

AN EASTER POGROM IN PALESTINE.

BY AMOS I. DUSHAW.

IT was the first of May, perhaps the most delightful month in Palestine. The Spring rains were over, and the worst part of the dry season was still far off. The Plain of Sharon was still carpeted with green grass and the usual large variety of smiling and fragrant flowers, and the fields of grain were gradually changing into the color of gold. In and around Jaffa, the present name for the ancient Joppa, noted for its luscious oranges and mild winters, similar to that of Palm Beach and Southern California, the orange blossoms of the very extensive orange gardens, filled the atmosphere with their sweet fragrance. This region is also blessed with the almond, the apricot, the palm, the fig, and the olive trees, and now the fruit of these trees were loaded with green fruit, slowly, but surely ripening for the harvest. Altogether everything was conducive to thoughts of peace, and not to that of murder and robbery of the most diabolical and treacherous in character. And this was also the Greek Easter. On this day when Christians were Christians in the Resurrection of a Jew many Christians encouraged the fanatical Moslems in the massacre of defenseless and innocent men, women and children of the Jewish people.

The Jewish workers had received permission to parade on this day, and that no trouble was anticipated was evidenced by the absence of military and police protection. Every soldier was at Ludd, ancient Lydda, the military camp for this part of Palestine, about twelve miles from Jaffa. But the authorities should have made some provision in the event of trouble because they had ample warning from previous experiences that it was not safe to permit any kind of a parade without some military protection. The Turks were never guilty of such negligence. And whenever riots broke out, due to such negligence, the respectable element, Moslems,

Christians, and Jews longed for the return of the Turk. But England was not to be blamed for these outbreaks. It was largely the fault of incompetent District Governors. In Districts where Governors were competent, courageous and loyal to British traditions of law and order such riots did not occur, or else were speedily put down. This was especially true of the Haifa District.

"Bolshewik!" "Bolshewik!" "Bolshewik!" I heard this cry from many native Moslems and Christians. "The Zionists are flooding this country with Bolshewiks!" "Every Jew is a Bolshewik!" This is the kind of propaganda the Christian and Moslem leaders carried on until they poisoned the minds of the simple-minded, inoffensive and kind-hearted peasants and town-dwellers against a people with whom they had always loved on exceptionally friendly terms. In this dastardly work the native Protestant pastor and teacher, products of the mission schools, played no small part.

During the year that I was in Palestine, I visited many of the Jewish colonies, conversed with all kinds of Jews, but do not recollect meeting one Bolshewik. I saw these so-called Bolshewiks working on the highways, in the scorching sun, blasting and breaking stones, building roads, etc. They were earning their daily bread by the sweat of their brows, under very trying conditions, battling with starvation wages and malaria. Among them were many college men and women. What were their chief critics doing? Sitting in some shady spot, drinking Turkish coffee, smoking cigarettes, damning the Jew and British government, and pretending to long for the return of the Turk who treated them in the days of their power with less consideration than they did their dogs.

The first of May gave the preachers of arson, larceny and murder the opportunity they had longed for, and they made good use of it. The Christian leaders had preached sedition in the church, school, press, parsonage, home, and prepared the mob to commit crime against friends and imaginary foes. On this Easter Day the followers of the Cross and Crescent united to kill, steal, and to commit many unmentionable crimes against women and children.

The parade was confined to the strictly Jewish section of Jaffa, namely, Tel Aviv. During the parade some difference took place between the workers and the very few radicals in their midst. It was strictly a Jewish affair. The handful of radicals were completely overcome, and driven out of Tel Aviv. They retired into the adjoining Arab settlement for protection only to fall into a carefully prepared trap. Here some of them were killed and wounded

without any chance of defending themselves because they were unarmed.

