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1934

776TH ORDINARY GENERAL MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W.1, ON MONDAY, MARCH 12TH, 1934,
AT 4.30 P.M.

THE REV. J. CHALMERS LYON IN THE CHAIR.

The Minutes of the previous Meeting were read, confirmed, and signed, and the HON. SECRETARY announced the following elections :—R. E. Murray, Esq., M.A., and Dr. Hale Amos as Members, and the Rev. Principal John McLeod and Harry Wilson, Esq., A.M., as Associates.

After reading Minutes of February 19th, the HON. SECRETARY, having made reference to the regrettable illness of Dr. J. W. Thirtle, M.A., M.R.A.S., Vice-President and Chairman of Council, read out to the meeting a resolution of condolence and of appreciation that had been passed unanimously by the Council that afternoon, as follows :—

“ That this Council desires, on its own behalf and on behalf of the President, Sir Ambrose Fleming, to express its sincere sympathy with Dr. Thirtle in his illness, and its earnest hope that he will be speedily restored to health and strength; and it further desires to take this opportunity of placing on record its deep appreciation of the invaluable services Dr. Thirtle has rendered to the Institute for so many years.”

On being invited to support the Council's resolution, the large audience immediately endorsed it, with many expressions of sympathy.

The CHAIRMAN then intimating that, being at the time in Palestine, Dr. Christie would not be present at the meeting, invited the Rev. F. J. Exley, of the British Society for the Propagation of the Gospel among the Jews, to receive the Schofield Memorial Award for transmission to Dr. Christie. The cheque for ten pounds was then handed to Mr. Exley, with the warm thanks of the Society, amid applause.

The CHAIRMAN then called upon Mr. Exley to read Dr. Christie's paper on “ The Jewish Immigrant Population of Palestine.”

THE JEWISH IMMIGRANT POPULATION OF PALESTINE.

By Rev. W. M. CHRISTIE, D.D., Mount Carmel Bible School,
Haifa, Palestine.

(*Schofield Memorial Lecture.*)

PALESTINE UNIQUE IN POPULATION, RELIGION AND MENTALITIES.

OVER a dozen years have now passed since Jewish immigration into Palestine commenced, and during that time it has been a subject of much discussion in Parliament, and in the League of Nations, while regrettable incidents have

occurred in the land itself. Now the time seems ripe for a review of the conditions, to estimate the value of the opposition to the immigration movement, to study the characteristics of the incomers, and to judge of the success or failure of the Mandated Government.

In considering these questions, we must remember that Palestine is in no sense on a par with any other land on earth. It has never had a compact population, nor a national history of any kind, nor has there been a local or racial patriotism since the beginning of the Christian era. Ask a man his "nationality" and he invariably answers by giving you his religious connection, and this was the meaning of the word for long years in the Turkish language and law. Nor was there, except in the rarest cases a family tradition to which a man could look back, for family names were of recent origin, and few could count beyond their grandfather.

Then Palestine is the Holy Land of three religions—Judaism, Christianity, and Islam—each broken up into various sections. In a sense the Moslems ruled the country for 1,300 years, but the control was invariably from the outside, and the land was never in the smallest degree autonomous. And as between one religion and another there was a minimum of equity. The Moslem would never admit that the Jew or the Christian was his equal before either God or the law. In the law-courts the testimony of a single Moslem rendered invalid that given by any number of non-Moslems, and the Turkish government would never, unless under foreign pressure, punish a Moslem for the murder of a Jew or a Christian, and even in such cases the death sentence was carried out "for breaking the Sultan's law." All the conditions created sectional interests, and sectional claims of right, and they have come down to our rulers to-day, with all their innumerable intricacies and difficulties. At the close of the War the attempt was made to raise the cry of "self determination." That may suggest a beautiful thought when applied to what were compact, oppressed, small nationalities in Europe, but where can it come in when you have to deal with nomad Bedouin, with city and peasant Moslems conflicting in their interests, with a native Christian population occupying the land since Israelitish days, and with a Jewish section, members of which were in the Holy Cities before the days of Islam? That this small section of the world should be controlled by a strong and righteous outside power is the best for

the welfare of all its peoples, and up to the present time Great Britain has done the best possible by its wise decrees, and by its choice of discreet and just representatives.

