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ANGLO-JEWISH FESTIVAL CELEBRATION: BRITAIN WAS NOT FIRST COUNTRY TO EMANCIPATE JEWS BUT WAS FIRST COUNTRY THAT EMANCIPATED JEWS' LEARNING CHIEF RABBI RECALLS AT ANNIVERSARY DINNER OF UNITED SYNAGOGUE JEWS' COLLEGE AND JEWISH RELIGIOUS EDUCATION BOARD: COMING OF UNITED SYNAGOGUE HAS CHANGED WHOLE CURRENT OF ANGLO-JEWISH HISTORY: JEWISH PEOPLE THROUGH TRIALS TRIBULATIONS AND HARDSHIPS NEVER LOST THEIR SOUL MR. THOMAS MINISTER FOR DOMINIONS REPRESENTING GOVERNMENT AT CELEBRATION SAYS.

London, Mar. 23rd. (Jewish Telegraphic Agency).

When, sixty years ago, the United Synagogue came into existence, it was hailed in responsible quarters as the most important event in Anglo-Jewry since the resettlement. That was a correct estimate, the Chief Rabbi, Dr. J. H. Hertz, said speaking to-night at the joint festival dinner held here in celebration of the 75th. anniversary of Jews' College, the 70th. anniversary of the United Synagogue and the 60th. anniversary of the Jewish Religious Education Board.

Mr. Lionel de Rothschild, the President of the United Synagogue, was in the chair. Mr. J. H. Thomas, the Secretary of State for the Dominions, was the principal speaker, and other speakers were the Chief Rabbi of France, Dr. Israel Levi, Sir Robert Waley-Cohen, Vice-President of the United Synagogue, Sir Francis Montefiore, the President of the Spanish and Portuguese Synagogue, and Mr. S. Japhet, the President of Jews' College.

The coming of the United Synagogue has indeed changed the whole current of Anglo-Jewish history, the Chief Rabbi declared.

As to Jewish Religious Education, the Chief Rabbi went on, anthropologists tell us that the child is the key to the understanding of the race; and conversely, that one can never fully understand a child except through the race from which it is sprung; and that we can never bring out what is best in a child, unless its development is planned along the ethnic lines of those whose blood flows in its veins.

Jews' College, he pursued, fulfilled an absolutely vital function in British Jewry. In the modern world, a religion was rightly judged by its guides, its teachers and interpreters. There was also a patriotic reason why it should receive the support of every British Jew. Britain was not the first country to emancipate the Jew; but it was not so generally known that Britain was the first country that emancipated Jewish learning. It was in a British University - the University of Cambridge - that for the first time, a half-century ago, full and fair recognition was given to Rabbinic studies. In time, other Universities on both sides of the Atlantic followed the splendid example of Cambridge. But it was Britain that led the way in this act of justice, broadmindedness, and true humanist culture.

The Festival Service.

Earlier in the day a festival service was held at the Great Synagogue, attended by the Lord Mayor of London and the Sheriffs in their regalia. The congregation included the Maham Dr. Moses Gaster, Lord Swaythling, Sir Leonard L. Cohen, the President of the Ica, Sir Robert Waley-Cohen, Mr. Norman Bentwich, Mr. Elkan N. Adler, Sir Edward Stern, Major Isidore Salmon, M.P., Sir Albert Levy, Mr. Otto M. Schiff, Mr. Ernst Schiff, Rabbi Dr. Mattuck, and Mr. Nahum Sokolov.

The Ark was opened by Mr. Lionel de Rothschild, President of the United Synagogue and Warden of the Great Synagogue, and by the Chief Rabbi of France, and the Chief Rabbi recited the prayer for the Royal Family. The El Mole Rachamim was then recited for the founders and departed leaders of Jews' College, the Jewish Religious Education Board and the United Synagogue.

One of the individual congregations incorporated in the United Synagogue sixty years ago - the Great Synagogue - goes back to the seventeenth century, the Chief Rabbi said in his sermon. For nearly two centuries, the ecclesiastical heads of this Synagogue largely controlled Jewish religious life not only in Great Britain, but throughout the Empire and beyond. Its lay administrators were among the principal champions in the fight for civic emancipation; they were in the forefront of every movement for the advancement and organisation of the Anglo-Jewish Community; and, at the same time, they had taken their full share in every civic and humanitarian endeavour. The five synagogues that in 1870 became incorporated, largely through the influence of Sir Anthony Rothschild, as "The United Synagogue" had now grown to 34 Constituent and Associate Synagogues. By its example and influence, the United Synagogue had made Progressive Conservatism, i.e. advance without loss of traditional Jewish value and without estrangement from the collective consciousness of the House of Israel - the Anglo-Jewish position in theology.

