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PRESIDENT HINDENBURG SENDS MESSAGE OF CONGRATULATION TO JEWISH BANKER AND FINANCIAL EXPERT DR. KARL MELCHIOR ON HIS 60TH. BIRTHDAY.

Berlin, Oct. 13th. (Jewish Telegraphic Agency).

Field-Marshal von Hindenburg, the President of the German Republic, has sent a personal letter to-day to Dr. Karl Joseph Melchior, congratulating him on his 60th. birthday, which occurred to-day, and expressing his appreciation of Dr. Melchior's great services to the German State. The letter is accompanied by a signed portrait of President Hindenburg.

Dr. Karl Joseph Melchior, whose family, which is related to the Warburgs, came from Denmark, was born in Hamburg. He entered the Hamburg banking firm of Max Warburg in 1902, and became a partner in 1917.

During the Great War he was sent to Roumania as German delegate to conclude grain and financial agreements. He was also the financial Rapporteur of the German delegations in Petersburg and Kiev. In 1918 and 1919 he was Chairman of the Finance Committee of the German Armistice Commission. In 1919, he was one of the six German delegates at the peace negotiations in Versailles. In 1920 he was the German expert at the Spa and Brussels conferences between Germany and the Entente countries, and in 1922 he participated in the Genoa Conference. In 1926 he was appointed the German member of the Permanent Finance Commission of the League of Nations, and recently he was Chairman of the Commission. In 1929 he was the chief German representative at the Reparations Conference in Paris. When the International Settlements Bank in Basle was established, he became the German Representative on the Board of Directors, and he is a Vice-President of the Bank.

Dr. Melchior has several times been offered membership of the German Federal Cabinet, but he has always refused to join the Government.

Last year, when Dr. Melchior found that his work on the Board of Directors of the International Settlements Bank in Basle would not allow him sufficient time to continue to act also on the Finance Commission of the League of Nations, and decided to resign, the members of the Commission adopted a unanimous resolution urging him to reconsider his decision, and describing him as "one of the most competent members of the Commission". The British, French, Italian and Polish members of the Commission all pleaded with Dr. Melchior that he should continue to act on the Commission.

Like his friend, relative and partner, Herr Max Warburg, Dr. Melchior has been constantly subjected to attacks by the German antisemites, because he is a Jew. Several times, in 1923, 1924, 1925 and 1926, he figured in libel actions taken against ex-Deputy Fritsch, the octogenarian publisher of the antisemitic "Hammer", for publishing allegations that Herr Max Warburg and he had during and after the war been acting in league with Herr Max Warburg's brothers, Mr. Felix M. Warburg, and Mr. Paul M. Warburg, citizens of the United States, to betray Germany to the Allies. Herr Max Warburg and Dr. Melchior as the financial experts on the German side at the Peace Conference at Versailles, ex-Deputy Fritsch said, had sold Germany to the Allies. They were acting there as the representatives of international Jewry, according to its secret plans, to bring about universal disruption and to build up on the ruins the Jewish State and Jewish world domination.

Dr. Melchior and Herr Max Warburg emphatically denied the charges when they appeared in court, and Herr Max Warburg declared that during the war he had not seen his brothers who were in America. He had been called in as a financial expert to advise the German representatives at the Peace Conference, and he had done his duty in that respect as a loyal German. The Jews of Germany, he said, had time and again proved their loyalty to the Fatherland, and many of them had shown themselves capable and loyal advisors on State policy.

Ex-Deputy Fritsch was repeatedly found guilty of libel and was sentenced to imprisonment, but managed by constant appeals against the sentence to drag the matter.

POLITICAL EXCESSES WILL BE PUT DOWN GERMAN PREMIER DECLARES IN REICHSTAG: LAW AND ORDER WILL BE SAFEGUARDED.

Berlin, Oct. 13th. (Jewish Telegraphic Agency).

Public opinion may rest assured that the Government will put down political excresses with the utmost resolution and that the State is determined to safeguard the principle of law and order, the Chancellor, Dr. Bruening, declared in the Reichstag to-day, when it reassembled to hear his statement of policy on the reconstitution of his Cabinet.

PRUDENTIAL ASSURANCE COMPANY ESTABLISHES JEWISH NATIONAL FUND ASSURANCE DEPARTMENT.

London, Oct. 13th. (Jewish Telegraphic Agency).

