PALESTINE
AND THE
POWERS

FRANK G. JANNAWAY

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PALESTINE AND THE POWERS

PALESTINE (Showing Jewish Colonies)

City or Town with large Jewish Population.

Jewish Colony; or Centre of several Colonies.

"Palestine and The Powers" by Frank G. Jannaway

[Frontis.

PALESTINE AND THE POWERS

Or the Intentions and Aims of Russia, Germany, Britain, and Turkey, regarding the Zionist Movement, in the Light of Prophecy

BY

FRANK G. JANNAWAY

Author of "Palestine and the Jews," "Salvation Army and the Bible," "Satan's Biography," and other works

NEW EDITION

Illustrated with Original Pictures and Maps

LONDON: ELLIOT STOCK

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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. . . . It is not often that a Christian visitor sees so deeply beneath the surface as Mr. Jannaway does. It is this fact that makes his book so valuable. He can see the beats of the human heart beneath the ragged garment, and the flash of ideas amid the squalor of poverty. I do not know of one book on Palestine, except Mr. Jannaway's, that does not make some reference to the dirt of the Jewish quarter."

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PREFACE.

"DON'T do it. Books on Palestine are a glut on the market. The Gentile doesn't want them and the Jew won't have them. You'll have to get rid of them as remainders."

Such was the advice and warning of a city publisher to whom we submitted copy of our recent publication of "PALESTINE AND THE JEWS." We ran counter to his well-meant advice and are not sorry. The Gentile did want it, and the Jew would have it. So much so that the whole of the first edition went in a few months, and now the second is exhausted.

At the end of this Preface we furnish the evidence for believing the book was and is wanted, and in so doing assure the reader that the whole of the information which called forth such flattering letters and press notices is incorporated in this the third edition, for although the second edition has come and gone, the book is not out of date, for the simple reason that it is made up of facts—facts of history, facts of geography, and "The sure Word of Prophecy."

That we have not misread prophecy as bearing upon the present situation is borne out by the fact

that every prophetic interpretation in this, the third, edition is identical with that in the first edition!

At the outbreak of the Great War we had for years read from prophecy that America would have to take her place side by side with Great Britain. This we repeated in all our lectures in the United States and Canada in the winter of 1914. Many of our audiences, especially in New York, advised us to "Drop that idea, for it will never be." We were pointed to the chief business houses and commercial firms—German! German!! German!!! But there was no misreading the prophecy of "The Merchants of Tarshish, and all the Young Lions thereof"; and therefore we had to decline to withdraw or revise the statement found on page 142* of our book, which reads:—

> "In due course the United States will take her place among the Young Lions"

and that we should

> "See the English-speaking races of the world one great and united family."

Another example of the same fact: on page 156 † we stated without any qualification:—

> "Britain must safeguard all approaches to the Suez Canal. At present that is not done, as we can personally testify. Hence Britain must, of necessity, obtain a Protectorate of Palestine, which has been long looked for by students of the writings of Israel's prophets."

Comment is not needed!

* Page 92 of present edition. † Page 101 of present edition.

We could multiply these examples, but will leave it to the reader of the following pages to note such as he scans the book.

We have not the least doubt British statesmen are somewhat of the mind of King Agrippa, to whom Paul put the question: "Believest thou the prophets?" and to which question Paul himself added: "I know that thou believest." We so conclude from letters in our possession, but which letters being marked "Confidential" and "Not for publication" must remain sealed communications. Actions, however, speak louder than words, and what those actions are, all who have eyes to see cannot fail to see. To all such we say: "Read Israel's prophets" and "Watch Palestine."

Here we take the opportunity of thankfully expressing our indebtedness to Mr. T. Hirsch, Manager of the Jewish Colonial Trust, London; Mr. D. Levontin, Manager of the Anglo-Palestine Co., Jaffa; Dr. E. W. G. Masterman, of the Palestine Exploration Fund; Mr. Israel Cohen, of Berlin, Editor of *Zionist Work in Palestine*; the Société Co-operative Vigneronne, Rischon-le-Zion; Mr. E. Hatchwell, Petach Tikvah; Dr. A. Ruppin, Tel Abib; Mr. Herbert Loewe, M.A., late of Cambridge, now of Oxford; Mr. Ginsberg, of the Palestine Trading Co.; Mr. F. Renwick, Palestine Manager to Messrs. Cook & Sons; and all those other good friends whose names will be found in the following pages.

Frank G. Jannaway.

99, Stockwell Park Road,
London, S.W. 9.

NOTE.

THE evidence referred to in the foregoing is that the work has been appreciatingly acknowledged in unsolicited letters from the Chief Rabbi of the British Empire; the Chief Rabbi of the Spanish and Portuguese Jews' Congregations; Rt. Hon. H. H. Asquith, M.P.; Rt. Hon. D. Lloyd George, M.P.; Rt. Hon. Sir Edward Grey, M.P.; Rt. Hon. Herbert Samuel, M.P.; Lord Hugh Cecil, M.P.; Col. Sir E. Hildred Carlile, M.P.; Col. Sir C. M. Watson, K.G.; Sir Moses Montefiore; Sir Robert Anderson, K.C.B.; Sir C. Waldstein; Lady Battersea; Mrs. Leopold de Rothschild; Prof. Flinders Petrie; Prof. Boris Schatz; Rabbi E. Sternheim; Prof. Hechler; Dr. M. Adler; J. L. Garvin; Jacob Moser; D. Levontin; J. L. Maxse; Leon Simon; Lucien Wolf; Herbert Loewe, M.A.; Gabriel Costa; J. Foster Fraser; Dr. Turoff; Dr. E. W. G. Masterman; Dr. I. Abraham; and many others interested in the affairs of the Holy Land.

JEW AND GENTILE OPINIONS REFERRED TO IN FOREGOING PREFACE.

"THE CHIEF RABBI wishes me to express to you his sincere thanks for your book, 'PALESTINE AND THE JEWS.'"

E. V. HYAMSON
(*Secretary to the Chief Rabbi of the United Hebrew Congregation of the British Empire*).

"Will prove most helpful to those who are interested in the Holy Land and would like to get first hand information as to the actual status and spirit which is now stirring in the old home of my people."

MOSES GASTER
(*Chief Rabbi of the Spanish and Portuguese Jews' Congregations*).

"Your book is most valuable."

HERBERT LOEWE, M.A., Oxford,
(*Elected to first Research Studentship in Jerusalem*).

"Please accept my best thanks for your kindness and courtesy in sending me 'PALESTINE AND THE JEWS,' which I have read with much interest."

JOSEPH COWEN
(*President English Zionist Federation*).

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

LEON SIMON, B.A.
(*Editor of* "THE ZIONIST").

"Have read with great pleasure your fine book, and delivered it to our Institute Library."

PROFESSOR BORIS SCHATZ
(*Bezalel Institute, Jerusalem*).

"Have found your book most interesting."

RT. HON. D. LLOYD GEORGE, M.P.
(*Chancellor of the Exchequer*).

"Am grateful for your book and appreciate the interest you, as a Christian, take in my race."

JACOB MOSER
(*Lord Mayor of Bradford*, 1910-1911).

"Am looking forward to the reading of your book 'PALESTINE AND THE JEWS' with much pleasure."

SIR MOSES MONTEFIORE, D.L.
(*Ex-President English Zionist Federation*).

"It will be of great service to me."

LUCIEN WOLF
(*Ex-Editor of* "THE JEWISH WORLD").

"A storehouse of facts. . . . I shall find it most useful."

DR. E. W. G. MASTERMAN
(*Palestine Exploration Fund, Jerusalem*).

"Have perused it with great pleasure. . . . It contains much interesting matter."

D. LEVONTIN
(*Managing Director Anglo-Palestine Co., Jaffa*).

"Full of interesting facts. I believe no such lists of facts concerning the Colonies has ever yet been made."

W. H. DUNN
(*Abraham's Vineyard, Jerusalem*).

"The book will doubtless have a deservedly wide circulation."

C. C. WALKER
(*Editor of* "THE CHRISTADELPHIAN").

Jew and Gentile Opinions

"I should like to quote from it in my lecture on 'Britain and Russia.' It is the most up-to-date information on Russia's preparations, and not generally known. I suppose there would be no objection from the Censor's point of view?"

S. A. GARSIDE.

"A refreshing work, which, unlike many books, thoroughly justifies its existence by the solid information it contains."

ISLIP COLLYER
(*Author of "The Bible and Modern Scepticism"*).

"Will at once be recognized as a standard work on Zionism, and a reliable source for unimpeachable statistics."

EDWARD CHALLINOR.

"The information it contains is striking; and is connected with Prophecy in such a direct and simple way that anyone can hardly be excused who fails to appreciate it. . . . It will be a valuable addition to our literature."

T. W. GAMBLE.

"Excellent. A quarry for lecturers."

E. A. LADSON
(*Editor of* "JEWS AND ZIONISM").

"A mass of valuable information."

MRS. E. A. FINN
(*Widow of the late British Consul at Jerusalem*).

"Very, very good."

HENRY SULLEY
(*Author of "Temple of Ezekiel's Prophecy"*).

"An eye-opener. . . . Valuable information concerning the great colonizing projects in Palestine, never before published."

"POLLOKSHAWS NEWS."

"Rich in information about the origin of Jewish colonization."

"THE JEWISH DAILY WORLD."

"Crammed with up-to-date facts and figures concerning Zionism, obtained first-hand by the author during repeated visits to the Holy Land."

"THE CHATHAM OBSERVER."

"It brings in a concise form information that can be used with effect by speakers."

W. H. BOULTON.

"Excellent; and ought to be of much service."

G. F. LAKE.

"Apart from your interest in things Israelitish we should have known very little as to how far, and rapidly, these things have advanced."

JOSEPH BONDS.

"Extremely interesting. . . . The book contains a comprehensive list of Jewish Colonies and a map showing their positions; also a number of excellent full-page original illustrations."

"THE TRAVELLERS' GAZETTE."

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100 copies were requested for the 1914 ZIONIST CONGRESS.

Palestine and the Powers.

A Remarkable Jew.

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

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

forked, of the colour of his hair; his eyes are grey and extremely lively; in his reproofs he is terrible, but in his exhortations 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 Max Nordau, one of the greatest Jews of our times, say as he did say, although he disclaimed 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, and make him climb up a sycamore tree in order to have a better view of so remarkable a philanthropist. 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, away and up 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. 41-46).

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 remove 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.

Fifty Curses.

The curses God had threatened against Israel in the event of disobedience all came to pass. They are to be found in the Book of Deuteronomy, chapter xxviii. There, in verse 15, 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 twenty-eighth 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 of quelling the Bar-cochba rebellion by the last-named Emperor, both in life and money, 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 razed their venerated city to the ground, and built thereupon the new Roman city, Aelia Capitolina.

Hadrian's Edict.

He issued an Edict about the year A.D. 135, forbidding any Jew 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 ; mere nomads, pilgrims—and even they were only there on sufferance. It cut Sir Moses Montefiore

to the quick to behold so lamentable a condition of affairs in the Land of Promise. 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 alms-houses where the poor old Jews might, at any rate, end their days in peace; for, of course, in those days especially, 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 it was, in some respects, obsolete. He 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 cottages, 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 buildings 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 only to be

"Until the times of the Gentiles be fulfilled."

The Dying Turk.

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

Sir Moses Montefiore's Alms-houses,
Jerusalem.

[*To face page* 6.

"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).

All the previous items of this symbolic programme have been fulfilled, as history has shown, and all in keeping, too, with interpretations arrived at long before they were fulfilled. And in keeping with such interpretations Turkey began in 1820 to dry up rapidly. Appearances did not favour such an interpretation, as an extract from the *Annual Register* (London), 1820, shows. The extract reads :—

> "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."

And yet, from that year onwards, to our own times, the symbolic Euphrates has been slowly but surely evaporating. Now, as we have seen, and do see, all the long-closed gates of the Holy Land have been opened to the rightful owners; and where there were but 5 Jews previously we now find 100—instead of 500 we find 100,000. The Turk could only keep the Jew outside until the Times of the Gentiles were fulfilled.

Zionist Propaganda.

The reality of the "downtreading" and the futility of attempting to end the "scattering" before the "time appointed," are seen in the many attempts 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 Nassi, the Jewish Duke of Naseos, 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."