They also commemorated that day, he continued, the establishment, seventy-five years ago, of Jews' College, the theological Seminary of British Jewry. Its founders were Sir Moses Montefiore, the foremost Jewish world figure of that day, and the erudite and universally revered Chief Rabbi Dr. Nathan Marcus Adler. It had sent forth generations of earnest and gifted ministers for the congregations both at home and overseas.

The Jewish Religious Education Board was originally known as the Jewish Association for the Diffusion of Religious Knowledge. In arming thousands and thousands of the children of the poor against the moral dangers of life, by teaching them reverence and unquestioned obedience to higher things, and thus emancipating them from the tyranny of low instincts and sordid ambitions, the Board had been rendering a service to the community that could not be over-estimated. It was to the stubborn and unbreakable loyalty of the poor and lowly that Israel's victorious survival was largely due.

The story of these three institutions, the Chief Rabbi concluded, disclosed a record of Jewish enthusiasm and Jewish achievement of which any Jewry could well be proud. It told of men of light and leading who faced and conquered the spiritual perils of prosperity; who fearlessly championed the cause of oppressed Israel everywhere, and deemed the name Israelite the highest of human titles.

Mr. Thomas' Presence Shows Present Government Equally With Previous Governments Desires To Maintain Great Tradition Of Freedom For Religious Thought: Jewish People Never Lost Their Soul Mr. Thomas Says: Through Trials Tribulations And Hardships They Held On: Balfour Declaration Was Message To World That At Last Jewry Had Prevailed: In Labour Government's Re-Declaration Of Balfour Declaration He Saw Jews Given Opportunity To Show Genius Of Their People Able To Live Side By Side With Others.

The presence of Mr. J. F. Thomas with them that night, Mr. Lionel de Rothschild said in presiding at the festival dinner that followed, showed that the present Government equally with other Governments that went before it, desired to maintain the great tradition of freedom for religious thought.

It had been intended, Mr. de Rothschild explained, to start an appeal which was to help in building the Jewish Communal Centre and rebuilding Jews' College within it, so that the College should have a home, but they had decided that the present moment was not opportune. He hoped that sooner or later they would receive the £60,000 to £100,000 that was necessary for the building. As the Communal Centre of Jewish life in the British Empire a building costing that money was nothing. They hoped that when they had the new building they would not only be able to train ministers from England but to obtain students from overseas. £1,860 had been given as an amount already subscribed for the Memorial to the late Mrs. Hertz, if a hall in the new Centre was named after her.

The Jewish people, Mr. Thomas said in his speech, through their trials, tribulations and hardships had never lost their soul. "When the history of the nations is written, he went on, when the history of the peoples is truly recorded, no grander page will be written than that which describes a people hunted, hounded, mistrusted and ill-treated, but keeping clearly in mind with a great faith: "What does it profit a man that he gain the whole world and lose his soul". Although treated as outcasts, he said, they held on to a faith, a hope and a belief that says "hold fast and you will triumph. There will come a day when our cause will be recognised. There will come a time when like all other people we will be able to call somewhere our home. There will come an opportunity when we will not apologise for our faith or be ashamed of our language".

With that inspiration and with that guiding force they worked, they argued, and they broke down prejudice.

There was a time, Mr. Thomas continued, when a message went forth to the world that at last Jewry had triumphed. At last they could teach their own language, their own faith, and be able to pass on their own ideal. There was not a Jew in the world who was not proud and happy when that Declaration came. Let me, he said, as one who was in the first Labour Government, and who was proud and privileged to be associated in the re-declaration of what was called the Balfour Declaration, say that I never believed and I don't believe to-day that there was any Jew who accepted that message merely as an indication that he was going to supplant anyone else. He did not intend and never intended to supersede anyone else. That would have been foreign to his beliefs. It would have betrayed all the sacrifices that had been made in the past. The Jew said that here was an opportunity to show the genius of his people to the world, that he could live side by side with others and make contributions to all that was best in the world. Looking at the history of Palestine to-day, Mr. Thomas concluded, who can deny that that hope had been justified?

Jews and Arabs Pledge Perpetual Peace in Palestine: Jewish Colony Which Was Wiped Out in Disturbances of August 1929 Enters into Pact with Adjoining Arab Village from Which Came Rioters Who Razed Colony Burning Jewish Family Alive.

Jerusalem, Mar. 23rd. (Jewish Telegraphic Agency).

