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Jewish Telegraphic Agency, news reports, 1943.

ORTHODOX RELIEF COMMITTEE ASKS \$1,250,000 FOR COMING YEAR TO AID REFUGEES

NEW YORK, Dec. 7. (JTA) -- The sum of \$1,250,000 will be required next year in order to provide the most essential needs, mainly food and clothing, for Jewish orthodox refugees in the U.S.S.R. and in neutral countries, it was announced here today by the Emergency Committee for War-Torn Yeshivoth and Refugee Scholars. A total of \$400,000 was transmitted by the Committee during the last twelve months, the announcement said.

Emphasizing that of the sum required for the coming year "a total of \$900,000 will be spent for the groups in Siberia and Asiatic Russia," the Emergency Committee declares that it has the cooperation of the Union of Orthodox Rabbis of the U. S. and Canada, the Rabbinical Council of America, Union of Orthodox Jewish Congregations, Mizrachi Organization, National Council of Young Israel and Agudath Israel. The current program of the Emergency Committee includes transmission of packages from the United States, Iran and Palestine, cash remittances for rescue work in neutral countries, and similar emergency activities.

A special license has been obtained by the Committee to forward parcels from the United States to Russia and permission has been granted by the O.P.A. for export of certain rationed foods, the announcement says. An average package includes milk powder, egg powder, cocoa, crisco, socks, underwear, thread, needles and band-aids. The contents are purchased and packed by the Committee in New York and shipped on Soviet steamers. Another avenue for the transport of parcels to the refugee scholars in U.S.S.R. is through Teheran.

"AMERICAN JEWISH ASSEMBLY" PROPOSED BY PITTSBURGH PARLEY; WILL SEEK TO ACHIEVE UNITY

PITTSBURGH, Jan. 24.(JTA)-- Leaders of national Jewish organizations meeting here today at a conference sponsored by the B'nai B'rith for the purpose of achieving unity among American Jews on the question of the post-war status of Jews throughout the world and in Palestine, voted to convene an "American Jewish Assembly" within the next five months to "establish a common program of action in connection with post-war problems."

An executive committee of 38 was created by today's conference to arrange for the calling of the projected Assembly. Thirty-two members of this committee, one from each of the organizations represented here, were elected today and six places were reserved for those groups who did not send delegates. Chief among the latter are the American Jewish Committee and the Jewish Labor Committee. It was decided today that the Assembly will have 500 delegates, 125 of whom shall be chosen by the cooperating organizations while the remaining 375 will be elected by the Jewish communities at local and regional conferences called for that purpose.

The delegates today adopted a proposed program for the forthcoming Assembly. It forsee[s] the tasks of the new body as: "A). To consider and recommend action on problems relating to the rights and status of Jews in the post-war world. B). To consider and recommend action on all matters looking to the implementation of the rights of the Jewish people with respect to Palestine. C). To elect a delegation to carry out the program of the American Jewish Assembly in cooperation with accredited representative of Jews throughout the world."

Before adjourning, the meeting unanimously adopted a resolution introduced by Rabbi James G. Heller of Cincinnati protesting the extermination of European Jewry by the Nazis and expressing the hope that the United Nations will aid refugees to find asylum and will send food to the starving Jewish and non-Jewish communities of Europe wherever possible.

Henry Monsky, president of the B'nai B'rith, addressing the opening session of the conference last night, reviewed previous attempts to unify American Jewish action, notably in 1915. Mr. Monsky stressed that in seeking to unify the Jewish community, it is important that there should not be any attempt to regiment. "It must be conceded," he added, "that loyalty to particular interpretations is important, but just as important is it not to forget the whole for the part. We have never had a common intellectual outlook. But in this crisis we must discipline ourselves to produce a common program of action."

J.D.C. WILL REQUIRE \$10,000,000 IN 1943, BAERWALD REPORTS

NEW YORK, Jan. 24.(JTA)-- Greater and more pressing demands upon the resources of American Jews for immediate aid to their co-religionists overseas were forecast yesterday afternoon at a meeting of the Board of Directors of the Joint Distribution Committee here. Paul Baerwald, Honorary Chairman of the Committee, presided.

Mr. Baerwald stated that on the basis of its experience during 1942, when \$7,250,000 was appropriated for relief and rehabilitation work abroad, the Joint Distribution Committee estimates its requirements for 1943 at over \$10,000,000. This sum is required for direct operations in behalf of needy Jewish war victims in Switzerland, Spain, Portugal, Russia, Iran, North Africa, Sweden, Turkey, Central and South America, and other parts of the world, he said.

RABBI LAZARON CALLS ON LAYMEN NOT TO HEED RABBIS ON ZIONIST ISSUE

CINCINNATI, Jan. 28. (JTA)--- (Urging Jewish laymen not to allow rabbis to do their thinking for them, Rabbi Morris S. Lazaron of Baltimore, one of the leaders of the recently-formed American Council for Judaism which opposes political Zionism, outlined his objections to Zionist political activities, addressing the 119th annual congregation dinner of the Rockdale Temple, here.

"Don't let the rabbis do your thinking for you," he said. "You of the laity must be informed on this vital issue. The time has come to choose sides in a serious matter. I do not stand with political Zionism." He added that the philosophy of political Zionism "is the philosophy of despair, assumes that our present status is hopeless and that democracy is a failure."

"I object to political Zionism," he said, "because it goes beyond the Balfour Declaration in demanding a) a Jewish army; b) unlimited Jewish immigration into Palestine with a Jewish commonwealth and Jewish control there. I object to political Zionism because it violates the Atlantic Charter. I object to political Zionism for the reason that - in one of the United Nations' most delicate moments, when the fate of millions of persons other than Jews is at stake - political Zionism loudly demands Palestine for the Jews, without consideration of possible disturbance of the United Nations' situation in relation to 17,000,000 Arabs."

"I object to political Zionism," Rabbi Lazaron continued, "because it claims, without proof, that it speaks for the Jews of America. I object to political Zionism because epithets instead of objective arguments are being used against its opponents. I object to political Zionism because terrorism and pressure are used by some of its advocates against individual non-Zionist rabbis as well as upon various Jewish communities and welfare-boards."

"I object to political Zionism," he further stated, "because its philosophy tends to separate Jews from other Americans and tends to delay our integration into the American way of life. I object to political Zionism because some of its leaders are exploiting other fellow-Jews. We could come to an agreement with moderates among Zionists on a basis that really would do more for Palestine. I object to political Zionism because it now takes the attitude that non-Zionists have lost the right to express their own non-Zionist opinion. That attitude assuredly is not of democracy."

He proposed the following program: "1. We have the right to demand equal citizenship wherever we live. 2. Reconstruction of Jewish life must be made in the war's general setting - based on realities. 3. Spiritual functioning of the world Jewish religious community must be included in the reconstruction of Jewish life. 4. We should ask England to reaffirm the Balfour Doctrine to admit all possible Jews and to ask others to help Palestine. The United Nations - not the Zionists, should decide Palestine's future."

"I resent the Zionist effort to give a Palestinian orientation to all life in America," he continued. "We need the international mind - we need to look beyond state boundaries. Zionism's danger lies in its chauvinism and in its materialistic politics. Jewish life is not dependent upon a land."

Rabbi Abraham L. Feinberg, Denver, Waldo Frank, Rabbi Emil Leipziger, New Orleans, Rabbi Harry S. Margolis, St. Paul, Rabbi David Philipson, Cincinnati, Dr. Walter Rothman, Librarian, Hebrew Union College, Rabbi Jacob Weinstein, Chicago and Rabbi David Wise, Newark.

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JEWISH GROUP BACKS WIDENING OF SOCIAL SECURITY LAWS

Washington (JPS) -- The inclusion of Jewish social service and similar communal workers in the benefits of the Federal Old Age And Survivors' Insurance section of the Social Security Act has been endorsed by the Council of Jewish Federations And Welfare Funds, it was revealed by Senator David Walsh of Massachusetts in submitting an amendment to the Social Security Act providing for the extension of insurance benefits to employees of religious and charitable organizations hitherto excluded from the Act.

Back in 1935 when the Act was first discussed, many Jewish charitable groups, along with representatives of churches, colleges and hospitals urged that their employees should be exempted from the Social Security Act. It is understood that a great many of these bodies, including the Jewish ones, have revised their attitude. Catholic as well as Protestant philanthropic bodies were reported by Senator Walsh to have agreed to the amendment.

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KEREN HAYESOD TO CO-ORDINATE AID FOR BULGARIAN CHILDREN

New York (JPS) -- The Keren Hayesod, fund-raising arm of the Jewish Agency for Palestine in the United States, will co-ordinate the activities of all American-Jewish bodies to facilitate the entry into Palestine of 4,000 Bulgarian Jewish children and 400 adults for whom immigration certificates have been made available by the British Government, it was announced here by Bernard A. Rosenblatt, President of the Palestine Foundation Fund.

Judge Rosenblatt reported that the Board of Directors of the Fund had met to consider the American responsibility for the vast transportation and maintenance project. He declared:

"The Jewish Agency for Palestine, representative of the Jewish people in the rebuilding of Palestine, has pledged itself to the Palestine Government to assure the maintenance of these children once they reach Palestine. The Palestine Foundation Fund is the fund-raising representative of the Jewish Agency in the United States. The Board of Directors has felt that American Jewry has been afforded a great opportunity for the salvage of the most precious elements of the Jewish population in Bulgaria. We are advising the Jewish Agency in Jerusalem that we shall stand behind it, that we shall furnish the funds so that this very large number of Jewish children may be rescued for a life of dignity in Palestine.

"In order to meet the pledge which we have given we shall endeavor to co-ordinate the activities of all bodies in the United States which have an interest in this problem. We know that we shall meet the most generous response. A very substantial part of the financial responsibility has already been assumed by Hadassah, Women's Zionist Organization of America, which has, for years, been doing a magnificent piece of work in facilitating the entry of Jewish refugee children into Palestine.

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It will continue these labors. There are other aspects of the program, not touching upon Hadassah's own great responsibility, for which we shall ask the help of all concerned.

"An opportunity has been given to the Jews of America to assure life to children who might otherwise perish. The Board of Directors of the Palestine Foundation Fund knows that American Jews will utilize that opportunity to the fullest."

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GOLDEN HARVEST FOR YESHIVA FOUNDATION "MEMBERS"

New York (JPS) -- As part of a systematic program to encourage support of the Jewish parochial schools in New York City, a golden harvest of War Bonds, including a \$10,000 bond for the top winner, was distributed by the United Yeshivas Foundation at the close of its ninth semi-annual membership campaign. All members are entitled to share in the award of prizes who bring in the greatest number. Altogether, 558 prizes were distributed, the largest being for \$10,000, the second for \$1,000 and varying amounts below that.

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WOULD PENALIZE BANKS, UTILITIES PRACTICING DISCRIMINATION

Albany (JPS) -- As the 1943 New York State legislative season began, the hopper was jammed with a series of bills to strengthen the campaign against discrimination in industry, one of the measures permitting recovery of damages of from \$100 to \$500 from banks, insurance companies and utilities practicing the "misdemeanor" of discrimination.

Another bill would make it a misdemeanor to pass over eligible candidates on civil service lists on the ground of race, color or religion. The Legislature also has before it a measure to bar legal advertising from publications which accept discriminatory advertising.

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RED CROSS STRESSES AID IN FINDING RELATIVES OF JEWS ABROAD

Washington (JPS) -- The role that the Red Cross plays in locating Jewish families in Europe and elsewhere for relatives in the United States was stressed in a special statement issued here by the Inquiry Unit, which urged American Jews to utilize the Red Cross facilities to find relatives in Europe "whose whereabouts have been blacked out by the war."

Reporting that it "has already located many Jewish families," the Red Cross statement, issued in connection with the War Fund campaign for \$125,000,000 in March, cited the case of a Jewish mother and young son, driven from their home in Poland. They were the first located in Breslau, then in Lwow, Poland, subsequently in Berlin and, finally, the boy was found in Teheran, Iran and his mother in Samarkand, Russia.

It was suggested that inquirers communicate with their local Red Cross chapter to obtain an official blank issued by the Inquiry Unit.

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Release: Friday, February 12, 1943

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* THE JEW BECOMES A CREATOR *
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* The Relation of the American Jew to Palestine *
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* By JAMES MARSHALL *
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In the violent controversy between Zionist and anti-Zionist that has flared up within the past few months in the United States, there has been a tendency to stress the American phase of the discussion rather than to evaluate the role of Palestine itself. It is to enlarge the framework of the discussion, that there is here presented a basic statement on Palestine by Mr. James Marshall, son of the late Louis Marshall, who was responsible with Dr. Chaim Weizmann for the creation of the Jewish Agency. Until recently Mr. Marshall was President of the New York Board of Education. In the past few years, Mr. Marshall's views have been regarded as anti-Zionist. Because of the viewpoint here presented, it is believed appropriate to reprint this article which originally appeared in the Menorah Journal in 1928, just after Mr. Marshall had returned from a lengthy visit in the Jewish Homeland.

