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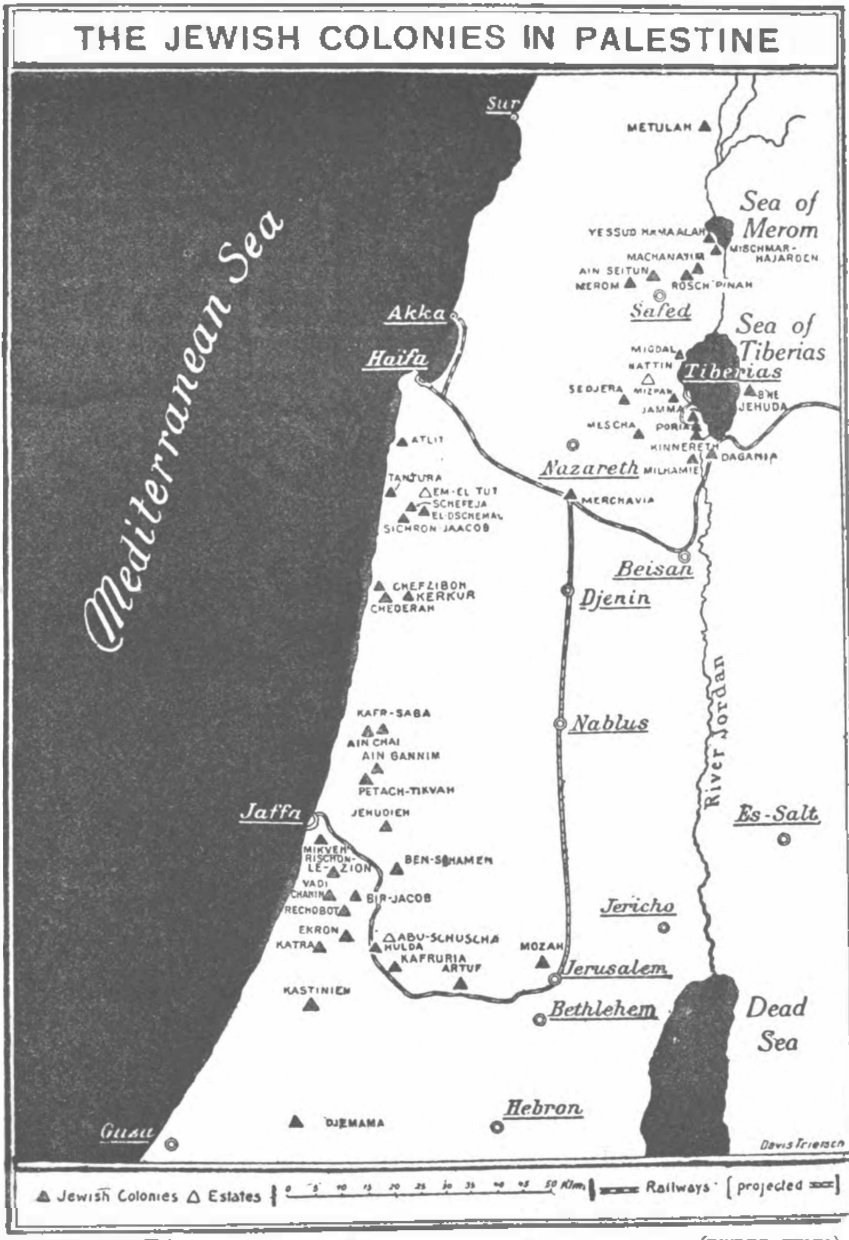
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NEW JUDEA

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NEW JUDEA (יהודה החדשה)

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NEW JUDEA

Jewish Life in Modern Palestine and Egypt

BY

BENJAMIN L. GORDON, M. D.

תאמר לירושלם תושב
ולערי יהודה תבנינה
ותרבותיה אקומם.
(ישעיה מד, כ"ו)

PHILADELPHIA

JULIUS H. GREENSTONE

1919

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TO THE MEMORY OF

אברהם בעהר ושרה בוילע גורדן זכרונם לברכה

my beloved parents whose love for Erez Yisrael and the Hebrew language inspired in me a longing to see New Judea.

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"'Tis singular! but when I am thus alone at this still hour, I ever fancy I gaze upon the land of Promise. And often, in my dreams, some sunny spot, the bright memorial of a roving hour, will rise upon my sight, and, when I wake, I feel as if I had been in Canaan. Why am I not? . . . . But I rest here, my miserable life running to seed in the dull misery of this wretched city, and do nothing! Why! the old captivity was empire to our inglorious bondage. We have no Esther now to share our thrones, no politic Mordecai, no purple-vested Daniel. O Jerusalem! Jerusalem! I do believe one sight of thee would nerve me to the sticking point. . . . . And yet to gaze upon thy fallen state. . . . . 'Tis horrible. Is there no hope?" (Beaconsfield, David Alroy.)

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FOREWORD

The contents of this volume originally formed a series of articles, some of which appeared in print*, while others were read before literary societies soon after my return from Palestine. In compliance with the suggestion of friends, I present these here in book form.

In preparing the following chapters I intended at first to draw a picture of Egypt and Palestine as they appeared to me, without going into discussions of matters relating to the history or geography of the places visited. However, as I proceeded to compile my notes, certain questions arose demanding elucidation which led me to consult the views of standard works on Egypt and Palestine. Such views as are in harmony with my observations I deemed it advisable to embody in this volume.

My aim, however, was to describe the new Jewish life in Palestine as exemplified in the Jewish agricultural colonies and in the educational institutions. I have, therefore, chosen the name for this volume, "New Judea," because I saw before me wherever I turned a real New Judea transformed from an old land by the will of young pioneers.

I made no effort to dwell upon the colonies of New Galilee. As it is, the volume turned out larger than anticipated.

Of course, this book does not pretend to be a literary production. It professes to be only impressions of travels as seen through the spectacles of a layman deeply interested in the subject.

A visit to Palestine is not an unmixed pleasure. We are, indeed, overjoyed when we see the new life sprouting in the agricultural colonies, but we are also grieved when we behold the ruins left as a monument of Israel's civilization of the times gone by. Let those who sneer at such emotions, close this volume right here, for they will find little to their taste.

This work was arranged several years ago, before there were any signs of the present disturbance in Europe, and the observations made, therefore, are uncolored by any considerations of the existing state of affairs in Turkey and Palestine.

* "The Maccabean," New York, 1911-12-13, and the "Jewish Exponent," Philadelphia, 1913-1915-1916.

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In describing geographical positions or in giving historical data of places, I have consulted standard works of English, German and Hebrew authors, to whom I am much indebted.

I also take this occasion to express my gratitude to my wife, Deborah. Her faithful devotion and good advice made the publication of this volume possible. I am indebted to my publisher and friend, Dr. Julius H. Greenstone, for his kindness in reading the proof and for other valuable suggestions connected with this publication.

I wish also to express my thanks to Mr. M. Sheinkin, of Jaffa, Palestine, who aided in arranging my tour in Palestine and who carefully read the manuscript.

Many of the illustrations are taken from original photographs which were made at the time of my tour through Palestine. Some of the others are reproductions of the works of the young artist, Ben Dob, of the Bezalel School of Jerusalem and some were kindly loaned to me by the Zionist Organization of America, to whom my thanks are herewith tendered. The map, forming the frontispiece, is reproduced from Trietsch's handbook "Palastina," to which additions were made of localities that came into existence subsequent to the publication of that volume, thus bringing the map up to date.

The literary form of the work has been improved in many respects by the suggestions of my friend, Mr. Arthur A. Dembitz, to whom I express my indebtedness.

BENJAMIN L. GORDON,

Philadelphia, November 10, 1918.

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CONTENTS

Chapter		Page
	INTRODUCTION	
I.	The Renaissance of the Jewish National Idea	xi
II.	Hobebei Zion Period	xxxii
	EGYPT	
I.	Eastward	1
II.	Capital of the Ptolmies	5
III.	Cairo	10
IV.	Jews in Cairo	20
	NEW JUDEA	
V.	Ancient Jaffa	25
VI.	New Jaffa	31
VII.	Mikveh Israel	39
VIII.	Rishon l' Zion	45
IX.	The Twin Colony	62
X.	Rechoboth	69
XI.	The Bilu Settlement	77
XII.	Ekron	89
XIII.	The Land of Olives	97
XIV.	The Home of the Hasmoneans	102
XV.	In the Heights of Judea	107
XVI.	Jerusalem	114
XVII.	Mount Moriah and Mount Zion	124
XVIII.	New Jerusalem	137
XIX.	Departure from Jerusalem	163
XX.	Petach Tikvah	166
XXI.	Zichron Jaacob	182
XXII.	Hederah	187
XXIII.	Israel's Claim on Palestine	197
XXVI.	Possibilities of Palestine	214
	Notes	235
	Index to Talmudic and Biblical References	242
	Index	245

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ILLUSTRATIONS

	Page
Map of New Judea, ...Frontispiece	
Theodore Herzl	XVI
Perez Smolenskin	XVI
Moses Hess	XVI
Emma Lazarus	XVI
Public School and Kindergarten, Rechoboth, ...	XVII
The grain Harvest	XVII
The Cedar that Hezl planted..XXXII	
The Colony Mozah XXXII	
The Colony Benshemen XXXIII	
The Yemenite Shepherd XXXIII	
Rabbi Hirsch Kalischer XLVIII	
Sir Moses Montefiore XLVIII	
Leon Pinsker XLVIII	
Moses Loeb Lillienblum XLVIII	
High School Jaffa XLIX	
Girls High School XLIX	
The Colony Ghederah	12
A Beduin tent	12
A view of Rechoboth	13
A Street in Petach Tikvah	13
Rabbi Samuel Mohiliver	28
Rabbi Isaac Ruelf	28
Jerusalem, from a distance	28
The Burial ground of Netter	29
A common roadside scene	29
A Cluster of Grapes	44
At the foundation	44
At the threshing floor	45
Carrying Sheaves	45
A group of Americans at the pyramides	60
A group of Americans at the Nile	60
Removing withered branches	61
To the threshing floor	61
Gymnasia Herzeliah, Jaffa	76
Shomrim	76
The Bezalel School	77
The Railway Station, Jerusalem..	77

	Page
The Hagigah in Rechoboth	92
A Pilgrimage to Rechoboth	92
Rishon l'Zion	93
At the Village Garden	93
Shulamith, School of Music	108
Herzl Street in Tel Abib	108
A Typical Village	109
Huldah	109
The Damascus Gate	124
The Jewish National Library ...	124
Joseph Chazanowitz	124
The Temple site	125
A Street in Tel Abib	125
The Vineyard	140
The Jordan River	140
Rechoboth	141
Town Hall	141
Workingmen's House and Garden at Benshemen	156
Weeding Corn	156
A type of the old settlement	157
A view of Mount Moriah and Mount of Olives	157
A group of Yemenite Jews	172
Yemenite Children	172
Jaffa Street, in Jerusalem	172
Synagogue, Zichron Jacob	173
Eucalyptus Street	173
Rachel's Tomb	173
David's Tomb on Mount Zion	188
The Tyropean Valley	188
The Jordan	189
The Colony Ekron	189
A City of Palms	204
The Aujeh River	204
At the Western Wall	204
At the Western Wall	204
A Garden in Northern Palestine..	205
Beehives at Vadi El-Hanin	205

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INTRODUCTION

THE RENAISSANCE OF THE JEWISH NATIONAL IDEA

Before presenting an account of the Jewish colonies of Palestine, an intelligent appreciation of the renaissance of the Jewish National Idea and a knowledge of recent conditions in Palestine are imperative; as it is difficult to appreciate the achievements of the pioneer colonists without taking into account those factors in the transformation of a mass of city dwellers into tillers and planters.

The history of the revival of the Jewish National sentiment may be divided into three periods. The "pre-Hobebei Zion" or Hess-Kalischer period; the "Hobebei Zion" or Smolenskin-Pinsker period and the Political Zionist, or Herzl-Nordau, period.

The first begins with the Damascus affair (1840), the second followed upon the anti-Jewish outbreaks in Russia in the early eighties, and the third is indirectly if not directly connected with the anti-semitic agitation during the Dreyfus affair (1894-99). The pre-Hobebei Zion movement, though it owes its growth to the ritual murder accusation of Damascus, must be traced back to the early part of the nineteenth century,[1] when the master minds, Blumenbach, Prichard, Cuvier and Pickering, were active in the creation of the science of anthropology. The political atmosphere of Europe became impregnated with the doctrine of racial independence, and the family trees were dissected into branches and sub-branches[2]. Cosmopolitanism, which was heretofore preached from most of the tribunals of Europe, and was considered the favorite topic of the progressive element, had given way to Chauvinism. Many of the Balkan States declared themselves independent for racial reasons. Greece wrested her independence from Turkey. Rumania,

[1] "Springtime of Nations," says Moses Hess, "began with the French revolution. Resurrection of Nations becomes a natural phenomenon at a time when Greece and Rome are being regenerated . . . There is a restlessness among the unliberated nations that must ultimately end in an uprising of all peoples oppressed, either by Asiatic barbarism or European civilization, against their masters. . . . . Among so-called dead nations, which, when they regain consciousness of their historic mission, will fight for their national rights, is Israel—the nation which for two thousand years has withstood the storm of times, and despite having been thrown about by the current of history to every corner of the earth has continuously yearned for Jerusalem . . ." (See Preface to Rome and Jerusalem, Berlin, 1905.)

[2] See "Ethnology of the Jew," Jewish Exponent, Dec. 24-31, 1912, by the author.

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Montenegro and Bulgaria gained their political freedom from Ottoman rule, after the Russian Turkish War (1878); Italy, after throwing off the yoke of Austria and the Pope (1878), became united on ethnologic grounds, and the unification of Germany was accomplished on ancient Germanic lines.

The result of such doctrine placed the Jew in a most pathetic and singular position. As a good citizen, he participated in the fights for independence, and as a progressive, he was an adherent of the new science of anthropology. But when the struggle was over and his native country succeeded in its fight for independence, he was declared to be of a different race and nationality. Germany is for the Germanic race! was the universal cry of the Fatherland. The Jew being of Semitic origin, naturally can have no claim on German soil. Anti-Semitism, therefore, was the logical outcome of the new teaching. The Reformation in Germany and elsewhere had illuminated the minds of the people, but had not softened their hearts. Luther, the creator of the Reformation. was not in sympathy with the followers of an alien faith.

The cultured Jew of Germany found himself between the anvil and the hammer. He could not consistently deny his Semitic origin, and would not accept the conclusion of the anti-Semites, to relinquish his claim on his native country, having helped proportionately more than any other class of people to weld the new empire. The idea that Judaism is merely a religious confession, as taught by the Mendelssohnian School, has indeed brought the adaptation of the Western European Jews as far as possible to the manners and aspirations of the dominant nationality among which they lived, but as a remedy against anti-Semitism it turned out to be an illusion. A blind hatred of Jews which baffled all attempts of enlightenment was in progress in spite of the earnest desire to sacrifice their inner conviction to merge as completely as posible with the masses of their fellow-citizens; their honest efforts were spurned in contempt. The prevailing thought was, "That the mere birth in a certain land does not change the racial pedigree."

When the Western European Jew found himself shut out of society, two ways were open to him; assimilation—which at its best, is not more than a gradual national suicide—or nationalism of a strictly Hebrew character, with Palestine as the objective centre.

As must be expected under such conditions, a large number of the cultured element of the Western European Jewry sacrificed their nationality and incidentally their religion for social equality. Heine, Boerne,

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Marx and other Jewish intellectuals endeavored through baptism to be counted as a part of Christian culture of Europe. Lassalle expressed himself in the following words, "Cowardly people, thou dost not deserve a better lot. The trodden worm will turn, but thou only bowest deeper. Thou knowest not how to die, how to annihilate thyself. Thou knowest not what righteous vengeance is. Thou knowest not what it is to bury thyself with thy enemy, and in the very death struggle tear his flesh from him. Thou art born to be a slave!"[2]

Many a Jewish youth fascinated by the idea of forming close relationship with his neighbors of Christian faith, repudiated every trace that might compromise such intimate union, and was finally carried away by the tide of assimilation towards Christianity.

This happy reconciliation would have served as an excellent means of bringing peace even though the peace of death, if their coreligionists in other countries had been willing to join in thus throwing off their historic religion, but as this was impossible, its effect bore only a local character.

The more thoughtful ones followed the leadership of Rabbis Samuel Holdheim (1806-1860), and Abraham Geiger (1810-1874), who sought to stop the drift of apostasy by introducing reform into the religious services, such as omitting all references to Zion and Jerusalem from the ritual and the substitution of the German vernacular for the Hebrew text. Such changes quickly transformed the traditional Synagogue into a Temple, which in all external appearances differed but little from the Christian Protestant church. But while the reform idea was not without its advantages in so far as it kept within the Jewish fold many who would have deserted it, it brought about a dislike for the Hebrew language and gave rise to indifference to Jewish learning and tradition among the masses.

Upon the anti-Semites it made little impression and that fact was brought home to the Jews of Western Europe in the form of abuse, ridicule, social ostracism, boycott, etc. The remedy of partial assimilation proved to be a quack cure. It takes a good neighbor to be able to keep peace, just as it requires a bad one to pick a quarrel. It demonstrated that Jewish freedom does not depend upon the Jew alone, for if the environment be hostile to the Jew even the gods fight in vain.

Nothing short of a catastrophe was needed to bring matters to a head. The crude awakening of the Western European Jew came from

[2] See Schloesinger, Mac., Vol X, p. 107.

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Damascus, when in the year 1840 a Capuchin friar—Father Thomas—disappeared. At the instigation of the French Consul Ratti Menton, the blame for his disappearance was laid upon the Jews, and a case of "ritual murder" was made out. Many Jews were imprisoned and tortured, and the tale of woe reached Europe. The attention of the world in this manner was turned to Syria and Palestine. The Western European Jew began to see that he had an important duty towards his brethren in the near east. Jewish history again repeated itself. The assimilation epoch gave birth to a new era. Great leaders of Jewish thought arose to combat the drift of assimilation, and to oppose the idea of "Judaism for convenience only." They proclaimed that the Jewish people are a national entity, and as a nationality they had a right to live their own life, and that Judaism, if it is to be perpetuated, must assume a national character with Palestine as its prospective center.

One of these leaders in Germany who came out strongly in spite of opposition,[2] for the Jewish National Idea, was Zacharias Frankel (1801-1875.) In disapproving of the second edition of the Hamburg prayer book that left out all mention of the Messiah and the hope for a return of Zion, he remarks, "The experience of many centuries had proved that a people without a land and without a political independence is held in derision by the rest of the world. Recent events (evidently referring to the Greek revolution of 1828) have demonstrated that a people after many years of subjection, can throw off the yoke of a tyrant and become free. It is necessary that Israel becomes conscious of its own powers and in the promises held out to it, for if this hope is lost it will entirely disappear.[3]

In the row of the modern Jewish National Movement the name of Rabbi Kalischer, of Thorn, Prussia (1795-1875), stands out very prominently. As early as 1836 he writes to Asher Mayer Rothschild: "Let no one imagine that the redemption of Israel and the Messiah will appear suddenly from heaven, and amidst miracles and wonders will he gather the Israelites of the diaspora to their ancient inheritance. The beginning of the redemption will take place in a natural way by the desire of the Jews to settle in Palestine, and the willingness of the nations to help them in their work.[4]

[2] It is said that Frederick Wilhelm IV of Prussia once asked the banker Mendelssohn what he thought of his idea to have the Jews return to Palestine. "It is a beautiful project," said the banker, "and in case it becomes realized I would ask that I be appointed by the new State as its Ambassador to Berlin."

[3] Orient, 1842, Nos. 7-9.

[4] See Shibath Zion, Pt. II, p. 45, by Slutzky, Warsaw, 1891; Emunoh Yeshoroh, "The Right Faith." 1886.

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Kalischer advocated the colonization of Palestine from a religio-national point of view; that the Jews were a nation was to Kalischer and to the people he was addressing a fact that needed no proof. His main difficulties were in convincing Orthodox Judaism that the time was ripe for the Jews to return to the soil of their fathers, that such a return is in conformity with the letter and spirit of the Scripture and the Rabbinic writings.

His book, Drishath Zion,"[5] contains three fundamental principles upon which his discussion is based. First, the salvation of the Jews can only come about in a natural way, by self help. Second, colonization must begin at once in Palestine. Third, the reintroduction of sacrifices. His views in the main were so modern in those days that it took much rabbinic learning and the use of dialectic methods to convince the rabbis of his time that his position was strictly orthodox.

Kalischer carried on a great agitation for the idea of colonizing Palestine and cultivating its soil. He was in correspondence with men like Rothschild, Moses Montefiore, Rabbi Nathan Adler, Albert Cohen and A. Cremieux. He urged the establishment of a school to teach Jewish youths the art and science of farming, and he advocated the placing of a Jewish military guard in Palestine for the protection of Jewish settlers. In his book he makes it plain that the redemption of the Jews as promised by the prophets could only be accomplished in a gradual and natural way and only through endeavor and self help on the part of the Jews. He particularly desired that the receivers of the Halukah be the first to take up the colonization of Palestine. He traveled extensively to propagate his doctrine, and he won over many prominent Jews and eminent rabbis to his ideas.

When Kalischer heard that permission was obtained from the Turkish Government for Jews to buy land in Palestine, he was overjoyed. He saw in it the "Steps of the Messiah." In a letter to Albert Cohen, of Paris, he states that Jewish settlement in Palestine will be the first step towards the Messianic Era. "Now is the time!" he exclaims. "So many Jews have been elevated to high positions and are able to exert their influence on the rulers of Europe."[6]

Among the prominent rabbis who supported him were Elijah Gutmacher, of Greiditz, and the Sephardic rabbi, Judah Alkali, rabbi of

[5] Lyck, 1862.
[6] Shibath Zion, Pt. 2, p. 48.

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Semlin, Croatia. The latter published many pamphlets and books wherein he strongly advocated the restoration of Jews to Palestine. In his "Goral Ladonoi"[7] he advocates the founding of a Jewish national fund, if for no other purpose than that of inducing the Sultan to cede Palestine to the Jews under the suzerainty of Turkey, also to issue a call for a General Jewish Congress and to choose representatives for taking up Palestinian work.

All the strong opposition against Kalischer from the reformers, the ultra-orthodox and the recipients of the Halukah, did not discourage him from energetically pursuing his work in behalf of his colonization ideas in Palestine. His is the merit of having organized the first Zion Society, "Hebrath Yishub Erez Israel," of Frankfort on the Main (1861), with the view to purchasing large tracts of land and parceling them off in small holdings. The title "Rishon l'Zion" (the first to Zion) was justly added to his name.[7a]

The same year that Kalischer published his "Drishath Zion" there appeared from the press of Leipzig "Rome and Jerusalem." Its author, Moses Hess (1812-1875), probably influenced by Kalischer[8], was the first to recognize the Jewish question as one of national politics. He based his arguments on ethnic psychology, historic facts and social economic principles, and urged a national political solution.

Hess had formerly been a follower of Carl Marx and Friedrich Engels in their Socialistic propaganda, and had exerted a great influence in Germany in the development of the theory of Pierre Joseph Proudhon, the French socialist and political writer.

Awakened by the terror of Damascus (1840), this socialist who hitherto had championed the emancipation of mankind returned to his people to apply his great idea of emancipation for the liberation of his own people in the land of his ancestors. His book, "Rome and Jerusalem," created a sensation. Even his friends regarded his scheme as a chimera of an unbalanced mind. But the more Hess was laughed at, and forsaken by his socialistic comrades, the stronger grew his faith in the mission of Israel to regenerate itself.

With all the strength of his conviction he gave himself up to his dream of a new Jewish Messianism, and he succeeded in putting the idea of Jewish Nationality on a plane of scientific truth. The enduring

[7] Amsterdam, 1863.

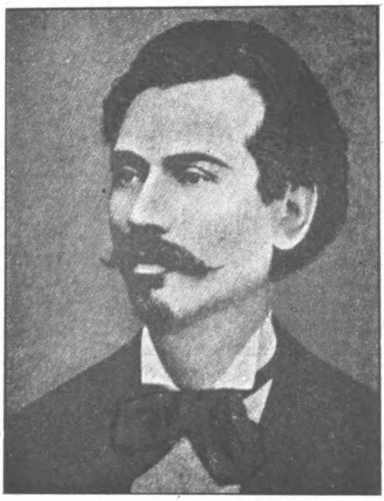
[7a] See Greenstone Mac, 1911, p. 79.

[8] See Zlocisti's introduction to Hess' Judische Schriften, Berlin, 1905; also Letter XII, Rome and Jerusalem.

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THEODORÆ HERZL
(1860—1904)
(See Page 1)



PEREZ SMOLENSKIN
(1842—1885)
(See Page XXXV)



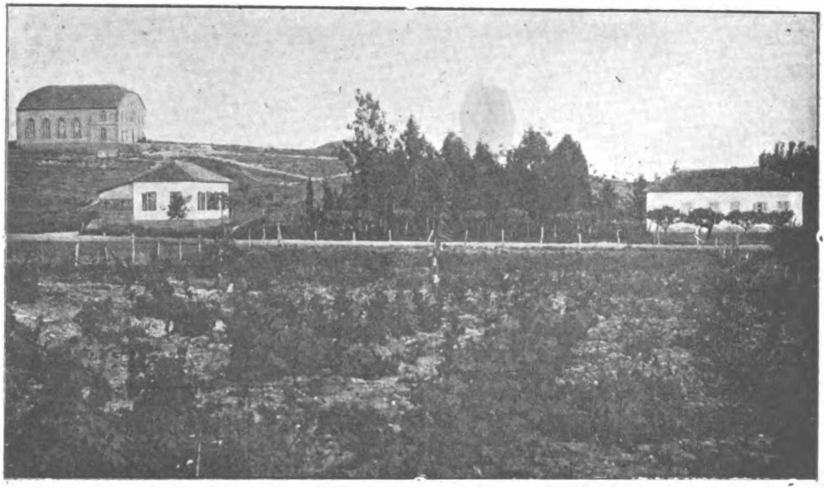
משה הס

MOSES HESS
(1817—1875)
(See Page XVII)



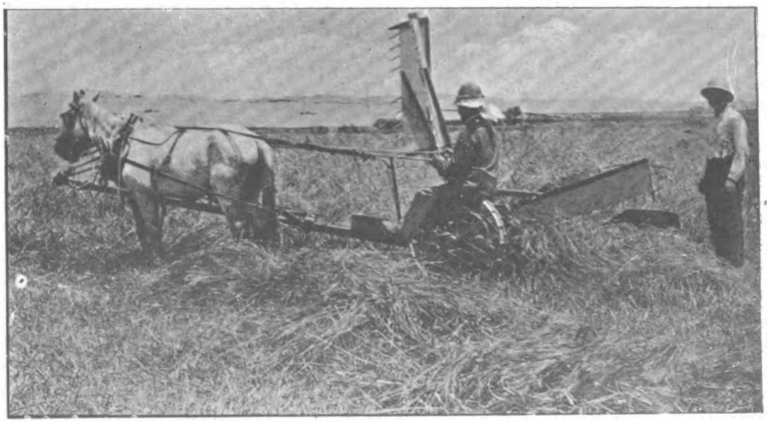
EMMA LAZARUS
(1849—1887)
(See Page XXXI)

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PUBLIC SCHOOL AND KINDERGARTEN, RECHOBOTH

(See Page 75)



THE GRAIN HARVEST

They that sew in tears shall reap in joy. (Psalm CXVII:5)

(See Page 77)

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ideas about Judaism which are set down in his book have come to be recognized and appreciated best since the reawakening of the Jewish national spirit. Hess' fundamental views have become the basis of modern Zionism. His "Rome and Jerusalem"[9] will always remain the basic work of Zionist literature.

The leading ideas in "Rome and Jerusalem" are: The Jews will always remain foreigners among the European peoples. These emancipate them for humanitarian reasons, but will never respect them so long as the Jews place their own historical memories in the background, and hold to the principle of "Ubi bene ibi patria." He disagreed with the Marxian theory of "International Interest of the Proletarian Class as far as it concerns the Jews." It is not the old type pious Jew, who would rather suffer than deny his nationality, that is most despised, but the modern Jew, who, like the German outcast in foreign countries, denies his nationality.[9a] He believed that the Jewish type is indestructible, and the national feeling of the Jew cannot be uprooted, in spite of the German Jew, who, for the sake of more liberty and the hope of perfect equality, have persuaded themselves of the contrary. "If Jewish emancipation in other lands is incompatible with Jewish nationalism, emancipation must give way to nationality."

"In vain does the enlightened Jew hide behind his geographical and philosophical alibi. It is of no use; put a mask on yourself as often as you desire, change your name, your religion and character, . . . yet every insult to the Hebrew name will haunt you.[9b]

"The German hates the Jewish religion less than the race. He objects less to Jewish beliefs than their noses. Neither reform nor conversion nor emancipation throws open to the Jew the gate of social life."

Hess hoped until the last day of his life that France would aid the Jew in founding colonies, "extending from Egypt . . . to Jerusalem, and from the Jordan to the Mediterranean Sea.[10] Hess dreamed of a Jewish Congress demanding support of the Powers for the purchase of Palestine.

Hess was not the only one whom the Damascus affair awakened to the idea of founding a Jewish state. An anonymous German Jew

[9] Published in the form of a letter addressed to a lady who was pondering over the problem of resurrection.

[9a] (a) Ib. Letter V.

[9b] (b) Ib. Letter IV

[10] See letters concerning Israel's Mission in the History of Mankind, eighth letter. See also the eleventh letter. Also Mac, x, p. 107

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who signed himself "D. V. H."[11] makes a stirring appeal to the Jews of Germany to help the restoration of Jews to Palestine. The plea reads as though coming from the pen of a later day "Herzl-Zionist." He impresses upon his co-religionists the necessity of procuring Syria for the Jews under Turkish sovereignty while the "blood persecution in Damascus is still fresh in the memory."

"Now or never," he cries out. "The Turkish Empire is falling to ruin; the Sclavonian provinces of the north have created their own government; Greece has severed itself; the Wallachians number the days till their perfect independence. . . . Will Israel alone hide his hand in his bosom? The events of the East are the finger of the Lord; a sphere is there opening for us; there will our fate be decided. Have we then for so many centuries, and even to this day, undauntedly preserved our ancestral manners and customs, our language and religion, amid so many storms, among the Northern strangers for nothing else but annihilation, allured by a pitiful political emancipation, after endless petitioning? Some few privileges curtailed on every side are thrown to us out of compassion. . . . As strangers we are tolerated, but nowhere sought after, nowhere loved. . . . We are neither Germans nor Sclavonians, nor yet Italians or Greeks! We are the children of Israel, kindred of the Arabs who carried their glorious arms from the Caucasus to the Pillars of Hercules. Unspeakable misfortune compelled us to claim the right of hospitality of foreign nations, but not forever shall we be trampled under their feet, deprived of the sacred name of fatherland."

"We have a country," he continues, "the inheritance of our fathers, finer, more fruitful, better situated for commerce than many of the most celebrated portions of the globe." He goes on describing the beautiful situation and the rich physical geography of Palestine, and remarks that no nation has been able to establish itself there and maintain its nationality. In Palestine there is a chaotic mixture of all tribes and tongues who disturb one another, and these can have no claim on Palestine.

"If the Servians and Greeks found protection, why should not we? France lavishes blood and treasure to civilize Africa; India flourishes under the British sceptre; the hordes of Mongols learn agriculture under the strong hands of Russia. Shall no government be found to

[11] See Fuerst's Orient (Leipzig), June 27, 1840, pp. 200-201.

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rescue Palestine from desolating anarchy, to erect there a school of humanity and civilization for the East?"

He concludes by exclaiming: "People of Jehovah, raise yourself from your thousands years' slumber; rally round leaders; have really the will—a Moses will not be wanting. The rights of nations will never grow old; take possession of the land of your fathers. . . . Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."[12]

Influenced by the scientific exposition of the national idea of Hess, the historian Heinrich Graetz came out in an essay[13] entitled "Die Verjuengung des Juedischen Stammes," wherein he demonstrates by historic facts that the Jewish nation is its own Messiah and must be its own rejuvenator. "The history of the Post-Talmudic Period," says Graetz, "still possesses a national character; it is by no means merely a creed or church history. . . . Our history is far from being a mere chronicle of literary events or church history. Why, therefore, characterize it as such? The literature and religious development just as the tragic martyrdom are only incidents in the life history of the people, not its substance."[13a]

Graetz became affiliated with "The Hovevei Zion" movement that existed then in Germany and served as member of the Executive Board.[14]

In the year 1812 Graetz visited Palestine. The condition of the country impressed him favorably. In Jerusalem, however he met with a disappointment. While attending services in the chief Ashkenazic synagogue a certain fanatic offended him. He accused him of heresy in the presence of a large gathering.[15]

Graetz was not the only one impressed by the work of Hess. In France, J. Frankel, a prominent banker of Nancy, was also influenced by "Rome and Jerusalem." Frankel, impressed on one hand by the National movement of his time and on the other by the insecure condition in which the Jews of Eastern Europe lived, pleaded boldly and openly for the reconstruction of a Jewish State in Palestine by the purchase of the country from Turkey. The idea of a Jewish State in his opinion was so indispensable to the welfare of the Jews that he even

[12] See "History of the Jews" (with a preface) by William Finke, Second American edition, Boston, 1847, pp. 361-364, George A. Kohut, Mac, Vol. X, p. 179.
[13] In the "Jahrbuch der Israeliten" (1863), p. 64.
[13a] a Graetz history of the Jews, German Ed., Vol. 5, Introduction, p. 3.
[14] See "Shibath Zion" by Slutzky.
[15] See Luach Erez Israel, 5672.

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made provision in case Turkey were not willing to sell out to the Jews. "Should Palestine be impossible," he writes, "we must seek in any part of the globe some fixed home for the Jews, for the essential point is that they be at home and independent of other nations."

Lazar Levy Bing in a brochure, in 1871, champions the idea of a Jewish Nationalism and expresses hope that Jerusalem might become the ideal centre of the world. "The nations," he declared, "are in duty bound to restore to the Jews their ascestral home.[16]

The great Swiss humanitarian, the founder of the Red Cross Society and the Geneva Conference, Henry Dunant, a year after the appearance of "Rome and Jerusalem" (1863), made strong efforts to influence the leading Jewish organizations of Europe to work for the colonization of Jews in Palestine. He organized an international Palestine Society and a Syrian Palestine Colonization Society (1876). He pleaded before the Alliance Israelite Universelle to take up the colonization of Palestine, and failing after years of continuous efforts with the French organization, endeavored in 1866 to interest some wealthy Jews of Berlin and, again meeting with a deaf ear to his appeals, he solicited the assistance of the Anglo Jewish Association of London, where he was again turned down by the very people in whose behalf he was working.[17]

Dunant was not the only Christian to argue in favor of Palestine with Jews and be refused. The Italian patriot, Benedetto Musolino, addressed himself to the Rothschilds with a worked-out plan to establish a Jewish state in Palestine, declaring that such a state would not only be a blessing to the Jewish people, but would also be of great benefit to the Ottoman Empire, to England and other countries.

His countryman, Samuel D. Luzzatto, the critic and poet of Padua, appeared also desirous to reach the ears of the Rothschilds when in 1857 he wrote to Albert Cohen, the secretary of the Paris member of the family, "Palestine must be peopled by Jews, and its land tilled by the sons of Israel in order that the land of our fathers take on again as in days of yore—beauty and glory." His Zion song, "Libbi, Libbi, Rab Machobi" (My Heart, My Heart, Is Full of Pain), is still the favorite Zion melody and continues to be sung at Zionist gatherings.

Among other pro-Zionite propagandists should be mentioned the great authority on the Second Jewish Commonwealth and Biblical Leg-

[16] See Die Welt, 1903, N. 51.
[17] See Die Welt, 1904, No. 22, p. 7.

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islation, Joseph Salvadore of France (1796-1873), who as early as 1830 advocated the call of a Congress by European powers for the purpose of urging the restoration of Palestine to the Jews.[18]

The historian, Isaac Da Costa (1778-1860), giving a survey of the Jewish history of the Nineteenth Century, remarks: "In the heart of the Turkish Empire is found the land that for the past fifty years has attracted the attention of many hearts in Europe and America. This land is Palestine, the land promised to Israel's ancestors. . . . .

"Concerning the people whose fatherland it was and the land itself," he continued, "changes in the political world such as were never heard of in centuries past make the project of securing Palestine for Jews, either through payment or through diplomacy, feasible. These changes make possible the solution of the great problem of the seven million descendants of Abraham who are scattered over the entire surface of the earth, of rebuilding their temple as in the days of Cyrus, King of Persia."[19]

Independent of any European propaganda appear to be the efforts of the journalist and diplomat, Mordecai Manuel Noah (1785-1851). While traveling through Europe he was struck with the contrast between the oppressed condition of the Jews of Europe and the freedom of his brethren in his own country—America. Pondering over a solution of the vexing Jewish problem, he came to the same conclusion as many Zionist leaders of a later date. Upon his return to America (1818) in the course of an address[20] he remarked: "When the signal for breaking the Turkish Sceptre in Europe is given, the Jews who hold the purse strings and can wield the sword and can bring one hundred thousand men into the field will possess themselves once more of Syria and take rank among the nations of the world. Never were the prospects for the restoration of the Jewish Nation to their ancient rights and dominion more brilliant than at present. . . . They will assist to establish civilization in Europe . . . and take rank among the governments of the earth."

[18] Orient 25, p. 22, J. E. Vol. 12, p. 666.
[19] See Israel en de Volken Haarlem, 1848-49.
[20] Delivered at the dedication exercises of the Shearith Israel Synagogue of New York, April 17, 1818.

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The appeals of Noah[21] found no response even among his own co-religionists, notwithstanding the earnestness and logical manner in which he spoke.

The Rev. Isaac Leeser, foremost Jewish scholar of the day, who several years later aided Warner Cresson in his colonization scheme in Palestine, gave no encouragement to Noah in his project of forming a Jewish State. Leeser evidently was not convinced that the powers would agree to permit the formation of an independent state in Palestine.

Noah's attempt to establish a temporary Jewish State on Grand Island, near Buffalo, was also marked for failure. "Ararat," as the new state was called, was only to serve as a portico for the future home-Zion; similar to the Uganda plan which was at a later day introduced at the Zionist Congress.[22]

A few years after Noah had failed in his attempt to found a Jewish State on Grand Island, New York, Moses Montefiore, another Sephardic Jew, dedicated his life for the ideal of restoring Palestine to his brethren. Montefiore's activities in Palestine were not, as is generally believed, merely from religio-philanthropic emotions, but were also national in character. He loved his people intensely and regarded the honor and welfare of his race above everything else and because of his ardent love for his race it awoke in him a devotion to the land of his ancestors, where Israel's history was enacted. To him Israel was one, and there was no difference between one class of Jews and another.

[21] In another address before an audience of Jews and Gentiles, Dec. 2, 1844, he cries out: "Where can we plead the cause of independence of Israel with greater confidence than in the cradle of American liberty? Where ask for toleration and kindness for the seed of Abraham if we find it not among the descendants of the Pilgrims? . . . "We have advanced the independence of South American republics, We have given a home to our red brethren by the Mississippi; we have combated for the independence of Greece and we have restored the African in his native land. . . . If these nations are entitled to our sympathies, how much more powerful are the claims of Israel?" He goes on describing the great changes taking place in the East and continues: "For the safety of the surrounding nations a powerful, wealthy, independent and enterprising people is placed there and by consent of Christian powers and with their aid and agency the lost of Israel will pass once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened for the busy hum of commerce. The fields will again bear the fruitful harvest." . . . "This is our destiny," he continues in his address, "every attempt to colonize Jews in other countries has failed; their eyes have steadily rested on their own beloved Jerusalem and they have said the time will come, the promise will be fulfilled. Agriculture was once their national employment. The land is now desolated but is full of hope and promise, according to the prediction of the Prophet."

[22] See "Discourses on the Restoration of the Jews," by Mordecai Manuel Noah, also Max Raisin in Hasbiloah, Vol. XIII, also pub. of American Jewish His. Soc., Vol. 8, p. 106.

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He cast off the prejudice of Sephardic Jews, who refused to ally themselves with the Jews of the Ashkenazic type. His wife, Judith Cohen, was of German parentage.

In 1827, accompanied by his wife, he made the first trip to his ancestral land. Eleven years later he visited Palestine again, when he obtained concessions from Mohammed Ali to establish several hundred families in Palestine. But the outbreak of war hindered his plans from being realized. The blood accusation in Damascus brought him to the East again, and while there he became more convinced than ever that the solution of the Jewish question in the East can be accomplished only by establishing Jewish agricultural colonies in Palestine. He was the first Jew in modern times to stimulate a liking for agriculture among his people.

The first Zionist association was called the Montefiore Society. He was indeed happy when on his hundredth birthday he was notified that the Kattowitz conference had decided to found an institution under the name "Mazkereth Moshe," for the purpose of promoting agriculture among Jews and of assisting Jewish colonists in Palestine.

Seven times he visited the ancient land, and before he passed away he saw the fruit of his labor being ripened. He saw in the systematic labor of the people of Israel and in the maintenance and development of Hebrew Culture the surest foundation for the regeneration of the people and for the growth of liberty and independence. His personal knowledge of Palestine extended over a period of nearly half a century, and during all that time he had been associated with nearly every important event connected with the history of his people.[28]

Was it a mere coincidence that the three great Jews in the early part of the nineteenth century who were impressed with national consciousness were of Spanish Jewish origin? Or was it destiny that stirred the proud Spanish Jews imbued with the spirit of independence and relentless tenacity to advocate the Jewish National idea? Among the names that loom up very brightly in the history of the Jewish national renaissance is that of Benjamin Disraeli, another Sephardic Jew.

After visiting Palestine in the year 1831, Disraeli became not only an ardent lover of Zion, but also a strong believer in Jewish Nationalism, in the purity of the Jewish race, and in the theory of the superi-

[28] See Diaries of Sir Moses and Lady Montefiore, Ed. by Dr. L. Loewe, Vol. I and Vol. II, Chicago, 1890. See Sefer Hazechronoth l' Montefiore, pp. 64-65.

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ority of the oriental races. In his romance, "Alroy,"[24] he saw the Jewish vision of the Return, though he veiled it in mysteries. In this book he manifests his "Ideal Ambition" when he introduces his hero, David Alroy, who was rousing the dormant powers of his people to wonderful heroism and victory. He emphasises that the longing for a home in Zion must proceed from a deep feeling for Judaism in all its aspects and not from any need for a refuge. He makes clear that the idea of Zionism was not to create a Jewish Nationality elsewhere, but to dwell once more in Zion. He shuns the assimilation of the Jews with other people and attributes the failure of David Alroy to his promiscuous marriage with an Arabian princess. When Jabaster, the high priest, learns that Alroy intends to commit the sin of Solomon and marry a foreign princess, he comes in dismay to Alroy. The latter asked him what he would have him do. Jabaster replied: "You ask me what I wish? My answer is, the land of promise: you ask me what I wish? My answer is—Jerusalem; you ask me what I wish? My answer is—the temple, all for which we have fought—our beauteous country, our holy creed, our simple manners and our customs."[25]

Disraeli's deep yearning for Zion can best be gathered from the following utterance of his hero, David Alroy: "and Alroy gazed upon the silent loneliness of the earth and a tear stole down his haughty cheeks. 'Tis singular, but when I am thus alone at this still hour. I ever fancy I gaze upon the land of Promise. And often, in my dreams, some sunny spot, the bright memorial of a roving hour, will rise upon my sight, and, when I wake, I feel as if I had been in Canaan. Why am I not? . . . But I rest here, my miserable life running to seed in the dull misery of this wretched city, and do nothing. Why! the old captivity was an empire to our inglorious bondage. We have no Esther now to share our thrones; no politic Mordecai, no purple-vested Daniel. O, Jerusalem! Jerusalem! I do believe one sight of thee would nerve me to the sticking point. . . . . And yet to gaze upon thy fallen state. . . . . 'Tis horrible. Is there no hope?"[26]

His absolute conviction of the ultimate restoration of his people to the promised land as an independent nation is best illustrated by the following passage. Tancred remarks, "The vineyards of Israel have ceased to exist, but the Eternal enjoined the children of Israel still to

[24] Published in the year 1833.
[25] Alroy, Pt. 8, Ch. VI, p. 144.
[26] Ib., Pt. 1, Ch. II, p. 18.

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celebrate the vintage. A race that persists in celebrating their vintage, although they have no fruits to gather, will regain their vineyards."[27]

In his "Coningsby," he gives support to the theory of racial endurance and purity of race. "Do you think," said Sidonia to Coningsby, "that the great humdrum persecution of a decorous representative of an English University can crush those who have successfully baffled the Pharaohs, Nebuchadnezzar, Rome and the Feudal ages? The fact is you cannot destroy a pure race of Caucasian origin. It is a physiological fact, a simple law of nature which has baffled Egypt and Assyrian Kings, Roman Emperors and Christian Inquisitors. No penal law, no physical torture can effect that a superior race should be absorbed in an inferior or destroyed by it, and at this moment, in spite of centuries of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws which you still obey, of their literature with which your minds are saturated, but of the living Hebrew intellect. . . . . You never observe a great intellectual movement in Europe in which the Jews do not greatly participate."[28]

The publication of Daniel Deronda (1876) made a stirring impression in certain quarters of European Jewry. It came as a precursor to the political Zionism proposed by Theodor Herzl—in his pamphlet, "The Jewish State," twenty years later, (1896). Its author, George Eliot, puts into the mouth of Mordecai Cohen the ideas and aspirations of political Zionism. In his arguments before the philosophical club he gives support to a national Jewish policy, so powerful in its claim that all differences of opinion must be set aside in order to make the restoration of Israel to Zion a reality.

"There is," said Mordecai, "a store of wisdom among us to found a new Jewish polity, grand, simple, just like the old—a republic where there is equality of protection. . . . . Then our race shall have an organic centre, a heart and brain to watch and guide and execute; the outraged Jew shall have a defense in the court of nations as the outraged Englishman or American. And the world will gain as Israel gains."

In Mordecai's opinion the new birth of Judaism as a carrier of culture and a teacher of ethics is indissolubly connected with the new birth of the Jewish race as a Nation. "For there will be a community," he said, "in the van of the east which carries the culture and the sympathies of every great nation in its bossom."[28b]

27. Tancred, Bk. V., Chap. VI, p. 272.
28. Coningsby, Ch. XV, p. 183.
28b Daniel Deronda, Ch. XLII, p. 492.

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Eliot dreamt of a neutralized Palestine by international guarantee of powers as it was later adopted at the first Basle Congress.

"There will be," said Mordecai, "a land set for halting-place for enmities, a neutral ground for the east as Belgium is for the west. Difficulties? I know there are difficulties. Let the spirit of sublime achievements move in the great among our people and the work will begin. Let the central fire be kindled again and the light will reach afar, the degraded and scorned of our race will learn to think of their sacred land not as a place for saintly beggary to await death in loathsome idleness but as a republic where the Jewish spirit manifests itself in a new order founded on the old purified, enriched by the experience our greatest sons have gathered from the life of the ages. . . .

The resumption of the soil of the Holy Land by the holy people is in Mordecai's view the only logical position of a Jew who wishes that the long travail of ages may not end in total disappearance of the race.

George Eliot portrayed in her book the various types of Jews. In Mordecai she saw the Ghetto dreamer, yearning and hoping for a national glory. In the characters of Pash, Gideon,, Buchan, Miller, Ezra Cohen and Alcharizi she pictured the assimilator, the reformer, the indifferent and the ultra-orthodox.

Mordecai's teaching became the text book of the new national party in Judaism, and the rallying cry of the movement are the following phrases: "Revive the organic centre; let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking toward a land and a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and the West—which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. Let that come to pass, and the living warmth will spread to the weak extremities of Israel, and superstition will vanish, not in the lawlessness of the renegade, but in the illumination of great facts which widen feelings, and make all knowledge alive as the young offspring of beloved memories."[29]

Most striking are the remarks of her hero, Daniel Deronda: "I am going to the East," said he, "to become better acquainted with the condition of my race in various countries there . . . The idea that I am possessed with, is that of restoring a political existence to my people, making them a nation again, giving them a national centre such as the English have, though they, too, are scattered over the face of the globe. That is a task which presents itself to me as a duty. I am resolved to begin it, however feebly; I am resolved to devote my life to it. At the least I may awaken a movement in other minds such as has been awakened in my own." [30]

In another place he says, "If we look back to the history of efforts which have made great changes, it is astonishing how many of them seemed hopeless to those who looked on in the beginning. Take what we have all heard and seen something of—the effort after the unity of Italy which we are SURE SOON TO SEE accomplished to the very last boundary.

[29] Daniel Deronda, Ch. XLII, p. 492.
[30] Ib., LXIX, p. 742.

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Look into Mazzini's account of his first yearning when he was a boy, after a restored greatness, and a new freedom for Italy and of his efforts as a young man to arouse the same feeling in other young men. Almost everything seemed against him; his countrymen were ignorant or indifferent, government hostile, Europe incredulous. Of course the scorners often seemed wise, yet you see the prophesy lay with him. . . ."[31]

Another Jewish hero by the name of Daniel, in the play, "La Femme de Claude," by Alexander Dumas Fils, said: "We have come to an epoch when each race has resolved to claim and to have as its own its soil, its home, its language, its temple. It is long enough since we Jews have been dispossessed of all that;—we have been forced to insinuate ourselves into the interstices of the nations and there we have taken up the interests of governments, of societies, of individuals. This is a great deal, yet it is not enough. People still believe that persecution has dispersed us; it has merely spread us over the world. . . . We do not want to be a group any more. We want to be more than a people—a nation. The ideal name does not suffice us; the fixed territorial fatherland is again necessary for us and I go to seek it and to obtain there our legalized birth certificate."[32]

Another English novelist—Sir Walter Scott--speaks through his heroine, "Rebecca," words of sympathy and hope for an independent future of Israel. "I am indeed," said Rebecca to Ivanhoe, "sprung from a race whose courage was distinguished in defense of the land, but who warred not even while yet a nation save in defending the country from oppression. The sound of the trumpet wakes Judah no longer and her despoiled children are now but the unresisting victims of hostile and military oppression. . . . Until the God of Jacob shall raise up for his chosen people a second Gideon or a new Maccabeus, it ill beseemeth the Jewish damsel to speak of battle or of war. . . . Would to heaven that the shedding of mine own blood drop by drop could redeem the captivity of Judah. . . ."[33]

Byron, the popular English poet, has evoked in his Hebrew Melodies respect and sympathy for the exiled Jew and stirred his readers to highest pitch of hope and admiration for the promised land.

In "The Wild Gazelle," Israel bemoans his lot and is envious of the palms of the "Sharon" that still shade its plains.

[31] Ib., Ch. XLII, p. 496.
[32] See Mac., Vol. II, p. 256.
[33] Ivanhoe, Ch. X, p. 207.

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"More blessed each palm that shades these plains
Than Israel's scattered race;
In solitary grace.
It cannot quit its place of birth,
It will not live in other earth.

But we must wander witheringly
In other lands to die,
And where our fathers' ashes be
Our own may never lie;
Our temple hath not left a stone,
And mockery sits on Salem's throne."

In the same strain the poet pours out his heart in the next poem:

"Oh! weep for those that wept by Babel's streams
Whose shrines are desolated, whose land a dream,
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell.

And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped its heavenly voice?

Tribes of the wandering foot and weary breast,
How shall ye flee and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their Country—Israel but the grave."[34]

One is indeed surprised that the theories developed in "Daniel Deronda" and the sentiments expressed by the other English writers should not have called out more enthusiasm among the English Jews for the Zionist ideal. The English Jews appear to have been perfectly contented with themselves. They were resting securely under the warm cloak of equality with which "Legal Emancipation" had covered them. Of their duties towards their unfortunate co-religionists of Eastern Europe they felt absolved by "Shtadlonuth" and philanthropy.

Upon the Christian Englishmen, however, the works of Disraeli and Eliot made a great impression. Holman Hunt, the painter, working

[34] Hebrew Melodies.

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under the influence of the great novelists, favored the restoration of Palestine to the Jews in the interest of European civilization, because Palestine may become the bone of contention between the powers and may provoke war of the most brutal kind. "The Greek Church will fight in her interest," he said. "The Latin nations for theirs, the Teutons for pan-Germanic political benefit, and England, owing to its proximity to Egypt, cannot afford the land to go over to any great power, will fight for herself."

Cazalet, another Englishman, advocated (1879) the establishment of a British protectorate over Palestine, and to attract large numbers of Jews who would promote industry and agriculture, he suggested that the government should provide employment for the Jewish settlers. He also favored the founding of a great university which shall be the recognized Jewish centre of learning in philosophy and Jewish Science. He assures the English of the Jewish loyalty to the English Nation.

The eminent diplomat and friend of the Jews, Laurence Oliphant (1829-1888), was not satisfied with theorizing alone. He proceeded to Palestine and established himself on the Carmel near Haifa, where he studied the conditions of the land. He proposed to form a stock company with a capital of ten million rubles to buy a large tract of land beyond the Jordan in the land of Gilead, where the Jews of Russia, Roumania and Asiatic Turkey were to be established. He failed, however, to obtain the concessions for his scheme from the Porte.

The plan of Col. Gawler, an English officer (1845), met with the same fate. He has the credit of having organized the first Jewish colonization association. The war then raging in the East shattered his plans.

A reference to a guaranteed Jewish state in Palestine may be found in a pamphlet by the Palestinian explorer, Sir Charles Warren (1875). He was probably the first to propose that Palestine be exploited by a company similar to that of the old East India Company. He made a part of his plan the re-establishment of the Jewish people. "Let this be done," he said, "with the avowed intention of gradually introducing the Jew, pure and simple, who is eventually to occupy and govern this country." "Let the Jew find his way into its army, its law, its diplomatic service. Let him superintend the farming and work himself on the farms. I do not say let him find his way into the mercantile community, into the trade, for he is there already. Let this continue until the end of twenty years, the Jewish principality may stand by itself

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either under the suzerainty of Stamboul, if Turkey still exists as a whole, or else as a separate kingdom, guaranteed by great powers.[28]

Another Palestinian explorer—Col. C. R. Conder—addressing a meeting of English Zionists, remarks:

"It is one of the most extraordinary things in the history of the world that a nation like yours, one in religion, one by blood, one in your sacred language, decidedly a nation, should yet be a people; which really has a national country known and recognised by all the world. It is known that Palestine is the home of the Jew . . . It is good to cherish the idea of going home. There are a great many Englishmen who do not remain in England . . . but almost every other nation has a national centre and the spirit of nationalism has gradually spread all over Europe."

"It seems to me," he continues, "that the solution of the rivalries and ambitions of many nations towards Palestine would consist in its neutralization of Palestine, which should be made into a West Asian Switzerland, and who have more right than the ancient race to which it belonged?"

"The Palestine question must be raised some day and then European statesmen will inquire what claim you have. Will you be able to say that you are the inhabitants of the country? If you do not set up a claim, some one else will try and obtain the land for themselves. . .

"I remember that not so long ago the whole of British Europe was governed by a Jew. If a man of that ability could be found who could govern a people not his own, and govern a particularly stubborn people such as the English, I do not see why it should be impossible for Jews to govern a country not larger than the Wales." He concludes by saying—"I most sincerely believe that in the time of the present generation you will become a people, scattered no doubt all over the world, but with a home you can turn to as the home of the race, or you will be swallowed up in the nations among whom you dwell and there will be no Israel at all."

Among the leading English statesmen who favored the return of Palestine to the Jews was the Prime Minister, Lord Salisbury. Mr. Arthur Balfour, brother-in-law of Lord Salisbury, while in a tour through Canada narrated the following story to a prominent Canadian Zionist:

"On one occasion Lord Salisbury was reproached by a friend of his for taking such a radical view. 'How can you, as a Christian, permit the Jews to be master over the tomb of Jesus?' Lord Salisbury coolly replied: 'I think there is nothing more appropriate than that the tomb of Jesus (the Holy Sepulchre) should be guarded by his own brethren.'"

While many Christians looked upon the restoration of Jews to Palestine in a sympathetic manner, English Jewry can boast of only one at that period who was deeply interested in Palestine:—the late Sir Moses Montefiore, who as early as 1840 laid his plans before Mohammed Ali to colonize Palestine with Jews.

The chord of passionate sentiment, however, was not struck in vain. It gradually worked its way through and found champions among thinking Jews, foremost among whom was Prof. David Kaufman, of Budapest (1855-1899), who, referring to Daniel Deronda, asks, "Who will

[28] See Mac, Vol. VII, 1904, p. 126.

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dare to say what may not result from the rising flood of feelings in the heart of Jews? Who will dare to insist that the imponderable mass of the indefinite feelings and vague impulses which the march of centuries has rather increased than decreased in the souls of the Jewish people, will pass without leaving any trace?"[36]

In an essay published 1877 he questions "Are Jews still a people, a sickly body indeed, but one to which youth and body may return, or a bleached and scattered heap of bones?" He came to the conclusion that Judaism has at all times been more than a mere religion for its adherents and that Judaism today is awakening to and strengthening in national self-consciousness. "The history of the German Pulpit Eloquence among the Jews," said Prof. Kaufman, "will have to take note of this. It must be made plain that the Jews have begun to recognize a nationality in Judaism and a nationality that cannot be laid aside as a garment.

"What will follow the awakening which in recent times has so wonderfully transformed the maps of Europe? Will that inspire the Jews also to be in earnest with the hope of thousands of years and turn their patient longing into rapid action? . . . The events of universal history cannot be reckoned upon either by the short-sightedness of the Philistine or by the narrow-sightedness of the student. When the hour was ripe an Augustine monk became the father of reformation . . . The nine-time wise of the Babylonians captivity smiled contemptuously at the fire of the prophets and looked down with pity on the miserable creatures whose crazy infatuation it was to rebuild the Temple. But from the midst of these very sufferers arose minds to herald a new epoch for Judah and to bring immortality to Judaism, and here again when the race lay broken on the ground under Roman yoke, Bar Kochbah and a host of warriors compelled Rome to send their ablest commander to coerce them, and the victory of the Romans was not an easy one . . . The defenders of Jerusalem and the heroes of Bethar surely did not bleed in vain.

"Should not the lesson be drawn that the deep-rooted love and longing for Palestine is something more than a barren dream of foolish enthusiast feelings."

He concludes by saying the History of Judaism presents a number of such figures.

"Ezra and Nehemiah succeeded to be prophets of the captivity; John of Gischala stands beside Judas Maccabeus; Akiba ben Joseph defends the star-son of Bethar and even through the darkness of the middle ages gleams the fire pillar of Judah Halevi. Shall we some day be able to say and so on."[37]

Among the most remarkable personalities who could see far in the future and become of the "so on" type in this history of the Jewish National revival, is Emma Lazarus. In "An Epistle to the Hebrews" she gives us her hopes and aims and her ideals:

"My plea for the establishment of a free Jewish State," she writes, "has not the smallest bearing upon the position of the American Jew. My sole desire is to arouse in my fellow citizen a deeper and fuller appreciation of the fact that millions of human beings belonging to the Jewish race and faith, are despoiled of their rights of justice and freedom, and it behooves us in our prosperity to assist in alleviating their lot . . . A home for the homeless, a goal for the wanderer, an asylum for the persecuted, a nation for the denationalized, such is the need of our generation, and whether it be voiced in the hissing denunciation of anti-Semitism, in the enthusiasm of helpful Christian advocates, or in the piteous appeal from Hungary and Galicia, from Bessarabia and Warsaw, from Berlin and Dresden, the call is too distinct for misconstruction and too loud to remain ignored and unanswered. "The vision is there, it will be fulfilled," said George Eliot. "The Jews of America do not consider that whether their offer or refused co-operation in the glorious scheme of repatriation grad-

[36] See Jos. Jacobs, Jewish Ideals, p. 117.

[37] See David Kaufman in Monatsschrift, 1877, p. 266. Also Mac X, p. 13.

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nally assuming definite proportion before the eyes of a skeptical world, that scheme will nevertheless be promoted and realized. In the words of the Talmud 'It is not incumbent upon thee to complete the work; thou must therefore not cease from pursuing it.'" [36]

Of all the Jews of English birth, the late Col. A. E. W. Goldsmid was the first to recognize and feel that only a national destiny made Jewish life worth all the struggle. His love for the Hebrew language knew no bounds. It is said that he declared to one of his friends that if the Messiah came and could not speak Hebrew with the Sephardic accent, he would not believe he was Messiah. When the congregation where he belonged, desired to omit all reference to Zion from the prayer book, he immediately withdrew. Goldsmid stumped throughout the length and breadth of England seeking the creation of a Jewish State. When he took upon himself the management of the Hirsch Colonies in Argentine, he exclaimed: "We begin at A—and end with Z!" He helped to organize the Paris Central Committee of the "Hovevei Zion."

It is said that George Eliot had in mind Goldsmid when she portrayed the picture of Daniel Deronda. "Give me any place," he declared in the course of a lecture, "where I can organize the Jews on the basis of their individual Jewish existence and nothing in the world will prevent our getting to Palestine.[38]

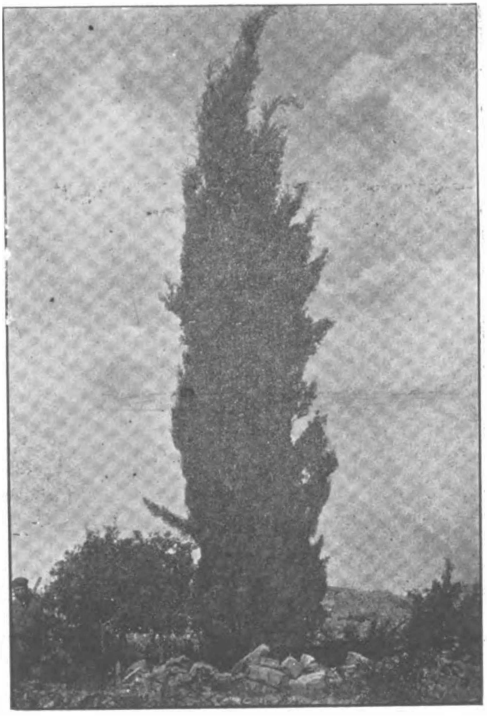
The first step in modern times to give the Jewish National movement a political status was undertaken by the Rev. Wm. E. Blackstone, of Chicago, who as chairman of a conference held in Chicago, in the summer of 1891, proposed that a memorandum be presented to President Benjamin Harrison and Secretary of State James G. Blaine, to call at an early date an international conference to consider the Jewish question and their claim to Palestine as their ancient home. This memorandum was signed by five hundred of the most prominent and influential Americans,—Christians and Jews, and was presented personally by the Rev. Blackstone, but nothing became of that agitation, as the American Jews did not follow up the work of Mr. Blackstone, and the document, as a result, remained in the archives of the State Department in Washington.[39]

HOBEBEI ZION PERIOD

While Western Europe was thus theorizing over the question of colonization of Palestine, the Jew of Eastern Europe, who was denied all privileges of secular education, and whose mental activities, with a

[36] An Epistle to the Hebrews, The American Hebrew, 1882-1883.
[37] Mac, 1904, p. 239.
[38] See pamphlet, "Palestine and the Jew," presented to President Harrison, March 5, 1891.

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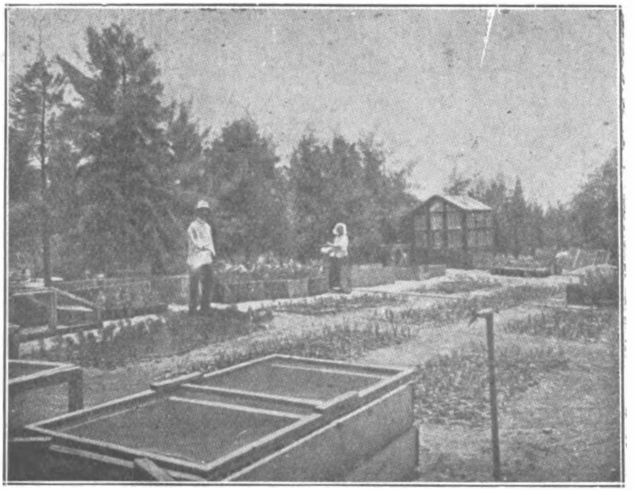


THE CEDAR THAT HERZL PLANTED IN COLONY MOZAH
(See Page 212)



THE COLONY MOZAH
(See Page 212)

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THE COLONY BEN SHEMEN.
Founded by the National Fund in the year 1906



A YEMENITE SHEPHERD
In the National Fund Colony, Ben Shemen

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few exceptions, were confined to Talmudic and Rabbinic studies, could not withstand the spirit of the times. Western thought penetrated the walls of the Russian and Galician pales and made its way even through the walls of the Beth Hamidrash, where it assumed the name "Haskalah" (the Hebrew word for enlightenment). The Hebrew language, hitherto used for ritual purposes only, was adopted as the medium for conveying the ne wwestern ideas. It was the language best understood and most revered by the student of the "Yeshiba."[1]

Abraham Mappu (1808-1867) was probably the first[2] in Eastern Europe to attract the attention of the new Haskalah generation to their ancient land. His romance, "Ahabath Zion" (The Love of Zion), and his "Ashmath Shomron" (The Transgression of Samaria), both masterpieces of literature, have made multitudes of readers enthusiastic for the land of their ancestors. "The Love of Zion,"[3] is an historical romance, the first novel written in classic Hebrew, and with the exception of Wessely's "Songs of Glory" and Luzzatto's dramas, it was the first contribution to Hebrew belles-lettres. It deals with the epoch of Jewish history in the days of Hezekiah, King of Judah, and Isaiah, the son of Amoz, the golden age of Judea. Here the prophet appeals to the various factions of Israel and admonishes the boasting King of Babylon to forsake his evil ways. The reader is carried back to the Judea of the prophets and kings, who are brought to life by the author. All the splendor of the once great Judea, her priests, Levites, etc., pass before the mind's eye. One can almost hear the murmurs of the Jordan, the growling of the lions and leopards of the Hermon, the rustling of the cedars of the Lebanon. Indeed, the very air is saturated with the balmy breeze of the Sharon. Mappu's remarkable command of the language of the Bible, his vigorous style, and his

[1] The Russian language was not held in high esteem by the Maskilim.

[2] In the interesting Hebrew Encyclopedia Sepher Ha-brith (Book of the Covenant) by R. Phineas Elijah ben Meir, of Wilna (Bruenn, 1795) is found a passage about Zionism which sounds very modern. The Encyclopedist says: "Since the sages say that the very air of the Holy Land is stimulating, it is indeed surprising that the Jews who have been bountifully blessed by Providence prefer living elsewhere than in their rightful home, the inheritance of their forefathers. They should be eager to return, even as a child runs to its mother's arms with joy. We are called "One Nation," because of our connection with the land of our ancestors."

It shows that even in the time of the author there were some who were interested in the return of the Jews to Palestine and others who were satisfied to remain in exile. See "Ma'amar Shebi." Warsaw ed., 1869, p. 30a. Also see George Kohut Mac. II, p. 4.

[3] Wilna, 1852.

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splendid description of nature were enchanting to his readers who had no access to other literatures. It awakened a longing in the hearts of the young generation for their historic land, a longing dormant in the nation for eighteen centuries[4].

What Mappu has accomplished in his poetic novels, Lebenson (1852-1888) has done with his poetic verse. This young poet was probably the first genuine Hebrew poet of modern times.

Micha Joseph, as he was known to Hebrew readers, brought back to youth King Solomon and Shulamith, and in the most eloquent manner his poetic pen has painted ancient Judea.[5] In one of his Zion songs he exclaims, "Land of the Muses, perfection of Beauty! Wherein every stone is a book, every rock a graven tablet."

Kalman Schulman, in his romance, "Harisuth Bether" (The Destruction of Bethar), dealing with the epoch of Bar Kochba, also had a great influence on readers in kindling and maintaining enthusiasm for their historic land[6]. The impression left by those men was strengthened by a host of others through the columns of the Hebrew weeklies, Hamaggid, Hameliz, Haz'phirah, and in the monthly, Hashahar.

The weekly agitations carried on by David Gordon (1826-1886) in Hamaggid, for the colonization of Palestine, and the Messianic idea expounded so clearly by Perez Smolenskin (1842-1885)[7], brought the Jewish national idea close to the hearts of the people. Smolenskin started out as an iconoclast, uprooting with a spade of reform the superstitious practices of his people, and emerged from the chaos of his generation as a prophet. He offered his entire life for his people and its literature. His love for his people knew no bounds. "I will confess unblushingly," said he, writing to Prof. David Kauffman, "that I love my people far more than I love my God. It moves me less to hear ill spoken of the God of Israel than it would to hear anything unfavorable of the people of Israel." This intense love for his people awakened in him a desire to rescue his suffering and outraged brethren from the Russian pogroms of 1885.

Next to his love for his people was his love for the Hebrew language. To one of his friends who, admiring his style in the German vernacular, insisted that he write in that language "that promises a

[4] See Renaissance of Hebrew Literature, by N. Slouschz, Jewish Pub. Soc. of America, p. 134.
[5] Shire! Bath Zion. Wilna, 1895. See the Renaissance of Hebrew Literature by Nahum Slouschz, p. 112.
[6] Ib., p. 128-29.
[7] Ib., p. 223; also see Am Olam (Wilna, 1873).

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better future for him," he replied, "If I am an Othello, do you want me to be an Iago also?" Nothing could distract him from his beloved Hebrew muse[8].

Smolenskin pointed out that true nationalism is thoroughly in accord with the realization of the ideal of universal brotherhood of men. For the first time, he entirely divested the Messianic idea of its religious element. Among other things, he said, "National devotion is but a higher grade of devotion to family. . . . The Messianic idea is nothing but a hope of national rebirth. The Messianic era will be that in which the Jew will have achieved political and moral emancipation. . . . Why should the Greeks and Roumanians desire a national emancipation and the people of the Bible not?"[9] He refutes the theory of Mendelssohn, who declared that "Judaism is nothing more than a religious confession."[10]

His antagonism to Mendelssohn's philosophy regarding Judaism was most uncompromising. He ascribes whatever is corrupt and unjewish in the reform teachings to the influence of the sage of Dessau and his followers. He accuses Mendelssohn of inconsistency for being an Orthodox in practice and a Radical at heart.[11] "The son of Menahem" (as Mendelssohn was styled by Hebrew writers), he said "was a trader, not a Rabbi nor a scholar in Jewish science. As a trader he traded with his people, his religion, and beliefs."[12] He even accused Mendelssohn of plagiarizing the poetic works of Ephraim Kuh.

The active propaganda emanating from the columns of the Hashahar—among whose contributors may be mentioned Ben Yehudah,[15]

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[8] See Ib. 128 29.

[9] In Hebrew he was a purist in style. He endeavored to model his Hebrew as nearly as possible after that of the Prophets. He did not, however, heap up purely Biblical expressions as did other writers.

[8] See Am Olam.

[10] Eth Lata'ath.

[11] Eth Lata'ath, Chapter I.

[12] Ha To'eh be-Darke ha Hayyim, Pt. IV, 12.

[15] Smolenskin was not the only one to oppose the doctrine of Mendelssohn; indeed his contemporary, Professor David Kaufmann, said: "Mendelssohn, partly on account of his singular want of historical knowledge, and partly on account of his dread of arousing watchful hatred, saw himself forced to deny that his race were the inheritors of a separate nationality."

Mendelssohn was also much opposed by many contemporary Rabbis, particularly by Rabbi Moses Sofer, the noted Rabbi of Pressburg, who warned his sons not to read the works of Moses of Dessau. "B'sifrei Ra'ma'D, al tishl'chu yad." The books of Moses Dessau do not aproach with your hand.)

[14] See Ozar Israel, Pt. VI, 237.

[15] Hashahar x511-530.

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who in a series of articles, proposed the colonization of Palestine as the only means to save Jews and Judaism—made a great impression upon the intellectual elements of European Jewry.

When he saw that the "Alliance," opposed to the movement of colonization of Palestine, was encouraging instead immigration to America, he published in his "Monthly" a violent criticism of that organization. Smolenskin made efforts to form a company for the purchase of land in Palestine, but failing in his enterprise, he journeyed to the English diplomat, Laurence Oliphant, through whom he hoped to succeed in getting European powers to intervene on behalf of colonization of Jews in Palestine. His early death prevented him from carrying out his plans for the people he loved. His biographer, Reuben Brainin, rightly sums up the character of Perez Smolenskin: "He had the faculty of dying for his people, not of living for it."[16]

This new ideal soon made rapid strides among the rank and file of the Jews of Eastern Europe, most of whom were being fearfully ground down, deprived of citizenship and oppressed with taxation and exactions of all sorts. In Russia, the Jew lost confidence in the idle promises of emancipation and equality made to him by the preachers of assimilation, during the reign of Alexander II. The young Russian Jew, being excluded from schools and all walks of life, treated in his native land as an alien, exposed to scorn and ignominy wherever he turned by his Russian neighbors, turned his back on Russia and looked upon the country of his birth as an enemy country. He yearned for things Jewish, for a polity of his own.

The Hobebei Zionists became the progressive party of the Russian Jews, the party of the young militant Jew whose restless soul found in the new Jewish movement an ideal worth fighting for.

The accession of the tyrant Alexander III to the Russian throne in 1881, and the anti-Jewish outburst following that event, drove the Jews into a state of confusion. The outrage inflicted upon the Jews of Elizabethgrad, Nicolaiev, Yalta, and many other cities, where bloodthirsty mobs were turned loose upon Jewish communities and engaged in the devilish work of annihilation, plunder and incendiarism, resulted in thousands of families being left without food and shelter, without a gleam

[16] See Perez Smolenskin, by Reuben Brainin, Warsaw, 1905. (See Mac, 1905, p. 255.)

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of hope and without any prospects of starting life anew in their native towns.

To emigrate was the only chance left for these unfortunate victims. But "where?" was the question that agitated the minds of public men in Jewry. Germany shut its doors in front of the poor Russian exiles, other European countries were not economically inviting for poor immigrants; America and Palestine were the two most available lands. The able-bodied, the mechanic and the trader, followed the advice of Western philanthropists,[17] and emigrated to America. Among the advocates of immigration to the United States was the poet Yehudah Lob Gordon. The riots of 1881 called forth two poems from his pen, wherein he consoles his people and concludes by saying: "Since we have neither a house nor a mother, let us go where freedom reigns supreme, where no man is ashamed of his nation or of his God."

The nationalists, on the other hand, urged the Russian refugees to go to Palestine. The leader of the Jewish National Party who favored the return of Jews to the ancestoral home was Dr. Leo Pinsker (1821-1891), the author of "Auto-Emancipation." [18]

Pinsker, like the author of the "Jewish State," was by environment and education far away from Jewish National influences. He was interested in his medical profession; he was regarded as a physician of prominence, and was esteemed in the Odessa Community for his skill and devotion to his patients. Yet like the Jewish physicians of the Middle Ages he was ready to serve his people in any capacity he was called upon. While his leading countrymen were dazed and perplexed by the sudden Anti-Jewish outbreaks, Pinsker worked out a plan of how to avoid future occurence of massacres. He chose as the motto for his brochure, "If I do not help myself who will help me, and if not now—when ?"[18b] "Let 'now or never!' be our watchword," he exclaimed. "Woe to our descendants, woe to the memory of our Jewish contemporaries, if we let this moment pass by." He warns his people.

In searching for the cause of Jewish suffering he remarks, "The Jewish people have no fatherland of their own though they have many motherlands. They have no rallying point, no centre of gravity, no government of their own, no accredited representative; they are everywhere in evidence and nowhere at home. The nations have never to deal with a Jewish nation but always with mere Jews."

[17] Some organized themselves under the name of "Am Olam" (Eternal People).
[18] A pamphlet written in German over the nom de plume "Ein Russischer Jude," published in 1881, just before the riots in Odessa.
[18b] Hillel Pirke Aboth I, IV.

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Pinsker recognized in Anti-Semitism a hereditary form of demonopathy. He regards "Judeophobia" as a nervous disorder based upon aberration of the human mind, useless to contend against it, just as it would be against any inherited predisposition.

Pinsker looked upon Jewish emancipation as only a palliative measure, but not as a cure. . . . "Legal emancipation," he states, "is the crowning achievement of our century, but legal emancipation is not social emancipation. It is a postulate of logic and law. It cannot be regarded as a spontaneous expression of human feeling. . . ." He deplored the fact that the Jew had lost his self-respect. "We have sunk so low that we become almost jubilant, when as in the occident a small fraction of our people is put on equal footing with non-Jews. But," said Pinsker, "He who must be put on footing assuredly stands insecurely. . . . For the sake of a comfortable position," he continues, "we persuade ourselves and others that we are not Jews any longer, but full-blooded sons of the Fatherland. Idle delusion! You may prove yourself patriot ever so true, you will be reminded at every opportunity of your Semitic descent. . . . What a pitiful figure we do cut!" exclaimed the author. "We do not count as a nation among other nations and we have no voice in the councils of other people, even in the affairs which concern us. Our Fatherland is the other man's country; our unity—dispersion; our solidarity—the general hostility to us; our weapon—humility; our defense—flight; our individuality—adaptability; our future—tomorrow. What a contemptible role for the people which once had the Maccabees? . . . .

The tragedy of the Jew, according to Pinsker, is that he lives a life of indecision. He cannot die, nor can he live a national life. "There are some Jews who think that they must give up all claims of independence in order to prove their loyalty as citizens in the countries where they reside. It is true," said Pinsker, "that those happy ones who attained their national independence lived upon their own soil and spoke one language and had the advantage over us. But what if our position is more difficult? That is the more reason why we should strain every energy for this task ending our national misery in an honorable fashion. We must go resolved and ready for sacrifice and God will help us. We were always ready for sacrifice and we didn't lack resolution to hold our banner fast even if not to hold it high, but we sailed the surging ocean of universal history without a compass and such a compass must be invented. . . . We waged the most glorious of all partisan struggles

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with all the people of the earth who with one accord desired to exterminate us. . . . But the war we have waged has not been for a fatherland, but for the wretched maintenance of millions of Jewish people." Pinsker realizes the difficulties of obtaining a leader for such a heroic task, but with him the most necessary thing is a homeland; as to leadership, he is of the opinion that if we lack such a genius as Moses, necessity would bring forth a number of energetic and distinguished friends of the people who would take the leadership. Pinsker gives also as one of the causes of the long exile the belief in the miraculous Messiah who will intervene for Israel to regain his political freedom until whose coming Israel must bear patiently the punishment of exile inflicted upon him by God.

To Pinsker the prospect of doing away with anti-semitism as long as the Jew is in exile is not bright. "If the prejudice of the human race against the Jew rests upon ethnological and social grounds innate and ineradicable, we must look no more to the slow progress of humanity, we must learn to recognize that as long as we lack a home of our own such as other nations have we must resign forever the noble hope of becoming equals of our fellow men. We must recognize that before the great idea of human brotherhood will unite all the peoples of the earth milleniums must elapse, and meanwhile a people that is at home everywhere and nowhere must everywhere be regarded as aliens."[17]

Pinsker, like Theodore Herzl, did not point out the territory where the Jewish nationality should be established. He left the selection of the place to the congress of Jewish notables. The chief idea with him was a land of "Our Own." If perchance the Holy Land will again become ours, "all the better," said Pinsker.

His pamphlet evoked much comment and discussion in intellectual circles of Russian Jewry. West-European Jewry, however, particularly Germany, for whom the pamphlet was intended, paid no attention to the call of the Jewish physician. Pinsker was forced to take the leadership upon himself.

In the year 1883 he organized a society that had for its aim the colonization of Jews in Palestine. With the founding of this society began his activities as leader of the Hobebei Zion movement in Russia. He immediately surrounded himself with a number of energetic workers who accepted his leadership and were ready to assist in working out his problems.

[17] See "Auto-Emancipation," Pub. Federation of American Zionists, 1906, translated by D. S. Blondheim.

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Among the members of Pinsker's circle (of intellectuals) was the Talmudic scholar and "Maskil," Moses Loeb Lilienblum, whose Jewish consciousness had been awakened by the anti-Jewish riots of 1881-1882.[18]

In an article, "The Essence of the Jewish Question," published in the Russo-Jewish paper Razsvyet,[19] Lilienblum pointed out that "the salvation of Israel will not come through emigration to other lands nor (as some believe) through refraining from doing anything which may displease his neighbors, nor even by securing equal rights." He warns his people that the great suffering of the Jew in the Middle Ages is not a thing of the past nor is modern anti-semitism, for political purposes as developed by Bismark of momentary significance, the pogroms and massacres in the Slavic lands will not disappear upon obtaining of equal rights with the rest of the population. (Note 1).

To Lilienblum anti-semitism is a natural phenomenon, having as its foundation the well-known principle, "Near is my shirt, but nearer is my skin." He dismisses the idea that Jew hatred is only temporary, accidental in its character and originated by ill-disposed persons. Anti-semitism today, according to the writer, is due to national fanaticism in contradistinction to that of the Middle Ages, which was due to religious fanaticism. The Jewish sufferings of today may be considered as the blossoms of the new national movement in Europe. The fruit of it is yet to come.

To him there is only one way to overcome it, and that is to cease to be strangers; not by means of absolute fusion with their neighbors, as from such fusion their descendants will lose the many excellent qualities wherewith the Jewish nation has been so generously endowed.

Furthermore, granting that the inimical ocean will consent to swallow Israel up, it is questionable whether a people can commit suicide voluntarily.

"Fusion," he said, "is the work of history, and history is not yet ready to put the final touches to our national existence. Single deserters are not counted; such as trade with their conscience and convictions never were; but the fate of the Jews from such people never eased, on the contrary, as Achad Haam has said, they diminished the numbers of the stricken and increased "The numbers of the striking!"

That is why the author continues: "We must strive to colonize Palestine, to populate it with our own, so that in the course of a century we can leave inhospitable Europe and inhabit our own country, the country of our ancestors, to which we have a historical right, a right

[18] See Derech La'abor Golim, Warsaw, 1899.
[19] 1881, Nos. 41 to 42.

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which was not destroyed or lost by us with the loss of independence. This principle is substantiated by the fate of the nationalities of the Balkan peninsula. . . . Of course we must meet ridicule cheerfully and not flinch from difficulties which will arise in the course of our labors to attain our aim. Perhaps like unto Sanballat the Horonite, our own brethren will laugh us to scorn, despise us, and say with him: 'What is this thing that ye do? Will ye rebel against the King? What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they revive the stones out of the heaps of the rubbish which are burned?' Are we to lose courage because of ridicule? The course of our two thousand years of history is a record of scorn and martyrdom."

He concluded by saying "but the genius of Israel endured it all. Our ancestors were less developed in the time of Nehemiah and they were few in numbers, yet with what an energy they built up the walls of Jerusalem! Nehemiah records, "And it came to pass from that time forth that half of my young men wrought in the work and the other half of them held both the spear, the shields and the bows and the habergeons. They which builded on the wall, and they that bore burdens . . . . every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side and so builded, etc. So we labored in the work, and half of them held the spears from the rising of the morning till the stars appeared, etc."[20]

One of the "intellectuals" to join Pinsker's circles and to accept his leadership was Asher Ginsburg, now known as "Achad Haam." With the enthusiasm of youth Ginsburg gave the author of Auto-Emancipation the most loyal support in his agitation for the colonization of Palestine. But, soon after his arrival in Odessa (1885), having carefully scrutinized the program of the Hobebei Zion, he discovered defects in the underlying principle of the movement, and in an article,[21] "Lo zeh Haderek" (not this is the way), over the signature "Achad Haam" (in the Hebrew paper, Hameliz), he analyzed the aims and purposes of the "Lovers of Zion." With the mind of a keen critic he pointed out the half-hearted aims and hesitating methods of the "Lover of Zion" and in a subsequent article[22] he exhibited the broader, the cultural and spiritual side of the Jewish question.

He laid the foundation for a new school in Jewish nationalism, now known as "Spiritual" or "Moral Zionism" or "Achad Haamism." He presented in his argument the philosophy of Jewish history and development of Jewish thought. The practical steps he advocated were deductions of his philosophical arguments.

[20] Nehemiah iv:10.
[21] See also Al Parashath Derachim, Vol. 1, Chap. 1.
[22] "Derek Hachayyim" (the Way of Life), Ib.

