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CHARLIE CHAPLIN TREATED TO ANTISEMITIC DEMONSTRATION IN BERLIN:  
 HITLERISTS MISLED BY LEGEND OF HIS JEWISH ORIGIN ORGANISE  
 PROTEST GATHERING OUTSIDE HIS HOTEL.

Berlin, Mar. 10th. (Jewish Telegraphic Agency).

Charlie Chaplin, who has arrived here from London, was the victim to-day of an antisemitic demonstration held outside the Adlon Hotel, where he is staying, a crowd of Hitlerists collecting there and shouting abuse against the "Jewish comedian". The demonstrators were finally driven off by the police.

The Hitlerist papers, especially the "Angriff", which is edited by Deputy Goebbels, the Hitlerist leader in Berlin, are full of insulting references to the "Jew Chaplin", whose "typically Jewish screen figure", they complain, is leading the German youth away from their own heroic ideal of the manly Germanic Siegfried, and is thus undermining the future of the German race.

EINSTEIN SAYS CHAPLIN IS HALF JEWISH: HIS GRANDFATHER WAS A JEW.

New York, Mar. 10th. (Jewish Telegraphic Agency).

Professor Einstein, who spent several days with Charlie Chaplin at his home in Hollywood, told the J.T.A. here before he sailed for New York on his return to Europe that Chaplin is a half-Jew, his grandfather having been a Jew.

The legend that Charlie Chaplin was a Jew was widely held at one time. Israel Zangwill accepted him as such in some of his essays on the Jewish question. The French antisemitic novelists, the brothers Thardieu, have published a book on Chaplin based on the belief that he is a Jew, describing his mannerisms as typical expressions of Jewish characteristics, and making much of his habit of always keeping his hat on.

There does not seem to be any ground, however, for the belief, and nothing is known in London, where he was born and spent his early life, which would bear it out. Mr. Hannen Swaffer, the well known London theatrical and film critic, said in one of his recent books that when a report in an American paper was brought to Chaplin's notice, in which he was spoken of as a Jew, and he was asked to deny the assertion, he replied that there were many Jews in America who might like to think he was. Konrad Bercovici, the well known Jewish novelist of gypsy life, who is a friend of Chaplin's, describing a visit he paid to Chaplin's home in Hollywood recently, revealed that Chaplin is a gypsy on his mother's side. When I was born, he quotes him as saying, all my mother's relatives arrived in caravan waggons from all over. It was a complete giveaway for mother, who had kept her origin secret.

A few years ago, when Jackie Coogan, the boy film actor, who played with Chaplin in "The Kid", and who is of Irish Catholic origin, was visiting Vienna the antisemites there similarly organised demonstrations against him, in the mistaken belief that he was Jewish.

JEWISH CLERICALISM ON TRIAL IN SOVIET RUSSIA: MURDER CHARGE AGAINST MINSK MOHEL: WAR ON BARBARIC CIRCUMCISION RITE ON JEWISH FESTIVALS AND CUSTOMS AND ALL SURVIVALS OF ORTHODOX JEWISH MODE OF LIFE.

Moscow, Mar. 7th. (J.T.A. Mail Service Agency).

Jewish clericalism will be put on trial in Minsk in a few days, the Jewish Communist paper "Emess" here announces (the report was given briefly from Riga in the J.T.A. Bulletin of the 7th. inst.). Jonah Radinski, a local shochet and mohel, has a ritual slaughtering house at 45 Rakova Street, in Minsk, it says. As a side-line he "Judais" new-born babes. He has been carrying on this profession for a couple of decades, and there is no doubt that he is responsible for the death of scores of children. The investigating authorities have come into possession of his "sacred" tools, and the instruments are all dirty and rusted. It often happened that the child would bleed on the day of the birth or the next morning, and I would go and stop it; "the great medico" Radinski has said, the "Emess" correspondent writes. His neighbours say of him, however, he adds, that Radinski slays poultry and children.

