

Vol. VI. Price 4 Cents.

Sunday, December 1, 1929.

Entered as 2nd Class Matter  
at Post Office, New York, N. Y. No. 1528.

## 9 ARABS SENTENCED TO DEATH FOR MURDER OF AFRIAT FAMILY

3 Acquitted; Family Killed in Mas-  
sacre at Safed

(Jewish Telegraphic Agency)

Haifa, Nov. 29.—The Haifa Court has sentenced to death, nine Arabs, for the murder of the Afriat family of Safed. Among those condemned is a clerk in the Department of Health. One Arab was sentenced to fifteen years at hard labor, while three were acquitted including a teacher in the Government school at Nazareth. One of the acquitted had previously been sentenced to death for his part in another murder.

The head of the Afriat family was the director of the Mizrahi School at Safed.

## ARAB HORSEMAN STONE SAFED JEW; KEHILLAH ASKS MORE BRITISH POLICE

District Commissioner Issues Warning  
to Arab Notables

(Jewish Telegraphic Agency)

Safed, Nov. 29.—The Jew, Nahmias, was stoned last night by Arab horsemen, while sitting at the window of his house. He has been taken to the hospital. The appearance of Arabs in the Jewish quarter is thought strange here, because their appearance on the streets is forbidden after eight o'clock. Eight instigators of the riots have been arrested here.

Safed, Nov. 29.—Representatives of the Kehillah visited the district commissioner, who arrived yesterday. They asked for an increased number of British policemen and the strengthening of the Jewish night guard. He promised to consider the requests. He has invited a number of Arab notables, to warn them against a repetition of the firing.

The total of Arab relief funds collected here is £3,171. After December 1, the government will cease feeding Jewish refugees from the destroyed colonies.

Three Arabs have been arrested near Rosh Pinah for smuggling arms from Transjordan.

## SCROLLS OF LAW BROUGHT FROM HEBRON TO JERUSALEM

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—Thirty-two Scrolls of the Law which have been deposited in the Hebron police station since the massacre at Hebron on Aug. 24th were brought to Jerusalem yesterday. Three cars with an escort of British soldiers transported the Scrolls at the behest of the Chief Rabbinate. All were badly damaged.

## INQUIRY COMMISSION TO EXAMINE GRAND MUFTI MONDAY IN OWN HOME

Claims Ecclesiastical Privilege; Jewish System of Land Acquisition Subject of Discussion; Arab Attorney Declares Boycott Would Have Been Carried Out if Not Permitted; Moslem Elder Charges Jews Seeking Possession of Entire Country in Order to Rebuild Temple

By GERSHON AGRONSKY

(Staff Correspondent, Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—The Parliamentary Commission of Inquiry will on Monday remove its headquarters from the courthouse in the Russian compound to the house of Amin El Hussein, Grand Mufti of Jerusalem and head of the Moslem Supreme Council. Claiming an ecclesiastical privilege the Grand Mufti refused to give his testimony on the recent riots in a public session. The same privilege will be accorded to Chief Rabbi A. J. Kook when he is called to testify.

Every day the Palestine Moslem and Christian Arabs are convinced of the desire of the Jews to get hold of the entire country in order to rebuild the Temple, said Haj Tewfik Hamad: Moslem elder from Nablus, who has been mayor of Nablus, a member of the Turkish parliament, and vice-president of the Palestine-Arab Congress in testifying today before the Inquiry Commission.

This most distinguished of all the Arab witnesses that have thus far been called resembles a Turk more than an Arab, and still wears the peculiar Turkish fez and proudly describes himself as a member of the Arab delegation whose visit to London resulted in the White Paper. Ham

ad mentioned his conversations with Chaim Weizmann, president of the World Zionist Organization, who tried to persuade him that Palestine is capable of absorbing large numbers of immigrants but only succeeded in convincing him that the Jews intend to possess the largest part of the land by flooding the country with immigrants.

What Weizmann told him, he said, in replying to Aouni Bey Abbi Sadi, Arab counsel, was "deception," as witnessed by the eviction of the Arabs at Emek and the present proceedings to drive off the Arab cultivators from Wadil Hawarah, the land bought by the Canadian Zionists. Declaring that the Moslems of Nablus were not fanatical, but merely true to their country and religion, Hamad said that the Zionists had accepted the White Paper but did not mean to adhere to it. Only

(Continued on Page 10)

## \$25,000 FUND FOR RELIEF AND LONG TERM LOANS TO JEWISH MERCHANTS IN PALESTINE

Negotiate with Banks to Make Available  
\$100,000 Loan Fund

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—At a joint meeting of the Vaad Leumi, Jewish National Council of Palestine, and the Zionist Executive yesterday it was decided to appropriate \$25,000 as a general relief fund and for long term loans to the small Jewish merchants who are affected directly or indirectly by the disorders or the boycotts. The plan calls for making arrangements with a number of local banks to deposit \$25,000 as a sinking fund guarantee against which the banks will make available a total of about \$100,000 in loans. Negotiations in this matter are already under way with the banks and a definite decision is expected within ten days.

That the suffering from the boycott is becoming serious was apparent at the offices of the Vaad Ha'Ezra, the emergency relief committee where wild scenes of disorder resulted when a crowd of people, mostly Georgians, seeking relief demanded quicker service. The disturbances assumed a more serious proportion than others in the past when the crowd pushed up the stairs, banged on the doors, broke windows. Eventually the police had to be called to maintain order.

According to members of the crowd they are dissatisfied because the re-

(Continued on Page 12)

## REPORT JEWS ATTACK JEWISH COMMUNISTS IN UKRAINIAN TOWNS

"Emes" Declares Jewish Opposition to  
Jewish Communists Becoming  
Serious Matter

(Jewish Telegraphic Agency)

Moscow, Nov. 29.—Terroristic acts by Jews against Jewish Communists, were reported today from a number of small towns in the Ukraine. From Bellovka there was reported that during the night five local Jews attacked the house of the Jewish chairman of the Soviet tax department, dragging him into an isolated room, where they tied him up, using knives to quiet his cries. A decision to choke him was frustrated by the arrival of the Soviet secret police who arrested the assailants.

Lu-Lutiferish the Jews have several times attempted to shoot the Jewish chairman of the local Soviet, it is alleged. Several Jews in that town are under arrest for these attempts.

The "Emes," Yiddish Communist daily, reports today that the opposi-

(Continued on Page 12)

# SOVNARKOM EXTENDS CREDIT OF 1,000,000 ROUBLES TO JEWISH SETTLERS

Ends Long Fight Between Comzet and Agricultural Bank

(Jewish Telegraphic Agency)

Moscow, Nov. 29.—The sum of three million roubles in credits instead of one million will be available for the Jewish settlers this year as a direct result of a decision yesterday by the Sovnarkom, Council of People's Commissars, on the Jewish situation. The decision ends the long fight between the Comzet, governmental society for settling the Jews on the land, and the Soviet Agricultural Bank, the latter having refused special credits for the Jewish settlers on the ground that no exceptions can be made between Jews and non-Jews in granting credits and that the Jewish colonists would be unable to repay the increased credits.

The decision of the Sovnarkom gives the Comzet more hope now of overcoming the Agricultural Bank's opposition that crippling the Jewish credits with interruptions from the Finance Commissariat to the Bank based upon the Sovnarkom's ruling. In other points the decision recommends assistance to the Jews along collective lines only which eliminates relief for individuals.

The Sovnarkom spent some time discussing what should be done with the serious economic situation among the Jews in the towns and villages. The entire Soviet cabinet agreed that the Jewish situation was more difficult than among other groups of the poor population in the Soviet Union and also that the percentage of unemployed among the Jews is greater than among other nationalities.

Realizing this the Sovnarkom decided to adopt as relief measures instructions to the department on collective farming to collectivize the Jewish colonies, instruction to the industrial department to cooperate with the Comzet in developing industry in regions where there is Jewish labor and instructions to the labor department to assign a larger fund for teaching unemployed Jewish youth qualified professions and also for sending non-qualified Jews to work on building, coal mines, timber fields, and especially to develop greater registration at the employment bureaus in regions where the impoverished Jews live.

In connection with the artisans, the Sovnarkom urged the trade department to see that the Jewish artisans were organized into artisans' cooperatives and obtained credits and raw materials, provided with work which does not require imported raw materials.

While the Sovnarkom admits that the Jewish economic situation is extremely bad, the "Ezra," Jewish Communist daily, in an article on the same subject, conditions it, that "in small towns are better this year than last and comments on a government report investigating the situation in White Russia and the Ukraine to prove that the earnings of the Jewish artisans in these regions are high. The paper urges that no mercy be

# RUMOR GRAND MUFTI TO RESIGN DUE TO SOVIET CONNECTION

Arab Press Reports Imminence of Resignation; Predicts Brother Will Succeed

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—Rumors, published in the Arab press are current here that the Grand Mufti of Jerusalem will shortly resign his office and will be succeeded by his brother.

The Arab press of Bagdad states that the Mufti's resignation is imminent since his position has been shaken by the discovery of his connections with Moscow.

A defense of the Grand Mufti is made by the Arab paper, "Al Carmel," which writes: "Everybody is entitled to choose any political or social program he desires provided it is not prejudicial to other men. If we admit the Mufti has connections with Moscow, his error should be regarded as a sin by the British Labor Government which was resumed relations with the Soviet Government."

"If such relations are harmful, first should be promised the Zionist Executive which brought the Bolsheviks to Palestine."

"We are sure that the same factors which forged the Mufti's letter mentioned by the Inquiry Commission also created the news of his impending resignation."

"If he resigns, all the better, as he will then be free from the chains of office and will be able to head the Arab national movement, since he is a bold and powerful man," the paper concludes.

# VAAD LEUMI WELCOMES BRANDEISS'S RETURN

(Jewish Daily Bulletin)

Washington, Nov. 29.—Justice Louis D. Brandeis, who has been receiving congratulatory messages from all parts of the world on his return to an active interest in the work of Palestine, has just received a cable from the Vaad Leumi, the Palestine Jewish Council, which reads as follows: "Vaad Leumi welcomes the message of your intention to take up active work in this critical time for Palestine." It was signed by Pinchas Rutenberg, president.

