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PALESTINE POPULATION IN STATE OF NERVES OVER POSSIBILITY OF TROUBLE ON SATURDAY: SCARE WORKED UP BY PANIC-MONGERS SPREADING UNFOUNDED RUMOURS OF INSECURITY: GOVERNMENT ASSURES COUNTRY IT HAS SITUATION COMPLETELY IN HAND: PEOPLE DISTURBED HOWEVER OVER LIKELIHOOD OF ARABS HOLDING DEMONSTRATIONS IN DEFIANCE OF GOVERNMENT PROHIBITION: SEVERAL JEWS BEGINNING TO LEAVE MIXED QUARTERS AND SOME ARABS MOVING OUT OF JEWISH QUARTERS: GOVERNMENT SEARCHING FOR ORIGINATORS OF DISTURBING RUMOURS TO MAKE EXAMPLE OF THEM.

Jerusalem, Aug. 12th, (Jewish Telegraphic Agency)

Just two years after the Palestine outbreaks of August 1929, which stirred the civilised world, scare-mongers are again busy here working up a panic over the possibility of the Arabs holding their threatened demonstrations on Saturday against the alleged Government arming of the Jews, (the agitation against the sealed armouries provided in the remote Jewish colonies for defence against attack) in defiance of the Government's prohibition of these demonstrations, and a good deal of nervousness prevails in the country, in consequence. Although the Government has given assurances that it is in full control of the situation and is able to put down any attempt at trouble, people are on edge and anxious about the outlook. As Saturday draws nearer, the whispering campaign with its suggestions of approaching disaster becomes more intense, and a movement has already started among some Jews to leave the mixed Arab-Jewish quarters where they live, and in the same way, a number of Christian and Moslem Arabs are moving out of the Jewish quarters. Several Arabs are also reported to have stopped work in the Jewish colonies.

The authorities are busy trying to track down the source of the alarmist rumours, with a view to taking action against the authors, but so far without success.

AMERICAN ZIONIST ORGANISATION BEHIND NEW PRESIDENT AND EXECUTIVE: MR ROBERT SZOLD CHAIRMAN OF ORGANISATION TELLS J.T.A. ON LEAVING FOR NEW YORK THAT GREAT BODY OF ZIONISTS WILL HAVE NO PATIENCE WITH DISGRUNTLED PERSONS WHO OPENLY OR COVERTLY ATTACK NEW EXECUTIVE

London, Aug. 12th, (Jewish Telegraphic Agency).

I was surprised to find instances of individual Zionists reluctant to accept the decisions of the Congress and to throw in their whole-hearted support to the new President and Executive, Mr. Robert Szold, the Chairman of the Zionist Organisation of America, who sailed today on board the "Majestic" for New York, said to the Jewish Telegraphic Agency before he left London. I was glad to note, however, he said, that such instances were few and isolated, and the great body of Zionists will have no patience with disgruntled persons who openly or covertly attack the new Executive.

For my part, Mr. Szold went on, I feel that the Congress took constructive steps forward. Prior to the Basle Congress the movement was in such a position that it could not go on in the old ways. Psychologically, materially and financially there was depression and confusion.

The Congress struck out with principles which should carry courage and enthusiasm to the movement. While declining to break completely with the past, and rejecting extremist views, it resolutely broke away from the policy of dwarfing our aims, it stood fast to our principles and international rights, and it took broad steps to set the financial house in order. The practically dictatorial power given the Executive on budgetary affairs carried with it the express responsibility, by way of injunction, to cut the garment according to the cloth; and the recognition of the necessity for increased economic effort, for stimulating the free play of economic forces, particularly in industry, trade, commerce and horticulture, is a new trend, which augurs most auspiciously for the accelerated development of the Jewish National Home.

Mr. Szold, in conclusion, said that he looks to a short period of readjustment, and a new era of quickened pace in the sound and permanent growth of Palestine, and in the Palestine movement throughout the world.

HUNGARIAN NUMERUS CLAUSUS SHOULD BE ABOLISHED IN ECONOMIC INTERESTS OF COUNTRY JEWISH DEPUTY URGES IN MOTION PRESENTED TO PARLIAMENT: FIVE MILLION PENCE SENT ABROAD EVERY YEAR TO MAINTAIN JEWISH STUDENTS UNABLE TO STUDY AT HOME HE SAYS AND IF NUMERUS CLAUSUS IS ABOLISHED MONEY WILL STAY IN COUNTRY AND HELP IN ECONOMIC REHABILITATION.

Budapest, Aug. 12th, (Jewish Telegraphic Agency).

The abolition of the numerus clausus law in Hungary as a measure of economic rehabilitation of the country was urged today by Deputy Pakots, one of the Jewish Deputies, in a motion introduced in the Chamber.

