

in which they were shipped out again to the detention camps in Cyprus-or, in the case of the Exodus, all the way back to Germany, a story that made front-page news all over the world.

Haifa never got used to the anguish of these transshipments, or to the crowd of weeping relatives and friends pressing against the military barriers at the port. Then, suddenly, the Mandate was no more, and Haifa was the wide-open door to the Jewish State.

Through it came a great stream of displaced persons and immigrants. For them the excited moment of homecoming was when they packed the deck in the early morning to watch the rosy top of Mount Carmel rise out of the sea and hail the pilot's launch riding out to meet them ("A Jewish pilot," they told each other, "in a Jewish launch!").

As the country's one big seaport and the dominant city in the north, Haifa was a glittering prize in the fighting of 1948. Actually, its possession was dramatically settled in the strange period of the Arab-Jewish subwar, between the

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FROM DAN TO EILAT

HAIFA

Carmel is by the Carmelit, Haifa's tilted subway, which beginning of World War II and have never whirls you up at a preposterous angle in less than ten minutes. number of them now live in Australia.)

aliens at the
come back. (A

The main business thoroughfare, running in the reclaimed area adjoining the harbor, used to be known as ha-Carmel

Hadar

Kingsway, but has been renamed Independence Road. The ha-Carmel has rather steep and congested streets, street crowd is a colorful and amiable mixture of seamen, pleasant to stroll along Herzl Street and to have port officials and dock workers, young men and women in wonderful pastries at one of its pavement cafes, trim naval uniform, businessmen parleying over endless Viennese air about them.

Hadar

cups of Turkish coffee or glasses of lemon tea, tourists, handsome City Hall on Bialik Street houses in one Arabs and Druses in flowing robes, and khaki-clad kibbutz-gallery of modern art and an archaeological museum, niks hurrying from the bus station with the inevitable antique briefcases in their hands.

but it is
coffee and
which have a
The
wing a
which should

bition,

mainly from Caesarea, and for a noteworthy collection of ancient
Two prominent buildings on the seaward side are the tion of ancient
local coins. From the Memorial Garden in front, one
Dagon grain silo and the huge Government Hospital, to the front, one
looks down upon the harbor. The two old Turk-
south of which are the Bat Galim and Carmel bathing ish cannon
standing here are survivals of a fort that once
beaches. The silo is one of the tallest buildings in Israel and guarded the
town.
one of the most beautiful. It is worth visiting, both for the High up on
the mountainside stands the most arresting object in
view from the top and for its small exhibition tracing the object in
Haifa, the Bahai Shrine, with its gleaming golden dome. The
history of wheat and flour in the Holy Land from Biblical dome. The
whole slope below it, right down to the German
times. Colony, is a
terraced Persian garden through which runs a
From the railroad station, Carmel Boulevard sweeps up stairway lined
by cypress trees. The garden is being contin- ued upward
through the old German Colony, with its solidly built ued upward
behind the Shrine so that the whole effect will be that of a
gabled houses, many of them still bearing inscriptions be that of a
Persian carpet spread down the mountainside from top to
above their doors in old Gothic letters. Pross' restaurant, from top to
bottom. To one side of the domed building is another one
which dates back to the last century, still provides a good another one
modeled on the Greek Parthenon, to house their museum and
and substantial meal. The former residents of this quarter, museum and
archives.
descendants of the original German Templar settlers, a The Bahai
faith, founded in Persia in 1844, upholds the unity of God
Protestant group from southern Germany that started to unity of God
and takes its inspirations from the Old and New
set up its own colonies in the Holy Land from 1868 onwards. New
Testaments as well as the Koran. It has no priesthood
They were deported by the British authorities as enemy but attempts
to adapt basic religious truths to modern

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HAIFA

needs. Haifa is the world center of the religion, which now the
white cap of distant Mount Hermon floating over the eastern
has several million adherents scattered over many countries. eastern
horizon on a clear day. The heavy dew keeps this a
The Panorama road intersects the Bahai Garden above verdant
oasis even in the dry, hot summer, and the very