The movement started by Sabbatai Zewi (1626-1676) resulted in no tangible consequences for Palestine, owing to its Messianic character, but it had the effect that the Zionistic idea as propounded by Josef Nassi was not mentioned again in Jewish quarters during more than 100 years, because the plans of several Colonization Societies to settle the Jews in Curaçao (1654) or in Cayenne (1659),* as well as the idea of Maurice of Saxony to make himself the sovereign of a Jewish State in Palestine (1749), originated from 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

* See *Transactions of the Jewish Historical Society of England*, III. 62.

Mendel of Witebsk, and Rabbi Abraham Katz of Kalish, went to Palestine, and from there made propaganda by letters to their East-European co-religionists for the colonization of the homeland.

In 1878 the journalist and dramatic author, Mordechai 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,* 1845.)

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, Moriz 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 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 *Uber Neue Orientalische*

Frage (*The New Oriental Question*), raised his voice in favour of an Independent Jewish State in Palestine.

In 1849 Barthelmey, in the *Siècle*, 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 S. D. Luzzatto (1800-1865) wrote to Albert Cohen in a Zionistic spirit, as the latter proceeded to Palestine on a tour of study.

In 1857 Juda Ben Salomon Alkalai, the Rabbi of Semlin, published his paper, *Goral Ladonai*, 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 Hirsch Kalischer of Thorn (1795-1875) succeeded by dint of persistent propaganda in forming the first Colonization Society.

In the same year Dr. Leon Pinkster (1822-1891) joined forces with E. Solowejczyk for the publication of the Russian periodical *Zion*.

In 1862 Moses 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 Henry Dunant, the founder of the Geneva Convention, identified himself with the Zionist programme.

In 1864 Professor Grätz, 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 Abraham Petavel 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 retablissement de la Nationalité Guive* (*Re-establishment of the Jewish Nationality*).

In 1869 a banker in Nancy, Lazar Levy Bing, made propaganda for the colonization of Palestine by the Jews; and at the same time Dob Beer Gordon advocated the Zionistic idea in the *Hamaggid.*

In 1873 Dumas, the younger, in his work *La Femme de Claude,* causes the Jew Daniel to express the idea of the Jews.

In 1876 Henry Dunant founded the "International Palestine Society"; and in the same year *Daniel Deronda,* by George Eliot, was published.

In the same year, too, Perez Smolensky (1840-1885) advocated the idea of National Zionism in the *Hashachar.*

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. William 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 was 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 *Dereeh la Abor Golin*. Gabriel Charmers, who had just returned from a tour in Syria, advocated in the *Revue des deux Mondes* (June 15, 1888) with great ardour the immigration ideas of Oliphant. Emma Lazarus, of New York, wrote her spirited *Epistle to the Hebrews*; and lastly appeared at that time *Auto-Emancipation*.

In 1882, on the initiation of Perez Smolensky, "The Jewish National Students' Corporation" was founded at Kadimah. M. 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 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 Rothschild, of Paris, as the head, spared no effort in preserving the hopeful germ from destruction.

In 1884 this "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. W. Wissotzky 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, *Lelbst-Emanzipation* (*Auto-Emancipation*), 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 Zederbaun, was successful in obtaining from the Russian Government the official recognition of the "Society for the Assistance of Israelites (Jews) carrying on Agriculture and Industries in Palestine and Syria" (*Gesellschaft zur Unterstritzung ackerbaund gewerbetreibender Israeliten in Palestina and Syrien*). 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.*

In 1890 also the Jewish National Students' Corporation, "Hasmonæa," of Czernowitz, was founded. Its first President was Schnierer.

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, "Maccabœa" (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.

* The Colonies founded by this Society are described in subsequent pages.

In the same year was published the paper *The Jewish Question and the Future* (*die Judenfrage und Zuknuft*), by Gustave Cohen, of Hamburg, who 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 6000* 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 : 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.

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

Turkey Opens the Door.

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 closed no longer to the descendants of Abraham, but that it was open for them to return and settle there as farmers and husbandmen. That

was in 1856. The change was so unexpected that one newspaper writer, who knew something of prophecy, asked :—

> " Can this be the first decided movement towards the accomplishment of prophecy relative to the history of this wondrous people ? "

Some years prior to that a student of prophecy—Dr. John Thomas—wrote * and printed the following conviction :—

> " I believe there will be a preadventual 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 Ezekiel. It will be the sign of ' The Time of the End ', indicative of the speedy return of Christ."

Now, why did Dr. John Thomas have that conviction ? Solely because of what he had read in the prophetic Scriptures, which he accepted without any reservation as the inspired and infallible word of God. He implicitly believed Christ would fulfil His promise :—

> " If I go away, I will come again " (John xiv. 3).

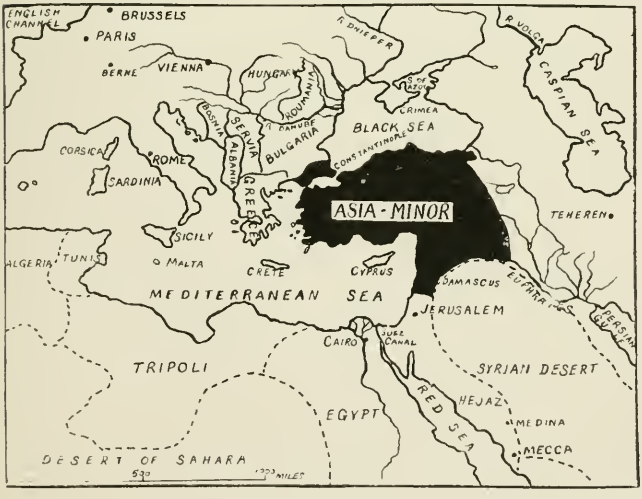
He also believed that as Jerusalem was, according to Christ, " the city of the great king ", it would only be under the heel of the Gentiles

> " Until the times of the Gentiles be fulfilled."

**Herald of the Future Age, 1849.*

In 1683.

THE TURKISH EMPIRE IN 1683 AND 1918.



In 1918. [*To face page* 16.

He likewise believed the apostle Peter when he told the Jews, as recorded in Acts iii. 20, that Christ would only 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 those convictions, he searched further 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", that there would be, just prior to His Second Coming, a partial, though very pronounced and unmistakable, return of the Jews to Palestine.

Unwalled Villages.

He cited in particular certain verses from the thirty-eighth chapter of Ezekiel's prophecies, and in particular verses 11 and 12, which read thus:—

> "And thou shalt say, I will go to the land of unwalled 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 gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

The context of that remarkable prediction leaves us without any necessity of guessing when it will be, or where it will be, for such context informs us

it will be in " the latter years ", and that it will be upon " the mountains of Israel." That is what we read in verse 8 :—

> " 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 ; but it is brought forth out of the nations, and they shall dwell safely all of them."

For the moment, leaving the 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 the Jew, which has been uninhabited and desolate, would be re-inhabited and blooming ; that Jewish colonies would be established " on the mountains of Israel "—" unwalled villages ", " dwelling safely all of them."

But, be it noted that for seventeen hundred long dreary years—1,700 years !—there was not the slightest sign of any such movement. From the time of the Hadrian Edict, A.D. 135, till, as we have said, the Sultan of Turkey opened the Land 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 ; for, of course, it was emphatically a matter of divine prophecy) Even in 1856 there was by no means any rapid return. At first it was very slow business—a

matter of "here a little, there a little"; and that is just what God inspired His prophet, Ezekiel, to say it would be. That prophet, being himself one of the captives in a foreign land, would be able to appreciate the glorious messages he had to convey to his fellow-captives.

A Grand Outlook.

Look at chapter xxxvi. In verse 1 we have 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."

In 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:—

> "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

And in verse 35:—

> "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."

Dry Bones.

In the following chapter (xxxvii.) we have the evidence that it would be a gradual process. Ezekiel is there given a word picture in vision as to how it would be all brought about. The long-scattered Jews are there represented as so many "dry bones", in graves in a valley in a foreign country. In verse 11 he is distinctly informed

> "These bones are the whole house of Israel."

And they are represented as lamenting thus:—

> "Our bones are dried, and our hope is lost: we are cut off for our parts"—or, as it is better rendered in the Revised Version—"we are clean cut off."

The prophet was all intent, as well he might be in view of such an exciting picture. He watched the "dry bones", and what did he see? He saw just what he had been previously told to prophecy. In verses 4-6:—

> "Prophesy 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 ye shall know that I am the Lord; and I will lay sinews 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."

Ezekiel saw it all. He saw the sinews come upon the "dry bones," and "the flesh" and

"the skin"; and then he saw "the breath" enter the resurrected bodies, with the result, to use the words of Scripture, verse 10 :—

> "They lived, and stood upon their feet, an exceeding great army."

The meaning of it all was told to Ezekiel in language found in verse 12 :—

> "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."

It is not every Jew who is prepared to accept such an assurance from the prophets of Israel. For instance, the present Lord Chief Justice (Lord Reading) told Mr. Stephen Graham he did not think it likely that the Children of Israel would return to Palestine ; but his interviewer, 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."

Sure Word of Prophecy.

Has not God been as good as His word ? Has He not been at work among the "dry bones" of Israel ? Have not the Jews themselves lamented their dry-bone condition for over 1,700 years ? It

is not many years since that their representative organ, *The Jewish Chronicle*, in a leading article, printed this lament :—

> "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."

When Sir Moses Montefiore visited the Holy Land, was not Israel complaining in the words of the prophet Ezekiel :—

> "Our hope is lost ; we are clean cut off" ?

That is the sum and substance of what is contained in the diary of his visit kept by Sir Moses Montefiore, and which we have had the pleasure of reading. He grieved at having to admit that in the whole land only 500 Jews and Jewesses could be found ; and they—oh, "Tell it not in Gath ! Publish it not in Ashkelon !" Drop the curtain over such a sorry picture, and let us look at things Jewish since then. Truly, the "dry bones" are being transformed into "an exceeding great army" of ardent nationalists, as full of hope as the "dry bones" were of despair. Just think of these facts, which can be verified at any good library :—

> In 1827.—Not more than 500 Jews in the whole of Palestine.
>
> In 1856.—The Hadrian Edict annulled, and the Jews invited to return.
>
> In 1875.—"The Jewish Colonization Fund" founded.

THE JEWS' WAILING PLACE,
Jerusalem.

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In 1896.—Dr. Theodore Herzl startled the whole of Jewry with his idea of a "Jewish State."

In 1915.—One hundred thousand Jews settled in Palestine.

Theodore Herzl.

Not only did Dr. Herzl gain the ears and many of the 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! Let us reproduce the closing words of the pamphlet which had such a marvellous effect :—

"Therefore, 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 react with beneficent force for the good of humanity."

This wonderful man—this Jew—was lionized everywhere, *except in Russia*. Interviews were

obtained by him with the King of Italy, with the German Emperor, with the Pope at Rome, and—with the Sultan of Turkey, who has Palestine in his grasp.

Israel Zangwill.

True, Dr. Herzl died July 4th, 1904, but not without having set in motion a movement to which no mortal power can put a stop. Admitted that in the eyes of many the death of Dr. Herzl and the introduction of Mr. Israel Zangwill as leader of "the Territorial Scheme" (which was formulated the following year, and means anywhere for the Jews except Palestine), apparently gave a set-back to the Zionist cry of "Palestine for the Jews"; but it was only apparent—not real—as all who have eyes can now see.

Mr. Foster Fraser in his *Conquering Jew* voices the mere surface thinker, when he says, "The Zionist Movement, inaugurated to promote the realization of the Hebrew's dream throughout the ages—the return to his native Land after more than eighteen hundred years of homeless wandering—suffers, as do many movements with idealistic aspirations, from lack of unanimity of opinion among its supporters. Many distinguished Jews, while most desirous of centralizing the race in some land they might call their own, are by no means sure that the Holy Land offers, in modern days, the conditions essential to the successful establishment of a self-supporting Jewish State. Sites in other countries, particularly in British East Africa, are under consideration by the Jewish Territorial

Organization, of which Mr. Israel Zangwill is president."