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To Achad Haam a new "moral centre" for Judaism in Palestine, to which the Jews from all over the world may look for inspiration and guidance, is of paramount importance if the long historic chain whose links were strengthened by the "Torah" shall not come apart through the dispersed condition of the Jewish race throughout the world.

Achad Haam did not agree with the program of the first Basle congress, because it laid too much stress on the political aspect of Zionism and neglected the spiritual side of the movement. (Note 2).

Ginsburg fails to find the true Hebraic spirit in the emancipated Jew, who being anxious to be like his neighbors, he is careful to keep his differences in the background. His manners, customs and views of life are moulded by non-Jewish influences. His privilege to inhale the air of European culture, whence modern nations derive their spiritual sustenance, he can only win by becoming part and parcel of the particular nation in which he happens to live, and, as his racial instincts are too strong to allow him to merge completely with his surroundings, he has to search for other means to preserve his own identity while the process of assimilation is going on. In such a perplexity were the founders of the Reform movement, and they could only solve it by accepting "Judaism" instead of holding to "Hebraism," by limiting their innate national life which was their own to the sphere of religion only.

"But the truth is," said Ginsburg, "that if Western Jews were not slaves to their emancipation it would never have entered their heads to consecrate their people to spiritual missions or aims before it had fulfilled that physical, natural "mission," which belongs to every organism, before it had created for itself conditions suitable to its character, in which it could develop its latent powers and aptitudes, its own particular form of life, in a normal manner, and in obedience to the demands of its nature. Then, and only then, we may well believe, its development might lead it in course of time to some field of work in which it would be specially fitted to act as teacher, and thus contribute once again to the general good of humanity, in a way suited to the spirit of the modern world. And if then philosophers tell us that in this field of work lies the 'mission' of our people, for which it was created, I shall not, indeed, be able to subscribe to their view; but I shall not quarrel with them on a mere question of names."

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"But alas!" he exclaims, "I shall doubtless be dead and buried before then. Today, while I am still alive, I try, mayhap, to give my weary eyes a rest from the scene of ignorance, of degradation, of unutterable poverty that confronts me here in Russia, and find comfort by looking yonder across the border, where there are Jewish professors, Jewish members of academies, Jewish officers in the army, Jewish civil servants; and when I see there, behind the glory and the grandeur of it all, a two-fold spiritual slavery, moral slavery, and intellectual slavery, and ask myself: Do I envy these fellows-Jews of mine their emancipation? I answer, in all truth and sincerity: No! a thousand times NO! The privileges are not worth the price! I may not be emancipated, but at least I have not sold my soul for emancipation. I at least can proclaim from the housetops that my kith and kin are dear to me wherever they are, without being constrained to find forced and unsatisfactory excuses. I at least can remember Jerusalem at other times than those of 'divine service.' I can mourn for its loss, in public or in private, without being asked what Zion is to me, or I to Zion. I at least have no need to exalt my people to heaven, to trumpet its superiority above all other nations, in order to find a justification for its existence. I at least know 'why I remain a Jew'—or, rather, I can find no meaning in such a question, any more than if I were asked why I remain my father's son. I at least can speak my mind concerning the beliefs and the opinions which I have inherited from my ancestors, without fearing to snap the bond that unites me to my people. I can even adopt that 'scientific heresy which bears the name of Darwin' without any danger to my Judaism. In a word, I am my own, and my opinions and feelings are my own. I have no reason for concealing or denying them, for deceiving others or myself. And this spiritual freedom—scoff who will! —I would not exchange or barter for all the emancipation in the world."[28]

Ginsburg holds that the Ghetto Jew saved Hebraism from extinction because he was his own master, and he followed the practices of his forefathers, but the trouble with the Ghetto Jew was that the Hebraism had a one-sided development. Its walls shut out general culture and modern ideas, "and a spirit that can only live by keeping out the light of modern thought and progress might as well be dead." Further-

[28] Selected Essays by Achad, Haam, chap. "Slavery in Freedom," p. 171, translated by Leon Simon. Jewish Pub. Soc. of America.

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more, the walls of the Ghetto cannot hold out much longer. It is crumbling before our eyes. It cannot resist much longer the forces which have been working to overthrow it. "Is it possible that the survival of the Jews for so long a period," asks Achad Haam, "is a meaningless freak of history? Are we ready to give up hope against overwhelming odds or find the solution in a voluntary national suicide? This is unbelievable. There is only one solution to this perplexity. The revival of the "Hebraic spirit in the natural land of Hebraism."

In another place he remarks: "The vicissitudes of Israel throughout the centuries of the Dispersion, but particularly during these latter days of ours, make it plain that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the lands of our sojourn, and at the same time remain a nation peculiar in views and distinct in character. Woe unto us in evil days, and woe unto us in days of sunshine! Misfortunes maim our manhood, favorable circumstances our national spirit. The former make of us men despicable in the sight of our fellows, the latter a nation despicable in its own sight. In vain for us to waste our strength and dissipate our means in the effort to conquer an unassailable position in the midst of another nation. We are bound to fail. Two paths lie stretched out before us—the path of life and the path of death. If our eyes are fixed upon the death goal, then let us disregard the counsel of temporising healers, let us await death with a calm spirit. It may tarry and delay, but come it inevitably must. If, however, we choose life, then it behooves us to build us a house for ourselves alone, and in a secure spot, and can there be any spot securer than the land inherited from our fathers? Then it behooves us to consecrate our noblest powers, material and spiritual, to the one purpose, the regeneration of our people in the land of our forefathers."[25]

To him the love of Zion is not a part of Judaism, but is Judaism. The revival of the Hebraic spirit does not depend upon the establishment of a certain number of colonies, but upon the establishment of a Jewish spiritual life in Palestine. Even a small settlement of Jews, not necessarily independent in the political sense but free from the cramping condition of the Ghetto and made to draw its spiritual inspirations from Hebrew sources of the native soil, would breathe into the dead bones of scattered Israel of the diaspora a Hebraic spirit without which regeneration in diaspora can have no hope to resist the overwhelming forces of assimilation.[26]

The establishment of a spiritual centre for Hebraism would result in further expanding and strengthening the Palestine settlements. Hence the idea of a Hebrew culture must precede the restoration, in order to make Palestine Hebraic, and must succeed in order to act as the magnet for the remnant of the Jews in whom national consciousness

[25] See Al Parashath Drachim, ch. "The Way of Life."

[26] Achad Haam makes a distinction between Hebraism and Judaism. The first he uses in speaking of the race, the second is applied to specifically religious elements. "Spirit" to Ginsburg is the antithesis of "body." It is the inner life, as, for example, the spirit of the age. Spiritual, is by him applied to the literature and to thetype of life in which the spirit of the people expresses itself.

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has not been crushed by the weight of foreign culture. Only in Palestine can be combined whatever was best in the Ghetto life with modern culture of the emancipated countries. A union was impossible in diaspora because the soil was lacking to mould it together, and because the land with which Israel's history is bound up was not at hand to unite it.

Only there where the goal of our most cherished aspirations lies since we left for the long exile can we begin anew to carry out the ideas of the prophets. There only can the Hebrew spirit find a body, become a force in the life of Israel and effect a great moral influence even upon the emancipated Jews of Western Europe.

Of course, the literature of the spiritual centre must be in the language that expresses best the Hebrew spirit. The Hebrew language, our spiritual possession, is part and parcel of the Hebrew spirit, without which there can be no "Hebrew spirit."

Achad Haam hates reform Judaism because he finds that it enslaves the soul in order to gain bodily liberty[27].

Achad Haam made three visits to Palestine, and his views of the condition of the land are embodied in a series of articles in Hashiloah under the title "Emet Me-Erez Israel" (the Truth from the Land of Israel).[28]

From the foregoing pages it will be observed that the pioneers of "Hobebei Zionism" in Russia were mainly "Maskilim" (intellectuals). The rank and file of Russian Jewry, which was strictly orthodox in its belief, stood aloof from the movement partly because of the old-established notion regarding Messiah and a miraculous redemption, and partly because they looked with suspicion on the efforts of the Maskilim as they did on all modern tendencies and ideas. Judaism of Russia four decades ago was almost completely under Rabbinic influence. They were the representatives and the spokesmen of the Russian Jewish communities. No movement could grow without their support, and no idea could impress the Jewish public unless sanctioned by the leading Rabbis. Hobebei Zionism, therefore, eagerly desired the support of a recognized Rabbinic authority. Such an authority presented itself in the person of Rabbi Samuel Mohilever (1824-1898).

Mohilever was a rare type of a Rabbi. He combined profound Talmudic scholarship with knowledge of a secular character, which was

[27] "Slavery in Freedom," Ib.

[28] See Al Parashath Drachim, Vol. 1, p. 26.

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rare in Russian Rabbinism. He was deeply pious, generous, unselfish and public-spirited.

He devoted his life to Rabbinic studies, was recognized as an authority on questions of Jewish law and practice, and although constantly busy replying to such questions as were directed to him, found time for philosophic and cabalistic speculations.

He spoke and wrote fluently in a number of languages, and was modern in his point of view. He was a born leader, a great organizer, beloved by all people irrespective of their religious views. His Zionistic activity began in 1875, the ninetieth anniversary of Sir Moses Montefiore, when he collected from the Jews of Radom, where he served as Rabbi, a large sum of money for the Jewish settlements of Palestine in honor of Sir Moses.

The year 1881, the darkest year in the history of the Jews of Russia, found Rabbi Samuel at the head of his sorely-tried people. He had witnessed the massacres and the progroms; he had seen the blood of his brethren flowing in streams in the old Jewish communities, he had noticed that Jewish sufferings were not only physical, but also spiritual in character. He became more than ever convinced of the necessity of providing for his brethren a Jewish centre in their ancestral home. Emigration to America was distasteful to him because he feared the loss of their spiritual life.

In 1882 he organized in Warsaw the first Hobebei Zion Society. In the same year he visited Paris and was introduced to Baron Edmond de Rothschild by Rabbi Zadoc Kahn and Michael Erlanger. With his logical arguments and his pathetic appeals he convinced the Baron of the practicability of his plans. The Baron authorized him to find in Russia some practical Jewish farmers and with the assistance of Jehiel Brill he located such farmers near the village Rosenoy, in the government of Grodno, with whom the colony Ekron was established.

From Paris he issued an appeal to his countrymen to help their brethren to settle in Palestine. In this appeal the Rabbi proved by dialectic reasoning supported by authoritative opinion that Hobebei Zionism conforms with the letter and spirit of the law. The call, signed also by two other Rabbis, soon found a sympathetic response from the orthodox Jewish public. The two other signers, however, soon withdrew from the movement upon hearing that students of the universities belonging to the Bilu organization contemplated settling in Palestine.

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In an article entitled "The Purpose of My Journey to the Holy Land," published upon his return from Palestine in the summer of 1890,[29] he writes: "I am surprised to see many Rabbinic scholars and pious Jews opposing the development of Palestine by Jews because, as they claim, the Jewish colonists, particularly the young element, do not observe the law. . . . Even if such accusation were true, I have shown long ago from Rabbinic writings that God prefers His children should be in His land, even if they do not observe the law in the proper manner, rather than that they live in other lands and observe the law scrupulously. But even the greatest enemies of the Jew would not dare say that in Palestine the Jews are less observant than elsewhere. On the contrary, they are much better Jews in Palestine than anywhere else. I visited many colonies and I found almost all of them are observant Jews. But granting there were a few, free in their religious views, such Jews are found all over, and Palestine is no exception. I can testify that during my stay in Palestine I never witnessed a colonist violate the Sabbath or any other law publicly."

After his return from Palestine he entered into the Zionist movement with all the energy at his command. The same year he was instrumental in organizing in Warsaw the society "M'nuchoh V'nachlo," whose aim was to found a settlement for their members. The colony Rechoboth was founded by that society (1891).

Rabbi Samuel traveled extensively on behalf of the movement, addressed many meetings and corresponded with the most prominent Jews of Europe on matters concerning Palestine and Jews. The city of Bialostock, of which he later became the Rabbi, formed a rich field for his activities. A number of Bialostock Jews became landowners of Petach Tikvah (the gate of hope). These new arrivals enabled the old settlers of the colony, who had left it in despair because of severe epidemics, to return.

Mohilever was the organizer of the Kattowitz conference, in which he took a leading part. He also was the guiding spirit of the Drusgenick and Wilna conferences.

When the controversy about the Sabbatical year (shemittah) (1889) broke out, which threatened the destruction of many years of hard labor, if the opinion of the Jerusalem Rabbis were accepted, he stood fast to the opinion he rendered that the Biblical law of Shemit-

[29] Shibat Zion, page 7.

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tah is not obligatory at the present time. He gained the support of many leading Rabbis of Russia. The recognized authority, Rabbi Isaac Elchanan, of Kovno, coincided with him.

He was among the first Rabbis to support Herzl, and was one of the few Rabbis that helped to bring about the first Zionist congress at Basel.

Rabbi Mohilever was not satisfied with preaching only. He has the credit of being the first to plant in Palestine an "Ethrogim" garden (large citrons). The Odessa committee on his seventieth anniversary honored him by contributing a large sum of money with which to plant a large number of trees in his garden.. His garden is situated at the colony Hederah, and bears the name of the founder, "Gan Samuel" (The Garden of Samuel).

To him Palestine and Judaism were one. He could not conceive how a Jew can be against developing Palestine by Jews. When he was asked on one occasion if he considered an anti-Zionist a Jew he replied: "Yes! he's a Jew, but not a logical Jew."[39]

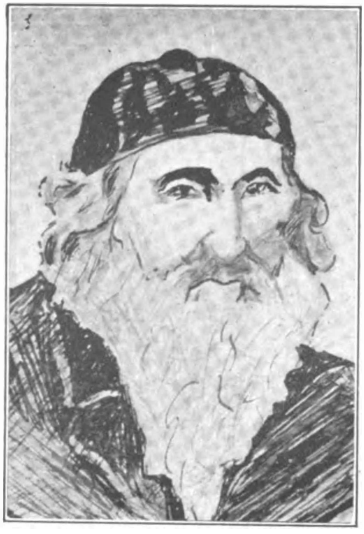
In order to combat the arguments of the opposition forces among the Rabbis who saw in the growing movement of Hobebei Zion contradictions to certain obscure passages in the Scripture and Talmudic writings, Rabbi Mohilever carried on an extensive correspondence with the most celebrated authorities of the Russian Rabbinate and received the support and co-operation of many of them.[40]

His most loyal supporter was Rabbi Mordecai Eliasberg, of Bausk, Kurland (1817-1890). Eliasberg entered the movement with all the energy at his command and became the right hand of his friend and colleague, the Rabbi of Bialostock. He was a great admirer of Rabbi Kalischer, of Thorn, whose book, D'rishat Zion, exerted a great influence on him. The views of Eliasberg on Hobebei Zionism are recorded in his book, "Sh'bil Hazahab" (The Golden Path), published by his son (also famous for his Zionistic labors), Rabbi Jonathan Eliasberg. Other leaders of the Hobebei Zion movement in Russia were S. P. Rabinowitz, the historian; Kalman Wolf Wisotzky, the millionaire philanthropist; Lewanda, the journalist; H. Manneh and M. M. Dolitzky, the poets; Mordecai ben Hillel ha Cohen, the writer; Dr. Max Mandelstam, the physician, and many others who by words and deeds brought a large number of Russian Jews to the Zionist movement.

[39] See Isaac Nissenbaum Luach Achiasaf, 1895, p. 289.

[40] Slutzky (Shibath Zion) gives a list of 82 contemporary rabbis who joined the movement.

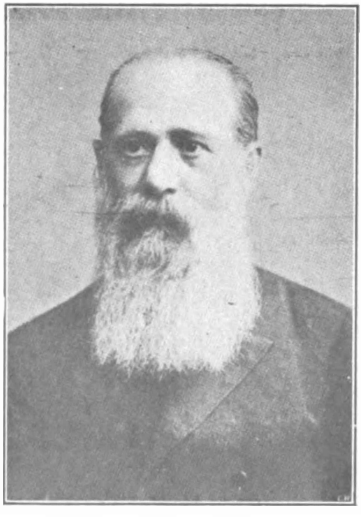
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RABBI HIRSCH KALISCHER
(1795—1874)
(See Page XIV)



(1784—1885)
(See Page XXII)

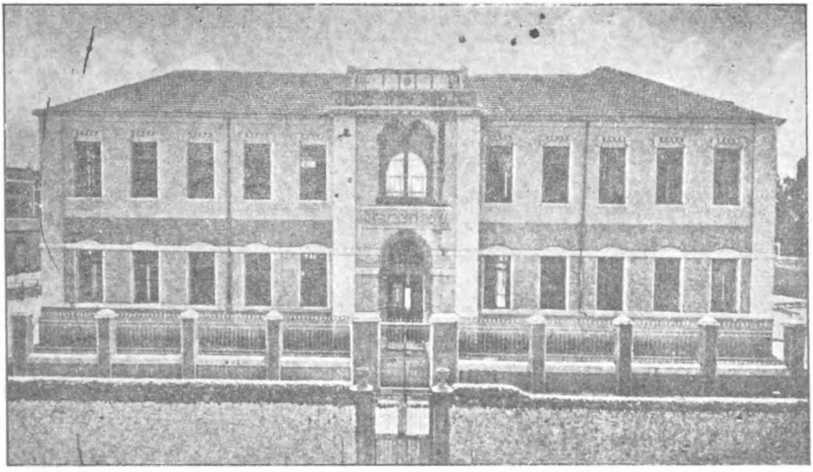


MOSES LOEB LILIENBLUM
(1843—1910)
(See Page XL)



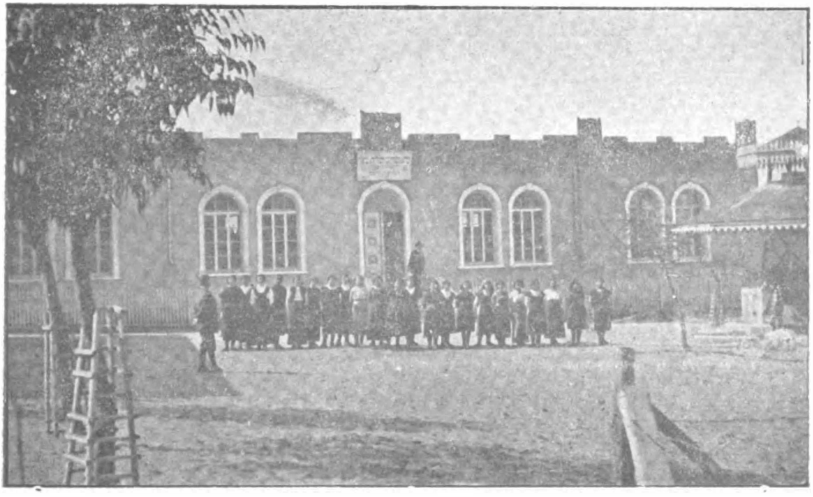
LEON PINSKER
(1821—1891)
(See Page XXXVIII)

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HIGH SCHOOL, JAFFA

(See Page 36)



GIRLS HIGH SCHOOL, JAFFA

(See Page 36)

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When the idea of colonization in Palestine became sufficiently strong to justify co-operation between the many independent societies, a conference of the representatives of these societies was called at Kattowitz, Prussian Silesia.[31] This conference laid the foundation for the world-wide movement for the re-settlement of the Jews in Palestine. At that conference provision was made for building of houses, buying of cattle implements, and for the maintenance of the colonists until the next harvest.

The organization effected in Kattowitz was consolidated into "The Montefiore Federation," and later, in 1887, into the Chovevei Zion. It became legalized in Russia in 1892 and was later known as the Odessa Committee. Lillienblum, as secretary of that Committee, took the most prominent part in the proceedings.

In Roumania, Dr. Nathan P. Lippe, of Jassy, and S. Pinneles, of Gallacz, assumed the leadership of the new movement. They organized a strong Zionist party and were the founders of the Central Jewish Colonization Society of Roumania.

Lippe was one of the few physicians in his days that had an intense love of the Hebrew language and literature, and one that hated the idea of assimilation.

In Eastern Prussia, Dr. Ruelf, of Memel, situated on the Russian-Prussian frontier, led the Chovevei Zion forces. He exerted great influence upon the Jewry of both countries.[32]

Those that followed the National party, Chovevei Zion, favoring the immigration to Palestine, consisted of young idealists, dreamers, students, and maskilim Their motto was, "Back to the Soil, Back to Palestine!" Unlike the early settlers of other countries, who, as a general rule, were of a type picked out to do pioneer work, well developed physically and trained in agricultural pursuits from childhood, the average Jewish colonists of Palestine lacked all qualifications for rural life.

Their previous occupation was confined mainly to the book or business counter. They were unprepared, either by training or by practical experience, for agricultural enterprise, nor were they physically fit to endure the hardships that confronted them in their dreamland, which, to their great disappointment, they found to be in a state of desolation caused by many centuries of ravages, wars, destruction

[31] Nov. 6, 1884.
[32] See his Aruchath Bath Ammi.

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and disuse. How far they were successful in their efforts to transform themselves and their New Land, we leave to the reader of this volume to answer.

The last event, the one that gave by far the greatest impetus to colonization of Palestine, was brought about in 1896 with the appearance of Theodor Herzl and his collaborators on the scene and the organization of the Zionist movement at the First International Jewish Congress, in Basle (1897), where the aim of the Zionist movement was formulated in the following preamble:

"Zionism strives to create for the Jewish people a home in Palestine secured by public law."

"The Congress contemplates the following means to the attainment of this aim: (1) The promotion, on suitable lines, of the colonization of Palestine by Jewish agricultural and industrial workers. (2) The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country. (3) The strengthening and fostering of Jewish national sentiment and consciousness. (4) Preparatory steps toward obtaining Government consent, where necessary, to the attainment of the aim of Zionism.

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NEW JUDEA

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NEW JUDEA

CHAPTER I.

EASTWARD

With mixed feelings of regret and pleasure I left one spring morning in the year 1909 the shores of New York, on a tour to Palestine, a journey which was to me, as to so many others, a dream of delight from boyhood. My desire to see Judea was not so much to look on the historic places or venerated shrines that had existed for me, hitherto, only in imagination, as to learn facts and conditions of Old and New Palestine that I could not derive from second-hand sources, and indeed it was an inspiration never to be forgotten, when I at last found myself tossed on the waves, under the deep blue sky, toward the East.

Whether our Jewish convictions be Orthodox or Reform, religious or historic, they always carry us back to the East as our native land of religion, history and ethics. But to those of us who hope for a physical rejuvenation of Israel, a trip to Palestine awakens new aspirations and brings a much stronger conviction of the realization of such hope.

The weather was ideal. The days were bright. The sea was calm, and the passengers grew friendly and attached to each other as the days rolled by,—they became like one family and of one creed. One could almost believe that all that is fine and best in human nature is manifested among travelers on sea, and that only land is responsible for many of the evils wherewith the human race is afflicted. Verily! the law of gravitation might have a moral aspect too.

My first impression, however, suffered a change when on one afternoon I called upon old friends on the lower deck. I found that part of the vessel inhabited by a mixed multitude, crowding every foot of space, a Babel of languages, Italian predominating. All seemed to shout, and in order to be heard, all tried to use their vocal organs at the highest pitch. Human voices were mixed with sounds of musical instruments of all descriptions, the harmonica prevailing, accompanied by clapping of hands, dancing and singing. The noise was deafening,

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the atmosphere stifling; men and things were all in a mix-up, a mass of humanity among bundles, boxes, baskets, pillows and chests.

After some searching, I found my friends at the stern of the vessel, sitting around a box covered with a yellow table cloth, in the centre of which was worked a picture of one of our ex-Presidents. With them was another tall and long-bearded gentleman, with snow-white hair, but his face was not wrinkled. His entire make-up was that of one frequently pictured as a rabbi. His name was given to me as Reb Samuel. His wife was a matron of middle age, typically Jewish. A "Sheitel" (wig) hid her natural hair; a white silk kerchief, with blue borders, covered the larger part of her head; a new gingham apron, evidently put on for the occasion, concealed a skirt that had seen better days. She was addressed as Nehama.

On the table were four cups of tea, steaming hot, bread and salt, a sugar bowl in the centre. I was greeted with a "Baruch Habba" ("blessed be he that cometh"). Nehama insisted that I take her seat, and requested me to join in the feast. I accepted the invitation to tea. After the meal was over, Reb Samuel proposed to say grace, remarking: "We have a Mezuman." He began by chanting Psalm 137:

"By the rivers of Babylon, there we sat down; we wept when we remembered Zion. How can we sing the song of the Lord in a strange land! If I forget thee, O Jerusalem[1]....

I was very much absorbed watching this interesting group at the end of the deck,—a little Ghetto in the midst of the ocean.

Indeed, a modern ship is a little world in itself. It is divided into three classes—the rich who occupy the first cabin and have all their hearts desire; the middle class in the second cabin, whose desires are restricted, and the poor in the steerage, who live in the congested and over-crowded centres of our large cities, the so-called slums, whereof the Ghetto forms a part.

Neither the music nor the dancing had any effect on these four. They were indifferent to their surroundings. On their countenances one could read that they were ever on "seas of trouble," and that life to them was not a holiday. The picture reminded one of the poem by Rosenfeld:

"Wie? hat ihr kein Vaterland,
Gar kein Medino.
Kein heim wo zu kommen, kein
freundliche Stub,
Was ihr hat gehalten in sich so
ein Sino
Zum Leben und wart auf der finstere
Grub."

[1] Ps. 137.

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"We are Jews," remarked Nehama after the prayers were over, "even on the yam (sea) we are in Golus (exile), the 'goyim' are happy and contented. They eat and drink of the best, and are merry. But we, 'nebech,' have nothing else but bread and tea, bread and tea, and yet we are not liked here. They look upon us as strangers, though we pay as much as any of them. Oh Lord! how long will Thy poor people Israel be in Golus!"

"You narele" (simpleton), broke in Reb Samuel, "no one can reach Erez Israel without trouble. Our ancestors from Egypt had more trouble than we have, before entering Erez Israel. They would have been contented with bread and tea, if their enemies were not worse than ours. They were with their families in the 'Midbar' (desert) without bread, and they suffered from scarcity of water. They had to conquer such enemies as Amalek and Og, the King of Bashan."

"But were they satisfied?" rejoined Reb Mendel. "Did they not complain of the manna and the scarcity of water?"

"Al tifta'h peh lesatan" (open not the mouth of Satan), cried out Reb Samuel. "God forbid that we meet the fate of our ancestors in the desert. They transgressed against 'the Holy One, blessed be He,' and thus all died on the way and were not permitted to enter Erez Israel, for Erez Israel cannot tolerate sinners. Now, Reb Mendel, do you want to follow the Dor Hamidbar? We ought to thank the Holy One, blessed be He, that He hath bestowed upon Israel many laws and precepts in order to render Israel meritorious. 'Bread and tea is a kosher meal.'"

"But," interrupted Reb David, "why do the goyim dislike us here? We are not going to take anything away from the Ishmaelites, as the Israelites did in olden times. I agree with Nehama that we are in Golus, Golus on the 'yabasha' (land) and Golus on the sea. Golus all over."

A ten days' journey brought us into the Bay of Naples. What a vast difference in natural scenery! Naples presents a new atmosphere, a new climate, a new sky, well nigh a new world. The city that has for its adage "See Naples and die" leaves a lasting impression. It rises from the shore like an amphitheatre, the slopes of which are a series of volcanic mountains, with the Castle of St. Elmo,—an ancient fortress—at the summit.

Standing on board the vessel, under a vapory veil overhanging the sea, the mountains are seen rising one on top of the other, like a gallery, and appear as luminous and soft as clouds. When the mist

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vanishes before the sun, Vesuvius and its neighbors make their appearance through the foliage. The entire mountain chain is then in clear relief and of a pale violet hue. This color becomes tender when the sun goes down, until it resembles the tint of a corolla. The sky around is serene.

Naples is said to occupy the most beautiful site in Europe. There is no other city in the world that combines within the same space so much natural beauty, and so many objects of interest to the antiquary, the historian and the geologist. Indeed, it is hard to describe such wonderful scenery. "The beauties of art and nature," said Lord Byron, "are not to be placed on the same level; a picture is always less, and a landscape is always more, than one's imagination depicts."

Our party was conducted to a hotel by a Jewish girl student, of Warsaw, Russia, who was pursuing a course of study in chemistry at the University of Naples. I learned from her that a score or more of Russian Jewish students were attending that University, in the various departments, and that the Conservatory of Music also had a number of Russian students.

Some had been there for years and spoke the language with the native accent, and some had even adopted Italian names. I am thinking of an American boy, a son of a Hazan (Reader in a Synagogue), who took up music in Italy and developed into a fine tenor. He assumed the name of Guiseppe Bogatti, which is a modification of Joseph Bugash. It would not be surprising at all, if among the famous Italian opera singers, were found Jews from Barditchev and Wilna.

There was a Zionist Circle among the University students whose object was also to assemble frequently for the purpose of discussing Jewish historical and current topics.

The native Jewish population is thoroughly assimilated to the general population, though orthodox with regard to ritual. They are of the Sephardic type and possess an attractive looking synagogue. Their rabbi is strictly orthodox, speaks Hebrew fluently, and is well disposed to the Jewish students, most of whom are well versed in the Hebrew language and literature. He is not in sympathy, however, with the Zionist movement.

The modern Jewish community of Naples has fallen in the scale of Jewish learning and scholarship. In vain do we look for traces of the Abarbanel family[2] and David Ibn Yachya.[3] The Jewish community of Naples, has, indeed, more cause to be proud of its past than of its present, as Naples itself is of more interest to the antiquary and historian than to the ordinary tourist.

[2] Flourished there in the beginnig of the sixteenth century.
[3] Who established a School for Jewish Science in Naples in 1518.

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CHAPTER II.

THE CAPITAL OF THE PTOLEMIES

A trip on the Mediterranean is always pleasant, but it is more so for the tourist leaving Naples, thoroughly exhausted from the strenuous sight-seeing of Pompeii, Herculaneum, Vesuvius and many other places. One is, indeed, delighted to return on board of a vessel and enjoy the quiet and rest of the sea.

The sky was clear; the air was balmy. The beauty of the season was upon all landscapes. The sea was calm and refreshing as we made our way toward Egypt. Indeed, it was difficult to realize that we were on the Mediterranean, the common theatre of the entire history of antiquity, the Yam Hagadol (great sea) of the Bible, whose heroes watching from the tops of their mountains were inspired by it with awe and admiration; the sea that was beloved by the Greeks, and was made memorable by the journeys and misfortunes of Ulysses.

A voyage of four days brought us one fine morning close to the coast of Egypt. Expecting to enter the port in the morning, our circle of friends were on deck early to find that we were already in sight of land, the long, low-lying line of African coast was visible scarcely rising above the sea level.

Egypt conveys rather a melancholy impression as the eye catches the first glimpse of it. No trees, no green fields, no mountain vistas; nothing to satisfy the imagination that Egypt was "a land of plenty," a country that enjoyed nature's blessing. Indeed, the first view of Mizraim, the land of the Pharaohs, as seen from the ship, is that of a "house of bondage."

The monotony of the long, low sandy coast is broken only by the presence of a large number of windmills, erected upon sand banks of various heights, scattered all along the coast within focal distance. Some of these mills are historical in point of age and show that the ancient Egyptians, not having water or steam power, pressed the wind into service to turn their machinery.

One sighs with relief at the very view of Alexandria[4] that looms up through the vapory veil overhanging the sea; first like a white line

[4] Appears to be the city of No Amon of Nahum, III, 8.

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upon a flat coast, and gradually assuming form and shape, when numerous domes, minarets, spires and lofty palm-trees make their appearance. Soon the ship passes in view of the famous and historic Lighthouse,[5] "one of the seven wonders of the world," and a little beyond "Pompey's Pillar" conspicuously lifts its fine shaft.

In traveling one is often disappointed because the reality does not tally with the imagination; that, however, is not the case with the Orient. Indeed, the East appears more Oriental than one pictures, everything looks strange. Fashion, or uniformity of dress, is strictly a European product. There is much more independence and variety in the East. The Arab, Nubian, Bedouin and the Dervish; the Official, the Merchant, the Mechanic and the Professional man; the Water Carrier, Donkey Boy and Dragoman, are independent on the question of garments, and appear in their characteristic individuality; each consults his own taste, and cares little about his neighbor's style. Any piece of material, of all colors and shades, such as a shawl, a shirt or a sheet thrown around the body, serves as a dress to the Oriental.

After going through the usual formalities and scrutiny of the custom house officials, we were hurried to a hotel situated in the Street Mohamet Ali, a broad thoroughfare the architecture of which is not unlike that of Italian and French towns, differing only in the presence here of palm trees, deep blue skies and mild atmosphere.

One of the few places of interest to the traveler in Alexandria is the catacombs,—a subterranean excavation for the interment of the dead—and in company with fellow travelers, under the guidance of an official dragoman, we made a trip to that subterranean necropolis. A ride of about two and a half miles towards the sea brought us upon the confines of this wonderful necropolis that bears witness to the greatness of the former city, and whose magnitude and architecture excite the admiration of all observing tourists. The tombs look like shelves, chiseled in solid rocks in the walls of the family vaults. Standing in one of these burial chambers it awakens in one serious reflections. The profound stillness, the dim light of the flickering candles, the gloomy associations must have added solemnity to the obsequies of the dead.

Some of these tombs date back to an early Egyptian period, and in them are found sarcophagi, mummies, gold and silver ornaments, vases and lachrymatories, of different materials.[6] One sees well pre-

[5] Minar.

[6] The contents of the Catacombs were removed to museums of Europe and America.

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served skeletons all over the place. Tourists carry away with them as relics, skulls, and other bones of the body. It is astounding that ages of decay have not decomposed these human remains, and it testifies to the dexterity of the Egyptian embalmers.[9]

These eternal graves, and the development of the art of embalming and preserving the bodies of the dead among the Egyptians, are probably due to the fact that the early Egyptians were strong believers in immortality and transmigration of the soul, and its ultimate return to the body. Herodotus said:[10] "The Egyptians were the first people who held the belief that the soul of man is immortal." According to Herodotus they believed: when the body dies it enters the form of an animal, which is born at that moment, then repassing from one animal to another, until it circles through all creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew, the whole period of transmigration, according to the Egyptians, being three thousand years. The constant thought of death, retribution and of the long migration through unknown tracts, imparted to them an air of melancholia and sadness.[11] Herodotus also tells of a strange custom observed among the Egyptians. A wooden skeleton in a coffin was carried at all social feasts and shown to the guests; on the coffin were inscribed the following words: "Look thou on this and drink and be merry, for when thou art dead such shall thou be."

The catacombs are said to have been discovered by an Arab stone cutter while hewing a stone,—the ground under it collapsed.

Modern Alexandria has nothing in common with the city of the Ptolemies;[12] it has inherited nothing but its name. It can be inspected in one day, but offers food for thought for a much longer period, for there are few places that have played such an important part in the history and legendary literature of the Jewish people as Alexandria.

It was in Alexandria that the Bible was first translated into Greek by seventy interpreters (Septuagint).[13]

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[9] The writer, with the permission of the Sheikh, has brought with him a skull that bears evidence of great antiquity.

[10] Herodotus, Book II, 124. (Ed. Blakesley, London, 1854.)

[11] This fear was relieved by the hope of resurrection as symbolized in their Myth of Osiris, their Chief Deity.

[12] "The City of Cities," the chief commercial centre of the world; Nineveh had been destroyed and Babylon fallen when Alexander the Great built the city that bears his name.

[13] Constant intercourse of Jews with Greeks led many of them to neglect and ultimately to forget their national language, and to substitute the Greek tongue. For these Jews the Torah had to be presented in a Hellenic garb. (Jus. Contr. Ap. II:5, Mangey Philo "Cont. Flaecum 11.25.)

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It was here that Philo Judeus attempted the blending of the Mosaic religion with Platonic philosophy, later known as Neo-platonism.[14]

And it was here that Jews enjoyed full political and civil liberties and were allowed to govern themselves. The Ethnarch was at the head of the community and the Sanhedrin (Synod) were the supreme court. The Talmud has it[15] that the Sanhedrin were housed in a large magnificent synagogue, constructed in the form of a basilica. Among the precious things in the Synagogue were seventy-one golden chairs for each of the Sanhedrin.

The Jewish population then, according to the Talmud, was 1,200,000[16] among them many Jews of Palestine, who fled from the persecution of Antiochus. The Jewish influence and population began to decrease with the Roman control of Alexandria when they were gradually deprived of their religious and political liberties. Alexandria, however, remained a Jewish centre for many centuries, in fact, as late as 640 of the common era, when Alexandria was captured from the Byzantines by the Arabs. Amru, an Arab general, writing to his master, the Calif Omar, referring to the beauty and wealth of the city, said that he had captured a city containing 4000 palaces, 4000 baths, 12,000 dealers in fresh oil, 1200 gardens, 40,000 Jews who pay tribute, and 400 places of amusement.[16a]

The present population of Alexandria is about 300,000, composed of Arabs, Turks, Greeks, Armenians, Syrians, Frechmen, Englishmen' Germans and Jews; the Jewish population numbers 20,000.

The Jewish community is governed by sixteen elders, elected by the community. The Chief Rabbi[17] is the head of the community. His decision carries as much weight as that of a Councilor Court. The political and economic condition of the Jews is very satisfactory. They are under no special restrictions; there is almost a total absence of Jewish beggars, and this fact is more remarkable in view of the comparatively large number of Arab and European poor. The Hebrew Charities, "The Societe de Bienfaisance," takes care of all Jewish poor.

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[14] For this fusion he made use of that art of Allegory which he had learned from the Stoics, to show that Jewish literature as represented in our Scriptures was not opposed to the philosophy of the Greek.

[15] B. Tal Sukkah, 51b.

[16] The Alexandrian Library is said to have contained 700,000 volumes. Among the books were the entire Aristotelian collection presented by Ptolemy Philadelphus.

[16a] This estimate is disputed by historians, who claim the population was only 600,00.

[17] The present incumbent is Rabbi Raffaelo della Pergola, a graduate of the Rabbinical School of Florence.

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The Jewish Hospital, founded by Baron Menasse, is in all respects a modern institution. It is situated in a good location, has ample grounds and a spacious edifice. Dr. M. R. Lattes, an Italian Jewish physician,—the General Surgeon,—conducted our party to the wards. We were surprised at the large number of cases of ophthalmia in all forms treated there.

With this hospital is connected a home for the aged, which also furnishes meals to discharged patients who are convalescing and need better food than their own homes can afford.

There are also two communal schools, where Arabic and French are taught and Hebrew is used almost as a living tongue. "Ecole Internationale" is the name of a school that has attained so high a degree of efficiency that the Governor of Alexandria sends his children there. It was originally founded by the Society "Amele Torah" for the purpose of counteracting the missionaries.

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CHAPTER III.

CAIRO

From Alexandria to Cairo is one hundred and thirty miles. A modern railway connects these cites. It is a four hours' journey with the train and is full of surprise and interest. The train cuts through the rich plain of the delta. On the right is the Lake Mareotis, a large body of water celebrated in the history of ancient Egypt. Formerly it had an outlet through a canal into the Nile and was adorned by many fertile islands. Its banks were thickly settled. The Mareotic wine was well known in Egypt for its exquisite qualites.

Towards the left of the railroad is visible the harbor of Aboukir, known for the bloody conflict between England and France (1798), resulting in a great victory for General Nelson's army. The further the train progressed, the fertility of the land seemed to increase. Large verdant fields were noticed on either side, and groups of Fellahin were seen ploughing with buffalos, or pumping water for their groves. Fields of cotton, beans, wheat, barley and trees, such as the sycamore and the graceful date palm that lifts its straight and elegant form in the air, were in sight.

Many strange-looking mud villages with throngs of half-dressed inhabitants around it, gossiping and gesticulating, and tombs of sheiks with their little dome-like structure, whitewashed from outside, formed an interesting rather than pleasing view.

Watching these sights, time passed quickly and we arrived in the Egyptian capital. Parting with the confusion and exciting scenes of the station, we soon came to Hotel Bristol, where we made our quarters.

Grand Cairo (Masr el Kahirah) is the most interesting of all Eastern cities. It has a thoroughly oriental character. The majority of the population are Egyptian Arabs, the rest are Copts (Egyptian Christians), Turks, Bedouins, Jews, Italians, Frenchmen, Greeks, Englishmen and some Americans—the last are mainly tourists.

Its population is about a half a million, and it appears as though all the inhabitants of Grand Cairo lived on the streets. One sees before him on the public highway a moving picture show of races, creeds,

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nationalities and costumes. Each nationality wears its characteristic garb; some in European styles, others in a thoroughly Oriental fashion, and still others in a mixed attire, such as a red "fez" combined with European garments.

There are turbaned men and veiled women,—the latter often carrying one or two children on the shoulders and a load on the head. The shouting of the water carriers, and peddlers, as they call out their bargains, the braying of the donkeys, the growling of the camels, the barking of the dogs and the rolling of the carriages make a deafening noise.

The streets are narrow, covered with mats, old carpets, rafters and branches of trees to keep out the sun. The houses are high, the upper stories frequently overhang the streets. In Muskee the crowds are so dense that it is hard to pass through and the noise is so loud that one cannot hear one's own voice.

Esbekieh is the great public square or city park frequented by foreigners. The centre is planted with trees and green shrubs. It has fine walks; during the day citizens of all classes congregate beneath the inviting shade and in the evening they gather to listen to a band of music.

The streets are full of cafes. Refreshments are served in the open air in front of the cafes on tables and, in cases of natives, on the bare sidewalks, and consist of black coffee, lemonade, and confectionery. The cafes also furnish a Nargileh to the tobacco habitues and one can see many Arabs sitting on the ground, with their legs folded, in front of the Nargileh, puffing away.

Our first excursion in Cairo was to the Citadel; from there one can get a commanding view of the city and the valley of the Nile. The view makes an indelible impression upon the traveler. Within the limits of the Citadel is the beautiful Mosque of Mehemet Ali. This wonderful structure is erected as a monument to him. The walls and floor are covered with Oriental alabaster, and the tomb in the centre of the Mosque, has the most exquisite gold and blue colorings. The interior of the Mosque has no seats. The floors are covered with carpets and rugs for the purpose of kneeling and prostration. It has no altar and no pictures are seen anywhere. There is only a pulpit or reading desk. The interior appearance of a Mohammedan house of worship speaks for the iconoclastic character of Islam.

We visited the Arabic Museum. The collection is a new one and bespeaks the poverty of the Arabic art. Annexed to the Khedivian library is the great collection of the Koran. Close to 300 copies writ-

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ten in various ages are displayed here. One book particularly attracted my attention. It was exhibited in a glass case; the letters were in gold surrounded with a framework of most delicate coloring. It must be remembered when the prophet died, his disciple, Abu Bekr, ordered the young Said Tabit, the prophet's scribe, to collect the scattered fragments of the Koran and make into one law. The Mohammedans possess a tradition that the prophet had given the Koran in fragments, and the young Said had to collect the words of the Lord from palm leaves, stones and particularly human hearts, where the words fell from the mouth of the prophet.

Our next trip was to Rhoda, a beautiful island whose grassy banks and shady groves were the resort of pleasure parties from Cairo.

Tradition has it that on this island the daughter of Pharaoh, the tender Princess Bent Anat [1-2] rescued little Moses from a watery grave.

On this island is also situated the antiquated Nilometer. This Nilometer is located in a large square room, in the centre of which is a stone pillar having a graduated scale. By means of this pillar is ascertained the daily rise of the Nile, and this is made known every day during the inundation of the Nile.

OLD CAIRO[1]

By far the most interesting place to the Jewish traveler is Old Cairo. The residence of Maimonides is still intact. Tradition has it that he wrote his great code "Yad Hachazakah" and his philosophical work, "Moreh Nebuchim" (The Guide of the Perplexed), in this very place. He is still known in Cairo as Rabbenu Hakadosh (Our Holy Master).

The largest synagogue in Cairo in the Oriental quarters is named after him. An old Bible in the archives of that synagogue is said to have been written in his own handwriting.

The name "Rambam" carries with it many traditions and legends which are almost a folk lore among the Jews of Cairo.

One legend has it that "Maimonides and his disciple had for years been interested in the search for a medicine that would enable one to live forever (Elixir Vitae). In order to test the efficacy of their discovery, one of them must allow himself to be killed and dissected. They cast lots, who was to be experimented upon, and the lot fell upon the disciple and Maimonides. Maimonides immediately cut him up, sprinkled the pieces with the wonderful

[1] In rabbinic literature she is known as "Bathyoh" (daughter of God). (Vayikra Rabbah 1:1, Megillah 13:1, Jer.

[1-2] Or, according to Josephus, Thermuthis.

[1] Al Fostat, founded by Amru Ibn Al-Asi, 641.

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THE COLONY GHEDERAH

(See Page 77)



A BEDOUIN TENT

Probably the same kind of dwelling that sheltered Abraham, made of black goat's hair and called by the Arabs "house of hair." "Black . . . as the tents of Kedar."—Song of Sol. 1:5: "And the Lord appeared unto him (Abraham), . . . and he sat in the tent door in the heat of the day."—Gen. 18:1.

(See Page 63)

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A VIEW OF REHOBOTH

"The flowers appear on the earth; the time of the singing of birds is come". (Song II:13).

(See Page 69)



A STREET IN PETACH TIKVAH

(See Page 168)

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liquid and put him in an air tight jar. It was not to be opened for nine months. After that time the student was to come out alive and immortal. But the young disciple thus dismembered was a physician to the Sultan and when the time passed by and he did not turn up, search was made for him and he was reported as having last been seen with Maimonides. Maimonides was summoned to the palace and the Jewish philosopher was forced to confess what he had done. The Calif, seeing that he was alive, very indignantly broke the jar "in order that no man should proclaim himself God.' "

One of the Jewish antiquities in Old Cairo is the Jewish Cemetery of Ba-Satin, situated on the right of the Nile. This graveyard is a very old one, and it is said that numerous manuscripts removed from the Genizah of the old Synagogue, were interred there.

The old Synagogue named Beth Hak'neseth Shel Ezra[2] is over eight hundred years old. Maimonides mentions this house of worship and he says that Fostat (meaning the synagogue there) is a double Sabbath-journey from Cairo. In its archives is found a decree of a certain Kalif wherein he confirms to the Jews the ownership of the Synagogue of Ezra.

Natives of Cairo sometimes call it Keneseth Eliyahu because of the legend that the prophet used to pray in that synagogue. Others believe that Ezra, the Scribe, was its founder. In a special Ark is found a scroll of the Torah, which, according to tradition, Ezra the Scribe wrote with his own hands.

The natives are very superstitious about this scroll. They believe that whoever is present in the Synagogue at the time the scroll is taken out of the Ark will die within a year. The Synagogue is full of antiquities.

It was in a depository of this Old Synagogue of Fostat that a wonderful treasure of old manuscripts was discovered.

The identification of fragments of a Ben Sira text prompted the late Solomon Schechter to sail to Old Cairo and bring back practically the entire written contents of the Genizah that constitutes the Taylor Schechter Collection of the Cambridge University Library.

HELIOPOLIS (ON or BETH SHEMESH)

The next day our party, consisting of five Americans and one Canadian, headed by a dragoman, an old Sephardic Jew (Absalom Levy), was on the way to Heliopolis, the ancient "On".[3]

[2] Many legends are woven around this synagogue. Benjamin of Tudela, who visited it in 1113, says, "on the very spot where this synagogue stands, Moses prayed that the seventh plague (hail) should cease."

[3] In Hieroglyphic inscription it is known as the city of Obelisks.

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This city lies about eight miles north of Cairo and is easily reached over a good road.

The day was bright and clear and a refreshing breeze rendered our trip sufficiently cool even in the sun. We soon arrived at our destination.

It was in this city that Joseph was sold as a slave and finally elevated by Pharaoh[4] to be Vice-King and married Asenath, the daughter of Potipherah (dedicated to Rah), the priest of On, who became the mother of Ephraim and Menassch. Their marriage has given rise to Jewish legends and an Apocryphal Novel which exists in Greek under the title, "The Life and Confession of Asenath, the daughter of Pentipheres of Heliopolis." The narartive follows:

> The beautiful maiden lived contented and discouraged all lovers, including Pharaoh's oldest son, who loved her, but was forbidden by his father to marry her. When, however, she saw Joseph from her window as he entered Heliopolis to supervise his collection of corn in the first year of plenty, she was captivated by his beauty, went down and exclaimed, "My Lord, be blessed of the most High God." At her father's bidding, she made bold to kiss him. Joseph refused the idolatress, but noticing her tears, placed his hands on her head and prayed to the God of his ancestors to bring her over to the faith of Israel. His prayers were heard. She threw her idols out of the window and spent seven days in repentance and was married to Joseph by Pharaoh with great pomp and ceremony.

Heliopolis was the Oxford of ancient Egypt. In this city were situated the schools of science and religion. It was the place where the Pharaohs were educated and where they received the name, "The Lords of Heliopolis." In its celebrated schools Moses was taught, "in all the wisdom of the Egyptians." Here he was reared up in the midst of wealth, royalty and all the pageantry of idolatrous worship, but the sophisms of their philosophy, the art of their magicians, and the mysteries of their priests and hartumim, could not eradicate from that young heart the love of his kindred. He turned his back upon the honors of the court and chose to suffer affliction with his people rather than to live with the royalty of Egypt.

In these schools Herodotus, the Father of History, acquired most of his knowledge of that land, and here, according to Strabo, Plato, the

[4] Pir-aa, the great house, a name of an office given to the rulers of Egypt—like the term Sublime-Porte applied to the Sultans of Turkey.

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Prince of Greek Philosophers, spent many years in study. Strabo even claims to have seen the identical house where Plato lived.

Nothing remained of this centre of learning but traces of massive walls, fragments of temples, and an obelisk of sixty-eight feet high that bears the name of Usertessen I, the second King of the twelfth dynasty.[4a] The other obelisks from Heliopolis, including "Cleopatra's Needle," were taken to Alexandria by Tiberius. One was removed to London, where it now adorns the banks of the Thames River, one to New York, where it can be seen in Central Park, and two were taken to Rome. Thus the prophecy of Jeremiah was fulfilled:

"He shall break the images of Beth Shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burned with fire."[5]

Strabo (24 B. C. E.) found the very ground on which the prophet spoke a heap of ruins. It was not many years after Jeremiah uttered these words that the Babylonians pushed their conquest into Egypt, laid waste its temples, burned the wooden gods of Heliopolis and loaded themselves with the spoils of the land.

PYRAMIDS AND SPHINX

On the following morning, we paid our respects to what was formerly considered the first of the Seven Wonders of the World, the Pyramids (Pi-rama, the mountain) of Ghizeh, ten miles from Cairo, at the edge of the Lybian desert. We took the street car, crossed the Nile over a stone bridge. The road we passed was literally lined with extensive groves of oranges and date palms, and fields of wheat, clover and all sorts of flowers.

Many of the farm houses on the way are built of unbaked bricks. We saw poor people mixing clay with "teben," putting them in wooden moulds and drying them in the sun, reminding one of the bricks the Israelites made in the same place under the rod of Pharaoh's officers.

In about two hours we reached the pyramids. It is difficult to describe the emotions with which one gazes on these wonderful structures—the work of men who lived four thousand years ago.[6]

[4b] The Pharaoh that reigned over Egypt when Joseph was there.

[5] Jer. xliii:13.

[6] Pyramids are mountains of stone built by men for the same purpose as the rock-tombs; to hide a royal mummy in perfect security. As soon as the King ascended the throne, he commenced to build a monument for himself and a place for his sepulchre. His ideas were to reign after his death. The size of the pyramid corresponded to the length of time which he reigned. Each year was added a new row of stone. The longer the King lived the higher rose the structure. The exterior of these pyramids was covered with polished granite stone. As soon as the monarch died he was embalmed and his body placed in a sarcophagus that was prepared in the chamber within the pyramid. The pyramid was then closed.

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The largest pyramid is that of Cheops (2123 B. C. E.), built two hundred years before the birth of Abraham. The sides of this great pyramid measure six hundred and forty-six feet and its base occupies an area of thirteen acres of land. The apex of this pyramid has been broken off; as it is, it measures four hundred and sixty feet high. This and two smaller pyramids are situated in Ghizeh, an ancient city about eight miles from Cairo, and are therefore called the Pyramids of Ghizeh.

The view from above the pyramid is truly magnificent. To the west lies the Great Sahara, to the south the Pyramids of Sakkareh and Dashoor, to the northeast the eye wanders over a landscape of great richness and beauty,—the delta of the Nile, with its fields of vegetation, its groves of palms, oranges and citrons. In the distance is Grand Cairo, with its numerous mosques, minarets and domes, and far beyond is the Desert of Arabia.

THE SPHINX

About twelve hundred feet away from the pyramid is the colossal Sphinx, with its enormous human head and lion paws, rising above the ground, in the sand of which he was buried for ages. The Sphinx, like all other Egyptian gods, is monstrous union of man and beast. The Arab calls him "Abuhol" (the father of terror). This idol is carved out of natural rock and is about sixty-three feet high, and the circumference of its forehead is one hundred and two feet; the length is one hundred and forty-three feet. A hieroglyphic inscription indicates that the Sphinx is a product of the Obelisk Builder, Thotmes III (1490 B. C. E.)

MEMPHIS

Leaving these monuments of antiquity, we mounted our camels and marched through the desert towards the ruins of Sakkareh. Two hours' travel under the hot sun brought us to a subterranean tunnel, which was probably the necropolis of the city of Memphis. On the slope of a huge sand dune is found the entrance to that cavern. We went in, armed with torches, led by a Bedouin. The inside of the walls of this necropolis was adorned with a bas-relief of hieroglyphic inscriptions. From there we continued our walk to another—a larger cavern. We went down a long flight of stairs before we entered. To

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the right and left of a long passage were large galleries. Some of these galleries contained sarcophagi of granite stone partly covered with a heavy granite lid. These sarcophagi are supposed to be the resting place of the Bull God and Ox God the Egyptians used to worhip.

After resting for some time in these cool chambers, we continued our journey towards the city of ancient Memphis (Noph or Moph of the Scriptures).[7]

An exhausting march under the hot sun of the desert brought us to the capital of the Pharaohs. What ideas of magnificence this name awakens! And yet we saw before us only an elevated portion of land, covered with palm trees and a miserable Arab mud village called "Metrahenny," with ragged inmates all around. It seemed almost incredible that we were upon the very ground where once flourished the most powerful, populous and magnificent capital of twelve dynasties of Pharaohs. Modern research and excavation, however, have established beyond doubt that where we were was Memphis.

In the great mounds of debris, fragments of pottery, pieces of broken statuary and sculptured idols have been picked up by the natives, and there a colossal statue of Rameses II[8] was discovered that established the identity of Memphis.

This statue formerly stood upon a great pedestal, supported on one side by the God Pthah (the image of creative power), on the other side by the emblems of truth. In his hand he holds a scroll bearing at one end his name, Amun-Mai Rameses. At his feet, sculptured from the same stone, is the figure of a little girl said to be his daughter. Upon a breast-plate around his neck is traced the name of Rameses II.

The statue now lies prostrate on the ground, broken off at its base, and face downward, half buried in a mud puddle, and during the inundation of the Nile it is covered with water. Many Arab children were bathing around this figure. "How have the mighty fallen!"[9]

We sat down upon this image. Before us was the Great Nile on one side, the Pyramids and silent Sphinx on the other, and the only surviving witness of Memphis,—the figure of Rameses II, on which

[7] Hos. ix:6; Ezek. xxx:13-16; Isa. xix:13; Jer. ii:16.

[8] Or Rameses the Great, the Pharaoh who did not know Joseph.

[9] His sunken and shriveled mummy was discovered in 1881 with many other royal mummies at Deir-el Bahark, near Thebes, a city up the Nile, and was removed to the Museum of Cairo, where he is exhibited. The inspired prediction of Jeremiah (XLVI:17) "Pharaoh, King of Egypt, is but a noise, he hath passed the time appointed," that is to say, Pharaoh is of no account now, he has had his opportunities and lost them, his day is over, he is now only a noise has thus been fulfilled.

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we rested. It was here that the magnificent temples were dedicated to Pthah, and to other Gods such as the Bull God Apis and the Sacred Ox Menvis. Menvis was dedicated to the sun and Apis to the moon. A gorgeous temple to Venus and another one to Serapis were also located here.

It was here that Onias, the legitimate heir to the high priesthood at Jerusalem—being disappointed of obtaining his dignity in the Holy City, where the honor had been bestowed upon the unworthy Alcimus —persuaded Ptolemy (Philometor) to grant him a plot of ground upon which he might build a temple for Jewish worship, assuring him that such benevolence would secure for him the loyalty of his Jewish subjects. "Ptolemy gave him a place one hundred and eighty furlongs distant from Memphis in the nome of Heliopolis, where he built a fortress and a temple, not like that at Jerusalem, but such as resembled a tower.[10] Ruins presumed to be of the Temple of Onias were recently discovered at Tel-el Yehoudiyeh, "mound of the Jews," near the ancient Leontopolis, by Professor Flinders Petrie which corroborates the description of Josephus.[11]

The victorious king of Babylon, having captured Jerusalem and conquered Tyre, led his army into Egypt (600 B. C. E.). Memphis was invaded, the pride of Egypt was humbled, her kings degraded, and what was left by the Babylonians, the Persians under Cambyses finished when he led his army into Egypt and Memphis was again besieged and laid waste, from which blow it never recovered.

Reflecting on these demolished walls, fallen statues and ruined temples with their idols one is deeply impressed with the prophecy of Ezekiel.

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[10] It is hard to tell what importance the temple of Onias assumed to the Jews of Egypt. Josephus gives two different and contradictory accounts of it (comp. the passages in Ant. xii:5-9, xx:10, and Bell Jud. xii:10) and the Talmudic references about that temple are also confusing (see Menahot 109, Abodah Zarah 52A). Certain facts, however, appear to be clear. While the rabbis for a long time looked with favor upon Onias' Temple (see Menahot, 119), the temple never became a rival to that of Jerusalem. It never diminished the tributes that the Egyptian Jews paid to the temple of the Holy City. Their tithes for the poor Jews of Judea did not cease and their pilgrimages on the high holidays to Jerusalem with contributions of gold and silver did not stop. The pilgrims, according to Philo, "traveled over almost impassable roads which they looked upon as easy in that it led them to piety."

[11] According to Josephus, the Jews of Egypt saw in their temple the prophecy of Isaiah, that "there shall be an altar to the Lord in the midst of the land of Egypt" (Is., XIX 19). The reference of Isaiah, however, according to some was rather to a "Hamah" (high place, a temporary sanctuary) than a temple. It was a place where the priestly ritual was carried out and offerings brought by those who were too poor to undertake the pilgrimage to Jerusalem.

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"Thus said the Lord, I will destroy the idols, I will cause the images to cease out of Noph."[12]

Jeremiah also foresaw its destruction. "Noph shall be waste and desolate."[13] These prophetic declarations were uttered at a time when the city sat in majesty upon the banks of the Nile, the crown of her pride unbroken, the splendor and magnificence of her wealth unlimited.

[12] Ez. xxx:13.
[13] Jer. xlvi:19.

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CHAPTER IV.

JEWS IN CAIRO

Despite the fact that the Scriptures prohibited[1] the return of Israel to Egypt,[2] there was never a period in Jewish history[3] when Egypt had no Jews. The Genizah in Fostat bears sufficient evidence that there must have been not only a Jewish centre, but there was a large spiritual centre as well.

Maimonides found in Egypt a code written in the year 1008. He also found fragments of the Talmud, which he thought to be five hundred years old.[3a]

The number of manuscripts of the same text discovered in the old Synagogue at Fostat shows that books were widely read in Old Cairo.

The settlement of the Jews in Cairo on a large scale begins about 1160, from the arrival in Cairo of Moses Ben Maimon (popularly known as Rambam). He established his residence in Fostat, where he became the court physician of Saladin's vizier where he received the grand title "Al Millah" (Head of the Nation). His name soon attracted many Jews from countries near and far. The influence of Maimonides continued in five generations of his descendants who were leaders of the Cairo Jewish Community.

Benjamin of Tudela (1270) found six thousand native Jews in Cairo, also two hundred Italian Jews that formed a separate community. He speaks of eight synagogues, one of which bears the name of Maimonides. He makes, however, no mention of the Karaite Community.

Ibrahim Mohammed, an Arabic writer and historian (1360-1450), says that he found ten synagogues in Cairo. Voltera (1481) found in Cairo six congregations.

In the sixteenth century David Reubeni (1523) speaks of Jewish streets in Cairo, one of which was named "Darb-al-Yehudi." Samuel

[1] Deut. xvii:16, Jer. xlii:17.

[2] The return to Egypt was permitted on the ground that Old Misraim was destroyed and this was a new land. Yad Hachazakah Mlachim v:7, 8.

[3] Some Jews must have remained in Egypt even after the Exodus, e. g., disabled persons or parturient women, and those who for some reason or other would not undertake such a long and tedious journey.

[3a] Yad, Malved 15:2.

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ben David, a Karaite writer who visited Cairo about the middle of the seventeenth century, claims that he saw there thirty-one synagogues and fifteen charitable institutions. Eben Sappir[4] found only 600 native Jews, 200 Italian Turkish Jews and 150 Karaite families living in a separate quarter.

From the records of these travelers can be concluded that since the days of Maimonides Cairo always had a large Jewish community, although the population had been fluctuating. The present Jewish population of Cairo is put down at 35,000. They are divided into Sephardim, or the native Jews, Ashkenazim, or the immigrant Jews—the latter form a small minority of the population—and Karaites. The last do not mix with the others but form a community by themselves. By far the largest and most influential people in Cairo are the Sephardim. They came here from many lands—Damascus, Aleppo, Morocco, Arabia, Corfu and other Oriental countries. The Italian Jews form a separate community.

The political and the economic condition of the Jews in Cairo is very satisfactory.They are not under any restrictions. Among them are the wealthiest people of Cairo; bankers, manufacturers and merchants. Their stores are the finest in the old Bazaar and they are considered the most reliable by the general population as well as by tourists. They have a great faculty of mastering languages and are considered the finest linguists in the world. Besides Arabic and Hebrew, they speak Ladino (Spanish Jargon), Italian, French and English. I have met a Cairene boy of about twelve years traveling from Smyrna to Alexandria who spoke six languages. Amongst society folks, the Italian language is very much used. Most of the Jews of Cairo dress in the native fashion. It is indeed hard for a stranger to distinguish them from the native Arabs.

The Sephardic Community is governed by a Board of Elders, who are elected biennially by secret ballot. Only those who contribute to the congregational treasury have a right to vote. The Elders are presided over by a Nasi, whose position is of a more permanent character. The present Nasi is Sir Moses Bey Cattaue. The "Communita" (as the Board of Elders is called) has control over the finances and affairs of the several congregations and the communal institutions. The revenue of the Community is derived from the synagogue-offer-

[4] Eben Sappir, p. 26, 1866.

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ings, burial fees, and taxes on "Kosher Meat" as well as from real estate taxes, but all ecclesiastical matters such as Kashruth, marriages, divorces and judicial questions are in the hands of the Chief Rabbi and his Beth-din.

Beth-din literally meaning House of Justice (also denotes the Judges) is the public hall where all communal matters are transacted. Births, marriages and deaths are registered there. Marriage licenses and certificates are issued to parties after matters are properly investigated and divorces are granted to dissatisfied couples when deemed proper. There are situated the "Beth-din" (or the board of Judges) usually composed of three Rabbis whose function is to decide all questions of law such as dietary, civil and social. Their decision when approved by the Chief Rabbi is final.[5] The "Beth-din" is clothed with the same authority as a Consular Court.

Since the year 1910 a court house was opened called the "Tribunal" and the procedure in the "Beth-din" is almost the same as that of the government courts. Each side has a right to employ a legal advisor (councel) to represent him before the "Beth-din." The present Chief Rabbi is R. Raphael Aaron ben Simeon. He is considered a great Talmudic scholar and is the author of several volumes dealing with Jewish law and custom.[6] He is a preacher of note and is much beloved by his constituents. He speaks many languages and is very popular among the authorities, who bestowed upon him many honors and titles. He also is clothed with a state regalia, which he is obliged to wear at public functions. His father was Rabbi Simeon ben David, a prominent Rabbi of Jerusalem and author of a volume on Responsa (Zuf Dvash).

The "Societe de Bienfaisance" (Hebrew Charities) takes care of all Jewish poor and as a result very few Jewish beggars are seen in Cairo. This is more remarkable in view of the many mendicants of other nationalities one meets in that city. A modern Jewish Hospital was recently erected at "Ezekieh" in the finest section of the city.

The principal school is that of the Alliance Israelite Universelle founded by Cremieux and Munk in 1840 after they returned from their mission in Damascus. Cremieux is still regarded there as one of the greatest Jewish benefactors.[7]

[5] The Chief Rabbi, however, has a right to veto the decision of the "Beth-din" and his veto is recognized by the Government.

[6] Nahr Misraim, Nahal Misraim.

[7] Egypt was the first field of operation for the Alliance Israelite Universelle.

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Another good school is the one organized by Madame Otterburg, of Paris.

"Ecole Payante" or Ecole Cattaui, a boys' school, deserves praise. It was founded by M. Cattaui for children of the wealthier Jews.. It is a higher school. Among the subjects taught are Algebra, Classics, Geography and History, and Hebrew, Arabic, Italian and English. The Bible with the commentary of Rashi is taught in the higher classes only. The general age limit in that school is fourteen, when as a rule they leave to enter business.[7]

The largest school in Cairo is that of the "Communita" and is attended by poor children only. It is divided into six grades. The method of instruction is Ibrith-b'ibrith (Hebrew in Hebrew). The girls' school is divided into seven grades. The subjects taught are about the same as those taught in other elementary schools. The course includes French, Arabic, music, sewing and reading. The boys' school has about 400 pupils and the girls' school has about five hundred. There is also a communal kindergarten, attended by 350 children under the age of five. Many children of the upper and middle classes prefer the Christian private schools (mostly French Catholic), because their own schools are not modern enough for them.

Cairo has many synagogues, communal and private. Some are of historic significance. The Shaar Hashamayim Synagogue, built in 1903, is considered the most beautiful house of worship in the East. It is located in the fashionable neighborhood of New Cairo—"Ismailia."

The Karaite community is next to the Sephardic in point of age. Little is known about the foundation of the Karaite Congregation in Cairo. It probably dates from the days of Saadia, when the office of Nasi or Resh Galutha was yet in existence and the Nasi was the head of the Karaite community. The present Karaite community of Cairo is not large. They possess an old synagogue which according to tradition was built in 827. Their Chief Rabbi is Haham Sabbatie Manjubi, who is reputed to be a scholarly man. In the archives of the synagogue were found some very interesting Hebrew manuscripts.

Little can be said about the Ashkenazic Community of Cairo. It is new and small in point of numbers. Formerly they formed a part of Sephardic Congregation on all matters except the ritual. But owing to the intrigues of a pseudo Rabbi who arrived from Roumania with

[7] The School of the "Alliance" and the Ecole Cattaui have recently passed under the management of the "Communita."

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the ambition of becoming Chief Rabbi of the Ashkenazim, discord broke out. They are now independent also in most of the communal affairs.

The only city in Egypt that can boast of having an original Ashkenazic Community is Port Said; and on one fine evening we boarded a train in Cairo for that municipality. In five hours we reached the New City, that owes its existance to De Lessep, the French Engineer, who connected the Red Sea with the Mediterranean. It is a very bustling town, numerous steamers stop here to and from the far East. It differs from other cities of Egypt in having a thoroughly European aspect. The majority of its residents are European. Almost all European languages are spoken in Port Said. One cannot conduct a business unless he is versed in Arabic, English, French and German.

Money of every nationality is passed here and it is indeed very confusing to the traveler. One has to know the daily market price of all European currencies. Money-changing is a trade in the East, but here it has become an important institution, consequently you meet with money-changers at the corner of every important street.

The next morning we were out sight-seeing and at two-o'clock Cook's agent was on hand to take us on board the vessel, operated by the Khedivian Steamship Company, for Palestine.

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CHAPTER V.

ANCIENT JAFFA

It was late in the afternoon of the twenty-seventh day of June that we embarked in Port Said on the English vessel "Khedivian" for Jaffa. We found the steamer crowded to its fullest capacity; a throng of passengers of different nationalities pressed together. Every variety of Oriental costumes was visible. Veiled women who sat apart with children on their laps, turbaned Arabs with white and brown striped "Abbas" or mantles, sitting cross-legged, an Arab in his "Keyfiyeh" or head shawl,—which consists of a band of camel's hair rope, very soft, round the head to keep the flowing gear in its place,—engaged the attention of foreign spectators. Patriarchal looking Syrians and Egyptians with red fezzes and flowing robes moving from one end of the vessel to the other; Jewish merchants returning with wares from Alexandria and Cairo, discussing their bargains; Christian pilgrims of many lands talking of Palestine as the home of the founder of their faith, and Zionists, among them a number of enthusiastic Jewish students of Warsaw, who were going to travel on foot from Dan to Beer Sheba as a holiday sport for their summer vacation.

The night was pleasant and the sea smooth. The easterly wind refreshing and salubrious, had greatly relieved the exhausting effect of the sun of Egypt. From the middle deck the Jewish National Anthem "Hatikvah," sung by the Russian students, filled the air, while on the upper deck the recital of selections from famous operas by a young Greek woman held the attention of the passengers.

Some of my friends insisted that the gratifying surroundings were due to the vicinity of Erez Israel. Be that as it may, few of the passengers retired that night, as the scene was too inspiring to lose in sleep.

At half past five, the purple hills of Judea began to show themselves. At first it was hard to distinguish them from the fleecy clouds above them, but soon it became plain that we were in sight of our historic land. It is extremely difficult to describe the state of mind at that time. The sensations were so numerous and so varied that it is very hard to record them. The imaginations of my associates went wild with expectations when the eyes received the first reflections of our historic country. Soon we shall

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stand upon the land of the Patriarchs, Prophets and Kings, walk amid the ruins of fortresses, temples and homes of our glorious ancestors, wander through the ancient wonder-fields and cities of the Bible, gaze at the time-honored streams, and travel through the plains, mountains and valleys that were conquered and defended by the heroes of our history and are the sole surviving witness of Israel's national life in times gone by.

Soon the entire coast line was distinctly seen. The now white mountains of Judea were in full view, and the City of Jaffa,—which is a cluster of flat-roofed houses,—loomed up on the slope of one of the Judean mountains, appearing like an amphitheatre.

About eight in the morning, the "Khedivian" cast anchor a mile or so from shore, for Jaffa lies upon the open sea and has no harbor. In unfavorable weather steamboats are often obliged to pass the port, being unable to land either freight or passengers. They are compelled to go to Haifa or Beirout for safer landing. In view of the uncertainty of landing, the Mediterranean steam-boats make a point of arriving at Jaffa in the early morning, in that calm period when the winds and waves alike await the movement of the sun, to avoid the possibility of a strong westerly wind that might drive the boats on the rocks.

These rocks have been the fear of navigators from early days. The beach has always been covered with wrecks after great storms, before steam enabled vessels to go away from shore and escape. Almost every tourist traveling by way of Jaffa in former days had a story of shipwreck to tell.

Josephus speaks of a great loss of life in the reign of Vespasian in front of Jaffa.[1] Sarwulf, a traveler of the middle ages (1102),[2] speaks of an awful catastrophe in front of Jaffa where over one thousand bodies were found scattered all over the beach, and fragments of twenty-three ships, including his own, were seen floating on every side. Among other things he remarks, "For the violence of the wind would not allow them to put out at sea, and the character of the coast would not allow them to put into shore with safety." Fifty years ago the remains of a galley of great antiquity was dug up in an excavation at the shore.[3]

These age-worn rocks upon which the surf breaks and sends white jets into the air are also of mythological significance. On one of those rocks,

[1] Josephus, Wars, III, 9. 3.
[2] Early Travels in Palestine, p. 35., Bohn Series.
[3] Geikie, Holy Land and The Bible, Vol. 1, p. 6.

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Andromeda, the daughter of Cepheus and Cassiopea, King and Queen of the Ethiopians, is said to have been chained.[4]

Throughout the Roman period, down to the middle ages, the chain was shown with which Andromeda was bound to the rocks. Curiously enough, Solinus claimed to have seen the imprint of the chain on one of rocks, and Pliny is authority that Marcus Scaurus brought the skeleton of a huge sea monster to Rome that measured fifty feet in length, and was broader than an Indian elephant.[5]

I cannot vouch for the veracity of Pliny's story, nor is there any evidence that the skeleton was that of the sea monster of Andromeda or that of Jonah,[6] but it might have been the skeleton of some other sea monster, as sharks and other large fish are very frequently seen at the port of Jaffa. Indeed, poor Jonah must have been ignorant of the fact that Jaffa is the most dangerous place for embarkation when he secured passage for Tarsus by way of Jaffa. The Jaffa Tarsus Steamship Company knew enough of business enterprise not to have a notice posted in the ticket office "Beware of sharks and gales!"

The passengers on the "Khedivian," however, while more fortunate than Jonah, for they did not need the help of the sea monsters to land them, still were in the clutches of Arab boatmen, which is nearly as bad, and unlike Jonah, they had to pay for their transportation to town.[6a]

The landing at Jaffa is a great experience. Scores of clumsy-looking row-boats are tossing about in the angry waves diving up and down, guided somewhat by the long oars of the Arab sailors. A swarm of them surround the vessel. They rise and fall, dashing one into the other in the mad effort of each rower to get nearer the rope gangway first.

One minute the boat nearest the rope ladder raised by the billows almost mounts into the ships, and the next, it sinks below the steps into a frightful gulf.

The passengers are rocked to the shore by these boatmen. Now the boat is up as high as a mountain, and the next moment it is in a deep ravine. No better description can be given of this landing than the Psalmist's "For He commandeth and raised the stormy winds which lifted up the waves

[4] Cassiopea, as the legend goes, having boasted herself equal in beauty to the Nereids, drew upon her the vengeance of Neptune, the sea God. Her daughter, Andromeda, by advice of an oracle, was fastened on one of these rocks and exposed to a marine monster. Perseus, having found her chained to the rock, slew the monster, set her free and married her.

[5] Natural History, xv:5.

[6] Josephus, who takes liberty with the Scriptures, says that the whale transported the fugitive to the Euxine sea.

[6a] At the moment the anchor went down, we were bargaining with the rascals to take us ashore, a bargain in which the foamy and uneasy sea gave the boatmen all the advantage.

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thereof. They mounted up the heaven, they go down the depths, they reel to and fro and again stagger like a drunken man and are at their wits end."[7] Once through the narrow opening between the rocks, we are in calmer waters and we approach the only landing stairs that reach the dock or quay. Occasionally, when the water is shallow and the boats cannot come close to the dock, the passengers are taken in the bare arms of an Arab, and the Arab, wading into the water, carries the passenger to the landing place, where he finds himself at once in a new world amidst new people, new streets and new houses.

The tumult and confusion, the variety of people and customs that meet the eye on arriving in Jaffa are enough to excite even those that have recently arrived from Alexandria and Cairo.

The passage to the hotel is made in a coupe. The roads along the way are anything but modern and recall the legend told about King Baldwin of Jerusalem.

When Sigurd (1107), the Crusader King of Norway, reached the Palestinian coast, the story is told that King Baldwin of Jerusalem was in doubt whether there was such a region as Norway and whether the visitor was really a King. But if he was a King he wanted to conceal the uninviting roads and the poor landing. He, therefore, ordered costly draperies to be spread along the road from the shore to the mountain, saying, if Sigurd rode over them he was doubtless used to such luxury at home; but if he avoided them he must be watched as a suspicious character. When the ship landed, King Sigurd mounted his horse and rode carelessly over the precious carpets. King Baldwin, recognizing in his guest one accustomed to royal luxury, received him with honors becoming such a visitor.[8]

Our road, however, was not carpeted and we passed in mud above our heels through narrow streets shaded by awnings, mats and rags; rows of stone huts, a miserable apology for houses, and crowds of people wrapped in garments that had seen better days. Indeed, the first view of Jaffa is anything but beautiful, and one is inclined to believe with Pliny that Jaffa is named after the third son of Noah, Japhet, its builder, rather than from the Hebrew root "Yafe" the beautiful.

Jaffa is one of the oldest cities in the world. It is called by Joshua, Yapho; by Luke, Joppa; by the Arabs, Yaffa; and by the Franks, Jaffa.

In the Assyrian inscription, Jaffa is known as "Jaapu" and is described as a sea port of importance in tablets recently found (1500 B. C. E.) *It*

[7] Psalm 107:76.
[8] "Early Travels in Palestine," p. 59, Bohn's Series.

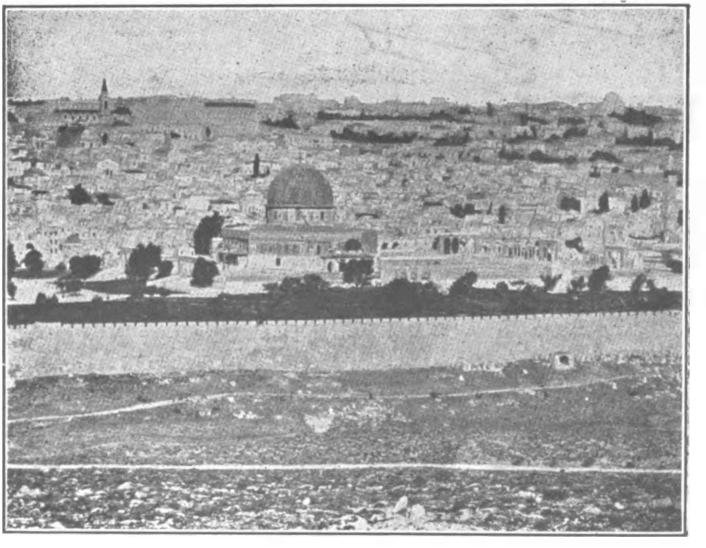
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RABBI ISAAC RUELF
(1834—1902)
(See Page 49)

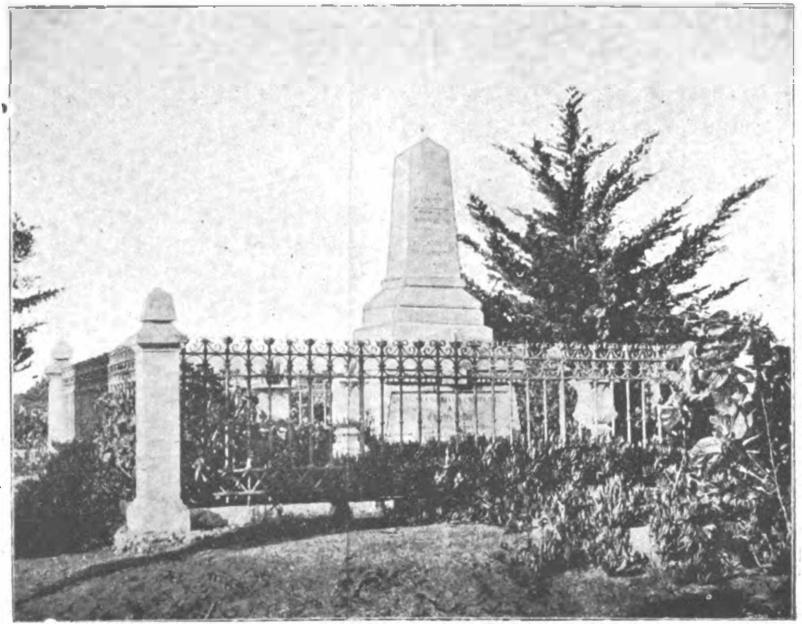


RABBI SAMUEL MOHILIVER
(1824—1898)
(See Page XLV)



JERUSALEM, FROM A DISTANCE
(See Page 113)

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THE BURIAL GROUND OF CHARLES NETTER, MIKVEH ISRAEL

(See Page 44)



A COMMON ROADSIDE SCENE IN PALESTINE

The shepherd leads, not drives, his sheep, knows each one by name, and brings them to "green pastures and still waters." (Ps. XXIII.)

(See Page 89)

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is mentioned as a fortress in the list of cities overthrown by Thutmosis III In the inscriptions relating to the victorious campaign of Sennacherib, the town is called "Jaa-pu." The tomb inscription of Eshmunazer dating from the beginning of the Third century B. C. E. mentions Jaffa as given to Sidon with Dor by one of the Ptolemies.

In the division of Canaan among the twelve tribes under Joshua, Jaffa was apportioned to Dan[9], but it could not be wrested from the Phoenicians, and full possession was not obtained until the Hasmonean period (II Mac.12). It was then considered a maritime town.

In ancient times it was Palestine's only port and only point of communication with the outside world.[10] It was through this port in the days of Solomon that Hiram, King of Tyre, sent timber from the Lebanon for the building of the Temple in Jerusalem, and again in the days of Ezra[11] cedars cut down from the Lebanon came on rafts to Jaffa and were thence conveyed across the country to Jerusalem for the building of the second Temple. Solomon appears to have had his royal wine presses in Jaffa.[12]

The Prophet Jonah embarked here for Tarsus (apparently Cadiz, Spain) and at that time it appears to have been a sea-port of importance. It first became Jewish under the Hasmoneans (147 B. C. E.), when an act of treachery[14] on the part of the Phoenicians stirred up the anger of Judas Maccabeus, who burned the city and annihilated all the inhabitants.[14a] Finally it fell into the hands of Jonathan and Simon the Hasmonians (147 B. C. E.). It was later fortified by Simon.[14b]

Pompey annexed Jaffa to the Roman Province of Syria. After the downfall of Anthony and Cleopatra, Augustus returned Jaffa to Herod and once more it became a Jewish town, (30 B. C. E.). It was due to Herod that Jaffa lost its prestige as a sea-port of importance. He, recognizing the dangerous condition of that port, built the city of Cæsarea and constructed a harbor there. During the reign of his son Archelaus the Judeans became disorganized and in 6 B. C. E. he was deposed and banished. The town again fell into the hands of a Roman general. The city then suffered terribly.

During the Jewish insurrection against the Romans, the town was captured and burnt by Cestius. Eight thousand inhabitants were massacred

[9] Josh. 19:46.
[10] Yoma 38b.
[11] II Chron. 11:15; Ezra III:7.
[12] Zech. 14:10; Pesikta-Roni Akara.
[14] They entreated the Jews to go with their wives and children into their boats, assuring them that no harm was meant, but when they were on the deep drowned no less than 2000. of them. (II Mac. 12; 3, 4, 5.)
[14a] Ib xii; 7.
[14b] I Mac. x, 84. xii:34.

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by the Roman soldiers, and the city walls were destroyed. It was, however, rebuilt by the Jews sometime later.[15]

Strabo and Josephus state that Jaffa at one time was a nest of pirates who plundered the coast of Phoenicia and Syria, and for that reason it was destroyed by a night attack and razed to the ground by Vespasian in a war with the Jews. He erected a citadel where he placed a Roman garrison.

The history of Jaffa was stirring enough in past ages. It was a bone of contention among many nations. The walls around the city built by Simon and Jonathan were battered again and again. It is associated in history and tradition with many of the greatest men the world has known. It was an important city of the Canaanites, which preceded the Hebrew Empire of David and Solomon. It was a chief sea-port in the days of Solomon, Alexander the Great, Judas Maccabeus and Herod. It was the landing place of the Romans, the Saracens and the Crusaders. It was the place where Saladin was encamped when he expelled the Christians from Jerusalem. It was a strategic point in the military operations of the Mamelukes and the Turks, and it was the scene of the most disgraceful act in the career of Napolean the Great.

In March, 1799, toward the close of his humiliating and disastrous campaign in Egypt, his general (Kleber) carried Jaffa by storm and destroyed the city.[16]

During its progress he ordered the killing of 4000 Albanian soldiers, the reason for this butchery being to save himself the trouble and expense of transporting them as prisoners of war, though their surrender to the Frenchmen was on the condition that their lives be spared. The place of this terrible butchery is said to have been near the Armenian Church which Napoleon used as a prison of war.

The tourist is also reminded of another cruel deed by the same military commander. When he was forced to retreat across the desert to Egypt, and found several hundred of his men in hospitals whom he could not remove, he ordered the administration of poison and left them behind.

[15] Christian tradition locates the house of Simon, the tanner, in Jaffa, at an insignificant mosque near the light house (Acts ix:43).