. . . The Editor

Not so many years ago it was commonly believed that the salvation of Israel was to be found in political, social and economic equality. Although those who accepted this theory would not for a moment have suggested that the longevity and vitality of Judaism were the result of political liberty or of economic success or of freedom of worship, yet somehow the achievement of these was supposed to provide new fertility for the tree of Israel.

In the United States the benefits of equality have now been attained for all practical purposes. Every number of every Jewish weekly in the land points with pride to some Jewish judge or governor, to Jewish bankers, real estate operators and merchants, to members of the faith who are actors and authors and editors, or who have been honored for some success dear to the heart of their fellow Americans. American Jewry has achieved a position of economic splendor and political security unknown to Jews since the days of Solomon's glory. For even among the Moors the Jewish people were not as fortunate as they are today because they did not possess what was then the basis of wealth and power; they were not great landowners nor did they support bands of armed retainers.

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But with the passing of ghetto life there have gone the Talmud Torah and the influence of the Rabbi. The Jewish youth goes to the public schools and the great universities of the country, where he is washed in a pale solution of Greek philosophy, Anglo-Saxon political ideology and experimental science, which gradually hides his Jewish background under the dye of this Western modernity.

In the course of achieving this new equality, this luxury, power, and learning, the Jews of America have generation by generation abandoned as many of the ancient customs of Israel as they safely could without incurring the disapproval of other Jews in whose society they have lived and upon whose good will they have relied. Saturday is no longer a day of rest; Shabbat in some instances has been transferred to Sunday; and the synagogues which are the outgrowth of the nineteenth century Reformation have succeeded in uncovering the heads of their worshippers, reducing the observance of holidays, and making Hebrew a dead language indeed. One does not have to search far to discover the self-consciousness of numerous American Jews when the customs which they still retain serve to distinguish them from their fellow Americans. There is no general communal life, except in matters of philanthropy, nothing that arouses general Jewish interest except the cry of anti-Semitism.

The contact of the young people with the synagogues has been becoming more tenuous and thus far even the establishment of Jewish Centers does not seem to have done more than to create a certain social stability. The trend from the synagogue, the weakening hold of theology and the effect of the agnosticism of university thought are not peculiar to Judaism. Recently the Protestant churches of America reported the loss of half a million members. But among the Jews this flow of modernity is blended with a sense of shame at being a people apart; and one is aware of a growing desire of American Jews, especially of the well-to-do whose pockets hold the key to many gates, to become assimilated.

The American rabbinate has neither the materials nor the genius to cope with the spiritual dissolution which the congregation is undergoing under the blessings of freedom. For no group of men can stem such a popular tide; only some rare genius can at times guide and utilize its power, as Paul did with the legend of Jesus, and Lenin with the philosophy of Marx and the spirit of the Russian people.

Thus today in America Jewry, like a chameleon, has taken on the colors of its new surroundings. Its soul remains divided between the memory of its Eastern heritage -- of traditions nursed through centuries of ghetto life -- and the interests of the community which has received it. Its thought has been cast increasingly in the American vernacular, while the cultural and spiritual strength of American Judaism has been steadily on the wane.

Yet, when all is said, there is for the mass of Jews something so precious in Judaism, so vital to them, that they are unready to adopt assimilation even when they no longer accept divine authority, and they are unwilling to abdicate their heritage even when their loyalty to it involves some sacrifice and means no good of which they can be sure. There have been any number of attempts to analyze the nature of the vital essence of Jewish feeling

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Which unites the third and fourth generation university-bred Jew of America, for example, with the Jew of the recent immigration or the European Jew who still remains in the ghetto. And it has been the greatest need and effort of twentieth-century Jewry to utilize this force in Jewish communal life.

Vitality of Zionism

The most vital movement toward this end in modern times is Zionism. Here is a new philosophy of escape, meeting a quick response because to modern minds Palestine seems more readily achievable than the Messianic hope and more comprehensible than resurrection. Eretz Israel has had enough sentiment and tradition about it to appeal to Eastern Europe and at the same time sufficient reality to entice the minds, if not the bodies, of race-conscious Western Jews. Of course, Zionism has implied quite different concepts at different times and to different Zionists, just as it still means a variety of things to the people dwelling in Palestine today. To some, Eretz Israel has meant a place for economic rehabilitation; others have thought of it as a sort of Garden of Eden where they might pass in quiet piety the last days of their earthly lives; to many Zion has meant a Jewish state, with Jewish officialdom, bayonets, and display; and there have been many, like Achad Ha-am and his followers, content to have a breathing space in Eretz Israel where in the tradition of the fathers the Jew might develop once more a civilization and culture of his own.

With the Balfour Declaration and the grant of the mandate of Palestine to Great Britain by the League of Nations came the test of Zionism and the opportunity of Judaism to work its own revival. Seven years have passed, and what has Palestine to tell us? What has the land of Israel done for Judaism? Has it done more than to give new homes to a few thousand Jewish families?

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Who are the new Jews? Some of them have been on the land for forty years in colonies founded or sustained with the aid of Baron Rothschild, situated mostly in the Plain of Sharon and the land of the Philistines. They have planted orange groves and vineyards; they have suffered from the misrule of the Turks, from malaria plagues, and the destruction of the war; and now their wines and citrus fruits command a wide and ready market. In many instances they have become the instructors to thousands of others who have come since the war from the ghettos of Poland and Russia. These latter immigrants have brought with them the social and economic ideals of the Russian Revolution in which many of them actually played a part. From Germany there have come scholars, physicians and teachers bearing the stamp of German precision, washed in the disillusionment and anti-Semitism that have followed the War. There is a smattering of British and American Jews, but Eastern Europe is the principal source of the new Jews.

These are the Chalutzim and they seem like a new race. They were bred in the confining Pale and embittering hatred of Eastern Europe. Like bulbs they sprouted in dark cellars, and now they are flourishing like tulips transplanted into a garden bed. They are strong and handsome and healthy. They no longer have the furtive look of the ghetto, the scheming eye of the man whom all the world kicks, nor the weary gait of the man who has no hope. Nor have they acquired the sleekness and self-importance which marks so many of the liberated Jews of America.

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They sing as they tramp along the roads or ride in railroad carriages; they seem to be happy and contented, setting trees about their settlements, draining swamps and reaping grain, milking their cattle, building houses and roads. For the first time in centuries Jews are experiencing as a mass the joys of creatorship. They are at home with their surroundings, and their Judaism does not make them self-conscious.

This is not the mere efflorescence of a back-to-the-land movement. It has a peculiarly Jewish character besides. The language of farm and home and shop is Hebrew; it is the mother-tongue of the children, the first language which they are taught in the schools. Everywhere -- in the Emek, in the colonies about Tiberias, and in the plains and mountains of Judea -- you feel not only the joy of the land qua land but a love of the Land of Israel.

On Friday evenings in Tel Aviv the synagogues are crowded. Walking along the streets one sees the Sabbath lights in every home and the family gathered about the table. Shades are not pulled down to conceal the fact that Shabbat is being celebrated. The streets are deserted and the stores are closed except for an occasional pharmacy. There are no vehicles about, and even the Arabs who come to trade on other days are absent on Shabbat. Saturday mornings the same quiet pervades the city, and in the afternoon the streets are crowded with young girls and men, parents and children, strolling in the sunshine. No work is performed in the colonies on the Sabbath except that necessary for the care of the animals, and in Jerusalem the Jewish shops are closed and the people go walking or calling on one another. On the holidays there is much joy, and the young people come home singing in the streets after their Seder service. They are at home, and there is no one to whom they must apologize because they celebrate their own festivals and Sabbath in their own way. Surely, to feel at home and to be in love with one's surroundings is an achievement and an essential first step if the flame of Jewish life is to be revived.

Building A Future

But they are not satisfied merely with having achieved political and social independence, and in many cases economic security as well. Living in this land they love and speaking their own language, these new Jews are building for themselves a future. Like all pioneers they are experimenting with social institutions. Ethical interest, the desire to find the good life by the right way of living, is a Jewish heritage. Thus there are all kinds of farm colonies, from the pure communist such as Ein Harod, wherein each man and woman gets his food and clothing and lodging but no money and where the children are cared for by communal nurses in communal nurseries, to the privately owned orange groves of Petash Tikvah and the absentee owned groves at Hedera. There are all manner of co-operative enterprises, experiments in the colonizing of farm laborers and in the technical work of farming itself. The local problems are themselves sufficiently varied and serious to demand experimentation, but as one goes from colony to colony, city to city, one becomes conscious that the Palestinian enterprise as a whole is a great social laboratory which in the course of years may become as valuable to the world at large as were the political experiments of the thirteen States and farm colonization in Denmark and Australia.

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Thus far it is the spiritual vitality and the imponderable beginnings of a new era for Judaism which are precious. A disillusioned world, discomfited and ailing in its old faith, disquieted by its undigested science, may well treasure this rare combination of an ageless people on the soil they love, filled with spiritual power, surrounded by reminders of a tradition which they reverence, approaching life with an inquiring spirit. In the years since the Second Temple was destroyed and the Diaspora began, Jewish ideals, borrowed and transformed by other peoples and religions, have exercised immeasurable influence in the civilization of a barbarian world; and one can hope that if Israel can again become integrated and spiritually at rest by creating for itself a new way of life, it may this time offer to the world redemption from some of the spiritual ailments of civilization.

And the American Jew, harassed by conflicting cultures and sensitive to the inadequacy of his religious residue, may well watch with interest and hope his brothers who are laboring in the old workshop of Israel in search of the modern word which will renew the vigor of the ancient faith.

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NEUMANN VOICES CHARGES AGAINST ZIONIST EMERGENCY COMMITTEE; WARNS OF DIFFICULTIES

NEW YORK, Feb. 12.(JTA)-- The conditions leading to Dr. Emanuel Neumann's resignation from his position on the American Emergency Committee for Zionist Affairs were revealed today by Dr. Neumann at a press conference at which he warned of the difficulties which face Zionist political work.

Declaring that it became "increasingly difficult and finally impossible" for him to continue his work on the Emergency Committee, Dr. Neumann stated that among the reasons prompting his resignation were: recurrent factional and personal differences, possibly inherent in the structure of the Committee; vacillation in policy and in action; absence of centralized administrative direction; failure to adopt a definite and comprehensive program of activities; and budgets wholly incommensurate with the immensity of the task. "Repeatedly I warned against this dangerous state of affairs in the light of the heavy responsibility resting on American Zionism," Dr. Neumann said. "I pleaded for a more dynamic policy, bolder conceptions and larger budgets; but the response was slow and painfully inadequate."

Reviewing his activities in the Emergency Committee, which led to the establishment of the American Palestine Committee, which developed into an important political force, as well as to the winning of many Congressmen and Senators and hundreds of Christian clergymen, intellectuals and writers, to the Zionist cause, Dr. Neumann continued: "Without belittling the work which has been done, including my own modest contribution, I must warn against underestimating the difficulties and the seriousness of the position. There is no ground for undue optimism regarding our political situation. With respect to the present British Administration in Jerusalem, it is hopeless; in London, it is bad; in Washington, it is unsatisfactory. Our own Government has been taking a greater interest in the Near East than ever before, but that in itself does not necessarily imply a pro-Zionist orientation or a pro-Zionist policy. Through the occupation of North Africa, America has become -- at least for the time being -- a great Moslem power. This means that the policy-makers in our Government are growing more sensitive to Moslem susceptibilities and Arab opinion. There is a great pro-Arab propaganda which is being carried on persistently and with considerable skill. It is not only pro-Arab but definitely anti-Zionist in character and is receiving both guidance and support in certain influential quarters.

"At the same time, consideration of post-war problems has now passed the stage of academic discussion and is proceeding concretely and practically in our Government departments and other chancelleries. It is probably much later than we think. No amount of skillful negotiation and persuasiveness on the part of our political leaders at the "front line" can succeed unless it is supported by an effective and sustained activity "behind the lines." This is no time for relaxation of our political efforts. We have done perhaps ten percent of what needs to be done. Matters are approaching a stage where every day counts. Opportunities now missed may be irretrievable," Dr. Neumann warned.

