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RUSSIAN JEWRY IN EXILE: PROFESSOR DUBNOW AT CONFERENCE OF
RUSSIAN JEWS IN GERMANY LIKENS RUSSO-JEWISH EMIGRATION
AFTER REVOLUTION TO BABYLONIAN EXILE ONLY WITHOUT THE
GREAT PROPHETS WHO HAD ARISEN THEN TO COMFORT JEWRY:
THEIR FEDERATION NOT ONLY A WELFARE ORGANISATION SAYS
DR. SOLOWEITCHIK BUT EMBODIMENT OF COLLECTIVE SPIRIT
OF RUSSIAN JEWRY PRESERVING ITS TRADITIONS WHICH HAS
BROUGHT FRUCTIFYING INFLUENCE ALSO INTO WESTERN JEWRY.

Berlin, May 11th. (Jewish Telegraphic Agency).

Professor Dubnov, presiding yesterday at the annual meeting of the Federation of Russian Jews in Germany held here, said that the Federation was now entering on its 13th. year, which was a proof of the need of its existence as a result of the great historic upheaval in Russia.

Going on to draw a parallel between the present Russo-Jewish emigration, and the Babylonian exile, Professor Dubnov said that in Babylon prophets had arisen in Jewry who had kept alive the Jewish spirit and the Jewish hope, but today, the Russian Jews living in exile had no such prophets, and they therefore ought to rally round the organisation which provided succour for the weaker among them, and kept alive their traditions and their hopes for the future. This Organisation was the Federation of Russian Jews.

Dr. Max Soloweitchik, former Minister for Jewish Affairs in Lithuania, and former member of the Zionist World Executive, said that it was impossible to contemplate what would have become of the Russian Jews without their Federation. It was not only a welfare Organisation, but the embodiment of the collective spirit of Russian Jewry, and they must keep this spirit alive, so that the cultural and national traditions of Russian Jewry should not disappear - traditions which had brought a new fructifying influence also into West European Jewish life.

Dr. Goldenweiser, the Syndicus of the Federation, said that they had found it a very hard struggle in 1931, especially in the second half of the year, to keep their Federation in existence. They had done their utmost in trying to cope with the increasing distress. They had given immediate relief to an amount of 36,000 Marks, and monthly subsidies amounting to 55,000 Marks. They had helped Jewish students and sent children to health resorts. They had distributed large quantities of clothing, and provided medical aid. They had, in particular, given legal assistance in conjunction with the Berlin Nansen Office to enable Russian Jews in Germany to obtain their domicile papers.

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They had received a great deal of help through Dr. Bernhard Kahn, the European Director, from the Joint Distribution Committee of America. They had also received subsidies from the Ica, the Board of the Berlin Jewish Community, and from the Prussian Federation of Jewish Communities. They were in close contact with the Hilfsverein der deutschen Juden, especially in questions relating to emigration to the oversea countries. When their President, Judge Jacob Teitel, had celebrated his 80th. birthday, many representatives of German Jewry had attended the celebration meeting, and had helped to start the Jacob Teitel Fund.

Judge Teitel said that wherever he went on behalf of the Federation he found people, in spite of the crisis, full of sympathy for their work, and anxious to help. On each new journey that he undertook, he made new friends among the West European Jews, and also among many Christians. Then he was in Prague, recently, for instance, the President of the Republic, Professor Masaryk, had received him, and his daughter Alice, who is the Chairman of the Czecho-Slovakian Red Cross, was the first contributor to his fund-raising campaign.

SPANISH GOVERNMENT'S INTEREST IN SEPHARDIC JEWS IN ROUMANIA:
APPOINTS SPANISH UNIVERSITY PROFESSOR TO TEACH SPANISH
IN NEW SEPHARDIC SCHOOL IN BUCHAREST: SPANISH AMBASSADOR
ATTENDS OPENING: ALTHOUGH FOR CENTURIES COMPLETELY INCOR-
PORATED IN ROUMANIAN LIFE WE HAVE RETAINED OUR SPANISH
TRADITIONS SAYS PRESIDENT OF COMMUNITY.

Bucharest, May 11th. (Jewish Telegraphic Agency).

The Spanish Ambassador in Bucharest, don Miguel Angel de Maguero, was present at the opening of the new school of the Federation of Sephardic Jewish Communities in Roumania this week, when it was announced that the Spanish Government, in accordance with its decision to help to maintain the cultural links between Spain and the Sephardic Jews in the various countries, had appointed Professor Indalecio Gil Reglero to be in charge of the Spanish courses at the school.

