



LARGEST CIRCULATION OF ANY AUSTRALIAN JEWISH WEEKLY.

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UNITED ISRAELI
APPEAL

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MARCH - JULY

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U.S. Bank Loan Denied ISRAEL UNAFFECTED

Wednesday. A spokesman for the Bank denied the press reports that the further withdrawals on the loan for the alleged American displeasure with the refugee question.

rumoured imminence of the devaluation of the pound. They think that this devaluation may affect Israeli economy, which is still strongly tied to the sterling area, though detached from the sterling bloc.

MARSHALL AID FOR ISRAEL URGED

In New York, the extension of Marshall Aid to Israel was urged by Louis Hollander, President of New York State CIO, upon his return from Western Europe, and Israel. He said that he would ask CIO to "engage in an active drive among leaders of the Administration and State Department officials to apply the Marshall Plan to Israel."

COMMISSION DISCUSSIONS CONTINUE

LAUSANNE, Wed.—After consultations with the Israeli and Arab delegations, the Conciliation Commission has decided to hold its next meeting on July 18 in Lausanne. In the meantime, it has held two separate meetings with the Arabs and Israelis prior to the suspension of discussions.

The purpose of these meetings was to ask the delegates to obtain more specific instructions from their governments on two main issues. The Israelis were requested to clarify their position more specifically on the subject of refugees, while the Arabs were requested to state specifically how many each Arab country is prepared to accept for resettlement.

In Tel Aviv, a spokesman said the Israeli Government and the Lausanne delegation did not desire a temporary suspension of the talks and added that the full responsibility for the delay rests with the Commission and the Arabs.

ZIONISTS SUPPORT ELECTION REFORMS TO ACT EN BLOC IN BOARD OF DEPUTIES

SYDNEY.

A special extraordinary meeting of the State Zionist Council of N.S.W. held at the "Tarbut" on June 22, decided by a three to one majority that "immediate efforts should be made to introduce to the Jewish Board of Deputies alterations of its constitution to provide for general and universal franchise with direct and secret ballot."

This decision ends the split in Zionist ranks on the franchise issue. Two other resolutions passed provide for the creation of a five-man sub-committee charged with submitting proposals for the immediate implementation of the new policy and for the calling of a further special meeting of the council with-

in 21 days to decide on the recommendation of this sub-committee. Messrs. Marshall, Kimmel, Flink, Heller and Sigalla were elected to it.

After a lively debate, a resolution

was also carried expressing full confidence in Mr. H. B. Newman,

President of the Zionist Federation of Australia and New Zealand and in all deputies and associate depu-

ties representing the State Zionist Council of NSW and other Zionist Organisations at the Board of Deputies.

The opening Chairman of the

meeting, Mr. M. Freilich, vacated

the Chair after the ten signatories

who had called the special meeting

had caused the defeat of his ruling

that the Council's constitution did

not cover two resolutions, intro-

duced at the beginning, which

would have censured those Zionist

representatives who, at the last

meeting of the Board of Deputies,

had voted against election reforms.

The Chair was then taken by Mr.

Paul Ungar, the Council's Treasur-

er.

In the ensuing debate, those opposing the signatories, amongst others Mr. H. B. Newman (General Zionist Shekelholders), Mr. A. Kessler (Union of Sydney Zionists), Mr. M. Sigalla (General Zionist Shekelholders), Mr. M. Wassner (Tarbut), Mr. S. Advokat (Tarbut), Mr. A. M. Cohen (Australia Friends of the Hebrew University) and Dr. S. S. Marshall (Revisionists) stressed that no question of Zionist policy was involved. The State Zionist Council had, at no time, crystallised its stand in regard to the proposals put forward by Mr. S. Einfeld for changes of the Constitution of the Board of Deputies. If the Council Executive could be criticised, it was only for not calling a meeting of deputies representing Zionist Organisations prior to the meeting of the Board of Deputies.

In the final voting those resolutions put forward by the ten "reform" deputies were lost. But they succeeded in winning the main point of their programme, embodied in a third proposal, which now enforces a united Zionist platform in favour of a much broadened communal franchise.

Deputies of the minority group now face the choice of supporting the majority decision inside the Board of Deputies or having to resign from the State Zionist Council and probably also from the Zionist Federation.

pointing Meeting

ISRAEL AND THE U.N.

50 people attended the meeting at Prahran held by the State Zionist Council of Victoria (A.N.Z.A., N.S.W.) speak on Israel and therefore perhaps fortunate that the guest of honour to attend because of illness. Nevertheless reflects somewhat on the apathy of the.

Rabbi Dr. Freedman spoke on Jerusalem. He pointed out that UNO did not demonstrate any interest in Jerusalem when the Jews were on the defensive but when this changed and the Jews were attacking, then a strong interest began to be shown.

The Rabbi pointed out that Jerusalem is a living symbol for the Jews, inseparable from Israel's future, whereas for others it is a museum piece.

The other speaker was Dr. A. Patkin, who spoke of his experiences in Israel and the importance of supporting the Israelis in the immense task of absorbing the unprecedented number of migrants, and the rebuilding of the old nation after such a long interval of time.

Mr. S. Wynn was in the chair and he paid tribute to the late Dr. Goldstein, a founder of the Zionist Federation of Australia and New Zealand.

PASTOR NIEMOELLER TELLS "JEWISH NEWS"

'I Feel Sorry and Ashamed' -- 'Repentance and Good Will'

Pastor Martin Niemoeller, the anti-Nazi German Church man who has again become the centre of controversy, has made an exclusive statement to the Jewish News in which he puts on record his attitude towards the Jews. He refutes recently published reports according to which he had come to the defence of an SS man who had allegedly been implicated with German industrialists accused of providing the Nazis with poison gas for the Auschwitz death chambers.

These reports quoted Pastor Niemoeller as telling a West German court that the SS man had acted as a loyal soldier and a German idealist.

The Editor of the Australian Jewish News wrote to Pastor Niemoeller, drawing his attention to these unfavourable reports and invited him to make his position quite clear in view of the natural sensitivity of the Jewish public regarding such matters and before coming to this country. The following letter was received from Pastor Martin Niemoeller from Frankfurt, Germany:

"I hope that I need not tell you what my opinion is, and what my personal stand has been regarding the cruelties and crimes which have been committed against my Jewish fellow countrymen and against the Jewish people throughout Europe, wherever Hitler succeeded in gaining control. Actually my own resistance against his whole system started much earlier than the recognition of the danger outside Germany, and before anything was done about it abroad. Already in the autumn of 1933 I was dismissed from my ministry because in a Church magazine I had written an article opposing the discrimination against Jews which were practiced by the new Hitler-appointed Church Authorities."

"OUR JEWISH BROTHERS..."

"Throughout the ensuing years I tried everything in my power to bring about a unanimous attitude on this question in the ranks of the Confessing Church. Certainly you will have heard that a great number of our Jewish brothers have been saved from the fate of the great majority by small Christian groups and by secret organisations which provided food, clothing, money and passports and which helped to bring our endangered friends across the Swiss border. Even though this was a very dangerous thing to do by reason of such activities a girl on my own staff was sent to a concentration camp for many years—I feel very sorry and ashamed that we have not done more."

"After 1937 my own activities ended behind prison bars and in a Concentration Camp where I was for eight years. May I add that after my liberation I immediately began to raise the call for repentance and good-will and that will remain my primary task for the rest of my life."

TRIAL REPORT "EXTREMELY WRONG"

"As to the question of the trial of the SS man, the report which you have quoted is extremely wrong. What really happened is as follows.

I was summoned as witness in a trial of three industrialists who had been accused of supplying the SS with prussic acid for the gas chambers. I do not even know whether this summons originated with the defence or the prosecution, and in any case in Germany witnesses are summoned by the court. For the discovery of truth it was important to know whether or not the documentary testimony of an SS officer who had died in 1945 in a prison in honour of Israel's independence.

France, was reliable. As far as I could see, the defence wanted this testimony set aside as untrustworthy. Thus, I had to answer the question of the judge whether I thought the dead man's testimony to be truthful.

"Since I had known this man ever since 1924—he had entered the SS only during the war, after I had been imprisoned for several years—my answer was that I believed his report to be true to my best knowledge. Many other people who had known the man testified in a like manner, for instance Bishop Dibelius of Berlin and all the former friends of the man, who had himself been a member of the Confessing Church and who had actually been in a concentration camp as an inmate. He had only joined the SS during the war, not because he had at last become a Nazi, but because he wanted to avenge himself on the SS for the murder of a close relative whom the Nazis had killed because she was mentally ill.

"THAT IS THE WHOLE STORY"

"It has also been stated that the man in question had given information to at least one Swedish Diplomat about the mass killing going on in Auschwitz. That is the whole story as I know it. I had no chance to say anything about the defendant either favourably or unfavourably; I merely had to give my opinion as to whether I thought, from my knowledge of the man, whether a document he had written before his death was to be given credence. Please excuse me for giving only such a short summary of the matter yet I did not want to postpone my answer.

REDUCTION OF SOVIET INFLUENCE IN ISRAEL

TEL AVIV, Wed.—A new split in the Israeli Communist Party over the immigration question presages the possibility of the eventual reduction of Soviet influence in the Jewish state to an absolute minimum.

Over the weekend, the Hungarian Section of the Israeli Communist Party, one of the largest, withdrew in protest against the recent anti-Zionist activities of the Hungarian Government.

SYMPATHISERS TROUBLED

The attitude of the Soviet-dominated countries toward emigration of Jews to Israel, has been troubling for Russian sympathisers in Israel, who have considerable difficulty in reconciling their pro-Soviet sympathies with the Anti-Zionist policies of Russia and its satellites.

Further internal repercussions are expected, particularly in the larger non-communist but pro-Soviet United Workers Party (Mapam), if the anticipated Cominform decision to close the door firmly on Jewish emigration from Eastern Europe is enforced.

PRAGUE, Wed.—The Institute of Oriental Sciences here has decided to establish a chair of Hebrew in honour of Israel's independence.



THE IMPLICATIONS

The Hungarian trial of Zionist leaders carries serious implications for the Jewish people in the surviving European centres.

More than two thousand years ago, Plato examined the implications of the notions that "might is right," that "justice" is the "right of the stronger." He combatted these notions, and their implications, on many grounds.

The rule of force is as detestable in our times as it was in his. It is quite clearly a travesty of the accepted legal notion of "justice" to maintain that the desire of a few people for survival is treasonable if it envisages that survival in a place other than where they are at that moment.

The Hungarian prosecutor camouflaged the basis of his case, which was clearly one of force, the will of the rulers, by alluding to "treason" and "law". It was the application of the notion that the individual exists for the benefit of the state, and not that the state was evolved for the benefit of individuals.

This notion must be foreign to the Jewish people, with their strong individualism and intense love of free thought and free speech.

The rulers of Hungary are deliberately irrational, when it suits their aims better to be so. Compassion does not enter into their plans, which are conceived with mechanical ruthlessness.

It would be futile for the Jews of Europe to look to these zealots for compassion in their peculiar situation in the sea of hatred, or for understanding for their desire to survive into the coming millenia, as they have already done for three or four.

These Jews can only look to Israel for their sustenance, for their continued life, and the trials have thrown this into bold relief.

The "Kadimah"—David Herman Theatre Group.

Because of the great success of previous performances we have decided to present a 3rd and FINAL performance of

"GOD, MAN & DEVIL"

a play in 4 acts by J. Gordon
Under the Direction of
JUDAH GREENHOUSE
at the KADIMAH HALL

Sat. July 2,

at 8.15 p.m.

Cast: Mesdames: R. Levita, E. Miletska, M. Nussbaum, D. Rothman; Messrs. J. Greenhouse, M. Goldberg, S. Oehgeirter, I. Rothman, and J. Sher.

