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JEWISH NATIONAL FUND APPEAL BEFORE HOUSE OF LORDS: MR. NORMAN BENTWICH APPEARING FOR FUND ARGUES RESETTLEMENT OF JEWS IN PROMISED LAND IS FUNDAMENTAL PART OF JUDAISM AND ASSISTING IN THAT PURPOSE IS RELIGIOUS ACT: HEARING ADJOURNED TILL TUESDAY.

London, May 9th. (Jewish Telegraphic Agency).

Mr. Norman Bentwich, former Attorney-General for Palestine and at present Weizmann Professor of International Peace at the Hebrew University in Jerusalem, appeared on behalf of the Jewish National Fund (Keren Kayemeth Le Yisroel, Ltd.), this morning before the House of Lords (Lords Tomlin, Warrington, Thankerton, MacMillan and Wright) in the appeal Keren Kayemeth Le Yisroel, Ltd., versus the Commissioners of Inland Revenue, from an Order of the Court of Appeal (the Master of the Rolls and Lords Justices Lawrence and Slesser) dismissing an appeal by the Appellants from an Order of Mr. Justice Rowlatt, in the King's Bench Division, affirming the decision of the Commissioners for the Special Purposes of Income Tax Acts upon a case stated by the Commissioners for the opinion of the High Court, pursuant to Section 149 of the Income Tax Act, 1918.

The sole question arising for decision in the appeal was whether the Appellants are entitled to the relief to charities under Section 37 sub-section 1 (b) of the Income Tax Act, 1918, by being granted exemption from tax under Schedule C in respect of any interest, annuities, dividends or shares of annuities, and from tax under Schedule D, in respect of any yearly interest or other annual payment forming part of the income of any body of persons or trust established for charitable purposes only, or which according to the rules and regulations established by Act of Parliament, Charter, decree, deed of trust or will, are applicable to charitable purposes only. The income intended to be brought into charge to income tax by the assessments appealed against consisted of interest for four years ending 5th. April, 1925, on £32,000 Consolidated Stock owned by the Appellants, and representing donations to the Association which were invested in accordance with the provisions of the Memorandum of Association.

The Association applied to the Commissioners of Inland Revenue under Section 19 of the Finance Act, 1925, to allow exemption from income tax under Section 37 of the Act of 1918, on the income of investments, but the Commissioners refused the application. The Association next applied to the Special Commissioners under Section 19 (3) of the Finance Act, 1925, for the determination of the claim of those Commissioners, it being contended that it being a part of the Jewish religion to acquire and hold land in Palestine for the Jewish people, assisting in such work was a religious act, and the furtherance of that object was correctly described as the advancement of religion. The Commissioners of Inland Revenue, on the other hand, maintained that the promotion of the objects of the

Association was not a religious duty of members of the Jewish faith, nor for the advancement of religion, also that the object of the Association was not a purpose beneficial to the community in the charitable sense. Further, that the Association was not a body to which Section 37 (1) (b) of the Act of 1918 applied, as it was controlled and resident abroad, and its activities were carried on abroad.

The Special Commissioners determined the Claim adversely to the Association, and decided: - "We held that the Association was not a charity, and that its funds were not applicable to, nor applied to charitable purposes only. We therefore refused the claim". The case stated by the Special Commissioners came for hearing in the King's Bench Division before Mr. Justice Rowlatt, and he dismissed the appeal and affirmed the decision of the Special Commissioners. He expressed the opinion that the object of the Association could be shortly described by the commonly understood word "Zionist", and added that the design of it was to populate Palestine and the surrounding country with Jews, the dominant motive being towards the land, and not towards the people.

The Association then appealed to the Court of Appeal, where again their appeal was dismissed, and the decisions of Mr. Justice Rowlatt and the Special Commissioners were affirmed, so appeal has now been taken to the House of Lords.

