

THE HOLY LAND

**ARAB
OR
JEW
?**



By

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PALESTINE

"And she was held down by a strong man and violated"

Relevant articles from the Palestine Mandate which came into force in 1922 :—

The Administration of Palestine shall take all necessary measures to safeguard the interests of the Community in connection with the development of the country. (Article 2).

The Mandatory shall, as far as circumstances permit, encourage local autonomy. (Article 3).

The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions. (Article 6).

Resolution of the Council of the League of Nations :—

Whereas His Britannic Majesty has accepted the Mandate in respect of Palestine and undertakes to exercise it on behalf of the League of Nations.

Estimate of the population at June 30th, 1937, classified by "race" :

Arabs 971,000

Jews 386,000

Others 26,000

Total1,383,000

It is my intention to produce in this brochure on Palestinian Zionism facts which will go to prove :-

- (a) The great influence of Jewry, British, and International, on British Governments and British politicians;
- (b) that the genius of the Jewish race apparently lies in its power to put over specious arguments and to build up a case based upon a false premise;
- (c) that the money power of British Jewry by its means of publicity and methods of propaganda permits this racial minority - the Jews are the greatest living examples and exponents of racialism- in Great Britain to censor truth and to mirror falsehood. Or, in other words, this power, when exerted, is able to prevent publication of facts inimical to Jewry, and is an adept at the presentation of counterfeit news on its behalf; so that the public is either no clearer in its mind on a given subject or is made a complete dupe.

Treating Zionism on these lines brings a somewhat different aspect to bear on the subject, as the main object is to prove neither that the Arabs have a strong case nor that the Jews have a right to Palestine, but that Jewry by its power can, firstly, dominate the British Government, secondly, the British Press, and other means of publicity, and thus the mind of the mass. At the same time British Union will not shirk its responsibility towards the Jewish question as a whole, and will be prepared, when it comes to power, to nominate, in conjunction with other colonial powers, some area in which the Jews will be able to establish themselves and create a National Home.

To give two examples of Zionist power, first, the number of letters, articles, etc., which have appeared in the National Press extolling the Zionist cause, deprecating the abilities of the Arabs, while on the behalf of the latter little has been produced in the same Press, and the writer has had personal experience of the boycott which meets certain views, fully documented, which have been presented on behalf of the Arabs.

There is thus seen clearly the dictatorial power to insert propaganda, and the power to restrain the appearance of facts which would injure this propaganda.

For the second example, the Royal Commission's Report, 1937, page 111, states: "The inequality of opportunity enjoyed by the Arabs and Jews respectively in putting their case before Your Majesty's Government, Parliament, and public opinion in this country, and the Arab belief that the Jews can always get their way by means denied to the Arabs. Based in general on the status of the Jewish Agency, both in Jerusalem and in London, this belief was greatly strengthened by the publication of Mr. MacDonald's letter to Dr. Weizmann, in 1931 and by the debates in Parliament on the proposals for a Legislative Council last year."

Mr. Toynbee, in his "Survey of International Affairs, 1932," page 302, writes of this letter, "and in its replacement of the phraseology which had given offence to, the Jews by a phraseology which was courteous and considerate in its tone towards them almost to the point of being ingratiating."

A confirmation of this view is given in the "Jewish Chronicle" of May 6th, 1938 :-

"Professor Brodetsky sees Mr. Ormsby-Gore."

"Professor S. Brodetsky and Mr. Arthur Lourie, Political Secretary of the Jewish Agency, saw Mr. Ormsby-Gore and Sir John Shuckburgh on Tuesday, and discussed various current problems connected with Palestine."

Professor Brodetsky was asked to meet the writer in 1930 in order to convince him of the necessity for Zionism in Palestine. In reply to a direct question at the end of the conversation, as to Professor Brodetsky's views with regard to the present inhabitants in Palestine, an unequivocal reply was given: "The ultimate aim is to push back every Arab from the borders of Palestine into Trans-Jordania." Thus, there was no question of co-operation with the Arabs, but of their extinction from Palestine, which has been their home for 1,300 years or more. Yet to the British public Jewry proclaims its readiness to live at peace and on terms of good will with the Arabs.

WAR MEASURES, 1915-1918.

Do not these examples at once demonstrate the undue and unholy Hebrew influence upon British Governments? Zionism has, over several centuries, exercised a fascination for certain Jews, but it was not until the days of Herzl that the idea became an organised movement. In 1915, an agreement was made between the British Government and the Sherif Hussein by which, in return for Arab participation in favour of the Allies, Great Britain recognised a future independent Arab Kingdom of territory then under Turkish suzerainty. Dr. Shiels, Under Secretary of State for the Colonies, 1929/31, refused in Parliament a request for the publication of the correspondence in connection with the negotiations which took place between Sherif Hussein and Sir Henry McMahon. (See Hansard, April 9th, 1930.)

In 1916, the Sykes-Picot agreement was made which limited the scope of the 1915 agreement, in order to recognise certain French claims. In the autumn of 1917, the Allied cause, after a heavy expenditure in blood and money on a series of offensive battles, was in a parlous condition; during these months of battle, while British soldiers were perishing in their tens of thousands, the Jews in Britain were holding a series of mass meetings on behalf of Zionism and, according to Mr. N. Bentwich, "there was constant communication between London, New York and Washington, either by telegraph or by personal visit." Then, on November 2nd, 1917, Balfour's letter to Lord Rothschild was published: ..." We view with favour the establishment in Palestine of a National Home for the Jewish people, and will use our best endeavours to facilitate this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rites of existing non-Jewish communities in Palestine."

Certain Jewish financiers, citizens of the British Empire, or loyal subjects to our ally, the United States, had made themselves into a state within each of two states, and said in effect to the Allied Governments : " Yes, we will help you, but we will make a bargain; Palestine shall be allotted as an area for a Jewish National State, in return for which we will advance you certain millions." This is confirmed in the Royal Commission's Report, 1937, page 23, in which Lloyd-George, Prime Minister in 1917, is quoted: " that while the Zionist cause had been widely supported in Britain and America before November 1917, the launching of the Balfour Declaration at that time was due to propagandist reasons," and Lloyd-George has also stated: " The Zionist leaders gave us a definite promise that, if the Allies committed themselves to giving facilities for the establishment of a National Home for the Jews in Palestine, they would do their best to rally Jewish sentiment and support throughout the world to the Allied cause. They kept their word."

Thus, even as long ago as 1917 the Jewish power to exert pressure on a British Government is apparent, and by its money power, for what else could Jewish sentiment and support mean, to bargain with the greatest Empire in history. The Jews imposed their will on the British Government, and forced the latter to violate its prior treaty of 1915 with the Sherif Hussein. These Jews being, they tell us, patriotic British and American citizens.

Let us leave 1917, and come to 1930, and the days of Ramsay MacDonald as Prime Minister. The Labour Government drew up a declaration of policy in October 1930 as a result of the reports following up the disturbances of August, 1929. This White Paper aroused the fury of the Zionists in London, and Doctor Weizmann, the leader of the Zionist organisation, retired in anger, to address a letter of protest to the Prime Minister (see "The Times," February 14th, 1931). On February 18th, 1931 the latter wrote a personal letter to Weizmann explaining the position taken up by his Government towards the Zionist question. As the result of this volte-face by MacDonald, Weizmann, and his Jewish agency, agreed to co-operate again with His Majesty's Government.