the Shrine and winds up to the top of the Carmel, with a Carmel (which means Vineyard of the Lord) sug-	name
more breathtaking vista opening up at each dizzy curve.	gests
the blend of fertility and holiness which belongs to	
Looking down from this vantage point, one gets a clear idea	the
mountain. From earliest times, mystery shrouded the	
of the planned development of the bayshore area between	
habitation of Carmel. Its high places held the altars of	strange
Haifa and Acre, to the north. It now contains a number of	
gods, and its hidden places, the sanctuaries of fugi-	tives
Israel's major industrial plants, surrounded by housing proj-	
and hermits.	
ects, set in green belts, for workers and immigrants. The	
And though they hide themselves in the top of Carmel,	I
plain was known as the Valley of Zebulun, after the seafar-	
will search and take them out thence; . . .	
ing tribe of Israel that settled in this part of the country in	
-Amos 9:3	
the period of the Judges. (Their emblem was a galley with a	Above
square sail and banks of oars.) The silted mouths of two	
all, there broods over it the memory of that fierce	old man
small rivers, the Kishon and the Na'aman, had turned the	
of God, Elijah, and his war against idolatry.	The
area into a malarial swamp, until it was drained and re-	
Bible tells us, in the First Book of Kings, that after a	
claimed by Jewish settlers more than forty years ago.	
three-year drought which God had sent to punish King	Ahab and
The most conspicuous plant in this bay industrial area is	
the Israelites for their pagan cult, the Prophet	Elijah
the oil refinery, with its giant concrete cooling vats, fret-	
gathered together on Mount Carmel 450 priests of	Baal
work metal superstructure and shining tanks. Other large	
and proved by a miracle that their gods did not exist.	Elijah
enterprises concentrated in the industrial zone produce	
built an altar for sacrifice, as did the other priests; but	Baal
chemicals and fertilizers, textiles, steel, glass, cement, and	
did not come to the altar dedicated to him, whereas	God
soap. There are also automobile assembly plants which use	
sent a fire which burnt up the sacrifice offered by Elijah.	As a
a growing number of components manufactured locally.	
result of this miracle the people turned to the true God	
and all the idolatrous priests were put to death. Then, in	
answer to Elijah's prayer, came rain in abundance. The	
MOUNT CARMEL	place where this miracle
was performed is traditionally iden-	
There can be few more attractive residential districts any-	tified
with Muhraka or EI Muhraka (Place of Burning),	

where than Har ha-Carmel (Mount Carmel), the top of seventeen miles from Haifa by the mountain road to the Carmel Range. It is an area of ridges and woody ravines, southeast. The spot where the pagan priests were then put sunlit boulders and pine trees, summer breezes and glorious death is by tradition identified with Tel el-Kuassis (Mount views of the Mediterranean and the Galilee highlands, with Priest), at a bend in the River Kish on .

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HAIFA

road descends through a rugged defile to the coastal high- Haifa has one exquisite moment which every visitor should capture way, passing the forest of Ya'arot ha-Carmel. The many Carmel of a if he can. It is the sight from the top of the huge orange-red sun sinking into the sea while a spangled veil strange tenants in their time, from Stone Age men to Byzantine of lights is flung along the ancient coast antine hermits. from the Ladder of Tyre to Caesarea.

Just before Beit Oren is reached, a narrow side road turns off to the two big Druse villages of Isfiya and Daliyat el-Carmel. The handsome and dignified Druses from the Carmel move easily around Haifa city and frequent its Oriental coffee shops, the men distinguished by their big cavalry mustaches. Isfiya, which is populated by both Druses and Christian Arabs, stands on the site of the ancient Jewish village of Huseifa. A piece of a mosaic synagogue floor has been dug up here and it depicts a pretty garland of yellow flowers surrounding the Hebrew inscription Shalom al Yisrael (Peace be unto Israel); it is now in the Israel Museum in Jerusalem, and is reproduced in the design of the Israel one-pound note. At the end of the main street in Daliyat el-Carmel is the house occupied in the eighties of the last century by Laurence Oliphant, an early English supporter of the Zionist cause. The tomb of Mrs. Oliphant is in the village. Visitors to these clean and picturesque Druse villages can enjoy a friendly cup of Turkish coffee while they buy the gay basketware for which the Druse women are noted.

Nowhere else in the world can there be the same curious human mixture as upon the Carmel: Jewish suburbanites, kibbutzniks, Carmelite monks, Druses, Christian Arabs, Moslems, and Bahais-all living side by side among the lingering echoes of primitive cavemen, pagan altars, hermits

and Crusaders.

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THE GALILEE

columns brought from the Roman ruins of Caesarea farther tables, and prices are settled in a dozen different tongues. down the coast. These arcades enclose three sides of a large, Travelers to Palestine in the eighteenth and nineteenth centuries sunny courtyard; behind them are small domed cells for the talked of the grain trade carried on in Acre, where centuries scholarly. The courtyard is paved with worn flagstones, and two to three thousand camels arrived daily in the season from the trees and flowering shrubs spring up in the corners. The Haman in Syria. The grain caravans have disappeared, and sundial gives it charm, and the fountains gaiety. The trucks piled high with produce from the fertile mosque closes off the fourth side of the square. The Minis-Galilee have taken their place. The most try of Religions has painted it and restored the ancient inscriptions. The visitor who slips off his shoes and enters will known as the Crypt of St. John. The entrance can be reached from find the proportions good, but the effect one of emptiness. a lane off the bazaar. This magnificent vaulted stone hall under At the bottom of the stairs leading to the square is the Turkish Citadel has been excavated and is now Ahmed Jezzar's fountain, and next door are luxurious believed to have been the refectory of the Hospitalers. eighteenth-century steam baths modeled on those in Cairo A secret tunnel has been found and cleared at the base but used today as a municipal museum. Here the Turkish of one of the big columns that support the Gothic arched tiling forms an attractive background for the collection of roof. It leads right through the city to the water's edge medieval ceramics and archaeological fragments through which the tumultuous history of the city can be traced, and passageway and which in times of emergency offered the knights direct access also for a series of tableaux showing Arab and Druse village to their vessels from the central hall. life and costumes. In the course of the clearance work, other openings were Most of the buildings in the Old City of Acre are found in the walls of this tunnel. These lead to what appears to be a squeezed together and threaded by narrow alleys in which a considerable network of wider tunnels mark-

