



# The King's Highway

## An Advocate of Scriptural Holiness

Mrs. Viola Churchill, June

"And an highway shall be there and a way, and it shall be called The way of holiness."

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### PALESTINE, THE JEW AND PEACE

Editor's Note: We publish the following lengthy article in full as taken from the Evangelical Christian of December, 1944. In the light of developments since the time of its publication and present circumstances in the Holy Land, we believe it will be very interesting to the thoughtful reader.—B. C.

By J. H. Hunter

In the coming days when the victorious Allies sit around the peace table to discuss the rights of the small nations of the world the future of Palestine must hold a large place in the discussions. One of the blackest pages of British Foreign Policy has been the manner in which the Mandate given Britain by the League of Nations has been handled, and history will yet record how a great power was terrorized by a handful of criminals into a repudiation of one of the most solemn responsibilities any nation ever assumed. At the present time the whole Palestine policy stands in abeyance awaiting the conclusion of the war. But the policies that his Majesty's Government have followed in the last twenty years in the Holy Land are things that we as Britishers would fain forget. Let us briefly look at the history of those years.

When the Balfour Declaration was published in 1917 the world of Christians and Jewry alike rejoiced. It was looked upon as the herald of a new day, the fulfilment of age-long hopes when God was about to take up His dealings with His ancient people again and "one of a city and two of a family bring them to Zion." This famous document, which will go down in history, contains only eighty-seven words. It has been published in these columns before, but we reprint it again:

"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 was the plain, unequivocal declaration given by Arthur James Balfour as Foreign Secretary of Great Britain, a declaration that sent a thrill throughout the world in the days when the word of an Englishman still meant something, and statesmen had not incorporated into their vocabulary that baleful and fateful word "appeasement," which was later to bring the mightiest Empire the world has seen to the very verge of destruction. Devout souls

throughout the world saw in the declaration a fulfilment of the Prophetic Word, and believed that on the British nation Almighty God had conferred the unspeakable privilege of being the human instrument for the fulfilment of His Divine will. A few years later the Declaration was ratified by the League of Nations and Britain given the Mandate over Palestine. Immediately Jews from all over the world, but particularly from the areas of Europe where Anti-Semitism raised its ugly head, turned their faces to the land of their fathers. Money flowed in for the development of the waste places and the establishing of new industries. Jewish colonies were established, irrigation projects inaugurated, Tel Aviv rose in beauty from the sands around Jaffa, immense orange groves came into being, the Jordan was harnessed for Hydro power, and in a few years the whole country hummed with activity and the Holy Land became a veritable oasis of prosperity when the rest of the world wallowed in the desert of depression.

Had the Mandate been allowed to do its perfect work we verily believe that many of the horrors that shocked the moral conscience of the world in the last six or seven years would never have taken place, while the present war might have been averted, or at least indefinitely postponed. But elements were at work in Britain and elsewhere to bring the good work to nought. As the Jews prospered the Arabs prospered also, and during my frequent trips to the Holy Land and my travels up and down the country from Dan to Beersheba, one has seen abundant evidence of the material blessing Jewish industry and Jewish brains have brought to all the peoples of Palestine. But it was like an open wound to the Vatican to see the most "heretical" nation in the world in control of the Holy sites of Palestine, and a campaign was set afoot to have the Mandate given to Italy. This received strong support in England from the late Lord Rothermere, who used his powerful chain of newspapers, including the London Daily Mail, to urge that Britain turn over the Mandate to Italy. This, of course, found favor in the eyes of the Vatican, and with Mussolini—"that man of God" as the Pope called him. Once he had concluded his Concordat with the Vatican in 1929, Mussolini's prestige stood at its peak in the Papal domain. On frequent occasions we heard this little sawdust Caesar indulging in his favourite pastime of twisting the British lion's tail, and when his stomach ulcers permitted, shouting that Britain was decadent and that there would never be peace in Palestine until the flag of the House of Savoy was flying over the

Church of the Holy Sepulchre. During these years the tide of anti-Semitism was rolling swiftly through Europe, and Hitler was preparing his plans for world conquest. Italian gold was flowing into Palestine together with German arms—the former to bribe the Arabs, the other to supply them with weapons. There is little space here to enter into the history of the days of terror that raged from about 1928 until the beginning of the war. Historians of the future will stand in amazed wonder before the spectacle of a great government intimidated by a handful of terrorists as they endeavour to find some valid explanation for British Foreign Policy. Frankly, we cannot think it can be explained except as it is seen against the background of the general policy of appeasement that had become such a part of British political life. As Lord Rothermere shouted through the columns of the Daily Mail that the Mandate was unworkable he lent encouragement to the Arab gangsters and malcontents, British statesmen became alarmed and demanded that some solution be found for the Palestine problem. As a matter of fact the most effective solution for the trouble would have been what Carlyle called "a whiff of grapeshot." There never were more than 3,000 terrorists in Palestine, and the problem never at anytime assumed the dimensions of a hundred of the revolts that disturb the north-west frontier of India which Britain has been dealing with for years.

The result of the agitation was that various Commissions were appointed to consider the situation in Palestine. In 1936 the Palestine Royal Commission was appointed "to ascertain the underlying causes of the disturbances." It published its findings in the following year, recommending the partition of the Holy Land. The plan was acceptable neither to the Jews nor the Arabs, and was speedily abandoned. Then it was proposed to set up a Jewish and an Arab State within the boundaries of the Land, which also proved to be unworkable. And still the politicians in the British government refused to face realities and enforce the Mandate, laboring under the mistaken impression that to uphold the pledged word of Britain and allow the Jews to return would be to offend the Moslem population of the Empire. Nothing could have been further from the truth. And all the while the vacillating policy of the Government encouraged the Arabs in their acts of fiendish terrorism against the Jews.

Undeterred by the spectacle they were making of themselves to angels and to men, the British Government called a meeting of Jews

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