

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. XIII. No. 6.

6 pages.

7th. Jan., 1932.

JULIUS ROSENWALD SINKING: PHYSICIAN STATES HE WILL NOT LIVE ANOTHER 36 HOURS.

New York, Jan. 5th. (Jewish Telegraphic Agency)..

Mr. Julius Rosenwald, who was last week (in the J.T.A. Bulletin of Dec. 31st.) reported to be dying, is sinking rapidly, his physician states to-night, and is not likely to live another 36 hours.

HALF CENTURY OF ZIONIST ACTIVITY: MR. USSISCHKIN HEAD OF JEWISH NATIONAL FUND CELEBRATES HIS ZIONIST GOLDEN JUBILEE.

Jerusalem, Jan. 5th. (Jewish Telegraphic Agency).

Mr. Menachem Mendel Ussischkin, the head of the Jewish National Fund, and one of the leaders of the Hibbat Zion movement before the foundation of the Zionist Organisation by Dr. Theodore Herzl, is to-day celebrating the completion of 50 years of Zionist work. Messages of congratulation have been conveyed to him to-day by the Jewish National Fund headquarters here, the Keren Hayesod, and other institutions engaged in the Palestine upbuilding work. Many telegrams and messages from abroad have also arrived.

Mr. Ussischkin, who was born in Dubrovna, in the Province of Mohilev, in Russia, on August 14th., 1863; and is therefore in his 69th. year, joined the Hovevei Zion movement when he was 19 years of age, while he was still a student of engineering at the Moscow Technical School. He threw himself into the movement with enthusiasm and was one of the organisers of the Biala group, the first settlers who went out to Palestine. He founded the B'nai Zion student group in Moscow, and became a member of Achad Ha'am's League, the B'nai Moshe.

When Dr. Theodore Herzl founded the Zionist Organisation Mr. Ussischkin joined him and went to Basle as one of the delegates to the First Zionist Congress. As one of the leaders of the Russian Zionists, he always stood for the urgent need of immediate colonisation in Palestine, and on the Greater Actions Committee, to which he was elected at the Third Congress, he opposed his colonisation plans to Dr. Herzl's insistence on political Zionism.

At the time of the Uganda scheme, Mr. Ussischkin organised all the adherents of Palestine Zionism, the so-called Zion Zionists, and he was the leader of the "no-sayers" at the Seventh Zionist Congress, who voted against the acceptance of the British offer of Uganda, and headed the opposition to Herzl. He was the initiator of the Harkoff Conference against territorialism held in 1903, and of the Kiev Conference of the Zion Zionists. In 1906 he became the head of the Odessa Committee, retaining the post until the outbreak of the Russian Revolution in 1917.

During the February Revolution, he took an active part in the work of the Jewish National Councils in the Ukraine and was elected President of the Preparatory Conference of the Jewish Communities of the Ukraine. As a pronounced Hebraist, he roused as President of the Jewish National Assembly in Kiev the hostility of the Yiddishist Democratic and Socialist parties. He left Russia after the Bolshevik Revolution in October, and in 1919 he was one of the members of the Zionist delegation which went to the Peace Conference at Versailles to urge the Zionist claims to Palestine.

After the early period of the Zionist Commissions in Palestine the reins of the Zionist work there were finally taken in 1919 by Mr. Ussischkin, and until the Thirteenth Zionist Congress in 1923 he was the head of the Zionist Palestine Executive.

After that he assumed his present position as head of the Jewish National Fund, in which capacity he has worked indefatigably for the acquisition of more land in Palestine as Jewish inalienable possession.

During the Sixteenth Zionist Congress in Zurich in 1929, when the question of the independence of the Jewish National Fund came up, Mr. Ussischkin insisted hotly that the Jewish National Fund must be an independent institution. Its object, he said, is to establish a land reserve uninfluenced by the colonisation policy of the Zionist Executive, and it was only because it had an independent policy that the Fund had succeeded in making so many important land purchases in recent years.

MR. NORMAN BENTWICH GOING BACK TO PALESTINE AS PROFESSOR AT HEBREW UNIVERSITY: APPOINTMENT OFFICIALLY ANNOUNCED.

