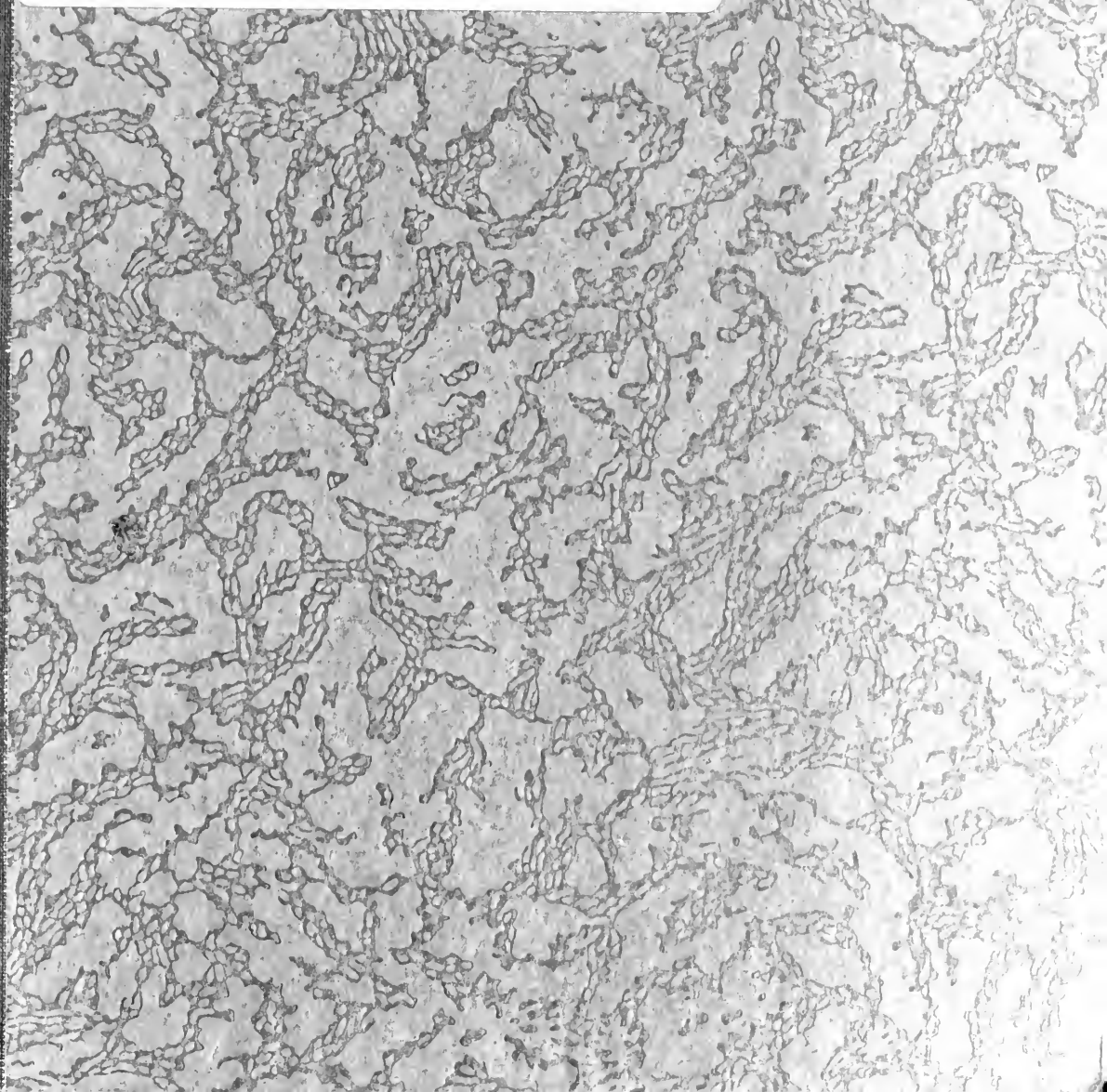


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THE PHYSICAL AND
POLITICAL CONDITIONS
OF PALESTINE





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English Zionist Federation.



The Physical and Political Conditions
OF
PALESTINE.

A course of Lectures delivered under the Auspices of the
London Zionist League
SESSION 1906.

With a Foreword by HERBERT BENTWICH, LL.B.
(Chairman of the Palestine Sub-Committee.)

And an Appendix
The Resources of Palestine,
BY
Professor O. WARBURG.

London 1907.

E. W. RABINOWICZ, PRINTER, 91, HIGH STREET, WHITECHAPEL, E.

Foreword.



The following Lectures are the result of the conviction to which the London Zionist League came in the second year of its existence (1905—6) that the greatest obstacle to the progress of Zionism was ignorance — ignorance of the aims and objects of the movement, and above all ignorance of the actual conditions and possibilities of the Holy Land, which from the first had been the goal, if not always the immediate object, of Zionist endeavour.

In the first session (1904—5) the League had taken a prominent part in rallying the Zionists of the metropolis to the support of this main object, and it took its share in securing from the Seventh Congress the Declaration by which all colonizing activity outside Palestine and its adjacent lands was rejected “either as a means or an end”.

At the commencement of its second session the League issued a Manifesto from which (as I was partly responsible for it as President for the time being,) I may be permitted to make the following extracts :—

“It is natural that at Congresses and similar public gatherings, stress should be laid on the “practical” object of obtaining a home for the Jewish people in Palestine. On such occasions the principles underlying the movement are taken for granted, and are therefore not made prominent. The result is that the outside observer tends to over-look the fact that Zionism is based on certain fundamental principles, and that the attitude of every Jew towards Zionism depends on his attitude towards these principles, not on his belief in the possibility or impossibility of obtaining Palestine in the near future. It is therefore to the principles of Zionism that this Council desires to draw public attention.

“The fundamental postulate of Zionism is that it is both inevitable and desirable that Jews should continue to maintain their separate identity. In races as in individuals there is an instinct of self-preservation. Zionism seeks to justify this instinct, which is ever active in the Jewish people, by insisting that, if the Jew must survive, there must be something to be gained by his surviving. He must have a mission. It follows that he must be put into a position in which the carrying-out of that mission will be possible.

“It is at this point that Zionists part company with those who have adopted the “Mission of Israel” as their cry. The Zionist sees clearly that it is nothing less than a mockery to speak of the Jews as capable of fulfilling any mission whatever in their present state. For a Jewish mission one must have a Jewish people, united by a common Jewish consciousness and common Jewish ideals ; not a collection of atoms maintaining a meaningless pretence at separateness when everything in their minds and lives that has any value depends wholly on their non-Jewish surroundings. It is, in a word, a Jewish nation which for this purpose is essential ; and a Jewish nation is only possible in a land with the claims and historic associations of Palestine.

“The winning of Palestine as a legally secured and publicly recognised home for the Jewish people is therefore essential as a means to the great end of enabling the Jews to play a part worthy of them in the world’s history.”

The League in short, insisted on the development of the cultural side of Zionism as a branch of activity no less essential than the undertaking of, the practical work in Palestine, and it set about this part of its programme in a practical manner by arranging the series of Lectures here reproduced as a first step in the work of education which it regarded as a necessary preliminary to securing the support of the whole community. The Lectures were well received and they performed their intended function, not only in England but also in America, where they were adopted for publication at length in the columns of “The Maccabean” (the organ of the Federation of American Zionists) from which they are now reproduced.

It is now universally admitted that the time is ripe for an extension of the practical work which has been started in so many directions in Palestine as the result of the Seventh Congress’ resolution; and the English Zionist Federation has undertaken the re-issue of these Lectures with an Appendix bringing matters up to date in the shape of an article of Prof. Warburg, on “The Resources of Palestine,” which has also been borrowed from the columns of “The Maccabean.”

It is the earnest hope of the Palestine Sub-Committee of the Federation that the spread of the information thus brought together may enable them to secure a large measure of help from England, for the work which Prof. Warburg superintends with so much devotion and self-sacrifice as President of the Palestine Commission appointed by the last Congress; and so these Lectures go out again to fulfil their original purpose.

HERBERT BENTWICH.

Chairman of Committee.

London, June 1907.
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LECTURES

—ON—

PALESTINE

DELIVERED BEFORE THE

London Zionist League

During the Season 1905-1906

- I. Palestine from the Destruction of the Temple to 1800
By the Rev. Dr. M. Gaster
- II. The History of Palestine in the Nineteenth Century
By Sir Francis Montefiore, Bart.
- III. The Jews Under Islamic Rule
By His Excellency, Abdullah Quilliam Bey
- IV. Political Conditions of Palestine
By Elkan Adler, M. A.
- V. The Future of Palestine
By Col. C. R. Conder, R. F.
- VI. Physical Conditions of Palestine
By Dr. J. Snowman

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1907

Palestine from the Destruction of the Temple to 1800

By the Rev. Dr. M. Gaster

Haham of the Sephardic and Portuguese Congregation, London

A series of papers has been announced by the Zionist League, centering in Palestine, and I have been honored by an invitation to open the series. As I always look upon things from my own point of view, even on commonplace subjects, it will, therefore, not surprise you if I have placed a somewhat different interpretation on the subject with which I have to deal here, perhaps not contemplated by those who have invited me, and by you who have come to listen. Surroundings color every subject. What may be fit on one occasion, would not be deemed appropriate on another, even when we treat of historical facts. For what is the aim and object of this series of lectures? I take it to be, doubtless, to bring home to us the everlasting interest which Palestine has had for the Jews in the past, and the value it has for us in the future as the only true home of our people. We desire to emphasize once more our moral and historical claim to that country, and to show by careful and unbiased investigation that whatever may have been advanced against our aims, from whatever quarter and with whatever arguments, be they historical, geographical, political, or economical, has no foundation in fact. Others, perhaps, having been invited to deliver this lecture, might have taken you over the ruins that are still covering the old land, wrought by successive conquerors and devastators, both Christian and Mohammedan. They might have given you a detailed description of the Roman Emperors and their legions trampling under foot, as they imagined, the Glory of Israel, and stamping out every spark of life. They might have told you of the cruel tyranny of the Byzantine Emperors, who added

Christian intolerance to the worse type of the already harsh legislation of ancient Rome; they might have told you of the conflicts between Persian and Christian armies contending for the supremacy of Asia Minor, in which the Jews of Palestine were necessarily implicated. They might have given you a description of the carnage of the God-fearing Crusaders, who celebrated their victory by wading knee-deep through the streams of blood flowing in the streets of Jerusalem and in other places conquered by them, and again of the revenge of Saladin's troops, of the extortion of Seljuks and Mameluk rulers, and lastly the conquest by the Turks, which brings us down to the year 1799, when the French and English fought their battle before Acre.

But all these are not my concern, all these form part of general history, the history of the world, and affect very little Palestine in its relation to Jews and Judaism. The question which I will endeavor to answer is: Have we ever relinquished our claim to the land in face of these succeeding conquerors; has the Jewish conscience ever cut itself adrift from the intimate connection with the land; have we ever denied the hope of regaining it once more with the political status of ancient times? To be driven away by force is not the same as giving up by one's own free will, and the right which belonged to us two thousand years ago has not been forfeited, because we have not been able to exercise it in a political sense in face of adverse circumstances and overwhelming inimical forces.

My object in giving this paper is to describe as briefly as possible the relation in which the Jews stood to Palestine and

Palestine to the Jews during that period of time, and to show that the land was known to us in the fullest sense of the word only by the name of Erez Israel, the land of Israel. This name may sometimes vary, and the land may be called the "Holy Land," or by some other poetical equivalent, but to the Jewish conscience it was the "Land of Israel," the only land of Israel. But Jews did not only claim it from a distance; it will be my aim to show that the Jews have continued to live there all through the times, and even in spite of dire oppression they clung to the land, and unless driven away by force, gravitated towards it; they would not willingly exchange it for any other more alluring, and with greater advantage for their physical well-being. Nay, the contrary has constantly been the case. People in high position, and with affluent means, whenever possible, found it a privilege to emigrate there, and to live there a life which they considered to be more worthy, more in harmony with their own tradition. Up to this very day it is sufficiently well known that, if not allowed to live, people go there to die, for there they are "at home," and they prefer that their body should mix with the dust out of which their forefathers had been moulded. Does this not prove that to the Jewish conscience the absence of political life in Palestine was considered merely a temporary phase in the evolution of Jewish history, and that, in the long run, this also must come to pass, for it had been foretold by the prophets, and there was the oath which God swore to their ancestors, an oath which stands for ever! All through the ages this claim has been maintained. Wherever Jews lived they were made to feel that they were strangers, wandering footsore from land to land, everywhere aliens, living on sufferance, only Palestine was their true home. Nor has ever a Christian or Mohammedan denied our claim to Palestine. This sorry privilege has been left to Jews, who are busily inventing excuses for obliterating Palestine from the memory and conscien-

ness of the Jews, and who do not scruple to renounce any and every claim, if, by so doing, they could win the applause of their non-Jewish neighbors. It is a futile endeavor, and brings only contempt on those who expatriate themselves from a Holy Land, and are not allowed to share in the patrimony of others. If we have not renounced Palestine, has Palestine renounced us? Has it only been a pious and sentimental memory, or have the ties which unite us to that land remained unbroken? Have we continued to live on the soil of Palestine? Has Palestine still continued to exercise any influence upon Jewish life since the fall of the Temple? Has it continued all through the centuries to be the very heart of Jewry? Such are the questions which I purpose to answer. In the first place, Jewish occupation of the country has remained unbroken, I may say, to this very day. It is not a question of numbers and whether the Jews that have lived during that period in Palestine have been very few or many makes no difference. Numbers neither increase nor diminish the weight of our claim. It is sufficient for one man to live on a land to represent a large number of owners who are living far away, and of such representatives we have never been lacking in sufficient numbers. Those who lived in Palestine were there in their own country, and they knew that they were trustees for the whole of the nation; they lived there, not only for their own sakes, but for the sake of Judaism and of the Jews outside. The citadel was not to be left without a garrison. A modern example shows that the number of inhabitants plays a very insignificant rôle when it is a question of maintaining the moral claim to the land. At the dawn of the nineteenth century the number of Greeks that lived in ancient Greece was very small, indeed, nothing to be compared to the numbers of Greeks who lived in far distant lands, such as in Roumania, Asia Minor, and the West of Europe. Did any one for that reason ever impugn their claim when they started to fight against the Turks? And if their

claim was respected, and they made their claim sword in hand, how much more must our claim be respected and recognized when we come with the olive branch in our hand or, better, with the ploughshare and pruning hook! But there seems to be a great mistake in assuming that the number of Jews left behind in Palestine was very small. Some of the incidents which I shall mention in the course of this paper prove that it has been greatly underestimated. Every literary or political movement carried on on a large scale presupposes a strong backing by a large number of followers and of adherents in the country. No one can suppose the existence of the Patriarchate with princely dignitaries, wielding great authority, which continued up to the middle of the fifth century in Palestine, without, at the same time, agreeing that Palestine could not have been entirely depopulated or completely devastated by Rome. The restrictive legislation of Hadrian and afterwards of the Christian emperors, Constantine, Justinian, and others, or the attempted rebuilding of the Temple in Jerusalem in the year 361 by the Emperor Julian, all these go to prove that the vast majority of the inhabitants, or, at any rate, a considerable proportion of the inhabitants of Palestine, must have been Jews. The belief in the absence of Jews from Palestine rests, as a rule, upon reports of a late age or upon the very scant information gleaned from the pages of the Christian pilgrims to the Holy Land, who shunned, as much as possible, any contact with Jews, or from Jewish travellers of the twelfth and thirteenth centuries, after the Crusaders had swept over the land, and had brought the whole country to the verge of ruin. But a moment's reflection will alter that estimate. For has Palestine been barren for twelve hundred years? Are there no other records of the intervening period? Those who continued to live on the soil of Palestine, ignored by their brethren in the Diaspora, did they merely vegetate, or did they, on the contrary, display an intense spiritual activity

which made them the true representatives of the Jewish nation and tradition? For what makes the soil of Palestine still more sacred to us than the notion that it is closely entwined with our religious and national aspirations, that the tradition which moulded our life in the rest of the world has its root and justification in the tradition which was first formulated and fixed by our teachers and sages of Palestine? That tradition has never been broken, nor has anyone denied that it was the highest expression of Judaism, inspired by the memories of the days of yore, and by the hopes of the future.

To anticipate here some of the results—if we turn to the whole range of Jewish life, there is scarcely one single element in it that is not dependent on the work performed by Jews in Palestine after the destruction of the second Temple. Our Bible, as far as the text with all its Massoretic tradition is concerned, has been fixed in Palestine, the Oral Law has been codified in Palestine, the interpretation of both written and oral traditions starts from Palestine, the calendar by which we regulate our festivals was established in Palestine, even the mystic speculation and sectarian differences had their home in Palestine. Our liturgy was formulated there, and our oldest liturgical poems which adorn our services were first written in Palestine. In fact, all spiritual food after which the soul of man yearns, has been prepared there, and we have been fed by it as by the manna of old, through invisible hands and in growing richness throughout the ages. All this literary activity demonstrates, almost with mathematical precision, the fact that the Jews continued to live in sufficiently large numbers in Palestine, and that they not only devoted themselves to tilling the ground, but also found means and leisure to work in the field of spiritual development and intellectual elevation, and thus made Palestine the spiritual centre for Judaism.

I will now endeavor, in general outline, to justify the preceding conclusions by

facts which, scattered among the pages of Jewish historians, are now focussed here for the first time for the purpose of bringing home to Jews that new aspect of the Palestinian question which, to my knowledge, has never yet been attempted, viz., the continuity of Jewish life in Palestine from the time of the first conquest under Joshua unto this very day, the consciousness of our unchangeable rights to the possession of that country, and the central position and paramount importance which this continuity has had for the spiritual development of Judaism.

