

DAILY NEWS BULLETIN

(Cable and Mail Despatches)  
Issued by the  
JEWISH TELEGRAPHIC AGENCY, LTD.

Ludgate House,  
107/111, Fleet Street,  
London, E.C.4.

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Vol. XII. No. 53.

8 pages.

4th. Mar., 1931.

JEWISH NATIONAL FUND MUST PAY INCOME TAX: CLAIM FOR EXEMPTION  
DISMISSED WITH COSTS: FUND'S AIM IS ZIONIST JUDGE ROWLATT SAYS  
NOT RELIGIOUS NOR CHARITABLE: IF JEWS WERE WELL TREATED FREE  
FROM PERSECUTION NOT SUBJECT TO ANY SPECIAL DEGREE OF POVERTY  
AND UNDER NO NECESSITY TO LEAVE LAND WHERE THEY ARE DESIRE TO  
POPULATE PALESTINE BY JEWS WOULD STILL BE UNABATED: ARGUMENT  
THAT RESTORATION OF PALESTINE IS RELIGIOUS OBJECT CANNOT PREVAIL:  
IF RELIGION ENJOINS PURSUIT OF AIM ITSELF SECULAR PURSUIT OF  
THAT AIM IS NOT PROMOTION OF RELIGION.

London, Mar. 3rd. (Jewish Telegraphic Agency).

The claim of the Jewish National Fund to exemption from income tax (reported in yesterday's J.T.A. Bulletin) was dismissed by Mr. Justice Rowlatt in the King's Bench Division this afternoon with costs.

The object of the Association could be most shortly described as Zionist, Mr. Justice Rowlatt said in giving judgment. The intention, purpose and desire was to populate Palestine and the surrounding countries with Jews. That obligation which was said to be a religious obligation was an obligation towards the land of Palestine as the home of the Jewish race to be held in commemoration by them. The object was not to find a dwelling place for Jews who were dissatisfied with their present dwelling-places, but rather that Palestine should be populated by Jews. The dominant motive is towards the land and not towards the people, Mr. Justice Rowlatt declared. If Jews were well treated, were free from persecution, not subject to any special degree of poverty and under no necessity to leave the land in which they were, the desire to repopulate Palestine by Jews would still be there unabated.

In those circumstances wide powers were taken by the Association, but they were dominated by the purpose of settling Jews on the land they obtained in Palestine. The object was not a political one in the sense that the Association desired to create a Jewish State.

It has been argued, he went on, that this restoration of the land to Jewish occupancy was a religious object. That argument could not prevail. The promotion of religion meant the promotion of the spiritual teaching of the religious body and the maintenance of the spirit, doctrines, and observances upon which the religion rested, or from which it obtained its expression. If the religion enjoined the pursuit of some ulterior aim in itself secular, so that other people not of the religion might for different reasons support the same aim, the pursuit, promotion and achievement of the aim was not the promotion of religion.

It had also been said, Mr. Justice Rowlatt continued, that the objects of the Association were the relief of poverty. But the dominant purpose was not the amelioration of the condition of the individuals who were settled. The dominant purpose was the population of the Holy Land with Jews. The Association was not called into being by the contemplation of the poverty and sufferings of the Jews. It was therefore not for the relief of poverty, though incidentally the Association did help a great many people who were in financial and economic straits. The Association, he concluded, thus did not come within any of the classes of organisation entitled to exemption.

AMERICA SHUTS HER DOORS TO IMMIGRATION: 90 PER CENT. QUOTA CUT  
AGREED TO BY HOUSE OF REPRESENTATIVES: BILL PASSED BY 295  
VOTES AGAINST 86.

Washington, Mar. 2nd. (Jewish Telegraphic Agency).

The bill cutting down immigration to the United States for the next two years to ten per cent. of the existing quotas, sponsored by the United States Secretary of State, Mr. Stimson (against which Congressman La Guardia of New York protested at yesterday's meeting of the Rias held to commemorate fifty years of Jewish mass immigration to the United States), was passed to-day by the House of Representatives by 295 votes against 86.

