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[Continued.]

12,599. Did you receive a letter afterwards from the Chief Secretary to the Government with reference to your discussion with the High Commissioner?

—Yes.

12,600. Is this the letter—it is in Arabic?—This is the translation I have got. It is addressed to His Eminence Haj Amin Effendi Hussein, Grand Mufti of Palestine:—

“Sir,

With reference to the discussion that took place between you and His Excellency the High Commissioner in connection with the objection you raised against Sir Alfred Mond's speech manifesting in it his aim that a temple be built up in the site of the Sacred Rock.

“His Excellency has been in communication with concerned authorities at London, and consequently has received a reply which reads as follows:—

“Reference your telegram No. 243 dated 1st July. The words said by Sir Alfred Mond, as I am informed, reads as follows:—

“He believes that Palestine would once more send out religious missions to the world.”

“Furthermore, Sir Alfred Mond paid much attention to his subject and explained that his wish is that a great building be completely established once more on the site of Solomon's Temple.

“With regard to B. Rose's question (?), Sir Alfred Mond had only anticipated a future for Palestine, but he has no idea of entertaining discussion of any interference with the site of the Sacred Rock.” (19th July, 1921.).

—Yes.

12,601. Is that the original Arabic letter you received from the Chief Secretary?—We have asked for the original to be produced by the Government, and the Government has informed us that it will only be produced at the request of the Commission. This is therefore only a copy of the letter sent to me.

Chairman: This is sent by the Government? Is it a copy?

Mr. Stoker: I have a copy of what was sent by the Government, but the Government have received a despatch from the Secretary of State for the Colonies which the Commission can see.

Mr. Snell: This is sent by the Government?

Mr. Stoker: By the Local Government to the Grand Mufti.

Chairman: Are you putting that in?

Mr. Stoker: Where is the original in English? Was it addressed to him in Arabic? I understand that the letter was written to the Grand Mufti in Arabic and this is the translation of it.

Mr. Snell: Was the translation supplied by the Government?

Mr. Moghannam: It was by me.

Mr. Stoker: It is not an official translation, but Mr. Preedy can have no objection to producing the original of the letter to the witness, a copy in English of the letter sent to the Grand Mufti in Arabic.

Mr. Preedy: If there is any question about the translation, I am quite willing to produce the English of it. I do not know that anybody wants it at present.

Chairman: It is not queried by anybody. I think.

Mr. Preedy: I can give a proper translation of the Arabic.

12,602. *Mr. Stoker*: Perhaps we may have that back and have further copies made. You have referred to pictures and other matters as leading to the belief amongst the Moslems as to the intentions of the Jews. Is there anything else you want to refer to? You have a statement about books?—There is also another picture published in Egypt. This is a copy (produced).

12,603. Where did you get that copy? It is the same as the other, is it not?—The original of this was purchased by someone who took the original with him in Egypt and had this copy of it made.

Chairman: You have the original? It may have some letterpress round it like the other one.

12,604. *Mr. Stoker*: Is that the same as the other one, the big painted one?—Not exactly the same.

Chairman: You cannot put that in unless you have the original.

12,605. *Mr. Stoker*: Very well, leave it out?—This is an original, also.

12,606. What is that?—A picture of the Dome of the Rock and under it the Burak, and then—I am now referring to the translation of the Hebrew on the back of it, verses in Hebrew.

12,607. Have you got a translation of it which the other side can check?—There is a translation in Arabic—a bad translation on the back of it.

Chairman: Where was it obtained from and when? We must connect it somehow.

12,608. *Mr. Stoker*: Where did you get this from?—Somebody purchased it in Jerusalem and gave it to me.

12,609. What about it?—It shows the designs of the Jews.

12,610. *Chairman*: Where was it obtained from and when?—It reached my hands about a year ago, from Jamaal Effendi Wahbeh, the Director of the Moslem Orphanage, who had bought it in Jerusalem. I do not know from where.

Sir Boyd Merriman: I do not want to take any technical objection about that. Let it go in.

Chairman: Do you want to put that in?

12,611. *Mr. Stoker*: Yes, that is Exhibit No. 78. What about that document? Just explain why you think it conveys that idea to the Moslems?—This shows the Dome of the Rock with some Hebrew inscriptions on it and the Wailing Wall with inscriptions on it, and with verses in Hebrew underneath. This, coupled with what we know about their designs, which has been proved by other pictures and statements, caused anxiety in our minds, because if it were a question of historical sites, they could have put other historical sites than the Mosque, such as the Holy Sepulchre, which is extremely historical, but because of what we know of the designs of the Jews there is a meaning towards the Dome of the Rock here.