It came to pass, the correspondent proceeds, that the wife of a Jewish building-worker named Toher took gave birth to her first child. The grandparents induced the mother to have the child circumcised without her husband knowing, because being a worker he is opposed to this old barbaric religious custom. The Rabbi joined in their entreaties, as did also the President of the synagogue, Radinski himself and a group of other "believers". The agitation was started while the mother was still in the lying-in hospital. They drew up a strategic plan to have the child circumcised quietly, without fuss, so that no one should be any the wiser. On the ninth day they made careful preparations for their sinister ritual. They got together a group of pious Jews, relatives, Beth Midrash habitues. They selected an hour when the father would be away from home, and Rabbi Jonah Radinski came to perform his "good deed". Having circumcised the child, Radinski got his pay, according to the rates, and a few roubles besides from the grandparents. The same evening the child began to bleed. The first-aid was called in, and the child was taken to hospital where on the second day it died from loss of blood, caused by the wound inflicted by the act of circumcision. The parents seeing what a sinister net the Nepmen-clericalist group had spread about them, reported the matter to the Jewish People's Court. The news of this sinister ritual which had resulted in the death of a new-born child infuriated the Jewish workers of Minsk. Wherever you go, in the street, in the club, in the factories, you hear nothing but the story of Radinski, the mohel. The workers demand that he should be found guilty of the death of the child and severely punished, and that a big social trial should be arranged against the counter-revolutionary propagators of the dark Middle Ages. The workers of Minsk have not yet forgotten the trial of the Rabbi who ordered a corpse to be taken into the house of a "sinning" woman. We have not yet forgotten the famous trial of the ritual slaughterers in Minsk and many other things done by this barbaric Jewish clericalism. The workers demand an intensification of the fight against the Jewish religious traditions, against the Jewish religious festivals, against the Jewish customs and all the survivals of an out-moded way of life, the report concludes.

JEWISH CLERICALISM DENOUNCED BY POLISH BUNDISTS IN DECIDING TO TAKE NO PART IN FORTHCOMING ELECTIONS TO JEWISH COMMUNITIES.

Warsaw, Mar. 10th. (Jewish Telegraphic Agency).

The Jewish Socialist Party Bund will not contest the elections to the Jewish Communities in Poland which take place in May, the Central Committee of the Bundist Party in plenary session decided to-day. The present political situation, the resolution says, is

such that the Jewish Communities are nothing but nests of militant Jewish clericalism. The power of the Fascist reaction has made its exponent in Jewish life, the Agudath Israel, the actual dictator of the Jewish Communities, as is clearly shown by the Government regulation depriving unbelievers of the right to vote in the Community elections!

WE HAVE NO DESIRE TO HELP IN CREATING A JEWISH POLYSIA POLISH ANTISEMITIC PRESS RETORTS TO SUGGESTION OF JEWISH SETTLEMENT ON RECLAIMED LAND IN POLYSIAN MARSHES: MILLIONS OF UNEMPLOYED POLISH PEASANTS IT SAYS "HO MUST HAVE PRIORITY OVER HALUZIM: ARABS KNOW HOW TO DEFEND THEMSELVES AGAINST JEWS AND WE TOO WILL KNOW HOW TO DEFEND OURSELVES."

Warsaw, Mar. 8th. (Jewish Telegraphic Agency).

We have no desire to help in creating a Jewish Polysia even with its capital in Brisk, the "Gazeta Warszawska", one of the chief organs of the antisemitic National Democratic Party writes in objecting to the suggestion that the Polysian marshes might be drained with a view to Jewish land settlement in the reclaimed areas, Mr. A. Goldberg, the editor of the Jewish daily, the "Najer Hajnt" reveals in an editorial in his paper to-day. There are millions of unemployed Polish peasants on Polish soil, he quotes the "Gazeta Warszawska" as saying, and they must have priority over the Haluzim. The Arabs know how to defend themselves against the Jews, it adds, and we, too, will know how to defend ourselves.

The Arabs learn from our antisemites in Poland and in other countries, Mr. Goldberg comments, and the Polish antisemites are now going to learn from the Arabs.