The whole force of British Jewry (with few exceptions) led by Lord Melchett and Dr. Weizmann declaimed against the British Government at Westminster, and accused it of treachery towards world Jewry. British Jews can thus accuse British Governments of treachery when these latter do not interpret the Mandate and Balfour Declaration according to Zionist wishes. Once more, before this brazen onslaught British politicians yielded. But with MacDonald, equally to blame were Baldwin, Austen Chamberlain, Amery, Lloyd-George, and Smuts, who likewise protested that the 1930 Declaration of Policy was "a retreat from the Balfour Declaration."

This Declaration of Balfour was in reality always of doubtful value with its proviso, but Article 6 of the Mandate, approved by the League in July, 1922, pronounced the limitations to which this Declaration must be bound, and, except under Jewish pressure, made the establishment of a National State an impossibility.

Yet in spite of this article, in spite of Balfour describing his Declaration as "an experiment," in spite of Leon Simon's doubt as to whether Balfour "had in mind a Jewish State," in spite of all official reports against political Zionism, Jewry has been able to exert so much pressure upon British Governments that immigration of Eastern European Jews has not diminished, but increased, and political Zionism still rampant.

Here is a table of Jewish immigration into Palestine, the years underlined being those when the Arab population was forced to active remonstrance or "rebellion," and a temporary decrease in the immigration schedules ordered (except in 1934, and the following years, because of the new situation in Germany), only, under Jewish pressure, to be followed by an increased quota to that in existence before the riots.

1919 2,618
 1920 7,129
1921... ..8,517
 1922 8,128
 1923 7,991
 1924 13,553
 1925 34,641
 1926 13,910

From 1927 onwards a second category of tourists permitted to remain is included in the table:

Year	Genuine Tourists with Immigrants.	Permission to Remain.	Total
1927	2,008	705	2,713
1928	891	1,287	2,178
<u>1929</u>	4,055	1,194	5,249
1930	4,249	695	4,944
1931	3,136	939	4,075
1932	5,823	3,730	9,553
<u>1933</u>	27,862	2,465	30,327
1934	38,244	4,155	42,359

1935	---	---	61,854
1936	(for first 8 months 2,388 with £1,000 capital)		29,727
1937	---	---	10,536

An interesting fact is that although 14% of immigrants in 1935 came from Germany, only 10% claimed Germany as their country of birth, and only 9% as their country of citizenship. During the last three years the percentage of dependents has risen to 59% - 61%. But as Sir Ernest Bennett wrote in "The Century Magazine of February, 1926 : ..." The success which the Zionists have secured in dealing with our political parties is indeed amazing. Tories, Liberals and Labour alike have endorsed the Zionist policy in Palestine. The vast political influence exercised on Great Britain by the Jews is due to several causes." "As a matter of fact," admitted a high official of the British Government, "the Zionists have got the Government by the throat." Apart from the general effect of this Zeitgeist there is the admitted influence exercised by Jewish donations to party funds; from this influence none of the three parties is free."

For a six-month period from the 1st of October, 1935, immigration certificates allotted were 4,350. The Jewish Agency demanded 11,800 certificates. Unemployment among the Jewish community, according to the government, was 3,500. ("The Jewish Chronicle," January 3rd, 1936.) But, in the words of "The Jewish Chronicle " :-
 ..." The Jewish Agency had not yet agreed to accept this schedule."

THE JEWISH AGENCY.

A few words on who comprises the Jewish Agency, what are its aims and how it works, will not be out of place. At the Zionist Congress, held at Zurich in August, 1937, the following were some of the chief speakers. It will be noted how many of these come from the U.S.A. :

- Dr. Bernard Kahn.
- Rev. M. L. Perlzweig.
- Mr. Melech Neustadt.
- Mr. Simon Marks (Great Britain).
- Mr. Sholom Asch.
- Dr. Judah L. Magnes.
- Mr. Alexander Kahn (U.S.A.).
- Mr. Moshe Smilansky.
- Mr. Samuel Lamport (U.S.A.).
- Dr. Israel Goldstein (U.S.A.).
- Mr. Louis Lipsky (U.S.A.).
- Mr. Dov Hos (Palestine).
- Mr. Silverman (U.S.A.).
- Mr. Norman Bentwich (Great Britain).

The administrative Committee of the Jewish Agency met in London, March 13th, 1938. The following members were present, besides deputy members in place of absent members :

- Rabbi Dr. S. Federbusch (Finland)
- Dr. Markus Kraemer (Rumania)
- Dr. S. Moses (Palestine)
- Mr. David Remez (Palestine)
- Dr. O. Wolfsberg (Palestine)
- Mr. S. Efroykin (France)
- Mr. Neville Laski, K.C. (Great Britain)
- Mr. Lazar Margulies (Rumania)
- Dr. Joseph Parnas (Poland)

The Council of the Jewish Agency is composed chiefly of Palestinian citizens, and the Political Advisory Committee, which is the Committee in direct negotiation with the British Government, is composed as follows:

Lord Melchett (Great Britain)
Dr. Stephen S. Wise (U.S.A)
Rabbi M. Berlin (Palestine)
Mr. Berl Katzenelson (Palestine)
Professor L. B. Namier (Great Britain)
Mr. Harry Sacher (Great Britain)
Mr. Leonard Stein (Great Britain)
Mr. Felix Warburg (U.S.A.)
(Deputy, Mr. Max Gottschalk (Belgium)
Lord Reading (Great Britain)
Sir Osmond E. D'Avigdor Goldsmid, Bart.(Great Britain)
Professor Herber Speyer (Belgium).
Mr. Lionel Cohen, K.C. (Great Britain).
Mr Neville Laski, K.C. (Great Britain).
* Died in November, 1937.

The name of Dr. Stephen S. Wise should be particularly noticed as the man who has uttered threats against the British Empire and who has claimed that Jews cannot be British, American, etc., Jews, and at the same time fulfil their loyalty to Jewry.

Certain provisions of the constitution of this Agency are of doubtful legality, such as that land acquired shall be held as the inalienable property of the Jewish people, and only Jewish labour shall be employed on this land. According to Article IV of the Palestine Mandate, the Jewish Agency was established to advise and co-operate with the Administration in economic and social matters

According to the White Paper of 1922 : "It is necessary to point out that the Zionist Executive has not desired to possess, and does not possess, any share in the general administration of the country. . . . That special position relates to the measures affecting the Jewish population, and contemplates that the organisation may assist in the general development of the country, but does not entitle it to share in any degree in its Government." Paragraph 8 of 1930 White Paper reaffirms this principle. These, then, are the aims of this Agency, and for which it should work, according to the League Mandate, and to the British Government. Are these the aims of the Jewish Agency itself? The late Lord Melchett, in New York on the 20th of October, 1928, referring to the Jewish Agency, about to be formed, said :-

..." it is a great diplomatic machine which the League of Nations has entrusted to Jewry." Doctor Weizmann, leader of this Agency, resigned his position as a result of the 1930 White Paper, because according to his interpretation of the Mandate the final aim was to make the Jews " predominant " (his own word) in Palestine. Professor Brodetsky, another leading member of this Agency, stated to the writer in 1930 that the aim of the Zionists was to create a Jewish majority in Palestine, and ultimately to force the Arabs back into the desert in order to make room for this Jewish majority.¹⁰ Another leading member of this Agency has stated that Palestine must be made as Jewish as England is English or Canada Canadian. Mr. Ettinger, at the Zionist Federation Conference in Sydney, May, 1929, said : ..." The Zionist Representative with the League of Nations has an officially recognised standing. Through him we have a certain influence with the Mandates' Commission. Pro-Palestine Committees, composed of the leading statesmen of each country have been formed in France, Germany, Italy and South Africa." —" Advent Herald " (15/12/29).

