

Palestine's Promising Future



PALESTINE'S PROMISING FUTURE
Photo International



SIR HERBERT SAMUEL



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NEW JEWISH SETTLEMENT
Photo by Underwood & Underwood

PALESTINE'S promising future! Certainly Palestine is at the beginning of a new era. And although there are many difficulties in plain sight, this new era is promising.

"The view of Jerusalem as one leaves the Garden of Gethsemane draws the heart with sympathy," writes William D. McCracken in Asia. "The walls rise severely above bare slopes where nothing grows, for it is outside the city proper that biblical prophecies of the desolation of Jerusalem seem to be fulfilled.

"Today the city stands midway between the horrors of the Turkish regime and the promised good of the British mandatory rule. Nothing has been done as yet in a public way to beautify the city. North and west the houses straggle outside the walls; on the south forbidding slopes border the road to Bethlehem; and on the east lies the terrible valley of Jehoshaphat—a valley of dry bones.

"Seventeen times destroyed—bitterly hated— anxiously sought—how desperate a history since Nebuchadnezzar captured it more than twenty-five centuries ago.

"Redeemed today, but in her nakedness, Jerusalem waits to be clothed. She has as yet no grace, no covering for her ugly wounds. Some day her sides will glisten with the brightness of a heavenly radiance; she will be washed and anointed like a bride waiting for the bridegroom."

The prophetic part of this is written, of course, in Oriental imagery. Sir Herbert Samuel, the British high commissioner, puts the situation in plain English and says, in his report to parliament: "Undeveloped and underpopulated, Palestine has possibilities of far more prosperity than the standard attained before the war."

And Palestine's future is the concern of half the world. Christian, Jew and Moslem see in Palestine a holy land. It is a most interesting situation that is being worked out under our very eyes. It is an obvious chance for the punster; Palestine is indeed the "Promised Land." To whom is it promised? That is what Jew, Arab and Christian in Palestine are asking of the British government. The British government replies that under the mandate there will be complete freedom and equality for all religions and equal justice for all, regardless of religion, race or position.

Sir Herbert's report to parliament makes interesting reading, some of which must be done between the lines. Concerning the policy followed under the mandate he says:

"The policy of His Majesty's British government contemplates the satisfaction of the legitimate aspirations of the Jewish race throughout the world in relation to Palestine, combined with a full protection of the rights of the existing population.

"For my own part I am convinced that the means can be found to effect this combination. The Zionism that is practicable is the Zionism that fulfills this essential condition.

"It is the clear duty of the mandatory power to promote the well-being of the Arab population, in the same way as a British administration would regard it as its duty to promote the welfare of the local population in any part of our empire. The measures to foster the well-being of the Arabs should be precisely those which we should adopt in Palestine if there were no Zionist question, and if there had been no Balfour declaration. There is in this policy nothing incompatible with reasonable Zionist aspirations.

"On the contrary, if the growth of Jewish influence were accompanied by Arab degradation, or even by a neglect to promote Arab advancement, it would fall in one of its essential purposes.

"The grievance of the Arab would be a discredit to the Jew, and in the result the moral influence of Zionism would be gravely impaired.

"Simultaneously there must be satisfaction of that sentiment regarding Palestine—a worthy and ennobling sentiment—which, in increasing degree, animates the Jewries of the world.

"The aspirations of these 14,000,000 of people also have a right to be considered. They ask for the opportunity to establish a 'home' in the land which was the political and has always been the religious center of their race. They ask that this home should possess national characteristics—in language and customs, in intellectual interests, in religious and political institutions.

"This is not to say that Jewish immigration is to involve Arab emigration, that the greater prosperity of the country, through the development of Jewish enterprises, is to be at the expense, and not to the benefit of the Arabs, that the use of Hebrew is to imply the disappearance of Arabic, that the establishment of elected councils in the Jewish community for the control of its affairs is to be followed by the subjection of the Arabs to the rule of those councils.

"In a word, the degree to which Jewish national aspirations can be fulfilled in Palestine is condi-

tioned by the rights of present inhabitants. These have been the principles which have guided the policy of my administration.

"It is the policy of the administration to continue, wherever possible, to apply the Turkish laws, to which the people are accustomed. Changes are made only when they are indispensable. Efficiency is essential to good government, but there is a point where efficiency may become harassing. The danger of passing that point is foreseen.

"The many faiths and sects which find in the Holy Land their origin or their inspiration are free to maintain their teachers and pastors, and to practice their cults, without let or hindrance. In the controversies that occasionally arise between them the policy of the administration has been strictly to maintain the status quo."

Nevertheless, native Christians and Moslems are appealing to the British government not to put into effect the Balfour declaration, because, they say, the Zionists wish "to evict and dispossess the Arab population of Palestine." The Balfour declaration, issued in November, 1917, approves "the establishment in Palestine of a national home for the Jewish people," and states that the British government will use their best endeavors to facilitate this object, while at the same time reserving to all non-Jewish communities their full civil and religious rights.

The Zionists assure the native peoples that their fears are groundless. "Our policy in regard to the Arabs, as in regard to all our problems, is clear and straightforward," said Dr. Chaim Weizmann, president, in his address to the Twelfth Zionist congress, recently held at Carlsbad. He declares, furthermore:

"We intend to abate no jot of the rights guaranteed us by the Balfour declaration, and recognition of that fact by the Arabs is an essential preliminary to the establishment of satisfactory relations between Jew and Arab. Their temporary refusal to recognize that fact compels us to give thought to the means by which we can best safeguard our Yishub against aggression. Self-protection is an elemental duty. But we proclaim most solemnly and unequivocally that we have in our own hearts no thought of aggression, no intention of trespassing on the legitimate rights of our neighbors. We look forward to a future in which Jew and Arab will live side by side in Palestine, and work conjointly for the prosperity of the country. Nothing will stand in the way of such a future, when once our neighbors realize that our rights are as serious a matter to us as their rights are to them."