TISO, ANTI-JEWISH PRESIDENT OF SLOVAKIA, NOT DEAD, CZECH CIRCLES REPORT

NEW YORK, Feb. 12.(JTA)-- The Czechoslovak Information Service said today that a report of the death of Rev. Josef Tiso, anti-Semitic President of the Nazi puppet state of Slovakia, had been mistakenly broadcast by the Vichy radio. Tiso's father, who has the same first name, appeared to have been the deceased, as evident from the age stated in the report, it was pointed out. Reports quoted the Vichy station as saying that Josef Tiso, 80 years old, had died Feb. 9 at Bratislava. The puppet president is 55 years old.

CHRISTIAN DELEGATION APPEARS BEFORE DUTCH NAZI GOVERNOR TO ASK MERCY FOR JEWS

STOCKHOLM, Feb. 12.(JTA)-- A delegation of prominent Protestant and Catholic church leaders of Holland visited Arthur Seyss-Inquart, Nazi governor of the Netherlands, and vigorously protested to him the persecution and deportation of tens of thousands of Dutch Jews, it was learned here today upon receipt of a copy of the illegal newspaper "Vry Nederland," which was smuggled out of the country.

The churchmen pointed out to Seyss-Inquart that numerous Jews had been deported and that there was an alarmingly high rate of mortality among the deportees. "The Church would fail grossly to do its duty," they told the Nazi commissar, "if it did not call on the authorities to halt these measures." Replying, Seyss-Inquart stated that "with Jews there can be no question of charity. The Jewish problem will be solved by the Germans themselves."

IMMEDIATE ACTION TO CANCEL THE ANTI-JEWISH LAWS IN NORTH AFRICA IS DEMANDED

NEW YORK, Feb. 12.(JTA)-- Declaring that "the anti-Jewish legacy of the Nazis remains intact in North Africa," and that 330,000 Jews there are still the victims of Nazi laws, the American Jewish Congress and the World Jewish Congress joined in a statement today asking for immediate action to implement the declaration of President Roosevelt calling for the abrogation of all laws and decrees inspired by Nazi governments or Nazi ideologists."

Recalling that three months have elapsed since the military occupation of North Africa by troops of the United Nations under American command, the organizations pointed out that while "grudging concessions have been made" no changes "of an important character have been made in the political and economic situation." They emphasize that they have remained silent during the past months because "we have appreciated to the full the difficulties, military and otherwise, of the situation, and because we wish to avoid saying anything which might embarrass those who share the burden of responsibility."

This policy of silence," the statement says, "can no longer be maintained since it has become clear that the principles of human rights and democracy have been suspended, if not waived, in North Africa. It is impossible for us by our silence to appear to acquiesce in this policy, which by implication denies the principles upon which these United States were founded, and in defense of which we have accepted the Nazi challenge."

JEWS RANK FOURTH AMONG RUSSIAN PEOPLES DECORATED FOR BRAVERY AT FRONT AND AT HOME

KUIEYSHEV, Feb. 12.(JTA)-- Jews rank fourth among the peoples of the Soviet Union who have been decorated by the Government for heroism at the front and for speeding production for the Red Army, it was reported today by the Jewish Anti-Fascist Committee in a review of Jewish participation in the Russian war effort during the past year, issued on the occasion of the second annual plenum of the Committee which will open in Moscow on Sunday.

The Committee also disclosed, on the basis of reports reaching it from occupied Europe, that the number of Jews fighting in the ranks of the guerrillas in Poland, Bulgaria, Yugoslavia, Greece and elsewhere has greatly increased in recent months. It also cited the many Russian Jews who are leading and fighting with the partisan bands that constantly harass the Nazi rear. The masses of Jews in Nazi-held Europe are not quiescent, the Committee pointed out, adding that "the call of battle reaches them in the ghettos and concentration camps."

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BRITAIN OPENS TALKS WITH JEWS AND ARABS ON POST-WAR UNDERSTANDING IN PALESTINE

LONDON, Feb. 16. (JTA)-- Important conversations between British officials and Jewish leaders are reported today to have taken place recently, parallel with similar conversations between Government representatives and Arab spokesmen, in an attempt to pave the way for a post-war Jewish-Arab understanding, in which the British Government is particularly interested.

Though the conversations were not of an official nature, they apparently were initiated by the British Government as a prelude to more concrete negotiations which may clarify the basis on which Arabs and Jews can meet when presenting their post-war demands. With Palestine no longer in danger of invasion and with the pro-Nazi Arab elements in the Near East discouraged by the defeat of the German armies, it is felt in certain British circles that an attempt should be made, first through private talks and later through official parleys, to smooth out the sharp edges of the Arab-Jewish problem and thus bring about an Arab-Jewish understanding before the war is over.

British political leaders who do not sympathize with the White Paper under which no more than about 30,000 additional Jews can immigrate to Palestine, point out that this limitation is out of step with the Jewish situation created by the war. They argue that when the terms of the White Paper expire in 1944, the British Government will hardly be justified in leaving it up to the Arabs in Palestine to decide whether Jews from Europe should be admitted. It is obvious, they declare, that in the light of the present Nazi mass-executions of Jews, a large Jewish emigration to Palestine can be expected in 1944 when, it is hoped, Europe will be partly or wholly liberated from the Nazis.

As the White Paper, which was issued in 1939, has not been approved as yet by the League of Nations, which entrusted the mandate over Palestine to Britain, it is felt here that its provisions can still be legally contested by the Jewish Agency, especially since the majority of the Mandates' Commission of the League have never expressed agreement with these provisions. The White Paper, opposed by the Jews, was issued by the British Government shortly before the outbreak of the war. The Jewish Agency for Palestine was prepared to contest it before the Council of the League of Nations, but the war prevented the League from meeting. In the meantime the League is still the legal body to whom the British Government, as mandatory power, is responsible for all its actions with regard to Palestine.

The White Paper of 1939 provided for the admission to Palestine of some 75,000 Jewish immigrants between 1939 and 1944. "After the period of five years no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to acquiesce in it," the document stipulated.

AMERICAN JEWISH COMMITTEE'S STATEMENT ON PALESTINE EVOKES ZIONIST REPLY

NEW YORK, Feb. 16.(JTA)-- The American Emergency Committee for Zionist Affairs today issued the following statement in reply to the declaration adopted by the American Jewish Committee at its annual meeting:

"Not only does the statement of the American Jewish Committee offer no acceptable compromise on the essential demands of Zionism, but it represents a retrogression from previous positions taken by the Committee itself with regard to Palestine. On April 28, 1918, the Committee adopted a resolution which endorsed the Balfour Declaration, in which reference was made to the National Home of the Jewish people in Palestine. On March 1, 1919, the Committee joined in a memorandum submitted to President Wilson, asking that the Peace Conference recognize the aspirations and historic claims of the Jewish people in regard to Palestine. The present statement of the Committee makes no mention of these aspirations and historic claims, it does not allude to the National Home, nor does it take cognizance of the existence of the Jewish Agency for Palestine, officially recognized in the Mandate.

"The statement of the Committee cannot serve as the basis for united action with regard to Palestine because it is contradictory to or noncommittal on the program formulated in the Extraordinary Conference of all Zionist Organizations in America held at the Biltmore Hotel in April of 1942, which was thereafter endorsed by practically all groups within the World Zionist Organization.

"In the course of negotiations, over a period of fifteen months, the Committee was fully apprised of the Zionist position. The Zionist program presented a demand for a Jewish Commonwealth of Palestine. The Committee, however, expresses the view that there should be no preconceived formula at this time as to the permanent political structure which shall obtain there. The Zionist program asked that immigration to Palestine be under Jewish control in order that a maximum number of Jews may be enabled to settle in Palestine in as short a time as possible. The statement of the Committee is limited to a demand for 'safe-guarding the Jewish settlement in and Jewish immigration into Palestine' under an international trusteeship.

"The Zionist position is based on the conviction that Palestine provides the basic solution of the problem of Jewish homelessness. The statement of the Committee specifically rejects this conclusion. Nor does the statement of the Committee give due consideration to the terrible plight of the Jews of Europe as a consequence of a decade of Nazi persecution, or to the implications of Jewish creative work in Palestine in the past twenty-five years, which now requires that the foundations of the Jewish Commonwealth be politically secured."

CZECHS URGED TO SHOW GREATER SOLIDARITY WITH JEWS DESPITE NAZI THREATS

LONDON, Feb. 16.(JTA)-- Replying to the latest Nazi decree, depriving Jews in the Czech Protectorate of their ration cards for most staple foods, the Czech Government-in-Exile today broadcast a message from here urging all the Czech people to show even greater solidarity with the Jews.

Pointing out that Hitler's treatment of the Jews is a warning to the Czechs as to what fate will befall them if they oppose the Nazis, the broadcast stated that, nevertheless, "the only decent answer is full solidarity of the Czechs with their Jewish brethren."

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OPEN LETTER TO AN ANTI-ZIONIST

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By LEON I. FEUER

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Author of "WHY A JEWISH STATE"

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There was recently distributed in tens of thousands of copies throughout the country a copy of a pamphlet by Dr. Samuel H. Goldenson, Rabbi of New York's Temple Emanu-El. Entitled "Zionism, Jew And Judaism," it is an all-out attack on the bases of the Zionist movement. A colleague of Dr. Goldenson's in the Reform Rabbinate, Leon I. Feuer here deals with several of the basic issues of Dr. Goldenson's position. Rabbi Feuer is the author of the recently-published "Why A Jewish State," which was hailed by the critics as the best introduction to Zionism published in many years.

. . . The Editor

My dear Dr. Goldenson:

I have received a copy of your statement entitled "Zionism, Jews And Judaism." I have tried to read it carefully and fair-mindedly, and I believe that it is entitled to the courtesy of a reply. Your position in the Reform Rabbinate, the esteem and affection which all of us, your colleagues, cherish for you, demand that what you say and write publicly be treated with careful consideration. May I respectfully suggest that they also demand the utmost deliberation on your part when dealing with issues which so profoundly concern the welfare of the Jewish people.

I should like to begin with a general observation. Your statement shares the general fault of most anti-Zionist diatribes. It lays down hypotheses which are either untrue or half-true but which certainly do not exist in sane Zionist thought, and then proceeds to draw conclusions which do not follow even from these dubious hypotheses. There are some remarks in your statement which, surprisingly enough, are eminently unfair. Let me cite one example. You say that your study of Zionist philosophy, literature and leadership lead you to the conclusion that the effect of the Jewish nationalist movement is to give Judaism as religion a secondary place in the lives of our people. As proof you produce a single, isolated quotation torn from the context of a long address by the President of the Zionist Organization of America. You obviously mean to leave the impression that he is an irreligious man

(Continued on Page 20)

or at best indifferent to the religious values of Judaism. That is both unfair and untrue. It is a matter of common knowledge that Judge Levinthal is himself deeply devoted to those religious values, quite apart from the fact that both his father and brother are distinguished rabbis. You yourself cannot be unacquainted with those facts. You would be hard put to produce from within the ranks of your own congregation a better religious Jew than the President of the Zionist Organization of America. So much for arguments involving personalities.

You go on to refer to a recently published essay in which Zionism is listed as a "secularist philosophy." Beyond being one man's opinion -- and contrary opinions do exist, as you very well know -- what does that prove? There are Jews, and their number is not small, who think that Reform Jews are renegades to their faith. Within the Zionist Movement, there are secularists. No one will deny that. But so are there secularists on the boards of trustees of Reform congregations. And no one will deny that. Does that make the Reform Movement a "secularist philosophy?" The fact is that there are fervently pious Jews within the Zionist Movement. Why do you anti-Zionists persist in this old sleight-of-mind trick of creating an artificial distinction and antagonism between nationalism and religion, a distinction which never existed in historic Judaism, and insisting upon Jews that they choose between them? Nationalism and religion are complementary in Judaism. Their intellectual and emotional threads have always been intertwined in Jewish thought and feeling. We Zionists feel no compulsion to relegate either religion or nationalism to a secondary position. And we would appreciate a let-up in these attempts to make it appear that we are doing so.

I expected to meet the prophets of Israel somewhere in the pages of your pamphlet. And you have not disappointed me. But this is getting a bit wearisome. We have quoted chapter and verse again and again and again to demonstrate that the prophets were not only not opposed to Jewish nationalism, but that on the contrary they were ardent nationalists. Their universalism not only did not involve the destruction of the Nationhood of Israel, but the "high visions" and the "all-encompassing truths" to which you refer did include the restoration of Zion and the revival and reflowering of Jewish national life. Maybe it's the influence of Higher Criticism, but you anti-Zionist rabbis seem interested in only some quotations from the prophets -- those that tend to prove your side of the case.