Perpetual peace was pledged to-day between the Jewish colony of Motza, near Jerusalem, and the Arabs of the adjoining village of Colonia, from which came the rioters who razed Motza to the ground in the disturbances of August 1929, burning alive the members of the Jewish family Macleff.

Prompted by the colonist Broza, who was himself charged with the murder of an Arab but was subsequently acquitted, the Jewish Agency appointed Sheik Sultan Abughosh and Mr. Abraham Shapiro of Petach Tikvah as negotiators, with the assistance of Mr. Charles Passman, of the American Zion Commonwealth, who is now the Administrator of the Palestine Emergency Fund.

The peace pact was concluded in the traditional Oriental manner of slaughtering a sheep in order to wipe out the blood feud still existing because the murderers of the Macleff family have not been punished. Colonel Kisch, member of the Jewish Agency Executive, witnessed the ceremony, and Dr. Weizmann paid a visit to Motza a little later on his way from Jerusalem to Tel Aviv.

Mr. Abraham Shapiro was responsible also for the conclusion of the famous peace pact concluded between Petach Tikvah and the adjoining Arab village Yahudia, after the severe anti-Jewish outbreak of May 1921, since when Petach Tikvah has never again been attacked.

Mr. Abraham Shapiro, who is a leading farmer in the Jewish colony of Petach Tikvah, where he has been settled for half a century, appeared as a witness before the Shaw Enquiry Commission after the August outbreak. Several days before August 23rd., the day when the outbreak started, he said, the Arab labourers employed in Petach Tikvah, numbering 600, had left the orange groves when rumours had reached them that all Arabs were being called to Jerusalem to defend the Moslem Holy Places threatened by the Jews. The same thing, he said, had happened on the eve of the 1921 riots. On August 25th. he headed a deputation to the friendly Arab villages with whom Petach Tikvah had signed a peace pact in 1922. In the midst of their parley, Mukhtars arrived from other villages with a message that the Jaffa streets were running with Moslem blood and the people of the Yahudia lands, which adjoin Petach Tikvah, must come to defend their Moslem brethren. The villagers remembering, however, the friendliness of the Jews and the heavy collective fines which they had to pay after the 1921 raid which they carried out on Petach Tikvah, disregarded the call. Describing, in answer to questions put to him by Viscount Erleigh, the Peace Covenant which the colonists of Petach Tikvah had made with the tribe of the Sheik Abu Kishk, which had carried out the 1921 raid on Petach Tikvah, Mr. Shapiro said: We have had perfect peace since and we hope no man will be able to disturb it.

GERMAN JEWS APPEAR TO HAVE NO RIGHTS NO CLAIM TO PROTECTION AND TO BE NOT FULL CITIZENS OF COUNTRY FEDERATION OF JEWISH COMMUNITIES IN PRUSSIA SAYS IN RESOLUTION ADOPTED UNANIMOUSLY.

Berlin, Mar. 23rd. (Jewish Telegraphic Agency).

The endless anti-Jewish incitement which is poisoning public life and menacing the life and honour of the Jewish population, destroying human lives, not even shrinking from outrages upon the Jewish dead by the desecration of Jewish cemeteries, creates the impression among the German people that the Jew has no rights and no claim to protection, and that the Jew is not a full citizen of this

country, the Conference of the Federation of Jewish Communities in Prussia says in a resolution adopted unanimously to-day, after considering the dangerous situation in which German Jewry finds itself placed at the present time. The Prussian Federation of Jewish Communities, the resolution proceeds, hopes that it will find wide circles of the German people who will rally to the call, to fight against this barbarism.

The resolution further directs the attention of the German Federal Government and the Governments of the various States to the growing danger of the antisemitic agitation and asks them to take effective measures for the protection of the Jewish population. Appreciation of the active fight conducted against antisemitism by the Central Union of German Citizens of the Jewish Faith is expressed in another resolution adopted by the Federation by a large majority.

ANOTHER CUZIST CONFERENCE PASSES QUIETLY: 4,000 PEASANTS LISTEN TO SPEECHES DENOUNCING ALL PARTIES BUT STRONG MEASURES TAKEN BY AUTHORITIES PREVENT DISTURBANCES.

Bucharest, Mar. 23rd. (Jewish Telegraphic Agency).

Another Cuzist Conference held to-day at Suceava and attended by about 4,000 peasants, has concluded without any disturbances. Several of the leaders of the Cuzist League delivered speeches denouncing all the political parties in the State, attacking particularly Professor Jorga, the Rector of Bucharest University, who last week ridiculed Professor Cuza in the Chamber.