12,612. You have referred to books?—Yes.

12,613. Have you any particular one in your mind?—We have the Jewish Encyclopaedia.

Chairman: What is the date of that book?

12,614. *Mr. Stoker*: You need not bother about that. You can see it yourselves if you like to put it in yourselves?—I mentioned this only because it shows what the Jewish beliefs are on this subject.

12,615. *Mr. Stoker*: Yes, it is clearly set out?—There is also the book of Mr. Bentwich.

12,616. I have read certain passages out from this book before the Commission already, but are there any particular passages to which you want to refer? I do not know if they are on the transcript, the passages I read. Are there any particular passages you wish to refer to?—Page 8.

12,617. I think we might take it generally. You read Mr. Bentwich's book and other Moslems have read Mr. Bentwich's book?—I did not read it personally, because I do not read English, but parts of it were translated to me.

12,618. And those that were translated to you—what was the idea that they conveyed to your mind as a Moslem?—I understood from this that the Jews intend to possess this country, Trans Jordan and other parts of the Arab countries. They will start by making a National Home for the Jews in Palestine and then the work will increase, and that they want to take possession of the Burak and to make it a place of public gathering or meeting, and then to take possession of the Haram area and there restore the Temple. This is the gist of what I understand the book to mean.

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12,619. Can you think of any reason why the Jews should come here to Palestine unless it is to establish themselves in the Temple and Holy Places in history? Can you think of any reason why the Jews should come to Palestine?

Mr. Hopkin Morris: We cannot have it in that form, Mr. Stoker.

Sir Boyd Merriman: Considering that the League of Nations has thought of a dozen reasons, is that a proper question to put to the witness?

12,620. *Mr. Stoker:* Is that one of the books you are referring to?—Yes.

12,621. Now one moment. Can you tell us anything more about what, to your knowledge, is in the Moslem mind as regards the presence of the Jews here in this country?—The Moslems' belief is as follows with regard to the presence of the Jews here, that the Jews did not want Palestine because it is a rich country nor because it has other amenities.

12,622. *Sir Boyd Merriman:* Attractions?—Yes, attractions, but because the only place they would gather is round the Temple of Solomon which is and has been in possession of the Moslems for the last 13 centuries, and they believe that the designs in question is a question both religious and political. Other countries richer than this country were offered to the Jews and they refused to take them, and the Jews fell upon Palestine because of the presence of this holy place in Palestine.

12,623. *Mr. Stoker:* Now coming to this little book in Arabic, where did that come from?—It is a translation from the French.

12,624. And what is the title of the Book?—"The Jewish Conspiracy against the Nations."—That is the title.

Chairman: This is an Arabic book, not a Jewish book?

Mr. Stoker: I understand this is a book published in England under the ægis of the "Morning Post," in 1921. This is translated into several languages. There is a French edition, which I will produce this afternoon. This is an Arabic version of it, and we can no doubt by cable get the English version of it, which contains very important passages.

Sir Boyd Merriman: Before my friend produces any of it at all, will he tell you whether he is aware that it has been exposed as a forgery in 1921?

Mr. Stoker: I am not aware of it, but certain people who did not like the book being published said it was a forgery.

Sir Boyd Merriman: Look at the files of the Times, the dates of which I will give you.

Mr. Stoker: We produce the book, and you produce the files of the "Times."

Chairman: Let us defer this evidence until to-morrow, and then look at the files of the "Times."

Sir Boyd Merriman: I have not the files, but I have the dates.

Mr. Stoker: I do not know how the book can be a forgery. The allegation is that it was a translation of some book written by the Russian Zionists and that the Zionists did not like its publication, saying that it was a forgery. This is the original book published in Arabic.

Chairman: It is not published by the Jews, but published by the Arabs, apparently.

Mr. Stoker: I am putting it in as evidence of what is in the Arab mind.

Chairman: You must prove that it is a book published by the Jews, or some Jewish body, otherwise you cannot put it in.