PRINCIPLES OF IMMIGRANT ADMISSION.

In dealing with immigrants there had to be the most careful consideration of the classes and the numbers to be admitted, and modifications had to be made as necessity demanded. The land and the people had to be considered from every point of view, questions of desirables and undesirables had to be weighed, conditions of possible employment or unemployment among Jews and non-Jews, relations to housing questions, and development along the whole line, in the interests of all classes, demanded exact thought and clear vision. At the commencement the Jewish colonies had in part to be repopulated, great stretches of land in a state of desolation had to be reclaimed and cultivated, and accordingly an agricultural and artisan class was the best to meet the first necessities. Many candidates of various classes had to be refused, and there was from time to time the outcry that Britain was not fulfilling her obligations. We remember a typical case with which we had to do in Glasgow. A middle-aged Jew sent in his application, but the reply came back, "We want peasants, but you would go as a speculator, and a money-lender; your time has not yet come." Where doubts existed as to definite employment being secured, guarantees had to be forthcoming that immigrants would not become dependent on the State. These had to be very strict, and were applied equally to British subjects and to Polish and Rumanian Jews. We may illustrate by a case: The daughter of a British subject, of good position, and herself born in Palestine, desired to rejoin her parents, but all had to be done according to rule, the schedules had to be filled up, the financial position stated, and the document signed by two others, who guaranteed the facts.

In this connection there arises the question of a considerable number of Jews, who each year came in as tourists, with a three-months' permit, and then simply stayed on. These cases are, of course, irregular, and when there has been firm dealing with such of them as were undesirable, there has been talk of harshness. But in the case of desirable incomers there was generally the opportunity of regularizing the position before the close of the three-months' period, and the securing of a permanent

permit. This was the method employed by the missions for a time in virtue of its convenience, in the appointment of teachers. They were, however, requested to alter their method, and they did so. One more exception to regularity seems to be the open door between Transjordan and Palestine, and through this multitudes of Arab Moslems have come in without either passport or permit. It is well to remember this, when irregularities on the other side are emphasized.

CLASSES OF JEWISH IMMIGRANTS DURING 1933.

A consideration of the statistics of the past year in the matter of their numbers and characteristic classes will sufficiently illustrate how the regulations are being carried through, and give a pretty fair picture of the living, working, Jewish population. From the 1st of December, 1932, to the 30th of November, 1933, the total number of Jews entering the country for permanent residence is given at 29,858, but this includes nearly 3,000 dependents of former immigrants who are now settled on the land. These being deducted, the statistics then give two-thirds of the fresh immigrant population, as coming to employment already guaranteed them. During the twelve months indicated, there entered the country on this condition, 8,502 men and 2,628 women, the latter being also workers, and with the two classes, 6,282 dependents, in all 17,412. Next in numbers to the actual workers we have the capitalists. In their case, apart from abnormal circumstances, any man in possession of £1,000, with practical ability to use it, is easily admitted, with wife and children. During the past year there have been admitted of this class 3,033, with 3,111 dependents. That means the bringing in of well over three million pounds of fresh capital in one year. The procedure in the case of this class is that they produce their credentials to a British Consul, and forthwith receive their permit; but some prefer to come on the three-months' tourist permit, to view the prospects, before they make the final venture, and if satisfied they apply, before the lapse of the stated period, and receive the necessary permit, but should they allow the "tourist permit" to lapse, prolongation is refused, and they must, in Europe, begin all over again. Professional men with £500, and skilled artisans with a capital of £250, ready to take up some useful service to the community, find no difficulty in

securing permits. The numbers of professional men is comparatively few, but in one week, a few months ago, 45 doctors and 23 midwives received licences to practise. Of artisans with capital, there were last year 122, and they had 200 dependents. There is also provision for the admission of single young men, able-bodied, and fit to earn £4 per month, but they numbered only 80 last year. Of course, they had no dependents. A small number of immigrants are counted to the *religieuses*, and their dependents hardly exceed their own numbers. They are rabbis, or settlers in the Holy Cities. Finally, there came into the land last year just over 200 students, but they, too, must give evidence of being sufficiently supported, and of being ready to leave the country, if required to do so, when their studies are finished.