rich assortment of communities amicably rub shoulders. ing the streets of the old Crusader city beneath the present street The population includes nearly 5,000 Christian and Mos- levels. When all this is cleared, which may take years, it will lem Arabs and 20,000 Jewish immigrants from a score of perhaps prove one of the most exciting Crusader sites in the world. different countries. New immigrant quarters have spread to There is also the possibility that beneath the the east, across the highway. Crusader city is the city of Roman times, for remains of The chief meeting place is the winding bazaar which that period have already come to light. crosses the Old City. Here Arab pottery jars jostle plastic The Citadel, whose stone walls rise sheer above the lane leading to cups and saucers, while in the metalworkers' street Euro- the so-called Crypt of St. John, was built by the Turks in the pean tinsmiths hammer out zinc buckets next door to Arab foundations. eighteenth century and rests on Crusader coppersmiths making traditional coffee urns. Little don- During the Mandate the Citadel was used as the central keys share with trucks the deliveries of fresh fruit and vege- prison of Palestine. In its dungeons were locked

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THE GALILEE

captured members of the Jewish underground resistance he was released in 1892 after twenty-four years of imprison- ment in the movement; and tablets in the execution chamber, which was and its Acre jail. The house is preserved exactly as it Persian. who were hanged. The novel and film Exodus recall the The 1947 jailbreak of resistance fighters from the Acre prison. dramatic stone aqueduct that runs parallel to the main road was Here too are the cells where the Bahai apostles were impris- cient Roman built by Jezzar atop the remains of an an- one to bring fresh water to Acre from the Springs of del today, looking less grim after being repainted a soft pink color, serves as a government psychiatric hospital. As new is a separate picture frame enclosing a vista of farms and hills, orange institutions are built the patients will be moved out, and curved slice groves and cypress trees, surmounted by a there are plans afoot to clear the moat and restore the Cru-

of blue sky.
 sader citadel. On a small
 plateau next to the aqueduct stands a square
 On top of the walls is a restaurant and night club called museum
 exhibiting scenes of the Nazi period. It was estab-
 Chumot Acco (Walls of Acre). It can be approached lished by the
 nearby kibbutz Lohamei ha-Ghettaot, which
 through a secret tunnel. is composed
 of ghetto fighters.
 The road down to the old port passes a number. of Jez- Nahariya
 (River) gets its name from a small stream that
 zar's cannon, mounted on the sea wall, and some captured runs down the
 center of the main street of this town. With
 French pieces that Sir Sydney Smith presented to him after its fine
 beach, its gardens and its clean, pleasant pensions
 the defeat of Napoleon. The road ends at the port, now (boarding
 houses) and cafes, it has become a popular sum-
 sanded up and shallow with small fishing boats riding at mer resort. At
 the beginning, Nahariya remained a strong-
 anchor in the lee of a crumbling medieval tower. hold of the
 German Jews and the German language; there
 Between Acre and the Lebanese border stretch twelve is an apocryphal
 story that when the Royal Commission of
 miles of fertile coastal plain. i936
 recommended a partition plan by which their town
 would fall within the proposed Arab state, the angry inhab-
 An avenue of eucalyptus trees just beyond the city limits itants cabled Dr.
 Weizmann that, come what may, "Naha-
 of Acre marks the entrance to the Government Experimen- riya bleibt
 immer Deutsch" (Nahariya remains forever Ger-
 tal Station, where a former Turkish khan (caravan inn) man).
 with a spacious cobbled courtyard now houses Israel's most The
 faintly scandalous archaeological pride of this very
 important stud farm for horses and mules. respectable
 town is the remains of a Canaanite temple that
 A mile to the north is the house and tomb of the prophet was discovered
 while the foundation of a house was being
 and founder of the Bahai sect, Baba-Ullah (Glory of God), dug near the
 beach. A little figure of i 500 B.c. was found at
 set in a beautiful flower garden. This is where he lived when the site; it
 seems to be that of Astarte, the Goddess of Fer-
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