Is it not fair to ask here : "Are the Jews working with loyalty towards the Mandatory Power?" Let the Government Commissioners reply: Page 143 of the Shaw Report, 1930: ..." that there exists among the Arabs in Palestine, a strong feeling of resentment at the present position in which, while they, a preponderating element in the population, have no means of direct access to His Majesty's Government, the present Jewish Agency, through its head office in London, can, and is frequently known to make representations to the Secretary of State for the Colonies, without first submitting these through the High Commissioner, again :- ..." are, in our view, incontestable evidence that in the matter of immigration there has been a serious departure

by the Jewish authorities from the doctrine accepted by the Zionist Organisation in 1922, that immigration should be regulated by the economic capacity of Palestine to absorb new arrivals." (Page 141, Shaw, 1930.)

Doctor Elder, once Chairman of the Zionist Executive, before the Court of Enquiry held after the Jaffa disturbances, May, 1921, said: ..." There can be only one National Home in Palestine, and that a Jewish one, and no equality in partnership between Jews and Arabs, but a Jewish preponderance as soon as the numbers of that race are sufficiently increased." Referring to the General Federation of Jewish Labour, an offshoot of the Jewish Agency, the Shaw report (pages 104 and 105) remarks : . . . " it is the practice of that body to have regard to the political creed of the several possible immigrants rather than to their particular qualifications for admission to Palestine."

In May, 1938, Malcolm MacDonald was appointed Secretary of State for the Colonies. The Jews heralded this appointment with glee; for as far back as 1930 he had declared his great sympathy with the Zionist Movement, and has been a member of the Palestine Mandate Committee which seems to work—unofficially—to propagate the public mind in favour of Zionism. He has said : " I have no doubt of the ultimate victory of Zionism."

THE QUESTION OF CONCESSIONS.

It is not surprising, perhaps, that when one turns to the question of concessions one finds equally striking examples of Jewish power in the Central Government at home. Three outstanding examples are:

- (a) The Kabbara Concession;
- (b) The Rutenburg Concession;
- (c) The Dead Sea Concession.

(a) The Palestine Government in 1920 alienated secretly to the Palestine Jewish Colonisation Association an area of 3,000 hectares, at a nominal yearly rent, whereon Arab families had been settled for 200 years. This land is situated on the Haifa-Egypt railway line, and possesses

(b) Mr. Pinhas Rutenburg, a Russian Jew, received in 1921 a concession for 70 years to harness the waters of the River Jordan, and all its affluents, for the purpose of generating electric power to be used for all economic purposes in Palestine, and in addition to this was granted the right to produce for sale electric power by any means other than water. At the time of grant the concessionnaire was not a Palestinian citizen.

This concession was granted in September, 1921, no public tenders having been previously invited. In 1920 an Arab of Bethlehem had asked for a concession to generate electricity from water-power but was refused, because the Government could not consider this application before the ratification of the Mandate. The Mandate was only ratified in July, 1922.

The value of this concession can be recognised at once when the importance of Government control of water has been stressed by every expert called in to study the economic conditions of Palestine. Sir Herbert Samuel was High Commissioner between the years 1920 and 1925. Rutenburg, in an interview with the "Manchester Guardian," on the 26th June, 1922, said that he would like to have Arabs on the governing body. There are none. The Palestine Electric Corporation, Ltd., was registered in Palestine in 1926. Extract from the report of this company for the year ending 31st December, 1933 : ..." the profits were sufficient to meet the Preference dividend nearly FOUR TIMES, and on estimated profits for 1934 this dividend covered OVER 6.5 TIMES."

This Russian Jew was similarly successful in obtaining a concession for the waters of the Auja River near Jaffa, again without public tender. But for once the International Court of the Hague blocked his way, in recognising that the Turkish concession for the lighting of Jerusalem held by Mavromati was valid. The British Government received a strong rebuke for its methods of partiality displayed in this case.

(c) The Dead Sea. There is no space here to go into the details of the intrigues which took place before the final grant of this concession, and which even public debate in Parliament was unable to elicit a true reason for the final adjudication. Mr. Amery was in charge of the Colonial Office between the years 1924 and 1929, and Mr. Ormsby Gore, now Lord Harlech, was for some considerable time Under-Secretary of State for the Colonies.

Mr. Novomesky, with whom, in conjunction with Major Tulloch, the agreement was made on the 1st of January, 1930, is a Russian Jew, born in Eastern Siberia, and has always been an ardent Zionist, and in close touch with the Soviet Government. The concession was put to public tender, but the reasons for the choice of Mr. Novomesky have never been made public, and Parliament was never given a really adequate opportunity of discussing it.

The possible value of Dead Sea salts may be £240,000,000,000. Potash is of vital necessity, during the War it reached £80 per ton. Today it is in the neighbourhood of £10, and a British group contracted to deliver potash from the Dead Sea at British seaports from £4 10s. 0d. per ton. The Colonial Office exerted considerable pressure on Mr. Edwards, the late holder of the Turkish Concession, and recognised as valid by International Jurists, to come to an agreement with Novomesky. The latter always demanded full control. In Parliament it was invariably stated that the financial syndicate behind Novomesky was British. It is interesting to note the list of the chief shareholders and directors. British names are remarkable for their absence or for their small holdings. Lord Templeton, in the House of Lords on the 20th March, 1929, asked :— "Who is exerting pressure on His Majesty's Government to prevent their action in this most important matter according to the dictates of common justice and fair dealing ?

With the Rutenburg and Novomesky concessions in their hands, the Zionists, or world Jewry, control the economic future of Palestine, and the world control of potash. How much more correct would be "The Times" of June, 1932, saying to-day : ..." that British policy has been dangerously and incalculably influenced by political Zionism" But "The Times" of to-day would not dare to publish such a statement, or to publish as it did at that date :- ..." it is impossible to speak of the impartiality of British administration in Palestine in the face of the economic- monopoly accorded to Zionists in concessions."

The history of these concessions is the record of British " Democratic " Government as the agent for Jewish finance. Further, one of the reasons for the £4,000,000 loan to Palestine was the £1,500,000 spent on the building of the new Haifa Harbour. The people of Palestine pay the interest on this loan. Certainly the harbour is of great use for the development of Palestine, but it was also built to be of use to the British Navy in the Eastern Mediterranean, and it is, therefore, a question of whether the British Treasury should not itself have paid a considerable sum towards the construction of this harbour.

HISTORICAL ASPECTS.

Proceeding now to the ability of Jewry to present specious arguments in support of false facts, it will be found that the means of propaganda controlled by Jewry are so wide as to ensure the success of these arguments There are several important points in the Zionist case where this success is essential for the carrying out of their policy: (a) the historical claim to Palestine, (b) the territorial wording of the Sykes-Picot and Hussein-MacMahon agreements, (c) the Balfour Declaration and the Mandate, (d) the cry of persecution, universal and local, (e) the claim that they alone can develop Palestine and bring prosperity to the Arab fellah.

(a) The right of Jewry to claim Palestine has been built up upon a medley of imaginative facts, such as the existence of Jewish monuments in Jerusalem and elsewhere, the great autonomous kingdom of Jews in ancient history established in Palestine, the cruel persecution suffered by the Jewish race.

What are the facts? That the Jews emerged from a nomadic existence, occupied Palestine after a defeat and massacre of the Canaanites and, after about 600 years of ups and downs in the fight for existence with Philistines, Assyrians and Egyptians, were finally expelled by Titus in 71 A.D. In the words of a recent author :- ..." they failed to effect unity, they were continually fighting among themselves, and they never, even at the greatest peak of prosperity, possessed Palestine as an autonomous self-governing country."