Mr. Norman Bentwich, in opening the case for the Association, asked for a little indulgence as, having been away for many years he was not so familiar as he might otherwise be with the procedure in that House. Lord Tomlin, who presided, replied: I have no doubt you will get along very well.

Population Of Palestine With Jews An Incident Of Activities While Primary And Ultimate Object Is Resettlement Of Jews In Promised Land That Their Traditional Religious Home Might Be Re-established In Accordance With Biblical Prophecy And Judaism Might Exercise Spiritual Influence On Jewish People And Humanity.

Mr. Bentwich, with whom appeared Mr. H. Infield and Mr. Leonard Stein (Sir Thomas Inskip, the Attorney-General, is leading for the Crown), in proceeding to explain the circumstances of the case, said that Judaism was a combination of religion and nationality. The promise of God to Abraham was a fundamental belief of Judaism, and the religion was bound up with the Jews living again in Palestine, when only could they become a political force and power. In this way the purpose of the Association for the resettlement of Jews in the Promised Land, being a fundamental part of Judaism, and assisting in that purpose was a religious act and for the advancement of religion. "While the population of Palestine with Jews was an incident of the activities of the Association, the primary and ultimate object was the resettlement of the Jews in the Promised Land so that their traditional religious home might be reestablished in accordance with Biblical prophecy, and that Judaism might exercise a spiritual influence on the Jewish people and on humanity.

Mr. Bentwich went on to deal with the Memorandum of Association, the submissions of the Company in respect of which were that in the construction of it the circumstances surrounding the formation of the Association, including the knowledge and religious beliefs of its promoters and subscribers, were material considerations, and the religious purpose of the

Association, though not expressly mentioned, should be implied in the Memorandum which dealt only with the practical objects subserving that purpose. That upon a true construction of the Memorandum, the other activities in which the Association might engage were ancillary to the primary object and not alternative or separate objects. They indicated the ways in which that object might be carried out, and as expressly provided, the powers conferred might only be exercised in such a way as to conduce to the attainment of that object. That the primary purpose of the Association did not lose its charitable character by the inclusion in its objects of activities admissible for the accomplishment of such purpose, which were not in themselves, separately considered, charitable. That all the funds of the Association had been collected on the terms that they should be applied to religious and other charitable uses, and there was consequently a trust to that effect upon the funds of the Association.

Only Analogy That Occurs To me Is Financing Of Crusades Lord MacMillan Remarks: Lord Tomlin Says They Are Prepared To Accept As Part Of Argument That Repatriation Of Jews To Palestine Is Part Of Their Religion: But Could One Who Is Not A Jew Hold Share In Company?: Mr. Bentwich Quotes Prayer Book Talmud And Rabbinical Authorities Concerning Settlement Of Jews In Promised Land.

Lord MacMillan said the argument put forward for the Association was that the acquisition of land by them in Palestine was looked upon by Jews as a religious matter, while clearly the transactions of an ordinary land development company would not be.

Lord Tomlin questioned how the sentiments of the people of this limited liability company could be different from those of others. However, their lordships were prepared to accept as part of Counsel's argument that the repatriation of the Jews to Palestine was part of their religion. Would it be possible, he asked, for anyone who was not a Jew to hold a share in the Company? If one was held originally by a Jew, it might pass to someone who was not a Jew. It did not seem to him that it was necessary for members of the Association to be Jews at all.

Mr. Bentwich said that he was told that the whole of the founders must be Jews. He then proceeded to refer to a number of Biblical texts illustrating the tenet of Judaism concerning the settlement of Jews in the Promised Land, extracts from the authorised daily prayer book of the United Hebrew Congregations, Rabbinical passages from the Talmud, and Rabbinical authorities of the Middle Ages, etc.

Lord MacMillan said the only analogy that occurred to him was the financing of the Crusades.

Lord Tomlin: Now we are getting back to a region when there were no joint stock companies and no income tax. The real point is whether when you have a document in plain English with a common meaning you are to read into the minds of the people drawing it up something which does not bear a common meaning?

The further hearing was adjourned till Tuesday.

