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PALESTINE  
AND THE WORLD  
E. G. JANNAWAY

To

Mr. Mahum Lott Esq.

with profound regards

to his wife from

the author,

Frank S. Johnson

Sept 1922



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## PUBLISHERS' NOTE

THE following extracts afford ample evidence as to the author's fitness and ability to deal with the subject of the following pages. At the same time they furnish ground, not only for the publishers undertaking the publishing thereof, but expecting a Zionist-wide demand for the book.

MR. NAHUM SOKOLOW writes :—

Mr. Frank Jannaway . . . whose interest in Jews and their homeland dates back some forty years, and who has paid several visits to Palestine . . . whose knowledge is wide and thorough. He sees Palestine as the land of the future. . . . He favours the Jewish cause and shows considerable and correct acquaintance with the Zionist movement.

“THE JEWISH CHRONICLE” says :—

Mr. Frank Jannaway's name is familiar in Jewish circles ; he knows the Holy Land from within. His knowledge is as extensive as it is thorough ; and his views are always sympathetic to us. He sees Palestine as the land of the future, and every new development is to him the fulfilment of a prophecy.

"THE ZIONIST REVIEW" says:—

Mr. F. G. Jannaway has for long been known for his interest in and strong sympathy with the return of the Jews to Palestine. His two books which deal with this subject, "Palestine and the Jews" and "Palestine and the Powers", attracted considerable attention in Zionist and also in non-Jewish circles. The demand for the latter edition has been so great that the supply has become exhausted. Mr. Jannaway is completely certain of the coming restoration of the Jews to their own land, and he bases his belief on the fulfilment of prophecy. However, he does not limit himself to this narrow province, but gives much information about a land that he knows well which would otherwise be difficult to obtain.

"THE ZIONIST" says:—

List of the Colonies is a most valuable piece of work.

THE RIGHT HON. D. LLOYD GEORGE says:—

Have found your book most interesting.

"THE AMERICAN HEBREW" says:—

None are following more keenly the re-shaping of events in the East than Mr. Frank Jannaway, who knows his Palestine from A to Z, and whose latest work contains some of the most amazing forecasts that have ever found their way into print.

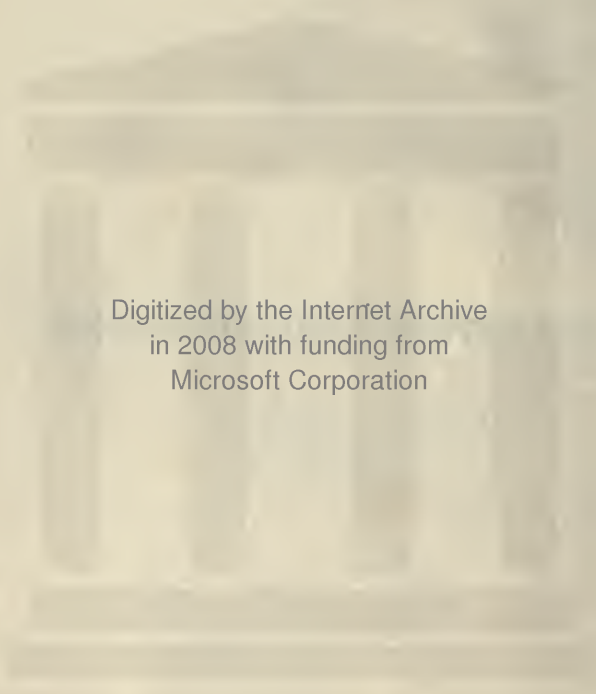
For many of the facts which will be incorporated in "*PALESTINE AND THE WORLD*", the Author has been thanked by six Cabinet Ministers, many Members of Parliament, and several well-known Editors, including those of the "*Observer*", "*National Review*", "*Traveller's Gazette*", "*Pall Mall Gazette*", "*The Zionist Review*", "*Jewish Chronicle*", "*Jewish World*", "*The Zionist*", and "*Jewish Daily World*".

For the information concerning the Jewish Colonies, thanks have been received from the Chief Rabbi of Great Britain, the Chief Rabbi of the Spanish and Portuguese Jews, and the President and past Presidents of "The English Zionist Federation "

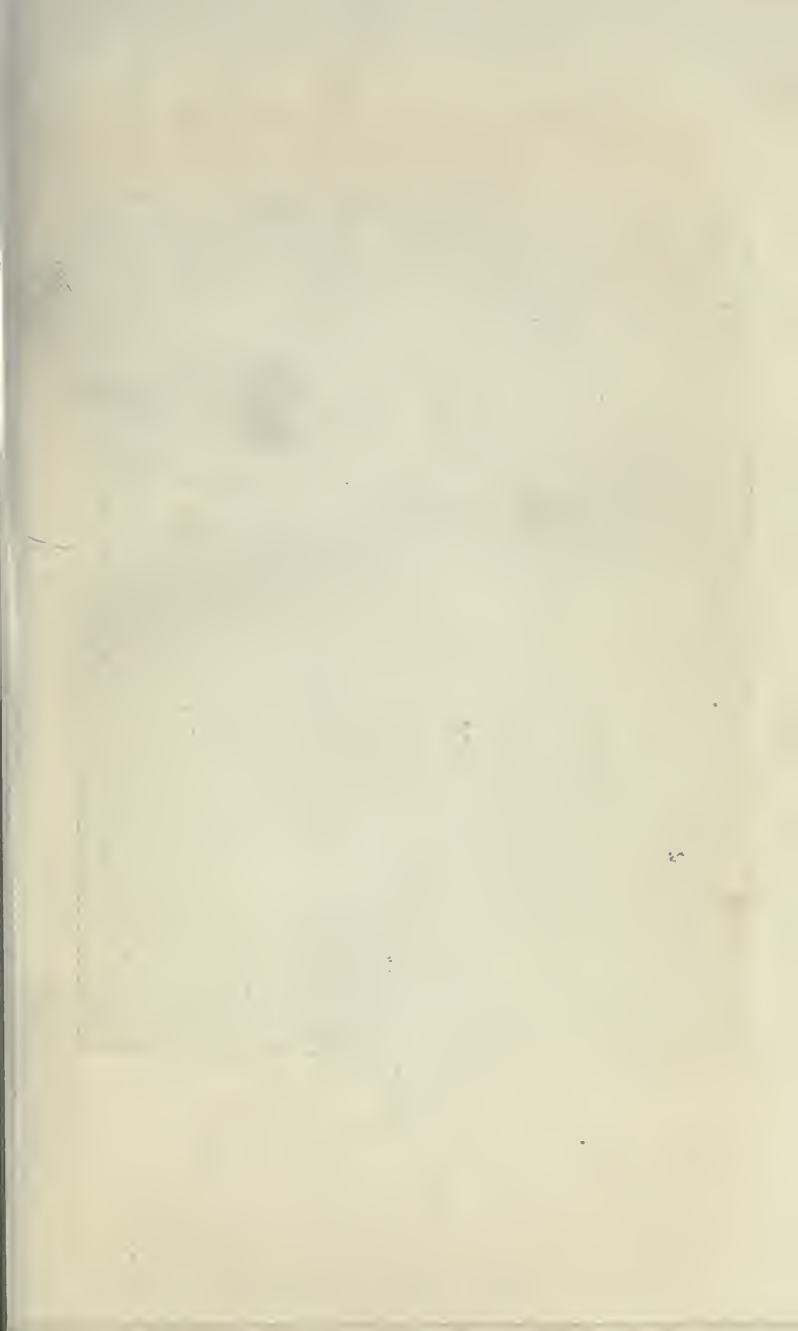
In the following pages is contained information which has been appreciatively received by Professor Boris Schatz, Professor Flinders Petrie, Professor Sayce, Sir Robert Anderson, Dr. E. W. G. Masterman, Professor Hechler, Sir Charles Waldstein, Dr. Israel Abraham, and other Orientalists, and gratefully acknowledged by Lord Allenby, the Right Hon. Viscount Grey of Fallodon, the Right Hon. Herbert Samuel, J. L. Garvin, Lucien Wolf, the President of the Jewish Historical Society, Herbert M. Loewe, Gabriel Costa, D. Levontin, Joseph Cowen, Leon Simon, Dr. Adler, Jacob Moser, Sir Moses Montefiore, Dr. A. Ruppin, David Yellin, and other Jewish Authorities.

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**PALESTINE AND THE WORLD,**



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SIR HERBERT SAMUEL,  
PALESTINE'S FIRST HIGH COMMISSIONER  
UNDER  
BRITISH PROTECTORATE

*Frontispiece.*

*By Len Dow, Jerusalem.*



# PALESTINE AND THE WORLD

BY  
**FRANK G. JANNAWAY**

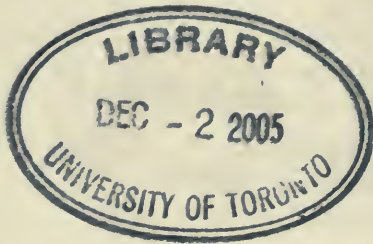
AUTHOR OF  
"PALESTINE AND THE JEWS" "BRITISH MUSEUM WITH  
BIBLE IN HAND" AND OTHER WORKS.



The Land of Israel for the People of Israel.

ILLUSTRATED.

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## CONTENTS.

CHAPTER.		PAGE.
I.	INTRODUCTORY . . . . .	9
II.	PALESTINE TO THE FRONT . . . . .	13
III.	PALESTINE FOR THE JEWS . . . . .	17
IV.	UNDER THE CURSE OF GOD . . . . .	21
V.	THE TIMES OF THE GENTILES . . . . .	25
VI.	DR. JOHN THOMAS AND ESEKIEL'S PROGRAMME	27
VII.	THE PASSING OF TURKEY . . . . .	36
VIII.	A VALLEY OF DRY BONES . . . . .	41
IX.	DANIEL'S QUESTION: HOW LONG? . . . . .	44
X.	A NIGHT OF 2,300 YEARS . . . . .	54
XI.	KING NEBUCHADNEZZAR'S DREAM . . . . .	58
XII.	THE PROPHET DANIEL'S DREAM . . . . .	63
XIII.	A WONDERFUL RACE . . . . .	66
XIV.	A REMARKABLE JEW . . . . .	77
XV.	ZIONIST PIONEERS . . . . .	81
XVI.	ZIONIST PROPAGANDA . . . . .	88
XVII.	JERUSALEM SETTLEMENTS . . . . .	96
XVIII.	JAFFA AND TEL AVIV . . . . .	106
XIX.	RISCHON LE ZION AND PETACH TIKVAH . . . . .	113
XX.	JUDEAN AND SAMARIAN COLONIES . . . . .	118
XXI.	GALILEAN COLONIES . . . . .	126
XXII.	EDUCATIONAL ESTABLISHMENTS . . . . .	132
XXIII.	REBUILDING PALESTINE . . . . .	137
XXIV.	SUNDRY JEWISH ACTIVITIES . . . . .	143

	CONTENTS ( <i>continued</i> ).	PAGE.
XXV.	THE IMMIGRATION CAMP . . . .	149
XXVI.	THE BRITISH CABINET AND ZIONISM . .	156
XXVII.	JERUSALEM OF THE PAST . . . .	166
XXVIII.	JERUSALEM OF THE PRESENT . . . .	172
XXIX.	RUSSIA'S MISSION . . . .	180
XXX.	GERMANY'S POSITION . . . .	186
XXXI.	RUSSIA'S OTHER ALLIES . . . .	192
XXXII.	FRANCE THE STORMY PETREL . . . .	195
XXXIII.	THE MERCHANTS OF TARSHISH . . . .	198
XXXIV.	EGYPT AND THE SUEZ CANAL . . . .	205
XXXV.	BRITAIN'S ENTRY INTO PALESTINE . .	212
XXXVI.	BRITAIN'S MISSION . . . .	215
XXXVII.	EDOM AND MOAB ; . . . .	223
XXXVIII.	MESOPOTAMIA . . . .	227
XXXIX.	THE MOSLEM PROBLEM . . . .	230
XL.	ARMAGEDDON . . . .	236
XLI.	JERUSALEM OF TO-MORROW . . . .	246
XLII.	THE EASTERN QUESTION SETTLED . .	251
XLIII.	ANTI-SEMITISM DOOMED . . . .	257
XLIV.	PEACE AND SAFETY CRY . . . .	262
XLV.	THE DAY OF THE LORD . . . .	266

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## ILLUSTRATIONS

Much as the Publishers wished to place the illustrations opposite the reading matter relating thereto, such was not possible seeing that in some cases several pictures are referred to on one page. It was therefore deemed better to distribute the illustrations equally as possible over the entire work. The chapters illustrated by the views are given on the corner of each picture.]

	<i>Opposite</i>
SIR HERBERT SAMUEL . . . . .	TITLE PAGE
LORD ALLENBY . . . . .	16
SIR MOSES MONTEFIORE'S ALMSHOUSES . . . . .	32
JEWISH GIRLS' SCHOOL, JERUSALEM . . . . .	32
A BIT OF THE OLD WALL, JERUSALEM . . . . .	36
THE WAILING PLACE, JERUSALEM . . . . .	36
AGRICULTURAL MUSEUM, JERUSALEM . . . . .	44
THE PASTEUR INSTITUTE, JERUSALEM . . . . .	44
THE RAILWAY TERMINUS, JERUSALEM . . . . .	48
MIZPEH COLONY . . . . .	64
JERUSALEM CEMETERY ON MOUNT OF OLIVES . . . . .	64
DR. THEODORE HERZL . . . . .	82
DR. MAX NORDAU . . . . .	94
INDIVIDUALISTIC HOMESTEAD, KINNERETH . . . . .	98
COMMUNAL FARM, KINNERETH . . . . .	98
A VIEW IN RISCHON LE ZION . . . . .	102
MAIN STREET, RISCHON LE ZION . . . . .	102
TEL AVIV IN 1910 . . . . .	106
TEL AVIV IN 1922 . . . . .	110
ROTHSCHILD AVENUE, TEL AVIV, IN 1910 . . . . .	114
ROTHSCHILD AVENUE, TEL AVIV, IN 1922 . . . . .	116
PETACH TIKVAH COMMITTEE HALL . . . . .	124
PETACH TIKVAH—ORANGE PACKING WAREHOUSE . . . . .	124
DILB COLONY . . . . .	126
HAIFA LAND ACQUIRED BY THE "P.L.D. Co." . . . . .	126
TALPIOTH : PROJECTED JERUSALEM SUBURB . . . . .	130
TALPIOTH AND CITY OF JERUSALEM . . . . .	134
TALPIOTH : BIRD'S-EYE VIEW . . . . .	138
KEFAR NAHALAL : PROJECTED WORKMEN'S DWELLINGS . . . . .	142
MOSAH COLONY, NEAR JERUSALEM . . . . .	150
ZICHRON JACOB COLONY, SAMARIA . . . . .	150
THE IMMIGRATION CAMP, NEAR JAFFA . . . . .	154

# ILLUSTRATIONS (continued)

	<i>Opposite</i> PAGE
THE CITADEL AT JERUSALEM . . . . .	160
PREPARING FOR ARAB TROUBLES . . . . .	160
CHRISTIAN STREET, JERUSALEM . . . . .	176
SATURDAY IN JERUSALEM . . . . .	176
RUSSIAN TOWER ON THE MOUNT OF OLIVES . . . . .	182
JERUSALEM FROM THE RUSSIAN TOWER . . . . .	182
THE GERMAN AND RUSSIAN TOWERS ON OLIVET . . . . .	186
THE MOSQUE AT HEBRON (MACPELAH) . . . . .	186
THE THREE FROGS OF FRANCE . . . . .	196
THE "WINSTON CHURCHILL" TREE . . . . .	196
BEERSHEBA RAILWAY STATION . . . . .	196
THE GENERAL POST OFFICE, JERUSALEM . . . . .	204
A TYPICAL JEWISH COLONY . . . . .	204
JERUSALEM LAW COURTS . . . . .	212
JERUSALEM PRISON . . . . .	212
CASSINO AT TEL AVIV . . . . .	219
JAFFA STREET SCENE . . . . .	219
JERUSALEM'S OLD WATER-SUPPLY . . . . .	226
JERUSALEM'S PRESENT WATER-SUPPLY . . . . .	226
JEWISH ROAD-MAKERS AT NAZARETH . . . . .	238
HAIFA AND JAFFA CONTRACTORS . . . . .	238

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MAP SHEWING THE JEWISH COLONIES . . . . . END

## CHAPTER I

### INTRODUCTORY

Pessimistic Publishers—Booksellers' Remainders — Palestine Books, and Books—Prophetic Verities—Prophecy Fulfilling.

No doubt the well known men in "The Trade" meant well in advising the author not to waste time in writing about Palestine; "Too many books already on the subject—The public are heartily sick of the topic—Look at the 'remainders' on the shelves in Paternoster Row!"

We looked at the "remainders" above referred to, and saw why they were unsold: they could well be classed under two heads; one, the sentimental rehashes, and, the other, newspaper twaddle. The former class, childish rubbish about the House of Simon the Tanner, Tomb of Lazarus, etc.; and the latter class, matter compiled by writers who have never visited the land, or at the best only paid a hurried visit thereto. How is it possible for a newspaper proprietor, after a five days' hustle through small portions of the country, to correctly describe "The position of things in Palestine"? In a leading article of one such paper (May 3, 1922) we were informed: "*Palestine is packed with British aeroplanes and Army motor cars.*" The author has no hesitation in labelling that statement as absolutely untrue. Just at that time he had travelled the whole of Palestine, north to south, east to west, and declares there was no foundation for saying



Palestine "is packed with British aeroplanes and Army motor cars." The writer of the article in question was evidently judging from a little "cinema window dressing", and some hundreds of derelict aeroplanes and motor cars left behind by the Germans and Turks! Neither is it to be expected that an editor who, for the first time, arrives in Palestine one week and leaves the following Monday week, can correctly describe the work being done by the Zionist Organization in Palestine. It is not to be wondered at that so many books on Palestine have to be scrapped as "remainders."

Realizing these facts, the author paid no heed to pessimistic booksellers, as his books show; and, "wisdom has been justified of her children." Our first book, entitled "*Palestine and the Jews*", was sold out in a few months. Our next work, entitled "*Palestine and the Powers*", was equally successful; while our third, a new edition of the second, issued at the close of the Great War, was all subscribed for before it had left the binders. Elsewhere will be found portions of the evidence that such books are wanted.

It will be satisfactory to those who have been unable to obtain "*Palestine and the Jews*", to know that all the informatory facts which called forth such appreciation, are interwoven in the following pages—Facts of history; Facts of geography; and, above all, Facts from the Sure Word of Prophecy which are never out of date.

At the outbreak of the Great War, we were convinced, from the writings of Moses and the other Prophets of Israel, that America would be compelled to throw in her lot with, and take her place by the side of Great Britain, and the author publicly stated



so, night after night, in the lectures he delivered in the United States and Canada, during the winter of 1914, notwithstanding advice from American friends to drop such an idea as most improbable. But there was, and is, no mistaking the divine message through the prophet Ezekiel concerning "The Merchants of Tarshish and all the young lions thereof"; hence, long before America decided to come into line, we wrote: "*In due course the United States will take her place among the young lions.*"\*

Another example of the same kind of Facts, is seen in our statement that: "*Britain must of necessity obtain a Protectorate of Palestine, which has been long looked for by the student of the writings of Israel's prophets.*"†

We have good reasons for thinking that the foremost of British Statesmen (the Right Hon. D. Lloyd George) is of a like mind to that of King Agrippa, to whom Paul put the question: "*Believest thou the Prophets?*" and which question Paul himself answered with the words: "*I know that thou believest.*" Other Statesmen have written showing a similar disposition, but their communications, however, being marked "private" and "confidential" must remain sealed.

The author takes this opportunity of thankfully acknowledging his indebtedness to the countless friends (Zionists and Anti-Zionists) both at home and in Palestine for helping to make this work a reliable source of information concerning the facts of the Zionist Movement. We know how impossible it is to open the eyes of the wilfully blind, or to close

\* See "*Palestine and the Powers*", 1914, p. 142.

† *Ibid.*, p. 156.

the mouths of the enemies of Zionists ; but it is possible to furnish facts that will convince those who have open minds ; that will be our endeavour in the following pages. To even simply give the names of those who have come to our aid in the work would require space we cannot spare ; besides, we are sure all who have assisted will take the will for the deed.

## CHAPTER II

### PALESTINE TO THE FRONT

Past Indifference—Present Interest—Jewish Lawyer and his Son—A Little Country with a Big History—Palestine Rising—The Reason Why.

PALESTINE—Who is not interested in Palestine now? We do not mean simply the little strip of coastal land in the south-east corner of the Mediterranean towards Egypt, but the whole country of which Josephus writes, and so known afterwards to Jews, Christians, and Mahommedans, and spoken about in earlier times as "Canaan" or "The Land of Canaan" (Gen. xi. 31; xii. 5). Its other Bible names are: "The Land of the Hebrews" (Gen. xl. 15); "The Lord's Land" (Hos. ix. 3); "The Holy Land" (Zech. ii. 12); and "The Land of Promise" (Hebrews xi. 9).

Most of us are old enough to remember when, to talk about Palestine, or to profess an interest in Palestine, was to be looked upon as a Sunday School Teacher, or as a mission worker. We well remember having to transact some business a few years ago with a leading London lawyer—a Jew—and having finished such, incidentally remarked that we had just returned from a visit to his country. "My country, Sir!" he replied, "I am a native of London." "Oh", we rejoined, "We mean Palestine." The old gentleman's countenance was a sight to behold as he invited us to another office in the same building occupied by his son, to whom he introduced

us with the words, " Here, George ; here's a man that'll suit you, he's just come from Palestine ! "

Yes, Palestine, although a very small place comparatively, is a very real place. Although only about 170 miles long, and only about 70 miles wide at its best, it has a very real existence and history. A sad past ; an interesting and exciting present, as we all know ; but it has a grand and glorious future. Its history has been recorded by angels as well as men.

Palestine ; this parcel of land not nearly so big as Ireland, formed part and parcel of a much larger tract of country which extended from " the river of Egypt, unto the great river, the river Euphrates " (Gen. xv. 18), which the God of Israel covenanted " to Abraham and his seed " for an everlasting possession.

True, Abraham did live in the land *for a time*, and so did many of his descendants. True also was it that Joshua led the Israelites into the land, and more or less, divided it among the Twelve Tribes. True likewise was it that King Saul, and King David, and King Solomon, reigned over the whole House of Israel ; but, then came a break up of the monarchy, and after a shameful depopulation of Palestine by the Assyrian Kings, Shalmaneser and Sargon (2 Kings xvii.), and a bitter exodus under the Babylonian King Nebuchadnezzar (2 Chron. xxxvi.), the final blows were struck by the Roman Emperors Vespasian and Titus, when the God of Israel handed Palestine over to the Gentiles, to be trodden down by them " until the times of the Gentiles be fulfilled " (Luke xxi. 24).

We say, the God of Israel handed Palestine over to the Gentiles, and who will doubt it ? No orthodox Jew, or orthodox Christian, believing in the divinity

of the Pentateuch, will ; for, in the 28th chapter of Deuteronomy, Moses has left it on record that whatever happened to His people—the Jewish people—were it weal or woe, blessing or cursing, all would be God's doing ; for, he expressly states that, in the event of an invasion by the Gentiles, it would be a case of, “ the Lord shall bring a nation against thee ” (Deut. xxviii. 49). Prophet after prophet proclaimed the same truth. Through Jeremiah (v. 15) God said, “ Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord.” Yes, it was all God's doing when the Romans invaded Palestine.

Since the Roman invasion, what has been the lot of Palestine ? “ Trodden down of the Gentiles.” How descriptive ; “ Trodden down of the Gentiles ” ! Yes, Gentiles of the worst type, Romans and Moslems, Khalifs and Mongols, the Saracens and Turks.

They have all done their bit.

Thank God, their day has gone ; gone for ever, and Palestine is fast shaking herself from the dust of centuries, for the time, “ the set time to favour Zion ” has all but come, and as some of us sometimes sing :

Daughter of Zion ! awake from thy sadness ;  
 Awake, for thy foes shall oppress thee no more.  
 Bright o'er thy hills dawns the daystar of gladness ;  
 Arise for the night of thy sorrows is o'er.

Yes, Palestine is rising !

But why has not Palestine risen before ? Have there been no Leon Pinskers, or Theodore Herzls, or Nahum Sokolows, during all those long centuries ? Or have there been no Zion-minded forces for such leaders to lead ? Yes, there have been both



leaders and forces. We cannot forget the bold and zealous Bar-cochba and his countless legions of credulous and infatuated followers, credulous to the extent of believing him to be the long-looked-for Messiah and Saviour. Neither do we forget the non-Jewish Crusaders who tried over and over again, but tried in vain, to deliver Palestine from its down-treaders.

Again, we put the questions : Why did not these lovers of Zion succeed ? Why could they not succeed ? There is an answer, and a very satisfactory one too, and it is this : The same Almighty Power who had willed that although the Jew was to be punished for his sins he would not be made a full end of, had also decreed that he should not be allowed to resume occupancy of Palestine until certain set times had expired. In short, it was clearly a matter of : " Except the Lord build the house, they labour in vain that build it ; except the Lord keep the city, the watchman waketh but in vain " (Psa. cxxvii. 1).



1. VISCOUNT ALLENBY, OF MEGIDDO, G.C.B., G.C.M.G., ETC.  
*See Chapters viii., xxiv., xxvii., xxv*





## CHAPTER III

### PALESTINE FOR THE JEWS

A Jewish Inheritance—Mr. Nahum Sokolow and the Bible—  
and The Bible and Zionism—The Glorious Outlook for Palestine  
and the Jews.

MR. NAHUM SOKOLOW, in his excellent little pamphlet, "*Zionism and the Bible*", asks the question, "Is there any obscurity about the passages in the Bible that promise the land of Israel to the people of Israel?" and, although he does not answer the question with a direct yes or no, he does furnish evidence which means an emphatic negative. This evidence has been proclaimed from hundreds of Christian platforms Sunday and week day for generations past. As Mr. Sokolow suggests in his question, the lack of obscurity is so manifest that we submit the following samples of Biblical evidence without any comment; and whether the reader be a Jew or a Christian, we would ask such whether he or she can find a place for such Scriptural assurances in his or her Theology?—If not, why not?

"And the Lord said unto Abraham . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14-17).

“ And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God ” (Gen. xvii. 8).

“ And the Lord appeared unto him, and said, . . . Sojourn in this land, and I will be with thee, and bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father ” (Gen. xxvi. 2-4).

“ My covenant with Abraham will I remember ; and I will remember the land ” (Lev. xxvi. 42).

“ Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old ” (Mic. vii. 20).

“ Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the nations ” (Joel ii. 18, 19, R.V.).

“ A land which the Lord thy God careth for : the eyes of the Lord thy God are always upon it ” (Deut. xi. 12).

“ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations ” (Isa. lx. 15).

“ Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married ” (Isa. lxii. 4).

“ And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And

they shall say, This land that was desolate is become like the garden of Eden ; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the nations that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate : I the Lord have spoken it, and I will do it " (Ezek. xxxvi. 34-36, R.V.).

" They shall build the old wastes . . . the desolations of many generations " (Isa. lxi. 4).

" In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation : and the Lord shall reign over them in Mount Zion from henceforth, even for ever " (Mic. iv. 6, 7).

" In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers " (Jer. iii. 18).

" It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth " (Isa. xi. 11, 12, R.V.).

" And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . And I will plant them upon

their land, and they shall be no more pulled up out of their land, which I have given them, saith the Lord thy God " (Amos ix. 14, 15).

" And ye shall dwell in the land . . . and I will call for the corn, and will increase it, and lay no famine upon you " (Ezek. xxxvi. 28, 29).

" Our land shall yield her increase " (Psa. lxxxv 12).

" Fear not, O land ; be glad and rejoice : for the Lord will do great things " (Joel ii. 21).

" And all nations shall call you blessed ; for ye shall be a delightful land, saith the Lord of Hosts " (Mal. iii. 12).

" The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose " (Isa. xxxv. 1, 6, 7).

" And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land " (Ezek. xxxiv. 27).

" Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree " (Isa. lv. 13).

" For the seed shall be prosperous ; the vine shall give her fruit, and the ground shall give her increase " (Zech. viii. 12).

" Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed " (Amos ix. 13).

" And the wilderness shall be a fruitful field, and the fruitful field be counted for a forest " (Isa. xxxii. 15).

" The Lord shall comfort Zion : He will comfort all her waste places ; and He will make her wilderness like Eden, and her desert like the garden of the Lord " (Isa. li. 3).

## CHAPTER IV

### UNDER THE CURSE

Unmistakable Warnings—Terrible Threats—Wilful Disobedience  
—Roman Invasion—Turkish Rule—Sir M. Montefiore visits  
Palestine—The Final Outcome.

THE curses with which God had threatened Israel in the event of disobedience all came to pass. They are to be found in the Book of Deuteronomy, chapter xxviii. In verse 15, we read God said : " It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day ; that all these curses shall come upon thee, and overtake thee."

Among those curses we note, in verse 25 : " The Lord shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them : and shalt be removed into all the kingdoms of the earth."

In verse 37, too : " Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

Jesus Christ gives us what might be called a microscopic, albeit comprehensive, digest of that chapter of Deuteronomy, in Luke xxi. 24 : " They shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

That remarkable chapter of Deuteronomy



contains fifty distinct curses, not one of which remains unfulfilled. The Romans did the main portion of the work under Titus, Vespasian, and Hadrian; and the cost both in life and money, of quelling the Bar-cochba rebellion by the last-named Emperor, was so enormous that he vowed the Jewish people should never again be allowed to assert themselves in Palestine. He sought to carry out his determination by expelling all the Jews from the Land. He rased their venerated city to the ground, and built thereupon the new Roman city, *Ælia Capitolina*.

About the year 135 A.D., he issued an Edict forbidding Jews to settle in the Land, and that Edict held good for over 1,700 years.

The reality of the Hadrian Edict will be better realized when we note that even so recently as 1827, when Sir Moses Montefiore visited the Land, he could not find more than 500 Jews there. And they were the scum of the race, the poorest of the poor; nomads, pilgrims—and even these were there only on sufferance. It cut Sir Moses Montefiore to the quick to behold so lamentable a condition of affairs in the Land of Promise, well symbolized by the Jews' Wailing Place, adjoining the Temple Area. The diary which he compiled of his visit to Palestine, written for private circulation, is now before us, and is painful reading. He sought the permission of the Porte at Constantinople to erect dwellings where the poor old Jews might, at any rate, end their days in peace; for, of course, in those days the permission of the Turkish authorities was absolutely necessary before any building could be erected for Jewish purposes. The Edict of Hadrian had never been repealed; though in some

respects, it was obsolete. Sir Moses did ultimately obtain a firman from the Porte, as a result of which he had built outside the south-west walls of Jerusalem, twenty-seven two-roomed tenements, and a windmill for corn-grinding purposes. The firman had been obtained in 1838, and Sir Moses Montefiore was granted an audience with the Sultan in 1854, but owing to obstacles existing at the time the consent was obtained, the cottages were not erected till 1856.

But this condition of things was not always to obtain. Christ said, as recorded in the text last quoted, it was to be only "Until the times of the Gentiles be fulfilled." Not the least among the Gentiles to tread down Jerusalem, and all she represents, has been the Turk. For many a long century he has "parted" God's Land among his Pashas for gain. In the book of *Revelation* the Ottoman Power is referred to as the "Great River Euphrates". That book contains a divine programme in symbol. The last symbolic event prior to "the kingdoms of this world" becoming "the kingdoms of our Lord, and of his Christ" is thus given: "And the sixth angel poured out his vial (of the wrath of God) upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. xvi. 12).

History has shown that all the previous items of this symbolic programme have been fulfilled, and all in keeping, too, with interpretations arrived at long before. According to such interpretations the Turkish Empire would begin to dry up about 1820. Appearances did not favour such an interpretation, as an extract from the "*Annual Register*"

(London), 1820, shows. It informs us that the Ottoman Empire, by a long and unwonted good fortune, found itself, at the commencement of the era (1820), freed at once from foreign war and domestic rebellion.

From that year onwards, to our times, the symbolic Euphrates has been slowly, but surely, evaporating. The Jew and his land have been freed from the desolator, and now, as all the world knows, Britain has taken them under its wings, with a Jew—and he, too, a Zionist—as High Commissioner. The long-closed gates of the Holy Land have been opened to the rightful owners ; and where, in 1820, there were but five Jews, we now find 1000—instead of 500 we find 100,000. The Turk could only keep the Jew outside until the Times of the Gentiles were fulfilled, not an hour longer.



## CHAPTER V

### THE TIMES OF THE GENTILES FULFILLED

End of Gentile Oppression—The Jews coming into their own—  
The Desolate Places now being Inhabited—Britain their  
Champion—The Desolator Defeated.

No doubt about it, the end of "The times of the Gentiles" has arrived and "the times" have all but run out. The injury the down-treaders have done to Palestine is slowly, but surely, being made good. Not only are the Jews returning to the land of their forefathers, but they are also returning to the language of Abraham, Isaac and Jacob. In a word we see in the Holy Land exactly the condition of things which the prophets of Israel—and one prophet in particular—predicted would obtain at what the Bible terms "the latter days", or "Time of the End."

We refer to Ezekiel. In chapter xxxviii., verse 8, the prophet distinctly states that his words have reference to Palestine in the latter days. In that verse he says: "In *the latter years* thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against *the mountains of Israel*, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."

Now, in verse 23, God most distinctly and emphatically declares His purpose in relation to the things revealed in the chapter. He says: "Thus will I magnify myself, and sanctify myself;

and I will be known in the eyes of many nations, and they shall know that I am the Lord."

As to the condition and lot of the Holy Land at the period dealt with, we clearly see from verse 12 : "The desolate places that are now inhabited, . . . the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

In the previous verse (11) these Jewish inhabitants are said to be dwelling in "unwalled villages . . . at rest . . . dwelling safely, all of them." And that is just how things stand in Palestine at the present time, of which we shall give detailed particulars in subsequent chapters.

In verse 13, we are informed that these returned Jews, these Zionists, will be under the protection of a certain power which the prophet terms : "The merchants of Tarshish, with all the young lions thereof."

The *Merchants* of Tarshish and all the *young lions* thereof ! More will be said upon this description in another Chapter, but all the world now knows the power there referred to, and with good reason, as we shall show (*See Chapter xxxiii.*) Everybody recognizes in Britain the old lion, and in her colonial kith and kin, "the young lions thereof."

So here, two thousand five hundred years ago, we have the God of Israel foretelling through the prophet Ezekiel that in the day of Palestine's arising the Merchants of Tarshish, and all the young lions thereof, would have a place in Palestine as the protector thereof, and of its people the Jews. What else can we make of that unmistakable challenge found in verse 13 : "Art thou come to

take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Prior to the great European War—at no period during Israel's night of 2,300 years—never, while the Gentiles have been treading Palestine underfoot, has she had such a champion. As a matter of fact, until now, Britain has never been able thus to defiantly challenge any would-be invader of the Holy Land—be he Russian, German, or Turk. Until 1918 Britain was absolutely an outsider, with merely a Consul, and barely that, in practice or reality. Even so recently as 1912, when we were staying in Jerusalem, the British Consul was simply located in a hired house. The dusky Abyssinian was able to boast of a better, and more pretentious, Consulate.

But *now*, what a transformation!

Whereas until recently Britain could no more challenge an invader of the Holy Land than could the Jew himself; now, she is not only able to say to any intruder: "Art thou come?" but she has been able at one fell swoop to bag thousands upon thousands of the wretched down-treaders; and that, too, notwithstanding the fact that they had been armed, and were led, by the experienced Prussian! The Turk has been on the run ever since. Of course, it was all, as the German Official Cables put it, "According to plan". We do not doubt it; but according to whose plan? The plan of the God of Israel without a doubt.

And what a plan! It means that "the Times of the Gentiles" which have prevailed so long will disappear, and the world will be made to understand

what Christ meant when he said, " Salvation is of the Jews " (John iv. 22).

The Jews' salvation as a nation received a good start when the Turk, getting weaker and weaker, was compelled to open the door of Palestine and let them in. Bible students knew from the writings of Israel's prophets that the time had come as we shall see in our next chapter.

## CHAPTER VI

### DR. JOHN THOMAS AND EZEKIEL'S PROGRAMME

Jews Welcomed by the Turks—Dr. John Thomas a Non-Clerical Bible Commentator — Remarkable Interpretation of the Prophecies—An Accurate Forecast of Zionism.

IN keeping with divine prophecy, the Sultan of Turkey, in the exercise of his sovereign rights, issued a decree proclaiming that the "Land of Promise" was no longer closed to the descendants of Abraham, but that it was open for them to return and settle there as farmers and husbandmen. That was in the year 1856.

The change was so unexpected that one newspaper writer, who knew something of what Israel's prophets had predicted, asked: "Can this be the first decided movement towards the accomplishment of prophecy relative to the history of this wondrous people?" Some years earlier, a student of prophecy, Dr. John Thomas \* wrote, and printed, the following conviction: "I believe there will be a pre-adventual limited colonization of the country by Jews . . . And that the prosperity of this colony . . . will be the cause of the country's invasion by the Russian 'clay' styled 'Gog' by

\* Dr. John Thomas was born in London, 12 April, 1805, his father being employed in the East Indian Service. He "walked" St. Thomas's Hospital, taking his diploma, and ultimately starting a practice as physician at Hackney. In 1852, he sailed for America, and during a terrible storm *en route* he vowed that, should he reach *terra firma*, he would give himself no rest till he had found out divine truth; with what result his subsequent writings reveal, especially the work entitled "*Elpis Israel*" (the Hope of Israel); "*Eureka*", in 3 vols.; and the periodicals known



Ezekiel. It will be the sign of 'The Time of the End' indicative of the speedy return of Christ." He also wrote this: "There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he (the Messiah) has appeared in the Kingdom. The pre-adventual colonization of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and the Truth as it is in Him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British Power." †

Now, why did Dr. John Thomas hold that conviction? Solely because of what he had gleaned from the prophetic Scriptures, which he accepted, without any reservation, as the inspired and infallible word of God—from cover to cover. He implicitly believed, too, that Jesus Christ would fulfil his promise of "If I go . . . I will come again" (John xiv. 3). He also believed that as Jerusalem was, according to Christ, "the City of the great

as "*The Herald of the Future Age*", and "*The Herald of the Kingdom and Age to Come*". Although a student and writer on theological matters, and for the greater part of his long life, a preacher, he must not be confounded, or ranked, with those who make such a profession, and do so for "a living". Upon one of his visits to Britain, he was able to boast that although he had travelled over 4,000 miles, and delivered nearly 200 addresses, he had only received four shillings over his actual travelling expenses. (The "*Life of Dr. John Thomas*" was published in 1873, but unfortunately is now out of print. It can be consulted at the British Museum). F. G. J.

† That was written in 1848. (See "*Elpis Israel*", First Edition, page 396).

King" (Matt. v. 35), and would only be trodden under the foot of the Gentiles, "until the Times of the Gentiles be fulfilled" (Luke xxi. 24). Furthermore, Dr. Thomas believed the apostle Peter when he told the Jews as recorded in Acts iii. 21, that Christ would remain away, "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Having these convictions, he further searched the Scriptures, with the result that he discovered it was distinctly revealed as a "Sign of the Times", indicative of "The Time of the End", and the "Second Appearing of the Lord Jesus Christ", the long promised Messiah; and, also that there would be, just prior to his Second Coming, this partial, though very pronounced and unmistakable return of the Jews to Palestine. He cited in particular certain verses from the thirty-eighth chapter of Ezekiel's prophecies which read thus: "And thou (an invading power—see context) shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. xxxviii. 11, 12).

The context of that remarkable prophecy leaves us without any necessity of guessing when it will be, or where it will be, fulfilled, for such context informs us it will be in "the latter years", and that it will be "upon the mountains of Israel." This is what Ezekiel says: "After many days thou shalt

be visited ; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste (‘ a continual waste ’ R. v.) : but it is brought forth out of the nations, and they shall dwell safely all of them ” (Ezek. xxxviii. 8).

For the moment, leaving the very interesting question as to what, or who, the invading power thus addressed as “ Thou ” is, let us note that for twenty-five long centuries it has been on record that, at some future time termed “ the latter years”, the Land of Israel, the home of the Jews, which has been uninhabited, and known as “ The Land that is desolate”, would be again inhabited, and become fruitful ; that Jewish colonies would be established upon the mountains of Israel—“unwalled villages”, “ dwelling safely, all of them”.

But, also be it noted, that for more than seventeen hundred long dreary years there was not the slightest apparent sign of any such movement. From the time of the Hadrian Edict, A.D. 135, until, as we have stated, the Sultan of Turkey opened the Land to the Jew in 1856, there was no apparent reason for thinking the Jew would ever be free to return to “ the land of his fathers ” (humanly speaking of course, for it was known as a matter of divine ordination as we have seen, and know). Even in 1856, and the next thirty or forty years, there was by no means any rapid return. At first it was very slow business, a matter of, “ here a little, and there a little ” ; but, that is just how God inspired His prophet Ezekiel to say it would be. At the time God spake to him, Ezekiel was one of the captives in a foreign land, and he would be able to





2. SIR MOSES MONTEFIORE'S ALMSHOUSES  
JERUSALEM

*See Chapter iv.*



3. A JEWISH GIRL'S SCHOOL  
JERUSALEM

*See Chapter xxii.*



appreciate the glorious messages he had to convey to his fellow captives. Turn to Ezekiel xxxvi. 1, and read this soul-inspiring command: "Thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord." Verses 10 and 11: "I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord." In verse 24 (R.V.): "I will take you from among the nations, and gather you out of all countries, and will bring you into your own land"; and in verse 35, the prophecy continues: "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

What a programme!

What a glorious outlook for Israel!

## CHAPTER VII

### THE PASSING OF TURKEY

Disappearance of Turkey Foretold in the Apocalypse—Reason for Her Drying Up—The Seven Vials of God's Wrath—Programme of Ottoman Decay.

IN addition to short visits to the Holy Land in 1901, 1902 and 1914, in the years 1912 and 1922, we spent a considerable time week after week, in visiting almost every place, or building, or institution of importance that was Jewish—colonies, ghettos, schools, hospitals, business houses—everywhere we saw things that showed, beyond the shadow of doubt, that the God of Israel who inspired Ezekiel to write and foretell the uprising of Zionism, the reclamation of the waste places, and the establishment of unwalled villages upon the mountains of Israel, had been at work carrying out His programme. Not only so, but, that the One to whom "all power is given . . . in heaven and in earth" (Matt. xxviii. 18), is carrying out the work the Father has given Him to do. The programme is given, in symbol, in that unique and marvellous book we call "*Revelation*", in the opening chapter of which He assures us: "I am he that liveth and was dead; and behold, I am alive for evermore" (Rev. i. 18).

Not the least interesting part of His programme are the indications of the climax so that we might know when to expect Him to fulfil His promise contained in these words: "If I go

. . . I will come again " (John xiv. 3) ; or, to use the language of Rev. xi. 15 : " The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." The event immediately preceding this he describes in the following words, found in Rev. xvi. 12 : " The sixth angel poured out his vial (of wrath) upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared."

Interpreting the symbolic Euphrates on Bible principles, it must represent the Turkish Empire, seeing that the river Euphrates flows through the territory belonging to Turkey ; and, surely, there is evidence enough that Providence has been gradually drying up the Turkish Power in whose grasp the Holy Land has been for so many centuries. We often wonder whether such God-fearing men as Mr. Nahum Sokolow, Dr. Chaim Weizmann, and other esteemed Zionists, have ever carefully and seriously considered the contents of the book of *Revelation* ; and, that, too, in the light of what it claims to be, a prophetic programme in symbol ; for not only are we told that God, " *signified* these things " (Rev. i. 1), but that the one to whom the programme was given was told : " I will show thee things which must be hereafter " (Rev. iv. 1).

It is difficult to believe that such thinkers as Pinsker, Herzl, Wolffsohn, Ginsberg, and others, could have studiously endeavoured to solve the problem of the *Apocalypse* ; for it cannot but have been a problem even to them, a literary production at least eighteen centuries old, forming part of volume two of a work accepted as of divine origin

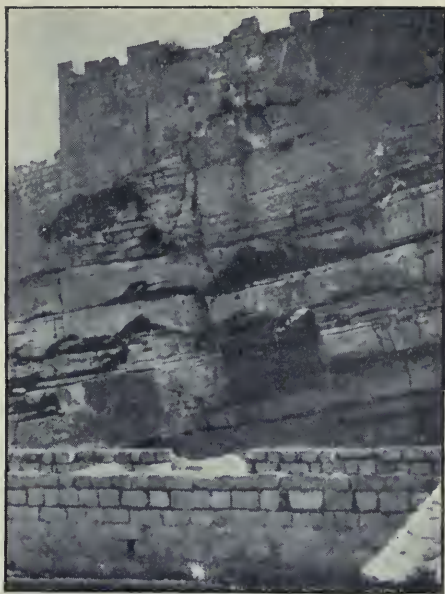
by the whole of Christendom. And, moreover, a programme, in symbol, of every important happening in the Jewish and Christian worlds from the time it was given, until the present day.