The fact is well-known that with the destruction of the Temple a large proportion of the Jewish population remained in Palestine. It was not transported to any other country, as was the habit and policy of other Eastern kings, and a school was opened in Jamnia under R. Johanan ben Zakkai, substituting the spiritual Temple for the material and the prayer of the lips for the sacrifices in the now destroyed Temple. Outwardly that destruction had struck a blow at the religious sentiments of the people, but not to the national consciousness, as it is sometimes wrongly stated. For let us consider the mental attitude of the people at the time. The temporal government was one which the people detested, for it was neither national nor justified by historical tradition. Both the Maccabaeans and the Herodians were usurpers of the throne. It belonged rightly only to the descendants of the house of David. It made very little difference to the people who, for the time being, were the overlords, who managed the political government of the country. This is the reason why the people acquiesced in the Roman overlordship, so long as it did not touch the Temple, and for this reason they little bewailed the downfall of that hateful dynasty which, to them, was a family of Edomite usurpers. Totally different was the question of the Temple, which represented to them the medium of their relation with God, and its destruction was an unmistakable break in their direct relation with God, and, as it is put by the

Midrash, signified a withdrawal of the Shekinah, of God's visible glory, which no longer rested on the people. The Midrash goes on to say that the Shekinah migrated ten times from place to place until it ascended again up to heaven, and most of these places after it had left the Temple were the various school-houses or colleges erected by the heads of the nation in Jamnia, Usha, Sepphoris, and, finally, Tiberias. Translated into modern language, this means that no final break between God and His chosen people had taken place so long as their attachment to God's word remained true and uninfluenced by outward evil examples. Though longing for the rebuilding of the Temple, and praying for the future secular independence, they are contented to see the government pass practically into hands more readily acknowledged as authoritative by the people in Palestine and outside, for the descendants of the house of David are now heads of the Jewish nation; they are called Patriarchs, and they wield the power of a temporal government under the suzerainty of Rome. Now they work for maintaining their spiritual independence, and to deepen the feeling of national unity. Men like Gamaliel, Judah the Prince, and later on Hillel the Second, stand out prominently in the list of Patriarchs, each one connected with some great undertaking in Jewish national life. To the first we owe the Prayer-Book, or, at any rate, the *Shmona-esreh* (*Amidah*) and the principal benedictions accompanying it. The immutable lines upon which the Prayer-Book was afterwards completed were laid under Gamaliel the Second, in the first century of the modern era, between 80 and 118. It was also at that time that a final break between the Jews and the heretical sects, the Judeo-Christians, was made, and it was afterwards intensified in the final struggle for political independence under Bar Cochba. How large the Jewish population in Palestine was at the time is shown by the reports of the great number of victims that fell in that struggle, the soul and inspiration of which, as is

well known, was Rabbi Akiba, the head of the school of the time; and how fierce the struggle was is proved by the special medal struck by the Romans to commemorate the hard-won victory by the mighty empire against a small nation like the Jews. But the Jews never touched these coins and medals, they waited for the time when, instead of "Judæa Victa," they would be able to strike another bearing the inscription "Judæa Victrix," for they believed, and believe themselves still, invincible. The Shekinah, or the spirit of God, was still hovering over the people. The huge mass of oral tradition was floating about. It was partly the result of the daily practice and partly due to interpretations of the Scriptures born of a national consciousness and of a conviction of spiritual unity between the present and the past. This tradition was now collected, arranged, and fixed by the Prince Judah, and it has become the recognized code of Oral Law, it is our Mishnah; the basis of the whole post-Biblical Judaism; part and parcel of our own modern life, just as much part of it as the Bible, and, if anything, more deeply assimilated than even the Bible. I need not enter into a detailed list of the various prominent men or heads of schools that flourished at the time and of the throng of scholars eager to listen to their teaching, except to show that Palestine, even after Bar Cochba and Hadrian's cruel edicts, was anything but forsaken by the Jews.

I turn to the third figure, Hillel the Second, in Tiberias. In the year 359 he fixed the calendar by which the calculations of the holidays and festivals are reckoned; it was afterwards made permanent by the ingenious device of Nahhshon Gaon through his famous cycle, or Iggul di R. Nahhshon. But the Bible was still the principal food of the people, and the study of the Bible stands out prominently as one of the first occupations of the Jews in Palestine. The so-called Canon of the Bible, upon the history of which I cannot enter here, had, according to my own opinion and investigations, grown out automat-

ically from the troubled times of the Maccabæan period. But after the destruction of the Temple the necessity of a popular interpretation was felt, and it was in the schools of Palestine that the various Targumim saw the light of day. Unless there were large audiences whose needs had to be satisfied, the composition of such Targumim would have had no meaning. That the example was afterwards taken up and imitated in Babylon, only shows that they followed, as in most cases, the lead given them originally by Palestine. And it was again Akiba who, amidst all his national undertakings, never lost sight of the Bible. Under his supervision, one may say, a revised Greek translation was undertaken and carried out by Akylas the proselyte. Of the other literary products of the time I need not speak, because my object is not to describe minutely the intellectual life and literary activity that flourished in Palestine during the first centuries after the destruction of the Temple. They serve to me as proof that, despite political annihilation, Palestine was still the legitimate home of the Jews, and that Palestine still remained the centre of national life and national consciousness to all intents and purposes.

To Palestine we must look, then, further, and more particularly to the schools of Tiberias and the northern parts of Galilee, for a dense population enormous enough and independent enough to offer powerful armed resistance to the Persians in their fight against Heraklius, the Byzantine Emperor, in the year 614. In spite of this warlike undertaking, Israel dwelt in the tents of the Law, and the Massorah, or the fixing of the traditional text of the Bible, must be traced to the same centres in Galilee. From primitive and inefficient beginnings had grown up an elaborate system in the schools of the Scribes of Tiberias and other colleges, and there they collected and arranged the vast stores of information and annotations which accumulated during centuries round the text of the Bible. They show such a minute acquaintance with every detail of the Sacred Scrip-

tures as can only be obtained by a life-long study by men who live in the midst of an appreciative population which knows how to make it easy for a scholar to devote his life to the Torah, even if it meant such minutiae as a critical examination and study of each letter, dot, and jot of the Bible. I need not repeat here that the text fixed by them is the standard text of our modern editions, and when Maimonides later on desired to write an exact copy of the Law he could find no better model than the perfect copy of Ben Asher, one of the heads of the Massoretic schools in Palestine. After the Bible and Prayer-Book comes the Paytan. Our liturgy received the first embellishment of a poetical nature in Palestine. Jose ben Jose, and above all Eleazar Kalir, whom I consider of Palestinian origin, and who may have lived at a much earlier date than has hitherto been assumed, marks the beginning of liturgical poetry. He also lays down permanent lines upon which the later liturgical poetry, to a large extent, has grown up in the East, as well as in the West. And, finally, a word about mysticism, the beginnings of religious philosophy, the attempts to solve the mystery of the creation, of life, of death, by means of speculation and meditation. Again I do not wish to trespass on your time, or dwell too long on this part of mental activity, except to point out that the possibility of such a literature originating and growing, as it has grown very considerably, can only be explained by the fact of a population educated enough and varied enough in its qualities and occupations to facilitate abstract pursuits and mystical speculations. We have, on the one hand, Elisha B. Abuyah, and on the other hand the Sopher Yezirah, and other more mystical and metaphysical treatises, the details of which I spare you. This brings us down to the seventh or eighth century, immediately after the rise of the Mohammedan power and the establishment of the Caliphate in Babylon.

We are on the threshold of a great movement inside the Jewish nation, when phil-

osophical doctrines and, perhaps, personal considerations play an important part in driving a wedge in the compact mass of Jewry. I am speaking of the Karaite movement. It starts in Babylon under the leadership of Anan, a reputed descendant of the house of David, and a competitor for the honor of Prince of the Exile. In a paper dealing with the various sects in Judaism, I intend to treat the manifold movements which have arisen from time to time, and there I intend to discuss also the inner bearings of this schism which focussed in one centre many scattered tendencies that had survived from older times, and which now joined their forces and fused into a combined attack on the traditional interpretations of the Law as expounded by the great schools of Babylon and Palestine. Ousted from Babylon, the larger mass of Karaites emigrated to Palestine, and there they formed very large communities in various places, notably the community of Jerusalem, known for a long time as the *Abelim*, or the *Mourners for Jerusalem*.

Many a well-known writer arose from the midst of the Karaites in Palestine, and if I mention this fact here it is to show that they also sought their strength in living in the Holy Land amidst the old surroundings. However much they protested, more or less vigorously, against later oral tradition, in one point they felt themselves identical with the Rabbinical section of Jewry, viz., in their love and attachment to the Holy Land, to them also their own land. Incidentally, I may mention that they were almost the very first who took up Arabic as the language of literary composition, and in so far compelled their adversaries to use the same language, and this contributed powerfully, though indirectly, to the rise of the most glorious part of Hebrew literature, the Hebrew Arabic, which flourished close upon a thousand years in the East and in Spain, and formed a link of unity between the scattered sons of Israel through the Mohammedan Empire. What influence it has had also upon the rest of Jewry is not here the place to

discuss, but also, in this respect, Palestine was the very centre of Hebrew Mohammedan learning in the eighth and ninth centuries, and to the Karaites we owe the first example of a transcript of the Bible with Arabic characters, just as we owe to the Jews of Egypt the first transcript of the Bible into Greek letters. I do not wish, however, to be drawn away from the main object of this paper, and to dilate on those by-paths of Hebrew learning so fascinating for those who leave the high-road, and prefer to wander not quite aimlessly amid the shades of the huge forest of Hebrew literature, and cull a flower here and there that grows by the way. In Palestine we place the first Hebrew worker on medicine, the mysterious Assaf, in the tenth century. On this partly peaceful and partly stormy time, stormy so far as intellectual electricity and tension is concerned, for it never went beyond the fulmination of literary tracts, there broke the storm of the Crusaders, which wiped out many a community, and threw into the cauldron of devastation Karaite and Rabbinite alike, and reduced the number of Jews to a handful and their condition to a pitiable one. All the while a current of immigration from the Diaspora fed the dwindling population of Palestine. I do not dwell on solitary immigrations of scholars and great men from Babylon and Egypt who settled in Palestine.

One great and luminous figure stands out prominently at this very time in the person of Judah Halevi (1140), who sang his song of Zion on the ruins of the Temple, and vanished there, for, according to the legend, the Lord had taken him. And our great Maimuni followed then, in the footsteps of Judah Halevi, and sought a first refuge in Palestine, then in Egypt, where, as it is well known, he became the medical adviser of Saladin; he sought afterwards his last resting-place in the land of his fathers (1204). It is wonderful that up to this day the graves of these great men, like that of Moses, remain unknown, for they were not to belong to one special spot; the whole of Palestine claims them,

as they claim the whole of Palestine as their own. When Jacob saw his vision, he was told the land that he was lying on would belong to him and to his descendants after him, and our sages explain that the whole of Erez Israel had been gathered under him on that occasion; and so it evidently was again in the case of Maimuni and Halevi.

The free entry of the Jews into Jerusalem was granted by Saladin immediately after the last of the Crusaders had departed from the place. Shortly before that period two noted Jewish travellers had been through the land, and commented on the very reduced number of inhabitants at that time living in Palestine. And yet these reports of Benjamin of Tudela, about 1173, and of Petacia (1187), shortly afterwards, as to the number of Jews, their wealth, their learning, their position, compare very favorably with that of the rest of the inhabitants. If so many had been able to survive the storm of the Crusades how many more must have been living previously to that in the country, and how strong must the attachment of the people have been that they persevered all the while through good and evil report? That their number must have been considerable we may infer incidentally from Rashi telling us that a Shaliah, or messenger-apostle from Palestine, had shown him the true intonations of some Biblical accents, and Ibn Ezra (1168) in the twelfth century also confers with the scholars and Massorites of Mozaiah, the later name for Tiberias, on the pronunciation of the Hebrew. That famous strolling minstrel, Al-Harizi, who had met with friendly reception in Damascus and in Cairo, had also traversed Palestine in 1216, visiting Jerusalem. Everywhere he found large communities, and he was assisted and received by men who appreciated his poetical talents. With the Mohammedan power now firmly established, Palestine was again thrown open to the Jew as a harbor of refuge, as a place for wide meditation, and for devotion to the study of the Law. Saladin opened the gates of Jerusalem when Richard Coeur de

Lion began to shut the gates of England in the face of the Jews. In 1209 a huge assembly of Jewish rabbis and their retinue collected from France and England shook the dust of these countries off their feet, and emigrated to Palestine. Samuel ben Simson preceded them, and, as it were, explored the land and paved the way. Soon afterwards, in consequence of dire persecutions, a large assembly of rabbis, undoubtedly joined by a huge following, gathered in 1286 from the Rhine provinces (with this is connected the tragedy of R. Meir, of Rothenburg), set their steps towards the Holy Land, and established themselves in the country.

If we were better informed of the driving motives of these two emigrations, we might see in them precursors to our recent Zionist movement, following upon the Crusades, as a national attempt to reconquer the land by specific means, now that it had slipped the hands of the Christian invaders, and to rekindle there the light of the Law, threatened to be extinguished by the Christian nations. For "from Zion must the law go forth, and the word of the Lord from Jerusalem," was as true for olden times as we trust it will remain for modern, and will come to pass in later, times. Many a great Tosaphist settles, then, in Palestine, and among a host of illustrious names I mention R. Jehiel, of Paris, the famous controversialist who died in Acre, 1257. Now mysticism again found a home and centre. If it does not start there at the time, it is transplanted thither by the greatest exponent of it in Europe, for Nahmanides emigrates from Spain about 1267, and settles in Jerusalem, where he, coming after the devastation of the Mongolian invasion, finds only two Jews, and again establishes a minyan. There he finishes his great commentary to the Pentateuch. Mystical and philosophical speculation grew apace. Isaac of Acco and others are the best known representatives of it. Whatever we may think of the value of mystical speculation, no one conversant with the later history of Judaism can deny the profound influence it has

exercised upon every spiritual manifestation in its midst. Unto this very day it still wields great power. Greater interest is beginning to be shown in older and later mystics, and Palestine again becomes the centre of that movement. The connection is kept up, and the influence of Palestine remains intact. Only in Palestine the Holy Spirit rested upon man, and anyone who wished to penetrate the mysteries of the world, or to understand the hidden meaning and wisdom of God's law, and prepare the world for its immediate redemption, and hasten the advent of the Messiah, could achieve it only and solely in Palestine, and nowhere else. Whatever came from Palestine claimed a distinct sanctity, and obtained a better hearing, for was it not the echo from the old inspiration? The number of travellers who went to Palestine is very great, and from all we learn that the Jews continued to live and work out their destiny in the Holy Land, dear to them as in times gone by.

In 1313 Estori ha-Farhhi left Spain and settled in Palestine, and for seven years he wandered through the country, and studied it in every detail, and thus he wrote one of the best and most comprehensive books on Palestine, not surpassed by any modern work of a similar kind, absolutely reliable in its scientific accuracy and in the detailed information. The head of the Jewish community in Jerusalem, David ben Joshua, a descendant of Maimoni, induced in 1435 a certain Joseph ben Eleazar to write a super-commentary to that of Ibn Ezra, and in 1488 the famous Rabbi Obadiah of Bertinoro settled in Jerusalem, and became its Chief Rabbi. It would be easy to multiply examples of men of repute seeking shelter and protection against storms of the outer world in the old country, like a child coming back to the old homestead with its old reminiscences and with its old quaint surroundings. There they found the peace which the wider world outside denied them, and there they freed themselves from the trammels which that

world imposed upon them. There has never been a Ghetto in Palestine, neither for the body nor for the mind.

Meanwhile, a terrible calamity overtook the house of Israel. Terrible as those persecutions always were, which have overtaken our people, and driven them from their homes in which they had lived for hundreds of years, still, looking at the thing from the point of view of the philosophy of Jewish history, we may find even in these persecutions some deeper plan which is guiding Jewish destinies. For the Jews who live too long in one country and who identify themselves exclusively with the interests and culture of that country, there is always the danger that the bond which unites them with the rest of Jewry gets more and more loosened. Instead of feeling united with the rest of their brethren they begin to compare notes and to establish differences not justified by any merits of their own, which are simply the result of circumstances, favorable for the development of the one and retarding the development of the others. It is, then, as it were, that the hurricane sweeps over these countries and drives the fugitives far and wide, and then the threatened break in the unity and solidarity of the race is averted, loosened bonds are tied up again, the various streams of intellectual forces blend again into one mighty current of Jewish life and Jewish literature. More than once have the fugitives brought with them some of the richness either in Hebrew or in non-Hebrew learning, which they had acquired among the nations with whom they lived in close intimacy, and have revived and fructified Jewish life in those countries in which it had either not flourished at all or had become stagnant by reason of artificial seclusion. The great dispersion of the Jews from Spain is one example in point, and the other is the second dispersion after the slaughter in the time of Chmielnitski, the Hetman of the Cossacks, and a prototype of his latest successor in Russia.

And who knows what the last storm that has broken over Jewry may portend for

the future, pregnant with great issues? Whithersoever those fugitives came they brought with them the learning they possessed, and we here in England know it at least very well, that but for the dispersion of the Spanish Jews Anglo-Jewish history might not perhaps have existed, or would have assumed quite a different aspect. The same holds good for the fugitives from Russia and Lithuania who infused new life into the stagnant communities in Central and Western Europe. But the bulk of the emigration from Spain turned Eastward, a large proportion settled in the Turkish Empire, which has invariably been friendly to the Jews, and a great number of Jews from Spain settled in the Holy Land. The contact with the old soil seemed to create an aftermath of the glory of Spain. Every branch of learning was represented by Spanish Jews in Turkey, and even the diplomatists, of whom Don Isaac Abarbanel was the last in Spain, found their representative in the figure of Don Joseph Nasi. Palestine benefited to a large extent by the new immigrations, and those small communities that began by vegetating in various localities in the Holy Land now became important and opulent communities with great schools and industrial undertakings, and have remained so, to some extent, to our very days. Tiberias, Safed, Jerusalem, Hebron, Gaza, not to mention other places, became centres of literary activity which reacted upon the rest of Jewry, and affected the history of Jews in other parts of the world.

Just at the time when the social degradation of the Jew in Europe had reached the lowest degree, when the Ghetto walls were raised higher and higher, and every ray of light was shut out, when the contact between community and community seemed to be severed, and the religious and social unity of Israel threatened, when science and philosophy, shunned already for some centuries, had become extinct, when faint glimmerings of the mystical will-o'-the-wisp were just flickering up here and there—it was then that these very dangers were averted by the men who lived in Pal-

estine. The ceremonial and religious unity of the race was established by the Shulhan Aruk of Rabbi Joseph Karo, who had emigrated to Palestine, and a host of Talmudic scholars continued the work of the former ages in those various centres of the Holy Land, undisturbed by Christian persecution. Even the old muse of poetry, which would only now write dirges and lamentations, could tune her harp to more joyful songs, and among others, Solomon Alkabez wrote the poem *Leka Dodi*, ascribed by Heine to Judah Halevi, one of the most popular and joyful songs that have enriched our liturgy, and have contributed to beautify the services of the sanctification of Sabbath. Nor should it be forgotten that in Palestine, under the influence of the poetical literature brought from Spain, Nadjara wrote his beautiful poems, both religious and secular. A number of them have become incorporated into the liturgy of the East and West. The secular are still sung on familiar and festive occasions. Palestine was then the only place where Jews could breathe freely, and with their feet on the soil, could raise their heads heavenward, and catch the strain of the music of the spheres. Palestine became, in the sixteenth century, the centre of that great Cabbalistic movement which supplied, at any rate to a certain extent, the want of religious philosophy, taught men again to meditate on the great problems of God and matter, of life and eternity, and completely transformed the meaning and importance of prayer and ceremony. On the one side it hastened the advent of the fictitious Messiah, Sabbatai Zevi, and on the other it promoted the creation of the dissenting sect of Jewish Quakers, or Chassidim, who taught the remarkable doctrine, remarkable because it came to light in the centres of darkness and oppression, of great poverty and outward misery, that the true service of God can only be performed out of a sense of joy and gladness. The sparks of the smithy of Luria and Vital in Tiberias and Safed flew far and wide, and kindled many a fire of enthusiasm, of hope or of exaltation in all

the Jewish communities throughout the world. For there was not one that was not more or less friendly or adversely affected by the political events connected with the false Messiah, or by the mystical teachings of the new Cabbalistic school that had its centre in Palestine.

