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PALESTINE JEWS AND THE BRITISH GOVERNMENT: BETTER RELATIONS AND CLOSER CO-OPERATION URGED BY DR. ARLOSSOROFF MEMBER OF JEWISH AGENCY EXECUTIVE ADDRESSING REPRESENTATIVE ASSEMBLY OF PALESTINE JEWS: COMPLAINS HOWEVER OF GOVERNMENT NON-CO-OPERATION AND SAYS REVISIONIST BOMBHELLS ARE RESULT OF ZIONIST DISILLUSIONMENT AND BITTERNESS: BELIEVES MODUS VIVENDI WITH MODERATE ARABS POSSIBLE: MIZRACHISTS THREATEN SECESSION FROM PALESTINE JEWISH COMMUNITY IF THEIR RELIGIOUS DEMANDS NOT FULFILLED: REVISIONIST INTERPELLATION ASKS WHAT YISHUB DOING TO INTRODUCE NATIONAL SPIRIT AT HEBREW UNIVERSITY.

Jerusalem, Mar. 1st. (Jewish Telegraphic Agency).

Better relations and closer co-operation with the Administration were urged by Dr. Arlossoroff, member of the Jewish Agency Executive, when he addressed the evening session of the Palestine Jewish Elected Assembly, Assefath Hanivcharim.

Dr. Arlossoroff, who spoke for two hours, went on to instance cases of Government non-co-operation, like the failure to implement Mr. MacDonald's letter of authoritative interpretation, the reduction of Jewish immigration, the denial to Jews of a place in public works, the refusal to increase the grant for the Jewish schools, so that the Jewish Agency had been compelled to curtail the work of the schools, an action for which the Government, therefore, shared the responsibility.

Dr. French's report on Palestine Development, of which the Jewish Agency had not been given a copy, would be doubly unfortunate, Dr. Arlossoroff continued, because the unfulfilled Development Scheme would disappoint the Arabs and would arrest Jewish development. The Jewish attitude to the Palestine Development Scheme, he said, is equality and simultaneity with the Arabs.

Dr. Arlossoroff described the Revisionist bombshells as the result of Zionist disillusionment and bitterness at the attitude of the Mandatory Power. He concluded by expressing his belief that a modus vivendi is possible with the moderate Arabs.

Rabbi Ostrowsky, on behalf of the Mizrachi, told the Assefath Hanivcharim to-day that the Mizrachi will not remain in the Keneseth Israel, the officially recognised Palestine Jewish Community, if the religious requirements, especially in regard to the Rabbinate budget, are not satisfied.

The Revisionists have put an interpellation asking what the Yishub is doing to introduce the national spirit in the Hebrew University.

The last Zionist Congress adopted a resolution introduced by the Revisionists "disapproving the renunciation of the national idea, which has been expressed by the leaders of the Hebrew University, and instructing the Executive to watch over the national spirit in the leadership of the University".

ATTEMPTED BLOOD LIBEL IN SYRIA: ARAB PRESTID CARFYING DIS-
MEMBERED BODY IN SACK WHICH HE WAS GOING TO PLACE AT
SYNAGOGUE DOOR.

Jerusalem, Mar. 1st. (Jewish Telegraphic Agency).

An attempted blood libel in Aleppo is reported today by the Hebrew daily "Doar Payom" here.

An Arab has been arrested there, it says, who was carrying a sack which he told the police contained fuel for the synagogue. It was found, however, to contain a dismembered body, which he then confessed he was taking to the synagogue at the request of a Greek Orthodox, who had told him to leave it at the door of the synagogue, so that it might create a ritual murder outcry.

In July 1929, a month before the August massacres in Palestine, a blood libel agitation was started by the Arabic and French press in Damascus and Beirut. A story was told that a 60 year old Jew named Chattah was seen in the streets of Damascus carrying a sack in which something moved and struggled, and when it was opened a five year old Christian girl was found there bound and gagged. The story was afterwards found to be an invention.