10/5/32.

IRAQ OIL PIPE LINE PLANS: STATEMENT BY DIRECTOR OF PALESTINE SECTION TO ARAB PAPER: EMPLOYMENT FOR THREE THOUSAND PALESTINE AND FIVE THOUSAND TRANSJORDAN WORKERS IN LAYING PIPE LINE: NO JEWS WILL BE EMPLOYED IN TRANSJORDAN: CONDITION IMPOSED BY EMIR ABDULLAH.

Jerusalem, May 9th. (Jewish Telegraphic Agency).

3,000 Palestine workers and 5,000 Transjordan workers will be employed in the work of laying the Iraq Oil Pipe Line, which will cut the River Jordan six kilometres south of the Rutenberg Jordan Electricity Station. Mr. Lang, the Director of the Palestine Section of the Pipe Line, has stated in an interview published by the Arab paper "Felestin" here.

No Jews will be employed in Transjordan territory, Mr. Lang explained, in accordance with the condition imposed by the Emir Abdullah, the Ruler of Transjordan.

The work will be completed, he added, not later than the beginning of 1935, and the cost is estimated to be between 10 and 15 million pounds.

TWO ARABS ARRESTED FOR SHOOTING AND WOUNDING JEWS IN PALESTINE COLONY.

Jerusalem, May 8th. (Jewish Telegraphic Agency).

A Bedouin has been arrested in the Beisan area, who has confessed that he, and two other Arabs, fired the shots in the Jewish colony of Kfar Yehezkel last week, wounding the Jewish colonist Freud, and Mr. Herschkovitch, an official of the Zionist Agricultural Experimental Station.

One of the two other Arabs concerned in the outrage has been arrested; but the third has escaped.

DR. WEIZMANN LEAVING SOUTH AFRICA THIS WEEK ON RETURN HOME: RAISES £2,000 AT PORT ELIZABETH RECEPTION.

Johannesburg, May 9th. (Jewish Telegraphic Agency).

Dr. Ch. Weizmann and Mrs. Weizmann are now completely recovered from their recent indisposition at Natal and will sail on Friday on their return home. To-day Dr. Weizmann spoke at a reception given in his honour at Port Elizabeth, at which about £2,000 were raised for the Keren Hayesod.

POLISH JEWRY INSULTED BY RESULT OF TRIALS IN CONNECTION WITH NOVEMBER DISTURBANCES JEWISH NATIONAL COUNCIL COMPLAINS IN PETITION TO MINISTER OF JUSTICE: COURT'S STATEMENT OF GROUNDS FOR WULFIN VERDICT LIKELY TO CREATE IMPRESSION JEWS WERE RESPONSIBLE FOR EXCESSES AGAINST THEMSELVES AND THAT COURT HAS WARNED POLISH JEWS THEY MUST NOT DEFEND THEMSELVES IN CASE OF FUTURE ATTACK.

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

The Jewish National Council in Poland has submitted a petition to the Minister of Justice to expedite the trials which are still pending in connection with the anti-Jewish disturbances which occurred in various parts of Poland last November. The results of the trials held so far, the petition complains, are an insult to Polish Jewry and the statement of the ground for the verdict handed down by the court in the "Wulfin trial, alleging that Jews hate Christians, is likely to create a false impression that the Jews were responsible for the excesses against themselves, and in addition, that the Court intended it as a warning addressed to the Jewish population that they must not defend themselves in case of future attack, under penalty of severe punishment.

10/5/32.

GERMAN STATE PARTY AS WHOLE HAS DECIDED TO COLLABORATE WITH  
BITTERISTS SAYS BERLIN PAPER: POINTS OUT AT LAST  
PRUSSIAN ELECTIONS IT PUT FORWARD NO JEWS AS CANDIDATES.  
AND NOW LEADERS BLAME JEWISH MEMBERS FOR PARTY'S DECLINE:  
ATTEMPT TO UTILISE ANTISEMITIC FEELING TO RESTORE ITS  
FORTUNES.