Extremes meet. And it seems to us that such was so when the gifted playwright was placed in the chair vacated by the devout and enthusiastic Zionist. But though they were linked by the "chair," they were, in real life and aspirations, as far apart as the Poles. We say this with every desire to be absolutely fair with Mr. Zangwill, and therefore here state that he has written us disowning any intention of excluding Palestine from his Programme of the Jewish Territorial Organization. But our impeachment remains. Mr. Israel Zangwill is not a Zionist in the sense or to the extent that his predecessor, Dr. Theodore Herzl, was. With the latter it was wholly and solely "Palestine for the Jews" and "Judea a State"; and neither Argentina nor South Africa found any place in his projects or schemes. With Mr. Zangwill it is different, and he does not deny it.

The Basle Programme.

Genuine Zionists do not need telling or reminding, but outsiders do, that the first article of the Basle programme runs as follows:—

> "Zionism strives to create for the Jewish people a home in Palestine secured by legal guarantees."

And now what do we find are the relative positions of the aims and schemes of the two men? "Territorialism" has fallen flat—nay, it is to all intents and purposes "as dead as a door nail," and its

creator is a success in what more befits him—novel writing. On the other hand, "Zionism" is more alive than ever it was. Since Herzl died more than thirty thousand Jews have gone back to Palestine; and the Holy Land is more "the Land of Israel" than ever it has been since the Bar-cochba rebellion.

Upon this subject we can speak with the authority of an eye-witness. In 1901, the writer and his wife (with Mr. C. C. Walker, the Editor of *The Christadelphian*) went the round of Judea. That visit created an appetite for more information; and so, in the same company, the next year we again visited the Land. We leisurely did it from north to south, with the aid of tents, and horses, and mules. We saw much more than we saw before; but not sufficient to arouse one's enthusiasm very high in what we may term the Zionist thermometer.

Ten Years Later.

Ten years rolled by, and with them came a growing desire to again "view the Land"; and there came not only the desire, but the opportunity. Well provided with letters of introduction from some of the best known Zionists of Germany and Great Britain, we decided to avail ourselves of the opportunity, but determined on a prolonged stay in and around Jerusalem itself, which is really the hub of the Zionist wheel. At the same time, we did not shut our eyes to Zionist progress outside the Jerusalem radius—for progress there has been. And then (1914), two years later, we paid another visit to the Land of Promise, and found that the progress of the Jew was more than maintained. In

The Railway Terminus,
Jerusalem.

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Palestine, as a whole, in place of the 500 nondescript Jews in the Land when Sir Moses Montefiore visited it in 1827, there are now 500 two hundred times over!—Jews who are fast supplanting the unbusinesslike Gentiles, whether the latter be Christian or Moslem. Of these 100,000 Jews, 70,000 to 80,000 live in and around the Holy City itself.

Whereas, even so comparatively recently as 1882, a thriving Jewish colony, or ghetto, was somewhat of a phenomenon, there are now no fewer than 57 within trumpet call of the walls of Jerusalem. With the aid of some of the good friends we made during our last two visits, we have been able to tabulate them in chronological order, thus :—

Jewish Colonies or Ghettoes,

IN AND AROUND JERUSALEM, WITH DATES WHEN FOUNDED.

In 1852 :

MISHKENOTH SHAANANIM (משכנות שאננים, "*Dwelling-places of Ease*" or "*Security*"). Known as the "Moses Montefiore Alms-houses", and owe their origin to a legacy of Juda Touro (Yehuda Thora), of New Orleans, America. With the aid of the Montefiore Fund there are now 26 Tenements, with about 130 occupants.*

* The known population of many of these colonies averaged five to a tenement; therefore, all have been reckoned on that basis.

In 1860:

MEAH SHAARIM (מאה שערים, "*The Hundred Gates*"). Excepting the Alms-houses above named, this is the oldest, as well as the largest, Jewish Colony in the Land. 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:

NAHALATH SHEBAH (נחלת שבעה, "*Heritage of Seven*", or "*A Seven-fold 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 (סוכת 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-*

MEAH SHAARIM SETTLEMENT,
Jerusalem.

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places of Israel"). Founded by a Building Society for promoting Jewish Buildings in Jerusalem. It has 125 Tenements, and about 625 inhabitants.

In 1879:

Nissim Bak (ניסם 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, at the end of seven years, every one of its members 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.

Ohelei Mosheh (האיל 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.

In 1885:

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

Nahalath 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 (שמב עדק, "*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 has 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 Sephardim 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.

NAHALATH 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 יעחק, "*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 מילכד, "*Solomon Miland Band*"). Built by a well-to-do Jew. It comprises 35 Tenements, and has 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:

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

NAHALATH ZION (נחלת עיון, "*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 ENVA (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:

NAHALATH 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 (וועדנר

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

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

In 1907:

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

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

In 1908:

Eshel Abraham (אשל אברהם, "*Tamarisk 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 ונד, "*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 (יגיע כפים, "*Lifting-up of Hands*"; *i.e.*, "labour of hands", see Gen. xxxi. 42). Built by the "Workmen's Association". It numbers 20 Tenements, with about 100 inhabitants.

Battei Kolel Zebenberger (זיבנבירגר בתי כולל, "*Houses of the Zebenberger Community*"). Erected by the Zebenberger Community. It has 16 Tenements, and about 80 occupants.

Battei Dov Hornstein (בתי דוב הורנשטין, "*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 and Since.

We cannot trace, and therefore cannot record, the founding of any new Colonies or Ghettoes during the past six or seven years ; but that does not mean that Zionism has receded. Not by any means. It simply means that Zionism, in common with all sections of society, and all movements, has been more or less affected by the troublous times of the last few years. The Turko-Italian war of 1911-12, and the great European war, commencing 1914, both directly affected the three seaports of the Holy Land (Jaffa, Haifa, and Beyrout), thereby interfering with the tide of Zionism. But only short-visioned people will look upon such as a waning of the movement. We admit that on the outbreak of the Great European war a few thousands of Jews hurried away to British protected Egypt, and a few to America. But the latter were very little above the yearly average, and the former will, no doubt, quite as quickly hurry back to the Land as soon as the war is over. Hundreds of Italians left Palestine when war broke out between Turkey and Italy in 1911, but thousands went back when peace was proclaimed. And history will repeat itself, for there is no doubt that where thousands left in 1914, tens of thousands will hurriedly return as the result of peace ; especially when it is fully

realized what a British Protectorate means. We make bold to predict that the undesired period of interrupted progress will have the same effect that enforced idleness has, and that the reaction will be great.

The Foreign Office of the British Government has already raised the hopes of Zionists beyond all description by its message to the Jews through Lord Rothschild in the now historical letter of Mr. Balfour, in which he conveys the following message from His Majesty's Government, which had been submitted to, and approved of by, the 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."

Then, too, we must not forget that the divine programme requires that the outcast Jews shall be in Egypt at the Time of the End, for the prophet says :—

> " 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 Egypt " (Isaiah xi. 11).

A British Protectorate.

We shall refer in later pages to the obtaining of a British Protectorate over the Holy Land—*for a while*—sooner or later, in order that Britain may do the work God has assigned her in the Prophets, but we will here draw attention to the fact that even the Germans of Germany as well as the German Zionists detect which way the wind is blowing and adapting their sails thereto. Note these telegrams, for instance, reproduced in all the leading papers of January 7, 1918 :—

Baron von dem Bussche, Foreign Under-Secretary, in receiving a Zionist deputation, declared :

> " We appreciate the desire for the development of their civilization cherished by the Jewish minority in countries where they have a strongly developed life of their own. We meet them with full sympathy and are ready to give benevolent support to their efforts in this respect. As regards the aspirations in Palestine of Jewry, especially Zionists, we welcome the recent statement of the Grand Vizier Talaat Pasha, expressing the Turkish Government's intention, in accordance with the friendly attitude they have always adopted towards the Jews, to promote a flourishing Jewish settlement within the limits of the capacity of the country, local self-government corresponding to the country's laws, and free development of their civilization."

Reuter's Agency also cabled the following on the same day :—

> M. Jacobus H. Kann, Chairman of the Committee of the Zionist World Organization at the Hague, criticizes the recent statement of the Grand Vizier on Turkey's attitude towards Zionism, and recalls Great Britain's generous offer of Uganda and El Arish to Zionism at a time when the Turkish Government absolutely opposed Zionist aspirations. "If the Turkish Government had acknowledged the righteousness of our claims to Palestine," he added, "as Great Britain did in the generous statement to Lord Rothschild, then we should be ready to discuss means to satisfy our claims."

And as regards the German Zionists, the following information is as enlightening as it is cheerful :—

> "The Jewish Press Bureau at Stockholm announces that a conference of the German Zionist Federation, recently held in Berlin, unanimously voted a resolution thanking the British Government for their attitude regarding the establishment of a Jewish national home in Palestine."

It does not matter at all to the Zionists what Power protects their interests in Palestine so long as they are protected, and from all we saw in our repeated visits to the Land we were convinced that, as far as Turkish rapacity would allow, the Colonies would continue to thrive, not to say survive, in spite of the war, and our conviction has been

A "Box" or "Tin" Colony,
North of Jerusalem.

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confirmed by the latest reports from the invading British Army concerning the Jewish Colonies between Jaffa and Jerusalem. None of them has suffered to the extent pessimists wanted to make out.

Good and Bad Colonies.

We would not for one moment have our readers imagine that all the foregoing Colonies are everything, or anything like everything, that we could wish. Far from it. Many of them are wretched enough in all conscience. Some of them can only be described as places to "exist" in. In fact, many of them are known as "Box" or "Tin Colonies", so-called from the temporary character of their construction. The less said about their sanitary arrangements the better; although, in sheer justice to the poor, pitiable Jewish occupants, we must say the fault does not lie with them, for they are but the victims of circumstances. We have no hesitation in saying the average Gentile of the same class would come off even worse under similar conditions.

But we must not dwell too much on the dark side of things. The sunny side is getting brighter and brighter, as we shall see when we come to treat of that charming Jaffa suburb known as Tel Abib, founded and practically controlled by Dr. Arthur Ruppin (see page 59, etc.); and that equally charming Jerusalem suburb, controlled by Mr. David Yellin, and known as the Lamel Settlement (see page 66, etc.).

A Jerusalem Prison.

Most people are said to be "creatures of environment", or "victims of circumstances". If that be so, then clearly the Jew is not entirely to blame. The Syrian circumstances and environment are notoriously bad—bad in the extreme. They are *Turkish!* We had once been told that if we would know something of official Turkish dirt, we must visit a Turkish prison. With such in mind we had for years wanted to get inside one of these penal establishments, or "Blood prisons" as they are called. We had a glimpse of one at Acre in 1914, just between the bars, as it were. We were informed that the only certain way of getting inside was to transgress the Turkish law. There were two ways of doing such. One was to commit violence of some sort against one's fellow-man, and the other was to offend the "Powers that be", spiritual or otherwise. Bible precepts would not allow us to adopt the first way, although bribery would soon have made a way of escape out of the prison after we had sufficiently satisfied our curiosity. And as to the second, we could not adopt that way as the resultant durance vile could not so easily be ended even by means of baksheesh.

The British Consul's endeavours to get us a permit ended in a flat refusal from the Governor of the prison at Jerusalem, as "no Europeans, for the present, are allowed to visit the prison." We then heard that native relatives of prisoners awaiting sentence were allowed to have an interview, and if we could find one we might possibly get through with him. We discovered one from Samaria, and

as he was an ex-dragoman of nearly threescore and ten, and therefore "knew a thing or two", we relied on his promise to get us to the desired haven, of course to the tune of the usual baksheesh consideration. But just as we thought all was well, and we had passed the various sentries on guard, and other officials, even to the swearing of our guide "by the beard of Mahomet", we were unceremoniously brought to a standstill at the last door, and escorted back to the entrance, and solemnly warned never to appear there again unless we wanted to be kept there. It transpired that some one or other of the officials recognized us as having been on a similar errand upon a previous occasion with our friend Mr. Dunn, of Abraham's Vineyard, and feared the reasons for our curiosity.

Not to be entirely "done", we got our guide to get us a look at the Remand prison. We succeeded. The sight of the poor prisoners we shall not soon forget. They were herded together in a barred place like wild animals. No furniture of any description; not even a single sanitary appliance of any kind. Their food was pushed through the bars to them. The floor was filthy beyond describing in these pages. We could well believe what we were told was the reason we were not allowed in the Blood prisons. They had been so neglected, in spite of Government grants, that the Governor was afraid Europeans might write their experiences, and such reach the ears of the Sultan, and cause trouble. What we saw was bad enough—horrible! What must those be like which we were not allowed to see!

