך מאיר אינער דערגענע ערן זיך זיין אינין פאלק. איז דאס נישט מעת, קיזו?

אונ פאָר דיז אנדערע סינדרער און דיזו שׂוּ גַּדְּרֶפֶּסֶט זיך נישט שעמען מיט דיזן דרישקייט. זו דרישט אוייך נישט באזונ ערֵם שְׁתַּאֲלִיצָרָן מִיט דָּעַם. עַס אַיְשָׁטְּזִין פָּרְדִּינְסֶט, אַוְן עַס אַיְשָׁטְּזִין שְׁלֹדָה, וּוְאָס דָּו בִּיטָּס אַיְדָה. אַזְוִי אַיְשָׁטְּזִין. נאָר פּוֹנְקָס וּוְאָס דָּו פְּלִיטָז זיך בעסער אַסְמָס. אַנְדָּע אַיְן קְלָאָס, וּוְאָס פָּעָן וַיְוָעָר גּוֹט שְׁפִילָן יְוִיחָה אַפְּרִילְיָה, אַדְעָר נאָר פּוֹסְכָּאָל, אַנְטְּפָעָן יְוִיחָה אַנְדָּעָר קִינְדָּר, וּוְאָס קָעָנָעָן דָּזָבָן וּוְיָינִינָה ער, אַזְוִי וּוּסְטוּ זיך אַזְוִי פְּלִילָן שְׁטָרְפָּעָר בִּיכְלָן אַנְמָפָעָן דִּי אַנְדָּעָר פְּגָרָבָר, וּוּסְמָ

נארעד וועלט ערונן זיך זרכיש שפראָן,
פֿאַסְטּוֹן זיך אַזְיך אַזְיך ערונען אַס דִּי
אָך, עַס אַזְיך אַל יְכִינְטוּ שְׁפָרָאָך אָנוּ מְסִיְּהָ
קְעַסְטּוֹן זיך אַבְּיסָל, וּוֹיֵיל, אַזְיך וּוּפְיל
וּוֹיֵיל, לְעַדְןִּי דִּיעַג בְּאַטְמָמָמָעַ צְוִישָׁן
זַיְדִּישָׁן.

אָרְקִינְדָּר אָזְיך אַזְיך אַלְגָּעָמִין גּוֹט צְוִקָּד
מַעֲרָה וּוּי אַיְן שְׁפָרָאָך. דִּין טָמָעָן אָזְיך
מַאֲמָעָן דִּין זְיִידָע — אָנוּ אַזְיך אַזְיך,
זַיְדִּישָׁעָר לְעֶרֶר, מִיר הַאֲבָן אַלְעָא אַזְיך אַזְיך
קִינְדָּהִים גַּעֲלָרְנַטְן עַטְלָעְכָּן שְׁפָרָאָךְ
עַס הַאֲמָט אַנוּנְצִיָּתְן גַּעַשְׂאָרָט. וּוּטָם
זַיְרָא אַזְיך נִישְׁתָּשָׁאָדָן צְוִעָנָן מַעֲרָה וּוּי
שְׁפָרָאָך. אָנוּ נַאֲך עַבְעָם — קִינְדָּר
שְׁאַזְיך אַזְיך שְׁפָרָאָך, וּוּס אַזְיך נַזְיכָר
שְׁאַזְיך דָּעָר וּוּלְטָם. וּוֹיֵיל אַזְיך מְעֻטָּמָמָעָן
אָנוּ אַזְיך מְעֻטָּמָמָעָן מַעֲרָה גַּדְעָאָזְיך.

אונטער פיר אוינן

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אַ בְּרוּן צִי אַ יִדְישׁ קִינְד אֵין
אַיסְטָרָפָלֶין