Berlin, May 8th. (Jewish Telegraphic Agency).

The decision of the Democratic State Party in Wuerttemberg to join in a coalition Government with the Bitterists by forming a Protestant alliance against the Catholic Centre Party, is not confined to the Wuerttemberg Party, the "Montag Morgen" here asserts, claiming that it has information showing that the all-German State Party has decided to do this in all the States of Germany, and the Reich.

The tendency was there before the last elections, it says, pointing out that no Jews had been put up as candidates of the Party for the Prussian Parliament, in order that they should not alienate the growing antisemitic vote.

There is a powerful antisemitic movement inside the State Party now, the paper alleges, declaring that the leaders of the Party are blaming the Jewish members for the Party's decline.

MORE JEWS ELECTED IN SECOND BALLOT TO FRENCH PARLIAMENT.

Paris, May 8th. (Jewish Telegraphic Agency).

M. Andre Hesse, M. Louis Dreyfus, the well known banker, M. Georges Weill, M. Georges Mandel, former Secretary to Clemenceau, and M. Joseph Vidal have been elected to the French Parliamentary elections in the second ballots which took place to-day.

LONDON JEWISH HOSPITAL IS INSTITUTION OF WHICH COMMUNITY CAN  
WELL BE PROUD MR. D'AVIGDOR GOLDSMID SAYS AT HOSPITAL  
ANNUAL MEETING.

London, May 8th. (Jewish Telegraphic Agency).

Your hospital is an institution of which the Community can well be proud, and it is worthy of support from all sections of Anglo-Jewry, Mr. O. E. d'Avigdor Goldsmid said, speaking to-day at the annual Court of Governors of the London Jewish Hospital.

I am not entirely ignorant of hospital work, Mr. Goldsmid added, as I am President of a cottage hospital in the country and trustee of a general hospital outside London. Relatively speaking, the work you do makes theirs small in comparison, and if the community at large would realise that you treat no less than 1,600 in-patients in a year, and that you have had in the past year over 15,000 out-patients, I feel sure the community would give you the further support, the need for which has been accentuated.

I should like to draw attention to the fact that no less than 25% of your patients were not members of the Jewish faith. You are especially to be congratulated on that fact, because it proves that you are always ready to help the sick whatever their faith may be. You have indeed a very fine hospital.

Dr. A. Goodman Levy, Chairman of the Council, said that the total overcraft at the end of the past year on capital and current account was £8,332, and at the present moment had reached £10,000. The Council had decided to endeavour to raise funds to wipe out the debt, and to make some provision for future deficits on current account. It was proposed to have a festival dinner for this purpose in the course of this year.

SHECHITA VINDICATED BY PROFESSOR SIR LEONARD HILL IN ADDRESS  
TO SHOCHTIM CONFERENCE.

London, May 8th. (Jewish Telegraphic Agency).

A complete vindication of Shechita was made by Professor Sir Leonard Hill, the famous physiologist, in a speech which he delivered to-day at a Conference of the Organisation of Shochtim held here, presided over by the Chief Rabbi, Dr. J. H. Hertz.

The attainment of the greatest humanity in the slaughtering of animals for food is the aim of all of us, Sir Leonard said, and this is the aim of the Jewish laws, which enacted that there should be no delay or interruption in the cutting of the throat; that the knife must not rest and should be drawn gently, starting from the outside and not be stuck under the skin. The knife, too, must be very sharp, smooth and without any perceptible notch. There can be no question that these ancient laws were far in advance of the practices common not only at the time of their promulgation, but of recent times. The question has now been raised as to whether the Jewish method of slaughter is less humane than that of putting a bullet or bolt into the brain, and those who are leaders of humanity have been accused of inhumanity by fanatical people who allow sentiment to over-ride judgment.

