

WARSAW REPORTS THAT LEADERS OF MINSK KEHILLAH TO BE SHOT EXAGGERATED; JEWS OF MINSK CALM; TWO RABBIS MAY BE FREED

(Jewish Telegraphic Agency)

Moscow, Feb. 21—No one in Minsk, not even the Jewish leaders, expects that the fourteen leaders of the Minsk Jewish community, including a number of rabbis, who were arrested last week by the Russian secret police on charges of counter-revolutionary activity, will be executed as it has been extensively reported and rumored in the foreign press, the correspondent of the Jewish Telegraphic Agency learned after a long distance telephone call to Minsk from Moscow in which he spoke to a prominent Jewish leader there.

As a matter of fact the government's attitude towards those under arrest has become, if anything, milder, and their relatives are permitted to see them by special appointment. The Jewish population in Minsk is less attentive to the arrests and to what may come of them than the Jews abroad.

The reports from Warsaw that leaders of the Minsk Jewish community will be shot should be treated with a grain of salt because they are greatly exaggerated. The Jewish leader with whom the Jewish Telegraphic Agency's correspondent spoke was not controlled and he could tell the truth if the situation were really serious. He also said that Chief Rabbi Gluskin and Rabbi Kopelovitch may be released this week.

Moscow officialdom is laughing at the report that "twenty-five rabbis in Minsk have been executed." A high official told the Jewish Telegraphic Agency's correspondent today that this story was prevaricated in Warsaw just as the Riga report a week ago that 500 naval officers had been shot was prevaricated. He declared that both were absolutely false.

Moscow, Feb. 21—The correspondent of the Jewish Telegraphic Agency learns today that while a death sentence for the fourteen leaders of the Jewish community of Minsk, arrested last week for counter-revolutionary activity, is improbable, serious punishment for them is expected. Although no date has yet been set for their trial your correspondent is endeavoring to establish the date.

(Jewish Telegraphic Agency)

Washington, Feb. 21—Information obtained yesterday by Congressman Dickstein of New York and Congressman Sabath of Illinois appeared to confirm an earlier dispatch to the Jewish Telegraphic Agency from Warsaw that the 14 leaders of the Jewish community of Minsk, including Rabbis Gluskin

and Pevsner, who were arrested last Saturday by the Russian secret police on charges of counter-revolutionary activity, were to be shot by the Soviet.

Immediately after obtaining the information Congressman Dickstein arranged a conference regarding the matter between Senator Borah, chairman of the Senate foreign relations committee and Senators Copeland and Wagner. Congressman Sabath, although unable to attend kept in touch with the situation and approved of the action taken.

It is learned that the purpose of this conference is to enlist Senator Borah's intercession and that Senator Borah was greatly aroused by the information conveyed to him and indicated that he would take such action as would prove feasible. It is also known that among the steps considered are the transmission of a cable by Senator Borah directly to the Soviets.

(Jewish Telegraphic Agency)

Berlin, Feb. 21—The German rabbi-nate is planning a protest Sabbath against religious persecutions in Russia and intends to organize protest sermons in all the synagogues and to issue a public appeal.

Russia to Spend Nearly 16,000,000 Roubles in 1930 for Jewish Colonization Work; Decisions of Communist Party Executive, and White Russian Land Commissar to Relieve Deceased Jews

A total of almost 16,000,000 roubles will be spent by the Russian government for Jewish colonization projects through the Comzet, the government department for settling the Jews on the land, during the year 1930. Dr. Joseph A. Rosen, in charge of the work of the Agro-Joint in Russia, told the Jewish Telegraphic Agency before he left for Russia yesterday on the "Bremen" to resume his work after a short stay in this country.

The government's settlement program, as outlined to the Jewish Telegraphic Agency by Dr. Rosen, includes provisions for a total of 12,140 Jewish families who will be settled according to the following division: 4,500 in the Agro-Joint districts, 1,000 in the Jewish Colonization Association districts, 240 in the Ort districts, 3,400 near Jewish towns in Ukraine, 2,000 in Bira Bidjan including the Soviet grain farms, and 1,000 in White Russia, Uzbekistan and Daghestan.