אין כיון שמוסע אונטער פיר אוינון פון
עדער פאָרגאנגענער ווּאַךְ האָב אַךְ פֿאָרְגַּעַן
וַיִּגְתֵּן דִּי פֿרְיוֹנֶט עַסְפָּנִים פָּוּן דַּעַר יִדְיּוּשָׁר
שָׁוֹלְעַן אַן טַעֲבָרוֹן, אָז וּבְכָנְדָק נִיעַ לְמִידִים
אַסְרָר דָּבָר שָׁוֹעַ, וְאַזְנָן יוֹזֵר וּוּנְחָן דִּירְעַקְטָן
וּזְוּן דִּי קִינְדָּהָר, אַיךְ וּוּוִיס, אָז דָּאַס אַזְנָן אָשְׁוּעַ
עַל אַוְרְבָּאָבָן, אַיךְ וּוּוִיס אַכְבָּעָר פָּוּן דַּעַר אַנְדָּר
עַרְבָּעָר וּוּיְזָן, אָז דָּאַס אַזְנָן דַּעַר וּוּרְקוֹסָמִידָן
אַסְטָלְעָר וּוּמְגַע צָוָם צָבָן. אָזָן אַטְן וּוּוּאַזְנִי
אַסְטָלְעָר פִּיר אַטְן אָזָן בְּרוּוּלָן צָוָם
פֿאָרְדִּישׁ פֿינְד אַן אַוְיסְטָרָלְגַּעַן.

יעיר קינה,
יוסטנו וערע עם שרייבט דורך אט דעם
דיאו? — האס שריבט צו דיד אַלערער פון
ער ווירשען שולען. דער לערער האט היינט
יזן דער ברוי געפראָזן דיאין טאטן. דער לעז
ער האט דיאין טאבּן נעקנטן נאָז אין דער
לערר הים זונען אַין אִידראָען. מיר האבן
אַך בידען זעיר דערליךן — דיאין טאטע
זון אַיך — זו מיר האבן זיך געפּדאָן, וויל
הדר זונען אַמְלָן געווען גומע פרינטן. מיר
אַבן זיך צאנֶנדערענֶנדערען איינֶנער דעם
ונדרעהן, וויל עס נוּיט אַזְנֵן אַין דעם ניעם
אַגְּנָן אַזְנֵן מיר מאָקָן דא. מיר האבן געַ
ערענֶת איינֶנער דעם אַגְּנָן וויל אַגְּנָן
וינדרעהן אַזְנֵן מיר האבן בידען אויסגערדיקט
אונֶגְנָעֶר נְזִיךְ, וויל מיר זונען דא, אַין דעם
זוייטן אַזְנֵן גומע לאָנה, אַזְנֵן וויל אַגְּנָן
וינדרעהן זיך אַיצְטָן נישׁן וואַלְגָּעָן ערָ

ען אין ואַרעדשען, אַדער גָּבְּלָן, אַדער אַסְלָע
עד שטוטעל אין פִּילֵן, אָז אַדְּרָא אַבְּעָנוּ
אָפֶן אַנְן אַשְׁטָוֹקָל בְּדוֹתִים צָו עֲסָן. דָּיִן טָטָע
אַחֲטָמָט מִיר דָּרְצְיוֹלֶט, אָז עַד האַט צְוַיִּי כִּינְ
ער. דָּאס עַלְמָעַטְרָפָן קִינְד אַיְן אַסְמָילָן, דִּין
זָוּסְטָטָר, זָוְאַזְוַיְן אַלְטְּפָזְצָן יָאָר אָנוּ
זָוְאַזְוַיְן נָאָר גַּעֲבָרָן גַּעֲוָרָן אַיְן דָּרָע אַלְמָעַטְ
זָוְאַזְוַיְן. אָנוּ דָּאס יְוִינְגְּרוּד קִינְד אַיְן גַּינְגָּל אָנוּ
זָוְאַזְוַיְן שָׂוֹן אַלְטָעָע יָאָר אַיְן גַּעֲבָרָן גַּעֲוָרָן
אָנוּ דָּאס טָקָע אַיְן אַוִיסְטָרְלִיעַ — אָנוּ דָּאס
זָוְאַזְוַיְן, טְוִיעָר קִינְד. דִּין טָטָעַה האַט מִיד
עַפְּרָעַנְטָן, מִיט וּוָס אַיד פָּאַרְגָּנָעָם מִיד אָיְן
ער דָּרְגָּה הַיּוֹם. אַיךְ האָב אַיְם גַּעֲנַטְפָּעַטְ
אָנוּ אַיךְ מוֹדוֹ דָּאס וּלְבָעָו וּוָס אַיךְ האָב גַּעֲנַטְ
זָוְאַזְוַיְן דָּרָע אַלְמָעַטְרָפָן, אַיךְ בֵּין דָאָרָט נָעַד
עַזְוָן אַירְשָׁעָר לְעַדְרָעָר אָנוּ אַיךְ בֵּין דָאַיְיךְ
אָס וּלְבָעָו. שָׁפָעַטְרָה האָב אַיךְ גַּעֲנַטְפָּעַטְ
זָוְאַזְוַיְן טָפָן, וּוֹאָזְוַיְן קִינְדָעָר לְעַדְרָעָן זָךְ
וּן עַד האַט אַיךְ בִּידְעָן. דָּיר אָנוּ דִּין
זָוְאַזְוַיְן, טְוִיעָר, גַּעֲבָרָן, גַּעֲוָרָן, זָוְאַזְוַיְן