The bill goes to the Senate to-morrow, where an effort is to be made to rush it through. There may be some opposition there, however, which will hold up its adoption until Wednesday, when Congress is to adjourn until December, in which case the bill would be shelved for the time being.

In its original form, the bill was submitted to Congress on its reopening last December by Senator Reed, the Chairman of the Senate Immigration Committee, and Congressman Johnson, the Chairman of the Immigration Committee of the House of Representatives, proposed the complete stoppage of all immigration for two years as a means of combating the present unemployment in the country, admitting only near relatives of citizens or of aliens legally resident in the country.

Secretary Stimson declared himself opposed to the Reed and Johnson Bills, on the ground that they would alter the present immigration policy which is based on national origins, because the proportion of immigration from Northern and Western Europe over Southern and Eastern Europe would be materially changed, and he proposed instead the measure which has now been approved by the House, reducing by 90 per cent. the number of aliens admitted under the present quota law.

Jewish Organisations in the United States, including the American Jewish Committee, the American Jewish Congress, and the Rias, as well as bodies like the Federal Council of Churches of Christ in America, the Y.M.C.A., and the Immigrants' Protective League have made representations to Secretary Stimson against immigration legislation that would "raise additional barriers to the admission and reunion of families of citizens or aliens already in the United States". In a joint letter which these organisations sent to Secretary Stimson they argued that to raise any additional barriers to the reunion of immigrant families would be inhuman and "against our self-interest as a nation", since "the resident alien who has his family here has a greater stake in the country".

The Administrative Committee of the American Jewish Congress urged all its members to register their opposition to the bill on the ground that this legislation is unnecessary and that the instructions issued by President Hoover to American Consuls abroad have already limited the entrance of new immigrants largely to relatives of persons already in the country.

Miss Celia Razovsky, of the National Council of Jewish Women, said when she appeared as a witness before the Congress Immigration Committee that during 1929 247 million dollars were sent from the United States to relative abroad, and it would be much better to admit the relatives and keep the money in the country.

After the first Quota Law of 1921-22, Jewish emigration to the United States fell from 120,000 in 1921 to about 60,000 annually, the United Jewish Emigration Organisation Ficom stated in a report issued last month. After the U.S. Immigration Law of 1924, the report went on, immigration to the United States amounted for the first two years to no more than 10,000 annually, and in the last three years it has been about 12,000 annually.

STRICT OBSERVING JEW DOES NOT SO EASILY OR SO OFTEN FALL VICTIM  
TO DISEASE LORD MOYNIHAN PRESIDENT OF ROYAL COLLEGE OF  
SURGEONS DECLARES: ARE RELIGIOUS MORAL OR DIETETIC HABITS OF  
JEWS UNDERGOING CHANGE HE ASKS AND IF SO IS CHANGE IN ANY  
DEGREE FOR THE BETTER.

London, Mar. 3rd. (Jewish Telegraphic Agency).

Of one thing my experience has assured me: that the strict observing Jew does not so easily, or so often, fall a victim to disease, Lord Moynihan, the famous surgeon, President of the Royal College of Surgeons, declared last night, speaking at a gathering held on behalf of the Jewish Health Organisation at the home of Mr. Henry van den Bergh. Mr. Donald van den Bergh was in the chair, and addresses were also delivered by the Haham Dr. Gaster, Dr. Redcliffe Salaman, the well known anthropologist, who is President of the Jewish Health Organisation, Dr. Nabarro, the authority on sleeping sickness and bacteriology, Dr. Eichholz, former Chief Medical Inspector of the Board of Education, Mr. A. H. Levy, the well known oculist, who is Chairman of the Jewish Health Organisation, and others.