The sum of 19,150,000 roubles to be spent on this program will be allocated as follows, Dr. Rosen said: 7,000,

Weizmann Repudiates Charge Jewish Land Purchases Are Contrary to Arab Interests

(Jewish Telegraphic Agency)

St. Louis, Feb. 21—Charges that the acquisition of land by the Jews in Palestine are contrary to Arab interests were repudiated by Dr. Chaim Weizmann, president of the World Zionist Organization, in a message to the Mid-Western convention of the Jewish National Fund which opens here Sunday. Dr. Weizmann declared that the most important Jewish land purchases were not from the poor fellaheen but from the large effendi landowners.

In his message Dr. Weizmann said, "the possession of the land reserves as the inalienable property of the Jewish people constitutes the most solid foundation of the Jewish National Home. Recent experiences have shown the force of Ussishkin's insistent demand for increased and vigorous action on

(Continued on Page 3)

Arabs Decline to Contribute to London Delegation's Costs

(Jewish Telegraphic Agency)

Jerusalem, Feb. 21—Of the seventy Arab notables of Acre invited to a meeting to raise funds to defray the expenses of the Arab delegation to London only thirty came and criticized both the delegation and the Arab Executive and refused to contribute anything.

000 roubles from the Central government and Ukraina for colonization in Ukraina, 2,400,000 in Ukraina for the settlements near Jewish towns, from the Central Government 500,000 for White Russia, 5,000,000 from the general government budget for Bira Bidjan grain farms and 250,000 for Jewish collective farms in various places. The Ozet out of lottery money is contributing 500,000 roubles and foreign organizations will contribute 3,500,000 roubles.

Dr. Rosen also said that the Comzet's industrialization program provides for 31,340 people to be placed in various industries and to get industrial training. Some 12,470 have already been sent to different factories.

(Jewish Telegraphic Agency)

Moscow, Feb. 21—The expelling of ex-traders from the land collectives and the artisans co-operatives will be paralyzed by an important decision just adopted by the Executive Committee of the White Russian Communist Party which gives thousands of Jews

(Continued on Page 3)

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No Action on Blease Bill to Register Aliens Until Hearings Are Arranged

(Jewish Telegraphic Agency)

Washington, Feb. 21—Senator Royal S. Copeland of New York at today's meeting of the Senate's committee on immigration, succeeded in having action on the voluntary alien registration bill of Senator Blease of South Carolina deferred until he is able to communicate with the opponents of the bill in New York and elsewhere with regard to requesting hearings for them on the bill.

It is understood that Senator Copeland is prepared to hear from those who desire to be heard on the bill. The bill of Senator Metcalf of Rhode Island to give preference within the quota to skilled laborers was discussed again but no action was taken on it.

Cyrus Adler to Represent Agency at Wailing Wall Commission

(Jewish Telegraphic Agency)

Jerusalem, Feb. 21—It is learned here that Dr. Chaim Weizmann has asked Dr. Cyrus Adler to represent the Jewish Agency before the League of Nations Wailing Wall Commission to be appointed to settle Jewish and Moslem claims to the ancient structure.

Felix Warburg confirmed the dispatch that Dr. Adler has been asked to represent the Jewish Agency before the Wailing Wall Commission. Mr. Warburg expressed satisfaction with the selection of Dr. Adler. Dr. Adler is president of the Jewish Theological Seminary of America, president of the American Jewish Committee and a non-Zionist member of the Council of the Jewish Agency.

"Near East and India," Leading English Magazine, Appears to Have Turned Pro-Arab

(Jewish Telegraphic Agency)

London, Feb. 21—"Near East and India," a magazine reported to be close to the British Colonial Office, and lately inclined to find all possible excuses for the Arabs, often doing this at the cost of running down Zionism, in an editorial in the current issue emphasizes "the considerable effect" of the Arab boycott, and even goes by intimating and indirectly suggesting that the Arabs should continue the boycott at least until the Inquiry Commission has reported, thus showing that they "have accomplished something that many observers thought was impossible."

In a second editorial, "Near East and India," protects the Arab delegation coming to London against the recent charges by Sir Martin Conway who drew attention in a letter in the press to the feuds between the Palestine Arabs and suggested the impossibility of a correct representation of Arab opinion by the announced delegation.