Did space permit, and were it within the province of our task, we could, by following line upon line, make manifest the fact that the Author of the book of "*Revelation*", is the same who inspired the prophet Daniel—the One, and only One, that could say: "Who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me" (Isa. xlv. 21). But it must suffice for our purpose here to direct attention to the 16th chapter of Revelation, and briefly show that, therein, we have the last two hundred years or so of the history of Christendom, in so far as it bears on God's purpose with the nation of Israel, and the world at large.

In Revelation xvi. we have brought to our notice the last few events in the prophetic programme prior to what is announced as, "The Kingdoms of this world have become the Kingdom of our Lord and of His Christ", all of which events are depicted as the pouring out of the contents of "seven vials of the wrath of God" (Rev. xvi. 1)—the wrath of God outpoured on an apostate Christendom; or, in other words, a Romanized Christianity.

The First Vial was poured out upon "the earth" (Rev. xvi. 2); the Second Vial upon "the sea" (verse 3); the Third Vial upon "the rivers and fountains" (verse 4); the Fourth Vial upon "the sun" (verse 8); the Fifth Vial upon "the seat of the beast" (verse 10); the Sixth Vial upon "the great river Euphrates" (verse 12); and, when the





4. A BIT OF THE OLD WALL.  
JERUSALEM

*See Chapter xxii.*



5. JEWS' WAILING PLACE  
JERUSALEM

*See Chapter xxii.*





Seventh Vial comes to be poured out, then will be revealed "the great day of God Almighty" (verse 17).

Who that has eyes to see, and will but use them, cannot read in the earliest outpourings of those Vials of the wrath of God, the exploits of the Great Napoleon—the Scourge of God as he has been termed by one historian. He was truly a scourge to the countries, and districts, peopled by Roman Catholics; firstly "the earth"—the Roman habitable with its worshippers of "the beast". Who can fail to see in Revelation xvi. 2, the French Revolution symbolized, a veritable "reign of terror"; the clergy fleeced, churches ravaged, ecclesiastical property confiscated, and the sway of Rome practically ended. Just as the First Vial of wrath had to do with "the earth", so the Second Vial had to do with "the sea", symbolical of the great naval conflict between England and France, lasting 20 years, in which "the eldest son of the Church" lost some 200 ships of the line, and about 400 lighter vessels. All this in spite of the blessing of the Pope! Truly the "sea became as blood." Then followed the Third Vial against "the rivers and fountains of waters", symbolizing the Rhine and the Alpine streams of Northern Italy, in which "every river was made a position and a battle field." The Fourth Vial was poured out in the "Sun", symbolical of Austria, who lost more than a thousand square miles of territory, with a population of three millions. The Imperial Sun of Christendom was indeed darkened, and the Holy Roman Empire of 1000 years became no more. The Fifth Vial was poured out on the "Seat of the Beast", which the "Eternal City" of Rome was. It was invaded by Napoleon, who subdued the Pope,

practically made him a prisoner, pay all costs, and cease to be a king. His votaries, the cardinals and priests, veritably "gnawed their tongues for pain."

Then we come to the Sixth Vial, which was to be poured out upon "the Great River Euphrates" (Rev. xvi. 12), truly typical of the power through whose country the river flows, that is, the Ottoman. Is there any possibility of the student of history omitting to see how strikingly the programme has been carried out? The "great river Euphrates", the revealer said, was to be "dried up"; not suddenly, or quickly wiped out of existence—but dried up; and that, too, that the way of the real kings of the east might be prepared. In the light of that prophecy, let us look at the history of the Ottoman Empire, the Turkish Power, since the days when Napoleon was used by God to pour out the contents of the first Five Vials. Here are just a few details of the drying up of Turkey, since Napoleon finished his work and was exiled to St. Helena, and in which year we are informed in the "*Annual Register*" (London), that the Ottoman Empire, at the beginning of this year (1820), had reached its meridian strength, free from all foreign invasion and possessed of perfect peace at home. But what a change thereafter! In 1820-22, Insurrection in Greece, and a proclamation of Independence. A hundred thousand deaths from cholera in various parts of the Empire. Thousands swallowed up by earthquake. In 1826, 30,000 Janissaries, the pick of the Turkish Army, butchered in Constantinople. In 1827, the Turkish fleet annihilated by the allied enemy. In 1828, self-government granted to Servia, Moldavia, and Wallachia. In 1830,

Algiers was surrendered. In 1831, the Chaplain to the British Embassy at Constantinople stated, that, "during the last 20 years, Constantinople has lost half her population in various ways; 300,000 to 400,000 unnatural deaths." In 1832, Egyptian Independence acknowledged. From 1840 to 1847 a terrible tale of plagues, outbreaks, and conflagrations. In 1849, Christians were admitted into office. In 1853, the quarrel with Russia, over the Holy Places, cost £200,000,000. From 1860 to 1870, thousands of fires and wholesale destruction of buildings. From 1876, Insurrection upon Insurrection, resulting in the Independence of Roumania, Roumelia, Servia, Bulgaria, Bosnia, Herzegovina, Montenegro; the loss of Kars, Batoum, and Ardahan, to Russia; Cyprus to Britain; Dulcigno to Montenegro; Tunis to France; Thessaly and Crete to Greece; and, Egypt to Britain.

Then came the final touch in connection with the Great European War of 1914, when Turkey joined Germany against Britain and her allies, resulting in the Fall of Kut, then of Bagdad, Jerusalem, and Jericho, the conquest of Syria, and the assumption by Great Britain of the Protectorate of the Holy Land.

In the light of these events, we turn again to Rev. xvi. 12, and read that the reason for this drying up of Turkey is that "the way of the kings of the east might be prepared." Who can fail to see what this means in view of the statement in Daniel vii. 27, that the time is to come when: "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all

dominions shall serve and obey Him."

The desolating Turk has been cleared out of God's Land, and the entry of the British Army, under General Allenby, into its capital on 11th December 1917, was the outward and visible sign of such clearance.

The Times of the Gentiles are all but run out.

## CHAPTER VIII

### A VALLEY OF DRY BONES

"*The Jewish Chronicle*" and the "Dry Bones of Judaism"—  
What Sir Moses Montefiore Saw—Gradual Revival of the Jews—  
"An Exceeding Great Army"—Lord Reading and Mr. Stephen  
Graham.

THE above phrase contains the very words of the leading organ of British Jewry—"The Jewish Chronicle", which, in a leading article some years ago, lamented: "We are passing through critical times. We want a first-class brain to guide us; and a first-class personality to shake the dry bones of Judaism." That such a time would come, their God promised through Ezekiel, and His other prophets, twenty-five centuries ago. And, has not God been as good as His word? Has He not been at work among the "dry bones of Judaism"? And have not the Jewish people continually lamented their dry-bone condition?

When Sir Moses Montefiore visited the Holy Land in the first part of last century, was not Israel complaining in the very words of Ezekiel, "Our hope is lost; we are clean cut off"? (Ezek. xxxvii. 11, R.V.). That lament is the sum and substance of what is found in the diary of his visit, kept by Sir Moses, and which is now in our possession. He grieved at having to make the admission that from Dan to Beersheba only some five hundred Jews and Jewesses could be found, and they, Oh! "Tell it not in Gath, publish it not in Askelon"!



the poorest of the poor, and—but, there, drop the curtain over such a sorry picture, and let us rather look at things Jewish as they are to-day. Truly, the “dry bones” have been transformed into “an exceeding great army” of ardent nationalists, just as the prophet depicted (Ezek. xxxvii. 10)—into a people as full of confidence and hope as they were previously of despair. Look at the following facts, which can be verified at any library possessing a good encyclopedia, or dictionary of dates: In the year 1827, less than one thousand Jews in the whole of Palestine. In 1856, the Hadrian Edict became a dead letter, and the exiled Jews were invited to return. In 1875, the “Jewish Colonization Fund” founded. In 1896, Dr. Theodore Herzl roused the whole of Jewry with his scheme for a Jewish State. In 1917, General Allenby, at the head of a section of the British Army, took Jerusalem, and swept the Turks from the whole of the Holy Land. In 1921, Sir Herbert Samuel—a Jew—is made High Commissioner of Palestine. In 1922, about one hundred thousand Jews settled in the Land under the protectorate of the British Empire, “The Merchants of Tarshish and all the young lions thereof”.

“The dry bones of Judaism”, as “*The Jewish Chronicle*” described them, have indeed been shaken, and no longer can the lament of Ezekiel, as chanted by Sir Moses Montefiore, be justly used—those words found in Ezekiel xxxvii. 11: “Our bones are dried, and our hope is lost; we are clean cut off” (R.V.).

What a grand prophetic picture, in symbol is that of the prophet; and yet, how few, either Jews or Gentiles, know anything about it. The vision

follows a chapter which deals with the dispersion and restoration of the Jews. In that chapter, among other things we read : " Thus saith the Lord God : Because they (the Gentiles) have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations . . . Thus saith the Lord God ; . . . Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen : Therefore thus saith the Lord God : I have lifted up mine hand, Surely the heathen that are round about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel ; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown : and I will multiply men upon you, all the house of Israel, even all of it ; and the cities shall be inhabited, and the wastes shall be builded : And I will multiply upon you man and beast ; and they shall increase and be fruitful : and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings : and ye shall know that I am the Lord " (Ezek. xxxvi. 3-II, R.V.).

But, at the same time, the same prophet had it clearly, and unmistakably, revealed to him that this " re-establishment " would not be the work of a single generation, for in the next chapter (xxxvii.) we find details of a programme showing that the uprising, and return, of the Jews would be gradual. Ezekiel says : " The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, And caused me to



pass by them round about: and, behold, there were many in the open valley; and, lo, they were very dry . . . And he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord" (Ezek. xxxvii. 1-6).

The prophet then goes on to say: "There was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them" (Ezek. xxxvii. 7, 8).

Finally, Ezekiel states that: "The breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezek. xxxvii. 10).

The meaning of all this is made perfectly plain in verse 11, where we are told: "These bones are the whole house of Israel." Moreover, God places the matter beyond all doubt in verse 12, where He gives this assurance: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

What better word-picture could be given of the various and successive stages in the history of Zionism? Most forcibly was the author struck with these facts as he was sitting, one delightful Autumn day, at the end of an Isle of Wight Pier, enjoying himself with two volumes written by Mr. Nahum Sokolow, entitled the "*History of Zionism*".



6. JERUSALEM AGRICULTURAL MUSEUM  
AN INTERIOR VIEW

*See Chapter xxiv.*



7. THE PASTEUR INSTITUTE  
JERUSALEM

*See Chapter xxiv.*



Therein is shown how, after some sixteen long centuries of a shameful dispersion, attended with abominable cruelties, "the dry bones of Judaism" did begin to move, and revivify, until they became "an exceeding great army".

*An Exceeding Great Army!*

Yes, so great, that it had to be reckoned with by all the great Powers of the World.

The history of Zionism, and especially the assertion of Jewry in all parts of the world in relation to Palestine has, during the past century, been in very truth the shaking and rehabilitation of dry bones; but, now, as we have said, they have become an exceeding great army, that has to be taken into account by the nations.

Aye; there is more in those prophecies of Ezekiel than the vast majority of professed religious teachers have any idea of; and the reason is given by the great Inspirer of Israel's prophets, when through one of them He declares: "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea viii. 12).

Yes; Hosea's words are true even to-day, for very many of the "rulers in Israel" shake their heads in doubt when their prophets are cited; for instance, Lord Reading (then Sir Rufus Isaacs), the Lord Chief Justice of England, told Mr. Stephen Graham, he "did not think it likely that the Children of Israel would return to Palestine"; to which Mr. Graham, who had travelled far and wide among the Jews, replied: "Nevertheless, the air just now is full of prophecy about the return of the Jews. The Jews themselves are whispering much about the fulfilment of the old prophecies, and though it is not likely that the Rothschilds and the great

financiers will go to Jerusalem, I believe there may be something in the possibility of re-establishment of the Jews in Palestine as a nation."

There may be something !

That was before the Great War and the British Mandate. We wonder what Lord Reading has to say now. Whatever he and others may say, or think, it is an absolute certainty that Israel's Day is near at hand ; not The Day (*Der Tag*) of the Germans, or The Day of the Russians, or even The Day of the British, but The Day of Israel, " The Day of the Lord", when the Jew will not only be back in The Land, but when he will be the head of all nations, and not the tail, as he has been for all these long centuries. It is all as certain as that day always succeeds night. All Israel's inspired prophets tell us so, and they are either to be absolutely relied upon when they say, as they do, " Thus saith the Lord", or they must be rejected as self-deluded dreamers, uttering the vain imaginations of their own hearts. But we are writing for those who still have unbounded faith in the prophets of Israel. Prophet after prophet tells the same thrilling story, and paints the same fascinating picture.

## CHAPTER IX

### DANIEL'S QUESTION: "HOW LONG?"

Daniel in Exile and Distress—His Comfort in Jeremiah's Prophecy—God's Answer to "How Long?"—A Remarkable Vision of a Ram and He-Goat.

WE have all heard of Daniel; and, no one who knows what he is talking about, or whose mind has not been poisoned with a godless, and German-born theology, will deny the canonicity of his writings. He was an exile in Babylon, having been taken from Palestine by the Babylonians as a relic of their monarch's conquests, and placed among the retinue of the wise men of his court. He had been a personal and interested eye witness of the fulfilment of God's threats uttered through Moses, as cited in our previous chapter. As he himself stated in the book bearing his name, his eyes were open wide enough to see how disobedient his people had been to the God whose name they bore. His mind is expressed in Daniel ix. verses 5, 6, and 11, thus: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers and to all the people of the land." "Yea, all Israel have transgressed thy law, even by departing, that



they might not obey thy voice ; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him."

Daniel was under no such delusion as many Jews are to-day, that they are scattered among the nations for the good of the scatterers ! If such were so, why should their helpless land come also under God's ban ?

Daniel also had before him that sad picture of Micah iii. 12 : " Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

Doubtless, too, he, student, as he was, of the writings of Jeremiah (see Daniel ix. 2) had read the prophet's words that : " Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours " (Jer. v. 19).

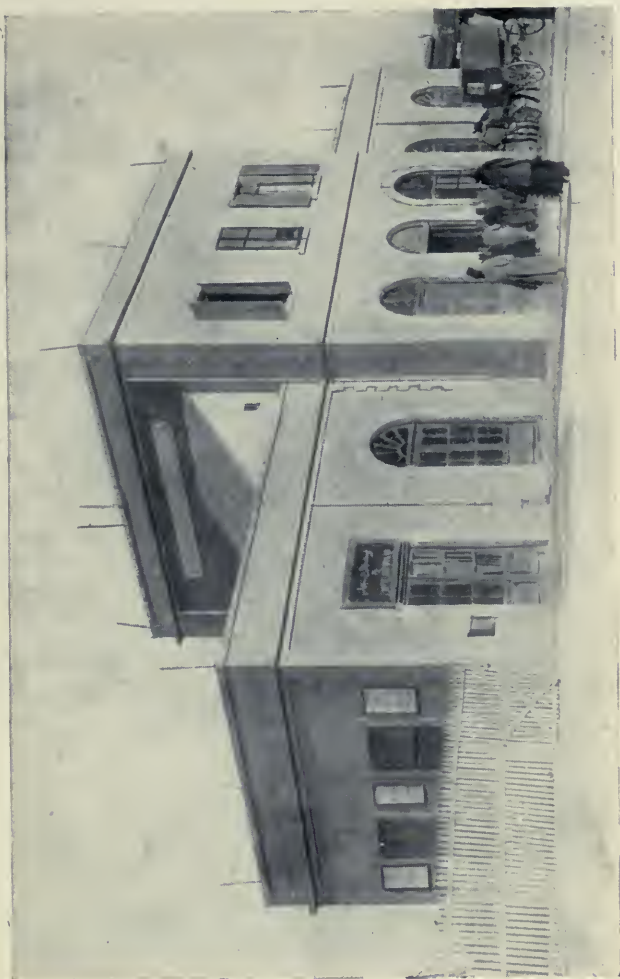
But he had also read from the same prophet that God had promised : " Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them " (Jer. xxxii. 42).

Among those promised good things is this : " He that scattered Israel will gather him, and keep him, as a shepherd doth his flock " (Jer. xxxi. 10).

The eyes of Daniel therefore were naturally on Palestine ; and he looked and longed for the day when she would " put on her beautiful garments " (Isa. lii. 1).

Thus situated, can we wonder at Daniel being anxious, and looking forward to such a happy era, and seeking to know " how long " it would be ere





8. THE RAILWAY TERMINUS  
JERUSALEM

*See Chapter xxviii.*



such a glorious prophecy would be fulfilled? God was not unmindful of such yearnings; and for Daniel's sake, and for the sake of the Daniel-like of future ages, He vouchsafed an answer, and that answer provides the reason why, until now, Palestine has been unable to arise and shake herself from the dust of centuries.

The answer to "How Long?" is found in the 8th chapter of the book of Daniel. He tells us that he was an honoured and favoured captive, residing at Shushan the Palace. In verse 2, he says: "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last."

Now here let us break off to address a few words to any possible reader who may be inclined to close this book, exclaiming: "All too visionary, too childish—simply the resultant dream of an overwrought brain." But stay: are you a Jew? Then we submit for your consideration the testimony of Josephus in all his references to Daniel, and in particular to chapter 1, section 8, of his work "*Contra Apion*". And if you claim to be a Christian, then we would beg of you to ponder Christ's words addressed to his followers as recorded in Matthew xxiv. 15. In referring to the writings of Daniel he said: "Whoso readeth, let him understand." "Ye are my friends, if ye do whatsoever I command you" (John xv. 14).

So we return to this remarkable vision of Daniel.

This two-horned ram that he saw, concerning which in verse 4 he says : " I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great." What did the ram symbolize ? Daniel was not left to guess, for in verse 20 he tells us he was informed : " The ram which thou sawest having two horns are the kings of Media and Persia."

Then Daniel saw something else ; another pushful animal coming from the opposite direction. He says (verse 5) : " As I was considering, behold a he-goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes." What did this he-goat symbolize ? God informs us, through the prophet. In verse 21 we read : " And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king."

Again we remind the reader who desires to please Christ, that he said : " Whoso readeth let him understand." And we would remind the reader who may be a Jew that one of his accepted prophets has said that his God has declared : " I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets " (Hosea xii. 10).

We proceed. We see these two pushful animals, the two-horned ram and the one-horned goat, rushing along, each toward the other, with the result that they collided with a crash. Daniel says (verse 6) : the he-goat " came to the ram that had the two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him : but he cast him down to the ground, and stamped upon him ; and there was none that could deliver the ram out of his hand."

Surely no one can be so dense as not to see the meaning of the " similitudes " used by God in the foregoing verses ! And has not history supplied us with an account of their fulfilment. It tells us how the power—the Babylonian power—existent in Daniel's day, was superseded by the dual power of the Medes and Persians (" a ram with two horns "). History tells us that this power came into mortal combat with the Grecian power (" a he-goat", *the goat's people*, as historians term it) with the result that Greece came out " on top". History also supplies the meaning of the " notable horn", which Daniel said represented " the first king". Every student of history at once recognizes such in Alexander the Great.

Let us return to Daniel viii. In verse 8, we read : " The he-goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven." Daniel gives the meaning. In verse 22 we read : " Now that (the great horn—the first king—Alexander the Great) being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power".

What a remarkable " similitude". And, how events verified such. " The first king " was " broken ", and four kingdoms did stand up out of this nation, "but not in his power".

Alexander the Great, unlike many monarchs, was not succeeded by any lineal heir. He died without living half the allotted span of human life, and within fifteen years his family was extinct. Of his two wives, one was murdered by the other. His natural brother Aridæus was murdered by order of his mother. Alexander Ægus his son was murdered by order of Cassander. His son Hercules was also murdered by order of Cassander ; and, finally, his kingdom was divided between four of his generals.

And, then what ? Daniel informs us in verse 9 : " Out of one of them (the four horns) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." The interpretation is given in verses 23 and 24 : " And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people."

We turn to our history books, and there we find that Rome has fulfilled, in every particular, all that the Divine programme assigned to the " little horn " that had to come out of one of the horns of the Grecian Goat. It was to " wax exceeding great". No need to adduce evidence of that characteristic of Rome, for the very title of the first twelve monarchs—that of Cæsar—speaks loudly for the fact. " Towards the south " was Egypt, which became a Roman province B.C. 30. " Towards the east " was Syria, which became a province of Rome B.C. 63. " And toward the pleasant land " ! What land is that ? The Bible tells us. In



Psalm cvi. 24, the inspired writer distinctly refers to Palestine, when he says of Israel: "They despised the pleasant land." And likewise, too, Jeremiah refers to Palestine when he said (iii. 19): "How shall I put thee among the children, and give thee a pleasant land." Yes, the pleasant land was Palestine which the Romans trod under foot. Then was fulfilled, too, the prophecy that "by him the daily sacrifice was taken away, and the place of His sanctuary was cast down." The picture of Rome is too plain to be misunderstood. The identification is beyond all question; more especially when the prophet adds that the "little horn" was to "destroy the mighty and the holy people." If the "mighty and holy people" be not God's chosen people, the Jews, where shall we find them? Yes; Daniel understood what it all meant, and it was to him a sad and sickening picture. Therefore what more natural than that he should be interested in the question found in verse 13: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

The answer is found in verse 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed".

## CHAPTER X

### A NIGHT OF 2300 YEARS

The Jews' Dark Night of 2300 years—The Beginning and Ending thereof—A Comparison between Then and Now—Marvellous changes in Palestine—Daylight.

“UNTO two thousand and three hundred days ; then shall the sanctuary be cleansed ” (Dan. viii 14).\*

The reader need be under no apprehension, he can lay aside all fears, of being bewildered with figures, or being drawn into the domain of those interpreters, or would-be interpreters, of prophecy who aim at being wise above that which is written, and who claim to be able to give the exact year, month, and day, when a particular prophecy began ; and also the very year, month, and day, when this, that or the other, prophecy ended, or will end !

Nevertheless, Daniel was informed by God, as we

\* The suggestion at one time made that this should read 2400 is absolutely without authority. The assertion that the *Vatican MS.* read 2400 is not correct; such was based upon a certain printed copy into which the erroneous figure had crept. Not a single MS. extant reads 2400. The *Alexandrian MS.*, the *Peshito Version* of the 3rd Cent., all the *Latin Vulgates* of the 4th Cent., the *Authorised Version* and the *Revised Version*, all give 2300. The only witness for the 2400 is a certain missionary, Wolfe, who had seen an old MS. at Bokhara or Ispahan, which read 2400 ; but, even this witness writes : “ the greater number of MSS. found in the East, like all others found in Europe, had the number 2300.” Apparently 2400 was clutched at because 2300 did not fit in with a certain chronology which has since been falsified by history.

see from the foregoing text, in round figures, *about* "how long" it would be before the sanctuary would be cleansed of its desolator and down-treader. Some Bible commentators have sought to compile a chronology without the qualifying principles of *about* or *nearly*, but, such have had to eat their own words, having discovered (or their readers have), that the divine method cannot be improved upon. We refer to such inspired utterances as those of Paul, who, in addressing the people at Antioch, said, that God "gave unto them judges *about* the space of four hundred and fifty years" (Acts xiii. 20).

"Two thousand and three hundred days" are the round figures divinely given. Need we prove to the reader what is admitted by every recognized and competent commentator of Bible "times and seasons", that "day" in the prophetic Scriptures is the "similitude", or symbol, or "sign", for a year? Surely not, although if there was the shadow of a doubt we should quote Ezekiel iv. 5, 6, where we read: "I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*"

So we see from Daniel viii. 14, that the down-treading of Palestine was to occupy a period of time which would not come to an end until two thousand three hundred years had rolled by, and not until then could the cleansing of the sanctuary take place. Hence the interesting question: When shall we

date that long period from ? What more reasonable than from the principal act in the Vision ? When was that ? When the Ram and the He-goat met in mortal combat, with the result that the ram was defeated and lay prostrate at the feet of the he-goat ; in other words, when Persia had been thoroughly defeated by the Grecians, and peace was agreed upon. When was that ? In the middle of the 5th Century B.C. To be exact, we quote from a standard Chronology, the detail under " Greece " : " B.C. 449, Victory of the Athenians by sea, and land, over the Persians at Cyprus. Peace with Persia." Now we add 2300 to that date, and we are brought down to the middle of the nineteenth century, and what a change then came over down-trodden Palestine !

Until those 2300 years had rolled by, there was no possible chance for Zionism. The God of Israel had decreed the desolation of the land till the end of that time, and man could not interfere therewith. " God is not a man, that he should lie ; neither the son of man, that he should repent ; hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? (Num. xxiii. 19).

Therefore, until the Desolator had carried out God's decree, it was not possible for the Jew to return and re-occupy Palestine. But, when the end of the 2300 years duly came, what a transformation there was in The Land !

In order to rightly appreciate what the ending of the 2300 years meant to Palestine, we need to contrast *then* with *now*. By *then*, we mean before the 2300 years had expired ; and by *now*, we mean since that time.

Then, and in the lifetime of many of us, there

was not a single yard of railway in the whole of Palestine, and very few carriage roads. Now, as can be seen from our map, there are railways in all directions, north, south, east, and west. Fifty years ago there was not a Jewish agricultural colony anywhere in the Land. Now they literally abound and flourish, north, south, east, and west, as our map shows. We have personally visited them, and fully know what we are talking about. We are not giving hearsay evidence, but what we have actual experience of as the result of repeated visits. Fifty years ago the Jew who went to Palestine, did so in fear and trembling, an intruder, an interloper, a trespasser. Now he has kindly greetings, a welcome, and given a place in the City Council, and a voice in the management of Jerusalem itself! Fifty years ago Palestine had not a single Jewish Hospital, Clinic, or Dispensary. Now there are many, and boons they are too. Even newspapers—entirely Jewish, and printed in Hebrew, appear regularly. Fifty years ago it was not safe to go from Jerusalem to Jericho, or Bethel to Ai, or Bethlehem to Hebron, without an armed Escort and bribing the Bedouins. Now one can hire a carriage, and with one's wife, safely do the journey. We have had the pleasure and privilege of enjoying all ways. Fifty years ago only one Jew could be found where now there are two hundred.

The night of 2300 years has passed. It has rightly been termed the "Evening Morning Period": "Weeping may endure for a night, but joy cometh in the morning" (Psa. xxx. 5).

The Dawn is more than apparent.



## CHAPTER XI

### NEBUCHADNEZZAR'S DREAM

Daniel among the Wise Men of Babylon—The King's trouble about his Country's Future—God Causes him to have a Remarkable Dream—The Interpretation and Fulfilment—A Divine Monarchy Foretold.

It was the inspired herdman of Tekoa who declared: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7); and, a more striking and unmistakable example of the fact could not be found, or imagined, than in the dream given to the mighty Babylonian monarch, Nebuchadnezzar; by means of which God revealed, through the prophet Daniel, the duration of, and sequel to, the kingdoms of men. That mighty Babylonian monarch had brought the world to his feet, and was much perturbed as to what would be after him. God, who answers "by dream, by oracle, and seer", used the former means to let the King see along the vista of ages. Among his tribute-kingdoms was that of Judah; and from its captive princes, Nebuchadnezzar's advisers had selected Daniel, the prophet, to take a place among "the wise men of Babylon" (Dan. i. 6, 17, 19; ii. 13). Being unable to recall his dream, and his wise men being equally unable and helpless in the matter, the latter were by a royal edict threatened with degradation and



death. But, the God of Israel, Daniel's God, intervened, and revealed the dream, and made known its interpretation. Daniel, in an audience with the King, said : " Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee ; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth "(Dan. ii. 31-35).

The interpretation of the dream, which is as clear as the dream itself, Daniel made known in the following words : " Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and the

toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever " (Dan. ii. 37-44).

The dream was certain !

The interpretation is sure !

History demonstrates such, as every student thereof knows.

The mighty Empire of Babylon did not long survive the time when the king had the dream. The great God of Israel had prepared a nation to supplant that of Babylon, and had even appointed the king thereof, and foretold his name—Cyrus (Isa. xlv. 28). That monarch, the king of Persia, together with Darius, the king of the Medes, ruled the Medo-Persian Empire, which in Nebuchadnezzar's dream, was symbolized by the breast and arms of silver, which supplanted the kingdom represented by the head of gold.

But, God had decreed that the silver of the image should be followed by the brass. In keeping therewith, the nation known as the brazen-coated Greeks, took the place of the Medes and the Persians, and

their first king, Alexander the Great, was proclaimed king of the whole world. Upon Alexander's death, however, the Grecian Empire declined ; it was doomed by God, as the dream showed ; and the succeeding world-empire, represented by the legs of iron, every student of history knows was the Roman, which, as Daniel said, was as " strong as iron " ; and " breaketh in pieces and subdueth all things " (Dan. ii. 40).

Then, too, just as the Roman Empire was divided into two main divisions, the Eastern and Western, in keeping with the two legs of the image ; so, also, in keeping with the ten symbolic toes of iron and clay, the Roman Empire (as the result of the incursions and onslaughts of the Northern barbarians of Europe), became divided into so many smaller, strong and weak, kingdoms. The length of their survival we are not informed ; but, we are told that their existence will come to an end by the interference of God ; for, what can be plainer than this ? " In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever " (Dan. ii. 44).

That grand sequel is represented in Nebuchadnezzar's dream thus : " A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces " (Dan. ii. 34). Who that knows anything at all as to the purpose of God, as made known by Him through His prophets, can have any doubt as to who " the stone cut out of the mountain " symbolizes ? That it represents the Messiah is placed beyond all doubt by the following passages of Holy Writ :

Gen. xlix. 24 ; Isa. viii. 14 ; xxviii. 16 ; Matt. i. 18 ; Luke ii. 26 ; Matt. xxi. 42 ; Acts iv. 11 ; 1 Pet. ii. 6.

As to when this image power would terminate by the appearance of the little stone, although such was not given in the dream of Nebuchadnezzar, it was revealed later in another dream vouchsafed to Daniel himself, and which dream and interpretation we will look at in our next chapter.

## CHAPTER XII

### THE PROPHET DANIEL'S DREAM

Daniel's Dream of Four Great Beasts—The Divine Interpretation and its Fulfilment—The Uprise and Fall of the Papacy, Foretold—Unmistakable Fulfilment of the Predictions.

In the dream given by God to Nebuchadnezzar, the king of Babylon, and in the interpretation thereof through the prophet Daniel, as to the programme of God in relation to human governments reaching to the establishment of the Kingdom of God under Israel's Messiah, no mention was made, or indication given, as to "How Long", after the break-up of the great Roman Empire, would elapse before the long promised Messiah would come and reign on earth for God. The omission, however, was made good in another and later dream vouchsafed to Daniel himself; a dream of four great beasts, which he was expressly told represented four great and successive kingdoms, dominions, or empires.

We will let Daniel speak for himself.

In Daniel vii. 2-8, the prophet says: "I saw in my vision by night and behold the four winds of heaven strove upon the great sea, and four great beasts came up . . . The first was like a lion, and had eagle's wings: . . . "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." . . .



“ And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it : and they said thus unto it, Arise, devour much flesh.” . . .

“ After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl ; the beast had also four heads ; and dominion was given to it.” . . .

“ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth ; it devoured and break in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it ; and it had ten horns.” . . .

“ I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

In the foregoing, what fitting and striking symbols we have of the great Babylonian Empire, and the three succeeding universal empires. The Lion ; first of all with eagle's wings, and afterwards with its wings clipped, and made to stand erect. How representative of Babylon in its progressive state ; and, afterwards, in its stationary, not to say declining, condition.

The Bear raised up on one side with three ribs in its mouth. How representative of the Medo-Persian Power, with Persia uppermost, and its three presidencies.

The spotted Leopard with its four heads, and voracious appetite. How representative of the Grecian Empire, first under Alexander, and then





9. MIZPEH COLONY  
GALILEE

*See Chapter xxi.*



10. THE WARRIORS' CEMETERY  
JERUSALEM

*See Chapter xxvii.*



ruled in its divided state by four former generals.

And lastly ; the dreadful and terrible fourth beast with its ten horns, too dreadful and terrible for any name. How representative of the great Roman Empire ; first under the Cæsars, and then divided up among its invaders, the Huns, Goths, Vandals, Visigoths, and others.

But, what mostly concerns us in this chapter is the deposition of three of the ten horns, representative of three of the ten kingdoms into which Rome was split up, and the uprising of an eleventh horn, or kingdom in lieu thereof. This eleventh power was to possess characteristics not possessed by either of the others (see verse 8), and which are more fully described in verse 25 thus : " He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Who that knows anything of Roman, and European history, can fail to see in that prophecy the uprising and supremacy of the Ecclesiastical power known as the Papacy, with its cruel treatment of those who have truly loved the Holy Scriptures, and proved themselves to be true saints ?

The power of this " Little Horn " to persecute and wear out the saints of the Most High, however, was limited to " a time, and times, and dividing of time " (verse 25), a period which all commentators, Jewish and Christian, interpret as 1260 years ; and which period, beyond doubt, has long since terminated. The Papacy has been shorn of all its temporal power. It is as helpless to persecute its opponents as a babe. Its racks and its thumb-screws, its prisons and its dungeons, are now but relics, and show places, of a dark past never to return. " The time, times and dividing of time " ;

the " forty and two months " ; the " one thousand two hundred and forty days " of years ; have gone—gone for ever. The next event of supreme importance to the world will be what is briefly stated thus in verses 26 and 27 : " The Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In verse 14, Daniel is equally expressive as to the result of the Coming One's reign : " All people, nations, and languages," will " serve Him."

The programme is unmistakable, and its fulfilment certain, if Israel's prophets are to be trusted ; and we know they are, for history has shown, and is showing, that their prophecies are more than human, that they form " a light that shineth in a dark place . . . for the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Spirit " (2 Pet. i. 19-21).

## CHAPTER XIII

### A WONDERFUL RACE

Individual Greatness of the Jews—Their National Characteristics—Remarkable but Uncontrovertible Statistics—The Wicked Charge of Shedding "Christian Blood" at Passover. 100. 2. 4

WONDERFUL Jews! What a past! What a present! Of course, we mean Jews in the sense Paul spoke of them in his Epistle to the Romans, where he calls them (ch. ix. 3, 4): "My brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises".

In that sense we endorse the language of Mr. Madison Peters, who, in the conclusion of his interesting work, "*The Jew as a Patriot*", remarks: "The Jew has given to the world the knowledge of the only true and living God. He has given Moses, who, in the twelve United States of Israel, gave to the world the first republic, and whose laws after thirty-three hundred years still form the basis of the civilized world's jurisprudence. Jesus, the ideal of the race . . . of whom Strauss said, 'he remains the highest model of religion within our thoughts' . . . of whom Renan declared, 'Whatever will be the surprises of the future, Jesus will never be surpassed' . . . this Jesus was a Jew. Dr. Max Nordau voices many when he says, 'Who then

could think of excluding him from the people of Israel . . . This man is ours. He honours our race, and we claim him as we claim the gospels—flowers of Jewish literature, and only Jewish !’ Our Bible, the Old as well as the New Testament, was written by Jews. What would the world have been without the Bible ? . . . Liberty, charity, and brotherhood find their only place of abode in Bible countries . . . for this Book we are indebted to the Jews.”

During our round of visits we came across more than one incident which increased our respect and love for the Jew. At one of the Jewish Colonies we visited the literary head thereof ; or, as we should call him in Britain, the village schoolmaster. In his back garden we found fifty or sixty children. On asking what it all meant, he introduced us to a young Jewess—his bride—they were married but two or three days previously. But we were more curious than ever to know what this company of children in their best clothes meant. He then informed us that his wife and himself did not think it right to be happy without trying to make others happy at the same time, and therefore they were spending the first few days of their honeymoon at home, trying to make their neighbours happy by means of teas and the like ; and, to-day was the children’s turn !

A short time afterwards we heard of a still greater example of unselfishness. A young Jewish couple had decided on their first week “over the hills and far away ” in Galilee by themselves ; but, on the eve of their marriage, in paying a few visits to friends to say good-bye, and to receive congratulations, the bride came across an old schoolmate who



had married three or four years previously, and had two little ones and a sick husband. Upon calling, she found the latter dead. The newly-married couple had no honeymoon in Galilee! They stayed at home, and spent the money in buying the widow a sewing machine! Not many Gentiles make such a sacrifice as that.

The more we have seen of the Jews, the more we have been drawn to them, and the more we love them. Intimate acquaintance with them enables one to endorse the implied judgment of Mr. Stephen Graham, when, in the course of some very interesting facts in his work, "*Russia and the World*", he speaks about "The Jew with that sweet reasonableness, kindness, and common-sense, which distinguish their life when they are not too embittered by persecution."

Just another incident to show "which way the wind blows". A card was handed in to us one evening at "Olivet House", the well-managed and home-like hotel of Mr. and Mrs. Hensman and nephew, where we were staying. On it was printed "Isaac Nissenbaum, Clokes Pressed". We interviewed him, and enquired the object of his coming. "Oh", he replied, "I have come to clean your clothes." Yes, they sadly needed cleaning after all the rough exploring we had been doing; but we could ill afford to spare such, even for a few days. That, however, was no obstacle to "Isaac". "You take them off", he at once exclaimed, "and go to bed, and I will bring them back nicely done in two hours." "Isaac" was as good as his promise. No wonder the Gentile is being ousted by the Jew.

There is a remarkable opinion expressed by Rozanoff, the Russian writer, in "*Fallen Leaves*".

We might almost term it an involuntary prophecy. He says: "The Jew always begins with service and serviceableness, and ends with power and mastery. In the first stage he is difficult to grapple with. What are you to do with a man who simply stands and puts himself at your service? But in the second stage no one can get equal with him . . . We are all running to the Jews for help. And in a hundred years all will be with the Jews."

Canon S. A. Barnett, the President of the Toynbee Hall, Whitechapel, London, E., who lived in the very heart of East-end Jewry, was right when he wrote: "The poor Jew is, as a rule, more capable than the poor Gentile. He can shape an ideal in his mind with something of a poet's power. Hence he is able to work with intelligence and a success which does not always follow mere technical education. He has dreams which he can enjoy in his hours of leisure without being driven to seek dreams through drunkenness. He has a sense of equality which gives him self-confidence, and enables him easily to take the place he gains in the world. He is very persistent. He endures hardships, and faces opposition, with a courageous perseverance. He takes up a new pursuit; he enters new conditions of life; he begins again and again after failures, with an energy and resourcefulness, if not greater, certainly more patient than that of the Anglo-Saxon."

The Jew is incomparable in many ways; certainly in matters of health. And the reason can only be traced to the fact that they are bound by certain sanitary and other laws to which the Gentile pays no attention; we mean the laws of Moses. True, the Jews only partially obey them; but if such good results accrue from only a partial obedience

what might not result from a whole keeping thereof ? It is on record, that, in High Street, Whitechapel, the death rate among Jews is only 28 per 1,000 ; whereas, in the same street, the death rate of the Gentiles is 43 per 1,000. It is a fact also that, given the same number of Jews and Gentiles, there are 143 still-born among Gentiles, and only 89 among the Jews. It is also on record that on an average, out of 1,000 Gentiles, 750 die before they are 27 years of age ; whereas with the same number of Jews, their 750 have not disappeared until 53 years have passed. We are not surprised therefore at being told by such an authority as Hoffman, of Berlin, that " the life of a Jew is 50 per cent. more valuable than that of any other known people."

Dr. R. N. Salaman, in his interesting book, "*Palestine Reclaimed*", informs us that some of the most recent statistics (those for Hesse) show that the number of deaths for every 1,000 in each age class (in the case of those under 1 year, the calculation is made for 1,000 born alive) are as under :

		Jews.		General Population	
		Males.	Females.	Males.	Females.
Under 1 year	...	71.9		160.2	
1-15	...	6.6	8.7	24.4	24.1
15-40	...	8.5	11.6	16.8	17.4
40-60	...	27.9	22.4	37.8	28.0
60-80	...	138.7	125.0	152.7	150.5
80 & over	...	193.0	210.8	234.0	240.0

Here it will be seen that the advantage is maintained throughout life's passage, and is particularly striking in the earlier years, so that the prospect of life to the Jewish youth or maiden who survives the age of 15 is very much greater than to the non-Jew of the same age. Wherever we turn, the same facts are made clear. Particularly is the advantage seen in mortality of infants. Thus in Frankfort,

in 1908, for every 100 deaths that occurred there were :

			Among Jews.			Among Christians.
Under 1 year ...	...	...	9.4	...	...	24.2
Under 5 years...	...	...	14.9	...	...	32.6

This phenomenon, which appears to be so universally true for Jews, has naturally excited considerable speculation.

It is in respect to tubercular diseases that the Jew exhibits the most extreme paradox. A town dweller of generally inferior physique, living, at least in many parts, under the most profoundly unhygienic conditions, pursuing occupations which for the most part confine him to close workrooms, it would be thought that the Jew would be an ideal victim for the ravages of the tubercle bacillus. However, there is not the slightest doubt, that contrary to all expectation, he proves himself more resistant than any of the peoples among whom he lives.

We have statistics dealing with this from Budapest, where, in 1901-5, the mortality per 1,000 of each class for Pulmonary Tuberculosis was :

44.15 for Catholics.  
39.27 for persons of other faiths.  
20.06 for Jews.

In Vienna during 1901-3, for all forms of Tuberculosis per 1,000 of each class :

49.6 Catholics.  
32.8 Protestants.  
17.9 Jews.

whilst of pulmonary tuberculosis there succumbed :

38.8 Catholics.  
24.6 Protestants.  
13.1 Jews.



In Tunis, 1894-1900, the mortality per 1,000 of each class was :

11. 3 Arabs.  
5.13 Europeans.  
.75 Jews.

Dealing in his annual report with shell-fish as a cause of typhoid fever, Dr. George Paddock Bate, medical officer of health for Bethnal Green, states that the only sufferer from the complaint, who is of the Jewish persuasion, confessed that, contrary to the Mosaic law, he had eaten mussels.

The birth-rate of Palestine, as contrasted with the death-rate gives a result very similar to that of England. In Palestine in 1920 the birth-rate per 1,000 was 25.51, while the death-rate per 1,000 was 12.96. In England in 1913 the rates were: Births 24, deaths 15, per 1,000

When we turn from the Jew physically to the Jew mentally, or, rather, intellectually, we still find him in the fore-front. In all the schools and universities the world over the Jews are head and shoulders over the Gentiles. In statesmanship, in medicine, in music, in law, in science, at all the examinations, the Jew leads the way. If our readers are sufficiently interested, they will find overwhelming evidence in those 200 pages entitled "*The Conquering Jew*", by Mr. John Foster Fraser. We do not doubt for a moment the truthfulness of the story that, when the late Sir Moses Montefiore begged Prince Paskievitch, the Russian Governor of Poland, to do something for the education of the Jews, he exclaimed: "God forbid; the Jews are already too clever for us. How would it be if they got a good schooling?"

Then as to the Jew financially. Upon this detail

the Jew is even more to the front. In "*The Separated Nation*", by S. Bonhomme, we read : " Some years ago, the house of Rothschild was applied to by the Russian Government for a loan. The elder Rothschild went to St. Petersburg, where he was waited upon by the minister of finance of the Russian Government, Count Canerin, a Lithurian Jew of pure Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg Rothschild proceeded to Madrid, where he had a conference with the Spanish Minister of Finance, Count Mendazibil, an Arragonese Jew of pure Hebrew descent. Thence he proceeded to France, where he conferred with the French Premier, Marshal Sault, a Parisian Jew of pure Hebrew descent. A final interview was held at Berlin with the Minister of Finance of the Prussian Government, Count Arnim, a Prussian Jew of pure Hebrew descent. Negotiations were now ended : Rothschild offered the Czar their terms, and he accepted them."

It is said on good authority that the Holy Land is virtually under mortgage to the Rothschilds, a mortgage which no Gentile power dares to meddle with.

While engaged in our investigations, we had ample opportunity of discovering how false the " Blood accusation " is. It is a wicked charge, for which the Russians are mainly responsible, and for which there will be a terrible reckoning by-and-by with the God of Israel, who has said : " Cursed is he that curseth thee " (Num. xxiv. 9). The odious charge is always associated with the Passover Feast, and so we took the opportunity of catching unawares the Jewish bakers in preparing for it.