The "London Standard" Fables.

What we have written about the Turkish prisons is true also of Turkish cities, towns, villages, and things generally. The "Unspeakable Turk", or, as Mr. Gladstone so expressively put it, the damnable Turk, remains so still. The improvements in Palestine, if not entirely due to the Jew, are certainly not in any way due to the Turk. He does not improve, nor do things while under his control, in spite of the fables which sometimes appear even in the leading daily papers about the modernity of Eastern places and customs. Here are extracts from a whole column of such nonsense which was published recently in the *London Standard*:—

> "Where Jaffa gate once stood, to be closed at sundown against all stragglers of the night, is now a broad open avenue of imposing aspect."
>
> "Many of the picturesquely narrow and crooked streets in the heart of the city have also been widened and straightened to admit of the clamorous passage of electric tramcars and whizzing taxicabs, which are often hampered by the serene disdain of some obstructing countryman mounted upon his primitive and slothful ass."
>
> "Electric lights are everywhere, flashing their message of the New in public buildings, hotels, private houses, and street lamps, and in glittering signs of potted foods and patent medicines."

"Motor cars are quite common, too, and it sometimes brought a laugh to the lips to see a solemn turbaned Turk or Arab sheikh in flowing caftan, whirl by in a handsome touring car of the latest model."

"Even the watering carts, exactly like those you see in your own London streets, have replaced the bearded Jew with his goat-skin of water, while an alarm of fire promptly brings out a clattering rush of petrol-driven engines, ladder trucks, and water towers of the most improved patterns."

"There is also an excellent system of water supply and drainage."

The *Standard* printed all that rubbish on the authority of an alleged "President of the Wesleyan Theological Seminary, Boston, U.S.A."—the Rev. S. F. Graham. There is no such Seminary, with any such President, and never was. We personally explored Boston for such a "Rev." and found that he was as much a myth as any one of the many improvements he is alleged to have reported to the *London Standard*. Evidently the *Standard* editor was caught napping, but had not the courage to say so publicly, although he has been assured that the entire string of so-called improvements is a tissue of lies. The improvements did not exist except in print in his paper. We mention this matter because we find the fictions are being repeated on the public platform as gospel.

Typical Water Supply.

Not the smallest of the troubles of the Jewish Colonies is the problem of the water supply. It is a problem indeed. Of constant water supply, as it is known in all other civilized cities, towns, and villages, Jerusalem knows practically nothing; for of what adequate use is the intermittent flow through the $3\frac{1}{2}$ or 4-inch pipe which brings water to that paltry outlet over the Lower Pool of Gihon. And even less adequate are the little springs in the valley of the Kidron, known as the Virgin's Fountain and Job's Well. Barely sufficient is the supply for one Colony, let alone the whole of this now densely populated city, with its fast-growing suburbs. The inhabitants have to depend on their cisterns, in which are collected "the early and the latter rains", and, we might add, the filth they bring in their train. Most of these huge cisterns or reservoirs are underground, and in some cases about thirty feet square, the inlets at the top being level with the roads; hence the inflow of filth from the roofs of the houses and the byways. We were foolish enough to look down the hole by which the water is drawn up from one of these cisterns, and we shall never forget it. When we expressed our surprise that cholera did not result from using such water our guide, who was an ex-medical officer of the Turkish Government, simply and smilingly exclaimed he did not think cholera germs could live in such water! Filters are entirely unknown to the inhabitants, but the people are beginning to learn the advantages of boiling the water for drinking purposes.

So long ago as 1863, Dr. John Irwine Whitty, the eminent civil engineer, devised a simple and inexpensive means of reproviding Jerusalem with a constant flow of water from the Pools of Solomon at Etham, beyond Bethlehem, some seven miles in a direct line from the city. The pools there are said to be furnished with water from a sealed fountain connected therewith. He estimated this scheme would only have cost about five or six thousand pounds, but, like most other schemes for improving the Holy Land, it all ended in smoke.

"We have Seen with our Eyes."

Day after day we spent our whole time visiting any and every place or building that was Jewish—colonies, ghettoes, institutions, schools, and business houses—all of which showed beyond the shadow of a doubt that the God who inspired Ezekiel to write and foretell the uprise of Zionism, the establishment of unwalled villages upon the mountains of Israel and the reclamation of the waste places, has been at work carrying out His programme. And not only so, but that Jesus Christ to whom

> "All power is given . . . in heaven and in earth" (Matt. xxviii. 18)

is still carrying out the work the Father has given Him to do. The programme is given in symbol in that marvellous "Book of Revelation," at the opening of which He assures us, chapter i., verse 18:—

> "I am he that liveth and was dead; and behold, I am alive for evermore."

And what is not the least interesting part of His programme is, of course, what is to happen at the end, so that we might know when to expect Him to fulfil His promise contained in those words :—

> " If I go away . . . I will come again " (John xiv. 3) ;

or, to use the language of the Apocalypse, chapter xi., verse 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 previous to that he describes in the following words, found in chapter xvi., verse 12 :—

> " The sixth angel poured out his vial 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 represents the Turkish Empire, seeing it runs through the territory belonging to that power, and surely we have evidence enough that Jesus has been gradually drying up that empire in whose grasp the Holy Land has been for so many centuries. The capital city of this Land is fast changing its complexion, although it is still the most cosmopolitan city of its size in the world. No less than 45 tongues are said to be spoken there. Jerusalem is no longer a Moslem city ; or an Arab city ; it is no longer a Latin or Greek city ; but a city of Jews.

Jerusalem a City of Jews.

We will illustrate this fact with a little incident that has left an indelible impression on our mind. It happened upon a certain Saturday afternoon. We wanted to purchase a number of articles as presents, and, among other things, decided upon some Turkish fezzes, which are worn in the Land by nearly all the Jews, as well as the Turks and Christians. As the result of enquiries as to the best market, we were directed to "Christian Street", so-called because it is the principal thoroughfare (!) in the "Christian Quarter" of Jerusalem. The other "quarters" are the Moslem, the Armenian, and the Jewish. Off we went to Christian Street, and what did we find? That out of every twenty shops or bazaars on an average only one was open for business. What was the matter? We asked the first man we met who could speak English, and he told us it was always like that on Sabbath day. But we urged it was Saturday, not Sunday! "Yes", he replied; "but this 'Christian' Street is now mainly occupied by the Jews." It thrilled us, and we could not help turning to Romans xi. 15, which runs thus:—

> "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Yes, "life from the dead" very aptly expresses the uprise of the Jew in these "latter years" in his own land. Where the Jew is allowed a free hand, the ordinary Gentile "hasn't a look in."

The more we have seen of the Jews, the more we have been drawn to them, and the more we love them ; for 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 Jews with that sweet reasonableness, kindness, and common-sense, which distinguish their life when they are not too embittered by persecution."

A Touch of Human Nature.

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 the first few days of their honeymoon they were spending at home trying to make their neighbours happy by means of teas and the like ; and to-day was the children's turn !

But we came across an even more touching instance of unselfishness than that. 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. On 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 Jew at the Top.

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 had no others to wear while these were being cleaned ; that, however, was no obstacle to " Isaac." " You take them off, 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.

The Jew at a Premium.

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 mastership. 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."

We have often wondered whether Rozanoff and those with similar anticipations are aware that what they think possible or likely is an absolute certainty; that the day—not THE DAY of the Germans, or of the Russians, or of the British—but "the Day of the Lord", when the Jew will be the head of all nations, and not the tail, as he has been for all these long centuries. It is as certain as that day always follows night. All Israel's inspired prophets tell us so, and they are either to be absolutely relied upon when they tell us "Thus saith Jehovah"; or they are to be rejected as self-deluded dreamers. We are writing for those who still have unbounded faith in the prophets of Israel.

Prophet after prophet proclaims the same story, and paints the same picture.

The Coming Jew.

The Prophet Zephaniah thus portrays it (iii. 20):—

> "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."

Isaiah's divinely inspired pictures are simply enrapturing. Just a sample or two:—

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons (the sons of Zion) in their arms, and thy daughters shall be carried upon their shoulders.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me" (ch. xlix. 22, 23).

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (ch. xlix. 6).

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee.

"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" (ch. lx. 3, 10, 12, 14).

And Zechariah is very descriptive, not to say picturesque, in his prophecies. Hear him:—

> "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" (ch. viii. 23).

The Wonderful Jew.

Yes, the wonderful Jew! What a past! What a present! Of course, we mean the Jew in the sense Paul spoke of him 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'."

The Incomparable Race.

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 what might not result from a whole keeping thereof, if such good results accrue from only a partial obedience? 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."

And 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 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, and can spare the time and money, 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 ? "

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.*

Jaffa.

Humanly speaking, the Jew will be the making of Palestine. During his exile there has been no prosperity there. It has only made headway since he has been permitted to found colonies there. Twenty-five years ago the imports and exports of Jaffa were practically nil, whereas now the imports amount to nearly one million sterling, and the exports to nearly a million and a quarter.

Jaffa is really the principal seaport of the Holy Land, and several days can well be spent there by the friends of Zion. We don't mean in the manner in which Jaffa is "done" by the ordinary tourist

* *The Separated Nation*, p. 171.

in visiting the alleged house of Simon the Tanner, or the house of Tabitha, interesting as such may be to the sentimental and credulous; but in visiting the flourishing Jewish Colonies in the vicinity, which have sprung up in recent years, and which we propose in the next few pages to describe briefly. To our readers who can speak Yiddish we would say, make your headquarters at the "Kaminitz Hotel", while in Jaffa. But our British and American friends we would recommend respectively to Mr. Hardegg's "Jerusalem Hotel", and the Hall Brothers' "Hotel du Parc." Both the latter are well situated away from the filth and riff-raff of Turkish Jaffa, and in close proximity to the offices of Messrs. Thomas Cook & Son, whose advice and help even the most experienced travellers frequently find invaluable.

Tel Abib.

Talking of Jaffa, you no sooner land there than you are made acquainted with a new and remarkable suburb. It is wholly Jewish, and is known by the name of Tel Abib. It was mere waste land a few years ago. Now it is a charming residential neighbourhood. It has a population of about 1,500 inhabitants, and comprises more than 200 residences. These are not huddled up together, as in cities and towns—terrace fashion, with thin walls which permit one's spoken secrets to be heard next door—but charming little detached cottages, each surrounded by its own grounds. They are erected on building society lines, with money advanced by the Anglo-Palestine Company,

TEL ABIB
(Young Zionists Drilling)

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the flourishing financial offshoot of the Jewish Colonial Trust or Bank, whose managing director at Jaffa is Mr. D. Levontin, to whom we were greatly indebted for his valuable information and introductions. With such capable directorship the company is bound to go ahead. The moving spirit of the place is Dr. Arthur Ruppin, an out-and-out enthusiast in the work.

The inhabitants include about 50 trades-people, 30 teachers, 25 skilled workmen, and sundry physicians, engineers, lawyers, and other professionals, all mainly employed at Jaffa. The Settlement has well-paved and well-lighted streets, main drainage, good water supply, and trees at the sides of the roads, forming charming avenues. It also possesses a Hebrew college, school of music, school of needlework, synagogue, and a public reading room.

The building conditions which obtain at Tel Abib are especially interesting. Here is a brief digest of the principal ones—

1.—Every house must stand on its own grounds at least 700 square yards, two-thirds of which must be garden space.

2.—Every street must be at least 39 feet wide, and a certain space left between each of the houses.

3.—Public gardens must be laid out, and never built upon.

4.—Shops must be concentrated, and only erected on certain reserved spaces.

5.—The owners of the houses are all under

bond to contribute for paving, lighting, cleaning, fire watch, etc.

6.—Every male inhabitant to take turn to guard alternately during half a night with the paid watchman.

A very interesting detail about this remarkable Jewish suburb is the fact that the people's language is not Arabic, nor the Yiddish of Whitechapel, but the Hebrew of Moses and the Prophets.

Petach Tikvah.