Mr. Stoker: Surely I can put it in as evidence of something that affected the mind of the Arabs, whether they were right in having their minds so affected is another matter. They did not print it themselves. It is most difficult to get you to understand that this is a book which is not printed by the Arabs themselves, it was printed in England under the ægis of the "Morning Post," and translated, the contents were published in almost every language. This one is published in Egypt in the

Arabic language. This is a book that anybody can buy in a book shop in Egypt.

Sir Boyd Merriman: My objection does not merely turn on the exposure in the "Times." The attempted use by the witness and his entourage of this book has been the subject of correspondence with the Government of Palestine, who will be able to elucidate the question of whether or not it is legitimate to make any use of it.

Mr. Hopkin Morris: The point seems to me to be this, Sir Boyd. This book can be no evidence against you, but if Mr. Stoker puts it in, and says this is the sort of thing that is being circulated and that affected the minds of the Arabs, that will be a point for what it is worth, but it is clearly no evidence against you.

Sir Boyd Merriman: I am afraid I am putting it the other way. I am saying that deliberate use has been made of that, in spite of the fact that the forgery has been pointed out.

Mr. Stoker: Therefore you want it in badly, if that is your case.

Sir Boyd Merriman: Perhaps I may be allowed to take my own course with regard to that, but I object to its being put in by this witness in evidence against the Jews.

Mr. Stoker: I am questioning the witness about its effect on the Moslem mind.

Chairman: Do you not think that you might defer it until to-morrow, and make some enquiries about it?

Mr. Stoker: I am going to produce a French edition of the book. Here is an Arabic version of it, not printed by the Moslems, but printed as one of the copies, just as if it was Shakespeare's plays. Shakespeare's plays have been published in almost every language, and this is in the same category. It is a book which has been published in English, French, and other languages. I do put in the Arabic version of it, and after lunch I will put in the French translation.

Chairman: If you can put in the French edition, do so. Is it supposed to have been written by a Jew?

Mr. Stoker: My witness does not understand French, but does understand Arabic.

Chairman: Who is this book supposed to be written by, by a Jew or by whom—the original, I mean? Who is the original author of the book; is it some member of the Zionist Executive, or who?

Mr. Stoker: I have never alleged who it was.

Chairman: You must know something about your case, whom is it written by?

Mr. Stoker: The text can be read from that, and then we will get the French version of it.

Mr. Hopkin Morris: The position seems to me to be this. It is no evidence against the Jews unless you connect them with it. If it has a large circulation amongst the Arabs here and affected the Arab mind, thus leading to the riots, then it is material. But it may be that it is a forgery, and then you put it in at your peril. It may very well be that this book was issued, let us say, by His Eminence himself, and circulated amongst the Arabs. That is the worst that can be said about you, nevertheless it would affect the Arabs. It is material from the point of view that it may have had a large circulation, and may have been in any degree accepted, but clearly it is not evidence against Sir Boyd Merriman's clients.

Sir Boyd Merriman: May I just add to that that I do invite my friends at the other end of the room to take a part in this discussion, because I assert, without fear of contradiction, that its importation into this country was prohibited as long ago as March, 1926?

Mr. Hopkin Morris: Then it becomes all the more important and material. Supposing the contention is upheld that the importation of the book was prohibited, and it was published by anybody on the Arab side, and this affected the Arab mind through-

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out the country and caused the riots, it is still more important to put it in.

Chairman: It seems to be pursuing another March here.

Mr. Stoker: I am not aware of any March here. That is a matter which the Commission will come to a conclusion on in their final judgment.

Chairman: Very well, Mr. Stoker.

Mr. Preedy: We propose to make enquiries as to what has been done about this book. When I know, I shall be able to inform the Commission. At the present moment I have to look up the files. I do not know what evidence Sir Boyd and Mr. Stoker are going to call, and I cannot have the whole Secretariat here to meet points that may crop up. I have sent word now to find out about it, but I have no information myself about it.

Sir Boyd Merriman: I can help my friend. I have a complete file ready, a file of correspondence on the subject.

Mr. Stoker: Here now, does my friend mean the Government file?

Sir Boyd Merriman: What I mean is correspondence between the Zionist Executive and the Government with reference to the use of this document.

Mr. Preedy: I want to know what the Government did?

Sir Boyd Merriman: If you will look at the letters you will find the reference numbers and dates and everything.