An agreement has been concluded between the Jewish National Fund and the Prudential Assurance Company, the J.T.A. is informed, under which a special Assurance Department for Great Britain and Ireland is being established in London at the Jewish National Fund headquarters. Life and Endowment policies of all descriptions issued by the Prudential can be taken out through this Department, enabling supporters of Palestine to assist the Fund without any extra cost to themselves in taking out life or endowment policies.

For a number of years past the Jewish National Fund has been co-operating on similar lines with the Phoenix Insurance Company of Vienna, and as a result of such co-operation, policies to a total amount of £10,000,000 have been issued through the National Fund Insurance Departments on the Continent of Europe and in Palestine. The net profits to the Jewish National Fund under the Phoenix agreement have exceeded £45,000.

The agreement with the Prudential Assurance Company, it is added, also provides possibilities for the investment of capital in Palestine.

KERNEL OF JEWISH PROBLEM IS HOMELESSNESS OF JEWS AS A PEOPLE
SAYS DR. WEIZMANN: JEW AS INDIVIDUAL CAN HAVE HIS HOME
BUT JEWS AS A PEOPLE ARE HOMELESS: EVERY LAND HAS ITS
JEWISH POINT OF ABSORPTION BEYOND WHICH IT CAN DIGEST
NO MORE JEWS: PALESTINE OFFERS AMID PRESENT CATASTROPHES
CENTRE OF JEWISH SECURITY: 170,000 JEWS IN PALESTINE WILL
OPEN DOORS TO MILLIONS.

Berlin, Oct. 12th. (J.T.A. Mail Service).

It is one of the great tragedies of life that we need catastrophes like those which are occurring to-day in order to show how right the Zionist idea is, Dr. Ch. Weizmann, the former President of the Zionist Organisation, said in the course of his address (briefly reported by cable) at the reception given him here by the German Zionist Federation.

"What is the kernel of the Jewish problem?" he asked. It is the homelessness of the Jews as a people. The Jew as an individual can have his home; the Jews as a people are homeless. Every land has its Jewish point of absorption, beyond which it cannot digest any more Jews. That point of absorption is different in different countries, but it exists in Poland, as it does in America, and in England.

Other peoples are having a difficult time now, Dr. Weizmann proceeded, but there is still a fundamental distinction between their condition and ours. The Russians, for instance, in spite of the catastrophes which they have experienced, have maintained their national continuity. But we Jews in such processes are decimated, atomised.

Against the pessimistic view that Jewry is being annihilated, he continued, we claim, however, that there are powerful forces in Jewry which are preserving its substance. These forces are concentrated around the Palestine movement.

Jewry is being impoverished, Dr. Weizmann said. The American Jews, who in the last fifteen years have been alleviating the Jewish distress everywhere in the world, are now no longer able to do so, and it is now, in this time of distress, that the Jews of all countries feel that it is in Palestine, despite the smallness of the country, despite the Arabs, that the greatest security for the Jews exists. The moral structure of Palestine Jewry is more firm than that of all the Jewries of the world. For in Palestine the Jew is no longer adapting himself to an alien civilisation. He himself is creating a civilisation. That is why the League of Nations and all the nations of the world are occupying themselves with this tiny Palestine. That is why more paper is written on about Palestine than the entire area of the country.

But does Palestine, with its 170,000 Jews, answer the material and the soul-need of the Jewish youth? Dr. Weizmann queried. Present-day Palestine cannot yet answer it, but the answer will come, in proportion to the extent to which the work of building will be continued. We must continue to build, he said, independent of the numbers, or even of the political form. It is foolish to establish already a political form, when what we are creating is for the generations which will come after us. If we continue to develop our community in Palestine, we shall open the door to great possibilities in the Orient.

We are not building our communal life on the enslavement of others, Dr. Weizmann said. That would be a denial of our history. We are creating a work of peace in this corner of the earth, and the 170,000 Jews who are in Palestine to-day will open the door to millions. That is why the Halutz in Palestine is to-day at the head of things. Eternal values are

being built in Palestine at a time when all else in the world is shaking. I rejoice to see so many young people at this meeting, Dr. Weizmann concluded. Our young people will have a finer and an easier life than we old ones.

To-day There Are Only Countries Where Jews Cannot Live And Countries Where Jews Are Not Allowed To Enter: Only Way Out Is To Build Legally Secured Homeland In Palestine.