וועספער, דער גענטער און ערעדער אונטער ערעדער קלאסן. שבעטער אבָּא אַדְּרִיךְ דֵּין טַמְּנָן גַּעֲרָעָנֶן, צַיְעַנְדְּ קַיִן עַד גַּיְעַן אוֹיר אַין אַיְדִישְׁרַשְׁר שָׁוֹלָע, אַדְּרָעַ עַכְּנָעַן זַיְיַה יְדִישְׁרַשְׁיַה אַיְדִישְׁרַשְׁיַה. דָּרְרַטְּסָא עַחְתָּא מִידְּגַּעַן גַּעֲנַטְּפָעָרָט אָז נִישְׁתַּחַת. אָז אָז יְיַחַד הַאָבָּא דָּעַם גַּעֲרָעָנֶן פָּאַרְוּאָסָּה — אָטְסָא עַד גַּעֲזָאנֶט, אָז דָּאָסָא אַיְזָן דַּעֲרָפָר וּוְיִלְּרַחְתָּא אַיְזָן — סִינְדָּרָע — זַיְעַר לִיבָּא, אָז יְיַיְלָא אַרְתָּא אַיְזָן וַיְיַעַר אָסְטָבָעָס אַיְן דָּעַר גַּנְגְּלִישָׁר שָׁוֹלָע אָזְן עַד מִינְגָּט, אָז אַרְתָּא וּעַט וּוּזְנָה נִישְׁתַּחַת קִיְּוָן צַיְעַנְדְּ קַיִן כּוֹחַ צָו עַכְּנָעַן אוֹיר אַיְזָן אַיְזָן צַיְעַר שָׁוֹלָע. הַאָבָּא אַיְזָן דָּעַם טַמְּנָן גַּעֲנַטְּפָעָר, אָז עַד זַאְלָה מִיר לְאָזְן דָּרְיַהְבָּן אַרְבָּוֹיו צָו דָּעַם יְיַיְלָא אַיְזָן פָּנָן דָּעַם — פָּאַקָּעַ צָו דִּיר. דָּרְרַטְּסָא אַיְזָן פָּנָן דָּעַם צַוְּרָהָן, אָז דָּוְאַלְיָן זַאְלָסְטָמָט בַּעַטְמָן דָּעַם טַמְּנָן, וּנְוּרָהָן, אָז דָּוְאַלְיָן זַאְלָסְטָמָט בַּעַטְמָן דָּעַם טַמְּנָן, אָז עַד זַאְלָסְטָמָט צָו שִׁיקָּן אַיְזָן אַיְזָן דָּרְיַהְבָּן.

קורצת ידיעות

דיביטשן געבען און די קריינס-פארלאויסטען
ווע דער דיזטישער גענערדאָל שטאב מאַלדעת
זאָבן די דיביטשן פארלאָרָן נאָך דער אַינְנוּאָז
עֲזִין נֶעֱרָלְאָנדְר 27,044 געהָרְנָטְעָט
עֲזִין 111,084 פֿאָרוֹוּנוֹנְדָּעָט אָון 18,384 געפָּאנְ
עֲזִין. פֿראָנְקִירְיךְ האָט פֿאָרְלָאָרְ שָׁעַר ווּ
אַיְוָנְשִׁילְדְּן 29,000 אַפְּיצְרִין.

