

Hoo and Bunche in the underground and yet refuse to be received by Barker and Gurney and Giles?

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We caused a second international scandal when we met the South American members of the Committee, Dr. Granados of Guatemala and Professor Fabregat of Uruguay. That meeting was very cordial indeed. Fabregat and Granados were in a sense comrades in arms. At the outset of the meeting they told us of their lives in exile and underground while fighting against tyranny in their own countries. Granados is the son of one of Guatemala's national heroes, whose statue is the object of annual popular processions. Yet at one time the son was under sentence of death by the rulers of the people his father had helped to liberate. And he had been compelled to move from one hiding-place to another to escape his enemies. After many years of suffering he lived to see a change of regime and became his country's ambassador in the United States and its representative on the United Nations Organisation. Granados was unquestionably influenced by the Hebrew struggle for liberation, both because it was a struggle for liberation and because it was directed against Britain. Britain is not popular on the South American continent which for generations was exploited by British monopolies. Little Guatemala has a special reason for not loving Britain: the British colony which exists to this day in the Western hemisphere, is regarded as having occupied Guatemalan territory. God helped us even through Honduras.

Fabregat too was a natural friend of our cause. For many years he was an exile in Brazil before he saw the fruits of his toil and suffering. Uruguay, as I later saw for myself, is one of the freest countries on earth. Its system of social insurance, introduced by the great President Vago is one of the most progressive in the world. Bigger nations have something to learn from this small people, set down on the shores of the "Silver River," and blessed by God with a heart of gold. The liberator of Uruguay, Artigas, is a member of that great band of South American liberators, San Martin, Bolivar, Terradentas, O'Higgins. But it is characteristic that in English history-books, Artigas is referred to as a "brigand chief." From Montevideo to Tel Aviv the McMillans use the same dictionary.

The South American peoples know how to love and to hate.

They are generous and hospitable. Our fight against British rule, which was reported from end to end of the continent, its echoes reaching almost every lonely shepherd's hut, recalled old memories of the revolt against Madrid. The South American peoples regarded our revolt with unconcealed sympathy. I saw that for myself when I visited their spacious, immeasurably rich countries. I heard it from Granados and Fabregat as they told us of their experience and struggles.

Granados impressed us as a political fighter *par excellence*. Fabregat is a humanitarian in the noblest sense of the word. He moved me deeply when he inquired into the condition of the children of Nathanya, then in the grip of martial law.

"Are not the children in Nathanya going hungry? Are they getting milk?"

I believe that love of children is the measure of human affection. In his inquiries in Eretz Israel and Europe Fabregat first of all saw the children.

The meeting took place in the cosy home of our friend Israel Waks. Yoel again arranged an excursion through the streets of Tel Aviv before bringing the visitors to one of those "secret hideouts" of the underground which in fact were only ordinary rooms placed at our disposal by courageous friends. The atmosphere lacked the formality which had characterised at least the first part of our meeting with Sandstrom, Hoo and Bunche. Granados spoke for both of them. Fabregat's knowledge of English is slight, so he spoke ardently in the language of Cervantes, which Granados translated into excellent English. I had Alex and Shmuel with me; at times Shmuel had to speak for both of us.

With Granados we had a political debate. I tried to convince him that he and Fabregat, as friends of our people, should demand not only the liquidation of the British Mandate—that was common ground—but that the whole of the country should become a Jewish State.

"The Arabs and the British," I urged, "have unofficial mouth-pieces on the Committee. Our people has none. You two, who do not hide your feelings, should counter the demand that Palestine should be Arab or British, by the demand that Palestine should be Jewish. If the majority on the Committee decides on a compromise, that is another matter, but let our just demand at least be voiced by one or two international representatives. Even if you accept the partition plan as just, it is clear that if it is pro-

posed by you, our devoted friends, the result may be a 'compromise' between your proposal and the Arab-British proposal which completely denies our right to this country."

Granados replied that he could not promise to accede to our request. He was under the impression, he said, that the majority on the Committee were inclined to recommend the liquidation of British rule, but they had to take into consideration the presence of Arabs in Palestine. They could not be "one-sided." Moreover, he said with a smile, "it would be strange if Fabregat and I were to demand more than Mr. Shertok. And you know as well as we do that the Jewish Agency is proposing partition."

The three of us tried to come back to this point. We urged that while we could not speak for the Jewish Agency, we felt that even they would not regard with disfavour a proposal in the Committee to set up a Jewish State in all Eretz Israel. Our efforts, however, were in vain. While Granados was not enthusiastic about the Jewish official leadership—and had some sarcastic things to say about one of them—he identified himself completely with their attitude on the partition question. And we had to confess to ourselves that his last argument cut the ground from under our feet. No foreigner, however friendly he may be, can claim for a nation more than its own official representatives demand. This unhappy argument was repeated several months later at the session of the UNO General Assembly—this time by Tsarapkin. In this circumstance lies the key to many developments in Eretz Israel in our generation.

The conversation developed into a discussion, at once sad and heartening, about our three boys sentenced to death. Granados told us of the efforts he and Fabregat had made to move the Committee in their favour. I told them how deeply grateful we were. Both disclaimed any right to gratitude. They had only done their human duty. Indeed, they added, we have to thank you for bringing us to Palestine.

"A Jewish citizen told us," went on Granados, "that he is not angry with the underground for all the troubles your actions have caused him because, in the result, it is through those actions that the UNO Committee was set up. We think that he is right."

Fabregat added: "I was invited to a reception by General McMillan, but I replied that I would not come—because of the death sentences."

Honest and worthy Fabregat! Jewish leaders did not show similar dignity in the face of the oppressor's judicial murders. . . .