

DAILY NEWS BULLETIN

Cable and Telegraphic Despatches

Issued by

JEWISH TELEGRAPHIC AGENCY, INC.

132 Nassau Street, New York City.

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Vol. V. #13.

January 17, 1924.

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"The rights of German Jewish citizens," the Chancellor further declared, "are secured in the constitution. The Government holds fundamentally that no one may be treated differently because he is a Jew. The right of every citizen to hold public office is independent of his race or creed. Insofar as the Government is concerned there is now differentiation of citizens according to race or religion."

"With regard to the treatment of foreigners in Germany, the Government maintains the principle that Jews may not be treated differently from others."

"My personal attitude," Chancellor Marx concluded, "towards the Jewish question has been expressed in my letter to the Union of German Citizens of the Jewish Faith which I wrote in the year 1922 and which was circulated in the Catholic Party when I became Chancellor. We Catholics emphatically repudiate the Nationalist movement which divides the unity of the German people. There is no ground for any fear that Catholic circles will follow the anti-Semitic agitation, because Anti-Semitism is basically in contradiction to the spirit of Christianity. Jews who are faithful to their Fatherland may reckon that their campaign against anti-Semitism will be supported by the Catholic Peoples' Centrum."

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In view of the fact that all schools maintained in Palestine by the Government are visited exclusively by Arab pupils, the Jewish public considers it unjust that the bequest of £100,000 by Ellis Kadouri should be used for both Arab and Jewish schools alike.

TRIAL OF POGROMISTS IN UKRAINE: GIRL VICTIM TELLS TERRIBLE STORY  
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Moscow, Dec. 22 (J.T.A. Mail Service). At the District Court in Zhitomir a number of trials have been taking place recently which are again bring into the limelight the terrors of the pogromist days of 1919-20. Scores of pogromists, hundreds of pogrom victims, sometimes whole villages of Jews stand in the dock or the witness box of the court, and the whole tragic story is gone over again with all its harrowing details.

A few days ago eight peasants are put on trial for participating in the pogrom in Ivniza in which forty-seven young Jews were murdered. The leader of the band is the wealthiest peasant of the whole district around Ivniza, a man named Lozovoj, and his two sons. Witnesses declare that he was the symbol of the pogroms in the district. His appearance anywhere in the neighborhood meant that a pogromist band was on its way. The witnesses described terrible happenings which took place under their eyes, and of which they themselves were victims. A young girl named Freyer, who was carried away into a wood together with another girl and terribly maltreated, told a revolting story. Her friend was afterwards killed by the bandits. She herself was shot at. She was found in the wood days after, lying unconscious, her nose cut off and one of her eyes out. The mutilated girl stood up in the witness box and cried to the bandits who had shot at her: "Why did you miss, why did you not kill me!"

After a five hours consultation the court pronounced sentence of death upon Lozovoj and his two sons. The rest were sentenced to various terms of imprisonment. Taking into consideration, however, that the crime was carried out three years ago and that since then all the prisoners have been leading honest lives, the death sentence was commuted to five years imprisonment in each case. The whole of the possessions of the prisoners have been confiscated by the State.

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The response to this act of loyalty was an official message from the British Foreign Minister, emphasising the unity and independence and proclaiming British determination for the realization of such fundamental articles.

Arab unity has been torn to pieces, and their countries disintegrated and occupied. The Moslem world especially, and most of my people, charge me with selling their countries to Great Britain and to her Allies. I know of no sin which they have committed deserving such a fate, except their absolute trust and loyalty to Great Britain -- if this is really a sin.

The Arabs are now at a loss to harmonise their patriotism with their loyalty to their Allies. King Hussein places the surprise of the Arabs and the facts of their present situation before the British people, "lest any blame be attached to them (the Arabs) in the event of their taking other means to ward off, irrespective of all consequences, the great humiliation which darkens their glorious history." It is quite impossible to tolerate the lot of the Arab nation before the Moslem world and before the East in general, as the condition of affairs is looked upon by all as "treacherous and misguided".

In conclusion, King Hussein maintains that in making his statement he is actuated by loyalty and truth to his moral obligations. "I am not threatening, but I am reminding. The fame of Great Britain is the foundation of her real greatness in the East, and of more influence than her Fleets and Great Armies. I trust that the British nation will begin to fulfil all these responsibilities and do justice to her loyal Allies the Arabs. It is better for her to have a united, strong and independent Arab ally than to have the Arabs shattered and disintegrated and degraded as they are at present. And no one but God knows where their despair will lead them to, having come to this intolerable state of affairs."

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