The editorial asks whether the words spoken by Jamal Hussein against Mayor Nashishibi are worse than those of Zionists against non-Zionists on the Jewish Agency. "Neither the Arabs nor the Jews succeeded in establishing a completely united front."

The bad taste of this editorial, which compares the centuries-old blood feuds between Arab families which have often taken on the character of mass murders and wars with the differences in opinion between Zionists and non-Zionists, has caused resentment and disappointment in Zionist circles here with a paper that they considered fair and impartial, if not pro-Zionist.

Jews and Arabs Watching Palestine Police Changes

(Jewish Telegraphic Agency)

Jerusalem, Feb. 21—Insecurity will continue as long as Great Britain pursues a Zionist policy necessitating the concentration of police forces in the towns for the protection of the Jews, Arab notables from Nablus told Inspector-General Dowbiggin, now engaged in reorganizing the Palestine police force.

Victor Kohen, a representative of the Palestine Colonization Association, described to Inspector-General Dowbiggin, whom he met in Haifa, the insecurity of the Pica colonies in Galilee and proposed measures to improve conditions.

Discussing the approaching reorganization of the police, M. Glickson, editor of the Hebrew paper "Ha'Eretz," says that "it is insufficient merely to correct the proportion of Jews to non-Jews but it is necessary to remove the Arab police from their present surroundings and it is essential to ruthlessly eliminate all who failed in their duty during the riots and it is important to eradicate those elements from the police force who witnessed without

Weizmann Repudiates Charge Jewish Land Purchases Are Contrary to Arab Interests

(Continued from Page 1)

behalf of the Jewish National Fund. It is suggested in quarters hostile to Zionism that the acquisition of Jewish land is contrary to the interests of the Arabs.

"Anyone with the slightest regard for the truth can easily be convinced that the charge is without foundation. We have paid dearly for every inch of land. Our conscience is clear in respect to the land question as in all our other efforts to make in Palestine the Jewish National Home and to transform it into a fit country for all its inhabitants."

The call for the Jewish National Fund Convention was issued by Professor Gustave Klausner, Max Shulman, H. Steinberg, Judge Hugo Paul, Judge Harry Fisher and Miss Pearl Franklin.

Revisionists Fete Jabotinsky as He Leaves for South Africa

(Jewish Telegraphic Agency)

London, Feb. 21—The English Zionist Revisionists gave a reception tonight to Vladimir Jabotinsky, leader of the World Zionist Revisionists, on the eve of his departure for South Africa. Speaking of Jabotinsky's personality, Meer Grossman said that he led the way to realities in Zionist politics and that Revisionism is the only movement during the last few years that has coined new ideas and new solutions.

Jabotinsky spoke of his South African mission. He said that South Africa if wisely influenced and correctly informed would prove a tremendous factor in the future of Zionist tactics and policy. He repeated the demand for the seventeenth Zionist Congress within the next few months.

Rabbi Protests Mogen David at Meeting of B'nai B'rith

(Jewish Telegraphic Agency)

Seattle, Feb. 21—That the blue and white flag with the Star of David, that hung beside the Stars and Stripes at a meeting of the Seattle lodge of the B'nai B'rith, was out of place at a B'nai B'rith meeting, was the contention of Rabbi Samuel Kosch, first Grand Vice-president of Grand Lodge District No. 4. The flag, he claimed, was the emblem of political Zionism, and while he said he agreed with the concepts of the Jewish Agency, he did not favor Palestine as a Jewish State and felt that many B'nai B'rith members agreed with him that the blue and white flag stands for a dual allegiance. Having it there before him at the meeting, Rabbi Koch thought, was entirely at variance with the subject of his talk "The Jew and Patriotism."

interfering the murder of 26 Jews in Jerusalem, about 70 in Hebron and more than a score in Safed."

