

Vol. VI. Price 4 Cents.

Wednesday, November 20, 1929.

Entered as 2nd Class Matter at Post Office, New York, N. Y. No. 1529.

## **MAGNES CALLS ON JEWS TO RENOUNCE ALL POLITICAL AMBITIONS IN PALESTINE; SAYS IT MUST BE INTERNATIONAL HOLY LAND FOR JEW, CHRISTIAN, MOSLEM**

**Chancellor of Hebrew University Advocates Creation of Cultural Center as Only Goal of Zionism; Calls for Jewish Commission to Study Views of Palestine Jewry on Permanent Understanding with Arabs; Says Balfour Declaration a Handicap Because Obscure; "Doar Ha'Yom" Demands Resignation; Urges Students Not to Attend Classes**

(Jewish Telegraphic Agency)

Jerusalem, Nov. 19.—Palestine as an international Holy Land and as a home for Jew, Christian and Moslem alike, the renunciation of all ideas of Jewish political domination, the creation of a cultural center as the only goal of Zionism, the establishment of a Jewish Commission to determine the views of the Palestine Jewish community with regard to a permanent Arab-Jewish understanding, were advocated today by Dr. Judah L. Magnes, Chancellor of the Hebrew University, leader of the group of Jewish intellectuals in Palestine who are advocating the establishment of a parliament as a solution of the Jewish-Arab problem.

In a statement today to the Jewish Telegraphic Agency, Dr. Magnes replied to the proposals of St. John Philby, the British journalist who is the author of the parliament plan, by saying that since the initiative in the matter has been taken out of Jewish hands, the Jews must prepare for the negotiations that are bound to come. He proposes that the Zionist Executive in Jerusalem and the Vaad Leumi, the Palestine Jewish National Council, appoint a commission to determine the views of the Palestine Jewish community on this matter, and the creation of a special commission in London to study the problem with the aid of statesmen and political scientists.

Dr. Magnes regards Philby's proposals as a great advance over the usual Arab demands since he accepts the Balfour Declaration and is not abrogateable and since he accepts the Mandate and grants to the High Commissioner wide powers, including the maintenance of law and order and the right of vetoing any legislative

action or decision of the parliament. Dr. Magnes also expressed himself as gratified because Philby agrees to free Jewish immigration according to the capacity of the country to absorb it, and the right of the Jewish Agency to protect Jewish interests.

Dr. Magnes said that he had long felt that the Balfour Declaration was a handicap because it was not clear and because it over-emphasized the Jewish relation to Palestine instead of laying stress on Palestine's position as an international Holy Land. He declared, however, that he accepted the Balfour Declaration only because he did not want the international good faith to which this Declaration gave expression to be discredited through nullification. The Balfour Declaration, Dr. Magnes stated, should be stripped of the extravagant meaning which the British Government allowed it to be

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## **ARABS THREATEN TO DENY JEWS ALL RIGHTS AT WAITING WALL**

**Letter to Rabbi Kook Informs Him Organized Jewish Worship Will No Longer Be Permitted**

(Jewish Telegraphic Agency)

Jerusalem, Nov. 19.—Chief Rabbi Kook has received a letter from the "Society for the Defense of the Mosque, 'Aksha," purporting to represent the views of 1,000 Arabs from Palestine, Transjordan and Syria who met in Jerusalem on November 14. They resolved not to permit any further organized Jewish worship at the Waiting Wall.

The letter claims that the Wall is a purely Moslem religious site and while it grants that the Jews, like all other persons, have the right to pay simple visits, it states that "any ceremony or the installation of objects or the raising of the voice constitutes an encroachment on Arab religious rights on the part of either the government or the Jews."