# RABBI SPITZ AT SERVICES FOR SOLDIER DEAD

(Jewish Daily Bulletin)

Hoboken, Nov. 29.—Rabbi Leon Spitz of the Hoboken Jewish Center, represented the Jewish faith at the services held on November 28, at the United States Line pier here, in memory of the soldiers whose bodies were brought over by the American Legion from Soviet Russia.

shown and that a strict distinction be made between artisans and the despised Jews, since the latter, as former workers are not entitled to any assistance.

# NUMERUS CLAUSUS BECOMING POLITICAL ISSUE IN AUSTRIA

Majority Parties Join Hakenkreuzler in Demand for Jewish Restriction

(Jewish Telegraphic Agency)

Vienna, Nov. 29.—The demand for a numerus clausus, while developing into the problem of the day in Austrian politics, has until now been the slogan only of the Hakenkreuzler, whereas it is now apparently becoming the demand of the majority parties. The Christian-Socialist deputy Jersabek, at one of the sessions of Parliament, delivered a violent speech against the Jewish students, whom he termed "Eastern Jewish vagabonds," and demanded a numerus clausus to safeguard German culture at the Austrian universities.

General surprise is expressed here as to how the president of the board of the University could find it compatible with his duties to preside at a mass meeting of anti-Semitic students which propagated the slogan of a numerus clausus, claiming that the academic professions are crowded with foreigners.

# DRAINAGE WORK AT HAIFA BAY PROGRESSING

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—The Jewish National Fund's drainage work at Haifa Bay is progressing satisfactorily. The new channel has been dug to carry away the Fuwara swamp waters and others channels are being dug to discover springs and lead their water to the Fuwara channel. One hundred and sixty workers are employed on the project, which will continue for 18 months at a total cost of \$150,000.

# 77th JEWISH CEMETERY DESPOILED IN GERMANY

(Jewish Telegraphic Agency)

Berlin, Nov. 29.—The Jewish cemetery in the township of Vach was despoiled yesterday. This is the seventy-seventh similar case.

# JEWISH BUSINESSMAN CHARGED WITH MURDER

(Jewish Telegraphic Agency)

Haifa, Nov. 29.—A Jewish business man, Goldenthal, has been summoned to court under Article 170 of the criminal code, charged with the murder of an Arab.

# NEW YORK JEW DIES IN ROMANIAN TOWN

(Jewish Telegraphic Agency)

Bucharest, Nov. 29.—Adolph Guttman, a former judge in New York, died today at Roman, near Jassy, where he had been visiting recently after an absence of 45 years.

# JEW ACQUITTED OF ARSON AND ROBBERY CHARGES

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—Ben Zion Mirzachi was acquitted yesterday of a charge of robbery and arson during the riots by the Jerusalem Examining Judge.

# "MANCHESTER GUARDIAN" URGES CAREFUL, DISPASSIONATE STUDY OF PALESTINE SITUATION BEFORE COMMISSION'S REPORT

English Press Continues to Devote Considerable Attention to Palestine, Analyzes Jewish Achievements, British Obligations, Arab Complaints; "Daily Mail" Only Paper Advocating Mandate Abrogation

(Jewish Telegraphic Agency)

London, Nov. 29.—The entire English press continues to devote considerable attention and space to the Palestine situation. In addition to reporting Palestinian events many of the papers are publishing informational articles in serial form. The "Times" and the "Observer" and other papers analyze the Jewish achievements in the country, British obligations there and also the Arab complaints. With the exception of the "Daily Mail," which continuously advocates abrogation of the Palestine Mandate and which yesterday devoted an editorial to this subject, almost the entire press has refrained from taking any definite attitude on Palestine, apparently waiting the hint from Under-Secretary Lunn to await the results of the Inquiry Commission.

In yesterday's "Manchester Guardian," however, there was a lengthy editorial on the question of Palestine. The "Guardian" feels that it will be necessary to give the Palestine problem careful and dispassionate thought during the coming months, more especially perhaps before the Commission's report is published because a clear conception of the fundamentals of the policy will facilitate detailed decisions.

Before the winter is over the British government will have to make a decision of vital importance, says the "Guardian." "After the Commission's reports are completed Premier MacDonald and his colleagues will have to decide along what lines the future Palestine policy shall run. Three things are axiomatic, namely, that there is no question of abandoning or altering the Mandate and therefore the committal remains established to a Jewish National Home. But equally with the Balfour Declaration the Mandate pledges respect for other races and religions and therefore there is no question of all of Palestine becoming a Jewish National Home but that a Jewish National Home be created in Palestine which is mainly peopled by Arabs."

"Can these duties be reconciled? Is a solution possible?" asked the "Guardian." After analyzing the Jewish and Arab rights in Palestine first as being on a purely sentimental basis and second on a purely material basis the "Guardian" finds that the rights of one are as good as the rights of the other and that both must be protected. This, claims the "Guardian," at once introduced an element of compromise into the situation. "If the rights of both are valued, sacrifices on both sides are necessary if justice is to be done. Voluntary sacrifices, however, are remote in view of the post-war nationalism. It was just because of this difficulty that the Mandate over Palestine was created."

With Great Britain undertaking the

duty of maintaining peace it should obtain such concessions as may be necessary. Therefore without attempting to prejudice the Commission's findings it may be safely said that we must never in the future find ourselves so weak in Palestine that a repetition of this year's riots will be possible. But self-government is just as powerful and deserving a principle in the world today as racial feeling.

"At present self-government is impossible for Palestine but will it necessarily remain so? Why should the Arab of Jerusalem be less privileged than his brother in Bagdad and why should the Jew of Jaffa be fated to be less free than his cousin in London?"

The only solution that the "Guardian" can see is for differences of nationality and religion to be replaced by economic interests or political ideals, in other words for parties to replace races. The paper sees it as Great Britain's duty to encourage this evolution and the development of a Palestinian melting pot. "Great Britain's duty should be directed towards bringing all of the communities into friendly contact which may lead to a reversal of the policy of communal representation which perpetuates group particularism and which will ultimately result perhaps in representative government under a written constitution guaranteed by the Mandatory and by the League of Nations."

"Only racial needs could then be satisfied through voluntary cultural bodies. In a small country where several nations live their feelings should find expression not in official organs of state but in voluntary association." This proposition the "Guardian" puts up for debate and not as dogma.

"Near East and India" expresses great dissatisfaction with the decision of the Mandates Commission regarding the Wailing Wall issue but believes that good may come out of evil. It points out that the fact that the League of Nations is unwilling to help the Mandatory with advice may result in a more rigid determination by the Palestine government to govern. In its editorial "Near East and India" expresses the belief that "the slowness of progress in Palestine is due to Great Britain's holding a Mandatory position that involves a multitude of interest but if the League of Nations is not willing to assume the responsibility to which apparently the Mandatory power has so long paid deference it now appears necessary to adopt a more definite and more direct line of administration."

"Near East and India" charges that the Palestine government instead of governing indulged in an attitude of watching, waiting and hoping. "If this

(Continued on Page 6)

## WAILING WALL DISPUTE SUBJECT OF QUESTIONS IN HOUSE OF COMMONS

Members Ask What Steps Britain Is Taking to Settle Problem

(Jewish Telegraphic Agency)

London, Nov. 29.—The steps which Great Britain is planning to take to bring about a settlement of the dispute centering around the Wailing Wall were the subject of questions and discussion between members of the House of Commons and Under-Secretary for the Colonies Lunn.

Labor Member Mander asked why Article 14 of the Mandate, which provides for the appointment of an international Commission by the Mandatory to determine the rights and the claims to the Holy Places, had not been put into effect, and whether a special Commission for such a purpose was now contemplated.

Lunn replied that Great Britain in 1922 had drawn up proposals for the constitution of a Commission on the Holy Places in Palestine, but in view of the objections of certain powers represented in the Council of the League of Nations, the plan had been withdrawn. The powers concerned had been invited to make counter proposals, but they had not taken advantage of the invitation. The British government has at this time made certain proposals to the League of Nations, regarding the appointment of a Commission to settle the rights and the claims to the Wailing Wall.

Mander further inquired whether the Palestine government had been advised to permit the Moslem building operations in the area adjoining the Wailing Wall. Lunn replied that he preferred not to deal with the matter because the building operations referred to were closely associated with the incidents with which the Parliamentary Commission of Inquiry is now dealing.

Cries of "Oh," and protest from the Ministerial benches followed the interjection by Boothby: "How many Jews have still got to be killed before they reach equality with the Arabs?" This interjection followed Howard Bury's question as to whether the Palestine Government had taken steps to allay the anxieties in Transjordan, Syria and Iraq by giving absolute equality of treatment to both Jews and Arabs. Lunn, to this query, replied that it is the constant endeavor of the government to give equality of treatment.

Howard Bury further asked whether, in view of the fact that the Arabs had produced documents showing their right to the Wailing Wall, and the Rabbinate had failed to do so, steps had been taken to safeguard the rights of the Arabs. Continuing, Bury asked whether steps would be taken to return to the status quo as soon as possible, since, under the new temporary regulations, Jews were permitted to bring stands containing lamps and wash basins, and at certain times, tables and prayer mats, having the effect of turning the spot into an open air

(Continued on Page 6)

## PLAN MOVEMENT TO ELIMINATE JEWISH CEMETERY EVILS

Religious Protective Ass'n at Conference Maps Out Campaign

The Religious Protective Association of Greater New York of which Jacob Shapiro is president, has started a movement to remove the evils alleged to exist in the management and administration of Jewish cemeteries. Mr. Shapiro's organization has affiliated with it many leading congregations and Jewish fraternal and benevolent societies.

In a statement yesterday Mr. Shapiro made public the reform program adopted last Sunday at a convention of 500 delegates representing organizations affiliated with the protective association.