Space would not allow us, even did the purpose of writing this book warrant it, to enter into details of all we saw, but such would have convinced the most sceptical of the groundlessness of the abominable charge of mixing Gentile blood with the Passover bread.

It is estimated that at the time of the destruction of the Jewish State there were four and a half million Jews, that the number fell to one and a half million at the end of the seventeenth century, and that it rose to three million at the end of the eighteenth century. *In 1915 there were 13 $\frac{3}{4}$  million Jews in the world.* Dr. A. Ruppin does not think that the rate of growth in the nineteenth century will be maintained ; but, even so, he anticipates that during the twentieth century the number of Jews will reach 25, or even 30, million, so that the Jewish people will count as one of the considerable nations. *The Jews are thus distributed throughout the world : in Europe there are 9,900,000, in America 2,700,000, in Asia 530,000, in Africa 514,000, in Australasia 19,400.*

## CHAPTER XIV

### A REMARKABLE JEW (JESUS)

(" This man is ours—He honours our race."

MAX NORDAU.)

Roman Official's Reputed Letter about Jesus—Dr. Max Nordau Claims Jesus as " Ours "—" He Honours our Race "—A Pathetic Lament over Jerusalem—The Jews Disclaim Crucifying Jesus.

It is reported that nineteen hundred years ago the Roman Emperor Tiberius received a letter\* from one of his officials which ran thus :

" There has appeared a man here, in Palestine, who is still living, whose power is extraordinary. He has the title given him of the Great Prophet ; his disciples call him the Son of God. He raises the dead, and heals all sorts of diseases. He is a tall, well-proportioned man ; there is an air of serenity in his countenance, which at once attracts the love and reverence of those who see him. His hair is of the colour of new wine : from the roots to his ears, and from thence to the shoulders, it is curled, and falls down to the lowest part of them. Upon the forehead it parts in two, after the manner of the Nazarenes. His forehead is flat and fair, his face without any defect, and adorned with a graceful vermilion, his air is majestic and agreeable. His nose and his mouth are very well proportioned, and his beard is thick and forked, of the colour of his hair ; his eyes are grey and extremely lively ; in his reproofs he is terrible, but in his exhortations

Concerning which see Mosheim's "*Ecclesiastical History*", Vol. I., Chap. iv., pp. 26, 27, Note (b).

and instructions amiable and courteous ; there is something wonderfully charming in his face with a mixture of gravity. He is never seen to laugh, but he has been observed to weep. He is very straight in stature ; his hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the world."

This interesting Jew, it seems could always get a crowd to listen to him ; and, whatever they might have thought of his theology, they had to admit his daily walk was beyond reproach. "Never man spake as this man". "He went about everywhere doing good", was the unanimous verdict of all who came within the sound of his voice, and the reach of his hand.

Well might Dr. Max Nordau, one of the greatest Jews of our times, say, as he did say, although he may not concede his Messianic claims : "This man is ours. He honours our race."

Well, this Jew had been pursuing his usual good work of relieving the afflicted to such an extent as to arouse the curiosity even of a tax gatherer, so much so as to cause him to climb up a sycamore tree in order to have a better view of so remarkable a benefactor. The incident culminated in the two becoming host and guest to each other. Thereafter, followed by an admiring throng, the Hebrew benefactor set out on the long and interesting journey from Jericho to Jerusalem, away nearly twenty miles, and up over four thousand feet. By and by they reached Bethany, after leaving which, there on the slopes of Olivet, Jerusalem came into view, as it still comes into view, for the topography has not changed. The scene, with its associations, was

too much for this sympathetic and patriotic Jew. Tears came into his eyes as he affectionately beheld the Holy City, and he then gave utterance to a remarkable prophecy. Looking intently upon the city, he exclaimed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke xix. 41-44).

All the world knows how that prophecy was fulfilled to the very letter, under Titus and Vespasian, by the Romans, when over a million Jews were slain, and hundreds of thousands taken captive. We know, too, how that terrible work was repeated 65 years later, when the Jews, having recovered themselves, waged rebellion in their endeavour to throw off the Roman yoke. It was in the reign of Hadrian, when they were led by one Bar-cochba, or "Son of the Star", as he was called; one of the many false Christs. Historians place the awful sequel as second only to the horrible work under the Titus invasion. The desolation of the Holy Land generally, and Jerusalem in particular, was then complete, and the prophecies uttered by Moses, 1,600 years previously, were fulfilled absolutely "This man is ours. He honours our race." Those sentiments were not merely those of Dr. Max Nordau, but those of every reflective and intelligent Jew. They not only refuse to endorse the cry of

'Crucify Him'', but they publicly repudiate those who so clamoured. As a specimen of what we mean, we would call attention to an address by Mr. Max Hunterberg, July, 1912, on "The Trial and Crucifixion of Jesus, and the Jews", as reported in the "*Chronicle*". The report read:

"Mr. Hunterberg said that in the course of many years one thing drew his attention, and that was that he had never heard a Greek being accused of giving the cup of poison to Socrates, nor a Frenchman of bringing Louis XVI. to the guillotine, nor an Englishman of beheading Charles I. If a Christian schoolboy was asked who killed Julius Cæsar, he would not answer the Romans, but Brutus Cassius, etc. Ask him who killed Christ, he would not say Caiaphas and Pilate, but the Jews. On the one hand, the Jew was accused and persecuted for 'crucifying Christ', and on the other the Christian sings in church to his heart's content 'Jesus died for me.' And this tragi-comedy had for over eighteen hundred years been played in all parts of Christendom, causing prejudice, hatred and persecution for the Jews. Now we had reached the beginning of the twentieth century, an age of the highest culture and civilization, the Jews in Eastern Europe were treated with the same cruelty and inhumanity as in the Middle Ages. At every Easter the Jews in Russia trembled with fear of being massacred, because the priests preached in the churches, 'The Jews crucified the Son of God, they are enemies to Christ and Christianity.' Having referred to the blood libel, Mr. Hunterberg asked his hearers to think how horrible it was that this savage superstition was having full play in a country situated in the very heart of Christian Europe,



before the eyes of Ministers, Priests and Bishops, who looked on with indifference at the unjust treatment of a defenceless people, who gave them a religion, a God, and a Saviour. Glance at the history of Europe, and they would see that every page is tainted with the blood of Jewish martyrs. After giving the narrative and dealing with the events that led to the crucifixion of Jesus, the lecturer concluded as follows: So you see, my friends, that for a crime which was perpetrated by a few individuals, a whole nation has for countless ages been subjected to the most inhuman cruelty and degradation. However, I trust that the day will come, when the Ministers, Priests and Bishops, will realize that they will never bring the 'kingdom of Heaven upon earth' between the Christian and the Jew, until they put an end to the medieval song legend 'The Jews killed Christ.' "

That is not so very far removed from (and the Day is not far distant when we shall hear the whole of Jewry giving vent to) the cry: "Lo, this is our God (*Elohim*); we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. xxv. 9).

The prophets of Israel proclaim that time in words that cannot reasonably be misunderstood. For instance, Zechariah says: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. xii. 10).



## CHAPTER XV

### ZIONIST PIONEERS

Sir Moses Montefiore—Baron Maurice Hirsch—Dr. Theodore Herzl—Mr. David Wolffsohn—Mr. Nahum Sokolow—Dr. Max Nordau—Dr. Chaim Weizmann.

As we have said in an earlier chapter in this book, ever since the days when Vespasian and Titus and Hadrian invaded and desolated the Holy Land in general and Zion in particular, God's chosen race has never been without a Leon Pinsker, or a Theodore Herzl, or a Nahum Sokolow; and, although it is not our intention to burden these pages with lengthy biographical sketches, however interesting they could be made, we do feel it incumbent to mention two or three leading characters in the work during the past century.

SIR MOSES MONTEFIORE (1784-1885). In referring to this great man, the author of the "*History of Zionism*" truly remarks: "England and English Jews deserve indisputably to be placed in the forefront of Zionism." With the exception of Dr. Theodore Herzl, or Mr. Nahum Sokolow, it is doubtful if Zionism ever had a greater worker than Sir Moses Montefiore. The latter in a letter from Safed, written May 24th, 1839, wrote: "I am sure if the plan I have in contemplation should succeed, it will be the means of introducing happiness and plenty into the Holy Land. In the first instance,

I shall apply to Mohammed (Mehemet) Ali for a grant of land for fifty years ; some one or two hundred villages ; giving him an increased rent of from ten to twenty per cent., and paying the whole in money annually in Alexandria, but the land and villages to be free, during the whole term, from every tax or rate either of Pasha or Governor of the several districts ; and liberty being recorded to dispose of the produce in any quarter of the globe. The grant obtained, I shall, please Heaven, on my return to England, form a company for the cultivation of the land, and the encouragement of our brethren in Europe to return to Palestine. Many Jews now emigrate to New South Wales, Canada, etc., but in the Holy Land they will find a greater certainty of success ; here they will find wells already dug, olives and vines already planted ; and a land so rich as to require little manure. By degrees I hope to induce the return of thousands of our brethren to the Land of Israel."

Sir Moses' weakness lay in the fact that he lacked co-operation, through no one's fault but his own ; apparently he did not want, or seek it. He always acted individually.

BARON MAURICE (MORITZ) DE HIRSCH (1831-1896). He was born in Munich. We only mention the name of Baron Hirsch because of his public association with " Jewish Colonization ", which by the man in the street was, and is still, so often confounded with " Zionism " ; whereas, as a matter of fact, the one has very little in common with the other. They both mean emigration of persecuted and distressed Jews from the hand of oppression, but at that they end and part company.

Baron Hirsch came of a family long known for



11. DR. THEODORE HERZL

FOUNDER OF THE ZIONIST ORGANIZATION

*See Chapters ii., xv., xvi*



sympathetic generosity. But although his hands were always in his pocket, or, rather, busy signing cheques, for his less fortunate brethren, it was during the terrible plight of the Jews in Russia, in 1882, by reason of terrible pogroms there, that he came more prominently before the public eye. "Hirsch's millions" became a byword, and the Company known as the "Jewish Colonization Association" came into existence. How little, however, it was akin to "Zionism" will be better realized from the following clauses in what was called the "Memorandum of Association": "To assist and promote the emigration of Jews from any part of Europe or Asia—and principally from countries in which they may for the time being be subjected to any special taxes or political or other disabilities—to any part of the world, and to form and establish colonies in various parts of North and South America, and other countries, for Agricultural, Commercial and other purposes" . . . "To assist gifts, donations, and bequests of money and property, on the terms of the same being applied for all or some, one or more of the purposes of the Company, or such other terms as may be consistent with the objects of the Company."

The "Jewish Colonization Association" had a capital of Two Millions sterling, made up of Twenty Thousand One Hundred Pound Shares, all of which were non-dividend bearing. The Baron himself took 19,993 of the shares, the remaining seven being allocated to Lord Rothschild, Julian Goldsmid, Ernest Cassel, Frederick David Mocatta, Benjamin Louis Cohen, Salomon H. Goldschmidt, and Solomon Reinach, each taking one share. Ultimately Baron Hirsch divided his shares between the "Alliance

Israélite Universelle", the "Anglo-Jewish Association", the Brussels Synagogues, and some Jewish Communities in Germany.

It was in vain that Dr. Herzl and other prominent and ardent Zionists tried to persuade the Baron to divert his support to Palestine Colonization. Apparently he never survived a snub he received from the Sultan, Abdul Hamid. It is reputed that before his death in 1896, the Baron gave away something like thirty millions.

DR. THEODORE HERZL (1860-1904). This "born leader of men" first saw the light of day at Budapest, and after a few years' activity as a journalist on a Vienna newspaper, wrote the world-stirring pamphlet, "*Der Judenstaat*", at the age of 36. He at once leapt into fame and was regarded as the Founder of the Zionist Movement. In Dr. Herzl we have a striking example of the truth that great men—great leaders—are not the outcome of great learning, for upon more than one occasion he admitted his limited education and literary attainments, and at one of his meetings he startled some of his supporters by frankly admitting he did not know exactly what "Jewish culture" meant!

Not only did Dr. Herzl gain the ears and hearts of his fellow Israelites, but he roused the whole civilized world with his suggestion of Palestine for the Jews as a Judean State. And no wonder! Look at these gems of fiery oratory that fell from his lips: "I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words—Jews wish to have a State, and they shall have one. We shall live at last as free men on our own soil, and die peacefully in our own home.



The world will be freed by our liberty, enriched by our wealth, and magnified by our greatness. And, whatever we attempt there to accomplish for our own welfare will re-act with beneficent force for the good of humanity."

This remarkable man—this wonderful Jew—was lionized everywhere except in Russia, the land of the "King of the North". He had interviews with the Sultan of Turkey, the German Emperor, the King of Italy, the Pope at Rome, and other great men of the earth.

MR. DAVID WOLFFSOHN was born in Dorbiany, in the Province of Lithuania in Russia, in the year 1856. He came of poor pious Jews, and was engaged in ordinary business from the time he left school, first as an employee, and then as an employer, until he was "captured" by the appearance of Dr. Theodore Herzl's pamphlet ("*Judenstaat*"), in 1896. It made so great an impression on him, that he at once packed up and sought out Dr. Herzl, at Vienna, and placed himself entirely at the Dr.'s disposal. On the death of Dr. Herzl, and consequent vacant presidency of the Organization, no one was more surprised than Mr. Wolffsohn. How faithfully and devotedly he fulfilled this trust is known to all. It was a terrible blow to Zionists when, on 15th Sept., 1914, death claimed him, although for three or four years he had been in failing health.

MR. NAHUM SOKOLOW was born at Vishograd, in Russian Poland, on 10th January, 1859, and is one of the best known and most beloved of the leading Zionists of to-day. At the age of ten he was already known for his marvellous learning, which is his most marked characteristic. His knowledge is universal, and almost phenomenal. When but a mere child,

he was put to study the Torah and the Talmud ; and it was his good fortune also to be tutored in the works of later Jewish scholars and authorities. His remarkable receptivity soon enabled him to know practically all that was worth knowing of Hebrew literature. Although married at eighteen, Nahum Sokolow continued his studies until twenty-three years of age. Having decided not to become a Jewish clergyman, he drifted into journalism, by assisting in editing the "*Hazifra*", which was first a weekly news sheet, but later became the most important Jewish daily newspaper in the world. Twenty years' editorship of the "*Hazifra*" gave Sokolow an unrivalled insight into Jewish matters, and there is now no greater authority on Jewish questions. He is the author of several works in Hebrew on the many aspects of the Jewish Question. His greatest work—his masterpiece—is "*The History of Zionism*", in two large volumes.

Nahum Sokolow is regarded by Zionists, and the Jews generally, as a reliable leader in whose hands the welfare of their race in their long prayed-for home in the Holy Land can safely be trusted. The British government implicitly trust him.

DR. MAX SIMON NORDAU, like Dr. Herzl, was born in Budapest, in the year 1849, and although, like Mr. Sokolow, is still in the land of the living, we feel our book would be incomplete without some reference to such whole-hearted and valiant Zionist leaders. All must admit that he has been practically second only to Herzl in building up the organization. To quote from the "*History of Zionism*" : "No orator, or writer of modern times, has so forcibly portrayed the great tragedy of his people as he has done in his memorable speeches at the Zionist

Congresses, and none has voiced so eloquently the claims and hopes of his nation."

Like all great men with great purposes at heart, he has had his hours of sadness, and we imagine it was in one of such that he wrote the author a pathetic letter from Spain during the terrible European War (1914-1918), in which he said: "Your work on Palestine has just reached me here where I am at present staying as an exile, having had to fly from Paris on account of the innumerable vexations, humiliations and persecutions I have there been subjected to. I shall read your book with intense interest both for the author's sake, and for the subject."

DR. CHAIM WEIZMANN, the President of the Zionist Organization, was born at Grodno, in Russia, 27th Nov., 1874, and prior to occupying the high post he now does, in addition to important work in the scientific world, was Director of the Admiralty Chemical Laboratories from 1916 to 1919. There is now no more active worker, and zealous champion, in the Zionist cause than Dr. Chaim Weizmann.

We intended referring to some of the other prominent leaders in Zionism, but time and space forbid. We personally know some of the giants of Zionism both at Bloomsbury and Jerusalem; and although one of them humbly voices all when he says: "My biography offers nothing of special interest to the general public"; yet, to those who are watching Palestine, the biographies of such men are intensely interesting.

## CHAPTER XVI

### ZIONIST PROPAGANDA

Prominent Zionists of the Past Two Centuries—Notable Propagandists — Various Writings on the Subject — Sundry Zionist Societies.

THE reality of the "down-treading" and the futility of attempting to end the "scattering" before the "time appointed", are seen in the many efforts made during the past two or three hundred years. We will reproduce a list of these attempts, for which we are indebted to Professor Dr. Leon Keller, of Czernowitz University, and which, the Professor says, "Dr. Herzl had before him." And, he goes on to say: "Since Josef Nasi (1510-1579), the Jewish Duke of Naos, recognized that the life in its own land, that is to say the resettlement in Palestine, as the only possible future for the Jewish people, has again and again been brought forward by Jews and Christians, by believers and heretics, by sages and fools."

A movement started by Sabbathai Zebi (1626-1676), resulted in no tangible consequences for Palestine owing to its Messianic character, but it resulted in the Zionistic idea as propounded by Josef Nasi not being mentioned again in Jewish quarters during more than 100 years. The plans of several Colonization Societies to settle the Jews in Curaçao (1654), (see "*Settlement of Jews*",



by C. P. Daly, in British Museum), or in Cayenne (1659), (see "*Translations of the Jewish Historical Society of England*", III., 62), as well as the idea of Maurice of Saxony, to make himself the sovereign of a Jewish State in Palestine (1749), originated among Christians.

It was not until the eighteenth century that fearless and magnanimous Jews came forward with new ideas of salvation.

In 1777 the Rabbi Israel of Polock, Rabbi Mendel of Vitebsk, and Rabbi Abraham Katz, of Kalizh, went to Palestine, and from there made propaganda, by letters, to their East-European co-religionists for the colonization of the homeland.

In 1818 the journalist and dramatic author, Mordecai Manuel Noah (1785-1851), appealed to all the Jews of the world to acquire Grand Island—a territory situate in the Niagara, between Erie and Ontario, in the State of New York—and to found there a Jewish Commonwealth under the name of "Ararat". In 1825 a start with a view to the realization of this plan was actually made in Buffalo, but it did not succeed. Noah, however, referred again to this idea in his paper, "*Discourse on the Restoration of the Jews*", 1854.

In 1819 a Mr. W. D. Robinson pleaded for a Jewish Settlement on the Missouri; and in 1825 another Englishman did likewise for a similar scheme in Florida.

In 1835-1840 the celebrated Hebrew Bibliographer, Moritz Steinschneider (1816-1907), at the University of Prague called for the first time for a Jewish National sentiment, and had an appreciable response from amongst the Jewish students

In 1840 Moses Montefiore (1784-1885), submitted

to the Governor of Syria his plan of Jewish immigration into the Holy Land, but without success. This, however, did not shatter his conviction as to the future of Israel in Palestine.

In the same year the Frenchman, Ernest Laharanne, in the paper "*La Nouvelle Question d'Orient*" (*The New Eastern Question*), raised his voice in favour of an Independent Jewish State in Palestine.

In 1849 Barthelmey, in the "*Siecle*", approached the Rothschilds that they should use their power and influence for the purpose of securing for the Jews their old, old home again.

In 1854 Samuel David Luzzatto (1800-1865) wrote to Albert Cohen in a Zionist spirit as the latter proceeded to Palestine on a tour of study.

In 1857 Jehouda Alkalai, the Rabbi of Semlin, in Hungary, published his paper, "*Goral L'Adonai*", in which he made the suggestion of founding a Company with a share capital for the purpose of the purchase of Palestine.

In 1861 the Rabbi Zebi Hirsch Kalischer (1795-1874), of Thorn, succeeded by dint of persistent propaganda in forming the first Jewish Colonization Society.

In the same year Dr. Leon Pinsker (1821-1891), joined forces with E. Soloveitschik for the publication of the Russian periodical, "*Zion*".

In 1862, Moses (Moritz) Hess (1812-1875), who came forward with a philosophy of the Jewish National idea in connection with the paper published by Kalischer, "*Rome and Jerusalem*", established a landmark in the drawing up of the modern Zionist programme.

In 1863, Jean Henri Dunant (1828-1910), the



founder of the Geneva Convention, identified himself with the Zionist programme.

In 1864, Professor Henreich Hirsch Graetz (1817-1891), the historian of Judaism, published a study entitled, "*The Rejuvenation of the Jewish Race*", in which stress was laid upon the national character of the Jewish people, and in which the salvation of the Jewish Question by Zionism was demanded.

In the same year, Dr. Abram-François Pétavel pleaded for a Jewish State in the paper, "*Devoir des Nations de rendre au Peuple Juif sa Nationalité*" (Obligation of the Nations to restore to the Jewish People their Nationality).

In 1868, J. Frankel did likewise in the paper, "*Du Rétablissement de la Nationalité Juive*" (Re-establishment of the Jewish Nationality).

In 1869, a banker in Nancy, Lazar Lévy-Bing, made propaganda for the colonization of Palestine by the Jews; and at the same time David ben Dob Baer Gordon (1826-1886), advocated the Zionist idea in the first weekly paper, "*Ha'magid*".

In 1873 M. Alexandre Dumas, the younger (1824-1895), in his work, "*La Femme de Claude*", causes the Jew Daniel to express the idea of the Jews.

In 1876 Jean Henri Dunant (already cited), founded the "International Palestine Society"; and in the same year "*Daniel Deronda*", by George Eliot (1819-1880) was published.

In the same year, too, Peter (Perez) ben Moses Smolenskin (1842-1885), advocated the idea of National Zionism in "*Ha'shachar*" (The Dawn).

In 1879, the English author, Laurence Oliphant (1829-1888), travelled in Palestine and Syria, with the express intention of instituting Jewish immigration on a large scale.

In 1880, the Chaplain of the British Embassy at Vienna (the Rev. Dr. William H. Hechler) published a leaflet entitled "*The Restoration of the Jews*", in which the religious and practical reasons were briefly stated.

In 1881-1882, the persecution of the Jews in Russia broke out. This event on the one hand shook the Russian Jew, who favoured assimilation, rudely out of his dreams; on the other hand the Jewry of the whole world were brought face to face with the problem: "What can be done with the Jews in the East?" The answer to the question of Jews and Christians alike, was "TO PALESTINE." Moses Löb Lilienblum (1843-1910) showed the way in the "*Derech la Abor Golin*". Gabriel Charmers, who had just returned from a tour in Syria, advocated in the "*Revue des deux Mondes*" (15th June, 1888), with great ardour, the immigration ideas of Oliphant. Emma Lazarus (1849-1887), of New York, wrote her spirited "*Epistle to the Hebrews*" in November, 1882; and lastly, appeared at that time "*Auto-Emancipation*".

In 1882, on the initiation of Peter (Perez) *ben* Moses Smolenskin (1840-1885), "The Jewish National Students' Corporation" was founded at Kadimah. Dr. N. T. Schnierer was the first President.

In the same year the Rabbi Samuel Mohilewer (1824-1898) called together the Zionist Society at Warsaw.

Also, in the same year, the first Colonies were founded on the soil of Palestine. The Roumanian Jews, whose Committee of Galatz had raised 100,000 francs, founded Zammarine (to-day called Zichron-Jacob), and Rosh Pina in Galilee. The Russian

Jews refounded the village of Petach Tikvah, which, in 1878, had been founded from Jerusalem and had been practically deserted.

A future historian will describe the sufferings of these and other pioneers and path-finders. However, the enthusiasm for the resettlement in Palestine helped them to overcome all adversaries and obstacles. Societies of the Friends of Zion (Chovevi-Zion) sprang up, which with Baron Edmund de Rothschild, of Paris, as the head, spared no effort in preserving the hopeful germ from destruction.

In 1884, the "Chovevi-Zion" held a Conference at Kattowitz (Upper Silesia), with the object in view of creating a centre and an organ for the Zionist Movement.

In the same year the "Chovevi-Zion Association" was formed in Russia, which in memory of Moses Montefiore was called "Maskereth Mosheh". In Germany, the Society "Ezra" was founded.

In 1885, K. Wolf Wissotski was commissioned by the Russian Montefiore Association to go to Palestine; and, subsequently, on the basis of personal investigation, he recommended several colonies for vigorous support.

Also in 1885, Nathan Birnbaum founded in Vienna the Zionist journal, "*Leibst-Emanzipation*" (Auto-Emanicipation), and at the same time the Society "Admah Jeshurun" (later called "Zion") sprang into existence.

In 1887, the Second Conference of the Chovevi-Zion was held, this time at Drusgenik; and, in 1889, the third and last was held at Wilna.

In 1890, the author, Alexander Ossypovitch Zederbaun (of Petrograd), was successful in obtaining from the Russian Government the official recogni-

tion of the "Society for the assistance of Israelites (Jews) carrying on Agriculture and Industries in Palestine and Syria." This organization, called in short, "The Odessa Palestine Committee", was in a position to expend yearly between thirty and forty-five thousand roubles on the colonization of Palestine.\*

From this time onward the Zionistic Jewish National idea gained daily in depth and following in the academic world. In Vienna, the Societies "Unitas", "Ivria", "Veritas", and "Zephirah"; in Prague, "Maccabæa" (now Bar-cochba); in Czernowitz, "Zephira"; and others.

In 1891, Paul Dimidoff, of Charlottenburg, directed his warning to the West-European Jews under the title *Wo Hinaus?* (Where will it lead to?) He suggested that the Jews should establish as many colonies as possible in Palestine.

In the same year the paper, "*Die Judenfrage und Ukft*" (The Jewish Question and the Future), by Gustave Cohen, of Hamburg, was published. He had spent the best years of his life as a merchant in South Africa.

In 1892, the English Chovevi-Zion founded the quarterly journal "*Palestine*".

In 1893, the novel "*Judea in the Year 6,000*" was published by Max Osterberg-Verakoff, in which the Zionist idea was elaborated on the lines of Pinsker.

In 1893, too, Dr. Nathan Birnbaum combined the Zionist and Jewish National ideas in the paper, "*The National Re-birth of the Jewish People in its own Land, as a means of Solving the Jewish Question*";

\* The Colonies founded by this Society are described in Chapters XVII. XXI. and XXII.



*Dr. M. Nordau*

12. THE NINETEENTH CENTURY ZIONIST

*See Chapters xiv., xv., xvi., xvii.*





It was an Appeal to the Good and Noble of all Nations.

And in 1896, the Jewish Villages of Palestine, were represented at the Berlin Exhibition of Industry.

Most of the foregoing facts were set forth in the periodical entitled "*Heimkehr*" (Homewards) of the Jewish-National Academic Society "*Emunah*," of Czernowitz.

For an exhaustive work on Zionist propaganda, the reader cannot do better than consult the "*History of Zionism*", by Mr. Nahum Sokolow.

## CHAPTER XVII

### JERUSALEM SETTLEMENTS

Remarkable List of Jerusalem Settlements—Fifty-Seven in and around the City—From 1856 to the Outbreak of the Great War, 1914.

As was to be expected, the most likely place for a Jewish family to "settle" would be, not in a sparsely populated country district, but near a big town, or city, where it was certain some people would be willing to help and protect a weak or helpless folk or cause. It was this fact, no doubt, which caused Sir Moses Montefiore to erect the Jewish Almshouses near the Jaffa Gate of Jerusalem. Accordingly there sprang up Ghetto after Ghetto, or settlement after settlement, in quick succession in the vicinity of Jerusalem. On our visit to the Holy Land in 1912, we compiled, with the aid of Jewish friends who had grown old in the Land, what the Editor of the "*Zionist*" termed "a very valuable list" of the Colonies in and around Jerusalem, which we will give in the order founded, with dates, and other particulars.

They are as follows :

IN 1852.

MISHKENOTH SHAANANIM (משכנות שאננים) "*Dwelling-places of Ease*" or "*Security*"). Known as the "Moses Montefiore Almshouses," and owe their origin to a legacy of Juda Touro (Yehuda

Thora), of New Orleans, Amrica. With the aid of the Montefiore Fund there are now 26 tenements, with about 130 occupants.\*

IN 1860.

MEAH SHAARIM (מאה שערים, "*The Hundred Gates*"). Excepting the Almshouses above named, this is the oldest, as well as the largest, Jewish Settlement of the kind. It was founded by a Building Society for promoting Jewish buildings in Jerusalem. It has 600 Tenements, with a population of about 3,000.

IN 1869.

NACHALATH SHEBAH (נחלת שבעה, "*Heritage of Seven*", or "*A Sevenfold Heritage*"). Founded by private individuals. It has 180 Tenements, and about 900 inhabitants.

BIRKET MAMILLA (ברכת ממלא מערבים, "*The Pool of Mamilla*"). Colony of the Mughrabim. Founded by private Mughrabi (African) Jews. It comprises 35 Tenements, with about 175 inhabitants.

SUKKATH SHALOM (סכות שלום, "*Booth*," or "*Tabernacle of Peace*"). Founded by private Jews. It has 30 Tenements, and a population of about 150.

IN 1872.

BETH DAVID (בית דוד, "*House of David*"). Founded with the donation of a rich private Jew. It has 10 Tenements, with about 50 occupants.

IN 1876.

MISHKENOTH ISRAEL (משכנות ישראל, "*Dwelling-places of Israel*"). Founded by a Building

\* The known population of most of these Settlements, in 1912, averaged five to a tenement; but, on my last visit (1922), a Jerusalem doctor told me that he knew many of these tenements have 7, 8, 9 and even 10 occupants.

Society for promoting Jewish Buildings in Jerusalem. It has 125 Tenements, and about 625 inhabitants.

IN 1879.

NISSIM BAK (ניסים בק, the name of a Rabbi). Founded by a Building Society for promoting Jewish buildings in Jerusalem. It has 160 Tenements, and about 800 inhabitants.

EBEN ISRAEL (אבן ישראל, "*Stone of Israel*"). Founded by a Building Society which built every year not less than six houses, and expected that at the end of seven years every one of its members would to have his own house. It comprises 130 Tenements, and about 650 inhabitants.

IN 1880.

BETH YAAKOB (בית יעקב, "*House of Jacob*"). Founded by a Building Society of 70 members, which decided to build ten houses every year. It has 40 Tenements, and about 200 inhabitants.

IN 1882.

MAZKERETH MOSHEH (מזכרת משה, "*Remembrance of Moses*"). Founded with money from the "Moses Montefiore Fund". It has 150 Tenements, and about 750 inhabitants.

OHOLE MOSHEH (אהלי משה, "*Tents of Moses*"). Also founded with money from the "Moses Montefiore Fund". It has 130 Tenements, and about 650 inhabitants.

IN 1884.

YAMIN MOSHEH (ימין משה, "*The Right Hand of Moses*"). Founded with the aid of the "Moses Montefiore Fund." It has 160 Tenements, and about 800 inhabitants.

1885.

BETH ISRAEL (בית ישראל, "*House of Israel*")



13. INDIVIDUALIST HOMESTEAD  
KINNERETH

*See Chapter xxi.*



14. COMMUNAL FARM  
KINNERETH

*See Chapter xxii*





Founded by a Building Society for promoting Jewish Buildings in Jerusalem. It includes 230 Tenements, with a population of about 1,150.

BATTEI MOSHEH (בתי משה וויטנברג, "*Houses of Moses*"). Founded with a donation from Moses of Wittenberg, for the poor. It has 39 Tenements, with a population of about 195.

SHEKONATH HATEMANIM (שכונת התמנים, "*Abode of the Temanites*"). Founded with contributions of London Jews for the Yemen Jews. It has 18 Tenements, with a population of about 90.

IN 1887.

MACHANEH YEHUDAH (מחנה יהודה, "*Camp of Judah*"). Founded by a speculative Building Company. It has 170 Tenements, with about 850 inhabitants.

IN 1888.

SHAAR HAPINAH (שער הפינה, "*Gate of the Corner*"). Founded by a local speculating Jewish Company. It has 40 Tenements, with about 200 inhabitants.

IN 1889.

BATTEI EZRATH NIDDACHIM (בתי עזרת, "*Houses of Succour for Refugees*"). This Colony is in Siloah, and was founded by a Society for helping persecuted Jews. It has 150 Tenements, and about 750 occupants.

NACHALATH TZEVI (נחלת צבי, "*Heritage of Tzevi*"). Doubtless in honour of the Jewish benefactor, Hirsch, whose name represents *Gazelle*, (which is the meaning of Tzevi). Founded with money from Baron Hirsch's Fund for the Jews from Yemen. It comprises 90 Tenements, with about 450 occupants.

SHAAREI TZEDEK (שערי צדק, "*Gates of*

*Righteousness* "). Founded by a local speculating Jewish Company. It has 45 Tenements, with a population of about 225.

IR SHALEM (עיר שלם, "*City of Salem*." or "*Safety* "). Founded by a similar Company. It has 15 Tenements, with about 75 inhabitants.

IN 1890.

SHEBETH TZEDEK (שבת צדק, "*Dwelling-place of Righteousness* "). Founded by "Urfa", for poor Persian Jews. It has 250 Tenements, with a population of about 1,250.

BENEI MOSHEH (בני משה, "*Sons of Moses* "). Founded for poor Jews, and built on a site given by the Central Committee of the Ashkenazi Jews. It consists of 80 Tenements, with about 400 inhabitants.

ZICHRON TOBIAH (זכרון טוביה, "*Memorial of Tobiah* ", see Ezra ii. 60 ; Zech. vi. 10). Founded by a local speculating Company. It has 40 Tenements, with a population of about 200.

BATTEI SHIMON (בתי שמעון, "*Houses of Simeon* "). Founded by the Sephardi Community for the Poor. It has 25 Tenements, and about 125 inhabitants.

IN 1891.

SHAAREI YERUSHALAIM (שערי ירושלים, "*Gates of Jerusalem* "). Founded by a local speculative Jewish Building Company. It has 50 Tenements, with about 250 inhabitants.

NACHALATH SHIMON (נחלת שמעון, "*Heritage of Simeon* "). Founded by a similar Jewish Building Company, and has 36 Tenements, and about 180 inhabitants.

KEREM SHELOMOH (כרם שלמה, "*Vineyard of Solomon* "). Founded by a speculating local Jewish

Company. It has 30 Tenements, with about 150 inhabitants.

EZRATH ISRAEL (עזרת ישראל, "*Succour of Israel*"). Founded by a similar Company. It has 26 Tenements, with a population of about 130.

EBEN YOSHUA (אבן יהושע, "*Stone of Joshua*") Built by a Jew, partly for business. It has 12 Tenements, and about 60 inhabitants.

IN 1892.

OHEL ISAAC (אהל יצחק, "*Tent of Isaac*"). Founded by the local Hungarian Community for poor Jews. It comprises 220 Tenements, with a population of about 1,100.

OHEL SHELOMOH (אהל שלמה, "*Tent of Solomon*"). Founded by a speculating local Community for the Poor. It has 50 Tenements, and about 250 occupants.

BETH ABRAHAM (בית אברהם, "*House of Abraham*"). Founded by a local speculating Company. It has 38 Tenements, and about 190 inhabitants.

AGUDATH SHELOMOH MILAND (אגודת שלמה מילנד, "*Solomon Miland Band*"). Built by a well-to-do Jew. It comprises 35 Tenements, and about 175 inhabitants.

DAMESHEK ELIEZER (דמשק אליעזר, "*Eliezer of Damascus*"), but also see rather Genesis xv. 2, R.V., margin). Founded by the Horodnah Community. It has 25 Tenements, and about 125 inhabitants.

SHEBETH ACHIM (שבת אחים, "*Dwelling-place of Brethren*"), allusion to Psalm cxxxiii. 1. Founded by a speculating local Jewish Company. It has 6 Tenements, and about 30 inhabitants.

IN 1893.

RECHOBOTH (רחובות, "*Broad Places*"). Founded by rich Bokhara Jews. It comprises 200 superior dwellings, with about 1,000 inhabitants.

NACHALATH ZION (נחלת ציון, "*Heritage of Zion*"). Founded by the "Alliance Israélite Universelle". It has 60 Tenements, and about 300 inhabitants.

IN 1894.

KENESSETH ISRAEL (כנסת ישראל, "*Congregation of Israel*"). Founded by the Central Committee of the Ashkenazi Jews. It has 120 Tenements, with about 600 inhabitants.

OHEL SIMCHAH (אהל שמחה, "*Tent of Joy*"). Founded with money provided by Jews in Hungary. It has 16 Tenements, and about 80 inhabitants.

IN 1895.

JURET EL ENAV (נאראת אל אנאב, local reference: near the Valley of Hinnom). Built by a private Jew. It comprises 80 Tenements, with about 400 inhabitants.

IN 1897.

NACHALATH YAAKOB (נחלת יעקב, "*Heritage of Jacob*"). Founded by the Warsaw Community. Comprises 50 Tenements, with about 250 inhabitants.

IN 1902.

BATTEI NATHAN (בתי נתן, "*Houses of Nathan*"). Built with money from "Nathan of Chicago." It numbers 50 Tenements, with about 250 inhabitants.

BATTEI MOSHEH MENAHEM VODNER (בתי משה מנחם ועדנר, "*Houses of Moses Menahem Vodner*") Erected by Moses Menahem Vodner, of New York. It has 20 Tenements, with about 100 occupants.



15. RISCHON LE ZION  
FROM A ZIONIST'S WINDOW

*See Chapter xix.*



16. RISCHON LE ZION COLONY  
MAIN STREET

*See Chapter xix.*





IN 1903.

BATTEI YAAKOB BADODAH (בתי יעקב בדודה, "*Houses of Jacob Badodah*"). Built with donation from Jacob Badodah, of Warsaw. It comprises 50 Tenements, with about 250 inhabitants.

BATTEI KOLEL MINSK (בתי כולל מינסק, "*Houses of the Minsk Community*"). Founded by the Minsk Community, It numbers 8 Tenements, with about 40 occupants.

IN 1905.

ZICHRON MOSHEH (זכרון משה, "*Memorial of Moses*"). Erected with the aid of the "Moses Montefiore Fund". There are 130 Tenements, with about 650 inhabitants.

IN 1906.

ACHAVAH (אחווה, "*Brotherhood*"). Built by a local Brotherhood Association. It numbers 40 Tenements, with about 200 inhabitants.

IN 1907.

SHAAREI CHESED (שערי חסד, "*Gates of Mercy*"). Erected by a General Charitable Association. There are 40 Tenements, with about 200 inhabitants.

SHEKONATH RABBI TZADOK (שכונת רבי צדוק, "*Abode of Rabbi Tzadok*"). Founded by the "Alliance Israélite Universelle." It numbers 15 Tenements, and about 75 inhabitants.

IN 1908.

ESHEL ABRAHAM (אשל אברהם, "*Tamarish Tree of Abraham*", or "*Grove*", see Genesis xxi. 33). Built by Georgian Jews. It has 110 Tenements, with a population of about 550.

GIBEATH SHAUL (גבעת שאול, "*High-place of Saul*"); see 1 Sam. xv. 34). Built by a speculating

Jewish Company. It comprises 30 Tenements, with about 150 inhabitants.

IN 1910.

BATTEI MENDEL RAND (בתי מנדל רנד, "*Houses of Mendel Rand*"). Erected with donation of Mendel Rand for the poor Ashkenazi Jews. There are 26 Tenements, and about 130 occupants.

YEGIA KAPAIM (יניע כפיים, "*Lifting-up of Hands*", i.e., "labour of hands", see Genesis xxxi. 42). Built by the "Workmen's Association." It numbers 20 Tenements, with about 100 inhabitants.

IN 1911.

BATTEI KOLEL ZEBENBERGER (בתי כולל זיבנברגר, "*Houses of the Zebenberger Community*"). Erected by the Zebenberger Community. It has 16 Tenements, and about 80 occupants.

BATTEI DOV HORNSTEIN (בתי דוב הורנשטיין, "*Houses of Dov Hornstein*"). Erected with donations by Dov Hornstein for the poor of the Volin Community. It numbers 15 Tenements, with about 75 inhabitants.

1911 UNTIL THE GREAT WAR.

The Turco-Italian War of 1911-12, and the Great European War of 1914 onwards, both directly affected the three seaports of Palestine (Jaffa, Haifa and Beirout), thereby interfering with the tide of Zionism and the establishment of further Colonies meanwhile.

The Great War was regarded by many as a setback to Zionism, and by some as the shattering of its hopes. When Turkey entered the War as an ally of Germany, the Holy Land became the centre for the Germano-Turkish forces which were to attack the Suez Canal, and wrest Egypt from the grasp of Britain.

The Jewish Colonists suffered much under the military rule of the Turks, and their German masters. A large number left their homes and sought British protection in Egypt, but, as the author, from personal contact with the districts, anticipated, the Colonies did not suffer to the extent pessimists were inclined to think, the reason for this being that the management was mainly in the hands of German Zionists, whom generally we found, were Zionists first, and German only by birth. This was manifest from the reports both of General Allenby and the newspaper correspondents, in which we were told how welcome was the British Army even to the German Zionists.

Since the War, as was to be expected, many of the foregoing communities have disappeared, never to re-appear. But the loss has been more than compensated by the large number of agricultural colonies which have sprung up elsewhere, in desirable country districts which afford scope for almost unlimited growth not possible in what we might call Ghetto-districts. The list of such colonies we reserve for a later chapter.

## CHAPTER XVIII

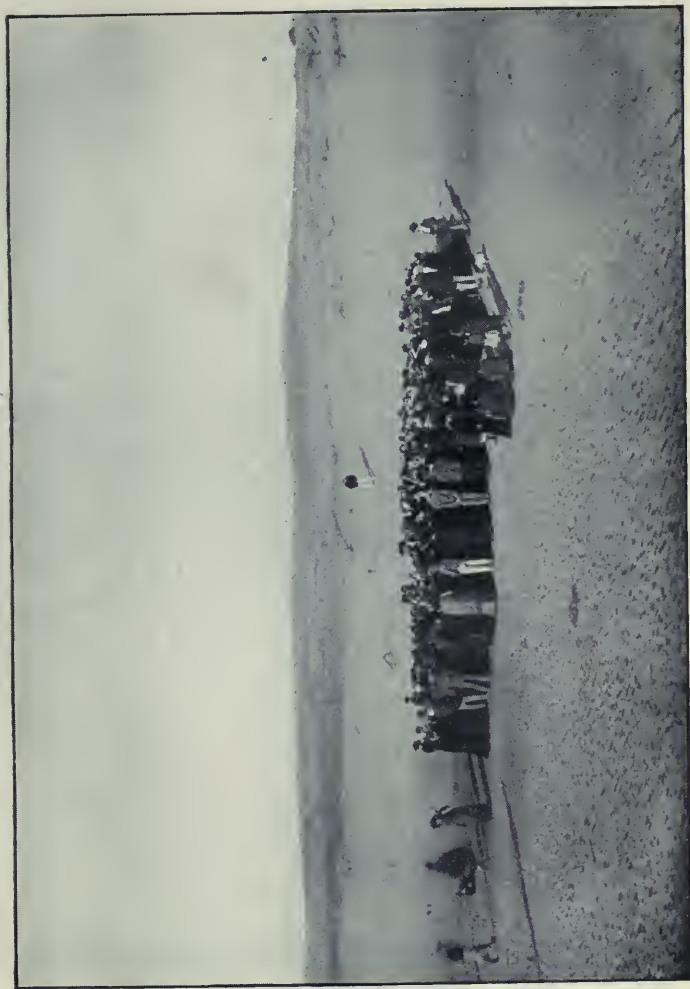
### JAFFA AND TEL AVIV

The Uprise from Jaffa Sands of a Jewish Sea-side Resort—  
A Fascinating Story—Tel Aviv's Phenomenal Growth—A  
Wonderful Suburb—Some of its Moving Spirits

No doubt about it: the Jew, or rather Zionism, humanly speaking, will be the making of Palestine. Thirty-five or forty years ago the imports and exports of the Holy Land were practically nil, whereas now they figure into millions sterling.

Jaffa is, and to our mind will remain, the principal port of Palestine and its inlet and outlet, notwithstanding the advertisement given to the Egypt-Palestine Railway route. All the leading merchants of Jerusalem will emphatically endorse such conclusion.