Council of Italian Ministers Confirms Law Recognizing Judicial Rights of Jewish Religion and Communities in Italy

(Jewish Telegraphic Agency)

Rome, Feb. 21.—The Council of Ministers has confirmed the law introduced in the Italian Chamber of Deputies last May by the Minister of Justice, Signor Rocco, providing for the recognition of the judicial rights of non-Catholic cults, a law made necessary by the Treaty and Concordat between the Holy See and Italian state by which Catholicism became the state religion. The law defines the regulations in connection with the legalization of the Jewish and Protestant communities, their supervision by the government and the appointments of religious heads.

According to the law Jewish clerics conducting marriage ceremonies and those exercising their duties chiefly among Italians must be Italian citizens, which means that a person who is not an Italian citizen cannot exercise the functions of a rabbi. The Protestant clergy are not restricted as to Italian citizenship because they function chiefly among non-Italians. While Italian Jewry is dissatisfied with the regulations governing marriage, divorce and education, they realize that the law which compels membership in the Jewish community will be a strong preventative against assimilation.

As a result of this new law and the Concordat, Italy is today the only country in the world where the Jews find it more difficult to obtain a divorce, or rather an annulment, than a Catholic. Whereas annulment effected by the ecclesiastical court is valid, the rabbinical court is not entitled to annul the marriage of a Jew, even on similar grounds. A Jew is able to obtain annulment of marriage only from a civil tribunal which is much harsher. This creates not merely a difference in jurisdiction, but a difference in the treatment of Catholics and of Jews, the canon law sanctioning annulment in such cases which the civil law does not admit.

Italy under the Concordat recognizes as valid a marriage ceremony performed by a Catholic priest, officiating on behalf of the Catholic Church and deriving his authority from the Canon law. A rabbi, however, performs the marriage ceremony only as a deputy representing the state, carrying out this function in accordance with the civil code. This difference in status makes itself evident when the question of divorce or annulment arises. As the legal situation stands today, neither the Canon nor the civil law allow divorce. The only way open for dissolution of marriage is annulment.

In order to mitigate the situation, the rabbinate approached the government in order to determine whether the canon law could not be applied to the Jewish community. This step, unprecedented in Jewish history, met with a negative response. In this direction it is pertinent to note that Catholic newspapers and spokesmen repeatedly pointed out that the change in the

status of the Jewish community from that of a "tolerated" to a "recognized" community makes little difference, indicating that the position of the Jewish religion in Italy has not been essentially improved.

Much more difficult is the situation with regard to education. Prior to the adoption of the Concordat the state schools were secular and the Jewish children were therefore able to attend them without involving a religious question. Even before the Concordat, Professor Gentile, Fascist Minister of Education, had carried out in 1923 an education reform law that transformed the schools into Catholic confessional institutions. Article III of the Gentile law states that the teaching of Christian doctrine according to the Catholic religion should be the basis and aim of elementary educational stages.

Article 36 of the Concordat creates even greater difficulties for the Jews. It reads that "Italy considers the teaching of Christian doctrine, according to the form handed down by Catholic tradition, as the foundation and capstone of public education. Therefore, Italy agrees that the religious instruction now given in the public elementary school shall be further developed in the secondary schools according to a program to be agreed upon by the Holy See and the State. This instruction is to be given by teachers and professors who are priests or religious approved by ecclesiastical authority and who will be aided by lay teachers and professors holding for this purpose proper certificates of fitness and capacity, these certificates to be issued by the diocesan Bishop."

As a result of this article Jewish parents, by sending their children to state schools, lend their hand to proselytization for the problem has not been changed by the exemption of the Jewish children from periods of religious study as the entire school system is saturated with Catholicism.

The situation in Italy is of historic significance. Whereas only a decade ago the question of establishing Jewish schools in Italy would have been regarded as absurd, today the Jewish Community has officially and repeatedly approached the government on this matter. The Jewish community feels that unless Jewish schools are established the Jewish children will be driven to conversion.

Establishing Jewish schools has different meaning in Italy from that in Poland or Lithuania where the question of the Jewish language is the main basis for such a demand. Jewish schools in Italy mean Italian schools but with Jewish religious instruction. Repeated efforts have been made by the Jewish community to obtain from the government measures which would remedy the situation, but they have met with no success. The government has also refused the request of the Jewish community to grant a subsidy

Russia to Spend Nearly 16,000,000 Roubles for Jewish Colonization Work

(Continued from Page 1)

in White Russia an opportunity to enter the collectives and cooperatives notwithstanding the fact that they have no voting rights.