The public are requested to be punctual as there will be no admission between intervals.

Tickets are obtainable from Mr. Podem, FW 4586 and at the Kadimah FJ 4055.

Vic. Jewish Board of Deputies

CONGREGATIONAL COMMITTEE

A Series of lectures under the auspices of the Congregations will be delivered in the Communal Hall, Toorak Rd., South Yarra on the subject—

"THE PARTING OF THE WAYS"

July 10, at 8 p.m.

Introductory: Rabbi Dr. H. Freedman, B.A.

The Background: "Within Judea." Associate Professor N. H. Rosenthal B.A., B.Sc.

July 24, at 8 p.m.—

The Background: "Beyond Judea." Rev. H. Wreschner B.A. (Lond.).

August 7, at 8 p.m.—

"The First Fifty Years," Newton Super, M.A., LL.B.

August 21, at 8 p.m.—

"The First Phase." Rabbi Blumenthal, B.A.

September 4, at 8 p.m.—

"The Parting of the Ways" Rabbi Dr. H. Freedman, B.A.

'Volpone' at New Theatre

Stefan Zweig's celebrated adaptation of Ben Jonson's comedy, "Volpone" will be presented at the New Theatre, 92 Flinders Street, Melbourne for a season from Saturday, July 2, continuing every night except Mondays. This satire is as fresh in these days as when it was first written.

Eagle Has Two Heads

The Eagle Has Two Heads, opening at the Princess Theatre on Friday, July 8, promises to set a new standard in Australian stage production. The play has an atmosphere of love and intrigue conveyed with intensity and suspense, and features special music composed by Benjamin Britten. Magnificent sets have been designed by William Constable, and the gowns worn by the Queen and her Lady-in-Waiting are replicas of the exquisite creations made for Eileen Herlie in the London production.



Mr. Tom Rothfield

Producer Tom Rothfield, is an ardent supporter of all that is good and progressive in theatre. He considers author Jean Cocteau to be one of the most original and vital playwrights of the times, because he has aimed at restoring the power of the theatre, by uniting the human play and the great role. Ronald Duncan's adaptation bears out this statement, for the play is powerful and human, and the role of the Queen one which calls for a wide range of expression, necessitating her constant appearance on the stage. One soliloquy alone consists of 3,000 words.

When "The Eagle Has Two Heads" was produced simultaneously in London, Paris and New York, it created a sensation, and critics were unanimous in their praise of the straight-forward story centring round a simple situation—a young poet caught up in revolutionary activities coming to the castle to commit murder, and instead falling in love with the widowed Queen—expressed in such beautiful and compelling language.

Miss Elaine Foster was specially chosen for the Queen as a result of her impressive dramatic performance in "Mourning Becomes Electra," last year. John Kingsmill, who has been appearing as Gig Ape in "Rusty Bugles" at the King's Theatre, plays Stanislas, oot-assassin, while Eric Reiman veteran stage actor and player of villainous roles has the part of Baron Foehn sinister Chief of Police.

Yiddish Play

GOD, MAN & DEVIL

Because of the great success of the Yiddish play "God, Man and Devil" by I. Gordon, played for two nights with packed halls at the Kadimah, it has been decided to stage it once more, to give theatre goers the final opportunity of seeing this very fine performance. The acting of the artists, the standard of production has been acclaimed by many.

This play, staged by the Kadimah David-Herman group under the direction of J. Greenhaus, will be performed on Saturday, July 2 at 8.15 p.m.

Book your seat early by ringing Mr. Podem at FJ 4055 or from 6.30 p.m. at the Kadimah.

Fifth Anniversary of the C

Next Saturday week, July 9, the Caulfield Culture Centre will celebrate its fifth anniversary. This institution has grown rapidly in the short period of its existence, and is now one of the largest Jewish centres in Melbourne, outside the major congregations and the Kadimah.

The needs of the many Jewish families now resident in that district were seen and appreciated by the late Mr. Arthur Rose (first President), Mr. H. Zmood (second President) and Mr. S. Roth (present President) and their supporters, and to them must be due the credit of having such an organisation and locale to fulfil what is needed.

The Centre provides not only facilities for educating the children and youth (having a school and kindergarten), but it has its own Congregation for residents in Caulfield and surrounding districts, and provides cultural fare for Jews south of the Yarra.

The Onegs Shabbath have become a regular feature, outstanding visitors often being the guest speakers.

Recently, the Institution acquired the neighbouring property to enable



The late Mr. A. S. Rose, first President (on the left); Mr. H. Zmood, second President (on the right); Mr. S. Roth, present President (on the far right).

Food Parcels for Israel

Isador Goodman

We were informed this week that many parcels being sent to individuals in Israel were not reaching their destination. Sent through the P.M.G. as ordinary parcels, on reaching Port Said the parcels are impounded by the Egyptian authorities, and then distributed there, it was alleged.

This does not apply to parcels sent through "Aid for Israel," which reach Israel safely, it was pointed out.

(On contacting the Zionist Office, we learned that parcels sent to individuals in Israel may be sent through Mr. Slutskin, 36 Phillip Street, Brunswick. Letters have been received from Israel indicating parcels sent through this means have reached their destination. Ed.)

OBITUARY.

Mr. Mark Bryer

During the week, after a brief illness, there passed, from our midst Mr. Mark Bryer, who, having resided in Melbourne for the past 48 years, was a very popular and beloved personality.

Second son of Moishe Tsvi and Bat Sheva Bryer, well-known chassidic family of Safed, Israel, who originally came from Roumania, he emigrated to Australia at the age of 18 years, and later married Dora Pearlman of Ballarat. He built a reputation for himself as a craftsman tailor.

A happy joyous personality, he carried with him everywhere the flavour of his typically Yiddish wit, and was never without a helping hand, a kindly word and a ready smile for all. He will be sadly missed by young and old.

His dear wife, having passed away a few months ago, he leaves a family of a son and two daughters.

Only a limited number of parcels will be available for the Concert.

Isador Goodman

port of the Assen

July 2, at 8.15 p.m.

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Mrs. B. BERG, Mr. & Mrs. K. WOHL, HUPPERT and Mrs. H. LANGER wish to express their sincere thanks to relatives and friends for help and wishes in their sad bereavement, please accept this as a personal po

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Isador Goodman

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I Would Like To Know

2. WHY NOT CONVERSION?

By PAMELA RUSKIN

This is the second of a series of articles on modern Jewish problems devised to invite comment.

I would like to know why we hold up our hands in horror at the mere mention of conversion? More than that, I can't quite understand why we allow ourselves to lose so many would-be Jews by a decree that cuts off from the source of Jewish life and religion many who have a valid claim to the title of Jew!

May I say here that I use the terms convert and proselyte interchangeably as meaning a gentile turning Jew, although correctly speaking a convert is a Jew who turns to another religion and a proselyte someone who becomes a Jew.

At a time when we are complaining of our sadly depleted numbers and our increasing loss through intermarriage or agnosticism our stand on the question of conversion seems to be well-nigh suicidal. It reminds me of a man in need of a blood-transfusion who seeks to save himself by cutting a vital artery.

Very orthodox Jews, according to the Law, actually sit shivah when a son or daughter marries "out." This, apart from helping no-one, is barbaric and far more intolerant than any action of our gentle neighbours in the same situation. I think it is generally agreed that the problems of intermarriage are so complex that it is best to avoid it. But it is not possible to stop it altogether. People of every faith, colour and creed always have intermarried and, whether one like it or not, they always will.

The purpose of this article is not to concern itself with the rights or wrongs of marrying out, or whether it is true that Jewish girls are married for their money, or whether Jewish boys usually marry beneath themselves socially. Once, however, we are faced with the fact of a mixed marriage, one of the parties of which is anxious to become Jewish, why do we make it so difficult for him or her to do so? We do, in fact, demand a higher standard of knowledge from the convert than from the Jewish party concerned.

HYPOCRISY?

This would be all very well, if the conversion were that of a person who was embracing Judaism solely as a matter of faith and religious conviction. Let us not fool ourselves on this subject! However much Jewish law insists that the reason for a conversion must be spiritual and not a matter of convenience, it is, more often than not, pure hypocrisy to pretend anything else.

If the conversion is a case of expediting a marriage, it would be more honest, and certainly more realistic, of us to take the Catholic attitude. This is that the children are all that matters! It must also be understood that the intellectual standard demanded for a conversion is beyond many well-intentioned people who simply cannot learn or understand all that is required of them.

To return to the focal point of the problem. There are many Christian men and women who, anxious to marry into the Jewish faith, nevertheless feel that, as they could not bring any conviction to their new religion, it is in keeping with their own integrity to remain true to their own faith. This does not pre-suppose any hostility to Judaism. It is not right to expect them to give up their own religion, and why should they? Surely, it is an infringement of their fundamental freedom to ask them to!

Yet a non-Jewish woman of this type may be perfectly willing to have her children brought up to be Jews. It is a harsh Jewish law that says these children cannot be regarded as Jews. They may be given a Jewish education and later in life formally converted to Judaism.

Thus we usually lose these children completely because the law says the mother must be Jewish. The same type of marriage with a Jewish mother and a non-Jewish father provides no such problem. This then is a law that should be revised.

The Catholic Church says to their young people: 'We don't want you to marry out, but we will give you our blessing and permit your intermarriage SO LONG AS WE HAVE THE CHILDREN!' They know, as we should know, that, except in rare cases, you will never change a formed adult mind, but

that children are what they are educated to be.

THE BASIC REASON

And lest you think I show too little respect for our Jewish law, may I say that in Biblical Times conversion was not frowned on and thus whole tribes are said to have been converted. Only when Christianity became the official religion of the Roman Empire was proselytism forbidden by Roman law under pain of heavy penalties. This is the basic reason for Jewish laws on conversion, and though a sound enough reason at the time, it is a pretty poor one today.

For instance, in Biblical Times the wife of Joseph was non-Jewish, and as he was the only Jew in Egypt at that time, there is no record or likelihood of her conversion. They had two children, Ephraim and Manasse. Every orthodox Jewish father blesses his children thus: 'The Lord make you like Ephraim and Manasse.' According to the Law, both of them would be non-Jews!

Moses himself had a non-Jewish wife.

One of the loveliest stories in the

Bible tells of Ruth and her loyalty to her adopted people. And she is proudly remembered as an ancestor of the Royal Line of David.

The number of noted Jews who have married out is too numerous to mention here. But among the modern Jews is Martin Buber who believes that conversion should be almost an article of faith. He didn't marry out just by accident, but because he found a logical and dogmatic reason why he should do so.

In conclusion may I say this: To be a Jew by birth is not easy these days, but to be one by intention is much harder and takes courage. It seems to me that the Jewish attitude in the face of this should be more welcoming and kindly, rather than intolerant and hostile to would-be proselytes.

More important still, I think there should be some way to make it possible for the child of either Jewish parent to be Jewish BY RIGHT! And I think, too, we should stop treating the who's problem as though it were a shameful thing, instead of a delicate human problem.

Perhaps there is a constructive answer to this. If so, I WOULD LIKE TO KNOW...

The views expressed therein do not necessarily represent the views of this journal.—Ed.

WIZO Sponsor A Child Drive



BARBARA PERLMAN, aged 1 yrs., sponsored by her Grandmother Mrs. L. Perlman (Northern WIZO).



ROBIN STARR, aged 7 yrs., sponsored by Mrs. P. Sweet, (Northern WIZO).



SUSAN REES, aged 12 months, sponsored by her Grandmother Mrs. S. Gordon (Northern WIZO).