12,625. *Mr. Stoker*: Are there any other publications or pictures, or statements which you wish to mention to the Commission as affecting the Moslem minds as regards the aspirations of the Jews?—Yes, we have seen many declarations in the Arabic press, translated from other languages. But I could not get the originals of those declarations. Among other declarations is that made by Professor Einstein. In that statement it was stated that he said that the Jews without a temple are like a body without a head

and therefore they must get back their head so as to be able to live. Then there is another declaration or statement which was taken from a Hebrew paper called "Kol Yacoub"—"The Voice of Jacob," and it was translated and printed in an Arabic newspaper in Jaffa in 1921. It was said in that paper that the Jew who does not believe that the temple area is a Jewish Wakf is an infidel.

Chairman: Have you this paper?

12,626. *Mr. Stoker*: Have you the name of the paper?—Yes, "The Voice of Jacob."

12,627. *Chairman*: You ought to have it if you want to put it in?—The "Falastin," it can be produced. It was stated that the Jew who does not believe that the Temple area is a Jewish Wakf is an infidel.

Chairman: If you want to give extracts from newspapers you really must produce them. You cannot rely on the evidence of the witness.

12,628. *Mr. Stoker*: I agree that it will be more satisfactory to produce the papers. I personally did not know that this was going to be cited. No doubt we can get the "Falastin." I will make enquiries. Have you anything else you wish to add?—The Moslems always understand that the Jews are designing upon the possession of the Temple area itself. From that point they called the Wailing Wall or Burak, the Western Wall, the Western Wall meaning the Western Wall of the Temple, and if they have such great respect and veneration for the Western Wall, it is the inference that they are coveting or designing for the whole of the building to which the Wall belongs.

12,629. They want the whole thing, the Wall round the Mosque area?—Yes, the part of the Haram area.

Mr. Stoker: You will get the French copy of that book.

Chairman: We are proposing to sit until 5.30 to-day, in order to get on with the evidence.

(The Commission adjourned till 2.30 p.m.)

AFTERNOON SITTING.

Monday, 2nd December, 1929.

Sir Henry Betterton: In Exhibit No. 75, which you handed in the letter No. 1868 is undated. Have you the date of it?

Sir Boyd Merriman: Ours is dated the 7th August.

12,630. *Mr. Stoker*: Now, I think later on, about June or in May I think it was, the necessity arose for doing some rebuilding to the Wakf premises?—Yes.

12,631. Had any requirements been served on you by the municipal people or why was it necessary to do this?—I was at the time absent from the country, and the Acting President of the Supreme Moslem Council received a letter from the Deputy District Commissioner.

12,632. Just shortly what was it you were to do? I am referring to the Abu Madian Wakf?—Yes.

12,633. While you were away a letter was received from the Acting District Commissioner. I do not think I have it here to produce, but I think it is common ground that you had to do certain repairs?—Yes.

12,634. First of all, what was it you were required to do and then what was it you proposed to do?—I think the question arose like this. The Municipality drew the attention of the Deputy District Commissioner to the necessity of making certain repairs in the Wall surrounding the courtyard near the Burak. The matter was afterwards put before the

Supreme Moslem Council. The Supreme Moslem Council appointed a special engineer to survey the spot and see what was to be done, and eventually the wall was repaired.

12,635. They began to repair the wall?—Yes.

12,636. Was there anything you proposed to do to this Wakf property?—At that specific place only the wall.

12,637. You proposed to do something else, I think. I understand that the Jews objected to your proceeding to the other matters?—I came back to Jerusalem and the Jews objected to the repairs being made to the wall, but the Deputy District Commissioner rejected their objections.

12,638. Do you mean that they objected to the repairs to the wall which the municipal authorities required, or do you mean that they objected to something else, some reconstruction you were going to do?—The Jews, in order to have the right of interference in that place, used to object to anything being done there without any authority or without the right to do so, even in places which are far from the Burak itself. We wanted to build a few lines of stones over the wall of the Moghrabi Gate, and the Jews objected to the Deputy District Commissioner.

12,639. Will you indicate the work which the municipal authorities required you to do and the

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a meeting held at Government House on 24th August, 1921."