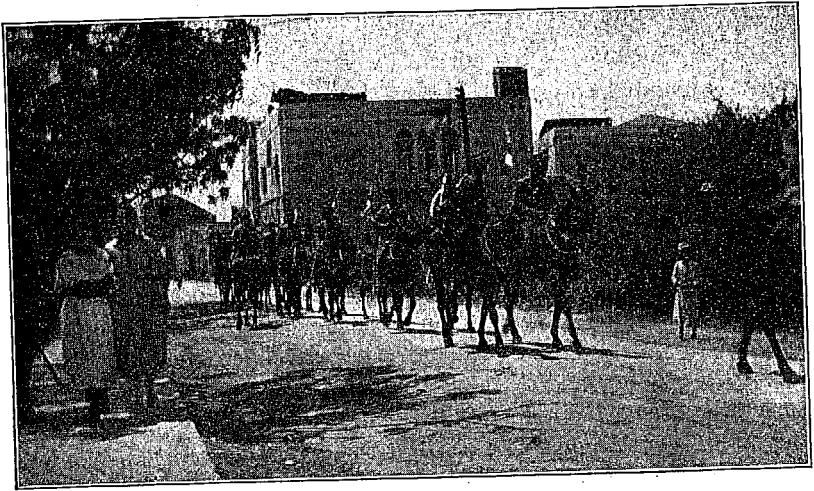
Tel Aviv, now a self-governing municipality, has a population of about eight thousand, entirely Jewish, and looks like a section of Los Angeles. Only a few years ago Tel Aviv was nothing but a sandy waste. Today it is a most up-to-date town of fine homes, schools; elementary, normal, college; sidewalks with trees affording shelter from the heat during the summer months, and parks, library, waterworks, electricity for the streets and homes, and sewers connecting every home. Instead of looking to this town with real pride and making an honest effort to build for themselves such towns elsewhere, the so-called educated native looks at it with envy. Did Bolsheviks build Tel Aviv? The intelligent native knows better.

The Manshia is situated southwest of Tel Aviv, near the sea, and is populated entirely by Arabs, Moslems and Christians. East of this district and separated by a narrow lane, which is also the main business street of this district, is the Nevy Shalom, a poor Ghetto, and differing little in appearance from the Manshia. Here Arab and Jew lived side by side, doing business with each other, and the thought of mutual distrust never entered the heads of either Jew or Arab, until the educated Christian and Moslem politicians poisoned the minds of the poor Arabs. These native politicians incarnated the spirit of the unconverted Zacchaeus. They told the Arabs that the coming of the Jew would result in the expulsion of the natives from their homes, the loss of their jobs, and economic and political servitude. The truth of the matter was that the coming of the Jew meant the emancipation of the oppressed peasants and slum-dwellers from the bondage of the proud, lazy, half educated native who considered it a mortal sin to do any kind of manual labor, and who saw that the Jew would no doubt inspire the common people with self-respect, and that they would demand schools and better wages. In this these leaders were correct, and results of their visions are already in evidence. The poor native is discovering the Land of Promise.

"Attacked by Bolsheviks!" This statement was circulated far and wide by the Arab leaders. Can anyone believe, who has read the story of Bolshevik Russia, that Bolsheviks, armed with bombs and guns, according to the Arab stories, would permit themselves to be butchered like sheep by an Arab mob? As a matter of fact for a time it was a onesided affair until the Jews forgot their differences and saw the necessity of rushing to the defence of helpless

men, women and children, and with sticks and stones, kept back the mob from looting and destroying Tel Aviv until the arrival of soldiers from Ludd and Jerusalem. The police of Jaffa sided with the Arab mob. Later in the afternoon the soldiers from Ludd and policemen from Jerusalem disarmed the Jaffa police. The few Jews on the police force were off duty on that day. It was certainly a carefully pre-arranged plot with the connivance of Arabs in authority in the police department.

Early that morning a Jew, whose place of business was near the Manshia, saw the Arabs clubs and other weapons. He asked an Arab whom he knew what they were doing that for. He answered,



INDIAN TROOPS GUARDING JAFFA.

"Stay in doors today and do not open your place of business." He followed the advice, and saved his life and property.