The President of the Bucharest Sephardic Community, advocate J. Cohen, said that the Sephardic Jews of Roumania, although they had for centuries been completely incorporated in Roumanian life, still retained their Spanish traditions. The Spanish Jews had played an important part in shaping Spanish culture, he went on, and Sephardic Jews would always be proud of the Jewish contributions to that culture. The Spanish courses in their school would also help to keep firm the ties of friendship between the two Latin countries, Spain and Roumania.

The Ambassador said that he was happy to hear these expressions of friendship for the new Spain, which was anxious to maintain cultural and spiritual contact with the Sephardic Jews all over the world.

Professor Gil Reglero then outlined the nature of the Spanish courses which he would take at the school, and the Chief Rabbi of the Roumanian Sephardic Community, Rabbi Sebetai Djaen, followed with an address on the great Spanish Jewish poet, Jehudah Halevi.

.. The Spanish Minister of Education, don Fernando de los Rios, speaking in Madrid in March, announced that the Government intended to send out a mission to the Spanish Jews in all the countries of the world. This mission would start work during April. It would go out to the Orient, to Sofia, Bucharest, Constantinople, Salonica, and other places where there are large settlements of Spanish Jews, Sephardim, who still speak Spanish, and are still moved by deep emotion whenever there is any mention of Spain and of Spanish culture. In some of these towns, there are as many as 30,000 Spanish Jews, he said, and we have set ourselves an Imperialist aim, an Imperialist aim which cannot, however, be subjected to the same criticism as the old military Imperialism. Our road does not lead through foreign lands, and over dead bodies. Our aim is to win back for Spanish culture those who have never really ceased to breathe the atmosphere of Spanish culture.

This mission will be an educational mission sent out by the Spanish Republic to the Spagnol Jews of the world to foster among them the Spanish language and traditions which link them to Spanish culture.

Rabbi Djaen visited Spain last August and was received by the President of the Republic, Don Alcala Zamora, the Minister of Education, Don Fernando de los Rios, and other members of the Government, and discussed with them the question of maintaining cultural contact between Sephardic Jewry and Spain.

THE NOVEMBER DISTURBANCES IN POLAND AND THE VILNA TRIALS:
MEMORANDUM BY COUNCIL FOR JEWISH MINORITY RIGHTS.

Paris, May 11th. (Jewish Telegraphic Agency).

The Council for Jewish Minority Rights has published the following statement:

On April 15th. the trial took place at Vilna of three young Jews, Zalkind, Ogus and Wulfin. The first two were accused of having taken part during the anti-Jewish disturbances of 1931 in a clash between Jewish and Polish students in the course of which the student Stanislaw Waclawski was mortally wounded, and the third, Wulfin, was accused of having been one of a band of Jews who had attacked non-Jews in the street and thrown stones at the carriage in which the wounded Waclawski was being taken to hospital. It was said that Wulfin had struck Waclawski on the head with a stone and this had caused his death. Wulfin and Zalkind were arrested immediately after the disturbances on the charge of having killed Waclawski, and they were to have appeared before a court martial. The National Democratic press, which had incited the Polish students to these excesses, called for vengeance upon these two Jews for the murder of Waclawski, but owing to lack of evidence the case did not come before a court martial and the accused appeared before an ordinary court of law.

The case against Zalkind and Ogus was based mainly on the evidence of a certain Mdlle. Lepowska, who claimed to be a student at Vilna University, and gave a very circumstantial account of how she had seen Zalkind and Ogus throw stones at Waclawski. In cross-examination, however, she repeatedly contradicted herself, and it came out that she had never been a student at the University, so that the case collapsed and the prosecutor withdrew the charge.

The case against Wulfin was proceeded with. The evidence against him was no more definite than that against the other two. In this case, too, a woman, Mdlle. Opon-owitch, claimed to have seen Wulfin throw the stone. She even claimed to have seen him fire a revolver, and together with other Jews strike passing Poles, and attack the carriage containing Wacławski. On this evidence Wulfin was sentenced to two years' imprisonment, even though there were extenuating circumstances taken into account, such as his being only 19 years of age and the fact that there was nothing against his character.

This sentence roused the Jewish population of Poland to indignation, particularly since Wulfin was sentenced to two years' imprisonment, while, of the non-Jewish prisoners, only one had been sentenced to as much as one year's imprisonment, although he had been arrested in the very act of beating Jews and had confessed that he had smashed windows in Jewish shops and attacked Jews.