The program calls for abolition of the contract system whereby cemetery superintendents are permitted to obtain concessions which enable them to put a tax on various activities at the cemeteries, such as grave digging, grass cutting, monument construction, etc.; abolition of unnecessary salaried presidents, managers and secretaries of cemeteries; creation of a perpetual fund, so that the interest of the cemeteries may be preserved as required by law; reduction in the charges now made for opening graves and other services, and more humane and courteous treatment.

"Under the present system," Mr. Shapiro explained, "the superintendent of a cemetery, by paying a certain sum into the cemetery treasury, is given the privilege of imposing a tax on various services performed at the cemetery. Usually, the superintendent charges all the traffic will bear. This should be done away with. The services of presidents, managers and secretaries of cemeteries, now performed in many cases by one and the same man, are unnecessary. This system costs the cemeteries many thousands of dollars in salaries, in addition to the money lost through rake-offs charged by these officials for all land sold. All this money should go into the cemetery fund. The law says that cemeteries should not be operated for profit. Today they are making millions of dollars in profits. It is high time a stop be put to this.

"It is high time that the abusive and discourteous treatment accorded to many by the management of cemeteries, many instances of which have been reported to us, be stopped. It is high time also that something be done to obtain courtesy and humane treatment during the hour of sorrow in the cemetery. Instead, we have found that relatives of the deceased are insulted by stupid employees and managers. We also intend to put a stop to repair work and other kinds of labor being performed in Jewish cemeteries on Saturday and on Jewish holidays. This is in violation of the Jewish law."

If You Are Pleased with the "Jewish Daily Bulletin" Tell Your Friends to Subscribe.

## BUND LEADER AT SOCIALIST CONFERENCE ATTACKS POLITICAL ZIONISM

Charges Agitation for Jewish National Home Cause of Trouble in Palestine

H. Seibert, a leader of the Bund, the Jewish Socialist Party of Poland, protested vehemently against the sentimental mass hysteria that has been roused among Jews by the Jewish-Arab riots, in an address at the sixth annual convention of the Jewish Socialist Federation in New York. Appealing to Jewish workers and Socialists to beware of exaggerated racial feelings he declared that "political Zionism and the agitation for a Jewish National home in Palestine were the causes of the present trouble here."

Mr. Ziebert brought greetings to the convention from the central executive committee of his party in Poland, which is anti-Zionist.

"As strongly and as bitterly as we may resent the activities of the armed bands that performed the inhuman atrocities in Palestine, we must not forget at the same time the objective causes that brought about the present situation," Mr. Ziebert said.

"Political Zionism" and the "tactless and harmful agitation" in regard to a national home in Palestine, at a time when the overwhelming majority of the population of that country is Arab, the speaker said, were the first and last causes of the bloody tragedy in Palestine.

Mr. Ziebert said the Bund recently polled in a large Polish city a greater vote than any of the Zionist Jewish parties.

The Palestine question will be discussed by the more than 70 delegates to the convention. A detailed declaration prepared by the federation's executive committee, which was sent out six weeks ago to the thirty-eight Jewish Socialist branches, will be taken up.

The convention, according to Saul Rifkin, national chairman, marks the final victory of the Socialists over the Communists in the Jewish trade unions. Previous conventions have been devoted to the fight against Communists, he said, but that is now a dead issue.

There were no public sessions yesterday, which was devoted to committee meetings. This morning the question of a labor party will be brought up in a speech by Hillel Rogoff of the "Jewish Daily Forward," and the relation of the federation to the trade union movement and to other Jewish organizations will be discussed.

## ANNOUNCES REMAINING IMMIGRATION QUOTAS

(Jewish Daily Bulletin)

Washington, Nov. 29.—According to an announcement by the State Department, the balance of the immigration quotas for the current fiscal year commencing July 1, last, for the following countries, are: Poland, 4,036; Russia, 1,194; Roumania, 163; Palestine, 21; Lithuania, 244; and Latvia, 93.

## ARAB EXECUTIVE MEETING TO DISCUSS DEATH SENTENCES, COLLECTIVE FINES

Arab Paper Demands Commission Cross-Examine Jabotinsky  
(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—The Arab Executive has called a meeting for Saturday to discuss the death sentences imposed upon Arabs for murder during the riots and collective fines imposed on the villages, as well as the events in Jaffa arising out of the arrest of Arab boycott agitators.

In connection with the protest strike in Jaffa, the Communists have issued a proclamation calling the fellahen as workers in the Arab-Jewish revolt to attack the government, expel the imperialists, free the prisoners, expel the Inquiry Commission and refuse to pay taxes.

The "Flestin," Arab publication, calls upon the Parliamentary Commission of Inquiry to examine Vladimir Jabotinsky, head of the Zionist Revisionists, who is returning to Palestine next week.

## PUBLISHES WORK ON JEWISH PHILOSOPHY

The Harvard University Press has just announced the publication of a scholarly work in the field of the history of philosophy by Prof. Harry Austryn Wolfson, entitled "Crescas Critique of Aristotle," dealing with the problems of Aristotle's "Physics" as they appear in medieval Jewish and Arabic philosophy.

This work was completed eleven years ago and remained in manuscript form until its publication was now made possible through the munificence of Lucius N. Littauer, the founder of the chair in Jewish Literature and Philosophy at Harvard University. It consists of about 800 pages, devoted to an exhaustive research of manuscript material found in the great libraries of Europe, such as the Bibliothèque Nationale of Paris, the Bodleian of Oxford, the British Museum, Vatican, Munich, Vienna, Berlin, Parma, Jews' College of London and the Jewish Theological Seminary of New York. It is believed to be as minute a study of Hebrew philosophical texts as was ever undertaken.

In the preface the author explains that he applied to the study of philosophy the Talmudic method of reasoning which he analyzes and describes as the hypothetico-deductive method. This form of reasoning, he states, is sometimes derogatorily referred to as Talmudic quibbling or piipul, but in reality it is the application of the scientific method to the study of texts.

## JEWS FINED FOR ANTI-BRITISH DEMONSTRATION

(Jewish Telegraphic Agency)

London, Nov. 29.—The "Daily Telegraph" reports that five Jews have been fined for taking part in a demonstration outside of the British consulate in Katowicz, Poland, while the riots were going on in Palestine.



## TAKE ISSUE WITH MISINTERPRETATIONS OF AHAD HA'AM'S CULTURAL CENTER

**Dr. Schmarya Levin and S. Rosenfeld Deny Cultural Center Conflicts with Jewish National Home; Criticize Those Who Separate Viewpoints from Context for Political Manoeuvres; Assert Ahad Ha'Am Conceived Economic Success as Indispensable to His Desires for Palestine**

Schmarya Levin, the noted Zionist and writer, has taken issue with the references to Ahad Ha'Am made by Dr. Judah L. Magnes in his recent statements and in the following statement to the "Jewish Daily Bulletin" refuted the implications placed on Ahad Ha'Am by Dr. Magnes:

"There has been too much mention of late of the name of the great Jewish thinker, Ahad Ha'Am. All this ado would not be superfluous were it in connection with the teachings of the great Jewish philosopher which, since his death, have become more widely spread and more firmly rooted in certain Jewish intellectual circles—a phenomenon not infrequent with cultural leaders.

"To one's deep regret, however, the name of Ahad Ha'Am is being put to political uses and very frequently in direct contradiction to the philosophy of the cultural leader who, throughout his life, held himself aloof from politics, protesting when others sought to play politics in his name.

"The leader of the Zionist Revisionists, for example, finds a passage in the writings of Ahad Ha'Am, where he talks about a Jewish majority in Palestine and expresses the hope that the day will come when the Jewish spirit will find itself in a normal environment and will be enabled to fully develop its creative powers. On the strength of this passage, the leader of the Zionist Revisionists wishes to place the crown of Revisionism on the head of Ahad Ha'Am. It is quite true that the viewpoint cited is expressed in Ahad Ha'Am's writings, and if memory serves me, not once but several times. Nevertheless, Ahad Ha'Am was as remote from Revisionism, as East is from West. I use the comparison between the East and the West, because Ahad Ha'Am, in every facet of his endeavors was consistently an outspoken exponent of the Jewish Eastern culture. Revisionism, on the other hand, is an outspoken Western product, fruit of the post-war psychology. The use of physical force to achieve spiritual goals was hated by Ahad Ha'Am. More than any one else, he believed in the moral force of his ideology. More than any one else, he was convinced that through the moral impact of his ideology, the goal would be achieved.

"Now come the very antithesis of the Revisionists, the peace makers—who they are ready to regard as peace pacts which decrees that the Jewish side should renounce 95% of its claims, and its opponents only 5%. They, too fall back on Ahad Ha'Am for support. They, too, single out individual points from Ahad Ha'Am's writings, segregate them from their context, and seek in these separated expressions a defense for their political manoeuvres.

"I know of occasions when out-

spoken opponents of Jewish national renaissance, more especially reform Rabbis, who are uninformed on problems of nationalism in general, and Jewish nationalism in particular, have turned to Ahad Ha'Am for substantiation of the justice of their convictions.

"Ahad Ha'Am was not an eclectic. His point of view was never a combination of various theories. His world conceptions were forceful, unified. Their formulation was always clear cut and exact. The fact that there are today people of antagonistic viewpoint, who wish under all circumstances to attach themselves to Ahad Ha'Am, serves to prove how terrible it is to isolate from the context of a clearly defined philosophy, single citations and to advance them as the core of that philosophy.

"It should be said for Ahad Ha'Am, at the very outset, that he was and remained until his very last breath, one of the strongest defenders, heart and mind, of nationalism as a powerful, driving force in history. He recognized Nationalism not only as an active force, with whom peace must be made, but a demand evoked by the highest principle of justice. That is why he waged war on every imitation, every assimilationist tendency, no matter how disguised, as the expression of a slavish instinct. Slavish instincts were to him, not only anti-esthetic, but antimoral.

"Secondly, Ahad Ha'Am believed that the Jewish people, more than any other, had been insulted and imposed upon by the world. He did not conceive that because the wrong was of such long standing the Jewish people had forfeited their right to demand from the civilized world that it should support their efforts to free themselves from everlasting subjugation.