UNIVERSAL WILLINGNESS TO LABOUR AND TO SERVE.

Those who have known the Jew as a denizen of the ghettos of Europe, or as an indweller of the Holy Cities in Palestine, can have but a low opinion of him as a man either willing or fit for active or strenuous service to his fellow-men. In our early days the Palestinian city Jews were "the monks of Judaism," living on *Hahukah*, a system of alms, which was begun in 1601. It was degrading, and, after it began, the great scholars of the sixteenth century vanished. The recipients, besides reading and praying, generally kept little shops, or wrought as tinsmiths, tailors or shoemakers, all engaged only in sedentary occupations. A wonderful change, however, took place in the early "nineties." Numbers of the young men in these ghettos were invited to the newly started colonies, and got employment in fieldwork. They enjoyed it, and developed a sturdy, independent manhood. And the same thing has taken place in the case of the thousands who have come from Polish, Russian and Rumanian ghettos. Doubts were expressed as to their being able to change from the old life of generations to conditions absolutely new, but they have nobly risen to the occasion.

To the earlier immigrants, 1920 onward, there fell the lot, of reclaiming great stretches of waste lands. The Jews had acquired a good deal of "the desolations of many generations." There were marshes, fever haunted and malaria breeding, to be turned into fruitful fields. But any real profit lay years ahead, and it was certain these toilers would never see it; nevertheless,

under summer suns and winter rains, often suffering fever heat, they toiled on, and when there were questions of discomfort, risk and death (malaria claiming them one after another as its own), the singleness of their purpose and nobility was manifested. "Somebody must do this work, it is not unlikely that we shall go under, but the next generation will get the blessing, and we are helping to 'rebuild Zion.'"

And for the great majority nothing comes amiss. A young doctor toils on as a day labourer, at road-making, with a crowd of Jewish navvies, drawn from all classes. He saves £2 per month, with which to buy materials, and then proceeds to build a small house or "shanty" with his own hands, seeking at the same time to mend the routes of the land, to better his fellow-men, and to raise his own position. A doctor of philosophy gets admission as an artisan, opens a cobbler's shop in one of the smaller colonies, and works contentedly for years. The headmistress of an academy in Prague, speaking German, French and several Slavonic languages to perfection (and now Hebrew also), serves in an elementary school. She suffers from malaria, as she lacks the wherewithal to purchase a mosquito curtain. Few indeed are the immigrants that are not making material sacrifices of some kind, and all are willing to labour on in the interests of the ideal before them. The thinking, level-headed Zionist is a most desirable acquisition, and he has already done much for the welfare of the country. He ought to be encouraged and supported, for he is changing wild wastes into a paradise.

A STEADILY ADVANCING PROSPERITY.

From the earliest days the colonists were able to compete with the Arabs in the matter of vegetables, garden produce, and poultry farming; indeed, in any occupation that allowed an occasional relaxation, but in the raising of fields of wheat, and in the heavier kinds of farm-work, they came short. But all that has now passed away, and they now stand in every way on an equality with the earlier indwellers. Scientific methods have been applied, several of the colonies have agricultural and poultry-rearing schools, and accordingly intelligent work is done with the best results. And all this has been a blessing to the Arab, who is gradually abandoning the wooden ploughs in use since Abraham's time, and taking to modern methods, and schools of training, too.

And the power of producing goes "from strength to strength." To the simpler agricultural employments there has been added an increasing fruit production, oranges of various kinds, grape-fruit, apricots, and other such things, and their export is already running into millions of boxes per annum, and all these are grown on what were only 30 years ago but sandy dunes.