The authorities had taken strong measures to prevent any possibility of an outbreak, the chiefs of the police force coming to Suceava specially from Bucharest to supervise the measures taken for the maintenance of order.

The participants in the Conference took the oath of allegiance to the League and to Professor Cuza, and dispersed without incident.

ATTEMPT AT ANTISEMITIC DEMONSTRATIONS IN VIENNA AFTER ACQUITTAL OF HALF-JEW ON MURDER CHARGE BROKEN UP BY POLICE.

Vienna, Mar. 23rd. (Jewish Telegraphic Agency).

An attempt to organise an antisemitic demonstration in protest against the acquittal to-day of Gustav Bauer, a half-Jew, whose trial on the charge of murdering Catherine Fellner, was made the occasion of an antisemitic agitation here, was broken up by the determined action of the police. The demonstration became very menacing about midnight, groups of Hitlerists going about singing "Perish Judea". The police charged the demonstrators with cudgels, and compelled them to disperse.

NO ANTISEMITISM NOW IN POLAND HEAD OF NATIONALITIES DEPARTMENT TELLS

J.T.A. HEAD: DISAPPEARANCE OF ANTISEMITISM IS ACHIEVEMENT OF GOVERNMENT WORKING ACCORDING TO MARSHAL PILSUDSKI'S IDEAS: NEW PSYCHOLOGY ON JEWISH QUESTION GRADUALLY FILTERING THROUGH FROM ABOVE TO MASSES: CRITICAL ECONOMIC POSITION OF JEWS DUE TO FAULTY ECONOMIC STRUCTURE OF JEWISH POPULATION LACKING AGRICULTURAL ELEMENTS WITH EXCESSIVE PROPORTION OF SMALL TRADERS: GOVERNMENT INTENDS TO SEEK IMPROVEMENT OF ECONOMIC POSITION OF ALL CITIZENS IRRESPECTIVE OF NATIONALITY OR CREED.

Warsaw, Mar. 23rd. (Jewish Telegraphic Agency).

There has been a change of ideas in regard to the Jews in Polish public opinion, since the victory of Marshal Pilsudski's ideology, beginning with the rising of May 1926, the Director of the Nationalities Department of the Ministry of the Interior, M. Henrik Muchenek-Suczeki, said when he received to-day Mr. Jacob Landau, the Managing Director of the Jewish Telegraphic Agency, Mr. B. Smolar, the J.T.A. Special Representative, and Mr. M. Mozes, Director of the J.T.A. in Warsaw.

Gradually, he went on, the new psychology on the Jewish question is filtering through from above to the masses of the people. There is no antisemitism now in Poland, he said. The disappearance of antisemitism is the achievement of the Governments which have been working in the direction of Marshall Pilsudski's ideology. As soon as Marshal Pilsudski's ideology had proved victorious in May 1926, an official declaration had been made from the tribune of the Sejm that economic antisemitism was harmful to the State.

Questioned about the present critical economic position of the Jewish population of Poland, and the various efforts that are being made to effect an improvement, he explained that this was a matter for the particular Government bodies engaged in economic work. Speaking for myself, he said, I believe that the critical position of the Jews is due to two causes, the chief cause being the faulty and abnormal economic structure of the Jewish population in Poland. There is a lack, for instance, of agricultural elements, and an excessive proportion of small traders. The second cause is the generally difficult economic situation, which leads to the concentration and amalgamation of the economic factors with the result that the big enterprises swallow up the smaller. This is the reason for the hardships of the pauperised petty bourgeoisie, who are being displaced in the trading world. It is the intention of the Government to proceed towards an improvement of the economic position of all citizens of the State, irrespective of nationality or creed.

The Government View That Jewish Communities Must Confine Themselves To Religious Activities.

With regard to the regulation of the inner life of the Jewish Community through the Jewish religious communities, he went on, the Government allows complete liberty of action to the administrations of the Jewish Communities. The supervision exercised by the Government authorities over the life of the Jewish Communities is of a general character. The Government is concerned to see that the budgets of the Jewish Communities should be raised properly, and expended properly. For the rest, it is a matter for the Minister of Education and Public Worship, and I can only say, in general terms, that the supervision is directed towards seeing that the Communities allocate their funds in accordance with their competences. If any Community gives financial assistance to enterprises which do not directly come within the sphere of the budgets of the Jewish Communities, thus doing harm to the real work of the Community, the authorities naturally exercise pressure, so that the composition of the budget is changed in the proper direction. It happens sometimes that a Community assumes financial burdens which are outside the scope of the Jewish Communities, and this results in a reduction of the salaries of the Rabbis and of payments to various religious activities. In drawing up the regulations with regard to the economic administration of the affairs of the Jewish Community, the Government insists, even against the will of the Rabbis and the Shochem, that there should not be such a difference between the price of kosher and non-kosher meat as to compel the poorer Jewish population to pay more for their meat.