"Thirdly, freedom to Ahad Ha'Am, was indissolubly bound up with Palestine. The Arabs did not come to Palestine after the Balfour Declaration. Ahad Ha'Am was aware of their existence long before the Balfour Paper. On the other hand, Ahad Ha'Am never relinquished, in a single iota, his demands for justice. He did not conceive the fact that a large population of Arabs lived in Palestine to be in conflict with the demands of highest justice. He maintained that if it was conceded that possession by priority seizure by force, constituted a permanent claim, there would be no justice in the world. He believed further if good will were created between the Jews and the Arabs, there would be ample place in Palestine for a free development for both the Jews and the Arabs, who as a nation possess land fifty times as large in area as Palestine.

"Fourthly, the cardinal point of Ahad Ha'Am's philosophy consists of the

## ARAB FELLAHEEN COMPLAIN BOYCOTT HARDSHIP; ARAB MERCHANTS RAISE PRICES

**Complaint Published in Letters to Hebrew Paper**

(Jewish Telegraphic Agency)

Jerusalem, Nov. 29.—Two Arab fellahen, in letters to the "Ha'Arezt" today, make interesting statements. The first complains that the boycott is imposed only on the fellahen and that Arab shopkeepers are exploiting the occasion to raise their prices as much as 100 and 150 percent, while the offenders are ordering their goods through the Jewish merchants.

The second complains that the Arab conferences taught them not to pay the indemnity imposed by the courts, but that they are now compelled to pay, and the offenders use the situation to suggest to the fellahen that they should cede to them part of their lands since they are furnishing the money to pay the fellahen's indemnity.

## TO BUILD CHILDREN'S HOME AS MEMORIAL

(Jewish Daily Bulletin)

Spokane, Wash., Nov. 29.—The new Washington's Children's Home which is to be erected here early next spring will be a memorial to the late Julius Galland. The contribution from the Julius Galland estate is \$35,000 according to an announcement by the trustees. Six lots have been acquired which will be landscaped and made an asset to the community. The new home will be two stories with spacious sun porches, and of brick construction. Comfortable dormitories will hold six children each, with dressing rooms, large play rooms and a dining room equipped with a stage.

Another donation of \$5,000 has been announced by the Julius Galland trustees to aid in the construction of a new three-story brick and concrete structure to cost \$100,000 for the House of the Good Shepherd at Wellesley and Lidgerwood.

following: A national cultural center must be established in Palestine. This does not mean that Palestine must be converted into a country of Jewish public schools, high schools and colleges, without a healthy, self-sustaining economic foundation. Against such a narrow interpretation of a national Jewish cultural center, Ahad Ha'Am battled by word of mouth and pen throughout his life. One need only read his reports on Palestine in the first years of the Jewish pioneer work to learn how simultaneously Ahad Ha'Am concerned himself with the economic side of the renaissance. He insisted upon the name, National Cultural Center, because from the purely economic standpoint Palestine could solve the problem of only a portion of the Jewish people. As a national cultural force, however, Palestine can exercise a tremendous influence upon the entire Jewish people. A standard of unforced, free, idealistic Jewish living would be created which would serve as

(Continued on Page 8)

## JEWISH DAILY BULLETIN

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

## JEWISH DAILY BULLETIN CO.

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

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

Vol. VI. Sunday, Dec. 1, 1929. No. 1528.

Member of Jewish Telegraphic Agency  
New York ..... 611 Broadway  
London ..... 254 High Holborn  
Paris ..... 23 Rue Le Pelletier  
Berlin ..... Eisenbahnstrasse 4  
Warsaw ..... Ulica Alje Jerolimski's No. 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.

Copyrighted

## INCREASE IN NUMBER OF JEWISH CONVERTS DUE TO RISE OF ANTI-SEMITISM Budapest Rabbinate Makes Public Results of Poll

(Jewish Telegraphic Agency)

Budapest, Nov. 29.—The great increase in conversion among the Jews of Hungary is the result of growing anti-Semitism in the economic life of the country, according to statistics made public by the Budapest rabbinate, who sent out an inquiry to candidates for conversion, asking the reason for their action. The replies said that they can only get positions when converted.

## BREAK GROUND FOR FALK CLINIC AND DISPENSARY

(Jewish Daily Bulletin)

Pittsburgh, Nov. 29.—Ground breaking ceremonies for the new Falk Clinic and Dispensary, part of the new medical center being developed by the University of Pittsburgh medical school at the corner of Fifth Ave. and Lothrop St., were held Wednesday morning with Mrs. Leon Falk, Sr., wife of one of the original donors, lifting the first shovel of dirt to start actual work on the new building.

The Clinic is to be constructed with a fund of \$900,000 contributed by Maurice Falk, his late brother Leon, and Leon Falk, Jr.

In the official party at the ceremonies were, besides the Falks, Dr. Joseph Barach, who is to be the director of the clinic, and Mrs. Barach; Dr. R. R. Huggins, dean of the Pitt Medical School; Drs. W. S. McElroy and Thomas M. Mabon, of the medical school faculty; W. L. Smith, representing E. P. Mellon, architect; E. F. Blakeslee, representing Stone and Webster, contractors, and John Weber, supervising engineer of the University.

The original gift of Maurice and Leon Falk was \$300,000, but following the death of the latter, his son, Leon, Jr., aided his uncle in contributing an additional \$400,000.

## WAILING WALL DISPUTE SUBJECT OF QUESTIONS IN HOUSE OF COMMONS

(Continued from Page 3)

synagogue, to the great annoyance of the Arabs.

Lunn's reply was: "I cannot emphasize too strongly that the rights of the Moslems are in no danger. There is no foundation whatever for the suggestion that the temporary regulations have turned the spot into a synagogue. Their object is merely to regulate the procedure on the basis of established practice, pending the final settlement of the whole question."

Bury again suggested a return to the status quo, which was agreeable to both parties concerned, instead of shifting on the League of Nations the burden of settling the matter.

Lunn again emphasized that the present procedure is on the basis of established practice and suggested that this reply be accepted until the matter is fully settled by a Commission which would inquire into the subject.

Colonel Josiah Wedgwood inquired why the Parliamentary Commission of Inquiry had taken part of the evidence of H. C. Luke, Chief Secretary of the Palestine Government, in camera, and whether this involved the exclusion of Sir Boyd Merriman, who is a member of Parliament, and his cross-examination. Wedgwood also wanted to know whether this evidence is to appear in the form of a printed document. Lunn replied that its procedure was a matter for the Commission itself to decide, and the disposition of the evidence would have to await its completion.

A. Fenner Brockway, Labor Member asked whether the Secretary of State would recommend modification of the death sentence imposed upon a Jew charged with murdering an Arab during the riots. Lunn replied that the Palestine Law provides for an appeal pending which he could make no statement regarding any particular case.

## NEWS IN BRIEF

Houston, Nov. 29.—Rabbi Jacob Geller, who has served Congregation Adath Israel for 19 years, has been elected rabbi of the congregation for life.

Chicago, Nov. 29.—Dr. George Rubin has been chosen commander of the Chicago Medical Post No. 216 of the American Legion.

Montreal, Nov. 29.—Sholom Asch, the noted author and playwright, was the guest speaker here at the banquet of the Jewish Peretz Schools. He also spoke before the Jewish Literary and Historical Society.

Baltimore, Nov. 29.—A movement to have Mayor William F. Broening reappoint Mrs. Louis H. Levin a member of the School Board, when her term expires, has been launched.

Easton, Pa., Nov. 29.—A Hebrew

## "GUARDIAN" URGES CARE- FUL CONSIDERATION OF PROBLEM BEFORE REPORT

(Continued from Page 3)

has been the policy of the British government, which has proved unworkable, then the Palestine government cannot be blamed but if the British government's policy in Palestine has been quite feasible, sound and just, then the blame must be attached to the Palestine government. This is one of two possible conclusions from which there is no escape. It is shown by the fact that the British government is not responsible for the conduct of the Arabs and Jews in Palestine. Of course the Arabs ought not to show violence and of course the Zionists ought not lend themselves to charges of provocation. The fundamental point, however, is that the British government knew that the Arabs when profoundly touched were violent people and that the Zionists, on occasion, are provocative people and that it should have been led at least as much by this knowledge as it was by hope.

After this analysis of the situation the editorial discusses the possibility of an Arab-Jewish rapprochement which it feels must be built on two facts, namely the fact that the Arabs recognize the existence of the Jewish community in Palestine and appreciate its value to the country and secondly that the Jews recognize the existence of the Arabs in Palestine and disapprove of the banishment of Arabs from Palestine, even if such a course were possible.

"Near East and India" suggests as the best solution that the Jews and Arabs meet unofficially to see whether by the inevitable process of give and take it is possible to reach the means to an understanding. "It manifestly would seem to an outside observer that the old policy and old claims are no longer tenable and that a Jewish National Home can no more be built up in the face of fairly united Arab antagonism than the Arab hopes of self-government can be realized on the basis of opposition to the Zionists. Nevertheless it is difficult to imagine that either side should be so lacking in statesmanship as not to find some ground for reconciliation that would enable cooperation."

This is the only solution that the "Near East and India" was able to offer. It remarks that the government by banging heads together will hardly promote goodwill. "This must be done unofficially by both parties. Both cases must be equally stripped of all that is not absolutely indispensable. Then surely some basis of collaboration can be found." In this connection the paper quotes Einstein's interview in the "L'Oeuvre" suggesting that to allow such wise words to drop unutilized would be folly on the part of the Arabs.

School Association was formed here yesterday at a meeting of representatives of various Jewish organizations of the city. A Hebrew school will be established shortly.

## BALFOUR DECLARATION MUST BE BASIS OF AGREEMENT BETWEEN JEWS AND ARABS, SAYS MAGNES

**"Jewish Tribune" Takes to Task Magnes Critics; "Herald-Tribune" Declares If Magnes Spirit Prevailed There Would Be No Need of British Arms and New Lustre Would Be Added to Jewish Tradition**

The following is the complete text of a cablegram to Dr. S. Margoshes, editor of "The Day," from Dr. Judah L. Magnes in which the latter clarifies his position on the Palestine situation:

The Balfour declaration, having been confirmed often and with such solemnity, must, in my opinion, remain and should become the basis of an agreement between Jews and Arabs, instead of a cause of quarrel. In addition, the interpretation given the Balfour declaration, as contained in the Churchill-Samuel White paper of 1922, which was accepted by the Zionist Organization, should serve as a basis for an active, constructive policy looking toward the rendering of Palestine not as a Jewish State, not as an Arab State, but as a bi-national country.