America First Attitude

I shall not take up in detail all the contentions advanced in the second half of your statement. I want to devote myself to those that are most misleading. For example, you write: "It is the belief of the Zionists that Palestine as a Jewish sovereign state will in some way act as a protectorate over the Jews of the rest of the world." Come now, Dr. Goldenson! No responsible Zionist leader has ever claimed that or even thought it. Isn't that just the old malicious insinuation of dual allegiance dangled in front of Jews to make them a little afraid of having their patriotism suspected? You reinforce it with the suggestion that in working for the establishment of a Jewish State, Jews may become involved in political problems in and around Palestine. In the first place, that is the kind of isolationist stuff America Firsters were preaching to their fellow Americans a couple of years ago. But the best answer is this perhaps curt one:

(Continued on Page 3C)

Some of us are not afraid to become involved, even in political problems, when the lives, security and happiness of our fellow Jews are at stake.

In view of the foregoing, your next argument is not unexpected. The establishment of a Jewish State will enable hostile countries to be "freer to make their Jewish citizens feel uncomfortable and unwanted, now that they will have the excuse that the Jews have a place to go to and a place to which they belong anyway." It seems to me that you were quoted along similar lines in the recent issue of Time Magazine. Now that is an argument which should make every self-respecting Jew angry. It is so unworthy of you that I wondered when I saw the original quotation in Time whether you had not been misunderstood by the snappy journalists of that weekly. Evidently not. How degrading to pander to the obscenities of anti-Semites! As if anti-Semites needed Zionists or Palestine to create this argument for them. They have been telling us to go somewhere or other for a long time now.

I am grateful for the sentiments expressed in your concluding paragraph, in which you reaffirm the high place of Palestine in Jewish history and consciousness, and pay tribute to the "revival of cultural interests" and the "notable achievements of the Jewish settlers." May I respectfully wonder how you imagine these things might have been accomplished or can be accomplished in the future without the political organization and action you and your group affect so to despise and condemn. The political opportunity created by the political instrumentality of the Balfour Declaration enabled 300,000 Jews to save their lives from Fascist barbarism. If there is anything unholy or irreligious or un-Jewish about that or about continuing to do it for the millions of survivors of that barbarism left in Europe -- then we shall never see eye to eye on what constitutes religion.

You end on an intriguing and somewhat amusing note, so I shall try to be lighthearted with you. You speak of a government in Palestine based on mutual understanding between Jews, Moslems and Christians. A tri-national State, Dr. Goldenson? That goes even Dr. Magnes one better. I wanted to be lighthearted about this. But I cannot. It makes me a little impatient to have a Jew preaching to other Jews about understanding the problems of other peoples. Why not try preaching to the Arabs to have a little understanding about the problems of the Jews. That would be far more to the point.

Sincerely yours,

(Signed) Leon I. Feuer

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Release: Friday, February 26, 1943

P P P P P P P P P P P P P P P P P P P
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P PROFILE OF A STATESMAN P
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P A Sketch of Moshe Shertok P
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P By JOEL WOLFFSOHN P
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The man who has been called the Secretary of State of the Jewish National Home is described in this biographical outline and appraisal. Statesman, economist, writer and linguist, Moshe Shertok is visiting the United States for the first time.

. . . The Editor

The diplomacy that has enabled the Zionist movement to register achievements in the face of indifference and obstacle is symbolized in Moshe Shertok. The combination of firmness with tact, of vehemence with suaveness, is the key to the personality of the chief of the political department of the Jewish Agency for Palestine. The scope of his activities and the importance of his task might be defined by calling him the Secretary of State of the Jewish National Home in Palestine.

When Wendell Willkie visited Palestine, it was Moshe Shertok who discussed the shape of the Jewish future with him. When Captain James Roosevelt, the President's son, first visited the Middle East in his capacity as an observer, before the United States was in the war, Moshe Shertok was the one to show him the Jewish settlements. When problems of Palestine defense must be discussed with General Bernard Montgomery or with General Claude Auchinleck, it is Moshe Shertok to whom the assignment inevitably falls. When Col. William Donovan wanted to have a picture of the Near Eastern scene, it was with Moshe Shertok that he conferred. And it is Shertok who can be depended upon to voice a flaming protest, based in logic, against another manifestation of British lack of co-operation or obstructionism in Palestine.

The Jewish world possesses few men like Shertok in the compass of his mind and the versatility of his talents. This man, upon whom has fallen a grave responsibility in a crucial hour of Jewish history and who must know the entire world in which the Jewish people find themselves, has been in England and France, in Germany and Italy, in Greece and Russia, to mention only a few of the lands whose people he knows at first hand. His impeccable English is matched by his eloquent Arabic and mellifluous Hebrew. He speaks French, German, Turkish, Spanish and Yiddish equally well. Diplomat, he is keenly interested in archaeology. Student of sociology, he is also a lover of music, who has been known to conduct a choir with moving results.

(Continued on Page 2B)

His visit to the United States coincides with his tenth year as head of the political department of the Jewish Agency for Palestine. What has been called the "dark decade" for the Jews of Europe found in him an admirable torch-bearer for the light that flooded Palestine and illumined with consolation and hope the rest of the Jewish world.

There are many Jewish faces like Shertok's. It is rounded, dimpled, sympathetic. The glint in his eyes and the tightening of his jaws when he is being challenged belie any softness, however. He is the pleasant companion, the engaging conversationalist, the desirable socialite. But the High Commissioners of Palestine and members of their staff have heard him in his angry moods, when he was speaking not for himself but for Jews impounded in the ghettos of Poland, for Jews stifled in the narrow holds of unseaworthy boats in the Mediterranean, for Jews already in Palestine and determined that they must be free in peace and recognized in war.

What is the background of this Jewish statesman, a comparatively young man, whom the United States now welcomes for a brief period, so that he may present a first-hand account of problems in Jerusalem and London?

Lived among Arabs

Behind him is the tradition of Russian Zionism. He was born in Kherson on October 3, 1894. He was only eleven when his parents brought him to Palestine, to live in a purely Arab village, Ain Suniyiah, between Jerusalem and Jenin. His father was an original member of the Bilu, spending the years from 1882 to 1886 in Palestine and returning to Russia, always hoping that he could take his entire family back with him to the Jewish homeland. The older Shertok was a journalist, whose background can be understood by reading his translation of Flavius into Russian and his numerous pamphlets on Jewish history and Zionism.

In Ain Suniyiah the Shertok family had a farm and there Moshe was brought up, learning the Arab language and customs, speaking the tongue more fluently and certainly more literately than most Arabs. When fledgling Jewish politicians in the United States pontificate on the way in which the Arab-Jewish problem in Palestine ought to be met, they are unaware, of course, that Moshe Shertok, into whose jurisdiction this problem falls, knows the Arabs more intimately than probably any Jew in Palestine today. He knows the fellah psychology at least as well as Arabic professors at Harvard or the University of Chicago.

In 1908, when Tel Aviv was first arising out of the sand dunes, Jacob and Fanny Shertok brought their family to the Jaffa suburb so that Moshe might enter the Herzlia Gymnasium, where he finished with high honors in 1913. Moshe was marked for the law. He matriculated at Constantinople University, where his classmates included David ben Gurion, now the Chairman of the Jewish Agency Executive, Isaac ben Zvi, now the Chairman of the Vaad Leumi, and Judge Gad Frumkin, the only Jewish member of the Supreme Court of Palestine. When war broke out in 1914, the university was closed.

Shertok joined the Ottomanization movement among the Jews, to avert their expulsion. Even at that time his gifts of contact and of persuasion were recognized, for he became the liaison between the Jewish community of Palestine and the Turks.

(Continued on Page 3B)

He enlisted in the Officers' Training Corps at Constantinople and saw service at the front as a Lieutenant in the Turkish Army, usually as an aide-de-camp to German commanders. He served at Macedonia and Hedjaz and took part in the attack on Petra against Lawrence, then at Aleppo. In the three years of his service in the Turkish Army, from 1915 to 1918, he broadened his knowledge of the Arab, acquired military tactics and enhanced a natural bent for diplomacy.

This veteran of service in the cause of Zionism joined the Executive after the war as secretary to the head of the Arabic Department. Determined to broaden his experience and background, he left for London to study at the London School of Economics with Prof. Graham Wallas emerging in 1924 with a degree from that renowned institution. Readers of London publications read many articles from his pen on Palestinian and Oriental politics. Most of them were signed "Student of Arab Affairs." Closeness to the Arabs is a factor which assumes commanding importance in these days when Arab-Jewish rapprochement is a vital factor in the stabilization of the Middle East. In 1921, he took part in the famous conference at Berlin between the Zionist Executive and the Arab delegation. His appreciation of the Zionist and the Arab point of view was, perhaps, reflected in his role as interpreter at that conference.

Resisted Transjordan Separation

It is sometimes charged against the Zionist leadership that they meekly consented to the unwarranted separation of Palestine from Transjordan. In 1922, it was Moshe Shertok who moved the Poale Zion resolution at the Brighton conference of the British Labor Party, which strongly protested the division. That adherence to fundamentals has marked Shertok's gradual emergence into full stature. The sources of his versatility are many. His gift for writing political documents is a skill he learned through hard years of journalistic practice, for when he returned in 1925 to Palestine he joined the Davar, Hebrew labor daily, as assistant editor just as the great organ was launched. All Arab and English subjects came to him. When the Davar started an English edition in 1931, he was its editor for two years. Yellowing copies of that publication are testimony to his alertness as a newspaperman and his sound instinct as a political interpreter. It was unfortunate that Shertok had to quit the English edition, but in 1933 he became Political Secretary to the Jewish Agency, working closely with the late Dr. Chaim Arlosoroff as head of the Arab Bureau. The Prague Congress of 1933 saw his election to the Executive of the Jewish Agency, in charge of the political portfolio.

The ten years of his leadership in the Jewish Agency Executive have been milestones in the hazardous, labored, triumphant progress of the Jewish National Home. In 1933, when he took office, the era of German immigration began. And in 1943 he shares in the responsibility of obtaining world-wide support for the great postwar migration that Palestine will have to and be able to absorb. As the years have passed: he has had to deal with High Commissioners Wauchope and MacMichael; to counter the weighted proposals for Legislative Council; to chart a path through the bedevillings of the Revisionists; to keep the far-flung Jewish settlements alert and linked in the days of the Axis-fomented disturbances; to keep pressing for immigration schedules in good years and bad;

(Continued on Page 4B)

to fly to Geneva and London to deal with the League of Nations Mandates Commission and Colonial Office officials; to prepare the material for the various Royal Commissions; to promote internal security measures.

Perhaps a measure of the man is to be found in a statement attributed to the late Mr. Justice Brandeis, who is said to have called Shertok's "state papers . . . unequaled by those of any contemporary government."

American Jews will find in Moshe Shertok a man who in his personality synthesizes the aspiration of the Jewish people for a free, creative, just existence in the Jewish National Home.

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U.S. SUGGESTS BRITISH-AMERICAN PARLEY TO FACILITATE EMIGRATION FROM NAZI COUNTRIES

WASHINGTON, March 3.(JTA)-- An official suggestion that British and U.S. representatives meet at Ottawa "for preliminary exploration" of ways and means of helping Nazi victims to emigrate from Europe is contained in the note addressed by the State Department to the British Government, which was made public today by Undersecretary of State Sumner Welles. "Such exploration," the note says, "might be undertaken along the following lines:

"A. The refugee problem should not be considered as being confined to persons of any particular race or faith. Nazi measures against minorities have caused the flight of persons of various races and faiths, as well as of other persons because of their political beliefs.

"B. Wheresoever practicable, intergovernmental collaboration should be sought in these times of transportation difficulty, shipping shortage, and submarine menace, to the end that arrangements may be determined for temporary asylum for refugees as near as possible to the areas in which those people find themselves at the present time and from which they may be returned to their homelands with the greatest expediency on the termination of hostilities.

"C. There should accordingly be considered plans for the maintenance in neutral countries in Europe of those refugees for whose removal provision may not be made. Their maintenance in neutral countries may involve the giving of assurance for their support until they can be repatriated, which support will necessarily come from the United Nations, augmented by funds from private sources. It may also involve the giving of assurances in all possible cases by their governments-in-exile for their prompt return to their native countries upon the termination of hostilities.

"D. The possibilities for the temporary asylum of refugees, with a view to their repatriation upon the termination of hostilities, in countries other than neutral, and their dependencies, should be explored, together with the question of the availability of shipping to effect their movement from Europe."

Intergovernmental Committee on Refugees Can Act Best, Note Says

Emphasizing that the United States "has been and is making every endeavor to relieve the oppressed and persecuted peoples" but that in affording asylum to refugees "it is and must be bound by legislation enacted by the Congress determining the immigration policy of the United States," the note declares:

"The United States is of the opinion that further efforts to solve the problem may best be undertaken through the instrumentality already existing, the executive committee of the Intergovernmental Committee on Refugees. To this end it may be considered advisable in order to facilitate action by the committee that a preliminary exploration of ways and means be undertaken informally by representatives designated by the Government of the United States and the British Government."