When we look around, we sometimes like to recall Turkish days. Then the roads were only bridle-paths, the streets in the towns were only cobble stones, if even that, the dogs were the only scavengers, the peasants were oppressed, the effendis were tyrants; if you uttered the word "liberty" or "bribery" (both were understood to be non-existent) you risked imprisonment; if you possessed a picture of Byron or Gladstone, even in a book, you were a deep-dyed criminal. If you dared to oppose a Moslem, it was interpreted as "cursing the religion," and you might be "bled white." But British occupation, and the presence of multitudes, with the very opposite of the old Turkish ideals, have changed all that. And even the most fanatical Arab is bound to confess that only the Mandate and Jewish Immigration have altered the whole face of the land, that through these, the old rotten jetty at Haifa has given place to a great harbour costing several million pounds. Unemployment has vanished, and the authorities cannot find labour enough to cope with the traffic in this great harbour, nor for portorage in Jaffa. And by natural means the wealth is increasing. In one month the income for Palestine from Import, Export and Transport taxation was £260,000, while the maximum known in Turkish days was £100. We can safely assert that, at the present time, Palestine is one of the most prosperous countries in the world, and the only one without unemployment.

IMPROVING OUTLOOK ON THE LANGUAGE QUESTION.

On a former occasion we dealt with the "Renaissance of Hebrew in Palestine," but now something further must be said of that in its relationship to the new immigrants. Each one naturally comes in with some Gentile language, and some dialect of Yiddish. The enthusiasm for Hebrew is, however, so great that, when men have been in the country for an average of eight months, they can do very well in Hebrew. Now we have in Jerusalem and Tell Aviv some of the greatest Hebrew scholars in the world, and they are issuing the older and the newer

literature in perfect editions. But, on the other hand, there are difficulties. New-comers are inclined to use the idiomatic expressions of their hereditary languages and dialects. Then, in the old days in the Holy Cities, a desire to know the grammar led to a man being designated an "Epicurean Unbeliever," and among the great Talmudists scarcely one was to be found, who could point three lines of the Bible or any other Hebrew book. And especially among Palestinian-born Jews, a good deal of indifference to grammar and correct spelling has been perpetuated. I suppose I am considered hypercritical, but it is certainly aggravating to have the harshest blunders brushed aside as "another dialect," and "that's how you pronounce it when it is pointed." And be it noted, that nearly every one of the mistakes made is due to some simple rule on syllabification being neglected.

But this, too, is rapidly being changed through the coming of Jewish immigrants from Germany. With the necessary change from the Ashkenazi to the Sephardi pronunciation they are compelled to stop and think. The good education of the German schools has prevented their sinking into slovenliness and inaccuracy. And in their zeal for the things of their race they take the grammar along with them, attain to an exactness themselves, and inspire others to the same on the very point where such was being so badly needed. They are preventing Hebrew sinking to the level of a series of jargons. All things are combining, even persecution and oppression, to produce great and good things for the future. The wrath of man is praising God.

DESIRE FOR FURTHER EDUCATION.

Many of the immigrants have a sincere desire for self-improvement. Not a few have had to come with an incompleting academic education, and would like to continue in suitable studies for their changed circumstances. In the colonies this has to be confined for the most to "self-help," but in the towns there are greater possibilities, as *e.g.* in the Technicum at Haifa. Where missions have conducted evening schools on the simple old-fashioned lines, or even up to the standard of "college entrance," they have attracted numbers, and been very helpful. The class of young men and young women that attend are such as have no desire to loaf about the streets, indulging in idle gossip, or fantastic

politics, but are in many ways the best immigrant material. They improve in physical appearance, and in gentlemanly manners, and not a few have confessed to the writer a material improvement in advanced wages on account of their acquired knowledge of English. But here something more might be done, especially in a city like Haifa, with its population of over 65,000 and expected to reach 100,000 by the close of the year, in contrast with—1,300 in 1890. A kind of "Workers' College," commencing at, say, 4 p.m., and continuing till 9 p.m., either as a missionary institution, or as a means of philanthropic higher education, would be a success from the first. And whether it meant "Conversions" or not, it would rub off rough corners, and produce a sympathetic relation with the Christian World. One might even grant certificates of Licenciate in Arts, Science, or Literature, and these, too, would attract. Even now pupils attending our evening classes have their homes ten miles distant.

RELIGION AMONG THE IMMIGRANTS.