Several days can profitably be spent by friends of Zion at Jaffa and district. We do not mean in the manner in which it is done by the ordinary tourist, in visiting the alleged house of Simon the Tanner, or the reputed House of Tabitha. Such show-places may interest the credulous and sentimental, but not the friends of Zion. The latter will find his, or her, time fully occupied in inspecting the flourishing Jewish Colonies which have sprung up in the vicinity during the last few decades, and which we propose to briefly describe in the next few pages; although to fully appreciate what the Zionist Organizations have



17. SITE OF TEL AVIV IN 1910  
DR. WIEZMANN ADDRESSING PIONEERS

*See Chapters xviii., xxiv.*

*Compare with Illustration 18*





accomplished, one requires to visit the scenes of their labours, and see with the perceiving eyes of a Joshua and a Caleb. It is only the faith, spirit, and enterprise, of such as the latter that obstacles can be overcome and great things accomplished. If a pessimistic anti-Zionist after leisurely visiting such Jewish Colonies as Tel Aviv, Petach Tikvah, Rischon le Zion, and the seventy or more agricultural colonies founded, and carried on by Zionists, remains a pessimist, then he is past praying for, and can be best treated with the silent contempt he deserves. The first three named colonies are all well within reach of Jaffa, and have much, very much, to do with the enormous increase of the imports and exports of that port. The author ventures to predict that it will not be long before the Tel Aviv folk have a landing stage of their own.

We admit that these three colonies are to be ranked with the pick of the Jewish Settlements, but there are dozens of others, which the author has personally visited, in Judea, Samaria, and Galilee, equally as flourishing in their way and for their size. Upon this subject the author can speak with authority, for as our esteemed friend, Mr. Nahum Sokolow states, in the preface of his "*History of Zionism*", "Mr. Frank Jannaway's interest in the Jews and their homeland dates back some forty years, having paid several visits to Palestine. . . his knowledge is wide and thorough . . . he sees Palestine as the land of the future . . . he favours the Jewish cause, and shows considerable and correct acquaintance with the Zionist movement." Our object in making that extract, is to prevent the reader ranking our conclusions with those of the "globe-trotter", who, having spent a week or ten

days in Palestine, returns home posing as an authority, and writes articles in newspapers and magazines about Palestine, and the Jews, and the Arabs, which, more often than not, are mere fairy tales; or, at the best, hasty conclusions based on mere hearsay and partial information. The moral is: before accepting or quoting the views of a journalist or newspaper writer, ask from whence he obtained his information; and, if from Palestine, how long he spent therein.

One cannot be in Jaffa an hour without becoming aware of the existence of a place of the name of Tel Aviv; in fact, judging by appearances, a regular service of motor busses, etc., one would conclude that all roads led to Tel Aviv; it even possesses a railway station, although so close to Jaffa. It seems but the other day that Tel Aviv was mere waste land, whereas now it is a charming residential neighbourhood, with an increasing population of about twelve thousand, and hundreds of up-to-date residences; not huddled up together as in most towns and cities—terrace fashion, with thin walls through which it is possible to hear your neighbour talking—but desirable detached cottages, each of which stands in its own grounds. Much credit is due to the financial help rendered by the "Anglo-Palestine Company" and other Jewish societies, the former of which is the flourishing financial offshoot of the great "Jewish Colonial Trust", or Bank, whose London manager is Mr. W. Wolf, and whose managing director at Jaffa is Mr. D. Levontin, to whom we are greatly indebted for valuable information and introductions. The moving spirit of Tel Aviv is its enterprising mayor, always loyally supported by Dr. Arthur Ruppin, two ot-and-out

enthusiasts in Zionist work. The colony's wide and well-kept streets and detached houses form a striking contrast to the adjoining Arab villages. No wonder they call it Tel Aviv, which signifies "A Hill of Spring". Its schools, which include a School of Music, are too numerous to describe in detail; the scholars are well into four figures. There is also an excellent library, and several literary and other clubs.

Its "Ibrith Gymnasium", or Higher Grade School, which we first saw in 1912, when the whole school (of several hundreds) was given a half holiday in honour of our visit, will ever live in our memory with its up-to-date kindergarten and other classrooms, and its well nigh perfect chemical laboratory. Upon our respective visits in 1912 and 1914, the enthusiasm of our host, Dr. Ben-Zion Mossinsohn, (Principal of the School), enabled us to grasp somewhat of the spirit that pervades the heads of the colony, and now, in spite of him having been selected by the Turks as one of the three Jews sentenced to be hung, as "an example" in 1915, he is back again at his work, as active as ever. We cannot forget the equally vivid descriptions of Dr. T. Engel, of the Tachkemoni School. As to building operations, no less than £700,000 was invested in about 140 houses during the year 1921, in connection with which we feel bound to mention the enterprise of the great Jewish engineering and building firms such as Haboneh, Ltd., and others who are doing so much, not only for Tel Aviv, but for other Jewish colonies. The "Silicate Brick Factory", in Tel Aviv, is another of the large enterprises in the land. It also possesses large fruit preservation and fruit canning factories. Then, too, its Cassino, and

beautiful bathing establishments on its incomparable beach facing west to the Mediterranean. Tel Aviv is fast becoming a Palestinian Brighton, or Ostend.

The colony suffered terribly during the war, but its recovery has been remarkable. If, upon our previous visits, we heard any language other than Hebrew spoken by the inhabitants, such certainly could not be said during our visit in 1922. In 1912, the population was about 1,500; now, in spite of the war (during which it was well nigh depopulated), there are eight times that number, all Hebrews.

If anyone is inclined to suggest Territorialism as a solution to the Jewish Question, let such go to Tel Aviv, and he will soon be disillusioned and will realize the meaning of the first article of the Basle programme, namely, "Zionism strives to create for the Jewish people a home in Palestine secured by legal guarantees." "Territorialism" has fallen flat; to all intents and purposes it is as dead as a door nail. Jews are fast leaving Argentina and other Territorial makeshifts for their home in the Holy Land.

"Zionism" was never more real than it is to-day. Upon the subject we say only what we do know and what we have seen. In 1901, in the company of his wife and Mr. C. C. Walker (Editor of the "*Christadelphian*"), the author went the round of Judea. The next year, in the same company, with the aid of tents, horses and mules, we surveyed the Land from north to south. Ten years rolled by and we again (1912) spent week after week in studying the Jewish movement in Palestine. Two years later (1914), we again visited the "Home of the Jewish people", and found the progress of





18. TEL AVIV IN 1922  
FROM THE ROOF OF THE AUTHOR'S HEADQUARTERS

*Compare with Illustration 17.*





Zionism more than maintained. And now, three and a half years after the ending of the war, we have been spending some two months in visiting the colonies of Judea, Samaria, and Galilee, and in lieu of the 500 nondescript Jews which Sir Moses Montefiore wrote about, the author estimates there are about 100,000 Hebrews in the Land !

Tel Aviv statistics and pictures (for many of which the author is deeply indebted to the Mayor, Dr. Disengoft) tell their own tale. The author will ever remember with pleasure the profitable and interesting stay he had at the "Moscovitz" (the Headquarters of the "Zionist Organization", before the removal of such to Jerusalem) and where he enjoyed the company of its Mayor, Mr. Disengoft, Dr. A. Ruppin, Dr. Ginsberg, Mr. M. Ussishkin, Dr. M. Eder, Mr. Tolkowsky, Mr. D. Levontin and Mr. F. Wilkanski. It was only founded in 1909, by about sixty families, with 60 dunems of land (about 15 acres), all sand. The Society and its Committee, the Turkish Government would not recognize. What a contrast now ! Tel Aviv comprises about 5,000 dunems (about 1,250 acres), with nearly 1,000 houses, including many noble suites of residential flats, affording house room for some 12,000 souls. In and around the city there are laid out some 3,500 building plots. The private property already amounts to over £2,000,000, besides municipal property, £50,000. The rental income is £110,000, and the present budget £20,000, plus another £20,000 for sewage and similar work to be carried out this year. In addition to the industries already referred to, there are a large mineral water factory, a cork factory, and quite a number of workshops for iron-work, plumbing, carpentering,

motors, etc. And as to projected commercial developments, Tel Aviv forms a standing example for Gentile cities to follow. We can but exclaim, look at our pictures and see what the Jew can do in 20 years !

Jews are returning home to the Land of Promise at the rate of 900 to 1,200 a month !

## CHAPTER XIX

### RISCHON LE ZION AND PETACH TIKVAH

The First Two Agricultural Colonies—Rischon-le-Zion, Palestine's Vineyard—Petach Tikvah, a Colony of Orange Groves—A Warning to Arab Plunderers.

THERE is all the difference in the world between the Jerusalem Settlements treated of in a previous chapter, and the provincial agricultural colonies of Judea, Samaria, and Galilee ; in fact, to be strictly correct, I really think my original designation of " Jerusalem Ghettoes " ought to have remained ; but out of respect to some of the older element of Zionists, I altered it to " Jerusalem Settlements " being told that the word Ghetto savoured too much of Russian and other persecutions.

For two months I have been in close touch with the Agricultural colonies and the members thereof, and an indescribably happy time it has been. No wonder, as the result of what obtains, that the enemies of Zionism close their pessimistic mouths on learning of the undeniable success of the seventy or more agricultural colonies, from the little community at Metulla, in the extreme north of the Palestinian territory included in the British Mandate, to the southernmost of the Judean colonies. It is only the prejudiced journalist, writing to order, or the uninformed Babylon-wedded Jew, who sneers at the aims and successes of the Zionists. Let them

go out to Palestine and see what the author has actually seen, and he will agree with the rebuke given to a pessimistic critic by an American visitor : " I was transported with joy at the sight of the colonies. One must go to Palestine to acquire a correct impression of the Jewish people. One must see the land admirably cultivated, the gardens filled with flowers, the well-planted vines, the pretty avenues, and the well-kept roads. Hundreds of Jews are at work in making the land fertile, and they have the satisfaction of knowing that success attends their efforts. One cannot but be struck by the Russian girls (Jewesses), who, soon after their arrival in Palestine, are transformed into bright young women." And this, too, in spite of the apparently insurmountable difficulties that stood in the way under the Turkish régime ; the oppressive land tax, and the absence of any legal security. Then, too, the absence of any really competent organization or leadership. Nevertheless, the pioneers went ahead, developing as they went ; and, we may add, strengthened as they went, with results that can now be seen and known by all who have eyes to see, and ears to hear. The author has taken part in many public debates with the enemies of truth, but he does feel he would be delighted to have another with an opponent of Zionism ; he fancies the latter would shrink into his shell, and never want another face-to-face debate, after hearing the actual truth as to the work of the agricultural Jew, and the charms of the Palestinian colonies. Is either of the pessimistic critics who write letters to the newspapers willing to face the music ? If so now is his opportunity. But he must be prepared also to hear Moses and Israel's prophets ; for unless



19. TEL AVIV  
ROTHSCHILD AVENUE IN 1910

See Chapters xviii, xxiv.

Compare with Illustration 20



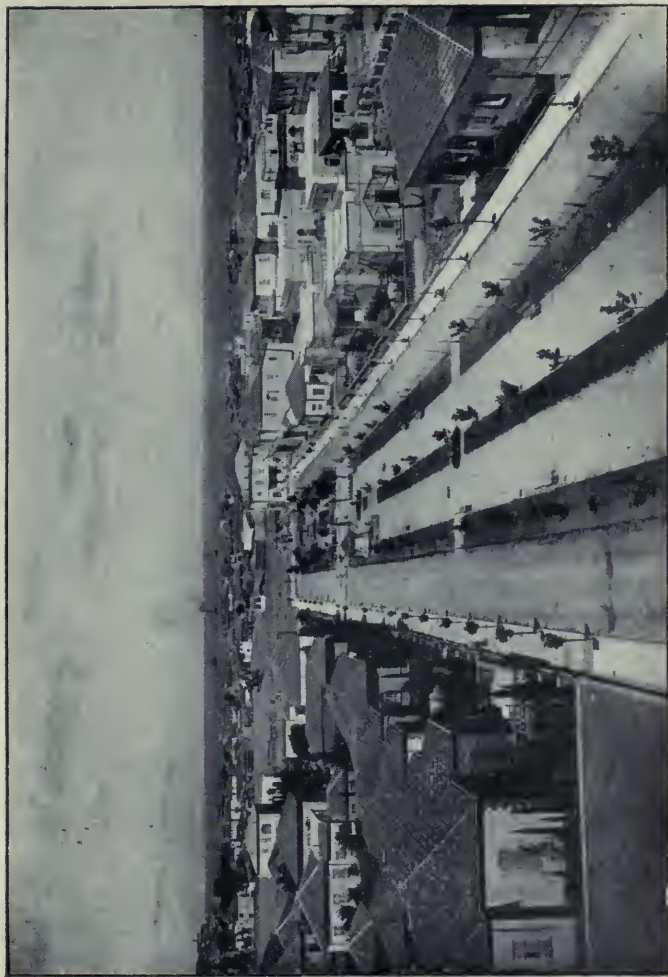


he is so prepared, we cannot regard him as a Jew except in name.

Among the colonies, Rischon-le-Zion must have a premier place; yea, it deserves a separate and entire chapter. It lies south-east of Jaffa, about a two-hours' ride. The name Rischon-le-Zion signifies "First to Zion" (Isaiah xli. 27): doubtless the name was given to the Colony not only because it was the first Zionist Agricultural Colony met with by visitors on landing at Zion's port, Jaffa, but because it was the first agricultural colony, dating back to 1882, when it was founded by Chovevi Zion, Russian and Roumanian Students, with the invaluable financial aid of Baron Edmund de Rothschild, who has ever been a true friend of Zionism. The main industry of Rischon-le-Zion as almost everyone knows, is the manufacturing and exportation of wine, of which it has a capacity of nearly 200,000 gallons. In addition thereto, it does a large business in oranges, olives and almonds. The colony is managed on co-operative lines, and not only has succeeded in paying its way, but has paid off very large sums in redemption of the capital expenditure. Rischon-le-Zion also grows its own vegetables, and keeps a sufficiently large number of cattle to supply all its needs. It has, too, entered into an agreement with a company from Prague to supply the colony with water and electricity. The colony comprises nearly 4,000 acres, and includes over a million vines. It possesses hotels, good shops, synagogue, and up-to-date schools. In fact it is no exaggeration to say it is a lovely "garden city". So long as Rischon-le-Zion possesses such business directors of the W. Gluskin type, there can be no doubt as to its success. Of course, like most

other enterprises, it could do with more capital, as well as more up-to-date machinery.

But, of course, if one wants to know what the Jews are capable of doing as regards orange growing, then Petach Tikvah must be visited. It lies about a two-hours' ride from Jaffa in a north-easterly direction. The artificial irrigation necessary is obtained from wells sunk in the coast land, and the water is raised by petroleum-worked motors. Petach Tikvah is the richest and largest Jewish agricultural colony in Palestine. It was founded, in 1878, by Jerusalem Jews, and was greatly augmented, in 1882, by exiles from Russia, including a large proportion of highly-educated students. It possesses hotels, committee buildings, concert and other halls, pleasure gardens, several schools, and of course a synagogue. It abounds with thousands of eucalyptus trees, the best known natural antidote to malaria, rendering the colony most healthy. Petach Tikvah embraces several thousand acres. The colony suffered greatly during the great war, being successively shelled by both the Turks and the British, the former of whom cruelly cut down its trees for the timber requirements; and it was some time after the war ended before it resumed its normal life. It has a population of about 3,000. A visit to such a colony as Petach Tikvah, and an evening with its veteran mayor, and others, such as Mr. Dessem and Mr. Back, revives enthusiasm, and dispels all doubts as to the possibilities, probabilities, and certainties, of Zionism. It is no longer a village, but a town, the population of which is really too big for its present buildings; one temporary camp containing 30 tents. Over 1,000 persons are engaged in building and re-building. The Arabs



20. TEL AVIV

ROTHSCHILD AVENUE IN 1922

See Chapters xviii., xdv.

Compare with Illustration 19



made a fierce attack on the place in May of 1921, but without any real or lasting hurt to the inoffensive Zionist population. From what I saw, it will go even worse with the Arabs than it did in 1921, should they dare to make another attack, which I do not think they will. They have good reason to fear the British airmen, whose prowess will cause May 5th to be remembered as a black-letter day! During the vintage season, Petach Tikvah finds work for over 1,200 Jews. I also visited the new establishment of the "American Fruit Growers of Palestine", which was established in 1921. I doubt if anywhere in the world there is a similar establishment where the oranges, before being boxed for shipment, are scientifically graded, washed, polished, and separately encased in tissue paper.

## CHAPTER XX

### AGRICULTURAL COLONIES

Visits to the Colonies of Judea and Samaria—Making Good the Ravages of War—Hard Working and Capable Agriculturists  
—A Visit to the Latest Colony, Dilb (Grapetown).

IMPORTANT and interesting as are the colonies of Rischon-le-Zion and Petach Tikvah, treated of in our previous chapter, they are by no means the beginning or ending of Zionistic enterprise in the agricultural line of things. They are but prominent types, prominent because for many years they stood practically alone, whereas, now, Palestine is practically honeycombed with Jewish agricultural colonies and settlements and homesteads. It was our privilege in 1912 to spend much time in visiting many of these colonies; and in 1914 to make the acquaintance of a few others; in 1922 it has been our still greater privilege not only to renew acquaintance with the old, but to visit very many of the new ones. Our only regret was that time and health did not permit us to visit all as intended. Even had we done so, no doubt by the time we went to Press, our list would be incomplete, so fast are the "Colonies" springing up as the result of the wonderful activities of the Zionistic Organizations. We cannot do more than briefly refer to these colonies, and in enumerating them, will ask the reader to look at our folded map



which is based not simply on personal knowledge, but upon the technical survey of the "Palestine Land Development Co.", which, as stated elsewhere, spared no pains in furnishing me with all possible information ; and, while in Palestine, placing the ability of its talented staff at my disposal.

Before leaving England for Palestine, I had a form printed for each known Colony, with spaces for details as to Name, When founded, Who by, and so forth. In those spaces I had filled in particulars obtained during previous visits, but which were far from being complete. Upon submitting them to Dr. Ruppin he very kindly undertook to have my particulars carefully checked and completed ; and, for that purpose, requisitioned the valuable services of Mr. J. Ettinger, the Director of Agriculture to the Zionist Organization. To the latter I am deeply grateful for the invaluable information concerning the Colonies of Judea, Samaria, and Galilee, contained in this and the following Chapters.

In Judea the colonies are as follows :

AIN HAI, near Petach Tikvah, founded in 1912, by settlers from Petach Tikvah, as well as from Roumania. There are about thirty-five families occupied in almond growing, and the raising of grain. AIN GANIM, founded in 1908, by the Chovevi Zion, of Odessa. The population, which numbers about 215, own some 600 acres, with 50 houses. They possess orange and lemon groves, and are engaged also in dairy-work and bee-keeping. ARTUF, founded by a Bulgarian Society, in 1896. It comprises some 1,200 acres, and 150 inhabitants. Really a pleasing village with olive and almond groves. BEN SHEMEN, founded by the Jewish

National Fund, in 1910, comprises over 500 acres, which are being rapidly cultivated by 120 Zionists. Their work has to do with olives, almonds, vegetables, dairy-farming, as well as experimental work. BIR JACOB, near Rischon-le-Zion, founded in 1908, by the Chovevi Zion, comprising 500 acres. Worked by about 145 Zionists, engaged in almond growing, farm and dairy work. DILB, at the time of writing, the most recently formed colony, about ten miles from Jerusalem, and to which we will refer later in the chapter. D'JEMAMA, founded in 1911, by Jews from Moscow. It comprises nearly 1,300 acres, mostly given over to almond growing. EKRON, founded by Baron E. de Rothschild, for Jews from Southern Russia. About 4,000 acres are being worked by 400 inhabitants, who are rapidly improving the Colony after the damage done by the war. HULDA (or KHULDA), founded by the "J.N.F." in 1909, comprising over 450 acres. Its 50 inhabitants are busy olive growing and dairy-farming. KALENDIA, about seven miles from Jerusalem, was founded by the "Palestine Land Development Co.", in 1914. About six families are engaged in dairy work, and vegetable growing. KASTINIEH, founded by Chovevi Zion, in 1895. Comprises about 1,300 acres, and nearly 200 inhabitants. The "J.N.F." has now taken this colony in hand. KATRA, near Rechoboth, founded in 1884, by Russian Jews; comprises over 1,350 acres with, a population of about 200, who carry on farming as well as cultivating vineyards, almond groves, and land for grazing. KEFAR-SABA, near Petach Tikvah, founded by the Ezra Society, in 1904, for Jews from Petach Tikvah, Austria, and other places. Its main industry has to do with olives and almonds.

It was practically destroyed by the Great War, and further plundered by the Arabs in 1921; but is being fast re-built by its 100 inhabitants. KEFAR-UHRIAH, an isolated colony, founded in 1912 by Russian Jews, now numbering about 80. It has an exceedingly good and rich soil. MIKVEH ISRAEL, the invaluable and world-known agricultural experimental station and farm school, founded in 1870, by the "Alliance Israélite Universelle", and comprising nearly 650 acres. About 300 Jews are engaged here. It is one of the few Jewish Colonies protected by order of the Sultan of Turkey during the War. MOSAH, the nearest colony to Jerusalem, founded by Jerusalem Jews, in 1894. It comprises some 250 acres, the produce of which is mainly disposed of in the markets of Jerusalem, from which the colony is only about three or four miles distant. NESS ZIONA (WADI-EL-CHANIN), founded by Russian Jews, in 1882, comprising nearly 800 acres, and a population of over 200, engaged in growing oranges, grapes, and almonds. PETACH-TIKVAH, which I have dealt with in a separate chapter. RECHOBOTH, near Rischon-le-Zion, founded in 1890, by Jews from Poland. Comprises 3,250 acres, with a population of 1,200. Has, I believe, been truthfully called "the finest Judean colony". RISCHON-LE-ZION; this again, we have dealt with in a separate chapter.

Proceeding northward in our pleasant task of colony-visiting, we arrive in Samaria, and here note the remarkable progress made, notwithstanding the ravages made during the Great War. Hillsides, once barren, are now covered with vineyards, olive yards, orange-groves, almond trees—interspersed

with inviting little homesteads and workmen's buildings, which speak volumes.

In Samaria we have ATHLIT, the Jewish Experimental Station, which was founded in 1892, by Baron E. de Rothschild, but was destroyed by the Turks in the late war. Everything of value was confiscated and the rest burnt. The extent of the Colony is about 1,700 acres, with a population of over 300, mostly Russian and Roumanian. BATH SCHLOMOH, founded in 1901, by Baron E. de Rothschild, with 1,100 acres and a population of about 60, mostly Roumanian Jews. A cheese factory has been started by Dr. Levite. This is a healthy Colony, and a good summer seaside resort. BURG, founded in 1902, by the "J.C.A." Twelve Jews are here engaged in growing grain. DOR (or TANTURA), founded in 1891, by Baron E. de Rothschild. One Jewish family is here cultivating 60 acres of land. GAN SHUMAL, founded in 1891, by the Chovevi Zion, but now owned by the "J.N.F." About 110 acres of orange groves and almond plantation are being looked after by a population of 30. GIVEATH BINYAMIN, founded in 1913, by the "J.C.A.", for the sons of old Colonists. It comprises nearly 3000 acres, and a population of 70. Suffered much during the war, and at present malarious, which evil is being dealt with by the "J.C.A." HEDERA (or CHEDERAH), founded in 1891, by a Russian Society, with 8,000 acres, and a population of nearly 300. This is a thriving colony with orange groves, and olive and almond plantations. It possesses a hospital, synagogue, school, post office, and about 750 head of live stock. The inhabitants are on excellent terms with the arabs, as they would be almost everywhere were it not for the effendi, and



other sedition mongers. HEPHZIBAH, founded in 1905 by the Zionist Mr. Hankin, who resold to Russian Jews, of whom there are about 40 engaged in orange growing. The colony comprises about 1,500 acres. KERKUR, founded in 1913, by two Zionists. It comprises 4,200 acres, now being cultivated by 40 Jews. KESSARIA (CÆSAREA), founded in 1921 by the "J.C.A." About 500 acres, with a population of 30. MARAH, founded in 1902, by Baron E. de Rothschild for sons of old colonists. The population of about 50 is engaged in forestry, and the raising of grain. MEIR SHEVIA, founded in 1891, by Baron E. de Rothschild, for Jews from Roumania, now engaged in cultivating over 1,800 acres, much, however, of which is very stony ground. TEL ZUR, founded in 1913, by the "J.C.A." The colony consists of a co-operative group of about 25, engaged in goat breeding, and general field work. TIREH, founded in 1918, by the Zionist Organization with about 25 Jews, now engaged in dairy farming. ZARONIA, founded in 1913 by the "J.C.A." About 600 acres are here being worked by 25 Jews, principally farm work. ZICHRON JACOB, founded in 1882, by Jews from Roumania, with the support of Baron E. de Rothschild. It is a charming place, although, when the Jews first settled there, it was so fearfully malarious that even the natives shunned it. Among the first erections of the newcomers was a Communal Hospital with an isolation annexe in which to locate infectious cases. That the annexe has never been needed for the purpose intended, speaks eloquently both for the constitution of the Jews and their sanitary arrangements. We spent a very happy time there under the guidance of the Zionist proprietor of the hotel. The view from the

residence of Mr. Lange, one of the best known friends of Zionism, is very fine, commanding as it does a view of the Mediterranean coast, from Acre to Cæsarea. The colony comprises about 6,000 acres, and the population runs into four figures.

We must, however, call a halt to this chapter, much as we are tempted to write about the great things being done at Haifa, especially by the "Palestine Land Development Co.", but we cannot close this section on Agricultural colonies without a word or two concerning one of the latest founded, and most typical—the one known as DILB (or "Grape-town", as it is picturesquely termed). The author will ever remember the Sunday in the Spring of 1922, when staying at "Olivet House", Jerusalem, a motor-car was sent by the Zionist Organization to take him and his wife to Dilb, some 12 miles distant, on the Jaffa Road. After a magnificent ride among the hills of Judea, the car suddenly branched off the main road to a colony by-road, at the end of which we found two Zionist enthusiasts awaiting us; one, Mr. J. Ettinger, the Director of the Agricultural Museum, Jerusalem, and of the Zionist Organization; and, the other, Dr. Nathan Gross, of the Hague, Holland, who was in Palestine, to study Agricultural progress as the Dutch representative. What a day we had! Here is a little co-operative community of 65 Zionists, engaged in tilling 4,000 dunems (about 1,000 acres) of, until now, barren and stony soil. Our photographs, of which we produce a sample, speak louder than words. One could not fail to see that these colonists, including a fully qualified doctor of medicine (with his wife), from Poland, were all working for sheer love of the cause. Every corner of the colony was a picture;





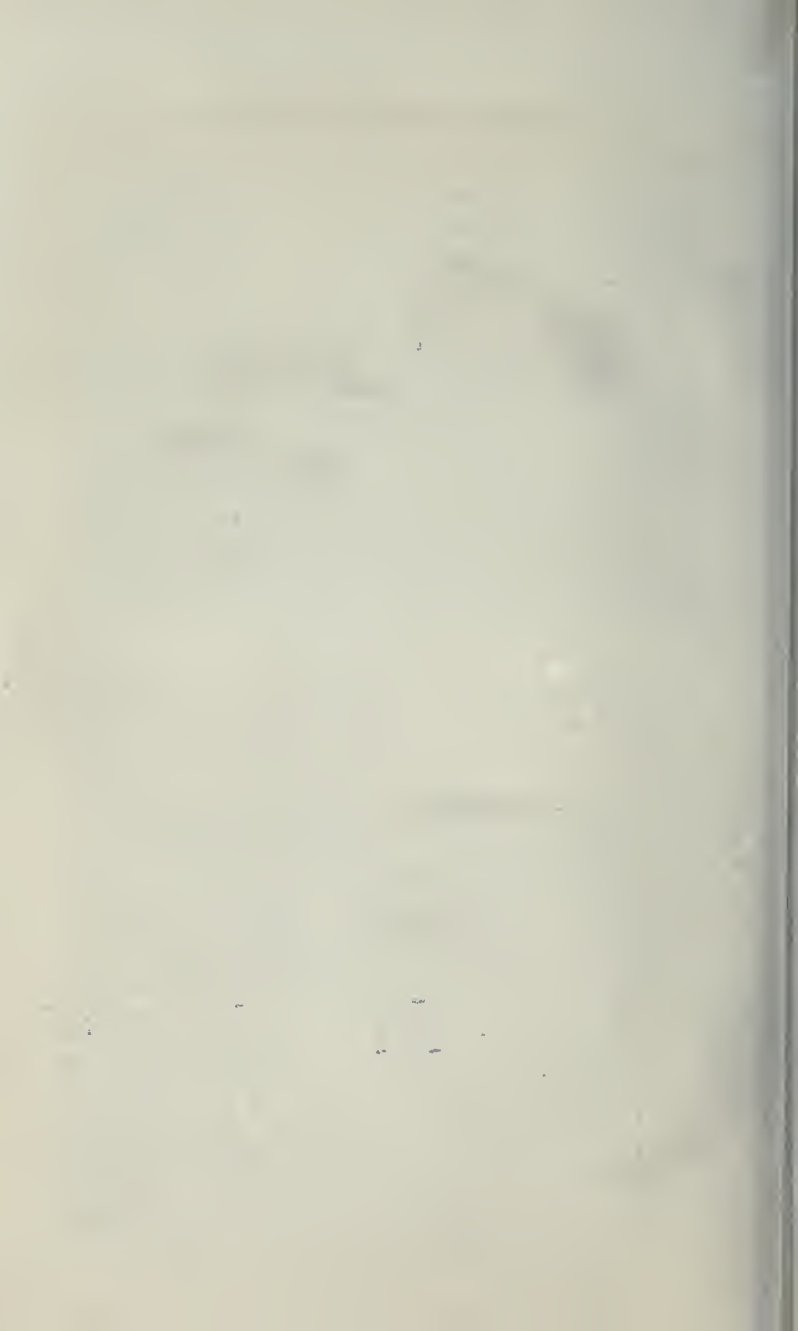
21. COMMITTEE'S BUILDING  
PETACH TIKVAH

*See Chapter xx.*



22. AMERICAN FRUIT GROWERS' PACKING WAREHOUSE  
PETACH TIKVAH

*See Chapter xx.*



the untilled and tilled land ; the stables and cow-sheds ; the bulls and the 10-day old calves ; the dogs and the chickens ; the young Jewish mothers and their few-weeks' old babes ; the scrupulously clean living rooms and sleeping dormitories ; the cedar-tree plantations and cauliflower beds ; the orange groves and olive yards ; the vineyards and the eucalyptus trees ; and, as we followed, and listened, to our enthusiastic friend Ettinger, we understood why Zionism could not but succeed. Here, in case we forget it elsewhere, we must place on record how much we are indebted to Dr. Arthur Ruppin for his arrangements to further our own labour of love for Zionism.

## CHAPTER XXI

### AGRICULTURAL COLONIES—continued

A Word to Jew and Gentile Anti-Zionists—Seeing is Believing—Remarkable Growth of Agricultural Colonies in Galilee—A Colony of Jewish Roadmakers—End of Trans-Jordania Colonies.

Ye Gentiles, and anti-Zionists, who disclaim the ability of the Jew to successfully till the land and cause the earth to yield its increase, either still your peace and dry your pens; or, do as the author has repeatedly done, visit the land and see for yourselves, and you are bound to return home to tell a different tale! The one who thus advises you, is neither a paid writer, speaker, nor missionary. His only inspiration is that gained from reading the "Word of the Lord", and visiting His Land, and associating with His Chosen People—spiritual and natural.

With these thoughts in mind we leave Judea and Samaria and pay visits to Galilee and its Colonies. Here, again, as in Judea and Samaria, Zionist enterprise is to be seen everywhere; although hidden from the ordinary "ten-day tourist" who rushes from Kantara to Ludd—and Ludd to Jerusalem—then to Tiberias and Haifa—and, finally, returns home knowing really very little of the Palestinian Jewish Colonies. The train and motor-car have to be forsaken, and resort had to horse, mule, donkey, or "shank's pony", to reach the



23. DILB COLONY  
NEAR JERUSALEM

*See Chapter xx.*



24. HAIFA  
LAND ACQUIRED BY THE "P.I.D. Co."

*See Chapters xx., xxiii.*





colonies where the work of Zion is being done.

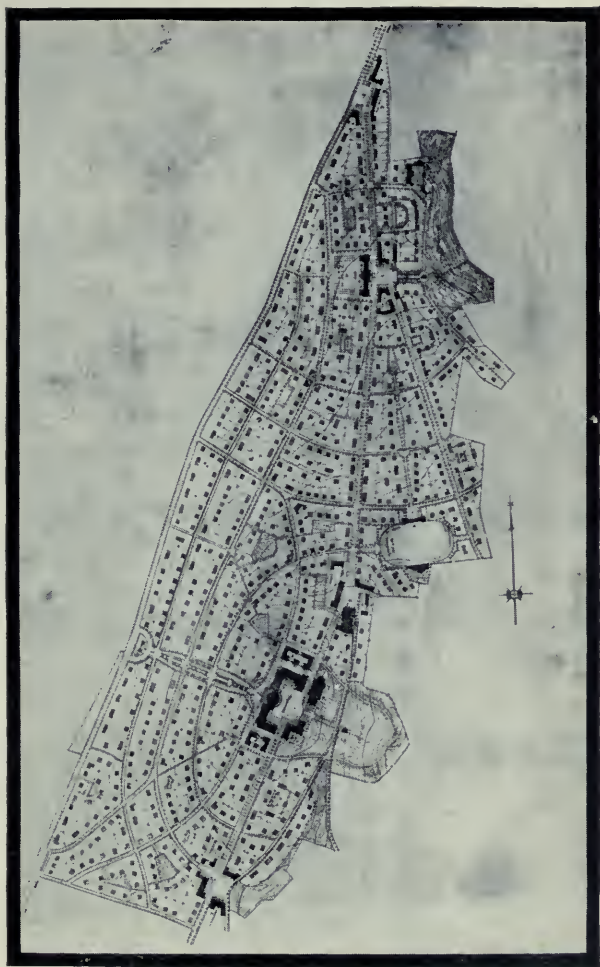
In Galilee there is—naming the Colonies alphabetically—**AYELETH HASHACHAR**, founded in 1892, by the “J.C.A.” for the sons of the farmers of Rosh Pina ; but, it was not until 1917 that a co-operative group of 38 Jews settled here and engaged in mixed farm work. They possess over 500 acres of land, and engage also in much dairy work. **BALFOURIA**, founded in 1918 by the “American Zion Commonwealth” with the object of providing small holdings for American Jews. The colony now comprises about 4,000 acres, 2,000 of which is situated in the Plain of Esdraelon. The main industry is that of crops. **BETHANIA**, founded in 1913 by the “J.C.A.” for experimenting in fruit-tree growing. At present the population numbers 50. **BEDJEN**, founded in 1904 by the “J.C.A.” for Russian Jews. It comprises about 1,250 acres, mainly used for raising grain. The population is 100. **CARMEL**, founded in 1918 by the Zionist Organization for afforestation and cattle raising ; at present affording work for 15 Jews. **DAGANIA**, founded in 1908 by the “J.N.F.” comprising about 2,000 acres, with a population of about 100. Dairy work and grain raising occupy most of their time. **EIN HAROD**, founded by the “J.N.F.” in 1922. The Zionists here are accomplishing what the arabs could not do, for malaria struck down every arab who attempted to settle in Ein Harod. In the first few months of 1922 the “J.N.F.” planted no less than 46,200 fruit trees, and thousands of eucalyptus, of which there are sixty varieties. The population is 180. A large dining hall in this Colony is fitted with a stage for concerts and theatrical plays. **EIN ZEITIM**, founded in 1890 by the “Dorshe-Zion” Society of Russia. It

comprises about 1,500 acres, with a population of 30 inhabitants engaged in olive and almond growing. GIVEAT-YEHESKIEL, founded in 1922 by the "J.N.F." as an individualist colony. It comprises nearly 1,500 acres, with a population of 180, mainly dwelling in tents. Already between two and three thousand fruit trees have been planted. HATTIN, founded in 1906 by the "J.N.F." for small holders. Comprising about 400 acres, which are used mainly for crops. KEFAR GILEADI, founded in 1917 for the sons of farmers. It suffered severely during the war, when the Jewish Colonies of Galilee were bravely defended by the late Captain Trumpeldor and his noble little contingent of Zionists. The colonists here are for the most part now living in tents. KEFAR TABOR, founded in 1902 by the "J.C.A." for Jews from Russia and Roumania. It comprises over 2,500 acres, with a population of about 300 mainly engaged in farm work. KINNERETH, founded in 1907 for Jews from Russia. This colony, which includes both co-operative and individualistic communities, covers about 2,000 acres, with a population of about 160. The author spent a most delightful time here, which being on the banks of the Sea of Galilee enjoys a most commanding view. On the hillside, immediately above this colony is HAR KINNERETH, founded in 1902, by the Zionist Organization, for plantation purposes. It comprises about 200 acres, on which 22 men are employed. The "J.N.F." has planted here more than 60,000 forest trees, as well as an almond plantation. KOURATH HAGIVEAH, founded in 1922 by the "J.N.F.", comprising over 300 acres, and a population of 25 engaged in planting trees and dwelling at present in tents. The colonists here have already planted over 6,000 trees. MECHANAIM,

founded in 1892 by the Chovevi Zion from Galicia, was afterwards (1899) purchased by the "J.C.A." for colonization by Circassian Jews, since when, in 1917, it has been taken over by a co-operative group of 30 workmen, who engage mainly in farming. It comprises about 500 acres. MELHAMIE, founded in 1902 by the "J.C.A." for Jews from Russia. It comprises over 2,000 acres, with a population of 130. MERCHAVIA, founded in 1911 by the "J.N.F." and the "P.L.D.C." It comprises nearly 2,500 acres, with a population of 125. It includes a forest of no less than 30,000 eucalyptus trees. The machinery used in this colony is of the best, and quite up-to-date. The colony is situated in the Plain of Esdraelon. METULLAH, founded in 1896 by Baron E. de Rothschild for Russian Jews. The colony comprises 2,500 acres; but, whereas, before the war, it had a population of over 300, it can now only number 100. As far as is at present settled by the Powers, Metullah forms the most northern Jewish colony within the territory of the British Mandate. MT. KANAAN, founded in 1919 by a Russian Society. It comprises over 5,000 acres of very rocky hillsides, affording pasture for sheep and goats. The colony is practically at a standstill, only about 10 Jews being employed. MIGDAL, founded in 1910 by Zionists from Moscow and Central Europe for the growing of cotton. It comprises about 1,500 acres, and gives employment to about 65 Jews. The district abounds with springs. MISHMAR-HAYARDEN, the land of which was bought in 1884, but the colony was not founded until 1890 by the "J.C.A." It comprises about 2,000 acres, with a population of about 100 Jews from Russia. Not much headway can be expected here until it gets rid of its malarious

swamps. MIZPEH, founded in 1908 by the " J.C.A. " for Jews from Russia. It comprises more than 700 acres, and a population of 40 engaged in farming. NAHALAL, founded in 1922 by the " J.N.F. " for small-holders of which there are about 280, all more or less engaged in farm work. PORIA, founded in 1911 by the St. Louis (U.S.A.) " Achouza " Society. It comprises nearly 900 acres, and a population of 80, mainly engaged in almond growing. The Agriculture Department of the Zionist Executive is assisting this colony. RAMA, founded in 1913 by American Jews (Chicago) for the shareholders of the " Achouza " Society. It comprises more than 1,200 acres, and employs 28 workmen mainly in olive growing. ROSH PINA, founded in 1882 by Baron E. de Rothschild. The colony comprises about 5,000 acres, with a population of more than 600. It is a colony with an important record, and still great things may be expected of it in the future. The author will long remember his delightful horse-ride over acres and acres of wild flowers, and through orchard after orchard. ILANIA, founded in 1899 by the " J.C.A. " for Jews from Russia and Roumania. It comprises more than 4,000 acres, and has a population of over 300. TEL HAI, founded in 1917 by the " J.C.A. " and the Zionist Organization. It comprises 150 acres, which are worked by about 16 Jews, mainly farming. TEL YOSSEF, founded in 1922 by the " J.N.F. " It comprises 750 acres, worked by 120 Jews, dwelling in tents. YAVNEEL, founded in 1902 by the " J.C.A. " for Jews from Russia. It comprises nearly 6,000 acres, of which, however, more than 2,000 are uncultivable, being rocks or swampy. The population numbers 450 engaged in various land works. YESSOD HAMAALAH, founded





25. TALPIOTH

GROUND PLAN OF PROJECTED JERUSALEM SUBURB

*Compare with Illustrations 26, 27*

*See Chapter xxviii*





in 1883 by Baron E. de Rothschild for Russian Jews. It comprises over 3,000 acres, with a population of 220. The land is mostly used for raising grain.

One of our most delightful experiences in "doing" Galilee, was the coming across some scores of road-makers near Nazareth, who needed only a glance to see they were Zionists. I stopped the car, and beckoned them to my side. "Did they speak English?" "A leetle". "Where did they come from?" "Most of us from Russia." "Could they read Hebrew?" "Yes, nearly all of us." I then produced my credentials from the Zionist Organization's Headquarters, which the reader will find elsewhere in this book. Oh, the handshaking that followed the reading thereof. They consented to have their photograph taken, which, together with their tents, the reader will find among our pictures. BEN-YEHUDA, the only Trans-Jordania colony, which I was anxious to visit, is no more. Founded in 1888. Although at the outbreak of the War, the population numbered 100 souls, at the conclusion of peace, and handing over the east of the Jordan to the Arabs, the place was a desolation, without Jewish inhabitant. The colony will not be refounded!

There are other little colonies such as ATAROTH, BERYA, BETH ARIF, BORDSH, BORUKHOFF, EMEK JEZREEL, EMEL EL-TUT, GEZER, HAMARA, KABARA, KEFAR-MALAT, KHURBET YAZUN, MERON, PEKI-IN, RUSHMIA, SARONA, TEL ADAS, ZARGANIA, and possibly others; true, in some cases only comprising one family, but what of that? The mighty ocean is made up of drops!

## CHAPTER XXII

### EDUCATIONAL ESTABLISHMENTS

Jewish Schools an Answer to Critics—Zionist Attendance of 25 per cent. of Jewish Population—Hebrew the Language of the Schools—Latest Official Statistics.

THE 'time of the British Parliament would not be wasted, as it so frequently is by the foolish questions about Palestine and the Jews put by ignorant, or ill-informed, members, were the latter to do a little more studying of the subject and a little less talking. One of these days when the author has less important work on hand, he may compile and publish, in pamphlet form some of the many foolish statements and questions, with the names of the speakers and questioners attached ; such a question for instance as that of a noble lord who is very fond of figuring in the correspondence columns of a leading London daily paper : " Are any of the Jewish Colonies founded twenty years ago, such for instance as Rischon-le-Zion, self-supporting ? " Seeing that Rischon-le-Zion was founded over forty years ago, it would be as well if the noble lord engaged the services of some Zionist to revise his statements and questions before allowing them to be made public.

To hear some anti-Zionists talk, one would think that the work of the Zionist Organization consisted mainly in dumping Jewish undesirables in Palestine

to squeeze out the Arabs. For the sake of the innocent hearers and readers of such, we will give a few particulars concerning what is being done for and by the rising Jewish generation in Palestine in the way of education.

There are about 185 schools in Palestine, with about 17,000 pupils. Let us ponder those figures. Over 20 per cent. of the Jewish population under daily instruction! Of the Jewish schools, about two-thirds are run by the Zionist Organization, and administered by an Educational Committee composed of representatives of the population, the teachers of the Zionist Executive, in equal numbers. These Schools include Kindergartens, elementary, secondary, training and technical colleges.

The Zionist Schools include a number of orthodox schools which are required by the Zionist authorities to provide a certain minimum of general knowledge (apart from religious instruction), to ratify certain sanitary and hygienic conditions, and to adopt Hebrew as the language of instruction. Apart from these conditions, the orthodox Zionist Schools have complete autonomy in selecting teachers, drawing up their syllabi, etc., and are administered by a special Committee, which is also represented on the Educational Committee mentioned above (to the extent of one-third of its members), and on the Inspectorate of Zionist Schools.

The non-Zionist Schools may be divided into—  
(1) Those run by organization, such as the "Alliance Israélite Universelle" (numbering about 2,000 pupils, and including Kindergarten, elementary and technical schools, and one training college), and the "Anglo-Jewish Association" ("Evelina de Rothschild School" and Kindergarten, numbering about

## 134.      Palestine and the World.

500 pupils); (2) A number of private Schools run by local Committees of individuals (numbering several hundred pupils); (3) The Old-fashioned orthodox Schools (Talmud Torahs and Jeshivas) containing over 2,000 pupils.

The Schools of Group 1 were formerly in sharp conflict with the Zionists, who objected to their children being educated in a foreign language and spirit. That conflict culminated in the "language war" with the "Hilfsverein" of German Jews in 1913-14. Since the Balfour Declaration and the British Occupation, the Zionist Schools (which were comparatively few before the War, and were only saved during the War from complete breakdown by the generous help of the American Zionists) grew rapidly, taking over the educational work of the "Hilfsverein" (which has even sold to the Zionist Organization its School buildings in Palestine) and of the "J.C.A." ("Jewish Colonization Association"), which formerly had Schools in certain colonies. Moreover, the Schools of the "Alliance Israélite Universelle" and the "Anglo-Jewish Association" have shown their sense of realities by giving the Hebrew language a much bigger place than before, and generally by adapting themselves considerably to the new conditions, so that hopes may be entertained that a spirit of friendly co-operation take in the future the place of the former strained relations. The Group 2 (private Schools), are practically all of them run on modern lines, and in Hebrew, and in a spirit congenial to the Jewish Settlement.