I may also remark that long before the fictitious Messianic kingdom of Sabbatai Zevi had been proclaimed, just about 100 years before his time, a programme almost identical with the one to which we adhere in our Zionist movement, viz., the establishment of a legally-secured home for the Jews in Palestine was undertaken by Don Joseph Nasi, who had obtained from the Sultan Selim the Second the grant of an extensive tract around Tiberias, and the permission to rebuild the town which should be inhabited exclusively by Jews. His first plan had been somewhat of a Territorialistic character, for he first wanted to buy an island from the Republic of Venice for the purpose of establishing for the Jews an autonomous colony. For reasons unknown that plan came to nothing; and I am persuaded that similar plans are doomed to failure also in modern times. The plan of a free Jewish settlement in Palestine was then formed by him, and he sent his inspector, Joseph ben Arduth, to superintend the rebuilding of Tiberias. Local fanaticism, fanned by some old legends, which connected the rebuilding with the downfall of the Mohammedan rule, frustrated the work for a while, but within a year Tiberias was rebuilt. Curiously enough, Don Joseph anticipated also the experiment of Baron de Rothschild; he planted mulberry trees, and erected factories for silk-spinning and cloth weaving, for he brought wool from Spain to make cloth, and thus to give the people work before they were able to settle on the land. History repeats itself, each time, let us hope, with greater success. But I am not here to discuss the future, I am merely discussing the past, which is sufficiently instructive and sufficiently encouraging for the future. The continuity has never been broken. Palestine has never

been estranged from the Jewish mind and heart, and the rôle which Palestine has played during 1,800 years almost surpasses, if it does not equal, in importance, the period before the destruction of the Temple. We are no longer Biblical Jews in the narrower sense of the word, we are not Karaites, but Rabbinical Jews, the outcome of constant development, based upon and nurtured by that Oral Law which found the greatest exponents in the Holy Land. Palestine has been our spiritual centre during the last 1,800 years. Take away what Palestine has given us, and we can neither conceive our Judaism as possible, nor ourselves as representing the faith of Israel.

This very brief sketch has, I think, sufficed to show the place Palestine holds in Jewish life. When the waves rise and the storms howl, and the ship is turned off its course, and the compass boxes the four corners of the wind, the magnetic needle, after a short disturbance, yet keeps steadily to the mysterious pole, and the captain, after weathering the storm, guides his ship in the way in which the needle points; he can only find safety in studying closely the change of position and always keeping in view that immutable centre to which the needle points. He may not, he dare not, supply another attraction that would cause the needle to deflect from its proper orientation, no other magnet ought to be brought near the compass lest

it disturb the steadiness and the accuracy of the pointing. And so with us. Our magnetic centre has been Palestine, with its indefinable charm and mystical attraction. The needle of our compass has always pointed to that pole, and weather-beaten and storm-tossed, as our ship has often been, amidst the raging billows of human passion and national persecution, riding sometimes on a sea of blood, those who stood at the helm of our ship have always guided it in the direction in which the magnetic needle of our compass has pointed. They have not allowed other attractions, other magnets to be brought near it, lest they disturb it, for they knew, as we know, that safety lies only and solely in following the immutable direction of our magnetic needle. Thither we have now to direct the ship that carries the precious cargo, the remnants of the Jewish nation, and the remnants of the Jewish hope. Palestine has been so much to us and to the world during the last 1,800 years, in spite of persecution and devastation and ruin; how much more is it sure to be for us and for mankind when the thread is again taken up and the work carried on by the sons of Israel again settled in their old heritage, to begin a new life, higher, nobler, greater, because freed from the thralldom of their captivity, and inspired by the Shekinah, which will return to a revived Jewish nation.



The History of Palestine in the Nineteenth Century

By Sir Francis Montefiore, Bart.

The history of Palestine in the Nineteenth Century is a most interesting study; it is likewise so very large and complicated a one, that it is quite impossible in a short address like this which I am about to deliver to you, to attempt to deal with it in anything like a thorough and comprehensive manner, for it may be approached in many ways. It may be viewed either from a religious or political standpoint. Much attention may be, and I think ought to be, given to questions of Geology and Archaeology—especially as recent investigations have shed much light on these matters; while the consideration of the manners and customs not merely of the Jews, but likewise of the other nations who inhabit Palestine, is a subject of the greatest magnitude, and one on which alone many volumes might be written.

But on this occasion I have, after much reflection, determined on a course which I think will be satisfactory, and of which I trust you will approve, namely, to attempt to bring before you some of the most important and salient facts which have taken place in both the political and social history of Palestine during the last century; to briefly describe some of the chief discoveries which have been made with regard to locating sites which have been connected with stirring episodes of sacred history, and also to show you how, in spite of adverse circumstances and innumerable difficulties and disabilities against which our brethren have had to contend, they have managed not merely to hold their own, but likewise to prosper and progress, so that their position at the present time is in every way far more satisfactory than it was at the commencement of the last century. And this fact in itself ought, I think, to be suf-

ficient to render the study of the history of Palestine during the last hundred years a very interesting one, and it renders it the more extraordinary that so much greater attention has generally been devoted to the consideration of other epochs apart from the Biblical one. But possibly the reason for this may be found in the fact that the history of the Holy Land during the last century is not tinged with that halo of romance which spreads so alluring a glamour over the period of the Crusades and the Frankish Kingdom; and though these later times are adorned with the records of many noble lives, they are not illuminated with the tales and legends that cluster round the names of a Richard Coeur de Lion, or a Saladin.

At the commencement of the last century the condition of Palestine was in every way unsatisfactory, for the country, which had in the year 1516 been definitely united to the Ottoman Empire, had a few years previously been attacked by General Bonaparte, who at that time entertained visions of founding a vast Eastern Empire.

Time will not permit of my dwelling on the details of this expedition, though it is one replete with many interesting and exciting incidents. Suffice it to say that the French army was finally compelled to evacuate Syria and Palestine in September, 1801, and the country once more came entirely under the power of the Ottoman rulers.

But these last few years had had a most disastrous effect on the Holy Land, for though the French had a large army of occupation there, they were never successful in entirely subjugating the country, while for political rather than religious reasons, they did all they could to accentuate those rivalries and ill feelings al-

ways existing between the Greek and Latin Churches, so that the small amount of law and order which had formerly prevailed well nigh vanished, and the unfortunate inhabitants were reduced to an abject state of misery, none, alas! suffering more than the Jews, whose numbers at that time were far smaller than now, and who were probably chiefly induced to remain there by considerations of piety and that beautiful and touching love for their ancestral home which has in all ages been so prominent a feature of their characters; and even they would in all probability have been unable to remain, had it not been for the assistance which they received from Jews in other lands. And here I should like to make a few remarks concerning that much abused and I venture to think often unjustly abused Chalukah.

Of course, as all who have had any experience in the distribution of funds for charitable purposes are well aware, it is inevitable that a certain amount of criticism should be levelled at the manner in which these funds are spent; and when, as is the case with the Chalukah, the money is subscribed for from all parts of the world, at the manner in which it is collected. That some of this money may have been misspent, and that it might sometimes be collected in a more business-like manner, is beyond doubt; but on the other hand, we have but to examine the matter thoroughly to see how baseless and without foundation are most of the charges which have been brought against the existence and distribution of the Chalukah.

It is certain that, but for this assistance, the Jews would in all probability have long since disappeared from Palestine; for at the beginning of the last century it was practically impossible for large numbers of them to earn a livelihood by their own unaided exertions, so few were the resources of the country, so many the disabilities by which they were oppressed.

Nearly all countries and faiths maintain large establishments and religious communities in Palestine, and there is assuredly no reason why the Jews should

not do so in their old home. The assertion, however, which has been so freely made, that Jews only settle in the Holy Land to pray but not to work, is manifestly absurd, when we consider the great number of trades and industries by which many of them earn their livelihood, and also that a considerable number of them are agriculturists. And in support of these assertions of mine, I would like to quote the opinion of the late Sir Moses Montefiore which he expressed after his last visit to Palestine:

"The great regard I have always entertained towards our brethren in the Holy Land has, if possible, increased; so that if you were to ask me: are they worthy and deserving of assistance, I would reply, 'Most decidedly'; are they willing and capable of work, 'Undoubtedly'; are their mental powers of a satisfactory nature, 'Certainly'; ought we, as Israelites in particular, to render them support, 'Learn.' I would say, 'if your own Sacred Scriptures do not satisfy you, from non-Israelites what degree of support those are entitled to who consecrate their lives to the worship of God. Go and cast a glance upon the numerous sufficient endowments, upon the munificent institutions, upon the annual contributions, not only in Jerusalem, but in every part of the world; not only by the individuals, but by almost every mighty ruler on earth. Notice the war which has broken out within our recollection respecting the privileges of repairing a house of devotion, all for the sole object of supporting religion.' And are we Israelites to stand back and say, 'We are all practical men; let everybody in Jerusalem go and work; we do not want a set of indolent people who, by poring over books, and teaching the word of God, think they are performing their duties in life, and wait for our support!' The Jews in Jerusalem, in every part of the Holy Land, I tell you, do work; are more industrious than many men in Europe; otherwise none of them would remain alive. But when the work does not pay sufficiently, when there is no market for the produce of the land, when

famine, malaria and other misfortunes befall the inhabitants, ye Israelites, unto whom God has revealed Himself on Sinai, more than any other nation must step forward and render them help, raise them up from their state of distress."

The history of Palestine for a considerable number of years at the commencement of the last century, is to a very great extent the history of the various disputes which took place between the Latin and Greek Religious Communities, and the different European Powers who chiefly supported them, so that, though this address is delivered to an audience composed chiefly, if not entirely, of Jews, it will be necessary to give much prominence to those unfortunate differences between the rival Christian Churches, which, together with certain political considerations of great weight, have always made the Holy Land a centre of religious and political intrigue. And indeed, in studying the history of Palestine it is necessary for us to disabuse our minds of the idea which somehow seems to have obtained much currency, that the Holy Land is a country which owes all its prestige and consideration to its sacred associations.

Nothing can be further from the truth. From the days of the Hebrew monarchy down to the present time, Palestine and Syria have been of vast political importance.

In former days these countries were the abode of all culture and civilization; the great centres of trade and commerce between the East and West; and though in these respects they have at the present day to a large degree fallen from their former high estate, this is to a great extent, it might without exaggeration be said, almost entirely due to the battlefields of nearly all the great Powers, and that even in times of peace, the jealousies and rivalries always existing between them, and the quarrels and disputes between the various religious bodies which are located in Palestine, have made it impossible for the country to maintain its former mundane position among the nations of the world.

The first great political event in the Holy

Land after the evacuation of the French at the commencement of the last century, was the occupation of the country by Mehemet Ali, an event of such vast importance that it will be necessary to devote some little consideration to it.

During the war between Turkey and Greece in 1827, the former power received much valuable assistance from Mehemet Ali, the Pacha of Egypt; and on the conclusion of hostilities the Ottoman Government, wishing to make some return to him, gave him the Island of Candia. But Mehemet Ali, an ambitious and unscrupulous man, not thinking that this was a sufficient reward for his services, demanded of the Sultan Mahumed II. the cession of Syria.

This preposterous demand being naturally refused, Mehemet Ali, at the head of a large army, invaded the country. Great success attended him. Syria and Palestine fell into his hands, and in 1832, after winning a great victory at Konieh, he was preparing to march on Constantinople, and very possibly he might even here have been successful, had he not been compelled to halt by European intervention.

But this intervention, which saved the Ottoman Empire, gave rise to so great friction between several of the great Powers, that more than once there was imminent danger of a general European war. Moreover, though Constantinople had thus been preserved from falling into the hands of Mehemet Ali, he was by the treaty of Kutayah permitted to retain Syria and the province of Adona, while Palestine, though not ceded to him, yet practically remained in his possession. This state of affairs continued for some years, until, in 1839, the Sultan Mahumed tried to recover his lost provinces. He was again defeated, but soon after, having again obtained the aid of several European Powers who were now joined by England, he won a victory near Beyrout over Mehemet Ali, who, finding that at the same time Alexandria was being blockaded, and that he was in great danger of losing his way over Egypt, agreed to renounce all claims on Syria and the Holy Land on the condition

that his family should be constituted the hereditary Pachas of Egypt.

It is worthy of note that the Egyptian occupation of Palestine and Syria was far less harmful to these countries than might have been expected, for Mehemet Ali, though tyrannical and unscrupulous where his own interests were concerned, nevertheless was fully aware of the advantages of good government, and having no religious prejudices of his own, treated the members of all faiths alike, and insisted on their living peaceably with each other. Consequently, during his *regime* an era of toleration began, the good effects of which to a great extent remained when the Turks in 1840 regained possession of their lost territory; for in the following year the Ottoman Empire promulgated a decree which conferred equality on all classes.

It is likewise during this Egyptian occupation that there took place the establishment of European Consulates, an event of the greatest importance, and one which has been of benefit not merely to the members of the various nations who had Consuls, but likewise to the Jews residing in Palestine, though of course they had no Consul of their own.

The first Consulate established was the British in the year 1838, having at its head the late Mr. W. Young. Prussia, France and Sardinia followed suit in 1843, the last country, however, giving up its Consulate in the year 1849 when the Austrian one was established.

Strange to say, though of later years the Spanish people have taken the greatest interest in Palestine and have sent large contributions of money and gifts of various kinds both to the clergy of the Latin Church and to the various charities supported by them, as well as founding several exclusively Spanish Convents, no Consul from Spain was sent to the Holy Land till just before the commencement of the Crimean War.

In order that we may fully understand how greatly the establishment of these Consulates has affected the history of the Holy Land, it is necessary for us to bear

in mind that in consequence of the capitulations—that is to say, treaties made by the Ottoman Empire with the different European Powers—the Consuls have had judicial rights granted to them, so that their position is a totally different one to that occupied by the Consuls in both Europe and America, where they are restricted to dealing with purely commercial questions.

In Palestine all foreigners are, except when disputing with the natives of the country, governed by their own laws, and even when engaged in litigation with Turks and the case has to be decided in an Ottoman Court, they are protected by the Consul of their country, who has the right to give them assistance, and if their case be decided against them, to stay execution until an appeal has been made to a higher Court.

As, however, all European countries have not established Consulates in Palestine, the members of those countries who are without them are allowed to place themselves under the protection of any foreign Consul they may choose. To the Jews the establishment of these Consulates was indeed a priceless boon, for the British Consul shortly after his appointment was specially directed by Lord Palmerston to afford protection to all Jews, irrespective of the question as to which country they might have come from. As has always been the case in Palestine, a large proportion of Israelites who settled there after the establishment of the Consulates, came from Russia; but though they remained technically Russian subjects, their object in leaving that country was so often on account of the disabilities under which they had to live there, and they so frequently made it plain that they had no intention of returning to fulfill their civic duties, that the Russian Government perhaps not unnaturally felt much reluctance in granting them the same protection as it did to its own subjects; and in the year 1848 it gave them papers of dismissal which allowed them to place themselves under the protection of any Euro-

pean Power they might choose, but recommending them to select that of Great Britain.

But though undoubtedly the establishment of the Consulates has been a benefit to the Jewish population of the Holy Land, it has unfortunately also had its drawbacks, inasmuch as it has been the means of curtailing some of those special privileges which our co-religionists previously enjoyed. For, as you are doubtless well aware, the Ecclesiastical Chief of the Sephardim in Jerusalem is recognized by the Turkish Government as the head of all the Jews residing in Palestine, and in former days, before the establishment of the Consulates, was practically an Autocrat administering both the Religious and Civil Law, so that in the management of such of their internal affairs as did not interfere with the sovereign rights of the Sultan, the Jews enjoyed so great an amount of local self-government as in many respects to nearly amount to an autonomy. On the whole, the system worked well, and in the future the fact that it did so may possibly be of great service in refuting the arguments of those who oppose the Zionist Movement on the grounds that it would be impossible for a large number of Jews to enjoy autonomy and at the same time to acknowledge the suzerainty of the Sultan.

Even at the present day the Chief Rabbi of the Sephardim enjoys many special privileges, being recognized as a public officer having a seat in the Common Council of the City, and he still to a great extent administers the purely internal affairs of all Palestinian Jews.

For a few years after the termination of the Egyptian sway over Palestine no events of any great political moment took place there, until the commencement of those complications partly political and partly religious, which finally terminated in the Crimean War.

It would be obviously impossible in a short paper like this one, for me to attempt to give a detailed account of what these events were. It was the old, old story of the rivalries between the Greek and Latin

Churches, and the European nations who for more or less interested reasons have in all times supported them.

A dispute which began about the question as to whether the members of the Eastern or Western Churches had the custody of a sacred building, finally led to the commencement of hostilities, and though strange to say the reasons which had originally caused these troubles were to a great extent afterwards lost sight of, it is an undoubted fact that they were chiefly, if not entirely, to be found in the Holy Land.

Another example of the important part which that country always has played, and is ever likely to play, in the history of the world! The effects of the Crimean War were deeply felt in Palestine, and by none more so than by the Jews, who, in addition to the hardships and privations which they shared with the other inhabitants, had in many cases to suffer severely by being deprived of one of their principal means of livelihood. For then, as now, among the Israelites in the Holy Land a large proportion were aged and infirm people, incapable of earning a livelihood, who had gone to Palestine in order that they might end their days and be buried in their old home. Many of these came from Russia and were almost entirely dependent on the help which was sent to them by their friends and relatives who had remained behind. This assistance on account of the war almost entirely ceased, and the greatest distress and misery prevailed; indeed, many of them would undoubtedly have died of starvation, had not timely aid been given to them, in many cases by Christians and Moslems.

Since the termination of the Crimean War no especially striking political events have taken place in Palestine, its history having to a very great extent been that of its various Pachas. It is, however, very satisfactory to note, that though the old religious jealousies between the Eastern and Western Christian Churches and the consequent danger of the intervention of some of the European Powers who support

them do unfortunately still exist, the country has during the latter part of the last century made much moral and material progress. All those best qualified to speak on this subject hold the same opinion, and by none was it more strongly held than by the late Sir Moses Montefiore, who, from the fact that his personal knowledge of Palestine extended over a period of almost half a century, and that during all that time he had been associated with nearly every important event connected with the history of our people, as well as intimately acquainted with most of the Chief Ottoman Government officials, may undoubtedly be accepted as an authority whose opinion is of the greatest weight. Of all the questions concerning the Holy Land, few are more important than the consideration of its agricultural capabilities; and for Jews the question of capability of Israelites to again become farmers and tillers of the land of their ancestors. On both these subjects there have been endless discussions and controversies, but the history of the Nineteenth Century in Palestine has, I think, most conclusively shown that there is absolutely no solid foundation for those assertions which have been so frequently made and so stoutly upheld, that the Holy Land, though it undoubtedly was formerly a fertile and productive country, has for some mysterious reason become a barren desert, incapable of either cultivation or improvement, and that the Jews, though formerly an essentially pastoral and agricultural people, are at the present time only able to earn a livelihood by devoting themselves to financial and commercial undertakings. That Palestine is not so agriculturally productive as it formerly was, and that parts of it are but little better than barren wastes, are assertions which are but too true, though happily to not nearly so great an extent as is popularly supposed to be the case. There is without question no one who has a more thorough knowledge of the Holy Land, and especially of its agricultural capabilities, than Colonel Conder, and he has positively assured me that though in many parts of the coun-

try the soil is unfruitful, yet it is not un-fertile, and that its present unsatisfactory state is due both to the neglect from which it has so long suffered, and to the want of good roads, railways and harbors. Certain districts of the country are even now extremely fertile, and it is Colonel Conder's opinion (I am now quoting from that excellent book of his, "Tent Work in Palestine"), that "the population of the land is insufficient, and it has been calculated that Palestine might support ten times its present total of inhabitants, if fully tilled even though in the rude and primitive manner of the peasantry only; and that the plains of Sharon and Philistia might under a proper system of irrigation become an important corn-growing country. The soil is as good as ever, the crops are even now very fine in the cultivated parts; all, therefore, that is wanted is the men and the money to work the land."