[16] It was rebuilt by a prominent Arab, Abu Nabut. Many buildings still bear his name.

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CHAPTER VI.

NEW JAFFA

But now Jaffa has become one of the famous cities of the East. It is beautifully situated on a series of hills of equal height about one hundred feet above shore, and, while from the sea these hills appear barren and sandy, at a close range they are seen to be sprinkled with green patches. These are the famous "Bayares" or orangeries for which Jaffa is known all over the East. The oranges grow to the size of an ostrich egg and have thick skins. In season the pulp is sweet, juicy, tender, and contains few seeds. Not even California or Florida, having the advantage of the most skilled horticulturists, can dispute with Jaffa the primacy in the orange growing world. Everything about the city smells of oranges. Visiting these orange groves, one finds himself in a sea of golden globes which form the most beautiful contrast with the green leaves that surround them. This spectacle is especially memorable when seen in a full-moon night. The reflection of the silvery moon on these golden globes forms the most charming picture.

Other fruits in Jaffa gardens are citrons, olives, grapes, almonds, peaches, apricots and pomegranates. The most common flowers in Jaffa gardens are roses and jessamines. Acacias, rubber-plants and oleanders are among the wild plants that grow all over.

The gardens in Jaffa, as everywhere in Palestine, are enclosed with a great thick hedge of cactus plants (cactus opunda) having broad and prickly bristling leaves with sharp points that form a safe and almost impenetrable wall around the garden. Cactus plants are the most common in Judea and are characteristic of Palestine. One leaf stuck in the sandy soil around the garden will cast root and spread rapidly to form a safe enclosure.

Jaffa can be styled a garden city, for thousands of gardens adorn the municipality. The soil is very fertile, for beneath the sand blown from the sea the soil is rich and the harvest immense. The abundance of water is the cause of its fertility. One has only to dig a few feet to find a spring. It appears that a great underground stream runs continually from the hills towards the sea. Every orchard has thus ample means

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of irrigation. The bringing up of the water to the surface is accomplished by the natives by means of a clumsy looking water wheel; an ox, an ass or a mule is fastened to a long pole and, while driven slowly round, turns a beam which carries on its top a large wheel that draws up and lets down a series of wooden buckets. This ingenious though primitive wheel is called "Shakiya."

The gardens of Jaffa stretch inland from the sea about three miles and extend about three miles north and south.

After obtaining a good view of the town, we started for the suburbs in a carriage pulled by two horses. We drove upon the Ramleh way along the gardens, passing on one side of the lane which was shadowed by a wall of cactus, and we soon faced the most beautiful view imaginable. Before us, on the right, the blooming vale of Sharon spread, and on the left, the blue hills of Judea were in view. "It makes little difference," said Charles Dudley Warner, "what kind of conveyance one has, it is impossible for him to advance upon this historic if not sacred plain and catch the first glimpse of these plain hills without a great quickening of the pulse. The elements of it are simple enough, merely a wide sweep of prairies and a line of graceful mountains, but the form is pleasing and the color incomparable, the soil is warm and red, the fields are a mass of wild flowers of the most brilliant and variegated hues and alternately swept by the shadows of clouds and bathed in the sun. The scene takes on the animation of incessant change."[1]

The plain of Sharon is as beautiful today as it is said to have been in the days of David. Scattered throughout the plain are areas of cultivated land, the rest is pasture land. These fields are carpeted with a large number of bright-colored flowers, of the most brilliant hues, such a display is seldom seen elsewhere—beautiful white "Havazeleth," blushing anemones called "Kalonioth" (little brides) modest cyclamens,—looking to the ground and their open white petals give them the appearance of little nuns, small lilies, white daisies, violets, red mellows, the lobelia and the white cistus. Such a harmony of color and an aroma of sweet fragrance recalls the lyrics of Solomon, "I am the rose of Sharon and the lily of the valley."[2]

The pastureland of the Sharon was famous in the days of David. It appears to have been crownland and used for pasture of cattle of the royal family.[3] In the songs of Solomon, Shulamith is compared to a rose

[1] In The Levant, Boston, 1891, p. 12.
[2] Song of Songs ii:1.
[3] Chron. xxvii:29; Isa. lxv:10.

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of Sharon. The beauty of the Sharon adorned with flowers was proverbial, like the majesty of Lebanon, and the beauty of the Carmel.[4]

Returning we drove across a short road to the Montefiore Garden situated opposite the German Colony, Sharona. The garden appeared to have been somewhat neglected, yet it showed wonderful fertility. The vegetation was luxurious, fruits such as dates, oranges, citrons and plums made the air sweet with their fragrance. The garden is enclosed with a hedge of prickly pear.

From the Montefiore Garden we came to the Second German Colony founded by American Adventists in 1856 and sold to members of the German Temple Society twelve years later. It is still known to this day by some as the American Colony. This colony is a model of cleanliness. Its cottages are very pretty and well shaded. It has a fine park near it which forms the most desirable residential part of Jaffa. Most of the tourists who pass Jaffa stop at the German Hotel, Du Parque.

Jaffa, by reason of its shady groves, the sea-cool air and good bathing, is the summer resort of Jerusalem. The hotels are crowded with visitors from Jerusalem and many other parts of Palestine who come here to bathe in the sea during the warm summer months.

The population of Jaffa is growing fast, and the growth is particularly marked among the Jewish element.

Since it was captured by Vespasian Jaffa probably never had as large a Jewish community as it possesses at the present time. Some Jews resided in Jaffa during the fourth and fifth centuries, for we find scattered in Talmudic and Rabbinic literature many "Amoraim" who are identified with Jaffa[5]. But there is no record of Jews having resided in Jaffa during the Byzantine domination, nor is there evidence that Jews lived there during the conquest of the Arabs by Saladin in 1187. Benjamin of Tudela (1170) found in Jaffa only one Jew—a dyer. Betrandon de la Brocquire, a traveler, in 1432, found Jaffa entirely destroyed. There were only a few tents for the accommodation of pilgrims. Catwyk, a tourist of the latter part of the sixteenth century, found the city a heap of ruins—probably due to an earthquake.

In the seventeenth century there were very few Jews in Jaffa, and Jewish travelers suffered oppression and humiliation while passing through

[4] Isa. xxxv:2.

[5] Ozar Yisrael V:177.

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the town. It required an appeal of the Haham Bashi of Constantinople to Hanna Domiah to protect the Hebrew pilgrims.[6]

Forty years later, Isaiah Agiman, a Jewish banker of Constantinople, purchased a lot for the purpose of building an Hachnasath Orchim (a wayfarer's home) for Jewish pilgrims. The house was afterwards conveyed to the Sephardic community of Jerusalem, who settled there a few Sephardim. Later there came a number of North African Jews who were saved from a shipwreck in front of Haifa, and engaged in the export of grain. It was not until the year 1841 that the little Jewish community received a great impetus, when the old rabbinic statute prohibiting Jews to settle in Jaffa—for fear that a settlement here would interfere with pilgrims visiting Jerusalem—was abolished (1840) by the first Chief Rabbi of the Holy City—Rabbi Abraham Hayim Gagin[7].

The doing away with the excummunication attracted many Jews to Jaffa.

In the year 1860 the population of Jaffa was 5,000, 1,000 Christians, 200 Jews and the remainder Moslems. Since that year the growth of the town has been gradual and steady. Twenty-six years later Jaffa had 15,000 residents; of these 3,000 were Jews (about equally divided among the Sephardim and Ashkenazim). This increase may be attributed to the oppressive measures of the Russian government in the early eighties and to the Hobebei Zion agitations. M. Franco[7a] puts down the population for 1903 at 17,713—of these 11,630 Moslems, 3,113 Christians, 2,970 Jews. The last are divided into 1,210 Sephardim and 1,760 Ashkenazim. Three years later, David Trietsch estimated the population of Jaffa to be 47,000,[8] an increase of 29,287 in three years. The Jewish community he places at 7,500, an increase of 4,530 in three years, and about one-sixth of the general population. Baedeker in 1906 gives the

[6] Hanna Domiah was a Christian official in Jaffa who represented four European countries. As soon as Jews landed, they were met by a Christian inn-keeper who took them to his lodging house where they remained several days until the Kehillah of Jerusalem was notified. The latter sent immediately a Jewish dragoman with camels, donkeys or mules (predoth) to transport the new arrivals to Jerusalem. For the aged Jews who were not able to mount a donkey, they sent boxes that fitted to the donkeys back where they were seated. They usually left Jaffa towards evening to avoid traveling at night, which journey was perilous in those days. They stopped over night at Ramleh in a Jewish lodging house. The next morning they made their way up to Jerusalem, which they reached toward evening. The Kahal of the Holy City had to pay to Sheikhs of many villages on the road an impost for every passenger for not interfering with the poor travelers (Luach Erez Israel, 1898, p. 80).

[7] This story told by Jacob Goldman (Luach Erez Israel, 1898, p. 72) and quoted in the Jewish Encyclopedia and Ozar Israel, is disputed by Luncz (Ibid 70), as the fact is not corroborated in the records of the Jewish Kehillah of Jerusalem (that are in existence for over two hundred years). This was also denied by Rabbi Elisher, who lived for many years in Jaffa about that period (Ibid, p. 78).

[7a] Jewish Encyclopedia, Vol. VII, 52.

[8] Handbook of Palestine, p. 14.

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population of Jaffa 45,000. The present population is estimated to be about 50,000, one-sixth are Jews, of whom three thousand are Sephardim and 7,000 are Ashkenazim.

The Ashkenazic Jews began to settle in Jaffa in the year 1839 when a ship brought several hundred Jews from Eastern Europe, some of whom remained there, and among them was R. Hayim Smerling, a commission merchant representing many European business houses. He established a "magazine" there and engaged in both import and export trade.

His business connections with many countries of Europe and his success as a merchant stimulated an influx of Ashkenazim in Jaffa and it became the centre of commerce for Palestine. (Note 3.)

The Chief Rabbi of Jerusalem ordained Rabbi Judah Halevy, the father of the present Dayan, to be Rabbi of that community in the year 1840. He was probably the first Rabbi for many centuries.

The Jewish quarters are the cleanest in Jaffa. They are situated in the northwestern part of the city, comprising several blocks of stone houses; are known by the Hebrew name, Nevei Zedek (compania). The houses were built in 1887 by an organization of Jaffa Jews, each member having paid in advance for his lot. The payments for the houses were made in yearly installments. About two hundred families live there. The Jewish houses are fairly modern and can easily be distinguished from the Arabian quarters.

The business centre of Jaffa is a long, broad, irregular thoroughfare called "Rue Boustrous," where most of the merchants are located. There are the Anglo-Palestine bank, the offices of the Palestine Amt, the Odessa Committee, the Carmel Oriental, and the office of the "Ica." The Anglo-Palestine bank is the financial instrument of the Jews of Palestine in general and of Jaffa in particular. Out of 5,500,000 francs ($1,100,000.00) deposited in that bank in 1910, 3,045,000 francs ($609,000.00) were from Jaffa, and out of the total credit of 3,034,460 francs ($606,892.00) 2,183,760 ($436,752.00) were from Jaffa.

The new suburb Tel Abib, is a model town by itself. The plan was laid out by a number of Jewish engineers. The houses are multiform, modern structure one and two stories high, of the latest architectural design, having in front and at the sides ample grounds. The plan of every house is scrutinized by a committee on building construction. The water supply is ample. Every house receives water through a modern conduit system. The town is thoroughly Jewish, the fact being most evident on the Sabbath

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day when all traffic and business cease. The affairs of the town are conducted by a committee of men chosen at a popular election of all residents including tenants who have resided at least one year at one place.

The streets are broad and straight, and named after historic personages and prominent Zionists, such as Maccabean, Yehuda Halevi, Herzl, Pinsker, Mohilever, Lillienblum, Achad Ha 'Am and Rothschild. They are macadamized; on each side is a wide sidewalk along which are planted rows of trees. The chief thoroughfare is called Rechob Herzl, after the deceased Zionist leader, in the center of which is erected the Jewish high school "Gymnasia Ibrith," or Herzliah. (Note 4.)

This school is attracting students from distant lands.

"I traveled thousands of miles to bring my son here," remarked one father, who came from Russia, "so as to enable him to remain a Jew, which would be impossible if he attended the secular Schools of the Goluth lands." That good father certainly made no mistake. The writer witnessed a little girl, eleven years of age, reciting a portion of "Sefer ha-Agadah"[10] in such an intelligent manner that it would do credit to many a grown-up. This school is a gymnasium in the literal sense as well, for the curriculum includes also physical culture. The writer has seen boys perform certain antics that an American manager would charge the public an admission fee to see. I shall not forget one stunt in which twenty-five boys at a moment's notice from the instructor formed themselves into a pyramid.

Tachkemoni is the name of a boys' high school which is mainly supported by orthodox Zionists (Mizrachim). It has also a broad program, and is under the direction of Rabbi Kuk and Dr. Schlesinger; the latter is director. This school pays more attention to religious matters. It has a student club, a library and a reading room.

Beth Hasefer l'Banoth is the name of a Girls' school. This school has a modern structure, in back of which is a play-ground. It was opened in 1909 and has a daily attendance of 400 girls. The building was donated by a Russian philanthropist, Mr. I. Feinberg, of Irkutsk, and by the Odessa Committee.

Jaffa has eight other schools including Talmud Torahs. These schools are attended by 450 children and are taught by twenty teachers. Two of these schools are elementary and are maintained by the "Alliance" and the "Hilfsverein," respectively; the latter maintains also a kindergarten. The Hilfsverein has performed a great service in Palestine, particularly in the founding of kindergartens.

[10] By Bialik and Rabnitzky, Cracow, 1908.

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Of the Talmud Torahs, the Shaarei Torah School, founded in 1884, and the school founded for the Sephardic Jews by Baron Menasce, of Alexandria, are the most important. Hebrew is becoming rapidly the spoken language of Jaffa and Palestine in general. Only the adoption of Hebrew as the vernacular can ever dispel the "confusion of tongues" from which Palestine Jewry, speaking all the dialects of the world, is suffering. The Teachers' Union is the Board of Public Education whose purpose it is to elaborate a uniform educational program for the Palestine Elementary Schools and to maintain the natural development of the Hebrew language in its application to modern needs and conditions.

The Hospital Shaarei Zion was founded in 1871 by Jewish residents and is maintained through the munificent gifts of European philanthropists. Jaffa has three large synagogues, two Ashkenazic and one Sephardic, and many small houses of worship.

Among the other institutions may be mentioned a library founded in 1891 in memory of "Lewanda," which is maintained by the Odessa Committee[12]—containing several thousand volumes,—a reading room, a meeting hall (Beth 'Am), a conservatory of music—founded by the late Frau Ruppin in 1909,—a B'nai B'rith Lodge and a Hebrew Dramatic Club, which has for its purpose the cultivation of dramatic art among its members.

Jaffa has several printing houses, two Jewish periodicals, "Hapoel Hazair" and "Hachinuch." The first is the journal of the young Palestinian proletariat and is under the able editorship of Joseph Aronowitz, and the second deals with school discipline and pedagogical matters. The city is enriched with two Jewish publication societies, "Koheleth" and "Japheth." One is engaged in the publication of original works in Hebrew, the other in publishing translations of standard works of other languages.

Jaffa is the leading commercial centre in Syria, about twenty-five thousand pilgrims visit the city yearly, and forty per cent. of all imports and exports come or go by way of Jaffa. The chief exports are oranges, wines, olive oil, sesame, almonds, barley, beans, colocynth, durah (millet) fodder, raisins, wool, leather, live stock, soap and religious souvenirs. The chief imports are wood, cotton, clothes, coffee, rice, sugar, tobacco and iron. Over 1500 vessels pass through the port in a year.

Almost all the governments have consular agents in Jaffa. It is the chief town of the Liva of Jerusalem and the seat of the Kamaikam—the

[12] See Luach Erez Israel, 1898, p. 76.

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Turkish official who is in charge of the entire district. In health conditions Jaffa compares favorably with European cities. The mortality rate of Jaffa is 20 per 1000; this compares favorably with Russian cities which have a mortality rate of 36 per 1000, Hungary 32 per 1000, France 22 per 1000, and Germany 20 per 1000.

The climate of Jaffa is similar to that of southern Italy and Sicily, with an average temperature of twenty degrees Centigrade. The sea breeze always insures a certain degree of coolness and its ample vegetations make the climate very pleasant.

Jaffa is the centre of the Jewish colonies in Judea, the market for their products, and the place where they gather their inspiration on religious and cultural matters.

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CHAPTER VII.

MIKVEH ISRAEL

"One may win his world in one hour, another, after struggling many years"—(Aboda Zarah 18 A).

The "Alliance Israelite Universelle" deserves the credit of being the first in modern times to adopt practical measures for promoting colonization of Jews in Palestine. The establishment of the Agricultural School "Mikveh Israel" (the gathering of Israel) by that organization, was the first practical effort in modern times on behalf of the Jewish people to rehabilitate their historic land. That Farm School is situated southeast of Jaffa, half an hour distant from that town, on the road leading to Jerusalem. It is the first Jewish settlement on the road from Jaffa to Jerusalem, and when, on the thirteenth day of June, we started out to tour the Colonies, "Mikveh Israel" was the first place which we visited.

On both sides of the road leading to the school, orange groves, vineyards, grainfields and large patches of wild flowers of most magnificent hue were in sight. The school grounds are recognized from a distance by long rows of eucalyptus trees, "Sadjar el Yahud" (the Jewish trees) so styled by the Arabs, as Jews were the first to introduce that tree in Palestine because of its rapid growth. [1]

While a number of Jewish youths working in the field convinced us that we were on real Jewish soil, the one that gave us the Hebrew greeting "Shalom" (peace be with thee), while ploughing along the road, made us feel that we were in a Hebrew land as well.

We were met at the gate of the Agricultural College by its secretary, Herr Adolph Mendelowitz, a Roumanian young man, who was kind enough to conduct us through the entire school, and introduced us to the Director, M. Samuel Laupu, to whom I am indebted for valuable information concerning the school and general conditions of the land. He conversed with us in Hebrew.

[1] In a period of ten years the eucalyptus tree will grow to 20 inches in diameter and 90 feet in height, while it will take white oak and hickory 90 to 100 years to attain the same growth, and other hard woods, such as walnut, will take 50 to 60 years to attain the same size; this in itself is a tremendous advantage, and, together with the fact that it reproduces itself from the same stump, makes it of special commercial value.

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In its general aspects, the Mikveh Israel Settlement resembles the other colonies of Judea. It is traversed by a wide thoroughfare at each side and, scattered within a radius of about half a mile, are twenty structures of various kinds. The buildings here, as all over Palestine, are made of stone, with as little wood as possible, for timber is very scarce in Palestine. Most of the wood used for building purposes is brought by way of the Mediterranean from European countries and the expense of transportation makes the price of lumber so high that the average builder is obliged to dispense with it as far as possible. Stone, on the other hand, can be gotten at little cost, and stone cutters at a very moderate rate; consequently stone is used for floors, arches, roofs, stairs, verandas, etc. In Mikveh Israel, however, the use of timber is not so restricted. The roofs on the houses are mostly of red tiles. The red color gives a beautiful contrast to the white walls and green surroundings.

The school building proper, where, also, are located the chapel and the library, is a magnificent and extensive edifice, well adapted and equipped for teaching purposes. Other buildings include the office of the superintendent, his residence, dining halls, chemical and horticultural laboratories, quarters for instructors, dormitories for students, dwellings for employees, workshops, barns, sheds and a large wine cellar, etc. The buildings are thickly shaded by avenues of eucalyptus and bamboo trees, by well kept gardens, orchards and orange groves and surrounded by about 2550 dunam (617 acres) of arable land.

The turning of a large tract of apparently *unreclaimable*, barren and sandy soil into the most fruitful land does credit to the able management of the "Alliance," and to the industrious and energetic efforts of the student body as well as the employees.

The population of the school consists of 160 souls, including the director, six teachers, seventy-five students and employees.

The school curriculum extends over a period of five years. All branches of agriculture and horticulture are taught, with special attention to wine and orange culture. Dairy industry, cattle, fowl and bee breeding are given a prominent place on the daily roster. Students are obliged to attend lectures on general subjects such as mathematics, geography, history, physics, chemistry, languages, botany, zoology, geology, mineralogy, surveying, soil chemistry, plant pathology, agrarian, commercial and supervising farming.

The chief source of revenue of this institution is the export of wine and brandy. Oranges, "ethrogim" (large citrons), almonds and various

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vegetables grow plentifully here and thus swell the income of the school. Other products cultivated with marked success are wheat and barley, and such fields are seen around the Colony. 1784 D. land is being planted with various kinds of grain, such as wheat, barley, oats, durah, Sesame and Adas (millet), 330 D. with grapes and about 200 with oranges and citrons. Other fruits include olives, almonds, dates, apples, pears, figs and apricots. A certain Mr. Goldman has been experimenting here on sugar beet with marked success. The fact that the proceeds derived from the sale of its produce is almost sufficient to defray the expense of the school speaks well for its general efficiency, as there are few institutions of a similar character that can boast of being self-supporting and it also demonstrates that the success of farming depends no less upon management of the farm than upon the quality of the soil.

Graduates of this Agricultural College turn out to be good supervisors and teachers of agriculture in new Colonies. With the increase of new Jewish Colonies in Palestine, the demand of skilled agriculturists who are familiar with local methods of cultivation of soil and conversant with the Arabic language, becomes greater. It is hoped that all the graduates will soon find profitable employment in Palestine and that none will be compelled to emigrate to other lands, or to engage in other pursuits after graduation, on account of the limited field offered them hitherto in the land of their ancestors. One must bear in mind, however, that the present assimilative tendencies of the officers of the "Alliance Israelite Universelle," their indifference to Jewish national and historic sentiments,[2] and their ignoring local pride and patriotism in the school programme, are equally responsible for the lack of attachment to Palestine by some students.

Why should French culture be forced upon native Jewish youths who have a culture of their own, or upon foreign young men, who, tired of European culture and hypocrisy, come here in search of a Jewish culture? Why should the French language be imposed upon men who love their own national tongue, Hebrew? As long as there is no effort on the part of the authorities of the school to implant in the students a reverence for their native or adopted land, a love for their language, history and literature, one

[2] The founders of the "Alliance" were moved by a national spirit, as expressed in the following declaration, viz.: "The important religions of the world are presented by national governments who are specially interested in them and are authorized officially to speak for them. Our creed is the only one that does not possess such advantages. We have no state nor territory to represent us." (Some Problems of Modern Jewry, p. 15.)

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must expect students to leave for Canada or elsewhere rather than make sacrifices for the land.

What a contradiction! The "Alliance" organization, the first Jewish body to respond to the call of colonizing Palestine for historical, religious, and economic reasons, long before Zionism had taken a grip on a large portion of Modern Jewry, should now lose sight of all its original motives! The pioneer institution of Jewish Nationalism should now oppose Jewish Nationalism! The herald of the Hebrew renaissance should oppose the Hebrew language!

Is it possible? I asked myself while I was sitting in the director's office and saw before me on the walls the portraits of the late Grand Rabbin Zadoc Kahn, Albert Cohn, Colonel Goldsmid, Baron and Baroness de Hirsch, and last, but not least, the first director of this school, Charles Netter. What would these men say if they could speak? What would the founder say if he saw the change that took place in the School for which he sacrificed many years of his life and where he died with the thought that he had discovered the key to the solution of the Jewish problem?

In 1868 Charles Netter severed his business connections and on behalf of the "Alliance Israelite Universelle" left for Palestine to study the conditions of the Land of his Fathers. He explored the land "from Dan to Beer Sheba," during the year he sojourned in Palestine, and when he returned to Paris, he strongly urged, in an address delivered before the members of the "Alliance" organization, the establishment of a school for the training of the Jewish youths of Palestine and adjacent countries in the art and science of agriculture.[2] (Note 5.)

Though many at that time claimed that the Jew can never succeed as a tiller of the soil, the "Alliance" accepted the recommendation of Netter and furnished him the necessary funds to start on the realization of his plan. He returned to Palestine where he obtained concessions from the Turkish authorities to build a school on a tract of government land situated between Jaffa and the village Yazar on the main road to Jerusalem. The Pasha of Jerusalem agreed to sell him the land for 65,000 francs ($13,000.00) to be paid within 25 years. But when he went to Constantinople to receive the approval of the government, the Sultan modified the agreement, and instead of demanding pay the agreement was changed that the "Alliance" shall only pay a small annual tax, as long as the school is in existence, and even the small tax was waived by the government, for the first ten years. It had also permitted the importation of all school equipments free of duty.

[2] Bulletin Alliance Universale, 1869, p. 51. See also Luach Achiasaph, 1894, p. 271.

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In 1870, M. Netter took possession of the territory. He built a small hut where he and a number of young men who consented to stay with him lived for several months. As soon as the boundaries of the land were defined, he began work on the school structures. The first 25,000 francs ($5,000.00) he donated himself and he received a donation from the late Colonel Goldsmid of 25,000 more. The one hundred thousand francs that were still needed to finish the building and to furnish it were secured by the "Alliance."

In order to secure employment for the graduates, he suggested in a letter to the "Paris Society" to form a stock company and issue shares; with the money received from the shares, land should be bought in Palestine[4] and cultivated by graduates of the school. (Large tracts of government land were for sale at that time.)

He named his school "Mikveh Israel" because he was convinced that the Hope of Israel will be realized by such means. In a letter of June 19th, of the same year, he takes pride in the Hebrew names which he gave to the hills and valleys of Mikveh Israel, names such as Mount Abraham, Mount Sarah, The Oak of Moses, The Valley of Rebecca, etc.

Two years he superintended his school. During the day he worked with the plough and at night he was on guard. The Fellahin of the neighboring village Yazar claimed that the school land was theirs because they inhabited it for many years.[5] To spite Netter they drove their cattle into the fields of the farm school. A special edict from Constantinople, permitting the confiscation of cattle caught in the field, put a stop to such treachery.

After his troubles with the Fellahin subsided his school was excommunicated by the Orthodox Rabbis of Jerusalem and parents would not send their children to the school. Poor Netter was obliged to spend weeks in Jerusalem to convince the Ultra Orthodox that he was not a heretic and that his school was conducted on strictly religious lines, and in the spring of 1871 he took with him 15 students to celebrate Passover at Jerusalem. He

[4] See letter of June 4, 1871, Bulletin Alliance Israelite Universelle.

[5] The modern Arab still believes in the principle of "Hazakah" (taking hold or possession), the principle that was in vogue during the Jewish Second Commonwealth, to which great prominence is given in the Talmud. "Hazakah" means the acquisition of property by continued and undisturbed possession during a certain period of time, which established title to the real property. The Talmud says: "Real property is always in possession of the owner until evidence shows that he disposed of it."—B. K. 96a. The rabbis ordained that undisturbed possession for three years was sufficient to establish ownership, and the burden of proof rested upon the plaintiff. (B. B. 29b; B. B. 36a; B. M. 100a, 116a.)

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even took steps to obtain the services of Rabbi Kalischer as spiritual leader of Mikveh Israel. But the latter, owing to poor health, was prevailed upon by his family not to undertake that journey.[6]

At the close of the summer of 1882 he made the third trip to Palestine. He was delighted to see that the school which he founded had made wonderful progress and he contemplated making some changes in its management and in the methods of instruction when he took sick and after a short illness passed away.

On a lonely spot at the extreme end of Mikveh Israel grounds, thoroughly concealed from the eye by evergreens, eucalyptus and willows, a stone bearing the following epitaph tells the tale:

In Eternal Memory to Jacob Netter.
Born 14 Elul 5586;
Died 19 Tishri 5643.
Kind and benevolent to his friends.
Mikveh Israel, the work of his hands.

[6] His letter of June 19, 1871. Goldman Hazeit, Vol. I, 33; Luah Achiasaf, 1894, p. 278.

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A CLUSTER OF GRAPES

"And they came unto the brook of Escol and cut down from thence a branch with one cluster of grapes and they bore it between two upon a staff." (Num. XIII:23).

(See Page 51)



AT THE FOUNDATION

"And they shall build the waste cities and inhabit them (Amos I:13)

(See Page 86)

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AT THE THRESHING FLOOR

"For he shall gather them as the sheaves into the treshing floor". (Mich. IV:12).

(See Page 77)



CARRYING SHEAVES

"He that goeth forth and wheepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." (Psalms XXVI:6)

(See Page 77)

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CHAPTER VIII.

RISHON l' ZION. (AJUN KARA)

On a lonely barren and desolate place whose wells were dry since the days of Samson, there settled on the fifteenth day of Ab 5642 (1882) a small group of refugees fleeing from persecution, massacres and political disabilities, determined to lay the foundation of an agricultural colony in Palestine. This tract of land had hitherto been called by the Arabs "Ajun Kara," and is said to be the site of the ancient Philistine town Ein Hakkore[1], thus named by Samson in commemoration of the miracle of obtaining water of the Lehi.

The main object of these young settlers was to serve as an example to their brethren at home, to abandon their life of traders in Russia, and return to the soil of their historic land "Erez Yisrael."

How far the main object of these idealists was realized must be left to the future historian to tell. One thing, however, can be counted to their credit. They, and others that followed their example, have by their sincerity of purpose demonstrated for the first time: first, that so far as energy, industry and aptitude for agricultural pursuits are concerned, the Jew can and will make a good farmer; second, that the success of the Jew as a tiller of the soil in Palestine is more permanent than in a land in whose immediate vicinity there are large industrial centers to be attracted by, and where he has the skilled energy of the modern farmer to compete with, instead of the helpless ignorance of the Fellahin for his rival.

They named the future colony Rishon l' Zion (the first to Zion)[2] because it was the first effort in modern times on the part of individual Jews in the Diaspora to found a colony for themselves in Palestine.[3]

The Rishon l' Zion Colony brought good tidings not only to the Jews in Jerusalem but also to the Jews in exile, for in a few years it was transformed from a sandy, uncultivated and unproductive soil into the first colony in Zion. It is "first" in its natural beauty, in its magnificent gardens, in its picturesque landscapes, and in its healthy surroundings.

[1] Judges xv:19.
(2) Petach tikvoh was founded four years before by Jews of Jerusalem.
[3] Isa. xli:27)

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From Mikveh Israel, therefore, we made our way to Rishon, still continuing on the main road from Jaffa to Jerusalem, probably the oldest and most historic highway in the world—the same that was used by Solomon to transport the timber which Hiram, the King of Tyre, sent by way of Jaffa to Jerusalem, and the same by which our forefathers made their pilgrimages three times a year to Jerusalem for the high festivals. It does not require a very imaginative mind to picture the scenes of those glorious days. The multitudes of people carrying their offerings and gifts to the Holy City, the holiday air, the enthusiasm, the inspiration these excursionists must have derived on each journey, which lasted twelve hours, from Jaffa. These are but recollections of the past. This highway is no longer crowded. Jewish pilgrims to Jerusalem are few, and the many Christian pilgrims travel by railway. The traffic of this road is confined to native Bedouins, to Arab fellahin, and a few Jewish colonists. This historic highway appears very much forsaken and neglected. No trace of its ancient splendor and no vestiges of its past activities can be noticed. One is moved to exclaim in the words of the prophet:

"The ways of Zion do mourn
Because none come to the solemn feasts.
All her gates are desolate.. ....."[4]

Yet everything appears most interesting, the environments most inspiring, for the road is the same; the villages, with a little variation, bear the same old Biblical names.[5]

And the native Fellahin that we meet here are probably the descendants of ancient Hebrews with a sprinkling of some of the other nations of the Scripture, who accepted the Mohammedan religion. In physiognomy, mode of life, custom, tradition, ethnic traits and family life, there is a striking similarity between the modern Fellah and the Jew. Indeed, there is sufficient ground for the assertion of many observers that the modern Arab is a descendant of the ancient Jewish peasant (Am Haaretz) and the Samaritans who left their people but stuck to the land. Major Conder pointed out that as late as the days of the Crusaders, the Arabs spoke the Aramean language, the dialect spoken by the Judeans during the Second Commonwealth. Furthermore the modern Arabic language differs from that of the neighboring countries in its Hebrew and Aramean elements. Even their religion is not pure Moslem. They look ancient; their wearing apparel is

[4] Lament 1-4.

[5] Conder called attention to the fact that almost the entire Biblical nomenclature is still in use among the Fellahin of Palestine, and that one-fourth of the villages of western Palestine bear to this day the old Biblical names.

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historical and their customs Biblical. Modern civilization and all that it implies have no influence on them. They still possess the native courtesy and Semitic politeness so characteristic of ancient Israel. It matters little whether one meets a "Sheikh" or an ordinary Fellah, a Bedouin or a Dervish, whether rich or poor, learned or illiterate, the meeting will always be cordial. The greetings are numerous and vary with the time of the day and with the person met. Thus, when one Moslem meets another, the greeting is "Essalam Aleikum" (Peace be with thee), equivalent to the Hebrew "Shalom Aleichem." The answer is "Aleikum Essalam"; but when the Moslem meets a stranger, he remarks, "Neharach Said" (May thy day be happy). The reply should be, according to Ibrahim, our coachman, "Neharach Said Umabarach" (Thy day shall be happy and blessed). Sometimes the salute ran "Marhaba Habibi" (Blessed are they that come, my friend) equivalent to the Hebrew "Baruch Habah Havivi." The answer is "Marhabtain" (many blessings.) One can readily feel here the Semitic and Biblical association of our ancient neighbors. Everything here appears to be historical, even the carriage in which we were seated had its honorable record, for Ibrahim, our Arab coachman and "turjman" (Dragoman), was proud of the fact that he conveyed in the same carriage to the same colony the late Zionist leader, Theodor Herzl.

We passed a number of watch-towers on the way. These towers were built in 1860 to guard the route to Jerusalem. At present they have no garrison, and like everything else here, they stand as tombstones on the graves of historic incidents.

The village of Yazur, standing amidst green gardens, and the town "Weli-Iman-Ali" with its numerous domes, were pointed out to us by Ibrahim. The mud village Shakiyah surrounded by olive trees and the ancient town of Beit Dejan,[8] was shown to us on the left side of the roadway. The latter town is surrounded by rainponds within mud banks around which are numerous palm trees, orchards and gardens.

The natives appear to have learned the building of mud houses from their Hebrew neighbors of ancient times. These mud houses were mostly built in the "Sharon"(all the land that borders the sea)and the "Shephelah" (the land above the Sharon towards the inland) because no stones suitable for building purposes were to be found in these districts. The inhabitants

[8] Beth Dagon in Hebrew, where the holy ark was captured by the Philistines(Josh. xv:41

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of these mud-villages found their graves under these houses when a sudden heavy rain attacked their dwellings at night.[7] (Note 7.).

As all over in Palestine, one cannot travel very far without seeing ruins of cities, of wells, of terraces, of ancient shafts, etc., that bespeak the glory of the past. The district where "Rishon" is situated belongs to what is known in the Bible as "Shephelah" (lowland). It is about two hundred and fifty feet above the sea level.

This district, because of its fertility,[8] was thickly populated in ancient times, the valleys waved with corn and the hillsides were covered with olive trees. The Palestine Exploration Fund found as many as three ancient sites of cities within two square miles. Today it is but sparsely inhabited. Rishon is situated about five and a half miles from Jaffa and two and a half miles from the sea. From some distance Rishon le Zion can be recognized at the south side of the main road by its numerous vineyards, its picturesque fields, modern structures and its numerous shady trees.

The approach to the colony is made through a long straight driveway on each side of which are rows of trees. An opening through a white stone fence marks the entrance to the Colony. We were met by many children and we were greeted with as many "Shaloms" on the way to Hotel Belkind, for it was noontime and the pupils were hurrying home for their midday meal. It was indeed, gratifying to observe with what respect these young Judeans treated us foreigners. Hospitality to strangers is a typical Jewish virtue, and in no place is the practice more exhibited than in the Jewish Land. Here is a lesson that our American children may learn from their Palestinian brethren.

Rishon le-Zion is practically one large vineyard through which run avenues crossing each other at right angles. At each side of these thoroughfares are modern stone structures surrounded by green lawns, gardens, orchards and numerous eucalyptus and castor oil trees.[9]

As in most Palestinian towns, the streets are not level, for it is a mountainous country, and the white two-story stone houses with the red roofs peeping through the green foliage up the hills appear very picturesque when observed from a lower level.

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[7] Jer Yoma, v:3; also Piyyut for the Day of Atonement, wherein (as in the cited passage) the High Priest is stated to have prayed for the people of Sharon: "May not their houses become their graves!"

[8] It is the richest region in the land. It was known for the luxurious olives, acacias and grain fields (I Chron. xxvii, 28). The terebinth (Hebrew, Alah) are as yet the best in Palestine.

[9] It is probably the original of Jonah's gourd—"Kikayon de Yonah").

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In the centre of the main street is a spacious two-story schoolhouse, which is thoroughly modern and sanitary. This school has a daily attendance of one hundred and fifty well disciplined children, boys and girls, under the guidance of five able teachers. The program is so arranged that each child receives a Jewish national and secular education after the completion of a six years' course.[10]

It is an elementary and grammar school. The Bible, Biblical and Post Biblical History, with the geography of Palestine, are the most important subjects. The others are arithmetic, Hebrew grammar, literature, drawing, elementary physics, physiology, music, botany and gymnastics. Among the languages may be mentioned Arabic and French. All these subjects are taught in Hebrew. The children appear well-fed, healthy and robust, possess an athletic bearing and a happy temperament. One derives intense pleasure watching these young, erect, thoroughly emancipated Palestinians conversing in the tongue of Moses and Isaiah which sounds like music to one's ear. One thing, however, may be said in the way of criticism of their system of education, namely: There is an artificial air about the school, and an excess of formalities which should find no place in a Jewish house of learning. If the teachers would only learn to be a little less formal, and more democratic—take off their white gloves—and stop imitating Germany and Switzerland, I believe the Rishon school would be a model. The New Judaism, if it stands for anything, must be thoroughly democratic in its principles, and must turn to Jewish sources for guidance in matters of conduct as well as of morality. We may learn from other people, but we must not imitate them.

The "Pardes Hamoshabah" or public park, is the pride of the colony. It contains about six thousand tropical trees, ethrogim (large citrons), figs, olives and almond trees. Among flowers should be mentioned wall flowers, pansies, irses, lilies, sweet smelling myrrh and the fleur-de-lis, beautifully arranged in an artistic manner.

It is the recreation centre of the Colony; the air here is refreshing and invigorating, and the large collection of fragrant flowers that adorn these grounds keeps the atmosphere saturated with the sweetest perfume. During the hot summer months one finds perfect shelter and comfort in the broad boulevard that cuts through *the palm garden,* for, the two rows of trees at the sides of this magnificent avenue approach each other at the top to form a roof for protection against the sun. Close to the entrance is a

[10] The Talmud Torah, or the parents themselves, attend to their religious education.

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large reservoir which furnishes ample irrigation to this pleasure resort and sends through underground tubes a sufficient supply of water to all the houses of the Colony—several such wells are provided.

Nearby is the famous wine cellar built by Baron Edmund de Rothschild at a cost of one and a half million frcs. ($300,000.00). It is said to be one of the largest wine cellars in the world, and is fitted up with the most costly machinery for the manufacture and preservation of wine. It has also a large workshop for the making of wooden vessels used for the exporting of wines and cognacs.

Most of the colonists that are engaged in wine culture send their grapes to this cellar. There are about 258 families residing in various colonies that bring their grapes to the wine cellar:

Rechoboth, 90; Rishon, 83; Zichron Jacob, 57; Petach Tikva, 7; Katra, 16; Neis Ziyonah, 5; total, 258.

They are co-operated under the name Agudath Hakormim (wine growers' syndicate).[11]

The "Ika" has lately installed two presses, one in "Petach Tikvah," the other in "Rechoboth," to save the expense of carrying the grapes to Rishon, but after they are pressed, they send the grape juice to Rishon in large vessels to be turned into wine.

Formerly the wine industry was in the hands of the "Ika" administration, to whom colonists sold their grapes, and when some years ago, the managers of the Ika noticed that the vineyards produced more grapes than the market required, and that the natural yearly increase was out of proportion to the demand, they ordered that each colonist tear out a certain proportion of his grape vines and plant in their stead other fruit that can find a ready market, such as oranges, citrons, almonds, figs, nuts, apples, etc.

But now the wine industry is the direct concern of the colonists, conducted on a co-operative basis, under the able supervision of Wolf Gluskin. The vine growers syndicate represents practically all the colonists in Palestine that are engaged in the cultivation of the vine. The wines and cognacs are exported to almost all countries, and the demand for Rishon wine is becoming greater every year. In the Orient the "Carmel Oriental Company" has a monopoly of the wines, and in America and Europe the "Carmel Wine Company" are the sole agents of the Rishon wines and cognacs. The Rishon wine is the largest industry in Palestine and one of the largest in the Orient. About one hundred employees find steady occupation there and

[11] Smilansky, in "Hashiloach," Vol. 26, 540. Barzilai, Ib. Vol. 27, 85,375.

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it is estimated that about five thousand souls derive a livelihood from this commodity.

Vine culture is the chief culture of the Colony. (5000 D. land is planted with grapes.) Most of the grapes planted have been imported from America and grafted with French varieties to protect them from the scourge of the Phylloxera. The grapes in 1908 are estimated to have materialized as much as 183,126 frcs. ($36,625.00), of which one-half is profit. "Rishon" by itself has produced more than 400,000 gallons of wine in one year besides large quantities of cognac and brandy.

Other products cultivated with great success are almonds. (1000 D. is planted with this article.) Thirty hectars of almonds have yielded a profit of $1600.00. This result is very encouraging and in a few years the colony will have two hundred hectars of almonds for the market. The result of the orange and olive culture is also satisfactory. (Only 100 D. land is cultivated with olives.

Over twenty thousand mulberry trees have been planted in Rishon for silk-worm culture, but for some reason the manufacture of silk has not been encouraging. Other products cultivated with marked success are ethrogim (large citrons), pomegranates, apples, bananas (called there Eve's figs because of their large leaves) and other fruits thrive excellently in this settlement.

One colonist has successfully cultivated the geranium rose, from which a costly oil is produced, and he secured proper machinery to distill it, but the market is too fluctuating at present to encourage the engaging in such operations on a large scale. Cereals are but little grown in this colony, as the land is not suitable for that purpose.

The net profit from all these products, generally speaking, is satisfactory and creditable to the colonists. One who visits here and sees these wonderful results agrees with Herr Aronson, the famous Palestinian agricultural expert, that the Jew makes an excellent gardener and planter, surpassing the fruit growers of other countries in skill, intellignce and industry, and that the coast line of Palestine is as well suited for such culture as the best fruit growing district of California.

The number of Arab laborers is gradually diminishing and a Jewish peasantry is being formed. The colonists have learned by experience that the land will only yield a living if worked conscientiously, and that they must rely on their own resources if they are to attain success (this, of course, applies to all the colonies).

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The indebtedness of the colony to Baron Rothschild is being gradually liquidated. A deputation of colonists visited Paris and handed to Baron Edmund a cheque for 400,000 frcs. ($80,000.00), the first instalment on their debt for the cellar. When the Baron handed over the cellars of Rishon and Zichron he added 1,600,000 frcs. ($320,000.00) for a working capital, and their debt due to him was 2,000,000 frcs. ($400,000.00).

We found while visiting the Beth Am (Town Hall) the secretary of the Vaad (Town Council) Jacob Freiman (a son of a pioneer colonist) engaged in drawing deeds in the Hebrew language, he being assisted by another man named S. P. Rosen, who has demonstrated fine draftsmanship in drawing the lots which indicated the rights of ownership to the properties of many colonists.

In this building is the seat of the Town Council. The Vaad Hamoshabah is elected annually during the Succoth (Tabernacles) festival, the great festival which occurs when the colonists have gathered in the fruits of their year's labors and the colony is provided with all the necessities of life for the year.[12]

The Town Council consists of seven (Shibah Tubei Ha'ir).[13] These elect from among themselves a president (Rosh Hava'ad), a secretary (Mazkir) and a treasurer (Gizbar). The internal affairs of the community are administered by these seven, who constitute themselves into committees—sanitary, cultural ,government (who treat with the Turkish government) and arbitration—and these with the president at their head as ex-officio, are in supreme control of the colony, their decision is final. Very seldom are appeals made to the Turkish Law; either the Rabbi administers the Jewish law or the Arbitration Committee settles all disputes, and I was informed on reliable authority that there was never any serious disagreement that could not be adjusted right in the colony.[14]

The Turkish government has no official there, and as long as the Osher (tithe) is collected, the colony enjoys local autonomy. The colony owns a beautiful synagogue near which is the Talmud Torah, where Talmud (among many other subjects) is taught,[15] a hospital well

[12] All male and female residents who have reached the age of twenty share equally in the annual election of the "Vaad."

[13] The Town Council (Va'ad Hamoshaboh) is not only respected by its own constituents, but is also recognized by the Arabs, who depend upon their decision in all matters of business

[14] A district Va'ad, composed of delegates from the councils of the various colonies, with headquarters at Rishon-le-Zion, attends to general matters in which all the colonists are concerned.

[15] Maintained by a Frankfurt organization. There are in attendance about fifty pupils, under the instruction of three teachers. The annual budget is 5,000 francs ($1,000).

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equipped to accommodate many patients (also used by the neighboring colonists), a public bath, a free loan association, a public school,[16] a kindergarten and a library. There are also literary societies whose purpose is to give public lectures at the Beth Am, and a Talmudic Circle, the members of which study Talmud every day at the synagogue; a town band which discourses sweet music, a volunteer fire company, a medical clinic and an apothecary.

Each colonist possesses a modern stone house surrounded by lawns and plenty of shade trees. At the back of each homestead are vineyards, orchards and vegetable gardens, as well as sheds and barns for the accommodation of horses, cows, wagons, poultry, and for storing away feed, fruit, and farming implements. These homesteads are kept in an orderly and sanitary condition.[17]

One of the most striking facts that appeals to the tourist is the new Hebrew spirit that prevails here. It is remarkable how the Hebrew language has been made flexible, productive and adaptable to modern conditions by these young Judeans. A little tot of three made me and my companions blush while at the house of Herr H———. One of our company, being desirous of satisfying the curiosity of hearing Hebrew spoken by a child, asked a girl of seven in Hebrew, "What is your name?" and in his haste used the second person masculine to her (Ma Shmecho, instead of Ma Shmeich). Her younger sister, a child of three, playing around the room with a doll, overheard the question ran to her father and whispered in his ear, "Are these men Jews? They speak Hebrew as badly as Ibrahim (the Arab guide)." The poor child could not see how it was possible for a Jew not to speak Hebrew! She was ignorant of the fact that she was "knocking" at American Zionists, Presidents of Synagogues and Directors of American Talmud Torahs. In no other place is the genuine Hebrew spirit manifested as in Rishon. The young generation will not talk anything else but Hebrew, and when one visits a school, unless he speaks Hebrew well, he feels like the emigrant mother who comes to the American school room with a grievance and talks in broken English in the presence of the class.

Though many of the younger generation are compelled to leave the colony because the land owned by their parents is not sufficient to provide

[16] The public school is co-educational, consisting of a principal, six teachers and 150 pupils. Besides Hebrew, Arabic and French are taught. The yearly budget is 13,500 francs ($2,700).

[17] Many houses were erected for the Yemenite Jewish laborers by the Jewish National Fund, by David and Fannie Wolfson Fund, by Herr Goldberg, of Wilna, and Mr. Gluskin, administrator of the Carmel Wine Syndicate.

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a livelihood for the entire family when grown up, yet the colony is growing in every respect. From a handful of colonists in 1883 it increased to four hundred and fifty inhabitants in 1888, and six years later to five hundred and thirty-one. At present the population is about one thousand, divided into two hundred families, among whom are 470 land owners; the rest are residents who earn their living as employees, mechanics, merchants, teachers, officials, or who have independent means.

The land area has increased from 7,000 D. to over 15,000 D., and the buildings number 126, of which 90 are private dwellings, and 136 public buildings.[18]

Rishon l'Zion some years ago was raised to the status of a "Beled" (township), the Turkish Government doing this on the recommendation of the Pasha of Jerusalem.[19]

For the first city-Mayor was elected Mar Liebman and for Vice-Mayor Mar Mayerowitz. The government at the same time gave the new municipality permission to plant trees on the sand dunes towards the sea to prevent the sand from covering the colony.[20]

The anti-Jewish outbreaks in Russia in the early eighties of the last century brought many Jews to Palestine to look for their salvation in the land of their fathers. During the summer of 1883 several thousands of these refugees came to Jaffa, most of whom intended to establish themselves in Palestine as farmers. Though the greater number of these were poor victims of pogroms, still there were among them some who were financially prepared to engage in agriculture. A group of these emigrants organized themselves into a society bearing the Hebrew name "Va'ad Haluzei Yesod Hama'alah."[21]

The leaders of this group were Solomon David Levontin, present Director of the Anglo Palestine Bank, and Joseph Feinberg. The former became the advisor and the guiding spirit in the new colony. He was also instrumental in persuading his wealthy uncle, Hirsh Levontin, of Nicolaief, to join the group of Rishon, eventually purchasing a large tract of land

[18] Barzilai, "Hashiloah," Vol. 27, p. 373; Luach Eres Yisroel, 1912.

[19] The Ottoman law is: "Any village that has fifty families, natives or naturalized citizens, may become a Beled." "Ajun Kara" (or Rishon) not having fifty Ottoman families, the neighboring colony of Nels-Zionah, and the little colony of Beer Jacob were added. Beer Jacob was founded in 1906, in the neighborhood of Rishon, by the Hovevei Zion of Russia, for the Grusinian Jews, and was named "Beer Jacob," in honor of Rabbi Jacob, of Bochara. There are about twenty families, possessing 2,040 D. land. Most of them are also working in other colonies.

[20] Ha-Poel ha-Za'ir, 1912, No. 4

[21] The honorary chairman was Hayim Amaslag, British Vice Consul, one of the few Sephardic Jews at that time who took a deep interest in Jewish colonisation. The land of Rishon l'Zion was bought in his name, as the Turkish Government forbade Russian Jews possessing land in Palestine.

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in the settlement. Joseph Feinberg was a man of West European culture, a former student of chemistry at the University of Munich, a talented speaker and possessed a magnetic personality.[22]

This group secured a tract of 3,336 D. land (a dunam is 920 meters or 1133½ square yards, 4¼ dunam make one acre), at Ajun Kara, situated two hours' walk from Jaffa and half an hour from the sea, for which they paid the sum of 42,900 frcs. ($8,580).

On the ninth of Ab title to the land was secured and six days later eleven members of the group left Jaffa to take possession of their colony. There were indeed a few things in favor of the site chosen. It was very close to Jaffa and the sea, adaptable to viticulture, and it contained quarries of stone suitable for building purposes. But the soil was absolutely useless for agriculture.

The entire assets of Ajun Kara were one sycamore tree on a high hill, and its large shady branches served the few settlers as a shelter from the sun.

Tradition had it that on the summit of the hill where the old sycamore was located, bonfires were built in ancient times to signal the birth of the New Moon. As to the origin of this mysterious tree, there has been much speculation on the part of Arabs and Jews alike. Suffice it to say that under this tree religious services for some time were held in the early days of the colony, and the historic value of this place influenced them to adopt it as the village grave yard, where rest the remains of many pioneers, whose heroism will serve as an example of self-sacrifice and noble deeds to future generations.

Soon after their arrival they set to work tearing out the wild weeds, "Hilpah,"[23] to clear away stones, to build roads and to dig a well.

The Templars of the German colony Sharona advised them that the best position for a well was in the uppermost part of the colony. Their object was presumably to get sufficient water pressure so that when the houses would be erected at a lower level they would be supplied with water in their houses by means of tubes, thereby saving trouble and inconvenience of carrying water. The young settlers dug into the hill about 28 meters deep, and seeing no water forthcoming, they gave up that position and began digging at a lower level, but they met with no better results in their new place. Here, after the well was ready, the twenty meter stone walls collapsed and closed up the well. This last failure disheartened them very

[22] Israel Belkind, in "The Day," of Sept. 30, 1916.

[23] A large, thick weed, consisting of narrow leaves, resembling those of onions, that grow profusely in the sandy soil of Judea.

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much. They were obliged to carry water in barrels from the village Beth Dagon, an hour's distance, or from Mikveh Israel, and by the time it reached Rishon the water splashed out on the way, and the little that was left was warm and not fit to drink. The food also was of a poor quality, such as they were not accustomed to eat, and many a day they lived on "Battich" (watermelon). After a hard day's work under the tropical sun, they were disturbed at night, for they had no houses where they could find shelter from the cold air of the night and protection from the wild beasts and savage tribes. They found themselves in the position of Jacob of old, who said: "Thus I was, in the day the drought consumed me and the frost by night and my sleep departed from mine eyes."[24] (Note 6.).

Like their ancestors, in the desert, they found themselves with no bread to sustain them and no water to quench their thirst, but here the "Manna" was not forthcoming. All their enthusiasm, energy and physical strength were well-nigh exhausted, and their condition became precarious. Some determined to leave the place. All began to realize that to continue further was impossible. They were ready to make sacrifices in order to serve as an example to their brethren abroad, but starvation would not be an encouraging example. They viewed their failure not as a personal matter, but as a national calamity, as their failure might retard the national movement indefinitely.

From such a point of view they issued an appeal to the Jews of Europe. They addressed themselves to the national instincts of their people, making a frank statement of conditions of affairs that confronted them, but it was almost like "a voice in the wilderness." The assistance received was 351 roubles (about $175.50) from Russia, collected through the Russo-Jewish paper Woschod, and 1,500 frcs. ($300) from other parts of Europe, a sum hardly sufficient to pay the debts they had already contracted for the necessities of life. They then sent Joseph Feinberg to solicit the sympathy of influential people in their behalf, but this solicitor met with little success. He came to Paris with the idea of interesting the Alliance Israelite Universelle, the only Jewish organization in those days that concerned itself with Jewish philanthropic work, independent of state or territory, but he was received very coldly. He was on the point of giving up all hope of success in his mission, the failure of which would in all probabilities have meant not only a death-blow to the few men that were already settled in Palestine, but a set-back to the entire movement of colonization.

But here the angel of salvation appeared in the form of Baron Ed-

[24] Gen. xxxi:40.

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mond de Rothschild, since known as the "Nadib Hayadua," the renowned philanthropist.[26] The attention of Rothschild was attracted to the lamentable condition of the settlers by the late Rabbi Samuel Mohilever, who, with the help of Grand Rabbin Zadoc Kahn, Isidor Loeb and Michael Erlanger, succeeded in winning the Baron's interest to the colonization scheme in Palestine. Erlanger, in his capacity of private secretary to the Baron, was ordered to dispatch 30,000 frcs. ($6,000) for immediate assistance. The money was entrusted to Captain Hirsh, then director of the Mikveh Israel School. He was requested to act as supervisor of the new settlement and to exercise his discretion in the distribution of the money as well as in the management of the colony. Since that time Rishon entered upon a new era. The work on the well, that for lack of funds had not been finished, was resumed, and now at a depth of 45 meters water was discovered. It was just before the Passover of the year 1883 when the well was finished, and the holiday was a double one and was celebrated with great rejoicing.

After Passover (1883) streets were laid out, and work begun on the building of houses, a synagogue and a Talmud Torah. Rishon then entered upon a communal life.[27]

For some time things passed on smoothly; fourteen more families were added to their number and eight persons of the Bilu society, who were working at Mikveh Israel, made their homes here.[28]

But soon dissatisfaction arose and quarrels broke out, the factional strife became acute, threatening disruption of the colony as well as the loss of interest on the part of the Baron in the movement. The cause of the trouble was due to misunderstanding and lack of confidence between the colonists and the administration.[30]

As stated above, the management of the colony was vested in Hirsh, of Mikveh Israel. He being occupied with the direction of his own school chose one of the teachers to manage affairs in Rishon, with headquarters at Mikveh. This new head (Monsieur Digur) was not a Jew himself. He

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[26] For some time the name of the benevolent man who rendered them assistance was not known, hence he was named the "Renowned Philanthropist" by the colonists.

[27] Haasif I, 140, and Luach Achiasaf, 1904, p. 131.

[28] In that very year Charles Netter arrived at Mikveh Israel, and he was impressed with the untiring efforts, the zeal and behavior of the young Russian students. He recommended their removal to Rishon l'Zion, and for those left in the agricultural school he was planning to build houses at Mikveh Israel, but unfortunately he took sick ten days after his arrival (on Yom Kippur) and died nine days afterwards. Michael Erlanger sent Netter's letter to Baron Rothschild, who issued orders to transport them to Rishon l'Zion.

[30] At first Joseph Feinberg was the representative of Rothschild in the colony, but being one of their own, they did not respect his orders, and he resigned from the management.

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did not know the Russian Jew, nor was he able to enter into his psychology or appreciate his national sentiment. To him it was a philanthropic enterprise, pure and simple, on the part of Rothschild,—to keep poor Jews from starvation. The beneficiaries, in his opinion, were not to be consulted in the management of the colony. The colonists, on the other hand, expected the money as a loan on their property to pay off at certain intervals; they did not expect charity. They were an independent people, and as victims of persecution, in an autocratic country, they hated rulers, and were dismayed to find that they had to pay for the assistance they received with their independence, a price which they regarded as too high. They felt that they ceased to be the owners of the land they had purchased and that they were reduced to the dependent position of farm hands. They had heretofore held that they were not only accountable to themselves for their acts, but they were equally responsible to their brethren abroad. Now they found themselves deprived of their liberty, the very reason for coming to Palestine.[51]

All the activities of Rishon were now dependent entirely upon orders from Mikveh. The colonists were not at liberty to take any initiative whatsoever in the management of their property. The result was that matters were neglected, the orders of Mikveh arrived late, the seeds came not in time, the shipping of agricultural implements was delayed, and for all these the blame was shifted on the settlers.

This new autocracy irritated the Rishonites very much and they raised a protest to the administration, but it was of no avail. Israel Belkind, a student and member of the Bilu organization, had in a letter to Paris set forth the grievances and the indignation of his fellow colonists against the administration. This letter was sent back from Paris to Captain Hirsh, who came early one morning to the colony very much enraged, branding them with the stigma of "Mendicants" (beggars). He then threatened to withdraw all support unless young Belkind was expelled from the colony. This the Rishonites promptly refused to do. Some colonists wanted to make an end to all this strife and humiliation by leaving the colony, while others advised patience. Belkind, however, left the colony of his own accord, as he did not desire that all should suffer on his account.

[51] About this time Monsieur Venslani, the personal representative of Baron de Hirsch, visited the colony. To a delegation of colonists who came to solicit the interest of the Baron in Palestine colonization he remarked: "Soon Michael Erlanger will be here, and I feel certain he will continue the work he began in the colonies. But in case he does not, I will take up that work for Baron de Hirsh." Erlanger soon arrived from Paris, and announced that Baron Edmond intends to look out for the welfare of the colony.

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This act, however, did not pacify the Rishonites. They censured Hirsh for causing all this disturbance and demanded the withdrawal of Digur. In vain did Mr. Erlanger plead with them, and ineffectual was the appeal of Herr Zemel, of Berlin; nothing could change their determination. They decided not to let him enter the colony. Hirsh finally conceded the demand of the colonists and placed another teacher of his school, Joshua Osovesky, a young Russian Jew, an ex-comrade of the Bilu, as director, His headquarters were in Rishon. For some time, things passed quietly; the Rishonites, who were opposed to wine culture as the main product of the colony, were finally converted to his views. They were given to understand that their land was not adaptable for wheat culture. He gave each one the privilege of attending to his own buying and promised to pay well for the wine and products. He secured title to 3,000 D. of additional land in the neighboring village, "Ein," and sold it to new arrivals from Russia on the installment plan. The wineyards and the gardens soon attracted Jewish pilgrims to Rishon le Zion. [32, 33]

With the growth of the vineyards, it became important to construct a modern wine cellar, and this was quickly provided for the colony by the "Baron" who established in Rishon one of the finest cellars in the world.

But soon conditions in Rishon became turbulent again. Joshua Osovesky was accused by some of showing favoritism and of unfair methods in conducting the affairs of the settlement. His opponents organized themselves into a society which they named "Rodef Shalom" (followers of peace); his friends then constituted themselves into a society styled "Agudath Achim" (United Brotherhood). The main grievance of the opponents was that they were deprived of the privilege of local government.

The condition of affairs was still more aggravated by the presence in the colony of a score or more of day laborers recently arrived from Russia, most of whom were students at home of strong revolutionary tendencies. They were organized under the name of "Agudath Hapoalim" (United Workingmen). This new organization sided with the opponents of Osovesky. The latter as a punishment refused work to these men, and Hirsh, the Director-in-chief, ordered their expulsion on the ground that they were a menace to the welfare of the colony. In

[32] Hasslf vi:37.

[33] Among these visitors was the poet Naphtali Herz Imber (1886) who sojourned in Palestine several years, most of the time he lived with the English diplomat, Laurence Oliphant, on Mt. Carmel, near Haifa. The best of his national songs, including "Hatikvah," were written in Rishon l'Zion. His poems were afterwards published in book form under the name of "Barkai" in Jerusalem. (Luach Achiasaf, 1898, 317.)

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answer to this order the opposition provided a free kitchen for these young laborers. This act inflamed the director intensely and he ordered a battalion of soldiers to oust them. The opposition and the day laborers fought against the militia and did not permit them nor the Director to enter their grounds. Baron Rothschild himself, when he visited Rishon at that time. was not able to reconcile these factions. Finally, Osovesky was obliged to resign his directorship.

M. A. Bloch was next placed as the head of the colony. At first they thought they had gained a point, but they soon discovered that they were sadly mistaken. As soon as the new Director arrived he called together the colonists and urged them to agree to the following conditions. First, the colonists should relinquish all rights as owners of property; that they convey the property to the management as security for the money they were getting; that from now on, the colonists were mere laborers and must obey the orders of the administration or leave the place. Second, that no one be allowed to admit strangers to his house without the permission of the administration. Third, that no residents of Rishon have the right to join organizations. As might be expected, the colonists flatly refused to put their signatures to such conditions. The new chief immediately withdrew all financial assistance and the colonists and families were in great distress. The year 1887 witnessed the gloomiest days in the history of the colony. They were literally on the verge of starvation, but would not submit to the request of the new director. They applied for assistance in Europe, but they met with rebuke all over. Dr. Leon Pinsker, in a letter, strongly urged upon them to accept the demands of the administration, for their stubbornness not only did injury to themselves but was also harmful to the entire Zionist movement, as the Baron would lose interest in Palestine and the colonization in general would suffer on account of their rebellious action. After months of intense suffering, deprivation and universal condemnation, they finally yielded to the prescribed conditions, thereby acknowledging the authority of the administration.

All factional fights ceased and the colonists realized once for all that there were only two ways open for them, either to obey or to quit. To obey was the decision. Thirteen years afterward the management of the colony was transferred to the "Ika." The manner of the "Ika" administration is so well known that it is hardly necessary to repeat it here.

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A GROUP OF AMERICAN ZIONISTS IN THE SHADOW OF THE PYRAMID OF GHIZEH AND THE SPHINX, CAIRO

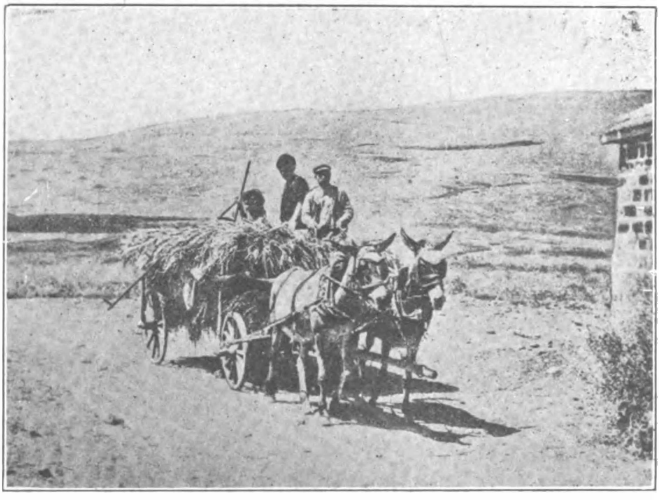
(See Page 16)



A GROUP OF AMERICAN ZIONISTS AT THE BANK OF THE NILE. THE ISLAND OF RODA IS SEEN IN THE DISTANCE

(See Page 12)

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REMOVING WITHERED BRANCHES FROM THE VINYARD.



TO THE THRESHING FLOOR

"And the threshing floors shall be full of wheat and the vats shall overflow with wine and oil." (Joel II:24.)

(See Page 81)

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Visiting this place when the working hours are over, one can easily mistake it for a suburb of a large European city. From every house the sound of a piano is audible, the girls and women are dressed in fashion, and the men cannot be mistaken for tillers of the soil.

The health condition of the colony is excellent. The proximity to the sea furnishes the colony with a refreshing sea breeze, and the ample vegetation makes Rishon a delightful place of residence and the foremost colony in Palestine;—an everlasting monument to the following gentlemen:—Hirsh Levontin, Solomon David Levontin, Hankin, Frieman, Eisenband, Eisman, Abramowitz, J. Feinberg, Israel Feinberg and Herbert, pioneer idealists and founders, and last but not least, to that munificent Jew, Baron Edmond de Rothschild, who has brought nearer the realization of the prophecy of Amos:

> "And I will bring again the captivity of my people Israel,
> And they shall build the waste cities and inhabit them,
> And they shall plant vineyards and drink the wine thereof,
> They shall also make gardens and eat the fruit of them.[34]

[34] Amos 1:13.

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CHAPTER IX.

THE TWIN COLONY

At three o'clock in the afternoon we bade "Shalom" to Rishon l' Zion and continued our journey in a southeasterly direction to the little twin colony, "Vadi el-Hanin" (Valley of the Lilies) or "Nes Ziyyonah" (Flag of Zion.) The land appeared to be in a fairly cultivated condition. Notwithstanding the hot dry season, verdant fields were seen in every direction. Here and there large patches, containing reaped barley and wheat piled up in sheaves, were visible, waving fields of millet and sesame (from the last an oil is produced) were noticed along the road; also large fields of lentils, called in Arabic "Adas," evidently esteemed by native peasants and regarded as a nourishing food.[1]

Pasture land containing flocks of cattle in care of shepherds armed with guns and often mounted on horses and donkeys was a frequent sight. But no farm-houses were in view, and indeed one is surprised at the absence of scattered farm-life in Palestine. The native fellahin, like the Jewish colonists, segregate themselves into villages.

The cause of this antagonism to rural life is due to the fact that the country is not secure enough to encourage the life of isolated farming. The modern Nomads, the Bedouins, have for hundreds of years been hostile to the native Arab population (Hadari) and kept them in constant fear of robberies and night attacks. It frequently required the utmost efforts of the government to protect them. The Bedouins,[2] children of the desert, are said to be of pure Arab blood and are the descendants of the semi-savage Nomads who have inhabited Arabia from time immemorial. They are divided into two branches, those that migrate in the winter towards central Arabia, and those that remain permanently in Syria. The first are the most powerful tribe of the Bedouins. Every tribe is presided over by a Sheikh. War occupies much of the time of these tribes, the occasion being quarrels about pasture or wells. Complication often arises through the law of retaliation which is in practice among them. They possess im-

[1] It is the same as Hebrew "Adashim," which Esau bought with his birthright (Gen. xxv:34.)

[2] In Hebrew Kedar, named after the second son of Ishmael (Gen. xxv:13).

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mense herds of sheep and camels, but have no inclination to farming. Their food consists chiefly of bread and milk. They have made very little progress in the past thousands of years. Their mode of life is the same, their customs are identical with those of their ancestors of thousands of years ago, and their dwellings consist today, as in the days of Solomon, of portable tents, the material being of close texture and waterproof, made of black goat hair, woven by the Bedouin women.[3]

The Bedouins are tall and well built, having a bronze complexion, jet black hair, a slight beard and black, piercing and restless eyes. They are dressed in white or blue cotton shirts open in front down to the waist, and a leather girdle around the waist adorned with amulets and shells. Neither sex wears trousers. On the head they wear a gay cotton kerchief bound around the head with a thick cord of camel's hair, "Kephiyah." Part of the head-cloth hangs loosely over the back of the head and neck as a protection from the sun. They seldom wear shoes. Such are the people that roam the mountains and valleys of ancient Judea. The tourist, however, finds the intruders harmless, and their nomadic life of peculiar interest.

Our little party, inspired with the general conditions of this district, sang Jewish airs all along the way. Even Ibrahim, the Arab coachman, appeared to have been pleased, for in the highest pitch of his tremulous voice he participated in the chorus when it came to the stanza "Od lo ab'da tikvatenu." He was so much absorbed in the Jewish national songs that he would almost have passed the Twin Colony if it had not been for the puffing of a little gasoline engine on the wayside near Nes Ziyyonah, that brought his horses to a sudden halt.[4] In vain shouted Ibrahim, "Yalla! Yalla!" (quick) to his beasts to make a move. He changed his Hebrew tune to an Arabic melody, presumably thinking that the sudden change in his horses was because these Orientals were not in favor of Hebrew national airs, but it was of no avail. They positively refused to go—

This engine that scared Ibrahim's beasts and refused to carry us to the colony was operated by a young man named David Ratner, who had recently arrived from Russia. He purchased 50 D. land near Nes Ziyyonah and was now breaking the ground for an orange grove. His

[3] "I am black but comely, Oh ye daughters of Jerusalem, as the tents of Kedar"—(Song of Songs, 1:5.)

[4] "They turned aside out of the way," like Balaam's ass, and would not go towards the colony.

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plough was connected to the engine by means of wire ropes. Thus we see that even in ancient Judea mechanical force is quickly taking the place of animal power. We left Ibrahim arguing with his horses and reached the colony on foot.

Wadi el-Hanin, as its Arabic name indicates, is situated in a valley, and, unlike many other colonies, it is well supplied with water; one has to dig only a few meters to find a well. A large number of such wells are found in the colony. The soil, owing to the ample supply of water, is very productive and well suited for vegetable gardens and other plants that thrive best under abundant irrigation. Vegetables such as potatoes, turnips, beets, tomatoes, watermelons, onions, garlic, cabbage, lettuce, cauliflower, radishes, cucumbers, egg-plants, peas and beans, thrive splendidly here and yield a crop twice a year. A large garden containing tropical and other plants adorns this settlement. Wadi-el-Hanin is well shaded with many fruit trees such as the olive and apple. Formerly the wine was the main source of their income. The chief products now are grapes, oranges, almonds and honey. The oranges here have the reputation of being the best in Palestine; they are large, sweet and juicy. Since the colonists began to cultivate a variety of products, their condition has materially improved.[5]

Several rows of modern structures well shaded and surrounded by gardens occupy a most conspicuous position on the uppermost part of the hill belonging to Nes Ziyyonah. These houses were built by the Jewish Colonization Association. Owing to its close proximity to larger colonies, it does not possess as many communal institutions as the other colonies. It has, however, a splendid school, which is divided into four grades, a kindergarten and a house of worship. A building formerly used as a dwelling place for colonists and their families, is now used as a Beth 'Am (Town Hall). In this building is the seat of the Va'ad Hamoshabah (Town Council), which, in conjunction with the management of the "Ika," directs the affairs of the colony.

Wadi-el Hanin was founded by Reuben Lehrer, a wealthy merchant of Kherson, Russia, who being moved by the anti-Jewish riots prevailing in his country in the year 1882, placed all his possessions on public sale and came to Palestine the latter part of the summer of the same year, and on

[5] The arabs have a tradition that in this wadi were once hundreds of large orangeries, wherein grew the sweetest variety of flowers, hence its name, "Valley of the Lilies." Many old wells and relics of ancient groves corroborate the tradition. Lehrer, however, found one grove of 60 D. and an old Arab Khan.

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the 25th of April 5540, established himself in Wadi-el Hanin; hence this colony is sometimes known as Nachalath Reuben, after its founder.[6]

He divided the land into parts and sold it to several families from Russia who settled there.

Among the purchasers was Abraham Yalubsky, who met with a tragic death at his little cottage near the khan. He was attacked in the dark of the night of the 10th Tebeth, 5649 (1889) and was murdered by Arabs of the neighboring villages. The violent death of their comrade threw a gloom over the colony resulting in an exodus to Jaffa. Only four families remained there. Of those that remained, mention should be made of a pioneer woman, the fearless Widow Goldie Miluslowsky who, braving all sorts of hazardous difficulties, stuck to her farm and worked with a zeal equaled by few men.

The most noted of the group that joined Lehrer's colony was Aaron Eisenberg, at present head of the Agudath N'taim. He brought into the new village life and hope and was the guiding spirit of the colony. He bought of Lehrer a tract of land and sold it to a company of twelve men who worked in Nes Zionah. From the profits he erected a large building to be used as a dwelling for the colonists and their families (this structure is now the Beth 'Am). The dedication of this public hospice took place one day during Hanukah week. It was a double eremony. The "Brith Milah" of his son Karmi, the first child born in the colony, took place on the same day.[7]

It is interesting to note that the rebirth of the Jewish flag is traceable to that day and to the colony Nes Zionah. On that occasion the well known Zionist, Michael Heilprin, unfurled the Jewish flag.[8]

He was on a visit to Palestine and was a guest of Eisenberg that day, and while the crowd were jolly over the double celebration, Heilprin quietly walked in and displayed the white and blue flag with the star of David at the centre.[8b]

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(6) The estate was the property of a member of the German Temple Society, and consisted of 1968 D. of arable land, part of which was cultivated—one orange grove, an old Arab Kahn and a primitive barn. Reuben Lehrer obtained this farm in exchange for one he possessed in Bessarabia.

(7) Karmi Eisenberg is now the only Jewish officer of high rank in the Turkish army.

(8) Michael Heilprin owned a large orange grove in Nes Zionah, which he bought from Eisenberg. Barzilai, Hashiloach xxxi:60.

(8b) The idea of the Jewish flag was probably taken from the Talith, which has a white field and dark blue stripes. The writer noticed many Arab shepherds wrapped in a cloth resembling the Talith, while guarding their flocks. The Talith has probably a national rather than a religious significance. It was worn by the shepherd tribes in Palestine, and as in many other things, the modern Arab still preserves the ancient custom his ancestors have learned from or possessed in common with their Israelitish neighbors.

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The early experiences of these settlers were anything but encouraging. In 1892-93, or after ten years of hard and energetic labor, of deprivation and illness, they had almost nothing to show; no houses, no schools, no cattle, no proper agricultural implements, nothing to inspire hope in them.

Their land, while well watered and good for agricultural purposes, was not fit for habitation; it was too low, impregnated with the miasma of malaria and other diseases. They were poverty-stricken and there could be no question of buying land on the neighboring hills for the purpose of building. The entire population of the colony was hemmed in in three stone huts, and owing to the overcrowding, they were occupied only during the rainy and cold season. At other times they lived in the open fields, the gleaming lights of the Bedouin tents keeping them awake at night for fear of attacks. Of the twenty-two original settlers, only eleven remained; the others, facing starvation, left for the nearby colonies, where they obtained work.

The spring of 1892 is well remembered by the residents of Wadi-el-Hanin as the most crucial period of their lives. After they had endured a winter of illness, great want and privation, the spring found them too poor to buy seeds and other necessary articles. It was very late in the season when they secured some assistance from the Odessa Committee. The entire colony, men, women and children, turned out on the fields in order to make up for the time lost. The possibility of success brightened their spirits, and they were at once transformed from a state of inactivity and helplessness to a condition of hopefulness and industry. Three more houses were built that very summer, more wells were dug, and a teacher was secured for the children. Permanent help soon reached them through the Jewish Colonization Association, who expended the sum of 125,000 frcs. ($25,000) to put Wadi el-Hanin on a sound basis. Those that left the settlement and had no desire to return were paid for their investment, and sixteen new families were established on their places.

About the same time a number of Russian immigrants secured title to the hilly land surrounding Wadi-el Hanin and named it "Nes Ziyyonah." They erected a number of cottages on the highest point of their land, and granted permission to their neighbors in the valley to build their homes at the top of the hill, so that at present the entire village is located on a high level and may be seen from a distance. A school house was soon erected and a house of worship dedicated. The Twin colony entered upon a new era, to them truly an era of prosperity.[9]

[9] The steady growth of Wadi-el Hanin, however, began with the founding of Rechoboth, 1890-91, and with the development of Rishon and Ekron.

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The population of the Twin colony is 245, consisting of forty-four families, including those that dwell here in frame houses erected by the Ika—though working elsewhere. The land area was 1568 D. when purchased, of which the villagers of Surafend robbed them of 150 D. which they could not recover. Now the land area is 2794 D., planted with various fruits.[10] The balance is pasture land:[11]

Reuben Lehrer and his three sons, who now form four families, occupy themselves with apiculture (bee culture). They possess several hundred bee hives, and their product finds a ready market in the large cities of Europe and America. Their net profits from the sale of honey were in 1909 $3500. The bee industry does not depend so much upon the bee as upon the quantity and quality of flowers surrounding these hives. The nectaries of these fragrant plants made Palestine "a land flowing with honey."

Palestine today, as in the days of old, is the home of an amazing wealth of flowers. Some observers have discovered as many as fifty different varieties within an area of one square Dunam of land. The native farmers call these flowers "weeds," but some of them are such weeds as would be eagerly received by any of our conservatories. "It is not necessary for one to be a botanist or to have the taste of an artist in order to appreciate the splendor of colors of the Palestinian flowers," said a recent traveler, "such a mixture as white, red, yellow, pink, scarlet, purple, lavender and green, all the colors of the rainbow clustered together within a small space."[12]

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(10)

Oranges	848 D.	
Almonds	420 D.	
Vine	650 D.	
Olives	70 D.	
Other trees	50 D.	
	———	2038

(11) More land was purchased by the Geulah, through Mr. Dizenhoff, from Arabs that lived near the colony.

(12) It is well known to botanists that Palestine is the meeting place of the flora of three different continents, and this circumstance combined with the varied altitudes produces a condition most favorable to bee culture. Some years ago the two brothers, Baldensperger, living in Jaffa went into the apiary business. They conceived the idea of furnishing the bees with material for honey making throughout the eight months of the year by camping first at a low altitude and when the flowers of that locality were finished, moving the hives on camel-back to a higher place, thus following up the consecutive blossoming of different wild flowers. They first let them work on the orange blossoms around Jaffa, and this fragrant honey was kept separate, as was that obtained from each succeeding flower which pervaded any particular district. Thus they were able to label their honey "Orange Blossom," "Thyme," etc.

The data furnished by these gentlemen show a yield exceeding that yet known in any other country. By using modern American extracting machinery and replacing the combs, one hundred hives produced six tons of honey during eight months. That is 120 pounds to the hive. The average yield in Australia and America is 30 pounds to each hive, and the maximum 50. From these facts it is clear that this unique land is possessed of great natural advantages over other lands, not only in ordinary agricultural possibilities, but in this interesting matter of producing honey.

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Standing amongst these bee-hives in a field of fragrant flowers of the most exquisite hue and luxurious odor, and seeing from some distant hillside, flocks of milk-producing sheep and goats, one is animated with the thought that Palestine is becoming again "a land flowing with milk and honey."[13-14]

(13) The Palestinian honey is white, very granular, highly aromatic and pleasant to taste. It is an indispensable article of food, and is served like butter with every meal. The wax of the honey is used to make tapers and candles. Honey with milk is served as food for children (Isa. vii:15-22; I Sam. xiv:27).

(14) In ancient times honey was of very great importance as an article of food, being almost the only available source of sugar (Ex. xvi, 31). It was also valued as a medicinal agent (Sam. x:16; Ber. 44b; Sabj 76b; 154b; B. K. 38a). The Mohammedans use it even now as a laxative and as a stimulant. The Koran, in the chapter, "The Bee," remarks: There proceeds from their bellies a liquid of various colors, wherein is a medicine for men (Koran Ch. 16).

Honey sometimes denotes artificial honey, prepared from the juice of certain fruits (Num. xiii:27; Ex. iii:8; Jer. xi:5; Ezek. xx:6.) Such honey is still in use among the Arabs and is known as "dibs."

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CHAPTER X.

RECHOBOTH (SHAARAYIM)[1]

We set out for Rechoboth late in the afternoon. Not a cloud marred the purplish blue sky. The sun was setting upon the western hills of Judea. We crossed the plain of Sharon, approaching the upper part of the Shephelah, towards the plateau, the most fertile part of Judea. This plateau is about twelve miles wide and forty-five miles long, extending from the vale of Ajalon in the North to Gaza in the South.

Ibrahim was in good humor and indulged in Arabic melodies, which sound to the Western ear more like a plaintive declamation than a song. One, however, who is familiar with the traditional music of the Jew, especially of Asia and Eastern Europe, at once recognizes a similarity in the music of the Arab and that of his cousin the Jew, a point which ethnologists who deny the Semitic origin of the modern Jew, may take cognizance of.

It was twilight, and the Rechobites were returning from their day's toil in the fields, hailing us cordially as our carriage took us to the modest little inn. On the way we passed two encampments where several white tents were pitched, around which were frolicking children and women engaged in preparing the evening meal. These were not the camps of hostile Bedouins nor of friendly tourists. They were the homes of Jewish laborers who had recently arrived from Yemen, and of native Jewish working men (Frankists), who had come here to work during the busy season. The men having just returned from work, gathered into two respective bodies with their faces toward Jerusalem, in their customary evening prayers. It was indeed a very inspiring spectacle to see these poverty-stricken and spiritually crushed Yemenite Jews at prayers. Their services were impressive. There was nothing artificial about these worshippers; their prayers came from the innermost soul of a people who were persecuted for centuries in their native land, and their very countenances bore the effect of ages of oppression. The Jews of Yemen have at all times had to suffer much from the native population, but their present state, especially in North Yemen, is harder than ever. (Note 7.).

[1] The Arabic name is Duran or Taran, the plural of Tara, a gate (Josh. xv:36).

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In this connection it is of interest to note that the Yemenite Jews have a tradition that they originate from a celebrated family of Judea who left their homeland before the destruction of the First Temple because of their strong belief in the prophecy of Jeremiah, "He that abideth in the city shall die by the sword, and by the famine and by the pestilence. . . . ."[3]

They went through the Arabian desert and settled in Sanaa-Yemen. There they lived in perfect freedom until Ezra, the Scribe, at the head of the Babylonian exiles, returned to Jerusalem. Ezra issued a call to the Judeans of Yemen to return to the land of their fathers, but because they knew that it was not a permanent redemption, they refused to follow the lead of the Scribe. Thereupon Ezra cursed them, saying, "They should find no rest among the nations among whom they dwelt." Since then they were oppressed.

This belief is strongly rooted among the Jews of Yemen and there are some whose antipathy toward the Scribe is such that they still will not name their sons Ezra. They believe that Ezra for his malediction was punished and he died in Persia near Basra. (Benjamin of Tudela gives the burial place of Ezra as Sambra, Persia; Josephus, on the other hand, states that he died in Jerusalem.)[4]

They have another tradition that at one time a Jewish King, by name Joseph Dhu Nowas, ruled over Yemen, but since Mohammed conquered Sanaa, the capital of Yemen, they lost their prestige; and their life in the last 1300 years has been miserable.

To them, indeed, Palestine appears "a land enjoying the blessing of God," and "a land flowing with milk and honey." These good people are very energetic, frugal and conscientious laborers, who have preserved in all their purity in distant Yemen the old Jewish virtues of deep piety and scrupulous morality. They are content to live a simple life, and they can compete with Arab labor in bidding for work at the hands of their Ashkenazic brethren. From a national and economic point of view they form a valuable asset to Jewish colonization, constituting the best labor material for Jewish settlements whose honesty and intelligence can be depended upon. The colonists have since built permanent quarters in their midst for the Yemenite Jews.

After the services were over general hand-shaking and greetings in

[3] Jer. xxi:9.
(4) Early Travels in Palestine, p. 113, Bohn's Series.

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the old Jewish fashion followed. In the most familiar terms we were asked how we were, and all in the Hebrew tongue. On parting we were saluted with the Oriental farewell, pointing the right hand toward the head, eyes and mouth, and ending with "Shalom."

We left our new friends and went on to the inn, where we found dinner ready. It was a genuine Palestinian menu; "milk and honey" was plentiful. It also contained, however, much to satisfy Western taste.