There is still a wide cleft between the above Groups and the old-fashioned orthodox Schools, which continue to give a purely religious (almost







theological) instruction, mostly on lines opposed to modern ideas of school-organization (e.g., very long hours), and often with Yiddish as the language of instruction. Those Schools cater for circles which do not consider the other Schools as orthodox enough, or which consider every modernization of their Schools as dangerous to religion. However, even here signs are not wanting of a change, while a great step to meet the orthodox was made with the above described autonomy of the Zionist Orthodox Schools; so that here again some *rapprochement* may be expected in the future.

We will now give details of the Schools of the Zionist Organization for the whole of Palestine.

	INSTITUTIONS. TEACHERS. PUPILS.		
I. Kindergarten Schools ..	49	100	2,248
II. Elementary „ ..	64	303	7,915
III. Secondary „ ..	3	43	672
IV. Training „ ..	3	27	280
V. Special „ ..	5	20	354*
VI. Technical „ ..	8	11	361

To these we must add the EVENING SCHOOLS:

I. Labour Organization ..	19	27	1,413
II. Mishrahi „ ..	8	20	247
III. Teachers' „ ..	6	16	510

so that the Schools of the Zionist Organization comprise 165 Institutions or Schools, with 567 Teachers, and 14,000 pupils.

The figures for Jerusalem alone, which are included in the foregoing, are as follows:

	INSTITUTIONS. TEACHERS. PUPILS.		
I. Kindergarten Schools ..	12	34	738
II. Elementary „ ..	11	91	2,656
III. Secondary „ ..	1	10	130
IV. Training „ ..	2	17	155
V. Special „ ..	3	11	194
VI. Technical „ ..	3	7	246

Totalling (for Jerusalem alone), 32 Institutions, 170 Teachers and 4,119 pupils.

\* 3 Musical Schools, 1 Art School, and the "Bezalel" Institute.

The Expenditure and Revenue accounts of the Educational Department of the Zionist Organization for the three years immediately following the cessation of War are interesting. They are as follows :

EXPENDITURE.			
	Year 5679. 1918-19.	Year 5680. 1919-20.	Year 5681. 1920-21.
	£E.	£E.	£E.
Schools, Institutions of the Education Department ..	70,656	104,775	141,077
Evening Classes and sub- sidies to Institutions ..	1,213	2,970	1,757
Administration Expenditure..	1,102	1,848	3,515
Miscellaneous Expenditure (authors' fees, compensa- tions, etc.) .. .. .	470	—	—
Pension Fund for Teachers ..	722	1,041	793
			429
Totals .. ..	£E74,163	£E110,634	£E147,571
REVENUE.			
	Year 5679. 1918-19.	Year 5680. 1919-20.	Year 5681. 1920-21.
	£E.	£E.	£E.
From World Zionist Organi- zation .. .. .	66,844	97,387	109,117
From School Fees .. .	7,041	12,083	21,211
Miscellaneous Sources ..	1,300	232	382
From the J.C.A. (The Schools of the J.C.A. transferred to the Zionist Organization in 5681) .. .. .	—	—	10,201
From the Government ..	—	—	2,675
Totals .. ..	£E75,185	£E109,703	£E143,586

The Zionists now have Schools of quality in Palestine undreamed of before.

## CHAPTER XXIII

### REBUILDING PALESTINE

The "Jewish Colonial Trust" and its Offshoots—"Palestine Land Development Company"—Striking Accomplishments and Plans—The Projected Jerusalem Suburb, "Talpioth"—Work at Tel Aviv, Haifa, and Tiberias.

THE "JEWISH COLONIAL TRUST", the principal financial institute of the Zionist Organization for carrying out its political, financial, and commercial transactions, was established in March, 1899, although it did not begin business until the end of 1901. From its headquarters, Brook House, Walbrook, London, it has unceasingly helped forward the cause of Zionism, and been the parent of innumerable financial and other offshoots, among which stand out prominently: "THE ANGLO-LEVANTINE BANKING CO., LTD.", the Eastern agents of the Trust: "THE PALESTINE LAND DEVELOPMENT CO.", the object of which Company is to acquire and improve plots of land in Palestine, to prepare new settlements, to lay out plantations, and enable agriculturists to become farmers: "THE ANGLO-PALESTINE CO., LTD.", a kind of subsidiary Company to the "JEWISH COLONIAL TRUST", and the most important financial institution of the Zionist Organization, with branches at Jaffa, Jerusalem, Hebron, Beyrout, Safed and Tiberias: "THE JEWISH NATIONAL FUND", known as the "J.N.F.",

and established to acquire land in Palestine to be leased only to Jews, and the income of which consists entirely of voluntary subscriptions: THE OLIVE TREE FUND", the contributors to which have one or more olive trees planted in Palestine and duly registered in any name or names the contributor may request: "THE DAVID AND FANNY WOLFFSOHN FUND", devoted to building workmen's dwellings in Palestinian Colonies: "THE JEWISH CULTURE FUND", founded for the propagation of Jewish National Culture in Palestine; and many other activities of which, much as we should like to expatiate, we must stay our pen, as we wish to devote the remainder of this chapter to the remarkable work being done by "The Palestine Land Development Company", the object of which Company is to acquire and improve plots of land in Palestine and divide them up into small holdings; to prepare new settlements; to lay out plantations, and enable agriculturists to become independent farmers. To quote language used in "*The Zionist Review*", the farms and plantations which this Company (and "The Jewish National Fund") have created in the various parts of Palestine, and in which only Jewish workmen are employed, have become centres of the Jewish revival, where the most ardent national spirit is fostered. That spirit has communicated itself to the younger generation in the surrounding colonies, and from the children it has passed on to their parents, with the result that within a few years the whole atmosphere of the old colonies has undergone a fundamental change. The flame of national enthusiasm has been revived; scepticism has given place to hope and confidence in the future; the colonists and workmen have realized that they are



27. TALPIOTH  
BIRD'S EYE VIEW FROM THE BETHLEHEM ROAD

*Compare with Illustrations 25, 26*

*See Chapter xxvii.*





no more the sad survivors of a premature unhappy colonizing experiment, but that they have become the vanguard of a world-movement which has waited for its time, but which is now on the way, slowly but surely and irresistibly, to Zion.

That is no overdrawn sketch or over-painted picture, as our chapters on the colonies of Judea, Samaria and Galilee testify, and as our photographs show.

Not only is "The Palestine Land Development Company", under the managing directorship of Dr. Arthur Ruppin, transforming the wilderness into fruitful fields, and barren places into orchards and gardens; it is slowly but surely providing densely populated cities like Jerusalem and Jaffa, and Haifa and Tiberias, with desirable garden suburbs. At all these centres of commercial life, not only has land been acquired by the Zionist Organization, and skilfully planned and laid out in a way only possible to the world's best architects, but the work is actually being carried out, as the author can testify. He wishes space permitted of a reproduction of the many skilfully drawn plans which adorn the walls of the Jerusalem offices of the Organization's architect, Mr. Richard Kauffmann, an architect and town-planner, who has studied, and has had considerable experience, in Germany and Norway. Two or three reproductions must suffice as examples, although to fully appreciate their full meaning one needs to know the sites treated of. For instance, the plan (opposite page 131) has to do with land to the south-west of the city, immediately south of and adjoining the Railway Station, see *Illus.* opposite page 134. Now let the reader look at the *Illus.* opposite page 138 and see the remark-

able work planned by the "Palestine Land Development Company". That work will be much better appreciated by taking the *bird's-eye view* of this projected Jerusalem suburb. The pictures, which have been kindly provided by the Palestinian Zionist authorities for reproduction in this book, speak louder than words, and tell how greatly improved Jerusalem will be by such a garden suburb.

The name chosen for the delightful projected suburb is TALPIOTH, and is difficult to translate into English ; several at the Jerusalem Headquarters of the Zionist Organization endeavoured to do so, but one and all seemed to be dissatisfied with their attempts. As far as I could gather, the word has the meaning of heavenly—something very high or lofty, not simply topographically, but religiously and socially. Then too, this Company has purchased much land in most important situations at Jaffa, Haifa, and Tiberias, a great part of which is already planned for building as will be seen from our illustrations opposite pages 126 and 142.

As we go to press, Dr. Ruppin has kindly sent the author a digest of the work being accomplished, and work contemplated, in the Holy Land under the direction of the "Palestine Land Development Company". In his communication Dr. Ruppin states : Before the occupation nothing was known in Palestine about town-planning. Up to that time buildings have been erected almost entirely without regard to the most elementary exigencies of modern town-planning. This naturally gave bad results from a practical and artistic point of view. A new spirit was introduced into town-planning, with the advent of Professor Patrick Geddes, who stayed nearly a year in Palestine. After Professor Geddes'

departure, Mr. Kauffmann was called to Palestine by the "P.L.D.C.", to carry on this work.

Town-planning in Palestine can be divided into three categories :

1. City plans (Commercial Quarters).
2. Residential Quarters (Garden Cities).
3. Agricultural Settlements.

The elaboration of plans for these three categories collectively presents here exceptional difficulties. Firstly, because the conditions required for the planning from the purely professional point of view are much more complicated than in countries of more modern culture ; secondly, because the lack of understanding of the importance of town-planning exists even in educated circles. The general conditions for town-planning which must form the base of all plans, as for instance, accurate statistics as to density and increase of population, traffic, even accurate surveying,—scarcely exist at all, so that one has no alternative but to depend on more or less arbitrary suppositions.

The following is an account of the work accomplished up to the present :

In JERUSALEM, plans have been made for a commercial quarter on land purchased last year by the "P.L.D.C." from the Patriarchate to the south of Birket Mamillah. For garden-city settlements plans have been made for the garden-city, Talpioth, southwards of Jerusalem on the Bethlehem Road, for the land purchased from the Patriarchate south of Ratisbonne, as well as for the "Bonei-Baith" settlement for teachers and employees on the road to Ain-Karem north-west of Jerusalem.

In TEL-AVIV, plans for the construction of a business centre south of the Nablus Street have been

made, as well as garden-city settlements for "Mehussrei-Diroth", and the lands of Aminassif and Mattari, now belonging to the "P.L.D.C.", north of Allenby Street, on the sea coast.

The plan for Hadar Hacarmel has been completed, an extensive plan drawn up for a garden city, Neve-Shanan, situated at a height of 200 metres on an offshoot of the Carmel; further there are preliminary outlines being made for a large Carmel city, which will be erected upon the extensive property of the "P.L.D.C." upon the plateau of the Carmel.

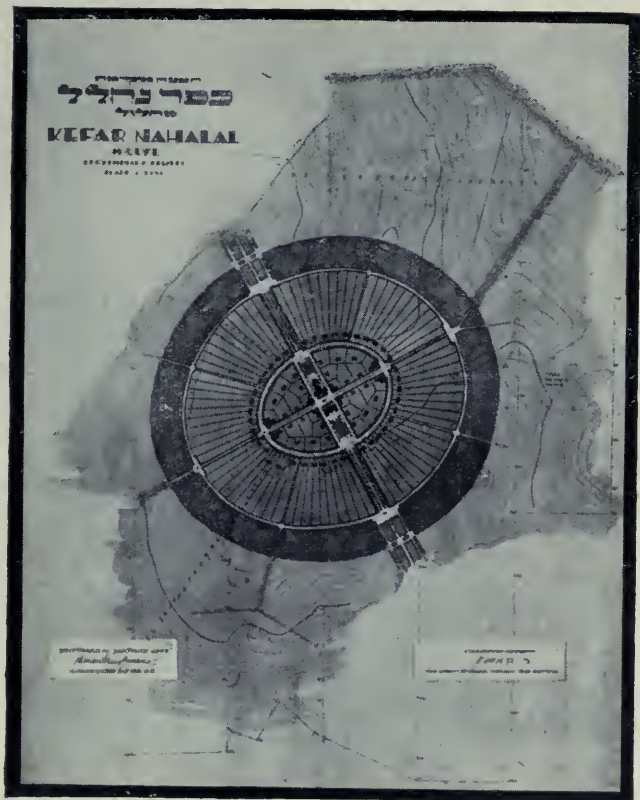
In TIBERIAS, a building plan has been drawn up for the garden city, "Ahuzath Baith".

For the existing colonies, only a colony extension for Rechoboth has been planned. As for the new settlements, a plan for the Moshav-Ovdim "K'Far Nahalal" has been completed.

These plans, with the exception of "Ahuzath-Baith," have been made by the Architect, Mr. R. Kauffmann.

In Tel-Aviv, work has already been started at "Mehussrei Diroth".

In Haifa, building is proceeding at Hadar Hacarmel, and the first portion of 900 metres of road from Neve-Shanan to the town is already completed.



28. KEFAR NAHALAL

[PLAN OF PROJECTED WORKMEN'S DWELLINGS, NEAR HAIFA

See Chapter xxiii





## CHAPTER XXIV

### SUNDRY ZIONIST ACTIVITIES

The Technical College at Haifa—Dr. Biram and His Work—A Jerusalem University—Laying the Foundation Stone—Numerous other Zionist Institutions.

MRS. H. H. SPOER, rightly speaks of the "countless Jewish Institutions which in variety outnumber all others, and which in efficiency stand very high." In particular we would single out the admirable work being carried out by Dr. Arthur Biram at Haifa, known as the Jewish Technical College and Hebrew Secondary School. It was quite an education in super-enlightened enthusiasm to follow Dr. Biram around the "Technicum", at the foot of Mount Carmel, as he introduced us to the many workshops and classes of this up-to-date institution. It was founded by the "Hilfsverein des Deutschen Juden", on the basis of a donation by Mr. Wolf Wissotski, of Moscow, which was later much increased by other gifts and donations, by Mr. J. H. Schiff, of New York, and other Jewish philanthropists. The original object was the training of middle-class engineers, foremen and workmen. The War prevented the completion of the building, which began in 1908, and the opening of the Technical College had to be postponed; in fact, the engines and other machinery were taken away and used for military purposes. After the cessation of hostilities,

the Zionist Organization acquired the whole of the estate of the Technical College, and the main building was completed. The principal buildings are the Technical College, and the Secondary School and several large workshops.

The preparatory School for the Technical College and the Hebrew Secondary School were completed and opened in 1914. After the evacuation of the place by the Army, the Hebrew Secondary School resumed operations in November, 1921, and the work is making great progress under the principalship of Dr. Biram. Of course Hebrew is the language of instruction throughout. At present there are nearly 150 pupils, of both sexes, all of whom are given a thorough manual training, and instructed respectively in the various industries of the country ; and, thus will be produced Zionist artisans, carpenters, agriculturists, etc. For colonization work in Palestine, the training given at this school must prove to be enormously useful, and the aim is to fully equip every pupil with not only a knowledge of carpentry and such-like, but to make him skilful in drawing and acquainted with elementary chemistry and natural history. It is a delightful sight to see the pupils (boys and girls) each with a little allotment, and being instructed by the Doctor personally in the growing not only of flowers, but of vegetables needed for every-day life.

Then, too, we have in the making, the Jewish University, in Jerusalem, or rather on the Mount of Olives (why it is called Mount Scopus, we know not, for we never remember it being so termed until the University was associated therewith). The original owner of the site, Sir John Gray Hill, of Liverpool, thus described the place in 1912 : " More

than 20 years ago, we bought a bit of land on the Mount of Olives, on the highest point in the hills which stand about Jerusalem, and there we built a house, and we have passed part of our time . . . From our house there we have, I think, the most glorious view in the world. On the one side we look down on the Holy City and the great area where the Temple once stood, and where the beautiful Mosque of Omar now stands, built no doubt, out of the remains of the Temple. On the other side we see spread before us, the wilderness of Judea, which descends to the Jordan Valley, and the Dead Sea 4,000 feet below us (for we are 2,700 feet above the Mediterranean ; and the Dead Sea, which generally shows like one entire sapphire in the brilliant sunshine, is 1,300 feet below it), and the Mountains of Moab, with their great gorges and purple shadows. And to the north we see many of the Old Testament villages, Ramah, Mizpah, Michmash, and others."

There, on 24th July, 1918, in the presence of General Allenby, the Commander-in-Chief of the British Army, were laid the foundation stones of Jerusalem's Hebrew University ; one laid by Dr. Weizmann, on behalf of the Zionist Organization, and eleven others by various representative Jews. Here Jerusalem gave a public welcome to the Zionist Commission sent out by the British Government. " It was a brilliant scene of sunshine, trees and grass and flowers, troops of school-children with their banners, and crowds of men and women in costumes of all fashions and all colours." As another writer states in treating of Dr. Weizmann's speech : " While the policy of reconstruction in Jewish Palestine was being expounded, and as we remembered that Isaiah had preached from the

very hill, all who participated in the historic gathering felt that a bridge had been built between the past and the present." No less than 57 cities in all parts of the world have sent men of learning to Jerusalem to study the Hebrew classics. Such a mass of brain ought to accomplish something for Palestine.

Then as to what, for the want of better words, we might call the social or helpfellow side of Jewish activities in Palestine ; to enumerate and describe only those we have personally visited and photographed would fill a volume, let alone those we know of but have not found time to visit.

The Jews have in Palestine, three orphanages for boys and two for girls ; one of them we visited more than once, that founded by Rabbi Diskin, of Jerusalem, in 1882. It began in a very small way, but now shelters 210 boys, who make their own clothes and boots, and are taught carpentry, etc. The Orphanage, though old and quite inadequate for the housing of so many boys, is a picture of cleanliness. The Head Master (Mr. Lolbg), explained to me that a new building is projected which will cost £50,000.

As to Jewish Hospitals ; there is the Town Hospital of the Ashkenazi, "Bekour Holem" ("visiting the sick"), opened 1910. The "Misgav Ladach" ("support of the distressed") of the Sephardi ; Meyer Rothschild's Hospital "Hadasah", with its staff of no less than 36 medical officers ; The Ophthalmic, or Eye, Hospital, opened in 1908 ; The Dutch Jewish Hospital ; The Lunatic Asylum, founded in 1895 by the Jerusalem Women's Society ; also a "Pasteur Institution".

There are also, the "Homes for the Aged and



Infirm"; one, the "Moshab Zekinim" of the Ashkenazi, and the other, the "Beth Zekinim" of the Sephardi.

We must mention, too, the "People's Institute", or Club ("Beth Am") with its Lecture Hall and Reading Room; established in 1908. The "Jewish Bureau Council", to which Jews are under a moral obligation to apply—a moral obligation which will ultimately become compulsory (this Council doubtless would denounce some of Lord Northcliffe's Deputation, on his humoursome week's visit to Palestine, as outcasts). There is the "Bureau of Chief Rabbis" ("outsiders not recognized"), whose function it seems is to decide religious difficulties between man and man. A "Zionists' Bureau" has been formed to decide practically all difficulties not within the sphere of the previously named Bureaus.

We must not forget the National Library at Jerusalem (which has many offshoots). A Library was started in 1875, on the occasion of the 90th birthday of Sir Moses Montefiore, but it did not remain open long. A similar venture in 1884, fared a similar fate; but the year 1892 brought better fortune, and saw the beginning of the Jewish National Library, which promises to become one worthy of its name, for Zionists (and Jews generally) in all parts of the world are lending a hand, and the author asks his readers to help forward the work by sending books to the Jerusalem Library Committee, 75, Great Russell Street, London, W.C.1.

We were nearly forgetting the "Agricultural Museum", so ably directed by Mr. Ettinger, whose whole and sole aim seems to be that of making the Holy Land inseparably associated with prosperous Jewish agricultural colonies. The Agricultural


Museum is well worth a visit. Jerusalem also boasts of a first-class Archeological Society ; two daily papers and two weekly ones, to say nothing of those published in Jaffa and elsewhere.

Besides some 200 Jewish Synagogues or religious buildings, there are almost countless other smaller "Jewish affairs" in Palestine which tell their own tale as to what a footing the Jew has now obtained in what Britain recognizes as his "National Home".



## CHAPTER XXV

### THE ZIONISTS' IMMIGRATION CAMP

Palestine no Home for Undesirables—Zionist Organization's Safeguards—Rules and Regulations of the Immigration Camp— Interesting Details.

To judge from what is contained in at least one London daily paper, and from some of the speeches and letters of the anti-Zionists, one would conclude that, if not the aim, at any rate it was the practice of the "Zionist Organization" to open its arms for all comers to Palestine, and to be a party to the Holy Land becoming the dumping ground of, not only Bolsheviks, but, undesirables of all kinds; the only qualification necessary being that the invaders must be Jews. Such a charge against the "Zionist Organization" results either from utter ignorance, or a wilful and wicked prejudice and determination to try and wreck the "Balfour Declaration", or "British Mandate", at any price. With the latter class we are not concerned, but, for the sake of those desirous of knowing the facts, we will furnish facts, based upon personal investigation on the spot (see picture opposite p. 256).

The Zionist Executive has what is called "The Immigration Department", with Headquarters in Palestine. This Department is informed some days in advance of any ship destined to reach Jaffa with Jewish immigrants on board. After the Medical

Officer of the Quarantine has given the ship "free pratique", the Immigration Officer of the Government of Palestine with his staff, and the Representative of the Zionist Executive, board the ship. Then the passports and visas are examined, and the immigrants are questioned as to any relatives or friends in Palestine, so that the latter may be communicated with. All the immigrants must undergo disinfection against pest and cholera, even where there is no Quarantine. The landing is provided for by the Zionist Executive through professional Arab boatmen, and all expenses of such, and maintenance meanwhile, are paid by the Executive. For each immigrant a statistical card is filled up as to age, family, condition, trade, experience, native country, education, means, health, etc.

Those who have no friends to go to, but have come for work, and also those whose friends are living outside Jaffa, are conveyed by means of motors to Tel Aviv the Jewish Suburb of Jaffa, with vouchers entitling them to accommodation, etc. in the "Immigration Camp" there. The luggage of immigrants is conveyed to a special store and there kept, free of charge, until final arrangements of the owner are made, and the expenses incurred are paid; or an undertaking given to pay such when convenient.

The "Immigration Camp" of the Palestine Zionist Executive adjoins the beach at Tel Aviv, which is absolutely free of malaria, and is really a most charming spot; quite a holiday camp. It contains 175 tents and affords ample accommodation for 500 people. There are also two wooden bungalows, of 8 rooms each, to accommodate families



JERUSALEM  
29. MOSAH COLONY

*See Chapter xx*



30. ZICHRON JACOB COLONY.  
SAMARIA.

*See Chapter xx*



with young children. The Camp is provided with an abundance of pure drinking water, shower baths for both sexes, a laundry and an up-to-date disinfecting machine. There is a fully qualified doctor and a competent assistant (generally a student of medicine from among the immigrants). The doctor is also the head of the sanitary staff, at whose disposal there is a special marquee with dispensary attached ; also a special isolation tent in case of infectious diseases. Tents are also provided for general stores, reading room, and library.

The particular regulations of the Camp are as follows :

1. On arrival in the Camp, the Immigrant has to register at the Office, hand over all his luggage, and, in lieu thereof, receive a bed, mattress, pillow, a pillow case, three blankets, two sheets, and one towel. On leaving the Camp he hands over these articles and receives back his luggage.

2. On the morning following arrival, the immigrant must report to the doctor for physical examination. (Without the Doctor's certificate food tickets are not issued.)

3. On the morning following arrival, the immigrant must also register for work, in one of the Labour Exchanges.

4. Every immigrant must observe the strictest cleanliness, not only of himself, but of his tent ; and nothing must be thrown upon the sand (refuse brings flies and flies bring illness).

5. Only the most necessary toilet articles are allowed in the tent, such as towel, soap, comb, brush, etc.

6. Every immigrant must rise at 6 a.m. and



take all bedding into the open air, and not remove it back until noon.

7. Any immigrant feeling indisposed must at once report to the Doctor.

8. No immigrant must work in the sun without approved headgear.

9. At and after 10 p.m. strict quietness must be observed.

No immigrant will be admitted to the Camp who does not possess the necessary certificate. When he receives the latter, which entitles him to a receipt for his personal belongings, he also receives an order to the storekeeper for necessary equipment, and a food ticket for three days, divided into 9 slips for 9 meals, a slip to be given up at each meal. These tickets are issuable every third day until he gets work, provided he gives a satisfactory reason for not being in work.

On the morning after arrival in Camp, every immigrant is examined by the Doctor and classified according to physical abilities. There are three categories, A, B and C. Category "A", means that the immigrant is fit for all kinds of physical work; "B", for lighter physical work; and "C", not fit for any physical work.

It was interesting to learn that of Category "A", there were 86 per cent.; of Category "B", 13½ per cent. (in this are included the older immigrants and young children); and of Category "C", ½ per cent. (usually very old people coming out to the Holy Land as pilgrims).

All the work in the Camp is done by the immigrants themselves, upon the following principles:

Each group of 16 tents (a square) elects a head. He is responsible for his "constituents" in respect



of sanitation, and furnishing the necessary helps and guards. Girls have to work as well as boys, that is, sewing, and watching during the day. Only families are free from work. If there arises any quarrel amongst the inhabitants of the Camp, the offender is tried by a Court of the elected representatives, the Camp superintendent presiding. The punishment takes the form of fines which go to the benefit of the "Jewish National Fund", or in the last extremity to expulsion from the Camp. It was satisfactory to learn that the final extremity, which would have to be confirmed by the Director of the Immigration Office, Jaffa, has never had to be applied.

The assistance given to an immigrant is not regarded as charity, but as a business loan to be repaid at the earliest opportunity. He is charged 10 piastres (about 2s. 1d., English money) per day for his food, and 1 piastre for lodging, to which is added any special expenditure he may have incurred. No charge is made for ordinary medical attendance, storage of luggage, or costs of administration.

On the other hand, he is credited with pay for all work done in the Camp. The rate of pay is 30 piastres (about 6s. English money) per day. On leaving the Camp, should his account show him to be in debt, he simply signs a bill acknowledging such indebtedness. The immigrant is absolutely free to leave the Camp to look for work, or visit friends, such leave being limited to five days.

The Stores of the Camp are open the whole day for immigrants to get what they require from their belongings, but they are not allowed to keep spare clothing, etc. in the tents. The Store-keeper, and assistants, are appointed by and from the immigrants.

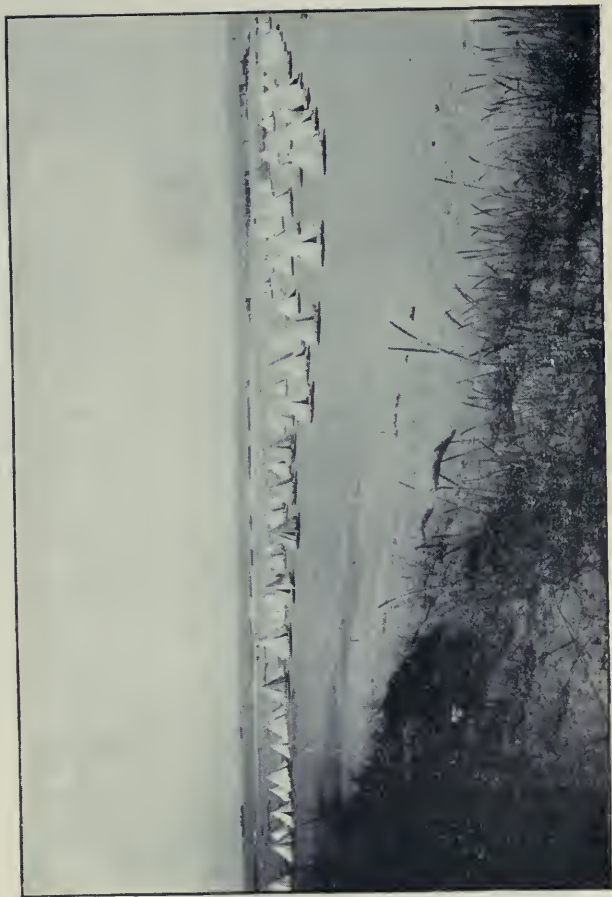
There has never yet been a case of theft. For luggage not wanted till outside work is found, or for unclaimed luggage, there is a special store. There is also a workshop tent. When an immigrant leaves the Camp, all bedding, etc. which has been in his use is disinfected before used by another immigrant. The nucleus of a library exists, but books are sadly needed, and I would earnestly ask my readers to forward any of their spare books to The Director, "The Immigration Camp", Jaffa, Palestine. Elementary books on language are especially needed.

The kitchen and feeding department is outside the Camp, chiefly for sanitary reasons. It represents also the culinary courses where the immigrants get instruction in cooking and housekeeping with a view to applying the knowledge gained later on in the workmen's tents and cottages in the agricultural Colonies.

There is, too, a Loan Bank, where immigrants may obtain loans up to £25; and, in exceptional cases, up to £50 for establishing himself independently.

The Jaffa Immigration Department of the Palestine Zionist Executive has three offices, the main one being at Tel Aviv. There are kept the statistical cards of all the immigrants, their accounts, etc. The main office is open to the public every morning for giving information, and also to the immigrants requiring special assistance, etc.

In concluding this chapter, we cannot do better than give the parliamentary figures as to the distribution of nationalities in regard to immigration into Palestine for the last year, 1921, which are as follows :



31. THE IMMIGRATION CAMP  
AT  
TEL AVIV, JAFFA



Polish	..	..	..	33	per cent.
Russian	..	..	..	15	„
Roumanian	..	..	..	5	„
Ukrainian, etc.	..	..	..	11	„
British	..	..	..	3½	„
Central Asia	..	..	..	10	„
United States	..	..	..	2	„
Other Nationalities	..	..	..	20½	„

We spent much time and attention to the Immigration Department and Jaffa Camp, where we were afforded every opportunity by Dr. M. D. Eder to examine all the details of the Camp, with whom we spent much time going the round of the place. The superintendent, Mr. Gordon, also afforded us every facility, and we have no hesitation in saying that the Zionist Executive could not possibly do more to prevent Palestine becoming the dumping ground of mere undesirables.

## CHAPTER XXVI

### THE BRITISH CABINET AND ZIONISM.

Peace Terms—Labour and Zionism—The Sentiments of 145  
British M.P.'s—The Claims of Zionism—Message from Dr.  
Max Nordau—Arab Fears.

As to material losses in the Land, the spirit of Zionism did not fail because of such. When the "Rights of Smaller Nations" became one of the watchwords of the Allies, the claim of the Jews to Palestine was admitted on all hands, even in the Labour Conference resolutions were passed requesting the "Peace Terms" should include the restoration of Palestine to the Jews.

The RIGHT HON. ARTHUR HENDERSON declared :  
"Labour recognizes the claims generally of Jews in all countries to the elementary rights of tolerance, freedom of residence and trade, and equal citizenship, that ought to be extended to all the inhabitants of every nation's territory. Further, it trusts that an understanding may be reached at the close of the War whereby Palestine may be set free and form a state under an International Agreement to which Jewish people may return and work out their own salvation without interference by those of alien race or religion."

Those sentiments were re-echoed by no less than 145 Members of Parliament of all shades of political opinion.



As to what constituted the claims generally, Dr. Jacob Thon, in a circular signed on behalf of the Executive of the Provisional Committee of the Constituent Assembly, appealed to all sects and societies of Palestinian Jewry to ignore the small differences which now separate them in order to discuss and unite in the formation of a permanent comprehensive organization. Palestinian Jewry would thus become a force which could demand through the representatives of the World Zionist Organization :

- (1) Their right to the land, and
- (2) Their right to self-government.

These decisions were taken at the Conference of Palestinian Jews which took place in Tel Aviv, in March 1919. The members of this Conference were representative of the whole of Palestinian Jewry. For not only were there delegates from the recently liberated Jewish centres of Galilee and Samaria, but Jerusalem Jewry, which had hitherto in a measure stood aloof from Zionist activity, not only sought representation, but made a determined stand to gain as large a representation as possible.

The principal organizations and parties represented at the Conference were the "Mizrachi", the "Poale Zion", the "Hapoel Hazair", "Ezrah", the "National Radical Party" and the "Union of Agricultural Labourers". It was thus representative of every shade of Palestinian opinion.

The chief decisions of the Conference relate to the formulation of the demands of Palestinian Jewry at the Peace Conference.

These provide (1) that the Jewish people demand of the Peace Conference that Palestine shall again become a Jewish Commonwealth, and that world

Jewry should have predominance in the government and administration of Palestine ; (2) that the Powers should nominate Great Britain as their representative or Trustee and should confer on it the government of Palestine with a view to aiding the Jewish people in building its Commonwealth ; (3) that an Executive Council should be nominated by Great Britain in agreement with the Zionist Organization representing the entire Jewish people.

But what about " the civil and religious rights of existing non-Jewish communities in Palestine ", so distinctly and emphatically referred to in the classic declaration of Mr. Balfour in the name of the British Cabinet, as representing the British Protectorate ? What about the seven-eighths of the present inhabitants of Palestine—the Arabs ?

The problem was well realized by all the members of the Zionist Organization—one of which, Mr. Leon Simon, said : " As regards the position of the Arabs who now live in Palestine itself, there are—in theory at least—three possible policies, any one of which Zionists might advocate now and might strive to get carried out whenever their influence in the state of Palestine became strong enough. These are : (1) to remove the Arabs from the country, by force if they would not go of their own free will ; (2) to leave the Arabs in the country, but to put them in a position inferior to that of the Jews ; and (3) to leave the Arabs in the country and invite them to take as much share as they are or may become capable of taking in its development, making no distinction between Jew and Arab from the point of view of political or economic rights."

The first sitting of the Advisory Council of Palestine appointed by Great Britain, was held,

when the President, the High Commissioner, Sir Herbert Samuel, submitted a summary of the work of the Civil Administration and also some important proposals in regard to future developments. The Council was appointed by the High Commissioner with a view to making it representative of the various districts and interests in the country. Thus of twenty members, eight were heads of Government Departments, two were District Governors, seven were Arabs, and three were Jews. Some writers in the Arab press criticized the Council as not being formed on an elective basis, but Sir Herbert Samuel emphasized that the Council was as at present constituted but the first step in self-government.

Food supplies, the cost of living, the economic situation, health measures, and education, were some of the matters discussed at the meeting.

Meanwhile, from Jerusalem we were informed "the antipathy between natives and Zionists in Palestine is markedly increasing. Though divided upon everything else, the native Christians and Moslems are united in fear and jealousy of the incoming Jew. All sorts of wild rumours are afloat, and agitators urge the Arabs to resist Zionism by force if necessary . . . There might be less harm if the Jews were not so persistently obtrusive. In this they are going beyond reasonable bounds."

And, nearly four years after the British Declaration, a correspondent of the "*Zionist Review*", writing from Jerusalem said: "Palestine Jewry is enduring the bitterest disappointment it has yet experienced, a disappointment that will be shared by the whole Jewish people. Last year's anti-Jewish attack in Jerusalem had been followed by worse

excesses in Jaffa this year: Jewish colonies had been attacked by armed lawless bands in daylight, and the assailants are unpunished. Immigration had been suspended in response to the demands of the instigators of these political crimes. Haluzim who reached Palestine ports were turned back. A heavy Press censorship was re-imposed, insecurity was rampant, and against the clear incapacity and unreliability of the police no disciplinary measure was taken. Under such circumstances the Declaration of Sir Herbert Samuel last Friday could not but be disappointing. It has cast a gloom upon every Jew in the country. Notable Jews, including the members of the Zionist Commission, felt so humiliated that they could not participate in the Royal Birthday celebrations that followed its delivery. The High Commissioner, in his statement, turned to the population of Palestine as though no definite attempt had been made against established authority, and then went on to give an amazing definition of the Balfour Declaration, in which he was at pains to point out that Jewish immigration, which is to be limited in accordance 'with the numbers and interests of the present population', would only be allowed in so far as it benefited the non-Jewish inhabitants.

"Thus, in a sentence, the 2,000-year old dream of the Jewish people to return to Erez Israel; to gather from all corners of the earth and revive their ancient glories in Jerusalem; the hope of building a spiritual centre for the broken Jewish communities of the Galuth, the return to Zion—all this is reduced to a careful scheme for improving the economic position of the Palestinian Arabs by bringing in a small number of able, enterprising Jews. Zionists main-





32. JERUSALEM'S CITADEL  
SCENE OF THE BRITISH PROCLAMATION  
*See Chapters viii., xxviii.*



33. PREPARING FOR ARAB TROUBLES  
SNAPSHOT FROM "OLIVET HOUSE"  
*See Chapter xix.*





tain that Jewish immigration will eventually benefit the whole country, but the interpretation of the Balfour Declaration to mean that only because, and in so far as, Jewish immigration directly advantages the non-Jewish inhabitants, is as new as it is startling."

The writer went on to say: "Mr. Harry Sacher, with whom I have just discussed the situation, is very outspoken in his criticism. He has been in Jaffa during most of the time since the disturbances, and he stated that the whole handling of affairs there betrayed weakness. He witnessed such incidents as an Arab policeman ordering a porter not to carry a parcel for a Jew, and agitators addressing a mob from the very balcony of the Serai (the Governorate). Boatmen at Jaffa refused to land passengers whom they suspected of being Jews until they were actually examined! Military officials admitted that they prefer to exasperate Jews rather than Arabs because the Jews are in the minority; while the arrest of a well-known Jewish colonist was confessed to be a sop to Arab agitation."

The mind of the Arab inhabitants of Palestine was well expressed thus by an onlooker in the Holy Land: "I am distressed that the harmony between the creeds and races of Palestine, which I have desired most earnestly to promote, has not yet been attained, and I have given anxious thought to the measures that are best calculated to secure it. Let me, in the first instance, refer once more to the unhappy misunderstanding that has existed with reference to the phrase in the Balfour Declaration, 'the establishment in Palestine of a National Home for the Jewish people.' I hear it said in many quarters that the Arab population of Palestine will

never agree to their country, their Holy Places and their lands being taken from them, and given to strangers: that they will never agree to a Jewish Government being set up to rule over the Moslem and Christian majority. People say that they cannot understand how it is that the British Government, which is famous throughout the world for its justice, could ever have consented to such a policy. I answer that the British Government, which does indeed care for justice above all things, has never consented and will never consent to such a policy. That is not the meaning of the Balfour Declaration. It may be that the translation of the English words into Arabic does not convey their real sense. They mean that the Jews, a people who are scattered throughout the world but whose hearts are always turned to Palestine, should be enabled to find here their home, and that some among them, within the limits that are fixed by the numbers and interests of the present population, should come to Palestine in order to help by their resources and efforts to develop the country, to the advantage of all its inhabitants. If any measures are needed to convince the Moslem and Christian population that those principles will be observed in practice and that their rights are really safe, such measures will be taken. For the British Government, the trustee under the Mandate for the happiness of the people of Palestine, would never impose upon them a policy which that people had reason to think was contrary to their religious, their political, and their economic interests."

The Zionist veteran, Dr. Max Nordau, in a "*Special Message*" through the "*Zionist Review*", "To all Israel", stated: The magnificent tidings

from San Remo sent a thrill of joy through every Jewish soul that was not entirely barren of all sympathy with its people. This state of mind, however, cannot endure. After the exceptional feast comes the regular working-day ; the rapturous rejoicing must now make room for arduous effort and hard work.

"The Powers represented at the Peace Conference have done their part. They have countersigned the promise made on behalf of the British Government by the pen of the then Foreign Minister to allow Palestine to become the National Home of the Jewish people. This has been incorporated literally in the Treaty of Peace with the Ottoman Empire. England has been loyal to her word, and it would be an offence to her if anybody dared to doubt that she will continue to act with the same loyalty as hitherto, and take, without delay, the measures which are indispensable for carrying into practice the theoretical concession granted by the Treaty : viz., the substitution of a responsible civil administration for the shockingly biassed military rule, under which a pogrom was promoted to dishonour Jerusalem ; and the opening of the gates of Palestine to immediate Jewish mass immigration. Without these two conditions, the Treaty, as far as the Jewish people is concerned, would remain a scrap of paper, and the British promise of a National Home for the Jewish people in Palestine a cruel mockery.

"We must no longer speak of Zionism. What we are now called upon to realize is not Zionism, but Judaism. Zionism was a party issue, but now it is the destiny of the whole of Israel which is trembling in the balance. We have a national task before us,

in the fulfilling of which every Jew, who has a sense of responsibility and dignity, must co-operate.

"Anti-Semitism beguiles us atrociously everywhere. We have only one way of vindicating our national and individual honour against dastardly calumny—that is, by proving our capacity for building up a model state and a model society, and coercing even our worst enemies to employ the name of Jew as a title of honour and no longer as an intended insult."

That Dr. Max Nordau, and the "*Zionist Review*" people, rightly diagnosed the political situation was confirmed by the following official statement from Government House :

"It has been observed that certain persons are engaging in a movement having as its object a change in the declared policy of the British Government with regard to Palestine. It appears that this movement has been stimulated by some articles that have appeared in a section of the London Press. The High Commissioner desires to state that there has not been, and will not be, any change in the policy of His Majesty's Government as announced by him in his inaugural address in the month of July. That policy safeguards the rights of all sections of the inhabitants of Palestine, in relation to the Holy Places, to the ownership and cultivation of lands, and to all other matters, in accordance with the dictates of justice."

After four years' guaranteed British Protectorate, this is what one who knows had to report : "The latest systematic attack on the Jews in Jerusalem goes to confirm the charge of those who maintain that such riots are not the spontaneous outbreaks of Arabs whose patriotism or fears lead them to resent possible Jewish predominance. In fact, prepara-



tions for massacre were no secrets except to those prominent officials who, as on Easter, 1920, and November 2, 1921, have failed to pay due heed to the warnings and appeals that were addressed to them by responsible Jewish bodies. And we think that it will advance not only the safety of the Jews but the honour of the English name if officials of this type who have shown such criminal neglect of their obvious duty shall be removed from offices in which they have failed so disastrously."

And, still later, the "*Zionist Review*", says : "The whittling down of the Balfour Declaration has merely encouraged the Arab Press to demand its complete withdrawal against the advice of men like Haddad Pasha. Some Zionists refrain from criticizing the Government's policy because, in any case, we have not at present the means to employ large numbers of immigrants, or commence big schemes ; but the recent Political Report of the Zionist Organization demonstrates how fatal the policy of the Government may be in its after effects."

## CHAPTER XXVII

### JERUSALEM IN THE PAST

"He Beheld the City"—A Vista of its History—Abraham to Allenby—Amazing Turkish Proclamation, 1917—Germans in Retreat—The Jerusalem Arab Mayor's White Flag.

"HE beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee, and they shall not leave thee one stone upon another; because thou knewest not the time of thy visitation."

Those words were uttered by the "Jew of Jews", when beholding Jerusalem from the slopes of Olivet nearly nineteen hundred years ago—the Jew of whom the veteran Zionist Max Nordau declared: "We claim *him* as our own." In giving utterance to the words above quoted, Jesus was but giving a condensed paraphrase of what the prophets of Israel had declared from Moses to Malachi.

Oh, Jerusalem! What a history. Let us just take a bird's-eye view down the vista of the ages. We are carried back nearly 4,000 years, and we see Abraham returning from his victorious conflict with Chedorlaomer, King of Elam and Company, when



he was greeted by Melchizedek, the King of Salem (Jerusalem) and priest of the Most High, and blessed by him, blessings spiritual and temporal (Gen. xiv. 1-20). Some centuries later we learn from the remarkable Tel-el-Amarna Tablets that Jerusalem was pleading with Pharaoh of Egypt for help against invaders from the East. Another few centuries pass and we find Jerusalem wrested by King David from the hands of the Jebusites, and taking the place of Hebron as the capital of his dominion (2 Sam. v. 1-7). Then Solomon beautifying the city, and building not only a palace but a magnificent Temple on one of the Mounts on which Jerusalem was built, Moriah (1 Kings vii, viii, etc.). At Solomon's death the Kingdom was divided, Jerusalem being the capital of the southern portion of the divided Kingdom (1 Kings xii. 21). A short time afterwards we see Jerusalem desecrated by Shishak, of Egypt, by whom all the treasures of the Temple were removed (1 Kings xiv. 25-27). Yet another hundred years, and we see Jerusalem being plundered by the Arabians, and Philistines (2 Chron. xxi.) But nearly a hundred years later, things improved somewhat, and we find Uzziah restoring Jerusalem to prosperity (2 Chron. xxvi. 1-15). The next we hear of the city is during the reign of that exemplary King Hezekiah, when, during the invasion of the Holy Land by Sennacherib, King of Assyria, Jerusalem was besieged; but the siege utterly failed through the inspired forethought of Hezekiah (2 Kings xviii. 13-37; xix. 1-36). And, not only the divine forethought of Hezekiah, but the miraculous intervention of God, when by the hands of His angels, he destroyed in one night no less than 185,000 of the Assyrian host (2 Kings xix. 35).