It is clear, the memorandum says, that the intention of the court at Vilna was to show by its verdict that the Jews had been found the instigators of the disturbances and that but for the Jews the trouble would not have spread outside the University. The Court also appears to have been intent to utter a warning by its sentence to the Jewish youth that they must not, under penalty of heavy punishment, defend themselves against any aggression in the future. The evidence in favour of this view is strengthened by a reading of the statement of the grounds on which the court based its sentence.

Wulfin was not found guilty and sentenced for participation in the murder of Wacławski, as the National Democrats allege. He was sentenced for participating in attacks against Poles, attacks which it is alleged were started because Jews are filled with hatred of Poles and Poland. The Jews, driven by their hostility to the Polish people, who had always been very good to them, had attacked innocent Polish people in the streets, and thus besmirched the name of Vilna, the city in which the great friend of the Jews, Mickiewicz, had written his poems, and where no pogroms against Jews had ever occurred. The court seems to have forgotten the anti-Jewish pogroms that took place in Vilna on the day when the Polish troops entered the City in 1919, in which the Jewish writer, Weizer, was killed.

This is the first time that a Polish court of law has stated its grounds in such a fashion for a judgment against all Jews. The tribunal actually went back as far as the persecutions of the Middle Ages, the Inquisition, and the burning of Jews at the stake, to establish its case that Jews hate Christians.

It is easy to understand with what joy this statement handed down by the court, accusing Jews of enmity to all Christians, and particularly Poles, has been received in the National Democratic Press, and what wonderful material it provides for anti-Jewish propaganda in the future. The Jews feel outraged by the statement. The court at Vilna seems to have been guided by the desire to put the blame for what happened in Vilna on the Jews. Non-Jews arrested for participating in the excesses were ordered to pay small fines, or sent to prison for a few days, but where the Jews were concerned, the desire seems to have been to make it appear that they were in the wrong, that they were the aggressors, and thus to pacify the National Democrats who were calling for vengeance for Wacławski.

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At Cracow there was another victim of the disturbances, who died of his wounds, a Jewish student in this case. But here no attempt was made to discover the guilty and the Polish students in Cracow who were arrested in the very act of beating Jews, were let off with small fines. Although it came out at the trial in Vilna, even in the evidence of the police, that special emissaries had come down from Warsaw who had organized the disturbances, the whole inquiry was directed towards the sole aim of fixing the blame on the Jews and making them appear the aggressors. Nothing was done, the memorandum concludes, to establish where the "real responsibility for starting the excesses lay, which had resulted in the death of Waulawski.

SENTENCE OF YEAR'S IMPRISONMENT ON VILNA NON-JEWISH RIOTER:
REDUCED BY APPEAL COURT TO THREE MONTHS AND EXECUTION DEFERRED
FOR THREE YEARS.

Warsaw, May 11th. (Jewish Telegraphic Agency).

The Appeal Court in Vilna has upheld the sentence of one month's imprisonment passed by the lower court on the brothers Netesz, the brothers Belevitch, the brothers Kastorowitch, and Madame Tichon, all non-Jews, who were arrested for smashing windows in Jewish shops during the November disturbances in Vilna. The Public Prosecutor had appealed against the sentences on the ground that they were inadequate.

Semashko, a non-Jewish shoemaker who was sentenced by the lower court to one year's imprisonment (the case referred to in the memorandum of the Council for Jewish Minority Rights) for smashing windows in Jewish shops, also appeared before the appeal court, which decided to reduce his sentence to three months, and to defer its execution for three years.

MORE JEWISH CEMETERY DESECRATIONS IN GERMANY.

Berlin, May 12th. (Jewish Telegraphic Agency).

Thirteen gravestones in the Jewish cemetery of Durbach have been smashed. At Krossen, the synagogue has been defiled, an inscription being painted up on the front of the synagogue reading "smash the Jewish pest". Similar inscriptions have been painted on a number of Jewish houses and business premises.

SYNAGOGUE DESTROYED IN FIRE IN ROMANIAN JEWISH TOWNSHIP:
SCROLLS SAVED.

Bucharest, May 12th. (Jewish Telegraphic Agency).

The Jewish township of Lespezi has been burnt down, and the synagogue has been completely destroyed. The Scrolls of the Law were saved with great difficulty. Many Jewish houses were burned down, and the damage is estimated at many millions of lei.

30,000 JEWISH WORKERS IN AMERICA DECIDE TO GO ON STRIKE.

New York, May 12th. (Jewish Telegraphic Agency).

The International Ladies Garment Workers' Union meeting at Philadelphia yesterday, decided to call a strike of 30,000 cloakworkers in New York, mostly Jews, on June 1st., when the existing agreement between the Union and the employers expires.

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