Even more without any good reason is that other assertion, which is equally often made, that Jews can never under any circumstances become successful farmers and good tillers of the soil. The absurdity of the chief argument adduced by those who hold this view, namely, that throughout the world the number of Israelites who live by agriculture is extremely small, is made clear when we remember that only an infinitesimal proportion of them have been able to turn their energies in this direction, and that when they have done so they have from a variety of reasons too often been hampered by the gravest difficulties and disabilities. We have but to examine the Jewish Colonies which have during the last half-century been established in Palestine, to find abundant proof that the land itself can be productive and the Jews good agriculturists. Though the history of these Colonies, some of which were called into being by Baron Edmund de Rothschild, and others by societies founded for that purpose, is most interesting and instructive, it is not one on which I propose to dwell. It would give rise to too many controversies and differences of opinion for an occasion like the present one.

But I would like to point out to you that in spite of all that has been stated to the contrary, certain of these colonies have proved to be both remunerative and self-supporting, and the Jewish laborers employed on them have shown themselves to be excellent farmers and tillers of the soil. Equally interesting is it to review the good work that has during the past century been accomplished in the Holy Land by means of such excellent institutions as the Alliance Israelite and the various hospitals, almshouses and educational establishments which have of late years been established in Palestine. During the last century great success has attended the efforts of those who have directed their energies towards identifying places connected with sacred and profane events of interest. It is true that most of these sites thus identified have been connected with Christian rather than purely Jewish history, but that will, I am convinced, not seriously lessen the interest of those researches in our eyes, when we remember that not only is historical truth bounded by no religion and by no country, but also that in prosecuting these researches Jewish and Christian authorities are so interwoven that they have often to be consulted side by side. I again venture to quote a few lines from Colonel Conder, who, in writing of this matter, says: "But Christian sites appear often to be fixed by Jewish tradition; and when such is the case, their reliability is evidently increased, their history being carried back to an earlier source. This latter really reliable class of traditions is distinguished by the fact that the Jewish or Samaritan and generally the Moslem traditions point, in such cases, to the same spots venerated by the Christians."

It has, of course, only been possible for me on this occasion to touch but very lightly and superficially on the history of

Palestine during the last century, and the necessity of not unduly protracting this address has, to my very great regret, compelled me to omit many interesting historical facts which have occurred during that period. But it is assuredly impossible to make even the faintest study of the Holy Land for the last hundred years without making some mention of that marvellous strengthening of the National Sentiment which has of late taken place among the Jewish people, which is probably destined to affect not merely our own history, but that of the whole world.

Already it has created the Zionist Movement, that movement which has received in Palestine what was practically its political consecration. For it was on the sacred soil of our ancestors that the German Emperor granted an audience to our late leader, Dr. Herzl, at the head of a Zionist Deputation, thus forever putting an end to that assertion which has so frequently been made, that Zionism is the dream of mere sentimental visionaries and can never command the attention of practical men; while the fact that the Emperor was at that time the guest of the Sultan, proves in the most positive manner, certainly far more eloquently and convincingly than any words of mine can possibly do, that Political Zionism is not a movement which need in any way be regarded with hostility by the Ottoman Government, since all that the most ardent and advanced of Zionists ask is, that while fully recognizing the supremacy of the Sultan, such Jews as are unable to assimilate in the countries where they now live may be enabled to obtain for themselves a legally safeguarded home in that land which is the scene of their former grandeur and the site of their future hopes.

The Jews Under Islamic Rule

By His Excellency, Abdullah Quilliam Bey.

Sheikh-ul-Islam of the British Isles

In order to properly appreciate the question selected for consideration in this paper it will be necessary to briefly glance at some historical facts anterior to the advent of the prophet Muhammed upon earth, and thus understand the position the Jews occupied when the great Ibrahim law-giver commenced his great propaganda in the market place of Mecca.

The year 70 of the Christian era witnessed the dreadful tragedy of the destruction of Jerusalem, when the ambitious Roman, Titus, son of Vespasian, made the neck of the Jew a stepping stone to the imperial throne.

In the next generation the Jewish champion Bar Cochba headed a revolt against the Romans, which was soon put down by the troops of the Emperor Hadrian. The conquerors devastated Palestine, the wolf and hyena snarled and fought where men had knelt in prayer, and the name of Jerusalem was obliterated from the map, that of Aelia Capitolina being substituted in its stead, and a temple dedicated to Jupiter was erected upon the summit of Mount Zion. So long as the Roman empire endured, no Jew was permitted to enter the city under pain of death. The Jew was homeless, his fatherland taken from him, and he was a wanderer on the face of the earth.

Long prior, however, to these momentous events, the Jews had commenced to be scattered. The ten tribes had disappeared in the days of the captivity under the Assyrians, before Sennacherib "had come down like a wolf on the fold, with his cohorts all gleaming in purple and gold," and the descendants of some of these tribes were to be found in Mesopotamia, while others were scattered abroad in unknown regions, some of them, it is believed, finding a resting place in Afghanistan, and possibly being the progenitors of the warlike race of the Afghans.

After the destruction of Jerusalem under Titus the Jews fled in great numbers into Arabia from the fearful persecution they were subjected to by the Romans, and they settled in certain districts of that country, and as many of the Jewish women had been taken captive by the Romans, and many others had been unable to endure the fatigues and perils of the flight, a considerable number of the fugitive Jews found wives from among the Arab maidens, and thus by family influence and relation several Arabian tribes, particularly those of Kenanah, al Harith, Ibu-Caaba, and Kendah became proselytes to Judaism. In time these Jewish settlers and the Arab tribes who had become fused with them became very powerful, and possessed of a number of fair-sized towns and strong fortresses. Abu-Carb-Assad, who was king of Yaman, several centuries prior to the advent of the Prophet Muhammed, is said to have been a Jew and to have introduced Judaism among the idolatrous Hamyarites. Some of his successors followed the same faith, one of whom Yousuff (Joseph), surnamed Dhu-Nowas, was remarkable for his fiery zeal in the propaganda of Judaism, inflicting, it is said, death upon certain of his subjects and race who were inhabitants of Najran, who had embraced Christianity.

Some Muslim commentators, such as Al-Beidawi and Yahya, think that an ayat in the 85th sura (entitled "Al-Barju" or the "Celestial signs") of the Koran alludes to this circumstance, whilst others are of opinion that the allusion is to the attempted destruction of the Prophet Ibrahim (Abraham) by King Nimrud by fire.

The Christians have a tradition that the Jews of Hamyar after the death of Yousuff-Dhu-Nowas, in the reign of his successor Dawood (David), challenged some neighboring Christians to a public disputation, which was held *sub dio* for

three days before the king and his nobility and all the people, the disputants being Gregentius (bishops of Tephra, probably Dhalat) for the Christians, and Herbanus (who, according to the Christian story, was naturally getting the worst of the argument) to end the dispute, demanded that if Jesus of Nazareth was really living and in heaven, and could hear the prayers of his worshippers, he should there and then appear from heaven in their sight, and they would then believe in him; the Jews hailed this challenge so made by their champion with the utmost enthusiasm, and cried out as if with one voice, "Show us your Christ, and then we will become Christians!" In response to this cry, a terrible storm of thunder and lightning took place, in the midst of which Jesus Christ appeared in the air, surrounded with rays of glory, walking on a purple cloud and having a gleaming sword in his left hand, a diadem of inestimable value upon his head and He spake these words over the heads of the astounded assembly: "Behold, I appear to you in your sight, I, who was crucified by your fathers." After which the cloud concealed him from their sight. The Christians exclaimed, *Kyrie Eleison!* (Lord have mercy upon us!), but the Jews were so astonished by this extraordinary miracle that they were struck dumb, and the glare of the glory of the apparition blinded their eyes so that they wandered about blind and dumb, and only recovered their sight and power of speech after they had been baptized.

Such is the absurd Christian legend which we can take with considerably more than the proverbial grain of salt. I only mention it to show that a Jewish tribe was living and flourishing in Arabia long after the fall of Jerusalem.

The fact that a Jewish king was then reigning is also worthy of notice, as it is a complete answer to the constant Christian argument that with the advent of that great man Issa (Jesus) the sceptre departed from Judah, whereas a sceptre was in the hands of Judah for

some hundred of years after that date, at any rate so far as the kingdom of Hamyar is concerned.

There is also a record of a Jewish kingdom existing in the Caucasus long after the destruction of Jerusalem by Titus. George Sale in the introductory chapters to his translation of the Koran admits this fact in the following passages: "Though the Jews were an inconsiderable and despised people in other parts of the world, yet in Arabia, whither many of them fled from the destruction of Jerusalem, they grew very powerful, several tribes embracing their religion."

It is worthy also to note that a Jewish Rabbi named Waraka Ibu Nawfal was one of the first persons consulted by Khadijah, the wife of Muhammed, after her husband had declared to her how he had seen the vision of the angel in the cave of Mount Hira, and the Arabian historian Abelfeda states that the venerable Rabbi who was then over 80 years of age replied to her: "Be of good courage, Khadijah, thy husband has indeed seen a vision, and the same angel that appeared to Moses has now appeared to Muhammed. Thy husband will be a prophet to his people even as Moses was to the children of Israel." These kind words spoken so opportunely were of great consolation and encouragement to the noble wife of the Prophet.

It may be here useful also to mention that Muhammed commanded his early converts to make Jerusalem their Kebla, and to turn their faces in that direction when making prayers, and this practice was observed by early Muslims until the conquest of Mecca, when the "Bait-ullah" or Caaba ("House of God"), which was originally erected by the Prophet Ibrahim (Abraham) and his two sons Ismail and Ishaq (Ishmael and Isaac) as a temple to the Most High, had been transformed into a shrine for idols. At the conquest of Mecca however Muhammed destroyed these idols exclaiming, "Truth has come, let error for ever vanish," and from that date the Kebla of the Mussulman was changed from Jerusalem to Mecca.

In the 9th year of the Hegira, and 22nd of Muhammed's mission, five kings of the Hamyar tribe (previously alluded to) renounced Christianity and accepted Islam, and sent ambassadors to Medina to notify the same. Al-Beidawi relates that certain Jews came to Muhammed at Medina asking him to decide a dispute between them, but that he refused to accede to their request, saying that as they were Jews, they must let one of their own Rabbis decide the matter in difference between them according to the Mosaic law. On another occasion, a dispute having arisen between a Jew and a professing Mussulman, they decided to leave the matter to arbitration. The Jew having the greatest confidence in the Prophet said he would leave the decision of the matter to Muhammed, whereas the Mussulman said he desired the principal Jew in Medina, who was named Caab-Ibn-Al-Ashraf, to be the judge. This latter person, however, refused to accept the position, saying that as his brother Jew had elected to be tried by Muhammed, it was absurd for the Mussulman to refuse him as a judge. Upon this both parties agreed to leave the matter to Muhammed, who gave his decision in favor of the Jew. This judgment not being agreeable to the Mussulman, he wickedly went to Omar (afterwards the second of Islam), and laid a protest against the Jew. Omar made inquiry into the matter and finding that the matter had been already decided by the Prophet, sent for the wicked Moslem, and demanded of him, did he desire to bring the religion of God into contumely, and then drawing his sword from his scabbard cut off the man's head. He then sent for the Jew and pointing to the corpse of the dead man, said: "Such shall be the fate of all those Muslims who deal not equitably with those of thy race, and thereby disobey the command of God and His apostle." The Jew, seeing his opponent dead, was afraid that although he had recovered a judgment in his favor, he would lose his debt. When intelligence of this was brought to Abu-Bekr (the first Caliph of Islam), he paid the Jew double

the amount of his debt, in order that he should not be the loser by the drastic action of Omar. It was in consequence of the conduct of Omar in this matter that he was afterwards called *Al Farook*, or the divider, as by one stroke of his scimitar he divided the head from the body of the wicked and unjust Mussulman.

It is related that on one occasion, when in Medina, the Prophet saw a funeral party approaching, carrying a bier, he rose as a mark of respect as the bearers of the corpse approached him, whereupon one of the inhabitants of Medina, who was standing by, plucked the Prophet by the robe and said, "There is no need to rise, this is only the corpse of a Jew." He was at once rebuked by the Prophet, who said: "Hath not a Jew been created by the One God like us, hath he not an eternal soul like us and, while in this world, hath he not done acts either for us to benefit by as an example or to be warned by? It is the duty of every true believer to show respect to the dead." On hearing these words the Sahabi or companions of the bench and all the other Muslims who were present, rose and stood respectfully until the funeral procession had passed.

In the Koran Shareef, which every Mussulman believes to be the inspired word of God, it is laid down in the 2nd sura entitled *Al-Bakara* or "the Cow," revealed of Mecca, that "it is not righteousness to turn the face in prayer either toward the east or west, but righteousness is of him who believeth in God on the last day and the Scriptures and the prophets, who giveth money for the love of God unto his kindred and unto orphans and the needy and the stranger, and those who give alms for the redemption of captives; who is constant at prayer and gives alms and those who perform their covenants when they have given covenants and in time of violence these are they who are True Believers and these are they who are servants of God."

You will notice that there is no definition here as to any particular creed and further on in the same holy inspired book we find in the fifth sura, entitled, *Al-*

Maida, or "The Table," revealed at Medina, the following ayat: "We (that is God) have surely sent down the law (i. e. the *Torah*) containing direction and light; thereby did the prophets, who professed the true religion, judge those who Judaized; and the Doctors of the Law and the priests judged according to the book of God, which had been committed to their custody; and they were witnesses thereof. Therefore fear not men, but fear God; neither sell the signs of God for a small price.

"And whoso judgeth not according to what God hath revealed, they are infidels.

"Unto every race and people hath God given a law, and an open path; and if God had pleased, He had surely made you all one people, but He hath given you different laws that He might try you in that which He hath given to you respectively.

"Therefore strive ye to excel each other in good works; unto God shall ye all return, and He will declare unto each of you that concerning which ye have disagreed.

"Who is better than God, to judge between people who reason aright.

"Verily, they who believe, and those who Judaize and the Sabians, and the Christians, whoever believeth in God and the last day, and doeth that which is right, on him shall no fear come, and neither shall he be grieved."

As might reasonably be expected from a consideration of these liberal texts, the Jew has received much better and more tolerant treatment from the Mussulman than from the Christian. The Arabs and the Jews both sprang from the same Semitic stock; their languages are akin. In fact, the Moslem theory is that at the time of the prophet Ibramim (Abraham) only one tongue was spoken, but that the divergence came when Ismail went into the wilderness, and his half-brother Ishaq became a town-dweller.

There are many points of contact and agreement between Judaism and Islam. All the Old Testament prophets are recognized by the Muslims as having been the

inspired messengers of God. The rules as to the slaying of cattle are very similar, and in many other details there is a strong resemblance between the two faiths, but the whole manner in which Mussulmans view the followers of Judaism is widely different to that by which they are regarded by Christians. The idea always presents itself to Christians when the name of Jew is mentioned, that the Jews are the people who rejected and crucified Christ, and amongst the lower class of Christians the term "Kill-Christ" is a common expression to use with regard to the Jew. This shows the bigoted and vindictive feeling towards members of the Jewish faith which is yet held by Christians. Mussulmans bear no such feeling toward Jews. In the first place the Koran declares that Christ was not crucified. Secondly, Muslims regard the Jew as having been sent into the world as a perpetual testimony to the unity of the Deity, and every True Believer is convinced that the Jew stands now and will continue to stand, as long as his race exists, as a living monument of the existence of a people who were the Believers in the One Only and Eternal God, when the rest of the world was sunk in superstition and bound up in idolatry, and that the Jews will render this testimony and will continue to profess the Unitarian faith until the end of time. It can, therefore, be easily understood that with such a bond of sympathy between the followers of these two great faiths, if a proper understanding could be come to between the Jew and the Muslim, it might lead not exactly to fusion, but certainly to full expression of amity and friendship between the followers of the two creeds. It was possibly on account of the kindness the Muslims exhibited towards the Jew in the days of the Prophet Muhammed, that under the sway of the early caliphs the Hebrews spread throughout Arabia (outside the district of Hedjaz), Mesopotamia, and Babylonia, especially in the cities, where they established thriving colonies, and maintained at various points thriving schools where a learning profound, though perhaps in some instances curious-

ly fantastic, was openly taught by the rabbis, safe under the protection of the tolerant banner of Islam, to crowds of pupils. They followed in the wake of the Muslim armies, in the path of the ever-advancing and triumphant crescent through Northern Africa, and gave material help in the conquest by means of which the old Visigothic power of Spain was displaced.

When in the thirteenth and fourteenth years of the Hegira (Christian date 634 to 635) during the Caliphate of Omar, the Muslim armies under the great Muslim general Khalid, conquered Damascus and the provinces of Jordan; with the exception of Damascus they were received with open arms by the Jews, who welcomed the Mussulmans as being their liberators from the irksome thralldom to which the Children of Israel had been subjected by the Christian rulers of Syria. After the conquest of Jerusalem in the following year, the Caliph Omar, after laying the foundation stone for the erection of the great mosque called after his name, which still stands at Jerusalem, divided Palestine into two provinces, and made Jerusalem the capital of one of these. He then gave an order that the Jews were to have equal rights with the Christians in the whole of that province, and that they and the Christians should pay the same amount of yearly tribute, namely, a given quantity of corn and oil or its equivalent in cash, and be subject to the duty of extending hospitality to Muslim travellers through the district. This was a great boon to the Jews, who had, prior to this, been treated practically as serfs by the Christian rulers of Syria, and who had been forbidden to enter Jerusalem except under special license, which could only be obtained by great influence or by heavy monetary payment. Omar, on the other hand, gave the Jews the free right of entering Jerusalem, and of passing from one end of Palestine to the other.

Learning of these privileges and of the opportunities there were for commerce and successful agricultural operations, the Jews of Kheibar, who resided in a valley

two or three days' journey to the north of Medina, petitioned Omar for permission to emigrate from there to Syria. This permission was granted, and Omar ordered that the value of the lands belonging to those Jews in Kheibar should be paid to them out of the public treasury, and that fresh land should be allotted to them free of charge in Palestine, and on a given day the Jews of this tribe were all assembled together, their land was formally transferred to the Muslims, and they were each paid in the presence of witnesses, their own chief men and the officials of the caliphate, the amount previously agreed as the purchase money of their property in Kheibar. Then, with their wives and children and their domestic goods and such of their cattle as they desired to take with them, they set out on their journey for Palestine. In order that they might not be molested in their journey, not only were they given letters of safe conduct, but a body of Muslim troops escorted them as a guard from Kheibar across the Syrian Desert to the land which had been allotted to them in Palestine. How different was the treatment meted out to these Children of Israel under the benign sway of the Muslim caliph, nigh thirteen centuries ago, to that extended to them centuries afterwards by the Christians of Spain, or in more modern times by the Christians in Russia and Roumania.

The banner of the star and crescent continued its triumphant progress northwards through Syria and westward across Egypt along the north of Africa, until the shores of the very Atlantic were reached and the Muslim general rode his horse into the waves, exclaiming as he did so: "If it was not for this barrier, still I would go on leading the armies of the faithful to proclaim the truth of the unity of the Deity to all the world!" Then came the period when the narrow water space dividing Europe from Africa was crossed and the Moorish general Tarik placed his foot first upon European soil on the rock which still bears the memento of his name (Gibraltar being a corruption of *Gebel Tarik*, or the Hill of Tarik), and commenced his glorious tri-

umphs in the Spanish peninsula. Well might Musa, the Governor of North Africa, under whose direction the expedition was led by Tari across the strait dividing the pillars of Hercules from each other, write to the Caliph Walid after the Muslim victory on the banks of the Guadalette: "Oh, Commander of the Faithful, these are not common conquests, they are like the meeting of the nations on the Day of Judgment." There is little wonder that the Muslims were astonished at the completeness of their own triumphs, for the victory gained by Tarik and his twelve thousand warriors had by a single action practically enabled them to conquer the whole Iberian peninsula, and it needed but ordinary energy and promptness to reduce the feeble resistance which some of the cities still offered. The victor lost no time in following up his success. Dividing his forces into three brigades, he spread them over the peninsula and reduced city after city with little difficulty.