As for the monuments, there remain a few blocks of the foundation stonework and nothing more. The walls of Jerusalem were constructed entirely by the Arabs. As for the persecution, one has only to read their own prophets to understand their misfortunes through the ages, brought upon them by their " stiff-necked " attitude. This is confirmed by the historical sketch at the opening of the Royal Commission's Report, 1937, under " the Jews in Palestine," page 2.

(b) According to the MacMahon-Hussein Agreement the geographical frontiers of the Arab Kingdom were to be bounded " in the west by the Red Sea, and the Mediterranean up to Mersina." In the final agreement, October, 1915, the following area was excluded: "the districts of Mersina and Alexandria and portions of Syria, lying to the west of the district of Damascus, Homs, Hama, and Aleppo."

The Zionists, trading on the geographical vagueness of the general public, attempt to include Palestine in the latter area as West of Damascus, whereas it is only about twenty degrees west of due south. So, firstly ignoring the agreement with the Sherif Hussein, and secondly, falsely interpreting a geographical term " West," they make the public believe that the Zionist claim is just.

(c) As for the words " National Home " in the Balfour Declaration, these have been argued as signifying a Jewish State, and the Declaration as a promise which must be executed. Neither assumption is correct, first, because a Jewish State would mean political domination of " the existing communities," and secondly, because Balfour explicitly qualified his Declaration by calling it " an experiment." These facts are, of course, never mentioned by Zionists and their Gentile supporters, seldom do these same people quote the latter half of Article 2 of the Mandate. The British public is made to hear a great deal of " to place the country under such economic conditions as will secure the establishment of a " Jewish National Home," but little of " to safeguard the civil . . . rights " of the other communities.

(d) The August disturbance in 1929 over the "Wailing Wall" dispute was an exceptionally good example of Jewish propaganda, and the arousing of world sympathy for persecuted Jewry. What are the facts? The Zionists spoke of the Wall as their property, although early in 1929, before a Court of Inquiry, they were unable to produce any documentary evidence, and Rabbi Koch even said that documentary evidence would weaken their undoubted rights. The Arabs produced documentary evidence dating from the Turkish regime, and which was accepted by the Shaw Commission, giving them undisputed possession of this Wall. Yet, because the British Government accepted this Arab right and the status quo for worship, world Jewry started an agitation against the British Government, and demanded the restoration of the Wall. Here is the supreme specious argument:— "...If we demand 'restoration' the public will be led to believe that we once possessed this Wall, and we own the rights, the Arabs will be the villains!" Was not this supposition correct? On the 12th September, 1929, the Arab Executive Committee sent a long telegram to London, which began :- " Zionists have, through vast means of propaganda in Europe and America, undeservedly polluted Arab name, and hold them responsible for present disturbances." The Government's report, published in March, 1930, vindicated the Arabs, but how many of the public read this ? The harm had been done.

ECONOMIC DEVELOPMENTS.

"The myth of Arab prosperity."

Here the Jewish propagandists, at meetings, public and private, and in the Press, proclaim : (a) that the Arab is too backward to produce the best result from the soil available for cultivation, and the Jewish urban immigrant will be able to teach him " progress " ! (b) that, as a whole, the Arab fellah in particular and the Arabs in general have profited by the arrival of the eastern European ghetto populations.

Again the facts are hidden with a veneer of truth. Sir John Hope-Simpson reported: ..."that the Arab fellah is neither lazy nor unintelligent. He is a competent and capable agriculturalist, and there is little doubt that were he to be given the chance of learning better methods, and the capital which is a necessary preliminary to their employment, he would rapidly improve his position."

On the other hand the Zionist colonies are heavily subsidised, and for many years have been unable to payback either interest or capital. Again, the Arab, by his past indebtedness and by inflated prices of land, has been forced to sell his best soil.

How can the Jewish immigrant make a good farmer, coming, as he does, generally from Eastern European ghettos? Until the recent German immigration the percentage of these immigrants was over 70%. What has really happened? In 1919 there were 13,000 Jews out of 56,000 settled on the land in Palestine. Today, there are 60,000 out of 400,000." The proportion, in spite of the millions spent by international Jewry on land settlement, remains the same.

That useless and evanescent monument to Zionism, Tel-Aviv, sheltered in 1930 about 75,000 Jews, to-day the population is in the neighbourhood of 150,000 Jews! The Keren Hayesod fund alone has spent over £5,000,000 up to date. £10,000,000 was invested by Jewry in Palestine during 1934, of which only 3% has been invested in farms and £16,800,000 in 1935. Can it then be wondered that there was a momentary boom, but as "The Times" points out on the 13th June, 1933: "... No one who looks at the facts sanely can believe that the conjuring trick will last, and that the economic fabric of Palestine can continue to absorb human material at the rate of 2,000 a month. A large proportion of the recent immigrants must be living in the capital; others, especially those dependent on the building trade, will only retain their employment so long as the present boom lasts. When it breaks, as break it must in due course, there will be a reflux, and widespread unemployment of both Arab and Jew." . . . "Recent Budget surpluses should enable the Government to remedy unemployment for a time by undertaking public works." And "The Times" again queries this prosperity late in 1935 in an article from its Jerusalem correspondent: "The Jewish immigrants are undoubtedly arriving faster in Palestine at present than they can be economically disposed of. ... " Land speculation still continues on the craziest scale. Land in the neighbourhood of Jaffa and Tel-Aviv, which a few years ago was worth .£10 an acre, now fetches from £300 to £400." Is this prosperity? What happened to the Florida land boom? What will happen to many of those German Jews who arrive with £1,000 capital in the next few years?

The adverse trade balance for Palestine in 1935 was exactly double those for 1929 and 1932. Imports £17,853,000; Exports £4,215,000. Yet the Jewish Agency shrieks prosperity at the High Commissioner and Colonial Office, and demands ever more immigrants. The Agency bases its prosperity claim on the revenue, which more than doubled between 1931 and 1935, due to the expansion in custom receipts, and on 1st October, 1936, the Government held a surplus of £6,200,000.

Import	Imports.	Exports.	Surplus.
1936	£13,332,000	£3,624,000	£-9,708,000
1937	£15,264,000	£5,820,000 ,	£-9,444,000
1937 (3 months)	£3,925,000	£2,845,000	£-1,080,000
1938 (3 months)	£3,405,000	£2,624,000	£-781,000

The value of imports has always been between three to four times the value of exports and between 1931 and 1935 the adverse balance of trade rose from £4,300,000 to over £13,000,000. These deficits can only have been covered by imports of capital.

Extracts from the "Palestine and Transjordan," 21st May, 1938: "To every person in the foreign world who happens to be impressed with the Jewish propagandists' claim that Jewish immigration into Palestine has brought blessings and prosperity with it, we publish the following items of news for their enlightenment:-" For five consecutive days, between May 12th and May 16th, a party of about 3,000 unemployed Jewish labourers occupied the Municipality building of Tel-Aviv and asked for bread and employment. They threatened, and actually executed their threat, that they would not leave the place unless they were given assurances that the Municipality would immediately inaugurate new construction programmes and give them employment. The Municipal Council first hesitated to accede to their demand; and the Mayor's argument was that more than L.P.2,000,000 have been spent so far on unnecessary schemes by the Municipality and that the latter is in no position now to start further useless relief projects. Finally, at the conclusion of the fifth day, the Mayor was forced to promise the demonstrators that public works providing employment for between 800 and 900 persons would be undertaken within the next few weeks, and that grants of L.P.500 a month shall be made to the Unemployed Assistance Fund in May and June." . . .