In virtue of its variety, the religious point of view of the incomers is difficult to explain. It varies from the most orthodox rabbinism to the extremist agnosticism on the one hand, and to an over-voluble evangelicalism on the other. But on the whole the immigrant Jew, without becoming an absolute unbeliever, has broken away from rabbinical control. Very often in the colonies the "food question" has very little place. The writer travelled with the director from one of them. He had for his lunch "ham sandwiches," and he explained that he "was a Jew in heart, but not in stomach." We have met groups of young colonists, who did not know what was meant by "a Sabbath Day's journey," but they were not in any sense irreligious, for they walked more than double the rabbinical permitted distance to attend the synagogal services in an adjoining colony.

And it well deserves to be recorded that Jews coming from countries where they have endured persecution, and suffered loss, express no grudge against Christianity generally, on the contrary they appreciate association with Christians. They are very much in the position of the Jews we knew in Glasgow, who clearly distinguished between "Christian" and "Gentile." To them the sober, honest and kindly man was a Christian, while the cheat, the liar and the drunkard was a Gentile.

And in the Bible all are interested, and seek to possess "the complete Book," including the New Testament. The geography of the land has a peculiar interest for them, and one would almost think they sought to give the missionary an opening by their desire to identify Gospel sites, and to know their story. They are open-minded and ready to hear in groups, even in the colonies, unless when some obtrusive individual raises an offensive outcry. We have asked how they would regard Hebrew Christians in their colonies, and they were so little against the idea that they thought only of the working out of the Sabbath question, and replied, "They could keep their Sabbath, and we ours." Judaism seems to have a splendid opportunity at the present moment, to manifest a generous toleration, and to remove the taunt that is at times hurled at themselves, when they complain of persecution, namely, that they too, are persecutors. The only Jew that is ostracized is the Hebrew Christian. Let Judaism seize the occasion and recognize the Christian Jew as an integral part of Israel.

But there is still one peculiar position that has been brought about by the break-away from Rabbinical Judaism, that is in the matter of marriages. They very often take place without any religious ceremony, and as there is no civil marriage for Palestinians, and no registration, except through the Rabbinical or Ecclesiastical authorities, there can be no legal proof of the marriage, if doubted or denied. Ugly statements have occasionally been made as to "community of wives" in some of the colonies, but we have visited them, without being able to discover any impropriety, beyond the lack of ceremonial and registration as mentioned, together with the possibility of putting the children into a most undesirable position later on through the lack of necessary evidence. We should say that the government is desirous of making "civil marriage" possible for all, but in virtue of the absence of divorce in some Christian communities, and the facility of divorce in Rabbinical and Moslem communities, this is likely to be resisted. The difficulty might be overcome by making it voluntary.

IMMIGRANTS WITH UNDESIRABLE CHARACTERISTICS.

In the settlement of a new land, extremists are generally undesirable. And so it is in Palestine. There is a fly in the

ointment. There are little foxes that spoil the vines, two classes that have to be kept in check by the government, if peace is to be maintained and prosperity advanced. There are (i) The Communists. Their teaching is pretty well known everywhere and need not be recounted. I suppose they number only a few hundreds in Palestine, but they are noisy, loud spoken, demonstrative, and so their voice is being heard far beyond what their numbers would imply. They seek for success to their aims by their much speaking, and, but for the possibility of mischief inherent in their system, they might be well ignored. In the communistic colonies they are not all communists, and there we have discussed problems with them, and have heard the confession that they were "all equally poor." Some were desirous of purchasing books, but could only agree to pay "at the close of the year, when the division was made, if there was anything over." Communists as a class have less religion than the other Jews, and they attach more value to their own little unworkable "ism" than to being even "nationally Jews." Frequently they seek to gain over the Arabs, and seek union with them against both the government and recognized Zionism. Then there are (ii) The Revisionists. They too are men of varying mentalities, and of varying extremes. Generally they wish something more extensive in favour of the Jews than even the Balfour Declaration gave them. Were they to have their way there would be civil war in the land to-morrow. Some of them proclaim the wildest notions—they ought to have the whole of Palestine and Transjordan. It should be handed over, and for the local peasant populations, some of whom represent even the Canaanite-Israelite amalgamation of ancient times, and who are more purely Semitic than themselves, they care nothing.