It is recorded that Mughith, one of his generals, was dispatched with 700 mounted men to besiege Cordova. Lying hid behind a hill in a wood until darkness came on, the Muslim general and his troops stealthily approached the city. On their way thither they came across a Jew attending his sheep, who proffered to lead them to the weakest part in the wall. A heavy storm of hail, which seemed like a providential interposition in favor of the Muslims, muffled the clatter of the hoofs of the advancing horsemen, and led by the Jew they discovered a breach in the walls, and this they determined to make the point of their assault. One Muslim soldier, named Abdulla, more active than the rest, climbed a fig tree which grew near the wall, and from its branches sprang on the summit of the wall. Unfolding his turban, he lowered it and made one end fast to the masonry by this means. Some of the other soldiers climbed up and obtained a footing. When a sufficient number of them had thus obtained a position on the walls, they surprised the guard, threw open the gates of the city to the main body of the invaders,

and the town was captured with hardly a blow. The Governor of the city and the garrison took refuge in a convent, where for nearly three months they were closely beleaguered and were forced at last to surrender to the Muslims. Mughith then appointed a principal member of the community as governor of the city, and left Cordova in their custody.

In Ockley's work on the Saracens there is an allusion to the manner in which the Jews assisted the Muslims in this campaign, as appears from the following extract:

"The march of Tarik from the Boetis to the Tagus was directed through the Sierra Morena, that separates Andalusia and Castile, till he appeared in arms under the walls of Toledo. The most zealous of the Catholics had escaped with the relics of their saints, and if the gates were shut it was only till the victor had subscribed a fair and reasonable capitulation. The voluntary exiles were allowed to depart with their effects; seven churches were appropriated to the Christian worship; the archbishop and his clergy were at liberty to exercise their functions, the monks to practice or neglect their penances; and the Goths and Romans were left in all civil and criminal cases to the subordinate jurisdiction of their own laws and magistrates. But if the justice of Tarik protected the Christians, his gratitude and policy rewarded the Jews, to whose secret or open aid he was indebted for his most important acquisitions. Persecuted by the kings and synods of Spain, who had often pressed the alternative of banishment or baptism, that outcast nation embraced the moment of revenge; the comparison of their past and present state was the pledge of their fidelity; and the alliance between the disciples of Moses and of Mahomet was maintained till the final era of their common expulsion."

Not only did the Jews prove themselves staunch and faithful allies of the Muslims in the campaign by which Spain was gained by the soldiers of Islam, but they ever afterwards enjoyed the greatest con-

sideration at the hands of the Muslims. They were admitted to closest intimacy and were never persecuted by the Moors as they had been by the Gothic Christian priests. Wherever the triumphant arms of the soldiers of Islam penetrated, was always found a company of Jews in closest pursuit, while the Muslim fought, the Jew trafficked, and when the fighting was over Mussulman, Moor, Persian and Jew all united in that cultivation of learning and the study of philosophy, literature, arts and sciences which principally distinguished the rule of the Muslims in the Middle Ages. Those were the glorious days which are forever illumined with the names of those great Muslim philosophers and scientists: Al-Farabi, Ibn-Sena, Ibn-Roschd, Al-Battani, Abul Ma'shar, Al-Farghani, and Al-Jaber, whose names still live in histories written by Christians in the corrupted forms of Al-Farabius, Avicenna, Averroes, Albategnius, Albumasar, Alfraganus and Geber, respectively.

There is another name, also, which must come forcibly to the Hebrew mind at this period. It is that of one of the most talented Israelites the world has ever known. I allude to Moses ben Maimon, who is, however, better known by the name of Maimonides. This distinguished man was born at Cordova on the 30th of March in the year 1135 of the Christian era, and died at Cairo after a most brilliant career of authorship and public usefulness, on the 13th of December, 1204. His ancestors for six generations back had been esteemed and appreciated by the Muslims, and basked in royal favor, and had been distinguished for their learning and scientific attainments, the father of Maimonides having been celebrated not only as a writer upon religious subjects connected with his own faith, but also for his works upon astronomy. In company with his father, Maimonides removed from Cordova to Fez, where he resided for some time, and it is believed studied at the Muslim university of that city which was then famous throughout the world. They subsequently removed to Aere, and from thence to Jerusalem where the father of Maimonides died. After the death of his

father Maimonides removed to Cairo, where he practiced the science of medicine and was appointed Physician to the Sultan Salah-ud-deen (Saladin) in whose favor and service he took a high position. The attainments of Maimonides by this time had become immense. He not only studied the Torah and the other Old Testament works profoundly, but the Talmud also, and had made himself also master of the whole extent of Arabian science and of Christian philosophy, the latter having been made accessible to him through Arabic translations. He wrote numerous treatises on astronomy, mathematics, physics and surgery, all of which were and are still highly commended by Muslim scholars. In addition to his work as court physician he gave lectures in the Rabbinical College of Cairo, whither many young Jewish students flocked to listen to his discourses and to treasure up the pearls of wisdom and gems of oratory which fell from his lips. It may be truly said that the view which he took of Jewish law and traditions gave a freshness and new vigor and vivacity to Judaism.

His chief theological works were three in number: (1) Commentary on the Mishna, written in Arabian begun in Fez in 1158, and finished in Egypt in 1168. It was afterwards translated by various persons into Hebrew, and in this form incorporated with editions of the Talmud. (2) His greatest work and a truly gigantic undertaking, which occupied him during the best ten years of his life, 1170-1180, was a complete collection of Jewish law arranged according to the Talmud in fourteen books, and published under the title of "The Yad Hachazaka." (3) His "Guide to the Erring," written in Arabic, and translated into Hebrew during his lifetime, had an astonishing success in that age, and still is a most useful and valuable work. A new edition of it in the original Arabic printed with Hebrew letters and containing an excellent French translation has appeared at Paris within quite recent years. Maimonides shines in the firmament of Jewish science as a star of the first magnitude, and there is a saying which gives him

a place of honor second only to that of the prophet Moses (Sidna Moosa) himself—"From Moses till Moses there arose none like Moses." This great man had practically lived all his life and produced all his works under Muslim rule.

Coming to the period of the reign of Haroun Al Raschid, the Caliph's court physician was a Jew, Isaac, who also went as his special envoy to Europe. I could multiply the list and give name after name of Jews who received the trust and the confidence of reigning Moslems in that era of freedom and happiness.

Then came the time when the Jews and the Moslem were both driven from Spain, and with the fall of the Moslem in that country, the happy days of the Jew were at an end, and the frightful persecution of the Inquisition commenced. It was something for the Mussulmans and the Jews to remember that in those dreadful times they were persecuted and tortured side by side, and that the cause of their persecution was simply the fact that neither of them was cowardly enough to deny the existence of the One Only and Eternal God whom he worshipped, and that each refused to bestow a partner on the Deity. Side by side they took their mournful march, so well described by Jewish historians, when they were obliged to leave that fair land, which had been like another Canaan, when they bore away the tombstones of their ancestors rather than leave them to be defiled by their persecutors. Where did the Jews find a refuge? They were reminded of the statesmanlike words of Bayazid II, the Sultan of the time, offering them security and protection: "You call Ferdinand a wise King, when he makes our country rich and his own poor!"

They settled accordingly in Salonica and Southern Turkey, and once more found a refuge, which the Christians of Europe had denied them. Four hundred years had elapsed since that period, but to-day Jews are still in Salonica, flourishing, prosperous, contented and happy. Does not this speak volumes for the security and safety

which the Jew enjoyed under Moslem rule?

Coming to recent times in the reign of the father of the present Sultan there was persecution of the Jews in Russia—and when has there not been persecution in some parts of Russia or Austria?—and again the Jew had to flee for refuge across Russian Poland, and he found security in Turkey. At that time fifteen hundred of them fled across the Danube, and were received on Turkish soil, and were provided for out of the private purse of the Sultan. The Tsar demanded that these fugitive Jews should be given back to Russia. The Sultan's reply was worth remembering. He said: "No! They have sought my hospitality and I should be no Mussulman to hand back to you any man who has once claimed my protection."

The descendants of many of those fugitives are still in Turkey to-day. Some of them settled in Roumania, and, while that country was a province of the Turkish Empire, they enjoyed freedom, liberty and security. A descendant of those emigrant Jews became a Mussulman and was known in history as Omar Pasha, and in the early part of the Crimean war he was the man under whose generalship the Russians were driven from the Dobrudsha and were harled back into their own territory. Another descendant of the refugees, also known as Omar Pasha, is at the present moment a professing Jew, and is one of the physicians to the present Sultan.

In the wisdom of the European nations by the Treaty of Berlin, certain portions were lopped off the Turkish Empire and were given autonomy. The position of the Jews in Roumania to-day is different to that of the time when it was a province of Turkey. If the Jews of that country were polled there is not a man of them who would not vote for the re-establishment of the Sultan's rule there. In Bulgaria the position of the Jews is not an enjoyable one. Very few Jews can now be found in Greece, where their lot is anything but pleasant.

Turning to the future, one has only to mix with the Turkish Jews to be assured

that they have nothing to complain of in their treatment. It is true that they can not become soldiers—but that is scarcely a hardship. Looking forward to the prospects of Jewish immigrants into the Ottoman Empire, there can be no doubt that there is a happy future for a large number of Jews there. That does not mean that if swarms of poor Jews went there they would find a land flowing with milk and honey—they did not find that even when they came to England—but there are portions of the Ottoman Empire that would be particularly suitable as a place of refuge for those Jews who have the misfortune to be now in Russia. Had a tenth part of what had happened in Russia taken place in Turkey, fleets and armies would have been sent out, there would have been all kinds of interferences and a general outcry heard. If some of the Jews in Russia to-day were anxious to get out of Russia—and, they *must* be got out of Russia—and went to Turkey under proper arrangements between their people and the Turkish authorities, they would find an advantageous field for their energy and abilities.

It might be objected that the Jew is a bad agriculturist. People seem to forget how it is that the Jew became a trader. If people would only read history and think for themselves, they would realize that it was the force of circumstances which made the Jew a trader. And the accusation comes with very bad grace from those who in ancient times denied the Jew the right of citizenship, the right of holding land and of exercising any handicraft. The Jews were thus absolutely forced to be traders. With the adaptability of the Jew—and that he was an adaptable character is illustrated by the number of professions and trades he is able to exercise in England—and given fair opportunity he will become as successful an agriculturist as his Moslem or Christian neighbor. As a field for emigration there are many portions of Arabic Turkey worthy of consideration, and the coast of Turkey is within easy reach of the section of the Jews immediately in danger in Russia. The cost of conveying them across the Black Sea would not be great. Trebi-

zond is the nearest port to Odessa and possibly it might be worth consideration on the part of the Jewish Relief Committee as to whether an arrangement could not be come to with the Sublime Porte, whereby the sufferers from persecution in Odessa and the South could be taken across to Trebizond and form a settlement in the Hinterland there. Railways might be constructed or other arrangements made in order to get these threatened people into a place of security as quickly as possible.

The Zionist ideal is a noble patriotic one; but while Zionists are discussing it the people are in jeopardy. What is wanted at the present time is something that is practical, and that can be done quickly. The Jews must be got out of Russia; but where are they going to? The difficulty of getting them into Western countries has been aggravated by the agitation now raised with regard to their admission even to England. The Aliens Act is a strong obstacle in their way, and its moral effect would be as great upon a large number of people as its actual effect. If some such arrangement as that suggested could be made for a regulated immigration to Turkish lands, there is no doubt that it would be a lasting one, and that many of these now unhappy people would become prosperous themselves while adding to the wealth and security of the Turkish Empire.

It is not only the Jew who is persecuted in Russia. The Mussulman is also persecuted, and for the same reason—because he believes in the One God; for Russia is determined that there shall be only one faith in her dominions. Year after year thousands of Mussulmans emigrate from Russia into the Turkish Empire. There is thus a bond of union between the Mussulman and the Jew; and just as in ancient times they had a common father, Abraham, whose two sons, the half-brothers Ismail and Ishaq, played and fought side by side, to-day the descendants of these two are sharing the same privations and persecutions; and they would find their deliverance in the same land and find protection under the same banner—that of the Sultan.

Political Conditions of Palestine

By Elkan Adler, M. A.

I am neither a Zionist nor an Itoist, though I am in accord with the ideals of both organizations. It is disagreeable to be a Mr. Facing-Both-Ways of any description. The only classic representation of such a personage was Janus and he was the God of War. But war is in the air and so even that may not be out of place to-day.

It has been the fashion at recent meetings of the Jewish Territorial Organization to hold speeches, delightful as specimens of literature, and pleasing as exhibitions of humanity, but it does seem to me that there has been a little too much of the theoretical at such meetings. After all, it is a question of practical politics which Jewry has to face to-day and though I admit that both sides claim to be practical it does seem to me somewhat unjust and incorrect on the part of speakers for the I. T. O. to assume as an axiom, as they have done repeatedly *ad nauseam*, that Palestine as a solution of the Jewish question was quite out of the question. This I have never admitted and indeed my travels in Turkey, in Russia and in Palestine itself have convinced me to the contrary. And the only reason why I am not a Zionist is because the fruit has been ripening so visibly, so wonderously, that I fear to snatch too soon, and then the difficulty will be, not in the eating, but in the digestion.

If the truth were known the world would probably be astonished at the numbers of those who are not Zionists and have yet been paving the way for the true Zionism during the last generation. Of such are the Chovevi Zion, of such is the arch-colonist of Zion, Baron Edmond de Rothschild, of such is the Jewish Colonization Association, which to-day administers so much of the fertile land and fruitful gardens and rich vineyards in Palestine.

When Dr. Herzl first came to London

he was an Itoist. His scheme of a Jewish State was intended for any territory except Palestine. The very first meeting—a private meeting held in London, at which he expounded his views,—was held in the house of my brother, the Chief Rabbi, at which perhaps half a dozen persons were present. I there ventured to submit to Dr. Herzl that Palestine itself seemed to me the one place in the world that would fit such an ideal Jewish State as he projected. It would appeal to sentiment, it would appeal to religion, it would appeal to justice. Europe was no longer dominated by bigotry, and the conscience of its more enlightened rulers could not but feel that the chief characteristic of the nineteenth century had been the restoration of nationalities to Greece, to Italy, to Germany, to Hungary, to Roumania, to Bulgaria, to Servia, and Norway; I include Norway although the independence of Norway has only just culminated. The movement was there and as the rulers of these States alone were a majority of the Crowns of Europe they could not but sympathise with the *leitmotif*. You all know what followed. There was a conference at the Maccabaeans, then there were meetings, and then there were Zionist Congresses, and the marvellous personality of Dr. Herzl captivated not only the Jews but some of those crowned heads of whom we talk so confidently; and not only them but their Princesses. Even the Sultan did not shew himself absolutely obdurate. Vambéry introduced Herzl to Abdul Hamid and the Sultan temporized. If towards the end Herzl wavered because Jerusalem was not built in a day he did not really revert to his original scheme of a non-Palestinian Jewish State. Jerusalem has been destroyed fourteen times, but it has been rebuilt as often; it is prospering to-day, and Palestine is prospering more than Jerusalem.

And when the time comes, as it must come, we may not have another Herzl, but a leader will not be wanting; as our sages say, Jephthah in *his* generation is as Samuel in *his* generation.

What is the actual position of Palestine? It is a feif of the Turkish Empire ruled by the Pasha of Jerusalem, who acts as a Viceroy and is independent of the Pasbas of Beyrout and Damascus. Geographically, and therefore politically, Palestine was a country through which all the great invaders had to pass on their way to Egypt or to the Far East. Hittites, Babylonians, Assyrians, Egyptians, all in turn met here, and Palestine was their battle ground. Some of these battles were prehistoric, some are recorded in the Bible, and modern archaeologists are daily discovering fresh details, some apparently quite small and insignificant, which confirm the accuracy of the Bible narrative. Some of these wars are the theme of classic history and some of quite modern history. Only three names will I mention of those who fought in Palestine: Alexander the Great, Napoleon and Mehmet Ali.

You see, the desert to the east of Palestine is impassable because it could not support the needs of an army and in modern times, as in ancient, the commissariat is an essential condition of every campaign. An army travels on its stomach. The sea has never been a favorite road for warriors. Except England, no nation can comfortably transport an army in its ships. Until the opening of the Suez Canal it was practically impossible to bring an army by sea from Europe to Arabia or Persia or India, but west of the Jordan there is a good road for troops coming south from Syria through the gorge of the Dig River (Nahrekelb). The Romans, who were the great road-makers, saw this and traces of some finest roads are still to be found in Palestine, and this is why the country has had such fascination for great engineers, who, apart from Biblical interest, have loved to dig and explore in Palestine. It was as surveyors in Palestine that some of our best soldiers, Conder, and Warren, and

Kitchener won their spurs. The opening of the Suez Canal again drew the interest of the world, and therefore its interest to the south-west corner of Asia and Port Said. With the English ascendancy in Egypt and its preponderating influence in the Suez Canal the prosperity of India has increased by leaps and bounds, and with it the importance to England of the Canal has proportionately increased. But the Canal is peculiarly susceptible to attack and therefore the greater need to guard it safely and jealously. In my young days I swam across it and back again in a sort of foolish desire to emulate Byron, who swam across from Europe to Asia, but did not return. I satisfied myself that the Canal was the boundary between Africa and Asia and so I swam across between two continents twice over. It is, however, not the fact that the Canal forms the boundary; that, indeed, is the very subject about which Turkey and England are disputing to-day. The whole of the Canal is in Africa and Egypt. Turkey now claims practically all the country north of the Canal, from Gaza and El Arish in the extreme south of Palestine to El Arish Tabah—on the Sinaiite Peninsula. During our last voyage through the Canal, our ship, which was over 10,000 tons, ran aground, very much against its captain's desire, and nothing would be easier than to sink a ship intentionally in order to block the Canal, but that is not the only danger to which it is exposed. The Romans, who, like the English, and like the English alone, always subordinated their military requirements to their own commercial interests and those of their colonies, though that did not make them the less militant, well knew the necessity of roads. The modern equivalent of the Roman road is the first importance to the military science of to-day.

Railways are to-day a crucial feature in the political position of Palestine and it is in connection with railways that the Anglo-Turkish difficulty has arisen. You will

pardon the egotism of a traveller if I venture to tell you of my connection with Palestine railways.

After my first visit to Palestine in 1888, I was introduced by my brother Marcus Adler to Mr. John Robert Pilling, who controlled two railway concessions for Palestine, the one the Jaffa-Jerusalem Railway, the other the Haifa to Damascus Railway. Mr. Pilling entrusted our firm with the legal work connected with these concessions. The railway to Jerusalem did not find favor with the English public, but Navan Bey, with whom Mr. Pilling had been associated, found the necessary capital in Paris. French influence was at one time paramount in Asia Minor and Syria and the French Government supported the undertaking, at least diplomatically. Our Government is of all the most remiss in looking after the commercial interests of its subjects in foreign countries, and perhaps this is just as well because ability finds its own level and in the long run no genius has starved for want of patronage, and no great commercial enterprise failed for want of favoritism. Commercially, the Jaffa-Jerusalem Railway was not a success. It soon drifted into the hands of the debenture holders but the Diplomatic and Consular Report on the trade of Palestine for last year, which was published by the Foreign Office in April, gives a few facts "regarding the Jaffa-Jerusalem Railway which has now been working since 1892." The receipts in 1904 were 877,527 fr. (35,101£), as against 778,805 fr. (31,152£) in the preceding year, giving a surplus in 1904 of 98,722 fr. (3,949 £.) or 12.6 percent. The receipts in 1904 were the highest obtained since the opening of the line, and it is from the passenger traffic that this surplus is principally derived. The number of passengers conveyed on the line in 1904 was 9,555 first class, and 83,924 second class, or a total of 92,576 compared with 6,924 first class and 69,584 second class—total, 75,608 in 1903. As far as can be ascertained the passenger traffic in 1905 has exceeded the foregoing figures.