"Conscious of their colleagues' success, a party of 300 unemployed Jewish labourers entered the offices of the Hedera Local Council on the 16th instant, and demanded immediate work for the unemployed." . . .

Even the Jewish Agency has to admit a doubt in its 1938 "Economic Survey of Palestine," as to whether the "prosperity" brought about by the influx of capital will be permanent, pointing out that of £28,847,000 invested between 1932-35 more than £14 millions was placed in building, £5 millions in the fruit culture and but, £4

millions in industry and transport. This, after ten years of shrieking publicity about the Jewish Eldorado in Palestine !

THE CITRUS TRADE.

This accounts for 75% of Palestine's exports. The total output for 1937-38 was 13.5 million cases, of which 11.5 million were exported. Oranges make up about 85% and grape fruit 15% of growth. The Arab proportion of this trade is 50%—55%. The average wage for Arab labour in the citrus industry in September, 1937, was 100-180 mils per day, and for Jewish Labour 200-300 mils per day.

It would seem, therefore, that the "prosperity" of Palestine depends on the finding of markets for an ever-greater development of the citrus trade and in the continual flow of imported capital. At any rate, the rural areas, which account for 60% of the total population and, of course, nearly 80% of the Arabs have not felt this prosperity. (Information Dept., Papers No. 20, Institute of International Affairs, page 75): "The prosperity of the country was not reflected in the rural population." " In 1935, circumstances took a definite turn for the better, but in 1936 agricultural taxes were again remitted in Southern Palestine." This same paper remarks on page 76, "one thing which prevents the Arabs from appreciating the advantages derived from the country's greater prosperity is Zionist exclusiveness, both economic and cultural. Nor can prosperity alone be expected to appeal to Arabs as a final argument in favour of Jewish immigration."

THE ARAB FELLAH.

The Jewish leaders cry out that the Arab antagonism against Zionism is artificially inspired by the "effendi " and foreign propaganda, and that the fellah on the other hand is not hostile and has profited from the importation of Jewish capital. Some further facts on this point will not be out of place. Sir John Hope Simpson has said in his report of 1930 that 30% of the Fellaheen have become landless and that the Fellah Family needed a lot viable of 130 dunums and he had at that time only 90. So much land has been sold since that report which has, therefore, made more landless Arabs who have migrated to the towns.

In 1935 in Haifa alone, 11,160 Arab workers were living in 2,473 petrol-tin huts. Early in 1938 there were 21,000 Arabs unemployed in seven selected towns and 12,000 Jews out of work. Yet 1,000 labour immigrant certificates were issued for the months, April to September, and to this number, under pressure, a further 150 were added.

The Palestine administration has itself admitted that Arab educational services had hardly kept pace with the expansion of the school age population. The Royal Commission (1937) reports : " It is most regrettable that after seventeen years of mandatory rule, the Government system is able to satisfy no more than half the Arab demand for education . . . this is more deplorable in that many Arab villages are willing, if only the Government will do its share, to contribute towards the erection of school buildings."

Under Jewish Agency pressure, which was able to voice protests in the British Press and Parliament, Hauran labour which had been imported from Syria because it was cheaper, was displaced by Jewish labour in the port of Haifa in 1937. Arab labour benefited to the extent of 200 for which 1,200 applicants arrived.

In the question of Health Services the fellah has received no benefits from Jewish money. Mr. G. Mansur, a working baker and a schoolmaster by profession, has compiled evidence in his " Arab Worker under the Palestine Mandate," which blows sky-high the pretensions of Zionists and their claim to have benefited the fellah.

The Government's report for Palestine, 1937 (issued June, 1938), states on pages 30-31 certain significant facts: "Expenditure on defence £697,000 out of a budget of about £6 millions. On December 31st 1937, the currency in circulation was £4,829,134 compared to £5,741,134 the previous year. Customs receipts had fallen from an average of £240,200 per month to £177,000. Receiving orders were issued for 57 companies as compared with six in 1936, and the number of declared bankruptcies was 57 to 33 in 1936. Assets about £40 million, liabilities over £104 million."

1936-1938

Strikes - Rebellion - Commissions - Partition?

According to the Jewish propaganda Arab strikers and "terrorists " were driven into these uncongenial occupations by the evil machinations of the Mufti Haj Amin el-Husseini and by the advent of foreign money (Italian?).

The truth, as usual, was widely separated from the Jewish account. As a result of a united Arab appeal for the establishment of democratic government, of prohibition of transfer of land to Jews, of cessation of Jewish immigration, the British Government on February 1st, 1937, reasserted its offer of December, 1935, for a new constitution and the establishment of a Legislative Council. Jews, according to the Information Department, Paper No. 20 of the Institute of International Affairs, "were unanimous in condemning the proposed constitution and the Government's reply to the Arabs. An influential delegation protested in London, and the Jewish Agency issued a memorandum on the subject."

This Jewish pressure, exerted both in the House of Lords and in the Commons, as well as at Geneva in the Mandates Commission's meeting of June, 1936, gave the Arabs "fresh evidence of Jewish influence in London." In consequence, the disorders in Palestine, which have continued to this day, with the exception of the Royal Commission's stay in Palestine, broke out on April 26th, 1936. The Royal Commission came, and went, issued a report in which the findings were again particularly favourable to the Arabs and a demolition of many Jewish arguments; but fearful of offending Jewry with a definite statement that Zionism was a failure, the most pitiable of all solutions was suggested, that of Partition, an act of historical ill-omen and cursed by all parties, Arab and Jew.

Between December 1st, 1937, and March 31st, 1938, about 30,000 troops have been occupying Palestine. There have been 381 people killed and wounded, 24 and another Commission, this time one on the technical points of Partition, sent to Palestine. And yet, the Jews cry that the British Government has not even attempted to fulfil the Balfour Declaration. Both the dictatorship and aggressive tendencies of Jewry are exemplified to the full in this question of Palestine. Alone, the subjugation, or worse, the extermination, of the Arabs, will satisfy the Jews. In Europe they cry persecution, in the Middle East they practice persecution. On occasion after occasion we read of the Jewish Agency, the Board of Deputies for British Jews, visiting the Colonial Office to protest against the establishment of the Legislative Council in Palestine or the pro-Arab policy of the British Government; the pressure never relaxes. Brodetsky tells the British public through the medium of the Daily Herald: ..." that Jews throughout the world are unanimous in their opposition to the Council, it would frustrate the purpose of the Mandate, the Jews being in the minority." Not a word about the self-Government clauses in the Mandates, not a word about the civil rights of the existing communities, not a word about " Democracy " !

The power of Jewish propaganda has been fully exemplified, both over the Government and in the Press. The newspapers particularly sensible to-day to the Jewish claims are The Times, Daily Herald, News Chronicle, Manchester Guardian, and Daily Telegraph. The power of Jewry to restrain news hostile to Zionism has not been so clearly manifested. Here are some examples of Jewish opinion which are unknown to the British public:

(1) Ochs, the late owner of the New York Times, was never a supporter of political Zionism, believing that this was not a solution of the Jewish problem.

(2) Doctor Magnus, the Chancellor of the Hebrew University at Jerusalem, stated in his address to the students in 1930:—

..." If Zionism rests for support upon British bayonets our movement is bankrupt from the start."

