

The Awakening of the Older Nations.

Young Turks Halt Zionism—Decree That Attempts to Secure Holy Land by Jews Must Be Thwarted—Jews Undismayed—Glimpse of Palestine.

By WILLIAM T. ELLIS.

Jerusalem.—Of all the nationalistic stirrings within the breasts of men today, the most romantic is the longing of devout Jews to get back for themselves the land of Abraham and David. All Christendom is interested in this project. Some schools of Christian theology stake vast prophetic issues upon it. Statesmen of Europe are interested in it as one solution of the question of what to do with the Jew, who has been made unwelcome in all their lands. Whatever be the reason for the well-nigh universal sympathy with the Zionist aspiration, the news has doubtless been received with regret that the Young Turks have formally and officially announced that the immigration of Jews into Palestine must cease. Moreover, it is intimated that those already here must go.

That is the latest development in Zionism; but it must be remembered that Zionism is part and parcel of all high politics, and the end is not yet. It is not at all impossible that the reason for this recent adverse pronouncement is nothing less than the failure of the French loan to Turkey. Let nobody think that the Zionists are merely a company of pious Jewish expatriates, sighing for the land of their fathers. They are the bankers of Europe and the men who often say the deciding word in affairs of nations. I have reason to believe that Zionism has been an important factor in the recent hidden politics of the Turkish Empire. Some of the leaders of the Committee of Union and Progress are Jews, and Salonika, the headquarters of the Young Turk party, is the home of an influential body of Jews who, several generations ago, embraced the Moslem faith, although they are commonly regarded as being better Jews than Moslems. In most unexpected places the Zionist cause has allies, and one trained observer of events at Constantinople said to me: "You will never get hold of the true inwardness of this Turkish situation until you unravel the relation of Zionism to it."

Zionism and Abdul Hamid.

For the present, the Jews have lost. Whatever their influence with the Young Turk leaders, they have, on the whole, preferred the regime of Abdul Hamid. A member of the central Zionist committee told me in Berlin that Zionists would rather have the old order than the new. His was the first downright defence of the deposed monarch I had ever heard. The reasons given were, first, that the Turks have ever been kindlier to the Jews than have the Christians; and, secondly, that Abdul Hamid permitted the Jews to settle in Palestine, and to acquire land.

Legally, no Jew is permitted to live in Palestine longer than three months. Upon entering the country he is obliged to surrender his passport, and receive a temporary red passport. As for acquiring property, that also is and long has been interdicted. But one well-informed Jewish leader at Jaffa merely shrugged his shoulders when I brought up this subject, and said, "We have a golden key that can unlock any door in Turkey. Practically, we have found no difference between the old days and the new. In either case we have to get what we want by 'backsheesh'."

Theoretically, there are no Jews in Turkey; practically, there are more than a hundred thousand in the Promised Land. In the past five years the number has increased fifty per cent. When the constitutional party came into power, with its avowals of complete religious and racial liberty, the hearts of devout Jews and their friends everywhere leaped with exultation; this meant the advent of the long-expected day when the Children of Israel should be free once more to settle in the land of their fathers. Zionism's heralded day had dawned.

Now these hopes have once more been dashed. As of yore, every Jew who enters Palestine must do so by bribery and stealth. Those without passports must buy them; and common report has it that there used to be a lively traffic in American passports in this country. That has been almost, if not altogether, broken up by the vigilance of the consuls, and the requirement that every American citizen securing a red passport shall deposit the original one at the consulate. Each nation must look after its own nationals in Turkey, and, unfortunately, there is no one nation to stand back of the Jews, as France stands back of the Roman Catholics, Russia back of the Greek church, and America and Great Britain back of the Protestants.

Will Jews Be Driven Out?

In spite of the late vigorous pronouncement from Constantinople, there is little likelihood that the Jews now in Palestine will be driven out. Their consuls will protect them in their property rights. However these rights may have been obtained, their present legality cannot be questioned. It will be strange to all who know Turkey, and the common methods of bringing things to pass here, if the number of Jewish colonists does not

steadily increase. As one said to me, rather cynically, "There is as much bribery as ever in Turkey, only the prices come higher." This I hasten to explain, at least in part, on the ground that the Young Turks are obliged to work with the tools that they find ready to their hands.

The natural increase of the Jewish population of Palestine must be comparatively small, as so large a percentage of the colonists are old people who have come here to end their days. These are the more religious element, and they are largely Spanish and Russian and German Jews. The number of old persons to be seen in Jerusalem is a sight full of significance and pathos.

