

THE PALESTINE QUESTION

By Dennis W. COLAN, B.A.



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- Dennis A. Dolan, B.A.

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THE PALESTINE QUESTION

- Introduction -

The appellation 'Holy' in that most historic of all phrases 'Holy Land' is today, and has been for the past generation, an ironically tragic misnomer. Palestine is a veritable melting pot of racial hatred, communal strife, terrorism, and bloodshed. Applied to Palestine, the paradox "the Holy Land is an unholy land" becomes an odious truism. Since 1918 this land has been torn by almost continual armed strife. Jew has fought against Arab, Arab against Jew, and both have pitted their individual forces against the Mandatory Power, Britain.

Even at the expense of using hackneyed phraseology we must, at this stage of the introduction, state that insofar as every effect must have a cause, then the present disastrous and sanguinary situation in Palestine must have a logical reason for its existence. Briefly, and for the moment omitting a full causal elaboration (the subject matter of Chapter 1) the cause, in essence, of the present situation in Palestine is as follows: The Jews, with some exceptions, claim that Palestine belongs to them. The Arabs defy such a Jewish claim and maintain that Palestine belongs to them. To further complicate the situation, and thus bring about the three-cornered strife in Palestine, each party, Jew and Arab, asserts, among other reasons used to justify its claim, that Britain promised it and it alone the land of Palestine. As a matter of fact, some critics have blamed Britain for having given contradictory

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promises to both the Jews and the Arabs during World War 1 and have described Palestine as "the too-much promised land"¹ Thus, both the Jewish and Arab animosity towards the Mandatory² Britain becomes understandable, for each of the two factions considered Britain to have violated her sacred promises.

Although these contradictory claims form the basis of the Jewish-Arab dispute in Palestine, we will, as mentioned previously, devote an entire chapter to a complete and impartial survey of such claims, as well as an enumeration of the foundations on which they rest. The chapter will be entitled CAUSES OF THE PALESTINE SITUATION.

We have already implied the purpose of this thesis, but, for the sake of clarity, we shall re-state it explicitly. Actually, the aim is two-fold; First- to ascertain which party is in the right, Jew or Arab? and second- once the preceding question has been satisfactorily answered, propose a just, and if possible, amicable solution of the Palestine dilemma.

In order to carry out this double purpose, we will adopt the following method or manner of approach:

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1. Walter Theimer - AN ABC OF INTERNATIONAL AFFAIRS - Penguin Press
London - Article under "Palestine".
 2. Ibid - Britain was granted a Mandate over Palestine by the League of Nations at the conclusion of the first World war.

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a listing of the Jewish and Arab claims, examination and comparison of the respective merits, and finally conclusions drawn in the light of 'careful, ethical, historical, political, religious, and humanitarian scrutiny.'

In view of the daily radio and press reports concerning the situation in Palestine, we hardly think it necessary to stress the obvious importance of the entire subject matter and purpose of this thesis. In passing, however, we might say that a proper solution to the Palestine question is immediately imperative, because the situation in Palestine concerns fundamental human rights — the right of self-determination, the right of a people to unrestricted ownership of, and free autonomous development in, their own land, full political rights, to mention only a few. Either the Arab or the Jew is in the right. The demands of the party with justice on its side must be met. On the proper verdict and solution depends the future of the world, the issue of global war or peace, for unless the decision rendered is morally just, and unless both opposing forces see that it is, then a third world war far more disastrous than any preceding, will inevitably follow. The problem — torturous, sinuous, and labyrinthian though it may be — demands an immediate and just solution.

CAUSES OF THE PALESTINE SITUATION

CHAPTER 1

In the introduction to this thesis we merely skirted the fringe of an extremely important aspect of it, namely, the cause of the thirty year old Palestine dilemma. We stated, without elaboration, that the contradicting Jewish-Arab claims to possession of that land were, and still are, the fundamental causes of the armed conflict. However, a number of questions relating to the reasons behind Jewish-Arab antagonism in Palestine demand proper answers. For example: Why did the conflict only begin in 1917?

Do ALL Jews profess a claim to ownership of Palestine?

What was the nature of the contradicting promises made by Britain to the Jews and Arabs?

On what grounds are their respective claims based?

With respect to this last question an enumeration of the grounds will be sufficient in this chapter: the actual analysis of the respective merits of the reasons behind the claims will be taken up in a later chapter. The answers to the above questions will provide the logical stepping stones to a clear understanding of, and proper solution to, the entire Palestine puzzle.

We believe that the following impartial survey of (1) Palestine from 1917 when the strife began and (2) of all data relevant to the Palestine problem, will provide not only satisfactory answers to the questions mentioned, but also the information essential to the full understanding of this chapter's title.

CAUSES OF THE PALESTINE SITUATION

Palestine, formerly under Turkish domination, was placed, after World War I, under British administration by a League of Nations Mandate incorporating the Balfour Declaration of 1917 which had viewed with favour "the establishment in Palestine of a national home for the Jewish people", and was opened to Jewish immigration. The Balfour Declaration was issued in the form of a letter, dated November 2, 1917, while Palestine was still in Turkish hands. It was addressed to Lord Rothschild, at that time Chairman of the British Zionist Organization, and signed by Mr. A. J. Balfour, Britain's Foreign Secretary

It runs:

"I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

To avoid any possible obscurity at this point, it is essential that we pause a moment to explain the meaning and significance of certain terms and names used in the preceding lines.

Zionism is a movement among Jews to establish a Jewish state in Palestine.¹ Zionists are of two kinds:

1. Walter Theimer - AN ABC OF INTERNATIONAL AFFAIRS - under Zionism - Penguin Press, London, 1934.

those who wish to establish a spiritual cultural home in Palestine, and the Political Zionists, who desire to have a Jewish state in Palestine.² This thesis is concerned only with POLITICAL ZIONISM.

Up to the beginning of the nineteenth century, the plea of the Jewish people for Palestine had been a purely religious one. It was not so much for territory that they prayed, but rather for Heaven. Palestine was to Jewry a sort of spiritual stepping-stone to the world to come. Twentieth century Zionists, however, who have little or nothing in common with spiritual and cultural Zionism, transmuted the age old desire of the Jews from a spiritual to a political longing. Their efforts resulted in the birth of Political Zionism — a movement among Jews to establish a Jewish STATE in Palestine. Theodore Herzl, a lawyer and Jew of Budapest, brooding on the dire sufferings of Jews in Europe, and especially in Russia, concluded that the only solution to their plight was for the Jews to have a land, a haven of their own. Where it was did not matter to him, just so long as it proved to be a Jewish home where the Jews could live and practice without molestation, their religion. However, under the influence of the majority of the Zionists of his time, he refused a British offer for a homeland in British East Africa, claiming that Palestine alone answered the description of an ideal Jewish state. Thus Political Zionism, as contrasted to

2. T. Reid, C.M.O.M.P. - ROYAL CENTRAL ASIAN JOURNAL - London - Article entitled "Should a Jewish State be Established in Palestine."

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Spiritual Zionism, came into being. In commenting on this new aspect of Zionism, Herzl stated: "The aim of Zionism is to create in Palestine for the Jewish people a publicly recognized homeland under legal guarantee."³ With the issuance of the Balfour Declaration and the defeat of the Turks, Jewish immigrants began to pour into Palestine. Such an action on the part of the Jews resulted in a definite hostility on the part of the Palestinian Arabs, who comprised by far the majority of the population. In 1917 the Jews numbered approximately 55 thousand, while the Arabs numbered 650 thousand.⁴ The Palestinian Arabs, although they had no objections to a minority of Jews in their midst, strenuously objected to the creation of a Jewish Palestine with a Jewish majority. Thus began the conflict between Jew and Arab, which has lasted to the present day.

The Arabs in Palestine are by no means opposed to cultural Zionism, but do show an uncompromising and persistent opposition to political Zionism.⁵ It is essential to add here that not all Jews have been, or are, Zionists, as evidenced by the testimony of Lessing C. Rosenwald, President of the American Council for Judaism: "There are many other Jews who are Jews by religion only, and who disavow any political claims to Palestine....."⁶

3. Quoted in JEWISH ARAB AFFAIRS, Jerusalem, June 1931, P. 7

4. Walter Theimer - AN AEC OF INTERNATIONAL AFFAIRS - under Palestine also: Encyclopedia Britannica, 1946 edition - Palestine.

5. P. E. Hitti - PAPERS ON PALESTINE - Inst. of Arab American Affairs, N.Y.

6. Letter to AMERICAN MAGAZINE, January, 1948.

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As stated, the Zionist movement was, after some forerunners in Russia, founded by Dr. Theodore Herzl in 1895. Its present leader is Dr. C. Weizmann.⁷ Thus the movement is not yet one hundred years old.

The Mandate held by Britain is a Class A Mandate, which provides only for temporary aid by the Mandatory Power until the mandated country becomes able to govern itself.⁸ Thus this type of mandate rules out even the possibility of Britain claiming ownership to Palestine, which of course she does not.

To continue with the historical survey, the Mandate came into force on September 29th, 1923, five years after the defeat of the Turks, and the position of the Mandatory Government was thus regularized. In the meantime Britain, in the face of violent Arab hostility, continued her policy of abetting Jewish immigration into Palestine. Although the Mandate document contains twenty-eight articles, only a few are of special importance in considering the establishment of a Jewish national home in Palestine. The Preamble embodies the solvent part of the Balfour Declaration and the statement, ".....whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country....."

7. Walter Thiermer - *AN ABC OF INTERNATIONAL AFFAIRS* - Article under Zionism.

8. *Ibid* - Article under Mandate.

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Article 1 gave to the Mandatory full powers of legislation and administration. Article 2 rendered the Mandatory responsible for conditions which would secure the establishment of the Jewish national home: "...and also for safeguarding the civil and religious rights of all the inhabitants of Palestine irrespective of race or religion.....".

Article 4 provided for an appropriate Jewish Agency to be recognized as a public body to advise and cooperate with the Administration in matters affecting the establishment of the Jewish national home. Article 6 was of particular importance:

"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, and shall encourage, in cooperation with the Jewish Agency referred to in Article 4, close settlement by the Jews on the land, including state lands and waste lands not required for public purposes."

The first Immigration Ordinance was enacted in September 1920 and the first year's quota was fixed at 12,500. The Arabs at that time numbered ninety per cent of the population of Palestine and the Jews roughly ten per cent. (Figures of the Palestine Partition Commission). In 1944 the population of Palestine was 1,544,530, of whom 12,562 were of different races and creeds, 120,887 were Christians, 463,535 Jews, and 947,846 were Arab.⁹

9. ENCYCLOPEDIA BRITANNICA, 1946 edition, under Palestine.

CAUSES OF THE PALESTINE SITUATION

The increase in Jewish population was due mainly to immigration, legal and otherwise, whereas that of the Arab population was due predominantly to natural increases.¹⁰ We mention illegal immigration of Jews into Palestine because in 1934 the British Government, for reasons that will be explained in a later chapter, restricted the quota of Jewish immigrants into Palestine. The salient feature of this decision was the limitation of further Jewish immigrants into Palestine to 75,000 in the five years from 1939; after that period no further immigration of Jews would be allowed to enter unless the Arabs of Palestine were prepared to acquiesce to it.¹¹

Previous to the inception of the above-mentioned Jewish immigration, legal or otherwise, the Arabs were always on most friendly terms with the Jews and welcomed them in all Arab lands into their midst.¹² But, to the Arabs, the voluntary welcoming of the Jews was not the same as being told by a foreign power or powers that the Jews had the right to establish a national home in Palestine in unrestricted numbers.

The Arabs referred to a British promise during the war to include Palestine in a coming Arab State. The document referred to was the McMahon correspondence of 1915 in which the British had recognized the frontiers demanded by the Shariff of Mecca for

10. Dr. Halusy Khairy - CAN. EXT. AFFAIRS PAMPHLET, No. 16, July 26/46
See also Encl. Br. - Palestine/46

11. Command Paper No. 6019 of 1939.

12. Prof. Hitti - PAPERS ON PALESTINE, P.2, Footnote No. 3

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the Arabs, which was to be the price of Arab help to the Allies in the war. These frontiers (Map 3 of Chapter 7) had included Arabia proper, Iraq, Syria, and Palestine, but the British recognition excepted certain districts lying to the west of the districts of Aleppo, Homs, Hama, and Damascus, on the grounds that they were not purely Arab. Later on it was claimed that Palestine had been included in this exemption as lying "west of Damascus". The Arabs replied that this was geographically indefensible (see Map 3).