In the transport of goods there was a sensible diminution in 1904 as compared with the previous year, amounting in value

to 1036 £, or about 7 per cent., which was mainly noticeable in the conveyance of cereals, flour, and building materials. The total tonnage in merchandise of all sorts carried by the railway was 24,573 tons, as against 26,309 tons in 1903.

The total expenses of the company amounted in 1904 to 13,739 £, or about 39 per cent. of the receipts, leaving a balance to the good of 21,361 £.

The Haifa to Damascus Railway was a much more important affair. It projected a line from Haifa to Damascus with powers eventually to extend to the Euphrates and Bagdad. The Syria Ottoman Railway had a very checkered career. The work of construction was inaugurated at Haifa in December 1892 and in the following April a banquet was held in the Charing X Hotel to celebrate the welcoming home of the Directors' and friends, who had gone to Palestine for the inauguration. At that banquet I see that the late Mr. D'Avigdor and I are, by virtue of alphabetical precedence, the first two persons mentioned as present. Among the speakers at that banquet were Mr. Pilling, Sir Marcus Samuel, Mr. D'Avigdor, and Sir Douglas Fox. Lord Monkswell was there and Lord Spencer Chichester, General Sir Thomas Gordon, the Duke de Stacpoole, Sir Charles Tapper, the Reuters, Dr. Hirsch and Mr. Jessel. At the banquet Mr. Pilling said:

"Syria is a land having a greater diversity of surface within the same range of compass than perhaps any other part of the world; for mountain and deep valley alternate with each other in rapid succession. This physical condition has ever made the country remarkable, first, for the multitudinous division of its inhabitants into special sections; and, second, for the extreme variety of its earth productions; and for the same cause, great difficulty has always existed in the road communications of the interior portions with the sea, which forms the whole of its western border, from the river of Egypt in the south to the plain of Issus in the north.

"We are, of course, but one factor in the railway policy now being pursued by Turkey—a policy which indicates a great

forward move on the part of the Ottoman Government, whose system of government for the past four hundred years has been mainly military, emphasized in the strongest manner in the sixteenth century, when the Sultan, baffled in his wish to make his nation the principal European Power, transferred his army from Central Europe to Asia, and took possession of Mesopotamia, Syria and Egypt, and, discarding commercial considerations, closed all the trade portals of these three countries.

"This bold act re-arranged the national status of the old world, producing a four-fold result: (1) These three countries ceased, for the first time since the dawn of history, to be the highway of commerce between the East and the West; (2) Venice—the then emporium of the world—lost her trade, and fell, perhaps for ever, from amongst nations; (3) The transfer of the East-West commerce by the newly-discovered route round the Cape of Good Hope; and (4) The rise of England in her ultimate acquisition of this vast and lucrative commerce.

"Three centuries later we see, in the opening of the Suez Canal, a return in great part of this traffic to one of its old natural routes through Egypt. The railway policy of the Ottoman Government marks the final stage in the recovery for His Imperial dominions of their ancient position as a principal contributory to, and as the through highway of the world's commerce.

"For many years the Government has been engaged in the consideration, and has spent large sums of money in surveys of various railway proposals, and has, at last, decided upon the adoption of a most comprehensive trunk system, to be supplemented by lateral connections as may be found requisite from time to time.

"This comprehensive policy has, naturally, its objective in the Persian Gulf, from whence lines will run westwards through Mesopotamia, one arm passing up the River Tigris, via Asia Minor, to the Port of Constantinople at Haidar Pasha; the second arm will traverse the Euphrates Valley through Syria to Egypt.

"The construction of the first arm will place the Atlantic Ocean in direct railway communication with the Persian Gulf, save only the twenty minute's sail over the waters of the Golden Horn, dividing the European and Asiatic stations of Constantinople. The mails from London will then reach the Persian Gulf in six days, and go thence by steamer to India in three days more. Already three hundred and ten miles of this arm are open, and under a concession wisely granted to the same administration, the construction of 200 miles additional is being rapidly proceeded with.

"By the second arm the Persian Gulf will be placed within one day's railway communication with the Mediterranean Sea at Acre and with Egypt, the latter journey being made a few hours longer. Large steamers from England will reach Acre in six days, so that the journey to India by this route will require ten days. The central portion of this second arm will be formed by our Acre-Damascus Railway, now in course of construction, and hence its value is apparent, not only for local traffic, but also for the prospective through traffic from the Indian Ocean to the Mediterranean Sea.

"We have also to bear in mind that the Ottoman Empire is one of our nearest markets for the sale of our manufactures, and for the supply of our cereal requirements. We hold quite 80 per cent. of its existing trade, and the immense development which will follow the carrying out of this magnificent railway policy, will correspondingly add to the value of this market. The value of the existing commerce of Syria and Mesopotamia cannot be less than £10,000,000 yearly, and provided with the trunk railway in course of construction, this sum ought speedily to attain £100,000,000 a year.—a splendid, immediate, expansive market, having the additional advantage of being under an old-established government and currency.

"This, then, is the high policy of the great Ruler of the Ottoman dominions. His Imperial Majesty has issued the command for the equipment of the Empire with the best and most complete system of

railways. He has entered into a definite commercial policy for the regeneration of the unsurpassed natural resources of his country.

"The splendor of Phoenicia, of Israel, Babylon, and Nineveh will pale before the revival of power and prosperity, which, under the guidance of one of the most far-seeing and remarkable sovereigns, is alike the prerogative, and now within the grasp of these favored lands."

Mr. Elim D'Avigdor (afterward Chief of the Chovevei Zion Association of England) said:

"There is in all this nothing new and extraordinary, but only the adaptation of existing facts to new conditions. You have here no new discoveries. The plains of Bashan are not less fertile now than they were 3,000 years ago. The Bay of Acre is no less a harbor now than when great loads of ivory, silver, and gold were brought there to build King Solomon's Temple. You are only doing in Syria what you are also doing in South Africa and elsewhere, namely, exploiting what had been done by the ancients. We are told, and I believe correctly, that some of the mines yielding the best dividends in South Africa are those from which King Solomon derived his supplies; at any rate, there is no doubt that Africa shows a great many tracings of ancient workings. In this case we do not propose to extract gold; but we propose to extract what we believe to be far more valuable, namely, corn, wine, silk from the mulberry, and other products, such as are eminently adapted to these fertile valleys and plains. Only one word more. By this project you are furthering the interests of the population, which has become orderly and regulated through the influence of the last few years of the reign of His Majesty the Sultan. It is not many years since some of these plains were infested with wandering Bedouin; but now, thanks to the measures that have been taken, there is no danger whatever in riding from Acre to the Jordan and to Damascus."

Another speaker quoted Col. Conder as saying:—

"Palestine may become a very important source of corn supply for England. It is less remote than Russia and could easily compete with India, since the heavy dues of the Suez Canal would be avoided, and the sea passage would be halved. As far as climate and productive soil are concerned, there is no possible reason why Syria should not be equally prosperous with Southern Italy and richer than Greece or any other region on the east of the Mediterranean. It is a question merely of gaining the consent of the Sultan and finding the necessary capital."

It is an extension of the Damascus line with a projected Turkish Railway along the Suez Canal, under German influence, extending to the Peninsula of Sinai, which is at the bottom of the Anglo-Turkish quarrel. England cannot allow a Turkish Railway to run along the Suez Canal nor is it sufficiently fond of the Germans to welcome German control of that line; and so Turkey has been told that it must not seek to extend its frontiers beyond the point agreed to in 1892, which defined the southern frontier of Palestine and Turkish Arabia. Without encroachment upon that frontier Turkey cannot build the projected line.

What will be the outcome of the quarrel? For the present, no doubt, Turkey will give way. Turkey always does give way, if the pressure is hard enough, but Germany is not so docile, though diplomatically it is far inferior to Turkey. The eyes of Europe have been opened to the intended attack upon the Canal, and as an English optimist I can but hope and believe that our Government will remain firm in its command "Thus far and no further." But of one thing I am convinced, and that is that this very conflict has brought the day nearer when Europe will recognize that the little country through which the great Eastern railways must pass should be neutralized and made a sort of buffer State between the Canal and the Mediterranean. "Under which King, Benzonian?" I see no

reason why not eventually under Jewish rule, and I therefore urge all thinking Israelites to do their best to help on the colonization of Palestine by reafforesting it, retracing it, replanting it. A great deal has been done in the last generation. The Consular Report to which I have alluded shows that no less than 3,708,400 Kilos of Palestine wine were exported. There is one little Jewish syndicate at Jaffa which handles a million of cases of oranges per annum, and the Jewish population of Palestine must already be 100,000. Since Baron Rothschild handed over the management of his Colonies to the I. C. A. there has been considerable change in the conduct of the colonial affairs, perhaps not altogether for the better, but a spirit of self-help has been inculcated which will eventually make the colonists independent and self-supporting. As the President of the I. C. A. told me only last Tuesday, the one great reason why Baron Hirsch chose Argentine for his scheme rather than Palestine was that he could not, or would not, be Rothschild's rival. Another reason which I heard from Baron Hirsch's own lips was that he expected Palestine would become Russian. Recent events have thrown Russia's designs on Palestine into the far background and the policy of the I. C. A. has, strangely enough, brought about what is virtually an amalgamation between the Hirsch and Rothschild schemes. Politically, therefore, the Jewish hope in Palestine was never so justified, but we must not make the mistake of our excitable ancestors in the Wilderness. Men were sent out to search the land of Canaan which the Lord gave unto the children of Israel, of every tribe a man, every one a ruler among them. . . . "They went up and searched the land, and return-

ed from searching the land after forty days. . . . And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, the land there which we have gone to search it is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature and we are in our own sight as grasshoppers, and so we were in their sight. . . . And the men that did bring up the evil report upon the land died by the Plague before the Lord. And Moses told these sayings unto all the children of Israel, and the people mourned greatly and they rose up early in the morning and got them up into the top of the mountain, saying, Lo, we be here, and will go up into the place which the Lord hath promised: for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."

We must not force the hand of Providence. In his own time God will hasten our redemption.

The Future of Palestine

By Col. C. R. Conder, R. E.

It is rather more than a year since I last had the honor of addressing a Jewish audience in these rooms under the auspices of the London Zionist League. And on that occasion I ventured to make two forecasts which may be said to have been verified during the time that has elapsed. The first question was with regard to the effect upon the fortunes of the Jewish race that was likely to result from the great events then happening in Russia and Japan, and I have no need and no heart to recall to you the terrible scenes that have been enacted during these fourteen months, nor the wickedness of an effete bureaucracy that has stained Russia with the blood of the Jews. But I also pointed out that it was likely that the events which were then coming would render such questions as the return of the Jewish people to Palestine, or the making of other arrangements for the reception of the refugees, of the greatest moment. Of course, the emergency was so great and sudden that no system—Palestinian or Territorial—could, at that moment, do anything to help the refugees, and consequently other steps were necessary and were taken for the help of the persecuted.

The other question which had arisen was that of acquiring a territory in East Africa for the colonization of an autonomous State, and I think you acted very wisely, before committing yourselves in the matter, in sending out commissioners to enquire into the real facts of the case. I cast some doubt at the time on the suitability of the country for colonization, and the report appeared fully to have confirmed the reasonableness of these doubts. If Pharaoh had offered your ancestors and Moses a territory in the deserts of Mount Sinai, it would probably have been declined as not being the Promised Land. And it proved that the country that was offered had this defect, that nobody wanted

it; and whatever might be the different opinions as to the best way of promoting the national idea and of assisting the persecuted, the question of East Africa was, I suppose, finally settled in the negative by the decision of the last Congress.

I am now asked to speak on the future of Palestine. It is your own country, as the text from the Prophets may remind you:—"Moreover I will appoint a place for my people of Israel, and will plant them that they may dwell in a place of their own and move no more." The difficulty in speaking definitely of the future of Palestine is that I have no means of knowing for certain anything more about it than yourselves. I always feel, however, that the future of Palestine depends on the action of the Zionists. The question of what is meant by "the future of Palestine" must also be considered. When you speak of that you mean the immediate political future, not the more remote future in the Messianic age, about which it is quite unnecessary to say a word. What I have to speak about now is the immediate and practical question as to what is likely to happen to Palestine within the lifetime of the present audience, and to that purpose I propose to confine myself.

The only means of judging the future lies, as a rule, in considering the past as well as the present, and studying the various geographical and similar questions which would affect the future of any country. I propose, therefore, to speak, first of all, about Palestine itself, then of the past Palestine, and then, of the present political condition of Palestine, from which one might deduce some reasonable forecast of what is likely to be the political future of the country.

Palestine is a country very familiar to us in all parts, and was so familiar in the

days when it was still a very oriental country, and when there was nothing of the modern Levantine civilization. It has changed since, but there has been no change in the physical conditions, the climate, and the various aspects one had to deal with in considering whether Palestine was a country that was habitable by a modern denser population. Everyone knows that Palestine is a very little country, not larger than Wales, and an ordinary express train could go from Dan to Beersheba in about three hours. It is only a country of 6,000 square miles on the West, and 4,000 square miles on the East of the Jordan, and 4,000 square miles of Syria and the Lebanon region on the North. No one disputes the fact that Palestine is a small country, but it has not shrunk. It is exactly the same size as in the days when a large population of your fathers inhabited it, and, it seems, therefore, that Palestine must be a country capable of being inhabited by a large population, unless some great change in climate has occurred which renders that impossible. At the present time it has a very small population. There are about 600,000 people in the country, or 1,000,000 if you include Syria on the north. I estimated some years ago, after going over the whole country and investigating the ancient ruins, that in its prosperous days it must have had a population of at least 10,000,000 more than at present.

People frequently ask me various questions about Palestine. One said, "I suppose it is all sand and palm-trees?"; another, "Is it not all stones?" There are a few palm trees, a certain amount of sand, and a great many stones. If you went to Palestine in the autumn and saw only Jerusalem and Hebron you would have seen Palestine at its worst, and visited the most rugged-looking part of the whole country. But if you went in April or March you would find a totally different Palestine: the Sharon plain would be covered with grass and the so-called roses of Sharon (narcissi), pheasant's eye and

phlox, and if you went along the Jordan Valley and wandered to Mount Gilead you would form a very different notion of the beauty of the scenery in Palestine. We are accustomed in England to green fields and hedgerows, and think that every country that has rocks is a barren country; but Sicily and Greece are equally rocky and barren-looking with parts of Palestine. One has not now to meet the objections that were made in the early days of the Zionist movement, when it was urged that Palestine was uninhabitable. The success of the Palestinian colonies has shown that the country could be inhabited by a considerable agricultural population.

Palestine includes a few desert regions, such as that of Beersheba and the desert of Judah. It consists of a range of limestone mountains about 3,000 feet high. On the south, between Hebron and Shechem, these are very rugged, yet covered in parts with fine vineyards and fig gardens. Between these and the sea plains, where corn is grown, lies the region of the Shephelah, or foot-hills, about 500 feet high, which is especially fertile, and covered with olive groves. North of Shechem lie the plains of Dothan and Esdraelon, where corn, coffee, cotton, indigo, millet, and other crops grow. Here and in the hills, fruit trees are also cultivated. The ridge of Carmel, covered with cypresses, rises out fifteen miles N. E. to Haifa, the true port of Palestine. To the north again are the fertile hills of lower Galilee, and the rough mountains of upper Galilee. East of the mountain range the Jordan Valley is an immense natural fault sinking near the Dead Sea, 1290 feet below the Mediterranean. I have noticed in the newspapers the revival of the wild idea that the Jordan Valley could be flooded by letting in the Sea—a project ten times as great as the Panama Canal, and which I showed, twenty years ago, to be a chimera. This valley is unsuited for habitation on account of intense heat in summer, but it is carpeted with flowers at the Passover season, when the "sing-

ing of birds" is heard in the woods of Gilead and Galilee. East of Jordan the tributary streams run down steep slopes of sandstone and limestone, above which lie the desert plateau of Moab, the fir woods and park-like oak glades of Gilead, and the broad corn plains of Bashan. In Palestine generally the western slopes are arable, and open to the fresh sea breeze, which rises daily about 10 A. M. The eastern slopes are shut out from moisture, and are bare. So that we need not wonder that the two tribes and a half, looking west from Gilead, thought that they would not find west of Jordan any pastures, or tilled land equal to those that they had just won; not knowing that behind the barren eastern slopes lay yet richer and broader lands. As regards the climate of Palestine, it is like that of other Mediterranean countries. There is plenty of water in streams and springs, as described in Deuteronomy. The rainfall, of twenty to thirty inches, was sufficient, and in winter snow often lies for days on the mountains. The summer heat is usually not over 90 degrees, except during the East winds of May, when it rises for a few days, occasionally, to 100 degrees or 104 degrees; once in August, in the Jericho Valley, I experienced a shade temperature of 118 degrees. But Palestine is a good land, and with its cool mountains is superior to the hot plains of Babylon and Egypt, or to the rough plateau of Asia Minor.

Such was, and is, the Land of Promise which has always been coveted by surrounding nations. We know now much of its ancient history, from sources other than the Scriptures. The Tell-el-Amarna correspondence showed that the Abiri, or Hebrews of the time of Joshua, destroyed the Canaanite chiefs, who wrote in vain to the Pharaoh for aid. Excavations at Lachish, Gezer, Taanach, and other sites have proved the Canaanites to have been highly civilized, but have also proved that the Hebrews, either under Joshua or under the reforming kings of Judah—Hezekiah and Josiah

—carried out the commands of the Law, for the Canaanite remains—such as the rude stone monuments of Moab, and in remote corners of Galilee—are found on the surface only in parts where these kings had no power. Elsewhere they occur only at a great depth in the ruined mounds. After the prosperous age of Solomon's Empire the Egyptians again strove to recover Palestine. The dark cloud of Assyrian conquest spread year by year further south, from Syria, till Damascus and Samaria fell—as we learn from monumental records—and only Jerusalem held out under Hezekiah, as Sennacherib himself has told us. Judah next became tributary; but, after the great reign of Assur-bani-pal, the "bloody city" of Nineveh, as the prophet calls it, suddenly fell before Medes and Babylonians, being hateful to all those populations whom Assyrian policy had wronged, by transporting them—together with the Hebrews—from their homes. When Jeremiah predicted the return of Israel, after seventy years, nothing could have appeared more improbable. He was called a traitor, and a friend of Babylon; and no one would then have expected that Babylonian power would so soon be destroyed, or that a new people as yet unknown, would prove just and tolerant rulers, reversing the old policy, and permitting the return to Jerusalem, under Ezra, of such Jews as desired to settle in their old home. Yet this came about; and, when the Persian rule became corrupt in turn, Palestine passed without a struggle to the Greeks under the great pupil of Aristotle—Alexander of Macedon.