ז'ידן העלפן דעם ענגלישן
אין ארץ־ישראל
וועדי דע ענגלישע פרעסע גיט איבער העלפן
ז'ידן אין א"ז דעם ענגלישן מיליטער ארכבעטן
ריש זאנדר שבת. דער הויטמַדָּאַכְּגַּנָּאָט האט
געגעבן דערפֿאָר יון הסכמה.
א געוויסער יוד האט אויסגעפֿונֶען א פולֶ
אטמען אַמְבָּלָאָנָּס, וועלכער פָּאַרְלִיבְּכָעָרט
אָס אַרְיָינְבָּרְעָנֶעָן אָזָן אַרְיוֹסְבָּרְעָנֶעָן פּוֹן
אָס פָּאַרְלָוּנְדָּעָט מִיט פָּאַרְקָלְעָנֶעָן וַיְיָעָר
סּוּרִים.

אַנְגָּרָאַמְּעָן אֵין רֹומְעָנִיעַ
אֵין צְוֹזְעָמְנָהָאָנוּ מִיט דָעַם פָּאַרְנָעָמְעַן
דָּרוֹךְ דַּי סָאוּוּעַטְן בְּעַסְאָרָאַכְּבָּעַ אָוָן בְּקָאָוְוִינְעַ
עֲנָעַן אֵין רֹומְעָנִיעַ אַוְשָׁנְבָּרָאָבָּן פָּאַנְּרָאַמְּעַן
אָוּוֹפְּנָן יִזְּדָן. דַּי אַיְזָעָרְנָעַ נְוֹאַרְדָּיָעַ הַעַצְמָה דָּאַסְטָן
פּוֹבְּלִיכְוּסְטָן יִזְּדָן. דַּי דָעְנְרִוּגָן אָוָן פָּאַלְיִצְיָיָן
וְנִישְׁתְּאַרְבָּוּסְטָן גַּעַנְגָּעַנְדָּרְנִיעַ דַּי פָּאַגְּנָאָ-
אָ�ן אַגְּנוּשָׁנְבָּרָן.

האנגלי אינגלען פֿאָרְנוּמוּשׁ דֶּרֶךְ דִּיטְשָׁן
אין דעם סַאנְגָּל צוֹוֵישָׁן פֿרְאָנְקְרִיךְ אָנוּ עֲנֵנִי
אָאנְד גַּפְּנִינְגָּן זִיד אַיְינִיקָּעַ קְלִינְגָּעַ בְּאַזְוּוֹנִינְמַעַּ
דֶּרֶיךְ עֲגַלְעַנְדְּרָעַ, אַיְנְגָּלָעַן. צְוָוִיבָּא אוַיסְמִידָּן
בְּאַמְּבָאָדְרִירְוָונְגָּה האָטָם די עֲגַלְעַשְׂיָעַ רַעֲנִירְוָונְגָּה
רַעֲקְלָעַטְרָטָם די אַיְנְגָּלָעַן אַלְסָם, "אוֹמְבָאָוָאָפְּנַטְעָן".
וּוּ די דִּיטְשָׁן בְּרַעְשָׁע טַעַלְדָּעַטְמָן, האָטָם דִּיטְשָׁע
טוֹלְיוֹתְעָרָרְדָּי אַיְנְגָּלָעַן בְּצָוָעַטָּם. עֲנֵנִי דִּי
אַיְנְגָּלָעַן נְרָגְנִיסְיָי אָנוּ אָ פָּאָר אַנְדְּרָעָא זַעֲנִעָן
פֿאָרְנוּמוּשׁ נְעוֹוָאָרָן פְּלוֹזְלִינְגָּן דְּרָעַרְפְּלָאָזָּן
עַן, וּולְכָבָה אַהֲבָן בְּיַיְדָה עֲגַלְעַנְהָיִיט צוֹוִי
וְגַגְלָעַשְׁעָ אַעֲרָאָפְּלָאָגָּנָעָן אַרְאָפְּגָּעָשָׁקָן. אַיְוֹךְ
עַד וּלְכָבָר אַרְטָמָי אַיְוֹךְ דֶּרֶיךְ פֿאָרְנוּמוּשׁ גַּעַי
וְאַרְטָמָי אַיְנְגָּלָעַן דַּוְשָׁרְסָי.