Such, then, is the cause of the Palestine turmoil that has existed for the past thirty years. The Arabs claim Palestine belongs to them and attempt to justify their claims by citing, among other things, British promises, long tenancy of the land as a majority. The Jews in turn cite British promises, decision of the League of Nations, to mention only a few. The British, in an attempt to placate both sides, to carry out seemingly contradictory promises, and to fulfill their mandatory obligations, were naturally thrown into the struggle.

Before beginning the actual scrutiny of Arab and Zionist arguments, we think it helpful to the reader if we state the following. The main Zionist arguments, drawn from Zionist authors such as Dr. Alta Silver, Dr. Chaim Weizmann, Silas J. Perry, Louis Golding, and Dr. Paul Hanna, are as follows:

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- (1) Palestine was a Jewish land in ancient times.
- (2) Palestine has for the Jews a sacred religious significance.
- (3) The Jews, by virtue of the Balfour Declaration, League of Nations Decision, etc., were promised a national home in Palestine.
- (4) Palestine offers the only logical outlet for world suffering Jewry.
- (5) The Jews have already enormously improved Palestine, especially economically, shall continue to do so, and therefore they have a right to the land.

The leading Arab arguments, drawn from writers stressing the Arab cause, such as Phillip Hitti, Roger Salton, M. M. N. Jeffries, Sir John Hope Simpson, George Antonius et alii, are fewer in number, namely:

- (1) The Arabs constitute the majority of the population.
- (2) They have been the majority in Palestine for the past 1300 years.

In addition, these pro-Arab writers have written and commented on the above-mentioned Zionist arguments.

CHAPTER 2

Before we plunge into the maze of virulent and contradicting statements concerning the ownership of Palestine, we would do well to pause a moment to learn a little more about that sad land. Indeed, it is our belief that the more we know of Palestine's geographical, historical, and economic aspects the more likely we are to understand the vehemence of Arabs to hold the land, or of Zionists to claim it.

Geographically, Palestine is an integral part of the Levantine coastal region which stretches from the Taurus Range to the Sinai Peninsula and from the Mediterranean shore to the Syrian desert.¹ It spreads through only $3\frac{1}{2}$ degrees of latitude, being roughly 240 miles long, about 23 miles wide in the north and 80 miles wide in the south. Its area is just over 9,000 square miles, or slightly larger than Wales. The land itself, except for the coastal region bordering on the Mediterranean, is either mountainous terrain or desert. Its future agricultural productive capacity is a disputed question.

H. C. Lowdermilk, a Zionist, states in his PALESTINE - LAND OF PROMISE on page 222 that about one half of the 6,579,750 acres comprising Palestine is arable. The best of this land (the cultivable part) is fully inhabited.

1. George Adam Smith - HISTORICAL GEOGRAPHY OF THE HOLY LAND
P. 14, 25th rev., edition, NY - 1931

GEOGRAPHICAL-HISTORICAL SURVEY OF PALESTINE

How much of the remainder can be brought to a fairly good condition is a question. A fair estimate might be one quarter of the now seemingly uncultivable land. According to K. S. Twitchell, consulting engineer and formerly Chief of the United States Agricultural Mission to Saudi Arabia, Palestine has now been developed to nearly, under present conditions, its maximum productivity. The Palestine Government Partition Report to the British Government, 1938, Command Paper 5854, tends to confirm this statement. Only if the irrigation project to bring water from Syria to Palestine eventuates can any very considerable acreage be cultivated. But in Palestine there are great areas which are steep limestone mountains with very thin soil, able only to support grazing — and not very much of that during the hottest part of the summer season.

However, it must be admitted that Palestine is important strategically. It is the converging point of three continents — Asia, Africa, and Europe. When modernized it could easily become a focal point of international trade, a centre of land, sea, and air communication, as well as a bastion of defense for the Suez and the whole Middle East.

Actually the value of Palestine, to either the Arabs or Zionists, does not depend upon its size but upon its situation and the advantages thereof. The material and present-day advantages of Palestine depend, to a great extent, on its position on

GEOGRAPHICAL-HISTORICAL SURVEY OF PALESTINE

the Mediterranean coast. Commercially, it belongs to the European Area. Palestine stands in an importantly strategic position between Europe and the ever-growing industrial development of the lands behind Palestine. Actually, the immediate background which Palestine can serve is forty million people, with a remoter region of four hundred million. If the future economic importance of Palestine is to be, as we think, commercial rather than agricultural, then its prosperity will depend on its relations with this growingly important hinterland. Also the prosperity of that hinterland will depend on its relations with the financial powers, the warehouses and the commercial lanes centering in Palestine and vicinity. The significance of these facts is not lost on either Arab or Zionist, and to a great extent steels their determination to control the country.

For obvious reasons Palestine is a land holy to Jews, Christians, and Moslems. Some three hundred million Moslems look upon Jerusalem as second only to Mecca in religious importance.

As regards the historical aspect of Palestine, when the Israelites, in 1100 B.C., entered the hill country around Palestine for the first time, the area now called Palestine was not uninhabited. Long before the Semitic or other peoples had poured across the Arabian deserts into the country. The Israelites fought with the Philistines who inhabited the coastal area. During these

battles land changed hands frequently. In the 10th century B.C. the Israelites, under David and Solomon, united and conquered a large part of the area now called Palestine. They then split into two hostile states — the northern state of Israel in Samaria and the southern state of Judea round Jerusalem — after which the coastal people regained their independence. Both kingdoms retained a precarious sort of independence for about two centuries. In the 8th century B.C. the Assyrians imposed their rule over both (and over the rest of Palestine) and deported many of the Israelites.

In the 7th and 6th centuries B.C. the Babylonians conquered both kingdoms and Palestine, sacked Jerusalem and dispersed the Jews. In 539 B.C. Cyrus of Persia conquered Babylon and allowed those Jews who so desired to return to their former domicile in Palestine, which, for three centuries, was a satrapy of the Persian Empire.

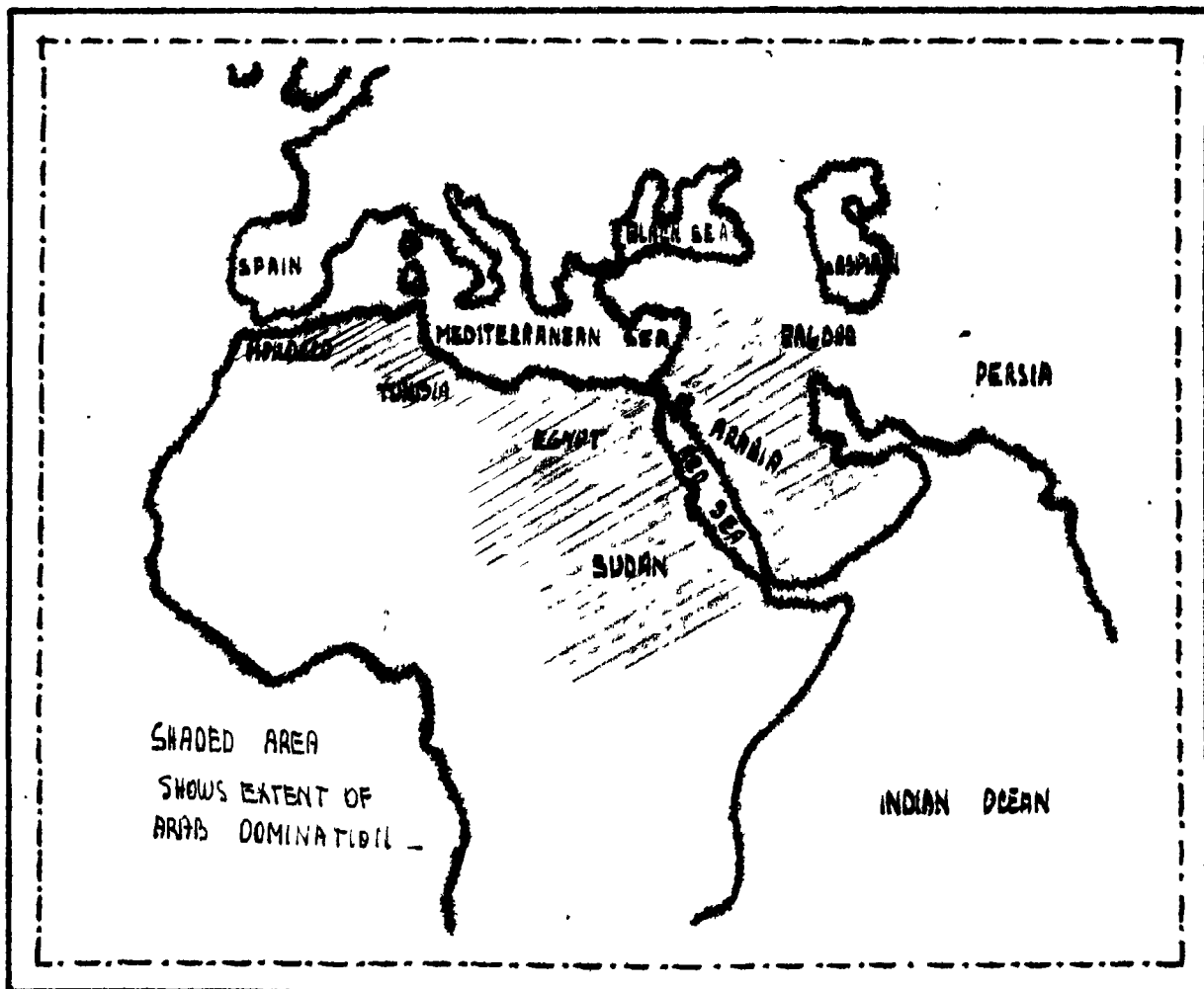
In the fourth century B.C. Alexander the Great conquered the Near East. Later the rival Greek ruler, Antiochus of Antioch of the Seleucid dynasty, conquered Palestine. The attempts to establish the Greek polytheistic religion led to a revolt by the monotheistic Jews under their priestkings and Maccabees in the 2nd century B.C. and for a brief period Judea was again independant.

The Roman Pompey stormed Jerusalem in 63 B.C. since when (2,000 years ago) there has not been a Jewish state in

G. C. H. H. H. - HISTORICAL SURVEY OF PALESTINE

any part of what is now called Palestine. The Jews revolted against Roman rule and Titus, the Roman General, devastated Jerusalem in 70 A.D. Subsequent Jewish rebellions led to a wholesale destruction of Jerusalem by the Romans in 135 A.D., and so to the dispersal of the Jews. Only a few thousand were left in their homeland.

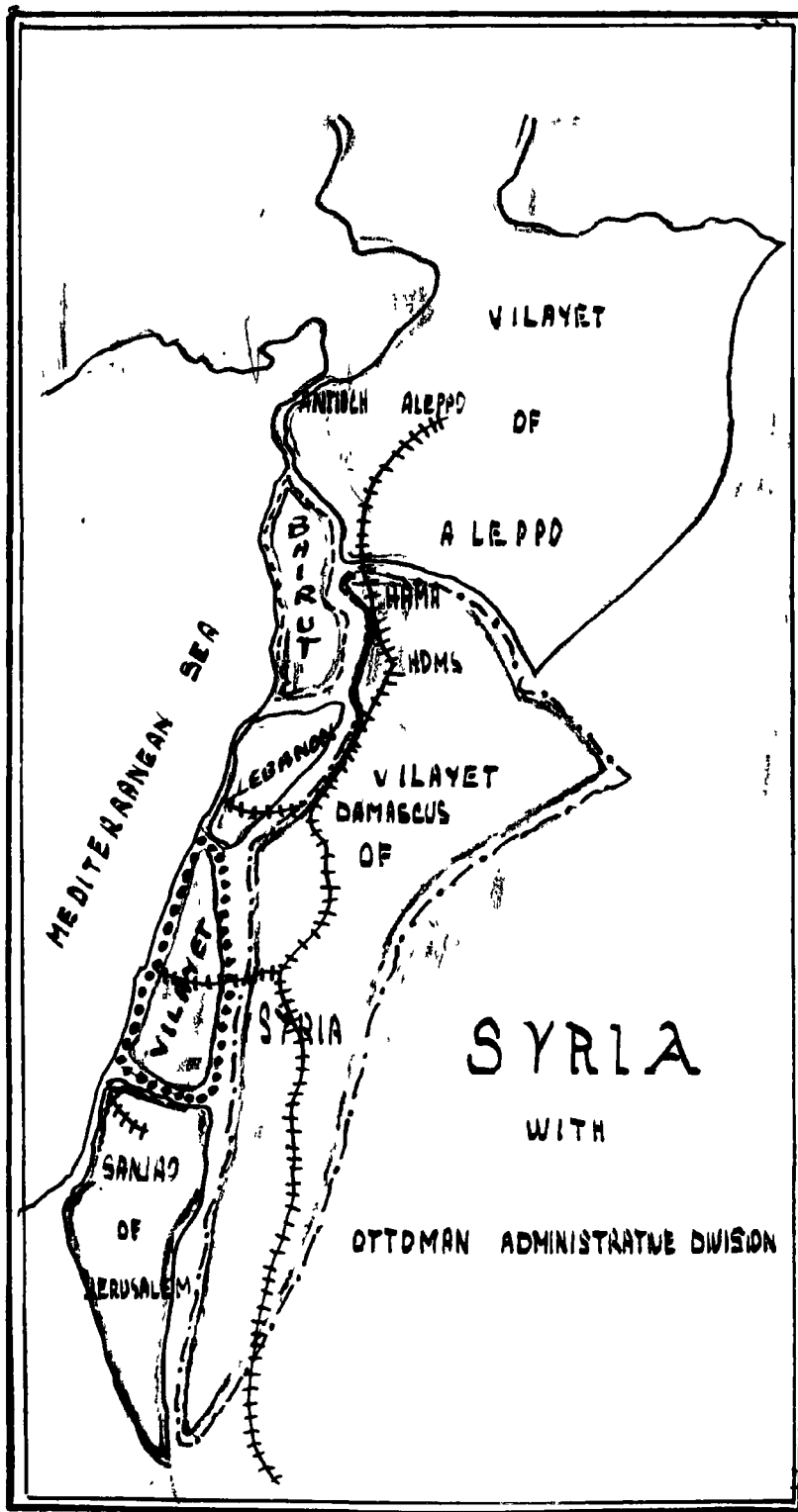
After 500 years of Roman rule in the 7th century A.D. the Arabs, breaking out of the Arabian desert, conquered all Syria, of which Palestine was a part, and set up an empire stretching from Baghdad to Spain, which lasted for 400 years. (Pa 1)