Speaking later at the reception given him by the Jewish Agency, Dr. Weizmann again referred to the present difficult world situation, and the severe crisis which is affecting the position of the Jews even more than the rest of the populations. Hitherto, he said, we have had a state of affairs in which things were well with the Jews of one country, while they were bad with the Jews of another country, but now things are bad with the Jews everywhere. To-day there are only countries in which Jews cannot live, and countries which Jews are not allowed to enter. The only way out is to build the legally secured Jewish homeland in Palestine.

This upbuilding work, he said, has already a material and an ideal and moral significance which extends beyond Jewry. There is in Palestine a new generation of Jews, who, because of the feeling they have that they are on their own soil, and through their association with land work, are able to develop creative forces. In the ten years of our practical work 100,000 Jews have newly immigrated into Palestine. The capital which we have poured into Palestine and the work of our immigrants have increased manifold the productive forces of the country. A hundred new villages and a number of modern Jewish town quarters have arisen. Orange plantation in particular has taken an upward swing. A number of prospering industries have been founded, and of late the quantities of potash and bromide which are being recovered from the Dead Sea, by a company which is largely Jewish, are giving rise to great hopes. The building of the Harbour of Haifa, and the railways and the aerial connections have made Palestine a natural centre of communication for the entire Near East.

The work in Palestine is based on justice and on social feeling, on Yosher and Zedek, Dr. Weizmann concluded. The work must grow. We shall everywhere be judged according to the extent to which we shall be able to continue the work. It is my firm belief that the work will never perish. And maybe it will be out of Palestine, which has already given so many laws to the world, that we shall receive the new law - reconciliation in peace and work. Remember that Palestine is the land which saw the first apostle of peace - Isaiah.

REVISIONISTS LEAVE GERMAN ZIONIST FEDERATION.

Berlin, Oct. 13th. (Jewish Telegraphic Agency).

The second Conference of the German Zionist Revisionist Union, which has just been held here, has adopted a resolution that its members are no longer to be obliged to be members of the German Zionist Federation, and recommending them to leave the local groups of the German Zionist Federation, and establish independent Revisionist groups.

The resolution begins by welcoming the decision adopted at the meeting of the Executive Committee of the Revisionist World Union held in Calais a fortnight ago, as assuring the unity of the Revisionist movement and allowing it freedom of political movement. We expect our leaders, it proceeds, to do everything now without delay that will convert our programme ideas into actions, and give the Revisionist world movement strength and progress. This Conference pledges all German Revisionists to work in accordance with the decision adopted at Calais.

This Conference, it then says, declares that the Zionist Federation of Germany and its organ, the "Juedische Rundschau", have for years taken a stand in fundamental questions of political Zionism which are from the Revisionist standpoint irreconcilable with the aims of the Zionist movement, and have been harmful both internally and externally. Since the Seventeenth Zionist Congress, at which the majority declared itself unambiguously in opposition to the conception of Zionism represented by the German Zionist Federation and the "Juedische Rundschau", there has been no change in the attitude of the leaders of the German Zionist Federation, but, on the contrary, their opposition to Revisionism and their propaganda for the policy of the late President of the Zionist World Organisation, which Congress repudiated, has been continued with even greater impetus. The German Federation of the Revisionist Union protests against the one-sided and intolerant political attitude of the leaders of German Zionism, which has converted the German Zionist Federation from being a neutral working organisation of all Zionist groups into a one-sided fighting organisation against Revisionism. As an expression of protest, this Conference decides that the Revisionist members of the Committee of the German Zionist Federation resign their office, the German Revisionists will not participate in the delegate Conference of the German Zionist Federation, and the members of the German Zionist Revisionist Union are no longer obliged to belong to the German Zionist Federation and its local organisations. German Revisionists may, insofar as the local conditions make this appear necessary, belong as individuals to the local groups of the Zionist Federation of Germany, but this Conference recommends them to leave the local groups of the German Zionist Federation, and to establish independent Revisionist groups.