The present witness was in fact so elected. There is a further point of importance. That is that the Council, which under Article 4 are to be elected for four years, the members of the Council went out of office in 1921 and there was a difficulty, as the witness can probably explain, in regard to the elections that were then held, but the importance, if I may say so, is that the elections which were then held were elections of members and there was no question of the election of the Rais el Ulema. At that time the attitude of the Government was that the President, the Rais el Ulema, had not vacated his office. In view of the difficulties that did arise in regard to the elections, it became necessary to create a temporary Council to carry on for an indefinite period. An Ordinance was passed for that purpose but it related only to the appointment of the members. There was no reference in the Ordinance to the appointment of the President and the present witness has remained President of the Council in the eyes of the Government since his election under Article 6 of the Order of 1921.

Sir Boyd Merriman: I am very much obliged to you for having raised the question. I do not propose to pursue it further with the witness. So far as I am concerned, the matter has been put in a nutshell by Mr. Hopkin Morris. It is enough for me that there was a discussion going on.

Mr. Stoker: The question has been put. Personally I do not attach any importance to the matter in view of the provisions as they stand.

Chairman: The question I put to the witness was what was the Commission that was working out the draft regulations of the Council. We have found them out now.

13,103. *Sir Boyd Merriman*: Now I wish to come to another subject. I see you have still got in front of you a brown book, "The Protocols of the Elders of Zion"?—Yes.

13,104. When did that book first come into your possession?—This book is not mine.

13,105. When did you first see a copy of that book in English, French, Arabic or any other language?—The first time I saw a copy of this book was four or five years ago at Haifa. I glanced through it then.

13,106. Have you a copy in any language in your possession?—No.

13,107. Are you aware that that book was exposed as a forgery in the "Times" of August 1921?—No.

13,108. Are you aware that it was composed in Russia and was a plagiarism from a French book published in 1865 directed against Napoleon III?—No.

13,109. Who showed you the book?—The first time?

13,110. Yes?—I do not quite recollect.

13,111. Try?—I was staying at the Hotel Majestic for two days four or five years ago and somebody showed me that book, but I cannot remember who it was.

13,112. Who gave you that copy of it?—I must ask Mr. Stoker who gave it to him. Mr. Stoker showed me this and asked me about it. You must ask him who gave it to him.

13,113. Are you aware that the importation of that book into this country was forbidden by the Government in 1926?

Mr. Drayton: I do not think that that is quite accurate.

13,114. *Sir Boyd Merriman*: I will put it in the terms of an official letter of March, 1926. Are you aware that in March 1926 a recently published Arabic version of the "Protocols of Zion" appeared in this country?—I do not know it, I think it is this book.

13,115. And that measures were then taken by the Government . . . ?—I did not hear of any measures.

13,116. To prevent the public advertisement and circulation of this objectionable publication?—I do

not know anything about it. I do not know anything of what you have stated, but I know the following fact. Exactly a year ago the High Commissioner, in the presence of Mr. Luke, told me that he understood that the Jamia Al was publishing quotations from this book and asked me to use my influence and to advise that paper not to do so in future. I informed His Excellency that, although I had not got direct influence or power on the Jamia, which is not an organ of our Council, yet I would use whatever influence I might have or respect they might have for me, and ask them to cease from publishing these articles. I did speak to the editor of the Jamia and he stopped further publication. That is all I know about this.

13,117. I am going to ask you more about it. Was an extract of this book published in the Jamia of the 1st October, 1928?—That is what I have been referring to.

13,118. I am going to ask you a little more about it. Did you see that article in the Jamia when it was published?—Although I am a subscriber to the paper, I do not read it fully. I just glance through it; I may or may not have seen it.

Sir Boyd Merriman: I am told the extracts I want from this were put in among the selected press extracts. "Incitement File" (Exhibit No. 45 (i) (a)).

Mr. Preedy: I have a note here which shows that the interview between His Excellency and His Eminence was on the 3rd January, 1929.

Sir Boyd Merriman: I thought that it was probably at the end of December.

Mr. Preedy: And what he has just said is confirmed by a note which I have here.

13,119. *Sir Boyd Merriman*: I want to know what preceded that interview. It is a little important from my point of view. First of all, does the heading read as follows:—

"The Elders of Israel in the 15th Century.

"In the year 1880 there was published in the Review of Jewish Studies, a magazine which receives its support from Baron Rothschild, a document stating the Elders of Zion since the 15th Century worked with a view to a Jewish conquest."

—Yes!

13,120. Then go down a little bit:—

"Respecting your statement that you are forced to give up all possessions, therefore make your children merchants, so that little by little they may gain strength and retaliate."