According to this letter the meeting reproved the government's temporary regulations with regard to the Waiting Wall and demanded their cancellation and the establishment "of the previous state of affairs." The letter also threatens that if the Jews disobey, the

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## **QUESTION OF WHETHER OR NOT PALESTINE GOVERNMENT IN HABIT OF YIELDING TO ARAB THREATS HOTLY DEBATED**

**Preedy Bitterly Opposes Question to Luke Whether Government, in Prohibiting Shofar Blowing, Submitted to Arab Threats; Merriman Stand that It Is Important Key to Mind of Government Sustained by Shaw; Government Communicates and Official Bulletins Subject of Cross Examination; Luke Says Bulletins Were Understatements**

**By GERSHON AGRONSKY**

(Staff Correspondent, Jewish Telegraphic Agency)

Jerusalem, Nov. 19.—The question of whether or not the Palestine Government has been in the habit of yielding to the threats of the Arabs, aroused considerable acrimonious discussion yesterday at the hearing before the Commission of Inquiry, which is investigating the recent Arab outbreaks against the Jews in the country.

The question was precipitated when Sir Boyd Merriman, counsel for the Jewish Agency, pointed to the fact that the custom of blowing the Shofar at the end of the Yom Kippur service had followed for thousands of years, had this year not been followed, because the Government had yielded to Arab threats and prohibited it. Since the government had submitted in this question, at a time when troops were in the country, was it not possible that the Government had also yielded to Arab threats before, during, and after

the outbreaks in August, Merriman asked.

The greatest excitement and agitation attended the discussion which followed. Preedy, counsel for the Palestine Government, insisted that the submission of a question concerning the Government's conduct during October, to a Commission inquiring into the immediate cause of the outbreak in August, was unlawful. Merriman insisted that the Commission was inquiring into the Government's attitude of mind, and that therefore it was entirely pertinent to show if the Government had yielded to pressure, before, during or after the events. Sir Walter Shaw, head of the Commission of Inquiry, ruled that the question might be put. Preedy violently objected, pointing out that Merriman is attributing the acts to the

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## **ANTI-SEMITIC EXCESSES OCCUR IN GERMAN UNIVERSITIES IN CZECHO-SLOVAKIA**

**Authorities Close Universities Where Attacks Occurred; 19 Jewish Students Injured**

(Jewish Telegraphic Agency)

Prague, Nov. 19.—Nineteen Jewish students among whom were a number of girls, were wounded in the anti-Semitic attacks yesterday on the German universities. The Jewish deputy, Singer, has intervened with the Minister of Education and the police

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## JEWISH DAILY BULLETIN

Published every day in the week except  
Saturday and Jewish high holidays  
by the

JEWISH DAILY BULLETIN CO.

Executive and Editorial Office  
611 Broadway, New York, N. Y.

Jacob Landau ..... President  
Samuel Bienstock ..... Treasurer  
Sylvain Birnbaum ..... Secretary

Vol. VI. Wednesday, Nov. 20, 1929. No. 1529.

Member of Jewish Telegraphic Agency  
New York ..... 611 Broadway  
London ..... 24 High Holborn  
Paris ..... 42 Rue Le Pelletier  
Berlin ..... Eisenbahnstrasse 6  
Warsaw ..... Ulica Aleje Jerolimski Nr. 18  
Jerusalem ..... Hasolei Bldg.

### Subscription Rates

U.S. and Canada Foreign

One Year .....	\$10.00	\$15.00
Six Months .....	6.00	8.00
One Month .....	1.00	1.50

Entered as second-class matter Nov. 14, 1929,  
at the Post Office at New York, N. Y., under  
the Act of March 3, 1879.

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## ARABS THREATEN TO DENY JEWS ALL RIGHTS AT WAILING WALL

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Arabs will even deny them the right  
to visit the Wailing Wall.

The letter says in part, "We swear  
by God to carry out demands into  
force and place all responsibility  
which might ensue thereupon on the  
government. For the sake of peace  
and public security we deem it a duty  
to communicate this to you so that  
you may take steps to prevent the  
Jews from encroaching upon and pass-  
ing beyond the limits granted by the  
Moslems. If you fail to do so the  
resolution will be carried into force by  
all legal means."

The letter was signed by Moham-  
med Said Ul Dash Kaleb.