We next paid a visit to the colony of Petach Tikvah, which lies about a two hours' ride to the north-east of Jaffa. It is the richest and largest Jewish agricultural colony in Palestine, and has a population of about 2,300. It was founded in 1878 by Jerusalem Jews, and was greatly augmented in 1882 by exiles from Russia, including many highly-educated students. It possesses two hotels, a concert hall, committee buildings, pleasure gardens, several schools, and, of course, a synagogue. The colony also possesses 40,000 eucalyptus trees as an antidote to malaria, rendering the district very healthy; it also has a large number of fine orange groves. Petach Tikvah comprises over 5,000 acres.

Rischon-le-Zion.

In the opposite direction to Petach Tikvah, about two hours' ride from Jaffa to the south-east, is the well-known Jewish colony of Rischon-le-Zion, which in plain English means "First to Zion", a phrase found in Isaiah xli. 27, associated with

prophecies of "good tidings" for the Holy Land in general, and Jerusalem in particular. It was called Rischon-le-Zion because it was at the time of its establishment the first Jewish colony met with in the Land on arriving at Jaffa. It was founded in 1882, mainly with the assistance of Baron de Rothschild, by Jews driven from Russia during the terrible persecution then being carried on in that country. It was financed by Baron Edmund de Rothschild. It comprises about 1,200 acres of land, which have been planted with over 1,000,000 vines. It gives occupation to 1,000 Jews, and at times provides work for more than double that number. The wine-making plant and machinery once seen are never forgotten. We were amazed. It possesses the largest wine cellar in the world. The cellar contains 104 large vats, each of which holds nearly 60,000 pints of liquor. The latest returns show an annual output of over 600,000 gallons of wine. The colony possesses an hotel, synagogue, good shops, and up-to-date schools; also a large stock of horses, cows, camels, sheep, and poultry. The place has been truly termed

"A Lovely Garden City."

Our friend, Mr. John Foster Fraser, the author of *The Conquering Jew*, opens his eyes with surprise at a certain unnamed optimistic American diplomat, for having reported after a recent tour of inspection of the Jewish Colonies: "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."

Yes, one must go to Palestine to realize the Movement. The diplomat just quoted evidently possessed the eyes of a Joshua and a Caleb; and it is only the faith and spirit of such optimists that ever accomplish great things. If a pessimistic visitor, after a leisurely visit to such Jewish Colonies as Tel Abib, Petach Tikvah, and Rischon-le-Zion, remains a pessimist still, then we venture to label him past praying for.

These colonies are all well within reach of Jaffa, and have much to do with the tremendous increase of the imports and exports of that place.

We admit that these three colonies are to be ranked as the pick of the Jewish settlements in the land, but there are scores of others equally important in their way in other parts of the country, of which we shall write later on, especially in the Holy City, of which it is written in Psalm lxxxvii. 5, 6:—

> "This and that man was born in her, and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there."

RISCHON-LE-ZION,
Main Street.

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Educational Establishments.

A very important feature in these unwalled villages is that of education. Jewish schools are springing up with great rapidity, which compare most favourably with Gentile educational establishments.

At Tel Abib there is the Gymnasia Ibrith, or Higher Grade College for boys and girls, over 700 of whom are being educated there, under the principalship of Dr. B. Mossinsohn. The headmaster is Dr. Joseph Greher, whose wholeheartedness in his work was most manifest as he conducted us through the numerous class rooms of the magnificent building ; up-to-date in every respect, from its kindergarten class to a well-equipped chemical laboratory.

We next visited the Tachkemoni School, at the same Jaffa suburb. Formerly under the care of Dr. Schlesinger, it is now conducted by Dr. T. Engel, from Frankfort. It is a school with a very pronounced orthodox Mosaic flavour. Biblical Hebrew is the language used. In fact, we noticed pupils were using the writings of Moses and the Prophets as class books. Worship of the Deity and reverence for elders are marked features.

While at Jaffa we spent some time at the " Higher Grade School for Girls ", of the Odessa Committee, the principal of which is Dr. Turoff; 400 girls are being trained there. Dr. Turoff, in conducting us round, was particular in reminding us it was entirely Jewish—" Only 1 Gentile girl in the whole

school, and her father is a proselyte." This Odessa Committee is known generally as the " Choevevi Zion " (" Lovers of Zion ").

At Jerusalem there are quite a number of Jewish schools of no mean repute in the way of results.

The Ratisbonne Institute.

This was the only " Jewish " establishment that was a failure. It is a huge building, erected and maintained with the money of one Alphonse Ratisbonne, a Strasburg Jew, a banker. He was converted to Roman Catholicism by a vision of the Virgin Mary, and as a result founded this Institute to train 100 young Jews in various trades, but in the Papal religion ! We found only 3 Jews in the whole establishment. No wonder ! How could it be expected that any intelligent Jew could ever renounce the One Jehovah of the Bible for the triune deity of a corrupt and apostate " Christendom " ? If our Jewish reader would but read a book entitled *Christendom Astray*, by Robert Roberts, and which is to be found in over 600 of our Free Libraries, he would see what an injustice he does those two Jews, Jesus and Paul, in alleging that they ever renounced the One God for the pagan trinity worshipped by " Christendom ", falsely so-called. Our esteemed friend, Mr. Herbert Loewe, of Oxford, the pleasure of whose company we had both on the Mediterranean and in the Holy Land, has truly asked, in his excellent essay on " The Orthodox Position " : " If it is hard to believe in a Unity, how much harder must it be to believe in a Trinity ? " When, however, we pointed out that

the contention of Jesus was: "The Lord our God is one Lord" (Mark xii. 29); and that the contention of Paul was: "To us there is but one God" (1 Cor. viii. 6), he, with his characteristic frankness and honour, wrote: "I am very sorry that I have overlooked your brotherhood, not only in my pamphlet but in my article 'Judaism', in *Hastings' Encyclopædia of Religion*. I quite see your point that many Jewish objections to 'Christianity' fall to the ground in your case. I will never again in writing, or in speaking, omit to draw attention to this point. The difference in our view of Jesus would probably be one of degree, and not of principle . . . In the meanwhile, please be assured of my sincere regret that I made such inaccurate statements."

Jesus and His Apostles are as clear and emphatic as are Moses and the Prophets in their doctrine as to the Unity of the Godhead. But we can quite see that the blame for our friend's inaccurate statements lies at the door of those professing, albeit false, followers of Jesus who have added, and still retain, the abominable Athanasian Creed. Individually, however, they are rightly getting more and more ashamed of, and disgusted with, such a creed. "Christendom", as generally known, is astray from the teaching and religion of that Jew of Jews—Jesus of Nazareth. The God-fearing and Bible-loving reader will soon discover that to be so by perusing the book already referred to, entitled *Christendom Astray*. Nowhere in the Bible is Jesus said to be "God the Son", but always "The Son of God."

The Lamel Settlement.

There is the Lamel Settlement, worked under the control of the "Hilfsverein" ("Help Society") of German Jews, founded by Freifrau von Lamel. Its moving spirit is Mr. David Yellin, who wields an immediate and telling influence over more than 1,700 Israelites. In connection therewith there are sundry technical, sewing, singing, and other classes for these German Jews and Jewesses. In connection with this Lamel Settlement, and the influence it has generally in Jerusalem, we might mention that at a recent election for a councillor for the Municipality of Jerusalem, Mr. David Yellin was elected as one of the honoured 10 councillors who govern the city. A most telling fact that, when we remember that for 17 centuries the Jew has been an outcast.

Then there is the "Evelina de Rothschild School for Girls", at which are educated over 700 pupils, under the principalship of Miss Annie Landau. We were sorry to hear of the prevalency of eye disease among the scholars, which, of course, is not peculiar to this school. Miss Landau is adopting up-to-date measures to stamp out the evil. We personally witnessed the good work she is doing in this and many other directions. And we must not forget the boys' and girls' day schools, run by the "London Jews' Society", as well as the boarding school of the same organization. The French Jews also have their schools—the "Alliance Israélite Universelle."

THE LAMEL SETTLEMENT.
Avenue, with Mr. David Yellin.

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Other Jewish Institutions.

As to other Jewish institutions which have sprung into existence, it is utterly impossible to enumerate them all, much less to describe them in detail. We can but mention a few typical ones. Not the least noteworthy is the "Bezalel Institute of Arts and Crafts." It was founded by, and is under the management of, Professor Boris Schatz, with the object of utilizing Jewish talent for Jewish ends. The professor is one of the most energetic Jews we ever met—never so pleased, apparently, as when he has two things to do at the same time. He did not found the Institute until 1905, and yet already finds employment for some 600 or 700 Jews and Jewesses. The annual turnover now runs into five figures sterling.

Abraham's Vineyard.

Another good institution is that founded by Mrs. E. A. Finn, widow of a late British Consul, on a plot of desolate land north-west of Jerusalem. It is known as Abraham's Vineyard, and is managed by Mr. W. H. Dunn (son of the late Admiral Dunn), whose love for the poor willing Jew is equalled by his tact in managing such a motley crew as we saw there from time to time. If a Jew is hard up, wants work, and is willing to work, Mr. Dunn will oblige him. If he is ill and cannot work, Mr. Dunn will send him to one of the Jewish hospitals. If he is well and won't work, Mr. Dunn will send him about his business. Employment is sometimes found for over a 100 Jews—cistern digging, soap making, wall building, and garden work. We enquired the

nationality of the Jews then at work, and found all sorts—Russian, German, Spanish, American, Roumanian, Persian, Egyptian, Yemenite—all in keeping with Jeremiah xxxii. 37 :—

> "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

"Neither Bars nor Gates."

To one well versed in the writings of "Moses and the Prophets" it is impossible to walk about Zion and the other Holy Places without some text or other coming prominently into mind, and the fact of some prophecy or other being fulfilled coming into evidence before one's very eyes. For instance, while roaming about that remarkable colony called Meah Shearim, with its 3,000 inhabitants (all Jews), and which was founded in 1860 (see page 28), we were forcibly struck by the fact that between some of the houses—which are part and parcel of the colony, and form, as it were, a wall thereto—removed gates were lying against the side walls of the end houses: gates which had once been hanging in position, so as to be shut at night, and thus close the colony against all outsiders. The sockets were still intact in the brick walls of the houses. We enquired of our guide and companion, Dr. Maurice Franklin, why they were not still in position, and thus answering their evident object. It appears that when this colony was founded, the gates of Jerusalem were always shut between

sunset and sunrise for safety's sake, and when Meah Shearim was built it likewise was made to accommodate itself to such conditions. A year or so, however, before our visit, the Turkish soldiers, acting on instructions from the authorities, came one night and removed all the gates from their sockets or hinges, and placed them where they now stand. At once our mind reverted to Ezekiel xxxviii. 11, where we read of certain villages

> "That are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."

A coincidence, merely!

Nay, surely something more than that. Here was a walled village, with bars and gates—the only Jewish Colony which was not in keeping with the letter of the text above cited—now taking its place with the other "unwalled villages", and "having neither bars nor gates."

Blood Ritual.

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" (Numbers 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.

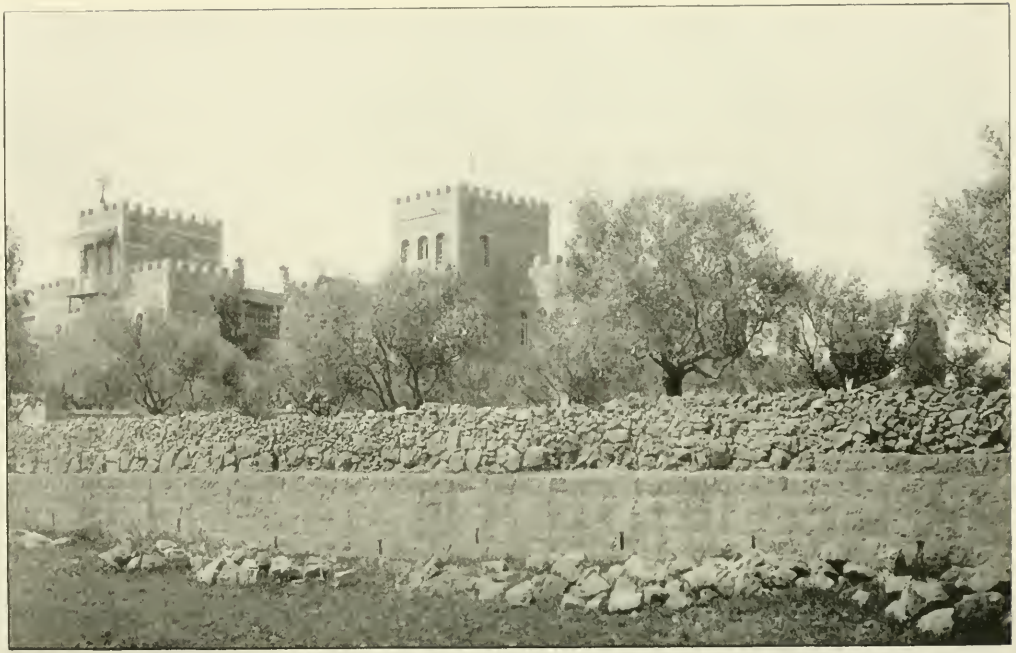
Just a Foretaste.