In the evening we paid our respects to Herr Aaron Eisenberg, head of the "Agudath ha Notim" (Society of planters). The night was full of color, the moonlight was so brilliant that it was easy to read the smallest type of a guide book. It is difficult to picture a moonlight scene of Palestine. Here the moon reflects to the eye impressions of dark and light spots only, but in Palestine the moonlight shows all the colors of the rainbow, the blue sky, the green trees, the red tiles on the roofs, and gray mountains from the distance. Even the stars twinkle brighter, and on a moonless night one can read clearly the face of his watch by the star light.

It was a glorious evening; there was a fine, cooling breeze wafted over the land from the west, a Mediterranean breeze. The leaves on the trees were rustling gently over our heads whispering to us in pleasant secrecy. Along the streets the Hebrew dialect, the language of Moses and Isaiah, was audible as spoken by parties of young folks passing us. The scene was animating, and the picture recalled to the mind that of Solomon and Shulamith on the mountain of Bether.[5]

To our sorrow we found Herr Eisenberg ill. Illness, however, did not prevent this splendid idealist from offering us his hospitality and valuable information. On our return, the owner of a vineyard invited us to accompany him to his yard. To avoid the danger of being shot at by the watchman ("shomer") the proprietor and watchman exchanged signals before we entered the garden. The post of watchman (shomer) was always considered in Palestine an important one, for it required courage, wit and sound judgment in order to frighten marauders off without shedding blood. When the fruit begins to ripen the owners build a tent, booth or watch tower. The one we observed was a watch tower and consisted of four poles supporting a platform sufficiently raised to escape the damp and to enable the watchman to see all over the grove, having a roof of green branches to pro-

(5) "Until the day break
And the shadows flee away,
Turn my beloved and be thou like a roe,
Or a young hart upon the mountain
Of Bether."—Songs ii, 17.

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tect him from the burning sun of the day and the falling dew at night. Here the watchman sits day and night. In the vineyards a double watch has to be placed against jackals, foxes and hares. The first two are very fond of grapes and can destroy the largest vineyard in a short time. Large numbers of jackals frequently attack a vineyard at night. The mournful cry of the jackal is sure to call the attention of the "shomer," who drives these intruders away by the shot of a gun or the noise produced by striking two pieces of brass or other metal. Thus said Solomon: "The little foxes that spoil the vines, for our vines have tender grapes."[6]

On large vineyards it is common to employ a negro as a watcher, for the Palestinian peasant stands in peculiar awe of the black stranger. Until recently only Arabs were employed in the Jewish colonies as guardians, for the Jew lacked strength and courage for the guardianship of property against the treacherous natives. In many instances the Arab watchmen were notorious thieves and they were employed for that reason as the best men to deal with thieves. Very often they joined hands with a band of robbers to loot the property they were watching. But of late Jewish young men have begun to take the places of Arabs as watchmen.

After the crops are gathered the tent or lodge is left to the rain and storms of the winter, and it presents a peculiar, forsaken and deserted aspect so characteristically described by the Prophet.[7]

We rose early next morning to get a view of the Colony and its surroundings before the sun was high. The air was fresh and invigorating, the birds sang clearly high over our heads. The damp sand along the road was delicately imprinted with the track of birds and the grass was decorated with glistening beads of dew. We visited the S.—— family, formerly residents of Chicago. Mr. S.—— lived many years in the United States. Two years previously he retired from business, left the tumultuous city and came with his family to live the simple life. Here he purchased land, erected a modern home and is about to begin work on an orange grove He also contracted to build water works for Rechoboth, for which the colony granted him the franchise for twenty-five years, an investment that pays fully seven per cent. per annum. We called upon Mr. S.——, believing that the information we would receive from an American business man would be valuable to us in America.

Mr. S.—— expressed his contentment with the life of Palestine in

(6) Songs ii, 5.

(7) "And the daughter of Zion is left as a cottage in the vineyard, as a lodge in a garden of cucumbers."—Isa. i, 8.

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general and that of Rechoboth in particular. His daughter, a pretty brunette of eighteen American by birth, shared his views in all particulars.

"Palestine," said Mr. S.——, "is in great need of capital, and cannot be considered at present an ideal land for poor immigrants. In order to make way for general immigration, our capitalists must come first and make their investments here, create industries, develop its resources, and prepare work for the less fortunate newcomers. There are great opportunities for good business men to make profitable investments. The East is rapidly awakening and the markets are growing larger daily. I would not advise Americans to come here unless they possess $5000. Of course, there may be exceptions to this rule, here as anywhere else; one may do more with a smaller sum than another with a larger sum. It takes six years before plantations will yield fruit, and in the meantime one must live six years without any income. A smaller capital will do if suitable land can be gotten for agricultural purposes and especially if one is a trained farmer.

"To illustrate what money can do here in the farming line," he continued, "come and see Minkoff's Bayare" (orange plantation). And so speaking, we left Mr. S.——'s home and followed him to see one of the largest orange groves in Palestine. We walked about a mile, wading through sand above our shoe tops. The sun was already high and walking through hot sand was like walking on fire, or, rather, between two fires, the sun above and the sand below. We were, indeed, glad to reach Minkoff's "bayare," and accept his hospitality. His plantation appeared to us like a paradise. We sat in the shadow of a tree, admiring the magnitude of his irrigation plant, the large number, and the great variety of trees and their splendid arrangement. The water is brought up to a high, magnificent reservoir from a well twenty meters deep, by means of an engine, whence water is distributed through iron and clay tubes into every part of the grove, which is situated on a slope.

Minkoff's "bayare" was only five years old; that was the first year it yielded fruit. The sale of the crops, as calculated by the owner, will pay for labor, but Mr. Minkoff anticipates an income of 60,000 frcs. ($12,000) annually in due course of time. So far, 200,000 frcs. ($40,000) have been expended to change the bare and sandy hills into the finest plantation in Palestine.

On our return through the burning sand we did not mind the heat so much, for the sand appeared much cooler. We were thinking of Minkoff's "bayare," planted in this soil, and were convinced that this sand has a

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great future. We returned to the colony, coming through the main street, a wide avenue having at each side a long row of mulberry trees partly concealing a line of one-story stone houses of modern design and surrounded by green lawns and numerous plants.

The average colonist of Rechoboth is said to possess 120 D. of land, out of which a plot of ground ranging from 10 to 25 D. is put aside for necessary buildings such as barns, stables, sheds, for vegetable and fruit gardens. Each household possesses at least one horse, cattle and poultry, furnishing the best indication that the colonists have the true spirit of the farmer.

The chief revenue of Rechoboth is from the cultivation of the vine; 650,000 grape trees are found here.[8] The grapes, after being pressed here, are taken to the wine cellar at "Rishon." Other products such as almonds, olives and oranges contribute considerably to the income of the colony. The Societies "Agudath Netaim" and "Palestina Pflanzungs Verein," two organizations that have for their objects the planting of almond and olive groves as a private enterprise, are operating here. They have planted many groves; these they sell to newcomers who prefer to purchase a ready plantation rather than buy land and wait six years for the first fruit.

One colonist has been experimenting with ostrich culture. Such a farm has been established here. Cannery, soap, oil and perfume industries were also established here, but the local market has not reached the stage to encourage others to invest in such enterprises.

The land of Rechoboth, however, has not proved suitable for general agriculture, and for some time the colony considered seriously the purchase of a tract of land belonging to the village Jamnia (Yabneh). The soil of that historic village is said to be excellent for general farming.

The colony proper occupies an area of 10,748 D., but the land owned by the colonists altogether approximates 16,000 D. This figure includes the late purchase of 2700 D. that was made near Ramleh, to which for some reason a clear title had not been procured to enable the Rechobites to have it attached to their colony.[9]

The present resident population is 650, divided into 163 families. Every resident above twenty years of age is entitled to a vote for the Vaad Hamoshabah.

Rechoboth is considered the most intellectual colony in Palestine. This is because the founders, with few exceptions, were Jews of a cultured type.

[8] W. Bambus' Palastina, Berlin, 1898.
[9] Luach Eres Israel, 1908, Lunes.

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They yearned for a Jewish life, which they felt was impossible in Russia. In their new colony they celebrate all days having an historical or national significance.[10]

They were first to introduce Jewish labor in the colony, and to offer the right of the ballot to all who have resided one year in their midst, even though they are not property owners. Their schools have no rivals, their love for education knows no bounds. In a small community of one hundred and seventeen families there are one hundred and thirty-six subscribers to papers from many countries and in many languages. The institutions of which Rechoboth is justly proud include the "Beth Am" (Town Hall), the synagogue, the school,[11] the kindergarten, the Talmud Torah, the library, the hospital, the free lodging house and the free kitchen.

Unlike other colonies, the foundation of Rechoboth was effected with pre-arranged and matured plans. The early settlers, while they made sacrifices for the Promised Land, did not suffer great want, as was the case with the other colonies.

In the year 1889 a number of wealthy Jews of Warsaw, imbued with the love of Zion, organized themselves into a society which they named "Menuchah Venachlah." Among the leaders of this society were the late Rabbi Samuel Mohilever, of Bialostock, and Eliezer Caplan, Jacob Braude, Bezalel Kurlandsky, Wolf Gluskin and last but not least, E. W. Levin-Epstein, at present manager of the Carmel Wine Company in New York, but formerly administrator of the colony for many years.

In 1890, when the last three named gentlemen started on a pilgrimage to the colonies, they were requested to examine the land which Joshua Hankin purchased from a certain Effendi of Jaffa, and if found satisfactory, they were authorized to secure it. The land referred to was 6400 D., a part of the village of Duran, situated three hours' distance from Jaffa and two hours from the sea. After a stay of two months, and frequent examinations of the village and the surrounding country, these three emissaries decided to secure title to this village for the members of their society, and the land of Duran became an "inheritance" to the Warsaw Society. Mr. Levin-Epstein was appointed by his constituents administrator of the new colony. He divided the land into forty-six parts

(10) The Hagigah (festival) during Hol-ha-Moed Pesah in Rechoboth became a national institution. From all over Palestine Jews come hither to the Hagigah. The young folks show their interest in athletic sports, such as running, racing, games and in declamations, songs and dances. There is also an exhibit of farm products from the colonies.

(11) The school is attended by seventy children, 22 boys and 48 girls; the kindergarten by about 50 children, and the Talmud Torah by 17 boys.

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for as many shareholders, each one receiving 120 D. as his share.; 880 D. was left as the common property of the settlement, to be used for streets and for other communal purposes. Soon several other families not belonging to the Warsaw organization purchased 4000 D. land and established themselves here.

In the first four years, owing to the restrictions placed by the government upon the colonists, very little headway was made. The steady growth of Rechoboth began in 1894 when the hindrance on the part of the government ceased.[12]

In 1882 the land area was 10,600 D. (2387 acres), the population, consisting mostly of laborers, was 304, occupying seven houses and tents.[13] Six years later the resident population was 383, divided into seventy families, and the houses increased to thirty in number.[14]

Within the last four years the colony has made rapid strides. Forty new houses were erected, 3,000 D. land have been cultivated, 2,700 D. new land have been added to the colony, and twenty new families settled here. The products of the colony in 1909 materialized 183,521 frcs. ($36,704.20).

Besides the above dwellings, the Ezra Society of Berlin has built five houses in Ezra street for poor families and twenty new houses were recently put up on the outskirts of Rechoboth, where 170 Yemenite Jews find shelter. Each family has 10 D. land for vegetable gardens.[15]

Rechoboth attracts the intellectual Jewish element. The associations are very pleasant, the air is pure and salubrious, and the high altitude imparts a splendid view of the beautiful mountains of Judea.

(12) Unlike the purchases made in other colonies, the title to this land was secured from the government in the individual names, which was unusual in Palestine. This made the colonists independent of the Turkish Government, and the Russian Consul always protected them from all attacks and undue taxation.

(13) Eisenstadt's "Hamoshaboth Beerez Yisrael," 1892. Barzilai Hashiloah, Vol. XXVIII, p. 271.

(14) Luach Erez Yisrael, 1908, p. 64.

(15) Smilansky Hashiloa'h, Vol. XXVI, 59, 172, 540.

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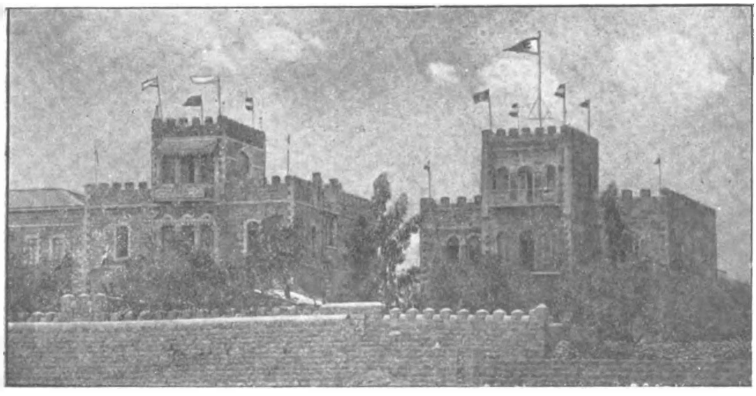


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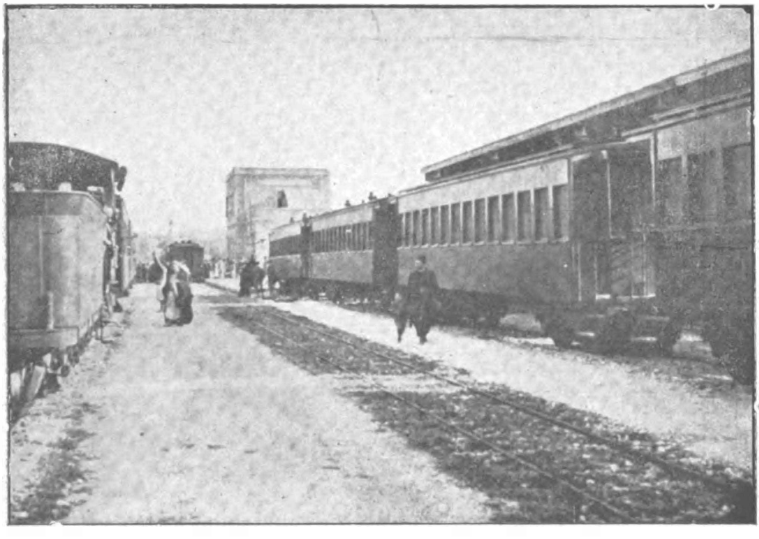
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THE BEZALEL SCHOOL, JERUSALEM

(See Page 147)



THE RAILWAY STATION, JERUSALEM

Located southwest from the city wall, about half a mile from the Jaffa gate.

(See Page 113)

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CHAPTER XI.

THE "BILU" SETTLEMENT

With much reluctance we cut short our stay in Rechoboth, for in accordance with the route adopted, we had to reach Ramleh towards evening, and Ibrahim was anxious to get there in good time for two reasons, first, to secure lodgings for the night, and secondly, because the last half of the way we had to cover is often infested at this season by Bedouin tribes, and is not always safe for the "Hadji" (pilgrim) to travel at night.

Our destination was the little colony Katra (Ghederah, Josh. xv:36) famous for its history and its distinguished founders known as the "Bilus" or "Biluzes."

It was a hot day, but the refreshing sea breeze which usually sets in about ten o'clock in the morning and reaches its height at three o'clock in the afternoon, kept continuously fanning us.

In the month of May the refreshing sea breeze reigns all over Palestine lasting until the early rain (Yoreh)—about the end of September.[1] This breeze continues until after sunset. During the night there is a land breeze from the east blowing in the opposite direction. The warmest time of the summer is during early morning hours, and the coolest in the early afternoon.

It was the harvest season, the most joyful season for the poor Palestinian fellah, when young and old, even babies in the cradle, celebrate this happy time in the field, for "they that sow in tears shall reap in joy."[2] The whole country roundabout was alive with merry parties of reapers and gleaners, all using the time-honored sickle, probably the identical implement employed in the Biblical days. The reapers, in the old Biblical manner, gathered their grain in their left arms as they cut it with their right hands, followed by the binders, who formed it into sheaves, or more often into bundles.[3]

The children of the poor and the aged usually follow the reapers and do the gleaning (leket); they collect all the single ears scattered in the field.

(1) In the prayer book reference is made to two seasons, "who causeth the wind to blow and the rain to descend "(Eighteen Blessings," Prayer Book).

(2) Ps. cxxvi:5.

(3) Ps. cxxix:7; Isa. xvii:5.

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During the harvest they sleep in the fields, under the blue sky, the brilliant moon, and twinkling stars, scenting and inhaling the air of the newly-cut crops, for rain during harvest is very rare and no other precaution is needed except, probably, watching the marauding Bedouin and treacherous incendiaries.

After the day's toil they feast on bread dipped in vinegar, and on parched wheat. A fire at some distance from the grain is built whereon ears of the new wheat are roasted, then rubbed between the palms of the hands and eaten warm. From time immemorial it has been a food much relished by the Palestinian peasant and all guests are invited to partake of the hospitality thus offered. No picture could be more descriptive of the modern Palestinian fellah than that given in the Book of Ruth—"And Boaz said unto her at meal time, 'come thou hither and eat of the bread and dip thy morsel in the vinegar,' and she sat beside the reapers and he reached her parched corn and she did eat and was sufficed and left."[4]

We passed on the way long lines of camels bearing on their backs heavy loads of unthreshed grain, and donkeys enveloped in large loads of newly-cut wheat or barley; in some cases the animals were practically lost under the freight.

One is struck here with the substitution of the animal's back for the wagon as a carrier of freight. The back of the camel and the donkey is used to haul lumber and stone for building purposes, to convey merchandise to the market, to bring fuel and to move furniture. The limited use of the wagon may be due to scarcity of proper roads. Roads fit for wheels are very scarce in Judea, and even in certain favored localities where frequent passing has marked a road by itself, such roads are miserable and at times perilous, and one can only travel at the rate of the animal's pace over the narrow tracks of stony and precipitous hills, for no one takes care of these roads, and the fellahin often find the public roads the best place to dump rubbish, or as a clearing place for stones picked up from the fields.

The Romans were the best road-builders of Palestine. Some of their roads are available even to this day. They are shown on most of the maps; but after about 1700 years of abuse without repair, the roads have become very distressing to the traveler. The Turkish government has been very slow to look after these thoroughfares, for they only concerned its own subjects. Only when European dignitaries are expected to visit Palestine are roads repaired. The old Biblical custom "to prepare the way"[5] in antici-

(4) Ruth ii:14.
(5) Isaiah xl:3-4.

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pation of great visitors is still in vogue in Turkey. Some twenty-eight years ago the road from Jerusalem to Nablus (Shechem), forty miles long, was repaired to receive a Russian Grand Duke. The roads from Jerusalem to Jericho and Hebron were several times placed in good condition; upon the visits of the late Prince of Wales and the Emperor of Germany. At other times the government does not concern itself about roads and the peasants have no urgent need to do it of their own accord. They are used to the old time transportation and look upon it, from an economical point of view, as saving the expense of buying a wagon. All they need is a path for their donkeys to pass, as they themselves walk behind the loaded animals when leaving home for the market. It is, therefore, extremely difficult in the interior of Palestine to transport very heavy articles.

The roads in the vicinity of the colonies, however, are in a fair condition, and by Ibrahim they were considered excellent, he being proud of the fact that he brought us to Katra in less than one hour, a distance of six American miles, which he attributed to the good road.

The way leading to the settlement is surrounded on either side by verdant fields and excellent pasture land. Passing these fields we drove up a broad and hilly avenue, on either side of which two lines of one and two-story houses are situated, separated from each other by narrow passages wide enough for the passage of a wagon. Behind these houses are rows of white stone stables, the back walls of which are connected and form an enclosure for the colony. At the front of each residence extends a good-sized plot of ground somewhat elevated and enclosed by stone pillars supporting iron or wooden railings.

The front gardens contain numerous eucalyptus and mulberry trees, and in some cases a fine assortment of flowers adorns the residences. The colony in general appeared to be in a clean and sanitary condition, in contradistinction to neighboring Arab "K'pharin," which we had passed on the way. We were recommended to the residence of one of the colonists who had some reserved rooms for the accommodation of tourists, and arrived there during lunch hour.

Entering the house, we found around a table a number of young Jewish laborers, who, we were told, came here to work during the harvest. From a conversation I gathered that most of them had emigrated there within the last five years. They were without any agricultural experience, in fact, without any manual training at all. Their previous occupation was either the book or the bargain counter. Most of them were in comfortable circumstances at home, but Jewish national impulses brought them here. Local

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conditions and environment transformed them into a new type, a Jewish peasant class. In some cases, it would have been hard to distinguish them from the native fellah, were it not for their language and superior intelligence. They were sunburnt and clothed in the native garments.

"Yes," remarked one of these young adventurers, "life here is no holiday. One has the 'fever' (malaria) and if lucky enough not to be carried away by 'fever' one has to reduce himself to a level with the native peasant, whose needs are insignificant, in bidding for work in the colonies. Our needs must be reduced to the lowest possible level and we must be contented with a simple and modest life. There can be no question of luxuries."

While this conversation was proceeding, our host placed on the table a bottle of "arack," saying, "This is something that you are not familiar with in America."

The liquor handed to us was a genuine Palestinian beverage. It is a very strong spirit, frequently flavored with peppermint, or more often with gum mastic, and sweetened with sugar. Arack is used extensively by the Mohammedans because the Koran does not prohibit this liquor, which was not known in the days of the Prophet. Arack is the cause of alcoholism, as is sometimes seen in the larger cities of Palestine. It has a pleasant taste and is distilled in almost all the colonies.

The proprietor of the inn at which we sojourned was one of the original colonists, a member of the body of students who organized themselves under the name of "Bilu" and came here thirty years ago to till the historic land of their ancestors. Though gray and wrinkled, his countenance yet revealed the militant spirit of the Russian students of the early eighties. Age and hardship might have modified his views, but had not weakened his idealism, for which he offered untiring energy and self-sacrifice since his early youth.

"This is genuine Jewish bread," he remarked when placing bread on the table. "What you call Jewish bread is merely Jewish-baked bread," he continued in the same tone, "but as to this bread, Jews were its producers from the first to the last step; Jews ploughed the soil, cast the seed, reaped, threshed, and ground the wheat in their own mill, and Jews baked it in their own oven." The same formula was pretty nearly repeated with every article served at the table, with a pride and an enthusiasm seldom seen in men of such an age. The remarks of the old man called forth the facetious rejoinder of one at the table. "Our host," he remarked, "would make a splendid advertising agent." "You are mistaken, sir," promptly interjected the proprietor reproachfully, "we Jews are poor advertisers when it con-

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cerns our own people. I have not tried to give you the impression that the bread here is the best you have eaten, nor that the milk is the purest, no! I am far from being so conceited. I know you Americans have better wheat and finer cattle. I spoke little of the merits of the food. I only wished to bring to your notice the fact that these articles of food were produced by Jews.

"When I was in Russia we were often reproached that we are a people consisting of consumers and not producers, although in every industry our people are proportionately very well represented, but the anti-Semites never fail to discover the weakest point when making their onslaught on us. They do not give us credit for that wherein we are efficient, but assail us for that in which we are deficient. In the vocation of agriculture, the most important industry, it being the source of life, they claim that we not only fail to contribute our share, but that we make no efforts in that direction and expect others to feed us. We Jews are doing nothing to refute this criticism. Some of our own people are even ready to admit that we are not capable of being tillers of the soil, that we are nothing else than traders.

"Small nations," he continued, "people that contributed but little to the world's progress, are proclaiming their virtues, making heroes of cowards, giants of dwarfs, and scholars of illiterates, while we not only have done nothing to place ourselves in the proper light, but are even apt to believe the charges our enemies make against us. Herein lies the tragedy of the modern Jew," he cried out, his voice becoming husky. "We Palestinians," he concluded, "have demonstrated that Jews, when given equal opportunities, and freedom to possess land and develop it, make excellent farmers or planters, and that we even excel our neighbors in the agricultural field the same as you Americans have succeeded in other industries within the past thirty years. To illustrate what Jews have accomplished in farming I would request you to accompany me to the threshing floor. Almost all our crops from the field are already in."

Our company followed him to the "goren," or threshing floor, which was situated at some distance from Katra. Long before reaching the "goren," huge walls of sheaves were visible, appearing like a series of white pyramids from a distance. The threshing place, as a rule, is the common property of the colony. Each colonist has a place reserved for his crops there, which consist mainly of wheat, barley, sesame, lentils and peas. Every colonist is represented there by a family of five, two large stacks of wheat and barley, and three or four little ones, the less important crops. The "goren" occupies the most elevated position of the colony in

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order to get the most breeze when winnowing. The ground of the threshing floor is made hard by artificial means and is usually covered with clay and made smooth by passing a heavy roller over it.

As rain is almost unknown,[6] between May and September, it is perfectly safe to do the threshing in the open air. The threshing in Katra, as in other Jewish settlements, is effected by modern implements. Usually, one or two threshing machines are owned by the colony as common property. The one that brings his crops first is served first. Notwithstanding the fact that the soil is very seldom manured, I have counted about thirteen or fourteen grains of wheat to the ear and nearly twice as many to the ear of barley, of the crops belonging to S—— B——, the most prosperous farmer in Katra. (The average unfertilized land produces ten-fold in wheat and twenty-fold in barley, but when well fertilized, it may repay twenty-five times). In some parts of Palestine, in Houran (Bashan), for example, or in the valley of Jezreel, it is not uncommon to find single grains of wheat to produce as many as twelve ears, each containing twenty or twenty-five grains and nearly twice as many in barley.

Palestine was the home of wheat and barley from time immemorial. Berman and Aaronson, two Palestinian agricultural experts, a few years ago discovered near Tiberias wild wheat, which signifies that Palestine was the home of wheat in early times. Among the products of the soil, the Bible enumerates wheat and barley as the most important. Even after thousands of years of devastation, decay and neglect, the soil produces fair results with modern and improved methods of fertilization and cultivation.

The native fellah, however, is very primitive in his method of farming. He has made little progress in the last thousands of years. He still uses the wooden plough, which he makes himself, not effective for good and deep ploughing, and he still uses the old mawrej for threshing. Both implements are drawn by a yoke of oxen or by an ox and ass together, contrary to the teaching of Deuteronomy xx:10. It is reported that in some isolated places, to save the expense of hiring another animal, the Arab hitches his wife together with the donkey to the plough or mawrej.[7]

On some threshing floors no threshing implement is seen at all, and

(6) As snow in summer and as rain in harvest, so honor is not seemly for a fool (Prov. xxvi:1.

(7) Conder reports that he has seen himself a woman pulling a plow with an ass. He also quotes Dr. Chapman, who stated that he came across in the Valley of Sharon a woman hitched with a donkey to a plow. Baldensperger, however, denies all such rumors about the Felahin women. (See Quarterly Report of Palestine Exploration Fund, 1900, p. 177.)

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the threshing is effected by boys driving oxen, mules or donkeys over the grain in a circular manner until it is shelled.[8]

Oats are very little cultivated in Palestine and hay is almost unknown among the Arabs. They raise a peculiar kind of millet, "dhurrah," in its stead for their cattle.

The "goren" has always been the public forum of the village, the place where the old and young gather for public functions and for entertainment, such as singing, playing, match-making and courting. It was on the threshing floor of Atad, beyond the Jordan, that the children of Jacob mourned their father, wherefrom it received the name "Abel Mizraim."[9] It was from the the goren that Gideon was called to go and save Israel from the Midianites,[10] and it was on the threshing floor of Araunah that Gad came to the sturdy son of Jesse and ordered him to erect an altar to the Lord.[11]

For many years the tax-gatherers have made use of the threshing floor to extort from the poor peasant undue taxes. Under the oppressive system of the Moslem Government, as well as under the ancient Roman, the (osher) tithes are sold to the highest bidder for a sum paid in advance. These government representatives employ all corrupt means to obtain from the cultivators of the soil more than their due, and they are aided by government officials, who forbid the farmers to thresh their grain before the tax gatherers come. In some cases crops are kept on the threshing floor for many weeks and the owners are obliged to watch it day and night as a protection against thieves and from rain, because the tax gatherers happen not to come at the proper time.

Returning to the colony, it was gratifying to observe the farming spirit pervailing all over, men and women hauling crops, and women busy with domestic work. The farm of S—— B—— attracted us the most. He came here in 1908 from Cairo, where he was engaged in the wholesale sugar business. He purchased here 650 D. of land, built a beautiful home and erected a number of other structures necessary for up-to-date farming. He installed bee-hives, incubators and necessary appliances for dairy farming, and succeeded in building up what is considered the finest agricultural plant in Palestine. Mr. B—— conducted us from his office to a well-equipped agricultural laboratory, to his barns and stables, and exhibited his incuba-

(8) The animals are often muzzled with sacking when threshing. This practice, also against Biblical law, Deut. xxv:4, is done out of respect for wheat, which the Arab considers "Harem Alla," a sin to feed animals.

(9) Genesis l:10-12.

(10) Judges vi:11.

(11) II Samuel xxiv:18.

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tors, that presented him that year with five hundred hens and other fowls. He claimed to have been very successful in the use of the incubators.

Katra belongs to the Kada (county) of Gaza, and is situated six hours' walk from Jaffa, three hours from Rishon and two hours' distance from the sea. According to Luncz, it occupies an area of 5400 D.[12] The land is thought to be the best in Judea. One-third of the soil is suitable for agricultural purposes, the other for plantations. The soil here is generally black and is mixed with little stones, and suitable for the cultivation of olives. Some of the grapes here are native products, but most are imported from France and grafted with Indian and Californian varieties. There are over thirty thousand grape trees. Other products of Ghedera are figs, almonds and olives. Fruits, such as apples, pears, plums and cherries are cultivated in the orchards, only for local use.

The resident population of the colony is 157, divided into twenty-five families, exclusive of term laborers.[13] Sixteen colonists are members of the Wine Syndicate, while the others sell their grapes to the highest bidder. (About 1065 cantors of wine a year are produced from the grapes of Ghedera.)

The public institutions in Katra include a synagogue, an apothecary shop, a public bath, a school—attended by 33 pupils, a loan association, with a capital of 5000 francs ($1000.00), a flour mill operated by steam whose power is utilized for irrigation purposes as well. Recently Meyer Hankin, of Moscow, donated 50,000 francs ($10,000.00) to build a new synagogue two stories high, the upper story to be utilized as a Beth Am (Town Hall), a Hebrew school and library.

The village is surrounded by a forest of almonds and vineyards. The houses are situated upon a hill and from the windows the Colonies of Rishon, Ekron and Nes Zionah can be distinctly seen. The health conditions of the colony are excellent.

About forty per cent. of the gross receipts is profit, which is usually about 40,000 francs ($8000.00).

The colonists here are practically occupied all through the year. Ploughing begins in October and sowing continues to the end of March. Harvest begins in May, lasting seven or eight weeks. Then comes the threshing season, lasting until the middle of August, or the time when vintage commences, the latter continuing until the end of September, when it is time to plough again. For, unlike other colonies in Judea, Ghedera is blessed

[12] Luach Erez Yisrael, 1909, p. 73.
[13] Barzilai Hashiloah, Vol. XXVIII, p. 474.

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with a mixed crop, with bread as well as with wine,—thus the "blessings of God" resting on the colony: "And the threshing shall reach until the vintage, and the vintage into the sowing time." [14]

The early settlers of Katra were members of the Bilu organization, most of whom were university students. The sudden outpouring of anti-Jewish hatred in 1882 struck, as lightning in a clear day, the cultural element of Russian Jewry who thought themselves to be thoroughly secure in Russia and who placed too much reliance on Russian humanitarianism. The misfortunes that befell their people suddenly aroused the Jewish consciousness of many of these students and they began to realize that in spite of their devotion to Russia they were not regarded as Russians. Once they regained their Jewish consciousness they determined to fight their own battles as Jews. A number of these students placed themselves at the head of an organization named "Bilu," the initial letters of the Hebrew phrase, "House of Jacob, come and let us go," to which many of the cultured youth of Russian Jewry were soon attracted.

Ninety of these young men came to Palestine in the summer of 1882, inspired with the idea of founding a co-operative agricultural colony. These youths in their enthusiasm forgot, however, that Palestine had very little work to offer them, and that those who were brought up in the schools were not a match for Arab labor.

But these men were not of the type to be discouraged by reverses or disappointments. They were glad to accept the hardest labor, such as digging ditches, carrying stones, or working as farm hands, in order to gain a scanty livelihood; but even hard labor was difficult to obtain in those days in Jaffa. Two long years passed without any hope of becoming tillers of their own soil. A number of Biluites, whose power of resistance was not strong enough, left Palestine altogether. Some few dismissed from their minds the idea of becoming farmers and took up other vocations. On the 25th day of Kislev, 5645 (1884), through the efforts of Yechiel Michael Pines, they became the possessors of 3246 D. land in kephr Katra. One-fifth of the land was soon purchased by a few private families from Russia.[15] As soon as the land was purchased, eight members of the "Bilu" group were settled there. The land was badly neglected. Only a small part of the land was suitable for agricultural purposes. It was also out of the way of the other settlements and far from Gaza, its county seat.

[14] Lev. xxvi:5.

[15] The land of Katra was formerly the property of the Chovevei Zion Society of Paris and was purchased by Y. M. Pines for another society, but that society later backed out and M. Pines induced the Hovevei Zion to secure the land in Katra for the "Bilu" group.

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To reach there with a wagon was almost impossible in winter as the Vadies were full of water, the country around was wild. They began to put up a barn for themselves and for their cattle, but, owing to the treachery of their Arab neighbors who reported to the Government that they were building an arsenal, they were not allowed to complete the building. There were no trees, no houses and no wells. The natives, as soon as they discovered that their foreign neighbors were poor, refused to permit them the use of their wells, and the poor idealists were compelled to drink the water from stagnant pools. It took three years before the "Baron" was induced to provide them with good water. He presented them with a well which they named "The Well of Benjamin."

Their joy at becoming farmers in Palestine brightened their spirits and gave them new energy. The task of building the colony began in earnest. They commenced clearing away stones, digging for foundations, hewing rocks, sawing beams, and as soon as they got permission from the authorities they began to erect shelters from the heat of the summer, and protections from the rain of the winter.

They proceeded with much deliberation, but unfortunately with little technical skill. At first some progress was made, but sickness, misfortune and want handicapped them.

They did not possess sufficient land suitable for agriculture and when they were fortunate enough to have sowed the fields, their hostile neighbors drove their horses and cattle upon these fields and destroyed the crops. At one time in the winter of 1890, they decided to put a stop to Arab treachery. They captured the intruding cattle and demanded a ransom from their owner. Instead of paying they made a night attack on the colony. Although the colonists succeeded in their counter-attacks, driving off much superior forces, they lost in the engagement one of their comrades (Israel Reisman), who fell at the hands of an assassin. This event would have discouraged any other settlers. But these young dreamers were prepared if need be to die for the rejuvenation of their country."

The yield of the crops was entirely inadequate to their needs. Skilled agriculturists whose counsel was indispensable could not be hired; the outlook became in all respects gloomy. Yet these idealists were not dismayed, for they sought neither wealth nor luxuries. They rather welcomed hardship, and as long as they could keep body and soul together they considered themselves happy in their new life.

One of these pioneers, speaking of olden times, expressed himself

[16] Barzilai Hashiloah, Vol. XXVIII, p. 474.

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thus: "I never felt so thoroughly contented as when my friend and I met together in our little stone hut after a day's hard toil. The settlement then was in a stage of transition between wilderness and so-called colony. The appearance of the settlement was most repulsive and disheartening. In one end was a clump of trees and in another a patch of soil newly and clumsily planted, here were a couple of huge piles of stones collected from the field, and there some mud houses. Beyond the village, on one hill, were our headquarters and on the opposite hill the black tents of the Bedouin camps. Near our camp was one of our men ploughing, and at some distance a mounted shepherd armed to the teeth, was running to and fro to head off straying cattle. "We were city dwellers," he continued, "used to city life, and our removal to a wilderness meant more to us than all the hardships we endured. Yes! It was the idea that we were building a social structure for our brethren, meant to last for all time, and houses where we could at least hope to pass the years of our natural life, that supplied us constantly with fresh energy to continue the work we started. It was the unselfish, deeply rooted idealism and intense love for the land that stimulated the desire in my friends to carry out the plan." [17]

In the year 1892 the Colony had only fifteen families, consisting of fifty-five persons receiving assistance from Russian Zionists. A year after twenty families from Southern Russia settled here, the entire population consisted of 130 persons. This increase in membership of the colony instilled new life in the older settlers. The interest shown in the colony by the Jewish Colonization Association, who granted them loans on their property, promoted its development considerably.[18]

Now, Ghedera is considered the most successful colony in Judea. The founders who are growing old have the satisfaction that they have at last realized the aspirations of their youth of becoming a free people in the land of their ancestors. They believe that they have built a permanent structure which will reflect honor and credit on themselves and their posterity and which will serve as an example to succeeding generations to live a life of perseverance and self-denial, and to labor for the general interest of the Jewish people.

This colony should indeed be named "Bilu," a name that embodies the splendid heroism, the strong character and patriotism of its founders.

A few words about the Bilu Society. The "Bilu" organization was

[17] In 1891 the Hovevei Zion provided them with necessary implements and horses and advanced each one with 4 francs weekly. They made an extra allowance for the purpose of planting vines on the soil of Katra, but when the grapes ripened they found no market. In 1896 they joined the Wine Syndicate and their products for the first time found a profitable market.

[18] In 1907 new arable land was added to their colony by the Geulah Organization.

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formed in 1882 by a circle of twenty-five students of the University of Charkov. They were convinced that a permanent solution of the Jewish problem can only be brought about by the settlement of the Jews in Palestine and therefore took as their motto[19a] "House of Jacob, come ye and let us walk."

In a call issued to the Jewish students of Russia they declared that "Not in civilization nor in Jewish philanthropy lies the salvation of Israel. The Antisemites will always find their weapons, and charity at most can only do away with some physical ills. The remedy must be a different one than hitherto prescribed for Israel. . . . . It must be administered by the Jews themselves. . . . The Jewish conscience should be aroused and the love for Zion dormant for nineteen centuries must be awakened. . . . . Everything in Galuth should be sacrificed in order to give Palestine the best service. . . ."

About twenty of these students toured the Russian Pale to preach the New Gospel and made converts wherever they passed. Their influence was particularly marked upon students of the Yeshibah, who joined the ranks of the Bilu by the hundreds. It was something new in the Lithuanian cities to see clean shaven young men, who hardly could speak Yiddish, permitted to address audiences in ultra-Orthodox Synagogues.

In a few months they enrolled 525 members in their organization. Their activities did not stop with propaganda. They were also the forerunners of political Zionism. While one group betook themselves to Palestine another opened offices in Odessa and Constantinople.[19]

The good offices of Osman Pasha, who was well known in Charkov as a prisoner of war, were obtained. He gave them introductions to the Grand Vizier and other high dignitaries of Constantinople. Even the Iron Chancellor Fuerst Von Bismarck was approached. The late Rabbi Hildesheimer was the intermediary, and it is said that the German Chancellor promised to intervene in their behalf with the Sublime Porte.[20]

Sir Lawrence Oliphant, who was in Constantinople at that time on a diplomatic mission, also promised to use his prestige and influence with the Turkish Government, and at one time the managers of the Bilu were confident that they had gained a diplomatic victory[21].

The result of these negotiations was the well-known "irade" that prohibited selling land to Russian and Roumanian Jews.

[19] Woschod, 1888, No. 32.
[19a] Isa'ah II:5.
[20] Hamellz, No. 24, 1885.
[21] Die Welt, 1913, 1-2.

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CHAPTER XII.

EKRON:

THE LAND OF THE PHILISTINES.

If there is any regret still lingering in my memory in connection with my travels through the land of Israel, it is my not having been able to visit the Jewish village of El Kastine, or, as it is more commonly called by its Hebrew name, "Beer Tobiah."

I have used the word "village" advisedly, for Beer Tobiah is said to be the only settlement that has the appearance of an agricultural village, and that was the very reason I was eager to see it. The buildings are reported to be typical farm houses consisting of log or frame structures. The settlers are real peasants, and the general environments of El Kastine are rural in the strict sense of the word, in contradistinction to the other colonies that are built on a city plan.

Beer Tobiah is situated eight miles from Katra, and is further south than any other of the Judean colonies. The road is bad and transportation is slow. If we had gone there we would have been obliged to stay for the night. To this Ibrahim objected. He, holding a time-piece in his hand, pleaded with us to cut out that village, if we wished to make Jerusalem for the Sabbath. According to Ibrahim it was late in the afternoon. His pocket watch indicated that it was 10 P. M., equivalent to 4 P. M. European time.[1]

We were, therefore, compelled to follow the reasoning of Ibrahim and hurry towards the Holy City by way of Ekron, and towards the end of one hour's ride from Katra on a hilly road which was a loose mass of angular stones from two to six inches in diameter we descended the last slope and came suddenly upon a most picturesque and delightful spot. The country all around bore a prosperous appearance. Ripe or newly reaped grain fields shimmering in the hot summer sun, here and there relieved by green areas of durah and millet or concealed under a dark cover of olive groves, bespoke the fertility of the old Philistine soil.

[1] The Palestinian peasant follows the same method of calculating time as the ancient Hebrews. He reckons the time with reference to sunset, which he calls 12 o'clock, and if the sun sets at 6 o'clock European style, 7 o'clock in the evening would be 1 P. M. according to Arab style. The two methods of time keeping are known as Arabic and Franji.

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The red roofs of Ekron, or, as it is sometimes called, "Mazkereth Bathiah"—after the mother of the benevolent founder—were seen peeping through the foliage of a mass of trees. We soon came to the historic village Ekron (Akier). We left Ibrahim to feed his "kheil" (horses), and in charge of a school teacher on whose card was engraved Samuel Ben Sabbath we were escorted to see the colony.

The main street presented a bustling and rather novel aspect. Belated husbandmen were carrying their sheave-laden carts to the threshing floor. Donkeys walking on the public highways, annoyed by boys and dogs, the latter apparently having a natural affinity for donkeys' tails; goats, locking horns, surrounded by enthusiastic partisans of the two combatants, a camel kneeling majestically in the centre of the street, disturbed by marauding hens which lodged on his back picking grains from a large sack; hornless cows and heavy-tailed sheep crowding the doorways undisturbed; and numerous domestic fowls flying from roof to roof and following us as we walked down the street, presumably knowing that we were strangers.

Indeed, even the ancient God of Ekron, "Baal Zebub" (the God of Flies)[2] had graced us with his attention, for he sent regiments of peculiar looking flies as our bodyguards.

While we were observing these novel sights, suddenly people from every direction filled the public thoroughfares; men, women and children rushed towards the threshing floor, followed or preceded by dogs, donkeys, goats and a menagerie of other living creatures. Our learned guide, inquiring as to the cause of the excitement, was informed that a serious mishap had just occurred on the threshing floor. An Arab boy was killed by a horse.

Indeed, the panic caused here among the Philistines of old by the pestilence, which was visited upon them for capturing the holy ark[3] could not have been more pronounced. Arabs from the neighboring beleds (villages) hurried towards the scene from every direction, weeping, wailing, tearing their clothes and otherwise manifesting grief for the loss of their kinsman—a remarkable trait in the modern Arab which was so characteristic of the ancient Hebrew race, traces of which still persist in the Jews of Eastern Europe and Asia.

The Semitic race from early times had a marvelous propensity to weep and to pour out floods of tears. Grief was manifested by tearing the hair, rending the clothes, and sprinkling dust upon the hair. "Rend your

[2] I Sam. V: 12.
[3] I Sam. V: 14.

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clothing," said David to Joab, "and gird you with sack cloth, and mourn before Abner"[4]. "I am weary with my groaning," lamented David; "all the night make I my bed to swim; I water my couch with my tears."[5] He often wept over his own sins, over his enemies, over Saul and over his own son Absalom, as well as over the loss of his friend Jonathan. Jeremiah mourned, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain daughters of my people."

I am informed that the old Hebrew custom of hiring mourners is yet in vogue among the Palestinian Arabs as it was among their Israelitish predecessors. "Consider ye," exclaimed Jeremiah, "and call for the mourning women that they may come and start a wailing for us that our eyes may run down with tears, and our eyelids gush out with water."[6]

As evidence of lasting grief after the demise of a friend, the ancient Semites endeavored to preserve the tears shed from visiting friends in vessels (lachrymatories); these were placed in the sepulchres of the dead. In some instances the names of the weeping friends were engraved on these tear bottles. Such lachrymatories are found throughout Palestine and Egypt in ancient tombs. Thus, said David,[7] "Put thou my tears in thy bottle; are they not in thy book?"

Funerals are particularly a sad spectacle in the East. Mourning women, draped in white, whose calling is to stimulate tears through sad remarks and endearing expressions, head the funeral procession.

Fortunately for the Ekronites, the violent death of the Arah boy occurred in the presence of many Arab eye-witnesses, and thus a real panic was avoided.

The modern Arab still adheres to the Biblical "Lex Talionis." In cases of homicide he is always ready to take the law into his own hands and avenge his dear friend's blood. Revenge in such cases has been recognized among Semitic races as a duty from time immemorial. Not only is the avenging of death a personal matter with the Arabs, but it is a moral duty among some tribes to obtain vengeance for the murderous act.

Frequently, long and bloody battles arise among different tribes. Innocent blood in the opinion of the native Palestinian, as of the Hebrew

[4] II Sam. 3:31.
[5] Ps. 6:6.
[6] Jer. 9:17.
[7] Ps. 46:8.

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of old, cannot be redeemed with money. "He that killeth any man shall surely be put to death."[8-9]

The modern Arab differs, however, from the ancient Hebrew in the fact that, according to the Arab, the avenger of blood (Goel Hadam) is expected to be executioner.[10] Even accidental homicide is placed by the natives on the same footing as premeditated murder, since the real cause of the killing is often undeterminable and the problem as to who is going to investigate is vexatious.[11] The Bedouins will not even take the trouble to discover the real aggressor. They will take any member of the tribe, or if this be not known any man from the village where the murder was committed.[12] Such instances are not uncommon in the Jewish colonies, particularly of Galilee; many innocent lives have been lost in consequence of a slain native being found in the vicinity of a Jewish colony. One therefore is not surprised to hear that such a case would cause a great deal of anxiety among the colonists of Ekron.

We were assured, however, by several mountain Jews of Caucasia, who were patrolling the streets with firearms about them, that this accident would cause no trouble.

We left the scene of excitement, and under the guidance of the teacher we went to the public garden[13].

In the centre of the garden is situated a large well that circulates water by means of clay or iron tubes to every part of the grove. This garden is the common property of the colonists.

Ekron is the first Jewish colony that engaged in the cultivation of olives. Some olive trees there are twenty-nine years old; 30,000 of such trees are said to be planted in and about the colony.

Ekron, etymologically speaking, means barren, but whatever the soil was in the Philistine days, modern Ekron is fertile and the soil is especially suited for the cultivation of cereals, such as wheat, barley and sesame. Over 2000 D. land is being cultivated with wheat, netting a profit of $25,745; about 1,800 D. with sesame, and 1,730 D. with vine, olives,

[8] Gen. ix:6.

[9] The lynch law in some of our Southern States probably originated from the same source.

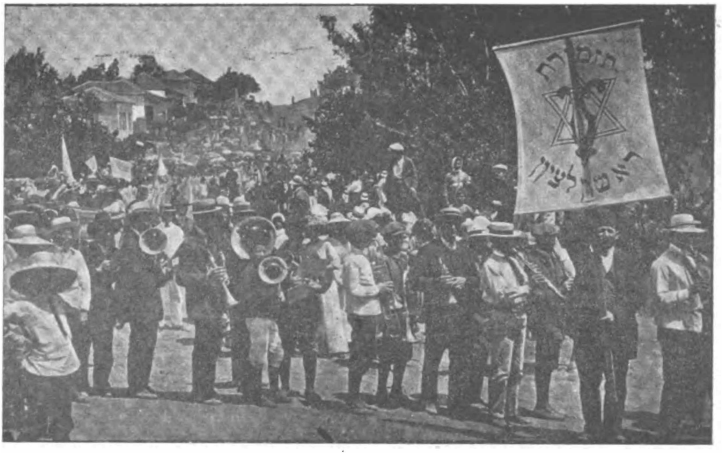
[10] Num. XXXV: 19.

[11] Num. XXXV: 13.

[12] Deut. xxi:1-2.

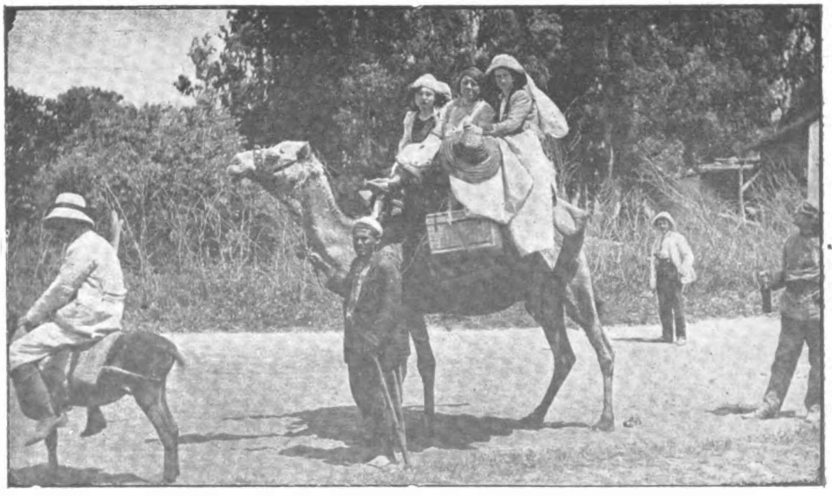
[13] Called "Baiare." This name for orange grove is derived from the Arabic word "Bireh," a well.

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THE HAGIGAH IN RECHOBOTH
"Again I will build thee... O virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry." (Jer. XXXI:4).

(See Page 75)



A PILGRIMAGE TO THE FESTIVAL OF RECHOBOTH
"Return O virgin of Israel, Return to these thy cities." (Jer. XXXI:21).

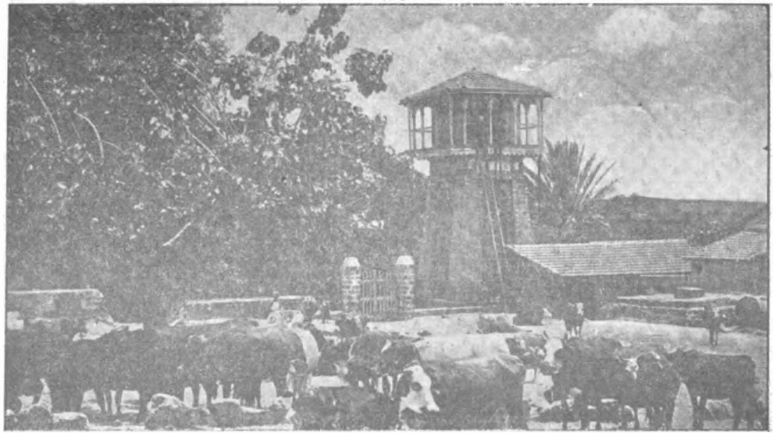
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RISHON L'ZION

(See Page 53)



AT THE VILLAGE GARDEN RISHON L'ZION

(See Page 49)

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almonds and eucalyptus trees. Among other crops may be mentioned barley, durah, millet and lentils, as well as a large variety of vegetables.

Owing to the splendid pasture Ekron has the reputation of having the best cattle in Judea, and the supply of milk far exceeds its local market. Poultry raising is another industry the Ekronites are engaged in. Poultry and eggs are sent to the Jerusalem market.

In general appearance Ekron varies little from the colonies described in the previous chapters. The houses here are small stone multiformed structures, some of which are close together under one roof. A few of these residences were originally built as stables, because no permit could be obtained from the Turkish government for the building of houses, and when permission was granted they were transformed into residences. These houses are well shaded with eucalyptus and mulberry trees.

Ekron occupies an area of 10,000 D. land, upon which resides a population of 323 souls divided into 46 families. A few years ago twelve families from Caucasia settled there (mountain Jews). These men are said to be the terror of the Arabs in the neighborhood. They are always armed to the teeth.

The finest structure in the colony is the schoolhouse, known as Beth Hasefer. It is literally concealed in a forest of trees and shrubbery and surrounded by a large playground. This public school has a staff of five teachers, two of whom are women, and about eighty pupils.[14]

The language is Hebrew, and the school differs but little from those of the other colonies in program or method.[15] The synagogue is a close neighbor of the school and is also used as a Talmud Torah, where instruction in Biblical and religious matters is given in Yiddish. The public school is entirely maintained by the Jewish Colonization Association, while the Talmud Torah gets its support from a Frankfort organization.[16]

The pioneer settlers of Ekron, unlike the settlers of other colonies, were not idealists. They were brought here by the order of the "Baron" because they were practical farmers. As a rule they are simple folks, pious, and scrupulous on religious matters. Many would not trust their children to the Beth Hasefer, where secular subjects are taught.

Of the five Philistine cities enumerated in the Bible: Gaza, Askalon, Ashdod, Gath and Ekron, the last was in close relation with the Judean

[14] The kindergarten accommodates 30 children, and in the Talmud Torah 47 children—30 boys and 17 girls—receive a religious education.

[15] See "Rishon."

[16] I was surprised to find the English language on the program of the Talmud Torah.

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cities situated on the northern frontier of Philistia in the vale of Sorek, (Wady es Surar)[17] [18] through which a road passes to Jerusalem; and southwest about four miles away on a green hill, the village of Jabne is conspicuous. Seeing this wretched mass of mud hovels that constitute the present village, one is deeply moved by the thought that here, under the leadership of Bar Kochba (Son of the Star), the last Jewish insurrection against the Romans was planned, when the head of the Rabbinical School of Jabne, was among the leaders of the revolutionary movement. It was this now insignificant village that—after the Holy City was captured (in "the War of Vespasian") and destroyed by Titus—became the centre of Jewish thought and learning. Alas! No vestige is left of the former city except one small ruin, "Ruis el Yehud," which is said to be a relic from the days of Ben Zakkai. The Greek geographer Strabo, who lived shortly before the destruction of the Temple by Titus, testifies that this place only produced 40,000 soldiers. The population must have been close to 400,000[19].

Akier or modern Ekron was discovered half a century ago by Dr. Robinson. The modern village has very little in common with the ancient Philistine stronghold.. Nothing is left of the city walls or of the temples of the gods Dagon and Baal Zebub.

But while it cannot boast of magnificent architectural monuments, the modern Jewish colony may take pride in its splendid gardens, its rich fields and its excellent pasture lands which were conquered not at the point of the sword but through self-sacrifice and wonderful perseverance.

In the year 1883 the late Rabbi Samuel Mohiliver, of Byalostok, assisted by the late Rabbi Zadoc Kahn and Michael Erlanger, received the consent of Baron Edmond de Rothschild to establish a new colony of Russian Jews in Palestine, provided he could find ten skilled agriculturists who would be willing to settle in Palestine. The task of securing the proper men was assigned to Yechiel Brill, editor of the Lebanon, who was then in Paris on a similar mission[20]. He discovered in a small town in the government of Grodno, Russia, a body of men that met the requirements and he placed himself at the head of an expedition to Palestine. On the tenth day of December, 1883, after a troublesome journey, they arrived in Jaffa.

For over a year they worked as day laborers in Mikveh Yisrael. When they had grown accustomed to the new conditions, a tract of 2,860 D. of

[17] Judges xvi:4.

[18] After David's victory over Goliath in Wady es Sumt, the Philistines were pursued to Ekron. Eusebius and Jerome describe Ekron as a village of Jews between Ashdod and Jamnia towards the sea. (Robinson, Vol. II, p. 228.)

[19] Strabo, Vol. II, 228.

[20] Yesod Hama'alah, Mainz, 1883.

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land was secured for them in the kefr Akier, or Ekron. At first they operated their land on a co-operative basis, but they soon discovered that it was not practical. The colony suffered from neglect. One depended upon the other to do the work. They then divided the land among the eleven families that constituted the population, each one receiving 220 D. of land. (240 D. was set aside for buildings and other communal purposes.)

The land soon became inadequate to maintain the settled population. Grown-up sons and married daughters had to be provided with land. The new sub-division reduced the portion of land for a family to 100 D., which was not sufficient to yield a livelihood. They made a request for more land, but instead of granting this demand, the administration, which was then governed by M. Alfonso Bloch, added seven Roumanian families to the colony. This action strained the relations between the colonists and the management, but did not discourage the Ekronites. They worked with greater zeal almost day and night to make the soil yield bread for their families.

The management was soon convinced that the demand was a just one and purchased 1,000 D. land more. The last addition, however, was not of much benefit. The soil was sandy, not suitable for agricultural pursuits, and too far away from the colony. They therefore renewed their demand for 3,000 D. more land in the vicinity of the colony. The new proposition was not agreeable to the administration, and as a reply notice was served on the colonists that the management would rather place them on a basis of wage-earners and operate the land as a whole from the office of the administration. This counter proposition angered the dissatisfied farmers to the extreme; for when they were removed from their homesteads in Russia, it was with a distinct understanding that they would be provided with sufficient land. They certainly had not intended to come here and work as farmhands. They summoned Herr Bloch before the Rabbis of Jerusalem. The Rabbinical decision was in favor of the colonists; that the administration had no right to deprive them of the land they were promised.

This decision did not convince Herr Bloch that more land was needed. He was of the opinion that agriculture would not pay in Palestine, and unless they occupied themselves with fruit culture, there could be no prospects for material improvements.

Then the year 5649 (1888-89), the Sabbatical year, came. The Ekonites, who were religiously inclined were influenced by the Rabbis of Jeru-

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salem to obeserve Shemitah (to leave the land fallow for a year). This action destroyed all the labors of many years, and placed the several families in a dependent and pitiful condition. They were literally on the verge of starvation and were compelled to make concessions and yield to the demands of the administration in order to save their families. They were willing to change the corn fields into groves of apricots, almonds, mulberry and olive trees. But the change was to be effected independently of individual landmarks, and the colonists were to be paid as supervising workmen—a condition which it was impossible for them to accept and which became the bone of contention between both sides. They would not give up their title to the land; consequently unpleasantness, quarrel and strife reigned in the colony. In the latter part of 1891 orders were issued from the office of the administration not to pay attention to individual landmarks, nor even to the houses of the colonists; the entire colony must be operated independent of rights or title of the settlers, and anyone refusing to obey the order of the administration would have no claim for assistance. Such an order, as might be expected, aroused the ire of some settlers, which resulted in acts of violence. Herr Brill, supervisor of Ekron, was driven out from the colony, and his office was nailed up. The action of the colonists was not well advised, for in retort militia was brought from Jaffa and all the colonists were ousted from their homesteads and brought handcuffed to Jaffa. Herr Brill evidently had not considered the demoralizing effect such an act would have upon the Jews all over the world.

About one-fifth of the expelled Ekronites, including men, women and children, left for Egypt and would not submit to the will of the administration. The others, after much argument and persuasion, yielded to the advices of friends and returned to the colony.

Not until the year when the administration passed over to the Jewish Colonization Association was peace restored. The land was again divided, each family receiving from 100 to 150 D., according to the size of the household. Since 1904 the "Ika" has withheld assistance from the Ekronites, and they rely upon their own resources.

There are a few things, however, that block the way to real progress, namely, the "Osher" (the high government tax), the exorbitant interest they are compelled to pay to the Arab money lenders of the village Akier, and the old debts to the "Ika," which they are required to pay off in yearly installments and over which much unpleasantness occasionally arises. An agrarian bank would be the only solution to these perplexing difficulties.

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CHAPTER XIII.

THE LAND OF OLIVES

The shortest road from Ekron to the Judean Mountains and thence to Jerusalem is through the Vady es Surar, or vale of Sorek. This valley begins four miles southeast of Ekron and terminates in a great basin at a distance of sixteen miles with the low hills of Judea[1].

The little Bulgarian Jewish colony, Artuff, is in the centre of the basin. Sura (Zorah), the birthplace of Samson, and Eshua (Eshtaol) are on a slope to the north, and Ein Shemesh[2] (Beth Shemesh) is in the south[3].

The entire territory is pregnant with historical reminiscences. There "The child Samson grew up and the Lord blessed him, and the spirit of the Lord began to move him in the camp of Dan between Zorah and Eshtaol." [4]

The entire valley, as seen from the villages of the Judean hill, is as fertile today as in the days of yore. All over are fields of corn and olive groves, the broad brook of Rubin and its tributary pebbly streams, screened by walls of oleanders, are seen, and beyond is the Philistine Plain with its miles of corn and pasture lands studded with milliards of wild flowers. Along this picturesque valley of Sorek we were pursuing our course to Hulda where the Jewish National Fund has planted a large olive grove in memory of the late Theodore Herzl. We emerged from the corn fields of Ekron, passed the ruins of Beitfar. The road became uneven, full of steep hills and deep ravines. Going down these deep holes in a carriage, one has the sensation of sliding down the "Shoot the Chutes" of our American pleasure parks. I confess that these up and down shakes give little enjoyment, even to loyal Zionists. We were glad to reach the last slope where the village of Hulda was situated.

It was late in the afternoon. The rich glow of the golden sun as it set on the Judean mountains, was an inspiring sight, even the blue hills of the east and north appeared to have enjoyed the reflection of the setting sun.

Ibrahim, like Eliezer, stopped at the village well to give drink to his animals, and "the daughters of the men of the city came out to draw water."[5]

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[1] According to Robinson, it passes obliquely into the sea (Robinson, Vol. II, p. 227).
[2] Josh. XIX: 41.
[3] In coming from Ekron to Beth Shemesh we follow the shortest way to the Judean mountains. It is the road taken by the cart on which the Ark was sent back (I Sam. v:10: vi:1-18).
[4] Judges xiii:24.
[5] Gen. XXIV: 11.

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Two Rebeccas came down the village hill carrying large jars on their heads, and when they filled these vessels with water, others came, and still others. I watched with great interest the procession of these quiet and erect figures clothed in their faded draperies of all colors, with the large jars on their heads, walking towards the sunset. Their erect carriage and graceful gait rendered them attractive, at least from a distance.

The native women of Hulda, by what we saw, deserved our respectful admiration, for they did not stop to gossip at the well as is customary. Neither did they stare at us, nor did they send their young ones to us for "Bakshish." They simply passed us, smiling a friendly welcome.

The women here made no attempt to veil their faces as is customary in Palestinian towns. The faces of some were disfigured with tatooed signs of circles, stars and lines in dark blue color.

Their gowns were straight and long, of white or blue color, and had a red band passing diagonally from the shoulder around the waist to the skirt. The red girdles and white shawls covering their heads, completed their costumes. While these damsels were parading to and from the well, a number of male inhabitants were departing on horseback from the village, each clothed in an "Abba," a black horse hair coil on his head, with antiquated rifle on his back. They appeared like warriors as they galloped down the hill. They evidently went to bring the cattle home from the fields, for when we returned a large herd was coming in and a cloud of dust marked its progress.

The cattle of Palestine, as a rule, are small, and decidedly inferior to those of America. The cause undoubtedly lies in the scanty pasture land of a country laid waste for many centuries by frequent wars and bad government. The cattle of Hulda, however, were in a fairly good condition. The coming in of the cattle caused a good deal of merriment to the little children who rushed out to meet them, each one running for its pet lamb or colt.

A most pleasant spectacle is to watch under the brilliant and clear sky of Palestine a flock of white sheep as they spread over the green meadows, running and frolicking around the well, the shepherd in the centre of the flock playing on his flute and keeping watch over them; a picture so well painted by the Shepherd King—"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters."*

* Ps. xxiii.

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We walked up the hill where the Herzl grove was to be. There was nothing there except a building in process of erection, and on the slope of the hill was a nursery for young olives that were to be transplanted in the "Herzl Wald." Herr Giller, the contractor, was kind enough to show us the plans of the National Fund structure, a beautiful edifice of white limestone two stories high; the lower one was to be used as an office and as a lodging place for laborers, the upper one to be occupied as a botanical laboratory.

The soil of the prospective grove was stony, said to be good for olive culture. The plot extends from the village of Hulda to the Jaffa-Jerusalem Railroad tracks and contains altogether about 2000 D. The Herzl Wald, when all planted with olive trees, will offer a livelihood to many Jewish laborers. Thanks to the untiring energy of Herr W., the present agricultural expert who is the supervisor of the grove, many thousands of olive trees are being planted there in memory of the Zionist leader by as many of his admirers. (Note 8.).

The price of planting a tree is one dollar and a half.

This and a similar grove at Lydda are under the same management; both bear the name, "Ben Shemen."

The Jewish National Fund, through its genial and devoted agent, Herr Wilkanski, makes every effort to promote fellowship and to implant a real Jewish spirit among the inmates of "Ben Shemen," and out of the hitherto untrained "Galuth Youths" a Jewish peasantry of men and women, is being developed, who are becoming splendid farmers.

A good deal of the time is devoted to olive culture experiments, for next to the vine, Palestinians depend in a great measure for their livelihood upon the products of the olive tree. From time immemorial, this tree has been abundantly cultivated in Palestine. In most instances the tree is not planted, but grows spontaneously among the bushes which cover extensive portions of the country. The soil and climate seem to be highly favorable for its cultivation, and its output in modern as well as in ancient times has not only supplied their own wants, but also enabled them to export large quantities of olives to other lands. Indeed, Palestine is "a land of olives."

The olive tree needs little attention, aside from annually plowing the ground whereon it grows. The produce is very remunerative, for a large tree in a good season will yield as much as fifteen gallons of oil. The oil of Palestinian olives is considered the best in the market, and would be retailed in America at one dollar a quart, the market price of California or Italian oils.

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In the East olive oil is an indispensable article of food and is a substitute for butter. The finest olives are not only cultivated for the oil, but also are used as food. The Palestinian peasant is in the habit of taking several olives between two slices of bread and making a meal out of it. Olive oil is also used for illumination, as well as in the manufacture of the best soap. The wood of the olive tree has always been in demand. It is a light reddish wood, irregularly grained, hard but not heavy, and is used for ornamental carved work. Various articles, made by the Jerusalem Jews of olive wood, find a sale among tourists, as souvenirs. One, therefore, is not surprised that strong efforts are being made to introduce the olive tree into the Jewish colonies.

It was dark when we left Hulda. It was a beautiful evening; the air was saturated with the perfumes of numberless blooming flowers, and freshly cut grass and grain. We passed many Arab villages, at the gates of which men were sitting cross-legged, chatting and smoking the Narghileh. This graceful object in front of the smokers made them in this position appear as though they were worshipping idols.

On our return we did not heed the rattling and rumbling of Ibrahim's vehicle. Ibrahim had gained our confidence as an expert driver; furthermore, a minor infelicity was not strong enough to spoil the delight and inspiration this evening trip had given us.

To indulge in song, however, was impossible, the jolting of the vehicle being so marked that it was difficult to utter a sound or even to comment on the refreshing breeze. We soon reached the olive orchards of Ramleh, and through these famous orchards which are also rich in almonds, pomegranates, apricots and other fruit trees, we traveled about an hour. The road between these rows of trees is tolerably good, and the passage was certainly a memorable one. This grove is said to be the largest in Palestine. Some years ago a part of this grove was offered for sale, and Jewish speculators negotiated to buy it, but could not agree on the price. Now the value is many times as high, and the owners will not sell it.

It was 9 o'clock in the evening when we reached Ramleh[1]. We arranged for quarters at the German Hotel Reinhard, the only place where one can get a clean and comfortable lodging in Ramleh, unless one chooses the Franciscan Convent.

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[1] It is not Ramah, as erroneously thought by Benjamin of Tudela, who connects it with the burial place of Samuel the prophet and relates the fable of the bones of Samuel that the Christians have removed to Shiloh, where they erected a house of worship (St. Samuel). See Benjamin of Tudela, p. 87. Early Travelers in Palestine, Bohn's Series.

The founder of Ramleh is Solomon, the son of Abd-El-Melek, who built it after Lydda was destroyed (716 C. E.). See Robinson, II, p. 236. See Abul Feda Ed. Kohler, p. 79.

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The supper was purely vegetarian. I cannot recollect how many kinds of vegetables were displayed on the table, but it was more than half a dozen. Everything was well prepared and was greatly relished by the entire party. We heard Ibrahim in the adjoining room uttering several times "taiyib, taiyib" (good, good). This was the last time Ibrahim feasted with us, for after supper we presented him with a "Bakshish," and he departed from us with a farewell greeting, "Humdillah Salamah" (May God preserve you), at the same time touching his right hand lightly to his breast, then the lips and then his forehead.

We were up with early dawn, the bells of the mediaeval convents were ringing. Through the window of my room could be seen minarets and spires crowded together in this pretty little town with perfect accord.

On the minaret of the chief mosque (Jami el-Kabir, or white mosque) was standing the Muezzin as he was calling from that lofty gallery, summoning men to prayer. His tremulous, wailing voice, once heard, is easily recognizable, each phrase of the famous call to prayer being repeated before passing to the next. At the conclusion, the entire formula is repeated in a different tune and faster than at first. It runs as follows:

Allah hu akbar!
La Ilah Illa Allah:
Siadnah Mohammed Resoul Allah
Hayah Allah Il Salah!
Hayah Illah Il Fallah!

God is great!
There is but one God:
Our Lord Mohammed is His Prophet.
Come to prayer!
Come to worship!

The effect upon the listener to the call of the Muezzin when heard from a distance is a favorable one, and from a Jewish point of view is interesting inasmuch as the practice of calling to worship is an old Jewish custom still in vogue among Jews of Eastern Europe.*

Did the Mohammedans borrow this from their ancient Jewish neighbors?

* Others have said the Jews chose the sound of the Shofar, the Christians were pleased with the music of bells, but Mohammed thought the human voice in a higher degree partook of the divine.

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CHAPTER XIV.

THE HOME OF THE HASMONEANS

I left the hotel before breakfast to get a view of the town, as the train for Jerusalem was to pass the station at 7.45 A.M. and I had not much time to spare. The early morning sky was clear and fair, the air was fresh, a mild wind blew with the dawn of the day and the sun was rising from behind the Mountains of Judah through the vaporous air. From the hedges of the cactus plants large transparent beads of dew drops hung sparkling like diamonds.

The wet meadows where the Cross and the Crescent battled for mastery of the Holy Land in the days of the Crusades were dotted with red-legged storks, and the cheering salutes of song-birds were heard from the tops of swaying cypresses. But the most admirable view of Ramleh and its environs can best be obtained when looking from the tower of the mediaeval mosque.[1] Walking up the winding staircase to the top gallery, one finds himself at a height of 500 feet above the sea level, and a remarkable panorama presents itself. Toward the south the large olive plantations; toward the north as far as the Carmel stretches out the beautiful fertile plain of Sharon; to the west, the silvery band of the Mediterranean, and to the east the mountains of Judea and Ephraim are clearly seen.

The plain appeared on that early morning like a sea and the low hills like small islands. It was the usual heavy fog that rested on the entire plain. This fog is brought about by the moist western wind coming from the sea to be condensed by the cold air of the night. It is due to this moist air that all vegetables do not perish from the intense heat of the day during the summer months, from May to October, when there is no rain and the sun burns day after day and makes the soil as hard as a rock. This fog spreads over miles of the plain, watering the entire surface during the night, and is responsible for the fertility of the Sharon.

With the rise of the sun the mist is transformed into many white clouds, that are soon separated as they pass the mountainside and disappear with

[1] This mosque is said to have been built by the founder of the town, and it is considered a model of beautiful masonry.

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the increasing heat. Thus said the Prophet, "For your goodness is as a morning cloud, and as the dew it goes away"[1].

Ramleh, from a Jewish historical point of view, is of little significance. It is of Arabic origin, as its name indicates (Ramleh meaning sandy). With the decline of Lydda, Ramleh began to prosper, so that at one time it was larger than Jerusalem. It experienced the varying fortunes of the wars of the Crusades and was twice captured by Saladin.

For some reason Ramleh never had a Jewish community of any size. Twenty-four years ago the Jews of Jerusalem, with the assistance of the Society Lmaan Zion of Germany, established there twenty-five Jewish families, but that settlement was not of long duration. These settlers were not accustomed to manual labor, and the German organization would not keep them on the pay list, so most of them returned to Jerusalem. A number of workingmen who remained in Ramleh were afterward compelled to leave because of lack of school facilities. At present there are only a few Jewish families, among them a "Shochet," who is also the Hebrew teacher to the few children.

Quite recently an American Jew purchased a tract of cultivated land near the railroad station, where he is building a modern house. He also contemplates building a hotel on his property. Owing to the fact that Ramleh is situated in the centre of many Jewish colonies and the colonists come here to take the train for Jerusalem, it is destined in the near future to become a Jewish centre.

The present population is about 15,000; of whom 2000 are Christians. The orchards around Ramleh, as stated above, are luxuriant; there also are many palm trees. The fields are enclosed by high, impenetrable cactus hedges, in which wild pigeons build their nests. The climate is healthy and mild, and during the summer months many visitors come here from Jerusalem.

When I returned to the hotel, I found my friends impatiently waiting for me, as it was time to get to the railroad station. In about half an hour we were on the train. When the train began to pull out from the modest little station, I searched my pockets and, to my sorrow, I discovered that my purse was gone, and as I had no desire to be a candidate for the 'Halukah in Jerusalem, I jumped down from the car and hurried to the hotel. I found Azizeh, the chambermaid, in my bedroom holding the folder wherein traveling checques and some bills were kept. Poor Azizeh had no knowledge of checques and bills, and instead of starting an argument with

[1] Hos. VI: 4.

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her which would place me at a disadvantage, I paid her two Bisliks (22 cents American money). She placed the folder in my hand, saying, "Khud, Kattar Illah Kheirak." (Take, God increase your goods.) I was afterward informed that if Daud (David), the porter, had gone up to straighten my room, it would have cost me more than two bisliks, as he knows too much about American money.

I was obliged to remain six hours waiting for the next train for Jerusalem, and I decided to see the historic village Lydda, or Lud, now a railroad station near Ramleh, and in the company of a colonist of Rechoboth I reached Lydda in one hour's time[3].

Like many other towns in that country, Lydda had seen better days in the good old times, but being the most important city on the way to the Judean capital, it became a strategic centre for all attacking armies. Lydda, therefore, has participated in all the misfortunes of the country due to wars and invasions, that culminated in the Babylonion deportation, Macedonian attacks and Roman cruelty.

Cassius, a Roman general, after having ravaged the country, sold the inhabitants of Lydda as slaves; and Cestius Gallus, the Roman pro-consul under Nero, came here from Antipatris, burned the city and then advanced on Jerusalem[4]. The people appear to have been giants. Nehemiah calls the city "the valley of craftsmen" ("Gei-haharashim"). Of the children of the exiles of Lydda, 725 returned from Babylonia[5]. After the dispersion of the Judeans and the destruction of Jerusalem, Lydda, like Jabne, became a centre of Jewish learning[6]. Lydda was finally emptied of everything Jewish and became pagan under the name of Diospolis under Septimius Severus, 202 C. E.[7]

Lydda was a mercantile city, and its merchants (Tagrei Lud) were famous in the Talmudic days (curiously enough it has to this day preserved the largest cattle market in Palestine). Very little, however, is left of the old Jewish metropolis, the few remaining ruins being probably from the Roman days.

Christian tradition has it that Lydda is the birthplace of the patron

[3] Built by Benjaminites (I Chron. VI: 12). See also Ezra II: 33; Neh. XI: 35.
[4] Joseph. B. J., 2:19; 1. Not long after it surrendered to Vespasian, ibid.
[5] Ezra II: 33; Nehemiah VII: 37.
[6] Robinson, Vol. II: 245.
[7] Historical Geography of Palestine, p. 161, by George Adam Smith.

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saint of England, St. George.[8] A church of ancient architecture is erected over his burial place.

But despite the ruins that have crept over the country, I have rarely witnessed a rural scene more pleasing than that presented in the fields of Lydda. The native fellahin have the reputation of being thrifty and industrious, and the town is surrounded by groves and orchards.

Many attempts have been made to found a Jewish settlement here. Some years ago, after the anti-Jewish outbreaks in Russia, the orphans of the victims of Kishinev were brought here. A school was built—"Kiryath Sefer" (the school city)—under the supervision of Israel Belkind, but for lack of funds it had soon to be given up; nor did the soap factory and perfume industry (founded by the "Athid" on the National Fund land "Beth Ariff") make any headway. The efforts of the National Fund and Bezalel Society, however, appear to have been more successful. The first has been planting there a large olive grove (Ben Shemen), where eighty Jewish young men are steadily occupied, and the second has erected a silver manufacturing establishment where ten Yemenite families find work. It is hoped that more work will soon be found on this delightful spot to attract newcomers.

On the top of a hill a few miles east of Lydda are seen some mud and stone houses where about one hundred and fifty Arabs reside. They have called this village Midieh from father to son, unconscious as usual of any historical significance. In 1866 a German explorer came to this village and spent several days in measuring and studying its site. When he left he was convinced that the small mountain of Midieh is the site of the birthplace of the Maccabean family. This place has since generally been recognized beyond question as "Modin," the home of the Asmoneans.

Other travelers, Guerin, for example, discovered ruins which appear to be those of the famous burial place of the Maccabeans.[9] Mauss, another German traveler, has even made out the burial places in these tombs as exactly seven, the number in the Maccabean sepulchre. The rocks showed spots on which pyramids formerly stood connected with the original structure, as recorded in I Maccabees xiii: 29. Fragments of the pyramids were found, and other monuments covered with carved emblems of naval and military triumphs were also afterward discovered. These tombstones were placed by the last survivor, Simon Tharsi, for his father, mother and four

[8] The saint, it is declared, was a Greek who carried Christianity to England about the year 290. Later he returned to Syria. He was a staunch defender of the persecuted Christians at Thessalonica. He was a soldier, and his valor won recognition at a later day by the adherents of two faiths, the Christians honoring him as St. George and the Moslems as El Khudr.

[9] Maccabee, strictly speaking, should be used as cognomen of Judas—however, popular usage has almost made it supplant Asmonean.

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brothers, reserving a space for himself as the seventh. Indeed, one is moved with compassion looking upon this dilapidated and deserted place, and reflecting that here stood the cradles of our fearless martyrs whose heroism became proverbial in the history of all mankind, and that here rest the remains of the Judean patriots who kindled a spirit of enthusiasm among their fellow Judeans, and set the example of a courageous resistance instead of inactive despair—a lesson that has resulted in securing the existence of Judaism for all ages.

I left the place, meditating over the proclamation of Mattathias, "If all the people in the Kingdom obey the order of the monarch to depart from the faith of their fathers, I and my sons will abide by the covenant of our forefathers !"[10]

"Long years have passed and Israel has sunk back into inactivity and despair. The heroes of Modin," thought I, "have been lost sight of, and even the feast of Chanukah has lost its true significance. It is no longer a day of jubilation over bravery, but has become a commemoration of a miracle, of oil that burned longer than it should. The true lesson to be derived from Chanukah has been lost in a mass of legends."

It is only lately that the current of national Jewish sentiment has brought back the true Maccabeean spirit to modern Jewry. Jews from all over Palestine visit Modin during the days of Chanukah. The gallant sons of the Jewish colonists, the teachers and students of the Jaffa Gymnasia and pupils of other schools make their annual pilgrimage on horseback. The young Maccabees receive an inspiring lesson on the graves of the old ones.

Modin is the Palestinian amusement place during Chanukah. The heroism of the Maccabees is being symbolized by the young Judeans in athletic games and other open-air amusements, and Maccabeean societies are being organized by Jews of all lands with the object of bringing back the Maccabeean spirit to modern Jewry.

[10] I Macc. 11: 20.

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CHAPTER XV.

ON THE HEIGHTS OF JUDEA

It was about 2 o'clock on a fine Friday afternoon. I was the only passenger standing on the lonely little platform of the railway station at Lydda waiting for the scheduled train for Jerusalem to arrive. Perfect calmness reigned over the entire atmosphere. No sound was heard, except at some intervals the echo of the shepherd's voice as he called back the straying sheep and the sounds of the bleating flock. But never did silence and calmness appear so gratifying as at this moment. The intense blue of the sky, the agreeable brightness of the sunlight, the cool stillness and freshness of the air, the grandeur and enchantment of the blooming fields and charming groves and, above all, the expectation of being, in a few hours, within the walls of old Jerusalem, walking upon familiar historical grounds, gazing upon the ruins of the capital of David and Solomon, and looking upon the tombs of prophets and judges, all this was enough to keep one's mind deeply absorbed. Indeed, I arose as from a dream when the little engine puffed into the station and when I heard the voice of my friend, Mr. I. K., of Greensburg, Pa., addressing me in English through an open window of a car, inviting me to a vacant seat near him.

The passengers on board the train were predominantly Jewish, speaking either Hebrew or Yiddish; even the Arab conductor addressed me in Yiddish when collecting my ticket. I was for the first time impressed with the fact that I was traveling in a Jewish land or, rather, in a land of Jews, for these few cars contained a heterogeneous element of Jews, a "Kibbuz Galuyoth" (a gathering of Exiles). Jews of all lands, of different cultures and environments, were gathered within the little space of two cars. At one end of my car was a group which may be classed as "Jerusalem Jews," a Galician Chasidic type, recognized by their rugged beards and long curly earlocks, the long caftan and black skull cap, the colored girdle around the waist, and the pantaloons, from which emerged a pair of white stockings up to the knee. These pious Jerusalemites appeared to have had a heated conversation. They were talking in duets, trios or quartets, in a sing-song manner, swinging their right arms as they proceeded, often displaying the right thumb as though that were the most important organ of speech.

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Back of these were assembled men of another element, whom I presumed to be merchants. They were absorbed figuring in small pocketbooks, now and then taking out from a purse some coins and counting, and again a glance at a page of the little book. In manners and attire they differed little from the Lithuanian merchant.

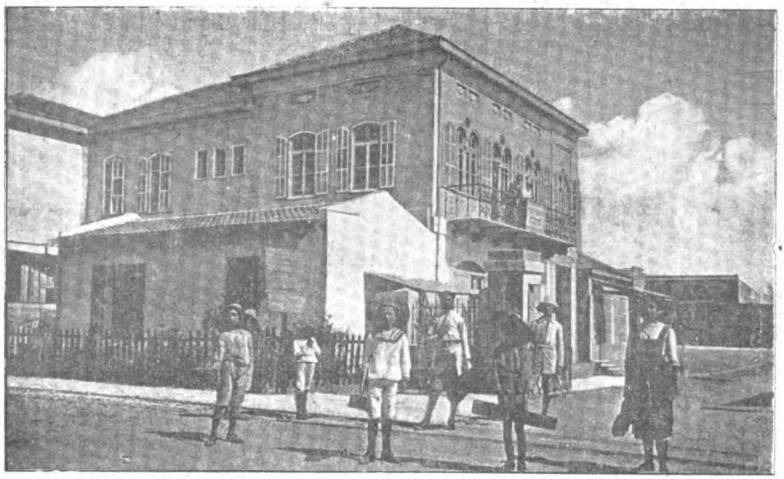
A crowd at the centre of the car, watching through the windows and exhibiting great interest in the passing sceneries and flying fields, attracted my attention. These men represented the Jewish agricultural element of Palestine. They were sunburnt, robust-looking, and appeared in the best physical condition. In my judgment, they were the nearest approach to what may be termed a Jewish peasant class, or a Palestinian Jewish type in process of development; a class of people in whom are gradually being blended man of the book and tiller of the soil, merchant and farmer, revolutionary idealist and patient agriculturist.

I regret, however, that I had no opportunity to acquaint myself with these interesting people, to study them at closer range, for I was soon drawn into a company of young Palestinians of charming personalities who sat immediately in front of me.

Among this new element I met young Ben Abi of Jerusalem, the gifted son of the famous Hebrew scholar and lexicographer, Ben Yehudah. This young journalist was talking to a group of amateur actors and actresses in a pleasant and ringing voice, and in a most charming Hebrew dialect which, by the way, is his native tongue, for Ben Abi has the enviable distinction of being the first born Palestinian who was rocked and nursed in a Hebrew atmosphere, whose very first utterance was the Hebrew syllable "Ab" (father). His father's house was the first and only one in Jerusalem where Hebrew exclusively was spoken. Through verbal and written efforts his father daily championed the cause of the Hebrew language for forty years. Ben Yehudah, therefore, is considered the father of modern Hebrew.