"According to this policy, Jewish immigration and settlement of land, as well as the use of the Hebrew language, would be recognized as of right and not as of suzerainty. This policy, to my mind, is the only genuine basis for a Jewish spiritual and cultural centre, rooted in agriculture, industry and labor. For Palestine, being the land of two peoples and of three religions, its international as well as inter-religious and inter-racial sacred character must continue to be emphasized if we are to remain true to our tradition.

### Urges Perpetual League Control

"For the continuation of this chief characteristic of Palestine the country must always remain under the League of Nations mandate, thus safeguarding the international obligations undertaken by the world at large and guaranteeing all elements of the population their full rights, one of these being the right of the Jewish settlement. In order to achieve this purpose, a most important and unique constitutional problem, I deem must be settled, but it cannot be settled either in haste or in hatred. A selected group of statesmen, with the aid of international lawyers, may aid in the solution, but what is needed most is loving care by both Jew and Arab.

"As far as I am concerned, I believe that intelligent discussion of all angles of the problem must precede whatever settlement may be reached later, for here is involved the very existence of the Jewish national home. There was altogether too much hysteria about everything connected with Palestine, and what we want now is clear thinking and straight talking.

"The same applies with particular force to the question of a parliament in Palestine. After intensive study of all factors in the situation, a way can be found of gradually and carefully introducing an appropriate responsible form of self-government, guaranteeing all inhabitants and communities their full rights, then I am for a parliament in Palestine, but if this

self-government is merely to be a mechanical and thoughtless imitation of Western parliaments, disregarding the distinct character of Palestine, including the specific Jewish rights, then I am opposed to it. In any event, the transition from the present absolutist Colonial regime must be gradual.

"The Day" has asked me as to the main purpose of my present utterances on conditions in Palestine. To this I wish to say that my only purpose is to set the Jewish public to thinking and agitate it to realize that it is impossible to continue as heretofore, for it is my profound conviction that without this realization the Jewish public the world over is bound to suffer disappointment and disillusionment in its hopes with regard to the Jewish national homeland in Palestine.

### Force Repugnant to Judaism

"I consider the Jewish Palestine worth while only if made possible on the highest ethical plane. The bayonets such as now support the Jewish settlement in Palestine are repugnant to the spirit of Judaism.

"I have all my life believed in the cleansing, spiritualizing and enriching power of Palestine over the Jews and Judaism, but I am now convinced more than ever that the process of building up Palestine on the basis of force and against the will of the Arab is bound to inevitably cause the deterioration of the Jewish community and all our cultural and spiritual values.

"Therefore, if we are set on our task seriously, we must try to uplift the Arab world, through genuine understanding, through education and through a system of economic, social and political cooperation, while at the same time making our own community stronger and greater. This is the only way worth while trying, and I am sure that the very effort will add a glorious chapter to the history of the eternal people."

Discussing editorially the situation in Palestine in light of the recent discussions brought up by the utterances of Dr. Judah L. Magnes, the New York "Herald-Tribune" says: "If the Zionists can carry on their work in the spirit that Judah Magnes indicates, they will not need to rely on British tanks and airplanes, and they will add new lustre to the long Jewish tradition."

Remarking that Dr. Magnes has on more than one occasion shown himself possessed of some of the attributes that made the ancient Hebrew prophets examples for 3,000 years, the "Herald-Tribune" says: "He has shown it again, facing an excited Jewish audience at the convocation of the winter semester at the Jerusalem University and calling upon them to make friends with the Arabs. Some of his

audience hissed him and some applauded, but all are likely to remember what he said."

Continuing its discussion of the current problem in Palestine, the "Herald-Tribune" points out that "it is natural enough that there should be hot tempers in Jerusalem today, but they do their own cause bitter harm. Jews and Arabs will continue to live in Palestine for generations, and their relations cannot be safely left to the doubtful understanding of British officials. The 750,000 Arabs might, if they so desired, wipe out 160,000 Jews, but there is no evidence that they all do so desire."

"The sheiks of Ben Shimon personally guarded before the homes of the Jewish settlers when Bedouin Arabs threatened the town; at Zurbar the local Arabs clad the Jews in Arab robes and hid them in their own homes; at Petach Tikvah, a young sheik who had spent three years in prison for leading an anti-Jewish mob in 1921, joined in 1929 in insisting that his followers keep the peace.

"Jew and Arab are ultimately of like racial stock; they have a country and a vast tradition in common, and there was before the events of August, a growing body of mutual goodwill to build upon."

The critics of Dr. Judah L. Magnes, chancellor of the Hebrew University, are called to task in an editorial in the current number of the "Jewish Tribune," which says that "flay him as they will," they cannot "point out a repudiation of (his) views by the responsible leaders of the world movement for Palestine."

Admitting that perhaps Dr. Magnes's utterances were at worst ill-timed, the "Jewish Tribune" remarks that "what he had to say deserves better. His opinions must not be snowed under an avalanche of private and personal recrimination. . . . Dr. Magnes's views do not sacrifice fundamental Jewish rights. Critics who see this are giving their own peculiar interpretation to the program of the Brit Shalom Society. . . . The Jewish Agency has, at this writing, yet to be heard from. We await word from Dr. Weizmann and from Felix M. Warburg. . . . who made the declaration some months ago, 'we stand solemnly pledged to the following general principles: no political ambition, but cultural, social and economic live and let live for all.' . . ."

Pointing out that while Dr. Magnes "may be judged and condemned upon the fine points of 'tact' or 'timeliness' . . . his proposals cannot be lightly dismissed by anyone having a proper regard for the destiny of the Jewish home in Palestine."

## ICA TRANSFERS JEWISH FAMILIES TO ARGENTINE

(Jewish Telegraphic Agency)

Prague, Nov. 29.—The Ica has commenced the transfer of Jewish peasants of Carpatho-Russia, who are landless, to the Argentine. A number of families comprise the first transport. Preparations for others are being made.

## TAKE ISSUE WITH MISINTERPRETATIONS OF AHAD HA'AM'S CULTURAL CENTER

(Continued from Page 5)

a reservoir of creative power for that portion of the Jewish people living outside of Palestine. The difficulties of the renaissance movement to Ahad Ha'am lay in the people, not in the land. It can be formulated thus: Through the people, Palestine is built up. Through Palestine, the people are built up. Ahad Ha'am would never have refused a Palestine which could absorb all the Jews of the world. He considered the possibilities of such an eventuality, however, and in view of the limited possibilities, he sought the maximum under the circumstances. He saw the maximum in the quality of the movement, not its quantity.

"Following the issuance of the Balfour Declaration, he wrote his famous dissertation on it. He was primarily concerned with the introduction to the Declaration, which recognizes the historic connection of the Jewish people with Palestine. All other factors might change, but this recognition remains, and therein lies the key to the rebuilding of Palestine, he maintained. Following the severe disturbances of 1921 in Palestine, Ahad Ha'am issued a public warning against any feeling of revenge towards the Arabs. The best elements in Palestine and throughout the world are faithful to the tenet of the great Jewish cultural leader. There is no need to push against an open door."

Pointing out that it never occurred to Ahad Ha'am that people would advance his theories as an argument for limiting Jewish colonization in Palestine, S. Rosenfeld, writing in "The Day," discusses the famous philosopher's theories about a Jewish cultural center in Palestine.

"It never occurred to Ahad Ha'am that people would advance his plan for a cultural center in Palestine as an argument for limiting Jewish colonization, restricting it and rendering it superfluous. Yet just such an eventuality has occurred.

"Certainly those elements not particularly friendly to the Jews, and even the Jews who are our friends, have long demanded and now in particular persist in urging a cultural center along the lines proposed by Ahad Ha'am serve as the crux of the Jewish National Home proposed by Theodor Herzl. Both these elements, the Jews and the non-Jews, are convinced that if the Jews desired to create only a cultural center in Palestine, it would be the best thing for all concerned. The Arab population would place no obstacles in the way. The British Government would be able to grant the Jewish demands with more ease. Peace would reign throughout the world.

"What is meant by a cultural center in Palestine? To the non-Jews the meaning is very clear. They have the living example to follow. Every religion, every sect, every people and every country has in Palestine a cultural center. Catholic and Protestant, German Lutherans and Swedish Luth-

erans, Scotch Presbyterians, Baptists, Mormons, Quakers and other sects—all have their centers in Palestine. The center consists of a church, monastery, hospital and similar institutions, maintained on charitable funds, serving the permanent residents of the center, the missionaries and the monks, on the one hand, and the pilgrims who gather from all corners of the world to ask the blessing of God at the Holy Places. The number of people subsisting on these centers runs into the high thousands. The priests do not a stitch of work, read women's prayers, chase fleas and apportion blessings. Each one is a representative of his religion or sect. All these 'holy people' affiliated with the cultural centers live on funds received from abroad—from governments, from institutions, and from private individuals. There are rich centers and poorer centers.

Some are thickly populated, others thinly populated. It all depends upon the pocket which supports these cultural centers and its resources. All these centers are 'reservoirs' from which their supporters, directly or indirectly, garner the creed by which they live.

"The non-Jews therefore look upon a Jewish cultural center in the same light. There is no easier undertaking than the establishment of such a center in their opinion. Are there not enough yeshivas, hermits, hospitals and 'holy people' to go round in Palestine, and outside of Palestine. They need have no financial worries. Because their income will be derived from funds from abroad. A 'holy spirit' in the Jewish image is to be created, collected in reservoirs and dispensed, directly or indirectly among our adherents and supporters throughout the world. No economic or social question is in the least involved. The center is practically completed. All that is required is that the Jews should unite on the question of a cultural center and there is not the slightest measure of a doubt, but that the Grand Mufti, Luke, the Palestine Government, the British Government, will gladly hand over to us the Walling Wall and even the adjoining tomb of El Burak, legendary horse of the Mohammedan prophet. So much for the non-Jewish point of view.