Of course, the complete fulfilment of the gracious promise to "restore again the Kingdom of Israel" will not be till their Messiah appears, when will be realized by the whole House of Israel that of which the present partial return and colonization is but an earnest or foretaste. Ezekiel, in chapter xxxvii., verse 21, thus vividly foretells it :—

> "Thus saith the Lord God : Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land :
>
> "And I will make them one nation in the land upon the mountains of Israel : and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Then there are in Jerusalem 11 Jewish hospitals and clinics entirely confined to the treatment of Jews and Jewesses. There are also 6 Jewish orphanages or homes. Likewise a "House of Industry", where Jews are employed by the "London Jews' Society", making Holy Land mementoes of olive wood from the Mount of Olives.

At Jaffa there is the "Fabrique de fer", an



Bezalel Institute of Arts and Crafts,
Jerusalem.

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institution where young Jews are taught to work in iron, and make gates, safes, ploughs, and other useful goods. Although this workshop had only been in existence about six years, the master had already turned out several competent workmen, who were in receipt of the full pay received by skilled craftsmen.

The business of Jerusalem is clearly in the hands of the Jews.

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, and hotel-keepers. The hotel owned and managed by Mr. Kaminitz we recommend to Zionists, especially those who can speak Yiddish.

Jew versus Gentile.

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 Jewish Colonial Trust.

We must not forget the many offshoots of the great "Jewish Colonial Trust", with its capital of £2,000,000 sterling. Evidently the fact of being able to show Script testifying that we were among its earliest shareholders was a kind of open sesame to Jewish institutions that would otherwise have been closed to us as mere ordinary Gentiles. Among the "Trust's" offshoots we would particularly mention "The Anglo-Palestine Company", "The National Fund", "The Palestine Land Development Company", "The Land Donation Fund", "The Palestine Planting Association", "The Olive Tree Fund", "The Palestine Industries Syndicate", "The Culture Fund", "The Hygienic Institute", "The Central Library in Jerusalem"; these are all lively institutions, and members of a family which is rapidly increasing.

And note, this movement is not confined to Jaffa and Jerusalem, it extends throughout the Land.

ROSH PINA,
Agricultural Colony.

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Jewish Colonies in Galilee.

If we travel north to the Galilean districts, there, at Safed, we find no fewer than 12,500 Jews in that rapidly growing Palestine city. If we wend our way into the very heart of the country, to Tiberias, there we find, in a population of less than 10,000, no fewer than 8,000 Jews. At the port of Haifa, too, we come across more than 3,000 Jews. Elsewhere, among the plains of Galilee, there are 16 Jewish agricultural colonies, including Rosh Pina, a charming settlement of over 800 Jews. We shall never forget our horse-ride through that flourishing place.

Then, too, in this Galilean province, we might particularly mention YAMMA and BEGDEN, founded in 1902, and possessing about 7,000 acres of land, and between 4,000 and 5,000 Jewish inhabitants; SEDJERAH, established in 1899, with nearly 5,000 acres, and over 200 inhabitants; METULAH, founded by Baron de Rothschild in 1896, and having about 3,500 acres, and over 300 inhabitants. Tobacco and wheat are the chief products of this colony. YESSOD-HAMMALAH, established in 1883, owning 2,500 acres, and 300 inhabitants is in good repute for its inexhaustible supply of water from Lake Huleh. MILHAMIE, founded in 1902, with over 3,000 acres, and about 150 inhabitants. MESCHA, founded in 1902, having about 2,500 acres, and 200 inhabitants; MISHMAR HAYARDIN, founded in 1890, with 1,000 acres, and a population of over 100. Then there are the smaller colonies or settlements of DAILAIKA, or DAJANIA, CHINNERETH,

Mahanaim Merchavia, Migdol, Mizpah, Poria, and others.

The Technicum.

In approaching Haifa from the sea, one's attention is immediately called to an imposing building of attractive elevation. It stands out more prominently than aught else in the district. What is it? It is a Jewish Technical College, the foundation stone of which was laid in 1912, known as the Technicum. The site comprises no fewer than 50,000 square yards. Towards its cost, £50,000 was raised with very little trouble.

Herr A. Finklestein, the Director-in-Charge, to whom we had a letter of introduction, kindly showed us over the whole establishment, including its many workshops and main schools and class rooms. Its estimated cost is over £100,000. They have sunk a well through the solid rock over 300 feet deep. The only fear the promoters have is that the University will be able to turn out yearly more teachers and skilled artisans than Palestine will be able to find employment for, and that emigration will result, which is not the desire of Zionists.

By-the-way, we might here mention the fact that the influence of the Zionists with the powers-that-be is seen in the fact that while the war was raging between Turkey and Italy, and dynamite was contraband, the Jews were able to get it through to Haifa, and proceed with their blasting operations.

Considerable indignation has been aroused in Jewry of Britain, America, France, and Russia,

ZICHRON JACOB COLONY
(Zammarine).

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at the fact of German Jewry taking advantage of a war-created situation to buy the entire Technicum, "lock, stock, and barrel," as the *Jewish Chronicle* calls it, at the "knock-out price of £11,000", not a sixth of its cost; but, from our standpoint, the incident is merely an incident, although very confirmatory of what we have already written and shall write on German intentions in Palestine.

Jewish Colonies in Samaria.

Coming southward to the Samarian districts, we find 10 colonies, owning among them 40,000 acres of land, included in which is the well-known colony of ZICHRON JACOB, founded in 1882, comprising 5,000 acres of land, and a population of over 1,100 Jews; CHEDERA, established in 1891, with about 7,000 acres of land, and 200 inhabitants; KEFAR SABA, established in 1894, with about 1,500 acres, and 35 inhabitants; ATHLIT, established in 1897, with nearly 1,200 acres, and 50 inhabitants; CHEFZIBAH, established in 1905, with 500 acres, and one or two families. ZICHRON JACOB, already referred to, or ZAMMARINE, as it is known to the Turks and map students, is one of the very few agricultural colonies. It was founded over 30 years ago by Rumanian Jews, helped, or rather subsidized, by Baron de Rothschild, and is a really charming place; although, when the Jews first settled there in 1882, the district was so unhealthy that the natives shunned it. Among the first public buildings to be erected by the new owners was an isolation annexe to the Communal Hospital, wherein to locate infectious diseases. That it has never once been used

during the whole of those more than 30 years speaks eloquently for the constitution of the Jews. We spent a very happy time there, "doing" the place thoroughly under the guidance of Herr Graff, the Zionist proprietor of the Hotel of the Colony. The position of the settlement from a picturesque point of view is very fine, and Mr. and Mrs. Lange, the well-known friends of Zionism, made no bad choice in the cliff on which they have erected their charming villa, commanding, as it does, a vista of the whole coast from Acre to Cæsarea. The Colony of Zichron Jacob is replete with every necessary requirement.

More southward still, among the hills of Judea, to say nothing of the 57 ghettoes or colonies already referred to on pages 27 to 37, there are at least 15 agricultural colonies, comprising 15,000 acres of land, and of which the Jew is making full use.

Other Jewish Colonies.

Perhaps it will be as well to mention the names and localities of some of these other Jewish Colonies.

Round about Judea there are quite a number of small ones. There is AIN GANIM, with a population of over 100, mostly refugees from the Caucasian Mountains. It was founded by the Odessa Committee in the year 1908. Between Jaffa and Jerusalem there are about 20 Jewish colonies, nearly all agricultural. True, some of them are very small, but they are like the thin end of the proverbial wedge —a wedge being driven in by the force of circumstances, which includes the cruel persecutions in Russia and other countries. ARTUF was founded

by Bulgarian Jews in 1896. BETH ARIF has two colonies, one being a settlement of the Athid Oil Works, established in 1906; and the other an estate of the Jewish National Fund, with olive and other fruit tree plantations. BIR JACOB was founded in 1809, by the Odessa Committee, for workmen, mainly Caucasian Mountain Jews. EKRON was founded by Baron de Rothschild in 1884, for agriculturists from the south of Russia. EZRA was founded in 1883, by a handful of Jews from Petach Tikvah. KAFA SABA also comprises detachments from Petach Tikvah. KASTINIE, or KASTINJEH, was established by the Odessa Committee between 1888 and 1896. KATRA was founded by students expelled from Russia in 1882. MOZAH was founded by the Independent Order of B'nei Brith (Jerusalem Branch) in 1890. The Cologne Colonization Society also helped in the formation of this colony. RECHOBOTH is an important colony of about 600, and was founded in 1890 by rich Russian Zionists. WADI CHANIN, or VADI-EL-CHANIN, is situated near Rischon-le-Zion, and was founded in 1882-7, and numbers about 200.

Agricultural Establishments.

We must not forget, too, that farming is taught the rising generation of Jews on up-to-date lines. There is the Jewish Agricultural Experiment Station, near Haifa, founded in 1910, the managing director of which is Mr. Aaron Aaronson; and there is the much older Agricultural School at Mikveh Israel, not far from Jaffa, the principal of which is M. Loupo, of the Alliance Israélite Universelle. It

was founded in 1868, with land given by the Turkish Government—about 600 acres. Pupils from the school are to be found in many of the newly-formed Jewish colonies.

As regards newspapers, Jerusalem can boast of one daily and four weekly ; and Jaffa one weekly. There are also three bi-weeklies. All these papers are printed in Hebrew.

We must, however, call a halt in our recital of the work being done by Jews in Palestine, or we shall make a much bigger volume than we intend ; for it would be easy to fill hundreds of pages with information concerning Jewish institutions which have sprung into existence during the last few years, and which we have personally inspected.

But, do not misunderstand us. We do not mean to suggest that this movement on the part of the Jew to the Land of his forefathers—the Land of Promise—vast movement as it is, is by any means a complete fulfilment of the prophetic promises referred to in the foregoing pages. It would indeed be a poor sequel to the past 25 centuries' history of the Jew if it were so. Nevertheless, we do contend that the migration of the Jews to Canaan, which has been, and is still, going on, is an absolute fulfilment of those prophecies concerning the Jew and his land just prior to the return to the earth of his Messiah, and which Time is so frequently spoken of by the prophets of Israel as "The Time of the End", "The Latter Years", and "The Latter Days."

The Meaning of Zionism.

Not only is this partial return of the Jews to Palestine an earnest; it is a foretaste of what is to be in the near future, when, as God says :—

> "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the Land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 21, 22).

And when, as regards the Land itself, God says :—

> "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 heathen that are left round about you shall know that I the Lord build the ruined places, and plant that which was desolate: I the Lord have spoken it, and I will do it (Ezek. xxxvi. 34-36).

Russia and Germany's Greed.

Meanwhile, and until that glorious time comes, 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 unwalled 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 there 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."

The Authorized Version renders it "chief prince of Meshech", etc., but it should read as given in the Revised Version, "Prince of Rosh." Now, Rosh we have no difficulty in identifying with Russia. In 1640, Bochart, the eminent 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), said:

> "Mention of the Russians under the name of Rosh is found in a Latin Chronicle under the year A.D. 839."

To cut a long history short, but to further clinch this identification, we would call attention to Dean Stanley's corroboration in his affirmation that "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."

Russia and Germany's Preparations.

But is Russia likely to engage in such an invasion? Is there any apparent 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, not far away from the principal gates, she has obtained over 40 acres of ground, surrounded it with huge walls and gates, and erected within the enclosure quite a number of buildings. In

addition to what the Russians are pleased to describe as "accommodation for pilgrims," but which we, who have learnt to "call a spade a spade", consider far more suitable for barracks capable of housing some 10,000 of troops, she has 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 everyday requirement can be purchased. This Governmental settlement, known as the "Russian Quadrangle", covers more ground than the whole of the Temple area.