(3) Sir Victor Harari, head of a leading Jewish family in Cairo, Egypt, was responsible for certain negotiations between the Arab leaders and the British Government during 1918-19. He resigned his position as an official leader of the Zionist movement because, as he stated to the writer, personally, the Jews in high places had not kept the promises they had made to the Arabs of Palestine and to King Feisal. These Jews had brought pressure to bear on the British politicians whereby Arabs' rights originally safeguarded were not only jeopardised, but disregarded. Such facts never appear in our National Press. There have been eight Commissions in Palestine, and a ninth is at work, and six British statements of policy. But what has been done, what action taken? Nothing constructive, only the use of force for the imposition of a policy which is bound to terminate in disaster.

As for the Partition suggested by the Peel Commission, no solution could be less likely to bring a permanent easing of this problem. For not only were 250,000 Arabs to be incorporated in the Jewish State, but later they were to be transferred from the land on which they have lived for 1,300 years. Further the Arab State was to receive a subsidy from the Jewish State and, of course, the Jews were to have the rich areas while the Arabs were to be fenced in upon the stony hillsides of Palestine.

It is thus on the evidence not out of place to suggest that political Zionism is inspired by no sense of the ideal, but it is essentially materialistic and based upon the desire of Jewish financiers to control what the more far-seeing bankers among them recognised would become a very important link in the Imperial chain of communications. To achieve this they employ the poor Jew to do the rough work and to face the risk of death by riot, while they sit in the comfortable offices of London, New York and Paris. To support this contention let us terminate this brief review of Zionism with a few quotations from leading members of world Jewry, and a few Gentile sympathisers.

EMPIRE STRATEGY

The latter believe that half a million Eastern European Jews, polluted with Communistic doctrines, allied to every European Bolshevist leader, planted in Palestine, astride our Empire communications are a greater safeguard than a unified, contented Arab Kingdom. The world is certainly awry, and reason is at a discount in Great Britain. The Arabs, and the Muslims in India, our most staunch supporters, are the followers of Islam. There are nearly 250,000,000 Muslims in the world, and 16,000,000 Jews. To establish an Arab kingdom in close alliance with the British Empire must be surely rather the aim of British foreign policy than that of facilitating a Jewish-Communistic and Jew-financed controlled state astride our Empire's oriental communications, composed of Jews who are generally the riff-raff of Central Europe (nearly 70% of immigrants). The supposition that a Jewish State in Palestine will strengthen the Empire would be ludicrous were it not so pregnant with tragedy for the British Empire. Colonel Wedgewood: "A great deal of the future of the British Empire depends upon our having in that corner of the Medi terranean a friendly people, depending upon us and, therefore, reliable.

It is of the utmost importance to the future of the British Empire that we should have the co-operation of the Jews in the further extension of our Empire." The late Lord Melchett, October 26th, 1928.

"Palestine has always been a highway of the world, it is the Belgium of the East." Herd (from Bentwich in "Palestine," page 69).

..." Herzl sought later to get in touch with Lord Salisbury, the English Prime Minister, arguing that an autonomous Jewish community in Palestine under the suzerainty of the Sultan would be a valuable link in the Imperial chain." Doctor Weizmann (at a dinner in New York).

" The Key to the doors of Palestine is not in the pocket of the High Commissioner for Palestine, but in the pocket of the Jews of America!" Second Lord Melchett.

" From a strategic point of view, such a development (referring to extension of Jewish State to Trans-Jordania) is of tremendous importance to the British Empire. Palestine stands as a vital link in the chain of Imperial communications between the East and the West. It holds the key position for all air routes, and, in view of the Egyptian situation, must always be a vital factor in the development of air routes to East and South Africa."

Once again we ask are these vital links of the British Empire, between India, Australia, New Zealand, South Africa and other lands to be placed at the mercy of the Jew, Polish, American, Russian, or international? Are British soldiers to be shot on behalf of Zionism? Is justice to be denied forever to the Arabs? It is not for the caucus of political parties, it is not for the Jewish financiers, to decide, but it is for the British people.

Mr. E. T. Richmond in an article in the "XIX Century and After" for February, 1938, writes of the Government's policy in Palestine as ". . .The aggression was planned, initiated, and is being carried out under the direction and control, not of British democracy, but of a special, ad hoc, conjunction of interests and influences. From this conjunction proceeds a voice. That voice dictates action. It is the voice of a hidden

dictatorship; dictatorship, because it dictates; hidden, because it cannot be related to any definite body. Two things at least are clear : first, the fruits produced by it are not of a character that is English; second, it stands for the coercion of the Arabs." Mr. Richmond occupied high official positions in Palestine, and was later Director of the Department of Antiquities in Palestine.

To sum up. The British Union pities the Jew for the universal dislike he inspires throughout his history, but the cry of "persecution" comes too glibly from the mouths of those who by their money power have long persecuted Christendom. The Jewish problem cannot be settled in Palestine; it will be but another outbreak of the universal disease. However, as by the Balfour Declaration, Great Britain is responsible for the 400,000 Jews now settled in Palestine, this country must be prepared in consequence to guarantee the minority rights and economic existence of the Jews, so long as this minority group does not break, or contravene, in any way the laws of Palestine.

The Balkanisation of the Middle East, undertaken in the postwar settlement and then exaggerated to a worse degree by the French division of Syria into Syria proper, Lebanon, Latakia, and now the Sanjak of Alexandretta, is the most provocative method to create eternal dispute, as was the Balkanisation of South-eastern Europe before, and that of Central Europe after the war by the Treaty of Versailles. The prestige of the great Powers rests not only on force but on conduct; and there can be no question that the conduct of the allied Powers after the Great War has not been such as to bring prestige, especially in the Arab countries.

Early in 1917 British aeroplanes dropped leaflets addressed " To the Arab officers and soldiers in the Turkish Army in Palestine," which were signed " The British Army in Palestine " : " To all Arabs and other officers and men in the Ottoman Army. " We have with much regret heard that you are righting against us, who are working for the sake of preserving the edicts of the Holy Moslem Religion from being altered and for liberating all Arabs from the Turkish rule. " We believe that the real truth has not reached you. We have therefore sent you this proclamation sealed by our seal to assure you that we are fighting for two noble aims, the preservation of the religion and the freedom of Arabs generally. " We have sent strict orders to all the heads and men of our tribes that if our army happens to capture any one of you they should treat you well and send you to my sons, who will welcome and well treat you. " The Arab Kingdom has been for a long time in bondage to the Turks, who have killed your brethren, and crucified your men and deported your women and families and have altered your religion. How then can you stand this and bear the bitterness of continuing with them and agree to assist them? "Come and join us who are labouring for the sake of religion and the freedom of the Arabs, so that the Arab Kingdom may again become what it was during the time of your fathers, if God wills. God is the leader to the right path."

Further the allied declaration of November 7th, 1918, which is printed on page i of this brochure promising that administrations shall be created " which shall draw their authority from the initiative and free choice of indigenous populations " is impossible to overlook without dishonour.

The future of Palestine must lie in an incorporation with Trans-Jordania and with the Arab literal state of Syria, including the Maronite and Jewish minorities which will be given an Anglo-French guarantee.

In the " Contemporary Review " of August, 1929, the writer outlined a method for the creation of the Arab Confederated States. This still holds good and certain steps towards this have already been taken. It remains, therefore, for the question of Palestine, Syria, and the various subdivisions to be treated with the same boldness, and then peace and stability will come to the Middle East.

But the problem of the Jew remains and it must be solved. British Union will do its best, in conjunction with the other great Powers, to place an area of the world in the hands of the Jews which would be capable of receiving at least 10,000,000 and of sustaining this 10,000,000.