So subtle was the Greek influence that it seemed, for a time, as if Israel would become merged in the general populations of the Empire; but the folly of Antiochus Epiphanes kindled the patriotism of the Maccabees, and for a century Palestine once more became practically an independent Hebrew State. Judas Maccabaeus was no doubt wise in seeking alliance with Rome against the Greeks, yet this policy became finally fatal, and led to the ruin of

the Jews when Titus destroyed Jerusalem. Nevertheless, after this great catastrophe, and after the massacre of Bethler sixty-five years later, the Jews shared the general happiness of the Empire under the tolerant Antonine Emperors, in the great age when Rabbi Judah and his school were writing the Mishna in Tiberias, and when Simeon bar Jochia was building synagogues, of which the ruins still remain, in Galilee. Jewish trade then spread all over the Roman Empire, and far East into Central Asia.

It was not till Constantine established a corrupt Christianity that persecution of the Jews became general; and the sermons of Chrysostom, at Antioch, show us how dark and evil was the age in which he wrote against the wickedness and superstition of the Christian Empire. From such tyranny the Jews were freed by the triumph of Mohammed; and, ever since, they have prospered more under Moslem rulers than under Christians: for the Koran forbids the persecution of either Jews or Christians, who, as "people of a book," are to be judged by their own faiths in future, according to the great apostle of Islam.

Palestine continued to be coveted by the western powers, and the Norman princes established a Latin kingdom which endured for nearly two centuries after the first crusade, till ruined by corruption, by the union of Islam under Saladin, and by the great quarrel of the Emperor and the Pope in Europe. Then, after the Mongol inroads, the Egyptians annexed Palestine, and the Turks inherited the ruins, which they made yet more ruinous until recent times. Throughout history Palestine—as a good land—has been especially coveted by all surrounding nations, and continued to be so coveted. In all the 4,000 years of its civilization it has only twice, for a short time, been an independent Hebrew State—under Solomon and under the Maccabees—yet it had known centuries of Jewish prosperity, under the suzerainty of Persians, Greeks, and Arabs, and there is no reason why

that prosperity should not now be restored even under the suzerainty of the Turk or the combined control of the Powers.

Concerning the future of the country my ideas are well known. I think that, considering that the same interests and the same desire to possess Palestine still characterizes the surrounding nations, Egypt, Turkey, and Europe all desiring it, and as none of them could agree in giving it over to any one power, the only thing to do with Palestine is to neutralize it, and when it is neutralized it should belong to its rightful owners, the Jews. For that reason I have always been in favor of the Zionist movement. People talk of the immutable East and yet we are always seeing change in the East. It is true the Turk has shown no signs of going, and has the strongest objection to anything in the way of a neutral State, or of a secure Jewish hold in the country. But one must remember that nothing seemed so hopeless as the Babylonian captivity before it was terminated. The Turks have attempted to stop the gradual inroads of European civilization, but they have been unable to do so, and are now compelled to build railways themselves, and the construction of a railway to Akabah at the mouth of the Gulf of that name on the Red Sea, has excited a great deal of interest. I believe that the crisis has been very much exaggerated, and that the dangers are nothing like what has been supposed. Some people have supposed that Turkey wanted to make an attack on Egypt by crossing the Sinai peninsula. That was once attempted by Saladin, and met with disastrous results. The Turks' real object in making the railway was to give facilities to their pilgrims to go to Mecca and for their troops to reach the Red Sea; but the crisis which has arisen shows how nervous the Turks are about Palestine and that is a feature which has to be taken into account.

The signs of progress already referred to dispose of one of the objections which have been made to Zionism. Another objection is as to the size of the country

compared with the numbers to be provided for. It is absurd to suppose that because Palestine now supports but a million inhabitants it is not capable of easily supporting another million or more, seeing that in the past it supported ten times that population.

It is no doubt a compliment to England that some Jews desire to form a colony under British supremacy instead of concentrating their efforts on their own promising country. The difficulty I find in regard to the alternative scheme called "Territorialism" is that I do not see where the territory is to come from. No British Government could dispose of the colonies, and the promoters of this scheme are not likely to find land in India. I shall look with considerable curiosity and interest to see where this territory is to be found.

I have watched the growth of Zionism

for many years, and it may be many years more before its ideals are realised. But if a movement is to be a reality in the future, that movement must be based on realities in the past.

I have only this to add. You cannot *make* a home. You can go back to the old home of the race if you continue to be proud of the traditions in which you may well take pride, since they have influenced the history of the past, and will influence the present, more perhaps than those of any known race—not of necessity to live in its familiar memories, and to be glad that the good land is still there as a national centre. You may found colonies in other countries, but that is not "home"; for, all the memories of your history, and all that is sacred in your faith, is bound up with Palestine, and with no other country under the sun.



Physical Conditions of Palestine

By Dr. J. Snowman

The physical aspects of Palestine with which I propose to deal in this paper will be limited to the consideration of the climate and the conditions of health prevailing in the country. In order to understand the nature of the climate of Palestine, it will be necessary first to obtain some idea of the natural features and phenomena which determine a climate. With this knowledge it will be possible to realize the important influences which climate exerts on health.

We have to take into consideration temperature, moisture, atmosphere, wind, soil and electrical conditions, because the combined action of all these, occurring on a localized area of the earth's surface, constitute the climate of a country.

Popularly we speak of warm, temperate and cold climates, and the one which concerns us most just now is, of course, the warm climate. The main characteristics of warm climates are: (1) the extreme differences between the day and night temperatures; (2) the regular recurrence of rainy and dry seasons; (3) the daily variations in the barometer, and (4) the presence of the malarial poison. But most of these phenomena vary with the configuration of the country. The proximity of the sea, the elevation of the land, the interruption of plains by mountain ranges, the presence of rivers and lakes, the formation of the soil, even to the geological strata hundreds of feet deep, are all concerned in the variations of climate which even one small country may exhibit. The vegetation of a country, which is the direct result of climatic conditions, in its turn, profoundly affects the climate.

In Palestine we have present nearly all possible varieties of natural scenery, mountain and river, desert and down, sea and lake. This abundance of scenery modifies the climate in different parts of the

country to a marked extent, so that its study opens out a wide field to the observer.

This study is obviously a most important one for any society affiliated with the Zionist organization. Indeed, the whole question of acclimatization requires careful thought in any scheme which seeks to remove large numbers of people from one climate to another.

For practical purposes the Jewish people must be regarded geographically as Europeans. Most authorities consider that it is not possible for Europeans to become acclimatized in tropical countries with any degree of rapidity. It might be possible, however, after a lapse of many generations, if the original stock were carefully selected by rejecting all families with any tendency to disease. It is interesting to note, however, that in the course of history some great changes have taken place in this direction. The Esquimaux once lived in Asia only some 40 degrees north of the Equator; Gypsies are now found everywhere, while Jews apparently thrive under the most diverse climatic conditions. But the process of a race changing its climatic surroundings has been a very slow one, and is not to be compared to a more or less sudden wholesale emigration.

On the other hand, although the English have become acclimatized at the Cape, in South Australia, New Zealand, and some parts of North America, they have not been able to effect this acclimatization in India. It has been said that people who inhabit the Temperate Zone become more easily acclimatized in countries towards the north of their present habitation.

It must be said that, on the whole, Semitic races possess greater powers of acclimatization than Aryan races. Arabs and Jews do undoubtedly show considerable facility in adapting themselves to new en-

viroment, and we have to remember that among Jews the comparative rarity of intermarriage with the races whose countries they inhabit, makes a great demand on the innate vitality of the Jewish race.

In regard to Palestine we know as a matter of historical fact that the native inhabitants of the present day possess the same physical characteristics as distinguished the inhabitants 3,000 years ago. But we also know that the physical characteristics of the modern descendants of these ancient inhabitants have undergone vast changes. We shall endeavor to ascertain whether a reversion to the old climatic conditions is likely to be beset with any difficulty from the purely physical aspect.

Popularly speaking, the climate of a place turns upon its temperature, for to most people the degree of heat or cold at various seasons of the year forms the principal consideration of climate. As a rule, the temperature of any locality depends upon its distance from the equator. The same amount of heat is spread over a larger mass of air before they become radiated from the earth's surface. The equatorial regions are the hottest because the rays of the sun fall nearly vertically on them; the further we get away from this so-called tropical region the more obliquely do the sun's rays strike the surface. The temperature is generally less, therefore, the greater the distance from the equator. It is highest in Central Africa and India and coldest at the Poles. Palestine lies between 30 and 34 degrees of Latitude, north of the Equator; we expect a temperature much warmer than in England, which is 60 degrees north of the Equator, and we find that the average maximum summer temperature is 100 degrees F. in the plains and 85 degrees in the mountains. In winter the temperature never falls to freezing point in the plains, though in the mountainous regions frost and snow are frequent phenomena.

What, however, is more remarkable than the degree of temperature is the variation in temperature between day and night, and

this is often to the extent of 30 degrees. This is due to radiation, which takes place on a very large scale in all dry atmospheres.

But though popular conceptions attribute the whole of climatic conditions to temperature, the actual physical configuration of a country plays no inconsiderable part in the formation of its climate. We have just considered the geographical position of Palestine in relation to the Equator; we must now study its actual physical geography a little more closely. A glance at the mountainous system of the country demands our attention. We know of course that Palestine is plentifully provided with hill and mountain ranges. The Biblical references to this fact might be multiplied indefinitely. "Jerusalem is encompassed by mountains, as the Lord encompasses his people." "Mountain and hill, fruit trees and cedars praise the Lord." "I will lift up mine eyes unto the hills," "The mountains shall skip like rams, the hills like young sheep."

Mountain scenery is familiar throughout the Bible, and it leaves its impress also on Rabbinical literature.

The Lebanon range with its snow-capped mountains, north of Palestine, towers to the height of 8,500 feet above the sea. Hermon, the highest peak, is nearly 1,000 feet higher. Upper and Lower Galilee are throughout very hilly. The hills of Lower Galilee enclose the great and productive plain of Jezreel. Samaria and Judaea contain a watershed running nearly midway between the Mediterranean and Jordan Valley. Here the Biblical distinctions between plain (*Shephela*, low hill) and mountain are well seen. The lower hills are about 500 feet high. The mountains rise to 2,000 and 3,000 feet and are composed of limestone covered in parts with chalk. The hills are composed entirely of chalk; they are cut through into ravines by natural streams, which are formed by the winter torrents, but which are dry during the greater part of the year. In the neighborhood of Jerusalem the elevation of the district falls somewhat, but south of the

Holy City the mountains rise again to 3,500 feet.

South of Hebron the mountains are lower and here is the district called in the Bible *Negeb*, which means "dry."

This extensive mountainous system has a profound effect on the climate of the country. We all hear of the splendid bracing effects of mountain air, and of late years medical science has taken great advantage of its therapeutical powers. An elevation beyond 2,000 feet affords all the practical benefits of mountain air, and as we have seen, Palestine possesses not a few of such localities. The two characteristics of mountain air are its rarefaction and its lower temperature. The difference between day and night temperatures, which are so marked in Palestine, exists especially on the mountains. In those regions there is but little moisture in the air, and therefore there is nothing to prevent the heat which has been stored up during the day on the surface on the soil, from rapidly dissipating itself into surrounding space.

It would be quite beside the purpose of the present paper to dwell on the hygienic advantages of mountain climates in the treatment of disease. It must be sufficient to point out that when the country reaches a stage of full development, the possibility of mountain residence within easy access will be open to the inhabitants whose health may demand it. The proper subjects for mountain air are those who have been unstrung by nervous exhaustion, who have been worried and harassed by manual labor or depressed by anxious occupations. I suppose the physical organization of the average Jew is more valuable in the nervous system than in any other; and for this reason the kind of *malaise* for which mountain air is suitable is very frequent among Jews. They soon exhibit mental irritability, great depression of spirits with restlessness of mind and body. These are the typical cases for the mountains. The stimulus and object which they afford to muscular exertion, the bracing atmosphere rousing the physical energies, the soothing effect of the quiet and stillness of high mountain regions and the absence of the

human crowd—all these influences bring rest and renovation to the overworked mind. These conditions obtain on the heights of Carmel and the mountains of Gilboa, and when the Holy Land is again populated, and flourishes on the industries of her children, these sites may prove to be valuable health resorts for the overworked and depressed.

The next important determining feature of the climate of Palestine is its proximity to the sea; the whole coast line is exposed to the Mediterranean Sea, and the maritime plains thus formed are of importance both from the point of view of climate and of commercial interests. The coast of Judaea is for the most part low and sandy, but it rises here and there into slight elevations. It is remarkably destitute of bays and inlets except at the northern or Syrian district, where natural harbors exist. For this reason the Phœnicians, north of Palestine, became skilful mariners and their harbors formed important Mediterranean points. Standing on the higher parts of Jaffa, the shore appears to stretch in banks and chunks of yellow sand which blend in the verdure of the plains on the East, and contrasts sharply with the deep blue of the sea on the West. Roughly, it may be said that the Mediterranean Sea washes the base of the mountain systems of Palestine, the mountains receding inland from north to south; in upper Galilee for instance, the Phœnician plain is very narrow, further south its width is about five miles; the plain of Jezreel is nine miles wide.

The principal maritime plain is south of Carmel. It is called in the Bible, the *Araba*; it includes the plain of Sharon and that of Philistia. This district has been formed to some extent by the denudation of the mountains and partly by the accumulation of sand along the shore; as we get nearer the South we find that it increases in width by that remarkable geological process, known as the deposit of Nile mud. The country is uneven in surface, the low hillocks which abound are formed of semi-consolidated sand; the soil is naturally fertile and fitted for agriculture; deep valleys intersect the plain, and carry down the

drainage of the mountain system westward to the sea. The neighborhood of these streams is very marshy, but this is a point which demands more detailed consideration later on.

The mountainous and marine districts of Palestine give rise to important climate contrasts. The districts nearer the sea are warmer than the highlands. The mean annual temperature is 70 degrees, the extremes being 50 and 85 degrees. The harvest ripens two weeks earlier than among the mountains; citrons and oranges flourish; the palm also grows, but without fruiting. Melons are largely cultivated and pomogranate bushes abound. In the mountains the extremes of temperature are considerable; while the average temperature is 62, the thermometer may sink below freezing point, though frost and snow does not last long.

From the point of view of health resorts, one or two places on the coast of Palestine are worthy of holding important rank, both Carmel and Haifa affording most of the requisites of winter quarters. Those recovering from chronic maladies, and those who suffer from muscular and nervous exhaustion, and need absolute repose, are the cases for the sea breezes of the Mediterranean.

While the climate of the country is greatly influenced by its shores being washed by the waters of the Mediterranean, the water supply of the inland districts is of no less importance. The modern explorers of Palestine who have brought to bear on their investigation all the resources of science and all the energy and patience of pioneers, declare that the water supply of the Holy Land is not greatly diminished since Bible times. The famous springs of Scripture can still be identified, and have a good supply of water. The districts called in the Bible "dry and desert" are now as desolate as of old. The character of the soil in these places renders it impossible that they can ever have been fertile or well watered. In the chalk districts of Palestine, where no springs exists, we find traces of rock-cut cisterns and reservoirs

which prove that water was scarce in ancient times, and the inhabitants were under the necessity of using these artificial means of storage. The best watered regions of the land are in the neighborhood of Hebron and Shechem and in Galilee, which, of course, correspond to the mountainous district.

There are, throughout the country, very numerous streams, and expert opinion holds that there need be no difficulty in obtaining good water in any part. Naturally on this point turns a great deal of the failure or success of all colonizing or industrial projects in Palestine. The growth of well cultivated colonies, and the extension of town settlements require first of all an abundant supply of water. We know that in the ancient days this want was felt in Jerusalem, and we also know the steps that were taken to supply this difficulty, and no doubt the numerous aqueducts and reservoirs fulfilled their purpose very well. At the present day, with the expenditure of the necessary capital, Jerusalem could be ensured as good a water supply as London.

The rainfall in Palestine averages 18-20 inches annually, or roughly half the amount of that in England and Wales. Sometimes the violence with which the rain descends renders travelling difficult and dangerous. After snowstorms the snow may melt with great suddenness and sweep down the hillsides as floods, which occasionally cause a great deal of damage. "Then the waters had overwhelmed us, the stream had gone over our soul, the proud water had gone over our soul," says the Psalmist.

The weather during the summer has an unvarying constancy. From the latter end of April till October, not a drop of rain falls. Thus there is no need for stacking grain, thrashing and winnowing being performed in the open field under a cloudless sky. The uncertainty and anxiety attending the gathering in of the harvest, so well known to the English farmer, is quite unknown in Palestine. But this absence of rain also has its disadvantages. The sun shines with great strength, the

thermometer in the hot plains may stand at 100 deg. F., even in the shade. The air is quite dry, so that it is not very exhausting, but still no one cares to encounter the rays of the sun at noon. The burning east wind—*Ruach Kadim*—the *sirocco*—intensifies the heat at intervals during May and October.

The effects of this on vegetation would be very disastrous but for a very beautiful provision of nature. Towards the end of the summer, the westerly winds bring a large quantity of moisture from the Mediterranean. I have already explained why the night air of Palestine is cold. When the moist air from the sea meets this cold air, the moisture is rapidly condensed. This takes place especially when the damp winds reach the hills. The moisture rolls in masses of dense mist over the hills, and leaves everywhere in its progress an immense amount of that which we call dew or *Tal*. Dew is vapor or moisture in the air which has become condensed on the surface of the soil; in this case the vapor becomes condensed in the air, before it reaches the ground. Significantly speaking, therefore, it is rain, not dew. This only occurs at night when the air is cold enough to condense the moisture in the sea-breezes. When we read *Tal* in the Bible, it does not mean such dew as we see in our temperate climes, but a copious mist shedding small invisible rain, that comes in rich abundance every night about 12 p. m. in the hot weather, when the West winds blow, and which brings refreshment to all life. It supplies all the moisture needed for vegetation generally. It is enough to ripen the summer crops, to keep life in the desert pastures, to nourish the fig, fatten the berry on the olive, and to give to the grape its fullness of luscious life. Bearing this in mind, we get a more vivid and truer conception of the Biblical contexts in which the word *Tal* occurs, "My speech shall flow as dew." "I shall be like the *dew* unto Israel" (Hosea 14.5).

Our attention must now be directed to the natural springs of mineral and hot waters that exist abundantly in Palestine

in the Jordan Valley. The hot springs of Tiberias have been well known from ancient times, and have always been employed for their medicinal properties. Perhaps the most remarkable of these natural springs are those of Callinpal, on the east of the Dead Sea. These send forth clouds of steam, issuing between the sandstone and limestone formation. The temperature of this water is 142 deg. F. The waters at Tiberias are 137 deg. There are famous warm sulphur springs at Gadara, east of the Jordan, where the temperature is 107 deg. On the west shore of the Dead Sea, numerous hot sulphur springs exist. The existence of such a large number of these springs in the Jordan valley is a very important fact, and depends upon the geological formation of the district. They also present themselves in a utilitarian aspect, and require some consideration from the point of view of health-giving virtues. The watering places of the world, which have already firmly established themselves as health resorts owe their reputation not only to the chemical composition and temperature of the waters, but also to the climate of the locality wherein they are situated, and the arrangements made for living a well-regulated and healthy life. If the Jordan Valley afforded good climatic conditions the presence of its numerous mineral springs would confer upon it a unique position among watering places.

But unfortunately, the climate of the Jordan Valley is rather too tropical for European taste, and the temperature rarely falls below 77 deg., while it is frequently 100 in the shade. The advantages which the existence of these waters would confer in Palestine, are therefore confined to the more northern regions of the Jordan Valley; but these, if well developed and properly organized, might vie with the better known European Spas in usefulness and popularity.