עג. באלאם טויט רופט ארוויים
באווננדראונג
די ענגלישע פרעמע שרייבט וועגן טויט פון
איטאליעינישן גאנעראל באלאם און באָז
מערכט, דאס עם אויז ווונדרעכאר, דאס אוז
וואויכע פערדאָן ואָל זיך באַסמיילקן איזן אל רופט
טראטאקע פון אערפֿלְאנָן. מען במערכט, דאס
ענאנעראל באַבלאָן אויז נועוין אַ גאנגען דער
עלחכמה מיט ענגלנד אַרוי דער גאנעראל
עוועוין וויער אַפְּלוּר אַין אַיטאליע אָן מיט
יזין גאנוויס אַון טאַלאָנט פָּאָרְטְּוֹנוּנְקָלְט סומאָלִי
. גאנעראל באַבלאָן האָס אַרְנוֹאַיזֶרֶט מיט
איינְיָקָע יאָרָן צְרוּיךְ אַ מסָּאָן אַערפֿלְאנָן-
וּוּוּסְפָּלְגָּן קֵיָן טַשְׁקָפָן אַון צְרוּיךְ זִיְנָעָן אַרְדָּ
אנְיוּרְוָנְסְפָּאָקִיְּטָן זַעֲנָעָן גַּעֲוָעָן זַיְעָר
דוֹסִים.

פָּקָדְנוּ אֶת־עַמְּךָ יִשְׂרָאֵל

וישען ליבון אלס פירשט א געוויסן קווא. וויף זיין נאמען עפוייסטירט נאך אצט אאלטימיטיע אנטיסעמיטישע פארטוי "קודסבן". און יאנר 1866 און קווא געווויזן ארעסע

וירן אין רומעניע זונען שטעהנדיק אויס-
עשטאנגען גראושׂ דידיפות. אין יאר 1877
וואויז דעם בערלינער קאנגרעס האט מען
וממענייע גאנזונגונגען נעבן יידן גלייבע רעכט
ויטט דער איברייךער באפאלקלערונג, האט די
וממעניישׂ רענירונג ערקלערט אלע אירע
ירדן אלס "פרהדרע" און יי' זיער שלעכט
אהאנדט. ניע בראטסעטען פון אייראפע-
ישע מלובות האבן נישט געהאלט.

די רישוע עטיניגראציז רומעניע האט
וישט אופנעהרט. רומענישׂ יידן האבן
מיניריט אין די מסכן קיין אומדרוקע און
רדיישראאל. אויך אין אומסבדאלאע געפינען
דר צוישן די ערשות געסומענע אימיג-
אנטן יידן פון רומעניע.

שרי פון אונזערע פרידער אוון שווועסטער נאָד הילפ
אַטְמָאָרְקָט דֵי אַקְצִיעַ פֿוֹן יַהֲנִינְג אַיְזָן מַעַלְבּוֹרֶן.

בריטער אפרוף צוישן די יידישע פאלקם-מאכן

דאס נְלוֹיָס אָוּן הַילֶּפֶסְבָּרִיטָע אַםְּרוּקָאַךְ
נְעָר יְוָרְנָטוֹס — וּוָסְ זָמְלָט אַיצְט מְלִיאָנוּנָעַ
דָּאלָאָרָס פָּרָר דָּעָר נְרָאָנְדִּיעָר רְעָטְוָנְגְּסְ-אָצְ-
צְיָעָ פָּוָן אִירָאָפְּעָאַישָׁן יְוָרָנְטוֹס) וּוָאָלָטָן הַוָּיָּ
דָּעָטָטָר טְוִיזְנָטָר יְהָדָן נְעוּוֹן אָוְמָנְקָעְמוֹן
פָּוָן הַוָּנָגָר, שָׁלָט אָוּן שְׁנָפָות, וּוָסְ בְּשָׁעוּוֹן
אַיצְט אָין אַטְוִיטְ-זְטָנָעָ אַבְּכָר דָּעָם יְיָרָשָׁוֹן
לְעָבָן אָין אִירָאָפְּעָן.

עַס אַיזְ דָּעָרְבָּר נְיָשָׁט קִין וּוּוּנְדָעָר וּוָסְ
דָּאָס מְעַלְבָּרְגָּר יְדָנְטוֹס הַאָט זִיךְ אָזְ� וּזְאַזְּ
רְעָם אֲפָנְדָעָר אָוּהָ רְעָם אֲלָגְעָמְינָעָם אָפְּלִי
פָּוָן מָה. הַאָנָגָי אָוּן שְׁפִיצָת אִים מֵיט אָזָ
בְּרִיתְהָאָרְצִיְּתִים.