British Union is not antagonistic to the creation of a Jewish State, only not in Palestine, and would do its utmost towards the attainment of this ideal. The way of National Socialism is neither to shirk responsibility nor to imagine a palliative is a cure, and thus to leave a disease more deeply rooted than ever for its children to solve or, more probably, from which to perish.

Speech delivered by Mrs. Mogannoum, one of the leading Arab feminists and wife of one of the Arab Leaders now in exile, in Bethlehem, November 10th, 1929.

It is with reluctance that I dared accept the great honour conferred upon me, to be, as I believe, the first Arab lady to make a public address in this energetic Club in the ancient City of Bethlehem, the birth-place of one of the great messengers of peace to the world; before a mixed audience of men and women, including renowned persons, as our friend Captain Gordon Canning, known as the friend of the Arabs.

Owing to the grave conditions in the country and the imminent peril lying at our door, we feel that the time has come for the Arab women to enter the public and political arena and work side by side to support their men in their national struggle for life, liberty and independence.

The Arab woman, Captain Canning, is not, and has not been, as dormant as the Western world believed in the past. I believe, hitherto, she has been the inspiration which pushed the men forward in their national struggle.

Events of late have so stirred the country that we Arab women felt that it was our sacred duty to emerge from behind the screen and step forward in the limelight to dispel any propaganda or notion that the Arab women are ignorant and backward. It is for this that the Arab women (Moslem and Christian), although I should not make the distinction, as we are all one for home and country, have emerged from our homes to public life, contrary to the traditions of old.

It might interest you to know, Captain Canning, that the Arab women who had an interview with His Excellency the High Commissioner and Lady Chancellor, told him that, not only will they appear before him for the first time in history, but they will, if need be, sacrifice their very lives for their distressed nation !

I cannot explain it to you better than the statement made to us ladies by His Eminence the Grand Mufti of Jerusalem, when he said : "The Arab National Movement has so far been standing on one leg, but since the Arab women have entered to work shoulder to shoulder with their men, the National Movement is supported by two legs," and he was sure it cannot but succeed.

Our sole aim is to insure and guarantee permanent peace and harmony in this land of peace, the Holy Land, the land of religion and revelation, the land which is dear and sacred to the three great religions in the world.

We believe the policy followed Hitherto is not the kind of policy which will insure everlasting peace. How can you insure peace in a country where one small minority is aiming and striving to oust the great majority out of their home and country by means of their influence, propaganda and money ? Would you, Captain Canning, stand with folded arms when someone, by means of force, and contrary to all laws, try to drive you out of your home and allow a stranger to take possession thereof? Would you not, resist with all your might, in self-defence of home, hearth and property ?

On behalf of the Arab women of Palestine, we want you to convey to the British public that we definitely refuse and strongly resist a Jewish national home in our country, as our country is far too small to contain two homes for two people widely differing from one another in culture and aspirations.

Do convey to the British public that we refuse to have Palestine become the place of refuge for all the discontented people of Southern and Eastern Europe, who have been flooding the country with Bolshevistic and Communistic ideas.

Impress upon them that such policy does not and will never guarantee the permanent peace which all Arabs crave for. Bloodshed we abhor. Disturbances we abstain from, for it is we women who pay after all, and pay dearest when such troubles occur. Allow us to live in peace ; allow us to develop our country in our own way, and let us take our time at it!

Allow us to continue to have some hope in British justice, that justice which we dreamt of before the Great War; that hope which made us desert the Turkish ranks, and work hand in hand with the British on the promise of freedom and independence !

Be the Messenger of Peace between the Arabs and Palestine, and the British nation. When I say the British nation, I do not mean the Colonial Office, I mean the British public, which cannot but feel with oppressed people, who ache for, and are entitled to, liberty, and to freedom !

Be the links and means that will bring forth friendship, between the British public and the Arab nation. We feel sure that when the British public will fully understand our case and our just cause, public opinion will surely compel the Colonial Office to change its policy.

Tell the British public that the root of all the trouble in Palestine is that despotic, tyrannous and unnatural declaration called the Balfour declaration.

Tell them that peace will never reign in Palestine so long as this declaration is in force.

Tell them that the blood of the Arab villager is being sucked by heavy taxation in order to maintain an expensive administration in support of the Balfour declaration.

Convey to them that the natural sources of the country are being doled out in the form, of concessions to the Jews. Impart to them that the peaceful country which gave the world the great Messenger of Peace and goodwill is being repaid by introducing into it the worst elements of discontent and dissension.

Tell them that the Arabs of Palestine insist (of course, in good faith) on enforcing the principle of "No taxation without representation."

Tell them that Palestine is entitled to a Democratic National Government, and tell them, lastly, not to allow this order of servitude to remain as a black blot in the annals of the British nation.

We welcome you as a Messenger of Peace, as a connecting link between us and the British public, and hope, through your influence and energy, public opinion in England will see light and our beloved Palestine in the near future may enjoy peace and harmony.

Mrs. M. E. MOGANNOUM
(in Bethlehem, November 10th, 1929).

Speech by Haj Amin El-Husseini, the Grand Mufti, now exiled by the British authorities, on November 6th, 1929, at Jerusalem, at a party given by the Supreme Moslem Council.

We are here this afternoon to greet Captain Canning heartily. He is our distinguished guest, and a sincere friend to our people. We immensely thank him for his efforts he has been unceasingly exerting in support of our cause. In view of this, we receive him as an apostle of peace seeking for renewing friendly relations and means of amity between the two nations - British and Arabs.

Every true Arab desires very much to see that these friendly relations are based on durably foundations supported by the mutual interests which are very essential to both nations. Geographical significance adds, much, in fact, to those interests being so reciprocal. The only way to preserve them as good and sound, and to secure development thereof, is to have them built up on sincere mutual co-operation. But to have them built upon force and bayonets, the result will be fruitless and no less than destructive.

The Arabs, before the Great War, were sharing the Turks the administration of the whole State. They had seats in Parliament (in both houses), in Cabinet, in the Army and in every Department of the State. But, in due time, the spirit of independence and nationalism awoke in their hearts. Having their history before them, they started their way of restoring their glorious past. They did not feel satisfied any longer to continue in combination with the Moslem Turks. The Arabs wanted freedom, together with a separate national organism, so that they could rebuild their history and be able once more to contribute to world civilisation as an independent nation.

When the Arabs were in struggle for their independence, the Great War broke out. During that War, and at a very critical stage of its days, the British Government gave the Arabs, through H.M. King Hussein, in 1915, solemn pledges as to the independence of the Arab countries, with which Palestine was included.

The Arabs put their confidence in Great Britain's honour and pledges ; and so they threw in all their lot with the Allies, and fought with them shoulder to shoulder till the end of the War. The substantial assistance rendered by the Arabs during the Great War, was very valuable, giving good results, passive and active.

Lord Allenby, and many others as well, acknowledged the part played by the Arabs, which, indeed, was more or less, an important element of definite victory. The people of this country, being during the War confident that Great Britain would never make any departure from her pledges, received the British Army out there as an Allied Army. Shortly after that, however, the Arabs were alarmed by the saddening news of the BALFOUR DECLARATION, 1917, the object of which was to create in Palestine a national home for the JEWS.

That declaration was, of course, in contradiction with those pledges given to the Arabs two years previously, and confirmed by proclamation of Lord Allenby when having entered the country. At any rate, the Arabs in general and the people of Palestine in particular, were exceedingly disappointed, and thus felt as though they were thunderstruck. Many British friends of ours began to say that the Balfour Declaration was only given under certain compelling circumstances during the War, for reasons of financial and political consideration, and that Great Britain would not break her word with us. But unfortunately we are very sorry to say now, that since then, up to this very day, we have seen nothing of the kind of fulfilling pledges given to the Arabs.