In the 11th century the Turks conquered all Syria. From 1095 on, the Crusaders held till the end of the 12th century a precarious kingdom in Jerusalem. For the next 500 years the Mameluke dynasty of Egypt ruled all Syria during which Mongol raids devastated it.

In 1517 the Ottoman Turks conquered Syria of which Palestine was considered an integral portion and ruled it until 1918.²

With this short but, it is hoped, helpful description of Palestine from the economic, geographical



2. I. Reich, O.G.N.P. - ROYAL CENTRAL ASIAN JOURNAL OF LONDON - April, 1946

GEOGRAPHICAL-HISTORICAL SURVEY OF PALESTINE

and historical viewpoint in mind, we proceed now to the consideration of the first opposing Zionist-Arab claims.

CHAPTER 3

The first of the five basic arguments used by the Zionists for the establishment in Palestine of a national home for the Jewish people is that Palestine was a Jewish land in ancient times. Moreover, the Jews did not leave it of their own free will -- they were forcibly dispossessed. And even then small communities of Jews, admittedly always a definite minority of the overall population, have managed to survive and carry on in various parts of that land with unbroken continuity. Indeed, as Silas S. Perry remarks, "It would be superfluous to dilate upon the perpetual association of the Jews with Palestine - the birthplace of their history, their language, and their culture."

Now, insofar as the average reader readily accepts this Zionist contention and, what is pertinent to this thesis, in doing so takes it for granted that the very mention of the word "Palestine" conveys to the mind the land of the Israelites, the home of the Jews for centuries, it would be well to examine not only the historic validity and implication of this claim, but also to see what connection the Arabs have with Palestine, how long they have been there, and their past and present status as a majority or minority. The outcome of this investigation is both enlightening and surprising to the extreme.

First of all, the very name of the

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country declares in non-Jewish character. "Palestine", a word we have taken through Greek and Latin, is a variant of the Arabic "Filisteen" which means the abode of the Philistines. The country itself, from the days of remotest antiquity, has been regarded as a natural portion of Arabic Syria. As far back as 4 B.C. Herodotus, the Greek historian, wrote: "This part of Syria is known as Palestine". Even in our own times this same view is held. The Historical Department of the British Foreign Office stated, in 1939, that: "In modern usage the expression "Palestine" has no precise meaning, but is taken as being equivalent to Southern Syria."¹ Again the Royal Peel Commission, in its report to the British Government in July 1937, stated: "Palestine, or more strictly speaking, Syria, of which Palestine has been a part since the days of Nebuchadnezzar (605 to 562 B.C.) was to the Arabs their country and their home, the land in which their people for centuries past had lived and left their graves."

To continue in the same vein, it will no doubt be a great surprise to the average reader to learn that the Arabs preceded the Jews in Palestine. The present-day Arabs in Palestine, who number two thirds of the population, are the veritable descendants of the Canaanites, who were in that land long before the Hebrews entered

1. J. M. Jeffries - PALESTINE THE REALITY, P. 4

under Joshua. Sir James Fraser, an outstanding British historian, states:

".....the Arabic speaking peasants of Palestine are the descendants of the pagan tribes who dwelt there before the Israelite invasion and have clung to the soil ever since, being submerged but never destroyed by each successive wave of conquest which has swept the land." 2

Another interesting point, confusing to the adherents of Zionism, is the length of Jewish domination and the actual territorial expanse of that domination in Palestine. It was only during the reigns of David and Solomon that anything like Jewish possession of what we now call Palestine existed. That possession lasted for roughly 80 years —1016BC to 946 BC —and even then the Jews held less than two thirds of the land now comprising Palestine. Josephus, the Jewish historian, upholds the counter Arab claim that the Jews did not occupy the maritime provinces, which are now so zealously coveted, when he stated: "As far ourselves, we neither inhabit a maritime country, nor do we delight in merchandise.....But the cities we dwell in are remote from the sea." Professor Wade, in his OLD TESTAMENT HISTORY, states: "It is probable that only in the neighbourhood of Joppa (Jaffa) did David's Empire touch the sea." Thus the Jewish tenure of Palestine, in any real sense of the word "Palestine", was never complete. It embraced only the hill country and lasted continuously for but 80 years — which was three thousand years ago!

2. J. H. Jeffries - PALESTINE THE REALITY, P. 4

J. M. Jeffries, in his book PALESTINE

THE REALITY states:

"A possession of Palestine so ephemeral and so broken as the Israelites' that it should give them a valid right to oust the Arabs in any degree, 18 centuries after the last shadow of the Israelite flicker of power faded, is a thesis too fantastic to be taken seriously."

There is no doubt that these previous comments deal with very ancient matters, but it is essential to deal with them since the Zionist bid for Palestine is under the pretext of their ancestors' possession of that land.

We now come to the crux of the preceding Zionist argument. The question we ask is: "What force, if any, is there in the contention that because Palestine was a Jewish land in ancient times the present-day Jews have a right to claim ownership of it?" This question can only be answered after we have decided what are the grounds of right by which any nation can claim the country which it occupies. The answer is obvious. No nation has any right to the land it occupies except by long possession. What right have the French to live in, occupy, and control France? No right whatsoever - except by the fact that they have actually lived there hundreds of years. The French claim is based then, as is that of the English, Swedes, Germans to the lands they occupy, on what lawyers call long possession or prescription.

Judged by this principle, which is the only possible to apply, the Arabs have a far better claim to Palestine

PALESTINE - A JEWISH LAND IN ANCIENT TIMES

than, say, the Americans have to America, for the Arabs have effectively occupied their country for nearly two thousand years. There may have been always a small Jewish minority in Palestine, just as there has been in America a small Indian minority, from the time of its occupation until now. This would give the Jews in Palestine a right to vote and to proper treatment, just as it gives the same rights to Indians in America. But that is all.

These considerations make it clear that because Palestine was a Jewish land in ancient times (sic) this factor cannot possibly give the Jews a right to mass entry now. No matter how a people come originally into possession of a country, whether by aggression, war, or in any other way, we have in the end — after a sufficiently long period — to admit their exclusive right to it (which means of course that all prior claims are extinguished) for that is the only basis on which any people can ever claim the country they inhabit. What is "a sufficiently long period"? Certainly two thousand years is! Thus this Zionist argument is entirely without force.³

3. Professor Stace - THE ZIONIST ILLUSION - P. 3
The Atlantic Monthly, Feb./47

PALESTINE'S RELIGIOUS SIGNIFICANCE

CHAPTER 4

The second reason put forward by the Zionists for the establishment in Palestine of a Jewish national home is that Palestine has, for the Jews, a sacred religious significance.

To the Jews, Palestine is the birth-place of their religion. From the year 63 B.C., which marked the final diaspora of the Jews, at least as a governing power in that country, the dispersed Jews in every quarter of the globe have hoped and prayed daily for a return to Zion, for the restoration of the home of Israel to the Israelites. Indeed the Zionists claim this restoration of Palestine to the Jews both as a right and proper sanctuary for those of their race who seek it, and as a symbol of the uplift and the rebuilding with which the whole of Jewry will be identified.¹

The Zionists, in order to place this universal and seemingly laudable desire on a firm foundation, quote Divine promises found in the old testament as logical substantiation of their claim. Their attitude is that if God Himself has promised Palestine to the Jews, can any opposing Arab claim to the land be considered even worthy of investigation, or bear any weight?

This Jewish "title" to Palestine demands careful scrutiny. Therefore we should examine the texts, familiar

1. Silvio S. Perry - SIGNIFICANCE OF PALESTINE - P. 8
Printers Press, London.

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to all practising Jews, in which this claim to Palestine is said to be substantiated. During this examination of the texts, and of the promises made, two important points should be kept in mind:

- (1) To whom were the promises made?
- (2) Were the promises irrevocable, or were they subject to any conditions?

The first explicit promise of Palestine to the descendants of Abraham occurs in Genesis XII-7: "Unto thy seed will I give this land." Chapter XV-15 (when Abraham was standing on a hill near Bethel) has the words: "All the land which thou seest, to thee will I give it, and to thy seed forever." When Abraham made a covenant with God through circumcision (XVII-8) all the land of Canaan (Palestine) was promised "as an everlasting possession".

Now all these texts quoted above are acceptable by Christians as the word of God. No possible doubt can be placed on their veracity. However, proper interpretation of these texts is another thing. The Zionist version is that these promises were made to the Jews and the Jews alone. However, a historical knowledge of whom "the seed" of Abraham included proves the Zionist interpretation to be false. The words "to thy seed" include the Arabs, who can claim descent from Abraham through his son Ishmael, for Ishmael is the father of large numbers of tribes.²

2. Alfred Guillaume - ZIONISTS AND THE BIBLE - P. 2
Fosh & Cross Limited, London

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Genesis also records that Abraham became the father of many North Arabian tribes through his concubine Keturah. Genesis XXI-12 states: "and also of the seed of the bond woman Keturah will I make a nation, because he is of thy seed." According to the Zionists, the "seed of Abraham" refers exclusively to the Israelites. But as we can now clearly see, the above quotations from Genesis prove that the descendants of Ishmael (Arabs) had every right to call and consider themselves of the seed of Abraham (Genesis XVII), and the land of Canaan was promised as "an everlasting possession" it was Ishmael, progenitor of Arabic peoples, who was circumcised — Isaac had not been born!

Thus from this brief study of the Divine promises to the descendants of Abraham the answer to the first question— "To whom were the promises made?"—is clear. The promises undeniably and necessarily included all the Arabic descendants of Ishmael — and therefore of Abraham— as well as including the Israelites.

Our second question with regard to this particular Zionist claim to Palestine was: "Were the promises, insofar as they apply to the Jewish descendants of Abraham, irrevocable or were they subject to conditions?" Once again a study of the old testament clearly shows that these divine promises were not irrevocable and that they were definitely subject to certain conditions —conditions that were not fulfilled by the Jews. The covenant relation between Israel and God demanded loyalty from the Israelites, and individual and

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corporate righteousness. Were the people to fail in these respects, a terrible doom awaited them. The following words, spoken by Moses in the 28th chapter of Deuteronomy, apply so well to the suffering of the Jews over the centuries, simply because the Jews failed to fulfill their part of the covenant.³ It runs:

"It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee and shall overtake thee.....And the Lord shall scatter you among the peoples, from one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations thou shalt find no ease and there shalt be no rest for the sole of thy foot; but the Lord shall give thee a trembling of hear and a failing of eyes and a pining of the soul; and thy life shall hang in doubt before thee....."