The Christians of Damascus, nevertheless, started a blood libel agitation and the notorious Damascus blood libel affair of 1840 was recalled and exploited by the agitators against the Jews.

The Damascus blood libel affair of 1840 stirred the Jewish world, and was in part the reason for the founding of the Alliance Israelite Universelle. At that time, Damascus and the whole of Syria, belonged to Mohammed Ali, Khedive of Egypt, who had revolted against the Sultan of Turkey. Public meetings were held in London, Paris, New York and other places. Especially important was the meeting called by the Lord Mayor of London at the Mansion House. As a result, Sir Moses Montefiore and Isaac Cremieux and Solomon Munk of France were sent as mediators to Alexandria to plead with the Khedive. After repeated interviews with Mohammed Ali they obtained from him the unconditional release and recognition of the innocence of the nine prisoners who still remained alive of the thirteen imprisoned. They then went to Constantinople and obtained a firman from the Sultan Majid declaring the accusation of ritual murder absurd.

The blood libel arose in connection with the disappearance of Father Thomas, the Superior of a Franciscan Convent, together with his servant. The French Consul at Damascus, who was an enemy of the Jews, started investigations in the Jewish quarter. A confession was extorted from a Jewish barber named Negrin and several of the most notable Jews were imprisoned and tortured. Their teeth and beards were pulled out, and they were tempted with gold to confess an imaginary crime. The incited populace fell upon the synagogue and destroyed the Scrolls of the Law.

There was a blood libel in Damascus also in 1802, and another at Passover in 1926, when an attempt was made to accuse the Jews of killing a Christian boy for the Passover festival.

THE PAN-ARABIC CONGRESS MOVEMENT: TIME AND PLACE NOT YET
FIXED AMUN BEY CHIEF PROMOTOR OF MOVEMENT DECLARES DENY-
ING REPORT OF MECCA VENUE.

Jerusalem, Mar. 1st. (Jewish Telegraphic Agency).

Amun Bey Abdul Raddi, the chief promoter of the idea of a Pan-Arabic Congress, has made a statement here to-day, contradicting the report circulated in the London press recently to the effect that a Pan-Arab Congress will be held shortly in Mecca. He declares that the time and place of the Congress have not yet been fixed by the Committee.

SFAUKAT ALI TELLS J.T.A. HIS DIFFERENCE WITH JERUSALEM GRAND
MUFTI IS BECAUSE MUFTI WANTED TOO MUCH POWER AND WISHED
TO MAKE MOVEMENT FAMILY AFFAIR: BUT THEY ARE IN AGREE-
MENT ON QUESTION OF ZIONISM: SAYS HE IS GOING TO AMERICA
IN OCTOBER TO TALK OVER MATTER WITH AMERICAN JEWS: ALSO
EXPECTS TO VISIT PALESTINE AGAIN IN JUNE.

Bombay, Mar. 1st. (Jewish Telegraphic Agency).

Asked about the rift between himself and the Grand Mufti of Jerusalem, Shaukat Ali, the Indian Moslem leader, said to the J.T.A. representative here in the course of an interview, that actually there was no quarrel. Their difference was only local, since the Grand Mufti wanted too much power and wished to make the movement a family affair. But they were in agreement about the question of Zionism.

He would be going to America in October to meet the Jews there to talk to them as they were very powerful, Shaukat Ali told the J.T.A. representative. He also said that he expected to go to Palestine again in June.