The draining of the Polysian marshes has been broached again, this time, thanks to the American Jews, the editorial goes on. Why should not something be done in Poland on a large scale to settle Jews in agriculture like in Soviet Russia, they think over there. There is no free land in Poland, but there are the Polysian marshes, which are not included in the plans which the Polish Government has made for the Polish peasantry. The swamps can be drained and Jews can be colonised there. Jews drain marshes themselves in Palestine, so it could certainly be done in Poland with the aid of the Government machinery. The idea was suggested by the Jews in Poland. The Polish Jews living in America took up the idea and talked it over with the Polish Ambassador in Washington, L. Filipowicz, who gave them certain assurances. It appears that he wrote about it to Warsaw, and Government circles are considering the project. We cannot prophesy what will come of it. But it would be a great mistake for the Jews both in Poland and America to give too much attention to it, or to permit ourselves to be carried away by the enchanting music of "some day" and to forget our daily needs and requirements, which can and must be given satisfaction in an entirely different way. The mere talk about it, meanwhile, has quite upset the Polish antisemitic press, and has put it into a panic over the possibility of such a thing as Jewish colonisation in Poland.

A protest against any idea of draining the Polysian marsh lands for Jewish settlement was made by the "Gazeta Warszawska" immediately after the question was raised by the Polish Ambassador in the United States some time back. It is better to let the swamps rot in the sun rather than that they should be drained and colonised by Jews, Emanuel, one of the chief editorial writers on the "Koment", commented in quoting from the "Gazeta" at the time. In the matter of colonising Polysia, the "Gazeta" said, we are approaching the stage of territorial and strategic problems and the Polish Government has gone very far indeed in promising certain things through its Ambassador which have a far greater value for Jews than an end of antisemitism: We Jews, Emanuel concluded, do not regard the Polysian swamps as a real concrete matter. It is too reminiscent of a fairy tale, and we have more urgent every-day questions here, like compulsory Sunday closing, the Jewish right to work in State and Municipal institutions, and lots more questions of the same kind.

BEFORE ANY OTHER JEWRY THOUGHT OF GRAPPLING THE PROBLEM A FEW MEN AND WOMEN IN ANGLO-JEWRY UNDERTOOK TO GRAPPLE WITH PROBLEM IN COMMONSENSE PRACTICAL BRITISH WAY CHIEF RABBI RECALLS AT MEETING OF JEWISH ASSOCIATION FOR PROTECTION OF GIRLS AND WOMEN: ONLY HOPE IS EDUCATION OF YOUNG PEOPLE PROFESSOR BIGELOW PRESIDENT OF AMERICAN SOCIAL HYGIENE SOCIETY SAYS: HOPE SOME DAY WE SHALL HAVE SOCIETY FOR PROTECTION OF YOUNG MEN AND BOYS: IMMEDIATE REMEDIAL MEASURES NECESSARY DR. CLAUDE MONTEFIORE URGES WHILE BAD HOUSING AND OTHER ECONOMIC FACTORS EXIST.

London, Mar. 10th. (Jewish Telegraphic Agency).

I hope that some day we shall have a society for the protection of young men and boys, Professor M. A. Bigelow, President of the American Social Hygiene Society, said to-day speaking at a meeting held here at the home of Lord Bearsted, by the Jewish Association for the Protection of Girls and Women.

Dr. Claude G. Montefiore was in the chair and the Chief Rabbi, Dr. J. H. Hertz, was among the speakers.

I was interested in the case histories of girls and women in South America compiled by your Association, Professor Bigelow went on, but I could produce hundreds of cases which I have carefully investigated, from which you would see the need for a society for the protection of young men and boys. Let me also put in a plea for social hygiene education. It is very well to pursue protective work for immediate effect - it is necessary - but in the final analysis it is not going to get us anywhere. It seems that the only hope is education of young people. More and more the American Social Hygiene Society is putting that in the forefront. We feel that sex education should begin in the home and in childhood. The true definition of sex is not the widespread vulgar one, and social welfare is concerned with the problems of human welfare centred around the family as the basic unit in human society. The only permanent advance in protection work for women and children and young men and boys must be through immediate remedial steps without overlooking the importance of developing the right attitude in the young to the family.

The Chief Rabbi, Dr. J. H. Hertz, said that Professor Bigelow had impressed upon him the fact that there are various ways of approaching a human problem from the philosophical and meta-physical point of view, of the Germans the "laboratory" method of approach which seems to be the American way, that is compiling the statistics and the case histories. Then there is the English way of approach which is quite ignorant of the philosophical aspect, and not having the means of studying it in the American way, grapples with the problem in the practical British way and that I think, he went on, is the way this Association deals with the problem.