Thus God in defending "the City of the Great King" made manifest the truth, that He regarded it as "the apple of His eye" (Zech. ii. 8). It was Hezekiah who improved the water supply of Jerusalem by making a tunnel to bring the waters of Gihon into the city (2 Chron. xxxii. 30). For the next hundred years the Kings of Egypt and Assyria played havoc with Judah, the climax being reached when Nebuchadnezzar took Jehoiachin, and all the treasures of the Temple to Babylon (2 Chron. xxxvi. 9, 10). Not long afterwards Nebuchadnezzar again invaded Judah, laid siege to Jerusalem, and after some eighteen months sacked the city, burned the Temple to the ground, broke down the walls, practically destroyed the city, and either put to death, or carried captive, the whole of the population, and thus God allowed the land to "keep her sabbaths" by remaining desolate for seventy years (2 Chron. xxxvi. 14-21; Jer. xxv. 11).

Fifty years later, Jerusalem again comes to the front, when Cyrus the Persian put Palestine under tribute. He appointed one of the princes of the line of David, Zerubbabel, to proceed to the Holy Land, and take with him all the Jewish captives who were desirous of returning. Cyrus also gave full permission to rebuild the Temple (Ezra i.). For the next two hundred years, Jerusalem enjoyed a time of comparative peace under the protectorate of Persia.

Now comes that interesting item of history connected with Jerusalem and Alexander the Great, so vividly related by the historian Josephus in his "*Antiquities of the Jews*" (x., viii, 5). He tells us that when Alexander, after his victory over Darius, was pushing on to Syria, he sent to Jaddua, the High Priest at Jerusalem, orders to transfer

his allegiance from Darius to himself, as well as pay him tribute, which command was not complied with. Alexander therefore continued his march ; but, when he arrived at Mount Scopus, immediately to the north-east of Jerusalem, instead of meeting with any opposition, he found the gate of the city thrown open, and a procession of the priests in all their priestly robes, headed by Jaddua, arrayed in his gorgeous sacerdotal attire, marching out of the gate to give him a hearty welcome. Alexander was perplexed, but met the High Priest in a like spirit, when Jaddua explained to him, that, in a vision, Israel's God had bidden him to do what the King had witnessed, and moreover had communicated to him that Alexander would be entirely successful in his war against Persia.

A century and a half later found the city and Temple being plundered by Antiochus Epiphanes, and the most abominable indignities practised on the Jews. Then came a time of peace and independence under the Maccabees, followed by the Roman invasion about 37 B.C. Under the jurisdiction of Herod, much was done to beautify Jerusalem, even to rebuilding the Temple, the stones of which were evidently those pointed out by the Apostles to Christ, as recorded in Mark xiii. 1, 2. A hundred years roll by, and we behold the Roman army encamped on Mount Scopus, besieging the Holy City, and as a result, Jerusalem practically ceased to exist, until the revolution under Bar-cochba. Again the Roman army, under Hadrian, was victorious ; the city was rased to the ground, and a new one of the name of *Ælia Capitolina* arose on its site. In A.D. 350, Julian, the Apostate, gave the Jews permission to return and rebuild their Temple, a work

they never carried out. Comparative peace followed for many centuries, and then what ups and downs ! The uprise of the Turks and their invasions became the reason for the Crusades to the Holy City, the first of which to reach their goal was in the summer of 1099. For centuries thereafter, the Turk, the Desolator as he is termed by the prophet Daniel, remained in possession, until December 9th, 1917, when the city was surrendered to the British Army. A month previous the latter, under General Allenby, had penetrated the Turco-German line of defence which stretched from Gaza to Beersheba. The successful march thereafter was almost miraculous, the Turks and Germans flying in all directions. But the Turk, to the last, was game so far as evacuating Jerusalem was concerned. Here is a translation of the proclamation which was posted throughout the city a few days before its surrender :

#### PROCLAMATION.

JERUSALEM, THE HOLY, which during thirteen centuries has been the second religious site to Moslem, and the first religious site to Christians, has until now been protected by Turkish soldiers striving for general unity under the shadow of the Ottoman Sultanate. The Turkish soldiers shall resist to the last against the enemy who is trespassing against these blessed sites. We shall not desist from the use of everything necessary for the protection of this Kingdom. Therefore let everyone rest assured as to the order and discipline of the Ottoman Soldiery.

"The Victory is from God."

I enjoin the inhabitants of Jerusalem, without distinction of race or creed, to act according to the following rules :

*Firstly*—Those who are in difficulties as to necessities of livelihood and from the fighting, shall present themselves immediately to the places which the local government shall appoint.

*Secondly*—For the protection of life of the fortress, if it is necessary I shall make levies on the inhabitants and provisions besides.

*Thirdly*—I ask the inhabitants that they be calm and orderly more than customary.

*Fourthly*—Whoever does not carry a pass from the Military Commander is prohibited from leaving his house at night.

*Fifthly*—Those who disobey my orders shall be taken speedily



to the Martial Court which will administer the laws in regard to them.

My Respected Compatriots ! Remain true to your country, and subject to the given orders. It is necessary that you respect me as the chief commander guarding your rights, but those who act contrariwise, be it known to you, that other punishment shall follow immediately with absolute and speedy orders from a commander jealous for his military honour and self-respect in many battles.

(Signed.) COLONEL 'ALI FUAD.

Commander of all Jerusalem and its surroundings and the 20th Division.

But, within a few days, what a change ! The Turks and the Germans had retreated helter skelter, and at 8 o'clock on the morning of the 9th December, 1917, the Arab Mayor of Jerusalem delivered the following letter of surrender from the Civil Turkish Governor who had decamped a few hours previously ; here is a literal translation of the classic document !

TO THE ENGLISH COMMAND :

Since two days shells have fallen on some of the places in Jerusalem the Noble (Kuds Sherif) which is a holy sanctuary to all. The Ottoman Government, to safeguard the religious places from destruction, have withdrawn the soldiers from the city. And functionaries have been appointed to guard the Church of the Holy Sepulchre and the Mosque El Aksa, and other religious places.

It is hoped that a similar treatment will be accorded them by you.

I am sending this paper by Hussein Bey Hussein, the acting President of the Municipality, please, Sir.

(Signed.) 'IZZAT,

Mutserriif-Independent of Jerusalem.

(8-9/12/33=8-9/12/17).

## CHAPTER XXVIII

### JERUSALEM OF TO-DAY

A Cosmopolitan Capital—A Word Picture thereof—Its Sanitary and Water Arrangements—The Jerusalem Rest-day—View of the City from Olivet.

Jerusalem within the walls is a very small city, about the size of Hyde Park, London, somewhere about two and a half miles in circumference. For centuries past the inhabitants have been the most cosmopolitan on the face of the earth. Over twenty years ago, when the author made the first of his five visits, there were no less than forty-five nationalities to be found within the walls; the Jews alone represented twelve. But, with their invasion of the Land as recorded in other chapters, Hebrew has not only made tremendous headway, but promises ere long to be the language of not only the Jewish Colonies, but of Jerusalem itself; and in saying that, we mean Jerusalem not only within the walls, but without the walls, for it is no longer one city but two—the older one surrounded by walls  $38\frac{1}{2}$  feet high, built centuries and centuries ago. The streets, if such they can be termed, in many cases are never blessed with the light of the sun, they are so narrow, so winding. The shops in most cases are mere cupboards; street after street being series of stone steps so that only pedestrians, camels, mules and donkeys can traverse them. A horse in the



streets of the City I have never seen, except perhaps just inside the breach to the left of the Jaffa Gate, which was made to satisfy the vanity of that arch self-idolator, the ex-German Emperor. Even to-day Jerusalem possesses no main drainage, no constant water supply, and no gas or electricity. The streets (or alleys rather), are so winding, that, often when one has started for the north, and thinks he is still going north, he is really going due south ! It is all so bewildering that the only infallible way of knowing in which direction one is going, is to carry a compass, which the author always did.

Jerusalem within the walls is most densely populated, and in the daytime presents an ever-moving picture of most weird-looking creatures. It would be as easy to transform the centuries-old streets and alleys that surround St. Paul's Cathedral into promenades, and avenues, as it would be to rebuild Jerusalem within the walls.

But what a contrast with the other Jerusalem, "without the walls". Huge edifices—mostly incongruous and hideous. Jewish suburbs, especially to the north of the city, far outstripping anything done by the desolating Turk or the inert Arab. Then, too, on all hands, we behold evidences of the tremendous improvements made as the result of the British Occupation, following in the wake of General Allenby's marvellous victory. What struck us most in 1922, on alighting at the station, was the change from horse vehicles to motors. Motors, motors, everywhere ; and a more reckless lot of drivers are never seen either in London or New York ; and, yet, such comparatively few accidents !

Far excelling, however, all other improvements was that accomplished by the British, when, in the

beginning of 1918, they brought a supply of water from Ain Arroub, about halfway between Jerusalem and Hebron. Previous to then, the population as a whole, inside and outside the walls, had to depend upon "the early and the latter rains", which were gathered and stored in huge underground cisterns. Just as an illustration of what the latter meant, let me cite the case of Meah Shaarim, the largest, if not the oldest Jewish colony to the north-west of Jerusalem. Many years ago, I was initiated into the mysteries of this colony, or Ghetto, by the late Dr. M. Franklin, who for nearly forty years had been medical officer under the Turkish Government, and had considerable financial interest in the colony. In the centre of the market place was the usual erection (about 3 feet square and 2 feet, or so, high), over what might be termed the mouth of the largest underground municipal cistern (30 feet or so square). Some Jewesses were drawing water therefrom, by means of rope and pail. Foolishly I looked down the opening; the stench was awful. "What did they do with such water?" "Drink it", replied the Dr. "Of course they filter it!" "They've never heard of a filter", said the Dr. "They surely boil it!" I rejoined. "Well, they do so now, thanks to the instruction they get", replied the Dr. I then expressed surprise that they did not get typhoid fever. "Oh", humorously exclaimed my informant, "Typhoid germs couldn't exist in such water!" Well, thanks to the work of the British authorities, all that is ended, and everybody can get "water without money and without price"; for in place of contaminated water from stagnant pools or dirty underground cisterns, stand-pipes are to be found all over Jerusalem, both within and

without the walls, from whence can be drawn water brought from the salubrious wells of Judea, the other side of the Pools of Solomon. We reproduce a photograph of one of such standpipes on page 226.

I must, however, in justice to the Turkish Government, state that the latter did lay on a three-inch pipe to Jerusalem, through which water could be obtained; but, of what use was that to 100,000 people?

As to the population; in my previous work, "*Palestine and the Powers*" (1914), I gave it at 85,000, of which at least 60,000 were Jews. Now (1922) from reliable information gathered on the spot, and from long and careful observation, I have no hesitation in putting the population of Jerusalem, within and without the walls, at about 100,000, of which at least 65,000 are Jews.

As simply one link in my chain of evidence, visit the "streets" of Jerusalem on the Jewish Sabbath, Sunset Friday to Sunset Saturday, and you find even in "Christian Street", nine out of ten shops closed. Why? Because *the Jew* is now in possession. Wherever one looks, Jewish names stand out prominently over the various stores and bazaars. On every hand we note the names: Isaac, David, Abraham, Joel, Israel, etc. And it doesn't matter what kind of shop or business, they seem able to adapt themselves to anything and everything. Everything becomes grist to the mill of the Jew. They are tailors, drapers, shoemakers, fruiterers, grocers, blacksmiths, printers, carpenters, etc.

It was gratifying to the author to note that at a lecture given at St. George's Cathedral, on March 1, 1922, by one of the best informed Jewish residents (Miss Annie Landau, Head Mistress of the Evelina

de Rothschild School for Girls), the author's work, "*Palestine and the Jews*", was cited as a reliable authority upon the question of Jewish progress.

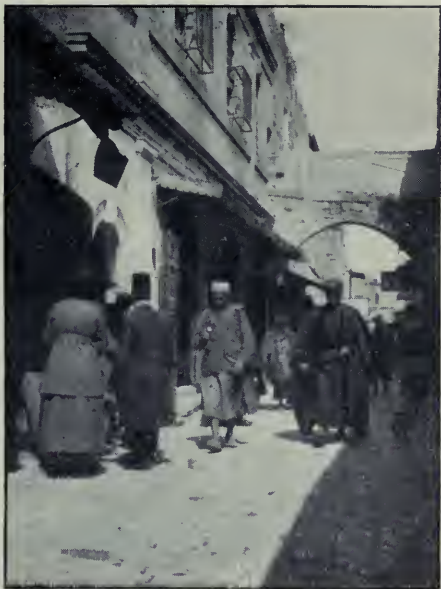
Returning to our subject of "Jerusalem To-day", and for the sake mainly of those who have never visited the city, I will, with the permission of my friend, Mr. Ben Avi, the Editor of the "*Palestine Weekly*", make a few extracts from "A Panorama of Jerusalem", which appeared in his popular paper:

"The best of all views is that to be obtained from the galleries of the Russian Tower on the Mount of Olives.\* Surely there are few views in all the world to compare with this, either for natural interest, or for the sweep of suggestive historic places that it brings before one's eyes. Northward, the hill country of Ephraim, the borderland between Northern and Southern Kingdoms, whose ceaseless feuds bled the great nation to death; there are Bethel, and Ai, and Michmash; there is the David and Jonathan country; there is the path by which Jeremiah passed to and fro to Anathoth, nerving his tender, despairing heart to the deliverance of the most pathetic message a true patriot ever had to give. Eastward can be seen the shining waters of the Dead Sea; behind them a sight of varying beauty that no view could surpass, the clefts and crags of the mountains of Moab. This† is the time of year for that view; day by day, hour by hour, it varies in colour and form; sometimes a purple blue, sometimes so clear that every crack and buttress is visible. In the glow of the late afternoon, when the air is washed to incomparable clearness by

\* A snapshot of Jerusalem, taken by the Author, is found on page 182.

† Early Spring.





34. CHRISTIAN STREET, JERUSALEM,  
NOW JEWISH.  
*See Chapter xxvii.*



35. JERUSALEM'S MAIN STREET ON SATURDAY  
—THE CITY'S SUNDAY.

*See Chapter xxviii*





coming rain, when delicacy of blushing tints responds to the sinking of the sun, it is a delight that makes us, like the Psalmist, open our mouth and draw in our breath. And there was the home of Ruth the Moabitess ; and there is Nebo. Southward can be seen the Frank Mountain, where Herod had his palace fortress, whence would descend his soldier band on any errand of brutal chastisement to a neighbouring village, which his fears or his policy suggested. Far distant are the hills of Hebron. And on the west side lieth the City of the Great King ; synagogue, and mosque and church clearly distinguishable ; the Valley of Jehoshaphat that speaks of wonder-workings of God yet to be fulfilled ; and every site that reminds us of His power and His care.

“Here, as in all views of Jerusalem, the traveller has a conscious effort to make. He must see, not merely the city that now is, but the city of the past. For that, some historial and archeological knowledge is needed. But also he must decline to see some things that now are. Jerusalem is cursed with an unattached series of blatant modern atrocities in the shape of buildings. The Moslem in this respect, has been the least offender ; he has destroyed much, but he has built little that is incongruous. But the Jew, with his dingy quarters south-east of the walled city, and the Christian with his clotted coagulations of self-advertising convents and monasteries, has a heavy accusation to face. The French, and especially the Germans, have achieved miracles of horror. It is hardly possible to look in any direction, wishing in pilgrim spirit to say one’s prayers and feel devotional, but some appalling mass of masonry seems to blow its nose at you

One expects to see a big brass plate in the most conspicuous part of its boastful front—"This building cost a quarter of a million pounds—now, what do you think of us?" On the Mount of Olives stands the pink and pride of all such offences. The architects who built that missed their vocation; they would surely have been the world's champions at designing motor-hooters. Therefore let the pilgrim be prepared to simply decline to see certain things; otherwise, that way madness lies.

"Perhaps the finest view of all is from the front of the house of the late Sir John Gray Hill, on the Mount of Olives road. It is the exact spot from which one sees markedly the steepness of the Kedron Valley; and the village of Siloam gives an idea how once the houses of old Jerusalem rose tier above tier from rock faces, where now are rubbish-buried slopes. From here the hill south of the Temple area is seen; once the site of Jebus, and of the royal city of David, but now mere vegetable gardens. The western hill now called Zion, is seen from here to have been much higher than the hill on which the Temple stood: the steep valley that divided them is now only indicated by the cliff of rock east of the Damascus Gate. Here also it can be seen that the north wall is much less formidable for attack than the other sides of the City. Nebi Samuel from here shows at its best; and the view of the Jordan Valley is seen, and the precipitous fall of the country east of the ridge of the Mount of Olives, as it tumbles on toward Jordan. A story may be told to illustrate this steepness. On his first visit to Jerusalem a correspondent stood in the Russian Tower (already referred to) to watch a battle. It looked as if they could pitch oranges

into the Turkish trenches below ; the guns were pitching shells. Being a timid person, he thought, " If we can pitch shells so easily into them, what is to stop them pitching shells at us ? " But the General to whom he spoke his thoughts said, " Don't be frightened, it's so steep that nothing but an anti-aircraft gun can reach us here."

In each of my previous works, "*Palestine and the Jews*" and "*Palestine and the Powers*", I commented on the horrible character of the Prison at Jerusalem. Since the British Occupation, what a change ! Through the courtesy of the Authorities I was conducted through all the various departments of the British Prison, which has taken the place of the Turkish one, and thanks to the capable superintendence of Mr. J. C. Frew who is in charge, imprisonment instead of simply meaning punishment, now means reform and reclamation.

I must not close this chapter on Jerusalem to-day without recording how clean the city is, compared with what obtained prior to the British Occupation.

There are now no lepers to be seen ; and the monotonous cry of backsheesh is almost conspicuous by its absence ; but Jerusalem still needs an effective " Society for the Prevention of Cruelty to Animals". The Arab drivers in the main are brutal in the extreme. All their horses, in the tourist season, have bleeding knees. How different when Jerusalem becomes " The City of the Great King", when even the lower creation will share in the blessings then to be bestowed (Prov. xii. 10 ; Isaiah xi 6-9).

## CHAPTER XXIX

### RUSSIA'S MISSION

A Covetous Onlooker—Russia, " Rosh " of the Bible—Head of a Confederacy—Russian Property in Jerusalem—A Misunderstood and Underestimated Nation.

UNTIL the Messiah appears, all that is required is that sufficient colonization shall have taken place to arouse the cupidity of the invading Power referred to as " Thou " in Ezekiel xxxviii. 11-12, which reads thus : " And thou shalt say, I will go up to the land of unwallled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take a spoil and to take a prey ; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the Land."

The question, the interesting and important question, then arises : What Power is it addressed as " Thou ", whose greed is bent on the Holy Places ? God has not left us to speculate on the matter, for, in verse 2, He fully answers the question. That verse runs thus : " Son of man, set thy face against Gog, the land of Magog, Prince of Rosh, Meshech and Tubal, and prophesy against him." The Authorised Version renders it : " the chief prince of Meshech", etc., but it should read as given in the

Revised Version : " Prince of Rosh". Now, we have no difficulty in identifying Rosh with Russia. In 1640, Bochart (1599-1667), the eminent French Orientalist, declared that Rosh was the most ancient form under which history makes mention of the name of Russia ; and he goes on to say : " It is credible that from Rhos and Mesech (that is the Rhosci and Moschi), of whom Ezekiel speaks, descended the Russians and Muscovites." Gesenius, the well-known lexicographer (quoted by Dr. Smith, in his "*Bible Dictionary*"), authoritatively says : " Undoubtedly the Russians". And Bayer, in 1726 (also quoted by Dr. Smith), says : " Mention of the Russians, under the name of Rosh, is found in a Latin Chronicle under the year 839 A.D."

To cut a long history short, and to clinch this identification, we would call attention to Dean Stanley's corroboration, in his affirmation : " Russia is the only modern nation mentioned in the Scriptures."

" Prince of Rosh, Meshech, and Tubal " clearly points to the Autocrat of the Russians, Muscovites, and Siberians ; in modern language, " All the Russias".

But is Russia likely to engage in such an invasion ? Has there been any attempt, or undertaking, on her part in The Land to lead us to conclude that she has any intention of acting in the way described in Ezekiel xxxviii. 11-13 ? Yes ; there is evidence, overwhelming to such an extent that it beggars description. The achievements of Russia in and around Jerusalem alone, can only be adequately appreciated by those who have personally surveyed what she has done, and is doing. On the west



side of the city, between the Jaffa Road and Damascus Road, and not far away from the principal gate, she obtained over 40 acres of ground, surrounded it with huge walls and gates, and erected within the enclosure quite a colony of buildings. In addition to what the Russians were pleased to describe as "accommodation for pilgrims", but which we, who have learnt to "call a spade a spade", considered far more suitable for barracks, capable of housing some 10,000 of troops. We personally visited the place and found Russia had there, the Imperial Consulate and offices, a large hospital, a cathedral, several schools, a market, a post office of her own, and shops where any and every article of every day requirement could be purchased. This Governmental settlement was known as the "Russian Quadrangle", and actually covered more ground than the whole of the Temple area. During the progress of the Great European War, our conclusions were amply verified, for many millions of rounds of ammunition were found concealed in these so-called hospices and Settlements. There can be no doubt that history will repeat itself, and that an interval of peace will afford the opportunity, and will be made use of, to "lay in store".

That is not all. As we stood upon the outer edge of the east side of the Russian Quadrangle (from whence we had an uninterrupted view of the whole of Jerusalem below us, and of the Mount of Olives beyond and above), there, right up on the top of that Mount, stood, in bold relief against the sky-line, a huge and tall tower, which also belongs to the Russian Government. This tower, known as the "Belvedere Tower", is over 160 feet high, which, in view of the fact that the Mount is 200 feet above



36. RUSSIAN TOWER ON THE MOUNT OF OLIVES.

*See Chapter xxix.*



37. JERUSALEM.

SNAPSHOT FROM THE RUSSIAN TOWER.

*See Chapter xxix*



Jerusalem, means that any sentry on duty at the top of the Tower would have a most commanding view of everything going on in the streets of the city and all around. From that Tower, signalling is possible with ships in the Mediterranean off Jaffa ; in fact, during our stay there in 1912, searchlight practice was carried on during the night. In addition to the Tower, there has been much building carried on by the Russians in the immediate vicinity, on land also owned by them. The property was walled in with up-to-date stone and brick walls, and was kept in the most perfect condition. The Russian Colony got larger every year (see p. 192 )

Very few people really know Russia. Until we personally visited the country, we had no idea as to its colossal magnitude and greatness. Till then, it occupied quite a second rate place in our estimation ; and as to Poland, it practically stood nowhere. One of the best and most picturesque, as well as the tersest description of Russia, is that by Mr. Stephen Graham, in his racy and instructive volume, "*Russia and the World*", in which he makes a comparison of Britain, Germany, and Russia. He says : " As nations go, Britain is like a man of 45 ; Germany like a man of 30 ; but Russia is like a genius who is just 18." And, again, the same writer remarks : " Russia, the silent one, silent for 25 years, and then silent for 10 years more, is speaking now, or about to speak. The spirit moves mysteriously in her. She begins to know that a new time is at hand." " Russia", says the "*Zionist Review*", " is still, after Palestine, the most important country in Jewish eyes " (Sept. 1917).

It is a remarkable fact that Russia, too, in relation to the Jews is colossal. That country still contains

more of the descendants of Israel than all the rest of the world put together. Out of 12,000,000 Jews in the earth, between 6,000,000 and 7,000,000 are under the sway of the Russian Government.

Not long since an important effort to reorganize Russian Jewry was made by the Conference of the Jewish Communities of Russia which was held at Moscow. It was attended by 133 delegates from 39 communities, grouped in parties as follows: 53 Zionists, 20 Achduth (orthodox), 16 Bund, 13 United Jewish Socialists, 9 Poalei Zion, 7 People's Party, 2 People's Group, and 13 Independent. The Conference was opened by the Zionist Dr. J. Levite, who said that the natural development of Jewish communal life had rendered necessary the creation of a central institution which should be called upon to strengthen the existing communities, to promote the formation of new communities in places where they did not exist, and to serve as a link between the communities, and which should thus mark another step forward in the introduction of Jewish national autonomy. Resolutions were passed, with the unanimous consent of all the parties, for creating a Jewish Communal Federation, and for introducing a uniform system of communal administration and taxation. The headquarters of the Federation will be at Moscow.

It is remarkable too, that more Russian pilgrims have visited the Holy Places annually than from any other country.

But in the near future, not Russian pilgrims but Russian soldiers, Cossacks and others, will go to these places, and among the others (as we shall presently show), will be the Central Powers under the leadership of Russia, for there is not the slightest



doubt what ever may be the outcome of the terms of peace, and the division of spoil at the end of the European upheaval, Russia and her Allies will come to the top. Russia will be the head, and ultimately at her beck and call will be every power except that of the British Lion and all "the young lions".

Short sighted people, who only judge by present appearances, continually talk about "crippled Russia", "Bolshevik Russia", "Humbled Russia". Oh, dear! Let them visit Russia; let them visit Palestine. In the latter as I know, Britain is prepared at the proper moment to hand back all its lands and buildings; and, when that time comes, Russia will be stronger than ever.

## CHAPTER XXX

### GERMANY'S POSITION

Dying Advice of William I. to the ex-Kaiser—Russo-German Alliance—The Augusta Victoria Settlement—German Military Road round the City—The Language Question.

It will be noticed by the careful Bible student that God, through Ezekiel, also speaks of "Rosh" as "Gog, of the land of Magog." Therefore we are confronted with the question, "Who is Magog?" A clue to the solution of that question is seen by some students in the writings of Josephus, where we read, that "Magog founded the Magogæ, or Scythæ", which Diodorus Siculus said inhabited the north of Gaul. That is understood to suggest that the territory occupied by the Germans is the "land of Magog"; in which case we have in this remarkable prophecy of Ezekiel, concerning "the Latter Years", evidence that Russia and Germany will be jointly interested, and will act shoulder to shoulder in an invasion of the Mountains of Israel, and a capturing of the unwallled villages, till then "dwelling safely, all of them."

Naturally, the interested reader will be constrained to ask, "Is there any likelihood that Germany will play 'second fiddle' to Russia?" Upon that matter we shall do well to keep in mind the old German Emperor's dying advice to his grandson, soon to be William II. and now a fugitive



38. THE GERMAN AND RUSSIAN TOWERS ON  
MOUNT OF OLIVES.

*See Chapters xxix., xxx.*



39. THE MOSQUE AT HEBRON  
CAVE OF MACHPELAH.

*See Chapter xxvii*



in exile : " Treat Russia with the greatest possible consideration when you come to the throne." And as to the effect of that advice upon the movements of Germany with regard to Palestine, our intimate acquaintance with the " lay of the Land " obtained first hand on the spot, has made manifest that it is the continual aim of Germany to worm itself into things Palestinic, side by side with Russia. During the whole of the Peace parleys in France and Italy, not a week has passed without confirmation of that fact coming to light from the " Special Reports " of " Our Special Correspondent".

True, the Great European War made Germany " bottom dog " of the nations ; but in spite of all appearances to the contrary, Russia and Germany will, by some means or other, ultimately meet, come to an understanding with each other, and row in the same boat ; and in view of what has happened, who will say Truth is not stranger than Fiction ? Not the least unlikely reason for their so doing being their mutual hatred of any Power other than themselves being " Mistress of the Seas", which, beyond all doubt, Britain is, and will continue to be, until her ships are broken (see Psa. xlviii. 7) by Him who, even in the days of His weakness had power over the waves (Mark iv. 39), and to whom " all power has been given " (Matt. xxviii. 18) by Him " Who hath measured the waters in the hollow of His hand " (Isa. xl. 12).

Even the German press afforded evidence of the probability of a Russo-German alliance. We will just give a sample of what has appeared from time to time. Here is an extract from the German paper " *Vossische Zeitung* " : " For Germany to capitulate would be a shameful act without precedent. It



would be an act of madness . . . It is impossible to believe in a lasting peace between an isolated Germany and an all-powerful England. Our best means of defence will consist of an alliance with a regenerated Russia—regenerated that is, on a German model.” It was not long before such an alliance, made secretly, came to light. The last week in April, 1922, was a red letter week for Germany and Russia.

In view of the fact that “ Britain rules the waves”, and that, while she does so it will be utterly impossible for any power to reach the Holy Land from the Mediterranean, it is evident that the only chance of Russia and Germany to get there will be from the north, overland, which is quite in keeping with what a prophet of Israel was inspired to foreshow ; for, the confederacy “ Gog of the land of Magog ” (or, as we have seen, Russia and Germany), is thus addressed in Ezekiel xxxviii. 15, 16 : “ Thou shalt come from thy place out of the *north parts*, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army : and thou shalt come up against my people of Israel, as a cloud to cover the land ; it shall be in the latter days, and I will bring thee against my land.”

A little to the north of the Russian Settlement on the Mount of Olives, the German Government bought a large tract of land, and erected thereon buildings, known as “ The Victoria Augusta Settlement”, not the least significant among the erections being a very tall Tower similar to the Russian Tower already referred to. It is situated about midway between the Russian Tower and the beautifully situated estate of the late Englishman, Sir John Gray-Hill, referred to in another chapter. And further, with

regard to the position taken up by Germany in relation to the Holy Places, let us here quote from an article which appeared in a Jerusalem newspaper, from the pen of a well-known Jewish writer : " The German Emperor, with his wonderful enterprise and enthusiasm, has recently caused four very large and imposing German buildings to be erected in and about Jerusalem ; a large Protestant Church within the city ; a great and massive Roman Catholic Church outside the walls to the south ; an immense Roman Catholic Hospice outside the Damascus gate ; and the fourth, a Protestant Hospice on the Mount of Olives : the latter, a very large and imposing erection, and beautifully decorated within.

Then, again, we learnt that the ex-Kaiser, when German Emperor, had borne the expense of completing what proved to be a military road from the Jerusalem railway station, at the south-west of the city, to his " Victoria Augusta Settlement " on the north-east, to which we have already referred, and which Settlement was ultimately used for military purposes.

Again, the designs and aims of Germany were most apparent in another channel. I refer to what has become known as, " The Language Question ". It arose out of the founding of the " Technicum " at Haifa, and which we have dealt with elsewhere in this book. The German Curators of the " Technicum " resolved that German should be the official language of the Institute, and not Hebrew which the Zionists as a whole desired. The decision of the Curatorium aroused the whole of Jewry outside of Germany. Meetings of protest were held everywhere. The Jews of the United States were especially wrathful, and mass meetings

were held everywhere. In New York, Boston, Baltimore, Rochester, and Philadelphia, meeting after meeting was convened.

We are not here concerned with the pros and cons of this language question ; and only mention it here as showing the trend of German desires and aims in relation to movements in and around the Holy Places. No doubt Germany will trim her sails to meet the wind of Zionism ; in fact she has already done so in a very large measure in handing over her Hilfsverein schools, in Palestine, to the Zionist Organization ; but as to her political status in the Land, again we say, as we said of Russia, Britain will in due course restore to Germany all her pre-war possessions in the Holy Land, including her " Victoria Augusta Settlement " on the Mount of Olives, now occupied by the British High Commissioner and Staff. It is because that is so, that no improvements are being made to Russian, or German property (now occupied by Britain), much as such improvements are needed, especially in the Settlement known as the " Russian Quadrangle".

Yes, Russia and Germany understand each other, and the Prime Minister of Great Britain knows it to be so. In a speech at Genoa he said, as reported in "*Daily Mail*", 28 April, 1922 : " Anybody who imagines you can permanently by any combination keep down these great peoples (Russia and Germany) representing two-thirds of Europe must be either blind or blinkered. You must arrive at an understanding which will include the whole of these peoples. The Russo-German agreement has been a revelation to some people. I ventured to give a warning a long, long time ago as to what was inevitable unless there was a good understanding,

It is absolutely inevitable." Judging by questions asked now and again in Parliament, there are other politicians who can see behind the veil and know it to be so : but the rank and file at Westminster, so long as they can draw their £400 a year, are content to "mind their own business", except at election times !

## CHAPTER XXXI

### RUSSIA'S OTHER ALLIES

**Persia — Ethiopia — Libya — Professor Sayce's Conclusions—  
Gomer—Togarmah—Anti-British Confederacy.**

THE other Powers, besides Germany, on the side of Russia, are enumerated in the 5th and 6th verses of Ezekiel xxxviii. thus: "Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

And, in verse 7, Russia is addressed in these words: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

There is as little trouble in identifying this "company" as there is in identifying Rosh with Russia.

PERSIA we all know. And we also know that Russia has her eye, if not her thumb on Persia. One could fill a volume with articles from independent sources as to the desires, and intentions of Russia in the direction named. Here is just a sample, quite sufficient for our purpose, from the "*Daily News*", December 6, 1911: "The greatest uneasiness prevails in official quarters in Constantinople over Russian action in Persia. Turkey



has many, and great, interests in Persia, and takes the line that the Porte must be taken into account by Russia, in any discussion affecting the fate of Persia."

The same daily paper also some time ago, stated: "A secret alliance actually exists between Persia and Russia, and has done since 1878."

At the end of the year 1912, when M. Sazonoff, the Russian foreign minister, visited England, to be present at a conference on the problem of Persia, he met with a very much mixed reception on his arrival in London, all by reason of the known Russian policy in Persia. The whole of the Russian Press, it was reported, had taken for granted that in any partition of Persia, Russia would have the lion's share, or, as one witty editor truly put it, "the bear's share", including its capital city, Teheran.

ETHIOPIA; as, we are informed by no less an authority than Professor Sayce, "corresponds with the modern Soudan", now "engineered" by Britain, as the result of the brilliant exploits of the late Lord Kitchener and which she will continue to engineer in spite of any "independence". As to the fate of the Soudan and other Egyptian provinces when Russia sets forth with "all his bands", we must leave that for a later chapter; suffice it to say Egypt will succumb to the King of the North.

LIBYA (or PHUT, as it reads in the margin of the A.V.), has been located in Northern Africa, and is identifiable with Tripoli, now in the possession of Italy. On one very ancient map Libya is made to extend as far west as Tunis, which now belongs to France, who under the name of Gomer is also prophesied as forming

part of the Gogian or Russian Confederacy in the Time of the End.

GOMER, like Magog, was a son of Japheth. Josephus informs us that Gomer founded the Gomari, whom the Greeks called Galatæ. Strabo says all the Galatæ were called Galli by the Latins. It is common knowledge that from Galli comes Gaul, the former name of France.

Lastly ; as an ally of Russia in this overflowing of Palestine and Egypt is mentioned TOGARMAH, of the North quarters. Here again, on looking at any ancient map, we shall see Togarmah marked on territory north-east of the Euphrates, which is surely falling under the rule of the Russians, as was the case with Kars and Batoum.

Thus we are able to identify the Latter-day Confederacy which is to march against the Holy Land and Egypt, and be met *en route* by the antagonistic "Merchants of Tarshish and all the young lions thereof."

## CHAPTER XXXII

### FRANCE : THE STORMY PETREL

Apocalyptic Programme and the Frog-Spirits—Constantinople—Vienna—Rome—Dr. Thomas's Commentary—Peace Conferences and French " Shocks "—Watch France !

IN the book of Revelation (xvi. 12) we find clearly predicted (as we have already seen in our chapter vii), that at the Time of the End, the Ottoman Power has to be " dried up " to make way for " the Kings of the East " (the rightful heirs to the Land of Palestine). That event is associated with the War of Armageddon. In that same chapter we have a nation-disturbing element spoken of under the sign, or symbol, of " three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet " ; and, it goes on to say : " They . . . go forth unto the kings of the earth and of the whole world, to gather them to the war of that great day of God the Almighty " (Rev. xvi. 13, 14, R.V.).

It is not within our province to furnish evidence that the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet, are symbols of the thrones of Constantinople, Vienna, and Rome. The evidence is well marshalled in the work entitled "*Eureka*", which can be consulted in the British Museum. What most concerns, or interests the present writer is the fact that the author of "*Eureka*" furnishes clear reasons for concluding

that the political and war-like influences, likened to frogs, would emanate from none other than France. In 1849, he wrote thus concerning the frog-spirit referred to in Rev. xvi. 13, 14 : " The interpretation I conceive is this. The frogs are *the heraldic symbol of a power*, which at the prophetic crisis is to be the proximate cause of the several policies which characterize the demon-mouths. That is to say, if this frog-power had not struck out a new course of operation which deranged everything, there would have been no ground, for the Sultan, the Emperor, and the Pope, to change their policy, and all things would have gone on as usual. The frogs, therefore, and the 'spirits', stand related to each other as cause and effect, the 'demons' being only the media through which the frog-power brings about the fatalities, etc." ; and, he goes on to say : " I think I shall be able to convince the reader that '*the frogs*' are the symbol of the *French democracy*." Dr. Thomas then marshals the evidence found in Elliot's "*Horæ Apocalypticæ*". Included in the evidence is the fact that " In Pynson's edition of '*Fabyan's Chronicle*', at the beginning of the account of Pharamond (the first King of the Franks, who reigned at Treves, about A.D. 420), there is a shield of arms bearing *three frogs* " (p. 37, Ellis' Edit.), with the words beneath :



THIS IS THE OLDE ARMY'S OF FRANCE



40. THE "WINSTON CHURCHILL" TREE ON SCOPUS.

REASSURANCE TO CARRY OUT THE "BALFOUR DECLARATION.."

*See Chapter xxiv.*



41. BEERSHEVA  
RAILWAY STATION.

*See Chapter ii.*





This is but a specimen of the evidence for regarding France as the warlike frog-spirit of the Apocalypse, whose mission, according to the Revealer thereof, is to stir up other powers to a conflict termed Armageddon, which, as we show in another chapter of this work, is to be waged upon the Mountains of Israel. Need we look far for the probable storm petrel? Passing over the history of France during the past century, in which she has so frequently been the peace-disturbing element of Europe, and coming to our own times, who has thrown more peace-disturbing, and peace-preventing, bombshells than France? During the proceedings of the various Peace Congresses, whose attitude has furnished more "shocks" than any other one power? France! When the truth thereof was being cabled by the "Special Correspondent" of one of the world's largest and most influential daily papers, the newspaper's proprietor stepped in, and dismissed one who he admitted was a "brilliant writer and *par* excellent correspondent." And, as we pen these words, to-day's paper is handed to us with heavy headlines, "Peace Conference—France furnishes another Shock"!

To say nothing as to how opposed France is to disarmament either on land, on sea, under the sea, or in the air, we observe how dissatisfied she is at not being permitted more sway in regard to the Holy Places. She is not likely to take her eyes (which are "never satisfied with seeing") from off Palestine.

We close this chapter by saying: read Revelation xvi. 13-16, and, watch France in relation to Palestine.

## CHAPTER XXXIII

### THE MERCHANTS OF TARSHISH

Britain Identified with Tarshish—Sheba and Dedan—The Young Lions—All English-Speaking Races—Cyprus and Lord Beaconsfield—Mr. Asquith and Mr. Lloyd George.

How frequently another question has been and is asked, as important as it is interesting; it is this: In the event of a Russo-German invasion of the Holy Places, will the Confederacy be allowed a "walk-over"; or, will some Power come forward and exclaim "Hands Off"?

Even that question God has not left unanswered. He has distinctly answered it in the same chapter, where we read: "Sheba, and Dedan, and the Merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. xxxviii. 13).

Who is Sheba? and Who is Dedan? Who are the Merchants of Tarshish? and Who are all the young lions thereof?

The reply is, Great Britain with her Colonies, and the United States of America. That conclusion is forced upon us beyond all doubt, when we look at the evidence.

As to SHEBA, which all authorities tell us is Aden; it has been in the possession of Great Britain

since the year 1839, as a result of unfulfilled promises of the Sultan of Turkey to compensate us for an unwarranted attack and plunder of a British warship in 1836.

As to DEDAN, which all authorities agree is Muscat; there has been a Treaty with Great Britain since 1839; and during the rebellion of 1883, the latter showed her claim to its submission by shelling it!

As to the MERCHANTS OF TARSHISH; although the interpretations have been various, all of them point to Great Britain. One set of interpreters claims Tarshish to be Tartessus, which, under the name of Gibraltar, was ceded to England, by the Treaty of Utrecht, in 1713. Others assert that it was India, the English history of which is known to every schoolboy. Then, again, others said that certain Bible statements warranted them in saying Tarshish was none other than Chittim, or, as we call it now, Cyprus. That came into Britain's possession in 1878, under the Anglo-Turkish Convention, at the Treaty of Berlin. Tarshish has also been identified with Britain because "the products of Tarshish, that enriched the Tyrian fairs (Ezekiel xxvii. 12), include the minerals that Britain produces, the source of which was known to the Phoenicians, whose *Barath-anak* (land of tin) gives us, through the Greek, the name of *Britain*, the *Cassiterides*, or tin islands, alluded to by Herodotus (iii. 115)."

Regarding the phrase, "*Merchants of Tarshish*"; if Britain be not pre-eminently a merchant power, where shall we find one? She is proverbially known as "a nation of shopkeepers."

"AND ALL THE YOUNG LIONS THEREOF." Why, it would be impossible to find a more appropriate or striking symbol of the Colonies of the United

Empire than that of "young lions". Of that fact we have proof in our very coinage and Royal Standard. We believe the lion was first used in England as a symbol by Richard I., when at war in the Holy Land ; hence, Richard "cœur de lion". The mother lion is seen in every Imperial coat-of-arms. Almost every time the question of an international war comes up, and is discussed in our daily papers, our Colonies are referred to as "young lions", ready at hand to help the Old Mother, with Dreadnoughts and what not.

In our book, "*Palestine and the Powers*", written before the Great War of 1914, we stated we had not the slightest doubt that, in due course, the United States would take her place among the Young Lions. What more becoming than to see the English-speaking races of the world one great and united family ? All we saw and heard during our visit to the United States, on the outbreak of the Great European War, confirmed this opinion, in spite of the tremendous influence of Germany in United States' circles, commercial and social ; and so it came to pass.

The symbolism is complete in every detail, and says, as plainly as symbols can say, that Great Britain and her Colonies will, at all costs, oppose any interference with the unwall'd villages of the Holy Land on the part of any Russo-Germanic host and company. Events have justified our interpretation, for, in the House of Commons on December 12, 1917, the Prime Minister (Mr. Lloyd George), read a telegram from General Sir E. H. H. Allenby, in which the latter spoke of his entry into Jerusalem surrounded by "Guards representing England, Scotland, Ireland, Wales, Australia,



New Zealand and India, and the Military attaché of the United States of America."

This conclusion is in keeping with all we know of the sympathies and temper of the British nation. Where can we find a political party—Conservative, Liberal, or Socialist—that would sit quietly by while Russia and Germany (or any other Powers, for the matter of that) invaded the Holy Land? and that, too, in order to spoil the Jew. Or for a still more ulterior reason, to use the Holy Land as the road to Egypt and the Suez Canal, in order to blockade the latter, and thus cripple "The Mistress of the Seas", Britain, who "rules the waves".

When Lord Beaconsfield (then Mr. Benjamin Disraeli), in 1878, went to Berlin to take part in the Convention that had been arranged to help settle Turkish troubles, no one dreamt he would return from Berlin with anything in the shape of backsheesh, or a bribe; and, yet, that is what he did come back to England with. In spite of all the nonsensical talk about "Peace with honour", he returned to Westminster with his pocket bulging out with the Island of Cyprus as a gift for Queen Victoria. What was the explanation? Surely some explanation was needed, just as much so as if a friend had succeeded in settling a quarrel between two other friends, and had accepted a bribe from one of them. For some time it remained a secret why Lord Beaconsfield had accepted Cyprus as a present for his Queen and Country; but the secret did come out, and is now public property.

Mr. Justin McCarthy, the historian of the century, in his comprehensive work, "*History of our Own Times*" (Vol. III., page 90), says: "Another secret engagement was that entered into with Turkey.

The English Government undertook to guarantee to Turkey her *Asiatic possessions* against all invasion on condition that Turkey handed over to England the Island of Cyprus for her occupation."

But why Cyprus? That question received a very cogent and adequate reply in a speech which Lord Beaconsfield delivered some time afterwards in the City of London. Mr. McCarthy neatly expresses it thus: "Lord Beaconsfield afterwards explained that Cyprus was to be used as 'a place of arms'; in other words, England had now formally pledged herself to defend and secure Turkey against all invasion or aggression, and occupied Cyprus in order to have a more effectual vantage ground from which to carry on this project" ("History of Our Own Times" (Vol. IV., page 265).