I am a friend of the Jews, Shaukat Ali said. They have suffered as I am suffering. I have met Dr. Weizmann, Mr. Sokolov, Colonel Kisch, Mr. Sieff, Dr. Eder and all the world leaders of the Zionists, and I believe they themselves realise that in the long run they will not benefit the Jewry of the world. I am very sorry to say it, but I want the Jewish world to know that some of the Zionists want to form not only a Home, but are dreaming of founding a Jewish State in Palestine and that is why British public opinion is bitter against the Zionist movement which they consider a danger to the Empire. We Moslems will fight to the bitter death and will not allow any Jew or gentile to continue with such a scheme. The heart of Islam for the sanctity of every Moslem place in every part of the world is bound to do it. We are down to-day. We are weak. We are disorganised, but let me tell you as a brother who means well with you and for the great cause of peace, not mincing words but in clear and emphatic language, I give you a warning, for God's sake give up this colonisation scheme, this scheme of colonisation for unlimited immigration with the help of a mandatory power. Some day a great upheaval will take place, which will not be good for Jews or Moslems or for the Jewish and Moslem understanding.

Asked whether the colonisation of Palestine by Jews had not been equally beneficial to Arabs, Shaukat Ali replied in the negative, claiming that the Arabs were more prosperous before Jewish immigration had commenced on a mass scale. Jewish labour was employed for Jewish work, and the Arabs were not given a chance.

"We are not going to allow the British nor anybody else to take possession of Jizrat-ul-Arab, the land sacred to the Arab, Shaukat Ali declared. If you want the Jews to be free to go and come in Palestine, as they did 1,300 years ago, the Moslems will give them free access, but not with the help of a Mandate and the promise of the Balfour Declaration, which the Moslem world does not accept. Who is Balfour to give away our sacred land to anyone? It is not binding on us. We have never accepted it. Why should Jews make things difficult for themselves and for us? In 12 years, the Jews with all the money collected from Europe have brought 100,000 Zionists to Palestine. The 800,000 Palestine Arabs in this period have produced 125,000 new children, and the whole Moslem world is at their back, for it is a Moslem's sacred duty to see that the land of Juzrat-ul-Arab must not pass out of the hands of the Moslems.

Zionism will upset the 1,300 years of friendship between the Moslems and Jews, Shaukat Ali went on. When the whole of Europe treated the Jews like dirt, every Moslem kingdom opened its doors and treated them as brothers, and gave them honour and opportunities. In the whole history of Islam, I challenge you to find one pogrom where Jews were massacred by Moslems, as has happened in Europe.

2,000 years ago, Titus massacred the Jews, demolished their Temple and committed the worst atrocities against them. The Jews left Palestine and spread over Europe. But the Moslems remained, and their men, women and children would sacrifice their lives before they are deprived of one inch of Moslem land. Let me tell you that neither Britain, America, nor any country in Europe will fight a war for you, and there are nearly a million Moslems in Palestine alone. Syria, Iraq, Persia, Turkey, Egypt, Sudan, Morocco, Tunis, Java, the whole Moslem world of 400 million people, will stand with the Moslems of Palestine.

PALESTINE DEFENCE COST: £170,000 EXCESS COST OF BRITISH FORCES
IN PALESTINE OVER COST AT NORMAL STATIONS: PALESTINE
GOVERNMENT CONTRIBUTING £55,000 TOWARDS THIS COST AND
SERVICES TO FURTHER ESTIMATED COST OF £49,000.

London, Mar. 2nd. (Jewish Telegraphic Agency).

Captain Hope (Conservative) asked the Secretary of State for the Colonies in the House of Commons to-day whether the British forces in Palestine and Transjordan were paid by the British Government entirely or only partly, and if he would state the cost to the British Government in the past year.

Sir Philip Cunliffe-Lister, the Colonial Secretary, replied that the British forces in Palestine and Transjordan were paid by His Majesty's Government. The estimated cost for the year 1931-32 was £650,000, of which approximately £170,000 represented the excess cost of these forces over their cost at normal stations. The Palestine Government was contributing towards that cost £55,000, and had in addition provided local services of an estimated value of £49,000.

Is there any prospect of the Palestine Government paying any more in the near future? Captain Hope asked.

I should be very sorry to answer that, the Colonial Secretary said, without seeing next year's estimate in detail.