Forty-six years ago, before any other Jewry thought of grappling with the problem, the Chief Rabbi said, a few men and women in Anglo-Jewry undertook to deal with the problem in a common-sense, practical British way. The method has some redeeming results. It is pragmatist, inasmuch as it has justified itself by results.

Professor Bigelow concluded by saying that fundamentally the problem is an educational one, the Chief Rabbi proceeded, and on many occasions I have said that noble as rescue is, prevention is better. Prevention is an educational problem. I say it is a religious-educational problem. Stanley Hall once said: "Education at one time was almost religious and while it was a masterstroke of the State and tolerance to eliminate religion from national schools we have there deprived the children of that agency which alone can touch the springs of conduct and character. We must devise means whereby this great injustice to the child can be remedied." At bottom, therefore, the question which faces the Association is the problem of a religious atmosphere, a moral and ethical influence in the home, the Chief Rabbi said.

Dr. Claude G. Montefiore spoke of the growing work of the Association. 1,574 cases were dealt with last year, he said, of which 776 were new cases. Acknowledging that inadequate moral and religious influences in the home were a part of the problem, Dr. Montefiore said, immediate remedial measures are necessary while bad housing and other economic factors exist.

Mr. S. Cohen, the Secretary of the Association, referring to the international work at Geneva in regard to the work for the protection of the traffic in young girls and women, said that 26 Governments had consented to eliminate the provision fixing the age of 21 as the age of consent in law, so that it should be an offence to traffic a woman of any age.

LORD MOYNIHAN ON JEWISH PROBLEM: IN JUDAISM RACE RELIGION AND SOIL INEXTRICABLY AND FUNDAMENTALLY INTERWOVEN HE SAYS IN OPENING PALESTINE BAZAAR IDEAL OF RETURN TO HOMELAND OF JEW, WOULD BRING SENSE OF FREEDOM AND INDEPENDENCE; BUT MUST NOT IMPOSE SENSE OF EXCLUSION UPON JEWS WHOSE DEPARTURE WOULD BE OF NO ADVANTAGE TO THEMSELVES AND OF IRREPARABLE DISASTER TO COMMUNITIES WHOSE ACTIVITIES IN NO SMALL DEGREE BEEN BUILT AROUND THEM; OF FUTURE OF PALESTINE HOMELAND NO MAN CAN FEEL APPREHENSION BUT SOME JEWS MUST REMAIN IN OTHER LANDS.

London, Mar. 11th. (Jewish Telegraphic Agency).

The Jewish problem in all countries is a difficult one, Lord Moynihan of Leeds, the famous surgeon, President of the Royal College of Surgeons, said in opening the fourth Palestine Bazaar in Leeds yesterday. The purpose of the bazaar, he went on, is to assist in the repatriation of the Jews, a cause which has the cordial approval of all Jews who really matter in every land in which they have entered.

The Jews are an ancient and a great race, Lord Moynihan said, a people conscious as few are, of nationhood and of unity, proud of their race, and firm in their inextinguishable faith, yet a people without a homeland, seeking to regain the territory from which they have been harshly excluded for nearly 2,000 years.

Every religion is occupied with symbols, he continued, and one might recall the birthplace, the labours, the sacrifice or the death of the founder of the faith. I doubt, he said, whether any religion is so native to any soil as is Israel to Palestine. In Judaism, race, religion, and soil are inextricably and fundamentally interwoven in the minds of the Jews and in the very fabric of Jewry.

One feature of Jewish life is remarkable, Lord Moynihan remarked. In every country they possess fabulous wealth; yet among Jews there is great poverty; and oppression and injustice fall hardest upon the poor.

The ideal of a return to the homeland of the Jew, while it would bring a sense of freedom and independence, Lord Moynihan proceeded, must not impose a sense of exclusion upon Jews whose departure from us would be of no advantage to themselves and of irreparable disaster to communities whose activities have in no small degree been built round them. In Palestine they are already creating a new country, making many blades of grass grow where none grew before. Of the future of this homeland no man can feel apprehension. But some Jews must remain in other lands. Just as the Scot takes frugality, industry, and trustworthiness; as the Irish take romance, inspiration, imagination, insight and a sense of eternal truth into other lands, so must the Jew take his industry, his astonishing faculty for finance, and his sense of charity in the help of others.