Jewry is undergoing subtle changes, on which it is almost an intrusion, even for one who admires your race and has warm affection for many among you to speak frankly, Lord Moynihan went on. Jewry in ages past founded its life upon religion. To a greater extent than happens with any of the people among whom your lives are now cast, you have been guided, inspired, supported and solaced by your religion, which has been your leader and unfailing comfort. Were I a Jew there is surely nothing of which I should be prouder.

Yet evidence is not lacking, Lord Moynihan continued, that, whatever may be happening within the individual heart, your old religious observances and the old habits of life seem to the observer to have a weakening influence upon you. Are you being unduly affected by the conditions among which you live, losing more of the great things of life, because perhaps you have more to lose than your neighbours? To what extent are modern conditions in your human and material surroundings, the "racial poisons" from which even in my young days you were almost exempt, the mental disturbances, the diseases of degeneracy, and the crime, which to some indicate the general deterioration of the white races, affecting you? What resistance as a race, and individually are you offering? To what extent are the old safeguards, religious, moral, social at work?

The most conspicuous racial change, he said, is surely this: that from being a pastoral people you have become an urban people. And that is not the worst. Many of your people live in the worst of slums in our large cities: in our relatively sunless land they enjoy less than their share of sunshine: their food, good of its kind perhaps, is meagre: their occupations not subjected to the stern supervision exercised over many trades by State or Municipality. If improvement is to follow upon well-directed activities an immense amount of careful enquiry by a competent authority is needed. From what diseases do your urban population suffer? How does the incidence among these compare with the incidence among those who are not Jews? Are the religious, moral or dietetic habits of your people undergoing change, and if so is the change in any degree for the better? When you can answer these questions you will have proved the problem you have to solve.

No One Can Truthfully Deny That Jew Has Added Much To National Life Around Him In Science Art Music And Medicine Statesmanship Philosophy And General Culture Lord Moynihan Says: What Has Been Effect Upon Jewish Race Spiritually And Physically: Of Indebtedness To Medicine To Jewry I Have Often Spoken: Jewish Race Has Given Immense And Permanent Enrichment To Medical Science.

But enquiry and wise counsel must precede action, Lord Moynihan continued. Certain diseases among you appear definitely to be on the increase. Defects of vision are more frequent with you. Human tuberculosis is not rare with you. Dental disease is far too common. Your enquiries will, I believe, reveal a truth of which I am well assured. The new social conditions of populous cities, of limited air space and so forth bear more heavily upon children than adults. Diseases which call for remedy and relief in the grown man and woman begin during childhood. In large measure they are preventable. You will therefore find it necessary to increase as far as is possible your accommodation for the investigation and treatment of young children. Constant medical supervision will then ensure a more virile and vigorous adult age.

To-night, Lord Moynihan said, we celebrate the Jewish Health Movement, whose purpose is to study scientifically the morbid changes brought about in people of your race by the modern conditions under which you are compelled to live. The movement takes its place with those other activities which testify to your cultural and political aspirations, to your desire to hold fast to your immemorial and most honourable traditions, while advancing your welfare by recognition and appropriate adaptation of all modern knowledge. You are, if I may be permitted to say so, singularly well qualified for your task; for you have the material, the opportunity, and the trained enquirers; and no other people are equally competent or equally equipped for the necessary research.

No one can truthfully deny, Lord Moynihan proceeded, that the Jew has added much to the national life around him, in science, in art, music and medicine; in statesmanship, philosophy and general culture. What has been the effect upon his race spiritually and physically? His task has been to preserve almost intact, and certainly unsullied, the great heritage of the past, and wherever possible to combine them with, or adapt them to, the new revolutionary changes in science.