—It is rather different here. It reads: "So that little by little they may take the properties of the Christians."

Mr. Stoker: It shows how unreliable these translations are.

13,121. *Sir Boyd Merriman*: Just read the next paragraph and tell me if it is substantially right:—

"Concerning your statement that they made assaults on your lives, make your children physicians and chemists in order to be in a position to destroy the lives of the assailants."

—No, this reads, "in order that they may destroy the lives of the Christians."

Mr. Stoker: I would suggest we have a fresh translation; it is all very well, but every sentence as quoted seems to be wrongly translated.

13,122. *Sir Boyd Merriman*:

"Regarding your statement that they are pulling down places of worship, make your children priests, that they may find means of pulling down churches."

—"Regarding your statement that they are pulling down your places of worship, make your children priests and clerics so that they may destroy their churches."

13,123. I do not want to read the rest of it now. Look on at the one of the 8th October (Exhibit No. 45 (i) (b)). I will not read the whole thing, just glance at it and tell me if it does not purport to

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be a copy issued by a Jewish army commander to the troops under him in 1920?—There is a date of March, 1920, and the signature of the Chief of the General Staff and the Commander of the Army.

13,124. All of whom have Jewish names?—I only know that Cohen is a Jewish name, I do not know the others.

13,125. Does it contain this passage:—

“Upon the basis of this, I command all captains explicitly, the captain of the battalion, the captain of the Tabor, and the captain of the artillery, who are under my command, to send in to the centres of the fight Red troops which were mobilised from their abodes and towns, leaving to the Jews the offices of politics and departments and what resembles them.”

—There is something else.

13,126. There is an allusion after that?—The opponents to offices.

13,127. “Leaving to the Jews the offices of politics.”—“And appointments to offices and departments.”

13,128. I have one or two others of these. But did His Excellency tell you that, after the publication of these articles, the Zionist Executive wrote a very strong letter asking that these publications should be stopped?—I do not remember. I do not think so. I do not think so, because it is not the habit of His Excellency to inform me of the reasons he has for making certain requests, and he has never been in the habit of repeating to me correspondence.

13,129. Very well. Did the publication of these articles in the Jamia continue?—After His Excellency spoke to me?

13,130. No, before?—His Excellency told me that the Jamia had printed certain extracts, that would mean probably that it put in two, three, or more extracts, but I know for certain that after his request not one extract was published.

13,131. Your Eminence has told us that already, but I want to get at what had preceded the articles. Was there a publication in the Jamia, I do not want to read it, but was there another publication on the 18th October, and another on the 22nd October?—I do not know.

13,132. And was there one which I am going to put to you, was there one on the 13th December?—I do not know.

13,133. Is this an article which purports to connect the Jews with Communism?—I will just read it and let you know. Yes, it does.

Chairman: Have we got this?

Sir Boyd Merriman: It should be in your file.

Chairman: We do not appear to have it.

13,134. Sir Boyd Merriman: It must certainly go in. I will have it copied for you. As the Commission has not got this and it is short, I propose to read it:—

“A Communist Document about the Relations of the Jews with Communism.

“On the 30th April, 1920, the Soviet Military Court issued an Order from Kiev from the 12th Army Corps, from which we quote the following two paragraphs:—

“Paragraph 5. The villages known as inclined to combat the Soviets, especially those which manifest anti-Jewish feeling, must be entirely destroyed, and guilty individuals must be shot without any investigation or trial.

“Paragraph 8. Whereas the Jewish people are showing great zeal for the cause of Communism, on account of which they met with persecution on the part of Polish tribes, we shall support the Jews with the whole of our might and by all means.

“(Signed) Mignez Amikoff.

“(Signed) M. Atoff,

Member of the Soviet
Military Court.

“(Signed) Zelansky,

President of the Political

Section of the 12th Army Corps.”

Now, have you any doubt you saw these articles appearing in the Jamia last year?—As I said before, I cannot say definitely what I read a year ago in the papers, but I have seen something of the sort.

13,135. Having now read those articles, can you imagine any reason for publishing them, except to stir up trouble against the Jews?

(After a discussion between the interpreters and the witness.) I do protest, a committee meeting is held over the translation of every question. It is true His Eminence asks for it every time, but is it necessary? Can you give a ruling about it?

Chairman: I think a short question like that ought to be translated straight away.