"The Jews, on the other hand, should know that such a cultural center has no relation to the cultural center which Ahad Ha'am conceived—not even if a University should replace the Church, a great library the monastery, and students the priests. The reason is that the spiritual center which Ahad Ha'am conceived was also a material center. He did not believe that Palestine could solve the problem of all the Jews throughout the world. He did believe, however, Palestine could solve the problem of Judaism. He believed that Palestine could provide a center where Jews might live in accord with the Jewish spirit; that the Jewish spirit

would renew itself in Palestine, root itself and provide the mainspring of Jewish life and inspiration for the Jews throughout the world, in every field of endeavor.

"Palestine can be a spiritual center only for all Jewry; that is, it can wield a spiritual influence. A material center, an actual home for all Jews, Palestine cannot be, Ahad Ha'am believed.

"A cultural center for all Jews; for the Jews of Palestine a home. Not a home dependent on donations, charity subsidies from abroad. But a home in which every member of the community is a productive factor, living on the earnings of his own labors, occupied with those duties necessary to the creation of a home, to his own well-being. Palestine could not absorb the whole of the Jewish people, but only a minority group. So Ahad Ha'am believed. But the larger that minority, the greater the possibilities for a Jewish development in particular and a humane development in general. Necessary to the existence of this minority are fields and gardens, factories and warehouses, and the feeling that it is living in a home securely founded. Ahad Ha'am considered further that the more land redeemed, the more firmly established, the more meaningful would be the cultural center. The better the worker in town and country were treated, the more peacefully would the Jew live with the fellahin, despite the efforts of the sheiks and the efforts to break up such a peaceful relationship.

"The division between Ahad Ha'am and Herzl consisted in the following: Herzl declared: 'First, let us receive international guarantees and then we will build.' Ahad Ha'am, on the other hand, urged: 'First let us build. The guarantees of the world will come in the course of time.' Ahad Ha'am asked for the Yishuv, field and factory, as did Herzl. With Herzl, Ahad Ha'am agreed that all three must be safeguarded by the guarantees of the world. Ahad Ha'am understood further that even his cultural center could be a success only when the Jews constituted a majority in the country, not a majority of hermits, psalm chanters, blessing dispensers, but a majority concerned with agriculture, industry, commerce. In brief, his position was identical with that of Herzlian Zionism. Only Ahad Ha'am warned against too great haste. 'Certainly we must speed up the course of history. But we must know what time to choose. If you want to enter a closed house, possibly you will achieve your ends if you push against the door. But you will never achieve your goal if you push against a wall.' That was his credo. He counselled open eyes and sober judgment. But he does not retreat from a single position which political Zionism regards as necessary to the achievement of the goals of Zionism.

"Jewish politicians, Zionists, and Zionist leaders should understand the meaning of Ahad Ha'am's cultural center. And if they are aware of its

(Continued on Page 12)

## PROTEST GOVERNMENT ATTEMPT TO CONTROL NEWS SOURCES TO AND FROM PALESTINE

**Anglo-Jewish Press Takes Exception to Effort to Invalidate Franchise of Jewish Telegraphic Agency; Sees in Attempt Desire to Throttle Impartial Judgment of Recent Events in Country**

Protests against the attempt of the Palestine government to obtain control of the news sources to and from Palestine, are voiced in the current numbers of the "New Palestine," the Rochester "Jewish Ledger," the Pittsburgh "Jewish Criticism," the Detroit "Jewish Chronicle," the Philadelphia "Jewish Exponent," the Worcester "Jewish Civic Leader," the "American Jewish World" of Minneapolis, and the New York Y. M. H. A. "Bulletin."

In an editorial entitled "Is Impartiality Wanted," the "New Palestine," the official organ of the Zionist Organization of America, points out that the "interference of the government with newspaper despatches, action whose parallel can be found only in such countries as Russia and Italy, indicates that the same motive that serves the Soviet or Fascist inspires the Palestine government. Is the Palestine government willing to give the world an opportunity to judge the recent events impartially? The answer would seem to be in the negative. This is emphasized by the action of the Palestine administration in trying to invalidate the franchise of the Jewish Telegraphic Agency in Palestine. The administration apparently feels that disclosures of some of its acts may have unfortunate repercussions. . . ."

The "Ledger" says: "News that the government in Palestine is attempting to suppress the Palestine Telegraphic Agency through which the Jewish Telegraphic Agency receives its despatches about the Homeland, is causing the greatest concern among Jewish publications throughout the world. . . . If Britain really wishes to examine impartially the evidence now before the Commission and if she is not afraid to let the world know how Palestine is being governed, why should she object to publicity. . . . We solemnly protest against this threatened danger to the freedom of the press and we ask that all efforts to enforce it be abandoned."

"Controlling the news" is how the "Criterion" speaks of the efforts of the Palestine government to get control of Palestinian news sources. "We are astonished at this attitude on the part of the British government through its representative in Palestine. The very fact that an attempt is being made to control the news service, indicates that the news we are likely to get from the Holy Land will be prejudiced. . . . So far as we are concerned we have seen nothing unduly prejudicial to the British cause or unduly in favor of the Jews in the news that has come to us over the Palestine Telegraphic Agency cable service. . . . We sincerely trust that the Secretary of State for the colonies will reconsider the cancellation of the concession of the Palestine Telegraphic Agency. . . ."

Asking the question "Is Palestine news to be suppressed?" the "Chron-

icle" says: ". . . We are surprised that a power like Great Britain with her traditions for justice, should attempt on the very heels of the injuries inflicted upon us (Jews in Palestine) during the recent riots to add insult by depriving us of our only means of keeping informed on the events in the Jewish settlements. Surely even the most biased Englishman will admit that government-censored news is not the sort of news people crave for, particularly when the government is facing charges of guilt in the riots, and news disseminated by an agency controlled by the Palestine government would be censored news."

"The Jewish Telegraphic Agency and its Palestine branch are today the strongest bonds between the various Jewries throughout the world, and the breaking of links in this chain are certain to do us great harm. The unity of the Jewish people depends upon the manner in which Jews everywhere are informed of the status and well-being of their fellow-Jews wherever they may be. This unity must not be tampered with, and it is to the interest of our people that the only Jewish news agency in the world remain outside the control of any Jewish party or any outside government. The news disseminated must be free from such control, else it will become internally colored and externally checked; and if it should become possible for Great Britain to control news from Palestine, we run the danger of similar control in Romania, Hungary and Poland, and then we shall be left in the dark as to Jewish conditions throughout the world."

"Our news agencies are so important to us that we must guard jealously against their disruption. At the same time we dare hope that the Palestine administration will do nothing which will deprive us of such elementary right as that of brother keeping in touch with brother through the medium of news wires."

"Jewry throughout the world will resent," says the Philadelphia "Jewish Exponent," "the action of the Palestine government in its endeavor to throttle the Palestine news service of the Jewish Telegraphic Agency in order that the former might obtain control of the channels disseminating news from that country. . . ."

"The service being rendered by the Jewish Telegraphic Agency is recognized and appreciated wherever Jews reside. For the manner in which it has handled the Palestine situation in recent months it has earned universal approbation. Jews and Christians alike, interested in the affairs of Palestine, wish the news of that country to come to them without governmental taint or bias. Any attempt on the part of the Palestine administration to interfere with the dissemination of news must be construed as a desire to con-

ceal facts. This is unworthy of the mandatory power and will not be tolerated by the enlightened public opinion."

"Speaking of 'Muzzling the Press,' the Worcester 'Jewish Civic Leader' says: 'The Jewish Telegraphic Agency was the most important single factor in making known to the world the actual course of events during the massacres. Its news reports were the determining factor in arousing the protest of the world. If it is to be punished now, because as a news agency it disseminated information of events during a crisis, then our belief in the helpful attitude of the British government must fall with it.'

"It is wholly without reason to assume that there will be unprejudiced and unbiased news service under government control. . . ."

Criticizing the action of the Palestine government as "An Illogical Move," the Y. M. H. A. "Bulletin" says: "It is not necessary here to once again point out the mistake made by the Palestinian government in attempting to censor news of the country. The futility of adopting such a course has been often demonstrated in the past. It is often demonstrated in the past. It is our purpose here, however, to register a protest against this action not only because it directly concerns the Jews of the entire world, but because it represents a direct affront to one of the foremost pillars of modern civilization, the unhampered functioning of the press."

And the "American Jewish World" says: "The Palestine Government chaffing under criticism that its laxity and vacillation were largely responsible for the recent massacres of Jews in the Holy Land, has now gone to extremes in an attempt to obtain control of all news from that country."

"The action taken by the Government was not only unusual to an almost unbelievable degree, but ill-advised. Through pressure exerted by the Colonial Office, it at first succeeded in obtaining the dismissal of Gershon Agronsky, a most excellent reporter, as correspondent of the London "Times" for Palestine. Mr. Agronsky also represented the Palestine Telegraphic Agency. The London "Times" has since reconsidered the matter, and it is reported has re-engaged Mr. Agronsky."

"It is not difficult to see what motivated the Colonial Office. Mr. Agronsky, as a capable, observing reporter, has given to the world the story of the Palestine massacres, and has not hesitated to place the blame where it belonged. The truth, as Mr. Agronsky saw and found it, was most embarrassing to the Palestine Government officials. But the Government did not stop there. Its latest move was to cancel the concession held by the Palestine Telegraphic Agency for the sending of news service. It appears to be the intention of the Government to replace this service with a news service that it can control and regulate."

"The Palestine Telegraphic Agency is more than the Jewish Telegraphic (Continued on Page 12)

## INQUIRY COMMISSION TO EXAMINE GRAND MUFTI MONDAY IN OWN HOME

(Continued from Page 1)

an agreement by the Jews to a parliament of responsible residents would convince him that the Jews did not intend to make Palestine as Jewish as England is English.