I am very happy to be here to-night as your guest on an occasion which allows me to pay tribute to my sincere and enlightening friendship with many Jews, Lord Moynihan said. Of the indebtedness of medicine to Jewry I have often spoken. Though your race started late, it has made amends. The roll of honour at Salerno in the 11th. and 12th. centuries contains many Jewish names. Isaac Judeus bore the proud title "Monarcha Medicorum". Rabbi Ibn Ezra inspired a noble poem by Browning; the greatest of all Moses Maimonides, poet, philosopher, physician, is the author of a prayer that may be worthily set by the side of the oath of Hippocrates. In recent days the names of Henle, Traube, Fench, Coln-heim, Bardeleben, Wasserman, and above all of Haffkine and Ehrlich, show the immensity and permanent value of the enrichment of our science by works of your race.

I say you made a late start; he continued. For the Jew is of the Orient, not of the Occident; not only in respect of his racial ancestry, but in many qualities, both intellectual and spiritual; he is distinguished, as are others of the Orient by a zeal for righteousness.

In his own country, of hills and broad, wind-cleansed valleys, he was of pastoral stock, lived an open life, free from animal attack, or from diseases brought about by environment. He created and steadily fostered the belief that disease was evil, that it was due, not so much to external assault, as to internal decay, a lapse from personal righteousness, a punishment for his personal unworthiness and lack of virtue.

Jews Have Been Hard-Working God-Fearing Upright People Making Good Citizens Because Of Their Loyalty Industry Frugality And Due Recognition Of Rightful Authority: This Condition Existed For Centuries Unchanged: In Last Century Greater Changes Have Taken Place Than In Preceding Fifty Generations.

It was a noble belief, with far more of truth in it than many suppose. Disease was therefore something to be relieved or cured by submission or sacrifice, or by return to purity, by contrition and meditation; through propitiation and atonement. A man afflicted by disease must mend his ways of life, and seek help from God. "To seek the Physician was to depart from God" was said in the time of Asa, King of Judah.

This racial opinion, prejudice if you like, this racial practice, led, of course, to a denial of the claims of medicine: and the result inevitably followed that Jewry was left far behind in the study and conquest of disease. Medicine in the Talmud, for some slight knowledge of which I owe a debt to Preuss, contains no such germinal or fecund properties as are found in Greece, and it is hardly true that "In unserem Talmud kann man jedes lesen und alles ist schon einmal dagewesen".

As time passed, civilisation made of the Jew a wanderer. He no longer owned and tilled his own soil, but in many communities, in many nations and in almost every town, a small isolated band of Jews was to be found strongly united among themselves, an impenetrable wall of racial boundary and of racial faith around them; they were a people set apart with their own customs, food, teaching, modes of work, a hard-working, God-fearing, upright people, making good citizens because of their loyalty, industry and frugality and their due recognition of rightful authority. Here was matter for experiment on the large scale. While themselves guarding their spiritual isolation, a great people were submissive to laws, to communal pressure, to cultural influences, to civic practices and to personal contact, in alien surroundings. And up to quite recent times this condition has existed for centuries almost unchanged. In the last half century greater changes have taken place in these fixed conditions than in the preceding fifty generations.

MISERY AND SUFFERINGS OF JEWISH POPULATION IN RUSSIA ESPECIALLY ACUTE DURING PASSOVER FESTIVAL CHIEF RABBI SAYS IN APPEAL TO ANGLO-JEWRY TO PROVIDE MATZOTH FOR RUSSIAN JEWS: CHOFETZ CHAIM LUBAVITCHER REBBE CHIEF RABBIS OF FRANCE AND HOLLAND DR. KLEE LEADER OF ZIONIST PARTY IN BERLIN JEWISH COMMUNITY AND DR. ROSENHEIM PRESIDENT OF AGUDATH ISRAEL WORLD ORGANISATION AMONG SIGNATORIES TO APPEAL.

London, Mar. 3rd. (Jewish Telegraphic Agency).

The misery and sufferings of the Jewish population in Russia are especially acute during the Passover festival, and unless help is forthcoming from their brethren abroad, dire starvation faces them during the season of happiness and rejoicing in Israel, the Chief Rabbi, Dr. J. H. Fertz, writes in an appeal to Anglo-Jewry to help to provide matzoth for the Jews of Russia this Passover that was issued to-day from the Chief Rabbi's office.