We have said that no English Government would ever allow any interference with the Holy Land. The "*Daily News*" might protest, as it did, but the nation would be against it, as events have shewn.

Even Mr. Asquith, when Prime Minister, Radical as he was, was determined to stand by Lord Beaconsfield's bargain; for at the Lord Mayor's Banquet, at the Guildhall, London, he used the following ominous words (November 10, 1913): "There is one other matter—and I fear only one—in these recent troubles in the East, which gives us cause for satisfaction. It is, that the Asiatic Provinces of Turkey have not been involved in the conflict. It is the desire of His Majesty's Government that the integrity of these dominions should not be infringed. (Hear, hear.) *We could not see without lively concern anything that threatened the Holy Places.* . . . We wish to see no invasion of the territorial integrity of Asiatic Turkey. . . .

We, in Great Britain, gladly offer any help which the Turkish Government may ask in the prosecution of that direction. (Hear, hear.)."

But, it may be asked, in fact we were frequently asked during our lecturing tour through the United States and Canada : " How can that sort of talk—how can those assurances be reconciled with Britain going to war against Turkey, and taking the offensive in regard to the present Mussulman possession of the Holy Places ? "

In reply, we would remind the interrogator of Mr. Asquith's words at the Lord Mayor's Banquet, Guildhall, just after we had entered into war with Turkey. He then said : " It is the Ottoman Empire, and not we, who have rung the death-knell of the Ottoman dominion."

The situation can well be illustrated by an imaginary case of two friends, Brown and Jones. Brown assures his friend Jones that he can rest assured of his help and protection in the event of his ever being attacked by his enemy, Robinson, and that he will never stand idly by and see him robbed. But supposing Brown sees his former friend Jones losing his reason, and playing into the hands of the thief Robinson, a man who has shown himself totally devoid of all honour, good faith, and common humanity. If Brown then interferes and takes charge of, or assumes a protectorate over, all Jones' possessions, would any sane man charge Brown with breaking his word, or running counter to his pledge, or assurances, or guarantees ? That is a very fair illustration of the attitude of Great Britain toward the demented Turk, and his swollen-headed political advisers, and " blood and iron " instigators. This is now an accomplished fact,

for as one paper stated : " Centuries of Ottoman dominion over the Holy City, Christians and Jews have ended . . . and Jerusalem is liberated from the thralldom of the Turk."

On looking at the map of the Mediterranean and the Holy Land, we cannot fail to see the foresight of Lord Beaconsfield in selecting Cyprus. It occupies a position just off the coast of Syria that enables her to act as a sentry and protector of the Holy Land against all unfriendly, avaricious invaders of the country covenanted by God to the Jews.

Lord Beaconsfield (Mr. Benjamin Disraeli) was a Jew !

He may not have known that he was being used by a divine hand to carry out the programme set out in the books of Ezekiel and Revelation, but the fact remains. It was not the first time that God used a ruler to carry out His will against the ruler's knowledge or intention ; for of a certain King of Assyria it is recorded that, although he fulfilled God's purpose, " He meaneth not so, neither doth his heart think so " (Isa. x. 7).

Although Great Britain had no effective standing in Palestine itself, Cyprus was the next best place as a suitable base ; or, as Lord Beaconsfield termed it, " A Place of Arms " ; and in due course, as the result of the Turks throwing in their lot with Germany, Britain occupied Cyprus, and turned it into a veritable arsenal and powder magazine, ready to cope with any movement on the part of the Central Powers.



42. GENERAL POST OFFICE  
JERUSALEM<sup>1</sup>

*See Chapter xviii.*



43. A TYPICAL JEWISH COLONY  
GALILEE.

*See Chapters xx., xxi.*





## CHAPTER XXXIV

### EGYPT AND THE SUEZ CANAL

Of Vital Importance to Britain—Dr. Thomas's Remarkable Forecast—Egypt "The Basest of Kingdoms"—British Interests Paramount—A Golden Future.

BESIDE the reasons already recited for Russia Germany and their allies invading Palestine, there, is another reason, and that is the desire and expectation of getting to the Suez Canal, Britain's highway to her Indian and other possessions. Close that vital waterway and Britain's sea supremacy will have been crippled. To prevent such, Britain must safeguard all approaches to the Suez Canal. Before the Great War that was not done, as we can personally testify. Both on the north and on the east, the Canal was open to the attack of the enemy, hence Britain had, of necessity to obtain a protectorate of Palestine, which was so long looked for and foretold by students of the writings of Israel's prophets as we have shewn in another chapter.

In fact, no student of politics, let alone students of prophecy, could fail to foresee such, and no one knew it better than the German politician. In the Leipzig "*Neueste Nachrichten*", for December 10, 1917, the editor said: "The occupation of Jerusalem with the Jaffa coast, frees the Suez Canal, and Egypt, from every menace, while the English command of India is strengthened."

Being in possession of the Holy Places as the natural sequence of such Protectorate, Britain, as the modern "Tarshish, with all the young lions thereof", is now in a position to say to Russia and Germany, as the modern "Gog of Magog": "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. xxxviii. 13).

Not only did the late Dr. John Thomas, quoted in the foregoing pages, accurately forecast from the prophetic Scriptures the pre-adventual colonization of Palestine, and the establishment there of thriving colonies by the Jews; but, for forty years before the event, he was also able to point out that the same Scriptures taught that Great Britain would ultimately occupy Egypt. We quote his very words, written nearly seventy years ago, and then published in a work, entitled "*Elpis Israel*", which now lies before us. There we read: "I know not whether the men who, at the present (1848) contrive the foreign policy of Britain entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or the other, because they will be compelled by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to accomplish. . . . The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them. The decree has long gone forth which calls upon the Lion of Tarshish to protect the Jews. . . . God, who

rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her to see the desirableness of Egypt, Ethiopia, and Seba, which she will be induced by the force of circumstances, probably, to take possession of. . . . The possession or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonization of Palestine by the Jews" (*"Elpis Israel"*, p. 395).

Events have fully borne out these expectations, for all the world knows that in January, 1915, Egypt obtained complete independence with her own Sultan, but under the protection of Great Britain, and under that "protection" she still remains, notwithstanding her so-called "Independence".

As to the future of Egypt; what a future is foreshown by the Prophets of Israel! Politicians and others, although professing to believe Moses and the prophets, are so engrossed with present-day matters that they fail to see the glorious outlook even for Egypt. The very prophet (Isaiah) who foretold "the Burden of Egypt" under the inspiration of "the God of Israel," in the same chapter predicted a delightful sequel. He foretold a night of trouble for Egypt in the following utterances: "Behold the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of itself. And I will set the Egyptians against the Egyptians . . . city against city, kingdom against kingdom . . . And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of Hosts. And the

waters shall fail from the sea, and the river shall be wasted and dried up . . . The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more. . . . Moreover they that work in fine flax, and they that weave networks, shall be confounded. . . . Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish. . . . Where are they? Where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt" (Isa. xix. 1-12). This can all be summed up in the words of another of Israel's prophets: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations, for I will diminish them, that they shall no more rule over the nations" (Ezek. xxix. 15).

But, as an anonymous student truly says, not only does the Bible predict that Egypt shall be "the basest of the kingdoms", but that it shall be given into the hands of another power, with special reference to the restoration of Israel. Addressing God's chosen nation the prophet Isaiah says: "I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth" (Isa. xliii. 3-6). Which is the Power to whom Egypt is to be given by God? That Power which now has



such claims therein. For what purpose? To give it such a position in relation to the Land of Canaan as will facilitate its mission to aid, and "protect" the Jews, in their restoration. That mission is assigned to Britain under the name of Tarshish, in the following prediction: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel" (Isa. lx. 9). Britain has been the foremost nation to protect and assist the down-trodden Jew, and she has been "first" in the work of re-establishing him in the land of his fathers. As a "ransom" for this, God has given Britain her hold on Egypt. This explains why, in spite of declarations from statesmen at home, and hostile criticism abroad, Britain is unable to relinquish her hold on the land of the Pharaoh's. To those who understand these testimonies, the British Protectorate of Egypt is a visible witness to the truth of Bible prophecy; also a sign that "the times of the Gentiles" are rapidly drawing to a close, and that ere long the "nation meted out and trodden under foot" shall be brought "to the place of the name of the Lord of Hosts, the mount Zion" (Isa. xviii. 7), in order that the throne of David may be rebuilt "as in the days of old" (Amos ix. 11).

Returning to the matter of Egypt's future, we again quote from the prophet of Israel: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated

of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance " (Isa. xix. 21-25).

If the Jew and the Christian claim, as they do, that those predictions hold good for Israel, then clearly they must hold good as regards Egypt; hence we are justified in expecting a good time for what is, and has long been, "the basest of kingdoms"; for, the God of Israel has said concerning the Egyptians: " They shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them " (Isa. xix. 20). All these good things are included in the promises made to Abraham: " In thee and in thy seed shall all nations of the earth be blessed " (Gen. xii. 3; xviii. 18; xxii. 18; xxviii. 14).

## CHAPTER XXXV

### BRITAIN'S ENTRY INTO PALESTINE

Britain, the Jews' Best Friend—Mr. Massey and Britain's Army—  
Lord Allenby's Brilliant Victory—The " Balfour Declaration "—  
Zionism Assured.

BRITAIN has always been the friend of the Jews, in spite of the fact that her tangible assets in the Land of Palestine were at one time nil. We speak what we do know ; and were it not that we were assured it was all right, inasmuch as it was in keeping with the divine programme, as contained in the Holy Scriptures, we should have grieved at the cold shoulder which our country gave to the Holy Land, and the pitiable fashion in which she allowed all the Powers, weak and strong, to worm their way into the country and business of the Land of Promise. In 1912, when we were staying in Jerusalem, we got into conversation with one " in the know " ; one in close touch with things diplomatic. He assured us that for many a decade our Consul's instructions in general were : " See all, hear all, report all, and promise nothing." And he might have well added, " And do nothing", an attitude she had to soon abandon, for the Prophet Ezekiel (xxxviii. 13), distinctly and unmistakably declared she must be in a position in which she could say to the northern invaders : " Art thou *come* to take a spoil ? " which she could not say unless in actual possession, which she was not, but now is.

Possessing that conviction, what a thrill went through the student of prophecy upon reading Mr. Massey's stirring details of the progress of the British Army in Palestine, and the formal entry into the Holy City, on December 11, 1917.

At first Palestine was entirely overrun by the Turkish and German forces. Miles of strategic railways were built, and the Holy Land became the "jumping off" ground for the projected invasion of Egypt. The attempts, however, resulted in complete failure, and, when once the British took up the offensive, it became increasingly evident that the menace to Egypt had been successfully countered.

The British Campaign in Mesopotamia necessitated some of the Turkish Army being transferred to that position, and thus permitted a section of the British Army, then in Egypt under General Allenby, to march into Palestine, with the result that by the end of 1917, Jerusalem was delivered from the grasp of the Turk, and a triumphal entry was made into the Holy City. This magnificent triumph created a profound impression the world over. The "death knell" (as Mr. Asquith had termed it), of Turkish supremacy in the Land had been rung, and, with it, the German aspirations for control of Palestine shattered.

Overshadowing all else, however, and providing the greatest encouragement Zionism had received since its inception, was the decision of the British Government, following on the brilliant victory of General Allenby and the Deliverance of Jerusalem, to honour the ideals of Zionism, and to facilitate the achievement of its aims. In a remarkable letter to Lord Rothschild, the Secretary of State for



44. LAW COURTS  
JERUSALEM.

*See Chapter xxviii.*



45. THE PRISON  
JERUSALEM.

*See Chapter xxviii.*





Foreign Affairs (the Right Hon. A. J. Balfour), thus expressed the views of the British Cabinet :

“ His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

“ Foreign Office, Nov. 2, 1917.”

That the foregoing letter was not a mere expression of pious sentiment on the part of the British Government was evident ; for, shortly afterwards, it was authoritatively announced in all the leading newspapers :

“ The Government have authorized the Zionist Organization to appoint a Commission to investigate the present condition of the Jewish Colonies in Palestine. Among its objects will be the repatriation of the Jewish inhabitants who have been compelled by the enemy to leave Palestine, the organization of relief work, and the re-opening of Jewish Institutions in the Holy Land which have been closed owing to enemy action, and to restore the damage which the enemy has inflicted on the Jewish Colonies.”

Later on came the astounding news of Britain’s success in the Holy Land. On the morning of September 23, 1918, we read in the daily papers

that General Allenby had won a brilliant success against the Turkish Army, and had entered Nazareth. The opposing Turkish Army had practically ceased to exist : over 100,000 Turks had been captured, together with 400 guns. The whole Empire was thrilled at the exploit ; the King offered his congratulations on " the success which has effected the liberation of Palestine from the Turkish rule " : even the Press prophesied further important results from the great victory.

Whatever might result from General Allenby's success, one thing appeared certain : the future of Zionism was secured. The War might, for a while, have interfered with actual colonization in Palestine ; but, who could be so blind as not to see that such had been more than compensated for by the success of Britain, and its deliberately expressed policy on Zionism. And, as we cast our thoughts backwards and forwards, we were constrained to ask : If so much could be done under the misrule of the Turk as had been done during the past quarter of a century ; if all those Jewish Colonies we have epitomized in this book were possible under Mahommedan sway, then, what will Palestine be like under British Protection ?

## CHAPTER XXXVI

### BRITAIN'S MISSION

Bible Predictions—British Protectorate—Impending Defeat by Russian Confederacy—Turned out of Jerusalem—The Reason Why for Britain's Humiliation—Ultimate use of Britain's Merchant Ships.

GREAT BRITAIN has risen to the situation in keeping with the divine programme, but ultimately Russia and Germany will be irresistible; as is certain from what we find stated in the divine programme. There we are told, that, as the result of the *Roshian*, or Gogian, supremacy (in other words, the invincibility of Russia, Germany, and Company), Britain will be utterly powerless to stay the invasion, and, as a consequence, Jerusalem will fall. Note the words in the prophetic programme: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. xiv. 1-2).

Not only will Britain be defeated in the region of the Holy Places, as we see from the foregoing testimony, but she will also be defeated by the same King of the North in Egypt, in spite of all

she may have accomplished as the result of the Great European War. Although at first, under the Gladstonian administration, Britain was unwillingly drawn into Egypt, and, finally, willingly and inextricably identified with her, yet beyond doubt Egypt will be wrested from her protector, for Israel's prophet tells us: "At the time of the end shall the King of the South (that is south of the Holy Land, namely, Egypt) push at him: and the King of the North (Russia, the latter day Assyrian, who will then be in possession of Constantinople and all it represents) shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over."

The prophet then goes on to say: "He shall enter also into the glorious land (and to Israel's prophets there was only one land glorious—the Land), and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" (Dan. xi. 40, 41).

Britain, in assuming a protectorate over Palestine, must of necessity, in safeguarding her Suez Canal interests, possess Ammon, Moab, and Edom, and these latter lands will remain in her possession when she is driven out of Judea (at the fall of Jerusalem), and when she is dispossessed, as we have seen, of Egypt. God has a unique reason for allowing the land of Moab, and its adjoining vicinity, to remain in Britain's occupation, and that reason is unmistakably manifest in the prophecies of Isaiah. That prophet predicts: "That, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon" (Isa. xvi. 2).



ARNON. Where is that river? In Moab. Who are the daughters of Moab? The people who possess that country. Those, we have seen, in the "Time of the End" are the British. And the prophet goes on to tell us why God will not allow the British to lose Moab. When, as we have seen, as the result of defeat, in Egypt and Judea, the British fall back to Moab, Edom, and Ammon, and, as a consequence, the Jews will be at the mercy of the invaders from the north, then God issues His decree: "Hide the outcasts; bewray not the wanderer. Let mine outcasts dwell with thee, Moab; be thou a covert to him from the face of the spoiler" (Isa. xvi. 3, 4, R.V.).

But why is it that the God of Israel will permit all this to happen? How is it that Great Britain, when she goes to the aid of Jerusalem as against the greedy and grasping and cruel invaders, will be allowed to suffer defeat, when the Scriptures so emphatically declare: "They shall prosper that love thee" (Psa. cxxii. 6); and, on the other hand: "No weapon that is formed against thee shall prosper" (Isa. liv. 17)? The reason why God will not allow the British to deliver Jerusalem is because He is determined to do the work Himself, and thus cause Himself to be sanctified, and magnified, in the eyes of the whole world. That declaration is contained in the same chapter as that in which Ezekiel details the Russian invasion of the "unwalled villages" of Palestine, chapter xxxviii. verse 23 of which reads: "Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

That end—the glory of God—would not be

attained were He to allow Britain to do the work, and come off victorious. We all very well know what happens at the termination of a victorious war. It happened at the end of the South African war. It was a case of British flags and bunting ; the Royal Standard and the Union Jack. The inscriptions and mottoes were : " Bravo, Bobs", and, " Well Done, Kitchener". That is just what the God of Israel has determined shall not be. His decree on the matter is thus vividly expressed by His prophet (Isa. ii. 2, 11) : " It shall come to pass in the last days, that the mountain of the Lord's house shall be established . . . and shall be exalted above the hills ; and all nations shall flow unto it. . . . The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

That those " last days " are yet future is evident from verse 4, where we read that the Lord " shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more."

But, let us return to prostrate Jerusalem. Let us enquire further about Russia, the victor ; and Britain, the defeated. What will be the end of it all ? Again, we are not left to speculate, for God's prophet tells us : " Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle " (Zech. xiv. 3).

The same prophet gives further details in chapter xii. There we read : " The Lord also shall save the tents of Judah first. . . . In that day

shall the Lord defend the inhabitants of Jerusalem . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications" (verses 7-10).

Yes; Britain's unpreparedness (Psa. xlviii. 7; Isa. ii. 16) and the Jews' extremity, or "Jacob's trouble", as Jeremiah terms it (xxx. 7), will be God's opportunity. "He will send Jesus" (Acts iii. 20), and the besieged inhabitants of Jerusalem, relieved by Him, will then do as Christ predicted, exclaim: "Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (Mark xi. 9).

The reason for their conversion, Zechariah tells us plainly in these words: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem" (Zech. xii. 10).

Then will they remember the words of Jesus, as recorded by his apostle: "Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord'" (Matt. xxiii. 39).

Their repentant cry of welcome will be that predicted by the Psalmist: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and

the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory " (Psa. xxiv. 7-10).

In a later portion of Isaiah ii., the further humiliation of Great Britain is clearly foretold in the utter destruction of her naval fleet. It says: " The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: . . . And upon all the ships of Tarshish " (Isa. ii. 12, 16).

Tarshish we have already, in chapter xxxiii., identified with Great Britain. Further light regarding the future of her fleet is provided in Psalm xlviii. 7, where we read: " Thou breakest the ships of Tarshish with an east wind." The context of this verse clearly shows it to be a prophecy not yet fulfilled. It is connected with " the Great King " taking up his position in Zion, which thereafter will become " the joy of the whole earth."

Prior to this, as we shall see directly, there will have been the hasty and ignominious retreat of the Gogian, or Russian, hosts in the " day of vengeance", at the appearance of Him who " speaks in righteousness, mighty to save", the day of whose redeemed will have come. We can quite see how, at the appalling intelligence of the fall of Jerusalem, Britain will hastily mobilize reinforcements, and hurry the transports with fresh troops along the Mediterranean to the ports of the Holy Land; ports, however, which they will never reach. The " locker of Davy Jones " will be their destination (Psa. xlviii. 7).

Britain will evidently learn her lesson aright, and humbly bow herself before the decrees of Providence, judging by further Bible statements.



46. CASSINO.  
TEL AVIV BEACH.

*See Chapter xviii.*



47. STREET SCENE  
JAFFA.

*See Chapter xviii.*





God has ever been mindful of humble submission, and it will be so in the case of Britain. He will recognize and reward her contrition, by according her the privilege of transporting scattered Israel from all quarters of the globe back to the Promised Land in her undestroyed merchant ships. What else can we make of what the prophet Isaiah says about "the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters. Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled" (xviii. 1, 2).

And, in verse 7, it says these once scattered people will be brought "To the place of the name of the Lord of hosts, the Mount Zion."

Who can this power be, with "shadowing wings" (vast colonies) and "vessels of bulrushes" (or vessels "drinking up water" as it has been rendered), and which are further described by the prophet as "swift messengers"? The answer is found in what was written by Dr. John Thomas, over 60 years ago: "The text shows that the overshadowing land is a maritime power. It is neither Austria, Russia, nor Turkey, because they do not correspond with their possessions by sea; neither is it France nor the United States, because their wings do not stretch . . . beyond the Tigris and Euphrates. It can be no other power than the British, whose wings stretch from Burmah to the land of Sheba, and west of the Indus."

And, then, to place our contention beyond all doubt, we have that clear prophetic declaration

of Isaiah, in chapter lx. verse 9, which reads :  
" Surely the isles shall wait for me, and the ships  
of Tarshish first, to bring thy sons from far, their  
silver and their gold with them, unto the name of  
the Lord thy God, and to the Holy One of Israel,  
because he hath glorified thee."

## CHAPTER XXXVII

### EDOM AND MOAB

Interesting Past—A Traveller's Arresting Testimony—Time of Jacob's Trouble—Intensely Interesting Future—Edom a Monument of God's Majesty.

EDOM and Moab ; What a past ! What a present ! and, What a future ! Edom, or Seir, the dwelling place of Esau (the twin brother of Jacob), who displeased Israel's God by despising his birthright, and selling it for a mess of pottage (Gen. xxv. 34), upon which occasion his name was changed to Edom. Edom, the place, is first introduced in history in connection with the expedition of Chedorlaomer (Gen. xiv. 6), thus showing a past of 4,000 years. Later on we find the descendants of Esau in possession (Gen. xxxvi. 20, 21). Later still, the descendants of both Jacob (Israelites) and Esau (Edomites), having greatly multiplied, the former on their march from Egypt to the Land of Promise made request to the Edomites for permission to pass through their territory (Num. xx. 14-17), which lay direct in the way. Edom refused and adopted a threatening attitude (Num. xx. 18). The God of the Israelites never forgave them, having decreed concerning the chosen race what so many ancient nations have been made to learn, that their God's mind is : " I will bless them that blesseth thee and curse him that curseth thee " (Gen. xii. 3 ;

Num. xxiv. 9). The Edomites similarly offended God when they rejoiced over the Israelites at the time the latter were suffering affliction at the hand of the Babylonians (Obadiah 12 ; Ezek. xxv. 12).

As to the population of Edom in bygone days, statements of Moses and others imply that such was both flourishing and large. In Numbers xx. 17, we have the language of Moses when requesting permission to march through it. He says : " Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we drink of the waters of the wells : we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders." In the 2 Kings xiv. 7, we read that in the reign of Joash, king of Israel, the king of Judah, Amaziah, was at war with the king of Edom, and that " He slew of Edom in the valley of salt ten thousand, and took Sela (Petra) by war."

For the student who wants to realize still more what Edom was, and is, like, we cannot do better than refer him to such fascinating predictions and references thereto, as Ezek. xxxv. 15 ; Jer. xlix. 17 ; Obadiah ; Amos i. 11 ; Mal. i. 4 ; etc. We have personally travelled through the whole of the country, with the result that we can say with Mr. J. L. Stephens (" *Incidents of Travel*", p. 80) : " I would that the sceptic could stand as I did, among the ruins of this city, among the rocks, and there open the sacred Book and read the words of the inspired penmen, written when this desolate place was one of the greatest cities in the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of



one risen from the dead ; though he would not hear Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."

As to the topography of Edom in Bible times, our knowledge is very limited. Of the towns thereof, mentioned in the Scriptures, only 4 or 5 of the 12 or 13 have been identified (Petra, formerly called Sela ; Bozrah, Maon, Ezion-Geber, Elath, etc.) ; but they all favour the restriction of the district to the region east of the Arabah ; and, speaking generally, may be said to be that country between the Dead Sea and the Gulf of Akabah, the original inhabitants of which were the Horites, part of whom were destroyed (Deut. ii. 22), and part assimilated (Gen. xxxvi.) by Esau's descendants.

From various allusions in the Bible, the prophetic blessing of Esau by his father Jacob (Gen. xxvii. 40), was fulfilled in the enlargement of their territory in all directions after the expulsion of the Jews from Elath (2 Kings xvi. 6 ; Isa. xxxiv. 6 ; Jer. xlix. 7-20 ; Ezek. xxv. 13 ; Amos i. 12). The hatred of the Jews to the Edomites was rekindled, if ever it was extinguished, when the latter went, apparently to the aid of the Babylonians in their invasion of Palestine (see Psalm cxxxvii. 7-9 ; Jer. xlix ; Ezek. xxv. ; xxxv ; Obadiah).

From Malachi i., ii., iii. it is evident that even after their invasion by the Chaldeans, and practical subjugation by the Maccabees under John Hyrcanus, they recovered themselves to the extent of rebuilding their cities, so much so that Petra to-day contains some of the grandest, greatest, and most remarkable buildings, hewn out of the solid rock, we have ever seen. To behold the Khasneh, at the end of the

defile known as "The Sik", and to look upon the rock-hewn Temple called "The Deir" at the end of a climb through gorge after gorge, with their magnificent colourings, is to behold sights never to be forgotten; all evidences of the truthfulness of Israel's prophets, and the faithfulness of their God, the only true God.

Through this territory Israel's Messiah will march in his coming triumphal march to relieve his chosen people when undergoing, what the Scriptures term, "Jacob's Trouble" (Jer. xxx. 7; Isa. lxiii. 1-6; Zech. xii. 2-10).

But what a fate is Edom's for his attitude to God's chosen people; ignominy and shame when all the other nations are rejoicing: "Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate" (Ezek. xxxv. 14).

And, then, as to Moab, which is mostly associated with Edom, and lies to the north thereof, there is no doubt but that at the "Time of the End" (when "Jacob's Trouble" obtains), that Moab will be in the hands of the British when the King of the North (Russia), invades the Holy Land, and chases the Jewish population out of the Holy City, who in their distress (Zech. xiv. 2), will seek the protection of the British Army encamped in Moab (Isa. xvi. 1-3).



48. OLD WATER SUPPLY  
JERUSALEM.

*See Chapter xxviii*



49. NEW WATER SUPPLY  
JERUSALEM

*See Chapter xxviii.*



## CHAPTER XXXVIII

### MESOPOTAMIA

Its Locality and Description—Its History and Possibilities—  
Under British Protection—Its Relationship to the Abrahamic  
Promise.

THE word translated Mesopotamia in the English, Latin, and Greek Versions of the Scriptures is *Aram-Naharim*, and is so found in Gen. xxiv. 10 ; Deut. xxiii. 4 ; Judges iii. 8 ; 1 Chron. xix. 6 ; Acts ii. 9, and vii. 2. It comprises the country between the Tigris and the Euphrates, with Babylonia on its S.E., and Assyria on its N.E., a tract of country nearly 700 miles long and from 200 to 250 miles wide. It is also described in Num. xxiii. 7, as "Aram, the mountains of the East." In Gen. xxv. 20 ; xxviii. 2-7, and xlviii. 7, Padan-Aram is called "the cultivated field of the highlands." In 2 Sam. viii. 6, "Aram of Damascus" is the "highland above Damascus."

Mesopotamia was the original home of the Hebrews (Gen. xi. 31 ; Acts vii. 2). From thence came Isaac's wife Rebekah (Gen. xxiv. 10-15). There also Jacob obtained his wives (Gen. xxviii. 1-7 ; and there most of his children, the heads of the Tribes of Israel, were born (Gen. xxxv. 26 ; xlv. 15).

Mesopotamia is for the most part a vast plain, possessing, however, a range of hills running nearly east and west. The northern district is always



charming, but the remainder varies much. It was always considered that by a careful water system the whole country might be brought under cultivation, and made capable of supporting a large and permanent population.

Mesopotamia passed successively under the Babylonians, the Medes, and the Persians. In 333 B.C. it came under the rule of the Macedonians; in A.D. 165 under the Romans; in A.D. 363 under the Persians; in A.D. 902 under the Carmathians; in A.D. 1514 under the Turks, and, in A.D. 1918, under the rule of Britain. What that may mean was foreshadowed in a lecture by Mr. Herman Landau in 1916. He said: "With Mesopotamia under British rule, they could make a prosperous colony of Jews from all parts of Europe, increasing in numbers with every fresh section of the country brought under cultivation, learning the lessons of freedom, and unlearning the lessons of abject humiliation, under the beneficent influences of British rule. . . . Assuming that Mesopotamia became a British Crown Colony, the first thing that would be done, that must be done, was to carry out the system of irrigation works which had been designed by Sir William Wilcocks, who, with the assistance of a large staff of engineers, had spent some years in the investigation of its possibilities . . . Six million acres of the most fertile land in the world would be reclaimed. . . . Mesopotamia would again become the granary of the Old World, and its production in favourable circumstances was simply prodigious. With that country in British hands, the Jewish settlers would have, in addition, unrivalled opportunities of marketing their produce, both by way of the Persian Gulf,

and by the Aleppo Railway through to Palestine and the Mediterranean."

An interesting fact in the situation was, that, while the British Forces were closing up to Mesopotamia, the Turkish Parliament was busy with a Bill to cut it up into three provinces, each with a new administrative system. The essential feature was the annihilation of the authority of the Tribal chiefs. The nomads and semi-nomads were to be induced to take to a settled life, the power of their chiefs was to be broken, and all rule was to be in the hands of Turkish Officials. The British saved the Turk of all such trouble !

And thus the original home of the Hebrew Race has been brought under the sway of the Merchants of Tarshish—Great Britain !

How interesting all this in view of the covenant the God of Abraham made concerning " Abraham and his seed " and the " land from the river of Egypt unto the great river, the river Euphrates " (Gen. xv. 18). The " League of Nations " may agree with limiting the " British Mandate " concerning the Home of the Jews being limited by the river Jordan, but we see that He Who holds the Nations in the hollow of His hand has decreed it shall extend to the river Euphrates, so there is no need to worry about the foolish assertion that it won't hold all the Jews ; the Promised Land will !

## CHAPTER XXXIX

### THE MOSLEM PROBLEM

The Proviso in the British Mandate—The Holy Places, Knotty Points—Divine Determination Therewith—Zionists' Limitations  
—The "*Jewish Chronicle*" and Mr. Max Nordau.

IT must surely be evident to the reader, from what we have already cited from Scripture, that God has not permitted Britain to turn the Turk out of Palestine, the Holy Land, merely to let other Gentile Nations tread it underfoot, for what else does Zionism mean according to the letter and spirit of the communication made by the British Cabinet to Lord Rothschild. Let us reproduce the letter Mr. Balfour was instructed to write :

" His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

That decision may appear very charitable and broadminded in theory ; a toleration of all sorts of existing religions in Palestine, the Holy Land, but how will it work, how does it work out in actual practice ? Only those, who, like the writer, have

visited the Holy City and carefully listened to all parties, can form any adequate idea of the petty jealousies, and resultant quarrels, of the various religious orders concerning the Holy Places. All have their unconquerable likes and dislikes. There are the Greeks and the Latins ; and, the Jews and the Moslems. These again are divided and subdivided among themselves. Behold the Christians (save the mark) ; How they fight as to which section shall have priority in the " Church of the Holy Sepulchre " ; or, which should have possession of the Great Church at Bethlehem. We well remember the dispute in 1901 as to whose right it was to sweep certain stairs at the Church of the Holy Sepulchre !

At times the most disgraceful scenes are enacted in these " Holy Places", not only between Jews and Moslems and Christians, but as we have seen, between " Christians " themselves.

In the light of these facts, let us look a little more clearly at the benevolent and tolerant decision of the British Cabinet, to guarantee " the civil and religious rights of existing non-Jewish Communities in Palestine."

Take, for instance, what is regarded by the existing non-Jewish communities in Palestine as the most holy of Holy Places, the Temple Area, The Haram esh Sherif on Mount Moriah, admitted by both Jew and Gentile to be the place appointed by God in days gone by for His supreme worship.

Now, until quite recently, by right of the Moslem, neither Jew nor Christian dared venture upon that once holy ground without first having obtained the consent of the Moslem authorities, nor without being escorted by a kawass and a Turkish soldier.

And even now the Moslem claims certain absolute and exclusive rights with regard to the Holy Places on that mount, and to trespass thereon is to prejudice one of the civil and religious rights of an existing non-Jewish community, which the British Government, Mr. Balfour says, is determined shall not be interfered with.

What a contrast to the expressed determination of the God of Israel. For instance, note this from one of the inspired prophets of Israel: "He (God) will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 7).

Now, if the religion of the Turk be not "a vail", where shall we find one? Every Zionist, whether Jew or Gentile, believes it to be such, and every Christian believes so too; and, yet, the decision of the British Cabinet is, that this "vail" must not be interfered with. The Jew may go back to Palestine, but he must keep his hands off Zion's most sacred spot!

That is not the mind or will of the God of Israel. That is no part of His purpose, which purpose was clearly stated by Him to Moses, as stated in Num. xiv. 21: "As truly as I live, all the earth shall be filled with the glory of the Lord."

That means, as the prophet Ezekiel puts it, that God will "Magnify Himself". "Exalt Himself"; "Be known in the eyes of many nations." Ezek. xxxviii. In brief, that the nations will be made to "Know that God is Lord indeed."

To permit a false religion to hold sway in "the city of the Lord" (Matt. v. 35), or any other portion of the Holy Land, would be to thwart and countermine God's set purpose, and be altogether contrary



to His plans regarding the earth and man upon it. That purpose is clearly defined by Jeremiah (iii. 17) by whom we are told : " At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem."

A child can understand such language as that. And so he can this, in Isaiah ii. 2 : " And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

Yes, the arising of Palestine means very much more than what is contained in that hackneyed word " Zionism", familiarity with which as with everything else is calculated to beget contempt. To " the man in the street", and to most Zionists, Zionism merely means Palestine to be a home for the Jews to go to, if and when they like, under either national or international protection. Zionism at its best is a mere tribal organization based entirely upon the likes and dislikes, or the yearnings of a long down-trodden race, and having no more bearing upon the interests and well-being of the world at large than has the settlement of the Irish Question.

But, the awakening and arising of Palestine, from the Bible point of view, means everything to the world, for there will be no lasting peace on earth, or goodwill among men, until this Eastern, or Jewish,

Question is settled, and such cannot be settled by the mere establishment of a national home for the Jews in Palestine, no matter what earthly power protects it. The establishment of a home for the Jews in Palestine, without an absolute authority at the head, will but add another to the world's many intricate and embarrassing problems. That fact must be apparent to all who have watched and studied Zionism, and who have read the speeches and papers of Zionist leaders at, and outside, the Congresses. We have read most, if not all, of the books and pamphlets issued from the Zionist and anti-Zionist press, and as to those written by Jews, we have no hesitation in saying that on the Palestine Question Jewry is a house divided against itself.

## CHAPTER XL

### ARMAGEDDON

Armageddon Located—Lord Kitchener's Mind—World-wide Concern—War to be Waged in Palestine—Russia and Germany in Flight—Israel and Britain Saved—The World's Lesson—Horrible Scenes, but a Grand Sequel.

THE leading nations are preparing for the unparalleled and sanguinary encounter upon the mountains of Israel known to Bible readers, and not altogether unknown to politicians, as Armageddon. The strange thing about it all is, that, although many of those politicians profess to be Christian, and to have the God of the Bible on their side, they are in total ignorance of the divine programme, and have not the slightest idea that the ceaseless piling up of armaments by the nations is most graphically set forth in the Holy Scriptures. Listen to the war-cry of God through Joel : " Proclaim ye this among the nations ; Prepare war, stir up the mighty men, let all the men of war draw near ; let them come up (R.V.) ; Beat your plowshares into swords, and your pruning hooks into spears ; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about : thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the Valley of Jehoshaphat\* ; for there will I sit to judge all the heathen round about " (Joel iii. 9-12).

\* Immediately below the east wall of Jerusalem.

The climax of all this stir among the nations, and their war preparations, will be what the Lord Jesus has termed the "War of Armageddon" (Rev. xvi. 16 R.V.), an expression which has been repeatedly used by some of the world's leading statesmen. Even that peaceful London paper, the "*Daily News*", regards the terrible and international "Armageddon" as inevitable, for it wrote: "It requires a very slight spark to set this powder magazine in a blaze. . . . So great is the burden on the nations of Europe, that some statesmen doubt whether it would not be cheaper to settle the matter once for all in one great Armageddon."

The Armageddon of the Bible is not, as most people erroneously suppose, a conflict between Britain and some other great power, or Powers, in Europe; but a world-wide struggle to be waged in Palestine, and, in which the Almighty God, manifested in the Messiah of Israel and the glorified worthies of all ages, will take a prominent part, hence the divinely inspired description thereof: "The Great Day of God Almighty" (Rev. xvi. 14).

That will be Armageddon!

No doubt, when Jerusalem has fallen, the Russo-Germanic invaders (Zech. xiv. 2) will then be frightened by "tidings out of the East" (Dan. xi. 44), in the shape of a vast multitude whom no man can number, the redeemed of all nations and kindreds and peoples and tongues (Rev. vii. 9), whose reward it will have been to be made immortal—the possessors of everlasting life—(Dan. xii. 2), and over whom, therefore, death will no longer have any dominion. Let us imagine this multitude led by One who claims to be "Lord of lords and King of kings" (Rev. xvii. 14), on the march from Edom

and through Bozrah (Isa. lxiii. 1), and, in reply to enquirers as to who He is, saying it is " I that speak in righteousness, mighty to save. . . . The day of vengeance is in mine heart, and the year of my redeemed is come " (Isa. lxiii. 4).

The vast multitude marches on, and in due course reaches that portion of the mountains of Israel known as " the Mount of Olives ". Another of the prophets of Israel foretold that event in the following words : " His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east " (Zech. xiv. 4). This is to be followed by a miraculous convulsion of nature, for the prophet goes on to say : " The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south " (Zech. xiv. 4).

There have, as we know, been earthquakes before. It is not the first mount that has quaked, and quivered, and rent. Hence the Russo-Germanic invaders and possessors of Jerusalem on the west of the Mount will doubtless regard the event as one of the fortunes, or misfortunes of war, and will prepare to meet the approaching army with shot and shell. But of what avail will shot and shell be against an army whose battalions are composed of immortal and incorruptible beings ? (1 Cor. xv. 52, 53).

Perhaps some of our readers will smile at such a picture, and put it down to the sweet innocence, or overstrung imagination, of a deluded enthusiast. But we are not recording and writing these things for those who have no belief in the God of the



Hebrews, or faith in the writings of Moses and the Prophets. We are not concerned with blasphemers like Robert Blatchford, who, at the age of 50 years, repudiated both God and "Moses and the Prophets", and denounced the "God of Abraham, Isaac, and Jacob" as a "red-handed and black-hearted fiend." This type of man knows no God but self; and to quote the sublime truths of Holy Writ to such is as casting pearls before swine.

Neither are we writing for those who doubt everything that does not accord with their own limited experience. No, we are talking to those who believe in the God of the Hebrews; who believe the Bible to be the revelation of the mind and will of that God; and who have not lost faith in Israel's prophets. Our message is to those who believe that in days gone by this same God destroyed in one night, 185,000 of the Assyrian troops; who by His unaided power, drowned the Egyptian hosts in the Red Sea; and who prolonged a day and shortened a night for His people Israel's sake.

Yes, we are writing these things for those who believe many other wonderful things simply because they are contained in the writings of Moses and the prophets; and who, therefore, believe in the existence of those corporeal beings termed in those Mosaic writings "Angels". Such, for instance, as those who met with Abraham, and whom, on account of their outward form and appearance, he mistook for three men (Gen. xviii. 2). They had feet that could be washed (Gen. xix. 1, 2). They could lie down and rest; and, like ordinary mortals could eat unleavened bread (Gen. xix. 3). Angels can be touched and handled (Gen. xxxii. 24). And yet, by reason of being partakers of the divine



50. ZIONIST ROADMAKERS  
NAZARETH.

*See Chapter xxi.*



51. HAIFA AND JAFFA.

BUILDING OPERATIONS IN EVIDENCE EVERYWHERE.

*See Chapter xx., xxiii.*



nature (2 Pet. i. 4), are not able to die any more (Rom. vi. 9). This desirable condition of things all comes about as the result of having their natural bodies changed (Phil. iii. 21); the mortal putting on immortality (1 Cor. xv. 53), and the corruptible putting on incorruption (1 Cor. xv. 54). The redeemed will then in every respect be "made equal unto the angels" (Luke. xx. 36) in the great day of Judgment.

In the great day of account, when the Judge will have before him the responsible of all ages, the dead being raised and the living gathered together to the Judgment Seat, those who are found worthy of "everlasting life" (Dan. xii. 2) will be given "power over the nations" (Rev. ii. 26), with the view of bringing about "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14).

Just imagine such an army of immortal, incorruptible beings approaching Jerusalem! How futile will be shot and shell, bombs and shrapnel. Often, as we have stood on that east wall of the city overlooking the valley of Jehoshaphat with the Mount of Olives in the near distance, could we picture the Russians, and the Germans, manning the guns on that wall and pouring out therefrom volley after volley. But, such charges, on those possessing angelic nature, would do no more harm than the proverbial peas aimed at the Rock of Gibraltar. That truth the Confederacy will need to learn by experience.

As Christ Himself has told us in the Apocalyptic programme since His ascension to Heaven, the then holders of Jerusalem will make war against Him, but He "Shall overcome them; for, he is Lord of

lords, and King of kings ; and they that are with him are called, and chosen, and faithful " (Rev. xvii. 14). Overcome ! Of course they will.

What a scene then in the valley of Jehoshaphat, which has always separated Jerusalem from the Mount of Olives. Another prophet of Israel thus pictures it : " For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land " (Joel iii. 1, 2,).

What consternation among the allied armies encamped in the Holy City, but, what joy for the oppressed Jews. Aye, and what a surprise for these Jews when they realize Who their Deliverer and Saviour is. Another prophet very graphically depicts the scene thus : " It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn " (Zech. xii. 9, 10).

This pathetic scene of recognition was also foretold by Jesus Christ Himself when reproaching His kinsmen for their unbelief : " Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord " (Matt. xxiii. 39).

Then, how about the overpowered and routed



Russo-Germanic Hosts, not only in Jerusalem, but encamped all over the Holy Land? The prophet Daniel predicted their fate, when, in speaking of the latter-day invaders he said: "He shall enter also into the glorious land, and many countries shall be overthrown . . . And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. xi. 41, 45, R.V.).

In their retreat, what helter-skelter there will be to get to some place of safety! What a taking to their heels! How they will run! No doubt they will call it a "military retirement"; or, more likely still, will term it a "strategic retreat"! The strategy, however, will not be on their part, but on that of the God of Israel, Who has a lesson to teach them, and all other desecrators of the Land, concerning which His prophet says: "He that toucheth you toucheth the apple of his eye" (Zech. ii. 8). And, again: "In that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. xii. 3). Another of the prophets of Israel describes God's mind of His land and people thus: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv. 17).

The Gog confederacy will hasten away from Jerusalem, very probably for the purpose of getting reinforcements. In any case, they will not go in the direction of Jaffa, for no reinforcements will be found there. Although Jaffa is regarded as the port of Jerusalem, the ways and means of that

seaport are far too limited for it ever to be used for the transport of either troops or guns. No deep draught boats can get anywhere near the shore. Not only is the Mediterranean very shallow here, but the coast-line abounds with fearfully dangerous rocks and reefs, through which only small rowing boats can be steered. There is no harbour, nor is there likely to be, in spite of the concessions made, or promised, from time to time by the authorities. Therefore, anything in the way of transport must be carried out either at Haifa or Beyrout, at either of which seaports there is ample provision for embarking, or disembarking, troops in large numbers.

Now, let us look at the map of Palestine, and we see that whichever of those two ports they make for, they will have to cross the plain of Esdraelon, or Megiddo, as it is termed in Scripture. And, what of that? Let us, in reply, repeat certain remarks made by the late Lord Kitchener before the Geographical Section of the "British Association" and "Palestine Exploration Fund" Committee. In his lecture on "The Survey of Galilee" he said :\* "Looking down on the broad plain of Esdraelon stretched out from our feet it is impossible not to remember that this is the greatest battlefield of the world, from the days of Joshua and the defeat of the mighty host of Sisera, till, almost in our own days, Napoleon the Great fought the battle of Mount Tabor. Here also is the ancient Megiddo, where the last great Battle of Armageddon is to be fought."

There is not the slightest doubt but that Lord Kitchener was right in identifying the Plain of Esdraelon or Megiddo as the Armageddon of the Holy Scriptures. Every authority of any note

\* See "*Quarterly Statement*", 1878, pp. 159-174.

agrees therewith, including Sir Charles Wilson, Dean Stanley, Dr. Ellicott, Dr. Hastings, Cunningham Geikie, Dr. Cheyne, Dr. Black, Dr. Kitto, and Dr. Albert Barnes.