Commissioner Shaw interrupted him to ask: "What makes you think that the Zionists are not sincere?" Hammad replied that if the Zionists continued their present policy, the Jews were bound to possess the whole country. Commissioner Battershaw asked the witness what, in his opinion, had caused the recent disturbances. Hammad raised a glass of water and said that the Wailing Wall was the drop causing the glass to overflow.

The witness said that "the country was anxious over its destiny and was becoming alarmed owing to the well-known Jewish ambitions to rebuild Solomon's Temple on the site of the Mosque of Aksa." Aouni Bey Abbi Sadi, in examining the witness, asked whether the Zionists have designs on the Moslem Holy Places, to which Hammad replied "yes." To the question "what makes you think so?" Hammad replied "many pictures with the Zionist flag over the dome rock."

To Aouni's question, "What do you understand by the Zionist flag?" Hammad said that "when the emblem is hoisted over a particular place it announces the possession of that place." Here Aouni reintroduced the famous household pictures and cartoons from "Dos Yiddische Folk" of New York April 30, 1920, soon after the San Remo decision. The cartoon was entitled "A Dream Realized," and accompanied by a poem written by Philip M. Raskin, "It Has Happened."

The Jewish system of land purchase in Palestine was reviewed before the Commission yesterday by the witnesses called by the Arab Executive, although at a previous session this question had been challenged by the Commissioners as unrelated to the causes of the riots, the investigation of which is the Commission's sole concern. The Arab counsel, Aouni Bey Abbi Sadi, informed the correspondent of the Jewish Telegraphic Agency: "Had the Commission not consented to hear the Arab case, we would have walked out of the court. We are uninterested in who started the fight, therefore we are indifferent to the immediate causes."

With Farah, a Christian Arab agricultural expert on the witness stand, and Maughanham, secretary of the Arab Executive, examining the Jewish acquisition of land in the Emek, the Jordan Valley, Plain of Sharon and the Haifa Bay region, was the subject of attack. Using a Jewish National Fund map, showing in red the gradual patches of Jewish land acquisition, the witness pointed out wholesale evictions of Arab cultivators. A member of the effendi class, the son of a prominent land agent and a gentleman farmer living in Nazareth, Farah studied agriculture in the University of Illinois,

and took a post-graduate course in Cornell University.

Farah charged the wholesale eviction of Arab cultivators from eighteen villages in the Emek which the Jews had purchased from absentee owners, especially the Sursook family, which many years ago obtained title to the most fertile land in Palestine through bribing the Turkish Governor of Damascus.

Farah's evidence illuminated not only the crooked methods of the Turkish rulers, but also threw light on the effendi class, to which he himself belongs. Championing before the Commission the pathetic case of the fellahs, Farah neglected to mention how his father and others of his class had ground the faces of the fellahs. Not did he reveal his own part as a go-between in many of the transactions which resulted in the alleged hardships of the Arab cultivators. Mentioning by name several influential Arabs who acted as agents between the Zionist buyers and the absentee landlords, one of whom work for the Sursook family at a monthly stipend of 100 pounds, Farah overlooked his own part as an agent, if not a part owner, of kuskus, one of the eighteen villages which were transferred to the Jews.

With Maughanham as the examining attorney, the court was treated to the usual spectacle of two effendis hitherto indifferent to their down-trodden tenants, lamenting through figures and innuendo, the plight of the fellahs, allegedly brought on by the Jews.

"Can you get me off this land, where under every stone I have an ancestor?" a Bedouin of the village Sobieh asked him, Farah alleged, when he came to work the village with modern machinery and ordered the Bedouins to move on.

"Is this not what every villager and Bedouin throughout Palestine will tell you?" asked Maughanham. "Yes," answered the witness, and named all the villages from which Arab tenants and cultivators had been driven. "If the Esdraelon plain is a sheep, Afuleh is its fat tail," Farah told the Commissioners in the native metaphor to illustrate the richness and fertility of the decrepit Arab village now in the process of becoming a Jewish town and the commercial center of the Emek. Nothing remains of the former settlers, Farah stated, except the foundation stones and the cemetery. The former dwellings have been replaced by "the cottages of Zionist immigrants from Eastern Europe."

Farah's testimony included the history of the Sursook family's acquisition of the Emek. In the early eighties, he said, the Turkish government ordered the Emek peasants to register lands under cultivation. Fearing military service, forced labor and taxation, the peasants consulted the effendis of Nazareth, who advised them not to register. Since the cultivators were too poor to pay their taxes, the Governor

if Damascus ordered the villages auctioned privately, arranging that members of the Sursook family should purchase the villages at a thousand pounds each. Subsequently two villages were returned to the dispossessed cultivators by the purchasers.

At this point, K. Hopkin Morris interrupted to indicate to Farah that on the basis of his own testimony, the Zionists had paid from eight to forty-two pounds an acre for the same land depending on whether or not it was near a spring.

Continuing, Farah asserted that the fellahs always contested the title of the Sursook family, but that the owners did not take violent possession, being content with collecting part of the crop.

Maughanham contended that the eviction of the Arab tenants from the Valley of Esdraelon had adversely affected Nazareth, which was formerly a shopping center. Now, however, the Jewish colonists trade only in Afuleh, the wheat and the barley which made Esdraelon famous as a granary are no longer cultivated, Farah maintained, noting the official reports of 1922 showing Palestine's growing dependence on imported food and fodder. Farah quoted also from the report of Eliezer Vilkansky, Director of the Zionist Experiment Station, in which the latter described the hardships of the Jewish pioneers who are "untrained men and unprepared for the land and unfavorable conditions." In the same report, Vilkansky wrote, Farah cited, "We spend like farmers, but we earn like fellahs. Our agricultural population is therefore in a constant state of crisis." Farah paraded these sentences, lifted from an exhaustive economic analysis, in an effort to show how improved Jewish methods and machinery had not increased productivity.

Under the cross-examination of Maughanham, Farah maintained that the decrease of government revenue in the Emek since the transfer of the land to the Jews indicates a decrease of productivity. He expressed the belief that this condition is general in all the transferred villages.

Citing the case of the village of Sobieh, on the north slope of Mount Tabor, one of the few Bedouin villages outside of the Jordan Valley, Farah said that the three hundred families of the tribe, who earn a livelihood from stock breeding, using the lower land for grain raising, at the rate of forty dunams per capita, are so poor that they must supplement their incomes by laboring for near by Arab villages in the Emek.

Stating that the government had selected pieces of this land for the establishment of a Jewish Agricultural school with the funds of the Kadoorie legacy, Farah added: "This should be the last place in the country to select to establish a school because the land is poor and is unsuited to modern agriculture since it is not typical of normal farm land."

The inhabitants protested against the government's project, Farah asserted.

(Continued on Page 11)



## INQUIRY COMMISSION TO EXAMINE GRAND MUFTI MONDAY IN OWN HOME

(Continued from Page 10)

asking him to present a petition to the government. Despite this, however, the inhabitants informed him that two weeks ago the government notified them of its intention of carrying out the plan for the agricultural school.

The Arabs, he continued, generally accept compensation only because they are unable to fight their cases in the country. At any rate they are compensated only for the work put in during the current season on tilled land, and not for the value of the land.

Discussing Nahalal, Farah asserted that the villages had protested against the sale and that he in their behalf had prepared petitions. After a long fight the peasants who improved the land and built themselves houses received two thousand dunams of land. The others were offered three thousand dunams on a six-year lease at the rate of three pounds annually per dunam. Having no other alternative the peasants had accepted, but they were unable to take advantage of the option to purchase three thousand dunams because they were too poor.

Farah further asserted that the ordinance prohibiting the dispossession of a farmer unless he has some other place in which to live had not been enforced in connection with the purchases of 1921. He added that the tradition of the country which allows Bedouins to pasture their herds on any land after the harvest had been discontinued since the Jews took over the land. "The average Bedouin does not know this until he tries to do it once and is fined. Then he knows."

Merriman found his first difficult task in the cross-examination of Farah, because the matter dealt with was other than the immediate cause of the riots. Farah, equipped with numerous documents, constantly argued with Merriman and Assistant Attorney General Drayton, delivering a lecture on agricultural questions and made so many queries that Drayton replied: "You are under cross-examination, not I."

Merriman read a government document which disclosed that the arrangement for the establishment of the Kadoorie School had been possible, the Arabs giving five hundred acres for the school and receiving in exchange freehold title to seventeen hundred acres. "Did you ever see this report?" Merriman asked Farah. "No," replied Farah, adding that the settlement signed by the notables was displeasing to the tribe.

Attempting to refute the argument that the Jews were less productive than the Arabs, Merriman drew from Farah the admission that the production of grain throughout the countryside has increased. Farah maintained, however, that this was as a result of the post-war recuperation of the Arabs.

The agricultural discussion was interrupted by R. Horan Morris, who stated: "I don't see how this concerns the Jews. If there is a grievance, it is

really against the government, but it is being put up against the Zionists." Merriman agreed with this appraisal. Preedy said the grievances must be proven.

Answering a question, Farah said he was not aware that Sir Gilbert Clayton, then Civil Secretary of the Palestine Government, had personally negotiated the agreement for the compensation of the tenants of Afulah. To the question, "Do you know that the tenants of Afulah accepted the compensation except for a few who were incited by people from Jerusalem?" Farah answered: "If they accepted, they did the most foolish thing of their lives." Continuing, Merriman asked: "Do you know that after the disturbance in Afulah in 1925, the government authorized Jewish ploughing to proceed?" "Perhaps the peasants were forced off, but if you hang a man on a government order, he dies just the same," was the answer.

Farah's figures on the population transferred from the villages were challenged by Merriman, who stated he would submit more correct figures. Assistant Attorney-General Drayton, who cross-examined Farah, tried to show that the government had loaned the peasants more than the taxes collected for the purpose of an agricultural bank. Farah's reply was: "But it was almost all paid back, and we are not getting the full benefit."