The Jews of Hungary, the Deputy explained, are forced by the operation of the numerus clausus law to send out of the country five million pence every year in order to help to maintain the Jewish students who are compelled to go abroad to study at foreign universities because they are denied the right of study in their own country. If the numerus clausus law is abolished and the Hungarian-Jewish students are enabled again to attend Hungarian Universities, instead of travelling abroad, all this money will stay in the country and go to provide employment and economic opportunities and help to restore economic stability.

The resolution has been printed on the order paper of the House, and the Government is expected to declare its attitude on the subject at one of the early sittings.

Deputy Pakots has played a leading part in the campaign for the abolition of the numerus clausus in Hungary, and by his repeated interpellations on the subject has earned the expressed disapproval of the Government. At one sitting of the Chamber, the Minister of Education, Count Klebelsberg, complained that Deputy Pakots was constantly trying to make an issue of this question, and he advised him to select some other matter to make his own.

Deputy Pakots retorted angrily that he was able to decide what subject to select for his political activity without any advice from the Government, and he would not allow the Minister to dictate to him what he should or should not attack.

Particular interest attaches to Deputy Pakot's argument that the abolition of the numerus clausus law would improve the economic position of the country, in view of the fact that the Government contention expressed repeatedly by the Premier, Count Bethlen, the Minister of Education, M. Klebelsberg, and other Ministers, is that "it is impossible to withdraw the numerus clausus law before the economic conditions in the country have improved", as Count Bethlen once put it. "The numerus clausus," he declared in the same speech, "protects the Christian youth which has suffered from the economic distress, and it is, therefore, a bread and butter question. The proposal of the Government is to improve conditions in the country, and then the numerus clausus will automatically cease to exist."

When Count Klebelsberg appeared before the Council of the League of Nations in 1925 to present the defence of the Hungarian Government against the indictment of the numerus clausus law by the late Mr. Lucien Wolf, on behalf of the Joint Foreign Committee, he explained his case by saying that in the view of the Hungarian Government the numerus clausus is not intended to remain a permanent institution but a temporary provision due to the exceptional situation created by the Treaty of Trianon, and that it may be modified as soon as the social and economic life of Hungary recovers its former stability.

Hungary has been dismembered by the Treaty of Trianon, he said. Two-thirds of her territory and two-thirds of her population have been torn away, leaving her with scarcely a third of her former population, and less than a third of her territory, with a capital containing a population of a million of inhabitants out of a total population of eight millions. All the great central organisations which formerly administered the country remain in Hungary, while nearly everything which needed to be administered has been taken away. A great number of intellectuals were thus deprived of the possibility of continuing their occupations. There was further an emigration en masse, either voluntary or involuntary, of Hungarian intellectuals from the territories detached from Hungary to the territories which remained attached to her. Scarcely had the Treaty of Trianon come into force before the number of Hungarian refugees amounted to 320,000 persons from transferred territories, 80 percent. of whom were intellectuals with their families. Between the census of 1910 and that of 1920 the number of intellectuals increased by 50 percent., the number of lawyers by 25 percent., of chemists by 33 percent., the magistrates, professors and doctors by 50 percent., and of State officials by 100 percent. The Hungarian Government had to reduce the number of State officials in connection with the financial reconstruction. This reduction, which was supposed to benefit the finances of the country, has increased the difficult situation of the intellectual classes. The result has been an undue increase in the middle classes. The evil was increased by the complete ruin of the middle classes, whose money was principally invested in Government Bonds, mortgages, and other shares which lost all their value during the period of inflation. This was the origin of the numerus clausus.

The numerus clausus law in Hungary has since been modified, but Deputy Pakots pointed out in Parliament last September that even this amended and more liberal numerus clausus law allows for only seven percent of Jewish students in Budapest, where the proportion of the Jewish population is 20 percent of the total.

To this complaint, the answer of the Minister of Education, Count Klebelsberg, was that the Numerus Clausus could be abolished only gradually, and that any attempt to do away with it at one stroke would be inpracticable, and would only rouse the impassioned opposition of the Christian students and their friends. A gradual abolition of the numerus clausus, carried out step by step, he said, is much more useful than would be a hurried measure seeking to abolish it at one stroke. No one knows what a fight was necessary before the religious paragraph in the numerus clausus law was removed. The numbers of Jewish students would also have been increased, had the Opposition been more moderate and things would have gone much more smoothly, he added.

"JEWISH GUARDIAN" STOPS PUBLICATION.

London, Aug. 13th, (Jewish Telegraphic Agency).

"The Jewish Guardian", one of the three Anglo-Jewish weeklies appearing in London, (the other two are the "Jewish Chronicle", the oldest Anglo-Jewish publication in the world, and the "Jewish World", a companion-publication, appearing from the same office and under the same editorship) has stopped publication. No further issues will appear after that which came off the press this evening bearing tomorrow's date.