We hardly like to continue, but it must be said. Extremists in patriotism are generally men whose own national or racial standing is doubtful, certainly among the extremists we have met in Israel, the majority seemed to possess more than an ordinary share of the Slavonic or Mongol type, and very likely investigation would reveal descent from either the Chazars, or from the Crypto-Jews so long connected with Russia. It has to be remembered too that, as communities or sects, they have no voice. So far as a contract exists, it is between the British Government, plus the League of Nations, and the Zionist Association. And it is well that it should be so. With the definitely-guided, clear-thinking Zionists men can deal, with others they cannot.

CONCLUSION.

Now, when men and women are drawn together from so many lands of every variety of speech and thought we naturally expect that there will be difficulties, jealousies and even strife. The remarkable thing through all these years is the comparative insignificance of undesirable incidents. We believe that the return under Zerubbabel, Ezra and Nehemiah had far more to face than the modern Jew has met. All this indicates good will on the one hand and good government on the other.

And if from time to time the various parties have complaints to make, we tell them that as a rule they have the remedy in their own hands. The Arab comes along with the complaint that the Jew is getting possession of his land. "Then," say I, "do not sell it to him, the fault, if fault there be, is your own. Besides the majority of those who are making this outcry have been either the Arab land agents who sold, or members of families that disposed of many acres to Jews. The remedy is in your hands, you need no help in the matter, and you have no ground of complaint." Then the Jew voices his complaint that the Arabs are coming over in multitudes from Transjordan, and settling illegally. There is something more in this than in the previous complaint, but the answer is practically the same, it is "Then, do not employ him, your people engage him, because they get him to give cheaper labour. The remedy is in your own hands." All these little grumbles and petty quibblings are as pebbles in the shoes of those that rule. They have their troubles. They face them manfully, and deserve not only our sympathy, but our heartiest commendation in their great work of re-constructing old Canaan. No other nation could do the work that is being done, and with such unbiassed justice to every section of the community.

And it rejoices the Christian heart to see the old prophecies being so literally fulfilled, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." "And the sons of strangers shall build thy walls, and their kings shall minister unto thee." "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "I will plant them upon their land."

* * * * *

The completed statistics for the year ending December 31st, 1933, are now (January 27th, 1934) available. The smallness of the variations confirm to us the steady and uniform manner in which this work is being conducted. There has been added, however, a summary of the nationalities of the Jewish immigrants during the year, as follows:—13,125 Jewish immigrants were of Polish nationality; 5,392, German; 1,411, Rumanian; 1,287, Yemenite; 1,256, Greek; 1,169, American; 1,099, Lithuanian; and 169, British. Further, 6,737 were under 18 years of age, 17,494 between 18 and 35; and 3,123 over 45 years old.

DISCUSSION.

Lieut.-Col. F. MOLONY remarked on the satisfactory nature of Dr. Christie's report on Palestine—the more welcome as we are hearing such bad news from many other countries. He pointed out an apparent slight discrepancy in the statement regarding the behaviour of orthodox Jews to Hebrew Christians, and asked about the trade of Haifa and the irrigation projects in the Jordan Valley.

Dr. E. W. G. MASTERMAN spoke of the writer of the paper as one of his oldest friends. Dr. Christie and he had spent a year together in Saed in Galilee some forty years ago. He wished, therefore, to express his appreciation of the most interesting and valuable paper which had been read. With regard to the attitude of Zionists to Hebrew Christians it might be said that while many Jewish colonists would not individually express strong feelings against Hebrew Christians—especially in talking to a friend like Dr. Christie—nevertheless, the attitude of the majority of Zionists—whatever their personal religious views—looked upon a Jew who became a Christian as a deserter of the national cause—a traitor, in other words. As to the opening of the Haifa harbour there are enormous possibilities of progress. Besides providing a breakwater of over a mile long a good deal of new ground had been recovered from the landward side of the harbour, which has been banked up so as to provide a large area of new ground for the erection of warehouses, Custom House buildings, etc. This has saved the construction of harbour works at the expense of the old town. Then shortly the great 600-mile long pipe line bringing oil from Mosul could be brought

to Haifa, and makes it one of the greatest ports in the Levant. It is also stated that by this means Palestine itself will have an abundant supply of cheap oil. Haifa is a rapidly growing town, and there was a great opening for a Christian Communal College such as the Anglican Bishop of Jerusalem is most anxious to have the necessary funds to open. He already has a substantial sum to form a nucleus toward it.