—These photos by "AXEL"

S. S. Y. C.

House Party

JULY 2nd., at 8 p.m. at the home of Miss Estelle Nissen 3 Kambea Grove, Caulfield

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New Wave of Anti-Semitism in France

By B. Feder: Well Known Yiddish Journalist

Recently two occurrences have once more come to French Jewry since the gravity of the anti-Semitic vandalism. The occurrence was a public and Fascist meeting in the heart of Paris, in the Mutualité. Immediately after the liberation there was a half-secret Fascist organisation, the last retreat of Paton's "Anti Legion" and of Laval's "Legion," published an anti-Semitic agitator of like Streicher's styled "The Champion" — such, too, was the journal of the "Anti Legion" during the occupation, which journal "holy crusade against Jews." In November, the leaders of this under a charge by ministers of Government to trial for conspiracy to State security. This not include the accusation of treason, of which they were known to have

been accused. They were tried and condemned to death for being members of the De Gaulle coalition, it was to free all Fascists.

EDUCATE
INST ISRAEL
and of action by this courage to the vandals who without official sanction demand. The name of party is "The Socialist for French Unity," Semitic "movement" dwelling, an official Rue de Chartres in aristocratic quarter

The illegal "Champeau," they are now new "legal" journals both against the

and is assuming more and more the menacing forms of physical violence as is shown by the second occurrence, which happened just a day after the infamous meeting.

JEWISH AGENCY BOMBED

In the house where the Paris office of the Jewish Agency is located a bomb exploded and laid waste a Jewish store. It was a fierce explosion, shattering the window panes in all the houses of the neighbourhood. By a miracle chance no human lives were lost because the explosion occurred late at night. It was at once obvious that this was an anti-Semitic act, but the De Gaulle "Le Journal de Dimanche" did not hesitate to print at once a libel against the Jews. As in a near-by restaurant a reception was being given to the British Consulate, the newspaper features the incident with big headlines as an outrage by the Irgun or the Haganah against English Diplomats.

Of course, inquiry proved fruitless and the guilty ones went scot-free. This is, however, not the first bombing outrage of anti-Semitic criminals in recent times in Paris. A few weeks ago a bomb was left at a Jewish owned furniture store. The explosion caused much damage. A similar outrage occurred at a Jewish drapery.

Attacks on Jewry come also from a second source. The De Gaulleists in the Paris City Council do everything in their power to abolish an old Parisian "Market Hall" where ready made clothes are sold, openly avowing that their object is to strike at hundreds of Jewish tradesmen who derive their livelihood from this famous hall, where the Parisian poorer class buys its cheap clothes, shoes and linen.

VANDALS TERRORISE JEWISH MARKET PLACES

In the market places, where thousands of people shop for their food, vandals increasingly deliver anti-Jewish inflammatory speeches. At such times the police are not to be found, or appear just when the Jewish and the non-Jewish workmen are about to silence the agitators themselves.

All this is encouraged by the French Government's terrible activity against hundreds of foreign workers. Drastic measures are taken against these when they wish to share in the civic life of the country. They are reported for participating in strikes, as recently happened with a number of Polish miners.

Jews in France, as elsewhere, are well aware that hatred of the foreigner is frequently linked up with anti-Semitism, and anti-foreign agitations and measures are easily extended to Jews.

All this, of course, is a direct consequence and concomitant of the general reactionary policy which the present French Government encourages in all spheres.

Luxury Liner Joins IRO Fleet

The new streamlined Norwegian motor ship Skaugum, largest and fastest of the 37 ships in the charter fleet of the IRO, will leave Naples on her maiden voyage on May 1 with 1,700 Displaced Person migrants for Australia.

Mr Calwell said the Skaugum was the first IRO ship whose accommodation was specifically designed for carrying refugees.

Passengers will travel in small well-ventilated dormitories, and special cabins are reserved for families with children. Meals will be taken in a cafeteria feeding 765. Recreation facilities include playrooms for children, ample deck and lounge space, two swimming pools and a public address system for carrying music and instructions to the passengers.

The new vessel is an 11,500-tonner powered by four diesel engines which give her a cruising speed of 19 knots. This will permit her to make the round trip between Naples and Australia in 45 days, clipping at least 10 days off the average time of any IRO ship on the run.

(From Canberra).

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Its name will remind future generations of the debt they owe to the part played by Hadassah. Fifteen years of work by these three and by countless unnamed helpers have ended. The future of the movement will be secure only if the ideals which animated them



HENRIETTA SZOLD
"Mother" of Youth Aliyah



HANS BEYTH,
"Father" of Youth Aliyah

are still alive in the hearts of the Jewish people.

Arms for Effendis

FEUDAL RULE SHAKEN

(London)—Britain's official announcement this week that arms shipments for the Middle East are being resumed marks the final point of bankruptcy in Mr Bevin's policy vis à vis Palestine and the Arab world. The announcement was accompanied by a statement according to which these arms, imported with the Mediator's consent, were needed for maintaining 'internal security' in the Arab states.

On the face of it, it seems puzzling why it should be necessary for this purpose to augment the vast stocks of arms of medium and small calibre already in Arab hands and which have often been employed wastefully against the Israeli forces. Despite official denials, moreover, it is well known that British arms have reached the Arab war lords in substantial quantities since last year's imposition of the UNO ban on the shipment of weapons and munitions.

London circles offer two comments:

Arab rulers regard the various armistices which their commanders have been obliged to sign as an interlude for the regrouping and reequipping of their forces. The British Foreign Office feels that at this juncture it can assist them more openly, taking advantage of Washington's growing coolness to the Ben Gurion Government which is regarded as still insufficiently favourable to the Western Allies.

The internal position in all countries of the moribund Arab League is tenuous. Collapse of the Arab offensives has been followed by crisis, assassinations and coups in Egypt, Syria and Iraq. Revolutionary symptoms have been aggravated by the fact that Palestinian Arabs and Lebanese within Israel's borders are proving their loyalty to the new regime. Unsuccessful military adventures have always proved dangerous to feudal regimes, and the Arabs are no exception.

Mr Bevin, having urged his puppets into a suicidal war against Israel, has been forced to admit finally that, as a consequence of his and their folly, they needed guns to protect themselves against their betrayed peoples.

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Duty to Ourselves

SAMUEL LANDMAN (London)

After reading "Strange Defeat," by Marc Bloch, Jewish Professor of History at the Sorbonne, I am moved to write. He died in the First and Second World Wars. He was tortured, and killed by the Nazis in June, 1944. His book of "Strange Defeat" was found among his papers. It is a remarkable objective analysis of the causes of the collapse, written from July to September 1940.

The most galling reason for me is that "the State no longer depends on us who have become spectators." A good man, and proud man, of the best type of Jew, could not remain silent, and joined

in the strength of the Jewish community in the Jewish State. All our younger men did not tolerate the humiliations of the Nazi regime. They felt the call to serve in the army, and the birth of Israel is born, will revert to the worst.

The possibility of further fighting has not yet gone and the continuous arrival of Hitler's victims in their thousands, of whom many are for ever crippled and unfit for work, will, if not properly handled, impose an intolerable strain on the young State. All Jews everywhere must feel that these victims are as much entitled to help and succour as the wounded who were carried from the front. They must be nursed back to health, physical and mental.

NO UNDERSTANDING OF CAUSE

I remember talking to the early victims of Hitler — German Jews who arrived in London in the years after 1933. What made the very intelligent and sensitive among them most unhappy? It was, that being entirely unacquainted with Judaism and Jewish values or Jewish civilisation, they had no notion why they suffered. To know why one suffers and for what one is making a sacrifice is essential to civilised man in his struggle against tyrants.

The young men and women in Israel (and even their elders) are happy in this knowledge and feeling and can be trusted to face up to future dangers. But it is not so easy for us who are outside Israel to share this feeling. Let us for a moment, therefore, imagine what would happen to Jewry outside Israel if (God forbid!) our fighters were defeated,

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or the State dissolved into civil war after economic collapse.

Every enemy of Jewry — and they are many — would exult and shout for joy, and would treat us and our property as legitimate prey. Dark night would then fall upon Jewry everywhere, and who knows how long it would be until the next dawn. "Sentry, what of the night?"

There is, perhaps, no need for us to conjure up so alarming a prospect. The bonds which unite us, who are outside, with Israel, are deeply rooted in our subconscious and, perhaps, in our unconscious. In this connection, I remember a story told of Baron Edmond de Rothschild. From amidst his fabulous wealth in Paris he used to supervise with interest and affection the planting of the tiny roots of the present Yishuv. This was in the early nineties of last century, before Herzl founded the Zionist Organisation. No call on Baron Edmond's philanthropy from Israel was in vain, so that he became known as Hanadiv hayadua (the well known philanthropist).

FATE OF JEWS LINKED

He was once asked about the idea of a Jewish loan sponsored by the Zionist Organisation. He said he was opposed to the idea and when asked why, replied, "Whoever signs the bonds, I shall have to pay." This feeling of Baron Edmond that "Kol Israel arevim ze lave" — i.e., that the fate of every Jew is inextricably involved in that of every other Jew, is one of the surest foundations for our hopes and a strong safeguard against the perils which lie ahead.

How profound is the Talmudic saying, "Every Jew should consider himself as having been personally present at the foot of Sinai when the Ten Commandments were given." The thunder and lightning Kolot uvrekham we have all heard and seen. Let us now hearken to the Kol demama daka, the still, small voice of conscience calling us to our duty to Israel, which is also our duty to ourselves.

(Copyright by The Jewish Chronicle Feature and News Service.)

Mr. Dalton Voices Labour's Desire for Cordial Relations with Israel

BLACKPOOL, (JTA by airmail). Winding up the foreign policy debate at the Labour Party Conference, Mr. Hugh Dalton revealed that an invitation had been received by the Labour Party Executive from the General Federation of Labour in Israel (Histadrut) to send a British delegation to Israel.

This revelation was warmly applauded by the delegates, and Mr. Dalton, expressed the pleasure of the Party at the invitation. He added that the delegation would go to Israel "at the appropriate time," some time in the Autumn. He hoped that the delegation would find an opportunity to visit other countries in the Middle East at the same time.

Replying to a speech made in the course of the debate by Mr. B. Finlay, delegate of the Poale Zion, Mr. Dalton said that the Labour Government desired to forget the past as regards Palestine — a past stained with blood — and was looking forward to cordial relations with Israel in the future.

CALL FOR FRIENDSHIP BETWEEN TWO SOCIAL DEMOCRACIES

Terming the emergence of the State of Israel "one of the few constructive achievements of the United Nations Organisation," Mr. Finlay had pointed out that the fact of Israel's recent admission to United Nations membership, and the sending of a fully accredited British Minister, enabled him to approach the subject of Anglo-Israeli relations from a new angle.

He pointed out that since 1918 each Annual Conference of the Labour Party had affirmed its sympathy with Jewish aspirations in Palestine. "In the last two or three years, unhappy incidents arose," Mr. Finlay said, "but now history has moved on, the State of Israel is an accomplished fact, and a new chapter has begun."

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The Press Of The Week

(By "SCRUTATOR")

GENTLEMEN'S AGREEMENT IN THE HOUSE OF LORDS

The recent world-wide propaganda drives against anti-Semitism have merely led to a repression of this "instinct" with the more genteel, while it has probably speeded the journey of the extremists towards that final outer orbit, the lunatic fringe, where they find solace in the mere existence of kindred spirits.

Dr. Garbett, the Archbishop of York in a recent debate in the house of Lords retracted his sting of yore. At this stage he "hates anti-Semitism," but nevertheless opposes "some of the aims" of "some of the Zionists."

His opposition is evidently strong enough to limit his capacity to reason. It makes him state strange views. For instance since he has no argument against the partition of Jerusalem between the Arabs and the Jews, he claims that the Jews and Christians would protest against that. Christians? yes! but Jews? no!