Brigadier-General Spears asked the Under-Secretary of State for Air whether the Royal Air Force armoured car force in Palestine was established on the lines of similar units in the army, whether the advice of the War Office was sought when these units were formed, and if they were manned by Air Force personnel and commanded by officers of the Royal Air Force, and what previous training and experience these have had of similar land units.

3/3/32.

As regards the first part of the question, Sir Philip Sassoon replied, Royal Air Force armoured car units are designed to meet the special requirements of the Royal Air Force, since they normally work in the closest possible co-operation with aircraft with which, for example, they are in constant touch by wireless. It has also been found essential, he said, to arrange from time to time for an interchange of officer personnel between air and ground units. These and similar factors necessitate an organisation somewhat different from that of the corresponding army formation. As regards the remainder of the question, he added, I would refer General Spears to the reply given to him yesterday. I may tell him again that upon the original formation of these units some ten years ago a number of army personnel were attached or transferred to the Royal Air Force, and that the units are now entirely manned and commanded by the Royal Air Force personnel. Perhaps I should add that the War Office and Air Ministry co-operate in the selection of suitable types of equipment.

EX-KING ALFONSO IN PALESTINE.

Jerusalem, Mar. 2nd. (Jewish Telegraphic Agency).

Ex-King Alfonso of Spain, travelling as the Duke of Toledo, accompanied by the Duke of Miranda, arrived in Jerusalem to-day. He is staying at the King David Hotel in Jerusalem, and will spend two days in Jerusalem sightseeing. He visited the Church of the Holy Sepulchre this afternoon.

KING FUAD OF EGYPT EXPECTED TO VISIT PALESTINE.

Jerusalem, Mar. 1st. (Jewish Telegraphic Agency).

King Fuad of Egypt may visit Palestine within the next two months, according to a Cairo report received here describing His Majesty's gratification at the welcome accorded in Palestine to his Prime Minister, Ismael Sidky Pasha. Should the King undertake the visit to Palestine, Sidky Pasha would accompany his Sovereign on a tour of the two Mandated territories, Palestine and Syria.

It is also reported from Cairo that Ibrahim Dassouqui Abbaza, a member of the Egyptian Chamber, has put an interpellation to the Prime Minister as to the "real reasons" for the Prime Minister's recent visit to Palestine and Syria, and asking what truth there is in the rumour that the visit was connected with the ceding by Egypt of territory in favour of Palestine; and if the Premier's mission had in some way been connected with the Caliphate question or the crowning of the ex-Khedive as King of Palestine.

MEETING OF ZIONIST GENERAL COUNCIL POSTPONED TILL AFTER PASSOVER.

London, Mar. 2nd. (Jewish Telegraphic Agency).

It is officially announced to-day that at a conference of the Zionist Executive with Mr. Motzkin, President of the General Council, it was decided to postpone until after Passover the meeting of the General Council which is now due. This decision was taken in view of the absence of the President of the Organisation and in order to avoid interruption of the campaigns for the Funds, which are now in full swing. The meeting, the time and place of which will be announced later, will also fix the budget for the coming year. It will be followed by a meeting of the Administrative Committee of the Jewish Agency.

JEWISH COMMUNITIES LAW IN PRUSSIA APPROVED BY STATE COUNCIL
AND NOW GOES TO PARLIAMENT. ZIONIST REPRESENTATIVES
WILL FIGHT TO OBTAIN CHANGE IN LAW GIVING VOTE TO
FOREIGN JEWS IRRESPECTIVE OF WISH OF LOCAL JEWISH
COMMUNITIES.

Berlin, Mar. 1st. (Jewish Telegraphic Agency).

The Prussian State Council has adopted the modified text of the Jewish Communities Law submitted to it by the Prussian Government for the regulation of the affairs of the Jewish Communities of Prussia, under which the vote is granted to foreign Jews living in Germany, but leaving it to the individual Jewish Communities to use this power or to leave it as a dead letter.

The bill has now gone to the final instance, the Prussian Diet, where the Zionist representatives intend to make a fight for it to bring about a change in the law, so that foreign Jews should have the vote in all cases, without any Jewish community having the right to deprive them of it.