יְדָוָשׁ עַרְזְוָעָלְבָקִיטָיָס פָּוָן מְעַלְבָּרְגָּן נְבָנִי
דָּעָרְבָּר דִּי פּוֹלְסָטָעָ אַנְטָרְשָׁטִיכָוָן, מָאָרָא-
לִישָׁ אָין מָאָטְרָרְיוּעָ, דָּעָם סְפָעְצִיעָלָן דָּעָלְגָּאָטָ
פָּוָן „אַרְטִּיאָעָמָעָן“ מָה. הַאָנָגָי.

אָבָעָר דִּי נְוִים וּוּאָקָסְטָס אָוּן שְׁפִינָטָס פָּוָן תָּאָן
צְוָוָן אָין אִירָאָפְּעָן — דָּאָס אִירָאָפְּעָאַישָׁע
יְדָנְטוֹס, אָוּן דָּעָר עִיקָּר דָּאָס בְּהָמְשָׁעָ יְהָדָן
טוֹס, וּוָסְ אָין אֲדוֹמְנָעָרְגָּלָט צְוָוָמָעָן מִיט
גָּאנְצָ עַגְלָנָאָן — פָּוָן אָנוּנָעָר בְּלָוְטָשָׁוֹנָא —
קוֹקָט דָּעָרְבָּר צְוָוָאָסְטְּרָאָלְיָעָ אָוּן דִּי אָנָי
דָּעָרְבָּר יְדָוָשׁ קְהִלוֹת אָין דָּעָר גְּרוּזָעָר אַיְמָ
פָּעָרְיָעָ צְוָוָעָלָן — אָוּן דָּעָם „אַרְטִּיאָעָמָעָן“ אָוּן
זְיִיעָר פָּיָן אָוּן אָמְנוֹלָק.

דָּעָם „דּוֹשָׁאָנָט“ (וּוּלְכָבָר רְעָפְרְיוּעָנְטָרָט
וּוָסְ עַרְחָטָט אָלָיָן גְּעַנְבָּעָ פָּאָר זִיךְ זִיךְ זַיְן אָוּנוּ
אַנְגָּרְסָעָמָעָן שְׂוּעָם אָוּן אַנְטָרְשָׁטָיכָעָט מִיט אַ
בְּרִיטְוּטָר הַאָנָט צְוָוָה הַלְּפָנָט דָּעָר רְעִינְרוֹנוֹן). אָוּרָ
אַכְּדָעָרָעָ אַגְּנָעָעָנָעָ מְעַנְעָשָׁן וּוּ כָּה. יְ-רָאָק
מָאָן, וּוּלְכָבָר הַלְּפָנָט אַוְידָ מָה. הַאָנָגָי אָין דָּעָר
אַקְּצָעָ אָוּן מָה. בְּרִילְיאָנָט, מָה. הַיְלָלָעָר, וּוָסְ
טוֹעָן אַלְזָיְמָעָלְבָעָ בְּרִיְדָ דָּעָר אַפְּוּלָאָזְלָה אַבְּנָן
דָּעָם נְעַטְמָן עַפְּבָּאָלָג — אָוּן הַאָבָן אָלָיָן גְּעַנְבָּעָ
גְּבָעָן גְּרִיסְעָמָעָן סְתָמָעָם.

יעַדְעָר אַינְטָלְגָּיְנָעָטָר אָוּן בְּאוּוֹסְטָזִיָּיָן
פָּוָן מָה. הַאָנָגָי אָיוֹן נִישְׁטָט קִין גְּנוּוֹיְלָעָבָעָר
אָפְּלִי וּוּ אָין דִּי „נוֹטָעָ אַלְטָעָ צִיְּטָן“, וּוּעָן אַ
יְ-רָאָק אָזְדָּרְגָּן נְעַקְבָּנָט דְּרָאָלְוִוִּיבָן אָן „אוֹסִים-
רִיְדָ“. אַיְצָעָר אָיוֹן נִישְׁטָט פְּאָרְהָאָן קִין, „אוֹסִים-
רִיְדָ“. יְעַדְעָר אַיְנָגָדָר אָזְדָּרְגָּן מָוֹן טָאָן צְוָוָיָן
חוֹבָ צְוָוָיָן זְיִינָעָר בְּרִידָעָר אָוּן שְׁוּעָטָעָר הַוָּנָד
אַיְזָרְמָוָן וּוּהָרָגְמָן נְרוּיָסְטָן אַיְזָרְמָוָן
עַטְמָן אָוּן צְדָאָטָעָזָעָן יְדָיָן
דִּי יְרָאָשָׁע זִינְסָן בְּן קָאָמָר
תָּמְגִישָׁן אָוּן בְּאָרְצִיָּיָן.
וְאַבְּיָנָעָמָעָן זְוָנָרְמָן מִיטָּר
תָּמְגִישָׁן רְעָדָעָר בְּגָעָנָסָפָן
זְמִינָט אָלְקָמָעָן דָּעָם עַגְרְעָטָפָן
בְּן אָוּן דָּעָר עַגְרְעָטָפָן
זְמִינָט שְׁעָרָמָעָן בְּגָעָנָסָפָן