Mr. Montague Burton, who presided, said that the presence of Lord Moynihan was a great incentive and encouragement to Jewish people in Leeds and throughout the world. Many notable Yorkshire people had from time to time by their influence helped the Jewish

cause of trying to resume their national home and a national life. Most Jews, and a good many Gentiles, believed that by giving Jews the opportunity of returning to their national home they would be able once again to send out those messages which they did in Biblical times, those eternal truths which were the foundation of the best in civilisation. If it were simply a question of bread and butter they realised that they might do better in the undeveloped land of South America, but the Jew had through long centuries proclaimed his desire to return to his national home, and with the passing of the ages that desire had become intensified. During the last decade that desire had taken practical shape.

NO GREATER GUARANTEE CAN BE FOUND FOR DEVELOPMENT AND ENRICHMENT OF PALESTINE THAN FACT THAT ALL JEWS IN THE WORLD DESIRE ITS PROSPERITY AND ARE WILLING TO APPLY GENIUS OF THEIR RACE TO FURTHER THAT OBJECT LORD LYTTON EX-VICEEROY OF INDIA DECLARES IN LECTURE AT NOTTINGHAM UNIVERSITY: BUT PURELY JEWISH PALESTINE COULD NOT SUPPORT ITSELF HE URGES AND ONLY HOPE LIES IN CREATION OF PALESTINE NATION WHICH JEWS ARABS AND CHRISTIANS ARE CONTENT TO DEFEND.

London, Mar. 10th. (Jewish Telegraphic Agency).

No greater guarantee can be found for the development and enrichment of Palestine than the fact that all the Jews in the world desire its prosperity and are willing to apply the genius of their race to further that object, the Earl of Lytton, former Viceroy of India, who is Chairman of the Palestine Potash Company (Novomeysky Dead Sea Concession) said when he delivered the Cust Foundation Lecture at Nottingham University this week, with Lord Brownlow in the chair.

The plea of economy is easily disposed of, Lord Lytton went on. It is in the best interests of Palestine are we to shirk our responsibilities because they involve us in some expenditure? Many British lives were sacrificed to free the Arabs from the rule of the Turks. We also promised to help the Jews to found their home in Palestine, and in fulfilment of that promise have accepted responsibilities for providing machinery by which it could be accomplished. Because that has cost us a few millions, are we to go back on our promise and abandon the trust confided to us by the League of Nations? I do not know any supporter of the Balfour Declaration who would ever suggest that.

The only way to justify the expenditure already incurred is to go forward faithfully and courageously with our policy until we have reaped the fruits, Lord Lytton declared. If we are to retire now we shall lose all the advantages of our past expenditure. If we are to remain, little more will be required of us in the way of financial sacrifice. The only course consistent with honour is to work for the Mandate policy.

New industries are being established and new wealth created in Palestine, Lord Lytton said. There is the provision of electric power, the building of new railways connecting the Mediterranean and Indian Ocean, which would transform the country into a rich industrial area, and a highway of trade between Russia and the East. All these things could only be brought about by the aid of Jewish capital, enterprise and industry. The interests of the Arabs are identical with the Jews in making Palestine a rich country and in the creation of a free self-governing Palestinian nation. Neither could achieve its object without the other.

A purely Jewish Palestine, Lord Lytton concluded, could not support itself, and in the creation of a Palestine nation which Jews, Arabs and Christians are content to defend lies the only hope of Palestine.

IOA'S "ORK IN ARGENTINE: OWNS OVER HALF MILLION HECTARES IN FERTILE PROVINCES SAYS "TIMES IN ARGENTINE SUPPLEMENT

London, Mar. 10th. (Jewish Telegraphic Agency).

The work of the Ioa in the Argentine is referred to in the Argentine Supplement published by the "Times" to-day in connection with the present visit there of the Prince of Wales and Prince George. The well organised Jewish Colonisation Company, founded in 1892 by Baron Birsch, it says, owns over half a million hectares in the fertile provinces of Buenos Aires, Santa Fe, Santiago del Estero, and La