The note was sent by the State Department to the British Government in reply to a memorandum on the question of persons fleeing from persecution for religious, racial and political reasons, which was submitted to the Secretary of State by the British Embassy on January 20.

UNITED JEWISH APPEAL COLLECTED \$50,300,000 DURING PERIOD FROM 1939 TO 1942

NEW YORK, March 7.(JTA)-- From the date of its inception as the unified, fund-raising instrument of American Jews to the end of 1942, the United Jewish Appeal collected in cash a total of \$50,300,233.08, it was announced here today by U.J.A. headquarters. This sum was distributed as follows among the three constituent agencies: the Joint Distribution Committee received \$25,458,227.50; the United Palestine Appeal, \$13,617,005.58; the National Refugee Service, \$10,975,000.

In making public the figures of the contribution of the Jews of the United States toward meeting the problem of Jewish survival during the four-year period of the greatest devastation and distress for Jewish communities in many parts of the world, the United Jewish Appeal emphasized that much larger funds will be needed in 1943 for overseas rehabilitation and war relief, increased immigration to and defense of Palestine and for assistance to refugees in the United States.

HIAS CONVENTION PROCLAIMS \$1,000,000 DRIVE: ASKS ACTION TO SAVE JEWS IN EUROPE

N E W S

ASSEMBLY PONDERES CHANGE OF NAME TO BRING UNITY

New York (JPS) -- Participation of the American Jewish Committee in the projected American Jewish Assembly has been made contingent on the change of the name to American Jewish Conference, in a submission of two conditions by the American Jewish Committee, it was learned following a meeting of the Executive Committee planning the nation-wide representative gathering to formulate American Jewry's post-war aims.

Rabbi James G. Heller of Cincinnati, President of the Central Conference of American Rabbis, is said to have made the strongest plea for accepting the conditions laid down by the American Jewish Committee as the basis for its affiliation. As the other condition, the Committee had wished the recognition of its right to withdraw from the Assembly at any time action was taken which was at variance with the fundamental convictions of the Committee's officers. It was generally agreed, it is understood from authoritative quarters, that any organization affiliating itself with the American Jewish Assembly, or Conference as it may eventually be called, would have the right to secede, since the Assembly can command no legal powers.

It is also learned that several other organizations, notably the National Council of Jewish Women and the Union of American Hebrew Congregations, had indicated that they were awaiting the final action of the American Jewish Committee before committing themselves definitely to participation in the Assembly.

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EISENDRATH TO DIRECT UNION OF REFORM CONGREGATIONS

Toronto (JPS) -- Rabbi Maurice N. Eisendrath, Chicago-born spiritual leader of Holy Blossom Temple here, has been named Executive Director of the Union of American Hebrew Congregations, it was announced here. Rabbi Eisendrath succeeds Rabbi Nelson Glueck, noted archaeologist, who is understood to be engaged in war work.

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LUDLOW WANTS JEW AMONG 12 AMERICANS TO PLAN PEACE

Washington (JPS) -- One representative of the Jewish people would be included among twelve representative Americans, six chosen by the President and six selected by Congress, to write the American peace terms, in a proposal made in the House by Congressman Louis Ludlow of Indiana.

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Release: Friday, June 4, 1943

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* THE WEEK IN EDITORIAL PARAGRAPHS *
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JEWISH POWER POLITICS

The Council of Jewish Federations And Welfare Funds, originally created to provide for the interchange of statistical and factual material of mutual concern among the fund-raising agencies in American Jewry, has once again demonstrated that it is in the control of a handful of men who are using it for Jewish power politics without the knowledge and the approval of the overwhelming majority of Jewish communities which use its services.

The Council, under the prodding of Mr. Sidney Hollander, of Baltimore, its president, called together its Board of Directors and from its meeting issued a resolution which condemned the American Jewish Conference for its allegedly "unjust and highly discriminatory treatment of federations and welfare funds." The election regulations, it is stated, deprive "the largest and most representative organizations in Jewish life in America of proper voice in its deliberations."

Several factors must be taken into consideration in judging the motives and the purpose of this action by the Council.

(1) It is regrettable that the officers of the American Jewish Conference did not choose to conduct a nation-wide election on the basis of individual voting. That would have been democratic. It would have avoided any question such as is now spuriously raised. But the reason that a national election among individual voters is not to be held is because the American Jewish Committee made it one of the many conditions for its acceptance of a place in the Conference. Not so many years ago, the American Jewish Committee launched a vitriolic attack upon the American Jewish Congress because the latter, seeking a nation-wide expression of opinion, was accused of conducting a "plebiscite" and with that word, fresh from Nazi taint, the whole Congress aim was smeared so that it finally had to be abandoned.

(2) When the American Jewish Committee finally decided to join the American Jewish Conference, having forced the change of name from Assembly, some of its officers recognized that election to the Conference of men allied with its point of view on Jewish problems would be difficult, in view of the negligible membership of the Committee. Then someone associated with the Committee conceived the idea of pressing for maximum representation for Jewish federations and welfare funds. Through some curious idea that these bodies are overwhelmingly partisan to the American Jewish Committee -- which a vote would prove they are not -- it was then put up to the officers of the Council of Jewish Federations And Welfare Funds to demand representation on behalf of their constituency.

(Continued on Page 2A)

Any comparison between the list of officers of the American Jewish Committee and of the Council of Jewish Federations And Welfare Funds instantly indicates the overwhelmingly interlocking character of these directorates.

(3) The Board of Directors of the Council of Jewish Federations is a self-perpetuating body. Its membership is elected and re-elected as the management of the Council of Federations chooses. A great many of its members are among the finest Jewish citizens in the land, devoted, able, intelligent. But very frequently their names and their positions are used to push partisan ends without their knowledge, certainly without their sanction.

(4) That is demonstrated anew in the case of this contest of the American Jewish Committee, using the mechanism of the Council of Federations, to get greater representation in the Conference, which it was assumed to have joined in good faith. But what is more important than anything else is that the Council of Jewish Federations is not the voice of the federations and welfare funds. From time to time it merely uses the high-sounding title it possesses to make it appear that it speaks in a representative capacity on issues on which it has never consulted the constituency for whom it purports to speak. It must also be noted that the individual federations and welfare funds are purely fund-raising devices. They have no other objective than to obtain money for good causes, local, national or international. It is true that welfare funds invariably represent a greater total membership of the Jewish community than any other single body; but that does not mean they "represent" the views of these people. Welfare funds are merely the devices by which American Jews show their concern with the fiscal needs of our people. To make them the instruments of political power for a handful of men who cannot rely on democratic elections is to introduce an element which must injure the unity and the non-partisan character which has made the welfare funds the successful instruments of community action that they are.

(5) Is the American Jewish Committee, through the picked officers of the Council of Jewish Federations And Welfare Funds, preparing an alibi for itself in connection with the outcome of the American Jewish Conference? It is arrogant, unseemly and completely false for the Council of Federations to assert that because the American Jewish Conference has chosen to utilize the medium of Jewish organizations existing for consciously chosen Jewish purposes as the basis for elections, the Conference will not be representative. Those members of the Board of Directors of the Council who may have been present when the resolution was passed cannot possibly realize what power-politics ambition they are serving in having shared in a statement which declares that the Conference is deprived of "the largest and most representative organizations in Jewish life in America of proper voice in its deliberations."

If the brash, self-assured, self-righteous Mr. Sidney Hollander or those who are using him are not content with resolutions and actions taken by the Conference they already have their consolation ready: the Conference is not "representative!" And all because Mr. Hollander's views were not accepted by men who have given far more time, thought, energy and sacrifice to the preparation of elections procedures within the framework made mandatory by the determination of the American Jewish Committee that the elections should not be unrestrictedly democratic.

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H N O W I S T H E T I M E T O F I G H T ! H
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H A Political Credo for Palestine H
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H By DAVID BEN GURION H
H Chairman of Executive of Jewish Agency for Palestine H
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Palestine Jewry, greatest contributor to the war effort of any people in the Middle East, was shocked recently by a speech of High Commissioner Sir Harold MacMichael in which he announced a postwar "reconstruction" scheme for Palestine. That plan was based on the full implementation of the Chamberlain White Paper, adopted in the spring of 1939 at the height of the appeasement season. Immediately the forces of Palestine Jewry were mobilized. Since then the Zionist Actions Committee, the Vaad Leumi, the Palestine Manufacturers Association have bluntly said to the Palestine Government: we will not co-operate in destroying the Jewish National Home. David ben Gurion, fighting Zionist leader, here briefly summarizes the issues involved in the "reconstruction" scheme.

. . . The Editor

JERUSALEM:

There are people who say that at the present moment there is only one task before us -- to fight Hitler, and to save Jews from destruction. The political future of Palestine, they say, can be left for discussion at the Peace Conference, while we must mobilize the whole of our strength for the fight against Hitler, and even more than our own strength for the rescue of Jewry from annihilation. But it is absurd and dangerous to suggest that we should wait for the Peace Conference to secure our future in Palestine. In the first place, who knows whether there will be a Peace Conference at all? And who has promised us that at the Peace Conference they will listen to the voice of the Jewish nation? And whence comes this certainty which has as yet no foundation in fact, that the Peace Conference will discuss the fate of Palestine?

It is only through our blind assumption that what has happened once will happen again that we talk today about a Peace Conference after this war. One can say, indeed, that a Peace Conference is already taking place, while the war is still on. When Churchill met Roosevelt at Casablanca, that meeting was part of the Peace Conference. When Eden, together with Lord Halifax, held discussions with Cordell Hull in Washington, that was one of the sessions of the Peace Conference. When representatives of the

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Anglo-Saxon world meet representatives of Soviet Russia, this, too, is part of the Peace Conference. The provisions of the postwar settlement are being planned now, not only in London, Washington and Moscow, but also in Cairo, Baghdad, Jeddah and Jerusalem.

And we forget that in fact, the new order to be introduced in Palestine is absolutely ready. It bears the imprint of British authority and it is Great Britain which rules in Palestine; and it can be safely assumed that she will rule in Palestine after the war as well. There is a declared British policy, in Palestine. This declaration, unlike others, does not exist only on paper, but is being applied here energetically, consistently and with determination. It is the policy of the White Paper. It is no use blinding ourselves to this fact. A real danger does not disappear if you bury your head in the sand.

The Peace Conference is proceeding in the very midst of war, and the provisions for Palestine's future are also being made during the midst of war. The fate of this country is being shaped by the creation of political, military and economic facts. In accordance with the policy laid down in the White Paper, Palestine is being transformed into a bi-national state, an Arab-British State with a Jewish ghetto. At the moment, it is hard for a Jew to listen to that grim word, but the reality will be even harder. A ghetto exists for Jews wherever there is a Jewish minority, for the members of a Jewish minority are but hostages who are sometimes well treated and given protection, but sometimes given over to plunder, pogrom and massacre, entirely in accordance with the needs of the rulers and of the majorities.

True, in this country this is not so easy. The Jews of Palestine cannot, in present circumstances, be converted into a permanent minority, that is to say into inhabitants of a ghetto without assistance on the part of Jews themselves, or at any rate without their tacit consent. For here in Palestine, Jews represent an economic, political and physical factor which possesses the strength to frustrate the designs harbored against them. The work of giving effect to the White Paper cannot succeed without Jewish co-operation. They do not need Jewish assistance in evolving the abstract formulae. Only we Jews are keen about formulae and slogans. The others content themselves with creating facts, and they do not care by what name these facts are called. They do not care because they are not Jews. To them facts are of more concern than formulae because they were not trained in our talmudical academies. Now an attempt is being made to secure our participation in the creation of facts by which the policy of the White Paper will be implemented. And in truth they have chosen an excellent opportunity for their purposes.

For they know that we are very occupied at the moment with our misfortunes. The White Paper Government thinks -- and possibly not without reason -- that if it gives its schemes the high-sounding name of "reconstruction," we Jews who have devoted all our lives to the reconstruction of our country will be glad at the sound of them. And especially if that is done at a time when we are engrossed in the war effort and in our efforts to rescue our people, and if no mention is made that these schemes are in any way connected with the White Paper. Government springs this scheme on us at a time when we are co-operating with Great Britain and her Allies in the war -- and we shall certainly continue that co-operation, because this war is no less our affair than it is the affair of Great Britain or Russia. (Continued on Page 3B)

Nothing that can be done by the White Paper Government can ever divert our attention from the danger threatening the world and the Jewish nation as long as Hitler exists. We shall play our part in this holy war, with all our strength and resources, in body and in spirit, because we do not desire, and we must not permit it, that a job which is ours to do should be done by others.