Similarly he opposes internationalization of the old city on the flimsy pretext that the old city is only accessible through the new city, through the whole of it as it seems.

Dr. Garbett also remembers that "the Jews themselves had agreed" to the internationalisation of Jerusalem. He conveniently forgets, however, that they were prepared to forgo Jerusalem in exchange for peace guaranteed and enforced by the United Nations. They were even

prepared to accept a strategically monstrous frontier, provided it led to the state and to peace.

Since it led to neither, and since the U.N. was unable to enforce its own decision, the Jews have quite naturally come to the conclusion that no one can look after their interests, bar themselves. Dr. Garbett was silent when Arab hordes under British leaders tried to oppose the U.N. decision by force. Why does he all of a sudden favour upholding U.N. decisions?

The same applies to Lord Altringham, who condemns the U.N. decision on partition itself, as the main cause of the Arab refugees. "Until the United Nations put that terrible wrong right" he said in the House of Lords that organisation will carry the brand of Cain. The present situation had not been brought about by any proper International act, but by fraud, assassination and mainly by naked appeal to force.

What then is a proper international act? Of what fraud is the Jewish state guilty? And who started this naked appeal to force? Moreover, if U.N. should carry the brand of Cain for the plight of "600,000" living Arab refugees, for which it is less responsible than these Arabs themselves and their sundry "protectors" and "advisors" what brand should Germany carry for 6 million dead Jews, and what brand should England carry for preventing their entry to Palestine while still alive? What brand should the whole Western world carry for building up Hitler the way it did and thus causing directly the death of many million soldiers and civilians?

However, these questions are idle. For the time being they wear no brand at all, and as a direct consequence people like Lord Altringham are at liberty to prostitute language, while that same Germany is built up again, and for the same purpose.

His pattern of thought is rather typical of the anti-Semite. Several years ago—I was in uniform at the time—I was attacked in the street by a fellow who called me a blooming Jew and hit me in the face. Just while I was giving him a good hiding an officer came along and asked me to stop. At this stage the civilian who had blood running all over his face started to cry and to complain to the officer that I had not fought him fairly. I had employed jujitsu methods, and this was not the way to box.

People like Lord Altringham, Dr. Garbett, the Pope, Bevin, the U.S. State Department officials, Stalin, Molotov, Vischinsky, they are the men wielding a decisive influence in shaping the history of this century, and possibly the future of mankind. They are all dominated by the same obsession. They can see only one way to make man happy, namely by killing everyone who—according to their opinion—makes him unhappy.

As long as this ilk and their cronies hold sway over the destinies of an apathetic mankind, our prospects are dark indeed. May be Gary Davis, citizen of the world is not just "that man Davis," but "man." Bertrand Russell broadcast the other week that we are evolving towards world government. But the fatal question remains: will we do it by force, or will man wake up to the fact that he has been hoodwinked too long by shamsaviours, and will he finally take his destiny in his own hands where and while he still can?

"OLIVER TWIST" & MERCHANT OF VENICE ARE BAD READING FOR CHILDREN

NEW YORK. (JTA by airmail) A taxpayer's suit to exclude two classic works—"Oliver Twist" and "The Merchant of Venice"—from New York City's municipal schools, has been filed in the Brooklyn Supreme Court by Mr. Abraham J. Alexander.

In his petition, Mr. Alexander charged that the two books were "avowedly anti-Semitic and anti-religious" and "intensify prejudice and are vehicles to spread intolerance" among the pupils. The petition names as respondents the Board of Education, the Board of Superintendents and Dr. William Jansen, Superintendent of Schools.

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MY COLUMN

By JOSEPH SHATIN

ISRAELI POLICE UNIFORMS

During the months of July, 1948 when the Jewish State was already a firmly established reality a British ship came to the port of Haifa and unloaded thousands of sets of navy blue British Palestine Police uniforms including caps and also boots. The Jewish Navy helped itself to some and the rest was given to the Israeli Police. The buttons were changed for the new buttons with the Jewish emblem. The captain of the ship was given a "receipt" which was all he wanted.

THE PRESIDENT

The Correspondent of "Israel Speaks" thus described the opening of the "Knesseth": "In a simple ceremony President Ch. Weizmann opened the first Israeli Parliament. He stood on a wooden platform in the Jewish Agency building and spoke to his people from Dan to Beersheba. They listened to him in the Kibbutzim and they heard him in their homes. He spoke in slow Hebrew. Every now and then when his voice broke, he paused to take off his glasses and wipe off his tears. This was an historical moment for Jews everywhere."

People in the streets saw the President arrive in a car surrounded by policemen mounted on white Arabian horses. They shouted "Long live the President". The police band played the national anthem. And the President said among many other things—"Heavy indeed is the responsibility laid on us in this Assembly. What we began nine months ago on the same date we bring to completion tonight—the restoration of the realm of Israel. If we are using state forms moulded by the experience of the enlightened nations of the modern world, we know truly that these forms contain the treasured essence of the heritage of Israel."

In the ancient world this tiny country of ours raised to the standard of the spiritual revolt against the rights of tyranny and brute force. The law of Israel and the vision of her prophets sounded a new epic of relations between man and man, a new ordering of human society. The authority of the King of Israel was limited by law and tradition. The prophets of Israel did not fear to utter rebuke and reproof to kings and princes, and with inspired words forged weapons to defend the poor and oppressed strangers and slaves and the orphan and the widow."

THE GHETTO

The Moscow Journal "New Times" correspondent with a party went to Poland. Without further comment here is his story—

"Soon after our arrival in Warsaw we saw the new Polish film "Ulica Graniczna" which tells the story of the heroic uprising in the

ghetto in 1943. It seemed that after seeing this picture nothing could shock us any more. Yet the view we obtained of the demolished ghetto one gloomy October morning convinced us that even the cinema with all its possibilities cannot plumb the depths of fascist barbarism.

For blocks on end stretched the lifeless desert of bricks and earth overgrown here and there with grass. There were no walls, no steel girders, not even chimney pots to indicate that people had once lived here, that there had been streets and tall buildings. The deadly fire of tanks and artillery and bombing from the air that went on for days had buried more than 300,000 people under the heaps of smashed brick and concrete.

The only reminder of these victims is a majestic monument to the martyrs of the ghetto raised on a clearing in the midst of this vast ghastly cemetery.

OSWIECZIM-AUSCHWITZ

Then they went to the former death factory: "The neat appearance of the dozens of two storey buildings standing in regular rows along the lawn flanked pavements could not but evoke wonderment. After the evidence of fearful demolition we had seen in the towns, the rows of dwelling houses with painted doors and window frames, and lawns in front, untouched by the war, were something of a shock. We went through the camp. The ordinary peaceful looking houses proved to be the terrible barracks where prisoners had perished wholesale; they were the "blocks" of the monstrous death factory.

There was a "punishment block" and a "death block." Each building and each room was a perfected torture chamber. Here Poles, Jews, Czechs, Russians, Frenchmen, were tormented and killed. There was a wall against which people were shot individual gallows, chambers where people were immured alive, gas chambers, cremation ovens, boilers where human bodies were turned into soap, an endless succession of devices for torture and killing. In one of the "blocks" we were afforded some idea of the scale of the crimes committed by the executioners of Oswiecim. In a large room surrounded by a border of black crepe there was a huge pyramid of the hair of women who were done to death in the camp. And this was only a small part of the total—the part which there had been no time to ship to Germany. Here, at this ghastly memorial the full purport of the killing of over 4,000,000 people in the Oswiecim death camp was brought home to us."

I shall finish this column by asking you to search your conscience and answer this question without any reservations: "Did I in 1949 assist Israel to the best of my ability?" You cannot trifle with your own conscience.

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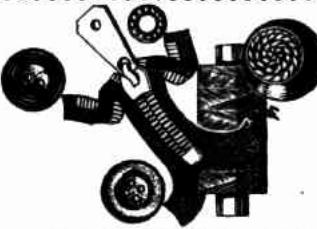
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MINYAN IN SOUTH CAULFIELD

A MEETING will be held at the home of Mr. M. Slonim 325 Bambra Rd., South Caulfield, on Monday, July 4, at 8 p.m. to organise a Minyan for the District roughly embracing Glenhuntly Rd., North Rd., Hawthorn Rd., and Bambra Rd. All interested please attend.



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UNIVERSAL NEWS	HEADLINERS
FOX AUSTRALIAN NEWS	THIS MODERN AGE

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SOCIALLY SPEAKING**Engagement**

The engagement is announced of ESTHER, second daughter of Mr. & Mrs. P. Golding of 11 MacPherson St., Mt. Lawley, W.A. to YEHUDI, son of the late Mr. & Mrs. A. Berger of Lomza, Poland.

Marriage

The Marriage of FRIEDA, youngest daughter of Mr. & Mrs. V. Schnur, 16 Byron St., Elwood, to JONNY, only son of Mr. and Mrs. I. Teicher of 73 Henry St., Windsor, will be solemnised at the Melbourne Synagogue, Toorak Rd., South Yarra on Thursday, July 7, 1949. The Bridegroom will be called up to the Torah on Saturday, July 2, at Melbourne Synagogue, Toorak Road, South Yarra.

At Home

IN HONOUR OF THE ENGAGEMENT OF THEIR CHILDREN

Ryna and Boris**Mr. & Mrs. N. Ravdell and Mr. & Mrs. J. Kappel**

will be "At Home" to all relatives and friends on Saturday night July 2nd, from 8 p.m. at 94 Dandenong Road, Caulfield.

Take 67 tram at St. Kilda Junction alight one stop past Kooyong Road. Will all please accept this as a personal invitation.

At Home

In honour of the engagement of their children SONJA & DAVID Mr. & Mrs. Ch. Krigstein and Mr. & Mrs. Ch. Zwier will be "At Home" to all relatives and friends at the Samuel Meyers Hall, Charnwood Crescent, St. Kilda, on Sunday, July 3, from 2.30 to 5.30 p.m. Will all please accept this as a personal invitation.

Thanks

Mrs. A. ARON & Mr. M. CHUBERT wish to thank all relatives and friends for their good wishes, telegrams and beautiful gifts received on the occasion of their recent engagement. Will all please accept this as a personal acknowledgment.

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Condolence

We extend our deepest sympathy to Mrs. A. BOLTIN and family on the tragic loss of their beloved husband, father and grandfather.

Mr. & Mrs. JACK HIRSCH, Hannah and Joe.

Thanks**MOTEL BONTSCHECK**

Mrs. ETEL BONTSCHECK and Family, 2 Somerset St., St. Kilda thank all relatives and many friends for their kind sympathy during her recent sad bereavement. Please will all accept this as a personal acknowledgment of sincere thanks.

ZIONIST YOUTH ORGANISATION**HABONIM**

invite you to join in the

WELCOME TO THE ISRAELI SCHOLARSHIP STUDY

— ISAAC ERNEST and ILSE MEYER —

On THURSDAY, JULY 7th, at 8 p.m. in KADIMAH HALL

Replying to Mr. Frenkel

To the Editor,

Dear Sir.—I hope that you will be good enough to allow me some of your valuable space for a reply to a letter to the editor in the May issue of the Zionist by Mr. Erwin Frenkel in connection with the recent Israeli celebrations in Melbourne.

Mr. Frenkel begins his letter with what he calls a simple statement of facts. He forgets, however, to mention one very important fact when he states that the song was sung in precisely this form in German synagogue on Yom Kippur and is still sung.

The fact he forgets to state is that the gathering was not told these facts prior to Mr. Cohen's singing the song and the overwhelming majority of people at the Exhibition Building that evening could not even imagine this song by Beethoven, sung in German, to be a "Jewish" prayer song.