It is said that one day when Itamar (Ben Abi) was two years old, the late Yechiel Michael Pines visited the Ben Yehudahs and found the two-year-old boy chattering incoherently in Hebrew. He remarked to his late mother, Deborah, "It is pitiful the way you cripple the poor boy by not talking to him in a living tongue; you make an idiot out of a bright child. The Hebrew language is not broad enough to adapt itself to all modern ideas and conditions, and the poor child will find no words to express his thoughts when he grows up." His poor mother listened attentively to the criticism of Mar Pines, and when he was through, she replied, "We

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"SHULAMITH"
Conservatory of Music, Jaffa

(See Page 37)



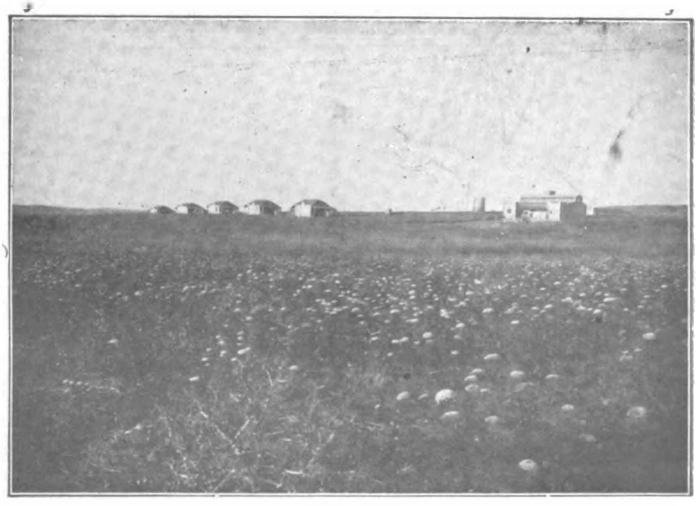
HERZL STREET IN TEL ABIB
The Gymnasium Facing the Thoroughfare

(See Page 35)

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A TYPICAL VILLAGE



HULDAH
The National Fund Farm.

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would rather make him a Hebrew idiot than make him an idiotic Hebrew." Ben Abi, however, has demonstrated that the language of Moses and Isaiah is very flexible and the fear that he would suffer from a shortage of vocabulary was groundless. Indeed, not once did he consult his father's ten volumed Hebrew dictionary while conversing with his friends. To hear him speak Hebrew was a privilege. He has a supreme command of the Hebrew language. His play on words is marvelous. He leaves no doubt in the mind of the hearer that the Hebrew language is broad enough to be adapted to all modern conditions.

Of the other members of the company, I desire to mention the name of Mar (Mr.) Tamri (Teitelbaum). He was the leader of the Hebrew Dramatic Circle, and was going with members of the Circle to give a performance at the Beth Am of Jerusalem on the following Saturday night. He spoke of the new life in Palestine with fiery enthusiasm. Some of the remarks passed were, "The Jewish stage must be a Hebrew stage, for Jewish culture without the Hebrew language can not be perfect, if language is the means whereby the character of the soul expresses itself, the Hebrew language stands for the interpretation of the character of the Hebrew soul. A Jewish stage in a strange language misses its star actor."

This crowd appeared to be thoroughly emancipated and free in every particular. In their dress and manner, they were Europeans, but in other respects Judeans. It was interesting to notice how quickly these foreign-born youths have Hebraized their Russian, Roumanian and Galician names. Such as: Yigal, Boas, Yarib, Amihud, Aminadab, Amon, Absalom, Ahud, Obed, Amiasof Abinoam, etc., and changes such as Harori (from Bergman), Aharoni (from Aronson), Tamri (from Teitelbaum), Kafri (from Dorfman); or girls possessing names such as: Geulah, Zhubah, Zphirah, Jardenah, Hemdah and Hermonah. Indeed to us American Jews who are engaged in the materialistic side of life and develop our idealism upon local charitable work, it is an unusual occurrence to see young men and women discussing matters of great moment to the Jew and his land, such as Jewish culture, Jewish music and drama. I was a silent witness to this conversation, for I feared that my Hebrew vocabulary would not express all my thoughts on this subject, though Mar Ben Abi was generous enough to request me to state my opinion in English, a language he understood well.

Meanwhile the train stopped at Sejed (place of worship). It is said that the Philistines had here a sanctuary to Baal. The land here is "the fertile plain," and was once the Sultan's private domain, but now it has become crown land and is to be sold to the highest bidders.

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We soon approached the Shephelah (the lowland), which separates the plateau from the plain. It consists of a range of low chalky foot-hills and a valley or inner-lowland south of Ajalon.[1]

The Shephelah was the bone of contention between the Shepherd tribes and the Philistines and between Saladin and the Crusaders. When the Hebrews conquered the plateau and strove to expel the Philistines, their most powerful antagonists of the Sharon, the villages of both contestants lay in close proximity and the Shephelah belonged to neither. Among the vineyards of one of these villages, Samson grew up,[2] and in the neighboring Philistine village of Timnah, and in the vale of Sorek[3] (where the railway from Jaffa to Jerusalem now runs), he met the fair maidens. Here in the Shephelah, under a pomegranate grove of Migron,[4] Saul was encamped against the Philistines, and again on the other side of the vale of Elah,[5] and here was the chief battle ground between the two races when David, the sturdy son of the wealthy sheep-owner, one fine morning, passed the narrow valley coming down from Bethlehem to meet his antagonist, the warrior Goliath.

The general topography here undergoes marked changes. As soon as the plain is passed. the hills are more or less bare, trees become scarce and flowers are not quite so profuse. The villages are situated on the hills, with grainfields and pastures in the valleys. The land of the plateau is not quite so beautiful or fertile, and the road not as good as the plain we traversed in the morning. One observing the contrast of this territory is not surprised that the Israelitic armies of the highland exerted all efforts to wrest the beautiful plain from their neighboring adversaries.

We soon approached a more rolling country which was rather scarce in houses, but appeared rich in cattle,—sheep, goats and camels. From the next station—Deir Aban, could be seen the Ancient Sara (Zorah).[6] Ain

[1] According to the Jerusalem Talmud, the maritime plain is distinguished from the Shephelah. Lydda, at the base of the low hills, is the land mark of its division. R. Yohanan said also in that region there are mountains, shephelah and plain, from Beth-horon to Emmaus are mountains, from Emmaus to Lydda is Shephelah, from Lydda to the sea is plain. (Jer. Tal. Sheblith ix:2.)

[2] Judges xiii:2.

[3] Judges 14:1-16:4.

[4] I Sam. 14:2.

[5] Sam. 17:2.

[6] The birthplace of Samson (Judges XIII:2).

[7] I Sam. 1:6; I Kings 4:9.

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Shemesh (Beth Shemesh),[7] and the modern Jewish village Artuff.

From Deir Aban we gradually ascended the heights of Judea. The road here becomes very winding and rocky. The scenery resembles that of the Rocky Mountains of America. We passed Timnah where Samson set fire to the Philistines' corn.[8] Beyond was Kiryat Yearim, where the Ark remained for twenty years in the house of Abinadab.

We also passed the valley of Ajalon, the famous battlefield of Joshua, where he commanded the moon to tarry while the fight with Amorites was raging on the heights of Gibeon.[9] The mountains around here bear evidence that at one time even these barren hills were cultivated. Remnants of old terraces are still visible[10]. The country grew wilder and more stony as we ascended, and a number of caverns were seen in the stony mountains. One of the clefts high up in the rocks towards the left is called Samson's cavern. It is said that Samson spent his early life around here.[11] These mountains contain many caves of natural rock, some of them have rude arches over their doorways and bear marks of early antiquity, probably before the day of the Amorites, when the inhabitants were cave dwellers. It was certainly before the Jews entered the Land, for there is no intimation in the Bible that the Jews were ever cave dwellers. These caves were used as hiding places in the time of war and as a gathering place for the shepherds, or as sheep and goat pens, in the days of peace. "And he came to sheep cotes by the way where was a cave and Saul went to cover his feet and David and his men remained inside of the cave."[12]

Such caves are found all over Palestine. In the neighborhood of Beer Sheba, it is said that natives still dwell in these caves. As a general rule, however, they do not live in them, and they are even afraid to enter a cave lest they meet wild animals, particularly the "Debe" (hyena).

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[7] The ancient city of Beth Shemesh was discovered by Dr. Duncan Makenzie and Mr. Frederick Newton. On the site of the ancient city that was destroyed 2600 years ago is now a low hill, on which stands an ancient temple. The Arabs have a tradition that Samson dwelt there. Exploring that site they discovered old temples and altars to idols that probably were destroyed by King Hezekiah, also various vessels of bronze which were used in these temples of worship.

[8] Judges XV, 5.

[9] Josh. X: 13.

[10] These are the terraces about which Ezekiel prophesied: "The mountains shall be thrown down and the terraces shall fall" (Ezekiel xxxv 111:20.)

[11] Judges XIII: 16.

[12] I Sam. XXIV: 3.

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The Palestinian talks with fear about this beast, and much gruesome gossip and superstition are circulated about this wild creature. They believe that a hyena will follow a lone pedestrian, cast a spell over him and rub against him until he is dazed, then the pedestrian will follow the animal to its cave. Such stories are believed even amongst the Jews. Our Jewish coachman, Ephriam, of Petach tikva, narrated a story of a colonist of Zichron Jacob, who, on one Friday afternoon, had not returned home on time. His friends, growing uneasy, went to look for him. They found him near a cave following a Debe (as they call a hyena). He was following the animal to its hole and was dazed. It took quite a while to bring him back to himself. I did not see, however, any wild beast as the train ascended the Judean heights, but only wild scenery—a rare combination of deep gorges and rugged mountain summits. At times it appeared as though the train was tumbling down into the deep ravines. The picture, however, was not without interest, as seldom has one such a fine opportunity to see the contour of hills and valleys as a whole. Here in America these mountains are covered with trees or smaller growths which preclude such a view. But there is very little vegetation on these heights, except now and then some wild flowers and a few olive trees down the ravine. As a general rule, the hills are as naked of trees as the blue sky above them.

We came to the station Bittir, "Hirbet El Yeohud" (Jewish ruin)[14], said to be the Bether that played such an important role in the insurrection of Bar Kochba against the Romans. One can readily find the strategic reason for his selecting this high and almost unconquerable position to stop the advance of Severus. It was only after a three and a half-year siege with a much superior force that the Roman general succeeded in capturing that splendid position, which commands the access to the Judean capitol.

At the station a rabble of boys from the village surrounded the train begging for "Bakshish" in piteous and whining tones, throwing up their arms dramatically with gestures of despair, but after the request was granted, they ran away shouting "giaour, giaour" (infidel, infidel).

We had already mounted over two thousand feet, and were forty-seven miles from Jaffa, or seven miles from Jerusalem. The white limestone rocks looked grey and crumbled with ages of exposure, and gave the naked landscape an ashy and desolate appearance. The little verdure now and then seen amidst the rocks was too feeble an effort on the part of nature to relieve the gloom of the naked scenery.

[14] See Schuerer Geschichte des Jud. Volkes im Zeitalter J. Ch. 14, 694.

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I did not follow the railroad stations any longer; I was too much absorbed for that. At each ascent the heart beat high with the prospect of seeing the Holy City (El Kuds). About 6 oclock we began to see signs of the neighborhood of Jerusalem. Scattered settlements extended for some distance. We finally reached the highest summit, and looking far ahead in the distance, the mountains of Moab rose first upon our view, then the deep valley of the Jordan and the Dead Sea. A little nearer the Mount Olivet, the tower of David, the Dome of the Rock, minarets, spires and domes made their appearance.

How deep was our emotion! Three thousand years of history seemed to be condensed within the narrow space of one's field of vision. We were at last in Jerusalem, a name so impressive to the mind of nearly every Jew from early childhood. Here lay the poor historic city so full of romantic and tragic interest, and there were Mount Zion and Mount Moriah, surrounded by the quaint walls which baffled the strenuous efforts of the invading Crusaders. These were moments of deep silence and indescribable feeling, a mixture of admiration and pathos which is often inspired by the sight of that which one loves and has not seen for many years.

"Jerusalem! Jerusalem!" we involuntary exclaimed, and impressed with the words of Tasso:

"Lo toward Jerusalem salutes the eye
A thousand pointing fingers tell the tale;
'Jerusalem' a thousand voices cry,
All hail Jerusalem! hill, down and dale,
Catch the glad sounds and shout 'Jerusalem all hail.'"

Our eyes were soon arrested by the rows of modern cottages, built of white lime and red tile roofs. Those houses, I was informed, were erected under the auspices of Sir Moses Montefiore Testimonial Committee, by building associations, as well as by private individuals, and are at present occupied by Jews. They are all situated in New Jerusalem, and form an agreeable contrast to the antiquated and ghastly-looking habitations of the old city.

We arrived at the Jerusalem Terminal just in time to receive the Sabbath, and were awaited at the station by my friend, Professor Boris Schatz, of the Bezalel School of Arts and Crafts, who kindly conducted me through the Jaffa Gate,[15] to the Central Hotel, where my fellow-tourists were waiting for me.

[15] Near the gate there is a breach in the wall made at the order of the late Sultan Ebd-el-Hamid for the German Kaiser to pass, when he visited Jerusalem in 1898. There is an old Mohammedan tradition that no Christian ruler may enter Jerusalem through this gate, either mounted on horse or in a vehicle, and being careful that the German ruler should not have to walk, an extra portal was made for him through the wall.

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CHAPTER XVI.

JERUSALEM.[1-2]

"Beautiful for situation, the joy of the whole earth is Zion."[3]

"One that has not seen Jerusalem in its days of splendor has never seen a beautiful metropolis."[4] "Ten kabbin (a measure in Talmudic days) of beauty descended to the world, nine were taken by Jerusalem, and one was left to the rest of the universe."[5]

Of all the grace and charm that surrounded ancient Jerusalem as testified by Biblical and Rabbinic writings, only such as could not be destroyed by vandalism was left as an inheritance to the modern city, viz., the beautiful and lofty situation, the stately mountains around it, the picturesque valleys that separate Jerusalem from these mountains, and the balmy atmosphere. Very little is left of the Jerusalem of antiquity to indicate the skill, dexterity and thrift of the ancient Judeans. It is through sheer chance that modern Jerusalem still retains its historic name, for Hadrian in his hatred for the Judeans grudged the city its Hebrew name and commanded that it be known as Aelia Capitolina.

Nothing more impressively indicates the complete destruction of ancient Jerusalem than the impossibility of identifying with exactness the locations of its former sites. Fire, sword, plunder and time have removed all the landmarks of the great historic deeds. The modern city stands on the ruins of the old Judean capital like a weather-beaten tombstone on the grave of a departed hero. The rubbish collected through centuries of devastation and destruction has been heaped up to a height of sixty feet covering all landmarks and removing all traces that would lead to the identification of ancient sites, streets or structures. Modern Jerusalem, therefore, dates from the days of the Crusaders and is built on a huge heap of ruins. Thus the prophecy of Jeremiah[6] that "the city shall be builded upon her own heap," has long been fulfilled.

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[1] El Khuds—Beit-el-Mikdash.

[2] The founding of Jerusalem is credited to Shem, the son of Noah, who began to build the walls of the city (Seder Hadoroth, Vol. I, 12). Its name was Shalem (Gen. xiv:18). Abraham called it "Yireh," hence the name Jerusalem (Midrash Rabba, Pt. I, 56). Some say it derives the first half of its name from the Babylonian word "Uru" (a city), similar to the Hebrew word "Ir"—hence Uru-Salem" (the city of Salem).

[3] Ps. xlviii:3.

[4] Suk. 51b.

[5] Kid. 49a.

[6] Jer. xxx:18.

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MODERN EXCAVATIONS.

Thanks to the untiring researches of archaeologists like M. Clement Ganneau, Sir Charles Warren, Sir Charles Wilson, Captain Conder, and particularly the excavations in Jerusalem conducted by the Palestine Exploration Fund of England, we have recovered a few old sites and our idea of the ancient topography of the city is based on more accurate data than those furnished by us in the records of early pilgrims. We are at last beginning to read Biblical accounts in the light of modern established facts rather than by exploded and obscure traditions, or misleading appellations derived from records of irresponsible theologians who came to conclusions as to the authenticity of historic sites by intuition rather than through scientific investigations. Few sites in modern Jerusalem have, therefore, an authentic historic value, and these few are particularly of Jewish interest.

BAZAARS AND STREETS IN OLD JERUSALEM

The most interesting relic whose authenticity is not questioned is the western wall of the temple area, known as the "wailing wall." This wall has been the gathering place of Jews for many centuries, and the first place a Jewish pilgrim would visit on entering the Holy City. True to tradition, we soon made our way to the quaint western wall. We walked along David street, passed the citadel of David, and the bazaars, the last of which is a network of vaulted tunnels, walled on each side with cavelike shops and filled with a Babel of nationalities. The arched tunnel is lighted only by holes in the roof. The shops have neither windows nor doors. They seem to have been cut out of the walls, and the largest of them is not more than fifteen or twenty feet deep. Some are so narrow that one can stand at the front and reach both walls with the hands, and none is much higher than the statue of a man. It is walled with shelves filled with goods. There is only room enough outside the shelves for the merchant to sit, and the customers must stand in the street as they shop.

There is a shoemakers' bazaar where scores of cobblers work. At the entrance to each cave-like shop two shoemakers sit with untanned calfskin aprons tight about them, sewing away. Between them on an olive tree stump rests a slab of marble. The shoes are made with needle and thread. The soles are of camel's hide, and the upper part of kid or goat skin of local manufacture. These are the common shoes of the peasant, and are sold for from thirty cents to one dollar a pair, according to size. I was

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told they received from forty to sixty cents for laboring from sunrise to sunset.

In another street tinners were working, using oil cans to make pots and pans. Their shops are not much bigger than cupboards, and the workmen are long-bearded men in fez caps and long gowns. Further on we passed the grain market, vaults filled with piles of wheat, corn, barley, oats and millet spread out on the floor. The grain is sold by measure, the merchant shaking the measure to make the grain solid and then heaping it up to the top with his hands so that the grain forms a cone. The people here never buy grain by the sack, as they want to see it measured out before their eyes. If the buyer is not present he cannot be sure of getting good measure.

I am told that most of the grain of the Holy City and Palestine is turned into flour by hand-mills at home. Some flour is imported and some is ground in mills run by camels or donkeys. The Jew of Jerusalem seldom buys grain. He uses imported flour. In baking bread the dough is kneaded at home and brought in great lumps to the public ovens. These are to be found in almost any street. They are cave-like vaults running down below the street level. Olive wood is used as fuel, and the oven floor is marked out in blocks, so that the baking of each family is put on a separate block. The loaves are about an inch thick and of the size of a tea plate. They have a hole in the centre. The baker makes them from the dough, bakes them, and returns them hot from the oven to the customers. He receives ten metalic (ten cents) for each half-dozen loaves, or he may instead take toll of one loaf for each dozen.

The reason for these public bakeries is the great cost of fuel. I frequently saw boys carrying dough on their heads to these bakeries, or taking bread home from them. Ancient Jerusalem also had its Bakers' street, for we read that Zedekiah, the King, put the prophet Jeremiah into the court of the prison and commanded that they "should give him daily a piece of bread out of the Bakers' streets."[7]

Passing these bazaars through very narrow and winding streets not more than twelve feet wide, six feet of which are used as a trottoir for man, the rest for animals, we pursued our course for the first time in the Holy City.

Jerusalem, like all other Mohammedan cities, is built without any plan. No street runs straight for a distance of sixty rods. One has to go

[7] Jer. 37:21.

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up and down flights of dark stairs, under arches and old damp passages, at times cutting through houses in order to reach a desired destination. It often happens that one walks an hour through these circular streets only to find that he is back at the starting point. To this confusion is added the fact that most of the streets of the old city are not named. One can readily see the difficulties that a stranger has to contend with in finding his way in Jerusalem.

Nothing is more absurd than to read now and then in American papers of certain corporations that are going to construct a trolley system in Jerusalem. Such an undertaking is an impossibility, for there is no room in these streets for a wagon to pass. The only way to get about in old Jerusalem is on foot, or, what is safer yet, on the back of a sure-footed donkey which is accustomed to walk on slippery and slanting steps.

The general aspect of the old city is very melancholy. There is no cheerfulness; even on a sunny day it is a mass of old houses, cold, sombre and sad, presenting blank walls to the street, many of them ruins.

I confess that my first introduction to the Holy City was not a happy one. It lacked all solemnity and threw a gloom on my imaginative expectations. Perhaps I should have waited until I had become more accustomed to holy places before I ventured a visit to the wailing wall. When a person stumbles along the streets and peeps into the dirty little shops at each side, all the sacredness and the tremendous associations of the Holy City are apt to become impaired in his mind. It is not surprising, therefore, that many sympathetic pilgrims of the west, who had not visited the colonies, came back with change of heart toward Palestine.

But why be dismayed that the appearance of Jerusalem does not come up to the standard of the western idea of "city beautiful," or sanitation? No one comes to Jerusalem to be inspired by its artistic beauty, by its public parks, its charming boulevards, its colossal statues, its triumphal arches, its rare art galleries and gigantic structures. The purpose of visiting Jerusalem is, as has always been, to get religious or historic inspiration. Jerusalem within the walls therefore represents one large museum of antiquity, and its streets and structures are a part of the exhibit. There are no remains of great architecture in Jerusalem. What buildings there are have a religious association; well-preserved ruins are few. It is certainly not an Athens or a Rome, and yet it is greater than any of its ancient rivals.

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Rome, Athens and Jerusalem—the physical, the intellectual and the moral. Can there be any doubt which is the greatest? The Empire of Rome has never been excelled. The art of Greece continues to be great. But the spirit which has inspired art with a sentiment more profound than the Greek, the morals which held sway over people subtler and more universal than the Roman, was contributed by Jerusalem. Naturally enough, more fascinating and more appealing to the sensuous imagination is the pomp of imperial Rome or the elegance of the Grecian art. Jerusalem could never rival Rome with the imperial pomp, nor Greece with its artistic achievements, for its only notable remains are part of the foundation of Solomon's Temple, which does not compare in artistic elegance with the Roman temples of Palmyra and Baalbec, and yet Jerusalem is the greater. It stood for the purification of the soul rather than the adoration of the body. It laid the foundation of morality and ethics.

The highest hope of art is to reveal the truth, the sublimest strains of literature are the prophecies of Isaiah and Jeremiah, the philosophy of Ecclesiastes and Job and the religious and ethical ideas of Psalms and Proverbs. The struggle of society is still to plant itself upon the truths taught in old Jerusalem. The Arch of Titus, which was erected in Rome eighteen centuries ago by Domitian in commemoration of his brother's conquest of Jerusalem, has left only faded reliefs of the Judean captives led into exile, while the Western Wall of the Temple built by Solomon has always in front of it living descendants of those victims of Titus who have returned to rehabilitate the land.

THE WALL OF TEARS

While so meditating we suddenly came into a long and narrow court facing the great historic wall of the Temple area. It was a late hour on Friday, the sun was setting down the valley of Raphaim. Everything around looked ghastly gray. There was no cheer even in the west where the sun was setting, the mass of old houses with the domed roofs conveying a sad impression to the mind.

The narrow court, however, was clothed in profound holiday attire. Large wax tapers, tallow candles and oil lamps illuminated this so-called wailing place and endowed it with cheerfulness in contradistinction to the dark and wretched hovels of the Maghrebin quarters that surrounded it.

There was no wailing, for it was Sabbath eve and the poorest in Israel must keep this day free from care and sad reflections. Men, women and children crowded this beloved open-air sanctuary to "receive the Sabbath"

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(Kabbalath Sabbath). For centuries this was the nearest they dared to approach the Holy of Holies, and the only place where the exiled Jew found relief from persecution and suffering. In front of this wall and under the blue sky, the two surviving witnesses of Israel's lost national glory, Jews from all lands assembled, forgot all their differences and became a united brotherhood.

These worshippers were dressed in their Sabbath garments; "caftans" made of gaudy colors such as yellow, red, green and white, satin or plush, according to rank and means, adorned their bodies, and fur-lined caps which appeared much out of place in semi-tropical Jerusalem, and not in harmony with the tropical garments that covered other parts of their bodies. They did not seem to be annoyed by their warm headwear, that their fathers brought nearly a century ago from the frigid climate of the Russian steppes, still in use by the Russian moujik. They still cling religiously to this costume.

Some of the parents of these worshippers came here during the reign of Nicholas the First, who at one time during the Crimean war desired to make great changes in the treatment of the Jews, many of whom had distinguished themselves as soldiers. He decided to assimilate them with the rest of his subjects, and started his reform by issuing an ukase to cut off their long cloak, to shorten the "peoth" and beards and do away with the "streimel" (fur cap). Many Jews rather than give up their time-honored customs, fled to the Holy Land. So it happened that these emigrants from Russia retain in Palestine the "streimel"[8].

The boys especially presented a conical appearance with their long coats of bright colors tied around the waist with white silk belts, and circular "birettas" of black velvet or velveteen trimmed all around with fur. Beneath the "birettas" a white knitted skull cap could be seen, so, in case the hat is removed, the head shall not remain bare. At each side of the extraordinary head covering hangs down a long and shaggy earlock.

One, however, gets quickly accustomed to these garbs and loses sight of them as they harmonize with the surroundings, if not with the climate, lending an antique color to the people of the ancient city.

The Spanish Jews, whose appearance and bearing are more refined and independent than of their brethren of Poland, can easily be picked out from the Ashkenazim.

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[8] E. N. Adler, "Jews of Many Lands," p. 50.

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One soon loses sight of all conventionalities on seeing patriarchal-looking men in silence pressing their throbbing foreheads on the cold stones for hours in devotion. I was deeply impressed by the scene witnessed here. The impression made upon me will never be effaced. I felt with Prof. Schatz, who remarked to me in a whispering voice: "Here, above all places in the world, are no division lines among our people. Orthodox, Reformed, Zionist, non-Zionist, rich or poor, at this wall we step on common ground and we feel that all Israel are brethren. Indeed, these cold stones have a unifying tendency."

I was attracted to this wall almost every morning. The scenes there during weekdays were heart-rending, such manifestations of grief are difficult to picture, men and women sitting on the ground and weeping bitterly. Some men wailed in the talith, praying in silent speech, with their bodies bent toward the wall; others kissing the cold gray stones with fervent lips, still others rocking their half-starved bodies back and fro while tears fell like raindrops upon the pavement. Some parts of the wall have actually been worn smooth by the lips of these mourners who came here week after week and year after year for generations.

On one occasion I watched a middle-aged man whose long jet-black beard flowed down his breast, the tears gushing down his cheeks onto his prayer book, which was literally saturated. He was sitting on the pavement facing the wall that enclosed the shrines of his ancestors. His countenance did not seem to be disturbed by material concerns. Looking over his shoulders, I noticed he was reading from his prayer book: "Incline O my God Thine ear and hearken, open Thine eyes and look upon our desolated place and upon the city that was called by Thy name. Have pity, O Eternal, upon Thy people and do not let Thy inheritance become a reproach or the nations hold sway over them. . . . Do not forsake us, O Eternal our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence and plague. O do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope. Put us not to shame, O Eternal, our God, and cause Thy countenance to shine upon us." This was recited in such a heart-rending tone that it brought tears to the eyes of many by-standers.

The following Litany taken from the Karaite Prayer Book is often chanted:

Leader—For the palace that lies desolate: Response—We sit in solitude and mourn.

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L.—For the palace that is destroyed: R.—We sit, etc.
L.—For the walls that are overthrown: R.—We sit, etc.
L.—For our majesty that is departed: R.—We sit, etc.
L.—For our great men who lie dead: R.—We sit, etc.
L.—For the precious stones that are burned: R.—We sit, etc.
L.—For the priests who have stumbled: R.—We sit, etc.
L.—For our majesty that is departed: R.—We sit, etc.

Another antiphony is as follows:

Leader—We pray Thee, have mercy on Zion! Response—Gather the children of Jerusalem.

L.—Haste, Haste, Redeemer of Zion! R.—Speak to the heart of Jerusalem.

L.—May beauty and majesty surround Zion! R.—Ah! turn Thyself mercifully to Jerusalem.

L.—May the kingdom soon return to Zion! R.—Comfort those who mourn over Jerusalem.

L.—May peace and joy abide with Zion! R.—And the branch (of Jesse) spring up at Jerusalem.

These mourners visit this place in rain and sunshine day after day, and for centuries they have defied the treacherous natives who would not permit them to come here and have thrown stones and missiles at them while praying. It is to be regretted that a place venerated as this court is should not have a suitable edifice erected upon it, thereby protecting the poor mourners from the weather and hostility.

This wall is constructed of twenty-four courses of large stones and is fifty-nine feet wide. The stones are in the place where they were placed thousands of years ago[9] [10] [11].

Time seems to have dealt gently with them, and though slightly displaced by earthquakes and worn smooth by kisses of Jewish pilgrims, they are well preserved. The wall is literally covered with large Hebrew inscriptions by pilgrims. It is to be regretted that people coming here from distant lands to visit the holy grounds and to mourn the destruction of the

[9] Benjamin of Tudela mentions these walls and states that "the gate of mercy where the Jews used to offer prayers" is situated in this wall.

[10] Rabbi Petachia, of Regensburg, two years later, in his accounts of his travels mentioned the gate of mercy. He says that the famous gate lies in the western wall opposite the Mount Olivet. His statement is probably correct. (Erd Kunde. Vol. 4, p. 207.)

[11] Probably at this gate according to the Seder Hadoroth, Rabbi Yehudah Halevi (4920 A M.) at the age of 50 met with a tragic death. Approaching this place he rent his cloth and in deep grief prostrated himself to kiss each stone and gave utterance to the lamentation of "Zion Halo Thishail" (Kinoth for the 9th of Ab). As he lay prostrate, a fanatic Arab in rage drove his horse over him and the immortal Halevi expired with the word Zion in his mouth. (Lublin Ed., pp. 198-199.)

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Temple should add to the ruins by these unsightly inscriptions, or, what is worse, by driving nails between the slabs of stone or by hewing down parts of the stones to take home for relics.

According to a tradition, the Western Wall lay buried until the middle of the sixteenth century. When Sultan Suleiman conquered Jerusalem, he selected a site for his palace in the neighborhood of the present wall. One day Sultan Suleiman noticed an old woman depositing a bagful of rubbish on the site of the present wall near his palace. He sent for the woman and asked her if she could find no better place for her rubbish than in front of the castle of the sultan. She replied, "Be not angry, my lord, I never thought to offend thee by observing an ancient custom of my people. I am a descendant of the ancient Romans and my residence is two days' distance from Jerusalem. I am doing just what my ancestors have practiced for many centuries. There was an old custom among my ancestors," she continued, "that whoever resides in Jerusalem must dump his rubbish on that place, and those who live in the suburbs are obliged to bring their refuse here twice a week, and from three days' distance, once a month. On this place," she continued, "stood the Judean Temple, and because it could not be destroyed to the foundation, we were ordered to bury the Temple wall with rubbish and dirt so that it could not be seen." The sultan, seeing others repeating the same practice, issued strict orders to stop such usages, on punishment of death. He further ordered the site to be excavated, the rubbish removed, and the wall to be exposed.

I cannot vouch for the authenticity of this narrative, but one thing is certain, that at one time or another this place was a dumping ground. For the Tyropean Valley (cheesemongers' valley) mentioned by Josephus as located between Mount Zion and Mount Moriah, where the public forum was situated, is now entirely obliterated and there is no longer any depression. It is said about the same monarch that one time he summoned the Jews of Jerusalem and offered to rebuild the Temple. "Acting on the inspiration from above, I desire the Temple shall rise again in great splendor," he said, "for I am also called Suleiman like the founder of the first Temple. I offer you the means to complete and restore the Sanctuary." Upon hearing these words the Jews began to weep and remained silent. The sultan demanded to know what that meant. "Are ye not happy to have the possibility of rebuilding the Temple? Are ye not rejoicing that God has not forgotten you?" the sultan asked. An old Rabbi, approaching the sultan, said, "O Great King, we will praise the Lord for having given

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thee such benevolent thoughts, but the Holy Scripture forbids us to erect the Temple ourselves. God himself can do this."[12] "If this be the case," he remarked, "I shall build here a mosque for myself, as Solomon said, 'moreover concerning a stranger that is not of thy people, Israel, but cometh out of a far country . . . . when he shall come and pray toward this house.' "[13-14]

We left the wall, passing behind the Maghrebin quarters toward the chief Ashkenazic synagogue, called the "Churvah," or ruin, because of its situation on the original ruins of the synagogue of Rabbi Yehudah, the Pious.

This synagogue was crowded with worshippers. Whatever might have been the reputed poverty of those attending the services, they did not show it. They were well dressed, and the interior of the synagogue presented a very pleasant and dignified appearance. It was well illuminated with artistic lamps presented by a certain Mr. Lichtenstein, of Philadelphia, who also presented a large case of Talmudic literature to this congregation.

We reached the hotel to find everything in readiness for our first Sabbath meal in Jerusalem. A large number of pilgrims representing many lands, a real "Kibbuz Galuyoth," were sitting around a long table, at the head of which was Prof. Schatz. The table was well lighted with Sabbath candles. On the table was wine, honey and fruit from the colonies. There were no menu cards, but the names of the different dishes were easy to pronounce, and the cooking was of a character creditable to the daughters of Jerusalem. It was a genuine Sabbath affair, where songs of the Sabbath Bride echoed in the large room, and music, essentially Jewish, was heard from every mouth.

The real Sabbath inspiration, such as only Palestine can create in the heart of a Jew, manifested itself among the sons of Israel coming to Jerusalem for the first time from distant lands.

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[12] Psalm 127, 13. (Chibath Jerusalem 5604-1834.)

[13] I Kings viii, 41, 42.

[14] The views of that Rabbi are not corroborated by the Jerusalem Talmud. According to the Talmud, the third Temple shall be built as the second one was. A monarch favorable to the Jewish nation shall erect it. See Mishne Maazer Sheni 5:15. Yad Hachazakah Melachim.

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CHAPTER XVII.

MOUNT MORIAH AND MOUNT ZION

My first night in Jerusalem was a sleepless one; thoughts, memories, fancies and all sorts of strange reflections came crowding upon me as I ventured my first rest in the ancient Jewish capital.

For the first time I found myself in a centre of great historic events. My mind was wandering over the striking and wonderful occurrences that transpired here since Abraham's faith was tested. Just across the way the tower of Hippicus still stands, the citadel built by David and fortified by Herod to guard against the encroachment upon the city by hostile people, and a little further toward the south the same Mount Zion where Solomon in all his glory erected the beautiful palaces for the royal house of David. Further on toward the southeastern part of the city, the same venerable Mount Moriah still rises enclosed within the historic walls wherein the Temple was located, and formed the centre of Jewish national and religious life in days gone by, and the scene of a terrible struggle when the unfortunate Judeans, besieged and pressed by Titus, fled here to their Sanctuary as their last stronghold, and again, later, the scene of terrible carnage when Tancred at the head of his army attacked here the followers of the Prophet and in the name of religion massacred ten thousand Mohammedans.

What tales of suffering are written on these quaint walls, and could we but decipher this invisible handwriting, what mysteries would it disclose! In time of siege, this was the retreat of the Jew, a refuge for helpless women, children and infirm old age, and the deathbed of heroes. Such and other disturbing thoughts were enough to keep one awake.

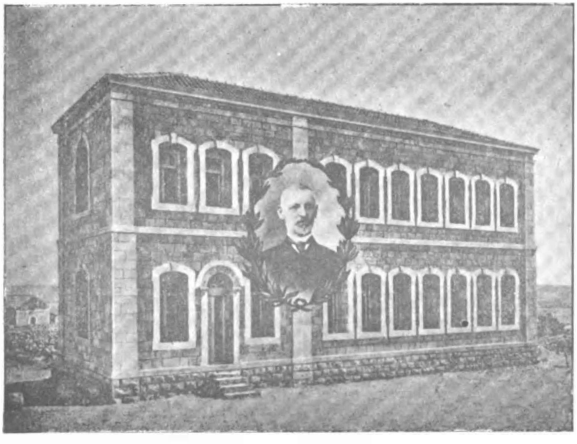
I went to an open window of my room and was looking out upon the city. The streets were dark, here and there a feeble light faintly visible was glimmering from a few upper windows, and yonder the shadow of a man who moved about in the street with a lantern in his hand. A profound silence, infrequently broken by the wail of a dog at some distance, reigned everywhere. Nature itself appeared to have swooned around the eternal city.

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THE DAMASCUS GATE, JERUSALEM

This picture is a splendid representation of the city wall and the Damascus Gate as it is at the present time and as it has been for centuries. It is on the north side of the city.



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and its founder Dr. Joseph Chazanawitz

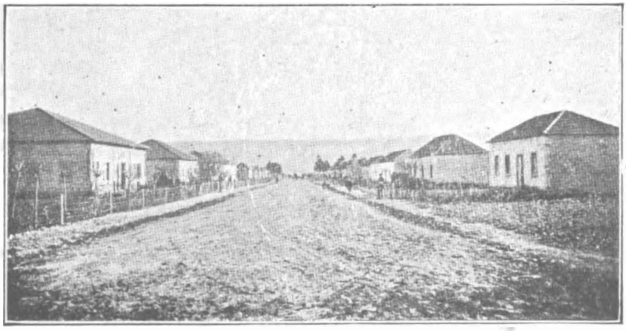
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THE TEMPLE SITE AND THE MOSQUE OF OMAR

(See Page 124)



A STREET IN TEL ABIB

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SUNRISE

I was glad indeed to see the dawn of day, and I shall always remember the sunrise of my first morning in Jerusalem. It began at first with a flash, a faint but beautiful light like a halo over the Mount of Olives, gradually turning into a glow that illuminated the Olivet, cast faint reflections over the greenish dome of the Mosque of Omar and shed a dim light over the numerous pale white tomblike domes that characterize the Jerusalem roofs and lend a melancholy complexion to the old city. The sky was deep blue, and far up an eagle with outspread wings was floating in the air, passing over Mount Moriah and over the deserted shrines of the ancient Temple toward the Mountains of Moab. Soon afterward the sun poured out floods of light over all the hills of Judea.

EARLY MORNING SCENES

With the dawn the birds began singing and church bells ringing. The voices of the Muezzins as they stood on the minarets calling men to prayer vibrated through the air, and the trumpets of the Mohammedan soldiers from the quaint tower of David added to the din. Soon Jerusalem was wide awake. Lines of donkeys and camels loaded with grain, fruit and vegetables passing in front of their masters were coming in by the Damascus and Jaffa gates to be unloaded at the market place beyond the Citadel.

THE JERUSALEM MARKET

The market place in Jerusalem presents a novel appearance. Scores of women with baskets of vegetables before them selling, among other things, eggplants, lettuce, beautiful snow-white cauliflower, lemons, oranges, apples and pears were shouting at the top of their voices calling for customers. Hoarse Arab peddlers were cursing each other for snatching buyers away; men bent in half, carrying water in the hides of goats, were advertising fresh water at reduced prices. Fierce-looking Bedouins from the desert, with their heads bound round with ropes of camels' hair, were standing in line in front of their donkeys and camels, soliciting for engagements to the Dead Sea, and Bethlehem girls with high hats and fair faces were selling beads, pearl shells and Dead Sea stones. The beads are of glass and are made in Hebron, not far from the cave which is Abraham's tomb.

The rosary business is one of the chief industries at the market place. The bead industry is mainly situated in Bethlehem, and beads are shipped

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abroad by millions. They are put on sale here and eagerly bought by Christian and Mohammedan pilgrims, who believe that if you count the rosaries during prayers you may be sure that your prayers will ascend to heaven. Another big business is the selling of candles. Jerusalem is filled with churches, and the pilgrims buy candles to light in the holy places. Some of the candles are as thick as a telegraph pole. These candles are mostly burned in the Church of the Holy Sepulchre and are believd to carry away the sins with their smoke. Some years ago a huge candle as big as a large bucket, sent by way of Jaffa to the Church of the Holy Sepulchre, was discovered by the authorities to be filled with dynamite, and after investigation it was found that it was sent by a discontented Greek priest to blow up his Armenian rivals who were in charge of the church at that time.

The noise in the market place of Jerusalem is worse than in a barnyard. Human voices are mingled with those of animals; the camel whines and growls as he kneels and the donkey brays. The donkey of Jerusalem appears to be a direct descendant of that of Balaam; it will not go without coaxing, and keeps braying in a voice stronger than that which spoke unto Balaam. The Jerusalem roosters are noisy creatures. They are believed by some devotees to be the lineal descendants of the cock that crowed thrice for St. Peter.[1] You may see them by the hundreds, lying tied by the legs on the stones. The present city government does not recognize the old Rabbinic regulations which make this a public nuisance and prohibit the raising of chickens within the walls of the city.[2] Every family in Jerusalem keeps its own rooster. There are so many that the city resounds with their noise.

KEHAL ISTAMBUL

It was about 7 o'clock when we left the hotel. Our first visit was to the chief synagogue of the Sephardic Community "Kehal Istambul." It is the House of Worship where the Haham Bashi officiates, and is considered the most prominent in Jerusalem. The synagogue was crowded during the morning services. Among those attending the services were the leaders of the Sephardic community in Jerusalem. The decorum in the congregation was exemplary, and the services very impressive.

THE KARAITE COMMUNITY

On our return we stopped at the Karaite Synagogue, a modest little edifice situated below the level of the street, which the Karaites have occu-

[1] Mat. xxvi:74; Mark xiv:68; Luke xxii:6.
[2] B. K. 80.

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pied for many centuries. The Karaites had a much larger community in Jerusalem in the fifteenth century, but they have decreased since that time. In 1830 there were no followers of Anan ben Saul in the Holy City, and their dwellings which were situated around their synagogue were inhabited by other Jews. Their entire community perished during an epidemic, for their principles would not permit them to receive medical attention because they stick to the letter of the law "I, God, am thy physician."[2] They believe in faith cure and would rather die than violate the letter of the law. After the epidemic the Karaites of Damascus established here a new community. They made the occupants of their houses return to them their traditional sites. The present Karaite population of Jerusalem is thirty, including men, women and children. They have a spiritual leader, the "Haham," a venerable old man in his sixties, who conversed fluently in Hebrew and received us very cordially. He exhibited to us a scroll of the law which he claimed was one thousand years old, and a book of the law six hundred years old made of parchment and bearing the handwriting of a gifted scribe. It was during the mournful "Three Weeks," the 29th day of Tamuz, when, according to Karaite tradition, the weekly portion of the law cannot be read in the synagogue from the scroll and must be read from the book as a sign of mourning.

He walked about without shoes, for no Karaite can enter a house of worship with his shoes on or without first washing his hands and feet. A good supply of water is always kept at the entrance of their synagogue for that purpose.

Their love of Zion and their longing for the restoration of the Temple and the Levitical law of purity are almost pathetic. In the Middle Ages they constituted the so-called "Mourners of Zion" (Abele Zion). Some of the lamentations and litanies composed by the Karaites of Jerusalem are chanted by Jews in general when visiting the Wailing Wall.

"Only when and where wine can be offered upon the altar may it be used upon the table," said the founder of the Karaite sect, and they therefore abstain from wine as long as the Temple remains destroyed.

Although the Karaites have been separated since the middle of the seventh century from the body of Israel, their physiognomy does not differ from that of other Jews. Observing this God-fearing and patriarchal-looking follower of Anan, and noticing his love and reverence for the Torah,

[2] Ex. xv:26.

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one feels that these literalists are Jews in spite of the fact that they differ in certain religious practices from the larger body of Israel.

MOUNT MORIAH AND THE TEMPLE AREA

There is one place in Jerusalem which is sacred to all creeds. What Jew who has received a Biblical education does not yearn for an opportunity to see Mount Moriah—the place where the Temple stood? Is there any other place in the world which is so intimately connected with so many sacred associations dear to every Jew, as Mount Moriah? And yet if you wish to be an observant Jew you must not step on this holy ground. You may venture up to the gate but no further; for there is a ban placed on inquisitive Jews since the days of Maimonides, and there is no way for you to escape the punishment of excommunication in Jerusalem. There is always sure to be some over-zealous Jerusalemite to watch you. Moses Montefiore was excommunicated by the Rabbis of Jerusalem for visiting the Temple area and, like a good Jew, took the penalty prescribed for such an offense.

Why cannot a Jew enter this enclosure and walk over these grounds, once consecrated by his fathers? I asked myself. Why cannot a Jew stand upon the sites which form the source of his spiritual life? "Shall we submit to the old ordinances which bar us out from a place that ought to be a common ground for every Jew?" I asked my friends. Would the Greek tolerate being barred from visiting the Acropolis when he is at Athens? "We must go and see the place where stood the shrine of our ancestors, even if we have to suffer the penalty for our action," I said to my friends.

It was Sabbath afternoon when we decided to visit Mount Moriah. We selected that day first, because we wanted to make this Sabbath the most memorable day in our lives; second, on that day we hoped to evade the suspicions of some pious Jerusalemites. We entered the Haram through the cotton gate and soon were enclosed within the walls of the Temple area. It is hard to conceive a more striking situation for a Sanctuary than this space that lies in the southeastern part of the city, overlooking the Valley of Jehoshaphat. Even if there were no authentic evidence, one would at once be sure that here must be the site selected for the ancient Temple, for in any panorama of Jerusalem this large level and open space is the most prominent. The area is about thirty-six acres or about one-eighth of the

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dimension of Jerusalem, and is surrounded by a wall eighty feet high and nine feet thick.

For over six hundred years this place was closely guarded and no Jew or Christian could enter this Haram. The sentinel that was sent here by order of the sublime Porte was ready to shoot at any unbeliever who dared to enter. It is only since 1856 that this intolerance was somewhat relaxed.

THE MOSQUE OF OMAR
(HARAM ESH SHERIF)

But why is this place so sacred to the Mohammedans that for six hundred years they closed it against unbelievers? Abu Bekr vouches for the veracity of the Moslem belief that from the Mosque of Omar (as it was later designated) Mohammed made his trip to Mecca on his miraculous steed El-Borak, accompanied by Gabriel, and thence through the Heavens. The Moslem sees the footprints of Mohammed on the celebrated rock, and the marks of the angel's hand that prevented the stone from following Mohammed through his aerial flight. Another version of why unbelievers were not permitted to enter the Haram is given: A prominent Jewish pilgrim, while on a visit to Jerusalem in 1832, asked the Governor why he would not allow him to visit that place. "There is one place in the Haram from which prayers are always answered," said the Governor. "Should a Jew go there, he would pray that his Messiah should come, and he will surely come and drive the Moslems out." "God preserve me," said the pilgrim, "from abusing your hospitality and putting you in danger. If I were in the Mosque I would pray for the enlightenment and prosperity of all the children of Allah."

Those days are past, however, and the gate of the Haram can be unlocked for anyone who offers a Bakshish, and so we passed on toward the Mosque of Omar. On the way, at the front of the Mosque, is situated an ablution fountain, as also a beautiful marble pulpit where sermons are preached on Fridays during the fast-month of Ramadan.

The Mosque of Omar, or the "Dome of the Rock," is situated on a platform ten feet high, and is approached by three flights of stairs which terminate in beautiful arcades called "Mawazan" or scales. On these arcades, according to tradition, the scales of judgment were suspended. On this site once stood the Temple of Solomon in all its glory, and then the humbler sanctuary of Zerubabel, as well as the Temple erected by Herod. The Dome of the Rock (Kubbet esh Shakhra) is the most picturesque build-

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ing in Jerusalem. It is to Jerusalem what the Acropolis is to Athens. The building is octagonal in shape and is crowned by a lofty dome that rests on pillars, and a gilded crescent adorns the centre of the dome. The exterior is coated with fine marble up to the window-sills and porcelain tiles of exquisite colors above. It is indeed of poetic interest; the lines are so simple, the coloring is so warm and the ornamentation so superb and tasteful that after thirteen hundred years there is no building in Jerusalem that can compare with it, including the costly churches. The Dome especially is a masterpiece of Oriental genius. The masonry of the Mosque bears indications of different ages, Solomonic, Herodian and Saracenic, and the stones in the buildings probably are taken from the previous temple building, more likely from the last Temple built by Hadrian to Jupiter. The Arabs call it Haram Esh Sherif, or noble sanctuary, and consider it second in sacredness only to the great Mosque of the Prophet in the Holy City of Mecca.

It is said that Abdel-Melek, who (688 C. E.) built the Mosque in honor of the third Caliph—Omar (634-44 C. E.), ordered the right hand of the architect to be cut off after the edifice was completed, that he might not erect such a shrine for anyone else. The grounds around the Mosque are well preserved with beautiful lawns and trees, such as olives and cypresses.

THE ROCK (EBEN SHETHIYAH)

By far the most interesting object in Mosque is the Rock "Shakhra," in Hebrew "Eben Shethiyah" (the foundation stone), about fifty to sixty feet in diameter and about six feet above the marble floor. It is enclosed by a gilt iron fence strongly built, while above stretches a rich canopy of crimson silk. There is nothing remarkable in the appearance of the rock except the fact that it is a remnant of the highest point of the original ridge of Mount Moriah. For housing that rock this costly edifice was constructed, and in honor of it this beautiful dome was placed above it. What could have been the object of preserving this stone intact is problematic. One thing, however, can be stated with a measure of certainty, that we looked upon a spot which for long centuries of promise and prophecy Israel kept most holy. It has become sacred to the Jews, for according to Jewish tradition, it is the identical rock upon which Melchizedek offered sacrifice, upon which Abraham was ready to sacrifice his son, and which served Jacob as a pillow. The same stone where the covenant of the law was placed, where the Holy of Holies was situated[2], and tradition has it that here was the

[2] Maimonides Yad Hachazadah, ch. Beth Habchira 2:1.

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treshing floor of Araunah, which David purchased to erect an altar for the Lord.[3]

Strange enough that the "Eben Shethiyah" (foundation stone) is not mentioned in the Bible. The Talmud, however, contains many references to that Rock and surrounds it with many legends. "It is the foundation stone on which the world was based"[4]. "Adam was moulded here, where afterward he built an altar. Cain and Abel offered sacrifices here. Noah after the flood built an altar on this rock."

The Mohammedans have borrowed the Jewish legends and have expanded upon them. They believe that the Sukhra remained suspended in the air when it attempted to follow the Prophet on his way to Paradise, and it was due to Archangel Gabriel, who put his hand on it, that it was left in the present position. In the cavern under the rock are, according to tradition, hidden treasures of Solomon's Temple. King Josiah, anticipating the fall of the Temple, concealed them there. Some years ago the Mohammedan population of Jerusalem was in an uproar when a report spread that two Englishmen secretly got to this cavern and carried off these treasures. Beneath that rock, according to Mohammedan traditions, is the well of souls and entrance to Hades, and on that stone will Allah erect his throne on the Day of Judgment. It is next in sacredness to the Black Stone of Mecca. At the end of days—is Islam's belief, the Kaaba of Mecca will come to the Sukhra of Jerusalem and then the blast of the trumpet will sound from here to summon all mankind to the valley of Jehoshaphat.

There is a small chamber under the rock. Beneath is said to be a large cave about six hundred feet square and six feet high[5].

Our dragoman pointed to the place in that cave where prayers are best heard. Mohammed himself declared that one prayer in the Sukhra is better than thousands elsewhere. Abraham, David and Elijah are said to have prayed there. In the centre of the cave is a marble slab that encloses an opening to a deeper cave. The Moslem regards it as the entrance to Hades. Until forty years ago—our guide told us, people came here to converse with the departed souls of their deceased relatives, but a certain widow who was curious and talkative carried about gossip from the living to the dead and caused trouble in Jerusalem, disturbing the peace of the community and

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[3] II Samuel xxiv:21; II Chron. iii:1-3; I Chron xxi:18-31.
[4] Yoma 54b.
[5] The Jews believe that the "sacred coffer of relics" is hidden here (Yoma 54b).

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made an uproar below as a result. The opening had to be closed up to prevent further mischief-making[6].

I regret that time did not permit a longer stay in this remarkable sanctuary. We were anxious to see other places of interest on Mount Moriah. We therefore went to the next prominent mosque, "El Aksa," which is held in great reverence by the Mohammedans. It is said that the heavy-pillared substructure is taken from Solomon's Temple. As might be expected, a good deal of superstition and gossip surround "El Aksa" also. Our guide is authority for the statement that the cave below unites with the double cave of Hebron, and that when one walks on a certain black stone on the floor of the portico with closed eyes he will surely get to Heaven. Of course, he wanted pay for extending that privilege. I, however, was not inclined to enter Hades with my eyes closed, and we passed on to the "Medras Salomo," a place said to be built by Solomon, where, according to tradition, that king established the Sanhedrin. Medras Salomo is connected with the Temple by an avenue of trees surrounded by a moat. To this place the Arabs bring their dead relatives before interment to escape the Eternal Judgment.

Nearby are Solomon's stables (Urvoth Sh'lomo), which are a series of spacious subterranean vaults fifteen feet high. There are fifteen rows of massive square pillars connected with each other by arches that support the superstructure of the Temple platform. The mighty stones of those pillars are so heavy that it would be impossible to handle them without modern machinery. It is situated in the southeastern part of the Temple, and is supposed to be the place where Solomon kept his horses and cattle. It is hard to conceive, however, that such a holy place as the Temple area should have been used for the King's private stable. A more plausible theory would be that the so-called Solomon's stables were intended for the cattle brought to Jerusalem by Jewish pilgrims from all over the land for sacrifices.

From there we passed the Golden Gate (Bab-el-Rahoma, the gate of Mercy). According to an Arab tradition, Messiah is to make His victorious entry into Jerusalem through that gate and take possession of the city for Israel, and out of fear the Mohammedans keep this portal walled up. Another legend connected with the gate is "when the end of the world comes, a spider thread will bridge this space over the Valley of Jehoshaphat to the Mount of Olives. Jews and Christians will strive to cross on it but will be

[6] According to Talmud (Jer. Suk. 11:2), a priest once noticed that the flooring under his feet was uneven. He showed it to a comrade with the view to investigate it. No sooner had he spoken when a spark bursting out through the floor of the cavern killed him.

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destroyed; then the Moslem, filled with terror, will pray to Mohammed to help them cross, whereupon the Prophet will transform himself into a ram, the faithful into fleas, and the ram will carry the fleas in his fleece. Thus we see that the most supreme relics are made the basis of superstitions, and the most historical localities form the origin of nursery tales.

THE VALLEY OF JEHOSHAPHAT

It was late in the afternoon when we left Mount Moriah. We passed the Zion Gate and thence to the "Tombs of the Kings of the House of David." In about twenty minutes we were on Mount Zion, where the royal palaces were formerly situated, now covered with cemeteries. We stopped in front of an ancient building, now a Mohammedan mosque, said to have been erected by Queen Helena over the catacombs of the House of David. No historical monument in Jerusalem is better authenticated than these tombs.

This place is looked upon with reverence by the three principal faiths. The Mohammedan pilgrims perform their devotions there; Christians have a tradition that Christ held the Passover there (the last supper); and Jews until a few years ago were accustomed to assemble there on the second day of Shabuoth (Feast of Weeks) to recite psalms and chant excerpts from the Bible and Mishna)Tikkun-Shabuoth) over the graves of the kings of Judah.[7]

There are all sorts of stories told about the splendor of these tombs. The spot is enveloped in so much mystery that no one can tell the truth. Those that claim to have seen it probably saw only a cenotaph, which is in a cave above the real tombs. The upper hall which has been seen by privileged visitors is embellished with rich draperies, hangings and gold embroideries and contains a sarcophagus. Candles are always burning there.

In 1839 Sir Moses and Lady Montefiore were permitted to look through the lattice of a trellised door and behold the tombs of the Kings[8]. Of the size and appearance of the sepulchre, it is impossible to speak with accuracy, as the Moslems who guard its entrance with religious superstition would not allow any one to enter. Like most tombs of that period, it is most likely made of solid rock and ornamented in a manner becoming to royalty.

A very curious story relating to the discovery of the tombs of the kings of Judah is told by Benjamin of Tudela, who claims to have heard it from the mouth of Rabbi Abraham El-Constantine, a pious ascetic:

[7] An end was put to this practice through a decree issued by the Chief Rabbi of the Ashkennazim, Samuel Salant.

[8] Barclay's City of Great Kings, pp. 214-215.

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In the year 1155 C. E., or fifteen years before Benjamin visited Jerusalem, one of the walls of the place of worship on Mount Zion gave way. The Patriarch ordered a priest to repair it. The latter hired twenty laborers at fixed wages to rebuild the wall. Two of these builders came late one day and, trying to make up the lost time, continued longer at their jobs.

While digging at the foundation they came upon a large marble slab. Lifting the stone, they discovered an entrance to a cave, and exploring that subterranean passage they came upon a large chamber wherein stood two tablets and on each side was a gold sceptre, a crown and many other royal ensigns. The Sepulchre of David was to the right of the chamber, and that of his son Solomon to the left; and behind were rows of other tombs of Kings of Judah. There were also near the sarcophagi many locked up iron chests in the chamber.

They were about to get within the hall when a strong wind, like a hurricane, suddenly came blowing from the cavern, throwing them back in the cave unconscious. Recovering, they heard a voice commanding them to leave the place. The next day the Patriarch sent for these men to ascertain what they saw, and they convinced him that they were telling the truth. He also made them come before Rabbi Abraham to repeat the story, and the Rabbi was satisfied that they had seen the sepulchres of the Royal Family of Judah. The laborers feared to return to that place and the ecclesiast ordered the place to be walled up.[8]

According to Josephus, Solomon interred his father here with great magnificence and with all the funeral pomp wherewith kings used to be buried,[9] and he concealed there numerous treasures, which lay undisturbed through the revolution of the kingdom until Hyrcanus, the son of Simon Tharsi, 130 B. C. E., driven by necessity of war, removed the royal vaults and handed 3000 talents of silver to Antiochus Sidetes to raise the siege of Jerusalem and grant him terms of peace[10]. Hyrcanus, however, did not approach the dust of David. Herod, hearing of the treasure discovered by the son of Simon and being in need of funds to complete his great work in Jerusalem, made an attempt to find the treasures. In search thereof he even

[8] Benjamin of Tudela, pp. 38-39; Bohn series also "Eight Years in Asia and Africa," by J. J. Benjamin, 11 English edition, Hanover, 1859, p. 20.
[9] Antiq. B VII, Ch. XV 3.
[10] Ibid.

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entered the chambers that contained the bodies of David and Solomon. He, however, met with no success, because two of his guards who were searching for royal treasure were killed by a flame bursting upon them.[11-12]

The Jews always regarded with affection the sepulchre of the kings. Nehemiah gave Artaxerxes the reason for his sadness "that the place of my fathers' tomb lieth waste and the gates thereof are consumed with fire,"[13] and when Nehemiah completed the wall of the city begun by Shalum, he extended the wall "unto the place over against the Sepulchre of David."[14]

Returning, we passed around the quaint old wall looking down at the Valley of Jehoshaphat.

To look down in this valley is to recall a great part of Jewish history, for every foot of territory is historical. Down below is the path through which David fled from the conspiracy of Absalom, and above is the Mount of Olives, with its large number of chapels, thousands of tombstones and scattered trees. Here is Mount Scopus, where the Assyrians were encamped against the Judeans, where the Romans and Persians massed their armies against Jerusalem, and where the Saracens and Crusaders pitched their tents to attack the Holy City. How often was the air here darkened with missiles directed against this shining prize, and how many armies have closed in upon this spot!

There is the Valley of Jehoshaphat. It curves down until it is merged in the Valley of Kedron. That valley perhaps is the saddest place on earth. At no place on the globe is death so visible as here. Nature appears tired and worn out. This valley lies between Mount Moriah and the Mount of Olives. At the foot of the Mount of Olives rise several monuments, to one of which tradition attaches the name of Absalom; stones are thrown by natives at the tomb of the would-be patricide as a mark of disapproval. There was formerly a form of a hand on the tower, and the story goes that Napoleon ordered his bodyguards to strike down the hand of the man who rose against his own father. Nearby is the tomb of Jehoshaphat, and the monolith of Zachriah (the entire mausoleum being hewn out of one rock) is next seen. Behind them stretches a long line of tombstones more modern than the others, and an infinite number of other tombstones lies on the ground.

[11] Jos. Ant. B, xvi:7, 1.

[12] There is an old tradition that the Sceptre of Solomon was deposited in that tomb, and none dares to touch it but a descendant of the House of David. This tradition gave rise to the romance of David Alroy, by Benjamin Disraeli. See preface, by the author of David Alroy.

[13] Neh. ii:3.

[14] Ibid.

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From time immemorial the Jew has preferred this valley above any other for his last resting place. A pious Jew was always eager to be entombed under the shade of the rocks of Moriah and the walls of the Temple, since here, according to tradition, will be the scene of resurrection and, being entombed here, one would be saved a long journey through the body of the earth at the end of days. Also the death would here rise out of their graves and appear before His judgment seat to receive rewards for their deeds. Thus said the Prophet, "The day will come when the Eternal will judge the nations assembled in the Valley of Jehoshaphat."[15]

It is not surprising, therefore, that there was always something depressing and inexpressibly sad in the features and customs of the Jews of Jerusalem. It was due to the fact that they came here to die, and a community gathered for such a purpose cannot be in a particularly happy mood, or careful about appearances.

The rise of the Jewish National sentiment has brought a revolution even in the Holy City. The stream of the new immigration has brought new life to a hitherto dead city. The young Judeans come here to live rather than to die, to rebuild the ruin of Zion, and rehabilitate the city of David and to make Jerusalem again "the joy of the whole earth."

[14] Joel iv, 2:12.
[15] Joel III.

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CHAPTER XVIII.

NEW JERUSALEM

The condition of the Jewish people in old Jerusalem will be best understood when the topography of the Holy City is surveyed. Not claiming to be too exact, the city may be said to occupy a semi-circular platform, the semi-circle facing the south. Beginning from the west of the half-circle and turning round south is the valley of Hinnom, at the southeast it merges with the valley of the brook of Kidron, and through that valley with the valley Jehoshaphat in the east, where it completes the boundaries of the city. Thus, from three sides, Jerusalem is a "city set on a hill." The north of the platform—or the base of the semi-circle—is the only part not marked by a depression and is on a level with adjacent territory[1].

Now if a line represented by Damascus Street from the north be drawn towards the Zion Gate to the south, and another cross-line be drawn from Jaffa Gate west along David Street, the point of intersection of both streets is the centre of the city, and it divides the old city into four parts.

The northern part will be found to constitute four-fifths of the city, and is occupied by Moslems in the east and by the Christian quarters in the west. The southern part of the city, which forms only one-fifth of Jerusalem, is occupied by Jews in the east and the Armenian quarters in the west. The entire length of the city from Damascus Gate in the north to the Zion Gate at the south is barely one-sixth of a mile, and the area of the historic city within the walls is only 210 acres, or less than one-third of a square mile. One can walk from one end of the city to the other in ten minutes. It will thus be seen that the Jewish quarters occupying only a small part of the city, had hardly room enough to house several thousand Jews, and were entirely inadequate for the increased immigration of the latter years. The question of finding hospices for the large number of immigrants became years ago a very serious one, and had to be solved.

To an American philanthropist is due the credit of opening up the gates of Jerusalem into its suburbs. Judah Touro[2] conceived the idea of

[1] It was always through the northern part of the city that Jerusalem was captured.

[2] Born at Newport, R. I. (June 16, 1775), died in New Orleans, La. (January 13, 1845).

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building dwellings for poor Jews of Jerusalem outside of the city walls as a means of relieving the distressing conditions of his co-religionists of the Holy City. He willed a sum of $60,000 for that purpose in trust of Sir Moses Montefiore and the "North American Relief Society for the Indigent Jews of Jerusalem." These alms houses, known by the Hebrew name, "Batei Mishkenoth Shaananim," or erroneously called "Montefiore Houses," were built in the year 1860, on the road to Hebron, southwest of the old city.[8]

This was quite an innovation. It laid a foundation for a New Jerusalem and made a new epoch in the history of the Holy City. It was probably the first time in the history of Jerusalem that its quaint walls were broken through by friends in order to make it larger, healthier and better. It was also a new experiment for the Jews who erstwhile came here from the diaspora to die within the walls of the Holy City to venture life out of the massive walls; and indeed it was not an easy task to establish people in the suburban colony of "Touro". It was difficult to find Jews daring enough to live several miles away from the city; even to walk singly outside the city boundaries, was something that the Jerusalem Jews dreaded. These new settlers were drawn by lot, and the occupants of the first houses were for some years on the pay-roll. Gradually the Jews of Jerusalem convinced themselves that their fear was unfounded and realized that the inhabitants of the Touro Colony were perfectly contented with their new domiciles and greatly preferred the new abodes to the dingy, subterranean huts of the old city. Many new colonies soon sprang up on the Jaffa Road, in the western side of the city, and beyond the Damascus Gate, and not by the help of the philanthropists, but on private initiative. Independent building organizations were founded, and many suburbs came rapidly into existence. "A Hundred Gates" (Meah Shearim 1860), the largest colony, is thus named because the original company consisted of one hundred stockholders, each one contributing annually $40.00. This suburb is situated at the northwestern entrance of the city. Other suburbs are "The House of Israel," "Stone of Israel," "Tabernacle of Peace," "Rechoboth," "Moses Gate" and "Inheritance of Seven." Many clusters of hospices overhanging the Valley of Hinnom are occupied by the Yemenite Jews.

The idea of building houses found favor with the Kolelim, many of which built and maintained new groups of houses in the various parts of the city.

[8] See Diaries of Sir Moses and Lady Montefiore, Vol. I, p. 109. Chicago, 1890.

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Private individuals followed the scheme; among them mention should be made of three Americans. Moses M. Vodner and Moses Alexander each built twenty houses, and the late Nathan Marks, of Chicago, is responsible for a group of fifty houses bearing the name "Nathan's Village" (Kefar Nathan). The "Ika" has built quarters for workingmen (Nahalath Zion), which are sold on easy terms, also a row of houses for wealthy tenants Nahalath Zadoc (after the late chief Rabbi of France).

Later real estate speculators made their appearance and the idea was taken up as a business venture. People began to build or buy houses in New Jerusalem as a profitable investment. Now New Jerusalem built beyond the city walls is much larger than the old city, and it is a pleasure to look at the neat clusters of houses that have grown up during the last quarter of a century.

THE HALUKAH

Since "Halukah" was the instrument that enabled the returned Sons of Israel to resettle in the Holy City virtually from the earliest period of the dispersion, it is well to consider it when speaking of New Jerusalem in order to form some idea of the influence it exercised on the new life that is sprouting in Palestine in general and in the Holy City in particular.

The "Halukah," which literally signifies "division" or disbursement, is an organized effort on the part of Jews of the diaspora to collect funds for distribution among the Jews in the Holy Land, principally Jerusalem. The recipients of this Universal Jewish Collection are divided into two classes: Sephardim [called also Spaniols (Espagnols), Franks, or "El Yehud"] and Ashkenazim [El Shiknaz].

The first are the descendants of the Jews who were exiled from Spain in 1492 and a few years later from Portugal, and to whom Bajazet II, Sultan of Turkey, granted free admission to the Ottoman Empire[3].

The Jews of the Oriental countries, though they are not Sephardim in the literal sense, are considered under this class because of their common liturgy and ritual. The language spoken among the Jews of Spanish parentage is the Ladino or Spagniol, a Judeo-Spanish dialect. It is a mixture of the fifteenth century Castilian, Hebrew and Arabic languages, as the Yiddish is middle high German mixed with Hebrew, Slavic and Lithuanian dialects.

[3] To this group may be added the North African, Maghrebin, Jews from Tunis, Algiers, Tripoli and Morocco and the Arab Jews from Yemen, the Persian Jews "Adjami"; the Jews from Bokhara, Mesopotamia, and Syrian cities such as Aleppo, Urfa or Urfoli, and Jews of Transcaucasia, Daghestan and Georgia (Grusinia).

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The population of the Sephardic element of Jerusalem is, according to Joshua Barzilai[4]: Spagnols, 6000; Yemenites, 3000; Persians, 1200; Grusinians, 1000; Bocharians, 500; Maghrebins, 1500; total, 13,200. Out of this number only about 1000 depend entirely on the Halukah, among them are the Hahamim (students of the Yeshibah), widows and orphans.

The theory of the Sephardim is that the purpose of the Halukah is a premium upon Jewish learning, therefore no one but a Talmid Hacham and schools of Jewish learning are entitled to a share in the Halukah. (The fund, however, also pensions widows and orphans and is used for communal needs.)

The Ashkenazim (El Shiknaz in Arabic) embrace all Jews of Eastern Europe, Germany, France, England and America. Their vernacular was until recently Yiddish (of late Hebrew is rapidly taking its place among the new generation).

It is difficult to establish with any degree of certainty the time when the Ashkenazim arrived in Jerusalem. The Seder Hadoroth[5] gives us reason to believe that there were Ashkenazim in Jerusalem as early as the eleventh century. It quotes Elijah Baal Shem of Chelm as saying that once a Jew of German origin saved a Crusader named Dolberger from death, and out of gratitude his family saved many Jewish lives in Palestine.

In the middle of the thirteenth century a prosperous Ashkenazic community, by no means dependent on Halukah, existed in the Holy City. Jewish scholarship then flourished in France, Paris became a centre of Jewish learning, and when Rabbi Yehiel, the head of the Rabbinical school, sent messengers to Jerusalem to collect money for the Paris Yeshibah the wealthy members of the Jerusalem community responded liberally.[6]

Rabbi Yehiel was so well impressed with the liberality of the Jews of Jerusalem that when persecution of Jews in France broke out[7] and the royal edicts included burning of the Talmud and Rabbinic literature, Rabbi Yehiel, at the head of three hundred disciples, of French and English nativity, removed his school to Jerusalem, where he was received by the Sultan with honors. The sultan built for him a synagogue and provided quarters for his disciples. Rabbi Yehiel, however, soon found himself without means of support, as the city was not quite able to take care of all his followers, and he was compelled to send his friend, Rabbi Jacob, of Paris, as a mes-

[4] Hashiloah, Vol. XXIV: 70.
[5] Seder Hadoroth, Lublin Ed. p. 52.
[6] Shebet Yehudah, Hanover, p. 113.
[7] During the reign of Louis IX.

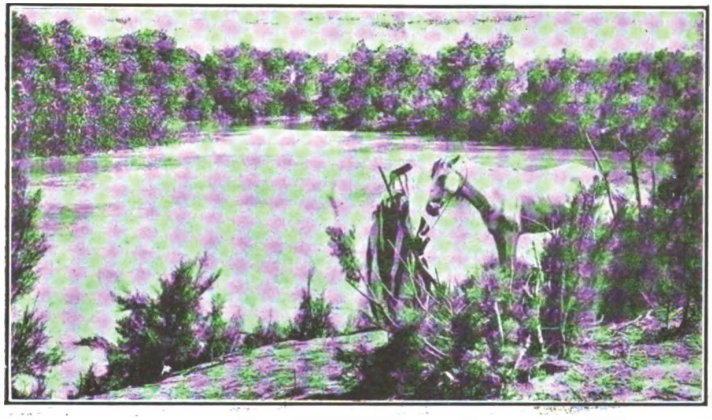
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THE VINEYARD

"And they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them". (Amos IX:14.)

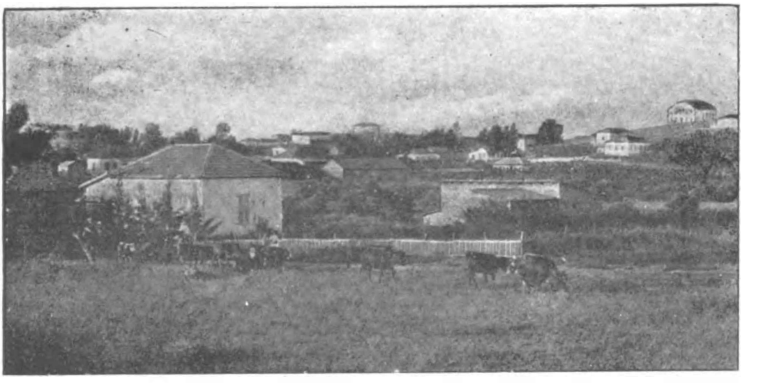
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THE JORDAN RIVER

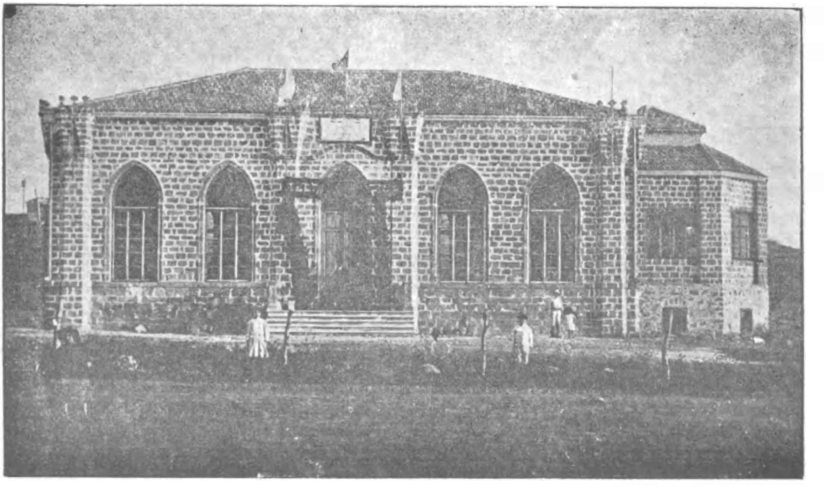
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RECHOBOTH

(See Page 70)



TOWN HALL "BETH AM", RECHOBOTH

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senger (Meshullah) to solicit contributions in Paris and in Moslem countries[8].

Ten years later Nachmanides visited Jerusalem and founded a Jewish settlement and a Rabbinic school on Mount Zion. The entire community was dependent upon money collected from Egypt, Mesopotamia, Syria and especially D a m a s c u s. It is now that we first hear of the Ashkenazim. In his letters to his son he complains that Ashkenazim do not come to Jerusalem as pilgrims, but visit the place with the intention to remain, not as their Sephardic brethren who come hither in large numbers to see and pray at the Holy Shrines and if they decide to settle in Jerusalem it is for the purpose of being entombed in the holy dust of Mount Olivet. The number of Ashkenazim appears to have grown rapidly after the death of Nachmanides, as soon after Rabbi Isaac Halevi found it necessary to establish a Yeshibah for the Jerusalem youths.[9]

The quarters occupied by Nachmanides remain to this day the Jewish quarters. Rabbi Yehudah haHasid of Shidliz, Poland, who (1701), with many followers immigrated to the Holy Land, built a synagogue for Ashkenazim, near the place occupied by the Midrash ha-Ramban. The place is known now as "H u r v a t h R a b b i Y ' e h u d a h h a H a s i d." After the death of that pious Rabbi the Ashkenazim were in a critical condition and messengers were despatched to Germany and other countries with appeals for assistance. They were poor and they had to pawn their synagogue in order to meet the exactions of the authorities.

In 1701 the Moslems fell upon the Ashkenazim, burned their Synagogues and occupied their dwellings, put to the torch the Scrolls and Rabbinic literature, placed the elders of the Ashkenazim in prison and took away their headquarters as a ransom because they couldn't pay the interest on their loans. The poor Ashkenazim, under cover of night, escaped into the mountains of upper Galilee and settled in Safed. For a period of one hundred years no Ashkenazi dared enter the Holy City. The opposition to the Ashkenazim was so strongly rooted among the Arabs that at the beginning of the nineteenth century, when the plague broke out in Safed, Jews did not feel safe to return to Jerusalem and a number of Ashkenazim who had returned had disguised themselves as Sephardim. Twenty of them who subsequently organized the "Adath Ashkenazim Perushim" were in

[8] The latter appears to be the first Meshullah on record.
[9] Asir Hatikvah, p. 26.

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dread lest the taxes left unpaid by the Ashkenazim of a century before might be demanded of them.

In 1840, when Jerusalem was returned to the Turks, many Ashkenazim came from Lithuania, White Russia and Galicia. Great distress prevailed among them and meshullachim (messengers) were sent to Russia to organize the Halukah. In 1826 an earthquake at Safed, where the Ashkenazim had resided for over a century, brought many more to Jerusalem. Not until the middle of the nineteenth century, however, was the presence of Ashkenazim felt. They came from the ranks of the Hasidim in Poland and southern Russia; using a similar ritual to that of the Sephardim. They were easily assimilated with them and received a share in the Halukah.

The Perushim coming from Lithuania and South Russia were then few in number. They were not recognized by the Halukah managers. The credit for having organized a special Halukah for Ashkenazim is due to Rabbis Menachem Mendel and Israel of Sklov, who, together with twenty other Perushim, disciples of Elijah Wilna, immigrated to Palestine and settled in Safed. They sent a certain Rabbi Israel to Lithuania to solicit contributions.

The anti-Jewish outbreaks in 1882 brought many more Jewish fugitives from Russia to Jerusalem, who brought along more modern ideas of life. In ten years the number of Jews had grown to 25,000, and in 1910 it was increased to 50,000[9].

The Ashkenazim regarded the Halukah as a legitimate means of inducing Jews to settle in Palestine as well as to preserve the traditional idealism of Jewish learning; accordingly, everyone that settles in Palestine, be he a Haham or not, is entitled to that benevolence.[10]

The figures given by Barzilai as to the number of Ashkenazim in Jerusalem appear to be most reliable.[11] He estimates the number of Ashkenazim from the statistical records of the various Kolelim, who distributed Halukah to 27,170 persons as follows:

	Persons.
Hungary	2,000
Galicia	3,000
Transylvania	100
Holland and Germany	170
Roumania	600
America	1,000

[9] David Trietsch, "Palestine," Eng. Ed., p. 29.

[10] The letter of Nachmanides would show that this was the way the Ashkenazim interpreted the meaning of Halukah. See Iggereth Harambau, Constantinople, 1519.

[11] Hashiloah, 24, pp. 271.

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Reisin	700
Carlin	600
Zitomir	400
Warsaw	2,000
Hbd.	2,500
Suwalki	1,200
Wilna and Szamut	3,500
Grodno	2,800
Volhynia	3,000
Minsk	1,200
Pinsk	1,200
Bessarabia	200
Vaad Kol ha Kolelim	1,000
Recipients of Halukah—	
Ashkenazim	27,170
Sephardim	13,200
Do not need Halukah	4,000
Total number of Jews	44,370

According to the same authority only 3270 persons, or less than one-ninth of the Ashkenazim, receive 100 francs ($20) per person a year—an amount hardly sufficient to subsist on, and 23,900 or 8/9, receive only a fraction thereof—from *one-half to one-tenth* of the actual necessities; almost all have to look to other sources for a living.

In spite of a frightful poverty, the proportion of Jewish beggars in Jerusalem is very small in comparison to the natives, of whom ten per cent. are beggars. One sees them at every historic place following the tourist, a condition rare among the Jews. Indeed, I was most agreeably disappointed and can say that I was no more annoyed by Jewish mendicants during my stay in Jerusalem than I was in large cities of Europe.

THE EFFECT OF THE HALUKAH ON MODERN JEWISH LIFE IN PALESTINE

It is a mistaken idea that modern Zionism alone is responsible for the influx of Jews in Palestine. Long before the Choverei Zion Movement, the love for Palestine was rooted in the heart of the Jew. It not only manifested itself in tears and prayers, but was also at times expressed in practical nationalism.

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Since the destruction of the Second Temple 70 C. E. the love of the Jew for his historic land was notable. The greatest aspiration of the Jew in the diaspora was to see with "his own eyes" the land of promise.

The old lovers of Zion were of the opinion that in order to build Jewish settlements in Palestine, schools must precede it, a fact recognized by modern Zionists with some variations as to the character of the schools and Jews in the diaspora were urged to support the Talmudic schools of Jerusalem, Tiberias, Usha, Sepphoris, etc. Some of these academies of Jewish learning date back to the earliest Rabbinic period. [12,13]

The early pioneers who clung to the soil facing humiliation, persecution and death rather than leave their beloved land, were the types of the modern "Bilus." And, as the agricultural colonies would have been an impossibility if it were not for the heroic pioneers of the Bilu type, so would rehabilitation of the land be impossible if not for the earlier religious settlers in the cities, who laid the foundation of Jewish urban settlements in Palestine.

The originators of the Halukah, therefore, were not only possessed of religious motives, but also of a desire to promote Jewish settlements.

When Nachmanides arrived in Jerusalem (1267), there were only two Jews residing there. The funds received from Jews in Egypt, Mesopotamia, Syria and Asia Minor,[14] enabled many Jews to settle in Jerusalem. His work was later continued by Rabbi Moses Alshich, 1599, Rabbi Isaiah Halevi Horwitz and others. These Rabbis are supposed to have been the originators of the time honored boxes bearing the name "Rabbi Meir Baal Nes" (the Miracle Worker).

There is no name better known among Jews than that of Meir Baal Nes! Near Tiberias is located the burial place said to be that of the "Miracle Worker." Two synagogues are erected on this grave, a Sephardic and an Ashkenazic, where prayers are offered twice daily and where Talmudic schools are conducted. Who was that wonderman that the poorest of Jews in time of distress will deposit the last coin in the charity box bearing his name? Who was that miracle worker that is held in such reverence? ("If one is in danger," said Baal Shem Tob, "let him donate

[12] See "Academies in Palestine," J. E., Vol. I, p. 147.

[13] From the letter sent by Joseph Khagan, King of the Khazars, to 'Hasdai Ibn Shaprut, 954 C. E., it appears that there were academies of Jewish learning in Jerusalem at that period. (The Jews in Russia and Poland, by Dubnow, Eng. Ed., Vol. I, p. 27.

[14] Where the Halukah came from until the fifteenth century.

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eighteen coins for the purchase of candles and burn them for the soul of Rabbi Meir Baal Nes and repeat three times, 'The God of Rabbi Meir shall help me.' "[15]

History is silent on that question. It was certainly not the Tanaite Rabbi Meir, for the Talmud does not associate him with miracles.[16]

A traveler in the early part of the nineteenth century, who did not desire to have his name mentioned, appears to throw some light on the mystery. There was a pious ascetic in Tiberias, known as Rabbi Meir, who vowed that he would not be seated until Messiah wou'd come. When he died he was buried standing under a huge pile of stones near Tiberias over which a synagogue was erected.[17]

The Meshullach (the messenger), who was sent into the diaspora to arouse sentiment for the Halukah, made it also a point to persuade Jews of the diaspora to emigrate to the Holy Land and to enlighten the Jews of the diaspora on Jewish tradition and the Hebrew language. Rashi tells us that a "Shaliah" from Palestine had shown him the true intonation of some Biblical accents, and Ibn Ezra (1168) also conferred with scholars and Massorites of Mazarah (the later name of Tiberias), on the pronunciation of Hebrew.

One of the Meshullachim of the seventeenth century, known as Rabbi Moses Hagiz, in defining the duties of the Meshullach and the purposes of the Halukah, states that "the Meshullach is sent abroad to inform the Jews of the diaspora of the condition of their brethren in the Holy Land and to solicit good will and support for the standard bearers of the Tabernacle of God, who keep alive Jewish hopes and aspirations in the land of Israel."[18] "That Christians," he continued, "contribute thousands of pounds yearly for the maintenance of their inhabitants, is a challenge to the Jew who fails to provide for the beloved sons of Zion."

But, while the Halukah had its merits and has served a good purpose for many centuries, it has of late been subjected to the lash of the critic and to reproaches in many respects not undeserved. The system of organization of the Halukah is a medieval one and the splitting up that time-honored charity into Kolelim must lead to discrimination and injustice. Through the building up of a system of Meshullachim on a commission basis and allowing a percentage to local Gabaim who take charge of the col-

[15] Kether Torah, Vol. 2, pp. 22, 27.
[16] Ozar Yisrael, Vol. VI, p. 74.
[17] M'bassereth Zion, p. 52.
[18] Sephath Emeth by Moses ben Jacob Hagiz, Amsterdam, 1697. (Jewish Encyclopedia, Vol. VI, 151.)