Certainly these words of Moses have been fulfilled. The Jews, by their national apostasy, have forfeited all rights, as far as Divine promises are concerned, to any title or ownership over Palestine. And when the Jews speak today of a return to Zion, they fail to mention that it would be a second return. Any claim to a promise of a second return is a distortion of old testament prophecy which predicted a return from Babylon and from all lands whither the Jews had been exiled. These prophecies were fulfilled. The Jews DID return to Judea. They DID rebuild the walls of Jerusalem and the Temple; and after fluctuating fortunes they DID secure a brief period of political independence and expansion under the Macabees. Thus the prophecy of the return HAS BEEN FULFILLED and it cannot be fulfilled again.⁴

3. Ibid, P. 4

4. Ibid, P. 5

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No doubt the transparent fallacy of this Zionist argument was in the mind of Rabbi Isserman when he said that political Zionism "did not originate among deeply religious Jews," and ".....has been a liability to prophetic religion," or in the mind of Henry Morgenthau Sr. when he termed political Zionism ".....the most stupendous fallacy in Jewish history."

Also, when the Zionists claim Palestine on the basis of a religious connection they seem to forget that other peoples, namely Moslems and Christians, have an equal, and more likely greater, right to claim Palestine on parallel grounds. For the some 300 million Moslems, and an even greater number of Christians, Palestine and especially Jerusalem, is extremely sacred. Jerusalem, to the Moslems, is a city second only to Mecca in religious significance. The whole of Hebron and the Temple Area are, and have been for centuries, under Moslem influence and domination. The very site of the ancient Jewish Temple is now occupied by the Great Al-Akra Mosque, begun in 690 A.D. And of course it would be insulting the intelligence of our readers to stress the sacred connection of the Christian peoples with Palestine. The mere suggestion is sufficient. And yet some 500 million Christians would mock the idea that such a suggestion gives them the right to immigrate en masse into Palestine.

Indeed, how can any logical person admit that religious desires or connections offer a justifiable claim

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to mass immigration into a country? The Buddhists of China, for example, could not demand, logically, the right to migrate into India simply because they are Buddhists and India was where the Buddha was born and lived.

Thus we see that this second Zionist argument does not stand up under investigation and so must be discarded as having no logical significance.

CHAPTER 5

Irrespective who the Zionist writer is —Perry, Weizmann, Golding, for example— he inevitably devotes at least a chapter to the idea that "Palestine has been transformed by Jewish endeavour, from a howling wilderness to a fine asset" for all the inhabitants of Palestine, regardless of race. At the same time he will claim that the Arab populated sections of Palestine are "entirely undeveloped" - that in these sections "illiteracy is far too common" - "sanitation is lacking and epidemics are rife" - "an absence of scientific knowledge and a serious lack of capital" - from which the Zionists conclude that, insofar as Jewish immigrants into Palestine have enormously improved the country, culturally and economically, and will continue to bring further benefits to it, then it is fitting and proper that Palestine be handed over to the Jews.

There is no doubt that the Jews have, to a great degree, successfully developed desert soil which has been barren for centuries. By means of irrigation, drainage systems, reforestation, and scientific methods of cultivation, sandy wastes and even malarial swamps have been changed into agricultural lands and orchards. In addition to this, well equipped hospitals, schools, and even universities have been founded. And, of course, according to the Zionists, from all this the Arabs, seemingly an extremely backward people practically incapable of any type of advancement have naturally benefitted.

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Before probing to the core of this Zionist contention to see if it justifies Jewish domination in Palestine, a few pertinent observations and comments from the Arab point of view are in order.

Firstly, contrary to the generally accepted version, Arabs do not benefit from Jewish immigration to the extent claimed by Zionists. Due to huge financial backing, the Jews more and more are in a position to buy up land, leaving the Arab agricultural labourer in a precarious position. According to the Jewish Agency Constitution "Land is to be acquired as Jewish property..... Title to be taken in the name of the Jewish National Fund, to the end that the same shall be held as the inalienable property of the Jewish people."¹

According to this arrangement land bought by the Jewish Agency ceases to be a place of possible residence or work for Arab labourers. As Sir John Simpson put it in his Report:

"It ceases to be land from which the Arab can gain any advantage now or at any time in the future.....He is deprived forever from employment on that land.....Nor can anyone help him by purchasing the land and restoring it to common use. The land is most main and inalienable."²

Despite the fact that the actual buying of land by Jewish funds is legitimate and paid for at high prices

1. Simpson Report, Cmd. 2656, 1930
2. Ibid

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the Arab masses in Palestine have felt their position deteriorating. They have come to the state where they visualize themselves as a future landless people.

The Arabs have received practically no benefit from Zionist hospitals and universities. Arabs cannot attend Jewish universities simply because all lectures are given in Hebrew. The Jews make a distinction in the way of costs of hospitalization between Arabs and Jews — naturally much higher for the Arabs. Whereas in an Arab government health institution costs are the same for Arab or Jew. In the Hadassah hospital (Jewish) there is a free section to which the Arab is not allowed. An appendectomy operation in this hospital, which is free to the Jew, is not free to the Arab — it would cost him \$300.00.

Any recent rise in the standard of living for the Arab has been due not so much to Zionist immigration but rather to the impact of ideas between East and West, to the interchange of commerce, of trade, and in the increased productivity throughout the Arab countries.³

Again the Arabs clearly show with factual evidence that increase Arab population is due not to immigration, as is in the case of the Jews, but to natural increases. There have been natural increases in all Arab countries, and Palestine is no

3. Ext. Affairs Pamphlet, No. 16 - July 26/46, P. 289

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exception in this respect.⁴

The Zionists, in their efforts to stress the economic and cultural advantages the Jews bring to Palestine, are inclined to look upon the Arabs as an "uncivilized race", "bedouins", and "red indians". They fail to mention that Arabs aspire to and have made tremendous progress in democracy, as well as the Jews. They tend to count as nothing or overlook the cultural achievements and interests of the Arabs. They fail to realize the importance of the new Arab university life, the new literature, the new history, the new economic prowess. They forget it was the Arabs who for 600 years preserved the classical culture of Greece for a dark Europe. They fail to realize that the Arab people, in far greater numbers, are making their new beginnings after four centuries of oppression by the old Turkish regime.

The Arabs initiated and brought to a high peak the thriving citrus groves. In Palestine they have their own factories, such as textiles, soap, and matches. At present there is a boom for new productive developments and for new industries.

Actually more than half of Palestine is economically uncultivable, since more than half is desert or rocky mountains. If the desert is to be made productive it would not be a question of possibilities, but one of economics. A person can spend a thousand dollars on desert or rocky soil, and possibly make it productive, but would it be economical? The plain truth of the matter is that the

4. Ibid.

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Zionists are living on charity. "The difference between their prosperity and the genuine thing is precisely the difference between a plump healthy cheek with red blood corpuscles and a puffed up one smeared with rouge". The Palestine homeland is only 40% selfsupporting, according to British estimates. Over five million dollars are poured from the United States alone into Palestine to support it. Let this "artificial respiration" cease and it is not difficult to see what would happen.⁵

Now suppose, for the sake of argument, we admit that Jewish immigration into Palestine will improve the standing economy and culture of all its inhabitants. Does this give the Jews a right to unrestricted immigration into Palestine against the will of the Arab majority? Certainly not! This was precisely the argument used by Mussolini to defend his actions in Tripoli and Ethiopia. The civilized world realized the fallacy of his argument and denounced his aggression. Hitler had the same idea. He attempted to justify the rape of Austria and Czechoslovakia on the grounds that the Germans could bring greater prosperity to those countries than could their actual inhabitants. Indeed if such a claim as this Zionist one were acceptable as justifiably moral, then every slightly backward country would be at the mercy of a more highly industrialized and progressive state. Utter world chaos would inevitable follow. The very concept of international justice would be undermined.

5. Professor K. Hitti - PRINCETON HERALD - P. 18
April 21, 1944

(JEWISH CULTURAL AND ECONOMIC CONTRIBUTION TO PALESTINE)

Which brings us to the conclusion that this Zionist argument is wholly fallacious, bears no weight, and so in no way furthers the Jewish cause.

CHAPTER 6

For the past two thousand years the Jews, especially in Russia and Continental Europe, have been the victims of debased and brutalized persecution. Century after century Jews, however innocent and law-abiding, have been denied fundamental human rights. They have been degraded, ostracised, tortured, and even murdered. There is hardly one European country that has not at one time or another expelled its Jewish population—England in 1290, France in 1394, Spain in 1492, Portugal in 1497, Bohemia in 1745, Russia in 1881.....¹ The twentieth century has proved no exception, as was witnessed, for example, in the mass killings and expulsion of Jews from Germany. Undoubtedly the adjectives "tortured" and "waning" can be applied in their strictest sense to the Jewish people.

In some form or other, slight or drastic, anti-semitism may be said to have existed and even now exists in practically every country in the world - with the exception, though, of Eire.

It is not the purpose of this thesis to discuss the causes of this anti-semitism; rather we are concerned only with the solution to the homelessness of the Jews as offered by

1. Louis Golding - THE JEWISH PROBLEM - P. 69 - Penguin Press
Middlesex, England.

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the Zionists. The Zionists maintain that a mere temporary palliative for their sufferings and wanderings is not required, but rather a permanent cure. They claim that the only permanent remedy to Jewish sufferings and homelessness is to open the gates of Palestine to unrestricted Jewish immigration. They stress Palestine rather than any other place because of its historical and religious connections with the Jewish people. Once safely ensconced with its boundaries as a majority, they claim, they will no longer be subject to discrimination, suffering, and expulsion. However, the Zionists do not say that the Jews of America, or Canada for example, will seek refuge in Palestine, for the obvious reason that in these countries the Jews possess full rights of citizens. Rather they refer to the Jews of Continental Europe and Russia where the Jews have undergone so much maltreatment. Also, should anti-semitism reach a violent form as it has done in the past in Europe or in any country in the world, then the Jews could always feel assured that at least one country— Palestine— would be a land they could call their own, a land for them of unrestricted freedom and the lawful pursuits of their splendid capabilities.

Indeed it was this extremely precarious position of the Jews in Europe that gave rise to Zionism. Primarily, we can say that Zionism (political) is a reaction against anti-semitism. No humane person will fail to sympathize with the dreadful plight of the Jews and to sympathize with the Jewish aspirations of creating SOME

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national state where they can live in peace. Theodore Herzl, the founder of Zionism, had ANY place in mind, so long as it would prove a haven for suffering Jewry, and at the same time not violate the inalienable rights of any other people. As early as 1903 the British Government offered to make Uganda available for Jewish colonization. Herzl was willing, for he saw clearly that the establishment of a national state for the Jews there would not dispossess anyone of their land and would provide a remedy for Jewish suffering. However, the majority of Zionist pioneers overruled Herzl, rejected the offer, and carried the vote in favour of a Palestinian state.² The decision of the majority rested on the claim that Palestine was a Jewish land in ancient times and therefore most suitable to the Zionist cause. This claim, however, as we have definitely shown in a preceding chapter, is not synonymous with a title to possession and so must be rejected.

The Zionists, in rejecting Uganda and demanding Palestine, a country that did not answer the description of a "land without a people ready to receive a people without a land", were not only selfish, but shortsighted. The terrible pogroms contrived by Hitler might have been prevented if a Jewish state had existed in Uganda, ready and willing to receive the outcast German Jews. Also, as

2. George Antonius - THE ARAB AWAKENING - p. 393
Star & Gazette Press, London

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previously stated and confirmed, the Jews in Palestine numbered only a mere 8% of the total population of the country - the Arabs forming the balance.

With respect to "Jews" seeking a homeland in Palestine, especially on the grounds of historical connection, the following is most interesting and instructive:

"Political Zionism is almost exclusively a movement by the Jews of Europe. But these Eastern European Jews have neither a racial nor historical connection with Palestine. Their ancestors were not inhabitants of the "promised land". They are the direct descendents of the people of the KHAZAR Kingdom, which existed until the twelfth century.

"The Khazars were a non-Semitic Turko-Finn Mongolian tribal people who, about the first century A.D., emigrated from Middle Asia to Eastern Europe. There they created one of the largest kingdoms of their time. At its greatest extent it covered an area of about 800,000 square miles.