Jerusalem, Jan. 5th. (Jewish Telegraphic Agency). "

The Hebrew University in Jerusalem announces to-day that Mr. Norman Bentwich, former Attorney-General to the Palestine Government, has been appointed to the Weizmann Chair of International Peace at the University.

The J.T.A. reported as long ago as last July that Mr. Bentwich had been asked to accept the Weizmann Professorship of International Peace at the Hebrew University, established by Sir Montague Burton, a prominent English Zionist. At that time Mr. Bentwich was still Attorney-General in Palestine, and although there were insistent rumours that he was being forced to retire from his position, no confirmation could be obtained. Since then, however, it has been disclosed in the House of Commons by the Secretary of State for the Dominions, Mr. J. H. Thomas, that the late Secretary of State for the Colonies, Lord Passfield, had "decided after most careful consideration, for reasons that in no way affect the personal character of Mr. Bentwich, that the peculiar racial and political conditions in Palestine and the difficulties with which the Administration has in consequence to contend, would not be diminished by his retention of the office of Attorney-General". Mr. Bentwich, he added, had been offered promotion to a high judicial office in the Colonial Service elsewhere, but had made it clear that he would not accept a post outside Palestine and there was no alternative, therefore, but to retire him on pension.

In October (in the J.T.A. Bulletin of October 3rd.) it was reported that Mr. Bentwich had accepted the appointment to the Weizmann Chair of International Peace at the Hebrew University, and it was stated then that he would arrive in Jerusalem during the winter or next spring to take up his appointment.

It is now understood that Mr. Bentwich will assume his duties early in 1932 and will devote his first course of lectures to the subject of "Religion and the Nations".

7/1/32.

WILL L. J. GREENBERG'S ASHES BE REFUSED BURIAL IN PALESTINE?:
CHIEF RABBINATE ISSUES CIRCULAR TO ALL JEWISH BURIAL
SOCIETIES IN PALESTINE NOT TO BURY ASHES OF ANY CREMATED
PERSON.

Jerusalem, Jan. 5th. (Jewish Telegraphic Agency).

The Chief Rabbinate of Palestine has issued a circular to all Chevra Kadishoth (Jewish burial societies) in Palestine that they must not accept the ashes of any cremated person for burial in Palestine.

The circular is believed to have been issued to prevent the burial in Palestine of the ashes of the late Mr. L. J. Greenberg, the editor of the "Jewish Chronicle", who was cremated in London on November 17th.

In his will, Mr. Greenberg expressed the wish that his remains should be placed "in an inexpensive casket or box and transported to Palestine to an authoritative organisation there which shall take charge of it and then bury it without any religious ceremony on Mount Scopus, near Jerusalem".

It has been stated in Palestine that if the ashes were given Jewish burial it would be the first occasion on which the cremated remains of a Jew had been given such burial in Palestine. It has also been stated that arrangements were being made for the deposit of the ashes not on Mount Scopus, as Mr. Greenberg had requested, but in the Jewish cemetery on the Mount of Olives, beside the grave of Ben Yehuda, the famous Hebrew lexicographer.

Jews And Cremation.

∴ The question whether the ashes of Jews who have been cremated may be buried in a Jewish cemetery has been raised repeatedly in recent years. In November there was a controversy in Czecho-Slovakia caused by the action of the Chief Rabbi of Brunn, Dr. L. Levy, in officiating at the burial of a Jew who had been cremated and the Rabbinical Board in Prague issued a statement ruling that the urn containing the ashes may be buried in the Jewish cemetery in a special vault for urns, but that Jewish religious functionaries must not officiate in the crematorium nor deposit the urn, but may recite the Kaddish.

The ruling led the "Israelit", the organ of the orthodox Agudath Israel in Germany, to point out that this is not the attitude of Jewish orthodoxy. According to the Rabbinical authorities of Torah-observant Judaism, formulated more than 25 years ago by the Rabbinical Commission of the Federation of Orthodox Jews in Germany, it wrote, the attitude of orthodox Jews on the question of cremation is as follows:

According to our sacred religious law, there is no other way of disposing of the dead than burial. All mutilation of the corpse is strictly prohibited, and on this ground it is also prohibited to burn the body. There is no religious obligation to have the body cremated, because of the wish expressed by the deceased in his last will and testament that he should be cremated. The Chevra Kadishoth must refuse their services in the case of any body which is to be, or has been cremated. The Rabbi must not accompany a body which is to be cremated and he is not to deliver any memorial address in such a case. The ashes of a body that has been cremated must not be buried in a Jewish cemetery.