## ANTI-SEMITIC EXCESSES OCCUR IN GERMAN UNIVER- SITIES IN CZECHO-SLOVAKIA

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president who assured him that every-  
thing would be done to prevent any  
recurrence of the outbreak. The police  
were extremely active yesterday in  
beating off the German students and  
the Czech Fascists who joined them in  
the attacks on the home of the Jewish  
students. The latter have decided not  
to attend lectures in the German uni-  
versities.

Prague, Nov. 19.—Anti-Semitic ex-  
cesses have broken out in all German  
universities in Czecho-Slovakia. The  
situation is particularly acute in the  
Medicine Faculty and the Technicum.  
Incited by the German People's Party,  
the students fell upon the Jewish stu-  
dents, beating them and wounding  
many. A number of the anti-Semitic  
attackers were also wounded. Police  
intervention was required to disperse  
the rioters.

The authorities have closed the Uni-  
versities where the excesses occurred.

## MAGNES CALLS ON JEWS TO RENOUNCE ALL POLITICAL AMBITIONS IN PALESTINE; SAYS IT MUST BE INTER- NATIONAL HOLY LAND FOR JEW, CHRISTIAN, MOSLEM

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given, and that interpretation accepted  
which was given to the Declaration in  
the White Paper of 1921—an inter-  
pretation which the Zionist Organization  
has thus far not done enough to carry  
into effect.

Dr. Magnes said that the White  
Paper ended the dream of ultimate  
domination but did give the Jews the  
right to be in Palestine and that this  
was enough of a basis for the creation  
of an Achad Ha'amist intellectual cen-  
ter. (Palestine as a cultural center  
was the main doctrine of Achad Ha'am,  
the nom de plume of the late Asher  
Ginsburg, famous Zionist writer and  
theoretician). He suggested that a  
committee of historians be delegated  
to clear up the obscurities of the Mac-  
Mahon promise to the Arabs in 1915.  
The High Commissioner should be ap-  
pointed by the Mandatory power and  
be confirmed by the League of Nations.  
In order to emphasize Palestine's po-  
sition as a home for Jew, Christian and  
Moslem.

He wants a bi-national state estab-  
lished. Pointing out that large groups  
of Arabs are politically immature, he  
said that both sides must be generous.  
The Jews, said Dr. Magnes, must re-  
nounce all ideas of political domination  
and the Arabs must recognize Jewish  
rights in Palestine. Constitutional and  
legislative forms should be created that  
would establish Palestine as an inter-  
national home for all religions and  
races. This, he said, would satisfy the  
Jew's desire for a spiritual and cul-  
tural center.

Palestine belongs to all religions, not  
only to its inhabitants, said Dr. Mag-  
nes. He is opposed to the retention of  
Jewish rights by bayonets in a land  
where the majority of the inhabitants  
oppose it. It is better, he concluded,  
that the Jews wait, than try to estab-  
lish a National Home on any condi-  
tions except those based on mutual un-  
derstanding.

When Dr. Magnes made his proposal  
of a parliament before a meeting of  
the Vaad Leumi last week, he was  
heavily criticized. The representative  
of the Zionist Revisionists left the  
meeting. The Labor representatives  
also protested. After a speech deliv-  
ered by Pincus Rutenberg, President  
of the Vaad Leumi, the Council adopted  
resolutions condemning Dr. Mag-  
nes's propaganda for a parliament.

Today's issue of the Jerusalem He-  
brew daily, "Doar Hayom," demands  
that Dr. Magnes resign from the He-  
brew University and appeals to the stu-  
dents not to attend classes at the Uni-  
versity as long as he is Chancellor.

The attitude of Dr. Magnes has  
created much excitement among Zion-  
ists in Palestine. It is frankly ad-  
mitted in Zionist circles here that the  
Balfour Declaration has thus far se-  
cured no privileges or advantages for  
the Jews in Palestine, while it has in-  
vited Arab hostility. The majority of

the Zionists in Palestine desire a  
peaceful understanding with the Arabs,  
but they feel that any efforts on their  
part in this direction now would be  
taken as a sign of weakness by the  
Arabs and that the present moment is  
not auspicious for such an effort.