That there are troubles of many kinds is evident from the report. Some of these are referred to thus:

"The methods of agriculture are, for the most part, primitive; the area of land now cultivated could yield a far greater product. There are in addition large cultivable areas that are left untilled. The summits and slopes of the hills are admirably suited to the growth of the trees, but there are no forests. Some industries have been killed by Turkish laws; none has been encouraged; the markets of Palestine and of the neighboring countries are supplied almost wholly from Europe.

"The seaborne commerce, such as it is, is loaded and discharged in the open roadsteads of Jaffa and Haifa; there are no harbors.

"The country is underpopulated because of this lack of development. There are now in the whole of Palestine hardly 700,000 people, a population much less than that of the Province of Galilee alone in the time of Christ.

"The long delay in the formal settlement of the international status of Palestine has tended to disturb the minds of the people. Even more serious has been the consequence that it has not been

possible to issue a government loan. Without a loan, many public works that would be directly or indirectly remunerative, cannot be executed.

"The financial conditions of eastern and central Europe and internal difficulties within the Zionist organization in the United States have prevented the Zionist movement from providing as yet any large sums for enterprises of development or colonization—although, indeed, several land purchases have been completed and many preparations made for the future. As a consequence, while there has been much pressure to admit Jewish immigrants there has been comparatively little expansion in opportunities for employment.

"The agricultural development of the country, and, indeed, its urban development also, are greatly hampered by the condition of confusion into which the titles of ownership of land were allowed to fall during the Turkish regime. There is here a tangle which will need years of patient effort to unravel."

Of the total population of 700,000 the Jewish element numbers 76,000, almost all of whom have entered Palestine during the last forty years. The success of the Jewish agricultural colonies attracted the eager interest of the masses of the Jewish people scattered throughout the world.

In many countries they were living under the pressure of laws or customs which cramped their capacities and thwarted their energies; they saw in Palestine the prospect of a home in which they might live at ease.

Profoundly discontented, as numbers of them were, with a life of petty trade in crowded cities, they listened with ready ears to the call of a healthier and finer life as producers on the land. Some among them, agriculturists already, saw in Palestine the prospect of a soil not less fertile, and an environment far more free, than those to which they were accustomed.

Emigration of Jews to Palestine is increasing rapidly in central and eastern Europe, and the new Palestine immigration regulations would allow of a controlled immigration of about 17,000 Zionists of the pioneer class during the coming year, said S. Landmann, secretary of the Zionist organization, in an interview.

Mr. Landmann, who is now in Vienna on a special mission in connection with Jewish emigrants to Palestine, said the selection of the emigrants is being made by the Zionist organization, which has established Palestine offices in the important Jewish centers. Preference is given to young people, strong in body and determined in spirit, who have had actual experience in agriculture or other manual work, and who know Hebrew.

Several thousands of such pioneers—known by the Hebrew name of Chaltzim—have already left, and others are waiting in the large centers until proper arrangements for their transport can be made and until new openings for employment in Palestine are reported.

One of the features of the pioneer movement is that it includes a fair proportion of girls of well-to-do families, who have decided to devote their lives to the new Palestine. They are not as land girls and take care of the domestic arrangements in the Jewish colonies.

Reviewing the whole field in "Zionism and World Politics," Dr. Horace Meyer Kallen concludes that at least the cornerstone of the future Zionist edifice has been laid. And Dr. Kallen believes that this is an event of profound and hopeful significance for the Jewish race. He feels that the Jew has too long been compelled to choose between the unwelcome alternatives of sinking his rich cultural and spiritual heritage in thoroughgoing assimilation with the life of the country in which he lives and of leading the starved, unhappy existence of a suspected outcast, a man with a definite racial consciousness but without a country.



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Never Again, Says This Marine, When He Thinks of That Four-Dollar Taxi Bill.

In His Book, "Windmills," Gilbert Canaan Pokes Fun at Many Venereable European Institutions.

"What's all your hurry?" asked one marine of another who was hurrying down the street in Washington.

"Oh, nothing in particular," said the gynec, "only the other night I takes my girl to the movies."

"Yes, yes, go on!"
"She was wearing a brand new pair of shoes and when she gets inside the theater her feet starts to ache and she takes her shoes off."

"Ah, ha! The plot thickens!"
"Well, when she gets her shoes off, she can't get 'em on again, and after the show it cost me four bucks to get her home in a taxi."

"Stung!" said the interested friend. "What are you going to do about it?"
"I'm going down to the five-and-ten-cent store to buy her a shoe-horn. Safety first!"—The Leatherneck.

Gilbert Canaan admits a misunderstanding of his pacifist attitude toward the war in his preface to the American edition of "Windmills," but avows firmly that "the attempt to remove militarism and military conceptions from among human preoccupations is a good cause and I will serve with the only weapon I know how to use—the pen—which they say is mightier than the sword or even the howitzer. Having applied myself to this service before the outbreak of the great war, which for me began in 1911, I was not to be diverted from it by the panic confusion of those who were overtaken by the calamity rather than prepared for it."

With a solemnity which is grotesque, he recounts in "Sannays Island" the wars between the Fattish empire and Fatterland. The reader will recognize many European institutions and events at which Mr. Canaan is poking fun. A second reading reveals more of his sly allusions, remarks the Springfield Republican.

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What Did He Mean?

"I long for the kind of a man who would love and protect me always," she murmured, "one who would understand, a man who would kneel in the dust to kiss the hem of my skirt," her voice trailed dreamily.

"Chlorine, dear," said the young man, earnestly, "it wouldn't be necessary for him to kneel in the dust."

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