They assume, and possibly not without reason, that it will not be easy for Jews to make a distinction between the England which is fighting against Hitler and the Government which is enforcing the White Paper, particularly if they give the actions of this Government a nice name, attractive to Jews, and especially to the Zionists. And so they have put forward this scheme for the "reconstruction" of Palestine.

When war broke out, on September 3, 1939, we stated that we regarded this war forced by the Nazis on Britain, as our war, and that though a cruel blow had been administered to us by the publication of the White Paper with which we would never reconcile ourselves, we were ready to place everything we had at the disposal of Britain at war. We did not content ourselves with mere declarations and offered practical help to the Government of Palestine and the Imperial Government in London. However, Chamberlain's Government in London and the White Paper Government in Jerusalem rejected all our offers.

At the end of February, 1940 another blow was administered to us: the Land Purchase Restrictions Ordinance. By that law, Jews were prohibited in their own homeland to acquire by purchase or lease or in any other way -- except in a few towns and in a restricted area on the sea shore -- a plot of land, a house, a tree or water or a right to water supply. By that decree, we were even deprived of equality before the law and racial discrimination was introduced against Jews, something which does not exist anywhere else in the British Empire.

We asked the Government that the Ordinance should not be enacted until the International Court of the League of Nations had expressed their judgment on it. And we had excellent precedent for that demand. The same demand was made by two of the greatest legal experts of Great Britain, who have both served as Lord Chief Justice of England, Lord Hailsham and Sir John (now Lord) Simon. When the introduction of far smaller restrictions of our rights was proposed in the White Paper of 1930, these two men asked the Government of the day to withhold action until the International Court at the Hague or the League of Nations had considered the legality of the proposals. But our demand was not granted, even though not only we alone, but also the whole opposition in the House of Commons declared that the new ordinance was not only a breach of the Mandate, but also of the most elementary principles of law in the Anglo-Saxon world. And in their opposition to this wholly unjustified ordinance, the Opposition in Parliament went to the extent of expressing, for the first time since the outbreak of the war, their lack of confidence in Chamberlain's Government.

Nevertheless the Ordinance was enacted without the authority of the League of Nations and in breach of the Mandate.

We Have Not Forgotten

We have not forgotten these blows. We would not be worthy of human dignity were we ever to forget them. (Continued on Page 4B)

But we have also not forgotten that there is a war going on, a war against Hitler, a war which Britain is leading. At that time Britain stood alone in the field of battle while now she is fighting side by side with great nations. We regarded it as our duty to make a maximum war effort, both military and economic, even though the White Paper Government did their utmost to thwart us. Thousands, and now scores of thousands of our sons and daughters have joined the services. Our farmers have increased their agricultural production for military purposes, our industrialists can point to amazing achievements in most difficult conditions, though there has been a shortage of raw materials, a shortage of machinery, and a shortage of traffic facilities. Within the very midst of the storm and stress of war, they have created, almost out of nothing, a simplified industry in this country which is of value to the war effort.

The war has not yet come to an end. Possibly its end is not at all near.

But now the Government has come along and reminded us that the White Paper policy is still very much alive.

True, only naive people could have believed that under the stress of war and of war needs, the realization of the White Paper policy would be shelved, even if only for the time being. If we ourselves refrain from discussing the future of this country, it does not prevent others from doing so. In fact, very lively negotiations are proceeding between Baghdad and Cairo, between Jeddah and Jerusalem. No one has consulted us in the matter, indeed, though we have heard reports of certain Jewish circles, who, consciously or unconsciously, are acting as instruments of the White Paper policy and of the White Paper Government. Yes! There are even Jews in Palestine who are trying to persuade us that we should give up the idea of Jewish independence, and that we should put up with immigration restrictions, and give our consent to a scheme under which Palestine would come under the rule of Syria, Iraq or Saudi Arabia, and who call this scheme "a Federation." But all these suggestions reach us only from Jewish quarters. The Government has never put any suggestions or demands of that kind to us.

The authorities seem to believe that they do not need our co-operation in giving effect to the political provisions of the White Paper policy. But there is also an economic aspect to the White Paper policy and it is not so easy to implement this economic policy without the consent and co-operation of the Jews.

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We are certain that the so-called "reconstructive" scheme is based on a fundamentally false premise. This country will never be able to achieve its reconstruction and to rise from its desolation by its own capacity and financial resources. Its soil, as the High Commissioner has pointed out, has been neglected and left uncultivated not only for years but for centuries, ever since the time when we were exiled from our country. And what has been done in the spheres of agriculture and industry in this country during the last sixty years has been done by returning exiles. It was not money accumulated in the country, but pioneering capital and pioneering labor, bearing with them the vision of Jewish revival which built Peta Tikvah on the swamps of Yarkon River, Rishon Le Zion on the sand dunes of Ain Hakoreh, Moza on the rocks of Jerusalem, and Hanita on the heights of

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Galilee; it was they that made fertile the neglected and desolate Emek, and created the Potash Company, the Electricity Corporation, Nesher, Lodzia, Ata and Assis and scores and hundreds of settlements and industrial enterprises.

In none of the neighboring countries, neither in Egypt nor in Syria, neither in Transjordan nor in Iraq, have such advances been made in the development of agriculture and industry in the past twenty years, as this country has witnessed in that period. And all this has been achieved not by Government but by Jewish immigration and Jewish settlement. It has been achieved not with money accumulated in this country, but by the Jewish National Fund, the Palestine Foundation Fund, the Palestine Jewish Colonization Association and by private Jewish capital that streamed into Palestine as a result of immigration. It has been achieved not as an outcome of the plans of Government, but as a result of the initiative, the enthusiasm, the perseverance and the pioneering work of the people who bore with them the vision of the Jewish revival. And without Jewish immigration the Government will do nothing after the war, just as it did nothing before the war.

We shall not co-operate in any schemes with the White Paper policy. The development of this country and its economic future concern us certainly to no smaller degree than they do our ruler. We were preparing plans for the postwar period even before we heard the proclamation of the Government's "reconstruction" program. But our plans differ from those of the Government. They are based on two fundamental facts.

a) The land of this country is for the most part desolate. Over eighteen million dunams in Western Palestine alone are uninhabited and wholly uncultivated. Even the eight million dunams which are under cultivation are only partially cultivated. Even in the inhabited and cultivated area there is room for the intensification of production and for a denser population -- as we have proved in our settlement work in the past. If we make use of all the resources of water, rain water, rivers, springs and underground water -- we shall be able to irrigate millions of dunams and to settle hundreds of thousands of new farmers, thus enabling a much larger number of others to derive their livelihood from crafts, industry and maritime work.

b) There is in the world one people without a country of its own, which has been bound since its existence to this its ancient homeland. There is no salvation for this people, but for it to return and settle in its homeland. Whether it will have in its hands an official scrap of paper called an immigration certificate or not, it will return here. Because it is to its own country that it is returning, and its immigration is dependent on rights and not on sufferance -- a principle which has been recognized by the British people and by the whole civilized world, including the representatives of the Arab people at the end of the first World War. And the terrible disaster that has now come upon this people will become a tremendous stimulus of creation and reconstruction if it is given its homeland back and achieves the independence of a free nation.

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CHARGES STATE DEPARTMENT PUSHING ANTI-ZIONIST PROGRAM

Washington (JPS-Palco) -- The State Department of the United States is urging the American and British Governments to accept a new policy barring further discussion now of Jewish settlement in Palestine, it is charged by Drew Pearson, in his syndicated column, Washington Merry-Go-Round.

Among the leaders of the anti-Zionist cabal in the State Department, according to Mr. Pearson, is Adolph Berle, Assistant Secretary of State. The statement of policy was prepared following a visit to Saudi Arabia by former Secretary of War Pat Hurley, who agreed "diplomatically" with King Ibn Saud on the latter's anti-Zionist program in the Middle East, he says.

Confirming an exclusive dispatch which the Independent Jewish Press Service issued last week forecasting the issuance of a combined British-American pronouncement of policy barring all discussion of Palestine during the war, Mr. Pearson states that the Presidential advisers had secured postponement of the issuance of such a pronouncement.

Mr. Pearson asserts that Dr. Stephen S. Wise, Chairman of the American Emergency Committee for Zionist Affairs, made this subject the theme of his recent interview with the President. Dr. Wise, he alleges, prevailed upon the President to postpone the issuance of the British-American statement of policy on Palestine at least for the time being.

In his syndicated story Mr. Pearson writes as follows:

"Washington -- Ex-Secretary of War Pat Hurley and the State Department are in hot debate over Palestine and the Jews. Zionist leaders are upset over a proposed statement by the U.S. and British Governments, barring any further discussion now of Jewish settlement in Palestine.

"Churchill and Eden oppose barring further discussion of the question, but the State Department is pushing them.

"The question arose after Pat Hurley, now a Major General, visited Arabia, where he called on the famous chieftain, Ibn Saud, now recognized as the most powerful of Arabs. He spoke strong words against the Jews in Palestine, said he was determined to drive them from all Arab lands. Hurley reported he told Ibn Saud, diplomatically, he agreed.

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"After Hurley's return to the U.S., the State Department prepared a new policy for approval of the White House and the British Government to bar further discussion of Palestine and the Jews until after the war.

"State Department men who prepared and pushed it are:

"1. Wallace Murray, Hull's political adviser on the Near East, ardent champion of the King of Italy.

"2. Adolf Berle, Assistant Secretary of State, original Brain Truster, who began some time ago to 'build up' a series of buffer states in Hungary and Poland against Russia.

"3. Harold Hoskins, former chief investigator for Berle, now in the Army, who was raised in Syria, where his father was an official in the Syrian Protestant College, Beirut, and expert on the Arabic language. When in the State Department, Hoskins, an admirer of the Arabs, was sent by Berle to Capitol Hill to interview Congressmen who had signed the Zionist petition for a Jewish army.

"This new policy, when sent to London, got a rebuff, but under pressure from Washington, Churchill and Eden yielded.

"News of this maneuvering leaked out and alarmed some of the President's close advisers, including Judge Sam Rosenman. While many of them do not necessarily believe in Jewish settlement in Palestine, they do emphatically believe that the door should not be closed to discussion of the question, as they believe it is healthy for all peace problems to be discussed.

"Rabbi Stephen S. Wise came to see the President several days ago. When he entered the Executive Office, the State Department's proposed policy was lying on the President's desk, awaiting his approval.

"Rabbi Wise persuaded Roosevelt to postpone decision for a while and the matter is in abeyance. The State Department has been trying to get Secretary of War Stimson to support Hull. Stimson replied that he favored a frank discussion but has not yielded.

"Note: Senator Langer of N.D. served notice that if the State Department puts through its plan he will demand an investigation. 'The Jewish people,' Senator Langer says, 'have suffered tremendous hardship in Germany and have a right to migrate to Palestine, their ancient home, where, in fact, they have aided the Arabs as much as themselves.'"

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PROTEST SECRECY OF GOVERNMENT RACE BIAS HEARINGS

Washington (JPS) -- Protests against the secret hearings of charges of race discrimination against the Government as an employer, as compared with the public hearings of allegations against private employees, have been made to the President's Fair Employment Practices Committee, it was learned here. The subject was discussed at a press conference here after FEPC officials refused to disclose details of a complaint from Detroit charging a government agency with refusal to upgrade an employee because of his creed.

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Defining the foes whom the United Nations are fighting today the President said: "We are determined that we shall gain total victory over our enemies, and we recognize the fact that our enemies are not only Germany, Italy and Japan: they are all the forces of oppression, intolerance, insecurity and injustice which have impeded the forward march of civilization."

The reiteration by the President of "the right of self-determination" has been the subject of study by students of international law concerned with the rights of minorities in Europe. The point of view of these students was expressed in a statement made by Ralph Barton Perry, Professor of Philosophy at Harvard University, who summed up the situation by saying:

"Has not any nation a right to do as it pleases? The answer, of course, is 'no.' There is no such thing as a right to do as one pleases. The right of self-determination is conditioned on the just exercise of that right; it entails an obligation to respect the right of other nations. Without that obligation self-determination is nothing but caprice, to be dealt with as a common nuisance by those who suffer from it.

"What we want and should seek to bring about should now be fairly clear. We are not and cannot remain impartial spectators of events that take place within the frontiers of other states. When, as now, we have an opportunity to influence those events, we must do so in a manner that will promote what, in the broad sense, men call democracy. There is a right and an obligation to do this because, and insofar as, the internal policy of other States affects their external policy, and because their external policy vitally affects us and all nations with us.