OVER FOUR MILLION AMERICAN JEWS OF EVERY SHADE OF THEOLOGICAL OPINION REFORM ORTHODOX AND CONSERVATIVE OPPOSE BLANK DAY FEATURE IN CALENDAR REFORM PROJECT: DECLARATION TO LEAGUE OF NATIONS CONFERENCE BY MR. ELKAN N. ADLER: CHIEF RABBI LEVI OF FRANCE AND CHIEF RABBI HERTZ SUBMIT PETITIONS FROM JEWISH COMMUNITIES THROUGHOUT WORLD: "HOPE SUCH CONSIDERED EXPRESSION OF OPINION OF WHOLE HOUSE OF ISRAEL WILL WEIGH WITH YOU IN YOUR DELIBERATIONS": "BY ABANDONING THESE PROJECTS YOU WILL EARN LASTING GRATITUDE OF ALL FRIENDS OF RELIGIOUS LIBERTY".

Geneva, Oct. 13th. (Jewish Telegraphic Agency).

As an observer delegated by the League for Safeguarding the Fixity of the Sabbath, I have the honour for my colleague, Mr. P. S. Henry, and myself to speak for 51 national Jewish organisations in the United States of America, representing over four million Jews, Mr. Elkan N. Adler said in his address yesterday to the League of Nations Conference on Communications and Transit, which is now meeting here to adopt a decision on the Calendar Reform project.

These, he proceeded, conscientiously and vehemently object to the displacement and consequent abolition of the seventh-day Sabbath. I formally present to the Conference the resolutions passed at each of these 51 bodies.

Mr. Arthur le Vine also addressed the Conference on behalf of the League for Safeguarding the Fixity of the Sabbath, pointing out that it is "an organisation embracing over four million American Jews of every shade of the theological opinion, Reform, Orthodox and Conservative".

I am not a Rabbi, he went on, but a business man and employer of labour, and I speak solely from the business point of view, although, needless to state, I am equally opposed to the blank day feature in the Calendar, because it interferes with the moral religious rights of countless millions throughout the world.

We have the honour to submit herewith World Jewry's Resolutions of Protest against any modification of the Calendar by the "blank day" feature, Chief Rabbi Israel Levi of France, and Chief Rabbi Dr. J. H. Hertz, the President and Chairman of the Executive of the Jewish Committee on Calendar Reform, wrote in submitting the resolutions of protest adopted by Jewish communities throughout the world and presented to the Conference here by Chief Rabbi Dr. Hertz.

These Resolutions, he pointed out, have been passed by the unanimous votes of the Jewish communities in nearly every country affiliated to the League of Nations, wherein Jews are settled. The millions of Jews in the United States of America have expressed their opposition through another channel; while those of Soviet Russia are unhappily, for the moment, inarticulate. Furthermore, Petitions against the proposed change have been signed by hundreds of thousands of individual Jews in the twenty-eight countries of Europe, Asia and Africa. It is thus seen that these Resolutions and Petitions - which are all open to inspection by your representatives - reflect the anxiety and conviction of the adherents of Judaism throughout the world.

We venture to hope, he concluded, that such considered expression of opinion of the whole House of Israel, as to the untold hardship and spiritual loss which must result from the introduction of a "blank day" Calendar, will duly weigh with you in your deliberations; and that, by abandoning these proposals, you will earn the lasting gratitude of all friends of Religious Liberty.

The Resolutions of Protest have been adopted by 609 Jewish communities in Germany; 314 in Poland; 207 in Roumania; 178 in France and Algeria; 174 in Great Britain; 126 in Czecho-Slovakia; 114 in Jugo-Slavia; 106 in Hungary; 101 in Lithuania; 40 in Italy; 28 in Switzerland; 25 in South Africa; 11 in Austria; 8 in Belgium; 7 in Australia; 6 in Estonia; 4 in Canada; 4 in Palestine, 3 in the Irish Free State; 2 in New Zealand, and in addition by 224,911 Jews in Poland; 27,161 in Holland, and many others in other countries, including 4,256 in Tunis, 1,986 in Morocco, 716 in Iraq, 1,260 in Denmark, 485 in India, and 375 in Syria.

Jewish Public Opinion Has Expressed Itself In This Matter With Unanimity Rarely Attained; Not Opposed in Principle To Calendar Reform But Only To Blank Day Project.