But that is not all. As we stood upon the outer edge of the east side of the Russian Quadrangle—from thence 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 skyline, a huge and high tower, which also belongs to the Russians.

The Russian Tower.

This tower, known as the "Belvidere Tower", is over 160 feet high, which, in view of the fact that the Mount is 200 feet above 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 could be carried on with a fleet in the Mediterranean off Jaffa; in fact, during our last stay there, searchlight practice was carried on during the night. In addition to the tower, there has been much building carried on

RUSSIAN TOWER
On Mount of Olives. [*To face page* 82.

by the Russians in the immediate vicinity, on land also owned by them. The property is walled in with up-to-date stone and brick walls, and is kept in the most perfect condition.

Russia the Colossus.

Very few people really know Russia. Until we visited it we had no idea as to its colossal magnitude and greatness. It occupied quite a second rate place in our estimation ; and as to Poland, it practically stood nowhere. The best and most picturesque, as well as the tersest description of Russia, is that of 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 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."

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 of Jews in the earth, between 6,000,000 and 7,000,000 are under the sway of the Czar. It is remarkable too that more Russian pilgrims visit 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 Germans under the leadership of Russia, for there is not the slightest doubt that whatever may be the details of the terms of peace and the division of spoil at the end of the European upheaval, Russia and the Allies will come to the top, and Russia will be the head, and at her beck and call will be ultimately every power except that of the British Lion and all "the young lions."

Germany's Finger in the Pie.

It will be noticed by the careful Bible student that God, through Ezekiel, also speaks of "Rosh" as "Gog, of the land of Magog." So we are confronted with the question, "Who is Magog?" A clue to the right answering of that question is found in the writings of so ancient an authority as Josephus, who informs us that "Magog founded the Magogæ, or Scythæ", which Diodorus Siculus said inhabited the north of Gaul. That clearly suggests that the territory occupied by the Germans is the "land of Magog"; so that in this remarkable prophecy of Ezekiel concerning "the Latter Years", we have 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 unwalled villages, till then "dwelling safely all of them."

Naturally, the interested reader will be constrained to ask, "Is it at all likely that Germany will play 'second fiddle' to Russia?" In that matter we shall do well to keep in mind the old German

JERUSALEM,
As seen from the Russian Tower

[*To face page* 84.

Emperor's dying advice to his grandson, William II.: "Treat Russia with the greatest possible consideration when you come to the throne." And 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 the continual aim of Germany is to worm itself into things Palestinic, side by side with Russia.

Germany's Preparations.

A little to the north of the Russian settlement on the Mount of Olives, the German Government have bought a large tract of land, and erected thereon buildings, known as "The Victoria Augusta Settlement", not the least significant erection being a very high 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.

And, further, with regard to the position taken up by Germany around the Holy Places, let us here quote from an article which recently 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. Round the latter extensive planting has been made, and is being continued. Part of the very large piece of land surrounding it consisted of a bed of flint, and this has been cleared away at great expense for the purpose of planting."

Then, too, we learnt that the German Emperor had borne the expense of completing a good 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 could easily be used for military purposes whenever occasion requires.

Germany's Intentions.

Then, too, the designs and aims of Germany are 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 on pages 74, 75. 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 enormous meetings were held everywhere. In New York, Boston, Baltimore, Rochester,

and Philadelphia, meeting after meeting was convened.

The Russian Jews were also against the German decision; and even went so far as to establish at Moscow a publishing house for the purpose of issuing text books in Hebrew for general use at the Haifa University. Meetings of protest were also held at Jerusalem, Jaffa, and other centres of Zionism in the Holy Land. Likewise the Jews of Britain were equally opposed to the German demands. Large protest meetings were held at Manchester, London, Leeds, Sunderland, Nottingham, Glasgow, and Dublin.

We are not 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.

We must also add here that the great majority of the 100,000 Jews now in Palestine speak the German dialect.

Russia's other Allies.

The other Powers besides Germany on the side of Russia are mentioned 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 no more trouble in identifying this company than there is in identifying Rosh as Russia.

Persia we all know. And the eye, if not the thumb, which Russia has on Persia we also know. We could fill a volume with articles from independent sources as to the mind and desire 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."

And the *Daily News* 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, too, 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 in consequence 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, we are informed by no less an authority than Professor Sayce, "corresponds with the modern Soudan, now possessed by Britain, as the result of the brilliant exploits of the late Lord Kitchener." As to the fate of the Soudan and other Egyptian provinces over which Britain has a protectorate, when Russia comes 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 identified with Tunis and Algiers, and it so appears on a very old map now before us. This is now possessed by France, which, under the name of Gomer, is said to be also under the guardianship of Russia at 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, fast falling under the rule of the Czar, as have Kars and Batoum.

There we have the Latter-day Confederacy which is to march against the Holy Land and Egypt, and be met *en route* by antagonistic and defiant Britain. With the single exception of Germany, it is easy to see them all getting into the grasp and lead of Russia. And as to Germany, we shall, in a subsequent chapter, show how she can, quite naturally, fall into line with the rest at the required moment.

Britain's Intervention.

Now arises another question—as important as it is interesting—it is this: In the event of a Russo-German invasion of the Holy Places, would 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 (xxxviii.) of Ezekiel, at verse 13, which reads:—

> "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?"

Who is Sheba?

Who is Dedan?

Who are the merchants of Tarshish?

Who are all the young lions thereof?

The reply is Great Britain and 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!

Merchants of Tarshish.

As to Tarshish, although the interpretations have been various, all of them point to 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 us in saying Tarshish was none other than Chittim, or, as we call it now, Cyprus. That came into our 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 Phœnicians,

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."

The Young Lions.

"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 by 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.

And we have not the slightest doubt that in due course the United States will 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 States on the outbreak of the Great European War confirmed this opinion, in spite

* This was written in 1913: now in 1918 it has become an accomplished fact.

of the tremendous influence of Germany in United States circles—commercial and social.

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, antagonize any interference with the unwalled villages of the Holy Land on the part of any Russo-Germanic host and company.*

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."

Britain an Outsider.

Britain has been, and is still, the friend of the Jews, in spite of the fact that her tangible assets in the Land of Palestine are nil. We speak what we do know; and were it not that we are assured it is all right, inasmuch as it is in keeping with the divine programme, as contained in the Holy Scrip-

* And events have justified the interpretation, for in the House of Commons on December 12th, 1917, the Premier (Mr. Lloyd George), read a telegram from General Sir 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, but with the Military attaché of the United States of America."

tures, we should grieve at the cold shoulder which our country gives to the Holy Land, and the pitiable fashion in which she has 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 will soon abandon, for the Prophet Ezekiel (xxxviii. 13) distinctly and unmistakably declares she is to be in a position in which she can say to the northern invaders "Art thou *come* to take a spoil?" which she could not say unless in actual possession, and that she will be.†

But, as we have said, it is all right. Just as it should be, as we shall see directly; for, although we have no actual assets or foothold in Palestine itself, we are not far off. We own a little island not far away from its coast. We refer to Cyprus.

Cyprus and its Secret.

When Mr. Benjamin Disraeli, in 1878, went to Berlin to take part in the Convention that had been arranged to deal with Turkish troubles, no one

* The Great War has now changed all this, and Britain's apathy has turned into intense interest.

† Possessing this conviction what a thrill went through the Prophetic student on 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 11th, 1917.

dreamt he would return therefrom with anything in the shape of baksheesh, 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? for 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 Mr. Disraeli 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*, in volume 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."

In the *New International Encyclopædia* we read, in volume V., page 714:—

> "By a Treaty between the British Government and the Ottoman Empire, June 4th, 1878, the former promised to defend Asiatic Turkey *against further aggression by Russia* in return for permission to occupy Cyprus"

In *Chambers' Encyclopædia*, on page 644, of volume III., we read :—

> " On July 10th, 1878, Cyprus was occupied by the British, under the provision of the celebrated Turkish Convention, by the terms of which the island is to be occupied by Great Britain *until* Batoum and Kars are *restored* to Turkey *by Russia*."

Until !

In his *History of Our Own Times*, volume III., page 97, Mr. McCarthy further says :—

> " Lord Beaconsfield now declared it to be the cardinal principle of his policy that specially England, above all, was concerned to maintain the integrity and the independence of the Turkish Empire ; that, in fact, the security of Turkey was as much part of the duty of English statesmanship as the security of the Channel Islands or of Malta."

Beaconsfield or Gladstone ?

Naturally, the Treaty and bargain gave rise to much comment in political circles, and many leading articles and letters appeared in the world's Press. Such comment and discussion are well summed up by Mr. McCarthy in Volume IV. of the *History of Our Own Times*, on page 267, where he says :—

> " The London newspapers, with the conspicuous exception of the *Daily News*, were entirely on the side of Lord Beaconsfield. . . There was no London paper of any literary

name, no daily papers lying on club tables, which had not declared themselves emphatically in support of Lord Beaconsfield against Mr. Gladstone."

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, in Volume IV., page 265 :—

> "Lord Beaconsfield afterwards explained that Cyprus was to be used as 'a place of arms'; in other words, England had now normally 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."

We have said that no English Government would ever allow any interference with the Holy Land—Conservative, Liberal, Radical, or Socialist. The *Daily News* might protest, as it did, but the nation would be against it, even though supported by a second Gladstone.

Mr. Asquith.

Our present Prime Minister (Mr. Asquith), Radical as he is, is 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 10th, 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.*

On looking at the map of the Mediterranean and the Holy Land, we cannot fail to see the foresight of Mr. Benjamin Disraeli 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 intenders upon the country covenanted by God to the Jews.

Beaconsfield a Tool of Providence.

Mr. Benjamin Disraeli (Lord Beaconsfield) 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. And it was not the first time that God

* This is now an accomplished fact, for as one paper stated— " Centuries of Ottoman dominion over the Holy City of Christians and Jews have ended . . . and Jerusalem is liberated from the thraldom of the Turk."

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" (Isaiah x. 7).

Now, although Great Britain has no effective standing in Palestine itself, Cyprus is the next best place as a suitable base; or, as Lord Beaconsfield termed it, "A Place of Arms"; and now, as the result of the Turks throwing in their lot with Germany, Britain has occupied Cyprus, and turned it into a veritable arsenal and powder magazine, ready to cope with any movement or action on the part of Russia or Germany, who, as we have seen, are both well-placed to carry out any designs of invasion they may have.

Russia and Germany.

Yes, 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 *— not the least unlikely reason for their so doing being their mutual hatred of any Power except themselves being mistress of the seas, which, beyond all doubt, Britain is, and will continue to be, until her ships are broken by Him (see Psa. xlviii. 7), Who, even in the days of His weakness had power over the waves (Mark iv. 39), and to Whom "all power has been

* In view of what has happened, who will say Truth is not stranger than Fiction?

THE GERMAN AND RUSSIAN TOWERS,
As seen from Jerusalem.

[*To face page* 100.

given" (Matt. xxxviii. 18) by Him "Who hath measured the waters in the hollow of his hand" (Isa. xl. 12).

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 Ezek. 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."

The Suez Canal.

But there will be another, an ulterior, reason for their invasion of the Holy Land, 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. At present that is not done, as we can personally testify. Both on the north and on the east, the Canal is open to the attack of the

enemy, hence Britain must, of necessity obtain a protectorate of Palestine, which has been long looked for by students of the writings of Israel's prophets.* 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", will be 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 spoil?" (Ezek. xxxviii. 13).

Britain's Unpreparedness—God's Opportunity.

Hence, unless Great Britain wakes up to the situation, Russia and Germany will be irresistible; and that Britain will not wake up until too late 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 that will follow the present war, 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 Jerusa-

* And is now being fulfilled! No one knows it better than the German politician. In the Leipzig *Neueste Nachrichten*, for December 10th, 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."

lem, to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half 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).

Why Britain will Fail.

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 accomplish 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 that

> "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, now 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."

And 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. He shall stretch forth his hand also upon the countries: and *the land of Egypt shall not escape*" (Dan. xi. 40-42).

Palestine Protectorate.

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. And 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,

* Again we quote the German *Nachrichten*: "We must therefore be prepared to see England constituting Palestine a Zionistic Jewish State. Thereby she will at the same time achieve another object. She will assure the Suez Canal for herself by using a neutral State as a protection for it and declaring it international, neutral, and inviolable."