פֿוֹן יִדְישׂ פֿינַשְׁמָעָכֶר

וועטלט-פרעגן, איך האב אויך ליכּ דַּי יְהִידָּה
שע און אלע שפראָךְן, אויף וועלכּע מענטשנ
רעדן. איך האב אויך רעטטעקט פֿאָר מִינְיָן
קַלְעָן, וועלכּע שטימען מיט מיר אוין אַדער
שטיטען צוֹלֵבּ בְּרִינְצִיּוֹן נִישְׁתָּאֵין. וואס אַדְרָ
ועוֹלָטּ נַאֲרָ פְּאַרְלָאנְגָּן — אַבְּיסָלּ מַעַרְקָלְעָ
נַיאַלָּעּ פְּרִינוּדְלְכָּעּ בְּצִיאָנוֹן. אַבְּיסָלּ מַעַרְקָלְעָ
הַאֲרְצִיּוֹתִים אָוֹן גַּוְתָּן וְוּלְּן. דַּי יְרִישָׁעּ שְׁפְּרָאָךְ
איַן נִישְׁתָּאֵין יְהֻמְּעָלָעּ, זַיְנִישְׁתָּאֵין
איַן פְּאַרְטָאנְגָּן. זַיְנִישְׁתָּאֵין זַוְּסָקָטָן אָוֹן
ווערטּ שְׁטָאַרְקָעּר אָוֹן שְׁעַנְגָּרּ מִיטּ יְהֻדָּרּ נִיְּרָ
וְרָאַבְּכָנְדְלְכָּר אָוֹסְנָגָבָעּ פָּוּן אָנוֹנָעָרּ יְהֻדָּה
שְׁעַרְקָצִיּוֹנְגָּן מִיטּ דַּעַר דָּרְשִׁינְגָּן פָּוּן יְהֻדָּה
יְהֻדָּשָׁן בּוֹךְ.
אוֹבֵךְ דַּי יְרִישָׁעּ שְׁפְּרָאָךְ נִוְוִיטָסּ זַוְּדָיְאָ
איַן הִילָּחָה, איַן אַיְנִידָעָלָעָ פְּלָעָנָעָר אָוֹן צַעְרָ
טָעָ בְּפַחַדְלָנוֹגָן. שְׁלוֹם דָּאָרָפּ זַוְּיָּן אָוֹן גַּזְעָר
לְאַגְעָרּ, קַגְעַנְטְּרוֹרְוֹגָן אָרוֹם אָשְׁעָפָעָרּ אָוֹן
שְׁאַפְּוֹגָן.
נְרָאָר אָיוֹן דַּי וְאָדָר גַּעֲדוֹתָט אָאַינְטָעָרָעָ-
סְאַנְטָרָאָרְטִיקָלְבּוֹן מֶלֶךְ רָאוּוֹטָשּ אַבְּרָעָ-
אַמְּעַדְקָאַגְעָרּ לְיְתָעָרָטוֹר אָוֹן לְיְתָעָרָטוֹן. מַעַן
דָּאָרָפּ זַוְּיָּן גַּוְתָּן צְהָעוֹרָן צְוּ דַּי אַמְּתָעָ וְוּרְטָעָ
פָּוּן אָנוֹנָעָרּ אַלְעַמְעָנָסּ פְּרִינוֹתּ.
ה. תּוֹבְגִּשְׁתִּיּוֹן.