Besides, even among those who are  
in favor of opening negotiations, op-  
position to Dr. Magnes is expressed be-  
cause they believe that such political  
action should be left to the proper  
bodies and that Dr. Magnes's initiative  
is disrupting Jewish unity at a moment  
when it is most essential.

## STUDENTS AND REVISIONISTS HISS MAGNES AT OPENING OF HEBREW UNIVERSITY

Says National Home Built on Bayonets  
of Some Empire Not Worthwhile

By HERBERT SOLOW

Special Representative,  
Jewish Telegraphic Agency

Jerusalem, Nov. 19.—The Hebrew  
University on Mount Scopus opened its  
winter session yesterday amid consid-  
erable excitement.

For the first time in the history of the  
Hebrew University, the convocation  
speech of Dr. Judah L. Magnes, Chan-  
cellor of the University and the Zion-  
ist Revisionist, Dr. M. Ussishkin,  
President of the Jewish National Fund,  
one of several hundred invited guests  
interrupted Dr. Magnes, in the midst of  
his address to remind him that his  
audience had come to hear a learned  
address and not a political speech.

What drew fire was Dr. Magnes's  
statement to the effect: "If the only  
way of establishing the Jewish National  
Home, is upon the bayonets of some  
empire, our whole enterprise is not  
worthwhile and it is better that the  
eternal people that has outlived many  
a mighty empire should possess its soul  
in patience and plan and wait. It is one  
of the great civilizing tasks before the  
Jewish people to try to enter the  
Promised Land not as Joshua, but  
bringing peace, culture, hard work,  
sacrifice, love and determination; to do  
nothing unjustifiable before the con-  
science of the world."

The stand taken by Dr. Magnes was  
not unexpected in Jewish circles, rumors  
having been current for weeks concern-  
ing the attitude of the former Rabbi  
and Jewish pacifist leader.

Declaring that the Hebrew University  
is being reopened on the assurance of  
the High Commissioner that the Pol-  
ice Commandant will protect the Jewish  
community of Jerusalem and the stu-  
dents and the students, he said: "The He-  
brew University is attempting to open  
its sessions under melancholy circum-  
stances. Order has not yet been re-  
stored and it is still not clear whether  
the Administration will be able to take  
steps to prevent daily attacks on the  
life and property of the Jewish com-  
munity."

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## QUESTION OF WHETHER OR NOT PALESTINE GOVERNMENT IN HABIT OF YIELDING TO ARAB THREATS HOTLY DEBATED

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weakness of H. C. Luke, Chief Secretary of the Palestine Government and Acting High Commissioner during the outbreaks. Luke, who is the last Government witness to appear before the Commission, Preedy asserted, knows nothing of, nor has he any recollection of Arab threats. Moreover, Preedy stated, Luke is not responsible for the Government since the return of Sir John Chancellor. Merriman retorted: "If my friend (meaning Preedy) thinks that I am charging Luke with personal responsibility, he is mistaken." This question is still hanging fire.

Another issue was presented and settled when Merriman placed before the Commission typewritten copies, and later the original draft, of a telegram, in the handwriting of Assistant Secretary Mills, handed by Mills to Braude, acting in behalf of the Palestine Zionist Executive, containing important changes in a telegram drafted by Braude, reporting to the Zionist Executive in London the Moslem demonstration at the Wailing Wall on August 16.

Luke consistently disclaimed any recollection of the conversation with Braude, but did not deny the interview. Sir Walter Shaw refused to accept for the record typewritten copies of the message, until the very end of the sitting, when Merriman produced the original telegram, minimizing events connected with the demonstration, which Luke identified as being in Mills's handwriting.