The Arabs of the Manshia rushed into the Navy Shalom Ghetto bent on murder and plunder. They cleaned out the contents of about forty-four stores, killed the defenders, and wounded many defenseless women, children, old men. Respectable looking Arabs, with well-ironed fezzes, polished shoes, well-creased pants and starched collars rushed into stores and helped themselves to all kinds of merchandise. It was a typical Russian pogrom. The Arab stores were not touched. The police took their share of the loot.

But the pogrom was not confined to the Navy Shalom district. It was general. It extended to all parts of the city, suburbs and

colonies. Arabs destroyed beautiful fruit orchards, the work of a life-time, burned homes and carried off movable property and cattle.

When the British authorities deprived the Europeans of all arms they placed their lives and property at the mercy of the scum of the land. And to make the situation a thousand times worse the police force was made up of ignorant, illiterate Arabs. Why? Because they were willing to work for seven and a half pounds per month. However, I am glad to state that the method of running the police department has been entirely changed. A higher class of men are now on the force, who receive better pay, and who are led by more competent leaders.

But this is not the end of the story. The most hideous part is yet to be told.

I went through the Nevy Shalom, interviewed many victims of the pogrom. A Jewish carpenter took me to his place of business, and showed me all the damage they did. They robbed him of his tools, carried off his finished and unfinished work, and destroyed what they could not carry away. He had a wife and three children, and was deprived of the means of providing for his own. He seemed very pleased when I told him that I would tell his story to the people in America.

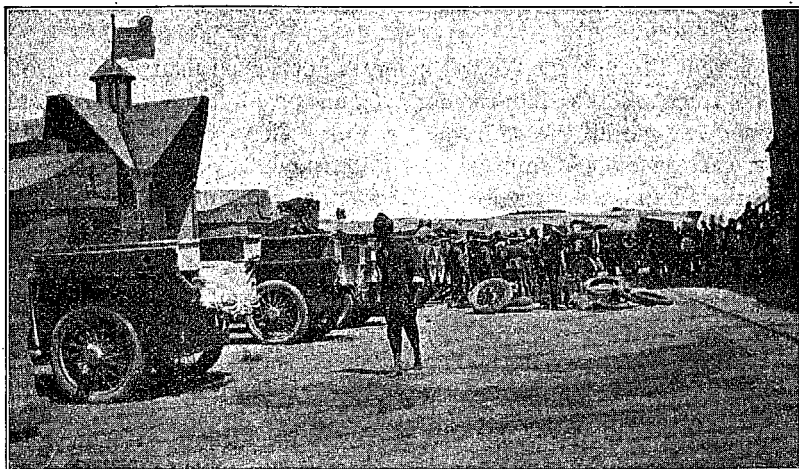
A Jewish boy, fourteen years of age, who had the courage to reprimand a policeman for his disloyalty was instantly shot and killed by the same officer.

I spoke to an English soldier who was guarding the lane and I asked him what his orders were. He answered, "I must not shoot." The Arabs knew it and smiled. But about two months later it was the voice of the guns that finally put an end to the riots of Jaffa.

What happened in the principal business section. An ex-British officer, whom I knew, said, that about 1:30 P. M. of the same day he was sitting on the balcony of his hotel when he saw a mob coming up from the southern part of the town, armed with heavy sticks and shouting like demons. A very short distance from the hotel a Jew was knocked down, but whose life was saved by the timely appearance of two policemen who halted the mob for a few moments. This gave the Jew the chance to escape. If the officers had remained loyal to their duty the mob would have dispersed. There was some argument between the officers and the leaders of

the mob. The officers then lowered their guns, and the mob rushed the stores.