The "Jewish Exponent" of Philadelphia in its issue of December 25th. also took the opportunity provided by the controversy in Czecho-Slovakia; to set out what appeared in its view to be the Jewish position on cremation. The traditional law, it said, required burial of the body in the ground, and many authorities regard this of such great importance as to negate the express desire of the deceased person that his body should be incinerated, although it is a general principle that the desires of the deceased should be respected. This is the opinion of Maimonides, who is followed by most of the later authorities. Cremation is looked upon as a heathen practice. The general feeling against cremation is probably based upon the principle that nothing is to be done which would cause mutilation of a corpse, which is the basis of a number of laws regulating burial.

Although traditional Jewish opinion is still averse to the practice of cremation, the "Exponent" went on, many Rabbis have conceded that burial in the ground is not a fundamental law, and that the person who orders his body to be incinerated after his death is entitled to the ministrations of religion. Some communities have formulated definite rules to discourage cremation by forbidding the burial societies to lend their aid in case of cremation, and by prohibiting the Rabbis from delivering addresses or even accompanying the body to the crematoriums. Such a stand was taken by several German Jewish Communities and their decisions are included in the responsum on the subject by Dr. Lerner, Chief Rabbi of Altona, published in 1925.

A Referendum Suggested.

A referendum of all the Jews in the world on the question whether the cremated remains of Jews may be buried in a Jewish cemetery was proposed in 1926 to the then President of the Warsaw Jewish Community, the late Deputy Kirschbraun, in connection with a controversy which had arisen in Warsaw over the burial of the cremated remains of a Jew. Deputy Kirschbraun, who was the leader of the Polish Agudath Israel, replied, however, that matters of religion are subject to the decision of the Rabbinate and not of any referendum of Jewish laity.

The controversy in question arose over the refusal of the Warsaw Rabbinate to give burial to the ashes of a Warsaw Jewish merchant named Isaac Wiesel, who had died and been cremated in Danzig. The family, demanding that the ashes should be buried in the family vault, brought an action against the Rabbinate, who finally agreed that the ashes should be buried in the Jewish cemetery, but near the fence.

In 1929 there was a lawsuit in Prague between the Jewish Community and the family of Oscar Egerer, an actor, whose ashes the Jewish community refused burial in the family vault, because he had been cremated. The Government, on being appealed to, overruled the Community, declaring that no religious community has the right to refuse honourable burial to any of its members.

7/1/32.

DESECRATORS OF JEWISH CEMETERY CAUGHT RED-HANDED BY HAMBURG POLICE.

Berlin, Jan. 5th. (Jewish Telegraphic Agency).

The Hamburg police have arrested two workers belonging to the Hitlerist Nazi Party, whom they caught trying to climb over the wall of the Jewish cemetery in Hamburg. On entering the cemetery the police found that a large number of gravestones had been demolished and several graves desecrated. The vandals were apparently climbing back over the wall after having carried out their work of devastation in the cemetery. The names of the two prisoners are not disclosed in the police statement.

8,000 YESHIBAH STUDENTS IN POLAND MANY GOING HUNGRY: APPEAL AT POLISH RABBINICAL CONFERENCE THAT JEWISH COMMUNITIES AND GOVERNMENT SHOULD GRANT THEM SUBSIDIES.

Warsaw, Jan. 5th. (Jewish Telegraphic Agency).

There are 8,000 students attending the Yeshiboth in Poland, and the great majority of them are going hungry, Rabbi Fein, of Slonim, said in delivering a report on the Yeshibah system in Poland at to-day's session of the Conference of the Federation of Polish Rabbis, appealing to the Jewish Communities throughout the country to include in their budgets a subsidy to support the Yeshiboth, and to take steps also to secure for the Yeshiboth a Government subsidy.

Rabbi Pardes of Chicago brought greetings to the Conference in the name of the Union of Orthodox Rabbis of America.