What we have been seeing, practically, is continuous adherence to the policy of Balfour Declaration - that policy, unjust and unnatural, which had been a source of misfortunes and calamities Befalling us and bringing us to a state of humiliation and servitude in our country. That policy, called by Lord Balfour "the policy of dangerous experiment," and by Mr. Churchill "the policy of adventure," and described just recently by Mr. Merriman, the Council for the Jews before the Commission of Enquiry, "as a policy acknowledged to be one of experiment without any precedent in history," is the source of all evils.

It means, in theory and practice, to put this country, inhabited by about eight hundred thousand Arabs for more than thirteen centuries, from three directions surrounded by Arab countries, and being holy in the eyes of half the people of the world, as you said to me yesterday, under conditions politically, economically and administratively, favourable as to create a national home for the Jews, who come over here from all parts of the world, describe this policy of Balfour Declaration just in one word, it suffices to say that it aims at effecting an operation of gradual annihilation of bring with them different languages, habits, customs and principles. To an

already settled people in order to enable another people to install themselves in this place. Consequently, the Arabs have been seeing many fatal results. They have been deprived from any amount of independence and national being. They have been taxed in a way many times heavier than the taxation levied on their brethren in Syria, Iraq, and Trans-jordan. This taxation, need not say, is without justification. The greatest part of the budget is an expenditure to safeguard the interests of the project of the national home. The Arabs were never consulted in any of the legislation.

The country has been open for the Jews to come in. Obstacles were put in the way of Arab immigrants in America, so that they should not be able to return home. Thousands of dunums of land were transferred from the Arabs to the Jews as a result of the economic crisis and of non-support rendered to the Arab farmers by the Government. It is very strange to say that the more the Jews are favourably treated, the more ambitious they become, and at last they made it open that they do let their ambitions reach the Arab holy places and Wakfs (Pious Foundations). Now, generally speaking, we find that this policy, taken as a whole, was the reason for the recent unfortunate disturbances, and for the blood that was shed in this country, which must be the home of peace.

The Arabs in this country request all their British friends, and our distinguished guest, Captain Canning, is of the best of them, to be so good enough as to let the noble British people know the real facts in this country. Furthermore, you are kindly requested to say, on our behalf, that the Arab nation, backed both by the Moslem world and the Christian world, demand persistently that Great Britain should bring this dangerous experiment to an end, especially when it being proved by ten years' experience, that that policy is bankrupt and fruitless. At the same time the Arabs demand that this dangerous policy, being radically and totally changed, another one of justice and impartiality be substituted for the former.

We demand that Great Britain sincerely fulfil her pledges which she gave us, so that we are enabled as to achieve our independence. The Arabs, who had a brilliant past and history, and are now of a great number of millions, inhabiting countries of the best geographical positions, enjoying a fine language and a modern revival, wish very much, that friendship between the two nations be founded on purely amity and mutual interests, and not on force and subordination.

The Arabs cannot tolerate any longer the policy of annihilation. They foresee that if this policy continued, they should have in future, as a result of it, as fatal a destiny as could be imagined—it would be a destiny like that foreseen by a man to whose body germs of tuberculosis nature are introduced. He keeps lying in bed, no fresh air to come in, no nourishing food available, waiting his last moment! He feels that any kind of death other than this would be easier for him and less terrible.

Lastly, we request you to say to your noble people that the Arabs (whose history you are well versed in) are quite justified in demanding to see justice done to them, and that the Arabs were and still are a people who love justice. Gustav Loubon has said that history never saw a conquering people a more merciful nation and more just than the Arabs. The Arabs, you may be assured, when they are independent, will let the world see again that they are the same Arabs who showed that justice in the past.

My last word is that all of us wish you a good time among us in this country.

Detailed account of a 'British Concentration Camp.

This report deals with the actual conditions of "El Mazraah" concentration camp situated opposite the Labour Farm Co., about two kilometres from Acra, on the seashore, and which is the place where Arabs are being interned.

(a) General Description.

This concentration camp is divided into three blocks, two of which consist of eight huts each and the third of four huts. Each block is separated from the others by wire and the occupants of the one block do not mix with those of the others. Each hut measures 20 x 5 metres and has twenty windows and two doors. The windows have no glass panes but only shutters (blinds). The huts are opened at 5 a.m. and closed at 4.30 p.m. in winter, and with sunset in summer. The internees are allowed out in the camp during this time, but there is neither shelter nor trees, and all they can do is to lie in the shade of their huts.

(b) Accommodation.

The internees are accommodated 35-40 in each hut. They are allowed each a straw mattress for bedding, with four blankets in winter and two in summer. They sleep on these mattresses on the floor, and are allowed neither cushions under the head nor sheets. They sleep close to each other as there is no distance between the mattresses on the floor. They have neither chairs nor tables; in fact not a single piece of furniture, and for the purpose of eating they sit on the board of the mattress. Only shelves exist where clothing is packed. The place is cold in winter, and humidity is felt from the concrete floor, which is wet under the mattress. Upon complaints straw mats were allowed in winter under the mattresses and celotex sheets put on the walls for the cold. In summer the place is alive with bugs.

(c) Sanitation.

Each internee does his own washing of clothing and underwear, but regular prisoners do the cleaning up of the camp.

Since 1938 or end of 1937 the sanitary conditions have been greatly improved; washing facilities are now provided with running water, and hot water is supplied three times a week. Shaving is not allowed; only hair cut with a machine and between the internees themselves, but no hairdresser is allowed to enter. Before 1938 buckets were supplied inside the huts and exposed uncovered for night use, but since then a sort of cabin has been made in each hut with a closing door where two buckets are in use for the night.

(d) Food.

The food supply is very poor. Those who have means can arrange for food to be supplied from outside. The less fortunate have to subsist on the ration. Food is supplied twice a day, and the first meal is not served before 11 o'clock in the morning, consisting of bread with a piece of cheese or halaweh (locally made sweet) or olives or leban (sour milk) with a raw onion. The second meal is served at 4 p.m., and consists of bread, lentils or rice soup. Meat is supplied twice a week, but in a very small portion, and beans are sometimes served in lieu of soup, and one orange once a week. A primus is allowed in day-time inside the huts if internees wish to make a cup of coffee or tea on their own, but everything is made and served on the floor.

(e) Visitors.

Visitors for Moslem internees are allowed on Fridays and for Christians on Sundays, between the hours of 9 a.m. to 4 p.m., and for the period of 15 minutes. Unless with special permission and in the presence of a police constable, the visits are public, and about fifty visitors are allowed at a time to stand behind a large wire netting fence; and, on the opposite side, stand the internees behind a similar fence with a distance of about 4 metres, filled with barbed wire, between the two parties.

(f) Medical Attendance.

There is a permanent clinic with one male attendant. A Doctor visits the camp daily; serious cases are transferred to Hospital in Acre prison.

(g) Newspapers and books are allowed and cigarettes up to four packets per week (each packet from 20-27 cigarettes). No matches are allowed, but a cigarette lighter is permitted.

No money is allowed, and there is nothing that the internee could buy. No ice may be brought in. There is no library, nor any kind of distraction. The light is put out at 8 p.m. in all the huts, and one hurricane lamp is allowed for each hut after that time.

Administration. An English Police Superintendent is in charge of the camp. He is assisted by two British Police Sergeants and four British Constables with 30 Arab N.C.O.s and men.