"There is an additional obligation which springs from the fact we have singled out certain groups of persons in enemy and conquered States and have called them our friends. We have encouraged them to take mortal risks. When we enter a country as liberators or as victors we expect and hope that our friends will come to our aid. By siding with us, whether now or later, they will incur the bitter enmity of the regimes which they help us to overthrow. To withdraw and leave them behind with no guarantee of their safety is precisely as though we were to make a separate peace. . . .

"There will be no difficulty in identifying our democratic friends. The Fascists and the Nazis have found them for us and have marked them by persecution. These, our friends, must be given every initial advantage during the time of our military control. That control must last long enough to give them an opportunity of winning their fellow-countrymen by every means of publicity, education and free discussion. If they fail in this we shall be obliged to retain and exercise the victor's power. If they succeed by democratic methods in establishing themselves we must continue to support them from abroad.

"This program will be attended by many difficulties. It is not the line of least resistance, but the line of our fundamental purpose. To take any other line is to acknowledge the defeat of that purpose in advance. Our methods of peacemaking and transitional control will have to be varied to suit the special conditions of every country and area which we enter or occupy."

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David Ben Gurion

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YISHUV WILL DEFEND ITSELF: ASSEPHAT HANIVCHARIM

Jerusalem, October 6 (Palcor) -- Warning of "the consequences likely to arise" as a result of the "defamation levelled" against the Yishuv during the recent arms trial, the Assephat Hanivcharim, Jewish Representative Assembly, declared that the Yishuv would not "falter from the possibility of disturbances or libels or inimical intentions" nor would it "hesitate to exercise the right of self-defense."

In a resolution unanimously adopted at a special session of the Assembly, which was held in the Jewish Agency Assembly Hall Monday morning to take action on the results of the arms trial, the Assephat Hanivcharim asserted that although "violence is not a method through which national regeneration can be secured," the Yishuv, "if need be . . . is prepared to defend itself against those conspiring to bar the way for its future and existence."

Pointing out that the "traducers" desire to "undermine world faith in Jewry as wartime allies . . . and to defeat among the Jews their belief in the conscience of the democratic nations," the resolution called upon the Yishuv to overcome these "evil designs" by remaining steadfast "against the political regime which is trying to bar the way to the upbuilding of our land and the redemption of the Jewish people within it."

Enlarging upon these points, David ben Gurion, Chairman of the Jewish Agency Executive, the sole speaker at the extraordinary session, declared that the incitement against the Yishuv originated in an attempt to "bolster up the tottering moral foundations of the White Paper." For over two hours, Mr. Ben Gurion held the tense interest of the large gathering, which included all members of the Assephat Hanivcharim, leaders of all community councils, municipalities, the Chief Rabbinate and hundreds of representatives from all parts of Palestine. It was felt by many observers that never before had a session of the Assembly aroused such profound feeling throughout the Yishuv.

The session was opened by Isaac ben Zvi, Chairman of the Vaad Leumi, who stated that the matter before the meeting affected "the very foundations of the future of the Yishuv." The resolution was adopted after Mr. Ben Gurion's address, when it was decided not to hold a debate but to call for an immediate vote. The text of the resolution follows:

"The Assephat Hanivcharim must express its opinion upon the defamation levelled by the prosecution against the Yishuv, its institutions and its war effort during the arms trial which was held under conditions of excessive publicity in Jerusalem during the past few weeks.

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"The Jewish people are accustomed to judicial proceedings in which individuals are accused as a means of traducing all of Jewry, but the fact that such a case occurred in Palestine within the walls of a British court during the fifth year of the World War against Hitlerism in which the flower of Jewry's sons and daughters are partaking, comes as a dumbfounding surprise.

"The Assephat Hanivcharim deems it its duty to warn the authorities responsible in the administration of the consequences likely to arise from such a state of affairs. Disturbances and bloodsheds staged in the past were always preceded by a conviction among the instigators that there were elements among the authorities favoring violence against the Yishuv and Zionism. The Yishuv does not falter from the possibility of disturbances or libels or inimical intentions. The process of the restoration of the Jewish people to our homeland can be continued under all conditions. Violence is not a method through which national regeneration can be secured, since the only means are settlement, immigration and development; but if need be the Yishuv is prepared to defend itself against those conspiring to bar the way for its future and existence. It will not hesitate to exercise the right of self-defense.

"The Assephat Hanivcharim appeals to the Yishuv to restrain all bitter feeling and not to attribute to the British people or to Great Britain the evil designs displayed here and there in order to block our effort in Palestine. The purpose of these traducers is to undermine world faith in Jewry as wartime allies fighting for justice and peace and to defeat among the Jews their belief in the conscience of the democratic nations. Both tendencies will be overcome by remaining steadfastly against the political regime which is trying to bar the way to the upbuilding of our land and the redemption of the Jewish people within it."

A second resolution adopted by the Assephat Hanivcharim lauded the Yishuv's "arms and farms" for their role in the war effort. Conveying greetings to the "tens of thousands of volunteers within the Army and security services," the resolution encouraged them not to heed any attempt to tarnish their fine record. It called for the strengthening of recruitment efforts for the Army and other emergency duties.

The Assephat Hanivcharim, in another resolution, took note of the "humanitarian and heartfelt pronouncement" of the Swedish Government "offering asylum to the Danish Jews."

Berl Locker, who had arrived in Palestine that morning, transmitted the greetings of the Zionists of Great Britain to the Assembly, which acclaimed him.

Ben Gurion's Address

During the course of his address, Mr. Ben Gurion said that "the trial was not directed solely against Sirkin and Rachlin, but against the whole Yishuv and all the Jewish people. With all due respect to the military court," he continued, "the judgment was a miscarriage of justice. Legal experts, both Jewish and British, were convinced after hearing the witnesses for the prosecution that there were not sufficient proofs as a basis

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for the accusation. After hearing the defense witnesses it was clear that Sirkin was completely innocent, while no evidence existed against Rachlin despite all attempts exerted by the prosecution and despite grounds for the assumption that there had been fabrication of evidence during the trial for the benefit of the prosecution.

"There is something more grave involved than a miscarriage of justice. The case is not yet closed and everything possible will be done in order to bring truth and justice to light. There have been many arms trials in Palestine and arms stealing was prevalent throughout the Middle East both in the last and in the present war. Most cases were against Arabs, but never have such proceedings been publicized by the authorities as they were in the present trial.

"Some months ago a trial was held in which a British soldier was accused of stealing arms, which, it was alleged, he sold to the Arabs. But the fact was that the Arab purchaser was not allowed to appear. In the present case, however, every measure was taken to insure world-wide publicity. American correspondents were specially invited from Cairo. There was anti-Semitic agitation; a statement was made that the Jews -- who had volunteered for the British forces and who, throughout the war when they fought in the Western Desert, in Greece, Crete, Libya and elsewhere, were lumped together as Palestinians and never named as Jews -- were a canker in the military organism of the Middle East. These slanders against the Yishuv, the Jewish Agency, Haganah, the Histadruth, were made with a view to preventing the essential revision of the harmful policy of the White Paper, which has even not yielded the opportunistic results for which its authors hoped. Renewed justification was now being sought for the White Paper, and the trial was a deliberate attempt to produce British hatred against the Jews and vice versa, in order to avert a revival of England's pro-Zionist policy, for which the compulsion is growing.

"Every Jew agrees with one passage contained in the judgment, namely, that every effort must be exerted in order to attain victory. The Jews have no higher object than the extermination of Hitler, but the incitement conducted against the Jews for several months was not connected with any anxiety for the war effort. Its real origin arose with an order to bolster up the tottering moral foundations of the White Paper, issued at the time of the Munich appeasement, under the influence of a policy of sacrificing weak friends unto strong enemies. In Europe it was Czechoslovakia which was sacrificed for Hitler and in Palestine it was the Jews who were sacrificed for the Mufti."

Mr. Ben Gurion quoted Prime Minister Churchill's speech, which he made during the debate on the White Paper in May, 1939 and in which he "predicted the entire course of events when he said that just as Munich had not succeeded so would the White Paper fail to appease. The only people in the Middle East," Mr. Ben Gurion continued, "who wholeheartedly volunteered in the war for democracy from the outset of hostilities, were the Yishuv. If there is any orientation among the Arabs nowadays it is not the result of the White Paper but of the victories of the Eighth Army. The vilest accusation made during the recent trial was that levelled against the Jewish soldiers, which is comparable only to the Protocols of the Elders of Zion, when it was stated that the Jews only began to take an interest in the present war when Rommel stood before El Alamein and the Jews of Palestine feared internment in concentration camps.

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This was declared about the Yishuv, which spontaneously volunteered for the war effort with all the means at their disposal, even before Italy entered the scene.

"Two distortions were required in order to enforce the White Paper: firstly, that pro-Nazi forces were friends and allies of the United Nations, and secondly, to besmirch Jewry and the Jewish soldiers, whose identity was concealed when they fought and fell but was disclosed for the sake of calumnies. This slander will not cease until the political fate of Palestine is finally decided."

Dwelling on the Hagana, Mr. Ben Gurion stated that it was true that there existed a Hagana among Jewry. "But," he added, "it is not composed of hirelings but represents the voluntary effort of every Jewish youth in Palestine. Everyone sitting in this hall is behind them. We would be ashamed if we were not ready and capable of defending ourselves."

"The annals began when the history of the new Yishuv itself began. Three British judges sitting in the High Court in Jerusalem in 1922 in the case of two members of the Hagana who throw bombs into a mob attacking the Jewish quarter of the Old City of Jerusalem, decided that their action was not illegal, that it was their duty as Jews to defend themselves. Both were released."

"Helpless Jews were slaughtered under the eyes of the British authorities at Hebron Safad in 1929. Anyone knowing Palestine, or even the relations among the Arabs themselves -- since just as many Arabs were murdered by terrorists during the disturbances as were Jews -- knows full well that the Jews cannot depend upon any other power than their own self-defense."

"There were riots in Jerusalem in 1920 when Jewish battalions were stationed in the country, but they were not sent to defend the attacked Jews. None can deprive us nor will Jews forego the right of self-defense, just as we will not give up the right to our Homeland and existence."

"Throughout the years of modern Jewish settlement in Palestine, no single case has occurred in which Jews attacked Arabs. There is no other settlement project in the world which can boast of a similar record. Our undertaking has a clean sheet. We are proud of the purity of our weapons and despite all provocations we shall maintain such purity."

"The injunction 'Thou shalt not murder' is inherent in Jewish blood far more than in that of any other people anywhere in the world. None can teach us about the sanctity of human life. It was this Yishuv which others tried to depict to British and American eyes as a regime of terror. Such insinuations bear the echo of Goebbels' tirades."

"There is both national organization and national discipline among the Jews not only in Palestine but everywhere in the world. If this were not the case they would long ago have perished. There are also laws of solidarity and mutual help without compulsion or state apparatus. Moral force originated from the soul of the Jewish people. Naturally there have been sporadic cases of violence among Jews, as among others, but there is no other community in the world which adheres more strongly

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to moral authority than the Jews. This small Yishuv contributes a million pounds annually, voluntarily, not forcibly. No other people in the world contributes such a high percentage of volunteers to the armed forces as the Yishuv."

The Chairman of the Jewish Agency Executive expressed his deep admiration for the war efforts of America, Britain and Russia. "But," he continued, "the Palestinian Yishuv has done relatively more in the sphere of volunteering." He pointed out that the volunteers "are not mere hirelings enlisting for the sake of pay. There is not enough money in the world to buy the blood of our youth. But they are soldiers fighting for the Jewish people and they are loyal to the United Nations."

"We have nothing to conceal. We are opposed to the White Paper. We will continue to oppose it. But we have never identified England with the White Paper. We know other officers than those who appeared for the prosecution in this trial. There are officers with whom our boys went through fire and water."

"Threats will not influence us to surrender our right to our Homeland and we shall achieve our redemption through building and peaceful development. We have suffered from evil more than has any other people. But we continue to believe in the conscience of mankind and we shall demolish the barriers of hatred. Our cause will prevail because it is just and imperative."

YISHUV CONVEYS APPRECIATION TO SWEDEN

Jerusalem, October 6 (Palcor) -- The national institutions, including the Jewish Agency, have cabled messages of appreciation to the Swedish Government for its offer to provide a haven of refuge for Danish Jewry. The Jewish Agency Executive asked the Swedish consul to transmit to his Government an expression of "profound appreciation" on behalf of the Agency and the Yishuv for its "sympathetic act."

From the offices of the Jewish Journalists' Association in Tel Aviv came word that the Swedish consul had expressed his gratitude to the newspaper editors for the acclaim of the Hebrew press with regard to Sweden's humanitarian offer.