Several times in the course of the morning session, Luke explained that he had had so many meetings, and so many things had occurred, that he did not recollect even the most important interviews with Jewish and Arab leaders alike. At the same time he made the qualifying statement that he did not deny that these interviews had taken place.

The first clash between Merriman and Luke developed over the time when Cust, Acting Governor of Jerusalem, informed Luke of the intended Moslem demonstration. Luke asserted that the question had not been referred to him until about noon. Cust, however, on the witness stand, declared that he heard about the demonstration as soon as he arrived at the office and that "naturally without delay" he told Luke.

Merriman submitted that Braude saw Luke on August 17 about the prayer books that had been burned during the Moslem demonstration, and that he agreed to show Luke the cable he was sending the Zionist Executive in London, while Luke showed him the draft of the Government communique on both the Jewish and the Arab demonstrations. Braude objected to the communique, which generally belittled the outrage, saying among other things that "the pressure of the crowd"

upset the table at the Wailing Wall. The communique also denied that the Moslems broke through the new gate, and described the situation at the Wailing Wall during the Jewish services as perfectly normal.

Luke, in explanation of his communique, said that it was intended to check the very considerable misrepresentations of what had happened at the Wailing Wall on both days and also to help the leaders of both sides to calm the people. The communique was not a judicial document. Graver events which unhappily followed, swallowed up the preceding events, he testified.

The witness stated he had no recollection of seeing the cable of the Palestine Zionist Executive which stated that the Government had permitted the Arab crowd at the Wailing Wall; that the crowd had used the new gate; that it had burned the prayer books; and that the Wall was insufficiently policed. In the cable, the Zionists demanded punishment for the desecrators, predicted the outbreak, and urged members of the Zionist Executive to return to Jerusalem.

Endeavoring to refresh Luke's memory, Merriman quoted from and handed around the actual text of the Government's draft, asking: "In the face of this, is it possible that you do not recollect?" Finally Luke admitted it was quite possible that the Government suggested certain alterations, and he "faintly recalls" the conversation, but he still does not remember whether he had drafted or discussed the alternative text.

The placing into evidence of the draft in Mill's handwriting by Merriman, proved to be one of the bombshells of the entire proceedings before the Commission.

Leaving this point, Merriman turned to ask Luke: "Since you are the last Government witness, will you let the Government case close without volunteering information as to who got up the Moslem demonstration?"

Preedy jumped to his feet, objecting to the question as astounding, declaring that he had never heard of such a question being put to a witness. Sir Walter Shaw sustained Preedy, and instructed Merriman to ask Luke what he knows about the organizers of the demonstration.

Merriman then read the police reports from Nablus and elsewhere showing that rowdies who never before came to Jerusalem had traveled thence in motor cars to celebrate the Prophet's birthday. Answering Merriman's query whether he could throw any light on the persons providing the cars, Luke said he knew nothing about it. He denied knowledge as to whether the second lux lamp was not put in the passage leading to the Wailing Wall because the Grand Mufti had objected to its erection on Wakf prop-

erty. He said he recalled a discussion regarding a lamp-post, but not what had happened to the lamp, which was designed to light up the pavement at the Wall, after the removal of all the small lamps previously attached to the buildings, which were removed, under the temporary regulations, leaving the worshippers in the dark.

For thousands of years the Day of Atonement services concluded with the blowing of the Shofar, began Merriman in passing to the point which produced the greatest controversy. The Shofar is as necessary and integral a part of the Yom Kippur services as the blessing at the end of the communion service in the Anglican church, he said. Luke could not remember whether the Shofar had been blown from the Wall in previous years, saying that until the Wall became an issue, political spotlight had not been focused on such matters, but he agreed that he had never heard any objections against Shofar blowing before.

To Merriman's question, "Did the Mufti or the Moslem Supreme Council say they would not be responsible for the consequences if the Shofar was blown on Yom Kippur?" Luke answered they objected because it had been blown on Rosh Hashonah. To the question, "Do you deny that the Mufti said he would not be responsible for the consequences on Yom Kippur?" Luke replied that he had no recollection of it.