† This also Germany anticipated in saying: "Provisionally, we still cling to the hope that should Jerusalem have to be evacuated its possession by the English will be but a passing episode" (*Nachrichten*).

as the result of defeat in Egypt and Judea, the British fall back to Moab, Edom, and Ammon, and, as a consequence, the Jews are at the mercy of the invaders from the north, then God issues His decree :—

> "Let mine outcasts dwell with thee, Moab ; be thou a covert to them from the face of the spoiler" (Isa. xvi. 4).

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 invaders, will be allowed to suffer defeat, when the Scriptures so emphatically declare that "They shall prosper that love thee" (Psa. cxxii. 6) ; and, on the other hand, that "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 :—

> "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."

God Glorified—Not Man.

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." And 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, Isaiah (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 loftly 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."

Jerusalem Delivered.

That " That Day " is yet future is evident from verse 4, where we read that the Lord

> " Will judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruning hooks : 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).

And 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 the inhabitants of Jerusalem, the spirit of grace and of supplications" (verses 7-10).

Jacob's Trouble.

Yes, Britain's unpreparedness,* 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).

* Psalm xlviii. 7; Isaiah ii. 16.

The reason for their conversion, Zechariah tells us plainly, chapter xii., verse 10 :—

> " 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 great mourning in Jerusalem."

Then will they remember His words, as recorded by Matthew (xxiii. 39) :—

> " Ye shall not see me henceforth, till ye shall say, ' Blessed is he that cometh in the name of the Lord'. "

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).

Britain's Navy Doomed.

In a later portion of chapter 2 of Isaiah, 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

everyone that is proud, and lofty, and upon everyone 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 (on pages 91 to 93) identified with Britain, and further light regarding the future of her fleet is provided in Psa. 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 yet to be fulfilled. It is connected with "the Great King" taking up position in Zion, now to 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 galling 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.

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

Britain's Merchant Service.

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. What else can we make of what the prophet Isaiah says ?

> " Ho to 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 prophetical 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."

Armageddon.

The nations are fast getting ready for this unparalleled and sanguinary scramble upon the mountains of Israel. The strange thing about it all is that, although those nations profess to be Christian, and to have the God of the Bible on their side, they are in total ignorance of His programme, and have not the slightest idea that their ceaseless piling up of armaments is most graphically set forth in the Holy Scriptures. Listen to how Joel foretold it in chapter iii., in verses 9-12 :—

> " Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near ; let them come up : Beat your ploughshares into swords, and your pruninghooks into spears ; let the weak say, I am strong. Assemble yourselves, and come near, 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."

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), an expression which has been repeatedly used by some of the world's leading statesmen. Even that peaceful London paper, the *Daily News*, regarded the terrible and international "Armageddon" as inevitable; for some time before the outbreak of the Great War 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."

Armageddon not in Europe.

Armageddon is not, as most people erroneously suppose, a conflict between Britain and some other great Power or Powers in Europe; but a great war 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!

* Immediately below the east wall of Jerusalem.

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 then through Bozrah (Isa. lxiii. 1), and in reply to enquiries 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 multitudes march on, and in due course reach 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 Convulsion of Nature.

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).

But there have been earthquakes before. It is not the first mount that has quaked and quivered and rent. And so the Russo-German invaders and possessors of Jerusalem on the west 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 what avail will shot and shell be against an army whose battalions are composed of immortal and incorruptible beings? (1 Cor. xv. 52, 53).

Godless Socialists.

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 or faith in the God of the Hebrews, or the writings of Moses and the Prophets. We are not concerned for the Robert Blatchford type, who, at the age of 50 years, repudiates both God and "Moses and the prophets", and describes 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 every-

thing 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; 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 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 this 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, goodwill among 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 charge after charge. But such, on those possessing angelic nature, would do no more harm than the proverbial peas aimed at the Rock of Gibraltar; but that 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!

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 Jews.

Aye, and what a surprise for the Jews when they realize who is their Deliverer and Saviour. Another prophet depicts the scene very graphically 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 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 fore-

told 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).

But how about the overpowered and routed Russo-German 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 shall be overthrown . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him " (Dan. xi. 41, 45).

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, they 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 bur-

The Port of Jaffa
(Joppa).

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> densome 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 possibly 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 the port for Jerusalem, the ways and means of that seaport are far too limited for it ever to be used for transport of either troops or guns. No deep draught boats can get anywhere near the shore.

Off Jaffa.

Not only is the Mediterranean here very shallow, but the coast-line abounds with very dangerous rocks or reefs, through which only small 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 Turkish authorities. Therefore, anything in the way of transports must be carried out at either Haifa or Beyrout, at both of which places 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 here repeat something said by the late Lord Kitchener before the Geographical Section of the British Association and Palestine Exploration Fund Committee.

Lord Kitchener.

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 agrees therewith, including Sir Charles Wilson, Dean Stanley, Dr. Ellicott, Dr. Hastings, Cunningham Geikie, Dr. Cheyne, Dr. Black, Dr. Kitto, and Dr. Albert Barnes.

As to Lord Kitchener, there was something in his career remarkably out of the ordinary. Born in 1850, he entered the Royal Engineers at 21, after

* In a lecture before the Geographical Section of the British Section of the British Association on "The Survey of Galilee," see Quarterly Statement, 1878, pp. 159-174.

passing through the Royal Military College at Woolwich. Five years he did arduous survey work in the Holy Land, and about the same time in Cyprus. He then spent 16 years in Egypt, and after an interval of some years returned thither Lord Kitchener of Khartoum, in the capacity of Britain's chief representative in Egypt. In July, 1914, he paid a brief visit to Britain, and was about to return to his duties when the great European war broke out; in fact, he was actually on the way when a telegram summoned him back, the man in whom the whole of Britain had absolute confidence, the man that knew the Holy Land, Cyprus, and Egypt better than anyone. Combine all these facts, and who can fail to see that his career was specially fitted for the outworking of the divine plan. This was the man who saw in the plain of Esdraelon the scene of Armageddon. The Irish Question or Belgian neutrality never troubled him.

Colonel Conder.

This gentleman (then Major Conder), who was Lord Kitchener's fellow-surveyor in Palestine for the Ordnance Survey, also heartily supports the verdict of Lord Kitchener respecting Esdraelon. He has written :—

> "If another campaign should ever occur in Palestine, the Megiddo is said by military men to be the most likely spot for a battle, its position being so important."

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 Christ 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 people ; to bind their kings with chains and their nobles with fetters of iron ; to execute upon them the vengeance written : This honour have all his saints " (Psa. cxlix. 7-9).

A Punitive Expedition.

There is no other means by which the world can be made to learn righteousness. Preaching 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 mean a terrible time for the world at large, such trouble as the world has never previously experienced ; not even the unparalleled European war of our day 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.*"

God's Ways.

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 your first introduction to these things, we can read your thoughts. You are thinking it a sorry picture, one you have no sympathy with, no desire nor place for. Yes; and that is just what the mind of a child would be on being shown an operating theatre where a surgeon was engaged in

removing some malignant growths from a human being. In all things, however, we want to "consider the end", and the Psalmist proceeds to tell us that after 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 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" (Psalm xlvi. 9, 10).

An Ideal King.

"Immanuel"—"God with us" in the person of the Messiah. David sang of Him when with a prophet's eye he could see Him as King in "Immanuel's Land." He said:—

> "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).

As was truly said by another lover of Israel and Israel's Land, this time of Restitution:—

> "God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21).

We could well fill volume upon volume with extracts from those writings of the prophets. Not a prophet of Israel is there who has not in some way

or other referred to that happy time when there will be

> " Glory to God in the highest,
> And on Earth Peace,
> Goodwill towards men "
> (Luke ii. 14).

But space forbids that we should do more than take the writings of a specimen prophet. Which shall we take ? We do not think we can do better than take that prophet whose writings are more often quoted than any other. We refer to Isaiah, to whom both Jew and Gentile is constrained to listen—for was he not a Jew ? A patriot in every sense of the word ? And with his patriotism was blended a religious fervour well nigh unique. We note it in that vow of his :—

> " For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth " (Isa. lxii. 1).

But his patriotism was divine. It was blended with unbounded sympathies. Being divine they took in Gentile as well as Jew. He saw the time when the wall or partition would be thrown down and he rejoiced at its removal.

In presenting word pictures from the prophets' writings, we would beg our friends—Jew and Gentile—to personally ask as they read these glorious promises one by one, " Is this promise part of my religion ? If not, why not ? "

A Good Time Coming.

In examining Isaiah for details of the "Good Time Coming", our difficulty is what to leave unquoted, there being so many. Isaiah furnishes us with pictures to be realized, never dreamed of, even by Idealists. Let us proceed to prove that in the very words of Isaiah, preceded by propositions supported by such.

Isaiah's Glowing Pictures.

THE EARTH FOR THE PEOPLE:

> "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." *

LAND-GRABBERS DOOMED:

> "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the earth." †

AN ALL-WISE AND ALL-GOOD KING PROMISED:

> "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, 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." ‡

* Isaiah xlv. 18; † v. 8; ‡ ix. 6, 7.

JUST ADMINISTRATORS:

"A king shall reign in righteousness, and princes shall rule in judgment." *

A DESIRABLE VENGEANCE:

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." †

HOW IT WILL BE ACCOMPLISHED:

"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity" ‡

SEQUEL TO THE JUDGMENTS:

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness." §

WAR TO BE ENDED:

"He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not

* Isaiah xxxii. 1; † lxi. 2, 3; ‡ xxx, 27, 28; § xxvi. 9.

lift up sword against nation, neither shall they learn war any more." *

UNERRING JUSTICE:

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." †

VILLAINY UNMASKED:

"The vile person shall no more be called liberal, nor the churl said to be bountiful. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord." ‡

DARKNESS DISPELLED:

"He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." §

IGNORANCE NO MORE:

"And wisdom and knowledge shall be the stability of thy times, and strength of salvation." ‖

* Isaiah ii. 4; † xi. 2, 3, and 4; ‡ xxxii. 5, 6; § xxv. 7; ‖ xxxiii. 6.

PRISONS OBSOLETE:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." *

DRINK TRAFFIC ARRESTED:

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue unto night, till wine inflame them." †

THE POOR CARED FOR:

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." ‡

NO MORE CRIPPLES:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." §

SORROW ENDED:

"The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." ‖

* Isaiah xlii. 6, 7; † v. 11; ‡ xi. 4; § xxxv. 5, 6; ‖ xxv. 8.

INFANTILE MORTALITY STAYED:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old." *

SENILE DECAY ARRESTED:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." †

GOOD-BYE TO DEATH:

"He will swallow up death in victory." ‡

THE PERSECUTED JEW RESTORED:

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." §

BARREN LANDS RECLAIMED:

"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." ‖

* Isaiah lxv. 20; † xl. 31; ‡ xxv. 8; § liv. 7, 8; ‖ xxxv. 1, 2.

No More Thorns and Thistles:

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord a name, and for an everlasting sign that shall not be cut off." *

The Brute Creation at Rest:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." †

Peace with Honour:

"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."‡

Universal Blessings:

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." §

* Isaiah lv. 13; † xi. 6; ‡ xxxii. 17, 18; § xxv. 6.

UNBOUNDED HAPPINESS:

"The ransomed of the Lord shall return and come unto Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." *

WORLD-WIDE REJOICINGS:

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God shall cause righteousness and praise to spring forth before all nations." †

THE AUTHOR OF IT ALL:

"The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." ‡

HIS GLORY EVERYWHERE THEN:

"The earth shall be full of the knowledge of the Lord, as the waters cover the deep." §

TOO GOOD FOR WORDS:

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." ‖

* Isaiah xxxv. 10; † lxi. 11; ‡ iii. 14, 15; § xi. 9; ‖ lxiv. 4.

Dr. John Thomas and Egypt.

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, forty years before the event, he was also able to point out that the same Scriptures taught that Great Britain would simultaneously 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, on pages 395 and onwards, 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".

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.

☛ *Elpis Israel*, by Dr. John Thomas, and from which extracts have been frequently made in this book, is published by, and can be obtained from, MR. C. C. WALKER, 21, HENDON ROAD, SPARKHILL, BIRMINGHAM. It is a masterpiece of prophetical acumen.

F. G. J.

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