SOME GERMAN JEWS WOULD JOIN HITLERISTS IN EXPULSION OF EAST
EUROPEAN JEWS IF NATIVE JEWS ARE LEFT ALONE: SUCH JEWS
SHOULD BE WARNED ZIONIST ORGAN SAYS THAT HITLERISTS ARE
OUT TO DESTROY ALL JEWS MAKING NO DISTINCTION BETWEEN
EAST EUROPEAN AND OTHERS.

Berlin, Mar. 1st. (Jewish Telegraphic Agency).

A Jewish professor in a Rhineland town has told a 17 year old girl student that he and certain other representative Jews agree with that part of the Hitlerist programme about the expulsion of East European Jews, if there is no restriction of the rights of those Jews who have been long settled in Germany.

The "Juedische Rundschau", the organ of the German Zionist Federation, warns those Jews who hold such views, that it will not help them to deliver up the East-European Jews to the fury of the Hitlerists, because the Hitlerists make no distinctions between Jews and are out to destroy all Jews.

MARCH 13TH. WILL BE DAY OF RECKONING FOR JEWS HITLER MANIFESTO
SAYS.

Berlin, Mar. 2nd. (Jewish Telegraphic Agency).

March 13th. (the day of the Presidential election) will be a day of reckoning for the Jewish democracy, Hitler declares in an election manifesto which he has issued here to-day. There is nothing, he says, that binds the Jews with the German people, and the Jewish poison press is always agitating against the German interests.

ALIENS IN ENGLAND: SIR HERBERT SAMUEL SETS UP ADVISORY COMMITTEE
ON DEPORTATION: COLONEL SAMUEL AND SIR WYNDHAM DEEDES AMONG
MEMBERS.

London, Mar. 2nd. (Jewish Telegraphic Agency).

The Home Secretary, Sir Herbert Samuel, has set up an Advisory Committee to advise upon the cases of Aliens in respect of whom the Home Secretary has made or contemplates making a deportation order on any grounds other than landing in the United Kingdom without permission or failure to observe conditions imposed on landing in the United Kingdom.

Colonel F. D. Samuel, Director of the Banking firm of M. Samuel and Company, and Treasurer of the Jewish Board of Guardians and Honorary Secretary of the Soup Kitchen for the Jewish Poor, is one of the members of the Committee. The others are Sir Wyndham Deedes, former Chief Secretary to the Palestine Government, Mr. Mallon, Garden of Teynbee Hall, Whitechapel, Captain Oliver Lyttelton, and Dr. Ivy Williams. Mr. R. Vaughan Williams, K.C., is Chairman of the Committee.

SHALOM ASH HONOURED BY PEN CLUB: A TRIO OF JEWISH WRITERS:-
LOUIS GOLDING PRESIDES AND MADAME SOKOLNIKOFF SECOND
GUEST OF HONOUR.

London, Mar. 2nd. (Jewish Telegraphic Agency).

Your London appears very familiar to me, for your streets and the people recall to me scenes and characters out of your great literature, Mr. Shalom Ash, the famous Yiddish author, who is the representative of Yiddish literature among the honorary members of the International Pen Club, said, speaking last night at a dinner given by the Pen Club, at which he and Madame Sokolnikoff, the wife of the Soviet Ambassador in London, who is a well-known Russian authoress, and is also Jewish, were the guests of honour.

Mr. Louis Golding, the author of "Magnolia Street", was in the chair.

That is the magic of literature, Mr. Ash went on. It comes to a boy in a strange, foreign land, and brings to him London and all Britain into his own home. One people learns to understand the other, across the barriers of race and nationality, through the medium of the international language of character and fate, which is common to all on this earth. The impression of a people which we obtain through its literature is unforgettable. Literature makes the moral and ethical possessions of a people the possession of all humanity. What a responsibility, therefore, rests upon us writers!