The decision says "those admitted to the land collectives or cooperatives should also be the impoverished Jews who have no voting rights. They may have been engaged in labor and they may have been doing small trading but if they have not exploited labor and quit trading not less than a year ago they can join the collectives or cooperatives now."

The White Russian Communist party's decision besides being tremendous relief for the declassed Jews of the small towns is also a great victory for those Jewish Communists of White Russia who bitterly opposed the latest swing to the extreme Left measures in the Ozet's ranks.

(Jewish Telegraphic Agency)

Moscow, Feb. 21.—Jews without voting rights will be given the right to vote after they have worked in the land collectives for a certain period of time it was assured today by land commissary M. Ratshitsky, addressing the White Russian Ozet convention at Minsk. Ratshitsky said that "due to the incorrect action of the White Russian Ozet, many undesirables were settled in the Jewish collectives. However, now when a cleaning is going on in the collectives, we must be very careful with expulsion."

Continuing, the land commissary said: "There are such ultra-Left revolutionaries who expel during a cleaning all those who have no election rights. This is absolutely incorrect. We must differentiate between Nepmen and those who are compelled to do small trading but who never exploited hired labor. The last have the full right to remain in the collectives even though they have no election rights. They will receive these rights later."

Ratshitsky told the convention that there are now 9,101 Jewish families in the land collectives of White Russia and he added that the situation of the Jews in the small towns is becoming more complicated now that the total collectivization is conducted. He also said the government will assist those affected by settling part of them in neighboring collectives and helping the rest to migrate to an industrial region like the Ural or Leningrad or to go to Crimea or Bira Bidjan.

to Jewish schools. There is, for example a Jewish school in Rome which has been established by the community and which follows the ordinary educational program prescribed by the government but substitutes Jewish religious instruction for Catholic.

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PALESTINE PARLIAMENT PROS AND CONS SEEN BY LUDWIG AND JABOTINSKY

The pros and cons of a parliament in Palestine have been discussed recently by Vladimir Jabotinsky, world leader of the Zionist Revisionists, in a speech which he delivered before a large gathering in Tel Aviv, Palestine, and by Emil Ludwig, eminent German writer, in an article in the New York "Times." Jabotinsky opposes a parliament in Palestine, while Ludwig sees it as inevitable.

Doubting that a parliament in Palestine will bring peace to the country, Jabotinsky declared in his speech:

"On the contrary, I believe that it will lead to war, to a new war that will be even worse than the present one. All who have given ear to the proposal for a parliament say that we must demand that it approve of the Balfour Declaration. But everyone understands today that one can even get from an anti-Semite a statement in favor of the Balfour Declaration. But the important thing is who does the interpreting. These are two possibilities inherent in a parliament. One of them is that it should consist of an Arab majority which can control our immigration and stop it when it wishes. Or, as the English propose, neither the Arabs nor the Jews should have a majority, but the Arabs together with the English should constitute a majority, and the Jews, together with the English, should constitute a majority.

"Perhaps this method is good, but will it bring peace to the country? If a proposal will be adopted in parliament against the votes of the Arabs, they will say: 'The Jews are leaning on a third power and are forcing us to say that we are against it.' Will that bring peace to the country? And if the Arabs and the English should accidentally pass a law barring immigration and we come out with speeches and protests, the government will say to us: 'Go and listen to the speeches of the Arabs in parliament.' Will that bring peace to the country? Such a parliament will become a platform of race-hatred, a means of making even sharper and stronger the differences

Guard Mufti to Strengthen Tale of Fake Jewish Plot

(Jewish Telegraphic Agency)

Jerusalem, Feb. 21.—Four armed men are constantly guarding the Grand Mufti it is learned here, while Subhi Khadra, manager of the Arab Executive's office is touring the villages circulating the story of the fake Jewish plot against the Mufti's life and collecting signatures for a petition to High Commissioner Chancellor protesting against the alleged Zionists' plot. Special guards have been employed to show that the Mufti's life is endangered.

