

"THE YEDDISHE BINE"

AMATEUR GROUP

PRESENT

"UNDER DEM ZEILEM"

A DRAMA

BY

T. D. BERCOVITCH

AT THE GARRICK THEATRE

On 3rd April, 1937

PROCEEDS IN AID OF POLISH JEWISH RELIEF FUND

SOUVENIR PROGRAMME

SILVER COIN

SOUVENIR PROGRAMME OF
"UNDER DEM ZEILEM"

BY
T. D. BERCOVITCH

PRODUCED BY
JACOB GINTER

PRESENTED BY
"THE YEDDISHE BINE"
AMATEUR GROUP

GARRICK THEATRE

SATURDAY, APRIL 3rd, 1937

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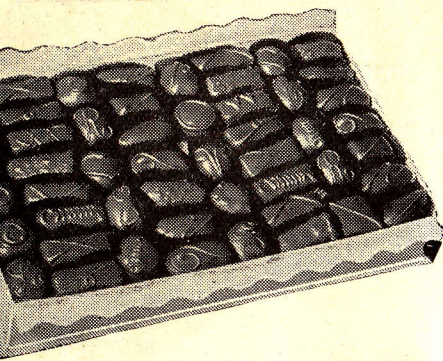
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EDDISHE BINE" AMATEUR GROUP

Presents for your approval

"UNDER DEM ZEILEM"

by T. D. Bercovitch.

Produced by Jacob Ginter.

Characters:

- (the Convert) - - - Mr. J. Ginter
- (his Wife) - - - Miss J. Silman
- (his Son) - - - Mr. J. White
- (Jacob's Wife) - - - Miss C. Segal
- (Kirlitch (a Priest) - Mr. F. Jedwab
- (a Watchman) - Mr. Z. Gershow
- (a Shepherd) - - - Mr. I. Shadur
- (the Rabbi) - Mr. B. Rosenberg
- (his Daughter) - - - Miss R. Leaver
- (a neighbour) - - - Mr. O. White
- (asant) - - - Mr. S. Oliver
- (Peasant) - - - Mr. I. Jedwab

פערזאנען:

- מאשקע, א משומר, יעקב גינטער
- אודאטיע, זיין ווייב, יהודית סילמאן
- יאקאוו, זייער זון, יוסף ווייט
- מאניא, יאקאוו'ס ווייב, חיה סעגאל
- קיריל קירליטש, א גלח, פייוול יעדוואב
- האוורילא, א שומר, צבי גערשאוו
- אליאשקא, א פאסטור, ישראל שאדור
- מאיר בער, בערל ראזענבערג
- ראכמשע, זיין טאכטער, ר. ליווער
- אקיוס, א שכן, א. ווייט
- ערשטער פויער, ש. אליווער
- צווייטער פויער, י. יעדוואב
- רעזשי: יעקב גינטער. סופליאר: ס. פאדעמסקי.
- אַרמ: אוקראינע. צייט: נאָענטסטע פאַרגאַנגענהייט.

"UNDER DEM ZEILEM"

Synopsis of scenes.

- Act 1. A room in a farmhouse in the Ukraine before the Russian Revolution.
- Act 2. The same scene as Act 1.
- Act 3. The same scene as Act 1.

Producer: Jacob Ginter.

Prompter: S. I. Podansky.

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UNDER DEM ZEILEM.

Synopsis.

"Under Dem Zeilem" is a tragedy of a converted Jew by the name of Mushka.

He lives in a small village in the Ukraine with his Christian wife, his son and daughter-in-law. Although he refuses to have anything to do with his own people, his conscience is continually bothering him, and in his innermost heart he feels a longing to be associated with Jewish people. His Jewish consciousness worries him, although he tries to be satisfied and happy in his new environment; he does not find solace, and would really like to return to his people, if possible, through his only son Jacov.

There is a Program in this town, and many Jews from the vicinity come to Mushka looking for a refuge against death.

Amongst the refugees is the Rabbi and his daughter, Mushka recognises in the Rabbi his old schoolmate, suddenly Jacov appears and the Rabbi's daughter recognises him as one of the program leaders.

It is a dramatic enlightenment in the life of the Converted Jew, his only hope of finding a way back to his own people is shattered, his own son having shed Jewish Blood.

The Day of Atonement comes, and Mushka listens to the prayers and singing of the rabbi, his old schoolmate, he feels his tragedy is more than he can bear and decides to end his unhappy life.

He locks himself in the cellar and sets fire to the house.

So ends the tragic life of a converted Jew.

The tragedy presented in this play is given with unusual force, Act after Act, the whole conflict is revealed as a National Drama.

THE MELBOURNE JEWISH POLISH RELIEF FUND

During 1936 this fund contributed £750 for the relief of our starving brothers and sisters in Poland. What of 1937?

It is up to the Jewish community in Melbourne to rally round the Jewish Polish Relief Committee and make every effort to come to its assistance by giving as much financial support as possible.

Mr. A. M. Kayser, General Secretary of the London Federation of the Jewish Relief Organisation, has just returned from Poland, where he carried out a tour of inspection of the feeding of the starving children and reported the very grave situation of Polish Jewry in general, especially the children's distress. Although poverty stricken, he is pleased to say that they are making a heroic effort to help themselves.

In our making every possible sacrifice to assist the feeding scheme, and whilst contributing a sum equal to the contributions of the British and American Jewry we are lessening the suffering of these unfortunate people, Mr. Kayser urges all the Jews in the British Empire to make further effort to assist Polish Jewry in their dire need.

POLISH CHILD RELIEF CAMPAIGN — 70,000 STARVING CHILDREN

Dr. Celina Sokolow, daughter of the late Nohem Sokolow, in a moving address at a public meeting in London, described the plight of the Jewish community in Poland.

The integrity and traditions of the Jewish people depended largely, she said, on the future of Polish Jewry, which had for centuries been a source of Jewish inspiration, scholarship and culture. It was their first duty to preserve this important section of Jewry from the misery and starvation which was their lot.

The Federation of Jewish Relief Organisations had launched an extensive campaign to feed 70,000 children in Poland. Their appeal, said Dr. Sokolow, was for bread and milk for the pale-faced children who were so utterly helpless and whose own fellow Jews in Poland were now totally unable to come to their assistance. It was a point of honour for those of them who were privileged to live in this free and happy country to come to the assistance of the children of Poland.

Send Donations to THE TREASURER OF THE POLISH JEWISH RELIEF FUND,

Mr. A. S. Rose,
162 Lygon Street,
East Brunswick, N.II.