An American Jewish druggist was in his place of business at this time. He went to the door to see what all the noise was about, when he saw the mob and took in the situation at a glance. He instantly called up the governor for police protection. The answer was, "I cannot help you." The mob rushed into his place. It all happened as quick as lightning, and the fact that he kept his wits about him saved his life and business. It happened that he had near at hand a can full of sulphuric acid, and before they had time to lay their hands on him he poured the acid on them. They hurried out faster than they came in. The druggist showed me the marks



BRITISH MACHINE GUNS.

of the acid on his hands and clothes. A report was later circulated throughout Palestine that Jews had purposely used sulphuric acid in great quantities on defenseless Arabs. But this was the only case where this acid was used.

The Ajjami is a section in the southern part of the town, and it is practically one hundred per cent native, Christian and Moslem. Here are located most of the Christian Institutions: the Greek, Latin, Copt and Protestant Churches; the schools, hospitals and orphanages. In one part of the section is a group of buildings, the French schools for boys and girls, and right opposite, the French hospital, church and convent, all combined. And next to this estab-

lishment is a large building which was used by the Zionists as a temporary home for Jewish immigrants, and called, "The House of the Pioneers." Here the Jewish immigrants, mostly young people, were cared for until they were transferred to the colonies, labor camps, and other places where their services were needed. The inmates of this home never interfered with their Christian and Moslem neighbors, and never suspected that these neighbors were secretly planning their destruction.

"The House of the Pioneers" was at this time well-filled with young Jews and Jewesses, some of them had only arrived the day before. Little did these unfortunate ones realize that this was to be their first and last night in the Land of Promise. Some of them were on the balcony overlooking the main street from where they could see the beautiful orange gardens and the blue hills of Judea; others were in the spacious yard and in the building no doubt discussing the future of the land and their part in it. When, lo! a familiar cry was heard such as they and their fathers had heard in Old Russia, and in other parts of Europe before the days of the Protestant Reformations and Political Revolutions. "On this day Christ rose from the grave and we are fighting His enemies—The Jews!" This took place at the same time that the riots were going on in other parts of Jaffa, the suburbs and near-by colonies.

The caretaker of "The House of the Pioneers" instantly ordered the inmates into the house and locked every door.

"The House of the Pioneers" was now like a frail bark in an angry sea, or like unarmed pilgrims surrounded by hungry tigers. Bang! A bomb was hurled against the outer door, but, alas! the bomb that demolished this door also killed the man who threw it.

Deborah would no doubt have said, "So let all thine enemies perish, O Lord!" And perish he did, but at his own hands. He was a victim of his religious and political leaders.

I said to a Protestant missionary, "Who made that bomb?"

He replied, "A Christian made it, and a Christian cast it at innocent and defenseless people."

And Christians in the United States still call the Turk infidel and cut-throat, and wonder why Moslems and Jews prefer their own faiths to that of the religions of the Christian churches. The Roman Catholic Patriarch of Jerusalem, expressed the character of his religion in the following words, "The very stones are crying out for vengeance. The Catholic world must fight against the profanation

of the Holy Land by the Zionists. It must declare a Holy War against Zionism." Thus speaks a representative of the Prince of Peace, who said to Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

The poor man who threw that bomb was a Roman Catholic. And the conduct of this Church during those trying days was not a credit to any institution claiming Jesus Christ for its Master. And the conduct of the political representatives of France at that time was a disgrace to that nation. Her Religious and Political Representatives encouraged crime and theft. An Oliver Cromwell would have made short work of such disgraceful characters. France deserted England at Chanak, she armed the forces of Kemal Pasha, and in Palestine she was in league with the citizens of Hell.

In Palestine every house is built on the style of a fortress. The walls are thick and strong, the windows have iron bars, and the doors are made of good iron. When the doors of "The House of the Pioneers" were locked and bolted there was a chance that its inmates would be safe until help reached them. A police officer asked for admittance, promising to lead them in safety to Tel Aviv. The poor inmates believed in his sincerity, and opened the door. The mob rushed in, and with the assistance of the police repeated the September massacres of the French Revolution. The caretaker, or house-father was instantly killed, and his wife who put up a powerful defense in her sanctuary, namely, the kitchen, was literally cut to pieces. Inmates who managed to escape reported that she accounted for at least two Arabs whom she killed with kitchen weapons before she was overpowered. About eleven of the inmates were killed, some who ran out of the house were stamped and beaten to death with clubs. The English missionaries who saw it all from their home across the street were made sick by this gruesome spectacle. Two of the girls were kidnapped. They were found a few days later stripped of all clothing in a room in the Arab section.