All of us agree, he said, that everything should be done to do away with ill-placed and badly constructed private slaughter-houses and to secure model abattoirs; that beasts should not be overdriven to the slaughter-house and should be humanely handled in the process of bringing them to the place of and into the required position of slaughtering. In my experience cattle are not frightened by the sight of carcasses or the smell of blood, but are alarmed by the dim moving figures of men in the slaughter-house. Animals, no less so children and natives, are not frightened by objects of which they have no experience, as witness the indifference of lions to the motor-car in the wilds of Africa.

We all agree that pens should be arranged narrowing to a point, so that each animal walks from outside to the place of slaughter without disturbance by men. At the end necessary traps should be used to bring animals into the required position.

Objection has been taken to the casting of bullocks, which is required to get the animal into the right position for slaughter by the Jewish method. The two legs on one side are fastened to tackle which is raised by a pulley so that the animal is made to fall on to the knee of the free foreleg, and roll over on to its side. There is no inhumanity in this operation when swiftly and skilfully carried out. We do not consider it inhuman when we watch the tackling of a Rugby football player or of a wrestler by one leg and see him thrown over, but we insist that this be done skilfully and not with careless violence. The animal must be thrown into a confusional state by the operation of casting.

Jewish Method Of Cutting Throat Humane And Hygienic: Jewish Method Of Bleeding And Salting Designed To Get Rid Of Blood And Produce Untainted Meat: Blood Always Contains Few Living Microbes Capable Of Turning Meat Bad Which Multiply Rapidly If Blood Left Behind: Weinberg Pen Or Similar Invention Has Great Advantage In Casting.

The fixing of the head in position by means of a chain passed through the mouth and round the lower jaw and the use of an iron bar inserted in this chain as a lever is also objected to as cruel. In judging of this procedure it should be borne in mind that a chain is used as a bit in the mouth of all horses and this is pulled on to make them go straight.

The Weinberg Pen, or some similar invention has great advantage, in that the bullock can be guided into it, and then revolved into the required position without any handling at all. I have no doubt, Sir Leonard said, that the animal is brought by this method into a confusional state, which is equivalent to a hypnotic condition, and it is then that without delay the throat is cut.

By means of an alternating current of about 60 volts passed through the head of a calf or sheep it can be anaesthetised in a very few seconds, and then the throat can be cut and the animal bled to death. The respiration is arrested by the electric shock and the blood-pressure rises. The bleeding is very free, the animal being, of course, suspended head down.

Sir Leonard referred to a recent publication entitled "Pistol versus Pole-axe", in which, he said, it was claimed that the movement of a bullock for several minutes after the cutting of the throat were decidedly conscious and purposive. Now I want to put before you the opinion, he said, that it is not possible to judge consciousness in animals by movements. If we take movements in animals which appear to be purposive as a sign of consciousness, then we must accept the fact that consciousness is seated in them in the lower nerve centres, and we cannot say that the shooting of a bolt into the cerebrum destroys its consciousness.

Sir Leonard said that after the report of the Admiralty Committee, the late Mr. Openshaw, a distinguished surgeon of London Hospital, and he investigated the Jewish method of slaughter both at the Birkenhead and the Deptford slaughter-houses. We were convinced, he said, that there was no trustworthy evidence of consciousness persisting after the throat had been cut.

There was ample evidence, Sir Leonard concluded, that ~~that complete~~ severance of the carotid arteries at once produces loss of consciousness and that no pain would be felt at the moment of cutting the throat with a sharp knife used in the Jewish method. Further, that consciousness is lost on division of the carotid arteries so quickly that death is brought about in a most humane way. There is a very complete bleeding of the animal after the carotids are cut. The blood always contains a few living microbes capable of turning meat bad, and these multiply rapidly if the blood is left behind in the blood vessels.

The Jewish method of bleeding and salting is designed to get rid of the blood to the utmost, and so produce untainted meat. The method of cutting the throat is therefore humane, and hygienic, and a proper apparatus for the casting of bullocks must be used and every provision made for the comfort of animals previous to slaughter.

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