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lection as well as to the Menahalim in Jerusalem for distribution, the Halukah is fraught with injustice both to recipients and to donors, because 75 per cent. of the money collected goes to waste and only 25 per cent. reaches the needy. It gives to the Menahalim, who control the distribution, undue power to interfere with modern schools, for they often hold the Halukah as a whip over the heads of parents not to send children to such schools, and offer no encouragement to the youths to learn a trade or to take up industrial or agricultural pursuits. Such a system is a precarious one, it tends to shake the confidence of the contributors, and it does great harm to many well-deserving Jews.

About $500,000 is contributed to the Halukah every year. Such a large sum could be a great help to the present "Yishub," if it were well applied and properly managed. Modern methods must, therefore, be adopted, a program of constructive work should be mapped out, a better auditing system should be introduced, as well as a more economical method of collection. "The problem of the Halukah should not be solved by abolishing it, but rather by strengthening it through wise management."

The efforts of the "Vaad Kol Hakolelim,"[19] to regulate the Halukah as well as the activities of "L'maan Zion" (a Frankfurt organization), for the same purposes, were not able to stem the evil. Indeed, there is a revolution going on among the younger generation who become sensitive of the Halukah and grow tired eating the "bread of affliction," as they style it. The writer was present at a gathering of "Hahamim,"[20] and from expressions made by them, it was evident that they disliked their dependence on the Halukah. Speakers urged upon their comrades to leave the Yeshibah and look to the soil for support.

In a pamphlet "Koheleth Jacob" a detailed plan is mapped out for an agricultural colony in the vicinity of Jerusalem.

The writer in a subsequent visit to Constantinople sought to interest the late David Wolfson in the scheme of the Koheleth Jacob organization. The Zionist leader consented to take the matter up with the National Fund managers.

Even some of the Menahalim of the Halukah have realized that something tangible ought to be done, and have established a Manual Training School (1908), in Jaffa for young men of religious homes, to teach them a trade. About fifty pupils are taught to make locks, hinges, bolts, screws and trimmings for wheels.

[19] A central committee of the various Kolelim in Jerusalem, organized in 1866.
[20] The wise, a term applied to Talmudic scholars in Jerusalem.

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MECHANICAL LABOR

As in agriculture, the credit of being first to interest the Palestinian Jewish youth in manual training is due to the Alliance Israelite Universelle who established in 1882 a school in Jerusalem for boys and afterwards for girls to teach them a trade, thereby removing from the Halukah atmosphere many of the young generation.

The school is well equipped to instruct the Jerusalem youths in many branches of manual labor. It gives courses in carpentering, woodcarving, machine construction, smithing, casting, weaving and dyeing. In the girls' school home industries, such as embroidering, dressmaking and hairnet industry, are taught. The school accommodates 250 boys and about sixty girl pupils.[21]

BEZALEL SCHOOL

Of quite a different calibre is the school that was founded by a special committee in Berlin, through the efforts of Professor Boris Schatz, in January, 1906, and was taken over by the Bezalel Society the following October. None of the Jewish institutions can point to such a rapid development as can that school. In the first year a carpeting atelier with a workroom for spinning and dyeing was already in operation.

In the following year departments for woodcarving, filagree work, stonecutting, Damascus metal work, basket making and lithography were introduced; later, metal chasing, batik work and ivory carving were added.

Soon two museums, one containing archeological and Jewish Art collections and the other a collection of natural history, such as the Flora and Fauna of Palestine, were opened in the school. In these museums the Bezalel pupils are instructed to employ as motifs various Palestinian animals, birds and insects as well as antiquities preserved in the museum. In a special course the students are taught to combine Hebrew letters into pretty ornamentations and to give to them modern forms. Such fancy lettering is handed over to the carpet weaving department and the borders or centre pieces are modeled after the Hebrew Alphabet.

Since February, 1908, the Society has occupied a magnificent structure, in the best quarters of New Jerusalem, purchased by the Jewish National Fund. Two years later an adjoining house was secured and a new

[21] The Society "Ezrath Nidachim," founded by the late H. Frumkin, Nissim Behar and Ben Yehudah in 1884 with the purpose of teaching the Jerusalem youth a trade, had only temporary value; owing to the lack of funds it couldn't make much headway (Goldman Hassif, 1884).

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carpet atelier was constructed where weaving, dyeing and spinning are also taught.[22]

The Bezalel has founded the first Workman Colony for Yemenite Jews in Ben Shemen, near Lydda, upon an estate of the Jewish National Fund, where twelve families are earning a livelihood by means of truck farming, filagree work and carpet weaving. Thus, a foundation was laid for the introduction of artistic industries to rural districts.

The number of men, women and children who are employed in Bezalel are about 450. It represents the greatest industrial undertaking in Palestine. The articles manufactured there appeal to the refined taste of Europe and America. Their sale is comparatively an easy matter. The carpets, especially, are made in very beautiful designs of luxurious and harmonious coloring. The features of the designs are objects such as the Menorah, or the Ner Tamid (Perpetual Light) executed in various shapes. The Bezalel exhibitions held within the last few years in the largest cities of Europe and America have proven that the articles are appreciated by people of refined taste. Large business houses and department stores have also shown an interest in the Bezalel and placed orders for Bezalel work.

In 1912 the sale of products realized 250,000 francs ($50,000), while 130,000 francs ($26,000) were paid out in w a g e s. What most impresses the visitor is the Jewish atmosphere surrounding that school. Not only is the Hebrew language the medium of instruction, but the Hebrew spirit prevails all over Bezalel. The desire on the part of the teachers and students to have a typically Jewish school for arts and crafts has brought with it the love for the land and enthusiasm for everything Jewish. The art student draws his inspiration here, where every sight recalls memories of the past, and where the ear rings with the fascinating sounds of the Hebrew language and the tunes of national Hebrew songs, from distinctly Jewish sources. Here the Jewish pupil will soon develop an artistic temperament and an imagination peculiar to himself.

The Jewish ornaments that characterize the products of the Bezalel, give the new Jewish art a specific Jewish coloring. Credit

[22] Mac. Nov., 1906.

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for this accomplishment must also be given to the famous artist, E. M. Lilian, who assisted Schatz in this work[23].

The enthusiasm of the pupils and workers is not only marked in the workrooms, but also in their homes. While visiting the Bezalel the writer was invited to a Brith Milah celebration at the residence of one of the foremen of the Bezalel. The entire department closed for two hours in honor of the new-born Judean. With Prof. Shatz leading the employees made their way to the home of the new-born, where we found the room beautifully decorated with flowers and solemnized with many wax tapers. The "Kisei shel Eliyahu" was covered with a canopy of white and blue, and two silver "Ez hayims," made in the school (similar to those that adorn the scroll of the law), were placed on each side of the chair. Professor Schatz was the Sandik. After the ceremony was over the entire gathering formed themselves into a circle and started to dance the "Karahod" (an old Chasidic dance). An immense circle of clapping hands were swinging in wild rythym to the tune of the song, which all the dancers sang in chorus. "Who will build Galilee?" the leader asked "God will build Galilee," the chorus replied. Again, "Who will build Galilee?" "We shall build Galilee," the chorus continued; "Jerusalem is in Palestine. B'zalel is in Jerusalem"... And they danced and sang with all their might, clasping hands, and closing with "There shall yet come the redeemer."

These happy Palestinians surrounded us and quickly dragged us in their circle, and we soon caught the spirit, and joined in the chorus, "There shall yet come the redeemer."

Among the other industrial efforts should be mentioned the "Verband der Juedischen Frauen fur Culturelle Arbeit in Palestina." Through this organization hundreds of girls have been enabled to earn a livelihood by needlework, such as dressmaking, embroidering, etc.[24] The excellent work of Mrs. Finn, a Christian woman, is worthy of note; many Yemenite Jews find employment in her workshop, situated in a suburb of Jerusalem (Abraham's Vineyard), by making soap and other useful articles. Jews, however, avail themselves of her philanthropy rather unwillingly, as they suspect her of missionary motives. Mrs. Finn has the distinction of being the first in modern times to initiate Jerusalem Jews into agricultural occupations on her plot of ground at Abraham's Vineyard.

[23] The Zionist organization, as well as other Jewish societies, are endeavoring to create a market for the Bezalel products so that its graduates shall have no cause to emigrate from Palestine. So far very few of its graduates have departed for other lands, in direct contrast with the experiences of the schools of the Alliance Israelite Universelle.

[24] Thanks to the interest shown by David Trietsch, who has pointed out that in some states, such as the Teneriffe Islands, about fifteen thousand girls occupied in this industry earn as much as 10,000,000 francs ($2,000,000) a year.

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The Halukah also maintains a trade school of three classes for teaching tailoring, shoemaking and Sefer Torah writing.

Last but not least is the shop founded in 1913 by Nathan Straus in connection with the relief station, where unskilled workmen are being taught to make mother-of-pearl beads and pearl buttons, a very profitable industry which was hetherto carried on by the people of Bethlehem.

According to a report of the French Consulate in 1907, there were in Jerusalem six thousand Jewish workmen of all sorts. The highest wage-earners are the weavers, founders and masons, with $1.50 per day. The lowest wages are those of glaziers and Sefer Torah writers. Previous to 1909 about thirty-four mechanics became self-supporting through the efforts of the Alliance Israelite Universelle. Among small industries may be mentioned the olive wood industry, wherein men earn a living by making olive wood albums, ink wells, penholders, candlesticks, paper cutters, etc.

EDUCATIONAL INSTITUTIONS

Jewish education in Palestine until a generation ago was confined to the Talmud and Rabbinic literature; even the most elementary subjects such as arithmetic, Hebrew grammar and language were excluded from the Talmud Torahs. The school system has within recent years undergone many changes. Modern ideas have penetrated even the massive walls of the Holy City, and as a result many reforms were introduced into the curriculum of the Heder, so that at present subjects such as hygiene, anatomy, physiology, stenography and bookkeeping are taught in some of the schools of Jerusalem.

The first school established on modern lines was the Laemel School, founded in the year 1856. It is situated upon high ground in a new building overlooking Meah Shearim. As might be supposed, the introduction of such a school met with violent opposition from the Ashkenazim, who feared that a modern school would be inimical to Orthodox observances. The opposition was so bitter that Ludwig August Frankl, the Austrian Jewish poet and literateur, who came from Vienna to organize the Frau Elise Von Herz Laemel School, was excommunicated by the Ashkenazic Rabbis. Placards to that effect were put on houses, lamentations recited and prayers offered at the Wailing Wall[25]. But Providence appeared to have been on

[25] Frankl Nach Jerusalem 2: 11 Leipzic, 1858.

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the side of modernism and the school was opened,—with the support of the Austrian Consul and the Turkish statesman Kiamil Pasha, Governor of Jerusalem,—with many Sephardic pupils who didn't feel themselves affected by the Herem (excommunication) and did not fear the antagonism of their Ashkenazic coreligionists.[26]

As a protest to the Laemel School, the Blumenthal School was founded (1866), "Beth Hamidrash Doresh Zion." It was intended to be a compromise between the progressive Laemel School and the old Heder, but even such a reconciliation met with opposition and the ban of excommunication was pronounced by the Ashkenazic Rabbis also against this school. Again the Sephardim took advantage of the situation, and it became a school for Sephardic children only. (It has lately passed under the direction of the Kolel Hod.)

In 1864 the Evelyn de Rothschild School for Girls was opened, where six hundred and fifty daughters of Jerusalem are receiving an excellent Jewish and secular education and instruction in home industries, such as dressmaking, embroidery and domestic work. It is training mothers for the future Jewish land and endeavors to inculcate the virtues of cleanliness and neatness among the girls. This school since 1898 has been under the direction of the Anglo-Jewish Association.

In 1902 the "Hilfsverein" entered the educational field of Palestine. It began its work by granting a subsidy to an old Talmud Torah of the Grusinian Kolel and in return it received the permission of the Gabaim of that school to introduce arithmetic and Arabic in the school programme.

The most effective work of the German society began with the establishment of a system of kindergartens,[28] followed by a school for Gan Yeladim teachers, a seminary for teachers of higher schools and a Rabbinical school for the training of Sephardic Rabbis. The Teachers' Seminary proved very advantageous to the new Jewish life in Palestine, because it was from that school that teachers were supplied for the elementary schools of the agricultural colonies and Palestinian towns. A course in agriculture is provided for students who graduated as teachers.

[26] This school, which since 1911 has been under the management of the Hilfsverein, offers a course of secondary education, where students are trained as teachers for Hebrew schools.

[27] Gan Yeladim.

[28] The Jerusalem Gan Yeladim was founded by the Bnai Brith Lodge of Jerusalem, but is maintained by the Hilfsverein, "Lemaan Zion," of Frankfurt, and Hovevei Zion, of Odessa, conjointly. To see the little children prattling in Biblical Hebrew while playing was a far more touching sight than to hear the Litany recitation of the older folks at the Western Wall. In some of these kindergartens Arab boys are attending, and they too express themselves in a pure and fluent Hebrew. The Froebel method is used in these schools.

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The knowledge of agriculture, thus imparted to the teachers, was very beneficial to the future colonists of Palestine. In connection with the seminary, a business college was opened for those who intend to enter business. There are also evening schools for busy adults in connection with the Hilfsverein schools. The entire system of education furnishes instruction to three thousand pupils and employs one hundred and fifty teachers.

The "Bezalel" maintains also an elementary school for its pupils and employees.

With the founding of the gymnasium in Jerusalem (1909), a fine system of education from kindergarten to gymnasium is completed. The founding of a university in Jerusalem was seriously taken up by the Jewish press and by prominent scholars of Europe and America. Large contributions have even been promised by Jewish philanthropists toward this worthy undertaking, and it is hoped that soon a Jewish university will be erected in the ancient capital of Judea.

The multiplication of modern schools, however, was not without its disadvantages. Each school has more aggravated the longstanding confusion of languages in the Holy City. With each new organization that has undertaken educational work, a new language was imposed upon the tender youth of Jerusalem. The child's brain was taxed to the utmost in his effort to learn the medium of education in each school, so that he was hardly capable to apply himself to the various subjects of instruction. Change of schools meant the studying of a new language in order to understand teacher and fellow-pupils. The Alliance insisting upon the French language as a medium of instruction, the Anglo-Jewish Association, with its loyalty to the English language, and the Hilfsverein with the preference for the vernacular of the Fatherland, made Jerusalem a Babel of tongues.

A common language for all schools became imperative, not only for instruction in the school, but also for common use, so that one Jewish child shall understand the other. The Yiddish-speaking boy shall be able to communicate with the Spagnol, the Adjami boy with his Persian dialect, the Grusinian lad, with his Russian vernacular, and the Yemenite Maghrebi and Aleppo pupils, with their various Arabic dialects, shall understand each other. There was no language upon which all could agree, without jealousy or loss of pride, except Hebrew.

The Hebrew dialect was first introduced in the agricultural colonies. With the colonists it was a simple proposition. They were attracted there by the ideal of rejuvenation of the Jewish people on their historic soil. The Hebrew language was an essential part of their programme. Furthermore,

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the teachers who were drawn hither mainly from Lithuania had long developed a love for that language. For a half-century Hebrew was the literary dialect among the learned Jews of Russia.

The writings of Luzatto, Levinson, Krochmal, Erter, Rapoport, Letteris, Mapu, M. A. Ginsburg, Smolenskin, Lilienblum and David Gordon, the poetical works of Wessly, the Lebensohns, Yehudah Loeb Gordon, Manne and a host of others were fresh in the memories of the would-be teachers of Palestine.

They came here with no other motive but to offer the best that was in them for their beloved land. These lovers of the Hebrew tongue would not think of any other language. The Hovevei Zion represented by the Odessa Committee also exerted pressure upon the colonists to adopt Hebrew as a medium in the schools. The example of the village school was soon followed by the schools in Jaffa and the schools in other cities that were subsidized by the Odessa Committee. The schools of the Hilfsverein came in next, then followed the Anglo-Jewish Association, and last the elementary schools of the Alliance Israelite Universelle.

But while external factors have contributed to the renaissance of the Hebrew language, credit should also be given to local agencies in Palestine and particularly in Jerusalem, at the head of which was Eliezer Ben Yehuda.

ELIEZER BEN YEHUDA

In 1881 there came to Jerusalem from Paris a young medical student of small stature and poor physique. His physician ordered him to go to the warmer climate of Algiers, but the national idea, which absorbed all his thought, shortened his stay in that country[27].

He came to Jerusalem to recover his health, but he recovered with his health a language that was dead for two thousand years as a medium of speech. He announced to the people of the city that there could be no real Jewish communal life without a common language, understood and spoken by all Jews. He preached that sentiment, but wasn't listened to by his coreligionists of the Holy City. Nay! he was even mocked at and nicknamed by the Halukah leaders as the "Leader of the Philistines," and his propaganda had a negative effect on the recipients of the Halukah.

Had Ben Yehuda favored the methods of the "Menahalim," his influence upon the Jewry of Jerusalem might have been better, but he dared

[27] In a letter dated Algiers, December 21, 1880, to the editor of the Hashahar, he takes issue with the editor, Perez Smolenskin, who held that Jews can foster their national spirit and the Hebrew language in other lands than Palestine. "Only in the country thoroughly inhabited by Jews is possible the revival of Hebrew as a living tongue," he writes.

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combat their system of distribution of the universal Jewish charity, "which gave support to the idle poor in preference to the industrious colonists." He found, however, one friend, in the person of Yehiel Michel Pinnes, the scholar, the idealist and the public-spirited man, who supported Ben Yehuda's doctrine.

To the woman he was to marry he proposed one condition, namely, that his home language must be Hebrew and that their children must speak that language from the cradle. His wife, Deborah, who was no less zealous for the language than himself, readily agreed to that condition. He gradually won over to his ideas many converts. While some laughed at him for not speaking Yiddish and for answering in Hebrew all who addressed him, yet unconsciously the Hebrew language was becoming the medium of conversation, and at joint meetings of the various elements the Hebrew dialect soon predominated. In public announcements it was used exclusively, and at communal affairs that language was the only one in vogue. Soon it was realized even by opponents that the new dialect facilitated inter-communication in polyglot Jerusalem.

The example set was quickly followed in the colonies, where certain forces had been working for some time in the same direction, and they were the first to adopt it in their schools. The city of Jaffa was next to introduce it.

Indeed, it was an experiment worth while trying, for in a short time Jewish Palestine became also Hebraic. Hebrew was spoken not only among Jews, but many Arabs also found it to their advantage to learn it. It demonstrated the adaptability of the Jewish youth to his historic language and the flexibility of the historic language to suit the requirements of the modern youth.

It was a comic tragedy for us tourists to hear Ephraim, our dragoman, addressing us in our ancient language, while we, the descendants of the Nebiim, could respond only with great difficulty.

Ben Yehuda may be regarded as the originator of Neo Hebrew. As head of the "Vaad Halashon" (Hebrew Academy), he watched with philologic precision the growth of the new language, and with deep interest he supervised the coining of a new vocabulary. Most of the new words were derived from Talmudic literature and from the Arabic language. This is truly a remarkable achievement when one considers that within a brief period of thirty years a language that was classed in one category with Latin or ancient Greek has so completely revived as to enable one to deliver in it addresses on scientific and technical subjects.

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THE TEACHERS' UNION

The Teachers' Union (Vaad Hamorim) was founded in 1903 at a conference held at the colony Zichron Jacob.

There teachers of Jewish schools of Palestine organized the National Board of Education, whose object it is to maintain a general supervision over the Jewish schools in Palestine. This board publishes from time to time textbooks, arranges courses for the information of teachers, and publishes the monthly journal "Hahinuch," for school teachers.

The task that the Vaad ha-Morin had before it, can best be understood when one considers that the entire educational system in Hebrew was a new one and that text-books for schools, from the kindergarten up to the Herzl Gymnasium, had to be created. (Note 9).

BETH 'AM

The new educational system embraces also the intellectual development of the adults, men and women. The Beth 'Am is a spiritual centre for the young and old in New Jerusalem. There lectures are delivered on popular and academic subjects. There a free reading room is provided for visitors, a place for innocent games for young folks, quarters for social gatherings and an auditorium for dramatic circles.

HABIMAH (A HEBREW DRAMATIC CIRCLE)

The performances given in the Beth 'Am from time to time by a group of amateur actors have proven not only an educational factor, but also stimulated respect and love for Jewish customs and the Hebrew language. It has also worked as a cheering influence in the hitherto monotonus Jerusalem. The writer was present at one of these performances, and was surprised to meet on the stage so many capable and talented actors among the sons and daughters of Jerusalem.

THE CENTRAL NATIONAL JEWISH LIBRARY OF JERUSALEM

One of the most notable institutions in Palestine is the National Jewish Library, known as the Midrash Abarbanel, or "Ginzei Joseph." It is distinguished not because of its large number of volumes, its many rare manuscripts or its imposing buildings. Other lands in the diaspora have larger Jewish treasure houses. The library connected with the Jewish Theological Seminary of New York is richer in quality if not in quantity in Jewish literary treasures. Even Jerusalem itself has not stored away its

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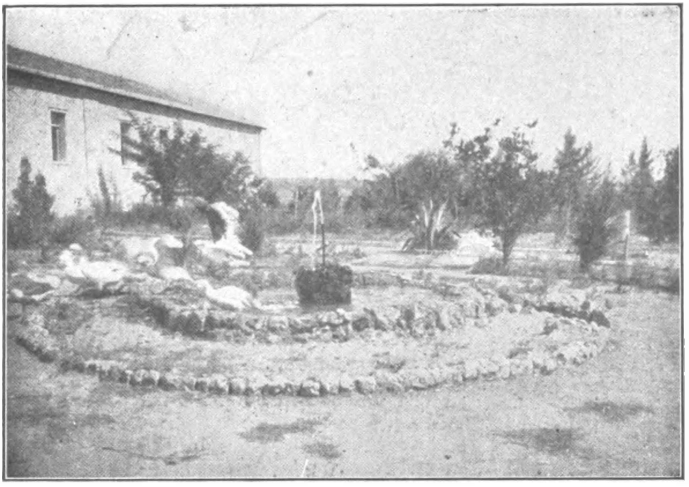
rare volumes and manuscripts in the Midrash Abarbanel. One may find them distributed in the Yeshiboth, in the old Sephardic synagogues or in private collections. But the interest of the Abarbenel Library is centred in its being a national Jewish institution and because, like everything national in Palestine, it is bound up with much sacrifice and self-denial on the part of its founders. The idea of a large Jewish national library was the dream of Jewish scholars for ages. *The book of the people* had the same fate as the "people of the book" to be scattered for thousands of years in the four corners of the earth. A gathering of the works that represented Israel's spiritual activities of nearly four thousand years in the land where the prophets began to develop its literature became as important an ideal to the scholar as the returning of dispersed Israel to the land of his ancestors to the lover of Zion. The Jewish scholar had to make himself a voluntary exile among libraries of the world, be it Rabbinical, municipal or private collections, in order to uphold Jewish scholarship, much the same as the pious Jew of the Middle Ages took upon himself exilic penalty in order to keep up his piety.

The founding of a comprehensive Jewish library to which the Bibliographer can point as the greatest storehouse of Jewish literary works of all descriptions became imperative, and there was no better place suited to house a Jewish National Library than the city where the cradle of Jewish nationality once stood.

DR. JOSEPH HAZANOWITZ

The credit of bringing into being the Central National Jewish Library is due to the celebrated Jewish physician and Zionist, Dr. Joseph Hazanowitz, of Bialostock, who on a visit to Palestine with the late Rabbi Samuel Mohliever conceived the idea of founding a large national library there. He began his work by endeavoring to enlarge the Abarbanel Library, that had existed in the Holy City for some years. He presented to the Midrash Abarbanel his private collection of ten thousand carefully selected volumes, and induced his townsmen to send five thousand more to his pet institution. The growth of this library and the collection of funds to erect a suitable building for the steadily increasing volumes became his life work. Almost the whole of his income he devoted to the purchase of Hebrew books. If he did not succeed as yet in making it the largest Jewish collection in the world, he is not to be blamed, no more than Herzl could be blamed for not making Palestine thoroughly Jewish in his lifetime. If Hazanowitz had had the support of Jewry, his dream of a large central Jewish library would have

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WORKINGMEN'S HOUSE AND GARDEN AT BEN SHEMEN

(See Page 99)



WEEDING CORN

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A TYPE OF THE OLD SETTLEMENT, JERUSALEM



A VIEW OF MOUNT MORIAH AND MOUNT OF OLIVES
At the foot of Mount of Olives are seen several Monuments

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become a reality. Through lack of support, he could not enter the book market and many a precious literary treasure that should have gone to Jerusalem went to some corner of a museum of antiquities in some European capital.

The foundation for a local library was laid by the Tifereth Jerusalem Society in 1875, at the celebration of the ninetieth anniversary of the birth of Sir Moses Montefiore. (It was known as the Library of Moses and Judith Montefiore.) Owing to the opposition of some fanatics, it had to close its doors[28]. The books presented to the Tifereth Jerusalem by such eminent men as Solomon Buber, Isaac Reifman, Doctors Freienfeld, Bohner and I. Wehener were locked up in some private houses.

In 1892, when the four hundredth anniversary of the expulsion of the Jews from Spain and their landing on Turkish soil was celebrated by the Sephardic Jews of Jerusalem, the B'nai Brith Lodge of that city reorganized the library in commemoration of that great historic event and as a monument to the man in whose life the greatest tragedy of Jewish history took place, Don Isaac Abarbanel. In the year 1894, through the efforts of Joshua Sirkin, of Minsk, the old collection of "Tifereth Jerusalem" Library was transferred to the new library, as well as the collections of the Hebrew poet J. L. Gordon, Herr. Schwartzbord of Riga, and Abraham Sack of St. Petersburg. (In the latter's collection was the "Biblia Polyglotta," English edition.) Through the untiring efforts of Dr. Hazanowitz the collection became so extensive that the meeting hall where the books were stored proved too small to house all the volumes. A library building became necessary. A building lot was purchased and a right wing of a well-planned structure was erected. The cost of the building is 138,000 francs ($27,600) and consists of two floors, the main floor for books, the second floor for a reading room and an auditorium for lectures.

In 1907 the libraries of the late Professor Herman Shapiro, Herr. Feigenberg and three thousand more volumes presented by Dr. Hazanowitz were added to the library. A short time before the writer visited Jerusalem the collection of Dr. Plaskow, of Simferopol, consisting of three thousand and ninety volumes, was added to the Midrash Abarbanel. Altogether there are thirty-eight thousand bound volumes, twenty thousand of which are in the Hebrew language. The rest are almost in every language of Europe.

It is not only a place for the conserving of books, it is also a gathering place for the intellectuals of all shades of opinion. The writer has seen

[28] These fanatics reported to Sir Moses that the library organized in his name by the Maskilim is turning away the Jewish youth of Jerusalem from their religion, and Montefiore begged to have his name removed from the library. (See Luach Eres Israel, 1912, p. 15.)

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Jews of the old school, wearers of the "Streimel," absorbed in the London Jewish World, and the Haham of the Yeshiba, with his long caftan and bushy beard, immersed over some publication of a latter day. On Saturday afternoons the assembly room of the library is crowded with an eager public who come to listen to some interesting address delivered by a prominent speaker.

A writer describing the life and personality of Hazanowitz says: His clothes and his bachelor apartment are the most modest. All the money he earns as one of the most prominent and busiest physicians he invests in books, arranges them, binds them anew and ships them at his own expense to the library of Jerusalem. His work involves not only the expenditure of money but also time and patient study. He is in close touch with the sellers of rare books, he examines catalogues of antique volumes and biographical notes and gathers information about manuscripts. He does all this whenever he can spare an hour from his practice of medicine.

The man is unique, his shrewd face is covered with a gray beard, his head covered with a fur cap and his body with a long fur-lined coat; his general cheerfulness makes him an extraordinary individual, not a man with a mere hobby, but one imbued with a passionate ideal. He sees in the Jerusalem library not only a collection of books, but a centre to which the intellectual world might turn, and to which Jewish scholars will be attracted as their investigations become broader. He does not collect books only; pictures, photographs of Jewish life and relics of Jewish interest are game for his collection bag.

The national library stands as a great monument to the man through whose efforts that great collection was made possible, and in honor of whom the name "Ginzei Joseph" was added to the library.

THE CLIMATE OF JERUSALEM

Generally speaking, the climate of Jerusalem is very agreeable, owing to its situation, over two thousand feet above the sea level. A light breeze is always present in the city, especially in the afternoon and evening. (It only fails to blow in May and October, the two severest months of the year). The heat from June to September is moderate and the tourist finds it very pleasant. The nights are really cold, and one often requires the covering of more than one blanket. It is seldom safe to go out in the evening without an overcoat. The average temperature of a Jerusalem summer is about 78° F., but there are seldom hot spells such as occur every year in New York or Philadelphia.

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The writer, in company with others, has traveled in the sun six hours continually in Judea without any tiring effect other than the natural discomfort from dust or perspiration. The direct rays of the sun are very hot and dangerous if one neglects to protect the head and neck, but in the shadow of a massive wall or a rock the temperature would be as much as fifty degrees cooler than the sunshine glare. The houses are built with thick stone walls, the domes make the ceilings high and the shaded windows reduce the temperature so that it seldom rises above 80°. The singular healthfulness of the climate and the fresh mountain air act as natural preventatives of diseases in Jerusalem that might otherwise become endemic.

THE SANITARY CONDITION OF JERUSALEM

The defective cisterns, the decomposed vegetable and animal matter and all sorts of disease-producing refuse that is being deposited on the narrow streets would make Jerusalem endemic for plague, cholera, typhus and many other diseases, if it were not for the natural sanitation that mis-government could not affect. But in spite of nature's efforts to counteract unhealthy condition, Providence cannot entirely make up for all human neglect. Sickness due to bad hygiene and gross carelessness does prevail in Jerusalem; chief among these are intermittent malarial fever and granular conjunctivitis. The first seldom appears in a severe form, if attention is paid to simple rules of hygiene. The writer was called to see Rabbi F——, who came a few months previously from New York, and found him suffering with terrific chills, appearing every other day, with a temperature of 105 an hour after the chill. The rabbi was very much emaciated and weakened from the repeated attacks and he (the writer) was indeed surprised to discover that the rabbi had not thought it necessary to treat the ailment. He gave credence to the popular belief among the Jerusalem Jews that malaria is no disease; it is a condition every foreigner has to confront when settling in Jerusalem. The writer impressed upon the patient the importance of hygienic precaution, the use of mosquito netting in sleeping rooms, screens on doors and windows, boiling of drinking water, remaining in the house after sunset and the administration of quinine. On a subsequent visit he was informed that the patient had recovered.

Trachoma is also a disease that may be easily prevented by applying simple rules of cleanliness. In a colony near the city of Jaffa 64 per

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cent. of the school children suffered from granular lids. Under proper care of the eyes and general cleanliness the figures were reduced to one-half per cent. The writer was told by one of the nurses who gives daily attention to the pupils of the Beth Hasefer le-Banoth of Jaffa that the reduction of that scourge through simple instruction in the rules of cleanliness to parents and children was remarkable.

HOSPITALS

Of the general hospitals in Jerusalem, the "Shaarei Zedek" is the most modern. It has a fine structure, with an up-to-date operating room, well equipped chemical and pathological laboratories and isolating and convalescing wards. It can accommodate seventy-five patients. This hospital is situated in the best section of New Jerusalem and is surrounded by large lawns and gardens. It is under the management of a Frankfurt organization.

Of the other hospitals mention should be made of the Ashkenazic Hospital, "Bikkur Cholim," which has also put up a new building recently and is in a position to do good work. The "Misgab Ladach" Hospital[29] of the Sephardic community is situated in the old city. Its efficiency as a modern hospital is doubtful.

By far the best endowed and the oldest medical institution is the Rothschild Hospital, built in 1854 by Baron Meyer de Rothschild of the Paris branch of that family. It is non-sectarian and is well equipped not only to treat large numbers of patients, but also to do research work. Of the dispensaries may be mentioned the eye clinic, "L'maan Zion," which has been doing excellent work in Jerusalem in preventing and treating eye diseases.

One of the most worthy institutions is the "Blind Asylum." In a city like Jerusalem, where the diseases of the eyes are endemic and all forms of ocular troubles exist, an institution like the blind asylum meets a great demand. To watch the numerous blind children, happy at work and study, gladdens one's heart. It is a pity that this benevolent institution cannot be made larger to accommodate more of the dozens of children that roam about the streets of Jerusalem with almost every form of eye trouble resulting in complete or partial blindness. One often meets on the street children with sore and inflamed eyes covered with offensive muco-purulant discharge, whereon flies are feeding, and many disfigured organs of vision that should go to an institution.

[29] Donated by the late Samuel Polakoff of Russia and other philanthropists.

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The founders of this institution are the great authority on the city of Jerusalem and on the Jerusalem Talmud, A. M. Luncz, and the celebrated physician, Dr. Kaisewsky. Mr. Luncz knows every nook and corner of the old city, though blind himself; his books are the best guides of Jerusalem. His chief interest is the Blind Asylum, to which he devotes most of his time and energy. This home for the blind is a rented building of very poor accommodations and not suited for this noble purpose.

The homes for the aged, as the "Vereinigte Alten Haus" (Moshab Z'kenim) of the Ashkenazim and the Beth Z'kenim of the Sephardim, together with a number of orphan asylums, complete the list of benevolent institutions and give the impression that Jewish Jerusalem is well equipped to take care of its own sick.

NATHAN STRAUS HEALTH BUREAU.

Of late a Jewish Health Bureau has been established through the munificent gift of the great American Jew, Nathan Straus. The bureau is attached to another American institution, the "Jewish Agricultural Experimenting Station," under the management of Aaron Aaronson. The purpose of the bureau is to guide the Palestine public in a campaign against preventable disease, such as trachoma, malaria, etc. If this bureau carried out its program there will be no need for so many hospitals in Jerusalem. "The Society of Jewish Physicians and Scientists for the Improvement of the Sanitary Conditions of Palestine," whose object is to discuss medical and hygienic subjects and to publish and spread literature on sanitation and hygiene among the Jewish residents in Palestine, is also doing excellent work in the right direction. These two societies have recently united with the German society for combating malaria in Jerusalem under the name "International Health Institute." The International Health Institute consists of four departments:

1. Hygiene and Public Health.
2. Bacteriology.
3. Study and Treatment of Malaria.
4. Serology.

The first two departments are maintained by the Nathan Straus Foundation and take in the treatment of trachoma and hydrophobia. The third division is maintained by the organization for combatting Malaria in Jerusalem. The fourth division is maintained by the Society of

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Jewish Physicians and Scientists for the Improvement of the Sanitary Conditions of Palestine.

The International Health Institute is in charge of a Director, elected for two years by a "Curatorium" representing the three organizations.

Nathan Straus has also established a relief station which is conducted on non-sectarian principles, and an employment bureau, situated in the Old City, under the management of Dr. I. Levy, Rabbi Horowitz and Dr. Bellak.

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CHAPTER XIX.

DEPARTURE FROM JERUSALEM.

The time had come to depart from Jerusalem. According to the route marked out for us, we were scheduled to return to Jaffa that day and thence by way of Haifa to Northern Palestine, lower and upper Galilee.

We were up early to attend to some shopping at the bazaars and the souvenir stores. A western wind was fanning, cooling off the hot temperature which is usual for the early morning in the Holy City during the summer. I mounted an upper balcony of the hotel to get the last glimpse of Jerusalem. To the East was Mount Olivet, its summit bathing in the golden light of the rising sun and its body covered with a green blanket of grass. There was the beautiful dome of Omar bringing back to the mind a thousand years of history. Towards the southwest the quaint tower of David, with a wealth of recollections that surrounded the Davidic dynasty, and towards the north the place where Titus had prosecuted the siege that resulted in such a terrible massacre and two thousand years of exile. But nothing was so cheering to the eye as when it wandered beyond the city walls in a northwestern direction—a picture of New Jerusalem was in the field of vision. The descendants of those whom Titus thought he had exterminated have returned to rebuild the ruins of Zion and to reinhabit the city of David.

There, beyond the walls, was the Bezalel, the Midrash Abrabanel, the new schools, and the many benevolent Jewish institutions. It was a w o n d e r f u l view, one that cannot be effaced from the memory. One thought followed the other in rapid succession and found expression in the following verses:

"Jerusalem! My glorious home,
Name ever dear to me.
When shall my labors have an end,
In joy and peace and thee?
Oh! when, thou city of my God,
Shall I thy courts ascend?
Where prayers of worship never cease,
And Sabbaths never end?"

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A few minutes later we were on the way to the railroad station to catch the 10 o'clock train for Jaffa. I would like to dwell on the several sight-seeing excursions in and around Jerusalem, on the tombs of prophets and judges, on a trip to Jericho, to the Dead Sea, to the Jordan and to Bethlehem, but I am obliged to bear in mind that the first duty of the traveler is not to exhaust his subject, and that my primary object was to speak of the new life in Judea, so I will limit myself now to the excursions to the colonies.

The train left the station and was soon passing diversified country roads, lofty hills and deep ravines, barren in appearance, and rarely was the presence of human life to be seen. A landscape without grandeur and beauty was in view. Countless rocks scattered among the mountain slopes, evidently from ancient terraces and old city walls, whose ancient sites are still preserved. The little cultivation conveyed the impression of decay and neglect, yet to the close observer it was evident that this desolation of the soil was not due to natural defects, but to misgovernment, and that it may be transformed under a proper stimulus to what it was thousands of years ago, "a land of wheat and barley, of vines and fig trees and pomegranates, a land of olives and honey."

A short distance from Ramleh and two miles towards the right of the railroad line was pointed out to us the historic city, "Gezer," discovered in 1871 by the French archaeologist, Clement Ganneau, on the estate of M. Bergheim, of Jerusalem. While studying old Arabic geographers, the French explorer came upon the name of a city, "Tell Al-Jazar." After a thorough investigation he located a mound near the village Abu Shusheh, on the Bergheim estate, known by the natives as "Tell Al-Jazar," that tallied with the topographical descriptions of the Bible. He began to make excavation in the mound and discovered a tablet with the name "Alkio" in Greek inscribed on the top and below in Hebrew inscript, "T'hum Gezer" (limits of Gezer). [1,2,3,4]

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[1] Gezer is mentioned in Joshua as a city close to the boundaries of Ephraim (Josh. xvi:3), also as a Levitical city (Josh. xxi:21).

[2] The book of Kings has it that Pharaoh gave Gezer to Solomon as a dowry (I Kings ix:15-17.

[3] In the Egyptian inscriptions and the Amarna letters it is classed as a Royal Canaanite city. It appears that it was not Jewish until the time of the Maccabees. Simon drove out the inhabitants and settled it with Jews.

[4] M Bergheim, influenced by its historic value, had decided to build a summer residence on his estate, which consisted of 11,000 D. But he did not enjoy his home very long, for he was murdered on his estate one night by a band of jealous neighbors (Haifa, p. 290). The estate of Bergheim has passed over to the Rothschild interests, and a new Jewish colony will some day be founded there.

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A special commission sent by the English Exploration Fund to verify the discovery found four more tablets that settled beyond dispute the identity of Gezer.

Further on, a cluster of mud houses was pointed out to us to be the village of Yazor, or Hazar Shaul[5]

Curiously enough, around these villages many small foxes are still seen roaming about the field, and it reminds one of Samson, who caught "three hundred foxes and took fire brands and connected them to the tails of the foxes and let them go into the standing corn of the Philistines."[6]

The train soon ran into the richer regions of the Shephela and Sharon, passing the dark green olive forests of Ramleh and the beautiful village of Lydda. Soon the suburban clay villages of Jaffa,[7] with its beautiful orange groves, fig trees, tender grape vines and numerous singing birds, presented a charming view. The scene was fairy-like, everything appeared cheerful and bright, and we sang with Solomon as we reached the gates of Jaffa, "The flowers appear on the earth, the time of singing of birds is coming, the voice of the turtle dove is heard in our land, the fig tree putteth forth her green figs and the vines the tender grapes, with their good smell."[8] We reached Jaffa about two o'clock, and that very day we boarded a dilligence for the largest and most populated colony in Judea.

[5] Josh. XIX:3.

[6] Judges XV:4.

[7] The roofs of some of these houses are covered with a large crop of grass, and recalls the words of the prophet: "As the grass on the housetops, and as corn blasted before it be grown" (II Kings xix:26, or of the Psalmist: "Let them be as grass upon the housetops, which withereth before it groweth up (Psalms cxxix:6). Some houses have on their roofs a tent, possibly the type of "summer house" of Amos III:15.

[8] Song of Songs II:12.

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CHAPTER XX.

PETACH TIKVAH (THE GATE OF HOPE).

This colony is located about two hours and a half carriage ride north of Jaffa. We passed through the quiet street of Tel Abib, and the road was leading to the German colony Sharona. The diligence was crowded with passengers, most of whom were merchants and shoppers of Petach Tikvah, among whom were Herr A., formerly a representative of the "Ika" at Petach Tikvah and now the most successful planter of the colony, to whom thanks are due for much valuable information about the colony and its environs; and Mr. K., a naturalized American, who made some money in Brownsville, N. Y., in real estate operations, and when that place did not pay any more, returned to Petach Tikvah, where he made a success as a real estate speculator. We did not heed the crowded conditions of the vehicle nor the frequent bumps and knocks sustained form the old Roman roads. We were interested in the many Bedouin villages, whose inhabitants were seated in front of their tents, near the road side, smoking the narghilah and gossiping. The low hills were covered with fields of waving grain, interspersed with freshly plowed squares or with delicate pale blue patches of coarse beans, known to the natives as "turmors." Here and there stately looking palms and sycamore trees were seen, and meadows with numerous cattle grazing upon them.

SHARONA.

After a half hour's drive we came to the German colony, Sharona, founded by the Templar Society of Wurttemberg, who came here in the early sixties to await the arrival of the Messiah. We passed through a wide thoroughfare, shaded by two rows of Eucalyptus trees on both sides of the street. The houses are of the same style of architecture as those of the German colony in Jaffa. We admired the neatness of the little houses, the forest-like surroundings, the beautiful vineyards and the vast meadows. Most of the cottages had their exteriors freshly whitewashed and formed a pleasant contrast to the red roofs upon the houses and the green lawns about them. The colony has about thirty-

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five families, and judging from outside appearances the inhabitants of Sharona are prosperous.

The soil is fertile and its proximity to so large a town as Jaffa, which numbers about 40,000 inhabitants, enables the settlers to dispose readily of their products. They occupy themselves mainly with dairy farming. They employ even a Jewish overseer (Mashgiah), so that milk, butter and cheese may be sold to the religious Jews of Jaffa. In dairying they meet with more success than the Jewish colonists,whose cattle, being of a domestic species, were poor in appearanec and gave little milk.

In order to extend the dairy industry in the Jewish colonies it was important to import cattle from Europe and to secure better pasture in the colonies. The Templars, however, are far behind the Jewish colonists as planters and vine growers.

In spite of their propsperous condition, the Templars are not growing in population. After a half century of residence in Sharona they barely number thirty-five families. The reason for this is because they cannot stand the climate of lower Judea. It is particularly hard on children, whose mortality has been very high. Many, therefore, leave the country for German South Africa or other German colonies. The same conditions exist among the Circassians, in the neighborhood of Hederah, and the Bosnians around Caesarea; the last named especially are succumbing to disease prevailing in lower Judea.[1]

The Jews, however, seem to enjoy immunity in the land of their ancestors, if attention is paid by them to the usual sanitary and hygienic regulations.

We were informed on good authority that the entire colony was for sale and that a company of Jews from Southern Russia are negotiating for the purchase of Sharona.

The road from the German settlement to Petach Tikvah is not in the best condition. The fields along the way appear to be neglected, the soil poorly cultivated, but nature appeared to have made up for human neglect and had brought forth a veritable sea of wild flowers of the daintiest variety and most exquisite color. In whatever direction one looked there was a world of flowers.

[1] It appears from the Biblical narrative that certain races could never acclimate themselves in Judea. Thus the Messengers said: "The land to which we have gone to search is a land that eateth up the inhabitants thereof." (Num. XI: 23.)

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NAHL JARKON[2]

In about an hour we drove along the banks of a little river, "Aujeh" (mei Jarkon), and a typical Oriental picture presented itself. A caravan of Bedouins were sitting with their legs folded, near their loaded camels, which were kneeling under the old willow trees on the banks of the stream. Dark Arab shepherds were watering their flocks in the river, men and women were sitting at the banks, gossiping; children were bathing their dark little bodies in the water and girls were carrying on their heads large vessels which they held on with both hands, and from their naked arms bracelets made of coins were visible. Their clothes consisted of loose, simple dresses, striped in many brilliant colors. The vari-colored garments worn by children were customary in Biblical days, and it was the coat of many colors presented by Jacob to Joseph that aroused the jealousy of his brethren;[3] and such a dress was also worn by the daughter of David.[4]

We did not stop at the river, except to make way for the fair water carriers who greeted us in their graceful native fashion.

THE COLONY.

It was twilight when we entered the colony. On either side of the road leading to the colony flocks of goats, sheep and cows were peacefully grazing. From a distance the white hills of Ephraim were receiving the last rays of the sun,and towards the left the horizon was darkened by the Eucalyptus forest of Kefr Saba. We soon passed the little forest of Eucalyptus trees and rode up on a long zigzag lane lined on each side with hedges of prickly pear, thorny acacia and oleanders that concealed many large orange groves, and we entered the colony. At each side were rows of stony dwellings, partly concealed by numerous trees and shrubbery. In front of these cottages people were sitting and entertaining themselves, and as we passed they threw critical looks upon the foreigners that were entering their village. We stopped at the "Hotel Petach Tikvah," where we were hospitably received by the proprietor, who conducted us to our quarters, while a Yemenite porter followed us with our baggage. The evening meal was of a quick lunch variety; not being expected guests, we had no choice except to be con-

[2] Jos. 19: 45.
[3] Gen. 27: 3.
[4] II Sam. 13: 18.

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tented with what could be found in the pantry. It was, however, of a digestible character, and the fact that we did not have to wait enabled us to spend more time in the village, and we soon betook ourselves to sight-seeing under the bright moonlight of a Palestinian sky.

The first impression of Petach Tikvah is a very favorable one. Long rows of eucalyptus, pine and acacia trees, hedges of prickly pear, oleanders and other shrubbery such as the momosa, bearing lovely golden balls of tiny flowers and used as an enclosure for orchards and groves, are seen almost everywhere in the colony. Creeping shrubbery of various descriptions, overhanging porches and windows afforded a cool aspect to many cottages, and meadows studded with white and yellow daisies, lupines of red, yellow and blue shades, brilliant red poppies and scores of other little blossoms were a pleasing spectacle in the village. Even under moonlight, the array of so many colors showed up beautifully.

On our return to the hotel we met Herr A. and his hospitable wife at the front of his lawn, who invited us for tea. There we spent the rest of the evening. We learned of the dissensions in the community. The ultra-religious faction and the modern element were at loggerheads and that very morning Dr. Bernstein Kahan was refused reelection because he sided on communal questions with the young liberal element, who were imbued with the spirit of democracy and desired the Hebrew language to be used as a living tongue. It was indeed painful to hear that one who dedicated the best part of his life to the interests of his people, giving up a well-paying practice, a luxurious home and an enviable reputation, should be so rewarded.

The next morning the writer paid his respects to Dr. Kahan. He found him in his "ambulatory" (dispensary), busy treating patients. I watched the doctor do minor operations, treating wounds, examine eyes, analyze gastric secretion, examine blood and sputum under the microscope, etc. In every case the most scrupulous care was taken by the physician to do things in the most scientific manner.

HEALTH CONDITIONS OF PETACH TIKVAH.

The records of the dispensary had shown that the largest proportion of cases were those of intermittent malaria and chronic cases of malaria, accompanied with anemia. Next to m a l a r i a the most prevailing diseases were dysentery and diarrhoea in children. Eruptive diseases, such as measles in children, are of frequent occur-

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rence. Smallpox, typhoid fever, typhus, diphtheria and scarlet fever are rather rare.

Diseases of the eyelids, conjunctiva and media are very prevalent, especially that form of conjunctivitis known as granular lids or "trachoma," a disease also common among Jews of other countries. Tuberculosis, pneumonia and other affections of the lungs are infrequent. Of course, most of the diseases prevailing in the colony are either preventable or curable when strict attention is paid to hygienic regulations and when a physician is consulted early in the case.

Diseases due to chills and exposure, such as bronchitis, pneumonia, which carry away many children every year in colder climates, and diseases of the nose and throat, are not frequent in the colony. The warmer climate permits living out of doors during the largest part of the year. Such life is conducive to good health. Malaria and trachoma, the two endemic diseases of the colony, are being held under control and are gradually disappearing, thanks to the heroic efforts of Jewish philanthropists, particularly Baron Edmund de Rothschild, who ordered eucalyptus trees to be planted at the boundary line of the colony and around disease-producing marshes; also to the town consul, who made it obligatory for every property owner to plant trees around his house.

The proper care of the eyes has reduced that eye scourge almost to nil.

I bade farewell to Dr. Bernstein Kahan and resumed the sightseeing tour of the colony. We visited the communal orange grove of the Baron, presented to the city by the Jewish Colonization Association.

The profits of the sale of its products are applied to communal purposes. This grove is well taken care of, under the direction of the town Council, "Vaad Hamoshaba."

JEWISH COLONIZATION ASSOCIATION.

It should be remembered that this association, which was entrusted with the administration of the $30,000,000 left by the great philanthropist, Baron de Hirsch, as a legacy to the Jewish people, had only

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taken up Palestine work in the year of 1899, when they assumed the management of the colonies founded by Baron Edmund de Rothschild. The Baron himself took no interest in Palestine during his life, not because he was averse to colonization of that land, but as the president of the Ika once said, "Baron Hirsch could not or would not be Rothschild's rival.[5] Elkan Adler gives another version of the Baron's lack of interest in Palestine. He had heard from Baron Hirsch's own lips that the Baron feared Palestine would eventually fall into the hands of Russia, and for that reason he preferred the Argentine Republic."[6]. (Note 10.).

Be that as it may, since the Hirsch interest is working in the colonies a spirit of self-help has been inculcated, which has made the colonists independent and self-supporting, and in no place is this influence more marked than in Petach Tikvah. The Ika preferred to give this grove to the colony as a public domain rather than give financial assistance. It had exploited a tract of land in the district of Tiberias, known as "Sajara," which is being operated exclusively by Jewish laborers. Several of them have been established as party farmers.

ORANGE GROVE.

Next we proceeded to visit the orange plantation of Herr A., who was a fellow-passenger with us from Jaffa. He and a brother-in-law of his, are reputed to have the finest "Bayarehs" (orange groves), in Palestine. We were fortunate to find him there and he received us very cordially. He related to us numerous interesting incidents in the history of the colony and conducted us to the large reservoir where water was stored away for irrigation purposes. He had demonstrated the system of conduits through which the water flows into the grove. We saw laborers busy regulating the flow of water and making mud dams around each tree to prevent the water from escaping, another group of employes were working at the vines, cutting off dry branches, spraying the plants to prevent the attacks of injurious insects, and still others were propping up bent-down trees.

The large variety of fragrant flowers and tropical plants gave it the aspect of a public garden rather than of private property, and the perfect quietude made it the most peaceful place one can wish for. The

[5] Maccabean, 1906.
[6] Jews in Many Lands, p. 92.

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only sounds heard were the rustling of the water through channels which recalled the picture of the psalmist, "He maketh me to lie down in the green pastures. He leadeth me beside the still waters."[7]

There were almost all kinds of fruits in that garden, among them oranges, lemons, apples, pears, figs, palm-dates, grapes and bananas. There were also young bamboo trees which had recently been imported from tropical lands. The value of this "bayareh" is estimated to be 500,000 Frcs. ($100,000). The main income of this grove, as in most of the "Bayarehs" of Petach Tikvah, is from the orange industry.

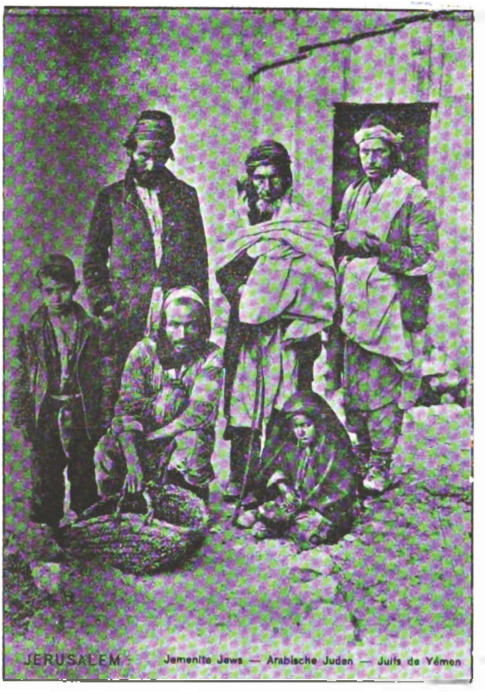
Over 2,500,000 boxes of oranges are exported from this colony every year, amounting to $300,000. The value of the orange plantations of this colony is said to be five million Frcs. ($1,000,000). These figures do not include the large plantations owned by the Ika.[8] This is most remarkable considering the short time this industry has been in operation. The secret of success lies in the modern irrigation plants, which are operated by gasoline motors and which are supplying large quantities of water necessary for such cultivation. In Biblical days artificial irrigation was not known or was not in use in Palestine. It is questionable if oranges were cultivated in those days. There is only one reference in the Scriptures to the golden apples: "A word fitly spoken is like apples of gold in pictures of silver,"[9] but this may refer to citrons. Oranges are said to have been transplanted from Babylonia to Palestine on the return from captivity.[10] In Roman days citrons and oranges were cultivated by Jews. The branches of palms and the citron were used during the feast of Tabernacles.

The Arab today, like his predecessors, in raising grain and figs depends on rain water, but for valuable crops, such as oranges or lemons, that need moisture, he digs numerous wells and obtains from these wells a supply of water by means of a pump drawn by oxen or donkeys who encircle the well day after day.

Even the German colonists, according to Herr A., are not as successful as the Jews in the orange cultivation, and they often come to Petach Tikvah for advice on matters of viticulture. While Herr A. was talking to us an Arab boy, mounted on a horse, galloped into the

[7] Psalm 23: 2.
[8] Nawratzki Die Juedische Kolonisation Palaestinas, p. 174.
[9] Prov. xxv:11.
[10] The Arabic historian Musudi of Bagdad, who wrote in 943, says that the orange came from India as late as 912.
Auderlind and Aaronson claim that the Palestine orange is only about two hundred years old.

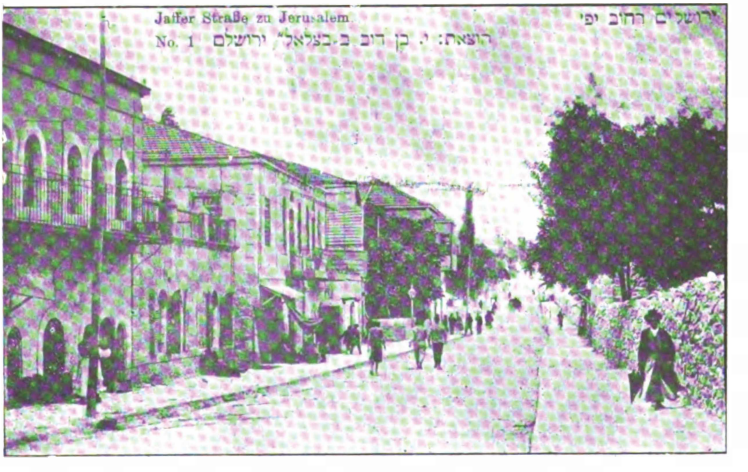
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A GROUP OF JEMENITE JEWS
(See Page 69)

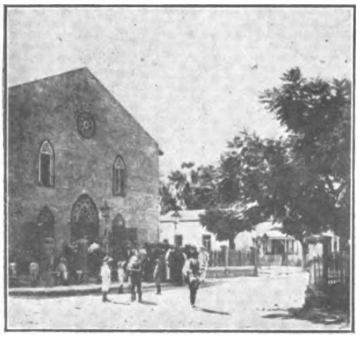


YEMENITE CHILDREN
(See Page 69)



JAFFA STREET IN JERUSALEM
(See Page 113

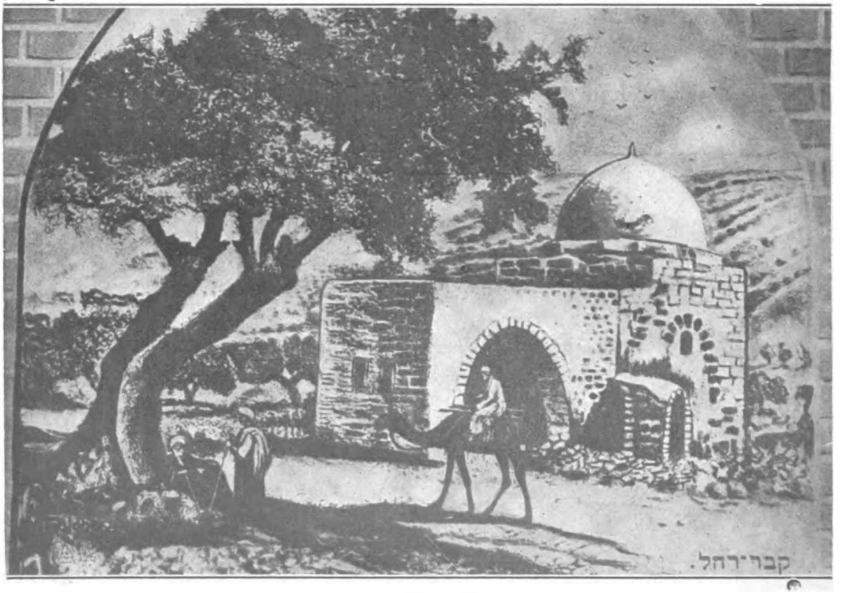
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SYNAGOGUE
Zichron Jacob
(Page 185)



EUCALYPTUS STREET
Zichron Jacob
(Page 185)



RACHELS TOMB

"Rachel weeping for her children refused to be comforted... thus saith the Lord refrain thy voice from weeping and thine eyes from tears for thy work shall be rewarded and they shall come again from the land of the enemy."

(Jer. XXXI:14-14.)

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"bayareh" and called him away. He took possession of that fine, pure-bred Arabian beast, and bidding us farewell, was spirited away, leaving us in charge of an aged gentleman who was introduced as one of the pioneers in Palestinian colonization.

In the course of a conversation, the old agriculturist related many episodes connected with the early history of the colony, one of which impressed itself on my memory. "It was a short while after we came to occupy this land," he said, "before a permanent buildings was completed, and we were all squeezed together in one old Arab mud hovel called "hushot." The place was then wild, and we were busy cleaning away stones, grading the land, making roads, defining the boundaries of our colony and ploughing the hard soil."

"I was watching a field of wheat whose green crops had just made its appearance. One day while patrolling the wheat field, I noticed the Arab Sheikh, of the neighboring village, El Yehud, had turned his horses into our wheat. I chased the horses away and went over to the intruder and warned him not to do it again, as we would hold him personally responsible for all damages. The Sheikh glanced at me scornfully and turned away. A few weeks passed, the wheat field was already proudly waving in the air. I saw from a distance one early morning the Sheikh wrapped in a black "Abba" and a large "Kephiyah" on his head coming toward the colony. I gave a signal to my comrades. In a few minutes they were up and we assembled behind a cactus hedge to decide what steps to take with the treacherous intruder. After some discussion it was decided that we must once for all show the marauding neighbors that we do not fear them and that we are ready to repell and punish all attacks made on this colony. While r e a c h i n g this decision we noticed the same Sheikh leaving the highway and turning his horse into the wheat. A few of us immediately jumped on our horses and chased after the intruder. He began to run and we followed him until we brought him to a stop. We brought him and his horse back to the village, where he was given a good thrashing, and we sent him off to his home warning him that if this happened again his punishment would be much more severe. He stared at us with an expression of vengeance and then spirited away among the hills. About a month passed and nothing was heard of the Sheikh. One morning we learned from one of our Arab laborers that we were to be attacked on a certain night of that week by the tribesmen of the Sheikh. Not knowing how many

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were coming, we despatched one of our men to the neighboring colonies for assistance. We did not notify the authorities in Jaffa, thinking it would be more effective and would make a better impression on the Arabs if we convinced them once for all that we did not fear them and that we could use firearms better than they. Pretending that it was a holy day, we dismissed all the Arab laborers for a few days so as to be sure that our enemies would not be informed of our plans, for we discovered that they were spying on us. On the afternoon preceding the night of the expected attack, a score of men and women, comrades, from Rishon l'Zion, Ekron and Katra, mounted on fine horses and armed with new guns at their backs, revolvers at their girdles and belts with cartridges around their waists, rushed on our village like a company of trained cavalry ready to close in on the enemy. They dismounted from the horses and sat down to consult with us about our plan of warfare.

"Towards evening each man was assigned to a strategic position. We knew that they were coming down the main road and that they were to use our field of wheat as the fighting ground. Some of us concealed ourselves near the entrance of the village, behind piles of stones, other in ditches and behind hills; while still others were encamped behind the village houses that were in process of erection, and on the roof of the hut we were occupying.

"The expected hour came. The vanguards, who were patrolling about the fields, having heard from a distance the trotting of horses and wild voices of people, signalled to us, They are coming! Be ready for action! As soon as the enemy entered the grounds of the village two shots were heard. We knew it was the signal for action. A volley of fire from our comrades of the lower side of the colony broke out. The marauders were quickly encircled by our men and they surrendered before we had a chance to fire a shot at them. They were completely taken by surprise. We made prisoners of about twenty Arab ringleaders, including the Sheikh, bound their hands and feet and took them the next day to Jaffa, where we gave them over to the authorities. The others did not need much warning. They were glad to be allowed to get away.

"Since that incident," continued my new friend, "we gained the respect of our neighbors, and we have no organized attacks, except now and then individual robberies that may happen anywhere.

"I shall never forget," he continued, "the wonderful sight of

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mounted women galloping into our colony to defend the life and property of their Jewish brethren. In the lands of the diaspora, we are in the habit of looking upon women as weak creatures, helpless, unable to take care of themselves, much less offering protection to others. Palestine has demonstrated that Jewish women may become heroines under proper influence.

"Here," he said, "the women are brought up under the same environments, attend the same schools, belong to the same gymnasiums, work side by side in the fields with men, and mount a horse or discharge a weapon, when necessary, as well as men."

CO-OPERATIVE PLANTATIONS.

In company with this gentleman we proceeded to Bacharia, or the Co-operative Garden, and we were again surprised at the satisfactory condition of the new enterprise.

"The co-operative plan is the most feasible one to develop the land," remarked our good friend, "for it requires a capital of eight to ten thousand dollars in order to derive a livelihood from plantations. The cost of an irrigation plant is very high. The digging of a well about ninety feet deep would cost about $1000. Building a reservoir, a system of conduits and installing a gas motor would be $2,000.00 more. Now, one has to live at least six years without expecting any income from the grove. Trees only yield fruit after the sixth year, and one must be provided for that length of time with all the necessities of farm life:—a house, a barn, implements, cattle, horses and pay for labor."[10]

From other remarks, we learned that out of the 23.837 D. land, Petach Tikvah possesses, 5,230 D., is planted with oranges, 5,290 D. with other fruit trees, 5,000 D. land with various grain and the balance is pasture land.

The budget for local purposes amounts to 85,000 Frcs. ($17,000.00), out of which 30,000 Frcs. ($6,000.00), is paid to wtachmen (Shomerim) per year. The population of Petach Tikvah is about 2,500.

The appearance of Petach Tikvah is that of a garden city rather than of a village. Many streets run through the colony. It has thirty-five stores and two hotels.

The valuation of land went up from 500 per cent. to 800 per cent., of the previous values, and the Ottoman government realizing the

[10] This grove has about 600 D. planted with oranges and other fruits.

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greatly increased land value of Petach Tikvah property, raised the taxes to 80,000 Frcs. ($16,000.00) per year. About 7,000 tons of freight are carried every year to Jaffa, the cost of transportation amounting to $32,000.00, in addition to passenger transportation, which amounts to nearly as much. Seven diligences run every day to Jaffa and back with passengers. In view of the heavy traffic the city council is considering the operation of an electric tramway to Jaffa.

Until recently Arabic labor operated the fields of Petach Tikvah, but now Jewish laborers from Russia and Yemen are gradually displacing the Arabs. The land owners are beginning to realize that Jewish working men are quicker, more reliable, and their labor is worth twice as much. The chief reason for former antipathy to Jewish labor, as given by one of the Jewish employers, is, because the Arab is more subservient to the boss planter than the Jew; and because the employer has to treat the Jew with more respect than the Arab laborer. The guardianship of the colony was also of late taken away from the Arabs and given to Jewish Shomerim; Abraham Shapiro, who has the safety of the colony in his hands, is well known among Arabs and is friendly with the Beduin Sheikhs and popular in government circles.

The town is governed by a vaad.[11] Every year a Vaad of seven is chosen at a general election. Property owners and residents that have lived in the colony three years and have paid their poll tax are entitled to vote.

SCHOOL SYSTEM

Of the many schools and "hedarim," two are considered the best: the Talmud Torah—supported by a Frankfurt organization, and the modern school. The first was recently founded to counteract the effect of the "modern school" which has the reputation among the ultra-orthodox of being not quite up to the standard of their religious views. The program of the Talmud Torah differs from the so-called "modern school" in that it does not admit girls in the boys' class-room, in using the Ashkenazic pronunciation of the Hebrew language, in having on its curriculum the study of the Talmud and its commentaries, and in making the daily prayers obligatory in the class-room.

The subjects taught in the modern school are arithmetic, history,

[11] Equivalent to our commission form of government.

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geography, physics, Hebrew grammar, Arabic language, the Bible, religious customs, laws, the Prayer Book and Hagadah, but the school does not consider the study of the Talmud (Halachah) and the codes necessary for agriculturists.

Recently the Orphan Asylum established by the Frankfurt Society in Jerusalem, under the management of Dr. Grunhut, moved to Petach Tikvah. The "Verein Zur Erziehung Judischer Weisen in Palastina" is doing its best to support that worthy institution.

An agricultural college was established some years ago in Petach Tikvah with a comprehensive four years' course, including an academic department.

The two daughter colonies of Petach Tikvah are Yehudiya (El Yehud) and Ain Ganim (Fedja). Yehudiya was founded with the purpose of eliminating the injurious effect of the uninviting climate that existed in the mother colony. But the plan of locating the houses of Petach Tikvah here was a great mistake, as it was too far, and a tedious journey for those that have to work in Petach Tikvah. El Yehudiya was soon abandoned and its houses are now vacant. The soil is planted with almonds. The other colony, Ain Ganim (Fedja), founded by the Odessa Commitee, is only a twenty-minute walk from the mother colony, consists of about thirty-five families, living in as many houses, and the population is 150. Each cottage has a vegetable garden around it. The surplus they sell in the larger colony and in Jaffa. The inhabitants mostly work in the mother colony. In 1892 seven thousand D. land was also bought near Kafr Saba and planted with almonds and eucalyptus trees. It is hoped that in a few years Petach Tikvah will produce 400,000 kilo of almonds.

Among other institutions may be mentioned the David and Fanny Wolfson houses, built for Jewish workingmen by the late Zionist leader, the thirty houses built by Mr. Heilpern of Kiev, many houses built by philanthropists or philanthropic societies for the Yemenite Jews, and a large building (the club), lately erected by the Jewish National Fund, for workingmen.[12]

With the founding of Petach Tikvah begins the history of practical Jewish colonization of Palestine. It is significant that the beginning of Jewish agricultural work should start in the very city whose destruction had made an end to such pursuits for nearly two thousand

[12] The building contains sleeping rooms for unmarried people, dining halls, reading rooms, a library, a gymnasium, a work room and a play room.

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years, and that the first efforts at bringing back the Jew to till the soil of his ancestors should come from an element that came to Jerusalem to pray on the ruins of its lost glory, and not to live on the product of the soil.

It was in 1878 that the idea of agricultural colonization of Palestine was brought to the attention of the Jewish public of Jerusalem by Jewish and Chrisian Zionists (among whom were Sir Moses Montefiore, Rabbis Hirsh Kalischer and Elijah Gutmacher and two English diplomats, Laurence Oliphant and the Earl of Shaftsbury). An organization was formed in Jerusalem, at the head of which were the Ashkenazic Rabbi Mayer Auerbach, ben-Zion Leon, and Joel M. Solomon. Their first effort was to secure a tract of crown land available on the Jordan plain near Jericho, but owing to the Russian-Turkish War it was difficult to get title from the government and they had to turn their attention of the Arabic village, Omlebbis or Mulebis (sweet), (probably the Baalath of Joshua,[1]) situated on the road to Nablus along the river Aujeh (Jarkon).[2] It is in the seventh division of the land which fell to the lot of Dan, and is located about eight miles from Jaffa and the same distance from the sea.

They purchased 767 acres of land (3284-D) of that village. Its great advantage was its proximity to running water. In ancient days it was considered the best land in Judea. Many artificial canals leading from the Jarkon to the villages and private farms made the entire district very productive, but owing to thousands of years of devastating ruin, bad government and neglect these canals were gradually filled with all sorts of material and refuse from the surrounding villages, resulting in disease-producing marshes and foul swamps. The Jarkon also, which was in olden times a blesing to the village miles around, supplying fresh running water in abundance, was now reduced in size and limited in its usefulness. Uncivilized natives had used it as a dumping ground for stones, dirt and other material. Nature had done its own part to minimize its use by blowing for two thousand years into the river the sand from the coast. The water was further deteriorated by the action of the villagers of Midjal Shadik and Antipatris, where the river has its origin. These had for many centuries deposited their refuse therein, to be carried away by the stream. The river, therefore, became a hot bed for all sorts of germs, particularly the parasites of

[1] 19:44.
[2] Jos. 19:46.

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malaria. These would-be colonies never considered the changed condition of the locality and were contented with its Biblical reputation.

On a lot somewhat elevated near the Aujeh a house was erected for the male members of the twenty-four families that composed the original settlers, the women and children remaining in Jerusalem. With the help of some Arab laborers they began to cultivate their land. The first harvest was attended with success. Indeed, when the first fruit of their labor packed in bags marked "Petach Tikvah," reached Jerusalem, there was a general jollification; they were envied by friends and enemies alike, and it started a land boom in Petach Tikvah. Everyone who could raise some money desired to be a farmer. The question of fitness never entered their minds. A new land development company was organized and got an option of 8300 D. land from a Greek named Taian. The land was divided into lots and was sold at 620 fr. ($124) per lot.

In 1880 the new colonists took possession of their property, and they began to plough, to sow and plant without having been provided with a place of shelter. They had to rest on the bare ground or in caverns to protect themselves from the heat of the summer, and the rain, cold or snow of the winter. Their love for the land made them forget bodily discomfort. When the first winter passed they commenced to build houses, but for want of financial backing they were compelled to use soft, sunburnt bricks and cobblestones as building material. The first rain came, the bricks softened, their huts gave way and collapsed and their houses were transformed into graves. Only five houses, built of good materials, remained. In the meantime the polluted river and the diseased marshes brought on an epidemic of a most severe type. A pernicious form of malaria broke out and carried away many of the would-be colonists and members of their families. Those whom disease and misfortune spared returned to their old homes in Jerusalem. The few that were left had before them another serious problem. The Sabbatical year (1882), wherein every Jew is obliged to give rest to his land had arrived. They therefore had nothing to do, but return to their old homes in the Holy City. In the meantime neighboring Arabs, discovering that there was no one to take care of the grounds and houses, came into the village, destroyed the remaining property, carried off anything they could use and almost made an end to the first efforts at colonization. Indeed it was providential that Petach Tikvah was restored to life. In spite of trouble, misfortune, failure and death, there were found in Jerusalem a

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few idealists who wouldn't yield to "outrageous fortune." David Guttman, Joel M. Solomon and Y. M. Pines, worked tirelessly to revive sentiment for the colony, and were successful in interesting the late Rabbi Dr. Israel Hildesheimer and Rabbi Dr. Lehman, of Germany. They sent over the Hebrew journalist and Maskil M. Frumkin, who took over 915 D.. land from the ex-colonists and settled there a number of men accustomed to farm work. He also secured 180 D. new land from the neighboring village, El Yehud[12]. On this land were sixteen vineyards. He named it Moshab Yehudim (Jewish Settlement). It took almost a year to find water on the hill of El Yehud. They had to dig 150 feet deep before water was discovered, and some of the early settlers recall with delight the dedication of the new well in the summer of 1883. In the same year a group of Jews from Bialostock, in Russia, fleeing from persecution, bought 40% of the land left by those who had failed in their attempts, and then established themselves there. They began building houses. They constructed a synagogue, a public bath and a Beth Am. A drug store was opened, a physician was secured, a shochet, who also occupied the position of teacher, was engaged, and soon Petach Tikvah assumed the appearance of a Jewish community. The following winter they engaged the services of an agricultural expert, who instructed them in the art and science of farming. The population grew to 124 inhabitants, among whom were thirty-four workingmen living there and sixteen day laborers who came there from neighboring places.

New life was also instilled into the settlement by the interest of Emil Lachman, of Berlin, a fervent Jew and ardent lover of Zion,—who also purchased a part of the deserted land and planted a large orange grove and a vineyard on it. He established many new families on his estate who were trained as planters, and was one of the first to introduce the cultivation of oranges in the colony. The example set by Herr Lachman was soon followed by the Russian Hoveve Zion, who contributed much to its development. They built eighteen houses for the settlers on higher and more sanitary ground. By far the greatest impetus given to the development of Petach Tikvah was in 1887, when the interest of Baron Edmund de Rothschild was won to the movement. On a tract of land purchased he planted a vineyard and established twenty-eight Jewish families. Eighty more, who lived in the daughter colonies, but whose farms were not large enough to maintain them, found work

[12] Josh. 19: 25.

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in Rothschild's vineyard. The planting of Eucalypus trees along the Jarkon and marshes had also its beneficial results. It practically stamped out the scourge of malaria and thus stimulated the ingress of people to the settlement. Thus Petach Tikvah became a place where workingmen were needed, and grew to be, as it is still, the largest agricultural settlement in Palestine.

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CHAPTER XXI.

ZICHRON JAACOB (ZAMARIN)

On a fertile plateau rising four hundred feet above the level of the sea, and forming the lower spurs of the Carmel range, the Central Jewish Colonization Association of Roumania obtained title in 1882 to one thousand acres of arable and pasture land. The land was in the vicinity of the village Gumarin, and the sale included several primitive dwellings and a large barn. It was bought for a group of Roumanian Jews, who were obliged to leave the country of their adoption in consequence of oppression and legal disabilities, and who resolved to change their habits of life from traders to tillers of the soil.

My desire to visit that settlement arose from curiosity to see an agricultural colony operated by Jews of a different country than the colonies we had seen thus far, and on a fine Friday morning we left Petach Tikvah to stay over Sabbath in the Roumanian Jewish Settlement.

It is a long and tiresome road. No Jewish village exists through the entire distance of eight hours' travel and no regular diligence service can be obtained in this direction. We, therefore, had to make arrangements with a Jewish liveryman to take us over to our destination.

Leaving Petach Tikvah we stopped for a few minutes at the large bayareh, located on the "Jarkon," whence the grove receives its water supply.*

THE SHARON.

Traversing the fertile plain of Sharon—which extends the entire way from Jaffa to the Carmel—we passed large tracts of fine territory and numerous historic cities. Villages surrounded by vineyards and primitive looking beehives were observed. Fellahin were busy at their luxurious grainfields and native shepherds watched over their large flocks, consisting mostly of sheep.

*Some years ago the government was requested to permit to utilize the water power of the Aujeh for the generation of electricity. Of course the government turned down the request. The irrigation of many groves with the water of the Aujeh, where the Jewish Irrigation Company has a few years ago installed a gas motor of eighty horse power, to supply water to the plantations, was a great money saving enterprise to the colonies of Petach Tikvah; it is estimated that the Aujeh, if properly developed, may supply irrigation for 600,000 D land, or an area of twenty times as large as the groves of Petach Tikvah.

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A CARAVAN ROAD.

In ancient times this was the great caravan road from Egypt to the East. The Philistines who inhabited this territory were in frequent touch with other nations, such as Egypt, Babylon, Phoenicia and Syria. Its inhabitants were subjected to continual fluctuation and were frequently in the hands of foreign powers. The openness of Sharon to the world made it the battlefield of great armies in their historic campaigns and prevented a strong national development among the inhabitants. Lack of natural harbors along the coast hindered their growth as a commercial and enterprising people. One cannot pass this territory without being impressed with the difference between this coast and that further north—Phoenicia—and with the fact that the character of a people is influenced by geographical conditions.

It is not a mere incident that "Naioth" was the house of the Prophets. It was not fortuity that the Philistines never grew prominent as a nation and it was not a mere chance that the Phoenicians rose to great prominence.

Among its lofty mountains, where no hostile army could penetrate, the inhabitants of Phoenicia, safe from attack and foreign influence, were enabled to develop strong national characteristics, and their natural harbors aroused in them a love for navigation, through which they spread civilization abroad. They became the inventors of phonetic script and the pioneers in the field of literature. But this worldliness was not without its drawbacks. Coming into contact with the outside world, they were ready to tolerate new gods. Religion never prevented them from enjoying the attractions of the world. They believed that a bright view of life would influence posterity more than the secluded activities of their neighboring Jew, who feared the sea, and confined his callings to a quiet agricultural and pastoral life. They could never imagine that the Jew in his secluded mountains was gathering thoughts and ideals for all times, and that he would some day emerge from the narrow sphere of Judea to teach the world religion, ethics and law; while they, the greatest seafarers in history, the standard bearers of civilization, will some day be swallowed in the sea of historic nations.

While so meditating our attention was directed to the ruins of Ras-el Ain, the ancient Antipatris, a city built by Herod in honor of his father, Antipater. The mound where the ruins were seen was covered with heaps of stones, broken columns and chiseled blocks of rocks, half

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buried amongst flowers and weed. A medieval castle, the "Mirabel," erected by the Crusaders, stands on a great mound nearby, and its outer walls appear to be perfect.

Further north we passed Kefr Saba[2], where Alexander Jannai of the Hasmonean line built a fortification as a protection against the Syrians, and close by is the land purchased recently by some colonists of Petach Tikvah with the intention of founding a new Jewish settlement.

In about two hours we reached the ruins of Arsuf, or the ancient Apollonia.[3] The modern name has some connection with the god Resheph, who has been identified with Apollo. The ruins of Arsuf date back to the days of the Crusaders. The place is also famous for the battles fought in 1191 between Richard Coeur de Lion and Saladin.

We next arrived in Tul Kerem, a county seat, where the "Kamaikam" (a district officer) is located. As, however, we were told that foreigners were not tolerated there we passed on to the next village, Kakun, where we stopped at the Khan. We dined there on vegetables, fresh fruits purchased from the natives, bread we had taken along from Petach Tikvah, and a demi-tasse of coffee, served by the proprietor of the Khan. Traveling from here, about an hour in a northwesterly direction, we passed through a tangle of shrubs, such as oleanders, hawthorns, arbutus and rue, and came upon Nahr el-Falik. The marshes of El-Falik are lined with Syrian papyrus reeds. (Note 11.)

Here we saw camels loaded with cabbage and watermelons for the market; also veiled women, with baskets of fruit on their heads, walking erect and giving us the usual greeting, "Marhaba Habibi."

Suddenly the road turned sharply and ended in an uphill land where the horses stumbled over a mass of loose round stones at almost every step. We walked up a part of the hill, trying to help the horses climb over the mass of stones. There was no wind and the stones underfoot were almost as hot as the sun overhead. The entrance to Zichron Jacob was tiring and disappointing. We could not think of any reason why these stones that blocked the entrance to the colony could not be cleared away and it impressed us as unjustifiable negligence on the part of the villagers.

When we reached the top of the hill we sighed, with great relief. We took off our helmets to allow the breeze to blow through our matted hair, and gulped in deep breaths of clear and refreshing mountain air.

[1] The credit for the discovery of Antipatris is due to Conder. P. E. F. Mem. II. 258 FF.
[2] Jos. Ant. XVI: 5-2.
[3] Jos. Ant. XIII: 14-4.

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The sun was setting between the sea and the sky by the time we reached Zichron Jacob. Over our heads small feathery clouds were floating gently east from the sea through the dark, rich blue of the Palestinian sky. Among the rocks at the top of the hill bright colored flowers, oleanders, cactus, shrubs and scrub oaks made a beautiful display. Upon the terraced slopes grape trees were prospering, and from amidst the green vineyards the silver-leaved olive tree, a symbol of peace and prosperity, beckoned us to notice him. The mountains were interspersed with verdant fields, and on the spurs of the hills, which projected into the valley, clusters of tiny gray white houses were in view—the daughter colonies Marah and Bath Shelomo. Haughty and whispering stood the Eucalyptus tree, as a vanguard of the New Jewish Civilization, the Jew returned to a land of desolation, and brought along with him from far Australia this tree to purify the marshy air. Indeed, the view of the environs of Zichron Jacob, as seen from that village is fascinating.

The colonists in their peasant garb were hurrying from every direction to receive the Sabbath, and while passing us they greeted us with a quick "Shalom," conveying the impression that they were late. We stopped at the modest little Hotel "Graff," where we quickly changed our clothes and made our way towards the picturesque little synagogue. An air of holiness reigned over the village. The street was clean, the male members, in their Sabbath garments, were pacing toward the synagogue. The women folks were sitting on their verandas or in front of their cottages, in holiday attire, receiving the day of rest, and the children, all dressed up, were running to the synagogue, which is the "Corso" of the village.

We found the little Synagogue crowded with worshippers. The Chazan, Mr. Shub, whom we had met in the "States" two years previously, chanted the "Lecho Dodi" hymn in an impressive and musical manner, and the congregation repeated very decorously the verses in the ritual. When the services were over Mr. Shub introduced us to many of the congregation, by whom we were greeted with "Sabbath Sholom" (a peaceful Sabbath.) We then retired to the hotel to partake of our first Sabbath meal in a Jewish colony. After supper Mr. Shub and others took us for a stroll through the village.

The air was balmy, a cool breeze blew from the sea. The full-grown trees on the side of the avenue, whose branches approached each other, added much grace to the general atmosphere. The songs of Sabbath eve came ringing through the open windows of numerous cottages. Sweet

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and strange was the music in the pensive silence of Old Palestine, and our hearts beat high as we took part in the chorus of "Yoh Ribbon Olam" (Zemiroth for Sabbath eve.)

We were on the white road built by the colonists, on both sides of which thick hedges of acasia (Shittim in Hebrew), threw a shadow. Their little blossoms of golden hue tinctured the air with sweet perfume. The long village street was gradually filled with young folks walking under the branches, hushed in Sabbath repose. We came to the village garden (Pardes Hamoshabah), planted with great care, at the instance of the "Baron," where a large variety of flowers and tropical plants, arranged in fine order, bloom, and we paused at the fountain to listen to the interesting stories told by one of the pioneer colonists.

Tired and drunk with the exhilarating perfumes of this beautiful park we returned to the inn to take a much-needed rest. But that rest I did not get, for on our arrival at the hotel I found a colonist of Hederah waiting for me to go with him to see a patient there. Dr. H. Jaffa, the physician who gives medical aid also to Hederah when required, was away in Switzerland in search of health for himself. He left the two colonies in chrge of Dr. E., who asked me to see the patient with him in Hederah.

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CHAPTER XXII.

HEDERAH

In an open carriage, drawn by two horses, we left Zichron at ten o'clock in the evening. In front of our vehicle the colonists were galloping on horseback to keep track of the road, which, winding all the way through is very confusing, even in the daytime, and to keep watch against marauding natives, who frequently lie in wait on the roadside for travelers. Many tourists have been robbed in this neighborhood. In about three hours we heard two shots fired in the air and in a few minutes the echo of three shots from a distance reached us. Our driver explained that these were an exchange of signals between our guide and the Shomer and that we were within a short distance of the colony.

We passed through the first eucalyptus forest and emerged into the second forest that surrounded the city, and we halted abou one o'clock in the morning at a one-story stone house on the edge of the forest, concealed and darkened by many trees. With the aid of a lantern we entered a large, poorly furnished room, dimly lighted by an oil lamp. At one side of the room was a large bed, screened off with mosquito netting; in it lay a girl of about six years, apparently very ill, and around the bed were some women watching over the patient with eyes congested from continuous weeping. The little girl was lying on her back with both eyes open, her face flushed and her mind was wandering in delirium. She spoke incoherently, presenting hallucinations of fiery castles she had seen through the window, and asked in Hebrew to be taken to "Midgal Eish" (fiery castle).