POLISH ET LIBNOTH FOLLOWS REVISIONIST EXAMPLE: DECIDES NOT TO TAKE PART IN POLISH ZIONIST CONFERENCE.

Warsaw, Jan. 6th. (Jewish Telegraphic Agency).

The Et Libnoth group in the Polish-Zionist Federation, which until the recent capture of the Federation by the Al Hamishmar group led by Deputy Gruenbaum, the present President of the Federation, was the majority Party in the Federation, of which one of its leaders, Mr. Leon Levite, was President and which was at one time the mainstay of Dr. Weizmann's policy in the Polish Zionist movement, has informed the Jewish Telegraphic Agency to-day that it has decided not to take part in the forthcoming Conference of the Polish Zionist Federation.

It was the Et Libnoth which asked the Polish Zionist Federation to postpone its Conference which had been fixed for December 10th., in order to enable the Polish Revisionists, whose Conference has just been held, to decide whether they would take part in the Conference. The Polish Zionist Federation accordingly postponed the Conference till January 31st. The Et Libnoth appealed to the Revisionists to remain in the Zionist Federation, but without success, and since in that case the Federation remains representative of only a minority of Polish Zionists, it has decided now itself to take no part in the Conference.

PALESTINE GOVERNMENT DECIDES TO RETAIN MALARIA RESEARCH UNIT
FORMERLY MAINTAINED BY JOINT DISTRIBUTION COMMITTEE;
SAVED BY REPRESENTATIONS FROM LONDON AFTER DISBANDMENT
DECIDED ON AS ECONOMY MEASURE.

Jerusalem, Jan. 5th. (Jewish Telegraphic Agency).

The Malaria Research Unit of the Government Health Department, formerly maintained for ten years by the Jewish Joint Distribution Committee of America, which was to have been disbanded as an economy measure (as reported in the J.T.A. Bulletin) will be retained, following representations which have been made from London, it is announced to-day.

The staff of the Malaria Research Unit, consists of Dr. J. M. Shapiro, the Controller, and four sub-inspectors, who, according to the Department of Health report for 1930, controlled six areas while supervising at the same time drainage activities on a number of points.

The first Director of the Unit was Dr. L. J. Kligler, who is now Professor of Hygiene at the Hebrew University. The Unit has received international recognition as one of the most important agencies engaged in preventive health work in Palestine.

JEWISH IMMIGRANT WHO BECAME GOVERNOR OF AMERICAN STATE DIES
AT 78.

New York, Jan. 5th. (Jewish Telegraphic Agency).

Moses Alexander, the first Jewish immigrant to the United States to be elected Governor of any State in the U.S., died to-day at the age of 78 following a heart attack.

Mr. Alexander, who was born in Germany on November 13th, 1853, came to America as an orphan boy of 13. In 1886 he was elected a member of the City Council of Chillicothe, in Missouri, of which town he became Mayor the following year. He afterwards moved to Boise, in the State of Idaho, where he lived for the rest of his life and died, and in 1897-99 and in 1900-1903 he became Mayor of the town. In 1914 and again in 1916 he was elected Governor of the State of Idaho.

Mr. Alexander was President of the Alexander Clothing Company, the Alexander Realty Company, and the Indian Creek Irrigation Company. He was a member of the Independent Order B'nai B'rith.

NO SUNDAY SALE OF KOSHER MEAT IN BALTIMORE: JEWISH CHAIRMAN
OF CITY'S SUNDAY CLOSING COMMITTEE WOULD ALLOW SUNDAY
SALE OF PREPARED FOOD ONLY: WOULD PROHIBIT ALSO SUNDAY
DANCING.

New York, Jan. 4th. (Jewish Telegraphic Agency).

The sale of kosher and other fresh meat products in Baltimore on Sunday will be prohibited under a proposed ordinance for liberalising the Sunday laws, which is introduced by Mr. Jerome Sloman, Chairman of the Baltimore City Council Blue Law Committee.

Mr. Sloman, who is a Jew, explains that the new law which he has drafted will permit the sale of only prepared foodstuffs on Sundays, and will also ban Sunday dancing.

The original liberalising ordinance would have permitted the sale of kosher and other fresh meats on Sundays, as well as dancing after 8 p.m.

The ordinance is to be submitted to a referendum at the primary city elections on May 2nd.

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