Merriman then pointed out that the Shofar had not been blown, to which Luke replied "not at the Wall." He explained that the congregation adjourned to the synagogue, where he understood that they heard the Shofar. To Merriman's question: "Was the greatest Government pressure brought to bear on the rabbis to explain to them that the blowing of the Shofar would entail bloodshed?" Luke testified that he didn't know, because he was not present at the conversation with the rabbis.

At this juncture Merriman read a letter from the Chief Rabbinate, concurring in the order not to allow the Shofar to be blown, owing to the pressure of the Arabs. Luke would not say that it was the pressure of the Arabs. He said that the Arabs objected to the Shofar blowing because it was not included in the new regulations.

Here there followed a long consultation between the Commissioners over this question, Shaw remarking that the question assumes that there were threats, whereas the witness had said that he had no knowledge of such threats. After another consultation, Shaw said: "I desire that the question shall be asked." It was then that Preedy objected and Shaw said that Sir Boyd wishes to know the state of the government's mind, and the question is permissible.

Sir Henry Beternton, a member of the Commission, expressed astonishment that Luke had no recollection of such important matters. Merriman

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# QUESTION WHETHER GOVERNMENT YIELDED TO ARAB THREATS HOTLY DEBATED

(Continued from Page 3)

pressed his advantage, saying was it a fact that the Government, in issuing this order, was yielding to threats? For if the government could yield to pressure in a matter like this in October, with troops in the country, it is obvious that they could yield before August 23. The session then adjourned to consider the question.

When the session was reopened, the Commissioners stated that the question whether the Government yielded to Moslem threats and prohibited the blowing of the Shofar, is not a question of fact, but a deduction from a series of facts, from which the Commission itself must draw, therefore it cannot enforce an answer from Luke to Merriman's question, if Luke objects. Luke replied that he did not object, but that he knew of no threats, and that Sir John Chancellor knew of no threats and yielded to none.

Merriman then read a letter by the Rabbinate, stating that they agreed to the mediaeval prohibitions only because of the special difficulties of the situation and wish to avoid trouble and spare the inhabitants of the country from further shock from their enemies. The letter continued to say that the Rabbis realize that they have none to rely upon except their Father in heaven.

"Was an acknowledgment sent to the Rabbis, correcting the impression that the Government ordered the prohibition to save the country from further bloodshed?" Merriman asked Luke. In reply, Luke read a letter tersely acknowledging the Rabbis' communication which "His Excellency has duly noted."

Merriman introduced part of Chancellor's statement to the Permanent Mandates Commission in July, in which he stated that the Moslems are trying to invest El Burak with a sanctity never before attached to it. Merriman implied that the Government was as skeptical as the Jews regarding the sacredness of the pavement to the Moslems. Skepticism can't be provocative, for then the Government is among the provokers, Merriman asserted. After a long silence, Luke agreed.

Merriman then took up the Government bulletins on the disorders, issued before the return of Sir John Chancellor to the country. "You appreciate the difference between the spasmodic rioting between rival sections of the community and the attack by one section upon another?" asked Merriman, adding that the bulletins were intended to convey the impression that there was a mutual spasmodic outbreak, not an Arab attack. Luke replied that he himself did not like the bulletins, but there was no specific intention to give an erroneous impression. The state of the country necessitated that the supply of information should not be of an alarmist form, Luke asserted. He said he did not remember that the Palestine Zionist Executive had gener-

ally objected to the communiques, recalling only one exception, and that to the Safed communique, which reported "a small outbreak has been successfully quelled by the arrival of troops." Luke agreed that this description was an understatement.

Merriman countered: "Isn't it almost an understatement to call this kind of a thing an understatement? By this time, all the people of Palestine knew what was going on. No useful purpose was served by such a communique."

Luke refused to answer whether the Jaffa riots were described in the following manner: "A party came into conflict with the police in the Mansieh quarter." That "three were killed, twenty-four wounded," was an understatement of the intended Arab attack on Tel Aviv, Luke admitted, again adding the communiques were meant to be reassuring documents, not history.