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between the two nationalities, and will not be a way leading to peace.

"It may be that when the Arabs will get a parliament, they will be very happy over it, and this happiness will last a couple of months. During the first month they will be so happy that they will forget all about us, and quiet and peace will reign. The leaders will come and say: 'Here you have peace.' But we have learned that one mustn't look only at the first half-year, and looking ahead we can see that this way won't lead us to peace.

"Only a minority among us believes that through compromises we can attain peace. The overwhelming majority has put the question to itself and has come to the conclusion that in that manner we will not attain peace. And even if the minority should agree to the compromises as a means of attaining peace, I cannot, however, forget that there is in the Yishub a part—and it is the majority—which thinks differently, which thinks that it is impossible to assure peace as long as we do not renounce our most fundamental demand—free immigration. The whole

matter of a parliament is necessary for our neighbors, in order that they may be able to stop immigration altogether."

A parliament will sooner or later be established in Palestine, believes Emil Ludwig, and the Palestine Jews, even though they may have only a third of the votes in that parliament, will be "neither lords nor vassals." At the end of his article in the "New York Times," Mr. Ludwig says:

"Only by mutual understanding can the Arabs and the Jews live together in this country, which both races possess by virtue of tradition and by virtue of promises given in recognition of their conduct during the World War. No prudent Zionist speaks any longer of the Jewish State of Palestine, but all speak of a home in Palestine. The first would be as senseless as the published assertion of the Arabs that Sir Alfred Mond and Einstein wanted to erect again the Temple of David. Deriving an advantage from their position here as executors of a great part of the conscience of the world, the British must also shoulder the difficulties."

Emil Ludwig Sees Parliament Inevitable in Palestine, and When Established Jews Will Be "Neither Vassals Nor Lords"

At the beginning of his article Mr. Ludwig notes the racial similarity between Jews and Arabs. Though the Arabs in Palestine are superior in numbers to the Jews there, they are, says Ludwig, "confronted by one of the cleverest of all races, a race which by virtue of its intelligence and tenacity has maintained itself better than any other during the last 2,000 years. These qualities, it is true, do not make them more handsome, but they make them more successful."

Palestine, according to Ludwig, "is the international land par excellence" because of its being sacred to three religions. Though only one percent of the Jews of the world live today in Palestine, only 4 percent of all the Arabs of the world live there. Because the Jews "are united by a culture which is closely linked with Christianity and hence is of greater concern to half a billion people than all the treasures of Arabian wisdom," the nations of the world "decided to give back to this remarkable race a kind of center such as it long ago lost."

When Ludwig asked the Jerusalem Mufti what Balfour had in mind during the war when he made promises to both Jews and Arabs, the Mufti replied: "He had England in mind."

The Arab cry that "the Jews are dispossessing us" isn't true, says Ludwig, who believes that the whole Arab resentment against the Jew is motivated by the Jews' greater enterprise and success in agriculture and industry.

Zionists and Arabs, as well as the British in Palestine, have made mistakes, feels Ludwig. The Zionists have paid too little attention to the Arabs and have made too much noise, and "it was likewise a mistake to carry the

events at the Wailing Wall from the sphere of religion over into that of nationalism," that is, for the Zionists to take over a religious problem "which did not directly concern them." The Arabs were mistaken when they thought the world would not be aroused by the August massacres. The greatest mistake of the British was that "nearly all their officials, with the exception of the half-dozen highest, have constantly found themselves in more or less silent opposition of the Jews." Ludwig mentions the fact that during the Arab disturbances of 1921, when 12,000 British soldiers were at hand, the disturbances were not checked at the start, "because the execution of many orders was handicapped by the resistance of the officials."

Ludwig quotes an Arab fellah as saying to him:

"If they kill a thousand Jews, millions more will come to avenge their brothers. If they kill a thousand Arabs, there are millions of others to avenge them too. Then why do they kill each other?"

Commenting upon this, Ludwig says: "Even to the cadence in which it was spoken, this observation of the Arabian peasant resembled the answer of a Jewish scribe. This poor fellah came nearer to the solution of the question than all the politicians among the three interested peoples with whom I talked in Jerusalem."

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