The Government treats the Jews as an integral part of the whole population of citizens of the Polish State, he declared in conclusion. The non-partisan bloc collaborating with the Government, with its conception of a political assimilation of all citizens of the State, irrespective of faith or nationality, has proved that it treats the Jews as equal citizens. I am convinced, he added, that the non-partisan bloc collaborating with the Government, which includes among its Parliamentary representatives eight Ukrainians, three White Russians, and four Jews, has opened up a new era of co-operation and political collaboration of all the citizens of the Polish State, without distinction.

MONEY ALLOCATED FOR SECULAR PURPOSES WILL HAVE TO BE MADE GOOD BY PRESIDENT OUT OF HIS OWN POCKET: OFFICIAL NOTIFICATION TO PRESIDENT OF VILNA JEWISH COMMUNITY.

Warsaw, Mar. 23rd. (Jewish Telegraphic Agency).

If any funds are allocated by the Jewish Community for secular purposes, the Vilna District Chief writes in an official letter received by ex-Deputy Dr. Wygodsky, the President of the Vilna Jewish Community, the money will have to be made good out of the pocket of the President of the Community, since the new Government regulations governing the work of the Jewish Communities lays it down that the Communities are of an exclusively religious character and must confine themselves severely to religious activities.

NOT ENOUGH INTEREST SHOWN IN ANTI-PASSOVER CAMPAIGN YIDDISH COMMUNIST DAILY "EMESS" COMPLAINS: EVEN COMMUNIST PAPERS IGNORING CAMPAIGN ASSERTING THERE IS MORE IMPORTANT WORK TO DO.

Moscow, Mar. 18th. (J.T.A. Mail Service).

There is not enough interest shown this year in the anti-Passover campaign, the Yiddish Communist daily "Emess" here complains in an editorial article to-day. There is too much indifference and passiveness, it says. There is no militant, aggressive anti-religious agitation.

One would have thought, it says, that this year, when we are making such a fierce assault along the whole Socialist front, we would have it accompanied by a raging, tearing campaign also upon the anti-religious front. Unfortunately, that is not the case with the anti-Passover campaign.

Now, with the great new class of Jewish industrial workers, collective farmers and co-operative artisans growing up rapidly, and the women drawn in large masses into productive work, with the Nepmen and the big farmers losing their last hold, with the declassed and dejected impoverished Jews lifted up by the beneficent Socialist work, instead of fighting against religion, we are told by all manner of opportunist excuses that the fight against religion no longer matters, because religion has lost its hold on the masses, and we should therefore attend to more important campaigns. So we shall probably content ourselves with a few concerts during Passover, and that will be all. There is no mass campaign, no mobilisation of anti-religious forces. When the "Emess" sent telegrams to the local Yiddish papers all over the country, asking for information about the anti-Passover campaign, a number of the papers, the "Emess" of Stalindorf, for instance, replied that they had not started yet. Papers like the "Berditchever Arbeiter" (Worker) had on March 15th. not written a single word about the anti-Passover campaign. It was busy, it seems, with other, more important campaigns, like spring sowing and technical training. We urged that all this should be linked up with the anti-religious campaign by organising atheist migration groups and atheist collective farms, but no attempt has been made to start this new movement.

It is characteristic of the prevailing indifference, the "Emess" says, that the preparations for the first All-Soviet Conference of Jewish anti-religious workers called by the Central Council of the Apikorsim Ferband for Thursday, the 26th. inst., is being left to drift without any real preparations being made for it. The press was to have started a propaganda campaign for the Conference. Nothing has been done; not a word is heard in the local areas about the forthcoming Congress.

Meanwhile, the "Emess" says, the Jewish clericals and the religious nepmen are busy baking matzoth, and doing other Passover business, exploiting the ignorance of the people. The religious Jews abroad have become bolder than ever this year, collecting their 5 kilo parcels of matzoth, to save the Jewish masses who are starving in Soviet Russia. It is a consistent campaign conducted in conjunction with the Bund and the other Jewish "Socialists" to discredit the Soviet regime by trying to make the workers believe that the workers living in the country of the proletarian dictatorship are worse off than they are themselves. This is the result of our neglect of the anti-religious campaign.