Notwithstanding the economic depression, the Chief Rabbi goes on, the leaders of European Jewry are therefore once more undertaking united action in this matter. Every individual in Russia is now permitted 5 kilos (11 lbs.) of flour from abroad. It is my earnest hope that Anglo-Jewry will utilise this opportunity and provide the means for the despatch of as many parcels of matzoth flour as possible, in time for the celebration of the festival. I am opening a fund for this purpose (at the address of the Chief Rabbi's office, 4, St. James's Place, London, E.C.3.), and I confidently look forward to every Jew in Great Britain sending a contribution. I feel certain all Jews will desire to be associated with this holy work.

We have no doubt that the response of the Jews of Great Britain to their Chief Rabbi's appeal will be both prompt and generous, says an accompanying supporting appeal, signed by Rabbi Chaim Ozer Grodzinsky, the Gerson of Vilna; Rabbi Israel Meier Kagan, the "Chofetz Chaim", Rabbi of Radun; Rabbi Joseph Isaac Schnaersohn, the Lubavitcher Rebbe; Rabbi Meier Fildesheimer, Rabbi of the Orthodox Congregation of Berlin; Rabbi Dr. Leo Baeck, President of the Federation of German Rabbis; Dr. Alfred Klee, President of the Federation of Jewish Communities in Prussia and leader of the Zionist party in the Berlin Jewish Community; Dr. Jacob Rosenheim, the President of the Agudath Israel World Organisation; Dr. W. Blau, President of the Jewish Community of Frankfurt; Professor Simonsen, former Chief Rabbi of Denmark; Rabbi Israel Levi, Chief Rabbi of France; Rabbi Eisenstadt, former Chief Rabbi of Leningrad, now Rabbi of the Russian Jewish Community in Paris; Baron Alfred de Gunzburg of Paris; Advocate Sliosberg, President of the Russian Jewish Community in Paris; Chief Rabbi Ehrenpreis of Sweden; and Rabbi Onderwijzer, Chief Rabbi of Holland.

In our own countries, they conclude, despite the fact that we have this year a far greater number of our own poor to provide for than in previous years, we are doing our utmost to bring this united action on behalf of our Russian brethren to a successful issue. May the Passover of perfect freedom soon dawn for the entire House of Israel.

THE MOSCOW "COUNTER-REVOLUTIONARY TRIAL": TWO JEWISH PRISONERS  
LEGALLY TALK THEIR LIVES AWAY ADMITTING TO MEETINGS IN BERLIN  
WITH MENSHEVIST LEADERS.

Moscow, Mar. 2nd. (Jewish Telegraphic Agency).

Two of the six Jews standing their trial with eight others in the big "State treason trial" opened here yesterday, legally talked their lives away to-day, when they admitted under examination by Krylenko, who is conducting the prosecution, that they occupied post strategic positions in the counter-revolutionary Menshevik Organisation. Berlatsky, a slightly built man who was formerly Minister of Finance in the Far Eastern Soviet Republic, admitted that he had conferred with Dan and other Mensheviks in Berlin in November 1925, and that he had brought the mandate to Sher, making him head of the Menshevik Organisation in the Soviet Union.

Ginsburg, another of the Jewish accused, stated that he had met the Menshevik leaders in Berlin in September 1927, and had put the finishing touches to the counter-revolutionary organisation.

Berlatsky and Ginsburg gave their evidence immediately after the two leaders of the conspiracy, Sher and Grohman. Ginsburg spoke slowly, as if weighing his admissions, while Berlatsky spoke rapidly and with nervous gestures.

FRAUNSTEIN IN G.P.U. GAOL IN MOSCOW: PROFESSOR RUBIN ACCUSED OF  
BEING THEORETICIAN OF MOVEMENT A BROTHER-IN-LAW OF ABRAMOVITCH.