Shakespeare is the expression of the English genius, he continued, but, of course, you know that Shakespeare has long since been taken from you, not only by the powerful nations, but even by so weak a people as we Jews are. We have a Jewish Shakespeare of our own, adapted to the Jewish folk spirit and to Jewish tastes, and all the king's horses, and all the king's men will never take him away from us again, because he has become part of our spiritual values.

It seems a pity to me, he pursued, that you keep such a tight hold of the few specimens of Shakespeare's handwriting that you have in your Museums, thus preventing him from becoming completely what he is in fact, no longer a man, but a legend. The Bible relates of Moses that no man knows where his grave is. And history has seen to it that nothing should remain of Shakespeare's life, so that we should not know that he has died.

We know you through your literature, Mr. Ash said. You do not know us. In paying me this honour, I believe you take me on credit, rather than on my deserts, since you do not know my work. The knowledge of Jewish life derived from Jewish jokes in comic papers or in music halls, or from tendentious literature, aggressive or apologetic, is, unfortunately, all you seem to get. In America, in Poland, in Palestine, and in other countries, there are compact Jewish masses, living a distinctive Jewish life, built on Jewish tradition, and sanctified by Jewish ethics and morals going back for hundreds of generations, and this distinctive Jewish life has produced creative men like Peretz, Shalom Aleichem, Bialik, who expressed this life, with its sorrows and its joys, unfortunately, more sorrows than joys. And we have a right to hope that like those of every other people, these moral values of the poor Jewish masses will through these inspired masters of the Jewish spirit, become linked up with the whole of world literature and civilisation.

The Pen Club, like all good things, was "made in England", Mr. Ash concluded, and one of its main objects is the brotherhood of the peoples through literature; it has achieved a great deal in this respect in discovering the smaller peoples and bringing them through their literature into the great world of civilisation. "We are happy to think that this is happening also with our Jewish literature."

Mr. Golding's Speech.

I cannot at this distance of time decide whether it was a caprice or whether it was a pogrom that induced my father - peace be upon him! - to leave his small town on the banks of the Dnieper a couple of years before I was born, so that I might a year or two later be born in Doornington, Mr. Louis Golding said. I might have been presiding for Madame Sokolnikoff at a meeting of the Kieff Pen Club and welcoming her in Russian. And if not for that caprice or pogrom, I might this very same evening have addressed you, Reb. Shalom Ash, in Yiddish. But the trouble about my Yiddish is that it sounds so exceedingly German nowadays, after spending a couple of years in Germany writing "Magnolia Street", and the trouble about my German is that the Nazis think I am talking Yiddish, and hit me over the head with pewter beer tankards. So that, Madame Sokolnikoff and Reb Shalom Ash, I am afraid I shall have to be content with welcoming you in Oxford English, with a dash of Lancashire.

Turning to Madame Sokolnikoff, Mr. Golding said: You, Madame, are not only a distinguished woman of letters, you are the wife of the Soviet Ambassador at St. James's, and a most talented politician in your own right, but it is as a woman of letters we greet you here to-night, we wielders of the pen, because at these meetings it is our pride and our privilege to forget the glorious differences which make of us, Gentiles and Jews, men of Lancashire and women of Surrey, die-in-the-ditch-Tories, or Red-as-blood-Sovietists.

As for you, Reb Shalom, he said, turning to Mr. Ash, you are in point of fact, I think, only 15 years my senior, yet I remember the long Friday evenings in Doornington with my father - peace be upon him! - with his silver voice, reading out your works, with the Friday evening candles flickering in their sockets, and the flames rising and falling upon the Samovar, which my mother had brought over with her from Russia. And a few years later, when a sort of civil war arose between my father and me, because I would spend all my days and nights reading Shelley and he would have me spend them reading Isaiah, I remember what a joyful compromise it was when we read your early masterpiece, "Dos Stedtel", and realised that a voice had spoken in Jewry which had much of the old dignity and the old poetry.