"About the 7th century A.D. the King of the Khazars adopted Judaism as the state religion, and the majority of inhabitants joined him in the allegiance. Before that date there was no such thing as a Khazar who was a Jew. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land. The Semitic people, who had established Judaism in Palestine many centuries before the Khazars became converts to the Hebrew faith, DID mostly emigrate from Palestine. BUT NONE OF THEM EMIGRATED TO THE KHAZAR KINGDOM FAR TO THE NORTH. In view of this fact, what becomes of the cry for "repatriation" to the "homeland"? These Eastern European Yiddish speaking Jews have no historic or racial connection with Palestine or, for that matter, with the other Jews who existed in other countries for thousands of years prior to the Khazar conversion". 3

However, the real question at issue in this particular Zionist argument is: "Can the homelessness and the persecution of the Jews be made a basis of a claim to mass immigration into Palestine, a land already inhabited for centuries by a non-Jewish

3. Benjamin H. Freedman - THE CANADIAN ARAB, P. 5, Vol 3, No. 7, Dec/47

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majority?" Keeping this argument in its proper perspective and considering it entirely by and in itself, as it should be considered, the only logical answer to be given is that every country in the world has a duty to receive these stricken, wandering people. But the Jews have no SPECIAL claim against Palestine. The claim is against the United States, Canada, England, France - every country (Palestine included) but not MORE against Palestine than any other country, to admit a proper proportion of Jews who desire entrance.

The Jews, in demanding entrance to Palestine and Palestine alone, give a perfect example of the saying: "It is unforgivable to bite the hand that has fed you". For when the Jews had reached the lowest debasement in all their history, who was it that welcomed them as veritable brothers, offered them peace, security, and protection? Their fellow Semites, the Arabs.⁴ To the Jews the Arabs offered no restrictions, no discrimination. The Jew has remained persona grata for centuries in Arab countries, Palestine included. Outstanding scholars like Al Haadi, famous linguist and translator, Maimonides, one of the shining lights of medieval philosophy, Bahya ibn Paudah, the great Jewish Moralist, to mention but a few, were all products of ARABIAN schools.⁵ Despite all this the Jews demand not

4. External Affairs Pamphlet No. 16 - P. 261, July 26/46

5. Ibid.

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merely immigration into Palestine, but MASS immigration to the extent where the present Arab majority will become a minority and the Jewish minority a majority.⁶

Another aspect to be considered is what might aptly be termed the hypocritical attitude of so-called Christian countries -- United States and Canada for example. They are quite ready to force unrestricted immigration of Jews on an Arab majority in Palestine because, as they say, they are in "deep sympathy" with the suffering homeless Jews. Yet they will, in the same breath, deny entrance to these Jews into their own lands, which are in a far better position to receive them. Is it any wonder, then, that the Arabs fail to understand why American and Canadian legislators, so solicitous for the welfare of the European Jew, should not lift the bars of immigration and admit Jewish refugees, millions of whom could settle in any province in Canada or state in the United States. There would be no reducing to a minority the present American or Canadian citizens if this were done. And yet these very peoples, in conjunction with the Zionists, consider it humane to reduce the Arabs to a minority in their own land, to force on them an

6. Ibid.

External Affairs Pamphlet No. 16 - P. 261
Fri., July 26, 1946

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unwanted people. Certainly many sins are committed in the name of "Christian justice".

It is therefore obvious that the homelessness and suffering of certain European Jews is a world problem, BUT NOT ONE FOR THE ARABS ALONE TO SOLVE. For the Jews to claim Palestine on the grounds mentioned is a mockery of justice— domestic, international, and otherwise.

THE BALFOUR DECLARATION

CHAPTER 7

According to the Zionists, the Balfour Declaration is the perfect justification of their claim to Palestine, for by it they maintain England specifically promised Palestine to the Jews. In addition, the Declaration was endorsed by all allied governments and subsequently confirmed by the Peace Conference following World War I.¹

Since it is our purpose in this chapter to analyze the Declaration not only with respect to its meaning, intent, and possible justification of Zionist claims, but also with respect to the identity and motives of its drafters, it is fitting we repeat in full the actual wording of the Declaration:

" His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country. "

This Declaration was not written and issued in the course of a few minutes; rather it was the product of much time and deliberate thought. Lloyd George, Prime Minister of Great Britain when the Declaration was completed, and therefore in a position to know, said in a speech in Wales in 1930: "The Balfour Declaration was prepared after much consideration, not merely of its policy but of its actual wording." Temperley's HISTORY OF THE PEACE CONFERENCE OF PARIS

1. Louis Golding - THE JEWISH PROBLEM, P. 186, Penguin Press- 1938.

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states: "Before the British Government gave the Declaration to the world it had been closely examined in all its bearings and implications and subject to repeated change and amendment."

From this we can conclude that the text, along with its meaning and implications, is intentional. If there is any vagueness in the wording, and as we shall see there certainly is, then that vagueness is also intentional.

First of all, as Mr. Golding points out, one British Government published and subsequent governments confirmed the Declaration. However, he fails to mention that leading Zionists of the time, such as Dr. Weizmann and Justice Brandies of the United States Supreme Court, wrote most of the actual text.²

With these few introductory ideas in mind we begin our analysis of the Declaration. "HIS MAJESTY'S GOVERNMENT VIEW WITH FAVOUR THE ESTABLISHMENT IN PALESTINE OF A NATIONAL HOME FOR THE JEWISH PEOPLE." The words "national home" are a product of Zionist minds and were intended to be enigmatical.³ No definition of the term "national home for the Jewish people" is given. To claim outright that they (the Zionists) wanted a completely independent Jewish state in Palestine would at that time, when thousands of Arabs were fighting for the allied cause, have been a little too much for public opinion. But that the "national home" was equivalent to a Jewish state

2. J. M. Jeffries, PALESTINE THE REALITY, P. 174.

3. Ibid, P. 176.

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in Palestine in the minds of the Zionists is clear from their subsequent writings. Before and immediately after the issuance of the Declaration recorded statements of Zionist leaders make the claim for a national home appear innocent and unoffending to the Arabs. For example, at the tenth Zionist Congress held at Basle in August 1911 the President of the Zionist Organization made a statement, from which the following is extracted:

" Only those suffering from gross ignorance or actuated by malice could accuse us of a desire of establishing an independent Jewish kingdom.....The aim of Zionism is the erection for the Jewish people of a publically recognized, legally secure, home in Palestine. Not a Jewish state but a home in the ancient land of our forefathers where we can live a Jewish life without oppression and persecution.....that and nothing else is our aim."

In the introduction to his HISTORY OF ZIONISM written during 1918 Mr. Sokolov, at that time President of the Zionist Organization, wrote:

" It has been said, and is still being obstinately repeated by anti-Zionists again and again, that Zionism aims at the creation of an independent Jewish state. But this is wholly fallacious. The Jewish state was never a part of the Zionist program."

And yet today an avowed aim of Zionism is an independent Jewish state in all, or part of, Palestine. In London the Jewish Dominion of Palestine League has been formed, whose main object is the transformation of Palestine into a self-governing Jewish state.⁴ Thus we see that the cleverly worded phrase "national home" actually means, and meant in 1917 to Zionist minds, the creation of a

4. Sir John H. Simpson - THE PALESTINE MANDATE, P. 33

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Jewish state in the Holy Land.

The words "view with favour" are, first of all, definitely not a promise. What was merely a statement of policy on the part of the British Government has been lifted by the Zionists to the level of a great national pledge of the British Empire. These words "view with favour" mean little or nothing, as far as Britain is concerned, for they in no way obligate Britain to fulfill a promise which does not exist. Further, by these words the Zionist drafters were actually outwitted, for the phrase was definitely to the advantage of Britain in case any opposition to Zionist policy should have arisen in the future — as it definitely has done. The British Government could simply say: "The Declaration, by its very nature, is merely an expression of sympathy on our part for the Jews: it does not bind us as though it were a promise."

"AND WILL USE THEIR BEST ENDEAVOURS TO FACILITATE THE ACHIEVEMENT OF THIS OBJECT" is another example of skillful dexterity in phraseology. 'To facilitate' can be understood actively — in the sense of the British Government lending a helping hand to Zionism — or passively — in the sense of placing no obstacles in the path of the Zionist aspirations.

"IT BEING CLEARLY UNDERSTOOD THAT NOTHING SHALL BE DONE WHICH MAY PREJUDICE THE CIVIL AND RELIGIOUS RIGHTS OF EXISTING NON-JEWISH COMMUNITIES IN PALESTINE OR THE RIGHTS AND POLITICAL STATUS ENJOYED BY JEWS IN ANY OTHER COUNTRY". The first portion

of this section provides an obvious safeguard for the Arabs who, of course, constitute the "existing non-Jewish communities". This contemptuous wording refers to no less than six hundred and seventy thousand Arabs — the Jews at that time (1917), and a good number of them than recent immigrants, numbered merely fifty-five thousand according to the interim report to the League of Nations drawn up by the Military Administration in Palestine. This wording is like referring to the Catholic population in Kire as the 'non-Protestant portion of its inhabitants'. The term was used both preposterously and fraudulently. Preposterously is evident: fraudulently because it was intended to deceive the world with respect to the true Jewish-Arab proportion in Palestine. The very name of the Arabs was withheld; it was simply a case of playing on world ignorance and indifference. The wording "existing" is as contemptuous to the Arabs as the phrase "non-Jewish communities", for the implication is that possible there were SOME non-Jewish communities existing in the hills, mere clusters here and there, but definitely nothing even approaching a sizeable proportion of the population. As we already know, and as we have verified from factual evidence, the situation was almost just the opposite.

"IT BEING CLEARLY UNDERSTOOD THAT NOTHING SHALL BE DONE WHICH MAY PREJUDICE THE CIVIL AND RELIGIOUS RIGHTS OF THE NON-JEWISH COMMUNITIES." The words "civil rights" in the above prove baffling to the intellect. Exactly what does one mean by "civil rights"? No effort is made to explain them in the Declaration. The

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phrase, as pointed out by M. J. Jeffries on page 180 of his book PALESTINE THE REALITY, was definitely inserted by the Zionists. "Civil rights" would seem to be synonymous with the rights of a stranger in a foreign land, but they certainly don't include the right of the majority to choose their own form of government as would be contained in "political rights". Mr. De Haas, a Zionist and the chief American contributor to the drafting of the Balfour Declaration, clearly shows that it was not in the minds of the Zionists to permit the Arabs as "existing non-Jewish communities" to possess anything resembling political rights when he said:

" We draw a distinction between Jewish rights and Arab claims. Whether the Palestinian population in 1914 possessed any tangible political rights is for those versed in Turkish law to say. In practice we know that such rights did not exist, even though the young Turks had created a paper parliament. Djimbal Pasha ruled in Palestine with an iron hand, as every Turk had done before him, though he too may have indulged the people in paper rights. The term "political rights" does not appear in the Balfour Declaration. The phrase used is "civil rights" and as we have made abundantly clear every word of that document was weighed by more than a score of authorities."

The above words are extremely insulting to the Arabs, for they definitely imply the Arabs do not deserve political rights. Whether they deserve them in principle, as the majority of the country's population should, was immaterial to the Zionists: but it will be noticed that in the latter part of the Declaration the words "political status" and not mere civil status are applied to the Jews, irrespective of where they live. Thus we see the Zionists were extremely careful to protect the full natural and political rights of the Jews inside or outside of Palestine, but they cared little, obviously, for the fundamental rights of the Arabs.

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The logical question that now arises is: "Why did the British Government issue such a proclamation?"

Joseph P. Daniels, in his introduction to Paul L. Hannas' BRITISH POLICY IN PALESTINE, a pre-Zionist work, supplies a good portion of the answer:

"Primarily the Balfour Declaration was a war measure designed to attract to the allied cause the moral and natural resources of the Jewish communities of the world."

The Declaration was also due in part to Dr. Weizmann's discovery of a certain much needed chemical helpful to the success of the allied cause. As Lloyd George stated in a speech before the Jewish Historical Society in London in May, 1925, in an attempt to justify England's role in the Balfour Declaration: "Acetone converted me to Zionism" and again in the same speech: "The cooperation of the Jewish people, notably in America, converted me to Zionism." In a speech to the House of Commons during the same year his reply to the question: "Why did you favour the Jews in their aim to secure Palestine?" he answered: "In those circumstances, and on the advice which we received, we decided it was desirable to secure the sympathy and cooperation of that most remarkable community, the Jews throughout the world."

Towards the end of the year 1917 the allies found themselves making little or no headwar against the German war machine. At the same time the Russian Revolution was in full swing and the pro-allied Kerensky Provisional Government seemed doomed to failure. Five days after the Balfour Declaration was announced, on November 7th to be exact, the Bolsheviks gleefully announced that the Kerensky Government was no more. The situation on the eastern front

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looked extremely ominous. If the eastern front crumbled, the question was: "Could the Americans get sufficient men and supplies to the western front to meet the seemingly disastrous situation?" The Zionists, according to Lloyd George, would seem to have supplied the proper answer.