The "Jewish Guardian" began publication on October 3rd, 1919, and has, therefore, been appearing for nearly twelve years. It came into existence largely to provide a platform for a section of the Anglo-Jewish Community which opposed the Zionist views championed by the "Jewish Chronicle" and "Jewish World". Its founders included the late Sir Charles Henry, the late Lord Swaythling, the late Dr. Israel Abrahams, Sir Philip Magnus (whose son, Mr. Laurie Magnus has been the editor from the beginning) Dr. Claude G. Montefiore, and other prominent members of the Anglo-Jewish Community identified with the League of British Jews.

Dr. Claude G. Montefiore has been Chairman of the Board since 1925, and a Director since the beginning.

Our task is done, and it is time to say goodbye, the farewell editorial in the last issue says. For twelve years of transition and doubt, in the exceptional conditions since the War, we have tried to keep an even keel between contrary currents of opinion and to maintain what we have called the middle way of safe and certain progress. For twelve years of searching experience, we have guarded Judaism sans phrase, Judaism unlabelled, as we have called it, against the enthusiasts and extremists who would have deflected it into shallow channels. Along the broad stream of historic Judaism, into which all the shallow channels flow, we have sought conciliation, moderation, union, charity, faith. In our view, that task is done. Other men, with other resources, may have to resume it at another time. For us, with our resources, at this time, the immediate need is relaxed. The transition from the old to the new, from pre-War to post-War, is accomplished. To each generation its own burden.

Certain boundaries were moved in Judaism, certain bulwarks were broken, after the War. The work of repair is not finished, but it has been well begun. In the twelve years, bridges have been built across the gulf between the old world and the new, and it has been our privilege to bring bricks. For this generation, the task is done. It is for others to complete the work.

The cause which we defended is secure, the editor concludes. The specific task of the "Jewish Guardian" is done.

Claude G. Montefiore on What the "Jewish Guardian" Stood For.

The "Jewish Guardian", Dr. Claude G. Montefiore writes in an article in the last issue, came into existence at a time when the excitements and heady wine of Zionism caused a danger lest even in England, the Jews should be regarded as a people who, precisely, were and ought to be 'reckoned among the nations,' -- regarded, not at best and most, as a peculiar and religious 'people,' or brotherhood, united by common history, common sufferings, common religious beliefs and aspirations, and, even, to some extent, by blood, but as a nation such as the Danes or the Swedes, long deprived of their own country, and about to be restored to it. If that were so, if that were the right way of regarding the Jews, then the English Jew was scarcely an Englishman of the Jewish faith, so that the essentially Jewish thing about him was his religion, while the essentially English things about him were his nationality, his citizenship, his patriotism. He might rather be considered as a man domiciled in England, a ger, a 'resident alien', who might claim toleration or even 'rights', but who could hardly reckon himself, and be reckoned by others, as one with England in bone and spirit. This was a real danger. There was also a danger lest the Zionist enthusiasm should lead many Jews to wish or to work for a Jewish State in Palestine, and not for a Palestinian State, wherein Jews and Arabs should help to build up a new Palestinian nation and nationality. The dangers of Jewish nationalism, as distinct from, but allied to, and fostered by, Zionism was very great: its evils were pressing and manifold. Those dangers and evils are by no means dead, but in England, at any rate, they are considerably less than they were. The majority of Zionists who count, at least in this country, are more temperate than they were. They have shed their cruder nationalism, and the idea of a Judenstaat, that out-of-date survival of the past, has been handed on to the Revisionists. Is it going too far to hope that they are on the road to believing that the only Zionism worth having is a spiritual Zionism, and that the Jews are essentially a religious people; that, in other words, it is religion which unites, or should unite, them; not descent, not blood? Nationalist Zionism is going down; cultural or spiritual Zionism is in the ascendant. In these circumstances the purpose of the "Jewish Guardian" has, to a very fair extent, been attained. It would be idle to deny that I, personally, view its cessation with anything but profound regret, but though its work is not finished, much has been achieved. It would be idle to deny that my own personal views about Zionism, and my fear that it may undermine the continued truth, desirableness and permanent validity of the 'ideas of '48' in their fulness and their purity, differ somewhat from the views and degree of fear of the honoured editor of the "Jewish Guardian". But as regards Jewish nationalism and its dangers, as regards the peculiar and religious nature of the Jewish 'people', if people we be, there is no difference of opinion. And in bringing these dangers, and in bringing the essentially religious character of the Jewish 'people' or brotherhood to the forefront of the Jewish consciousness, the "Jewish Guardian" has done work which appears to have become fairly secure. For our community in this country now seems to look upon much for which the "Jewish Guardian" has pleaded and stood as obvious and sure. To a large extent, the "Jewish Guardian" has, in this country, gained its points, and, perhaps, there is no present or urgent need to keep on pressing them. So with this issue it ends its life.