Farah was preceded on the witness stand by Abdul Raschid, a translator of the Arab Executive, and formerly on the staff of "El Jamia Arabia," organ of the Moslem Supreme Council; a Moroccan Arab who acted as the muezzin on August 15; and Miss Frances Newton, a resident in Palestine since 1899 and described as a woman of independent means and a friend of the Arabs.

The fancy-colored prints, such as the Jews customarily hang on their east walls, again figured in the hearing when the Arab Executive called on Raschid as an "expert" to show that this kind of Sunday School art inflames Moslem opinion against the Jews.

Raschid divulged that these pre-war souvenirs from a Jerusalem Talmud Torah accompanied the delegation of the Moslem Supreme Council on its visit to Hedjaz in 1925 to enlist the aid of ex-King Hussein against Zionism.

Merriman repeatedly inquired of the witness how passages from the Jewish prophets Isaiah and Jeremiah, predicting the redemption of Zion, is offensive to the Moslems. Raschid stubbornly replied: "Every Moslem, hearing the Jews wish to return to Palestine, whether or not the return is based on a prophecy, suspects Jewish aggression." Discussing the Arab charge that the Zionist flag on the border of certain pictures excites hostility because it

graph of the Mosque, Merriman asked: "Do the pictures of camels, pigeons, flying in the direction of the Mosque and carrying letters, also necessarily turn the Mosque into a post office?" Merriman's question offered comic relief and vitiated all further evidence of the banefulness of the illustrations, which Merriman pointed out, no Arab need ever have seen if the Mufti had not bought up all he could find in Jewish shops.

Raschid described the Jewish youth procession to the Wailing Wall on Tisha B'Ab as armed with sticks and iron bars, but he could not remember how many were thus armed, whether one or two, or fifty or sixty.

The Commission has become so deeply involved in Hebrew terminology, that a glossary of Hebrew words cropping up in the proceedings has been supplied by Merriman.

The next witness was a young Moroccan Arab, an assistant to the sheik of a small Moslem chapel near the Wailing Wall, who acted as muezzin on the day of the Jewish procession on Tisha B'Ab.

This witness testified that he heard the Jewish demonstrators shouting, "Down with our opponents. The Wall is ours. Let us take it!" Under cross-examination by Viscount Erleigh, he admitted that he was in the country only eight months and that he did not know that it is customary for the Jews to throng to the Wall on Tisha B'Ab and to sit on the ground as a symbol of mourning. He charged that a Jew shouted at him, "Dockey," and another exclaimed, "Curse your religion," and spat at him. Under cross-examination he conceded that the Jew who allegedly spat on him was at least fifty feet away from him when the supposed incident occurred at a time when he was acting as muezzin on the high Mosque wall overlooking the pavement of the Wailing Wall. Later he admitted that what he saw was an offensive gesture, not actual exhortation.

Miss Frances Newton, who followed the Arab, occupied the stand for three hours, offering conflicting testimony, in the course of which she betrayed that the military administration under Sir Louis Bols, in 1920, had divulged secret information to her intended for communication to the Arabs in order to satisfy them of British intentions. She led the Commission to infer that it was she who supplied much of the material for the articles of the "Daily Mail" correspondent Jeffries, which later appeared in a book entitled "The Palestine Deception."

Included in the confidential information presumably supplied to Jeffries, was a private despatch addressed by Sir Louis Bols to the Headquarters in Egypt, alleging the hardness of the Zionist Commission. This relation proved embarrassing to the Commissioners and to Government counsel Preedy, who demanded which officer had been her informant. After some difficulty, Preedy extracted the statement that not Bols, but the Military

(Continued on Page 12)

# INQUIRY COMMISSION TO EXAMINE MUFTI IN HIS OWN HOME MONDAY

(Continued from Page 11)

Governor of Haifa had been her informant.

Miss Newton stated that prior to 1914, she had never heard of trouble between the Jews and the Arabs, although some agitation had occurred over land purchases. In 1919, when she returned to Palestine, she discovered that the Arabs were excited, believing the country was being given over to the Jews. The Jews often gave the Arabs cause to believe that they thought themselves masters of the country, she asserted. Their general demeanor was offensive, she said. She herself had often been jostled by Jews, she asserted with an embarrassed laugh.

Her Arab friends prevented trouble in Haifa in April, 1920, when the riots broke out in Jerusalem, she stated, asserting that leading British officials showed her important documents in the belief that she could help keep the Arabs quiet by explaining the government's difficulty. She acted as a quasi-confidential agent and tried to interpret the English to the Arabs, who felt they were becoming underdogs. She tried to explain the laws generally, and help the Arabs and the administration to keep in harmony.

She admitted her authority on the land disputes in Kabarra and Afuleh, where one Arab was killed in 1925, was the notorious agitator Wadia Bustani. In connection with the purchase of land in Afuleh, she produced a government communication stating "no portion of the land Jews have recently acquired is owned by the villagers or their forebears," a communication which she obviously considered unfair.

She stated that some dozen families of Afuleh had refused compensation for the land, which the Jews paid to other families. Difficulty in gaining possession was therefore created, she asserted, because the law provides that all occupants must be satisfied before the land transfer can be authorized.

Preedy challenged her to say that the government authorized the land transfers without sufficient inquiry as to the titles.

Hopkin Morris interposed that the compensation the Jews paid was really ex gratia (good will). Stoker maintained, however, that the tenants were leaseholders, while Miss Newton insisted that the land courts gave the Jews title although some of the Arab claims remained unsatisfied.

Following her evidence, Miss Newton delivered an address in which she voiced not only the Arab grievances, but her deep gratitude to the British administration for the improvements in education, health and justice.

Merriman, under cross-examination, made her admit the truth about the Kabarra concession differs from the story Bustani told her. After reading a long extract from the government report to the seventh session of the Mandates Commission about the Kabarra concession, Merriman indignantly protested that the witness came to

# PROTEST GOVERNMENT ATTEMPT TO CONTROL SOURCES OF NEWS

(Continued from Page 9)

Agency link in Palestine; it is a world news service, the news gathering agency for Reuters in Palestine.

"The whole thing smacks of pettiness and vindictiveness. It is poor politics, because in that effort itself, it revealed a sense of guilt and an announcement to the world that the Government is not strong enough to stand criticism. A government that is honest has nothing to fear. We understand that the matter will come up to Lord Passfield, Secretary of State for the Colonies for reconsideration. Lord Passfield has the opportunity to nullify a most unbecoming act of his Government, committed not in the light of sober judgment and consideration, but in the heat of temper and passion. It will go a long way to restore confidence of World Jewry in the intentions of Great Britain to live up to the Balfour Declaration and the terms of the Mandate."

# REPORT JEWS ATTACK UKRAINIAN TOWNS

(Continued from Page 1)

to the Jewish Communists in the small towns is becoming serious. In some places, it claims, active Communist leaders were attacked and stabbed by "underworld leaders," who the "Emes" charges were hired by local Jews who are dissatisfied with the taxes and repressions. The "Emes" says that "the resistance of the wealthy townsmen in the small towns is becoming stubborn and that therefore the restrictions against the Jewish nepten and wealthy townsmen should be increased without mercy."

court to air grievances and meet publicly without knowing the basic facts.

Preedy resented the charge of breach of confidence by British officials. He showed Miss Newton official documents and gave her an opportunity to withdraw her remark. She did not do so; instead she asked to be shown what she had said, declaring "I can't answer questions on the spur of the moment. I want time to think over what I have said."

Preedy made her admit that British officials, though more expensive than Arabs, were worth the difference. This followed an earlier statement to the effect that the Arabs complain that but for the Zionist policy, all government jobs would be filled by Arabs.

When Preedy asked her how the Turkish administration compared with the British administration, she laughed nervously and said: "How absurd. Of course there is no comparison."

# \$25,000 FUND FOR RELIEF AND LONG TERM LOANS TO JEWISH MERCHANTS IN PALESTINE

(Continued from Page 1)

lief funds were not distributed quickly enough. A number of them complained that although they were suffering from the boycott and wanted small loans to tide them over the difficult period they had thus far been unable to obtain either the loans or consideration of their requests.

Charles Passman, directing the relief work of the Vaad Leumi, declared that the work was going on as rapidly as possible. A committee is sitting four hours each night passing the cases, he said. It is impossible to go any faster without the risk of giving relief to undeserving people, he declared.

Passman stated that the disorder of yesterday as well as in the past was caused by a number of men anxious to obtain money so as to avoid working. He said that several of these had been told to go to the employment office but they had never reported for jobs. The distribution of the relief funds, he asserted, had created a hope of getting money in these men and as a result a number of innocent and deserving people in line had not been able to enter the committee's offices.

# TAKE ISSUE WITH MISINTERPRETATION OF AHAD HA'AM'S IDEAS

(Continued from Page 8)

meaning, how come they to conform to the stand of the non-Jewish Ahad Ha'Amists, that if we consent to be satisfied with a cultural Jewish center instead of a Jewish National Home, there will be any change in Zionist practice? Ahad Ha'Am never intended that the inhabitants of his cultural center should sit in "streimlach" and bask in the glow of the Divine Presence. A cultural center to him meant not less than a national home, but more. More than a national home is its discrimination of inhabitants. More in its lofty ethical standards for its inhabitants. More in its purpose of creating a Yishuv that would exercise a spiritual influence on the Diaspora. This was only a sacred, albeit a just wish. In order that the center should be enabled to exercise influence on the Diaspora, in order that this sacred wish should be undertaken as a responsibility, it is necessary to buy land, build cities and towns, sow fields, plant vineyards—in short, do all that political Zionism does and in the same proportions.

"Serious advocates of the philosophy of Ahad Ha'Am should know that Ahad Ha'Am demanded of the supporters of his cultural center the fullest justice to the Arabs, complete honesty in their dealings with the Arabs and in their attitude to the future.

"Those who advance the theory that a cultural center in the spirit of Ahad Ha'Am's conception, is less than a national home, the be-all and end-all of a national home, fool only themselves or others. At any rate, they do not belong to that just, upright group which Ahad Ha'Am desired to people his center."

Keep "regular" with

**EX-LAX**

The Chocolated Laxative