13,136. Sir Boyd Merriman: There was no difficulty when my friend was examining in chief?—My difficulty is with these long questions.

13,137. (Sir Boyd Merriman's question was again put to the Witness by the Interpreter.)—I do not believe that the object of those articles was to stir up trouble against the Jews. In any case, this question should be put to the newspaper itself.

13,138. I am now going to read a very short passage from Mr. Antonius' evidence. I will read it first in English and ask the Interpreter to translate it:—

Q. Now, the Al Jamia al Arabia; that is published, is it not, in Jerusalem?—A. Yes, I am a subscriber to that.

Q. And it is edited by, we are told, a member of the Hussein family?—A. Yes.

Q. And is in pretty close sympathy with the Supreme Moslem Council?—A. Yes.

Q. I was guilty of the indiscretion of saying that it was actually an organ of the Supreme Moslem Council, but that is not far wrong, is it?—A. I do not know that it is. It has never been admitted to be an organ of the Supreme Moslem Council.

Q. But supposing the Supreme Moslem Council wanted to make a publication in the Press, that is the vehicle they would turn to?—A. In theory, they have nothing to do with each other; in practice, they have.”

Do you agree or disagree with that evidence of Mr. Antonius?—I agree with part of it and disagree with another part.

13,139. Which part do you disagree with?—That it is in practice the organ of the Supreme Moslem Council, because the Supreme Moslem Council has not any newspaper whatever as an organ, but there are papers which support the Moslem Council, and this paper is among them. The Supreme Moslem Council publishes its publications in all the papers, if not in all, at least in the majority of them, and among others is this paper. The “Jamia” has very often criticised the actions of the Supreme Moslem Council, in spite of the fact that it is in sympathy with the Moslem Council.

13,140. Does the “Jamia” receive any financial support from the Supreme Moslem Council?—None.

13,141. None at all?—Neither in the past nor the present, not one mil.

13,142. Does the Supreme Moslem Council support any papers financially?—Not one paper.

13,143. Are you aware that I have read extracts from papers saying that the Wakf funds or the funds under the control of the Supreme Moslem Council are used for the bribery of papers?—That is not true.

13,144. Has it ever been stated to be untrue in the press by the Supreme Moslem Council?—The Supreme Moslem Council has made a statement in the press denying any connection with the “Jamia” and the “Jamia” has also made a statement denying all connection with the Supreme Moslem Council.

13,145. Now I want you to tell me. When did the muezzin first call from the roof of the Zawiyah at the South end of the pavement?—I cannot say exactly what date.

13,146. Was it in the autumn of last year?—About a year ago.

HAJ AMIN AL HUSSEINI.

[Continued.]

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left the country?—I left the country before the
charge was preferred against me, because I heard
there would be a question about it.

13,423. Did Aref el Aref also leave the country?—
I have heard of that, and I know that he left the
country, but several weeks after my departure.

13,424. Are you aware that a general amnesty
was given to the people who had been tried and
convicted, with the exception of yourself and Aref
el Aref in the first instance?—I have not heard of
that.

13,425. Are you aware that there was a special
petition, after the general amnesty, with regard to
yourself and Aref el Aref?—I learnt that on a visit
of Sir Herbert Samuel such representations were
made to him, but when I heard of them, I sent to
the people who made the representations and objected
to them.

13,426. But eventually, in spite of your protests,
was a free pardon granted to you?—I have heard of
that.

13,427. And where had you gone to at the time
when this charge was made?—Before the charge was
preferred against me I left for Damascus.

13,428. And did you stay out of this country until
the free pardon was given to you?—Not exactly
until a free pardon was given.

13,429. Did you return before the free pardon
was given?—After the free pardon was given, many
months after the free pardon was given.

13,430. You then returned?—Because I objected
to the word "Pardon." A pardon can only be
granted to a convict. In this connection I would
like to say to you that the report which was then
presented by the Committee of Enquiry would be
of great interest to this Commission if they would
read it. It was then a charge which was preferred
against me, similar to the charges made against
the Arab leaders in 1921, which were investigated
and enquired into by a Committee. As this has
become a habit of preferring charges, it would not
be surprising that such a charge should be preferred
against me, and the same happened 1920 years ago,
when Jesus Christ Himself was charged and was
sentenced, when the Jews were then under the Man-
date of the Romans