Then with respect to the Jordan Valley we have seen the Lake of Galilee, the great electrical power works established near the Jisr el Majamieh on the Jordan, which is already supplying electric light and heating, and will shortly supply almost unlimited "power" to every part of Palestine. And at the end of the Jordan Valley, near the Dead Sea, are the works for obtaining potash and other salts from the Dead Sea. The company expects within ten years to be producing 50,000 tons of potash annually. This is exported to various parts of the British Empire, etc., while the valuable bromide products go, it is said, chiefly to Great Britain. In connection with the export of these potash salts it is interesting to learn that there is a scheme, yet in its infancy, to carry out this export by transport by a road yet to be made to Akaba, the Ezion Geber of the Bible, where Solomon imported products from Africa and the East.

Mr. R. DUNCAN said he had listened to the paper with deep appreciation. He would like to know whether the land seems to place any distinctive stamp on the younger folk who have grown up in it; also whether the exaltation of spirit many of the immigrants must feel at being forerunners in the return of their race to the ancient home of their fathers is giving rise, as well it might, to something in the way of a new poetic literature.

To him (Mr. Duncan) the immigration outlook was not wholly reassuring. The measured progress to which Britain was committed was not easy to maintain in the face of such happenings as the recent outburst of persecution in Germany. That disquieting portent was likely to have far-reaching repercussions in swelling the tide of Zionism, and intensifying pressure on the Mandatory greatly to enlarge the quota annually of fresh entrants. If England, although sympathetic, feels she cannot wisely accede to this, the

outcome may be a formidable agitation for transfer of the mandate to some other Mediterranean power deemed to be more accommodating.

We should try to prevent any cooling of our *entente* with the Jews. There is one gesture we could make that would capture their imagination, and show at the same time to the world at large how deep-seated is our goodwill to this ancient people, and how implicit our recognition of their right to be considered still a nation.

English-speaking Jews of British citizenship are numerous enough now to be looked upon as a recruiting ground for military purposes. Our army comprises in its infantry regiments, a number of Guards battalions, Grenadier and Coldstream Guards of English stock, and, in addition, Scots Guards, Welsh Guards and Irish Guards. Why should we not take steps to enlist and maintain a battalion also of Jewish Guards. They would prove good military material, if history is any guide. By such action we should increase our own strength, enhance Jewish self-respect, and, incidentally provide a nursery for a dependable strain of future emigrants to Palestine.

Mr. R. MACGREGOR said : Perhaps everyone does not know about the International Hebrew-Christian Alliance started some nine or ten years ago, and now working in about fifteen countries. This Alliance is founding a Hebrew-Christian colony in Palestine, and has bought the land, and will be building houses. There are three special reasons for the founding of this agricultural colony : (1) in order to give employment to the Hebrew-Christians ; when a Jew becomes a Christian he loses his work. This unemployment forms a very great difficulty ; (2) in order that the Hebrew-Christian colony should be a witness to the Lord, to the Jews around ; (3) it would be a good thing to have a Hebrew-Christian colony established in Palestine, with its permanent influence.

The Rev. Principal H. S. CURR, B.D., B.Litt. said : My desire in making a brief contribution to the discussion is to call attention to what Dr. Christie has written regarding the character of the Zionists. The tribute to their lofty idealism has made a deep impression on me. No other nation on the face of the earth is capable of this wonderful self-abnegation, displayed by these Jewish immigrants

into the Holy Land. The paper tells us that they know well that they will never reap where they have sown, but they are persuaded that their children will do so, and that their sacrifices will not thus be in vain.