Nearly all of the people gathered there to celebrate Israel's independence were used to hearing their prayers, particularly on Yom Kippur, sung in Hebrew, which, for Mr. Frenkel's information, is the traditional prayer language of the Jews. Those people who were used to hearing their prayers sung in German to the accompaniment of Beethoven's music were conspicuous by their absence...

Mr. Frenkel then goes on to a lengthy explanation that it was only accidental that German happened to be the language in which orders were given for 6,000,000 Jews to be killed. The fact however remains that these orders were given in German and no cold logic can ever eradicate the hatred of the German people, the German language, the so-called German culture and all things German from any Jew's heart.

All of Mr. Frenkel's arguments to the contrary can be very effective in a debating society, but they will not cut any ice with Jews who have suffered, with Jews who have lost, with Jews who have seen the horrors. These Jews, and that should include practically the whole of our nation, will always think with their hearts, their feelings and their memories and discard all logic, where the Germans are concerned. For were the Jews of Warsaw logical when they rose, inadequately armed, against the might of the German army? Were Jewish mothers logical and rational when they killed their children, strangled them to death, in order to save them from getting into the hands of the Germans?

"ANTISEMITISM" IN RUSSIA

NEW YORK, (JTA by airmail). "Asemitism" rather than "anti-Semitism" now prevails in Soviet Russia, according to a study just published here by the American Jewish League Against Communism. At the same time, the study claims that "anti-Semitism has been growing in Soviet Russia, particularly during the past year."

"Asemitism" is different from anti-Semitism in that it is not aggressive, according to the study, which was prepared by Mr. Gregor Aronson, a former member of the Moscow Soviet who left Russia in 1922, after having been arrested by the Soviet authorities. "Asemitism is not Jew-hatred in the usual sense of the word; it is more complicated and completely psychological," Mr. Aronson explains. "It seems to be characterised by indifference to the Jews and any matter in which they, as Jews, are involved."

Published under the title, "Soviet Russia and the Jews," the study deals with the situation in Biro-Bidjan, with Soviet hostility to Zionism, with various aspects of Jewish life in the USSR from the Communist revolution of 1917 to the second world war, and with the prospects of assimilation of Soviet Jewry.

No Mr. Frenkel you cannot expect rationality and logic from the Jewish people in this respect, however rational and logical we may feel in all other cases. The fault was yours in thinking that the Jews were dogged individualists and too civilised to be capable of such senseless acts. Our dogged individualism and our civilisation died in the crematoria of Treblinka, Auschwitz and Bergen-Belsen.

Language may be neutral, but our feelings towards it are not, however subtle the though expressed in it.

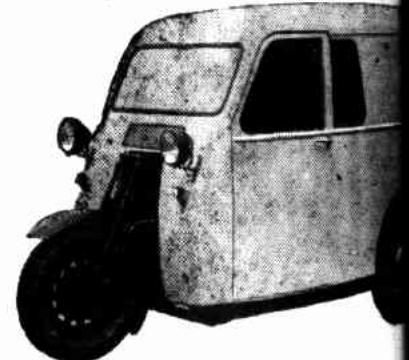
Mr. Frenkel goes on to specify all other countries except Germany in which German or languages similar to it are spoken. That, of course, is merely splitting hairs, and, I believe, Mr. Frenkel is himself aware of the absurdity of that. For the Jewish people German is and always will be the language of Hitler and Goebbels, of Streicher and Kramer, the beast of Belsen, of all the guards of all the concentration camps, the language of destruction and murder of the flower of the Jewish people and no intelligent and rational remarks will change it, for rationality and intelligence do not matter while feelings reign supreme.

Finally Mr. Frenkel tries to absolve Mr. Cohen from all blame, gallantly taking all the blame himself. Unfortunately I cannot even agree on this point with him, for the blame lies as much with Mr. Cohen for choosing this song, as with Mr. Frenkel for approving the choice. After all, Mr. Cohen is a Jew and a Cantor at a Jewish Synagogue and his understanding of the feelings of his fellow Jews should have been better.

Mr. Frenkel concludes by saying that he has learned his lesson, however, upsetting. That he has learned his lesson is commendable, that it is upsetting needs reflection and further thought on Mr. Frenkel's part.

I remain, Yours faithfully,

L. ZBAR.

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RELATIVES SOUGHT

WOULD the following persons or
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Dr. Jacob Blum (Rotating press).
John and Robin Bryan (13 and 11
years old) from India. Otto
Glaser of Vienna-Heldenreich-
stein. P. Goldman from Shanghai.
Eva Gottlieb-Medina of Vienna.
Mr. Gruszkiewicz (changed his
name).

Karl Heinz Heinemann (form 8
Emp. Co.) No. 377695). Jenoa and
Marion Hitter from Challes,
France. Joe and Jerry Hyman.
Leopold and Edith Kueper. Roza
Landau of Bendzin, Poland. J.
Prochaska (reg. letter from
Shanghai). Moszke Sapir of
Przonow, Poland.

Shmuel Schmulewitz of Lodz. Niss
Schnitzer of Zamosc. Hans Georg
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BRAUN (nee ROCKMAN) on Fri-
day, June 24, 1949, at Mena
House Hospital to Paul and Sara
a son. Both well.

GREEN (Komesaroff) on June 28
at Epworth Hospital to Tess and
Myer, a Daughter.

OPAT. to Mr. and Mrs. Jack Opat
at St. Andrews Hospital on June
23, a son. Both well. A brother
for Robert David.

Socially Speaking

ENGAGEMENTS

REID-ROZEN: The engagement is
announced of MARIAN, younger
daughter of Mr. and Mrs. E. W.
Reid of 411 Rathdown Street,
Carlton to ISAAC (Ziggy), younger
son of Mr. and Mrs. Z. Rozen of 221 High Street, St.
Kilda.

MARRIAGE

THE MARRIAGE of Rita, the
daughter of Mr and Mrs A.
Schreibersdorf, Melbourne, 29
Katandra Rd., Ormond, to Walter,
son of Mr and Mrs R. Elsass of Poland,
will take place at Temple Beth Israel, Alma Rd.
at 5.30 pm on 5th July.

The marriage of Miss MOZELLE
ASHKENAZY to Mr ROBERT
L. KAHN will be solemnised at
the St. Kilda Synagogue, Charn-
wood Crescent, on Thursday, 7th
July, 1949, at 6 p.m. All friends
of the couple are hereby invited
to attend the ceremony.

SILVER WEDDING

Mr. and Mrs. Emanuel RENARD
of 28 Testar Grove, Caulfield,
announce with pleasure the 25th
anniversary of their wedding,
celebrated in Paris on June 28,
1924.

BIRTH

BRAUN (nee ROCKMAN) on Fri-
day, June 24, 1949, at Mena
House Hospital to Paul and Sara
a son. Both well.

GREEN (Komesaroff) on June 28
at Epworth Hospital to Tess and
Myer, a Daughter.

OPAT. to Mr. and Mrs. Jack Opat
at St. Andrews Hospital on June
23, a son. Both well. A brother
for Robert David.

THANKS

Mr. and Mrs. J. PEARLMAN desire
to thank relatives and friends
for telegrams and gifts received
on the occasion of their Silver
Wedding.

Mr. and Mrs. L. ROSENBERG
(nee Kappel) wish to thank all
relatives and friends for their
kind wishes and telegrams and
beautiful gifts received on the
occasion of their recent marriage.
Will all please accept this as a
personal acknowledgement.

Mr. and Mrs. ABE SANDLERS
wish to thank relatives and
friends for their good wishes
telegrams gifts and flowers received
on the occasion of the birth of
their son.

Machzikai Hatorah

"Shabbos: Kodesh
Lighting the Candles... 4:49
Shabbos ends..."

KADIMAH

The Kadimah Quiz will take place this Sunday, July 3, 8 p.m.
Lecture by Dr. Bloch.

On Sunday, July 10, Dr. M. Bloch will lecture on the recent achievements of modern medicine.
Lecture by Dr. M. Bloch.

The date of the Kadimah Bazaar is approaching. Send in your donation or have it ready when our collectors will call for it.
Kadimah Choir

The first rehearsal of the Kadimah Choir will be held shortly. Friends and members of both sexes with good voices are invited to join.

KADIMAH YOUTH ORGANISATION

Friday, July 1st, Kadimah Hall, 8 p.m. Mr. Judah Waten on the "Jews in the Modern Era."

Sunday, July 17—Musical Evening at 123 Woolton Ave., Thornbury. Also classical programme. Watch for Mystery Hike.

All K.Y.O. and K.Y.G. members are entitled to the use of the Kadimah Library on paying a deposit of 5/-.

The K.Y.O. are planning the formation of a "Jewish Theatre Group Movement" and are approaching other organisations with this aim.

K. Y. G.

Saturday, July 2, at 2.30 p.m. In Kadimah Hall "Florence Sternberg will talk on the "Trends of Assimilation Amongst Jewish Youth." Dancing and Table Tennis to follow.

Saturday, July 2, 8 p.m. Musical Evening of Light Classical records will be held at Ruth Factor's, on the corner of Richardson and Wilson Sts., Princes Hill.

J.N.L. KADIMAH

is arranging

A FAREWELL CONCERT

for

MOSHE POTASHINSKI

Sat. July 9,

—Programme:—

- 1) Jewish Writing, Humour, and Songs.
- 2) Types, Scenes from J. L. Peretz "Midnight at Old Market".
- Artists A. BRAIZBLATT, SARAH & NATHAN GINTER R. SWIATLOW.
- At the piano: Freda Pakula.

Tickets from Mr. Podem: FW 4586 or FJ 4095.

CLUBS and ORGANISATIONS**N. C. J. W.**

Sunday, July 3, at 6 p.m. A Buffet Tea followed by Cards will be held at the Temple House, 82 Alma Road, St. Kilda. Guests of Honour will be Mr. & Mrs. C. Brooks and Mr. & Mrs. H. Zinood prior to their departure for Israel. Everyone welcome. Subs. 10/6.

Members and friends are invited to bring their children to the Children's Party at the Samuel Meyers Hall on Sunday July 10. Book early for "Skipper Next To God", the 3 act drama by Jan De Hartog to be presented at the New Theatre on Saturday, August 6. Monday, August 8, Tuesday, August 9 and Wednesday, August 10. Tickets at 5/-, 7/- and 10/- obtainable from Y.M.H.A., by ringing LF 6692 or from any executive member. Booking at the "Y" 9 Elizabeth Street, City.

Would holders of ticket No. A16 which won the second prize at the Raffle drawn at the Bazaar please ring LF 6692 for your prize.

The Monster Raffle now being run by Mrs. Posner and Mrs. Barnett will be drawn at the High Tea on Sunday, July 3. All butts must be returned immediately.

COUNCIL JUNIORS

The Council Social Set and Council Juniors are holding a monster children's variety show on Sunday, July 10, at Samuel Meyers Hall — wonderful array of artists, and magicians.

Our raffle has been held over to be drawn at this afternoon, so send in butts immediately.

BRIGHTON W.I.Z.O. GROUP

The following functions are in aid of our nominees in the "Sponsor a child" Drive: This Sunday evening July 3, Card Party at Mrs. Esther Nathan's home, 16 Cheeseman Ave., East Brighton. Sunday, July 10, musical evening at home of Mrs. Perry, 106 North Rd., Brighton. Leading artists including winners in recent Jewish Competitions. Subs. 5/6 incl. supper. Please ring XA 5012 if you intend coming along. Everybody welcome.

Wednesday, July 13 is the date of our 1st Annual General Meeting and election of office-bearers. We would like all members to make their utmost effort to be present on this important occasion, at the home of Mrs. Anne Morley, 1 Thompson St., Brighton.