I was pained to see the poor mother, from whom I had learned that she had lost a child in a similar manner, guarding over the life of a second child in despair. But I felt most deeply touched when I heard the poor child, in her delirium, mutter incessantly in the language of Moses and Isaiah, and I unconsciously uttered, "Od lo Ovdo Tikvosenu" (our hope is not lost). Continuing:

> "While within a Jewish breast beats a Jewish heart,
> And Jewish glances turning east to Zion fondly dart,
> O then our hope is not lost."[1]

[1] Hatikvah, by Naphthali Herz Imber.

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I was so impressed with my Hebraic patient that for the moment I forgot my mission and, turning to the mother, I continued: "If our language that was dead, to all practical purposes, could be brought to life by the lips of your dear child, then your daughter must recover."

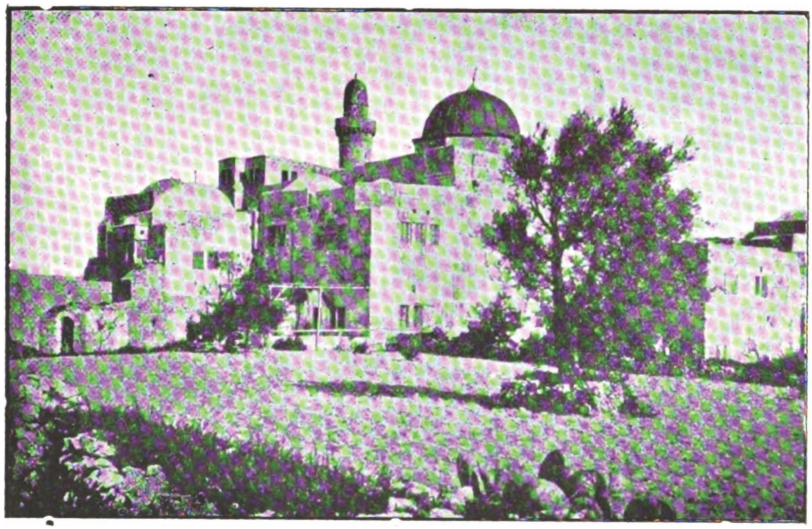
I was at the bedside of little Jardenah until the first rays of the sun penetrated through the forest into the sick room window. When I left the patient was sleeping quietly.

When I emerged into the village I found the street swarming with cattle ready to leave for the pasture. Many belated husbandmen were driving their cattle to the centre of the street, where the flock was waiting to leave. Amongst these early risers I met an old friend of mine whom I had not seen for twenty-five years and who was one of the founders of the colony. I accompanied him to his home, where we had an early breakfast, and started on an inspection tour.

The most interesting place in an agricultural colony during harvest is the threshing floor, and my friend conducted me first to that floor, which is the largest in Judea. Numerous stacks of reaped grain, like huge pyramids, were scattered about that extensive floor, consisting of wheat, barley, oats, durah, sesame and turmar. The "Goren" was quiet that day, as it was Sabbath, the great day of rest in the colonies. Only two Jewish Shomerim were there lounging on a pile of "teben" and reading. I was curious to know the kind of literature a Jewish watchman would be interested in, and, to my surprise, I found one absorbed in the philosophical essays of Ahad Haam, "Al Parashath Drachim" (At the Parting of the Ways), and the other was reading Smolenskin's "Am Olam" (The Eternal People).

"If these are a specimen of Israel's guardians in New Judea," I thought to myself, "the future of Judea is well guarded." We accompanied the two Shomerim to their tent, at the extreme end of the threshing floor, facing the eucalpytus forest, where I enjoyed an interesting conversation with my philosophical sentinels. The tent of the Shomerim consisted of a small elevated hut without windows and covered on the top with branches of various trees for protection from the sun and to allow air to enter. Inside the tent presented the appearance of an old curiosity shop. The furniture consisted of a primitive bed, a rude table and

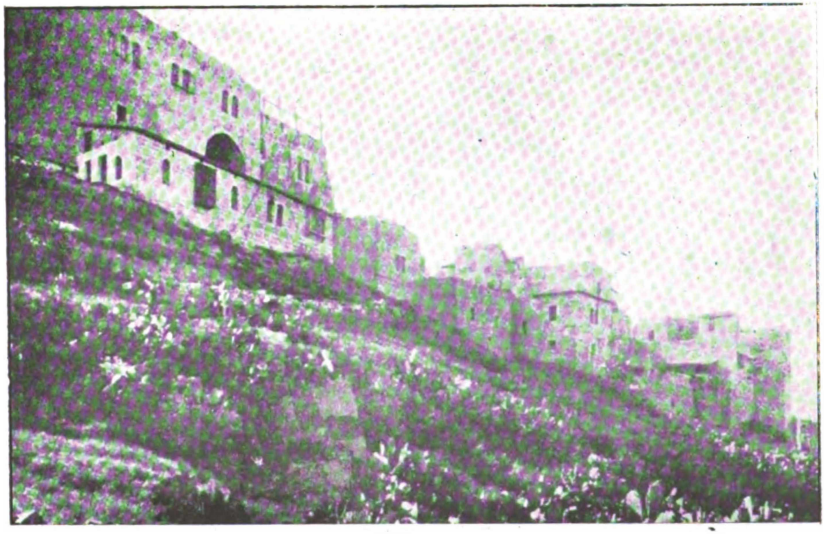
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DAVID'S TOMB ON MOUNT ZION

"And David slept with his fathers and was buried in the city of David." -I Kings 2:10. "The stronghold of Zion: the same is the city of David." -2 Sam. 5:7. This interesting place is on the south side of Jerusalem, outside Mount Zion Gate, and is without doubt authentic.

(See Pages 133-34-35)

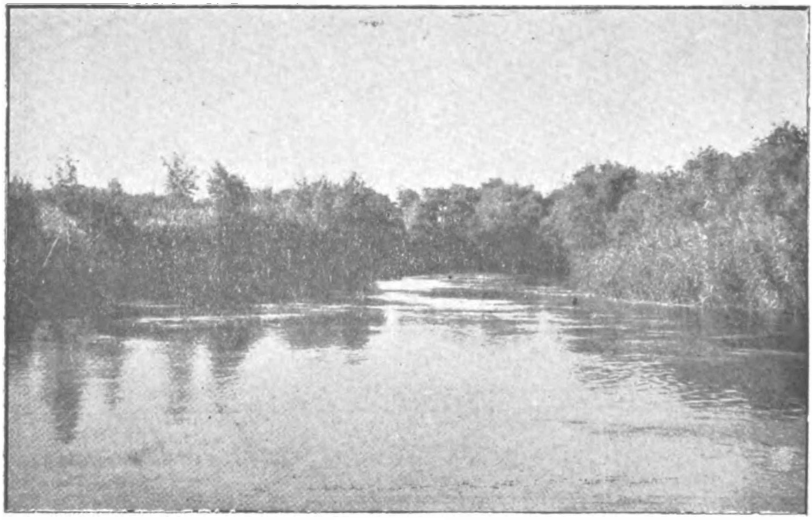


THE SLOPES OF THE TYROPEAN VALLEY, JERUSALEM

The Tyropean valley, on the south side of Jerusalem, is not mentioned in the Old Testament. In ancient times it was inside the city walls, and separated one part of the city from the other. It is now full of debris and overgrown with cactus. Some parts of it are cultivated.

(See Page 122)

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THE JORDAN

(See Page 223)



THE COLONY EKRON

(See Page 83)

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a rough bench. One wall had a large display of firearms and all sorts of weapons, giving it the appearance of an arsenal. The other parts of the hut were filled with books in Hebrew, Yiddish, German and Russian; pictures of renowned Zionists; agricultural implements, oriental garments, harnesses, saddles, a collection of insects, such as beetles and lizards, mounted on a paper and placed in a glass case, hunters trophy and many other articles of local interest. After listening to many stories of adventure we bade our Hebraic guardsmen "Sabbath Shalom" and returned to the village.

I learned from my friend that there were in the colony forty-six families with 247 persons, among whom were fourteen employees, school teachers, a druggist, a shochet and a few others who are not land owners. There were also sixty Jewish laborers employed in farms owned by the Agudath Netaim (who purchased 6000 D. land in Hederah) and planted it with almonds, olives and oranges.[2]

Within the last few years, the population had increased through the immigration of Jews from Yemen, for whom the National Fund erected hospices and the Ezra Society had built houses for twenty workingmen, each one receiving also 20 D. of land. The National Fund also provided a home for the unemployed and unmarried folks, where a soup kitchen has been established.

Hederah, with its daughter colony, "Hephzi-bah," has 38,350 D. land. Its western boundary is the sea, where is possesses a small port used for shipping of freight.

The sale of products in 1909 amounted to $33,161, about three-fourths of that sum having been realized from the sale of grain, the balance from the sale of grapes and other fruit. The soil varies; it is poor toward the west owing to the sand dunes, but is fertile toward the east of the colony.

The implements used here are of the best American make. The water supply is plentiful. One has to dig but a few feet to find water. In some places it overflows the land, appearing like small lakes, and in the northern part of the colony the springs form a running creek flowing into the sea (Nahr Mefdshir).

The various societies and individuals own about ten motors for supplying the houses with water, for irrigating the orangeries and for operating a flour mill.

[2] The Agudath Netaim Company has utilized the old swamp district of the pool "Brechath Ata" for irrigation purposes.

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The general aspect of Hederah is unique and presents individual characteristics. The thick eucalyptus forest inclosing the settlement, shutting off as it does the view of the surrounding world, gives it a very romantic appearance. The cottages are separated from each other and enveloped in a forest of trees and shrubbery; the colony as a whole makes an excellent impression upon the visitor.

My friend conducted me to the Gan Samuel—an Ethrogim Garden founded through the efforts of the Hovevei Zion of Russia in memory of the great Rabbi Samuel Mohilever, of Bialostock; though neglected for some years it now is receiving good care, being managed by A. Feinberg, a prominent leader in Hederah. About 35,000 ethrogim trees are planted there.

The famous agricultural expert, Herr Aaronson, has established a branch of his experimental station in Hederah. Of late the Society Agudath Joseph has been doing excellent work for advancement of horticulture in Hederah.

The history of the colony is very thrilling and reads like that of the early Puritans who came to America on the Mayflower.

In 1891 Russian Zionist Colonization Societies of Riga, Wilna and Kovno secured 6500 D. of arable land through the efforts of Joshuah Hankin from a Christian Arab, named Salim Hari. This territory was situated midway between Jaffa and Haifa, near the sea, south of ancient Caesarea (once an important harbor and capital of Palestine) and in the same year a colony was founded.

The land was badly chosen for a settlement. The creek, "Nahr Mefdshir," Vadi El-Khudeira, that runs from the north, had the entire neighborhood changed into disease breeding marshes and miasmatic swamps. The unexperienced settlers as soon as they secured title to their premises gathered into the old native Khan, in the centre of the settlement, started to clear away stones and lay out plots for dwellings, but they soon ran short of funds and they were obliged to make half-finished cottages or the bare ground their homes. In the meantime they were busy ploughing the dry ground for sowing of wheat and vegetables.

In consequence of exposure to the bad air blowing from the miasmatic marshes of the west and the bad drinking water from a badly constructed well in the valley, malaria broke out in a malignant form. In a short time it carried away half of their number. Six died in one month and five in another, and during one summer only six or seven had

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strength enough to nurse the dying and bury the dead. Sick and destitute of every provision which the weakness of the invalids required, they lay crowded in the unsanitary Khan or in half-built cabins.

The question of safety from marauding natives was also confronting the poor settlers. It was hard to get Arab Shomrim, for they all dreaded to enter the village. They would not approach the colony for fear of death. The Oriental mind gave credence to all stories of superstition and fanaticism that gossips had spread about the neighborhood. Their fear, however, had not prevented the barbarous Bedouins from destroying the fields of the colony, which were at a distance from the settlement, and the colonists, sick as they were, had to assume themselves the guardianship of their territory, which was a perilous task in those days, for between the treacherous natives and the diseased marshes the chances for endurance were slight.

On the village graveyard, where my friend had requested me to accompany him ,were lines of tombstones of entire families. At one place he stopped, his face flushed, tears began to run down his cheeks and, choking with emotion, he exclaimed, "Friend! these are the sacrifices I brought for our land and for the future of my people," and, overcome with grief, he moaned "Three! three! three!" and could not speak any more. He turned pale and fell among the graves of his wife and two children that died during the summer of 1893. He lay prostrate for a few minutes on the ground and when he got up he continued, "And while I was taking the last glances at my wife, yonder by the sycamore tree a grave was dug and mourners were preparing for interment the body of a brother-in-law of mine.

"There was no rest or comfort," he concluded. "I myself barely escaped death that summer."

Yet among those whose lives were spared, courage and fidelity never gave out. They carried off their dead and then hastened back from the burial place to wait on the sick, and as the sick began to recover they took the places of those whose strength had been exhausted. They had not time and no inclination to despond. As idealists they always bore in mind that all great things are attended wtih great difficulties and must be overcome with courage.

The survivors felt that the best manner in which they might honor their departed dear ones was to be true to the ideals of those who died in a good cause. To work in harmony for the building up of a monu-

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ment in memory of the dead became the sole ambition of these idealists.

The "Baron" is said to have offered to transplant the surviving colonists to a place where the surroundings were sanitary and healthful, but they could not bring themselves to accept the offer, nor can one blame a people for declining to surrender their home for which they had paid such a high price. Solemn memories of those who had passed away and regard for the soil where so many sacrifices had been brought made them decline the kind offer.

In a time of great crisis the "Baron" came to the rescue of Hederah. Profiting by the sad experience of "Petach Tikvah," he ordered the planting of 500,000 eucalyptus trees around the colony, where one of the marshes that was the cause of the malignant scourge was located; the other swamp was done away with by draining it through clay tubes into the sea. In two years our disease-stricken village had developed into a healthful colony, the marshes were dried up and the air purified, the unhealthy swamps turned into the most fertile grain fields. The "Ika" already is reaping the fruit of the "Barons" investment. The branches are sold to prop up trees in orange groves and a merchant of Jaffa has purchased the privilege of cutting the full-grown trees. He installed a sawmill in Jaffa, where boxes in which oranges are packed are made from eucalptus boards.[3] The colony on the other hand did not lose anything by the removal of these trees. From the roots of the trees new trees grow within a short time.

With better health conditions their economic condition has greatly improved and the colony has grown to be the most prosperous colony in Palestine.

I bid my friend farewell and went to see little Jardenah. I found her much improved. Her countenance cleared and she greeted us with a smiling "Shalom." I could not stay with her any longer, as Dr. E—— had to return to Zichron to look after several patients. I parted from my little patient well pleased with her condition.

Our return to Zichron did not take so much time. We crossed the Nahr es-Zerka or Crocodile river of Pliny (Crocodilon of Strabo),[4] a stream that drains the wide marshy grounds along the foot of the hills. This stream, as everything else in Palestine, instead of being a blessing to the district, is a curse to the inhabitants. A dam built about a mile

[3] The eucalyptus wood is suitable for building purposes, its timber is adaptable for the construction of houses and cabinet making.

[4] The climate of this region resembles that of the Delta of the Nile. There is nothing extraordinary in the appearance of the crocodile.

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from the sea to give a full rush of water for the operating of mills, had been neglected and had overflowed a large district and changed the territory into marshes where the crocodile is occasionally seen. Some years ago a Jewish colonist of Zichron saw a crocodile in the river Zerka. He shot it and upon examination by a zoologist it was discovered to be a young crocodile.[5]

The largest part of the land between Hederah and Zichron is not cultivated and wild hogs the hyena[6] and other wild animals are occasionally seen here.

In about two hours I was back in Zichron Jacob. Late in the afternoon I visited Mr. Shub, to whom I am obliged for much valuable information. We walked through the clean streets, between rows of nicely kept white stone houses, partly concealed among shrubbery, such as green acacias and oleanders, and we came into the town hall, where we found the large room crowded with young readers, absorbed in newspapers, books and periodicals, mostly in Hebrew. Leaving this place we proceeded to the synagogue, where similar conditions prevailed. The men of the older generation were sitting over large volumes of the Talmud and Midrash, and I wondered whether this was really an agricultural settlement. We then stopped at the hospital, where Dr. M. Ginsburg, a sister of Achad Haam, was the resident physician. The doctor was kind enough to take us through the little sick house. There were only five patients, two from Hederah, one from Zichron and two from other colonies. Three were sick with malaria, one with dysentery and one with trachoma. The ward was scrupulously clean and well ventilated. The clinical charts and the history sheets were all in the Hebrew language, and, judging from the description of these, the patients were receiving good and careful treatment.

I regret not to have had the privilege to be at the school house during the sessions, for there was no school that day. For the same reason I was not able to see the "Depot," or department store, which is so much spoken of in Palestine. It has the reputation of being the largest store in the district, where one can obtain anything and everything from a pin to an agricultural implement, and from a pound of flour to a suit of clothes.

The wine cellar (also closed) did not appear to be as elaborate as that which we had seen at Rishon. It is only used by the local wine

[5] Bambus, p. 97; Shenkil Biblical lex. III. 612.
[6] The hyena is quite frequently seen here.

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growers, and occasionally by those of Hederah.

Among other things in Zichron may be mentioned a steam mill, a steam plough, a large nursery garden, a seltzer factory and a factory for conserving mixed pickles.

The land area of Zichron Jacob is 30,668 D., very suitable for agricultural purposes. It is estimated that three-fourths of the income is derived from agriculture, apiculture, dairying and cattle raising; the balance from the products of the vine.[7] The almond and olive trees, of which there is a large number in the colony, are young as yet, and contributed, so far, little to the general funds.

The population of Zichron is 935. Among the 265 families were 243 school children. The colonists here produce almost everything they need, and are not obliged to buy any eatables, as is the case in Rishon and Rechoboth. Their fine pasture lands enable them to maintain large numbers of cattle and to sell milk, butter and cheese in Haifa and other places. The value of their cattle has been estimated at $36,000. They possessed 1,380 head of cattle.

One discouraging feature in the colony is Arab labor. For some reason less Jews are employed here than in any other Judean colony.

The Ika, however, employs many Jews on its fine orange grove near "Nezly." When the Ika took over the management of the village in 1900 it was in an unenviable condition. The impression of "Achad Haam:" "This is no colony, but a disgrace," was probably correct at that time, but now it has grown to be a self supporting settlement and the value of land and building lots has increased ten-fold.

The exports and imports of Zichron are also on a steady increase.

The history of Zichron is analogous to that of Rishon le-Zion. The original settlers were without exception men of very moderate means. They believed in the responsibilities of individual ownership and not in any communistic system, and they soon found themselves engaged in a severe struggle. Ignorant of the language of the country, the methods of agricullture, manners and customs of the inhabitants (who regarded them as intruders) and unused to the climate, their condition soon became helpless and their power of endurance were taxed to the utmost. They, however, determined with unflinching resolution to stay in the colony. That the colony finally achieved some measure of success was due to the benevolence of Baron Edmund de Rothschild, who had taken personal pride in the colony named in mem-

[7] It is said that more than one million grape vines are planted in these yards.

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ory of his father Jacob. His officials here spent his money lavishly to make it a model settlement and to attract Jews to that place. Many towns in America may envy its public institutions, its pleasure ground, its paved streets and its modern water works. Whether the Baron has received the full value of his investment is a question that cannot be answered in the affirmative. The noble Baron here more than anywhere else was very unfortunate with his managers and lost a good deal through fraud.

Under the new regime large tracts of arable land were purchased, which in 1903 were divided among the colonists, enabling them to extend their activities in grain and viticulture. Further evidence of the success of the colony is the establishment of many daughter colonies in its vicinity. In Tantura,[8] about two hours distance from the seashore, twenty workingmen from the older colony settled. Among the new ruins there is the "Baron's" glass factory, built near Tantura for unemployed Jews. It had to close because the sand was not suitable for the making of glassware.

Sefeyah, another village about an hour and a half distance, is on a hill near the Arabic village Sefeyah. It stands on a white rock and its white stone cottages give it a beautiful aspect. Its twenty-five families occupy themselves with agriculture and dairy farming. Their beautiful cottages, their vineyards, their olive forests, the mountain air the best drinking water, and the good milk and poultry would make this colony an ideal health resort. Indeed, Dr. H. Joffa has cherished an idea of establishing a sanitarium there.

Morah, another daughter colony, possesses excellent agricultural land and is provided with hospices for working men that make their home there during working days.

The most magnificent view of the environs of Zichron may be gotten by standing on the upper section of the village. To the west the eye wanders on the long coast-line; to the East the hills rise in swelling undulations to a height of about 2000 feet, where the smoke of the numerous villages with the late afternoon haze is seen. To the northeast might be discerned the lofty summit of the Hermon, and in the immediate proximity in the same direction is seen the range of the Carmel and the beautiful daughter colonies.

It was late when we returned home. The Maariv prayer was chant-

[8] The ancient Dor or Nofath Dor of the Bible, where Solomon's officers made their headquarters (Josh. xi:1, Kings iv).

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ed by Mr. Shub at the hotel in the presence of a minyan of visitors. The lamps of the hotel were lit after the services were over. This was followed by "Havdalah" and the drinking of a cup of the best local wine. The singing of "Hamavdil" was a feature of the evening. It was audible from almost every house and was accompanied by musical instruments, such as the piano and violin. Ritual music and national songs were the features of the Sabbath. Almost every house was well illuminated and assumed the air of a general holiday. The holiday was not confined to the houses. The young Judeans manifested their national freedom on the public highways. The youth of the colony, were marching over the long street, singing in chorus Jewish national airs, "Hatikvoh," "Bimkom Shom Arozim" and other songs.

One song particularly impressed me, because it showed the spirit of New Judea. I shall render it here in English:

In this, the land of opportunity,
The resting place for pilgrims' weary feet,
We too enjoy the law's Equality
And share in Heaven's gift of Freedom sweet
The seeds of the Torah in this fertile soil
Will yield a thousand measures for our toil.
Moistened with Liberty's pearly dew,
The buds had come and gone,
And then the fragrant blossoms grew,
Warmed by the radiant sun.
So let us work with song and pray
That we may eat the fruit some day.

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CHAPTER XXIII.

ISRAEL'S CLAIM ON PALESTINE.

Having presented an account of the colonies in Judea, we now turn to the question often asked, "What right has the Jew on Palestine? His claim to the land," it is asserted, "has been relinquished with the advent of the Roman and succeeding conquerors. He severed his connection with Palestine for nearly 1800 years, and during the entire period he made no earnest effort to recover it. Even granting," it is argued, "that by some miracle the Jew should regain a foothold in Palestine, of what benefit will it be to him or to the land? Palestine is essentially an agricultural country and is in need of a farming element and this is what the Jew is not. He has been a trader for so long a period, that to change him into a tiller of the soil would be neither advisable nor possible."

The object of this chapter is to demonstrate the relationship of the Jew to Palestine all through the diaspora; to prove that the Jew never severed his relattions with his beloved country; that he clung to the land with love and devotion, even while facing all sorts of oppression and peril; and that whenever he was not driven away by force he gravitated toward it not only with the intention to be entombed in the holy dust of his ancestors, but with the resolve to live and cultivate the fields of his glorious land. No matter by what name the land was known to other people, to him it was always, "Erez Israel[1] (The Land of Israel).

Differing in custom and policy from ancient conquerors, the Romans appeared to have been satisfied with the capture of Jerusalem (70 C. E.). They did not exile all the vanquished Judeans to other lands.[2] The Judeans were deprived of their beloved capitol and their political independence, and their land was sold by Bassus, the Governor of Jerusalem, for the benefit of the imperial treasury, but a large Jewish population remained in Palestine, many of them returning from their hiding-places in the great desert beyond the Jordan.

[1] This name is met with for the first time in the days of Saul. See I Sam. xiii:19. See also Ezek. xlvii:19. Owing to the sacred associations it was also known as the "Holy Land," first mentioned in Zech. xi:16.

[2] Notwithstanding Clermon-Ganneau, the French archeologist, who is of the opinion that the entire Jewish community was destroyed during the wars with Vespasian and Titus.

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Johanan ben Zaccai, who, according to tradition, was carried out of Jerusalem in a coffin, received a permit from Vespasian to found a school at Jabne (Jamnia), where the Sanhedrin was subsequently established.

Berenice the beautiful, with whom Titus was madly in love, returned to Palestine as soon as the Roman rule was relaxed in its severity, and her brother, the last Jewish king, Agrippa II, was able to hold Galilee and to appoint Jewish governors over Sepphoris and Tiberias—the chief centres of learning and population.

Five years later (75 C. E.), Gamaliel the Second took his title as "Nasi" (Prince). Eleazar began to teach at Lydda and Joshua at Pekiin, which became for a while the chief seats of learning. The Jewish position appears to have somewhat improved as soon as Rome became confident of its powers. Gamaliel was the owner of large tracts of land, and his pastoral journeys show plainly that new communities were rapidly growing in Judea.

Rabbi Akiba became the religious head about the year 98 C. E. He set up his schools at Bnei Berak, southeast of Joppa, where tradition credits him with being the head over twenty-four thousand disciples. The position of the Jews at that time is best illustrated by the many laws in vogue. They appear to have owned land in every section of Palestine. The agricultural tithes were still gathered by the Jewish authorities. (The so-called "Jew tax" was paid to the Roman tax collectors.)

The Jewish peasant was known among the students of the Rabbinic academies as "Am Haaretz" (country-folk).[3]

When Hadrian became Emperor he found the Jews up in arms because Lucius Quietus (legate to his predecessor, Trajan) had been persecuting them unmercifully, the great centre of learning at Jabne was broken up, and the Sanhedrin was obliged to move to Usha,[4] in the neighborhood of Sheffarim[5] to continue their spiritual work. Joshua the Patriarch acting upon the assurance given by Hadrian that the Jewish request for permission to rebuild the Temple would be granted, pacified them and the thirst of the Judeans for revenge was for a time quenched. But soon the air was ablaze with revolutionary fire in conse-

[3] The conflict between the "Am haaretz" and the rabbinical student must have been very bitter. R. Akiba said: "Would that one might place a scholar in my hand. I would bite him like an ass." (Pes. 49b.

Sirach, who is properly termed by Solomon Schechter "Our Jerusalem Savant," asks with sarcasm, "How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen and is occupied with the labors, and whose talk is of bullocks?" (Sirach xxxv:11, 25).

[4] El Us.

[5] Shafa Amr.

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quence of the non-fulfillment of the promise by Hadrian to rebuild the Temple. The order not to permitt Jews to enter Jerusalem, the changing of the name of their capital into Aelia Capitolina, and the profaning of the site of the Temple with a temple to Jupiter were too much for the Judeans to withstand.

The preparations of the Judeans for this new uprising lasted two years. Akiba, who after the death of Joshua was the acknowledged head of the Rabbinic academy, became the new deliverer of Palestine. Bar Kochba was proclaimed King of the Jews. Jerusalem again became Jewish, and Palestine from 132-134 continued as a Jewish State as in the days of old.[5b] However, the fortunes of war turned, Severus by his dilatory tactics starved out the Judeans and Bar Kochba made his last stand at Bethar, where one of the bloodiest trgedies in the Jewish hostory took place. Half a million Jews, according to tradition, fell in this battle, and as many fell on the side of the Romans. Yet a considerable portion of Judeans still remained on their old land. The collapse of the rebellion still left a large Jewish population in Palestine. The next emperor, Marcus Aurelius, who succeeded Hadrian (137 C. E.), exhibited a disposition to be more lenient to the Jews. The severe edicts of his predecessor were removed and the effect of his leniency was that many Judean leaders returned to Palestine, settled at Usha and re-established the patriarchate there. The centre of gravity of Jewish national life was shifted to Galilee. Rabbi Judah the Prince (135-220), collector and compiler of the Mishnah, became the leader in Israel. He adopted the policy of conciliation. He abrogated the "year of release" (Sabbatical year)[6], lightened the tithe[7] and revised the borders of Palestine, to help the war-stricken and oppressed agriculturists to recuperate. He (Judah the Prince) is reputed to have possessed large tracts of land and his wealth was almost fabulous.

The great literary activities and political movements carried on by the Jews of Palestine up to the middle of the fifth century. The existence of the princely dignitaries, and patriarchs, wielding considerable authority over the Jews, give evidence that Palestine during that period had a considerably large Jewish population. The careful consideration given in the Mishnah and the Jerusalem Talmud to laws regulating land and agricultural matters in all their phases is sufficient

[5b] According to Dio Cassius, five hundred and eighty-five of the smaller cities and villages were captured by his followers.

[7] Hul. 6b.

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evidence that the cultivation of land up to the middle of the fifth century was with the Jews of Palestine a living question and not merely a theoretical problem.[8] References in Talmudic literature are not lacking, to the building of terraces,[8b] to the practice of fertilzation[9] and the use of irrigation.[10] We also find in Rabbinic literature names of many varieties of wine, olives and other fruits; of many kinds of grains, of various agricultural implements[11], and of vehicles used by the proprietors of land that leave no doubt in the mind of the reader that the chief Jewish occupation during the entire period ending with the completion of the Talmud was agriculture in all its branches.[12] The estimation in which farming was held by Jews at that period may be shown from the numerous passages in Rabbinical literature. Said Rabbi Eliezer, "He that owns no land is no man."[13] . . . All artisans will in time to come turn to the working of the soil . . . . . for the soil is the surest way of sustenance to those that work it; furthermore, such work brings strength to the body and ease to the mind.[14] "He that toils and strives after money the while he has no land of his own, what enjoyment has he from all this travail."[15]

Said Rabbi Hanin—the verse, "thy life shall hang in doubt before thee, thou shalt fear day and night, thou shalt have no assurance of thy life,"[16] is to be expounded as follows: "Thy life shall hang in doubt before thee; this refers to him that buys his food supplies from year to year; "thou shalt fear day and night;" this refers to him that buys them from week to week; "thou shalt have none assurance of thy life;" this refers to him that depends upon the storekeeper[17].

A story is told of a very old man who labored early and late at tree planting, though, as the Emperor Hadrian taunted him, he couldn't

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[8] The fact that the Jews of Palestine were able to compile the large amount of material which is found in the Jerusalem Talmud is the best evidence of the Jewish vitality during that period ending with the completion of the Jerusalem Talmud (320 C. E.). The fluent and flexible style of the Mishnah, differing widely from the Biblical style, shows clearly that the Hebrew language was in process of a natural development.

[8b] See Mishnah Shebiith III, 8.

[9] Ib. II.

[10] Moed Koton, 1:3.

[11] Sabb. 1:0, Shebiith 5:6.

[12] References in the Bible to terraces is found in the Song of Songs: "My dove, thou art in clefts of the rock, in the secret places of the stairs" (terraces). iii:14.

[13] Yeb. 63 A.

[14] Ib.

[15] Lev. R. xxiii.

[16] Deut. xxviii:66.

[17] Men. 103b.

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expect to enjoy their fruit. The moral of this story is that every man is bound to till the ground even though he may not expect to reap the fruits of his labor; for when he came into the world he found that other men had cultivated the land for him[18].

Hast thou a field? Work it with all thy might; if a man makes himself a slave unto his field he will be satisfied with his bread[19].

During the Persian invasion[20] the Jews were strong enough to offer powerful armed resistence to the Persians, in their fight against Heraclius, the Byzantine Emperor.

All Jews of Galilee capable of bearing arms enlisted in the Persian army under the leadership of Benjamin of Tiberias, eager to avenge themselves against Rome and their Christian enemies. It is reported that 24,000 Jews joined the army of Choseros II[21]. Jerusalem was captured by the Persians and its gates were again thrown open to the Jews. They even dreamt of establishing their nationality in their own land. Had the domination of the Persians lasted longer, Palestine might have gone to the Jews as a national homeland, but unfortunately the Persian rule was of short duration. After an absence of fourteen years the Byzantine army again appeared in Palestine. The last victory of Heraclius, though of short duration, was long enough to avenge himself against the Jews who had joined the enemy.

Soon a new power rose in the horizon of the east—the birth of Mohammedanism. The successor of Mohammed, Abu Bekr, was impelled by ambition to establish the religion of Mohammed in the East. With a large army of followers he attacked Syria, resolved to conquer the Holy Land for the followers of Mohammed. By his death, two years after the prophet (634), the great task was left to his successor, Kaliph Omar, who in the following year (635) realized the great ambition of his predecessor. A large army headed by a general named Khalid marched upon Syria, captured Damascus and the provinces of the Jordan. In less than a year Syria was conquered, and the Byzantine army, under the personal command of Heraclius, after a defeat at the Yarmuk, was forced to evacuate Palestine. Chronicles tell us that the Moslems were received with great hospitality by the native Jews. They welcomed them as their liberators from the heavy yoke to which they

[18] Eccl. R, 11.20.
[19] Sanh. 58b.
[20] 610 C. E.
[21] Eusebius in his Onamasticon states that he saw many villages occupied by Jewish agriculturists, such as Ecron, Ain Gedi, Shomua, Remon, Utah, Noyeh Dibarto, etc.

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had been subjected by the Christian rulers of Syria. After Jerusalem capitulated, the Kalif on his reddish camel, loaded with bags of corn and dates, took possession of the land of Israel for the sons of Ishmael.

He opened the gates of Jerusalem for the Jews who were forbidden to enter the Holy City on the penalty of death by the Byzantine rulers, and gave them the right of passing undisturbed "from one end of Palestine to the other." He issued an order that the Jews were to have equal rights with the Christians, and both shall pay the same amount of yearly tributes from the corn crops of their fields and from the oil of their olive groves. Chronicles further tell us that the Jews of Khaibar who resided in a valley two or three days north of Medina, having learned of such privileges, requested the Kalif's permission to emigrate to Palestine. An entire tribe, with their families and belongings—such as they desired to take with them across the long journey through the desert—came and settled in Palestine.

According to an Arab historian, in the beginning of the Arabic kingdom Palestine had a large Jewish population; the city of Caesarea alone had twenty thousand Jews and Samaritans. Christian chroniclers complained that Jews helped the Arabs to capture Palestine.

Omar took great pride in the acquisition of Jerusalem and particularly of the Temple site. It is said that Omar himsel helped to clean the site of the Holy Temple of the filth and rubbish which was piled upon it by Christians to spite the Jews. A later Kaliph, Abd Al-Melek, erected in commemoration of the conqueror of Jerusalem a house of worship—the Mosque of Omar (684); the most charming building in the Holy City and probably in the East[22]. The occupation of Palestine by an Arabic element dates from the entrance of Kalif Omar. During the caliphate domination Palestine was the best governed land in the world. Moawiya, who was Governor of Palestine from 639-680, was just and considerate to all people. The effect of his beneficent rule lasted for centuries after him.

History, however, is silent as to Jewish conditions in Palestine during the succeeding two centuries[23]. We know, however, that a large emigration of Karaites had taken place to Jerusalem toward the end of the eighth century. They were known as "Abelei Zion" (mourners of Zion). We have also records that Jewish merchants, such as jewelers,

[22] See The Jews Under Islamic Rule, by Abdalah Quillan Bey, read before the London Zionists League, 1906, reprinted in the Mac., 1906, p. 205.

[23] The movements of Obadia Abn Isa, who organized a large army of Jews of Syria and Mesopotamia (754) to take back Palestine with the sword is veiled in mystery.

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tanners, dyers and money changers, were found in many Palestinian cities.

How the Jews "from one end of the world to the other" yearned for a Jewish national home even in the golden age of the diaspora is clearly seen from the correspondence in the middle of the tenth century (955), between Hasdai Ibn Shaprut—the Jewish statesman at the court of Abderrahman III, Caliph of Cordova, Spain—and Joseph, King of the Khazars. Hasdai had learned from the Persian and Byzantine Ambassadors, at the court of the Caliphate of Spain, that there existed in a far-off land beyond the seas a Jewish kingdom known as the Khazars, where Judaism was the State religion. The Jewish vizier was very eager to get in touch with the rulers of Khazaria, and if the rumor should be verified, contemplated journeying thither and devoting his experience as statesman to his own people. After satisfying himself that the Jewish kingdom was a fact, he wrote an epistle in the Hebrew language to Joseph, Khagan of the Khazars, wherein he begs the King for detailed information of the history and the status of his kingdom. . . . . "Were I to know," writes Hasdai, "that this is true, I should renounce my place of honor, abandon my lofty rank, forsake my family, and wander over mountains and hills, by sea and on land, until I reached the dwelling-place of my lord and sovereign, there to behold his greatness and splendor, the seats of his subjects, the positions of his servants, and the tranquility of the remnant of Israel. . . . Having been cast down from our former glory, and now living in exile, we are powerless to answer those who constantly say unto us: "Every nation hath its own kingdom, while you have no trace (of a kingdom) on earth." But when we received the news about our lord and sovereign, about the power of his kingdom and the multitude of his hosts, we were filled with astonishment. We lifted our heads, our spirit revived, and our hands were strengthened, the kingdom of my lord serving us as an answer. Would that this rumor might increase in strength (i. e., be verified), for thereby will our greatness be enhanced!"

After a long period of waiting, Hasdai received from the Jewish King Joseph, a reply wherein the King of the Khazars gives an account of how King Bulan and his princes adopted Judaism and how strictly it was upheld by his successors. He goes on telling that his country is situated at the mouth of the Volga, and that at the banks of the river

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are many nations who are tributary to his kingdom, and that, with the help of the Almighty, he guards the entrance of the river to prevent the Russians, who arrive in vessels, from passing the Caspian Sea for the purpose of making their way to the Ishmaelites, and he is at constant war with the nations who are anxious to pass and destroy the Ishmaelites. He goes on to say, "Our eyes are turned to God and to the wise men of Israel who preside over the academies of Jerusalem and Babylon. We are far away from Zion, but it has come to our ears that, on account of our sins the calculations (concerning the coming of the Messiah) have become confused, so that we know nothing. May it please the Lord to act for the sake of His great Name. May the destruction of His Temple, and the cutting off of the holy service, and the misfortunes that have befallen us, not appear small in His sight. May the words of the prophet be fulfilled: 'And the Lord, whom ye seek, shall suddenly come to His Temple' (Mal. iii:1). We have nothing in our possession (concerning the coming of the Messiah) except the prophecy of Daniel. May the God of Israel hasten our redemption and gather together all our exiled and scattered brethren in my lifetime, in thy lifetime, and in the lifetime of the whole house of Israel, who love His name."

A number of letters, discovered in the Genizah of Fostat by the late Solomon Shechter, sent by a certain Rabbi Meir of Palestine to the Exilarch of Babylon, shows that in the tenth century Palestine must have had a large Jewish population. One of the letters mentions the fact that in Jerusalem at that period existed a large and a small Synod.[24]

The condition of the Jew at the end of the tenth century was no better than during the reign of Vespasian, as testified by christian historians.[24b]

In 1187 the chivalrous Saladin recaptured it and rebuilt the ruined walls. Then Richard I of England essayed to free Jerusalem again,

[24] See Jewish Quarterly Review, London, 1905.

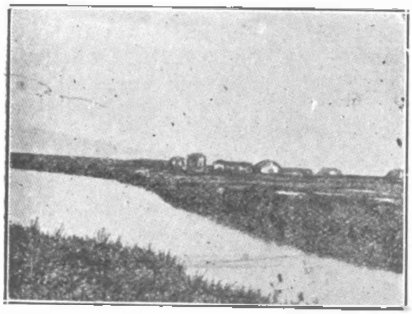
[24b] The capture of Jerusalem, writes a Christian historian, was followed by a scene which must always be remembered by Christians with sorrow, and it has to be acknowledged that the action of the Crusaders compares very badly with that of the Khalif Omar and the Arabs when they took possession of the city in A. D. 637. On that occasion the lives and property of the Christians were spared and they were left in peaceful possession of their churches. The Crusaders, on the other hand, as soon as they entered the city, massacred everyone they met—man, woman or child—and the historians of that period relate that in the Harem inclosure alone, whither the Mohammedans had fled for refuge, many thousands were killed, and the knights rode in blood up to the knees of their horses. The Jews fared no better than the Saracens, for when a number of them assembled in the synagogue it was burned down, with all the people who were in it. The following day the massacre and pillage recommenced, and 300 Egyptians, whose lives had been promised them by Tancred, were carried off and butchered by the soldiers. By the end of the week there appears not to have been a Mohammedan or a Jew left alive in Jerusalem, as the only survivors whose lives had been spared by Raymond were sent by him to the city of Ascalon. Then, their task having been accomplished, a service of thanksgiving was held in the Church of the Holy Sepulchre and the wood of the cross was exhibited to the Crusaders.

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A CITY OF PALMS





THE AUJEH RIVER



AT THE WESTERN WALL
(See Page 121)

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A GARDEN IN NORTHERN PALESTINE
The gardens are almost as beautiful as the fields of wild flowers



BEE-HIVES AT VADI EL-HANIN
"That I may perform the oath which I have sworn unto your father to give them a land flowing with milk and honey as it is this day." (Jer. XI:15).
(See Page 68)

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and did, indeed, come within sight of the historic city, but withdrew without completing his high undertaking. Richard Coeur de Lion did capture part of Jaffa. In a letter dated October 1, 1191, he thus describes the campaign: "As we were nearing Asruf, Saladin came swooping down upon us, but with God's mercy we lost no man of importance, save one. . . . Thence by God's will we came to Jaffa, which we have fortified with ditch and wall. . . . Saladin lost an infinite number of his greatest men, and, being put to flight, in the absence of all help and counsel, he has laid waste the whole land of Syria. On the third day before Saladin's defeat we were ourselves wounded with a spear in the left side, but thanks to God, we have now regained strength. Know also that by twenty days after Christmas we hope, through God's grace, to receive the Holy City of Jerusalem."

But to Richard's demand Saladin turned a deaf ear. (Note 12.).

What Richard I., failed to accomplish after much hard fighting was attained a generation later through diplomatic negotiation by Frederick II.

From 1244 to 1517 Jerusalem was under the rule of the Sultans of Egypt. Selim I, conquered Palestine and Egypt. He took the tittle of Caliph, and carried off the sacred banner of the Moslems to Constantinople. His son, Suleiman the Magnificent, built the great walls about Jerusalem. These walls are the present fortifications of the city. Positive records as to the number of Jews during the occupancy of the Crusaders are lacking. The noted travelers, Benjamin of Tudela and Rabbi Pethachyah of Regensburg, who visited Palestine shortly after the defeat of the army of Baldwin (1164), comment on the small number of inhabitants in the cities, yet both speak of having met with many agricultural settlements and with many Jewish communities along the coast from Askelon in the south to Gubail in the north. Benjamin of Tudela came across Jews of great wealth, owners of ships on the sea, manufacturers of glassware and sugar, etc. He also reports that many Rabbinic academies were flourishing in the city of Tyre.[25]

A return to Palestine in force after many crushing defeats since the revolt of Bar Kochba and latter days was out of the question, particularly during the domination of the Crusaders. The physical being of Israel was cowed and crushed. Instead of using physical force Israel resorted to fervent prayers for the rebirth of his people. The

[25] See Early Travelers in Palestine, Bohn's Series.

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Messianic sayings of the prophets became the only consolation and comfort of the people. Zion assumed a prominent place in Jewish liturgy and poetry. The Jew, attracted by mystic and Kabbalistic speculations began to hope for a miraculous intervention which would restore the Holy Land to him. But there was always a remnant in Israel who was ready to undertake the perilous journey to the beloved land.

The most noted visitor of that period was the celebrated Hebrew poet and Arabic scholar, Al-Harizi, who journeyed through Palestine in 1216. He reports that he found there many large Jewish communities wherein he was received with kind hospitality and where his poetical work was greatly appreciated.[26] The same writer also mentions the fact that in 1199 Jerusalem passed from Christian to Mohammedan rule and that Jews were again permitted to live there. Evidently he refers to the capture of Palestine by Saladin, when Palestine became a haven of refuge and Jews from near and far flocked to their beloved fatherland. Chroniclers note the fact that a large number of Rabbis from France and England—with their cortege—headed by Rabbi Samuel ben Simson, migrated to Palestine in the year 1209.

Another large Jewish exodus took place toward the end of the thirteenth century when pillage, murder, arson, and extortion threatened the very life of the German Jews. These refugees having heard that Palestine offers equal rights and protection to their race, under the reign of the Mongolian Khan Argur and his Jewish minister, Se'd-ad-Daulah, returned to Palestine.[27]

The sentiment of the German Jews for Palestine must have been strong during the thirteenth century, Rabbi Meir of Rothenberg, the Tosafist, at the risk of his life, was conveying a group of emigrants to Palestine. History records the fact that when he reached Alsace he was arrested and imprisoned where he died a tragic death. The immigration of German Jew to Palestine was by no means confined to these few instances. In a letter a certain Joseph Zarphathi, who emigrated to Turkey in his early youth, calls upon his German co-religionists to escape from the German house of bondage and settle in the Turkish Empire.

"If the German Jew would realize but one-tenth part of the prosperity awaiting them in Turkey they would brave rain and snow and

[26] See his Tachkemoni Makama 28.
[27] See Gaster Mac., 1906, p. 120.

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they would rest neither by night nor by day before reaching there. There is the route to the Holy Land lying open to them through Turkey."

Among the very few Jewish travelers who came to Palestine with the intention of exploring the land, was Estori ha-Farhi, who left France in the year 1306 after the expulsion of the Jews from that country. He came to Palestine in the year 1313 and settled in Beth-San near Jerusalem. He avoided the Holy City because of the Anti Maimonides sentiment that existed in Jerusalem. Seven years he explored the land and made scientific observations of the country. His book, "Kaftor Va Ferach," is a scientific treatise on the climatic conditions of Palestine, its geography, the ethnologic character of its population, its flora, its fauna, etc. His description is illuminating and is of great service even to the modern student. Estori speaks of Jewish communities that he came across during his travels through Palestine. Even in Eglon, beyond the Jordan, he met with Jewish settlements. Estori also reports that Jews from the neighboring countries make regular pilgrimages to Jerusalem three times a year.[28]

About twenty years later Rabbi Isaac Chelo, of Aragon, visited Palestine. The records he left are extremely interesting. He found the Jews of Southern Palestine occupying themselves with cattle-raising. Even the Rabbis of the congregations were with their flocks. Their disciples received instructions in the law under the bare Palestinian sky while guarding the herd. He mentions twenty-three Jewish villages that pursued the pastoral occupation.

In the fifteenth century a large Jewish immigration from Syria, Mesopotamia and Egypt came to Palestine. Some of these occupied themselves with commerce; others engaged in agriculture. Many Jewish scholars from Europe came there and opened Rabbinic academies and Palestine became the centre of learning. In Southern Palestine many Jews engaged in pastoral occupations and in the cities they devoted themselves to weaving and dyeing.

The expulsion of the Jews from Spain was a stunning blow. The Spanish Jews were for a moment dazed, the soil of Europe was quaking under their feet and in their despair they turned eastward. The largest

[28] See Kaftor Va Ferach, Vol. 2, 1897-98. Ed. Moses Lunca, Jerusalem.

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bulk settled in the Turkish Empire where they were treated with kindness; a considerable number settled also in Palestine.

Palestine was greatly benefited by the large immigration from Spain as they were an enterprising people. They formed large communities with great schools and industrial centers. It is said that the kind Sultan Bajazet of Turkey, when he heard of the expulsion of the Jews from Spain, exclaimed, "How can you call Ferdinand of Aragon a wise king? He has made his land poor and enriched ours."

Samuel Usque, the author of the "Consolacum as tribulacoes de y'rsrael" (the consolation and tribulations of Israel) speaking of Turkey of that period makes the followin remarks of the country in which most of his brethren from the Pyrennean peninsula found an asylum: "Great Turkey . . . . . There the gates of freedom and equal opportunity for the unhindered practice of Jewish worship are ever open to Israel; they are never closed against thee, there thou canst renew thy inward life, change thy condition, strip off thy habits, cast away erroneous teaching, recover thy ancient truths and abandon the practices which, by the violence of the nations among which thou wast a pilgrim, thou wast forced to imitate, in this land thou receivest boundless grace from the Lord since therein he granteth thee unlimited freedom to begin by repentance.[29]

The practical Kabala originated with "Ari" (Isaac Luria) and his disciples of the famous Safed School gave expression to much melancholy feeling and yearning for an independent life in the Holy Land and gave new impetus to the mystical belief in the coming of the Messiah. This belief filled the heart of Solomon Molcho—a Marrano youth who on his return to Judaism proclaimed the speedy regeneration of Israel. (He died at the stake 1532). It brought to the Holy Land the learned codifier Joseph Karo, author of the Shulchan Aruch. It inspired Israel Najara, to write there his beautiful poems, both religious and secular. Some of the former found a part in the Liturgy and the latter are still sung on festive occasions. It gave the impulse to Solomon Alkabez to write

[29] See Graetz Geschichte der Juden, 2 ed. IX., 29; also Eng. IV, 400.

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the poem "Lecha Dodi," and it supplied the Kabbalistic movement, to a certain extent, a religious philisophy.[29b]

The contact with the old soil brought back to them a feeling of the old glory of Spain. Not only were all branches of learning represented by the fugitives of Spain in their new land, but even diplomacy found its representative there, in the person of Don Joseph Nasi.

Duke Joseph di-Naxos (Don Joseph Nasi) was a Marano Jew who returned to Judaism after leaving Spain for Turkey, where he rose to the position of Grand Vizier at the court of Sultan Suleiman, the Magnificient (1580). He was granted permission to rebuild the city Tiberias for his unfortunate brethren from Spain. Within a year the city was rebuilt under the supervision of his friend, Joseph ben Adruth, despite the objection raised by Arab workmen, who had a superstitious belief that the building of the city by Jewish people would bring the Jews domination over Palestine. He was assisted by his noble sister, Donna Gracia Mendes, who expended a large fortune on that enterprise.[30]

Don Joseph imported mulberry trees and planted them there. He built silk mills and weaveries with the object of teaching the Jews, for whom the city was rebuilt, the silk industry.[31] He planted gardens and orange groves in the vicinity of Tiberias and issued a call for Jewish artisans to return to the land of promise.[32] Occasionally he was successful through diplomatic channels to revenge himself upon European courts in retaliation for the brutal tortures inflicted upon his brethren.[34] He surrounded himself by a group of intellectuals by bringing together Jewish scholars and poets. The Rabbi again played the part of the Patriarch.[35]

[29b] Safed appears to have displaced in latter years Tiberias—the city that gave us the Bible as we know it from our text books, as well as from the Massora. The Tiberian Jews were the authors of the Hebrew vowels and of the "Taamim" (signs of our old music), and it was Ben Asher, of Tiberias, who gave us the first Hebrew grammar.

[30] Previous to this he wanted to buy an island from the Republic of Venice for the purpose of establishing there an autonomous colony. For some reason his plan did not materialize.

[31] According to contemporary Rabbis, the Jews of Tiberias possessed vineyards, gardens and groves, and sowed flax, cotton and wheat (Hamabia, Vol. I, 78).

[32] Emek Habacha, by Joseph Ha Cohen, Vienna, 1852; Ayumah Kanidgaloth, by Israel Unkenido, Constantinople, 5637 A. M.

[34] When Pope Paul IV ordered to imprison the Jews of Ancona and to confiscate their property, he (Don Joseph) was urged by the Sultan to retaliate the same punishment on the Christian subjects of Turkey, and when the French Government refused to pay Don Joseph an old debt because he returned to Judaism, Sultan Salim ordered the detention of several French ships in Turkish waters.

[35] Jewish History, M. Dubnow, p. 137, Philadelphia, 1903.

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Not long after Rabbi Moses Trani visited Palestine, 1629, and he reported that Palestine Jews busied themselves with the cultivation of cotton, the planting of mulberry trees, raising vegetables, growing cereals, breeding the silk worm and with Epiculture.[37]

On one of the most remote and secluded mountains in Galilee, in the village of Bukeiah (P'kiin), were found (1795) twenty Jewish families who claim to be the descendants of those that tilled the land in the same locality prior to the destruction of the Temple. Their occupation is farming, and to all appearances they are Arabs.[38] Rabbi Simcha ben Joshua of Poland was the first one to describe the ancient Jewish settlement that exists in Pkiin (1795). [38b 38c]

In the year 1740 Sheikh Daher of Tiberias invited Hayim Abualafia from Smyrna to take possession of the district of Tiberias for his Jewish brethren. He rebuilt the city that was abandoned by the Jews 170 years since the death of Don Joseph Nasi and he colonized Jews in lower Galilee.[39]

He bought a large tractt of land near the village Shafa 'Amr, ancient Shfaraim, in Galilee, near Haifa, to lay a foundation for an agricultural colony. The few Jewish families that still live there claim to be descendants of the original settlers and say there was a large Jewish settlement, but owing to the heavy tax imposed upon them, they were compelled to remove to Haifa and Tiberias where they engaged in business. Only seven families live there who support themselves from the soil. Other travelers relate similar discoveries tending to prove that the Jews of Palestine were interested in agriculture, and they pursued it when possible or whenever they were permitted by the authorities of Palestine.

It is of interest to note that Warner Cresson, the American Consul at Jerusalem, who became converted to Judaism while in the Holy City, assuming the name, Michael C. Boaz, Israel, secured a tract of land in the valley of Rephaim, near Jerusalem, to establish a Jewish colony there. He was aided in his work by the late Rev. Isaac Leeser, whom he met before he left his native town, Philadelphia (1852). His object

[37] Responsa of Rabbi Moses Trani.

[38] See Haifa, by Laurence Oliphant, p. 108.

[38b] Ahabath Zion, p. 54.

[38c] At the end of the eighteenth century Napoleon, after conquering Egypt, crossed the Desert El Arish and marched with a large army by way of the Sharon as far as Acre. On the way he took all the cities along the coast. His object was to take Jerusalem. He offered to present the Holy Land to the Jews and to restore the ancient glory of Jerusalem if the Jews from Asia and Africa would join his forces, but the Jews declined the offer, because they distrusted him.

[39] He was a Bedwine of the tribe Sons of Zidan.

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is explained in the following declaration, "The prevailing distress is to be relieved by the settlement of agricultural colonies, and the oppressed of Israel in all parts of the world would be enabled to return to Zion." His efforts, as those of many of his predecessors, failed because of lack of support.[39]

As early as 1839 Montefiore laid plans to establish some families from Safed as agriculturists. "The land in this neighborhood," he writes in his diary, "appears to be particularly favorable for agricultural speculation. There are groves of olive trees, I should think, more than five hundred years old; vinyeards, much pasture, plenty of wells and an abundance of excellent fields of wheat, barley, and lentils; in fact, it is a land that would produce almost everything in abundance, with very little skill and labor. I am sure if the plan I have in contemplation should succeed, it will be the means of introducing happiness and plenty into the Holy Land." He hoped to get a grant of land from the Sultan Mehemet Ali of Egypt. "This grant obtained," he said, "I shall, please Heaven, on my return to England, form a company for the cultivation of the land and the encouragement of our brethren in Europe to return to Palestine. By degrees I hope to induce the return of thousands of our brethren to the land of Israel. I am sure they would be happy in the enjoyment of the observance of their holy religion, in a manner which is impossible in Europe."[40] His enterprise, however, owing to epidemic civil war, and lack of support, was short lived. On his fourth visit (1855) he purchased a large garden near Jaffa, called the Montefiore Garden. The project of Laurence Oliphant which had the unofficial approval of Lord Beaconsfield and his foreign secretary, Lord Salisbury, to obtain concession of the Turkish Government for the establishing of a colony beyond the Jordan, did not fare any better.

In the early fifties of the last century—in consequence of the ritual murder accusation against the Jews of Damascus (1840)—considerable agitation was set on foot throughout Europe, aiming at the return of the Jews, to the Holy Land.

Cremieux appears to have been imbued with the love for Palestine. In an address delivered during the winter of 1869 he remarks: "While we are blessed with the liberty and prosperity in our adopted country, we must not forget the land of the fathers. . . . . We are contemplating to establish a school in which Jewish youths will be taught in a

[39] Jewish Encyclopoedia, Vol. IV, p. 354; Occident, by Isaac Leeser (1853-66). Pub. Am. Jewish Historical Society VIII.

[40] See diary of Moses Montefiore, Vol I, p. 1839. Chicago, 1890.

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scientific manner the cultivation of the soil of the land upon which every Jew looks with reverence. . . ."

"Palestine was always a land of plenty as it is even today, but now its possibilities are greater. It is much easier to promote agricultural industry in Palestine because of its better transportation facilities. The road that took our ancestors forty years to pass is covered in a few hours now, and if the agricultural resources of the land of promise be properly developed we will create a home for Israel scattered all over the world. We shall then see a new Jerusalem whose inhabitants will no longer weep over the stones of the temple wall, but working out their salvation on the soil, they will build a new temple and Jewish pilgrims will again make their entry into the Holy City on the Holy festivals as in the days of yore.[41] He and Solomon Munk, who made a journey to Syria on behalf of their brethren in Damascus, took the opportunity to study the condition of Palestine and Syria at close range.

Upon their return the attention of West European Jewry was called to the deplorable condition of their brethren in the East. They suggested as a measure of relief the colonization of Palestine by Jews. The Jews of Europe began to realize that they had an important duty to perform toward their brethren in the near east. Those that were not biased by cosmopolitan ideas accepted the agricultural colonization of Palestine as a solution of the Eastern European Jewish question.

The beginning of a systematic colonization of Jews in Palestine dates from the early fifties of the last century when a number of Moroccan Jews purchased a tract of land near Nazareth—Al Shafa-Amr, and cultivated olives and cereals, and with Kalischer who in the year 1879 purchased 127 acres of land in the ancient village Kolonya, [41b] near Jerusalem, with funds he collected from his countrymen in Germany, and established several families there who engaged in viticulture and truck farming for the Jerusalem market. He named the colony "Mozah." [42]

"Mozah is the summer resort of the Jews of the Holy City, and Jewish pilgrims are attracted to Mozah to see the 'Herzl Cedar' (Erez Herzl), planted by the Zionist leader when he visited Palestine to meet the German Kaiser (1902)."

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[41] The Babylonian Talmud says that the willows growing near the streams were brought from Kolonya to Jerusalem for the Feast of Tabernacles, showing that modern Mazah occupies a fertile position. See Sukka 45:2.

[41b] Bul. Alliance Israelite Universalle, 1869.

[42] Contrary to the belief among Zionists that Petach Tikvah is the oldest colony, Mozah appears to enjoy that distinction.

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The foregoing narrative I hope has demonstrated the fact that in every age and land throughout Jewish history, oppression and brutal treatment on the part of hostile neighbors called forth a strong reaction in favor of Palestine. Whether the means employed was in the form of a great school or colonization, the aim was identical. Moses and Ezra, Rabbi Akiba, Saadia, Yehuda Halevi, Nachmanides, Rabbi Yechiel of Paris, Joseph Karo, Jehuda, the pious; Jacob Berab, Hirsch Kalischer, Theodore Herzl and a host of others had the same object in view. It is not only the quantity of the original large Jewish population that gives force to the Jewish claim on Palestine. But the stubborn perseverence of the suffering minority that never abandoned its struggle of the rehabilitation of their beloved land.[43]

The religious motives of the early Rabbis, the erroneous ideas of the pseudo Messiahs and the practical schemes of modern Zionists were to regain possession of beloved Palestine. The practical enterprises of Don Joseph Nasi, the political schemes of David Reubeni (1490-1535), the fanatic ideas of his successor, Solomon Molcho, the blunders of Sabbathai Zevi, the cabalistic doctrine of Solomon Luria and his Sefad School of Mystics, the principles of the Hovevei Zion as promulgated by Pinsker and Smolenskin, the "Jewish state" as advocated by Herzl, Nordau and the spiritual Zionism of Achad Haam, had all one main object in view—the return of Israel to his ancestral land.

Nothing of a tangible character, however, seems to have been effected until the early eighties when a systematic colonization of Palestine on a large scale by Jews of Eastern Europe began. The new Jewish peasantry, as shown in this volume, will leave no doubt that Jews are capable of becoming again successful farmers, and the half hundred Jewish colonies established in Palestine during the last four decades bear testimony to the fact that whatever the ability of the Jew as a tiller of the soil in other lands may be, in his own land he surely is becoming a good agriculturist.

The question, however, is frequently asked: "Is Palestine of today capable of cultivation?"

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[43] The Greeks numbered only 350,000, among 1,000,000 Turks and Albanians. Nevertheless no one denied them a hundred years ago their absolute right to their historical land, and the immortal poet, Lord Byron, died on a battlefield of Greece fighting for a minority.

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CHAPTER XXIV.

POSSIBILITIES OF PALESTINE

To the tourist who enters Palestine in the arid season by way of Jaffa, checks his baggage at some hotel and takes the first train to the Holy City, remains in Jerusalem a few days and, if possible, runs down to Jericho, cutting through the wilderness of Judea, and returns to Jaffa to make connection with some boat that is to take him back to a European port, the question often arises, where is the land flowing with milk and honey?[1]

In order to answer this queston tntelligently it is necessary to consider the geographical position of Palestine, the character of the soil, its suitability for agricultural pursuits, its climate, its topography, its geologic structure, its natural resources and other factors that may have some bearing on the condition of the land.

The boundaries of Palestine have always been somewhat indefinite. They underwent continual changes during the period of Jewish national independence.

The land of promise as described in Samuel[2] which was actually occupied by the Israelitic tribes, extended from the mouth of the Litany or Kasimiya River (33° 20′ N.), the territory of Dan, in the north; to Wadi Chuzza, that runs into the sea a short distance south of Gaza[3] (31° 28′ N.), a distance of 180 miles, and from the Jordan in the east to the great sea in the west—an average area of about 50 miles.

East of the Jordan the limits are from the Hermon to the mouth of the Mojib (Arnon), and from the Jordan to the Arabian dessert, an area of about 4500 square miles; the total area of Palestine is about 14,500 square miles.

The land of occupation is about the same area as Maryland, or somewhat larger than that of New Jersey or Massachusetts.

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[1] It is indeed strange that a small country like Palestine, on which such an immense number of books have been written and where so much exploration has been going on, should have remained a terra incognita as far as the public at large is concerned.

[2] II Sam. iii:10. See also Gen. x:19; Judg. xx:1.

[3] The Wadi turn into a southeasterly direction and takes in the northern side of Beer Sheba.

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The larger Palestine, as described by Moses,[4] begins from the river of Egypt, (Wadi-El Arish) or the "Water of Strife," on the south [5] to the entrances of Hamath, (Hama) at the mouth of the Orontes,[6] and along the river of Antioch, (36 N. latitude) and from the western border of the Arabian desert in the east, to the Mediterranean coast in the west, the extreme length of the land of promise, is 360 miles, the breadth is 100 miles, embracing approximately 28,000 square miles, about the area of North Carolina, or the combined dimensions of Massachusetts, New Hampshire and Vermont.

Palestinian Jews have always claimed a still greater area—the land promised to Abraham.[7] "Erez Israel," they hold, extends from the Euphrates in the north to the Nile in the South. Maimonides and Jewish geographers of the middle ages such as Estori ha-Farhi claim that the Erez Israel promised to Abraham included all the islands, and coast within the extreme north and south latitude. They include even Babylonia and islands towards the west, situated within the latitude of the Palestinian coast, in some of these lands large Jewish settlements existed.

Rabbi Joseph Schwarz, of Jerusalem, a recognized authority on Palestine, agrees in the main with Estori Ha-Farhi.[8]

Thhe northern border is identified with "Jebel el-Akra," a mountain situated on the sea coast between Laodicea and Alexandretta, accordingly the territory extends for more than 100 miles farther notrh.[9]

Modern writers differ as to the area of Palestine. The French explorer, Vital Cuinet, finds Palestine as large as 86,000.00 Km. (about 48,000.00 miles). On the other hand Jewish writers such as Nawratzky and Trietsch say the area is only 27,000.00 Km. (1400.00 miles).

But while the borders of Jewish Palestine are somewhat indefinite the landmarks of Turkish Palestine cannot be questioned. It is located between the Mediterranean Sea and the Syrian Arabian desert, and between the Lebanon Protectory in the north and the desert El-Tih and the Wadi-El-Araba in the south. It is 250 km. (about 150 miles long), and 120 km. (about 75 miles broad). Its dimension is about eleven

[4] Num. xxxv :2-12.
[5] See Ezek. xlvii:19; Num. xxxiv:7.
[6] Now El Asi.
[7] Gen. xv:18.
[8] See Descriptive Geography of Palestine, Phila., 1850.
[9] Mount Hor (Num. xxxiv:7.

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thousand two hundred and fifty square miles, or somewhat smaller than the area of Switzerland.

The land of occupation at one time supported a population of over three millions. The number of men able to bear arms, who came into Palestine, is said to have been 603,550 besides women and children.[10] This would mean a total of between two and three millions. In David's time the population, according to the census taken by Joab, appears to have been between five and six millions. There were 800,000 men of military age, from Israel, and 500,000 from Judah.[11]

In the battle between Abijah, King of Judah, and Jeroboam, king of Israel, 1,200,000 Jewish soldiers participated.[12] King Asa had an army out of Judah 300,000 and of Benjamites 280,000.[13] The standing army of Johosophat was 1,160,000, and that of Amaziah 300,000 from Judah, and 100,000 of Israel.[14]

These Biblical figures are corroborated by Assyrian inscriptions, where it is pointed out that Shenn-achereb who attacked Judah in the days of Hezkiah,[15] took away with him 200,150 Judean soldiers, captured fifty fortified cities, and a large number of towns and villages.[16] These figures furnish conclusive evidence that in Judea, the least fertile region of western Palestine, the population was ten times larger than at present.

What is true of Judeah is also true of Galilee. According to Josephus, at the time of Jesus, Galilee appeared like a sea of homes closely huddled together. Socin claims[17] that in its flourishing days Galilee had a population of 120 persons to the square km. Captain Burton in his "Unexplored Syria," states that when Galilee is observed from certain heights of the Lebanons the country appears like one destroyed city.[18]

The density of population in modern Palestine is only 62 per square mile. Taking as a standard the average density of Germany, which is

[10] Num. 1:46.

[11] II Sam. xxiv:9. See also I Chron. xxi:5.

[12] II Chron. xiii:3.

[13] II Chron.iv:7.

[14] Chron. xxv:5; also II Chron. xvii:14-15-16-17-18.

[15] II Kings xviii:13-16.

[16] Records of the Past, Vol. I, p. 36.

[17] See article "Palestine" in the Encyclopedia Biblica.

[18] The land was divided as follows: The tribes of Judah, Benjamin, Simon and Dan occupied the South; Ephraim, Issachar and half of Manasseh, the Middle; Zebulun, Naphtali and Asher, the North, and Reuben, Gad, and the other half of Manasseh settled beyond the Jordan, in the fertile land of Gilead and Bashan. After the land was conquered by the Romans the old tribal landmarks were removed and the division into provinces such as Judea Samaria and Galilee was changed into Palestine Prima, including Judea Samaria and the valley of Jesreel, with Caesarea as its capital; Palestine Secunda, represented by the northern part, with Tiberias as its capital, Palestine, Tertia occupying the extreme lower part, such as the land of Edom, etc. East of the Jordan was called Provincia Arabia.

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294 persons to the square mile, or of France, which is about 200 to the square mile, there is room even in Turkish Palestine for a population of 2,295,500 to 3,000,000.

Comparing Palestine with other countries of areas ranging from one-sixth to double the area of Palestine, even a larger population can be claimed for it.

Countries	Area Sq. M.	Population.	Per Sq. M.
Palestine[19]	11,250	700,000	62
Massachusetts	8,266	3,366,416	407
New Jersey	8,224	2,537,167	308
Connecticut	4,965	1,114,756	227
Switzerland	15,951	3,315,443	207
Belgium	11,373	7,074,910	622
Duchy of Brunswick	1,418	485,958	342
Saxony	5,789	4,508,601	779
Denmark	14,829	2,449,540	165
Hessen	2,960	1,209,175	407
Baden	5,823	2,010,728	343
Alsace Lorraine	5,604	1,814,564	324
Posen	11,000	2.000,000	181
Greece	24,400	2,631,951	107
Servia	18,451	4,000,000	211
Lebanon	1,950	400,000	205

The density of the population of Palestine as shown in the above table, comparing it wth some of our States, is about six and one-half times less than Massachusetts, five times less than New Jersey, four times less than Connecticut. In other words, if we compare it to Massachusetts, Palestine can take in 4,000,000 people more; to New Jersey, 2,800,000 more, and to Connecticut, 2,100,000 more.

If the density of the population of Palestine is compared with some of the European States (Saxony, for example), Palestine can admit a still large population. But the possibilities of Palestine are best shown by comparison with the state of Lebanon, its northern neighbor, which has a per square mile population of over 3½ times more than Palestine, though her natural resources are far inferior.[19] [19b]

Conder, who is considered an authority on Palestine, is of the opinion that the larger Palestine is capable of being inhabitated by a large

[19] According to the census of Dr. Rupin (1915) the population in Palestine is 1,079,204, among whom are found 130,000 Jews.

[19b] Only one-tenth of the Palestinian soil is being cultivated. It is reasonable to assume that if all the land will be developed the country could admit ten times as many people.

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population. "Unless some change in climate has occurred which rendered that impossible, I estimated some years ago, after going over the whole country and investigating the ancient ruins, that in its prosperous state it must have had a population of at least ten million more than at present."[20]

In estimating the future capability of the land, it must be borne in mind that horticulture can sustain a much larger community than a land restricted to agriculture only. The fertile regions of Japan and China are inhabited by fourteen hundred persons to each square mile.

But the question may be asked: Can modern Palestine, devastated and neglected for two thousand years, be made as productive a country as the lands enumerated in the above table? Can it again be regenerated into a land flowing with milk and honey? These questions can only be answered intelligently when we examine the causes that were responsible for the present sterile state. If the reason of the present degenerated condition lies in natural changes of climate, such as a decrease of rain, change in temperature and other factors beyond human control, then it is useless to expect energy and money to bring back the former fruitfulness of the land. But if the causes for such changes lie in the mismanagement, neglect and destruction through continuous war, bad government, ignorance of agriculture or such other reasons as can be attributed to human weakness or wickedness, then there is no reason why Palestine should not regain its former strength if the causes are removed.

Authorities differ as to the cause of the present state in Palestine. Both views have champions among specialists. Authorities such as Fischer, Zumoffen, Hull and Fraas, favor the thory that natural changes have taken place in Palestine within historic times.[21]

On the other hand Palestinean explorers such as Ankel, Lartet, Warrens, Wilson Conder, George Adam Smith, Hilderscheide and many others firmly believe that no permanent changes of climate or other

[20] The Reverend G. E. Post, of Beyrout, whose knowledge of Palestine is authoritative, is of the opinion that Palestine is capable of sustaining a large population. "Those plants which require moisture," says Post, "find there those which flourish best without it, are also suited. Hence almost every foot of land not actually rock produces something directly or indirectly useful to man. Given a carefully prepared soil and sufficient water, there seems no limit to the agricultural possibilities of this land of fertilizing sunshine."

[21] Reclus, who is considered the foremost geographical student, and Livingstone, who made a thorough study of the climatic conditions in Central Africa on his last great journey, are also of the opinion that although the geologic structure and topography of a land does not change, the climatic conditions of a country may change.

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changes beyond human control have taken place within human memory.

The weight of expert opinion of recent writers based upon close observation and developments in the Holy Land lies with those who believe that no change of a permanent character in the geologic structure or climatic condition has taken place within historc times.[23]

Since Titus, the son of Vespasian, stripped the hills about Jerusalem of their magnificent olive groves, Palestine has been exposed to predatory bands of Beduins who, roaming across the land, put the torch to forests and shrubs, in order to assure large crops of grass for their flocks the following spring. The insecurity of property, the constant change of government, the imposition of exorbitant tax on fruit trees—which drove the fellah to cut down venerable trees and sell the wood for fuel, instead of planting new trees, for which privilege more revenue was demanded than the trees could possibly yield—the religious animosities between rival sects, the ignorance of the peasantry in the art of agriculture, and many other factors, had a tendency to destroy the forests of the mountainous regions of southern Syria and to make it appear to the superficial observer as a vast limestone quarry incapable of yielding any harvest.

It is well known what effect the disappearance of the great forests had in Germany, as also what the fall of the large trees which shaded the bare landscapes of Attica had on Greece.[24] The people of Malta import new soil from Sicily for the raising of vegetables, while in the days of Paul, Malta was considered a fertile land particularly rich in forests.[25] Within the memory of men of the past generation the Island of Syra on the Aegan Sea was covered with forests; now it has become nothing more than a barren rock.

Writers down to the period of the Crusaders describe large forests in the northern part of Sharon where there are now few trees and one meets with enormous roots here and there even in the barren table land of Judea.

The Hebrew word for woods, "Yaar," appears in the Bible in description of spots, where there are now very few trees and the palm

[23] "If we accept the latter theory," says Elsworth Huntington, "a choice must be made between two horns of the dilemma. It is necessary either to accept the view of a certain school of critics, who hold that the Biblical writers indulged in undue hyperbole, or else to believe with the old-time theologians, that in the ancient days God interrupted the course of nature in favor of the chosen people. If, on the other hand, we reject the theory, 'a large number of narratives which now seem improbable become reasonable.'" (See Palestine and Its Transformation, p. 250.

[24] Stanley's Palestine, p. 121.

[25] Acts xxviii:1-3.

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groves which flourished during the days of Cleopatra in the Jordan valley have almost disappeared now. (Note 13.)

Indeed the simple truth is that the Turks have not kept the land as well wooded as they found it. The denudation of foliage and herbage during their domination permitted the scorching rays of the sun to penetrate more intensely into the soil, promoted evaporation, caused the springs to dry and fountains to fail, increased the absorbing capacities of the soil, and deprived it of its productiveness; but where the valley is clothed with verdure such as the Sharon and the mountains with forests such as the Carmel, a large quantity of moisture is retained in the ground. A lower temperature exists in the atmosphere and the clouds are drawn down to these spots, in accordance with the laws of meteorology. The denudation of land of its foliage has another injurious effect. It diminshes the summer showers, which are indispensable for the growth of fruit and vegetables.[26-27]

Conder deduces the following conclusion: "The character of the wooded growth is unchanged but the districts covered by wood have on the whole materially decreased." Hilderscheide and Ankel argue: "If the population of Palestine was much denser than it is now, it is self-evident that the opportunities for forests were poor, particularly when the entire nation practised agriculture."

How much of the fields of Palestine were forests remains a problem. All agree, however, that the land was at one time very productive.[28] In the happier days during the Jewish commonwealth under Biblical laws and enlightened government, no part of Palestine was waste.[29] Its fertile hills were cultivated in artificial terraces. More rocky and barren districts were converted into vineyards and olive groves. Traces of former fertility are to be found in the discoveries of ancient terraces, old agricultural implements—such as might have been used in

[26] George Adam Smith and Hilderscheide are of the opinion that even in the forestry of Palestine there was not much of a change during the last 3000 years. Forests such as we have in Europe or America never grew there.

[27] The Hebrew word "yaar" ought to be rendered woodland or perhaps only copse or jungle. "Choresh" does not necessarily imply timber trees, but rather underwood, such as still exists. "Etz" does imply timber trees, but does not necessarily mean forest. Professor Smith is of a firm opinion that the land was never more wooded than it is today. "The Historical Geography of Palestine, p. 56. (Note 14)

[28] Tacitus testifies to the fact that "the inhabitants of Palestine are healthy and robust; the rain is moderate and the soil is fertile." Ammianus Marcelinus is even more explicit. The last of the Syrias," he says, "is Palestine, a country of considerable extent, abounding in clean and well cultivated land and containing some fine cities, none of which yield to the other, but as it were, being on a parallel, are rivals." See Milman's notes on Gibbon's Rome, I, pp. 27 and 28.

[29] Over one hundred different varieties of plants are mentioned in Pentateuch, and in Mishnah we meet with 230 plants, 200 of which bear Hebrew names, showing that a large number of plants were known to the Israelites of ancient Palestine.

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the days of Abraham, wine presses, hewn out of solid rocks, threshing floors, cisterns, hand mills, roots of trees and other relics, in place now barren and uncultivated.

The geologic structure of the mountainous land of Palestine saved it from complete desolation during these many years of destruction and neglect. To quote the report of the United States Agricultural Bureau, "because of the diversified geologic formation the country presents a great variety of soils, but fortunately the calcareous element predominates, for it is this element which is of great importance in the soils of arid and semi-arid regions, being second to water only, which is indispensable for maintaining animal and vegetable life."

The nitrogen gathering bacteria is present in every locality and acts as a natural fertilizer and as a consequence, farming was accomplished in Palestine for thousands of years without fertilization. Even cattle manure is not used in Palestine for fertilizing purposes. It is collected, dried and used as fuel by peasants.

Where in the United States could crops of watermelons, cucumbers, beans, peas or other vegetables be raised without a drop of rain? But in Palestine it is the only way such crops are cultivated. When the fellah desires to plant a summer crop, he allows the soil to remain fallow during the rainy season, when that season is over he plows his ground a few inches deep with his ancient wooden plow. He takes care to get rid of the weeds, and he is assured of his crop. The porous and calcareous soil, penetrated by the heavy rain, having a high capillarity to store away moisture for the season, make the underground water available for the deep rooting of plants. This phenomenon explains how luxurious growths are kept up beneath a burning sun, in a warm air, for a period of seven months in the year.

Near the village of Huldah, where the Herzl-wald is situated, the entire land is rocky and to the uninitiated observer it appears worthless for gardening or planting. Now the finest olive groves exist on that land. There is hardly a rocky hill in Judea where that extremely profitable plant cannot be cultivated. The almond is another tree that thrives on rocky soil, and the Jewish colonists, recognizing that fact, have purchased large tracts of cheap, rocky territory, and planted them with almonds. This favorite nut does not require extra irrigation, is not of a perishable nature, is easily handled, and is very profitable as an article of export.

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The fig tree prefers a rocky place to any other. I have often noticed it growing from the crevices of rocks, from the tops of caves, and on the steep slopes of rocky mountains.

The native fruit is of a common variety. The fellah makes no efforts to improve upon the methods of his grandfather, and for that reason everything has retrograded rather than improved, under his occupancy of the land. The Arab is in the habit of remarking "Abraham did this way, Allah forbid that we should be better than Father Abraham!"

With the founding of the colonies by the Templars of Germany and especially with the establishment of the settlements by the Zionists of Russia and Roumania, new methods have been introduced. American-made farming implements were brought into use and new methods of cultivation, such as grafting of grapes with better varieties imported from California, Spain and other countries, were guaranteed. The result of such innovations has proved most profitable to the colonists.

The oranges of Jaffa are unexcelled in quality and bring high prices in English and other markets; as for tomatoes, as soon as they are seen in the markets of Marseilles, a drop in prices of all domestic grown tomatoes is caused. The sesame of Haifa is highly prized in the markets of Hamburg and Marseilles, and the olives and almonds are in great demand in Alexandria, Cairo and other Eastern cities.

The Jewish agricultural experiment station near Haifa has collected more than sixty varieties of grapes, out of these varieties one black species grown on the Carmel and one white, grown in many places, have been found by the Agricultural Department Experiment Station of California, conducted by the Federal Government, to be the best of the thirteen hundred varieties collected within the last ten years from practically all over the world.

The hard wheat of Palestine fetches a high price in the markets of France and Italy, adapted as it is for the manufacture of macaroni, because of its low percentage of water and high percentage of gluten. Many new varieties of hard wheat have been cultivated at the Jewish Agricultural Experiment Station by hybridization of the local Palestinian wheat varieties with the wild wheat discovered in Palestine.

The United States Department of Agriculture has admitted officially that there is "a large number of economic plants indigenous to Palestine, more particularly cereals that are considered worthy of introduc-

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tion into the United States." (G. H. Powell, Acting Chief of the Bureau of Plant Industry.) [30]

This analogy between California and Palestine has been well established, the similarity is marked in climate, vegetation, topography and many other ways. Indeed it is a miniature California in all respects.[31]

The coast zone runs along the Mediterranean as in California the littoral region along the Pacific. Like California, it is longest from North to South. The Shephela and the Judean plateau correspond with the foothill regions of California and form the backbone of the country. Like California, the country is wavy, its mountains are high and has deep ravines. The Dead Sea in the south of the Jordan valley has a depression of 1300 ft. below the level of the sea like the Death valley that is situated in the southern end of California. And like California, Palestine has a dry, warm season and a humid and more temperate one.

The rainy season extends from October to May, the dry season from May to October. The rain fall varies according to locality from less than six inches of rain in the extreme south near the Egyptian frontier where rains are insufficient and uncertain, to more than forty inches in the north of the country, The trans-Jordanic plateau with its fertile region and volcanic character is considered the best grain land of Palestine.

The Jordan valley, though little cultivated at present, is perhaps the richest region in Syria, similar in climate, topography and economic possibilities to the San Joaquin Imperial and the Death Valley. In this valley everything grows luxuriously. The alfalfa produces ten crops a year. Bananas, oranges, sugar-canes, cotton and all other fruits of subtropical and tropical climates thrive here splendidly. The growing season of this valley is prolonged to the entire year. The climate, though very hot in the summer, is usually delightful in the winter.

The plain of Jericho, which is in the southern end of the Jordan valley, was always celebrated for its stately palms. In the Bible it is described as the "City of Palm Trees." [32]

Josephus calls it "Divine Region" and speaks of it as the most fertile tract in Judea.

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[30] See also Palestine Magazine, November, 1917.
[31] Palestine is one-twentieth the size of California.
[32] Deut. xxxiv:3; Judges 1:16.

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The fascinating Cleopatra induced Anthony to take from Herod the Great the plain of Jericho and to annex it to her dominion so that she might there establish her winter palace among the celebrated palms, scenting myrrhs and fruit trees. Strabo calls Jericho "a grove of palms" and speaks of it as a country of "a hundred stadia," full of springs, possessing a large population.

In a still better condition is the rich plain of Esdraelon, [33] also known as the valley of Meggido, the ancient battlefield of Israel.

If this historic valley was properly cultivated it would yield crops as good as are found in the best land of the United States. In spring the aspect of this great plain is delightful, fields of grain shimmer in the air, and verdant patches of sesame and millet interspersed by fields of cotton give the landscape the appearance of a huge carpet.

The country around Jaffa, the plain of Sharon where most of the colonies of Judea are situated, is admirably adapted for the growth of oranges, grapes, dates, almonds, olives, apricots and many other fruits, as well as cereals and legumes. The water supply of this district is apparently inexhaustible. It has a great artesian underflow which is utilized for the irrigation of the orange groves.

During the days of the Crusades when a comprehensive system of irrigation was inaugurated in the land and protection against attacks of marauding Beduins from the desert was assured, Judea became a veritable garden. Sugar canes, bananas, date palms grew luxuriously. Wheat, barley, lentiles, hay, millet, cotton, sesame, indigo and saffron were the pride of their owners. The flax and dates of Palestine excelled those of the banks of the Nile. Safed became famous for its melons, Damascus for its plums. Maize was originally found in the southern part of Palestine and thence introduced into Italy; the Carmel was known for its grapes and the entire land as in the days of yore again became a land flowing with milk and honey under the wise management of European agriculturists.

Wolney in his travels (1783-85) correctly remarks that Syria unites different climates under the same sky and collects within a small compass pleasures and productions which nature has elsewhere dispersed at great distances of time and place.

There is almost every climate from subtropical at the south end of

[33] A Greek corruption of Jezreel.

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the Jordan valley to sub-Alpine at the northern end of the valley, [35] there are the tropical palms in Jericho and temperate pine trees on the Lebanons. From the southern end of the valley with a depressing temperature of 100 or more F. [35b], the glistening snow fields of the mighty Hermon are seen. This mountain range that rivals in grandeur and sublimity the lofty Alps of Switzerland lifts its enormous form 9389 feet above the level of the Mediterranean and is covered with 100 feet of snow all through the year. The snow is deposited in the ravines around the summit and looking one fine morning from the base of the Canaam mountain at the colony Rosh Pinah it appeared like radiant stripes on the top of the Hermon.