George himself tell the story in **THE TRUTH ABOUT THE PEACE TREATIES:**

" The support of the Zionists for the cause of the Entente would mean a great deal as a war measure. Quite naturally Jewish sympathies were, to a great extent, anti-Russian and, therefore, in favour of the central powers. No ally of Russia, in fact, could escape sharing that immediate and inevitable penalty for the long and savage persecution of the Jewish race.....another most cogent reason for the adoption of the policy of the Declaration by the allies lies in the state of Russia itself. Russian Jews had been secretly active on behalf of the central powers from the first; they had become the chief agents of German pacifist propoganda in Russia; by 1917 they had done much in preparing for the general disintegration of Russian society, later recognized as the Revolution. It was believed that if Great Britain declared for the fulfillment of Zionist aspirations in Palestine under her own pledge, one effect would be to bring Russian Jewry to the cause of the Entente.....It was believed also that such a declaration would have a potent influence upon world Jewry outside Russia and secure for the Entente the aid of Jewish financial interests. In America their aid, in this respect, would have a special value when the allies had exhausted the gold and marketable securities available for American purchases. Such were the chief considerations which in 1917 impelled the British Government towards making the contract with Jewry." 5

The above quotation makes the issuance of the Balfour Declaration understandable from a British viewpoint. So-called Jewish historical and religious claims to Palestine had no bearing on the case.

Lloyd George counted on Jewish money and prestige to keep Russia in the war and on the side of the allies as

5. Lloyd George - TRUTH ABOUT THE PEACE TREATIES - London/38, II-1121-21

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well as prodding reluctant America to join the conflict even at the eleventh hour.⁶

The concluding sentence of Balfour's letter (which, of course, included the actual Declaration) to Rothschild is indeed humorous. "I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation." It subsequently became known, as we have hitherto stated, that the Zionists themselves took the lion's share in drafting the document. Undoubtedly this sentence was used as a smoke screen, another form of the Zionist endeavour to keep the world in ignorance of the true picture in Palestine.

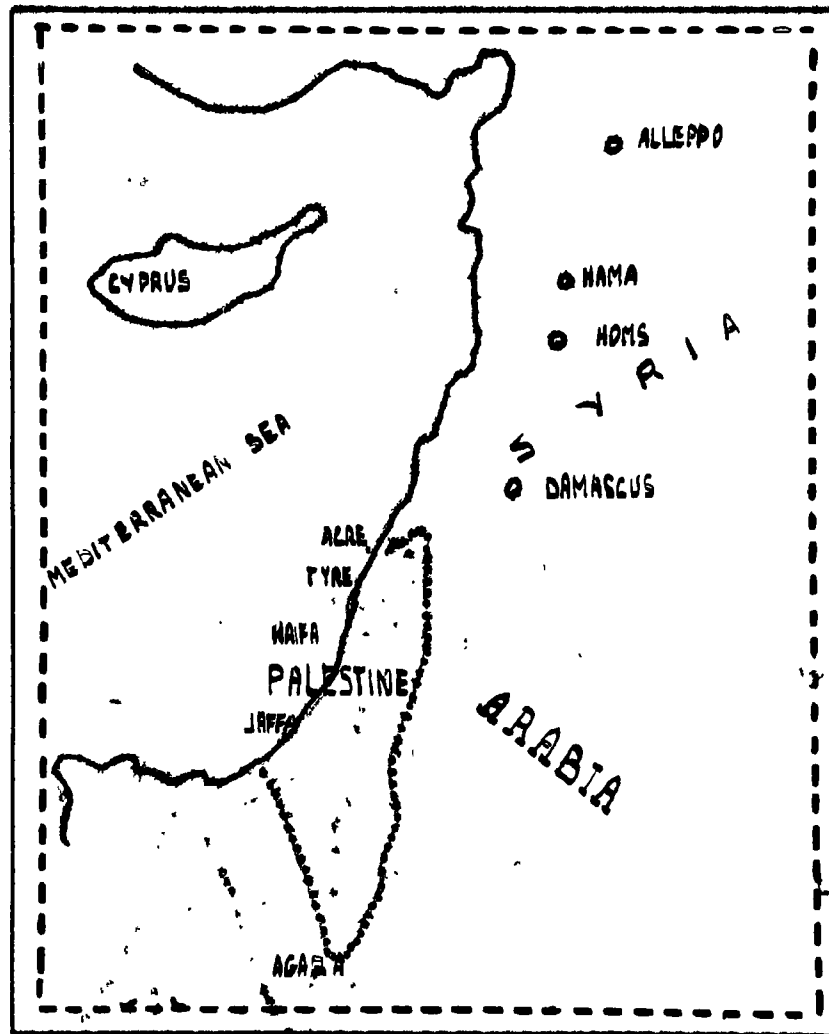
Apart from the evident abuses and the intentionally deceptive phraseology of the Declaration, the important question that now confronts us is: "Does the Balfour Declaration give the Jews a justifiable claim to re-enter Palestine in unrestricted immigration and make all or part of it a national home?" Certainly not! And we give this answer for a number of reasons. In the first place, the cabinet that preceded that of Lloyd George in Great Britain had agreed to recognize the independence of the Palestinian Arabs and that agreement still stood at the time the Balfour Declaration was issued. The promises are contained in the correspondence of the official representative of Britain in Palestine, Sir Henry McMahon, to the Shariff of Mecca. In

6. J. M. Jeffries - PALESTINE THE REALITY, P. 182

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his correspondence McMahon, in the name of the British Government, agreed to the independence, after World War I, of all Syria "with the exception of certain districts lying to the west of Aleppo, Hama, Hama, and Damascus". After the issuance of the Balfour Declaration, controversy arose as to whether Palestine was in the "excepted" area. The British claimed it was and the Arabs maintained it was not. Now that the McMahon correspondence has been published, recently, for the first time, it becomes clear that the British position is untenable. An examination of Map 3

proves beyond the shadow of a doubt that Palestine lies south of even the most southerly of the places mentioned, Damascus. Therefore it was not in the "excepted" area and so, as far as the McMahon promise was concerned, Palestine belongs to the Arabs. The actual word used with respect to the "excepted" area is "district".



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And according to those who held an anti-Arab view the word was equivalent to a vilayet, a territory much greater in expanse than a mere district. Taking this latter meaning, the vilayet of Damascus included that part of Syria which lay to the east of the River Jordan. Therefor it followed that that part of Syria now known as Palestine, which lay to the west of the Jordan, was one of the portions of territory reserved in Sir Henry McMahon's phrase. However, the word "district" in the wording of McMahon could not have been intended as the equivalent of vilayet because there was no such thing as the vilayet of Damascus, the vilayet of Homs, and the vilayet of Hama.⁷ Sir Henry McMahon's phrase can only make sense if we take his word "district" as meaning district in the current use of the word, that is to say the regions adjacent to the four cities.

A parallel will serve to show the absurdities of the attempts to put a different interpretation on the phrase. If we were to speak of the district of Ottawa no one in his right senses would interpret the word "district" to mean county; "district" is much more restricted than this. The British Government, in attempting to justify the exclusion of Palestine from the area of the Arab independence, absurdly interpreted vilayet to mean something similar to our word 'county', an interpretation that had no justification in fact. An examination of Map 3 will fully clarify this last portion of our discussion.

7. George Antonius - THE ARAB AWAKENING, P. 178

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Another proof of the illegitimacy of the Balfour Declaration is the fact that the Arabs, the majority of the population in Palestine in 1917, for the preceding two thousand years, and even to the present time, were not consulted. When the Zionists state that the Arabs had full knowledge of an impending Jewish state, they attempt to back up their statement by reference to the correspondence between Felix Frankfurter, a Zionist, and King Feisal of Syria, in which it is claimed that Feisal approved, without qualification, a Zionist community in Palestine. However, the Zionist adherents fail to mention that Feisal's approval was dependent on the enclosure of the Zionist community within a dominant Arab state.⁸ Therefore we conclude that any statement to the effect that the Arab people of Palestine, or anywhere else, either in 1917 or at any subsequent time, agreed to the reconstitution of Palestine as a Jewish community, is false.

To further indicate the prevalent Zionist attitude of contemptuous indifference towards the aspirations of the Arabs in Palestine, we refer to a radio broadcast of June 2, 1946, given by Carol J. Frederick, American Zionist, and J. G. Hazam, defender of Arab rights. During the course of the broadcast, Dr. Hazam put the following question concerning the Balfour Declaration to Dr. Frederick:

8. William Ernest Hoeking - ARAB NATIONALISM AND POLITICAL ZIONISM - Palestine Papers - Institute of Arab-American Affairs - NY/45, P. 23.

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"Did any Arabs agree to it?" Dr. Frederick replied: "I am not talking about the Arabs". and again when Dr. Hazam said: "The Balfour Declaration was not established by the Arabs" the comment of Dr. Frederick was: "I didn't say it was established by the Arabs." Dr. Frederick's replies are indicative of the general Zionist mind, that is, utter contempt and complete disregard for the Arab claims to Palestine.

It must be quite clear to the readers by this time that the Arab case over Palestine does not depend, as the Zionist one does, on promises made by Britain or by any other country, but on the natural and inalienable moral rights of the Arabs to Palestine as its indigenous population. Such a moral right is inherent in the Arabs of Palestine. It was not created by Britain or the League of Nations at the end of the first world war, nor could Britain or the League of Nations legitimately take it away from the Arabs. Another thing we should not forget is that the two documents, the Balfour Declaration and the Mandate, illegal and immoral as we consider them to be contain clearly defined and weighty safeguards for the rights of the Arabs. Both laid down conditions to limit the scope of Jewish undertakings. Indeed, if these safeguards had been honourably maintained, a definite restriction would have been placed long before 1939 on Jewish immigration and quite possibly would have meant peace in Palestine. In concluding this chapter on the Balfour Declaration we will, for the sake of argument, assume that the Balfour Declaration did promise the Jews a national home in Palestine. The question is: "Does such a promise justify Jewish aspirations to Palestine?" Certainly not!

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Actually, we have already stated and definitely shown the reasons why the Balfour Declaration, even as a promise, in no way validated Jewish claims — the publication broke Britain's previously pledged words to the Arabs, the Arab population was not consulted concerning the Declaration, the Declaration was unlawful in issuance, arbitrary in purpose, deceptive in wording, and at the time of the issuance Palestine was controlled by the Turks and, therefore, Britain had no right to give away what she did not own.

Professor W. T. Stace, Professor
of Philosophy at Princeton University since 1932 and at present visiting
lecturer at Harvard, in commenting on the validity of the Balfour
Declaration verifies our stand concerning the illegitimacy of the
Declaration. He approaches the subject in a slightly different manner,
claiming that the Balfour Declaration, by its very promulgation, was an
act of aggression on the part of Great Britain, and contrary to the
principles of democracy and self-determination. According to Professor
Stace, the Zionists maintain that their claim to Palestine is quite
moral and legal because it is based on the general principles of the
dictum that promises should be kept. In view of this the Arab claim
to self-determination and the Jewish claim under the Balfour Declaration
have been described by one British Commission as "fundamentally a conflict
of right with right." Evidently the commission that made such an assertion
was sadly lacking a knowledge of the fundamentals of philosophy. The

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Commission admits the moral standard of "right" and "wrong" should be applied to the Jewish-Arab quarrel. With this we agree. The Commission also admits that the Arab claim is based fundamentally on the principle of self-determination, seeing that the Arabs are the majority in Palestine, and is therefore "right". With this we also agree. There is an implication, however, on the part of the Commission that the Zionist claim, based on the promise supposedly evident in the Declaration, gives the Jews a moral right. However, such an implication merely proves the incompetency of the Royal Commissioners as philosophers. They claim that promises ought to be fulfilled, and the person to whom promises are made has a moral right to demand their fulfillment. So the Commissioners conclude that the Jews in this case have such a moral right.

Again we must needs point out that this type of analysis is extremely crude. It is an admitted fact that promises which are intrinsically wrong and unjust should never be carried out and give no rights to demand that they should. For example, you cannot claim a moral right to enforce a promise to commit a crime. If you attempt to force the claim, you are an accessory to that crime. The question we now have to ask ourselves is whether the British Government had any moral right to make promises concerning the disposal of the Holy Land, contrary to the wishes of the majority of that country's inhabitants. It is quite evident that according to all the principles of self-determination and democracy — the accepted principles of

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international justice—the British had not. Indeed, the 'promise' itself constituted an act of aggression and the Zionists, therefore, in their attempts to insist on the fulfillment of that promise, become accessories to the act of aggression.