VIC. JEWISH RETURNED SOLDIERS

On Monday week, July 11, a Special General Meeting of the Circle will be held at the Samuel Meyers Hall to discuss the widening of the Circle's membership to include all Jewish ex-servicemen and women.

As this meeting is of vital importance, it is desired that there be a full attendance of members and those eligible for membership. The meeting will commence at 8 p.m. sharp.

J.Y.P.A.

Owing to transport difficulties the JYPA DANCE to have been held this Sat. night has been CANCELLED

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Ask for Mr. Sammy Heifetz.

A.J.A.X.**AJAX TENNIS BOARD**

Ladies' Singles Semi-finals Sunday July 3 at S.J.T.C. courts: 9:30 a.m. B. Lazer v. R. Fayn, 10:30 E. Vogel v. J. Rockman.

SOUTH JUDAEOAN TENNIS CLUB

Matches for Saturday, July 2,—"A" grade S.J.T.C. v. Hurlingham Park (at H'ham Park); "Spec. B" grade S.J.T.C. No. 1 v. S.J.T.C. No. 2 (at home).

AJAX TABLE TENNIS BOARD

Vic. Jewish Junior Ch'ship Final: B. Alexander d. P. Gross 21-15, 18-21, 21-13.

AJAX TABLE TENNIS CLUB

V.T.T.A. Pennant matches for Wednesday, July 6. Ajax C4 v. Kitchen's (away), C5 v. Foy's (at home), D5 v. Crescent (at home), D8 v. Vaccinsol (away).

CLUBS**NORTH JUDAEOAN TENNIS CLUB**

The Club's courts are open at the week-ends and there are still a few vacancies for membership. Coming shortly a theatre night. Early in July the club will be holding a Handicap Tournament, the entry fee of 2/- to be handed to the court captain. (Mr. S. Leon) by July 10.

HAKOAH—J.R.C.**Soccer**

Last Saturday we defeated University by 4 goals to 2.

Game against South Melbourne Reserves will be replayed. Hakoah lost the original game by 2-1, but the deciding goal was kicked by a spectator, who admitted it after the game. The Committee lodged a protest, which was upheld and a reply will be arranged.

Games: Sat., July 2, Yarraville vs. Hakoah-JRC at Yarraville, Kingsville Ground, (train to Yarraville (Williamstown line at 2.45 p.m. Team will leave Gas Co. Flinders St., at 1.45 p.m.

Hakoah-JRC Reserves vs. Yarraville Reserves at Yarra Park 2.45 p.m. Team will meet on ground 2.15 p.m. Box Hill Juniors vs. Hakoah-JRC Juniors. Team will leave Gas Co. at 12.15 p.m.

HAKOAH-JRC TABLE TENNIS

Great victory of Hakoah-JRC 'A' vs. leading team St. John's 5-5 (13-12) after splendid performance of K. Defrils and L. Zeltzer and Hakoah-JRC 'Ladies A' vs. Crescent 8-2 with Mrs. Defrils and Miss N. Collinson outstanding.

Wednesday, July 6, play at 572 Inkerman Rd., Caulfield, 8 p.m. Hakoah-JRC "A" vs. Crescent; Hakoah-JRC "Ladies A" vs. AMP and Men's D vs. Port Phillip on Tuesday, July 5, at Caulfield; Hakoah-JRC "C2" (M. Sherwin) vs. Port Vale.

Young Mizrahi

On Sunday July 3, Rabbi Dr. H. Freedman will lecture at the home of H. Wein, 45 Acland St., St. Kilda at 8 p.m. The subject is "Fore-runners of Zionism and the Formation of the Mizrahi Movement."

Sunday, July 10, Walter Duffield will give the a lecture on "Mizrahi Movement, Past, Present and Future."

MIZRAHI

The shiur Meir Bar-Ilan will be held on Wednesday, July 6, at Elwood Talmud Torah and Hassidah Talmud Torah at 8 p.m.

HAYELED

Next Sunday, July 3, there will be no meeting owing to renovation of Samuel Meyers Hall.

NORTHERN W. I. Z. O.

The President and Committee of Northern WIZO have pleasure in gratefully acknowledging the following amounts for the "Sponsor a Child Drive" in aid of the United Israel Appeal: Mesdames Y. Altshul £50; A. Altshul £50; A. Shribman £86; I. Perlman £50; P. Sweet £50; S. Gordon £50; T. Dunay £50; I. Lourie £50; R. Sake £50. For the "Ida Wynn Children's Centre"—

Mesdames R. Krause £1/5/-; H. Spatt £50; I. Perlman £50; I. Mond £5; Z. Fonda £12; and Mrs. Kayser £2. For the "Give or Get—1949" Mesdames R. Saks £5/10/-, Saidman £5/10/-, W. Saks £5/10/-.

COBURG WIZO

At our last meeting at the home of Mrs. Orbach it was arranged to hold a Bring & Buy Afternoon in the near future. For further details, please watch this column.

A most successful evening took place last Sunday at the home of Mr. & Mrs. Orbach. A considerable sum of money was raised for the "Sponsor-a-Child" drive, also for our group's funds.

Special thanks to Mr. & Mrs. Orbach for their work on this evening.

BEWARE OR YOU WILL MISS YOUR SHARE OF FUN AT**JUDAEOAN CLUB ST. KILD**

Sunday Night

— AT NEW MAISON DE LUXE, EL

SUPPER 8-12.

TEMPLE**SERVICE ON CONGREGATION**

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VICTORIAN

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תְּלִילָה

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ט' תלכדרון, פרויטיק, פ' קורח, ד' תמכה, תש"ט
MELBOURNE, FRIDAY, JULY 1st, 1949.

Registered at the G.P.O.
Transmission by post

אֶל פָּקוּמַת יֵא דִי זְוִיָּטָרְדִּיקָע הַלוֹזֹאה-רַאטָעַם

געסטאפא - קאמענדאנט הענט זיך אין זיין תפיסה-קאמער

ווארשען געווארן פיזיש דערשעפט פון
דער שוערער ארכבעט.
ויאויטשעך יאראש, געוועגענער סאל-
טיס אינס דראפ דאמבראווא, נעכן דעם
שטעטל אנטאפאלא. אויז געווארן פאָר
משפט צום טויט. וויל ער האט אונגע-
זויין פאָר די דיטשן די יודן. וועלכע
גענען אוין ואָר 1942 יעווונן צההאלטן
ער האט געהאלטן צו דערשייסן. וויל אינס דראפ.

חג' פאדרערט מארשאָל-הילפֿ פֿאַר יִשְׂרָאֵל

רעד פון דער אַדמִינִיסְטָרָצְיָע פון
סְטִיטְרָדֶעָרָטָמָעָנָט. אֹזְמָעַן וְאֹלְאָנְגָּרָעַס
וּוּזְרָנְדָּן דָּעַם מַאֲרָשָׁלְפְּלָאוֹן אֹוֵיד אַוְרָאַךְ
יִשְׂרָאֵל".

הַבְּרָעָאֵישׁ קָטָעָדָרָע אֵין פְּרָאָזְנָן.

פרָאָן, מִיטּוֹואָךְ (וּוּטָאָ). — דָּעַר הַיְּהּוּדָה
נָעַר אַינְסְטִיטָטוֹט פָּאָר מוֹרוֹחְיוֹן שָׁאָפָּטָה
הַאָטָם בָּאַשְׁלָאָסָן צָו שָׁאָפָּן 8 קָטָעָדָרָע
פָּאָר הַעֲבָרָאֵישׁ לְכֻכּוֹר יִשְׂרָאֵלָס אָסָם
אַפְּחָעָנִיקִיט.

אוֹ אַפְּבוּשָׁר אַסְטְּפָאָגָן עַזְוִישָׁן רִי פִּי.

ליטראריזער זש ווּנְאָל „אונּוֹעָרֶךְ“

תלאביב — איננוין ווועט ערשרויז גען אין תלאביב אַ וווענאל פאָר לְזַ טעראטטור אָן צְרִיטּוֹס. אָונְטָרָן נָאָמָען אָונְגָּרָטּוּס". אָונְטָרָן דֵּעַ רַעֲדָאָצִיעַ בְּפָנָ אַ. לִים אָנוֹ כִּי דַּיוּעַ.

קְבָּלָתְּפָנִים פָּאָר יִשְׂרָאֵלִים שָׁוֶּל- אַיּוֹשְׁבָּהּ מִתְּאָרֵיךְ אַיִּינְכָּא

אנטער האנדּוֹנְגָּן פון אַיְסֶנְלִיךְ-קָאַטְּסִיפֿשָׁסְ

שיפט „סירעניא“ קומט

גענבען א קבלת-פניהם פאר אברהム אַבְרָהָם, דער אינטערקטאר פון דעם
שולוווען אין ישראָל.
אדגאָן מאָצֵץ א מודנע איבער
אייראָפֶע בדי זיך צו באָקענען מסטן
שׂוֹלְדוּעָן אַין פָּרְשִׁירְעָנָג אַיְרָאָפֶע
איישׁוּעָן עֲנָדָעָר.
דרבִּין חִירְשׁ, מָשָׁה וְאֶלְהָ, יִשְׂרָאֵל
קרְאָוָת — די דרי הַעֲצָמָכָס פָּן
דרער “כִּי שְׁפָטָמָכָעָרִין”, שבת, דעם
טַּמְּן יוֹלָן.
בַּיּוֹעָטָן בַּיְּמָרָן, פָּאָדָעָם.

עלענאנטן האט זי געבעטן דערטאַלען
כלאָר צו מַחְכִּין זוֹוֵיר שטעלונגַן אַין עֲנֵיכָן
פָּנוֹ רְיִ פְּלִיטִים, אָנוֹן דִּי אַרְאָכָּבָּר האָט
זַי גַּעֲבָּעָן אַגְּזָעָן דַּעֲמָלָעָר וּוּפִּיְּסָקָן
פְּלִיטִים יַעֲדָע אַרְאָכָּבָּשׂ מַלְכָּה אַיִּשׂ
גְּרִיטִים אַגְּזָעָן מַעַן אַוְתִּישׁ צַו בָּאוּצָן זַי
בַּיְּזִיר. אַיִּשׂ תְּלִיבָּבָה האָט אַ רְעִינְרוֹנְסָמֶן
פָּאַרְשָׁמְבִּידָן גַּעֲזָנָטָן, אָז דִּי יְשָׁרָאֵלָרְעָז
גַּוְגָּוָן אַיִּשׂ דִּי לְאַזְּאַן-דָּעַלְעָגָעָץ וְוַיִּלְבָּשָׂמֶן
בְּשִׂם אַ צִּיטְוּיְילִיקָן אַיְבָּרִירִים פָּרָטָן
דַּעֲמָלָעָר אַונְטָרָהָגָרְלָגָנָן. עַר האָט צַוְּנָגָן
גַּעַבָּן, אָז דִּי פְּלָעָא אַחֲרוֹתָה פָּאָרָן אַפְּרָקָטָה
שְׁלָעָפָן זַי טְרָאָגָן דִּי קַמְּסִיסָּעָן אָנוֹן דִּי
אַרְאָכָּבָּר.