Regarding Haifa where it was officially reported that "the Arabs and Jews again came into conflict at Hadar Ha Carmel and were dispersed by the police," Merriman stressed that it gave the wrong impression that there was a mutual clash. Merriman demanded to know why the casualties at Hebron which is administratively not a part of Jerusalem, were bulked with the Jerusalem casualties, and why the Hebron butchery of Jews where no Arabs were injured by Jews was made undistinguishable.

Luke pleaded it could not have been the government's intention to minimize the awfulness of the Hebron attack, yet was unable to explain the communique which said that eight Moslems were killed, ten wounded without saying that they were killed and wounded by the police after the massacre. Luke was unable to explain why the Haifa communique said that twenty-five rifles were seized whereas the Commission knows of only two rifles, nor why the flour mill prisoners were kept four weeks, why all the Jewish Arab casualties were bulked without distinguishing which casualties were inflicted by the military.

Luke disagreed that it was the tendency of the bulletins to make it appear that there was an outbreak of rival factions. "There was no deliberate intention to picture the outbreak as a bilateral series of events," he stated. He said such a conclusion was possible but unintended. It was impossible, he said, to project the mind into the future and contemplate the subsequent effects of the communiques. Merriman then read Chancellor's proclamation pointing to the differences in tones. Preedy replied there is a difference between proclamations and news bulletins.

The police commissioners, Mavrogardato and Saunders, were questioned in camera after the session adjourned.

**Executive Director**—At present connected with large organization, several years executive experience with successful record; desires position as executive director of institution or organization in or around New York. Married 14 years of age, good Jewish education; highest references. Box 12a.

# STUDENTS AND REVISIONISTS HISS MAGNES AT OPENING OF HEBREW UNIVERSITY

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community in Jerusalem and elsewhere." "Will conditions be established making scholarly work possible?" he asked. "Shall we be able to leave our houses without the fear of being stabbed as we walk up University hill, without fear of being shot from ambush? In Hebron, the Hadassah clinic was one of the first objects of attack. Is that the fate awaiting the delicately adjusted balances of the microscopes of our laboratories? Up until this moment, the University, together with the whole community, awaits the answer to this elemental question. There is no adequate answer from the government. There is no answer at all from the Arab leaders."

Deploping the fact that there is no Arab leadership "of at least humane and high language," and declaring that he does not know enough about the Arabs to pass judgment on the whole people, among whom he does not doubt there are fine and simple Arabs, for example those who protected the Jews, he exclaimed: "But have there been any Arab leaders who had the common humanity to express sorrow at the barbarous methods of their inflamed followers? Let one speak and by him shall be judged the righteousness of his whole people! Are there among them those who understand the international language of learning? Who knows what is meant when one talks of Palestine? Is it as an Arab, nor as a Jewish land, but as an international land, whose significance is more important to mankind than to its inhabitants?"

"We ask not only of the authorities, but of the civilized world, is this work to continue. The first condition is the establishment of order. And it is the irony of fate that the Commission should investigate the violence of yesterday while no day passes without an outbreak of violence, terrorization and bloodshed. It is necessary to find ways of living together. But how hard it is made for us to speak in such terms when not only blood is shed in the most primitive religious and nationalistic orgy, but when one finds so little understanding on all sides of the sacred character of this Holy Land. Many of those who yesterday were ready to consider new relations between Arabs and Jews are now frightened of making concessions as 'reward for the methods employed in Hebron, Safed, Motza and Talpith. This question is natural and human, yet I say we must not be deterred even by massacre and corruption from facing the problem and giving as far as we can an objective, ethical and intelligent answer. We must face it not because of the pogroms, but despite of them; not because of physical pressure from without, but because of spiritual pressure from within. Unless we have the courage to face and the insight and wisdom to solve it, our enterprise has not been put on the firm foundations necessary to its development," Dr. Magnes asserted.