STRESS NEED FOR NEW SETTLEMENT PROJECT

Tel Aviv, October 6 (Palcor) -- The immediate need for new settlements in Palestine was stressed in addresses by David ben Gurion, Chairman of the Jewish Agency Executive, and Eliezer Kaplan, Treasurer of the Jewish Agency, at the third annual wartime Zionist Conference in Palestine. Hundreds of delegates, including the representatives of all Zionist factions as well as large numbers of guests, gathered here last night to attend the opening session of the Conference.

During the course of his political survey, in which he discussed the immediate need for an extensive new settlement project, especially in the frontier areas, Mr. Ben Gurion said: "Land and settlement are the foundations of our entire effort as well as our political status. Preparations must be made now for large-scale postwar immigration."

(Continued on Page 6)

He stressed that the White Paper was "the fruit of the blindness which descended upon Great Britain and the democracies at a time when they believed that it was possible to eliminate the danger of Hitler through appeasement. The experiences of the present war," he continued, "destroyed the legend of the possibility of acquiring sympathy for the democracies by sacrificing the Jews. It has been proved that this policy is not only unmoral but also futile. Nevertheless, the White Paper will not disappear of its own volition without our determined efforts. . . . The fate of the future of Palestine depends to a large extent, and increasingly so, upon the Yishuv itself," he concluded.

The Treasurer of the Jewish Agency, announcing his proposed Jewish Agency budget of £1,800,000 for the coming year, said that the new budget would be devoted particularly to new settlements in the difficult outlying regions. He remarked that a decade ago the budget was £180,000, or "tenfold less."

The income of the national funds during the four war years, Mr. Kaplan reported, approximated £8,000,000, while the receipts of the Jewish Agency for 5703 amounted to £1,500,000. Sixty per cent of the Agency's receipts, he said, had been furnished by the Keren Hayesod. Over £400,000 were expended for settlement and sixteen per cent was utilized for immigration. Nine new settlements were established, including six in the Negev, a region in Southern Palestine. The total cost for the establishment of these settlements was £230,000, to which the existing Keren Hayesod settlements had contributed £77,000.

Discussing irrigation possibilities in the Negev, he stated that although many experts, including Jews, doubted the existence of water in that region, nevertheless it was hoped that the problem might be solved.

Emphasizing the tremendous achievements of the Yishuv in all spheres of production, Mr. Kaplan said that agricultural output had expanded fifty per cent since the outbreak of the war and industrial production had increased even more, while exports to neighboring countries had also grown considerably.

He remarked on the possibilities for helping to save the Jews of Europe, stating that substantial amounts should be allocated for this purpose from the Jewish Agency budget during the coming year. Reviewing the preparations for the end of the war, for which £300,000 had been earmarked last year, he said that these preparations should be augmented.

Cables and messages from all parts of the world were read to the Conference. Among them were greetings from Dr. Chaim Weizmann, President of the World Zionist Organization and the Jewish Agency; Dr. Selig Brodetsky, President of the British Board of Jewish Deputies, and Harry Sachse, noted British lawyer and economist.

Prior to the meeting, a national rally had taken place in this city in observance of a Youth Day for Immigration And Settlement, with representatives of all Palestinian Jewish youth organizations in attendance.

10.6.43

34 REFUGEES REACH PALESTINE

Jerusalem, October 5 (Palcor) -- Thirty four refugees from Portugal arrived in Palestine on Sunday. They had traveled to this country via Capetown and India.

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AGENCY EXECUTIVE HEARS REPORTS ON LONDON, TURKEY

Jerusalem, October 5 (Palcor) -- Berl Locker, Labor Zionist leader, upon his arrival here yesterday from London, reported at a meeting of the Jewish Agency Executive on the political situation of Zionism in England and on the activities of the Executive in London. The same session heard a comprehensive report on the activities of the Jewish Agency office in Turkey by Haim Barlass, member of the Agency's Immigration Department who has just returned from that country.

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JEWISH MARKSMEN EXCEL IN ARMY CONTEST

Jerusalem, October 5 (Palcor) -- Jewish marksmen excelled in a shooting contest held recently by a certain Army command, according to a letter reaching here. With British Army units participating, Palestinian Jewish troops carried off the prize for the largest number of points among the competing teams. Two individual Palestinian Jewish soldiers won first prizes. The successful competitors, it was disclosed, belong to a Jewish battalion in the Palestine Regiment's Infantry unit.

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COSTA RICA HEAD EXPRESSES SYMPATHY FOR ZIONIST CAUSE

San Jose, October 5 (Palcor) -- "Fervent wishes" for the realization of the Zionist goal in Palestine were expressed here by Dr. Rafael Angel Calderon Guardia, President of Costa Rica. Dr. Guardia made this declaration when he received Mr. Joseph Tjornisky, Keren Hayesod delegate from Mexico, who came here to conduct the current fund-raising drive of the Palestine Foundation Fund.

The Costa Rican President said: "Most fervent wishes for the realization of the legitimate aspirations of the Jewish people who build in Palestine its fatherland on the basis of liberty and justice and in this organized form to participate in the creation of a better world."

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£20,000 RAISED FOR KEREN HAYESOD IN NEW ZEALAND

Wellington, October 5 (Palcor) -- The Keren Hayesod campaign conducted in New Zealand by Dr. Michael Traub reached the unprecedented sum of £20,000, it was announced here today. It was felt that this was a particularly remarkable achievement in view of the fact that a Youth Aliyah fund-raising drive had immediately preceded the Keren Hayesod campaign.

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PALESTINE JEWS CALL TWO-HOUR STRIKE IN PROTEST AGAINST SLANDER AT "ARMS TRIAL"

JERUSALEM, Nov. 3.(JTA)-- A two-hour strike during which work in all Jewish enterprises throughout the country stopped, was called here today to protest the "incitements and false accusations" against the Jews of Palestine voiced by British military officials during the "arms trial" which took place recently in Jerusalem.

The strike, proclaimed by the Jewish National Council of Palestine, started at ten o'clock in the morning and concluded at noon. All Jewish national institutions kept their offices closed. Jewish traffic was suspended and all stores closed their doors.

All Jewish public buildings in Palestine, including the premises of the Jewish Agency and the town hall of Tel Aviv, flew the British Union Jack and the Zionist blue-and-white flag yesterday to mark the 26th anniversary of the issuance of the Balfour Declaration. Editorials in the entire Hebrew press demanded the speedy implementation of the pledge contained in the Declaration.

On the occasion of the anniversary, the executive committee of the Jewish National Council cabled to Dr. Chaim Weizmann, Jewish Agency president, in London, thanking him for his services to the Zionist cause and asking him to convey the thanks of the Palestine Jewish community to the statesmen who had supported Zionist aims. "Your great services to our people and homeland for several decades guarantees that you will bring our storm-tossed vessel to quiet shores," the message said. "Through you we send the blessings of Palestine's Jews to the great statesmen - Lloyd George and Jan Smuts - who were responsible for the historic declaration. We trust that in their and our days a Jewish State will be established in Palestine."

Indicating the increased political activity concerning Palestine's future status, the influential Arab dailies here, Falastin and Adiffa, have begun publication of an Arabic translation of the White Paper in daily installments. The local Jewish press reports increased activity among Arab leaders in Palestine in connection with the Arab federation talks in Cairo.

CANADA AUTHORIZES ADMISSION OF REFUGEES STRANDED IN SPAIN AND PORTUGAL

MONTREAL, Nov. 3.(JTA)-- The Canadian Government today authorized the admission into Canada of refugees now stranded in Spain and in Portugal.

The Government is re-opening its immigration office in Lisbon for this purpose, it was announced here. The announcement disclosed that a Canadian immigration officer has been sent to Lisbon and will soon be ready to issue the necessary visas to the refugees. No estimate was given as to the number of refugees who might be admitted under the new policy.

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JEWISH LABOR COMMITTEE NOT JOINING INTERIM COMMITTEE, BUT WILL STAY IN CONFERENCE

NEW YORK, Dec. 1. (JTA) -- The Jewish Labor Committee announced today that it will remain in the American Jewish Conference, but will not participate in the Interim Committee of the Conference, which has been established to direct the affairs of the organization until its next meeting some time in the future.

An official statement released by the Committee declares:

After two sessions which the Jewish Labor Committee held on the question of its further relation with the American Jewish Conference, it adopted the following decision:

Taking into consideration that the American Jewish Conference has not completed its work and has postponed its further sessions until some time in the future, and

Taking into consideration that the Jewish Labor Committee participated in framing a number of decisions of the conference, such as the rescue of Jews, Jewish post-war demands in Europe, the abolition of the White Paper and Jewish immigration to Palestine,

The executive committee has decided:

- 1 - To remain in the American Jewish Conference
- 2 - To cooperate with the American Jewish Conference in all matters which are within the scope of the activities of the Jewish Labor Committee, and in accordance with its decisions.
- 3 - The Jewish Labor Committee will not participate in the Interim Committee.

SHERTOK GOING TO LONDON IN ATTEMPT TO SOLVE WEIZMANN-BEN GURION CRISIS

JERUSALEM, Dec. 1. (JTA) -- Moshe Shertok, chief of the political department of the Jewish Agency, will be sent to London shortly to attempt to iron out differences existing between David Ben Gurion, resigned chairman of the Jewish Agency executive, and Dr. Chaim Weizmann, it was decided today at a meeting of the Small Zionist Actions Committee here.

It was revealed at today's meeting that Dr. Weizmann has informed Zionist leaders in Palestine who have urged him to come here immediately that "your persistence might raise the question of my further work." A proposal by the Mizrachi that a delegation of three consisting of Shertok, Emil Schmorak and Rabbi Jacob Fishman, a Mizrachi leader, be sent to London was rejected. In voting to send the Agency political head to Britain, the meeting added the proviso that should he feel that the presence of more members of the Jewish Agency in London is desirable, he will so inform the Zionist executive.

The Actions Committee meeting was opened with an address protesting the raid on the settlement of Ramath Hakovesh and by passage of a resolution voicing the body's

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NEW "ARMS TRIAL" OPENED IN PALESTINE; JEWS CHARGED WITH POSSESSION OF BCMBS

JERUSALEM, Dec. 8. (JTA) -- A new "arms trial" opened in a military court here today with seven Jewish settlers of the Hulda colony charged with illegal possession of 88 mortar bombs and 85 ballistite cartridges which were discovered during a search by Polish troops for deserters from the Polish forces in Palestine.

Two of the seven accused, Jacob Mass and Jacob Galata, pleaded guilty at the opening session of the court today at which Brigadier A. A. Allen, the military commander of the Hulda area, appeared as first witness. He was followed on the witness stand by Police Inspector Hacket who revealed that more than 100 armed policemen participated in the raid on Hulda, in addition to British and Polish troops.

Explaining that he "acted upon instructions," Brigadier Allen told the court that on October 31 he sent British soldiers to surround the Hulda colony and assist the Polish Army in its search for deserters. "No deserters were found," the British commander testified, "but later the police arrived and discovered arms which were laying unhidden in a shed in the settlement."

The police, Brigadier Allen continued, asked the head of the settlement for an explanation as to these arms, but received no satisfactory reply. A large number of settlers, including women, then started shouting and obstructed the police in carrying out their duties. Whereupon the British soldiers were ordered to assist the police in dispersing the crowd and in removing the arms.

Settlers Explain Need of Arms; Cite Arab Riots

Cross-examined by defense attorney David Goiten, the British commander admitted that he had later received a letter from the Hulda settlers apologizing and explaining their conduct. The letter pointed out that Hulda had a tragic history. It was utterly burned down during the Arab disturbances of 1929. Three years later it was re-established, but then it was again destroyed, this time losing seventeen members. After re-establishing itself for the second time, the colony sent twenty-two of its young men into active service in the British armed forces.

Police Inspector Hacket, appearing as the second witness, confirmed the testimony of Brigadier Allen. He also confirmed the fact that Hulda was burned down during Arab riots and that Jews were killed there and Jewish property looted. The inspector also revealed that at one time the settlers in Hulda had been cut off from the rest of the country by Arab bands and had to be supplied with food by airplane. "The Hulda settlement," he said, "is isolated because there are no paved roads leading to it and because it can be reached only by passing through Arab villages."

Asked by the president of the court whether the Jewish Auxiliary Police in Hulda assisted the police in the search for arms, Inspector Hacket said that he did not order them to do so. He added that the settlement police are maintained by the settlement and receive their training there. The trial is being presided over by Major Russell Lawrence and Capt. Threadwill is acting as prosecutor. Major Lawrence presided during the trial in which Leib Sirkin and Abraham Rachlin were sentenced to 10 and seven years, respectively, for alleged gun running.