

How the Jews Use Power—By An Eyewitness

Dr. Peters, of the University of the South, Tells What He Saw Where Jews Claim Rule: A Confirmation of Common Charges: The Jew a Bad Master

THE Jewish Question continues to mount the scale of public attention, attracting ever a higher type of mind to the discussion of its significance. When THE DEARBORN INDEPENDENT first began to print some of the results of its research into the Question, the initial response was largely from those who disliked the Jew because he was a Jew. This class expected to find in THE DEARBORN INDEPENDENT a spokesman for all their coarse humor and abuse.

The method that was followed by this paper, however, was not abusive enough, nor bitter enough to satisfy Jew-baiters and Jew-haters, and gradually a new response from another class began to be heard, which by this time has attained massive proportions. The better class of people, seeing that racial and religious prejudice had no part in the work, began to consider the Question with relation to our American life and the future of this nation as a Christian people.

An American Scholar States His Views

UPON this ascent of the discussion to its proper plane, the better periodicals began to give thoughtful attention to the matter. These publications have been referred to in previous articles. There is to be added to the list the *Century Magazine* for September, which contains an article by Herbert Adams Gibbons which clearly intends to be fair and is certainly able, in spite of a difference of opinion that might exist with regard to some of the author's conclusions. Mr. Gibbons states some matters more plainly than they have been stated outside the pages of THE DEARBORN INDEPENDENT, and some matters he states just as plainly; and he will be justified by the unprejudiced reader.

One of the most notable studies of the Jewish Question has come out of the University of the South, at Sewanee, Tennessee. It is entitled "Zionism and the Jewish Problem," the author being the Rev. Dr. John P. Peters, formerly canon residentiary of the Cathedral of St. John the Divine, Morningside Heights, New York, also rector emeritus of St. Michael's Church, New York, and professor of New Testament Languages and Literature in the University of the South. The article has been reprinted from the *Sewanee Review* and makes a brochure of 29 pages.

Dr. Peters begins with an historical sketch of the development of the two lines of thought among the Jews, the nationalistic which made for exclusiveness, and the religious which made for inclusiveness, and he describes the domination of the latter by the former with the coming of modern Zionism which he finds to be racial and not religious. He says "the dominant control of the Zionist party is at present in the hands of those who are not religious but merely racial Jews." He believes that the development of race-consciousness along these lines "must be inevitably in the end to make the Jews bad citizens of the United States or of any other country and to keep alive and increase the hostility to the Jews . . ."

This monograph by Dr. Peters will repay study. By permission, THE DEARBORN INDEPENDENT reprints the article from page 20 to the end, this portion being selected because it deals with Dr. Peters' testimony as an eyewitness of certain conditions in Palestine: (The italics are ours, there being none in the university reprint.)

Jewish Intolerance From America

THE experiment of the Zionist homeland is now being tried. It is too early to determine fully how it will work, but it is at least of interest to consider its manifestations so far. My earliest contact with Zionism and Zionist influences in Palestine dates from 1902. When I first visited Palestine, in 1890, the Jews in Jerusalem were almost exclusively of old oriental Sephardic families. Jerusalem was then still the old Jerusalem within the walls. There were no houses without. Jewish colonization, economic and philanthropic in character, had just then begun on the Sharon plain, but what little there was in the way of colonization was a feeble, unsuccessful exotic—an attempt to replace the persecuted Jews of Russia on the land, where, however, the Jew, unused to manual and especially farm labor, sat under an umbrella to protect himself from the sun and engaged native Syrians to do the work.

"On my next visit, in 1902, more colonies had been planted, and a serious effort was being made to turn the Jewish colonists into farmers. The majority of the Jews who had come to Palestine, however, were settled about Jerusalem, and the new Jerusalem with-

VOLUME two of this series of Jewish Studies is now off the press. It is entitled "Jewish Activities in the United States," being the second volume of "The International Jew," twenty-two articles, 256 pages. Sent to any address at the cost of printing and mailing, which is 25 cents.

out the walls was larger, in space at least, than the old Jerusalem within. The Alliance Israelite had developed there splendid schools to teach agriculture, and manual and industrial arts. I was urgently solicited by the management to visit and inspect these schools. Here I found Jew, Moslem and Christian working side by side without prejudice. This was, in my judgment, the best work of any sort being done in Palestine, for two reasons: first, these schools were teaching the dignity and the worth of manual labor, which the oriental of all sorts had theretofore despised, regarding it as unworthy of any man of intelligence or capacity; secondly, because they brought Moslem, Christian and Jew together on a plane of common work and common worth, the most valuable agent for the breaking down of those ancient prejudices, religious, racial and social, which have been the curse and the bane of the land.

"I was asked to put this down in writing because, I was told, great pressure was being exerted—I regret to say, especially from America—to prevent the management from continuing this particular work of teaching Jew, Christian and Moslem on the same plane, the demand being that the Jew should not be brought into such contact with the Moslem and the Christian, and that he alone should be trained, that he might not be infected, as it were, by the others, and that they might not be prepared to compete with him for possession of the land. This spirit I met in a more thoroughly organized and offensive form on my latest visit in 1919 and 1920.