Keeping in view all the foregoing inspired and uninspired evidence, can we not plainly see that the retreating Russians and Germans will be allowed to reach the plain of Esdraelon, in other words, Armageddon, and will then be overtaken by the Messiah and His mighty hosts? In this connection we remember His words to Pilate nearly 19 centuries ago: "If my kingdom were of this world (*kosmos*—world, as in verse 20), then would my servants fight" (John xviii. 36).

Now will have arrived the time for His servants to fight, as it is so unmistakably put in the Psalms: "To execute vengeance upon the nations, and punishments upon the peoples; To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints" (Psa. cxlix. 7-9, R.V.).

There is no other means by which the world can be made to learn righteousness. Preaching will not do it, cannot do it; never has done it, and never will. God has instituted preaching for a very different purpose; namely, to take out of the nations "a people for his name" (Acts xv. 14). The world will be taught right thinking and right doing in quite a different way. The God of Israel in the Bible says so. The prophet says: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9). And Jesus, in His Apocalyptic programme, in speaking of that era, says: "Who shall not fear thee, O Lord, and glorify thy name? For thou only art

holy : for all nations shall come and worship before thee ; for thy judgments are made manifest " (Rev. xv. 4).

It will be a terrible time for the world at large, such trouble as the world has never previously experienced ; not even the hitherto unparalleled European war of our century will compare with it. The prophet " greatly beloved " speaks of it thus : " There shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be, delivered " (Dan. xii. 1). So far reaching will the trouble be that, " The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth : they shall not be lamented, neither gathered, nor buried ; they shall be dung upon the ground " (Jer. xxv. 33).

That may be terrible reading, but any revulsion of feeling, caused thereby, vanishes when we are made aware of the character of "*the slain of the Lord*". We are told, in verse 31 of the same chapter : " A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations, he will plead with all flesh ; he will give *them that are wicked to the sword*," saith the Lord. There will be no half measures then. God tells us so. He will then say : " I have long time holden my peace ; I have been still, and refrained myself : now will I cry like a travailing woman ; I will destroy and devour at once " (Isa. xlii. 14).

The cause and effect are unique : " The Lord hath a controversy with the nations. . . . Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth " (Jer. xxv. 31, 32). The Psalms vividly

depict how the earth will appear at that awful juncture ; here is a sample : " Come, behold the works of the Lord, what desolations he hath made in the earth " (Psa. xlvi. 8).

If this be the reader's first introduction to these things, we think we can read his thoughts. Doubtless he regards it a sorry picture, one he has no sympathy with ; no desire nor place for. Aye ; and that is just what the mind of a child would be on seeing a surgeon engaged in removing malignant growths from a human being. In all things, however, we want to " consider the end", and the Psalmist proceeds to tell us what succeeds the desolations : " He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariots in the fire. Be still, and know that I am God : I will be exalted among the nations, I will be exalted in the earth " (Psa. xlvi. 9, 10, R.V.).

" Immanuel "—" God with us", in the person of the Messiah. David predicts : " He shall come down like rain upon the mown grass : as showers that water the earth . . . Men shall be blessed in him : all nations shall call him blessed " (Psa. lxxii. 6, 17).

Then will be " Glory to God in the highest, and on Earth peace, goodwill towards men " (Luke ii. 14).



## CHAPTER XLI

### JERUSALEM OF "TO-MORROW "

Good Time Coming for Jerusalem—Glowing Pictures from the Prophets—The Jews' Wailing Place—A Joyful City—"The Lord is There."

FROM what has been already stated in the chapter entitled "Rebuilding Palestine," and from what the Zionists have already accomplished at Tel Aviv (see chapter xviii. and Illustration 17 foll.) it is evident that, given the time and money, great things are in store for Jerusalem, the seat of the British Protectorate, and the Palestinian Headquarters of the Zionist Organization ; but even so, the wildest dreams of the most optimistic Zionist compared with the "good things in store" for the Land and its People, are but as a box of flowers in comparison with the Garden of Eden, where "everything" was "very good."

The promises of the God of Israel through Israel's prophets are too good for mere words, and the pictures portrayed in the divine album are quite beyond exaggeration. To try to embellish either would be like painting the lily or gilding refined gold. And, what is more, their fulfilment and realization are guaranteed by the same Almighty Power that decreed "Jerusalem shall become heaps" (Mic. iii. 12).

Every Jew knows how truly that has been fulfilled. Sabbath after Sabbath, the wail goes forth

from countless lips in the Jews' Wailing Place ;  
 " Oh, Lord, the nations are come into thine inheritance ; the holy temple have they defiled ; they have laid Jerusalem on heaps " (Psa. lxxix. 1).

The " God of Israel " is " not man that he should lie ; neither the son of man that he should repent : hath he said and shall he not do it ? or hath he spoken, and shall he not make it good ? " (Num. xxiii. 19). We know He can and will. With that in mind, let us reproduce a few things that God has promised concerning Jerusalem :

" It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem " (Isa. ii. 2, 3).

" Thus saith the Lord ; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem that are desolate, without man and without inhabitant, and without beast, The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts : for the Lord is good ; for His mercy endureth for ever : and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord " (Jer. xxxiii. 10, 11) ;

" Thus saith the Lord of hosts ; there shall yet

old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof " (Zech. viii. 4, 5).

" At that time they shall call Jerusalem the throne of the Lord ; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart " (Jer. iii. 17).

" The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously " (Isa. xxiv. 23).

" The Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion : the kingdom shall come to the daughter of Jerusalem " (Mic. iv. 7, 8).

" And they shall call thee the City of the Lord, the Zion of the Holy One of Israel " (Isa. lx. 14).

" For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy " (Isa. lxxv. 17, 18).

" Thus saith the Lord of hosts, the God of Israel ; as yet they shall use this speech in the land of Judah and in the cities thereof when I shall bring again their captivity ; the Lord bless thee, O habitation of justice and mountain of holiness " (Jer. xxxi. 23).

" Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the

holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean " (Isa. lii. 1).

" So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more " (Joel iii. 17).

" Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King " (Psa. xlviii. 2).

" The name of the city from that day shall be, The Lord is there " (Ezek. xlviii. 35).

" And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles " (Zech. xiv. 16).

Surely these promises have to do with the Times of Restoration uppermost in the minds of the Apostles of whom our " Christian Clergy " claim to be successors. But if their claim be legitimate why do they unscripturally " put " all the Old Testament burdens and curses on to the poor Jew, and " take " all the comforts and blessings to themselves ? This is what a magistrate recently termed " playing the game of ' Put and Take ' with loaded dice."

What do we mean ? Turn to the prophecies of Isaiah, and the reader will see what we mean. Take Isaiah lix. and look at the epitome which is placed at the beginning of the chapter, and there we read that verse 3 and onwards have to do with " the sins of the Jews," but an apostate Christendom turns right about face when they come to the next chapter (lx.) where God, through the prophet

goes on to say: Arise, shine; for thy light is come . . . The Gentiles shall come to thy light, and kings to the brightness of thy rising . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and *they shall call thee, The City of the Lord, The Zion of the Holy One of Israel.* Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." An apostate "Christendom" heads those glorious promises with "The glory of the Church . . . and the great blessings after a short affliction." What contemptible vanity or pitiable self-delusion, to "put" all the affliction on the Jew, and "take" all the blessings to their own "Church"!

No, the Jerusalem of the promises proclaimed by the prophets of Israel is not something in the sky, but Jerusalem of which God says: "Walk about Zion, and go round about her: tell the towers thereof, Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following" (Psa. xlviii. 12, 13). And listen to this, ye blind commentators of an apostate Christendom: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. iii. 4). It is as impossible to spiritualize that plain statement, as it is this: "And Jerusalem shall be inhabited again in her own place, even in Jerusalem" (Zech. xii. 6).

There we have the "Jerusalem of To-Morrow".



## CHAPTER XLII

### EASTERN QUESTION SETTLED

Impossible of Settlement by Human Means—God to Intervene—  
The Man at His Right Hand—"Of whom spake the Prophet  
this?"—A Divine Picture.

BUT the Palestine Question, the Eastern Question, the Jewish Question, will not be settled, cannot be settled, by the Jews themselves, by Britain itself, nor by both of themselves. It is the God of Israel, and The One whom He has made strong for Himself, who will do the work. And, as we have seen, it was not possible until "the set time" had come; the "Times of the Gentiles" had to be fulfilled; and, then, "in His own good time", Palestine would come into its own, and, as all who have eyes to see can see, the settlement is close upon us.

Now all who have carefully read, and studied, Moses and the Prophets, know perfectly well that the God of Israel has always worked, and will still work, by means of Agents. He has always "raised up" a leader to lead and carry out His programme, when such was needed. Thus, "He raised up Moses" to lead His chosen people, the Jews, from the slavery of Egypt to the "Land that flowed with milk and honey." No orthodox Jew, nor orthodox Christian, will call that in question, and therefore no such Jew or Christian can object to our producing the writings of Moses as evidence of God's intentions as to a subsequent and all-powerful

leader and ruler of the Jews. We refer to what is found in Deuteronomy xviii. 18, 19, where we are told God says : " I will raise them up a Prophet from among their brethren like unto thee ; and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Who is the prophet there predicted ? Has the world ever seen such a prophet ? Has Israel ever produced a leader whom they have acknowledged as fulfilling that Mosaic prophecy ? Let our Zionist friends answer the question, if they can. For instance, our friend Mr. Nahum Sokolow, in his excellent work entitled " Zionism in the Bible", cites Moses and prophet after prophet, but he gives us not the slightest clue as to who the prophet is whom Moses foretold. Moses is very descriptive of the one of whom he speaks :

" A prophet like unto himself.

" One of the nation's ' brethren.'

" One who would command absolute obedience."

And, one who could, and would, follow disobedience with speedy destruction.

Such an one is at present " unknown " to Zionists, although to the unprejudiced and unbiassed student of the Scriptures, his characteristics have been so clearly given that such could not fail to recognize him when he appeared, as we believe he has.

The reader knows to whom we refer ; to Jesus of Nazareth, whom we contend is the Messiah, the promised Deliverer.

Let us recall a little incident that occurred in Palestine nearly nineteen hundred years ago, which

there is no more reason to doubt than there is any of the incidents related in our most reliable history books.

One of the ministers of Candace, Queen of the Ethiopians, was on a royal mission, and travelling from Gaza to Jerusalem. He was riding in his chariot, reading a chapter from the Book of Isaiah ; it was chapter fifty-three, and among others he read verse 7 and 8, where we find these words : " He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken."

A Jew, of the name of Philip, was commanded to follow the chariot, and seeing what the Ethiopian was reading, he asked him : " Understandest thou what thou readest ? " To which the Ethiopian replied : " How can I except some man should guide me ? " He further asked Philip : " I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ? "

What a pointed and pertinent question. Philip, we are told : " Began at the same Scripture, and preached unto him Jesus."

No doubt, in so doing, he called the Ethiopian's attention to other Scriptures bearing on the same subject ; and, probably, frequently paused to repeat the question : " Of whom speaketh the prophet this ? of himself, or of some other man ? " In that fifty-third chapter of Isaiah we have details given of the one foretold, and one of the details is

(verse 10), that " He shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

We believe that is admitted by Jewish Commentators as belonging to the long looked-for Messiah. Then, " Of whom spake the prophet that," if not of " The Jew of Jews," of whom Dr. Max Nordau, " the most ardent of Zionists" said, " This man is ours. He honours our race ; and, we claim him as we claim the Gospels, flowers of Jewish literature, and only Jewish."

Yes ; Jesus of Nazareth is the only one whom all the details of the fifty-third of Isaiah will fit. The fact that the Jew as a race does not believe it ! That does not matter. In fact the prophet Isaiah was inspired to record such unbelief, and he does so in the opening verse of the chapter : " Who hath believed our report ? and to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not " (Isa. liii. 1-3).

There we have, recorded beforehand, the mind of the Jewish nation concerning Jesus of Nazareth. The end of the first chapter of his appearance was crucifixion, after being treated in the most humiliating manner ; but, what of that ? What said the Scriptures ? What did the prophets of Israel mean by the statement : " They part my garments among them, and cast lots upon my vesture " (Psa. xxii. 18). " Of whom speaketh the prophet this ? of himself, or of some other man ? "

Again, in Psalm lxi. 21 : " They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." " Of whom speaketh the prophet this ? of himself, or of some other man ? "

Yes ; Jesus of Nazareth was crucified ; died, and was buried ; but, we read this in Psalm xvi. 10 : " Thou wilt not leave my soul in hell, neither wilt thou suffer Thine Holy One to see corruption." " Of whom spake the prophet this ? of himself, or of some other man ? "

Of some other man no doubt ; " The man Christ Jesus," as Paul terms him (1 Tim. ii, 5). The man whom the prophet said : " God made strong for Himself," and of whom Peter told his Jewish hearers, God " shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began " (Acts iii, 20, 21).

Yes, Jesus Christ is coming back to earth again as the world's great deliverer ; and, when he does, the race that for centuries has rejected him, when it sees him in Palestine will recognize him, believe in him, and welcome him ; for such is what another of Israel's prophets tells us : " And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born " (Zech. xii. 9) ;



Of whom spake the prophet this ? of himself, or of some other man ? Can there be any doubt ? We think not. If the reader should have any doubt, we would advise such to read a little book entitled, "*The Trial*", by Robert Roberts \*

In Jesus Christ we have the prophet like unto Moses, who will in the good providence of God, solve the Eastern Question, the Jewish Question. He it is who is to sit " upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this " (Isa. ix. 7).

Then Palestine and all her cities will be happy and at rest. Hear Zephaniah : " In that day it shall be said to Jerusalem, Fear thou not : and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty ; He will save, He will rejoice over thee with joy : He will rest in His love, He will joy over thee with singing." (Zeph. iii. 16, 17).

What a picture !

\* Unfortunately " out of print ", but can be consulted at the British Museum.

## CHAPTER XLIII

### ANTI-SEMITISM DOOMED.

Palestine to become a Paradise—Honours in store for the Jews—  
Britain foremost among her Suitors—The Zionist "Commission"  
an earnest of Coming Succour.

WHAT a Paradise Palestine will be when wholly restored to the Jews! Listen to this promise of God: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. xxxv. 1, 2).

And, this: "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 17, 18).

How Grand! Glorious! Satisfying! To elaborate such promises would be on a par with painting the lily, or gilding refined gold; and yet the religious world as a whole is blind to these glorious predictions concerning Palestine and the Jews. They are, however, beginning to wake up and give God's Prophets a hearing, and to realize the place that the Jew and his land are to occupy among the nations.

The nations have had a taste in the past of how

retribution is meted out to the persecutors of the Jew, and to downtreaders of the Land. Let the despiser of Palestine ponder this : " No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn " (Isa. liv. 17).

All the contemporaries of Israel have realized how true that statement was, and is, and will be, for the same prophets of Israel tell us that God says : " In that day will I make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it " (Zech. xii. 3).

And then, what honours in store for the Jews ! They will not then be as they have for centuries past, the tail of the nations. Israel is to be the head. What else can or does this mean ?—" At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord " (Zeph. iii. 20).

And, this, from Zechariah viii. 23 : " Thus saith the Lord of Hosts : In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard that God is with you."

The prophet Isaiah, too, gives us many pictures of the honours in store for the Jews. Here is one in chapter lx. verse 3 : " The Gentiles shall come to thy light, and kings to the brightness of thy rising." Again, in verse 10 : " And the sons of strangers shall build up thy walls, and their kings shall minister unto thee."

Of course mere natural minded Gentiles, Christian or non-Christian, may not relish the prospect, it jars on their dignity, but what of that ? They will be made to realize and recognize it, for what else does this mean ? " For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted . . . The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations " (Isa. lx. 12).

On the other hand, what a happy outlook there is for those nations, or people who have had kindly feelings and helpful hands for God's people. Those who have the mind of the Psalmist when he said : " Pray for the peace of Jerusalem : they shall prosper that love thee " (Psalm cxxii. 6). These are the friends of Zion, who the Psalmist says : " Take pleasure in her stones, and favour the dust thereof " (Psalm cii. 14).

In view of such statements, we know how happy will be the lot of those nations who have befriended the Jew, as Britain has done, is doing, and will do in the future. We say advisedly as Britain *will do in the future*, for God has revealed in the Bible the fact that Britain's ships are to be placed at the disposal of the Jews to take them back to their own land. That is evident from Isaiah lx. 9, which reads : " Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name

of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee."

In view of that testimony, and in the light of what we have already seen in chapter xxxiii concerning the "Merchants of Tarshish", who can doubt the great work God has assigned to Britain concerning the transporting of His chosen people to Palestine? Further evidence of the fact is also furnished by the same prophet in the divine assurance: "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion" (Isa. xviii. 7).

In connection with that divine work, what better start could the British Government have made than that which it did make in approving of, and sending out to Palestine, a Jewish Commission to investigate the conditions of the Jewish Colonies in the Holy Land? Among its objects were the repatriation of the Jewish inhabitants who had been compelled by the enemy to leave Palestine; the organization of relief work; and the re-opening of Jewish institutions in the Holy Land, which had been closed owing to enemy action, and to restore the damage which the enemy had inflicted on the Jewish Colonies. The Commission consisted of representative Zionists, with Dr. Chaim Weizmann, President of the "English Zionist Federation", as Chairman.

Yes, actions indeed speak louder than words, and surely Great Britain and her English speaking allies the "Merchants of Tarshish with all the young lions thereof", have shown, by their deeds a readiness



and a willingness to befriend the Jew and rid his land of "The Desolator." How well, too, they have accomplished the work so far. In one fell swoop, in a few brief weeks, under the generalship of General Allenby, they made a clean sweep of the down-treaders. The Holy Land has been delivered from the thralldom of one of the worst forms of Gentilism.

## CHAPTER XLIV

### PEACE AND SAFETY CRY

World-wide Perplexity and Fear.—Proof of the Time of the End—Old and New Testament Evidence—Mr. Lloyd George's Doubts and Fears about the League of Nations—Peace Societies,

THE fact that Palestine's deliverance from all its oppressors or downtreaders is certain and very near at hand, must be manifest, to all who have faith in Moses and the Prophets, from the evidence adduced in previous chapters. But there is other evidence, evidence of a different character, although inseparably connected with that already given. We refer to what is found in the New Testament Scriptures, in Luke xxi. 25, where we learn that Jesus informed his disciples that an extraordinary condition of things would be current in the world at the end of "the Times of the Gentiles," and when Jerusalem would no longer be "trodden down" by its centuries-old oppressor. In the statement referred to, he said the new order of things would be: "upon the earth distress of nations with perplexity . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Was there ever a time when such a condition of world-wide perplexity, and fear, existed, as to-day?

Of course, what Jesus said to his disciples upon this matter may not be regarded as evidence by all our Jewish readers, but, as must be evident to all

who have read the previous chapters, we are writing also for those who claim to be Christians, and that reader is not a Christian who does not regard the utterances of Jesus as divine. It must strike all as remarkable, to say the least, that not only the Old Testament Scriptures, but the New Testament also, clearly predict that in the Last Days, when Gentile downtreading of the Jew and his land is coming to an end, that the epoch would be marked as a time of unparalleled trouble (Dan. xii. 1, 2; Luke xxi. 25). And is not the world now in the very throes of such a time?

True, that now, and for some time past, all the nations are talking about peace. All nations are shaking hands, as it were, with themselves if not with each other, and most people seem to think that wars and rumours of wars may safely be left to the League of Nations, and that the Peace Congresses may be trusted to see to it that such a war as that of 1914-18 is impossible if not for ever, at any rate for many a generation to come; that terrors by night are but nightmares of a dark past, and that we can all go to bed and sleep comfortably.

But do those "in the know" feel so sure about the peace and safety cry? Does Britain's principal representative on "The League of Nations", and at the various Peace Congresses, feel satisfied with the outlook? By no means; he has very grave doubts about the League of Nations, as the following report from a London Daily paper shows (the report is almost word for word as found in other papers, so there is no doubt about its authenticity and accuracy):

"I am all for the League of Nations, but that is not enough," said Mr. Lloyd George at a Welsh

Methodist meeting at Portmadoc yesterday. "There is a real danger that unless something more is done to instruct opinion in the civilized countries of the world, the League of Nations may become a breeding ground of intrigues and feuds.

"Parties and groups may be formed there, and one day when majority is one way and force another, you may find that the discussions of the League of Nations have only led up to the greatest conflict ever yet witnessed.

"It filled him with disappointment when he saw that in spite of the lesson of the Great War the spirit of national hatred, greed, and the worst form of national pride was as dominant as ever. And that was by no means confined to the great countries. The hidden nations excavated by the war are even worse. Some of these liberated nations seem to be rendered more fierce by being chained so long. I cannot see any sign of anxiety among them for the intervention of the League of Nations in their disputes, or of any respect for its decisions.

"The conscience of the people must be trained so that it shall abhor bloodshed as a crime. Whether the Covenant of the League of Nations is the best organization for the purpose, or whether the American proposition is more likely to succeed, that, I respectfully suggest, is not for the Churches to discuss. It is for them to create the atmosphere. The same observations applied to industrial warfare."

No ; we do well not to pay any heed to Peace Societies and the like, for there is Bible evidence that the Peace and Safety talk comes from those who either do not know, or do not believe, the

programme of the God of Israel, as found in the Bible. Rather let us listen to the Jew and Christian Paul, who in writing to believers in the First Century said : " But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. For when they shall say, Peace and Safety, then sudden destruction cometh upon them " (1 Thess. v. 1—3).

" The Day of the Lord cometh." True, the text also from which the phrase is taken is in the New Testament, and therefore may be lightly brushed on one side by some of our Zionist friends, but we would remind them that the phrase " The Day of the Lord " more often occurs in the Old Testament.



## CHAPTER XLV

### THE DAY OF THE LORD

Darkness, Travail and Destitution—For Whom?—The Lord's War—A Happy Sequel—God's Covenant with Abraham—Solemn Words of Warning to Anti-Zionists.

DOUBTLESS some of our readers will consider, and not altogether without reason, that the previous chapter closed with rather a doleful note; not really so, for that extract from Paul's letter to the Thessalonians has reference to a day in which there will be "on earth peace, and good will among men"; not simply in Palestine and among the Zionists, but universal, both as to the world and its inhabitants.

We refer to those five words: "The Day of the Lord" (1 Thess. v. 2).

True, Paul associates that day with darkness, travail, and destruction; but darkness for whom? Travail for whom? Destruction for whom? Not for anybody or anything that makes for peace on earth or good will among men, for, In that day—"the day of the Lord"—only such as are "wicked will be given to the sword" (Jeremiah xxv. 31).

We wonder how many of our Zionist readers have ever seriously considered what some of their inspired prophets have stated concerning "The Day of the Lord." Those who have done so, know, that, although "the day of the Lord" will mean a

wholesale demolition and destruction of all that is bad, it will also mean a wholesale setting of things right, so that when finished all that survive will praise and bless the Lord. Look at what Joel (ii. 1) says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Future! Of course it is, look at the context: "Then will the Lord be jealous for His land, and pity His people . . . Fear not, O land; be glad and rejoice: for the Lord will do great things . . . And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed" (Joel ii. 18, 21, 27).

Look at this in Zechariah xiv. 1: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee."

Future! Of course it is, look at the context: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle . . . And the Lord shall be King over all the earth . . . And there shall be no more utter destruction; but Jerusalem shall be safely inhabited . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles" (Zech. xiv. 3, 9, 11 & 16).

The picture is divinely painted by David thus: "Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth, He breaketh

the bow, and cutteth the spear in sunder ; He burneth the chariot in the fire. Be still, and know that I am God : I will be exalted among the nations, I will be exalted in the earth." Ps. xlv. 8-10

Look at this from Isaiah (ii. 12) : " The Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low."

Future ! Of course it is, look at the context : " And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more " (Isaiah ii. 4).

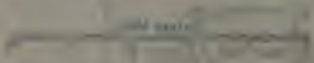
Therefore, in all sincerity, we would point out to all who are disposed to interfere with the Colonization of Palestine by the Jews, that the land is their home, not simply by a Mandate of Great Britain, but, by a covenant of the God of Abraham (Gen. xii. 1-3 ; xiii. 14-17 ; xvii. 8 ; xxvi. 3, etc.).

In conclusion : just a few words to those who are running counter to the Zionists. With all the earnestness that we can command, we would submit the First-Century advice of Gamaliel :

**"Refrain from these men, and let them alone ; for if this counsel, or this work, be of men, it will come to nought : But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God."**



# PALESTINE



General Outline of the Country



2

3

4

5

6

7

8

9





# INDEX.

Abraham and Palestine, 14  
 Achavah Settlement 103  
 Achouzah Society, 180  
 Ælla Capitolina, 22, 169  
 Aged and Infirm, Hospital for, 146  
 Agricultural Labourers' Union, 157  
     — Museum, 147  
 Agudath Shelomoh Miland Settlement, 100  
 Ahuzath Baith Garden Suburb, 142  
 Allenby, General (now Lord), 40, 42, 105,  
     145, 170, 173, 200, 218, 261  
 Alliance Israélite Universelle, 121, 133, 134  
 Alkalai, Mr. Jehouda, 90  
 American Fruit Packers' Association, 117  
 Aminassif's Land, 142  
 Angels, 288  
 Anglo-Jewish Association, 133, 134  
 Anglo-Levantine Banking Co., 137  
 Anglo-Palestine Company, 108, 137  
 Animals, Cruelty to, 179  
 Anti-Semitism, 164, 259  
 Anti-Zionists, 114, 126, 268  
 Apostate Christendom, 231, 249, 250  
 Arab Attack on Petach Tikvah, 117  
 Arabs, 127, 158, 161, 179  
 Ararat Commonwealth, 89  
 Archeological Society, 148  
 Argentina, 110  
 Armageddon, 195, 197, 236, 242  
 Arnim, Count, 74  
 Arnon, River, 217  
 Artuf Colony, 119  
 Asquith, The Right Hon. H. H., 202, 212  
 Ataroth Colony, 131  
 Athlit Experimental Station, 122  
 Ayeleth Hashachar Colony, 127  
 Back, Mr. J., 116  
 Badodah, Mr. Jacob, 108  
 Balfour Declaration, The, 134 149, 158,  
     161, 230  
 Balfouria Colony, 127  
 Band, Mr. Solomon M., 100  
 Barath-Anak, 199  
 Bar-cochba, 22, 78, 160  
 Barnes, Rev. Albert, 243  
 Barnett, Canon, 70  
 Barthelmy, M., 90  
 Basle Programme, 110  
 Bate, Dr. G. P., 73  
 Bath Schlomo Colony, 122  
 Battel Dov Hornstein Settlement, 104  
     — Ezrath Niddachim Settlement, 99  
     — Kolel Minsk Settlement, 103  
     — Kolel Zebenberger Settlement, 104  
     — Mendel Rand Settlement, 104  
     — Mosheh Settlement, 99  
     — Mosheh Menahem Vodner Settlement,  
         102  
     — Nathan Settlement, 102  
     — Shimon Settlement, 101  
     — Yaakob Badodah Settlement, 103  
 Beaconsfield, Lord, 202  
 Bedjen Colony, 127  
 Bekour Holom Hospital 146  
 Belvedere Tower, 182  
 Ben Avi, Mr. I., 176  
 Benel Mosheh Settlement, 101  
 Ben Shemen Colony, 119

Ben Yehuda Colony, 131  
 Berlin Treaty, 199  
 Berya Colony, 131  
 Beth Abraham Settlement, 100  
 Beth Am Club, 147  
 Bethania Colony, 127  
 Beth Arif Colony, 131  
     — David Settlement, 97  
     — Israel Settlement, 98  
     — Yaakob Settlement, 98  
     — Zekinim Infirmary, 147  
 Biram, Dr. Arthur, 148  
 Bir Jacob Colony, 120  
 Birket Mamilla Settlement, 97  
 Birnbaum, Mr. Nathan, 93  
 Black, Dr., 243  
 Blood Accusation, 74  
 Bolsheviks, 149  
 Bonei-Baith Settlement, 141  
 Bonhomme, Mr. S., 74  
 Bordsh Colony, 131  
 Borukhoff Colony, 131  
 Boundaries of the Promised Land, 14  
 Britain in Prophecy, 187, 201  
 British Mandate, 46, 113, 149, 157, 212,  
     229 230  
 British Protectorate, 11, 211, 215  
 Bureau of Chief Rabbis, 147  
 Burg Colony, 122  
 Caserea Colony, 123  
 Canada and the Young Lions, 11  
 Canerin, Count, 74  
 Carmel Colony, 127  
 Charmers, Mr. Gabriel, 92  
 Chederah Colony, 122  
 Chedorlaomer, 166, 223  
 Cheyne, Dr., 243  
 Cohen, Mr. Albert, 90  
     — Mr. Gustave, 94  
 Constantinople, 195, 216  
 Cyprus, 199, 201, 204  
 Daganian Colony, 127  
*Daily News, The*, 192, 202, 236  
 Daly, Mr. C. P., 89  
 Dameshek Eliezer Settlement, 100  
 Daniel and "How Long?" 47  
 Daniel's Dream of Four Beasts, 64  
     — Vision of Ram and He-Goat, 56  
 Day of the Lord, The, 46, 267  
 Dessem, Mr., 116  
 Dilb Colony, 120, 124  
 Dimidoff, Mr. Paul, 94  
 Disengoff, Mr., 111  
 Diskin, Rabbi, 146  
 Disraeli, Mr. Benjamin, 201  
 Dor Colony, 122  
 Dorshe-Zion Society, 127  
 Dry Bones of Judaism, 42  
 Dumas, Mr. M. Alexandre, 91  
 Dunant, Mr. Jean Henri, 90, 91  
 Dutch Jewish Hospital, 146  
 Eastern Question, The, 251  
 Eben Israel Settlement, 98  
     — Yoshua Settlement, 100  
 Eder, Dr. M., 111, 155  
 Edom and Moab, 216, 217  
 Educational Establishments, 132  
 Egypt, 201, 205, 206

# INDEX (continued)

- Ein Ganim Colony, 119  
 — Hai Colony, 119  
 — Harod Colony, 127  
 — Zeitim Colony, 127  
 Ekron Colony, 120  
 Eliot, George, 91  
 Ellicott, Dr., 243  
*Elpis Israel*, 29, 206  
 Emek Jezreel Colony, 131  
 Em-el-Tut Colony, 131  
 Engel, Dr. T., 109  
 Eshel Abraham Settlement, 103  
 Esdraelon, 242  
 Ethiopia, 193  
 Ettinger, Mr. Jacob, 119, 124, 125, 147  
 Euphrates, The River, 23, 35  
*Eureka*, 29, 195  
 European War (1914), 200  
 Evelina de Rothschild School, 133  
 Evening Schools, 135  
 Ezrah Party, 157  
 Ezrath, Israel Settlement, 100  
 Four Great Beasts, Vision of, 64  
 France the Stormy Petrel, 195  
 Frankel, Mr. J., 91  
 Franklin, Dr. M., 174  
 Frazer, Mr. Foster, 73  
 Frew, Mr. J. 179  
 Frogs, The Three, 195  
 Fuad's (Ali) Proclamation, 171  
 Galilee, 126  
 Gan Shumal Colony, 122,  
 Geddes, Professor Patrick, 140  
 Geikie, Rev. Cunningham, 243  
 Germany, 105, 186, 187, 189 198, 205,  
 215, 236  
 Gezer Colony, 131  
 Gibeath Shaul Settlement, 103  
 Ginsberg, Dr. (*Achad-Ha-am*), 35, 111  
 Giveath Binyamin Colony 122  
 — Yeheskiel Colony, 128  
 Gluskin, Mr. W., 115  
 Gog, 188, 206, 241  
 Gomer, 194  
 Gordon, Mr. Dob Baer, 91  
 — Mr. Joshua, 155  
 Graham, Mr. Stephen, 45, 69, 183  
 Gross, Dr. Nathan, 124  
 Haboneh Building Co., 109  
 Hadar Harcarmel Settlement, 142  
 Hadassah Hospital, 146  
 Hadrian, Emperor, 22, 32, 42, 169  
 Haifa, 124, 142  
 Hamara Colony, 131  
 Hankin, Mr., 123  
 Hapoel Hazair Party, 157  
 Har Kinnereth Colony, 128  
 Hastings, Dr., 243  
 Hattin Colony, 123  
 Hebrew Secondary School, 143  
 Hebron, 167  
 Hechler, Dr. W. H., 92  
 Hedera Colony, 122  
 Henderson, The Right Hon. A., 156  
 Hephzibah Colony, 123  
*Herald of the Future Age*, 30  
 Herzl, Dr. Theodore, 15, 35, 42, 81 84, 88  
 Hess Mr. Moses, 90  
 High Commissioner, First Jewish, 24  
 Hilfsverein, German, 143, 190  
 Hill, Sir John Gray, 144, 178, 188  
 Hirsch, Baron, 81, 82  
 Holy Places, 180, 190, 197, 198, 202, 203,  
 215 231  
*Horæ Apocalypticæ*, 196  
 Hornstein, Mr. Dov, 104  
 Hospitals, 146  
 Hulda Colony, 120  
 Hunterberg, Mr. Max, 79  
 Ibrith Gymnasium, 109  
 Ilania Colony, 130  
 Immigration Camp, 149  
 Ir Shalem Settlement, 101  
 Isaacs, Sir Rufus, 45  
 Israel, Rabbi, 89  
 Izzat's White Flag, 171  
 Jacob's Trouble, 226  
 Jaddua, the High Priest, 168  
 Jaffa, 106, 241  
 Jehoshaphat, Valley of, 177, 240  
 Jemama Colony, 120  
 Jerusalem of To-Day, 172  
 — Settlements, 96  
 — Women's Society, 146  
 Jew, A Remarkable, 76  
 Jewish Bureau Council, 147  
 — *Chronicle*, 41  
 — Colonial Trust, 108 137  
 — Colonization Association, 83, 134  
 — Commonwealth, 158  
 — Culture Fund, 138  
 — Longevity, 71  
 — National Fund, 137  
 — Technical College, 143  
 — University, 144  
 Jews in the World, 75  
 — under a Curse, 21  
 — Wonderful Race, 67  
 Josephus the Historian, 49, 194  
 Juret el Enav Settlement 102  
 Kabara Colony, 131  
 Kaiser, The Self Idolator, 173  
 Kalendia Colony 120  
 Kalischer, Mr. Zebi Hirsch 90  
 Kastinish Colony, 120  
 Katra Colony, 120  
 Katz Mr. Abraham 89  
 Kauffmann, Mr. Richard, 130  
 Kefar Gileadi Colony, 123  
 — Malet Colony 131  
 — Nahalal Colony, 142  
 — Saba Colony, 120  
 — Tabor Colony, 128  
 — Uhriah Colony, 121  
 Keller, Dr. Leon, 88  
 Kenneseth Israel Settlement, 102  
 Kerem Shelomoh Settlement, 101  
 Kerkur Colony, 123  
 Kessaria Colony, 123  
 Khulda Colony, 120  
 Khurbet Yazun Colony, 131  
 Kings of the North and South, 216  
 Kings of the East, 195  
 Kinnereth Colony, 123  
 Kitchener, Lord, 193, 218, 242  
 Kitto, Dr., 243  
 Kourath Hagiveah Colony, 128  
 Labour Party The, 156

- Laharanne, Mr. Ernest, 90  
 Landau, Miss A. 176  
 — Mr. Herman, 228  
 Lange, Mr., 124  
 Language Question, The, 110, 189  
 Lazarus, Mrs. Emma, 92  
 Lepers, 179  
 League of Nations, 263  
 Levontin, Mr. D., 108, 111  
 Levite, Dr. J., 122, 184  
 Levy-Bing, Mr. Lazar, 91  
 Library at Jerusalem, 147  
 Libya and Phut, 193  
 Lilienblum, Mr. Moses L'ob, 92  
 Lions, The Young, 11, 199  
 Lloyd George, The Right Hon. D., 11,  
 200, 263  
 Lolbg, Mr., 146  
 Lunatic Asylum, 146  
 Luzatto, Mr. Samuel D., 90  
 Maccabees, The, 169, 225  
 McCarthy Mr. Justin, 201  
 Machaneh Yehudah Settlement, 99  
 Magog, 186  
 Marah Colony, 123  
 Massey, Mr., 212  
 Mattari's Land, 142  
 Maurice of Saxony, 89  
 Maskereth Mosheh Settlement, 98  
 Meah Shaarim Settlement, 97, 174  
 Mechanaim Colony, 128  
 Megiddo, 242  
 Mehussrei-Diroth Settlement, 142  
 Meir Shevia Colony, 123  
 Melchisedek, 167  
 Melhamie Colony, 129  
 Mendazibil, Count, 74  
 Mendel, Rabbi, 89  
 Merchants of Tarshish, 11, 26, 198, 206, 259  
 Merchavia Colony, 129  
 Meron Colony, 131  
 Mesopotamia, 212, 227  
 Metullah Colony, 129  
 Michmash, 145  
 Migdal Colony, 129  
 Mikveh Israel Colony, 121  
 Misgav Ladach Hospital, 146  
 Mishkenoth Israel Settlement, 97  
 — Shaannaim Settlement, 96  
 Mishmar Hayarden Colony, 129  
 Mispah Village, 145  
 Mizpeh Colony, 130  
 Mizrahi Party, 157  
 Moab, 223  
 Mohilewer, Rabbi Samuel, 92  
 Montefiore, Sir Moses, 22, 41, 73, 81, 89, 96  
 Mosah Colony, 121  
 Moscow Jewish Conference, 184  
 Moshab Zekanim Infirmary, 147  
 — Ovdim Settlement, 142  
 Mossinsohn, Dr. B., 109  
 Mount Kanaan Colony, 129  
 Nachalath Shebah Settlement, 97  
 — Shimon Settlement, 101  
 — Tzevi Settlement, 99  
 — Yaakob Settlement, 102  
 — Zion Settlement, 102  
 Nahalal Colony, 130  
 National Library at Jerusalem, 147  
 — Radical Party, 157  
 Nasi, Mr. Joseph, 88  
 Nazareth Settlement, 131  
 Nebuchadnezzar's Dream, 58  
 Ness Ziona Colony, 121  
 Neve Shanan Garden City, 142  
 Nissim Bak Settlement, 98  
 Nissenbaum, Mr. Isaac, 69  
 Noah, Mordacai Manuel, 89  
 Nordau Dr. Max, 67, 77, 86, 162, 166, 254  
 Northcliffe, Lord, 147  
 Ohel Isaac Settlement, 100  
 Ohole Mosheh Settlement, 98  
 — Shelomoh Settlement, 100  
 — Simchah Settlement, 102  
 Oliphant, Mr. Laurence, 91  
 Olivet House, 69  
 Olive Tree Fund, 138  
 Omar, Mosque of, 145  
 Ophthalmic Hospital, 146  
 Osterberg-Verakoff, Mr. Max, 94  
 Ottoman Empire, 195, 203  
 Palestine Books, 9  
 — Boundaries, 113  
 — Land Development Co., 119, 120, 124,  
 137, 139  
 — Then and Now, 27, 56  
 — to the front, 13  
 Pasteur Institution, 146  
*Palestine Weekly, The*, 176  
 Paskievitch, Prince, 73  
 Peace and Safety Cry, 262  
 Peki-in Colony, 131  
 People's Institute, 147  
 Persia, 192  
 Petach Tikvah, 107, 116, 121  
 Pétavel, Dr. A. F., 91  
 Peters, Mr. Madison, 67  
 Petra, 224, 225  
 Phut, 193  
 Pinsker, Mr. Leon, 15, 35, 81, 90  
 Poale Zion Society, 157  
 Pools of Solomon, 175  
 Poriah Colony, 130  
 Prison at Jerusalem, 179  
 Proclamation at Jerusalem, 170  
 Promised Land, Extent of, 14  
 Ramah Colony, 130  
 — Village, 145  
 Ratisbonne, Mr. A., 141  
 Reading, Lord, 45  
 Rechoboth Colony, 121  
 — Settlement, 102  
 Right of Smaller Nations, 156  
 Rischon le Zion, 107, 113, 115, 121,  
 Robert Roberts, 256  
 Robinson Mr. W. D., 89  
 Roman Invasion, 15  
 Rome, 195  
 Rosh, 181  
 — Pina Colony, 130  
 Rothschilds, The, 45, 74, 93, 115, 120, 122,  
 130, 212  
 Rothschild Hospital, 146  
 Rozanoff, Mr., 69  
 Ruppin, Dr. Arthur, 75, 108, 111, 119  
 125, 139  
 Rushmia Colony, 131  
 Russia, 181, 185

# INDEX (continued)

- Russian Quadrangle, 182, 190
- Tower, 176, 178, 182
- Sachar, Mr. Harry, 161
- Salaman, Dr. R. N., 71
- Samuel, Sir Herbert, 24, 42, 159
- Sargon, 14
- Sarona Colony, 131
- Sault, Marshal, 74
- Sayce, Professor, 193
- Sazonoff, Mr. M., 193
- Schiff, Mr. J. H., 143
- Schools in Palestine, 182
- Schnierer, Dr. N. T., 92
- Sedjera Colony—see Ilania
- Sennacherib, 167
- Shaar Hapinah Settlement, 99
- Shaa'el Chesed Settlement, 103
- Tsedek Settlement, 99
- Yerushalaim Settlement, 101
- Shalmaneser, 14
- Sheba and Dedan, 198
- Shebek Tsedek Settlement, 101
- Shebeth Achim Settlement, 100
- Shekonath Hatemanim Settlement, 99
- Rabbi Tzadok Settlement, 103
- Silicate Brick Factory, 109
- Simon, Mr. Leon, 158
- Smolenskin, Mr. Perez, 91, 92
- Sokolow, Mr. Nahum, 15, 17, 35, 44, 81
- 85, 95, 107, 252
- Soloveitschik, Mr. E., 90
- Spoer, Mrs. H. H., 143
- Stanley, Dean, 181, 243
- Steinschneider, Mr. Moritz, 89
- Stephens, Mr. J. L., 224
- Sukkath Shalom Settlement, 97
- Suez Canal, 104, 201, 205
- Synagogues, Jerusalem, 148
- Tachkemoni School, 109
- Talpioth, 140
- Tantura Colony, 122
- Tarshish, 199, 206, 259
- Merchants of, 11, 26
- Technicum at Haifa, 143, 189
- Tel Adas Colony, 131
- Aviv 107, 108, 111, 141, 246
- el Amarna Tablets, 167
- Hai Colony, 130
- Yossef Colony 130
- Zur Colony, 123
- Territorialism, 110
- Thomas, Dr. John, 29, 206, 221
- Thon, Dr. Jacob, 157
- Thora, Mr. Juda, 96
- Three Unclean Spirits, 195
- Tiberias, 142
- Tiberius, Emperor, 76
- Times of the Gentiles, 25
- Tin Islands, 199
- Tireh Colony, 123
- Titus, Emperor, 14, 22, 78
- Togarmah, 194
- Tolkowsky, Mr. M. S., 111
- Touro, Mr. Juda, 96
- Town-planning, 141
- Trumpeldor, Captain, 128
- Turkey Disappearing, 23, 34, 195
- Turkish Proclamation, 170
- United States, The, 11
- Unreliable Authorities, 9, 107,
- Unwalled Villages, 31
- Ussishkin, Mr. M., 111
- Vespasian, Emperor, 14, 22
- Vials of God's Wrath, 36
- Victoria-Augusta Settlement, 188, 190
- Vienna, 195
- Vodner, Mr. M. M., 102
- Wadi-el-Chanin Colony, 121
- Wailing Place at Jerusalem, 22
- Walker, Mr. C. C., 110
- Water Supply at Jerusalem, 174
- Weeping over Jerusalem, 78, 166
- Weizmann, Dr. Chaim, 85, 87, 145, 260
- Wilcocks, Sir William, 228
- Wilkanski, Mr. F., 111
- Wilson, Sir Charles, 243
- Wissotski, Mr. K. Wolf, 93, 143
- Wolf, Mr. W., 108
- Wolffsohn, Mr. David, 85, 85
- (David and Fanny) Fund, 138
- Yamin Mosheh Settlement, 98
- Yavneel Colony 130
- Yegia Kapaim Settlement, 104
- Yehuda Colony, 131
- Yessod Hamaalah Colony, 130
- Zargania Colony, 181
- Zaronia Colony, 123
- Zebi, Sabbathai, 88
- Zederbaun, Mr. Alexander, 93
- Zichron Jacob Colony, 123
- Mosheh Settlement, 103
- Tobiah Settlement, 101
- Zionist and the Bible*, 17
- Zionist Commission, 213
- Federation, English, 260
- Organization, 10, 111, 123
- Zionist, The*, 96
- Zionist Review*, 159, 162, 183
- Zionists' Bureau, 147
- Zionist Schools, 122