The final conclusion concerning the Balfour Declaration is that it is binding on no one, either in law or morals, yet it forms the very backbone of Zionist claims to the Holy Land, as amply illustrated in Rabbi Schwartz' remark to the standing committee on external affairs in the House of Commons, Ottawa, July 26, 1946: "We stick to the Mandate and the Balfour Declaration. We are not ready to abandon the Balfour Declaration and the Mandate. That is the official policy of the Zionist Organization at the present moment; and today at this moment the Balfour Declaration is the Mandate upon which our rights are founded. We stick to it and we do not ask for its abandonment."

Are we being cynical when we point out that the above quotation is slightly reminiscent of:

"I will have my bond; speak not against my bond
I have sworn an oath that I will have my bond."

CHAPTER 8

1. THE KING-CRANE REPORT

A brief but thorough examination of two of the most important documents having a direct bearing on the Palestine question will add to our already firm conviction that the Zionists claim to a Jewish state in Palestine cannot be justified morally or legally.

Of primary importance among these documents, and one that confirms Arab rights to Palestine, is the report of the King-Crane Commission. Full details concerning the commission, its importance, and its work are as follows:

In May of 1921 President Wilson, in his anxious endeavour to see that justice prevailed for both Jews and Arabs in the Holy Land, sent an investigating committee of six Americans to Palestine. He did this despite the hostility of the French and British Governments, both of whom had no wish to see their well-laid plans in that strategic section of the world upset. The committee was made up of two commissioners — Dr. H. C. King and Mr. Charles Crane (after whom this report is named)—three advisers — Professor Albert Lyber, Dr. George Montgomery, and Captain W. Yale—and a secretary-treasurer — Captain D. M. Brodie.

The express purpose of the commission

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was to investigate, in an entirely impartial manner, the situation and to look into the Arab claims which had received little or no publicity in America.

The men on the committee were admirably chosen, for they had absolutely no national ambitions to promote. The information they possessed at the time of their departure for Palestine was mainly pro-Zionist, but they did not permit this to affect their interpretation of the Palestine situation, or their decision regarding that situation. They approached their task with open minds and independence of judgment. Of these qualities the report bears ample evidence throughout: perhaps the most outstanding characteristics are impartiality of its findings and the unmistakable honesty of its recommendations. The report, we should add, is the ONLY source to which the historian can turn for a disinterested and wholly objective analysis of feeling in Arab political circles during the period immediately following the war.

During their stay in Palestine the entire Committee carried out an extensive enquiry into all aspects of the problem. On their return the full report was handed to President Wilson but because the nature of the document did not agree with accepted British and Zionist opinion, three years elapsed before the report was

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given to the public.¹ The report was virtually pigeon-holed and ignored—even by Washington. In the three years that elapsed before the Report became public property the British and French Governments had ample time to devise and impose a settlement to their own liking on the Arab world. The King-Grane Report was completely ignored. For our purpose in this thesis it is sufficient that we outline the main suggestions contained in the actual text:

First, the commission recommended a mandatory power for Palestine, but a mandatory system that would enable the inhabitants to gain complete independence in the near future. They also recommended that Palestine be considered, as it logically should be, an integral portion of Syria; that King Amir Feisal be ruler of Syria, which would include Palestine; that Zionist ambitions be definitely limited, for as the commissioners pointed out, statements made by Zionist representatives had convinced them that the Jews looked forward to a practically complete dispossession of the non-Jewish inhabitants of Palestine by various means and purchases. And the committee expressed the opinion that even though the purchases were achieved within the forms of law, they would be a gross violation of the rights of the Arab majority and of the principles proclaimed by the Allies and Wilson.

1. George Antonius - THE ARAB AWAKENING - P. 443

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The committee stated that the Zionist program could only be carried out by force of arms, and concluded the report by saying that the only proper and moral solution was for Jewish immigration to be definitely decreased and the idea of a Jewish commonwealth in Palestine to be entirely abandoned.

2. WHITE PAPER OF 1939

In Chapter 1 we referred briefly to the "White Paper", an official British document issued in 1939. This document, representing from the year 1939 the policy of His Majesty's Government, belatedly recognized the fact that Palestine is an Arab land. The document, insofar as it verifies our stand that the Balfour Declaration did not envisage a Jewish state in Palestine and insofar as it explains Britain's present attitude in keeping Jewish immigration at a low ebb according to the wishes of the Arab majority, justifies at least partial quotation in this chapter. The document runs:

"His Majesty's Government therefore now declares unequivocally that it is not part of their policy that Palestine should become a Jewish State. They would indeed regard it as contrary to their obligations to the Arabs under the mandate, as well as to the assurances which have been given the Arab people in the past, that the Arab population of Palestine should be made the subjects of a Jewish State against their will" 2

2. Command Paper 6019 - P. 4

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Unlike the Balfour Declaration, this White Paper leaves no doubts in the minds of the Arabs and Jews of the future of Palestine. With the issuance of the Paper the Arabs, although not entirely satisfied with every detail contained in it, nevertheless agreed to allow the Jewish population of Palestine to remain and possess complete political rights equivalent, in every way, to that of the Arab majority.

The Jews, however, robbed as they thought of their "justifiable claims" to set up a national state have left no stone unturned to cry down the White Paper as illegal, immoral, and a violation of the "promise" made to them in the Balfour Declaration. To the present day Britain, as the Mandatory Power, has carried out the resolutions of the White Paper.

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CHAPTER 9

The method followed in this thesis has been, in the main, the proposal and explanation of various Zionist arguments juxtaposed by counter Arab claims. The conclusion we arrived at in each and every stage in this method was that the Zionist arguments did not justify the claim of Jewry to Palestine. The inevitably implied conclusion in each case was that the Arabs were correct in maintaining that the Holy Land belongs to the Palestinian Arabs — and not to the Jews.

We think it very much to our purpose to state, by way of summation and for the sake of positive clarification, the essential fundamental ramifications of the Arab arguments. Unlike those of the Zionists, the Arab arguments do not depend on promises of foreign powers. As an illustration of the statement just stated, we quote Rabbi Jesse Schwartz, National Executive Director of the Zionist Association in Canada:¹ "One might as well blame Lord Balfour, who was responsible for the Balfour Declaration. Had there been no Declaration, there would have been no Jewish immigration and colonization in Palestine and therefore no problem."

And what adds to the 'bomistic effectiveness of the Arab arguments, and therefore to their steamroller logic, is that these arguments can be put in syllogistic form. They run thus:

1. Rabbi Jesse Schwartz - MONTREAL DAILY STAR - August 4, 1947.
P. 12

The Arabs are the majority in Palestine and have been for the last two thousand years. The Arabs are definitely opposed to the creation of a Jewish state in part or in all of Palestine. Therefore the majority of the inhabitants are opposed to the creation of either of such two states. But according to the principle of self-determination, which is the accepted principle of international justice and definitely of the United Nations Charter, the affairs of a country must be governed by the wishes of the MAJORITY of its inhabitants, and any attempt of an outside country to override by force the wishes of such a majority is "agression". Therefore the actions of the Zionists, of Great Britain, and of America, in seeking to force a Jewish State in all or in part of Palestine, contrary to the wishes of the Arab MAJORITY, constitute acts of aggression and are contrary to the principles of international justice, self-determination, and democracy.

For the above line of learned syllogistic reason we are indebted to W. T. Stace, Professor of Philosophy at the University of Princeton.

Some people may claim that comparisons are odious. Be that as it may, a comparison here is not only appropriate, but also conducive to the clarification and justification of the Arab contention that the Jews have no right to set up a Jewish state, even in part and therefore "a fortiori" in all of Palestine. The Franco-Americans

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comprise a goodly percentage of northern Maine, U.S.A. In the final analysis they are of French descent. Suppose, for the sake of argument, that the French in Canada, or in France, were being subjected to the same inhuman treatment as the Jews in various parts of the world are undergoing. Would that give the Franco-Americans the right to admit in unrestricted numbers, immigration and with the intention of setting up a separate French State in the United States the oppressed people of French descent? Hardly! The American people, and justly so, would claim that such a decision depended on the MAJORITY of the entire population, not on a minority. And if a foreign power, say Britain, sympathized with the French of France and Canada to the extent that it "promised" them a home in the United States, would the claims of the refugee French then be justified? We wonder what the non-Franco Americans would reply to such a question! The answer, obviously, would be a very definite and emphatic NO! And the reason? Simply that the MAJORITY of the population, and the majority alone -according to our principles of democracy and self-determination- can determine such a policy.

There is no point in our "hammering Hell out of the obvious". The same reasons justify the Arab stand in Palestine.

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CHAPTER 10

November 29th, 1947, marked a 'new low' in the common sense of so-called "intellectual" world representatives at Lake Success, New York. It also marked a new high in political intrigue and the application of the principle of steam-rolling in Power Politics. That day effected not merely the death - but the murder - of the United Nations Charter which stood for the self-determination of all peoples, great and small. We say this because on November 29, 1947, the United Nations General Assembly recommended the partition of Palestine into a Jewish and Arab state by a vote of 33 to 13. The United Nations Security Council later on implemented that recommendation and went so far as to state that it would back up its decision by armed force if that were necessary. Thus the partitioning of Palestine, at least in theory, is a "fait accompli".

The nations who voted in favour may have suffered pangs of conscience since that fateful day and reversed their attitude --- such as the United States. But the dye was cast; the evil was done.

As we have implied, the decision in itself was immoral. That it was rendered at all is not too surprising when we consider the tactics used by a certain leading democratic nation to induce the "smaller fry" to fall into line. The decision depended to

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a great extent, on the eagerness of American politicians to attract Zionist votes at home. However, before we go into that aspect of the decision, a few pertinent observations are in order.

The first thing to be noticed is that the Arabs in the United Nations General Assembly proposed, previous to November 29th, that the question of Arab and Jewish claims be submitted to the United Nations International Court of Justice for impartial judicial determination. A General Assembly meeting voted that proposal down. The Arabs now claim, and justifiably: "The General Assembly declined to consult International Law before it took international political action against us." The Arab representatives point out that extreme political pressure was brought to bear on certain members of the Assembly to cast their vote for partition after the same members had publically and heatedly argued against partition just a few days before the voting took place. That policy, stated the Arabs, was dictated by the desire of American politicians to attract Zionist votes in the United States, especially in the New York area whose Jewish population can determine future political status of large numbers of candidates from such a congested area. Time Magazine, December 8, 1947, page 19, amply verifies the above Arab contentions. We quote: "United States Delegate Herschel Johnson (who) had stirred the partition plan to parliamentary victory.... As an Arab victory became likely, U.S. officials in Washington, in Manhattan, at Flushing Meadow, began stating the case for partition more

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firmly.

One day Haitian Delegate Antonio Vieux spoke heatedly against partition; two days later he announced shamefacedly that his government had ordered him to switch to yes. Filipino Delegate General Carlos Romulo, on Wednesday, orated against partition and sailed away on the Queen Mary. Saturday a new Filipino delegate flew in from Washington, voted yes. Liberia, which voted no in committee, said yes in the final roll call..