Jewish "Portions" and Paupers. That religious zeal is a prime factor in the Jewrizing of Palestine is evident at a glance. The men wear a distinctive garb, of which the round felt hat, worn in the hottest weather, with a white cap underneath, is the most characteristic feature. This is also worn by the boys. Even more striking is the curl in front of the ear, which is in compliance with a rabbinical teaching against trimming the hair. It must be confessed that this gives a decidedly other-worldly appearance to the male Jews, especially since they generally affect the long cloak or gaberdine.

Most of these persons depend upon aid from outside of Palestine for their maintenance. It is a very small allowance, and so most of them live in very meager style. The statement has been repeatedly made to me in the Holy Land that Zionism has pauperized the Jews. Certainly their physiognomy does not reveal the traits of alertness and aggressiveness which characterize the American Jew. If it be true, as commonly stated, that every Jew here receives his "portion," from abroad, the effect has been manifestly deleterious. Able to subsist on a pittance, the incentive to independent labor is removed, with the result



St. Stephens Gate, Jerusalem.

that nowhere in Palestine, outside of exclusively Jewish colonies, are the leading business men Jews. There is more successful business enterprises among Hebrews of any one of a hundred streets in New York than in all of Palestine.

One reason for the bitter complaints of the Syrians at the presence of the Jews is that the latter are not dependent upon their labors for a livelihood, and are also able to exist on a very low scale, and so are able greatly to undersell the natives in their little shops.

Ghettos in Jerusalem.

The crowding of the colonists into ghettos outside of Jerusalem is an interesting example of the force of habit. There is no need here for overcrowded quarters; each family could have its own vine and fig tree by extending the Jewish quarter a little further outside the city. Generations of congested living in the ghettos of Europe, together with the necessity for crowding close together for mutual protection, are hard to escape. So the Holy Land today contains a state of affairs such as it never before witnessed in its long history.

Nor are the Jewish quarters of the cities of Palestine such as would incline one to optimism concerning a Jewish state. Tiberias, for example, is predominantly Jewish, yet it is one of the dirtiest and least attractive towns in all the land. This is not a racial fact, but rather an illustration of the statement that it is the ecclesiastically earnest, and the aged and the sorely stricken, who have fled to the haven of the Promised Land.

In Galilee I heard the lament that the most ambitious of the young men are leaving Palestine to go to America, that other Promised Land of all the world. The younger generation, I was also told, have not the interest of their fathers in religion. The most representative Jew I have met here, from the American standpoint, was a traveler from New York City. At Jaffa he ran across an old woman who was having trouble with her transportation. He took her in hand, with gentle insistence, saw her aboard her boat, changed her third-class ticket for a first, and had her put in a cabin alongside his own, in all respects caring for her as tenderly as a wealthy son could do. Yet she was of a different land, race and religion from himself. I prefer to regard him as typical of the future of his race, rather than the ill-fated, strangely-clad zealots whom one may see any Friday afternoon at the "wailing place," by

have gained thus far sacrificed to Turkish politics. The Jew is in Palestine to stay, even though the present results of Zionism have not fully justified all hopes.

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Pseudonyms of Women Writers.

The preference of many women writers for a male pseudonym is doubtless a survival of the old superstition that to engage in the task of authorship was "unwomanly." The Brontë sisters set the fashion in appearing as Currer, Acton and Ellis Bell respectively. Their example was followed by George Eliot. But George is a name to which the distressed lady novelist flies as to a city of refuge. We have had George Egerton, George Fleming, George Paston and a host of others. Then, too, there have been John Oliver Hobbes, Ralph Iron, Frank Hamel and Frank Danby.

On the other hand Mr. Oliver Madox Hueffer shares with the late William Sharp the distinction of a feminine disguise, for he was known to the novel reading public until quite recently as Jane Wardle.

The Bright Side.

"But we must always look on the bright side," said Mayor Grice of Fort Wayne, discussing a party setback. "We must all take a lesson from Hiram Husk.

"Hi Husk, you know, visited Long Island last week, and had his pocket picked at a side show.

"I should think," his wife sneered, on his return home, 'that you'd have a purty poor opinion of Coney arter bein' robbed of your purse like that!'" "Yes, that's right," said Husk; "but I come out better'n some folks did. Why, Maria, the old banker's ward in the piece, beautiful Thais, had all her jools swiped, and the banker's wife throwed vitrol in his face durin' the same act I had my wallet stolen."

An Intimate Acquaintance.

Mabel—I am sure he must have loved her very dearly.

Maude—I should say so. He married her in spite of the fact that he had been out in the rain with her all one afternoon, was seasick with her, and saw her unexpectedly at home the morning after a dance.—Puck.

Seizing the Opportunity.

Crabshaw—If you insist on this new gown I'll have to get it on credit. Mrs. Crabshaw—As long as it's going to be charged, dear, I may as well get a more expensive one.—Life.

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