We, the undersigned, being laymen representing the principal centres of Jewish population throughout the world, desire to voice our deep concern at the scheme of Calendar Reform which is at present under consideration by the League of Nations, says the Petition submitted to the Conference signed by Dr. Cyrus Adler, Mr. O. E. d'Avigdor Goldsmid, Senator van den Bergh, Mr. Ch. N. Bialik, ex-Deputy Farbstein, Lieut.-Governor Herbert H. Lehman, Professor Silvain Levi, Dr. J. L. Magnes, Signor Ravenna, Baron Edmond de Rothschild, Mr. Lionel de Rothschild, Mr. Nahum Sokolov, Herr Nathan Sondheim, Mr. Felix M. Warburg, and Herr Oscar Wassermann.

Jewish public opinion, it proceeds, has expressed itself in this matter with a unanimity rarely attained. The Unions of Congregations in all lands where such exist have passed unanimous resolutions deprecating the proposed change. The same step has been taken by the individual communities in most countries.

Thus in England and France nearly every Jewish congregation has formally added its voice to this expression of protest. In some places petitions against the projected change of the Calendar have been signed by virtually the whole adult Jewish population. For example, in Holland, with a total of some 120,000 souls, no less than 57,161 signatures were affixed.

The question of the date of Easter, the petition says, does not concern the Jews as such, it being essentially a matter for the Christian churches to decide. Nor are they by any means opposed in principle to Calendar reform. Their antagonism is confined to the so-called "blank day" project, which is an integral part of the schemes at present under consideration.

The Jewish opposition to this innovation is by no means based merely on ecclesiastical grounds, nor is it inspired solely by Rabbinical opinion. We must unequivocally repel the allegation made by some advocates of the "blank day", that the Jewish attitude is due to the intransigent stand taken up by some reactionary orthodox Rabbis. The opposition is shared by the whole body of Jewry. It is based upon the positive command of the Decalogue: "six days shalt thou labour and do all thy work; but the seventh day is the Sabbath". The enactment of no civil power can modify for the conforming Jew the perpetual validity of this injunction, hallowed as it is not only by the circumstances of its origin, but also by countless generations of implicit observance.

Sabbath Is Fundamental Institution In Jewish Life: Not Only Religious But Also Sociological Question: "Blank Day" Scheme Would Spell Material Ruin To Millions Of Conscientious Jews Throughout World.

The Sabbath is in every sense of the term a fundamental institution in Jewish life. Its regular incidence, at the close of the working week, has an immeasurable spiritual and symbolic influence. With a "floating" Sabbath, which in every year must change its position in the civil week, this would disappear. Even those persons who, by stress of circumstances, are not able to continue to observe the Sabbath in the traditional fashion would feel acutely the obliteration of what has been for countless generations the salient factor in their religious background. The advocates of Calendar Reform have urged that, where the general interest is in question, the views of the minority should be neglected. However, in a religious matter like the present, it is an inalienable right of humanity for minorities and majorities to enjoy similar rights: and all should equally have a claim to consideration by your august body.

But this religious question is at the same time a sociological one. The "blank day" scheme, if adopted, would inevitably spell material ruin to millions of conscientious Jews throughout the world. For them, Sabbath observance has necessarily, in modern times, been a difficult task. Hitherto, however, it has been possible for the customers of a Jewish shop-keeper or merchant to learn that his business is closed on Saturday, or for a Jewish employee to obtain leave to absent himself regularly from work on that day. With the adoption of the new scheme, this would no longer be the case. It would be difficult for the ordinary person to keep himself informed of the nominal day of the week on which the Jewish Sabbath would fall in any particular year. A conscientious Jewish merchant would have to circulate his clientele each December, informing them on what day in the forthcoming year his business would be closed for the Sabbath; while in leap years he would have to make a similar announcement again at Midsummer. The confusion in business circles in those places where Orthodox Jews form a large proportion of the mercantile population would be incalculable.

The ultimate consequence of the scheme of Calendar Reform at present under consideration, the petition says, would thus be economic disaster for countless numbers of Jews, for no reason other than their fidelity to the faith of their fathers. The position of conscientious Sabbath-observing Christians would be identical. If this scheme is carried into execution a majority of the Jewish race will be given the alternatives of abandoning their ideals on the one hand, or material ruin on the other. This is indistinguishable from persecution in the worst medieval sense. It is to the League of Nations in its capacity as a bulwark against persecution, as protector of the religious rights of minorities and as guarantor of the Treaties in which those rights are safeguarded, the petition concludes, that the Jewish people looks for protection from this crushing disaster. In their name, we humbly supplicate the abandonment or modification of the scheme at present under consideration.