Dr. Bayard Dodge, President of the American University in Beirut, Lebanon, and who possesses an unsurpassed knowledge of the Middle East racial and political problems, endorses the Arab viewpoint with respect to the effect on the voting by Zionist influenced American powers. He was present during the Assembly's discussion on partition, and this factor coupled with his vast knowledge of the entire Palestine problem induces us to give credence to his statement that seven countries which had declined to vote for partition in the preliminary committee proceedings were, by great political, economic, and financial pressure, induced to vote for partition on the final roll call. Without these seven countries partition could have been decisively defeated. He also states that almost every American Foreign Service specialist or Army intelligence officer EVER stationed in the Middle East, was opposed to partition. However, top presidential political appointees supported partition.¹

1. Bayard Dodge - MUST THERE BE WAR IN THE MIDDLE EAST? - Readers Digest
April, 1948, Pages 46-47

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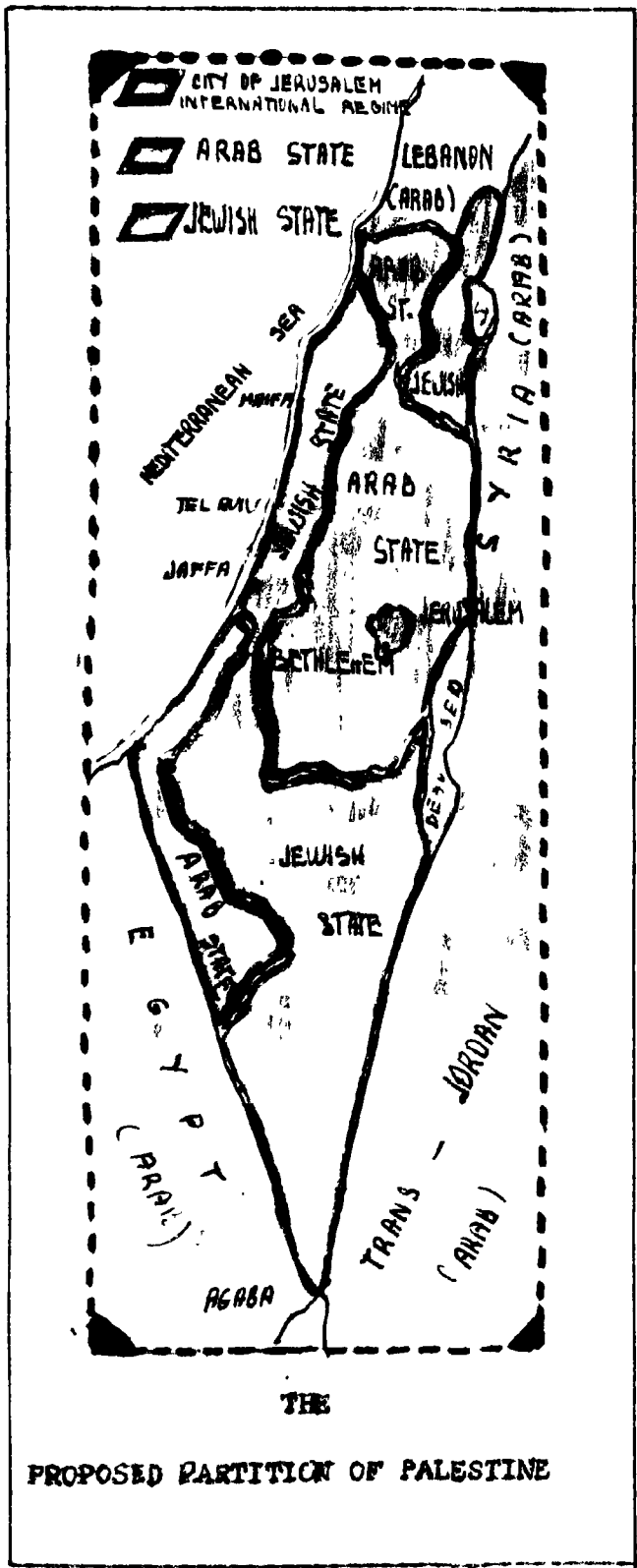
There is a touch of humorous irony in the recent reversal of decision by the United States concerning partition. The nation most responsible for its making is the one that now claims "its second thoughts are better than its first". Undoubtedly true, but still the damage has been done.

There is no need here of our proving the United Nation's decision unjust, illegal, and immoral. That fact follows logically from the arguments already proposed in our thesis. The United Nation's decision of creating a Jewish State in Palestine usurped the inalienable rights of the majority of the population, to self-determination in their own land.

One further aspect remains to be considered. The United Nations look upon partition as a solution to the entire Palestine puzzle. A glance at the map showing the jig-saw manner in which partition is to be carried out, as well as a few observations regarding the unfairness to the Arabs of the manner in which the country is split up will prove that partition, far from being a solution, will actually make the entire Palestine affair worse than ever.

A land hardly the size of the small state of New Hampshire has been cut up into eight disconnected sections. One section is the City of Jerusalem, to be placed under United Nations trusteeship. Three other sections (two of them not connected) form the Jewish state. Another three sections (again two of them unconnected) constitute the Arab state. The eighth and remaining portion is the Arab city of Jaffa, bordering on the Mediterranean and, except for its coast

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line, totally surrounded by the Jewish state.

In the distribution of land for these two states (sic) the Arabs received about 4,000 square miles, and the Jews about 6,000 square miles.

In the Jewish state there would be included 407,000 Arabs as compared to a total population of 900,000. Bir Zeha and its environs include an Arab population of 100,000. This territory has been included in the Jewish state. The Hauran region, the Hama region, and the Tiberias (Laisson) region with an overwhelming Arab majority, Haifa the only important Palestine port, with an Arab population of 30,000, have all been included in the Jewish state.

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It will be noticed also that the hills and mountains, except for one section, go to the Arabs and the fertile plains to the Jews. Thus the main source of income for Palestine, the citrus groves, will be in Jewish hands. Is it possible that the Zionists desire an Arab State so deficient in resources that it could not carry on as a state? The inevitable result would be its incorporation into the Jewish State, thus forming a completely Jewish Palestinian land. As mentioned in Chapter 3, page 22, the rich coastal area now in the Jewish state never at any time in history belonged to the Jews. The only land, the hill areas, the Jews ever ruled over are now handed over to the Arabs as useless property.

No one can deny that Palestine is just as much an economic unit as, say, the province of Ontario. Every section of the country is dependent on one or more of the other sections. This applies to railways, electric light and power lines, water supplies, etc. It is not hard to imagine the description that will follow, and in fact is an actuality now, because of the inane and unjust method of partition.

Possibly the greatest disaster of all to follow is the increase in Jewish and Arab deaths. The Jews in Palestine now number around 700,000, but the inhabitants of the surrounding Arab lands — inhabitants just as much opposed to the partitioning of Palestine as the Palestinian Arabs — number 40,000,000. In the event of

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war—and it is inevitable—for the leader of an Arab state has recently announced:

"We shall struggle without end to eject the Jewish State from Palestine. When we die, we shall pass the torch to our sons. Years and Years which could have been devoted to building up our Arab peoples will be spent in a bitter and unending struggle against Zionism."

—what chance have the handful of Zionists against these millions of determined, do-or-die, Arabs? The Zionists who formerly claimed they could by their own individual force, establish and protect a Jewish state, are now calling frantically for help from the United Nations. In the event of the United Nations sending forces to Palestine to enforce partition, the Arabs will certainly resist. Are the nations of the world prepared to face a third war —just in order to back up illegal and immoral Jewish claims?

Before leaving this topic of the theoretical and unjust partitioning of Palestine, there remains one question to be settled: "Why did Russia vote for partition?"

The answer becomes clear if we understand that Russia in her Foreign Policy has always sought a foothold in the Middle East, and especially an outlet to the Mediterranean and Indian oceans. However, up to the present, her efforts in that direction have always been balked — especially by Britain, who had no inclination to see another nation equal to herself in power established in that strategic section of the world. Russia voted for partition in the hope that once partition was put through, armed forces would be required in Palestine to

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make partition an accomplished fact. Russia, as a nation who voted for partition, would then be in a position to demand that Russian troops be included in that army sent to enforce partition in Palestine. Once established there, what power or powers would dare dictate to Russia about the number of her troops and length of their duration? In other words, Russian troops, once in that section of the Eastern world, would be extremely hard to dislodge, if to dislodge at all. No doubt such a thought was in the mind of Stalin when he determined that the Russian representative at Lake Success should vote for partition. No one would say it was because the Russians recognized Jewish claims as valid, or that the Russians in any way cared about the Jews — for Russia was and still is the country where anti-semitism is most prevalent.

CHAPTER 11

The only ray of hope in the otherwise murky and despondent Jewish-Arab quarrel is that the Security Council is not bound to accept the General Assembly's recommendation that Palestine be partitioned. In keeping with the tenor of our thesis the only just and logical action we can propose is that the Security Council -

- (1) reject the Assembly's recommendation,
- (2) accept the will of the Arabs, the majority in Palestine,
- (3) inform all Political Zionists that their claims to a Jewish State in Palestine are invalid and must under no circumstances be carried out.

Thus if at this, the eleventh hour, the Security Council fulfills the above proposal, then irrespective whether the Zionists acquiesce or not, at least any coercive future action on the part of the Council based on, and in line with our proposals, will be legal and morally justifiable. But any anti-Arab action based on the present immoral recommendation of the Assembly must in itself be immoral and will bastardize the very concept of justice. The mere thought that the entire world may be plunged into war in order to substantiate illegal Jewish claims is tragically and ridiculously abhorrent.

In the event of the Council carrying out our proposals, but meeting with Zionist refusal to comply, what will follow? According to the United Nations Charter, the Council, after

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exhausting any means short of war to convince the Zionists to abandon their partition plans, can summon an army to enforce its views upon the Jews. However, it is doubtful that this will be necessary, for the Arab world is quite capable of seeing that their Palestinian Arab brothers maintain their lawful rights and remain free from Zionist imposition. In other words, the Security Council, then, has not only an ideal but a very willing army at its disposal. The Arabs, implemented by arms from the United Nations, would, due to their overwhelming numbers, force the Zionists to abandon their illegal aspirations. Granted there would be an all out war ---but it would be brief, complete, and this is of the greatest importance - would not jeopardize the peace of the world.

Our solution may appear drastic and even revolutionary, but we venture to state that it is precisely what is in the minds of the United Nations members. Their reasons, among others, for "thinking" such a solution is that they realize this solution is the easiest way out of the dilemma, will not involve a threat to world peace, and will not necessitate the sending of troops, especially Russian ones, to Palestine.

Of course, such a remedy to the present state of affairs in Palestine is by no means expressed either vocally or in print, because of the United Nations recommendation already rendered to partition Palestine.

Even though the Security Council follows such an action because they consider it expedient, the action

will in reality be a wise and just one. We say this because, as our thesis has proven, the Arab cause is just, and any action — passive or active — on the part of the Security Council that would implement the Arab cause, is likewise just.

We may feel reasonably certain
that if the Security Council were given the choice of:

- (a) war with the Arab world, or
- (b) loss of United Nations' prestige (due to their refusal to carry out their recommendation that the Holy Land should be partitioned)

then the Security
Council would most readily prefer the latter.

The reason for such a choice becomes comprehensible when we realize the complications involved in a war with the Arab world. It would be a war where little could be gained, but much lost. The gain, if it can be called such, would amount to nothing more than the illegal and immoral establishment of a Jewish state in Palestine. The loss would be tremendous. American and British oil concessions in the Middle East, which are vital to prosperous peace as well as successful war, would necessarily vanish. The European Recovery Program, so dependent upon oil shipments from Arab countries for its success, both in rebuilding war-torn western Europe and stemming the deluge of Communism, might, conceivably, collapse.

An entire and perhaps permanent rift between the Orient and the Western world would eventuate. This last statement becomes understandable when we stop to consider that in addition to the Moslem population of the Middle East, approximately forty million, there are over three hundred million followers of the doctrine of Mohammed in the Far East. Indeed the war would, from the Moslem point of view, take on the aspect of a gigantic Christian crusade against the East. Indeed, the word "United" in the phrase United Nations would become a mere travesty, and in reality a self-imposed defeat of the United Nations.

Needless to say, the war would necessarily be a prolonged one. Millions of lives would be lost, entire cities utterly demolished, and unmentionable human suffering would result.

And during all of this orgy our cause, essentially unjust, would always stand before us as a signpost mocking our stupidity. To die in battle for a just and moral cause is honourable: to perish in an unjust war is futile.

As a final illustration of the catastrophe we would assuredly suffer in a war with the Arab world we quote a leading American Middle East expert who has recently returned from Saudi Arabia. He quotes Arab leaders as saying:

"We Arabs expected fairness from the United States. We did not get it. We do not expect any idealism from the Russians. They are opportunists.

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But they are practical. We could make a deal with them. They have thirty million Moslems in their country. Their play with the Jews can be only temporary. Doubtless they intend to get many thousands of Russian-Communist Jews into the Palestinian Jewish state. But the Jews have nothing to offer the Russians compared to us. We have oil and we have an immense sea coast giving toward India. We and the Russians could exchange advantages. AND WE WOULD RATHER HAVE A RUSSIAN ALLIANCE THAN A JEWISH STATE ON ARAB SOIL."

The members of the United Nations who advocate the partition of, and therefore the setting up in, Palestine of a Jewish state, would do well to consider carefully the above statement.

In the light of the proven arguments put forward in this thesis and the positive proposals suggested in this final chapter, there is only one workable solution to the Palestine problem. It runs thus:

- (1) Reject the Assembly's recommendation.
- (2) Accept the will of the Arabs, the majority in Palestine.
- (3) Inform all Political Zionists that their claims to a Jewish State in Palestine are invalid and must under no circumstances be carried out.

In the event that the Zionists do not conform to our proposed revision of the Assembly's decision or rather recommendation —without any United Nations interference, let the Arabs cope with the Zionist Jews in their own time, in their own way. That then is our answer to the Palestine question.

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