קאלפילד קולטדור-צענטר אונ העפרה אושע שילז

שנת ר' יולן ר' קומט אוואס דאס שבת, ר' דעם 9טן יולן. קומט צוינע זיין ויזנט ר' אנטשטיינאונג פון מאלפלידער גולדטורצנטר און העבר ערער שלאען צוילב דעם ארדנס איזן ערער קאמיטעט אָריי יוביילוי-יעדרוּן עזען און דער אינגענער גבעוירען און גאל. אויף שבת, ר' דעם 9טן יולן, מענען אינגענעלאַדן געווארן אלע מיטיגלידער ערונם באָראָד אָפֿ דערפּוֹטִיס אָזָם פֿיעֶר עעכּן גאנטסידינסט וואָס וועט אַנְגַּע פֿירט וועזין דורך אָכְבִּי סטראָנסקי. מה, שעטן וועט דראָונען shoreה, חזן דער אָרטִיסטִישׂער טוֹיל וועט אַנְגַּע זיין אַנוּזָּנָה. דער אָרטִיסטִישׂער דורך מה. ברײַונְבָּלָט, מיט פֿירט ווען דורך אָרטִיסטִין. אָריי באָקָאנְטָן אָרטִיסטִין. בְּיֵין דער געלענְגָּהִיט וועט אוֹיךְ גַּע פֿיעֶרט ווען דער אָפְשִׁירְטִיד פֿון מָרָה, אָזָן מָרָס, הָעָרִי וְשָׁמְחוֹ, צוֹ וְיִעַר אָפְפָאָרְן סִינוֹ יִשְׂרָאֵל.

הַלְּטָאָן אֵין זָנְקָעִין

הערשתם עלה ונברע לנו כי יוריישר עט גראצ'יע קיין ישראל. שטעלט אין און שוערער לאגען די רוסישע סיטפאניקען און ישראל: ווי און זיינר שוער אונסיצאאיינען זיינר פראַסָּאָזָ�עטִישְׁרִיךְ סיטפאניקעם מיט דער אַנטְּמִיזְׁנִיכְּרִיךְ שער פֿאַלִּיטִיקְ פֿון רְוֶסְּלָגְן אָן אַירְטָן. טען דערווארטס וויטערע אַינְעָלְעָגָן אַוְפְּרִיסְׁלְוֹנְגָן. באַזְׂוִינְדָּטָס דער נְרוּישָׁר נִישְׂטָאָסְמָנוּיסְטִישָׁר אַבעָרְפְּרָאַסָּאָזָ�עטִישְׁרִיךְ פֿאַרְאָזְּנִיכְּרִיךְ אַרְבְּעַטְּעַטְּפְּאָרְטִיךְ (מִפְּסָ). אָוֵיב דער דְּרוּזָאָרְטָמְעָד בְּאַשְׁלוֹם פֿון קָאָמָּן אַינְפְּאָרְטָמְעָד אוּמְנִירְאָצְּעָן פֿרְטָן מְוֹרָחָאָרְטָמְעָד וּשְׁמָן אַגְּזָוָוָהָאָרְטָמְעָד. דְּסִימְפָּטִיקְעָרְטָן אַיְן אַשְׁוּעָרְטָן. דְּשְׁמְעָלָגָן פֿון דִּי אַגְּזָוָוָהָאָרְטָמְעָד.



אין צונכט — דער פארשאָרבענער ערשותער פרעיזערענט פון אַולַּפְּלִידֶר
צונכט, סֿר. אַ. רָאוּ; פּוֹן דָּקְטָסּ — מֵר. תִּ. זָמוֹה, דָּרָר צְוִוִּיטָשָׁר פְּרוּזָה;
וְתָנָךְ; פּוֹן לִינְקָסּ — מֵר. קִ. רָאָם, דָּרָר אַצְמִיכָּר פְּרוּזָה.

**שוויננדע פאקטו ווענו דער וואקמנדרע
אנטישעמיטישער טעטיקייט איז איראפע**

וואם פארפלוייןן כמעט אלע אייראפען
אייש לענדער מיט דער געהיטלער
שער ליטעראטור.

אין בענין דרישוינט אין איירא-
ספְּרִיטָה עַד אַנְטִיסְעֶמֶטִישׁע וְוָאַכְּנָעָן
מְאַגְּנוֹן טִמְנָן נָאַמְּנָן "אייראפען
אַפְּשֵׁיְקָעַ", סֶם 8 טִירָאַושׁ פְּרָזָה
400,000 עֲקוּדָעַפְּלָאָרָן, אָן אַינְגָן
חוֹבְּבָה אָן זֶה דְּרַשְׁיָהָנוּן אַגְּנִיעָר אָן
טִיסְעָמִיטִישׁע וְשָׂוְרָגָל אָן עַגְּנוֹלָי
שְׁפָנִישׁ אָן אָן דָּרָ אַיְתָלְעַנְיָנִישׁ
שְׁפָנָךְ.

אָן פְּרָאנְקִירִיךְ, עַגְּנוֹלָרָה, בענין
הַאֲלָגָנָר, שְׁוֹיִץ אָן אָן דִּי סְקָאַנְדִּי
בְּגַוּשָׁה לענדער דְּרַשְׁיָהָנוּן אַיְצָם 63
(דר' אַיְצָם זְבָחָן!) אַנְטִיסְעֶמֶטִישׁ
אוֹסְטָנָבָעָם מִיט אַצְּרוּמָאָלָעָץ וְרָהָרָה
איְבָרָה דָּרְיוּ זְעָמָן דִּי זְיָדָה לְאָנָן
אָם אַזְוִי זְעָמָן אָוִים דִּי זְיָדָה
אָן אַיְצָהָע — קִים פִּיר יָאָרָן
דָּרָ עַמְּרָעִישׁ שְׁפָלָה פְּנֵן חִימְלָעָן
רוּם.

פָּרָזְלָמְלָגָן, וְאָס אַיִן פָּרָעָנְקָעָן
אָן אַיִינָעָס פָּן דִּי גַּרְעָמָעָן זָאָלָן אָן
שְׁעָר טַעַטְקִיּוֹת אָן פָּרָאנְקָרִיךְ אָן אָן
פָּרָשְׁדָעָן אַיְרָאַפְּעָאַישׁ עַד
הַאֲמָת דָּרָ בְּקָאַנְטָרָ אַדוֹזָאָקָטָם בעַד
גַּאֲזָר בְּקָאַשָּׁ אַיבְּגָעָנָעָן — אַיְטָן
סְפָּדָן דָּאַפְּשָׁוּעָן — אָז אָן פְּרָאנְקָ-
רִיךְ וְעַגְּנוֹן אַיְצָם 8 עֲקוּדָעַ
כָּעָן אַנְטִיסְעֶמֶטִישׁ פָּאַשְׁטִישׁ אַרְגָּאָ-
נוּיְזָעָעָם. וְאָס נִיכְּנָן אַיְזָוִים 9 אַנְטִ-
סְעָמִיטִישׁ וְאַכְּנָבָלְעָמָר אָן וְשָׂוָר
גַּאֲלָן, וְעַלְכָּעָן הַאֲבָן אַיְרָקְלָאָצָעָן פָּן
אַגְּלָבָן טְלִיאָן עֲקוּדָעַפְּלָאָרָן.

לְקָאַשָּׁה הַאֲמָת אַגְּנָשְׁוֹן, אָז דִּי צַעְנָ-
רָאָלָעָן פָּן דָּרָ אַיְנָעָרָגָעָאָגָאָלָר
אַגְּנָשָׁה עַמְּרִישׁ וְעַלְכָּבָרָעוֹנָגָן נָעָ-
פִּינְסָן זֶד אַיְצָם אַיִן חַאְמָבוֹן וְוָעָרָט
אַגְּבָעָרָטָם פָּן דִּיְמָשָׁעָ נָאָצָים. פָּן
סְלָרָגָאָזְוִוָּעָן אָן בענין פָּאַשְׁוּסָטָם.

לעפּוֹ זָאֵל זְעוּרָן פִּילִיקָעֶר אַיְזָן מִדִּינָת יִשְׂרָאֵל

3 פונט א טאג און וויניס האבן דער פאראדר
 פון, וווען ער קאָן פאָרדיינען 1 פונט אַ
 פֿאָרְצִיכּעַס פֿוֹן מִיטָּאגּ אַנְדָּרְשָׁס. ווועט
 טאג און קוּפּוֹן בְּלִיּוֹףּ. ווועט אַים נאָךְ
 בְּלִיּוֹן גַּעֲרֵת אַין דער קַעְשָׁעָן. אַבעָר
 עַשְׂלָקָסּוֹן וווען אַין דער שְׁפָעְקָלָטָס
 אַנדְרוֹסְטָר פָּנְטוֹן. ווועט נאָךְ בְּצָצְלָהּ הַוְּנְדָּרְטָר
 לִיעָר :

ס' איזו ענינו פַּעֲמָנְגַּשְׁתְּעֵלֶט נְשֹׂאָהָרָה.
או דער שׂוֹרְהַנְּלָעָה, לְשָׁלָל, דָּרָרָה
ニישט פַּאֲדָרִינְעָן מַעַר וּוֹי 22 פַּאֲדָרִינְעָן.
דער שְׁמַטָּאָרְהַנְּלָעָר קָאָן פַּאֲדָרִינְעָן 24
פַּאֲדָרִינְעָן א. ג. ו. וּוֹן כְּהָאָבָּעָן
עַנְגָּבָן וּוֹשָׁן מִיְּנָה הַמְּדֻרָּה, בָּן אִיךְ
עַנְגָּבָן דָּרְשָׁטוּנִיט. בַּיְּזָעִצְמָה אַבָּא אִיךְ
עַנְגָּבָן פָּאָר וּאַלְּשָׁן 1 העדר — 13
פִּיאָסְטָרָר (כְּמַעַט 40 סְעָנִט !) אָן
עַנְגָּבָן חָאָס מִיר דער וּוֹשָׁר גַּעֲזָנִיט.
או אַיְּצָצְטָאָסְטָן נַאֲרָד 8 פִּיאָסְטָרָר —
אַלְּזָא אַרְעָזְקָעָטָן פָּוֹן פָּאָסְטָרָר
צָעַנְטָן ! דָּרָר וּוֹשָׁר אַלְּזָי אַיְּזָפְּרוּדִין
דָּרְטוֹן : שְׁוֹן הַיִּנְמָן קָאָן שְׁרָקְוּסְטָן
פָּאָר דִּי 8 פִּיאָסְטָרָר מַעַר וּוֹי פָּאָר דִּי
פְּרִיעָרְדוּקָן 13...).

היוינט אוין באקאנט נועוואן. און
שנירדרע. סטאליארעם. שטעהר. פאַ
טאנגרטען און אַס אַנדערע בעלי-
מלכאות האבן אַראָפּונְלָאָס זִוְּרָעָד
פְּרִיזְיָן. אַיר קָאנְט שְׁוִין הַיְּנָט אַוְּ תְּלִי-
אַבְּבִּי זֶעֲן אַזְּלָבְּעָן מְלֻוְּגָנָן. וּוֹי :
"טְרָאָצְדָּעָם וְאַס מֵיר דָּאָרְפָּן גְּרוּדְעָר
טָאָן דַּי פְּרִיזְיָן אַוְּתָה 20 פְּרָאָצְעָטָט.
וְעַלְיָן וְיַי אַרְאָפּוּנְיָן בֵּי 30 פְּרָאָצְעָטָט".
אנְגָּן. אוּיר אַיְן הַאַטְמָעָן אַיְן אַיְנָעָ-
פִּירָט גְּעוּווֹרָן זְעַנְעַן פְּרִיל בְּלִיקָּעָד וְיַי
די פְּרִיזְיָן זְעַנְעַן פְּרִיל בְּלִיקָּעָד וְיַי סִיט
עַלְרָבוֹרָן וְאַרְבָּוֹן
זְוִיל דָּאָס : וְאַס דָּאָרָפּ עַר פָּאָרְדִּינָעָן