It has been well said that the Hermon has the summer at his feet, Spring in his lap, and winter on his head. In the summer the Hermon and his neighors are as cool as our Adirondacks.[36]

The Tabor is the most remarkable mountain in Palestine. It is seen all over Gallilee, and the entire land can be seen from it. Standing as it does apart from its neighbors of the central range at the northeastern border of the Esdraelon, the contour of the entire mountain can be seen. It is semi-globular in shape, and is well wooded with shrubbery and dwarf oaks.

One early morning in July the writer was looking at it from the little colony Mischa situated at its eastern base. The Tabors presented a picturesque appearance. The entire mountain was covered with a veil of dew, and it appeared like a huge white tent. But with the rise of the sun the vapory veil disappeared and the Tabor clothed in green verdure presented itself.

It is the mountain where, at the command of the prophetess, Deborah, Baark, the son of Abinoam mobilized an army of Napthali against Sisera.[37]

The psalmist considers the Hermon and Tabor as a special creation of God when he said: "Tabor and Hermon thou hast created."[38]

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[35] The characteristic of the climate of Palestine was long recognized by the Rabbis of the Talmud. Rabbi Simeon ben Yochai said: "Why is Palestine called 'Tebel' (which has two meanings, the world and to be mixed)? Because it has a mixture of every climate and crop" (Sifri).

[35b] Conder reports a temperature on one occasion as high as 116 degrees.

[36] The Lebanon, from Hebrew "laban," white, or White Mountains.

[37] Jud. iv:6.

[38] Psalms lxxxix:13.

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The Carmel guarding the Mediterranean shore, is famous for its fertility and beauty. Its soil is always moistened with the dew carried by the western winds of the great sea. The finest grapes grow on the slopes of the Carmel. It appears that this mountain was always known for its magnificent vineyards.[38]

Looking one afternoon from the Carmel the eyes of the writer swept over the sand and palms of the coast; the great fields of wheat and sesame of Esdraelon; the sycamores and oaks of Galilee; the pines, the cedars and the snow of the Anti-Lebanon and the palms in the Philistine plains.

"How closely this difference lies to each other?" remarked George Adam Smith. "Take a section of the country across Judea. With its palms and shadoofs, the Philistine plain might be part of the Egyptian Delta; but on the hills of the Shephelah which overlook it, you are in the scenery of Southern Europe; the Judean moors which overlook them are like the barer uplands of Central Germany; the shepherds wear sheepskin cloaks and live under stone roofs—sometimes the snow lies deep; a few miles farther east and you are down on the desert among the Bedouin, with their tents of hair and their cotton clothing; a few miles farther still, and you drop to torrid heat in the Jordan Valley; a few miles beyond that and you rise to the plateau of the Belka where the Arabs say the cold is always at home! Yet from Philistia to the Belka is scarcely seventy miles."[39]

The change of climate and fertility at such short distances are attributable to the unusual range of level—a "land of mountains and hills." From ten thousand feet above the sea level in the north, with a temperate climate, it slopes down in a short distance to 1300 feet below the sea level at the Dead Sea with a tropical climate. It is also due to the interruption of plains by mountain ranges, to the presence of lakes and rivers, to the formation of the soil, to the influence of the Mediterranean at the western part and the exposure to the desert in the eastern part of the land.

We have in Palestine almost every possible variety of natural scenery, sea, lake, river, mountain, valley and desert. This abundance of scenery changes the climate in different parts of the country and notwithstanding the fact that Palestine is situated between 30 and 34 degrees north latitude, parallel with that of Washington and New

[38] Some, in consequence, have wrongly interpreted the name to signify "Vineyard of the Lord" (Carm'el).

[39] See Historical Geography of Palestine, p. 56.

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Orleans, but owing to its extraordinary range of altitude and its geologic structure, Palestine possesses all climates from that of Egypt to that of Laborador. Even in our immense country, from the Great Lakes to the Gulf of Mexico and from the Atlantic to the Pacific, there is not a larger diversity of climate, scenery and production than is met with in little Palestine.

The famous botanist, G. E. Post, calls attention to the fact that in flora, Palestine is the wealthiest country of its size in the world. Three thousand species of flowers are found in Palestine. The great diversity of climate is responsible for the production of a large number of species of plants, as the following table will show:

	Sq. M.	Species of Plants.
Palestine	14,000	3,000
California	158,297	3,000
Algeria	184,474	1,800
Germany	208,780	1,200

The rain is also a feature of Palestinean climate. There are early rains "Yoreh," literally a pourer, which is very heavy and accompanied with storms, lasting from about October until February. With the beginning of this rain, the agricultural season opens. The parched soil of the long, rainless summer is softened and the fellah is ready with his plough. The later rain, "Malkosh," only lasts through March and April and is accompanied by heavy showers. The rainfall in Palestine averages from 18 to 20 inches annually. Hail and snow fall on the hills; the hail frequently comes with rain and thunderstorm. Snow has been known to lie several days in the mountains ,but this is rather rare. No snow has been known to fall in the Ghor (Lower Jordanic Valley).

From May to October there is no rain. Even a cloud is rarely seen to pass over the sky. The anxiety attending gathering-in the harvest felt by the American and European farmers, caused by the continual rain of the harvest season, is unknown in Palestine; thrashing and winowing are done under the bare sky in the open field. But this sequence of rainless months has its drawbacks. The intense heat of the sun, month after month in the hot plains, often registers 100 F., and the Sirocco (burning east wind) blowing from the desert makes the heat intolerable for animals and plants. The effect would be detrimental to vegetation if it were not for the "dew from Heaven." The westerly winds bring on their wings large quantities of moisture from the sea, when the saturated sea breeze blows over the cold night air, the mois-

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ture condenses into a thick mist enveloping the hills and plains, slackens the drought, and softens the soil from the continuous baking of the sun. Indeed on many mornings the sandy soil looks as if there had been a heavy rain and all vegetation appears drenched from the condensed vapor.

The Hebrew word "Tal" is not the dew we are accustomed to in the temperate climates, but is a heavy mist or rather an invisible rain that appears at midnight and comes in great abundance. This dew is sufficient to ripen the summer crops, to keep the flock at pasture, to feed the fig, to nourish the olive, and to ripen the grape. The grapes particularly, the most abundant of all fruits, are matured without a drop of rain or irrigation. In fact the leaves do not appear before the dry season has set in.

The high altitude of the mountain range has also a marked effect on the climate of the country, and Palestine is endowed with many mountains.

From the north of Syria commence two parallel mountain ranges, the Lebanon and the anti-Lebanon. From the first a series of mountains stretches along the entire length of Palestine. These mountains greatly influences the climate. They shut out the desert of Arabia which is only ninety miles off, which would otherwise sweep away the plains, and bestow upon it a Swiss-like scenery. The modification of climate is dependent upon the height of the elevations. Palms and olives thrive in the Shefelah (low mountains bordering around the coast) and Jordan Valley. Cedars and firs grow on the Lebanons. In the south the soil is covered throughout the year with green pasture, while in the farther north it is clad with a garment of snow.

The Palestinian winter also varies according to altitude, from that of the Carmel which is only 1810 feet, and has only a short winter or none at all, to that of Hermon with 9380 feet and an eternal snow. The following table will give an idea of the heights of the Palestinian Alps:[40]

Hermon Jebel-Es Sheikh	9380 feet
Tel Ashur	3318 feet
Mount Ebal	3077 feet
Miz-pah (Nebei Samwil)	2935 feet
Gerizim	2849 feet
Mt. Olivet E. of Jerusalem (El Kuds)	2634 feet
South Jerusalem Mountains	2500 feet
Gilboa Jabel (El Fakuah)	2000 feet
Tabor (Jebel El Tur)	1843 feet
Carmel	1843 feet

[40] Alps from the Latin "alba," white, similar to Lebanon, which is the Hebrew derivation of white.

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Some writers aptly remarked that Palestine is the Switzerland of the East. As Switzerland has the Rhine, Palestine has between its two mountain ranges the Jordan.

The Jordan rises in the heights of the Lebanon and running sixty-five miles southward it sinks 1300 feet below the sea level into the Dead Sea, hence it is named "Jordan" (the descender). In its course it forms three lakes: the Lake of Huleh, (Mei Merom), the Lake of Galilee, (Genesaret) and the Dead Sea. The most important is the lake near Tiberias.[41] It is 682 feet below the sea level and forms a natural reservoir, fourteen miles long and eight miles wide, of fresh sweet water. Its depth is 200 feet. It contains an abundant supply of fish and furnishes a daily output of 6,000,000 tons of water. This remarkable lake is situated at the head of 200,000 acres of rich alluvial land. From the lake the Jordan continues 65 miles to the Dead Sea.

The proximity of sea, mountains, lakes and rivers to each other forms an interesting feature in the climate of Palestine. The district nearer to the sea is warmer than the high land, the mean annual temperature is 70 degrees F., the extremes being 50 and 90 degrees F. Here the harvest ripens weeks earlier than in the mountains, the citron and orange flourish, melons are extensively cultivated, and pomegranate bushes grow in large numbers.

But in a few hours or less one is on the mountains with an average temperature of 50 degrees, where the thermometer may sink below the freezing point, though frost and snow do not last very long, and in another hour one may come down in the Jordan Valley and find himself in a tropical climate with a temperature of 100 or 115 degrees F. where palms grow luxuriously and cotton fields are in fine bloom.

A country where the temperature varies from 55 degrees F. to 70 degrees F. is considered a healthful climate. Diseases due to colds, chills, etc., incident to temperate zones are seldom met with. The mild climate permitting outdoor life all through the year is conducive to good health, especially of those tender ages, elderly people and patientts weakened by prolonged illness.

The diversity of climate and scenery at such short distances may prove a great factor in attracting large numbers of visitors who might use Palestine as a health resort when Israel will regain the mastership of the land and Palestine will be made safe and inhabitable for westerners.

[41] The Genesaret, "The Hebrew Chinereth," a harp, because of its shape. In the Talmud it is know as Gineser. (Meg. 6a.)

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Physicians have long recognized the therapeutic value of mountain scenery. An elevation of 2000 ft. for all practical purposes furnishes the advantages of mountain air. It is pure, cool, has little humidity and offers less resistance to the rays of the sun. As the altitude is increased the oxygen supply is diminished and in order to compensate for this shortage there is an effort on the part of the organism to quicken the circulation and respiration, and to increase the number of red blood corpuscles.

This increase continues for some time even after a return to lower grounds. Mountain life has also a tendency to diminish proteid metabolism, resulting in gaining weight, owing to the deposit of proteid matter in the tissue.

Persons who are yet in the process of physical development are particularly apt to derive benefits from the impetus given to growth and blood-forming organs.

Cases of anaemia, pulmonary tuberculosis in the early stages, bronchitis in young people, and cases of pleurisy, where the membranes are thickened, preventing the lungs from full expansion, are greatly benefited in high altitudes. For people troubled with malaise, mental fatigue, overwork, depressed by anxious occupations, irritability, restlessness, debility following upon fevers, and malarial infections, mountain air is considered invaluable. The bracing atmosphere stimulates the physical energies and has a soothing effect on the overworked body and mind. Quietude and absence from the noisy scenes of city life bring rest to the weary body and mind and repose to the convalescing patient. The heights of the Carmel and Gilboa may some day become valuable health resorts for these cases. The Carmel particularly has the double advantage of being a mountain of right proportions and close to the sea, thereby receiving the breeze of the Mediterranean. The Lebanons in the North, are destined to become the summer retreat for the new Zion and the surrounding countries. The germicidal powers of direct sunlight as met on high altitude account for the aseptic character of the air of the Alps.

But when the patient begins to show symptoms of irritability of the heart, paroxysms of cough and insomnia particularly when complicated with Bright's disease, a humid atmosphere is preferred. The coast line of southern Palestine resembling the climate of Egypt is better adaptable for such cases. Scrofulous children in whom the resistance to mi-

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cro-organism and its products is low, or very delicate children with small powers of reaction, should be brought up at some coast resort, where the winter is mild. The schools of Jaffa form ideal places for such children. In cases of albuminuria, a warm dry climate by stimulating the action of the skin, lessens the work of the kidneys. A climate such as the lower Jordan valley would be invaluable for this class of patients.

The Lake of Tiberias situated in the upper Jordan Valley offers to visitors the pleasure of boating and fishing. The writer on a summer afternoon voyaged on a sailing boat the entire length of the lake, in less than an hour. The wind between the high mountains that form the basin of the Gennesaret is very strong in the early afternoon hours, and the sails carried the boat very rapidly to the little village of Semkha.

But the main attraction of the Jordan Valley from the point of view of a health resort are the hot sulphur springs. The establishment of sanatoria and the development of these springs are among the possibilities of the near future.

The spring situated at the head of the Tiberias Lake was well known to the Romans and to the Jews in the Talmudic days as a great health resort. The chemical composition of this spring and the temperature of its water (137 degrees F.), as well as the climate of the adjacent country should prove of high medicinal value if placed under the proper management. Patients suffering from myalgia, neuralgia, chronic rheumatism, sciatica, lumbago and other disorders common to temperate climates, would derive considerable therapeutic benefit from bathing in this mineral water.

The most remarkable of these natural springs is the one situated at Callinpal on the eastern side of the Dead Sea. From a distance one can see large volumes of steam issuing from the spring. The temperature of this water is 142 degrees F., and one has to allow the water to cool twenty-four hours before using it. Other favorite sulphur springs are situated at Gadara (Hamath), east of the Jordan (temperature of 107 degrees F.), near Tiberias, and in many other places beyond the Jordan.

These numerous mineral springs of varying temperature make it possible for the physician to choose the particular spring best suited to his patient, also to blend the various waters of different chemical composition into one to suit the particular disease.

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Having dwelt at some length on the curative facilities of Palestine, a word or two should be said about the diseases prevailing in that land.

Cholera is not as frequent in Palestine of late as in other eastern countries. In many epidemics of the neighboring countries such as upper Syria and Asia Minor, Palestine escaped this disease. Epidemics of plague (Maggefah) [42] were always brought over by travelers, or by marching armies from Egypt. This disease was the dread of conquerors from the days of Sennacherib to that of Napoleon (1799). The Philistines, who guarded the door through which Palestine was entered, were always in danger of infection. At one time the scourge broke out when they were encamped against Israel. The Old Testament presents two records of the disease. The disease was characterized by tumors in the groins and sudden death.[43]

The other reference is in Deuteronomy,[44] where the writer describes the disease and traces it back to Egypt. It is also known in the Old Testament as the boil of Egypt.[45-46]

The so-called Leprosy, "Nega Zaraath," of the scripture[47] rendered in the Septuagint, "Lepra," is probably not the Leprosy of today, which is characterized by ulcerous eruptions and successive desquamation of dead skin. It probably refers to a number of skin diseases that were of frequent occurrence in the Biblical times. The Palestinean Jews of today are very rarely attacked with what we know as Leprosy. The late Professor Nicholas Senn, of Rush Hospital, Chicago, speaking of Leprosy in Jerusalem, says, "Most of the Lepers are Arabs; the Jews are singularly free from this disease." Dr. Einsler all through his long practice in Jerusalem has only seen five Jewish Lepers, and all foreigners. Four came from Morocco and the other from Salonica.[48]

The so-called "Lepra Hebraeorum," was probably a combination of a number of skin diseases which owing to the undeveloped state of medical science in that period were not differentiated. The Leprosy of the Bible was curable; Modern Leprosy is not. Furthermore that described in the Bible resembles the skin eruption known as "vitiligo," which is

[42] Referred to in Deut. vii:15.
[43] I Sam. v:6-9-12.
[44] Deut. vii:15.
[45] "And the Lord will take away from thee all the sore sickness of Egypt of which thou knowest."
[46] The Hebrew word "Afolim" (I Sam. v:6-9-12) means swelling.
[47] Lev. x:12-3.
[48] See American Medicine IV, 509-512.

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characterized by small white patches spreading slowly, the hair on which also becomes white. A disease common in the tropics, it is a harmless disorder though it is disfiguring.

The most prevailing malady in modern Palestine is Malaria in all its forms. The disease is caused by specific organisms found in the Anopheles, a special variety of mosquito, and is endemic. It prevails largely in the Jordan valley, in the Judean plain, and in many villages and towns along the coast. It is rather rare in the mountains. The malaria-spreading mosquito thrives best in the warm climate and close to the soil. The organism multiplies enormously around marshes and pools. In districts which are in good sanitary condition, in a dry and level plain and in properly paved streets, malaria is seldom met with.

Malaria is a preventable disease even in malarial districts if care be taken to observe a few hygienic rules, such as sleeping high above the ground, using wire screens in doors and windows, drinking boiled water, and not going out at night. In order to get rid of this disease, marshes must be done away with either by draining them to some running water or, as was done in the Jewish colonies, by planting trees such as the Eucalyptus or Legume, possessing the power of absorbing large quantities of water from the soil in a short time; these trees have dried out many diseased marshes around the colonies.

About forty per cent. of all patients admitted to the Jerusalem hospitals at present suffer from various forms of malaria. Next in frequency are diseases of the stomach and intestines, such as dysentery, diarrhea, and other gastro-intestinal troubles. About twenty per cent. of patients suffer from these diseases, which are preventable if proper attention be paid to hygienic and dietary principles. One of the most troublesome diseases in the east is trachoma or granular lids. It prevails among people with no sense of cleanliness and care. Personal cleanliness, proper food, boiled drinking water, good sanitary conditions, are the greatest enemies to the above diseases. In the Jewish colonies where the hygienic conditions were favorable the last disease was practically stamped out. "Pink Eye," a contagious form of Conjunctivitis, is also prevailing in Palestine, but the disease seldoms assumes a chronic form.

Diseases of the lungs, particularly Tuberculosis, are not as frequent in Palestine as in temperate climates. Typhus Fever, which is due to want, ill feeding and overcrowding, are said to be infrequent in the

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Holy Land. Typhoid Fever exists in Palestine in a mild form; Pneumonia, Bronchitis and Rheumatism are fairly common.

Of the eruptive diseases, Small Pox, owing to the fact that the Arabs do not vaccinate their children at an early age, is not uncommon. Measles prevails in the same measure as elsewhere, but Scarlet Fever and German Measles are said to be rather rare.

The climatic condition as a whole may be said to be favorable to health, as well as to the agricultural and industrial development of the country.

The preceding account I trust will suffice to give the reader a fair idea of the history and development of modern Palestine and will enable him to get a better understanding of the life in the colonies and cities of New Judea. With the return of the Jews to their old land they will undoubtedly take advantage of the favorable resources and climatic conditions of the country; Zion will again become a land of great strength and fertility and the prophecy of Isaiah will be once more verified: "For out of Zion shall go forth the law and the word of the Lord from Jerusalem."[59] (Note 15.)

[59] Isaiah ii:3.

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NOTES

Note 1.

Note 1—"Every historical event," says Lilienblum, "has its deep roots in the life and history of the community in which it occurs." . . . In the Middle Ages the mark of the 'stranger' was religion; in the present time it is nationality or birth; . . . The penalties are identical. . . . The Jew is neither Teuton, nor Mongol, nor Slav—but a Semite—and is a 'stranger' against his own will. Thus we are the same 'strangers' now as we were in the Middle Ages, although we are not threatened with the auto-da-fe and general carnage; yet we are not insured against injustice, restrictions, oppression, pogroms, etc. . . . ."

"The German merchant notices that the 'stranger' owns a large warehouse, a beautiful residence; envy and greed do not leave the German at rest. 'If that Jew were not here,' he reasons, 'this warehouse and the residence would belong to me!' No thought enters his mind that if not for the Jew perhaps neither this warehouse nor this residence would exist. The learned German sees the Jew at the head of liberal professions, such as medicine, law; he sees the Jew as judge or professor, etc., and he thinks: 'The Jew infests our country. If not for him I would have occupied this position.' . . . The very same thing we observe everywhere. The artisan, the merchant, the intellegentia, all are very much annoyed by the 'stranger' and his competition, and show their displeasure and hatred in one form or another, but in the worst form in the Slavic countries. There, instigators, tinctured with envy and hatred, stir the masses against the Jews. The common people, the masses, with very rare exceptions, are not ill disposed towards the Jews, because they never could nor did suffer from Jewish competition. The intellectual development of these masses is on the lowest level, and when their brutal instincts for plunder find vent in pogroms not the least effort is made by the authorities or leaders of the community to check the raging mob. The press, with but very few exceptions, instead of calming the passions of the rioters, publishes infamous accusations against the Jews, as if excusing the cowardly deed of pillage and massacre, and demanding restriction of 'rights' of the dangerous Jews and even their expulsion. . . . "What can be more noble than science or agriculture?" goes on Lilienblum, 'yet no sooner does the 'stranger' take them up than a furious cry arises: 'The Jews are coming!' 'Their children take up the school rooms in place of our children.'

"No matter that Jacob, who succeeded in entering school, is probably more capable than Ivan, and consequently will become a more intelligent worker than Ivan."

Note 2.

"It was understood," said Achad Haam, "on all sides that the conception of Zionism must include all that comes within the definition of Hebrew nationality. Any piece of work which would assist in strengthening and developing the nationality was Zionist work, beyond all manner of doubt. And now a new Zionism has arisen, and has adopted the term 'political' as its descriptive epithet. What, we may inquire, is the precise point of this epithet? It adds nothing to the older Zionism, for Zionism has always been, in its hopes for the distant future, essentially 'political.' From its inception Zionism had at its very root the hope of attaining in Palestine, at some distant date, absolute independence in the conduct of national life. That was a necessary condition of the unhindered and complete development of the national individuality." He continues: "Now, even the newer Zionism cannot bring the Messiah 'today or tomorrow,' hence it also is 'political' only in

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its hopes for the future. Small wonder then that the epithet, which clearly added nothing, was often understood as taking something away. It was taken by political Zionists to mean something like this: The earlier Zionists included in Zionism everything germane to the development of the Hebrew national individuality, whereas for us it has only a political aim. Zionism for us means simply the foundation in Palestine, by means of diplomatic negotiations with Turkey and other powers, of a 'safe refuge' for all oppressed and persecuted Jews, who cannot live under tolerable conditions in their native countries, and seek a means of escape from poverty and hunger. Even the Basle program helped to fix this idea in people's minds, because in its first paragraph it defined the aim of Zionism thus: "To found in Palestine a safe refuge for the Jewish people," and made no mention of the Jewish nationality. The various speeches of Zionist leaders at Basle, in London and elsewhere, which were a sort of commentary on this paragraph, stated emphatically and repeatedly that Zionism had come to solve once for all the economic and political problem of the Jews; that its aims were to gather all the oppressed of Israel into one place, into the Jewish State, where they could live in security and be no longer foreigners and aliens."

Note 3.

(As late as 1875 the Ashkenazic Kehillah was still very small. They were known by some as the "Hayims," as their representative men consisted mainly of several Hayims, such as Hayim Smerling, Hayim Gedaliah, Hayim Goldberg and Hayim Shertser. Among them Hayim Smerling and Hayim Goldberg were the most prominent. The former was beloved among the Jews for his benevolence and piety. He built the first synagogue in Jaffa. The latter was the Muktar (the representative of the government). He made it his business to visit every arriving vessel to look for Jewish passengers, and owing to his influence in government circles, he rendered the landing of Jews much easier. The Sephardic Kehillah of Jaffa had also a Hayim. He was Hayim Amzalack and was the British Vice-Consul in that town. He was public spirited, and in 1883 when the society "Vaad haluzei Y'sed Hama'alah"was organized for the purpose of assisting Jews from Russia to become agriculturists, Amzalack was elected as the honorary chairman. The Colony Rishon le-Zion was purchased in his name.

Note 4.

EDUCATIONAL INSTITUTIONS

The Hebrew Gymnasium is an institution for secondary education. The pupils are to become acquainted with the productions of the Jewish people and be prepared for entrance to university or polytechnical school.

The gymnasium consists of a preparatory school of four grades for children of 6 to 10 years old; a pro-gymnasium of five grades (age of children 10 to 15), which is complete in itself as fitting the graduates for commercial life, and the gymnasium proper, of three grades. The latter is divided into two sections, a classical with Latin, and a scientific with higher mathematics and practical chemistry. The former prepares the pupils for the university, the latter for the polytechnicum.

The gymnasium was founded in 1906, through the efforts of Matman Cohen, with the assistance of M. Sheinkin and Ch. Bogratschoff and a small circle of parents and teachers.

The curriculum of the school corresponds to that of similar institutions in Germany or Switzerland, with certain modifications conditioned by the milieu. The language in which all subjects, with exception of modern languages—of which Arabic, Turkish and French are obligatory, while German and English are optional—are taught, is Hebrew. In addition to the general branches, Bible, Talmud, medieval and modern Hebrew literature are taught. The Bible is taught cursorily in the lower grades and systematically in the upper grades.

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It was started in temporary quarters with seventeen pupils (boys and girls). Today the number of pupils amounts to several hundreds, while the teachers, mostly in possession of a university education, number nineteen. The pupils are recruited not only from Palestine; many come from South Africa, Galicia, Roumania, Bulgaria, even from America, but naturally the bulk come from Russia, where education is now made well nigh impossible for the Jewish child. The certificate of graduation is accepted for entrance to the universities of Europe and America.

The gymnasium is the property of the Jewish National Fund, and is governed by the "Agudath ha-Gimnasiah ha-Ibrit." The dues are fifty dollars per annum. The members elect a Board of Directors of five persons, with the representatives of Zionist Organization and of the 'Hobebei Zion, as ex-officio. The faculty is responsible to this board.

The chief source of income is the tuition fees. Each pupil pays 160 to 200 francs ($32.00 to $40.00) per annum. The income amounts to 50,000 francs ($10,000), while the expenditure amounts to 100,000 francs ($20,000).

The building in which the gymnasium is at present housed is the gift of Mr. Moser, late Lord Mayor of Bradford, England, and cost about 150,000 francs ($30,000). Another gift of 15,000 francs ($3,000) was contributed by Mr. Ettraimsohn for a physico-chemical laboratory. Sir Adolph Tuck, Bart., was at the head of an organization effected by the Jews of England for the purpose of collecting contributions to the fund.

A gift of $500 means the opportunity of free tuition for one pupil. A sinking fund of 200,000 francs ($40,000) was created by Zionists of England, Germany and Russia some years ago. Dr. Mossensohn, its director, visited the United States and secured a number of scholarships for poor students. But if the institution is to be placed upon a lasting foundation a fund of at least half a million francs ($100,000) is required.

Note 5.

In the course of his address he remarked: "Yes, there are schools in Jerusalem, but will they ever relieve the misery and poverty of our people?

"Will charity ever remedy a chronic disease of two thousand years? Charity (meaning Halukah), as far as the Jews of Jerusalem are concerned, only intensified the wretched poverty.....

"Education and knowledge will only add to their misery; it will not give bread to the hungry and clothes to the naked. The existence of a people can not depend upon charity. During my stay in Jerusalem no one in good health ever approached me with requests for alms. But many besieged me to furnish them employment.....

"Montefiore had good intentions, but he erred in the means he employed to carry out his plans. He realized that gardening in Palestine is the initial step towards farming when he purchased his garden near Jaffa. (For I myself have met many proprietors of gardens who are earning a good income from their labor.) But he was unfortunate in placing at his garden managers who knew nothing about gardening, men who never thought that the soil is best watered by the sweat of the brow. They had to depend upon others to do the work, which cannot be successful in a community like Palestine. Montefiore forgot that a people that were away from the soil thousands of years cannot be transformed into farmers over night. Agriculturists must be trained from early youth to be successful. . . ."

He closed his remarks by saying: "All who visit Palestine agree that only through the cultivation of the ground can the salvation of Israel be brought about. The plan of activity I wish to impress upon you has for its object the training of the young generation to become tillers of the land. By teaching them such an occupation you will enable many Jews to earn an honorable livelihood, and you will prepare an asylum for a whole popula-

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tions who perhaps tomorrow will be forced to flee en masse because of the hatred of the people among whom they live.

"You will accomplish the pacific conquest of this sacred land, which neither orthodox nor reformer has forgotten. The Supreme Being was invoked by our fathers while the rest of the world was plunged into paganism..... The magnitude of the task need not frighten you, that which appears to be a dream today may tomorrow become a reality."—

Note 6.

Even the few that could get together sufficient funds to build dwellings were discouraged by their friends of Jaffa, who pointed out to them the insecurity of investing their last money on buildings for the Arabs to destroy. That summer a revolution broke out in Egypt against the Khedive, who was friendly to the foreigners. A wild mob, attacked the foreign quarters of Alexandria, killed and plundered many Europeans. Many Alexandrian Jews escaped to Jaffa and Jerusalem. The Arabs of Palestine, being influenced by the conditions of their neighboring country, became agitated against foreigners and there was a general feeling that a revolution might break out in Palestine that would endanger the lives and properties of Europeans. It was about Rosh Hashanah, 5643 (1882) when the great slaughter took place at Tel-El-Kebir, near Cairo, resulting in the downfall of the army of Arabi-Pasha and the capture of Egypt by England.

Yehudah Loeb Hankin was the only one not dismayed by outside influence, and at a meeting he exclaimed: "You may do what you please; as for myself, I begin early tomorrow to build my home." The words of Hankin made a strong impression upon five others, and the next morning foundations were laid for several houses. But before the cottages were completed the rainy season came on, the time for plowing and sowing approached and they had no agricultural implements and no seeds. The last money left in the communal treasury was spent on the ineffectual experiment of obtaining water.

On his tombstone at the graveyard in Jaffa the following epitaph is inscribed: "He built the first house in Rishon l'Zion."

The plan of developing the colony was on a co-operative basis. Each one deposited a sum of money in the communal treasury, proportionate to the land he owned.)

Note 7.

An extraordinary tax of 1000 reals (3500 francs) $700 per annum, is raised from the Jews there. Not content with this, Iman Yahya, the rebel against the Turkish rule in Yemen, demanded from the Jews of Sanaa the taxes for forty yrs. for all the time that Turkey ruled there. Since the Jews could not pay it, as it was a question of 140,000 francs ($28,000), Imam Yahya's officials forced their way into the Jewish quarter of Sanaa, arrested the men of note and threw them into prison, threatening them with life imprisonment unless they paid the tax for forty years. Only at the protest of General Izzet Pasha did Imam Yahya set the prisoners free, but the cruel persecutions were continued more and more violently.

To understand the position correctly, it must be remembered that during the whole period the Turkish Government dominated in North Yemen, and especially during the many years of struggle with Imam Yahya, the Jews kept true to the Turkish Government. The government, however, in the treaty with Imam, whereby he became an independent prince, did nothing for the Jews, and they have to suffer the most terrible persecution.

In order to remedy this state of things, the idea has arisen in Jewish circles to transplant the Yemenite Jews to Palestine, and already about 1300 families have emigrated to that country. If Palestine has not yet reached that high degree of development in agriculture and industry of which it is capable, still the country can gradually serve, even as regards agriculture, as a refuge for the 10,000 to 12,000 souls from North Yemen, who are persecuted the most.

In Rechoboth and in other colonies, as well as in Palestinian towns, collections

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and charity entertainments are made on behalf of the oppressed Yemenite Jews. Already considerable amounts have been raised. The Jews of Palestine regard their relief work as a national duty. It is not an easy matter, for it is connected with enormous expense, considering that almost the whole Jewish population of North Yemen is preparing to emigrate to Palestine. Every Jew sells there all his property for as much as he can get. If the non-Jews will not buy them, they leave their property behind them and arrive absolutely destituted. Quite a number of purely Jewish villages in Yemen are said to be completely deserted already. The most difficult question in this wholesale emigration for the Jews is that of housing. In the Jewish colonies a terrible want of dwellings is perceptible. For these reasons the Jewish National Fund has decided to contribute a considerable sum for the building of Yemenite dwellings. In this country too endeavors were made for this purpose.

If the Yemenite Jews, whose colloquial language is Hebrew, succeed in settling in Palestine, it would be of very great value to Jewish colonization in Palestine. A settlement of the Yemenite question would help in strengthening Judaism in Palestine.

Note 8.

The watering of the plantation of Hulda was rather deficient until recently, and beset with many difficulties. The managers of the Hulda estate decided to bore a well upon the spot, but the Palestinian well-borers could penetrate only to a depth of ninety-three metres, on account of the inadequacy of their instruments. Thereupon an American company undertook the task and penetrated to a depth of one hundred and eighty metres, where water was found. Through its own pressure the water rose to one hundred metres below surface. The discovery of water is regarded as an act of salvation, as a motor with pipes can now be stationed near the well, so as to convey the water more easily to the farm and gardens of Hulda. This well, one hundred and eighty metres deep, is the first of its kind in Palestine. Hitherto boring beyond one hundred metres was impossible. The Jewish National Fund has thus achieved a piece of pioneer work.

Note 9.

Since the Polemic over the Technical Institute of Haifa in 1913, when many parents of Jerusalem lost confidence in the pretended love of the Hilfsverein for the Hebrew language, and withdrew their children from the German schools, a series of schools parallel with that of the German society was founded in Jerusalem by the "Actions Committee" of the Zionist organization. At the head of the new schools is the eminent educator and scholar, David Yellin. Now the German society has made capital of the great war raging among the nations of Europe, including Turkey, to arrange for an auction sale and to be the only purchasers of the Haifa school, that was erected on a plot belonging to the National Fund, and was built by contributions made by Jews of various sections of the world. It is difficult to foretell what the outcome of this language controversy will be. The writer, however, is inclined to agree with Henrietta Szold, that the last word in the controversy will not probably be said by Berlin.

Note 10.

Those who are familiar with the more obscure phases of Jewish history during the last four decades believe that the Baron was at the back of Sir Laurence Oliphant's enterprises in 1880.

Another version is that Baron Hirsch's lack of interest for Palestine was due to the fact that he was a persona non grata at Constantinople owing to old grudges against him for certain railroad ventures he contracted for the Ottoman empire.

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Adam Rosenberg, leader of the old Shovei Zion of New York, has clarified the question by producing a letter in the French language which was in his possession since 1891, written by Baron Hirsch himself and dated at Carlsbad the same year. The letter is addressed to S. P. Rabbinowitz, Rabbi S. Mohilliver and Rabbi Hirsch Hildesheimer, wherein he recommends that a commission be sent to Palestine before any practical work is undertaken, and that negotiations be taken up with the Turkish government to obtain the best possible terms to facilitate immigration and the purchase of land in Palestine.

He closes the letter saying: "But as I have said at the start if the deputation persists in their project, I am quite disposed to place at their disposal both my influence and my active cooperation with the imperial Ottoman government."

Note 11.

It has a triangular long stem, occasionally more than fifteen feet long, bearing flat, smooth leaves springing from an offshoot near the ground. From a distance it looks like a small palm tree. Our word "paper" comes from Papyrus, which is an old name for Reed plant.

It was the custom in ancient times to fashion from the inner bark sheets long, thin and narrow, resembling strips cut from a palm leaf, upon which letters were written in ink. Some of the Papyrus discovered in Egypt were attached to each other, reaching a length of 133 feet.

In the Sage Library of New York there was a Papyrus about 45 feet long, containing the mysterious chapters of the famous Book of Dead.

In ancient times the Papyrus reed grew profusely around the Nile. At present they are very scarce there. The prophecy of Isaiah concerning Egypt was fulfilled: "And they shall turn the rivers far away and the brook of defense shall be emptied and dried up. The reeds and flags shall wither." Is. 19: 6.

Note 12.

"To us," he wrote in reply, "Jerusalem is as precious, aye, and more precious, than it is to you, in that it was the place whence our Prophet made his journey by night to heaven, and is destined to be the last gathering place of our nation at the last day. Do not dream that we shall give it up to you." In June of the following year King Richard of England and his army, stationed outside Askalon, were ready for the march, set out for Jerusalem.

When the Turks who dwelt in Jerusalem heard from the fugitives that King Richard was approaching, they were terribly afraid, so much so that, had the King at that moment advanced in full force, the Turks would assuredly have forsaken Palestine. Even Saladin had called for his best horse, so that he might flee from the face of King Richard, whose coming he dared not await. But King Richard, taking counsel of discretion, determined otherwise. "The circuit of Jerusalem," he said, "so far as we hear, is very large, and, if our little host were to attempt to closet it in on every side, our numbers would not suffice for the siege and the protection of those who bring up our stores." Therefore, he withdrew his forces, and, after some delay caused by illness, returned to Europe, where he was betrayed by a spy and imprisoned in Austria.

Note 13.

"The believers in climatic change," said Elsworth Huntington, "attribute the supposed phenomenon to deforestation. They point to the frequent mention of forests in the Old Testament, a fact which certainly suggests a state of affairs different from that of today. For instance, when the Israelites entered Palestine they appear to have found the country well

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covered with forests, which it was necessary to clear away before they could take possession of the land. In Joshua xvii:14-18, we read that when the country was divided among the twelve tribes, Ephraim and Manasseh received the central part of the country, the region later known as Samaria. The children of Ephraim and of Manasseh complained that the country allotted to them was not large enough. To this Joshua answered: 'If thou be a great people, get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for thee." And the children of Joseph said: 'The hill country is not enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are in Beth-shean and its towns, and they who are in the valley of Jezreel.' And Joshua answered Ephraim and Manasseh, saying: 'Thou art a great people, and hast great power; thou shalt not have one lot only, but the hill country shall be thine; for though it is a forest, thou shalt cut it down" (Revised Version).

Note 14.

This opinion is shared by the Palestinean explorer, Dr. Heinrich Hilderscheide, who says: "It is presupposed that there have been radical changes in the climate of Palestine in historic time, and that these changes have been produced by the ruthless destruction of the forests. Now, the fact in the case is that we have no proofs whatever that the forests of Palestine were in the Biblical times any more extensive than they are now. We have no evidence from any author of note that there ever has been such a ruthless destruction of forests. No passage in either the Talmud or the Bible permits us to draw the conclusion that in former times the average of rain fall was any greater than it is at present. Ever since meteorological observations have been scientifically taken in Palestine (and in some cases, as in that of Jerusalem, these go back for decades), the climatic conditions have remained practically the same. In fact, the rain-producing causes, such as being near the Mediterranean Sea, are the same as they were in Biblical times."

"There is accordingly no evidence in history or science to show that the climate of Palestine has changed materially from the time when the land flowed with milk and honey to the present age, when so much of the country is a stony and barren waste. Other causes have been operative, and these have been chiefly direful and destructive political conditions that began as early as the period of the decline of the Roman Empire, and have reached their acme in the corrupt Turkish rule of the last four centuries, the oppression of the officials, the management of the taxes and the like. The people have in the course of time become indifferent to all progress, as progress only signified new oppression. There can be no doubt that this historic land, if put under proper care and correctly managed, can be restored to its former flourishing condition. The ocular proof of this can be seen in the very flourishing condition of the Wurttemberg Temple colonies, which were established in 1868 near Jerusalem, Sharon and Haifa, and which are veritable garden spots in the land, and that too in localities that before the days of these colonies were virtually desert land.

See Zeitschrift des Deutscher Palestina Vereins (Leipsic), Nos. 1 and 2.

Note 15.

While preparing this chapter for publication the British War Cabinet made known (Nov. 2, 1917), through the Hon. Arthur J. Balfour, Secretary of State for Foreign Affairs, that "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish People and will use its best endeavors to facilitate the achievement of this object. It being clearly understood that nothing will be done which may prejudice the civil and religious rights of non Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

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Page

Genesis
XXXI:40 59
XXV:34 62
XXV:13 62
L:10-12 83
XXIV:11 97
XIV:18 114
XXVII:3 168
X:19 214
XV:18 215

Exodus
XXX:13 19
XVI:31 68
III:8 68
XV:26 127

Leviticus
XXII:5 85
XIII:2-9 232

Numbers
XXII:25 68
XIII:27 68
XXI:12 92
XXXV:13-19 92
XII:23 162
XXXV:2-12 215
XXXIV:7 215
I:46 216

Deuteronomy
XVII:16 20
XXV:4 83
XXI:1-2 92
XXVIII:66 .....2[illegible]
XXXIV:3 223
XII:15 232

Joshua
XIX:46 29
XV:41 97
XV:36 69
X:13 111
XVI:3 164
XXI:21 164
XIX:3 165

Page

Joshua
XIX:15 168
XIX:44 178
XIX:46 178
XIX:25 180
XI:1 195
XVII:14-18 241

Judges
XV:19 45
XV:1 83
XIX:1 94
XVI:4 94
XIII:24 97
V:13 110
XIV:1-16 110
XIII:2 110
XV:5 111
XIII:16 111
XV:4 165
XX:1 214
I:16 223
IV:6 225
V:2 47
V:12 90
V:14 90
V:10 97
VI:1-18 97
XIV:2 110

I. Samuel
XVII:2 110
I:6 110
XXIV:[illegible] 111
XIII:19 197
V:6-9-12 132

II. Samuel
X:16 68
XXIV:21 68
XXIV:19 83
III:31 91
XIII:18 168
III:10 214
XXIV:9 216

Page

I. Kings
VI:9 110
VIII:41-42 123
IX:15-17 164
IV:12 196

II. Kings
XIX:26 165
XVIII:13-16 .....

Isaiah
XIX:13 17
XIX:19 18
LXV:10 32
XXXV:2 33
VII:15-22 68
I:8 72
XVII:5 77
XL:3-4 78
II:3 234
XIX:6 240

Jeremiah
XLIII:13 15
II:16 17
XLVI:17 17
XLVI:19 19
XLII:1-7 20
XI:5 68
XXI:9 70
XI:17 91
XXX:18 114
XXXVII:21 116

Ezekiel
XXX:13-16 17
XX:5-6 68
XXXVIII:20 111
XLVII:19 197
XXXIV:7 215

Hosea
XV:6 17
VI:2 103

Joel
IV:2-12 136
III:15 165

Digitized by Google

Index to Biblical and Talmudic References---Continued

Page

Amos
1:13 61
III:15 165

Zechariah
III:8 5
XI:10 29
XI:16 197

Malachi
III:1 .....

Psalms
CXXXVII 2
CVII:66 28
CXXVI:5 77
CXXIX:7 77
VI:6 91
XLVI:8 91
XXIII 9
XLVIII:3 114
CXXVII:13 123
CXXIX:6 165
LXXXIX:13 225
XXIII:2 172

Proverbs
XXV:2 172

The Song of Songs
II:1 32
I:5 .....
II:17 53
II:5 72
II:14 200

Ruth
II:14 78

Lamentation
I:4 46

Ezra
III:7 29
II:23 104

Nehemiah
IV:10 .....
XI:35 104
VII:37 .....
II:3 135

I. Chronicles
XXVII:29 32
XXVII:28 48
VI:12 104
XXI:5 .....

Page

II. Chronicles
II:15 29
XLII:3 216
IV:7 216
XXV:5 216
XVII:14-18 216

I. Maccabees
X:86 29
XIII:20 105
XI:20 106

II. Maccabees
XII:3-4-5 29

Sirach
XXXVI:25 198

MISHNAH

Moed Kotton
I:3 200

Shebiith
III:8 200
II:2 200
V:6 200

Aboth
I:14 38

JERUSALEM TALMUD

Horeyoth
8 144

Sukkah
II:2 132

Yoma
X:3 48

BABYLONIAN TALMUD

Abodah Zarah
52a 18

Berachoth
44b 68

Baba Kama
95a 43
38a 68
79b 126
80a 126

Page

Baba Mezia
116a 43

Baba Bathra
29a 43
36b 43

Bezah
25 144

Hulin
6b 200
134b 144

Kiddushin
59a 114

Megillah
13 12

Menahoth
109 18
103b 200

Pesachim
49b .....

Shabbath
76b 68
154b 68

Sanhedrin
56b 201

Sukkah
51b 8
51b 114
45b 112

Yebamoth
63a 200

Yoma
38b 29
45b 131
54a 131

Vayikra Rabba
I:1 12

Leviticus Rabba
XXIII .....

Eec'l Rabba
II:20 201

Digitized by Google

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INDEX

A

Aaronson, A., ...51, 161
Ab, ninth of,.....45
Abarbanel, Don Isaac, ...4, 157
Abd el-Hamid, ... 113
Abd el-Melek, Caliph, ...130, 202
Abderrahman, III, Caliph, of Cordova, ... 203
Abelei zion, ... 202
Abijah, ... 216
Abraham el-Constantine, Rabbi,.. 133
Abraham's Vineyard, ... 149
Abramowitz, A., ... 61
Abu Bekr, ... 12, 201
Abulafia, Hayim, ... 210
Abu Shusheh, ... 161
Acacia, ... 48
Achad ha' Aam, ...xl, xli, 213, 235
Acropolis, ... 128
Adath Ashkenazim Perushim,.....141
Adjami, ... 139
Adler, Rabbi Nathan, ... xv
Adler, E. N., (cited) 171
Aelia Capitolina, ...114, 199
Agiman, Isaiah, ... 34
Agricultural Department Experiment Station of California, U. S. A., ... 222
Agricultural School Mikveh Israel, 39
Petach Tikvah, ... 177
Agricultural Tithes, ... 198
Agriculture, in the Talmud..... 200
Agriculture, a Solution of the Jewish Question, ...xxiii
Agrippa, II, ... 198
Agudath Gymnasia Ibrith, ... 237
Agudath Hamorim, ... 189
Agudath Netaim, ... 65
Aim of Zionism, ... xlix
Ain Ganim, ... 177
Ain Shemesh, ... 97
Ajun Kara, ... 45
Akiba, Rabbi, ...94, 198, 213
Akiba ben Joseph, ... xxxi
Akier, ... 90
Al-Fostat, ... 12
Algeria, flora of, ... 227
Al-Harizi, ... 206
Alkali, Judah Rabbi, ... xx
Alkija, ... 164
Alliance Israelite Universelle, ...xx, xxxvi, 22, 39
Alexander II, ... xxxvi
Alexander III, ... xxxvi
Alexander Jannai, ... 184
Alexander, Moses, ... 139
Alexander, the Great, ...7, 30
Alexandria, ... 6
Alexandria, Modern, ... 7
Alexandrian Library, ... 8
Alexandretta, ... 215
Alps, (Palestinian) 225
Alroy, David, ... xxiv
Al Shafa-Amr, ... 212
Amaziah, ... 216
America, Immigration to..... xxxvi
Amoraim, ... 33
Am Haarez, ... 198
Am Olam, ... xxxvii
Amun-Mai Rameses, ... 17
Amru, ... 8
Amru Ibn Al-Asi, ... 12
Amzalack H., ... 236
Anan ben Saul, ... 127
Anapheles, ... 233
Andromeda, ... 27
Anglo-Jewish Association, ...xx, 151
Anglo Palestine Bank, ...35, 54
Ankel, ... 218, 220
Anthony, ... 29, 224
Anthropology, ... xi, xii
Anti-Jewish Outbreaks in Russia xxxvi
Anti-Lebanon, ... 226

Digitized by Google

Antioch, ... 215
Antiochus, ... 135
Antipatris, ... 104, 183
Antisemitism,...xxxix in Germany xii
Apocryphal Novel, ... 14
Apolonia, ... 184
Arab Labor, ... 194
Arabi Pasha, ... 238
Arabic Museum, ... 11
Araunah—field of 131
Archaleus, ... 29
Arch of Titus, ... 118
Argentine Colonies, ...xxxii
Argur, (Mongolian Khan,)..... 206
Arnon, River, ... 214
Aronowitz, Joseph, ... 37
Arsuf, ... 184, 205
Artificial irrigation, ... 177
Artuff, ... 97
Asenath, ... 14
Ashkenazim, ... 140, 142
Askelon, ... 205
Aspect of Mikveh Israel, ... 30
Assimilation, ...xii, xiii, xiv
Assyrian Inscription, ... 216
Athens, ... 117, 118
Athid, ... 105
Attica, ... 219
Auerbach, Rabbi Mayer 178
Augustus, ... 29
Aujeh, ... 168-182
Aurelius Marcus, ... 199
Auto-Emancipation, ...xxxvi

B

Baal, ... 109
Baalbec, ... 118
Baal Shem Tob, ... 144
Baal Zebub, ... 90
Babylon, ... 7
Bajazeb II, ... 139, 209
Bakers' Street (in Jerusalem)....116
Baldensperger, ... 67
Baldwin II, (King of Jerusalem) 28-205
Balfour, Hon. Arthur, ...xxx, 241
Barak, ... 225
Bar Cochba,..xxxi, xxxiv, 94, 112, 199
Ba-Satin, ... 13
Basle Congress, ... 1
Basra, ... 70
Bassus, ... 197
Bab-el-Rahama, ... 132
Bath Shlomo, ... 185
Bath-Yoh, ... 13
Bayare, ... 173
Bazaars, (in Jerusalem) 115
Beaconsfield, Lord, ... 211
Beduins, ... 62
Beer Sheba, ... 111
Beer Tobiah, ... 89
Beit el-Mikdash, ... 114
Beitfar, ... 97
Belkin, Israel, ... 105-198
Ben Abi, Itamar, ... 108
Benjamin, J. J., II, ...11, 134
Benjamin of Tiberias, ... 201
Benjamin of Tudela, ...20, 205
Ben Shemen, ... 99
Bent-Anat, ... 12
Ben Yehudah, Eliezer,..xxxv, 153, 154
Bergheim, M., ... 165
Beth Am, ...37, 52, 64, 180
Beth Ariff, ... 105
Beth Dagon, ... 47
Beth Din, ... 22
Bethar, ... 112
Beth Hakneseth Shel Ezra, ... 13
Beth Hamidrash, ... xxxiii, 157
Beth Hamidrash Doresh Zion, ...157
Beth Hasefer l'Banoth, ...36, 160
Beth Horen, ... 110
Beth Shemesh, ...13-111
Beth Zekenim, ... 161
Betrandon de Le Brocquire, ... 33
Bezalel, (School of Arts and Crafts,) 113, 147, 148, 152
Bialik, H. N., ... 36
Bialostock, ...xlvii, 180
Biblia Polyglota, ... 157
Bilu Settlement, ... 77
Bilu Organization, ...xlvi, 57, 88
Bing, Lazer Levy, ... xx
Biretas, ... 119
Bismark, ... 88
Blackstone, Rev. E., ... xxxii
Blain, James G., ... xxxii
Blind Asylum, ... 160
Bloch, Alfonso M., ... 60, 95

Digitized by Google

Blumenthal School, ... 151
Bnei Berak, ... 198
Bnei Brith Lodge, ... 37, 151, 157
Boerne, Ludwig, ... xii
Bogratschoff, Ch., ... 237
Bosnian Colony, (in Palestine) .. 167
Botei Mishkenoth Shaananim, ...183
Boustrous, Rue, ... 35
Brainin, Reuben, ... xxxvi
Braude, Jacob, ... 75
Bright's disease, (in Palestine) 95
Brill, Yehiel, ... xlvi
Brill, (Manager of the "Ika") .. 95, 96
Brith Milah Celebration,
(in Jerusalem), ... 149
British Declaration, ... 241
Bronchitis, (in Palestine) 231, 234
Brook of Kidron, ... 137
Buber, Solomon, ... 157
Bukeah, (see Pkiin) 210
Bulan, King of Chazars, ... 203
Burton, Sir Richard, Captain,
(quoted) 216
Byron, Lord, (quoted) xxvii
Byzantine Rule of Palestine, .. 8, 201

C

Cabbala, the, ... 208
Caesarea, ... 29, 202
Caftan, ... 119
Cairo, ... 10
California—
The Palestine of America .. 227
Caliph, ... 130, 202, 203
Caplan, Eliezer, ... 75
Caravan, ... 193
Carmel, Mount, ... 224, 228
Carmel, Oriental, ... 35
Cassius, ... 104
Cassiopea, ... 27
Castinieh, ... 89
Catacombs, ... 6
Cattaue, Sir Moses Bey, ... 21
Catwyk, ... 33
Cazalet, Edward, ... xxix
Central Jewish Colonization
Society of Roumania, ... xlix
Central Jewish National Library,.. 156
Cepheus, ... 27
Chalukah, ... 139
Chanukah, ... 106
Charkov, Birth Place of "Bilu," .. 88
Chelo, Isaac, ... 207
Cholera, (in Palestine), ... 232
Chosroes II, ... 201
Chobebei Zion, ... xlviii
Christian Pilgrims, ... 46
Church of the Holy Sepulchre, .. 126
Churvah, ... 123
Citadel of Cairo, ... 11
Circassian Jews, ... 167
Cleopatra, ... 29, 220, 24
Cleopatra's Needle, ... 15
Climate of Palestine, ... 159, 223, 226
Climatic Changes, (Palestine) 220, 229
Cohen, Albert, ... xv, xx, 42
Cohen, Judith, ... xxiii
Cohen, Mordecai, ... xxv
Collinpal, Sulphur baths of 231
Commerce, (in Palestine)..... 37
Communita, ... 21
Comparative Study of Palestine ... 217
Conder, Col. C. R., (quoted) ..... xx,
115, 128, 217
Coningsby, (cited) xxv
Co-operative plantations, ... 175
Cremieux, Adolphe, ... xv, 22, 211
Cresson, Warder, ... xxii, 210
Crocodile River, ... 192
Crusaders, ... 103, 119, 184
Cuinet, Vital, ... 215

D

Da Costa Isaac, (quoted) xxi
Dagon, gods of 94
Damascus Affair, xi, xiv, xvi, xxiii. 214
Dan, Land apportioned to 214
Daniel Deronda, ... xxv
Darb-Al-Yehud, ... 29
David Street, ... 115
Dead Sea, ... 223
Dead Valley, ... 227
Debe, ... 111
Deborah, ... 108, 154, 225
Deir Aban, ... 110
Deir-el Bahark, ... 17
Desert El-Tih, ... 215
Desert of Arabia, ... 16
Dew, (see Tal) 227
Digur, ... 57

Digitized by Google

Diospolis, ... 104
Disraeli, Benjamin (Beaconsfield) and Palestine, .xxii, xxiii, xxiv, xxviii
District Vaad, ... 53
Division of Palestine, ... 216
Dolitzky, M. M., ... xlviii
Dome of the Rock, ... 129
Dominah, Hanna, ... 24
Domitian, ... 118
Dor, ... 29
Dreyfus Affair, influencing Zionism, xi
Drishath Zion, ... xv
Drusgenik Conference, ... xlvii
Dumas, Alexander Fils, ... xxvii
Dunant Henry, ... xx
Duran, ... 75

E

East India Company, ... xxix
Eben Shethiyah, ... 130
Ecole Payante, ... 23
Education, Jewish, ... 36, 37
Egypt, ... 5
Einsler, Dr. 232
Ekron, ... xlvi, 83, 89, 94, 95
Eisenberg, Aaron, ... 71
Eisenberg, Carmi, ... 65
Eisband, ... 61
Eisman, ... 61
Eliasberg, Jonathan, ... xviii
Eliasberg, Mordecai, ... xviii
Elijah Baal Shem Tob, ... 144
Eliot, George, (quoted) .. xxviii, xxxii
El Aksa, ... 132
El Borak, ... 127
El Falik, ... 129
El Kuds, ... 113
El Kastineh, ... 89
El Yehud, ... 177, 180
Elizabethgrad, ... xxxvi
Emaus, ... 100
Emancipation, ... xlvi
Engels, Friedrich, ... xli
Ephraim, ... 14
Epiculture, ... 67
Epidemics, (in Palestine) 232
Epistle to Hebrews, ... xxxii
Epitaph to Netter, ... 44
Epitaph to J. Hankin, ... 230
Erez Israel, ... 45
Erlanger, Michael, ... xlvi, 57, 94
Erter, Isaac, ... 153
Esraelon, ... 224
Eshna, ... 97
Eshumaneser, ... 29
Estori ha' Farhi, ... 207, 215
Ethnarch, ... 8
Excavations, (in Palestine) 115
Export of Jaffa, ... 87
Export of Petach Tikvah, ... 176
Ezra, ... xxxi, 13, 213
Ezra Society, ... 76
Ezra Street, ... 76

F

Farm School, ... 39
Fedja, ... 177
Feinberg, Israel, ... 36-61
Fellahin, ... 46
Ferdinand of Aragon, ... 208
Fertility of Palestine, ... 62, 64, 221
Finn, Mrs. James 149
Fischer, ... 218
Flag, Origin of Jewish 65
Flora, of Palestine, ... 67, 226
Fraas, ... xlii
Franco, M., ... 34
Frankel, Francis J., ... xix
Frankel, Ludwig August, ... 150
Frankel, Zacharias, ... xiv
Franks, ... 69
Frederick, II, ... 205
Friedrich Wilhelm, IV, ... xiv
Freiman, Jacob, ... 52
Frumkin, M., ... 108
Fuerst's Orient, ... xviii

G

Galilee, ... 201, 216
Gallus, Cestius, ... 104
Gamaliel, II, ... 198
Gan Samuel, ... xlviii, 190
Ganneau, M. Clemont, ... 115, 164
Gan Yeloadim, ... 151
Gaza, ... 214
Gedaliah, H., ... 236

Digitized by Google

Geiger, Abraham, ... xiii
Genizah, ... 13, 204
Genasereth, Lake, ... 229
Gerizim, ... 228
German Measles, (in Palestine) .. 234
Germany, ... 227
Gezer, ... 164
Ghederah, ... 231
Ghetto Jew, ... xliii
Gilboah, ... 228
Gilead, ... xlxx
Giller, ... 99
Ginsburg, Asher, ... xli, 53
Ginsburg, M. A., ... 53
Ginzei Joseph, ... 153
Gizbar, ... 52
Gleaners, ... 77
Gluskin, Wolf, ... 75
Goldberg, B., ... 52
Goldberg, H., ... 236
Goldman, ... 41
Goldman Jacob, ... 34
Goluth, ... 5
Goral Laadonai, ... xvi
Gordon, David, ... xxxiv, 153
Gordon, Yehndah Loeb, .. xxxvii, 153
Goren, ... 81, 83, 188
Graetz, Heinrich, ... xix
Greek Revolution, ... xiv
Gruenhut, Dr., ... 177
Greenstone, Julius H., (quoted) .. xvi
Gawler, Col., ... xxix
Gubail, ... 205
Guerin, ... 105
Gutmacher, E., Rabbi, ... xv, 178
Guthman, David, ... 180
Gymnasia Ibrith, ... 36, 236

H

Habimah, ... 155
Hachinuch, ... 37
Hadrian, ... 114, 198, 199
Hagigah, ... 75
Hagiz, Moses, ... 145
Haham Bashi, ... 34
Halukah, ... 139, 143
Halevy, Judah, ... 35, 121
Hama, ... 215
Hamburg Prayer Book, ... xiv
Hankin, J. L., ... 61
Hankin, Joshuah, ... 190, 230
Haram Esh Sherif, ... 130
Harrison, Benjamin,
(President U. S. A.) xxxii
Harvest Season, (in Palestine) .. 77
Hasdai Ibn Shaprut, ... 203
Haskalah, ... xxxiii
Hasmonean, ... 29
Hatikvah, ... 25
Hazakah, ... 43
Hazanowitz, Dr. Joseph, ... 156
Hazar Shaul, ... 165
Health Condition, (in Palestine) .. 169
Hebraic Spirit, ... xliii
Hebraism, ... xlviii
Hebraized Names, ... 109
Hebrath Yishub Frez Israel, ... xvi
Hebrew Gymnasium, ... 236
Hebrew Dramatic Club, ... 37
Hebrew Language, ... xiv, 37, 152, 153
Hebrew Melodies, ... xxviii
Hederah, ... 187, 188, 189, 190
Height of Judea, ... 167
Hellprin, Michael, ... 65, 177
Heine, Heinrich, ... xli
Helena, Queen, ... 133
Heliopolis, ... 14
Hephzi Bah, ... 189
Heraclius, ... 201
Herbert, ... 61
Hermon, Mount, ... 214, 225
Herod, ... 124, 224
Herodotus, ... 7, 14
Herzl, Theodore, xxxix, 47, 97, 99, 213
Herzl-Wald, ... 221
Herzl-Cedar, ... 212
Herzl-Nordau Period, ... xi
Hess, Moses (quoted) .. xi, xvi, xvii
Hess, influencing Graetz, ... xix
Hess, follower of Carl Marx, ... xvi
Hess, follower of Fredrich Engels xvi
Hess-Kalischer period, ... xi
Hezekiah, King of Judah, .. xxxiii, 216
High Way, (historic) 46
Hildescheide, H., (cited) 220, 241
Hildesheimer, Rabbi
Israel, ... 88, 180, 218, 240
Hillel, ... xxxvii
Hiram, King of Tyre, ... 46
Hirbet el-Yehud, ... 112

Digitized by Google

Hirsch, Baron Maurice de, ... xxxii, 42, 240, 270, 239
Hirsch Captain, (of Mikveh Israel) 57
History of Petach Tikvah, ... 178
" Ekron, ... 94
" Hedera, ... 190
" Jaffa, ... 33
" Katra, ... 85
" Mikveh Israel, ... 43
" Rechoboth, ... 76
" Rishon, ... 54
" Vadi el Hanin, ... 64
" Zichron Jaacob, ... 194
Hilfsverein der Deutschen Juden, ... 36, 151
Hobebei Zion, ... xi, xiv, xli, xxxix
Hobebei Zion Period, ... xi
Holdheim, Rabbi Samuel, ... xiii
Holy Ark, ... 90
Holy City, ... 46
Holy Sepulchre, ... xxx
Home of the Hasmoneans, ... 102
Honey of Palestine, ... 68
Hospitals Bikur Cholim, ... 160
" Lemaan Zion, ... 160
" Misgab Ladach, ... 166
" Petach Tikvah, ... 169
" Rothschild, ... 160
" Shaarei Zion, ... 97
" Zichron Jaacob, ... 193
Hotels, ...10, 100
Hot Springs, ... 231
Hulda, ... 97, 221, 239
Hull, ... 218
Hunt, Holman, ... xxviii
Huntington, Elsworth, (quot.) 219, 240
Hyrcanus, ... 134

I

Ibn Ezra, ... 145
Ibn Yachyah, ... 4
Imam Yaha, ... 238
Imber, Naphtali Hers, ... 69
Immigration to Palestine, 34, 35, 140, 141, 142
International Health Bureau, ... 162
International Palestine Society, .. xx
Isaac Elchanan, Rabbi, ... xlviii
Island of Syra, ... 219
Israel's Claim on Palestine, ... 197
Israel, of Sklov, ... 142
Ivanhoe, ... xxvii
Izzet Pasha, ... 238

J

Jabne, ... 94, 104, 198
Jacob Berab, ... 213
Jacob, Rabbi of Paris, ... 140
Jaffa, Ancient, ... 25
" Business Centre of, ... 35
" Climate of, ... 38
" Exports of, ... 37
" Gardens of, ... 31
" Import of, ... 37
" Landing at, ... 37
" Mortality of 33
Jami el-Kabir, ... 101
Jamnia, ... 198
Jarkon, ... 178
Jassy, ... xlix
Jebel el Tur, ... 225
Jebel el-Akra, ... 215
Jericho, ... 223
Jerusalem, ... 113, 114, 125, 137
" Educational Institutions, ... 151
" Hospitals of, ... 160
" Industries of, ... 150
" Jewish receiving Halukah, .. 143
" Population of, ... 140
" Sanitary Condition of, ... 159
" Suburbs of, ... 138
" Topoggraphy of, ... 137
Jeshiba, ... xxxiii
Jewish Agricultural Experiment Station, ... 161, 222
Jewish Agriculturists, ... 45
Jewish Colonization Association, ... 35, 50, 66, 96, 170
Jewish Education in Palestine, .. 150
Jewish History, ... xix
Jewish Music, ... 69
Jewish National Fund, ... 177, 239
Jewish State, ... xxxvii, 213
Joab, ... 216
Joffe, Hillel, ... 186

Digitized by Google

Johanan ben Zakkai, ... 198
John, of Gischala, ... xxxi
Jonah, ... 27
Jordan, ... xxix, 229
Jordan Valley, ... 223, 229
Joseph, ... 14
Joseph ben Adrath, ... 209
Joseph Nasi, ... 213
Joseph, Di Naxos, rebuilds Tiberias, ... 209
Joseph, Dhu Novas, ... 70
Joseph, Karo, ... 208, 213
Joseph, Khagan, ... 203
Joseph, King of Khazars, ... 203
Josephus, (quoted) 26
Joseph, Zarphathi, ... 206
Joshua, the Prince, ... 198
Judah, the Prince, ... 199
Judah, the Pious, ... 213
Judaism, ... xiii
Judaeo, Greek dialect, ... 7
Judean Plateau, ... 69
Judas Macabeus, ... 105
Judah Halevy, ... xxxi

K

Kaaba, of Mecca, ... 131
Kabbalah, (see Cabbalah) 206
Kahn, Bernstein Dr., ... 169
Kahn, Zadoc, ... xlvi, 91-42, 57
Khedivian Library, ... 11
Kefr Saba, ... 177, 184
Kakun, Village of, ... 184
Koheleth, (Publication Society) .. 37
Kalischer, R. Hirsch, xiv, xv, xvi, xlviii, 212, 213, 178
Karaites, (of Cairo) 23
Karaites, (of Jerusalem)..120, 126, 202
Kasimiya River, ... 214
Katra, ... 77, 84, 85, 181
Kattowitz Conference, ... xxiii, xlviii
Kaufman, David, ... xxx, xxxiv
Kehal Istambul, ... 126
Keneseth Eliyahu, ... 18
Kiryath Sefer, ... 105
Khaibar, Jews of, ... 202
Khalid, ... 201
Khan, ... 64, 65
Khazars, ... 203
Kobeleth Jacob, ... 148
Kolelim, ... 138, 142
Koloniyeh, ... 212
Koran, ... 11, 68
Krochmal, Nachman, ... 153
Kubbet esh Shakhra, (see Dome of the Rock) 129
Kuh, Ephraim, ... xxxv
Kurlandsky, Bezalel, ... 75

L

Lachman, Emil, ... 180
Ladino, ... 21, 139
Laemel School, ... 150
Laemel, Frau Elise von Herz, ... 150
Lake of Galilee, ... 229
Lake of Hulah, ... 229
Lake Mareotis, ... 10
Lake of Tiberias, ... 231
Land of Olives, ... 97
Land valuation, ... 175
Languages in Palestine, ... 157
Laodicea, ... 215
Lartet, ... 213
Lassale, Ferdinand, ... xiii
Lattes, M. M. Dr., ... 9
Laupu, Samuel M., ... 39
Lazarus, Emma., ... xxxi
Lebanon Protectory, ... 215
Lebensohn, Adam ha-Kohen,....xxxiv
Lehensohn, Micah Joseph, . xxxiv, 153
Leeser, Isaac, ... xxii, 210
Legal Emancipation, ... xxvii, xxxviii
Legends, Jewish and Mohammedan 131
Lehrer, Reuben, ... 64
Lemaan Zion, ... 103
Leon, Benzion, ... 178
Lepra Hebraeorum, ... 232
Leprosy, (in Palestine) 232
Lessep Di, ... 24
Letteris, Isaac, ... 153
Levontin, Hirsch, ... 54
Levontin, Solomon, ... 54
Levin-Epstein, W. E., ... 75
Levinson, Isaac Behr, ... 153
Levy, Dr. I., ... 162
Lewanda, Lev., ... xlviii
Lewanda, Library, ... 37
Lex Talionis, ... 91

Digitized by Google

Libraries in Palestine, ... 155, 37
Liebman, ... 54
Lillien, E. M., ... 149
Lillienblum, M. L., ... xl, lxviii, 235
Lippe, Dr. Nathan P., ... xlix
Lithuanian Jews, ... 142
Litany River, ... 214
Loeb, Isidor, ... 57
Lucius, Quietus, ... 198
Lud, ... 104
Lunes, A. M., ... 34, 161
Luria, Isaac, ... 208
Luria, Solomon, ... 213
Luther, Martin, ... xii
Luzzatto, S. D., ... xx, 153
Lybian Desert, ... 15
Lydda, ... 99

M

Maccabees, ... 29, 105
Maghrebin, ... 113
Maimonides, ... 12, 20, 128, 215
Malarial, fever, (in Palestine), 197, 179, 233
Malkosh, ... 227
Malta, ... 219
Mandelstamm, Dr. Max, ... xlviii
Manneh, H., ... xlviii, 153
Mappu, Abraham, .. xxxiii, xxxiv, 153
Marah, ... 185, 195
Marcellinus, ... 220
Maryland, ... 214
Marx, Carl, ... xii, xvi
Maskil, Maskilim, ... xl, xlv
Massachusetts, ... 214
Mattathias, ... 106
Mauss, ... 105
Mawazan, ... 129
Mazkereth Bathyah, ... 90
Mazkereth, Moshe, ... xxiii
Mazkir, ... 52
Meah Shearim, ... 150
Measles, (in Palestine) 234
Mechanical labor, ... 147
Medras Salomo, ... 132
Meggido, ... 223
Meir Baal Nes, ... 144
Meir, (Exilarch of Babylon) 204
Meir of Rothenberg, ... 206
Memphis, ... 16
Menasce, Baron, ... 37
Mendel, Menachem, ... 142
Mendelowitz, ... 39
Mendelssohn, ... xxxvi
Mendelssohnian School, ... xii
Mendelssohn, Banker, ... xiv
Mendes, Donna Gracia, ... 209
Menuchah V'Nachlah, ... xlvii, 75
Menvis, ... 18
Meshulah, ... xlv, 141, 145
Messiah, ... xv, xxxii, xiv
Messianic idea, ... xvi
Metrahenny, ... 17
Midrash Abarbanel, ... 157
Midieh, ... 105
Midjal Shadik, ... 178
Mikveh Israel, ... 39, 30
Mirabel, ... 184
Minkoff, ... 73
Mishnah, compilation of, ... 199
Mischo, ... 225
Mizpah, ... 228
Mizraim, ... 5
Mizrachim, ... 36
Moawiya, ... 202
Modin, ... 103
Mei Merom, ... 123
Mojib River 214
Molcho, Solomon, ... 208, 213
Mohammed, Ibrahim, ... 20
Mohammedanism, ... 201, 132, 133
Mohammed Ali, ... xxxiii, 211
Mohilever, Rabbi Samuel, xlvii, xlviii, xlv, 75, 57
Montefiore, Sir Moses, xv, xxii, xxiii, xlvi, xxx, 78, 128, 211
Montefiore Federation, ... xlviii
Moses, Alexander, ... 144
Moses Montefiore Testimonial Committee 113
Mordechai, ben Hillel ha Cohen, xlviii
Moser Jacob, of Bedford, England 237
Moshab, Yehudim, ... 180
Moslems, burn Synagogues and schools, ... 114
Mosque of Mohammed Ali, ... 11
Mosque of Omar, ... 122, 129, 130, 202
Mossensohn, Benzion, ... 237

Digitized by Google

Mount Ebal, ... 228
" Moriah, ... 124, 128, 221
" Olivet, ... 228
" Scopa, ... 135
" Zion, ... 133
Mountains of Ephraim, ... 102
Mountains of Judea, ... 102
Mourners of Zion, ... 127
Mozah, ... 212
Munk, Solomon, ... 22, 212
Musolino, Benedetto, ... xx
Muezzin, ... 101, 125
Mystics, School of, ... 206

N

Nachlath Reuben, ... 65
Nachmanides, ... 144, 213
Nadib Hayodua, ... 57
Nahl Jarkon, ... 168
Nahr Mefdsir, ... 189
Nahr, Es-zerka, ... 192
Naioth, ... 133
Nadjara, ... 208
Naples, ... 3
Napoleon the Great, ... 30, 135
Nordau, Max, ... 213
Nationalism, ... xii
Nawratzky, ... 215
Nazereth, ... 212
Nebei Zedek, ... 35
Nega Zaraath, (in Palestine) 232
Nehemiah, ... xxxi, xli
Nelson, General, ... 10
Nero, ... 104
Ness Ziyonah, ... 62
Netter, Charles, ... 42, 237
New Hampshire, ... 215
Nezly, ... 184
Nissenbaum, (quoted) xlviii
Nicholas I., ... 119
Nile, ... 10
Nilometer, ... 12
North American Relief Society, .. 138
Noph, ... 17
No Amon, ... 5
Noah, Mordecai Manuel, ... xxi, xxvi

O

Obelisks, ... 13
Odessa Committee, ... xlviii, 35
Oliphant, Sir Lawrence,
xxix, xxxvi, 88, 179, 211, 239
Omar, Caliph, ... 130, 201, 202
Olive wood products, ... 99-100
Omlebbis, ... 178
On, ... 14
Onias, ... 18
Orange groves, ... 171
Oriental dress, ... 6
Orontes, ... 215
Osher, ... 52, 83
Osiris, ... 7
Osman Pasha, ... 88
Osavesky, Joshua, ... 59

P

Palestine, historical significance. ..35
" Exploration Fund, ... 48, 115
" Home of Wheat, ... 82
" House of Refuge for Jews. xxxv
" in the time of Crusaders,.... 224
" a moral centre, ... xlii
" products of, ... 222
" Prima, ... 216
" Secunda, ... 216
" Tertia, ... 216
Palestinian Arabs,
(descendants of.) 46
Palmyra, ... 118
Papyrus Reeds, ... 184
Pardes Hamoshaba, ... 49
Paris Central Committee
of Hohebei Zion, ... xxxii
Philistines, ... 83, 183
Philo, Judeus, ... 8
Phoenicia, ... 29, 183
Phineas Elijah, ben Meir
of Wilna, ... xxxiii
Persian Invasion of Palestine, ... 201
Perushim, ... 142
Petach Tikvah, ... xlvii, 166, 169, 180
Petrie, Flinders Prof.,..... 18
Petachyah, of Regensburg, ... 205, 121
Pines Y. M. 85, 108, 154, 180
Pinneles, ... xlix
Pinsker, L. Dr., xxxvii, xxxix, 60, 211
Pioneer work in Palestine, ... 50

Digitized by Google

Pkiin, ... 210
Plato, ... 14
Platonic philosophy, ... 8
Pleurisy, (in Palestine) 230
Pliny, ... 27
Pompey, ... 29
Pompey's pillars, ... 6
Population of Jaffa, ... 34
" of Hedera, ... 189
" of Jerusalem, ... 140
" Petach Tikvah, ... 175
" of Rechoboth, ... 74, 76
" of Rishon, ... 54
" of Vaad el Hanim, ... 67
" of Zichron Jacob, ... 194
Population per square mile, ..216-217
Post, G. C., ... 227
Possibilities of Palestine, ... 214
Powel, C. H., ... 232
Pneumonia, (in Palestine) 224
Provincia Arabia, ... 216
Proudhon, Pierre Joseph, ... xvi
Ptah, ... 17
Ptolemy, Philadelphus, ... 8
Ptolemy, Philometer, ... 18
Pyramid of Cheops 15
" of Ghizeh, ... 15
" of Sakkarah, ... 16

R

Rabinowitz, S. P., ... xlviii, 240
Radom, ... xlvi
Rainfall in Palestine, ... 223, 227
Rainy Season, ... 223
Ramadan, ... 129
Rambam, ... 12
Rameses, ... 17
Ramleh, ... 100, 103
Rapaport, ... 153
Raphael Aaron, ben Simon, ... 22
Rashi, ... 145
Ratti, Menton, ... xiv
Rebecca, ... xxvii
Reaper, ... 77
Rechoboth, ... xlvii, 75, 76, 69, 238
Reformation, ... xii
Reifman, Jacob, ... 157
Reisman, ... 86
Renaissance, Jewish, ... xi
Reshef, ... 184
Reubeni, David, ... 20
Revolution in Egypt, ... 233
Revolution in Rishon, ... 50, 51
Rheumatism, (in Palestine) 234
Rhodes, Island of, ... 12
Richard, I., ... 204
Richard King of England, ... 240
Richard, Coeur de Lion, ... 184
Rishon l'Zion, see Ajun Kara, ..xvi, 95
Ritual Changes, ... xiii
Ritual Murder, ... xiv
Roman Roads, ... 78
Roads of Palestine, ... 78
Rome, ... 117
Rome and Jerusalem, ... xvi, xvii
Rosaries, trade in Palestine, ... 125
Rosenberg, Adam, (quoted) 240
Rosenfeld, Morris, (quoted) 2
Rosenoy, ... xlvi
Rosh ha Vaad, ... 52
Rothschild, Baron Edmond, xv, xlvi, 17, 50, 94
Rothschild, Asher Mayer, ... xiv
Rothschild, Evelyn de (School)... 151
Rubin, Brook of, ... 97
Ruelf, Dr. Isaac, ... xlix
Ruis El Yehud, ... 94
Russian-Turkish War, ... 178
Russian Rabbinate, ... xlvi

S

Saadia, ... 23, 213
Saarayim, ... 69
Saba Kefr, ... 168
Sabbatical Year, ... 95, 179
Sabbatai, Zebi, ... 213
Seawulf, ... 26
Safed, ... 209
Sadjar el-Yehud, ... 39
Said Tohid, ... 12
Saint George, ... 105
Saint Peter, ... 126
Saladin, ... 33, 103, 184, 204
Salisbury Lord, ... xxx, 211
Solomon, Joel M., ... 178
Salvador, Joseph, ... xxi
Solomon, Alkabez, ... 208
Samaritan, ... 202

Digitized by Google

Sambra, ... 70
Samson, ... 45, 97, 165
Samuel ben David, ... 21
Samuel, Usuque, ... 203
Sanhedrin, ... 8
Saracens, ... 30
Sarcophagi, ... 17
Sharon, ... xxxiii, 47
Schatz, Boris, ... 120, 113, 123
Schechter, Solomon, ... 13
Schloesinger, ... xiii, 36
Schools of Ekron, ... 83
" Jerusalem, ... 197
" Jaffa, ... 239
" Nes Zionah, ... 64
" Rechoboth, ... 75
" Rishon, ... 49
Scott, Sir Walter, ... xxvii
Scrofulous children,
(in Palestine,) 290
Schwartz, Joseph, ... 215
Shomerim, ... 71
Schulman, Kalman, ... xxxiv
Seasons of the Year, ... 77
Sed-ad, Daulah, ... 206
Sedgerah, ... 171
Selim Caliph, ... 205
Semka, a railroad station on the
Genasereth, ... 231
Semitic Costume, ... 91
Senn, Nicholas, Dr., ... 222
Sephardim of Jerusalem, ... 139
Sephardic Community of Cairo, .. 24
Severus, Septimus, ... 104-112-199
Sepphoris, ... 44
Shaarei Zedek Hospital, ... 160
Shaffa Amr, ... 210
Shaftesbury, Earl of, ... 173
Shapiro, Abraham, ... 176
Shapiro, Herman, ... 157
Sharon, ... 19, 32, 182
Sharona, ... 33, 166
Sheba Tubei Ha-ir, ... 52
Shemittah, ... xlvii, 96
Sheikh Daher, of Tiberias, ... 210
Scheinkin, M. M., ... 236
Senachereb, ... 215
Shephelah, ... 48, 110
Shepheyah, ... 195
Shertzer Hayim, ... 136
Shub, ... 185
Shukra, ... 54
Sidon, ... 29
Sigurd, the Crusader,
King of Norway, ... 28
Simon, The Tanner, ... 30
Sirkin, Joshuah, ... 151
Smallpox in Palestine, ... 234
Smerling, H., ... 136, 35
Smith, Adam, (quoted) 226, 220
Smolenskin, Perez, (quoted)
xi, xxxv, xxxvi, xxxiv, 218
Sanaa, ... 70
Social Emancipation, ... xxxviii
Society of Jewish Physicians, ... 161
Society, Tifereth Jerusalem, ... 157
Socin, ... 216
Sofer, R. Moses, ... xxxv
Solinus, ... 21, 27
Solomon ebn Abd el-Melek, ... 100
Spain, Jews expelled from, ... 207
Spiritual Zionism, ... xli
Sphinx, ... 16
Stoics, ... 8
Strabo, ... 14, 91, 224
Streimel, origin of 119
Streets in old Jerusalem, ... 116-117
Straus, Nathan (Bureau) 161
Suleiman, Sultan of Turkey, 122, 209
Suleiman, the Magnificent, ... 205
Summer retreats, in Palestine .. 230
Sura, ... 97
Surafend, ... 67
Switzerland, ... 216
Sycamore tree, ... 55
Synagogue, Sephardic, ... 126
" Ashkenazic, ... 123
" of Ekron, ... 83
" of Rishon, ... 52
" of Zichron, ... 185
Syria, ... xiv
Syrian-Arabic desert, ... 215
Syrian Palestine Colonization
Society, ... xx

Digitized by Google

T

Tabor, ... 225-228
Tachkemoni, (High School in Jaffa, 36
Tacitus, ... 220
Tal, ... 223
Talmud, ... 8
Talmud Torah, ... 151, 176
Tancred, ... xxv, 124
Tantura, ... 195
Tarsi, Simon, ... 105
Tasso, (quoted) 113
Taylor-Schechtor Collection, ... 13
Teachers' Seminary, ... 151
Teachers' Union, ... 37
Teachers' School of Haifa, ... 239
Tel Abib, ... 35, 36, 166
" Ashur, ... 228
" Al Jazar, ... 164
" El Kabir, ... 238
" El Yehudiyah, ... 18
Temperature of Palestine, ... 227, 229
Temple Society of Wuertemberg..166
Templars, ... 167
Temple of Hadrian, ... 30
" of Onias, ... 18
" of Solomon, ... 129
" of Serapis, ... 18
" of Venus, ... 18
Tenneriffe Island, ... 150
Tents Beduin, ... 188
Terebinth tree, ... 48
Theremuthis, ... 13
Thomas, Father, ... xiv
Thotmes, ... 111, 16
Thutmosis, ... 111, 29
Tiberias, ... 229, 231
Timnah, ... 110
Titus, ... 219
Tomb of Jehoshaphat, ... 135
Tombs of the Kings, ... 133
Tomb of Zacharias, ... 135
Touro Judah, ... 137
Tower of David, ... 121
Tower of Hippicus, ... 124
Trachoma, (in Palestine) 233
Trani, Moses Rabbi, ... 210
Trans-Jordanic Plateau, ... 223
Trietsch, David, ... 34, 215
Tuck, Sir Adolph, ... 237
Tuberculosis, Pulmonary, (in Palestine), ... 237
Tul Kerem, ... 184
Turkey, opens the door for Jewish refugees, ... 208
Twin Colony, ... 62
Typhus fever, (in Palestine) .. 233
Tyropean Valley, ... 122
Tyre, ... 18

U

University, a Hebrew, ... 152
United States Agricultural Bureau 221
Urwath Shlomo, ... 132
Usha, ... 144, 198

V

Vaad Haloshon, ... 154
Vaad Haluzei Yesod Hamalah, .. 236
Vaad Hamoshaba, ... 52
Vaad Hamorim, ... 155
Vadi Chuzza, ... 217
" el Akabba, ... 215
" el Hanim, ... 62, 66, 87
" el Khudeira, ... 190
" es Surar 94
" es Sumt, ... 84
Vale of Sorek, ... 97
Valley of Hinnom, ... 137
" of Jehoshaphat, 135, 137, 136, 128
" of Kidron, ... 135
" of Rephaim, ... 137
" of Tyropean, ... 122
Vespasian,.. .....30, 219
Veneziani, Monsieur, ... 58
Vereinigten Alten Haus, ... 161
Voltera, ... 20
Vodner, Moses, ... 139

W

Wailing Wall, ... 115
Wall of Tears, ... 118
Warner, Charles Dudley (quoted) 32
Warren, Sir Charles, (quoted), ... xxix, 115, 48
Weli Iman Ali, ... 47

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Well of Benjamin, ... 86
Wesseley, N. H., ... xxxiii, 153
Western Wall, ... 122
Wilkansky, ... 99
Wilson, ... 218
Wilna Conference, ... xlvii
Wine Cellar, ... 50, 193
Winter, Palestinean, ... 238
Wisotzky, K. W., ... xlviii
Wolfson, David, ... 146, 177, 52
Wolfson, Fannie, ... 177, 53
Wolney, ... 224

Y

Yaar, ... 219
Yalta, ... 65
Yalubsky, Abraham, ... 65
Yalubsky, Goldie, ... 65
Yam Hagadol, ... 5
Yarmuk, ... 201
Yazor, Village, ... 42, 47
Yechiel of Paris, ... 140, 213
Yehuda Halevi, ... 213
Yemen, ... 238
Yemenite Jews, Tradition of.....70, 69
Yoreh, ...77, 227

Z

Zamarin, see Zichron Jacob,
Zemel, of Berlin, ... 59
Zichron, Jaacob, ... 182, 186, 194
Zlocisti, ... xvi
Zumoffen, ... 218
Zion Congress, Program of, ... 1
Zion Songs, ... xxxiv
Zion gate, ... 133

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