Berlin, Mar. 2nd. (Jewish Telegraphic Agency).

Michael Fraunstein, whose name occurs in the act of indictment of the Moscow trial as having visited Russia on behalf of the Menshevik Organisation abroad, in the same way as it accuses Raphael Abramovitch, who denies that he has been in Russia since 1920, is now imprisoned in the chief G.P.U. gaol in Moscow, the J.T.A. here learns. Abramovitch did not go to Soviet Russia in 1929, as the act of indictment alleges, but Braunstein went and was arrested by the G.P.U. on the Soviet border. About a dozen other Jews, ex-

Bundists and ex-Mensheviks were arrested with Braunstein, all of them being still in the custody of the G.P.U.

It is believed in many circles here that Professor Rubin, who is accused of having been the theoretician of the Menshevik movement in Soviet Russia, is being charged only because he is Abramovitch's brother-in-law.

DR. WEIZMANN AND LADY ERLEIGH ARRIVE IN EGYPT: WILL STAY THERE A WEEK BEFORE PROCEEDING TO PALESTINE.

Jerusalem, Mar. 2nd. (Jewish Telegraphic Agency).

Dr. Weizmann and Lady Erleigh arrived this morning at Alexandria, it is stated here, and expect to remain in Egypt for a week before proceeding to Palestine.

MIZRACHI DECIDES NOT TO RETURN TO ZIONIST EXECUTIVE.

London, Mar. 2nd. (Jewish Telegraphic Agency).

The Mizrachi members of the Actions Committee (General Council) of the Zionist World Organisation, have decided after an exchange of views, to adhere to their decision respecting the Mizrachi members of the Executive, the Zionist Executive has been informed by Mr. H. Farbstein, who was the leader of the Mizrachi members at the last meeting of the Actions Committee (and presided over the Actions Committee meeting) in answer to their enquiries to him on the subject, says an official communique issued by the Central Office of the Zionist Organisation here.

The reference is to the resignation at the meeting of Rabbi Mayer Berlin and Mr. Lazarus Barth, the Mizrachi representatives, from the Zionist Executive, and the appeal made to the Mizrachi by the Actions Committee that it should reconsider its decision by virtue of which they resigned so that the coalition Executive elected at the last Congress should continue intact until the next Congress.

GERMAN MIZRACHISTS DO NOT AGREE: IN OPEN OPPOSITION ON THIS MATTER TO WORLD MIZRACHI.

Berlin, Mar. 2nd. (Jewish Telegraphic Agency).

Dr. Oscar Wolfsberg, one of the leaders of the German Mizrachi, writing in the "Juedische Rundschau", the German Zionist organ, explains that the German Mizrachi continues to be opposed to the withdrawal of the Mizrachi members from the Executive, because it leaves the Mizrachi without any share of responsibility in the decisions taken in this decisive moment.

As a result of their efforts, he says, Mr. Farbstein called a conference of the Mizrachi members of the Actions Committee in Warsaw, the German Mizrachi being represented by himself (Dr. Wolfsberg) and Herr Max-J. Kober. The meeting, however, decided against returning to the Executive.

We must go on with our protest against the attitude of our fraction at the Actions Committee and its actions in these further stages, Dr. Wolfsberg writes. We continue to be in open opposition to the World Mizrachi and its Central Committee. It is hard for us to carry on such an opposition, but we must go on with it with all the courage which can be expected from us.

NO MIZRACHIST RETURN TO EXECUTIVE SAYS RABBI FISCHMAN: MIZRACHI REPRESENTATIVES BY RESIGNING FROM EXECUTIVE HAVE THROWN OFF ALL RESPONSIBILITIES FOR EXECUTIVE'S POLITICAL ACTIVITY: DR. WEIZMANN HAD NO RIGHT TO ACCEPT MR. MACDONALD'S LETTER: APART FROM A FEW CITATIONS LETTER CONTAINS NOTHING REASSURING TO FACILITATE JEWISH WORK IN PALESTINE.