אוֹזֶן בָּאוּזְנוּזֶן יִנְחָת יִשְׂרָאֵל

ישראל ל'ידיען פרארטוקן.
 פ'אייז מענעלען צו זאנן מיט זיכער
 קויט. אוֹ פְּאַמְּפָאַסְּפָּה קָעְמָן יִקְרָאֵת
 גְּנוּוֹנָעָן וְעוֹרָן אָזְטָאָפָּה אֲנֵן דָּרָעָנָר
 נְאַנְטָרָעָן צִיקְוָנָטָה. פָּנָן שְׁפָעָרָלָאָטָן
 אָזְנָוָעָן שְׁוֹעָרָעָן בְּלָעָן: 2. "הַלְלוֹן"
 פִּין שְׁוֹאָרָצָמָרָק אֵין חִיפָּה
 לְעַטְמָן פָּאָרְמִישְׁטָטָן גְּנוֹוֹאָרָן צַו עַלְפָ
 יָאָר תְּפִישָׁה!
 וּוּרְגָּנָאָר דָּרָעָן יִפְרָוֹת וְעוֹטָם
 בְּאַזְוֹנָטָם
 וְעוֹרָה, וְעוֹטָזָר אוֹירָן אַנְהָוִיָּן דִּי גְּנוּרָיָה
 סְעָדָבָעָן פְּוֹן צְוִיצָעָן פְּרָעָמָן קָפְרָיָ
 טָאָל, פָּוֹן אַיְסָלָאָנָה דִּי דְּנוּרוֹנָגָן הָאָטָ
 שְׁוֹיָן אַיְסָנָעָרָבָעָט פְּלָעָנָעָר פָּאָרָהָן
 דָּרָעָטָר נְיוֹן פָּאָרָיקָן אָזְן אַנְטָרָעָן
 צְוָנָעָן אָזְן — יִיְהָן. כָּל הַקּוֹדָם וּכְהָ...
 1949 יונן 10

**ריבוק" – פאלעט אויפ" –
נעדירט איז א שווייצא'**

רישון טעאטער

ציריך (איוונגה). – רוע ירושדיי טשרנברגאנטהן באעלט-מייסטער היינץ רזען, וועלכדר איז טעטיך אין אוּרְיוֹ שְׁוּזִיכְּרִישְׁע טעטערם. האט אוּמֶנְגָּפְּרִיט אַינְס בְּזַעֲלָעֶר שְׂמָאָטִישׁוֹן טעטער אַבְּלָעֵט, גַּבְּוִוִּים אוּוּפְּשָׁאָן אַקְּסְּפִּיקִיס בְּאַקְּסְּפִּינְטָר פְּיעָס דָּרָעָדָרְבוֹן.

דָּרָעָדָר יְוִידָהָר אַקְּסְּפִּאנִיסְטָם, פָּאָקָה עַמְּגַנְּגָה. האט גַּשְׁרַבְּכָן דִּי מְוּוִיךְ צָוָם. רִיבְּבוֹן-בָּלָאָט. אַיז וּוּלְבָן סְפִּירִי נְיַשְׁתָּוּן נְשָׁתָּאָט אַנְעָרָכְּעָטָם גַּעַזְוָן פָּוּ דִי אַרְאָכְּבִּישָׁע מְלוֹכוֹת, וְאָסְטָמָט צָוָעָנְגָּעָן זִיךְ מִיטָּי בְּכָשְׁלָוָן פָּוּ דִי פְּאוֹרְאָיְנוֹקְטָע פְּעַלְקָדוֹר וּוּנְדָן דָּרָעָגְרִין.

האנט זיך בעטמיאלייקט איבער 50 טענ-
טען צער און טאגענערינס.

ישועה שונא
באקומט 12 יאר

תפיסה
אפסטערדאטס (איוונא). — דער האָ
לענישער פראָגנַצְיפָּאַטָּסָאָר. ๖
שנוּדרע. וועלכער אוֹזֶן בְּאַפְּגָנָט אַין
האלאָן אלָס „אנַטִּיסְעָמִיטִים נָוָעָר ۱“.
איָן פָּוָן אַחֲרֵיכֶם גַּעוֹאוֹן פָּאָר
משפט אוּוֹף ۱۲ יָאָר תפִיסָה.
בעת דער נַצְּרַאָקְטוּפָאָגָעָע פָּוָן האָ
לָאָן. אוֹזֶן בְּרָאַטָּעָט שְׂנִיאַדְעָר גַּעוֹעָן
דער פְּרוֹזְוֹרְגָּעָט פָּוָן הַאַלְעָגָנִישָׁן קָלָ
סּוֹרְגָּטָן אוֹזֶן גַּעֲנוֹטָן אַן אַקְטָמוֹן אַגָּ
פְּשִׁיל אַין אוֹזְסָטְרָבָעָטָן דִּי אַגְּנָסְטָמִיטִיִּ
וְאַגְּנָסְטָמִיטִיִּן
יְווּיָּה אַגְּנָסְטָמִיטִיִּן דָּרְכְּפִּין דָּרְךָ פָּאַלִּיטִישָׁן
קְרִינִין דָּרְךָ זַיְעָר סִילְעַטְרִישָׁן אַקָּ
עַלְעַט. הַעֲלָמָט נְשָׁשָׁס יוֹשְׁבָרָקָן דָּעַם
שְׁלוֹמָן אַין גַּעֲנוֹטָן מָוחָה.
ירָאָס אַיְן הַיְשָׁלָעָן אַרְיוֹנָגָעָן,
אַבָּעָר עַם אַיְן גַּעֲוָעָן נְוִיָּה. אַוְ אַטְּמָעָ
יְקִינָן זָהָר וְוִוָּן גַּעֲוָעָן דָּעַם שְׁטָמָרָ
וְגַנְקָס פָּוָן רְשָׁע יְרִישָׁעָר רַעֲנִירָגָן בְּנָגָעָ
יְיִינְעָגָן פָּוָן מִידָּנִית יְשָׁרָאֵל.
וְאַסְ שִׁירְדִּי אַרְאַכְיָשָׁע פְּלִיטִים
וְאַסְ שִׁירְדִּי אַרְאַכְיָשָׁע פְּלִיטִים
וְהַרְבָּגָן חָתָם שָׁרָת פְּלָאָר גַּעֲמָכָמָה ۱۰

פריזן פון לעכטס - מיטלען,
קלידער און ריזוועם זענען
שווין פיל ביליקער גנווארן.—
בלידער פון טאג- טענגלעבן
לעבן אין ישראל.

**סוכן אונזוער ישראל-קארענספאנדיענט
סוכן ש. יצחקי (תל-אביב)**

ווען ש. יצחקי (תל-אביב)

ציונות הייבט- אטאקו אוף מ

ט' אכטער

ערער ריכטונגן ראטפונדיק אויף אומעריךען איז אונטערענסן.
זונטן או די אטפונדיקנער אונטערענסן.
ו' דעם אטפונדיקנער כבורה או די
דרישע אונטערענסן פון א גרויסער
פללה.
דניאל פריש האלטן או די ציטין איז
עקומען או דער גרויסער יידישער
ילס איז אטפונדיקע צואטטען מיט
אידעריטנדער עלעטמענעם פון דער אטפונדיק
אנגען עפנצעטער מינונגן וואס האט
דרט געתשיטצט דעם אטפונדיקנער
טאטפונדיקנטק בענוגה מדינת ישראל.—
אל בעטן פריזוניאדע טראטטען זיך
ווערט ער אריינימישן אוון העלטן געבן א
יעי ווענדונג דער אטפונדיקנער פאַ
טטיק איז נאעטן מורת.

אָזֶה אַרְיוֹנִים־שָׁוֹגֵן מִצְדָּךְ דָּעַם פְּרֻעָה־
עַמְּנָס אָיו אִיצְתָּו זְוִיָּר נוֹיִטָּק, וּוֹיָלְדִּי
אֲגָנָע אָיו בָּאַמְּתָה זְוִיָּר אָן עַרְגְּסָעָן,
יְדָאָס וּוֹרָטְכָלְאָרָעְרָע פָּוָן סָאַגְּצָרָע
אֲגָנָע.
סְמִיטָה אֲצִיָּט צְרוּקָה האָבוֹן זַיְדְּ פְּאָרָה־
פְּבָרָהִים רְוִישָׁתָה, אָז אַמְּרָעָהָה הָאָטָה גַּעַת־
יְקִיטָה אֲשָׁמָרָעָנָה נָאָטָה צַו דָּעַר יִשְׂרָאֵל,
עֲנִירָוָנָה וּוֹעֲנָן דָּעַר כְּלֹמְרָעָה שָׁמָעָר
קְשָׁנָהָוָת פָּוָן סְדוּרָה יִשְׂרָאֵל בְּיַד פָּאָרָה־
אֲפָנָלְוָגָנָהָן, וּוֹאָסָה דִּי פָּאָרָהִין קְיַמְּטָעָה אָיוֹן לָאָהָרָה
עַלְקָרָעָה־דָּרָעָהָן, פִּירָמְאָן צְוִוָּיָה
אָהָרָה, אָיָן דָּעַר שְׂוִיאָץ, פִּירָמְאָן צְוִוָּיָה
עַלְקָרָעָה־דָּרָעָהָן, וּוֹעֲנָקָעָה צְוִוָּעָקָעָה צְוִוָּעָקָעָה
אָהָרָה, אָיָן אַרְצָבָעָר מִטְּסָן צְוִוָּעָקָעָה צְוִוָּעָקָעָה
עַלְקָרָעָה־דָּרָעָהָן, פִּירָמְאָן צְוִוָּיָה
עַלְקָרָעָה־דָּרָעָהָן, אָהָרָה אֲגָנָלְטָיָקָיָן שְׁלָוָם. דִּי

אטעריקאנער ציוניזם הויבט-און באווענונג אפזושטען אמאקע אויפ מדינה ישראל

ש. אפּולירט צו פֿרײַדענט
אַדְּבָּאָרְטָמְעָנֵט - באָסְטָע.
פֿאָרְשָׁטָלְעָרְן יִדְּיָשׁ גּוֹעַצְּן,
בְּאָגְעָגְעָנָן אַ וְיִדְּעָשְׁטָאָנָד
טֶלְעָבָּר מִינְגָּן.

יִסְטַרְשׁוּ נִיּוּס אֵין אָמָעָדִים

עמ' א פאפאכטער

ערער ריכטונגן, ראטטונענדיק אויף איז איז
וועסן איי אטעריךאנער אנטערערעסן.
דעם אטעריךאנער כבוד, איי דיי
דרישע אינטערעסן פון א גרויסער
פָּלְהָרָה.

מיט א צוים צוריך האבן זיך פאָר
פֿערְטִים וַיְשַׁׁעַת, אָז אַמְּרֵיכָעַ האַת עַז
יעַקְבָּט אַשְׁטַרְפָּעַן נַגְּטָעַן אָז יַשְׂרָאֵל
עֲנִירְגָּנוֹן וּוֹעֶן דָּרָעַ לְלוּמָר שְׁטָעַר
פְּנִימָהוֹת פָּוֹן דְּדַתְּנִית יְשָׁרָאֵל בַּיְּדֵי פָּאָר
אַפְּנָדְלָנוֹנָעַן, וְאָסָר דַּי פָּאָרָאַינְיְקָטָע
עַלְמָעְרָאַיסְגָּלִירְקָטְמִיסְעַ אָז לְאָ
אָלָם, אַיְן דָּרָעַ שְׂוִוִּיאֵץ. פִּרְטָאַין צְוִוְישָׁן
אַזְחָרְן אָז אַרְצָבָרְעַ מִתְּן צְוַעַךְ צְוַעַךְ
יְיִיחְיָהָן אָז אַכְּנָנְיָלִיטָן שְׁלָום. דַּי
לְלוּמָר יְשָׁרָאֵל האַת צְוַעַךְ צְוַעַךְ סִיטָן רַעַם
דְּדַתְּנִית יְשָׁרָאֵל צְוַעַךְ צְוַעַךְ סִיטָן סִיטָן