The casualties for that day were sixty killed, forty Jews and twenty Arabs, and many wounded. And many Arabs were killed by the soldiers who hurried to the defense of the neighboring colonies.

In other parts of the town employes looted the stores of their Jewish employers for whom they had worked for many years. A prominent commission merchant, whose place of business I visited, told me that his Arab porters, some of them had worked for him for more than twenty years, had robbed him of more than a thou-

sand pounds' worth of merchandise. They had the boldness to do it in his presence. They destroyed his desks, typewriter, but failed to break into the safe. That was a bit too much for their skill.

"What were you doing?" I said to him.

"Just looking on," was his reply.

However, they did not touch him.

Jews with their families, who were away from their homes enjoying the fragrance of the orange blossoms, were slain in cold blood. Those who concealed themselves in the orange gardens were slain by the keepers. Homes far away from Jewish sections were attacked and robbed of every bit of furniture.

Poor Brenner! He was a well-known Jewish poet, free from guile, harmless as a dove, and with a heart that embraced the whole world was killed in cold blood. The family that sheltered him was likewise slain.

And yet the Arab leaders tried to make everybody believe that the attacks were not premeditated, and that they attacked the Bolsheviks in defense of Law and Order. If their contention was correct why did they kill, wound children, women, old men, native as well as foreign? Why did they steal? Actions speak louder than words.

It was an attempt to kill the Balfour Declaration, to compel the British to abrogate. In this they were encouraged by the un-British conduct of not a few Britishers in the service of the Crown and Church. But in reality they strengthened the cause of the Jews, and many of the more intelligent natives admitted that much to me. There came a time when the Arabs had to make restitution, and to discover that with Britain a treaty was more than merely a Scrap of Paper.

Later in the day, the Christians heard a cry, a very familiar one, and which made them shiver in their skins. They and their forefathers knew its meaning. It was the old battle-cry of Islam: "Mohammed and his Sword!" It was a battle-cry against the infidel, "The dog of an infidel!" The Christians knew it meant the Christian, not the Jew. It was an open secret that before the day was over not a few native Christians, who had not put on the Fez, the red hat, were wounded by Moslems. I saw several Christians who had been attacked and injured. When I told them that they had reaped what they had sown, they hung their heads in shame and

said nothing. Even Englishmen were attacked and insulted, and none of them would venture out at night.

I interviewed many of the leading business men of Jaffa, Christians and Jews, and among them I found not a few who viewed the situation from a business viewpoint, and who were wholly out of sympathy with these riots. They knew it was bad for business. Vast numbers of the peasants, mostly Moslems, were very friendly towards the Jew. When their political leaders urged them not to sell their vegetables and eggs to the Jews they soon discovered the value of the Jew as Buyer, and the boycott did not last long. During the hours of riot, before the arrival of soldiers, Christians, English and Greek sheltered Jews, and Jews sheltered natives from the fury of Jews. But the native Protestant leaders, products of the mission schools, were not among the friends of peace, to the keen disappointment of their spiritual fathers.

It is now up to the Jew to do what Christians have constantly refused to do: to endeavor to overcome the opposition of Christians, with their weapons of violence and deceit, not by similar weapons, but by the spirit of good will. But if the Christians refuse to be friends, I am sure the Mohammedans, who are in the majority, will respond to their friendly approaches. The Jew, for his own good, will have to lay aside all political jingoism, and endeavor to rebuild the walls of Zion in the spirit of a post-Exilic Seer and Patriot, "Not by might, nor by my power, but by my Spirit, saith Jehovah." Palestine needs the Jew, and the Jew needs the friendly co-operation of the natives, both Christians and Mohammedans.