Vienna, March 2nd. (Jewish Telegraphic Agency.)

All reports about any intention on the part of the Mizrachi representatives to return to the present Executive of the Jewish Agency or the Executive of the Zionist Organisation are groundless, Rabbi Fischman, member of the Mizrachi World Executive, said to the J.T.A. representative here, during his visit to Vienna on his way back to Palestine. The Mizrachi representatives by their resignation from the Executive have thrown off all responsibility for the political work of the Executive, he declared. It is also the prevailing opinion in the Polish Mizrachi, he went on, that Dr. Weizmann had no right to accept Mr. MacDonald's letter. The letter, he said, apart from a few citations, contains nothing to reassure Jewish opinion or to facilitate the work in Palestine.

FAMOUS HASSIDIC RABBI OF CZORTKOV PROMINENT AGUDIST TELLS RABBI FISCHMAN AGUDAH AND MIZRACHI SHOULD JOIN IN COMMON WORK IN PALESTINE: WELL-TO-DO JEWS IN DIASPORA SHOULD INVEST IN PALESTINE TO PROMOTE MIDDLE-CLASS IMMIGRATION

Vienna, March 2nd. (Jewish Telegraphic Agency.)

Rabbi Fischman met during his stay in Vienna, the famous Hassidic Rabbi of Czortkov, Rabbi Israel Friedmann, a prominent member of the Agudath Israel, who assured him, the J.T.A. representative learns, that he is convinced that it is the duty of all Jews, without distinction of party, to co-operate in the political and economic Jewish upbuilding work in Palestine. In religious and educational work, he said, the Mizrachi and the Agudath Israel ought to join in common activity, so that religious Jewishness in Palestine should be strengthened by their united efforts.

Rabbi Friedmann further expressed his opinion that there can be no successful Jewish political activity in Palestine if there is going to be a Legislative Council set up now. He was sure, he said, that no Jew belonging to the old Yishub would participate in a Parliament, which he considered a calamity for the upbuilding of Palestine.

It was an urgent need, he added, that the well-to-do Jews in the lands of the Diaspora should invest in Palestine, so that it should be possible to promote the settlement of middle-class immigrants. He gave Rabbi Fischman at the end of the interview a sum of money for providing matzoth for the Haluzim.

CHIEF RABBI JACOB MEIR OF PALESTINE JOINS CZORTKOV RABBI GERER REBBE AND OTHERS IN APPEALING FOR AGUDAH PALESTINE FUNDS.

Berlin, Mar. 2nd. (Jewish Telegraphic Agency.)

Chief Rabbi Jacob Meir, joint Chief Rabbi of Palestine, is one of the signatories with Rabbi Sonnenfeld, the head of the Palestine Agudah, Rabbi Abraham Alter, the famous Gerer Rebbe, Rabbi Israel Friedmann, the Czortkover Rebbe, and hundreds of other Rabbis in many countries, and Agudist leaders to an appeal issued to traditional observant Jews throughout the world, by the Palestine Office (in Frankfurt) of the Agudath Israel World Organisation to assist the Adar month campaign on behalf of the Palestine Funds of the Agudah, the Keren Hayishub and the Keren Eretz Israel.

THE LUKOV SHOOTING: INJURED MAN NOT ASSAILANT IS AGUDIST POLISH AGUDAH LEADERS STATE.

Warsaw, March 2nd. (Jewish Telegraphic Agency.)

The Agudah took no part in the conflict at Lukov (reported in yesterday's J.T.A. Bulletin), the Polish Agudah leaders told the J.T.A. today. Gruenblatt, who fired the revolver, they add, is an anti-Agudist, not an adherent of the Agudah, while Slizak, whom he wounded, is a member of the Young Agudist Organisation.