The light thus shed on the potentialities of the Jewish character is full of interest and significance. It must be acknowledged that the average Gentile tends to despise the Jewish race, but after what Dr. Christie has told us regarding the capacity for service and sacrifice which it possesses, such opinions must be revised. The Jewish poet, Heine, once remarked that God chose the Hebrews for their special ministry because of their toughness. After what we have heard, it must be obvious that there are other reasons, and more cogent explanations of Israel's election by God: Salvation is of the Jews. In the light of Dr. Christie's testimony it is only meet and right that it should be so.

This line of reflection sheds illumination on the past, and on the future. On the one hand, it leads us to review our estimate of the Jewish people as they are represented in the pages of the Old and New Testaments. The reader perhaps tends to think meanly of the chosen people as he reads of their unbelief and perversity, but while these cannot be minimized the fact remains that the nation can rise on occasion to wonderful heights of idealism in the present and service of the highest. After all has been said, the Divine Saviour of a lost world took upon Himself the form of a Palestinian Jew. That would not have happened by accident. On the other hand, the Jewish people have a wonderful future, a statement which the study of politics or prophecy will amply substantiate. It is reassuring to learn on such high authority that the Jewish people is still capable of such self-sacrifice as Dr. Christie describes in his excellent monograph.

The Rev. FRANK J. EXLEY said: It has been my privilege to visit Palestine on three occasions in connection with the work of the British Jews Society, under whose auspices Dr. Christie is now serving, and I am therefore especially interested in his paper, and am able to confirm from my own observations much of what he has set forth. What is especially valuable to my mind is his testimony to the character of the Jewish immigrants, for they have sometimes

been maligned in other quarters. There is no doubt that they are such colonists as any country might well be proud to possess, and our experience is that they are far less given over to prejudice than is often the case elsewhere. There is a great field for Gospel ministry among them.

Dr. Christie stresses the growing importance of Haifa and mentions the need for increased educational facilities there. This is important since by far the greater number of Jews enter Palestine at this port and many of them settle in the town. Our own Society is seeking to extend its work there, though it is not probable that we shall be able to provide facilities for the educational development for which Dr. Christie pleads.

WRITTEN COMMUNICATION.

Col. KENNEY-HERBERT writes: Does the Lecturer think that Jerusalem is now "trodden down of the Gentiles" within the strict meaning of Luke xxi, 24, or has the actual treading down ceased? The paper is a valuable one, and the writer's opinion on this question would also be valuable to me.

LECTURER'S REPLY.

I desire to tender my best thanks to Mr. Exley for reading my paper, and to the speakers for their kindly and illuminating additions. The question of immigration has been raised. The Government is carrying this through on the most satisfactory lines, considering the classes of desirables, housing and sanitary conditions, and certainty of work during the whole year. Decisions cannot be reached and estimates made merely on the basis of the "fruit season," and this the grumblers wish us to do. The question of illegal immigrants is serious. Arabs come over the Jordan at all points, but they come as *individuals*, seeking work, which individual Jews generally give them, thus securing cheaper labour. Illegal Jewish immigrants are on a different footing. They land on the coast, away from the ports, and with arrangements manifestly made for their reception. Just this week the owner and captain of a ship have been before the courts, along with three Palestinian Jews, for bringing in illegally 17 immigrants.

Another serious matter has arisen this year in connection with the Jewish Electric Power Company on the Jordan, a few miles below the Sea of Galilee. The company has been dredging at the outlet of the Jordan, and arranging the Sea as a reservoir, to be lowered or raised to suit their own convenience. This means that the Sacred Sea will be much destroyed as an interpreter of the Gospels. In April I forwarded to them a statement, and a copy of MacCheyne's verses, to show them what the Lake meant to the Christian in sentiment and faith, but they still persist. The Christian world must stand together against this unspeakable desecration. It violates, of course, the Balfour Declaration, which guarantees the rights and interests of other communities, and consequently the granting of the concession was *ultra vires* of the British Government.

In reply to Colonel Kenney-Herbert's query, I would say that at the present moment Jerusalem seems to be "trodden down" by all three parties—Moslem, Jew and Christian—each seeking precedence, priority and power.