Difficult to Get the Jew to Work

I FOUND immense progress in the development of agricultural colonies. There was still difficulty in persuading the Jew, except only the African or Arabian Jew, to do the actual work of the colony, but colonies were prospering, and fruit-culture, vine-culture and especially the manufacture of wine and liquors on a grand and most scientific scale, had progressed wonderfully. In general, the land occupied by those colonies was not in a proper sense ancient Jewish land. They were on the Sharon and Esdraelon plains and in the extreme upper end of the Jordan Valley; but those regions were being enriched, and the country at large benefited by the colonists. The great bulk of the Jews were still gathered in Jerusalem as heretofore, and there were on one hand the intellectuals and on the other the parasitic or pauperized Jew, what would ordinarily be regarded as the very best and the very worst. Life in the colonies was often very sweet and very lovely, a wholesome, normal family life, and an exhibition in peace and prosperity of what religious Judaism at its best may be.

"In Jerusalem one found the extremes of intensely narrow and bitter orthodoxy, and unbelief with extreme Bolshevik radicalism. Here, too, aggressive Zionism manifested itself in an attitude of bumptiousness and aggressiveness. The country was for the Jew. It belonged to him and he would shortly take possession. One was made to feel that one's presence in the land was objected to. The Hebrew press contained angry diatribes against the existence of Christian schools and missions. The attitude taken by these Zionists at first alarmed, then aroused and irritated enormously, the native population, both Christian and Moslem, making the Jew an object of dread and hatred as he had never been before. I had opportunities to talk on intimate and friendly terms with leaders in all camps, albeit I was unable, through language difficulties, to communicate with the rank and file as freely as I should like to have done. I myself felt the annoyance and in some places the danger of the animosity aroused. Under government order I was not permitted to visit certain sections of the country on account of the raids or uprisings of the Arabs, partly due to animosity roused by their apprehension of the Jewish invasion, and

partly due to banditry, which took advantage of that as an occasion. In other parts it was difficult to travel, because any stranger, unless he could prove the contrary, was suspected of being an agent of the Zionists, spying out the land for possession by the Jews. It was difficult to obtain lodgings or food, and there were sometimes unpleasantly hostile demonstrations on account of these suspicions. Everywhere it was believed that the Jew by unfair means was seeking to oust the true owners and to take possession of their land.

"In Jerusalem it was asserted that the Zionist funds, or the Jewish funds which the Zionists could influence or control, were used to subsidize Jewish artisans or merchants to underbid Christians and Moslems and thus oust them by unfair competition, and that similar means were being used to acquire lands or titles to lands. It was even believed by many that the English authorities were unduly favoring and helping the Jews in these endeavors, as is shown by a letter from a Christian in Jaffa published in the *Atlantic Monthly*:

"We are already feeling that we have a government within a government. British officers cannot stand on the right side because they are afraid of being removed from their posts or ticked off."

Zionist Funds Used Against Christians

FROM time immemorial the Jews the world over have contributed for the help of pious Jews in Jerusalem and the other sacred cities, Hebron, Tiberias and Safed, the so-called *halukha* or dole, in return for which the Jews in those cities were to win merit for themselves and those who contributed to their support by study of the law, prayer and pious observances. St. Paul carried over the same practice into the Christian Church, causing alms to be collected in the different congregations to be transferred to Jerusalem for the benefit and support of the Christians living there. To this day annual collections are taken in the Roman Catholic churches throughout the world which go to the Franciscans for the same use in Jerusalem. The Greeks and Armenians have like customs. In the past there had been no prejudice with regard to these doles, but now, it was claimed, the Zionist committees were using the moneys thus collected or contributed to organize and help their people in a systematized attempt to gain the upper hand in the land.

One Face for Jews—Another for Gentiles

PERHAPS the attitude of the extremists who possessed the dominating power in the community can best be shown by the utterances of one of their own organs, written in Hebrew. (It should be stated that the *English edition of this journal was, as a rule, quite different in its contents from the Hebrew edition.*) One article, entitled 'Malignant Leprosy,' is a denunciation of parents who allow their children to go to any school except those under the control of Jews and conforming to the demands of the local Zionist Committee. Parents are notified that a list has been made by the Zionist Committee of all children who are attending foreign schools, even though they are not subjected to any religious teaching, and it is demanded that they shall be withdrawn from those schools and placed in schools where they shall be taught the Hebrew language, customs and traditions, and kept separate from contamination by the Gentile, with his different ways and customs. Those teaching in foreign schools, or schools not complying with the conditions laid down by this committee, are ordered to withdraw from their positions. The 'malignant leprosy' is the contamination by the outside world which results from education with the Gentiles. It is admitted in this article, in answer to protests, that the opportunities in some of the non-Jewish schools are better than in the Jewish schools—for example, in the teaching of foreign languages, so important for conducting business or securing employment; that there is greater diligence in instructing; and better hours and better care of pupils. Nevertheless, parents are informed that they must sacrifice for the sake of their race those chances for their children, doing their best meanwhile to raise their own schools to the higher level. Those who are failing to live up to these ideals are designated as 'traitors' and by other opprobrious names, and the article ends with this threat of persecution to any who do not obey the orders of the Zionist Committee thus conveyed:

"Let him know at least that it is forbidden him to be called by the name of Jew and there is to him no portion or inheritance with his