I shall only briefly indicate the kind of cases which may expect benefit from the mineral water treatment that Palestine could afford. The simple hot waters used as baths are adapted for the treatment of

over-excitability or excessive sensibility of the nervous system, and have been especially useful for persistent neuralgia. They have been used from time immemorial for painful wounds, and for pain in the scars which wounds leave after they have healed.

Sufferers from chronic rheumatism, sciatica and lumbago, which are so common in temperate climates, would find speedy and effective relief in the hot baths of Palestine. The most important curative powers might be expected from the hot sulphur baths which abound in the country. The fact that there exists a large number of these springs of varying temperature adds considerably to their importance, because it is possible, by having recourse to one spring after another, and by blending different springs to vary and graduate and adapt the treatment to a variety of cases, and every constitution and temperament.

I must now refer to what is one of the most important features of the climate of Palestine, in relation to health, and a matter of great practical importance, i. e., the prevalence of malaria, known popularly as "the fever." The whole aspect of the malarial difficulty in hot countries has undergone a complete change consequent on the discovery that disease is caused by a specific organism which lives within the body of a special variety of mosquito—*Anopheles*. The story of this great discovery reads like a veritable romance, but it would be obviously out of place here even to attempt to sketch it in outline. But in dealing with the physical features of Palestine some reference to modern research on malaria is demanded, because the country contains several malarial districts. The higher mountainous regions are fairly free, but the extensive damp valleys of the Lebanon, the valley of the Jordan, and the majority of the coast towns are all malarial. One quarter to one half of the admissions to the hospitals in Jerusalem are for fever of the various types, bilious, intermittent and gastric. Beyrouth is said to be free from it.

It is well recognized now that the only effectual way of coping with the evils which malaria brings in its train is to deal with those conditions which favor the development and spread of the malaria-bearing mosquitoes. These insects require a fairly high temperature in order to thrive, and therefore they only flourish in warm climates. In the heat of summer they may also be found in colder countries. In districts which are well drained, and the ground levelled, and in towns properly paved, malaria is rare, because such conditions are detrimental to the breeding of the *Anopheles*. The country around Rome—the Campagna—is most malarious, but the city of Rome itself is practically free. The mosquitoes find suitable breeding spots in plains and lower regions. They cannot fly very high, so that it is often sufficient to sleep in the upper floors of a house in order to escape infection. It is, of course, by means of the sting of the infected mosquito that the disease is conveyed into the human system.

The effect of the growth of vegetation on malaria naturally depends upon its influence on the mosquito. Trees may absorb the surface and sub-soil water. These prevent the formation of pools suitable for the breeding of mosquitoes, and may act as a barrier to them. On the other hand, they may, by checking evaporation prevent pools from drying up, and this encourages their development.

It is of course well known that the plantations of *Eucalyptus* or *Bluegum* trees have been followed by a diminution of malaria in affected districts. These trees absorb large quantities of moisture from the soil and exercise a drying effect thereon.

The scientific work that is now being done is undoubtedly destined to bear fruit, and already the way seems clear in the direction of prevention of malaria. The mosquito must be attacked in its larval stage, by getting rid of all likely breeding places. As these comprehend marshes, ravines, lakes, streams, rivers, canals, irrigated lands, it will easily be

seen that engineering works involving considerable outlay may be required to render a country non-malarial.

By taking a few personal precautions one might travel and reside in Palestine without much risk of infection. Among these precautions it is recommended not to go out in the night or early morning, to sleep in the higher rooms of the house, not to drink the water unless it has been previously boiled, and lastly, and perhaps the most important, to take some quinine every day.

After the "fever" the next most frequent affection which depends on the warmth of the climate is dysentery. This disease, with diarrhoea and inflammation of the stomach and bowels, are together responsible for one quarter to one sixth of the admissions to the hospitals. Owing to the absence of vaccination, or at any rate great laxity in its performance, small-pox assumes a prominent place in the sick list of the country, and is the cause of severe mortality. Scarlet fever, which is so common here, is very rare in Palestine, though a very severe epidemic did occur a couple of years ago. Measles exists much as it does here.

Cholera has not spared the Holy Land during those epidemics which have occasionally visited Asia Minor. These, however, always arose from external sources, and effective sanitary administration might render the possibility of an epidemic as rare as in western countries. It is interesting to note, that in 1875, when cholera raged in Syria, and it proved impossible to discover how the outbreak had arisen, the whole of Judaea was free. Just now, when the plague has been so destructive in India, it is important to know whether it also finds a home in Palestine. The information on this point is scanty and unreliable. It appears that no case has been recorded since 1843. Epidemics of the plague have however been frequent, mostly on the coast, and Jaffa, Beyrouth and Tripoli have suffered considerably. Between 1773 and 1843 thirteen epidem-

ies occurred, but since then it has been entirely absent.

Typhus fever, once so prevalent in England even now fairly frequent in Ireland, due to want, ill feeding, and over crowding, is said to be rare in the Holy Land. Typhoid fever exists in mild forms. It is of great importance to note that consumption, the scourge of Western Europe, does not assume any grave proportions in Palestine. It is an uncommon disease in Jerusalem, and at Beyrouth it is quite rare. Other lung diseases, such as bronchitis and pneumonia, are, however, fairly common. Rheumatism is very prevalent. True, leprosy exists in the valleys of the Lebanon and Anti-Lebanon, but the coast towns are not much affected by it. The leprosy of the Bible does not refer only to that specific disease to which that term is now limited; it evidently is a name which embraces a large number of skin diseases. A large number of the latter abound in the Holy Land. They seem to be inseparable from warm climates. Another malady which is rife in Palestine is Ophthalmia. A certain form of this inflammation of the eyelids, granular conjunctivitis, is said to be especially common among Jews in all countries. The improvement of personal hygiene, and better sanitary administration would do much to reduce the number of eye diseases which now exists in the towns. It has been found that the adoption of these measures has always been followed by the disappearance of a great deal of ophthalmic disorder, and the fact that most of eye diseases which occur in Palestine are contagious, will explain the rapidity with which they spread and attack large numbers of the population.

The foregoing account will, I hope, suffice to give some indication of the effects of the climate of Palestine on the health of the country. Unfortunately one has no access to official reports, or authoritative statements such as exist for most civilized countries, to enable one to compile such tables as would show at a glance the precise condition of the public health of the Holy Land. But all the practical know-

ledge regarding the climatic conditions are easily derived from a consideration of the physical geography of the country and the numerous accounts of personal experiences. Notwithstanding the occasional occurrence of tropical weather and its attendant ills, the climatic conditions are, on the whole, most favorable for the agricultural and industrial development and expansion of the country. The country undoubtedly possesses several features of value in its climate which will become more appreciable as methods of civilization and good government are introduced in the conduct of its affairs. From the point of view of health, the climate does not threaten the well-being of strangers or sojourners with anything worse than might be contracted on a visit to Rome or Florence. The provisions of nature throughout the Holy Land are generally conducive to health and physical comfort, but the efforts and enterprise of man is required

before it can lay claim to being one of the healthiest spots on the globe. Absence of any kind of sanitary administration, and general neglect of municipal control, continued over many centuries, do not improve the hygienic conditions of a country. But, even at the present, there is nothing in the climatic state of the land to prevent large numbers of people coming from other and more temperate climes from living and working there to the advantage of themselves and the benefit of the land. Jews should always be in the forefront of sanitary and hygienic progress. Our traditions are associated with laws of health and precautions against disease. When the Zionist scheme is put to the practical test, and Jewish activity is in full operation in Palestine, one of the first steps should, and certainly will be, to take full advantage of the climatic opportunities of the country and utilize them for the promotion of the health of the inhabitants.

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THE RESOURCES OF PALESTINE.

By **Prof. Otto Warburg**

Chairman of the Palestine Commission.

Numerous arguments, political and economic, are brought to bear against the movement to direct the colonization of the Jews to the East, or, properly speaking, to Palestine. The chief arguments of its opponents are:

Arguments Against Palestine

Palestine is not fit for colonization because of its thousand years' desolation and the decline of agriculture which has placed it in such a state as to make its improvement impossible. The dismantling of the forests has altered the once favourable climate: the thin layer of soil formed on the slopes of unfertile mountains has been washed down by the heavy winter rains; the valleys, in the absence of draining facilities, have turned to swamps and breed malaria and other diseases.

These are given as the reasons for the present state of Palestine. It is further said, there can be no hope of improving conditions except by spending a few decades in constructing sanitary works to remedy the deleterious influences and thus to make the country favourable for settlement. Consequently, it is futile to attempt to colonize in Palestine, whether individually or by means of association, unless we are prepared to expend an incalculable sum as a sinking capital; and if capital is required, far better results could be obtained in Argentine, Canada, or even Russia. And again, Palestine is too small and too mountainous for the accommodation of a large number of people; the climate is bad, worse than other parts of the Orient.

In order to disprove these serious charges, it will be necessary to consider with some care the principles that underlie, or should underlie, the work of colonization in Palestine and its

neighboring lands. Of what use will be the beautiful and solid structure if its foundations are unsound; of what significance ardent and disinterested labor, if expectations cannot be realized?

The Principle of Colonization.

Let us deal first with the geographical principle of colonization, i. e., the peculiarities of the soil, its fitness for agriculture, its topography, its size, accessibility, natural resources and all other factors that may have some bearing on the value of the land. . . .

It is remarkable that after so much work in exploration, the knowledge of the country remains confined to scientific circles. The public at large remains totally ignorant. The probable cause of this ignorance is the lack of roads in Palestine.

Travellers having little time at their disposal, confine themselves to the beaten path of the Jaffa-Jerusalem road, and at most take a turn to Jericho and Bethlehem. The best part of Palestine, therefore, escapes their observation. The road to Jericho cuts through the Wilderness of Juda, which is a tract of waste land. While in Jaffa, the traveller does not give himself time to visit the neighboring country, where he could see the well-cultivated and flourishing colonies. The spot where he may get a true impression of the rich flora of Palestine is in the Hotel du Park, a garden built by Baron Ustin in Jaffa. Tourists suppose, doubtless, that this flourishing oasis was planted at the expense of a colossal sum of money and incredible efforts. As a matter of fact, the Hotel du Park is an experiment garden which plainly demonstrates how little manual labor is required in this bene-

ficient climate to cultivate forests and groves of tropical and sub-tropical trees and shrubberies. The Hotel du Park impresses one as a rich tropical garden. One sees varieties of fan-palms, the tropical forms of figs, especially the figs *bengaliensis*, the figs *elastica*, the Australian figs *rubignosa*, the flowering hibiscus *rosa sinensis*, the melia *ajedarach*, otherwise known as the pride of India (a very luxurious tree) and varieties of the tropical climbing liana. One may imagine oneself in a luxuriant park of India while in the Hotel du Park.

Tourists who travel by coach from Jaffa to Haifa generally take the main road. They meet a few scattered Arabian settlements, encampments on poorly cultivated land. They are thus impressed by the fact that the entire country is woodless, covered with weeds, a desert. Yet they are not aware of the fact that they have passed through that part of Palestine which is on the eve of a brilliant future, for the flourishing Jewish colonies are located some distance from the main road.

Examining the configuration of Palestine, we notice that it is for the most part mountainous; anterior to the mountainous regions stretches the Valley of Sharon, remarkable for its fertility. It is 165 kilometres long and 15 kilometres wide in its transverse sections. Northward the Valley branches off into several sections which run far into the interior of the country; of these, the Valley of Jezreel and Zebulon are famous for their amazing fertility; it is traversed by a broad depression containing the Merom and Tiberian lakes on the north, and the Jordan, the Plain of El Chor and the Dead Sea on the south. The Dead Sea is about 460 metres below the level of the Mediterranean Sea. The height of the hilly side west of the Jordan is between 600 to 900 metres, reaching in some places 1200 east of the Jordan, i. e., the hillside

of Moab and Gilead; the volcanic region of Djolan is somewhat higher, reaching at Tel esh Scheea about 1,300 metres.

Extending longitudinally, Palestine touches the eastern part of the Mediterranean Sea. The coast-line, which is cut very little, has but two harbors, Jaffa and Haifa, and these two harbors can easily be converted into good sea-ports, and other transportation facilities may be gained by constructing railroads along the coast line extending from Beirut to Port Said, thus connecting all the coast points.

The size of Palestine is about 29,000 square kilometres, that is, it is equal in size to the province of Posen. The latter counts about two million inhabitants, while Palestine contains only 600,000, or 21 persons to each square kilometre. In other words, there is room for one and one-half million people before Palestine will reach the density of population of Posen. Taking the average density of population in Germany as a standard, 105 persons to each square kilometre, there is room in Palestine for over 2,500,000 persons. Socin claims, in his article, "Palestine," in the *Encyclopedia Biblica*, that in its flourishing day Galilee had a population of 120 persons to the square kilometre. According to Josephus, at the time of Jesus, Galilee, from a birdseye view of it, appeared like a sea of houses, closely huddled together. Examining the lands in the neighborhood of Palestine, with relation to dimensions and density of population, we gather the following figures:

	Sq. Kilo.	Inhabs.	Per Sq. Kilo.
Syria - - - -	282,000	3,210,000	114
Mesopotamia -	340,000	1,650,000	5
Asia Minor - -	515,000	8,400,000	16
Cyprus - - - -	9,300	230,000	27.7

Applying the average density of the population of Germany as a standard, there is additional room in

- Syria for 18,200,000 persons
- Mesopotamia for 34,700,000 persons
- Asia Minor for 15,000,000 persons
- Cyprus for 700,000 persons
- A total of about 100,000,000 persons.

It is obvious that in estimating 105 persons to each square kilometre, it is necessary to assume the existence of a strongly developed industrial life or extensive agriculture. Moreover, it is also necessary to consider that horticulture is capable of maintaining more than 105 persons to a square kilometre, one hectare for each person. This is a demonstrated fact. In the fertile regions of Japan and China, families of five live on one-quarter of a hectare, and sometimes on less. Thus, 20 persons could exist upon one hectare, or 2,000 upon one kilometre.

The example of Lebanon convincingly demonstrates that this favorable region the steepest slopes can be terraced and devoted to horticulture. Lebanon in spite of its hilly aspect and its unfavorable soil, having an autonomous government (consequently the best governed) has already a population of 327,000 on an area of 5,700 square kilometres, or 57 persons to each square kilometre. There is no doubt that the population of Syria and Palestine will continue to increase even with insignificant improvements in administration, provided better roads are constructed.

Assume that but a fourth of the country, that is, the valley and slopes, that can be terraced, a surface of about 7,500 square kilometres, were utilized for horticulture and take as an average of population the population of the Jewish colonies, one person to the hectare, where only grapes are cultivated, horticulture alone can maintain a population of 750,000.

Horticulture will attract a large number of artisans, laborers, merchants, servants, professional men, etc., at least to the number of another 750,000. And let us assume that the capacity of the remaining two-thirds is three times less, that is, three hectares to each person, the remaining three-fourths will accommodate 1,500,000 persons. With the development of industries in Palestine, the population will be much larger than has been calculated.

Belgium, with an area of 29,457 kilometres, about the same as Palestine, has a population of seven million people.

Development of Industry.

It is hard to make predictions with regard to the development of industry in Palestine. The land abounds in natural wealth as yet untouched. It contains phosphorus, salt, oil, potassium, asphalt, sulphur, bromide, and probably coal. The immense water power, as yet insufficiently investigated by scientists, could be utilized for industries. The Jordan, tracing its source in Hermon, on a height of 370 kilometres, enters the Dead Sea 394 metres below the sea level, making the height of the fall 764 metres. There are other streams tributary to the Dead Sea that fall from a height of several hundred metres and consequently could provide ample water power. The rivers that flow from the northern Jordan mountains are at present meagerly used for their water power. It is evident that Palestine has the natural forces, water power, naphtha, asphalt, etc., favorable to the development of industries.

It is admitted that a rapid development of industries in Palestine is impossible on account of the imperfect Turkish laws, customs and the backsheesh system. But regardless of existing obstacles, we must use our utmost to turn to useful account those phases of colonization feasible even under the present system, which

includes agriculture and horticulture, to be dependent for irrigation on rain or well-water, and the encouragement of small industries.

It is necessary to consider, and to be convinced of the fact, that agriculture, dependent upon climatic conditions, can be carried on successfully in Palestine.

The Rainfall of Palestine.

Palestine, as well as other Mediterranean countries, is within the zone of winter rains. During the summer there is no rain in the valleys, and but very little in the mountains. From May to October, the sky is cloudless; the dew-fall does not compensate for the lack of rain; yet, the average rainfall, all things considered, is far from being low; in fact, it exceeds the average of Germany. According to Charles Warren's figures, the average rainfall in El Arisch, province of Egypt, is 300 min.; in Gasa, a frontier town, 440 min.; while in Palestine it is as follows :

Jerusalem (based on 39 years, observation)	662	minim
Sharon (2 years)	558	"
Haifa (16 years)	705	"
Nazareth (10 years)	612	"
Tiberias (dry Jordan hollow, 10 years)	528	"
Kassira and Hermon (2 years)	1020	"

Thus in Gaza the rainfall was somewhat lower than in Germany, while in other places somewhat higher, and in Kossagra part of Lebanon, on the border of Palestine, it is twice as high as Germany.

On account of the unequal distribution of the rainfall, and in the absence of artificial irrigation only plants can be grown that need no rain in the month of May. The season is not cold and the rainfall is sufficient for an excellent crop of barley, wheat, durrha, lentils, lupine, tobacco, sesame, etc.

The harvest varies according to the rainfall at the end of the March-April season. To what extent the harvest is profitable in favorable seasons may be gathered from statements published in the *Colonial Zeitung*, March 20, 1902, by Young, the head of the German colony of Sharon :

Wheat, per hectare - - - 2,500-3,000 kilograms

Barley, per hectare - - - 2,000-2,500 kilogra
 Maize, per hectare - - - 1,500-
 Durrha, per hectare - - - 1,200-1,500 "
 Potatoes, per hectare - - - 10,000 "

Palestine has not had a bad harvest for so time. At times the locusts damage the crop thus, in 1902, Jaffa shows only 70 per cent. wheat, 40 per cent. of barley, and 20 per ce of olive, as compared with the average ann harvest, but no one in Palestine can rememl a similar bad year for several decades past.

The exports of the country, though sm in size and sparsely settled, and though bdened with charitable institutions, monaster and visited by foreigners, is quite large. A report of 1900 shows that from Jaffa, Haifa Acca and Gaza were exported :

Wheat	1,500,000	fra
Barley	2,500,000	"
Sesame	1,200,000	"
Horticultural products	200,000	"
Wine	1,200,000	"
Olive Oil	2,500,000	"

In the near future, when the plains abo the sea shore will be covered with villages a the slopes transformed into terraces of oli groves, gardens, the exports from Palestine w undoubtedly be largely increased.

Palestine Under Present Conditions.

The above demonstrates, again, that ex under present difficult conditions, political a legal, a much larger population can be provi for if the land is used to advantage. T prosperity of a country depends upon t adoption of modern improvements in agriclture, the construction of roads and railways, order to make accessible every part of t country. Palestine is on the eve of a new e Soon the locomotive will rush through t valley of the Jordan, and it will be possible reach Haifa from the Hauran within a f hours, and probably, within a few years, t ports of the Red Sea. Our problem is vas important and one of which we must be prou We are the carriers of culture to the Orie We are giving back to the Orient the cultu requirements of the Western nations w modifications in order to make them confor to the peculiar forms of the East.

Translated by Dr. B. Lerenbu

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