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## Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 11TH FEBRUARY, 1921. 3RD ADAR RISHON, 5681.

### THE RABBI AND HIS MESSAGE

The stirring events through which we are passing should hearten all those forward-thinking and forward-looking men and women in our Community. We publish elsewhere in this issue a complete report of the proceedings of the consecration service of Ohel-Rachel Synagogue and the induction of Rabbi W. HIRSCH, B.A., and commend same to the careful attention of our readers. We have no hesitation in saying that the interesting events constitute a landmark in the history of our Community and sincere and heartfelt thanks are due to men like SIMON A. LEVY, EDWARD I. EZRA, D. E. J. ABRAHAM, S. J. SOLOMON, *et al.* for their ceaseless and unremitting efforts to further the cause of Judaism in China and to make it a tower of hope, a pillar of light and a source of inspiration to others. For this reason we hope that our co-religionists will not lag behind in their efforts to support our communal leaders in their laudable efforts to which we have just referred. We must build a strong and progressive Kehillah. In these days when centres of Jewish learnings have been utterly devastated, and Synagogues have been burnt and destroyed, when several of our erstwhile rich and prosperous Kehillahs in Eastern Europe have been decimated by savage hordes, it behoves us to do our maximum best, living as we do in the lands of liberty and prosperity to uphold the banner of Judaism, to maintain its traditions in light undimmed and lustre unimpaired. In their picturesque language, the ancient Rabbis said that before the sun of ELI had set the sun of SAMUEL had already risen. May we not humbly hope that from China there shall go forth to-day a message of hope and optimism to our brethren writhing in the lands of oppression and persecution? The occasion is unique. Let us therefore act together in a cohesive, co-operative and comprehensive manner.

The institutions which we have founded must be supported by all and sundry. There should be no division; each individual must contribute according to his or her mite. In this way we

shall be better able to forge ahead our other schemes for the furtherance of our cause. We dare not rest on our laurels. The brilliant sermon delivered at the dedication service by Rabbi HIRSCH, and which is published elsewhere in this issue, contains a statement of the future policy to be pursued by him. We are glad to say that it has evoked much favourable criticism and is bound to find a hearty response everywhere. "Let me say at the outset", says Rabbi HIRSCH, "that I have no new Judaism to teach, no new revelations to make, no new doctrines to promulgate. For me there is but one Judaism, that which was tested by time and hallowed by tradition, the Judaism that saturated the life of the Jew with spirituality, that gave him enduring courage and invincible faith."

An old message indeed but clothed in a modern garb. In the words of the poet,

Age cannot wither it, nor custom stale  
Its infinite variety.

It emphasizes as the late SOLOMON SCHECHTER, of revered memory, so appositely pointed out that, "Judaism is not a religion which does not oppose itself to anything in particular. Judaism is opposed to any number of things and says distinctly 'Thou shalt not'. It insists upon the observance both of the spirit and of the letter; spirit without letter belongs to the species known to the mystics as 'nude souls' wandering about in the universe without balance and without consistency, the play of all possible currents and changes in the atmosphere. In a word, Judaism is absolutely incompatible with the abandonment of the Torah." Herein lies the burden of the Rabbi's message. Here he will reveal to us the grandeur of its sublimity and its unsurpassed beauty and excellence. "There is only one kind of majesty in life," RENAN has said. "It is the majesty of poetry, of religion, of true humanity, of morality." These constitute the quintessence of Judaism and which the Rabbi of this age will endeavour to uphold. We owe it to ourselves to assist him in his future ministrations

and we are glad to observe that the speeches made at the Synagogue by the President and the Vice-President contained a strong appeal to our readers to do their duty, to show a united spiritual front and to uphold the religious truths of which they were the custodians.

### THE ZIONIST ENVOY

MR. ISRAEL COHEN, the Zionist Envoy, has come and gone. His brief stay in China and elsewhere has been sufficient to influence a by no means unsympathetic Community to listen to his unique message of optimism which he delivered to thronged audiences wherever his tent had been pitched. We wish to thank Mr. COHEN for coming to us. We wish to thank the World Zionist Organization for sending him to us. It is indeed the first attempt of its kind to send an emissary to the dispersed Jewish Communities in far-off lands, and the wisdom of the step taken is abundantly borne by the successful results achieved. It is, however, a pity that Mr. COHEN came to us at a time when trade depression affects us one and all, but, nevertheless, we can assure him that as the list of contributions remain still open there may yet be an opportunity to swell the Fund and thus contribute worthily to the cause. In the past we were invited to dole out Funds with a view to patching up the wounds of our afflicted brethren; to-day, the call is not for "patching" but for *healing* the wounds from which our nation had suffered and are still suffering in savage countries. Apart from the monetary contributions made by us, our readers throughout China and Japan had come into contact with one who is a leading exponent of Jewish idealism, and who had laid special emphasis in his message not to regard ourselves as

Scattered links of a broken chain  
That are never to be put together again

but,

To be united together again  
In that marvelous old chain.

Scanning the list of contributions published elsewhere in this and the last issue of ISRAEL'S MESSENGER, we find names who are new to the cause, men and women who did not figure here; this prominently in the Movement, men who did not trouble themselves to acquaint themselves with the struggles and hopes of their brethren in the diaspora, and when we think of all that, we cannot help saying that Mr. ISRAEL COHEN has scored a success which will make its influence felt far and wide throughout the ages to come. From this day a closer link has been established between the East and the West: from this day we shall know who are our friends and who are our foes, who faltered and who remained steadfast to bring Zion's hopes a step nearer to fulfillment.

We, therefore, look with infinite pride and satisfaction at the results achieved by the Zionist

Envoy here and in the antipodes, and earnestly hope that he may achieve further brilliant successes in Straits Settlements, Java and India. We make a strong appeal to the Jewries of these countries not to overlook the present unique opportunity to contribute something more than their mite for the reconstruction of Eretz Israel. In the words of the poet,

Rest not, life is sweeping by;  
Go and dare before you die—  
Something mighty and sublime  
Leave behind to conquer time.

With these sentiments we bid good-bye to a representative Envoy of the Jewish Nation!

### JEWISH GENIUSES.

Notwithstanding the efforts of the anti-Semites to crush Israel's manhood, the march of our people towards progress in art, literature, science, music and art continues unabated. We publish elsewhere in this issue a brief account of two world's greatest violinists, viz., MISCHA ELMAN and MISCHA WEISBROD. The latter is on the threshold of his "teens," and bids fair to rank amongst the greatest in his day. Our attention was lately drawn to a news item in one of the American exchanges, according to which Chicago Jewry has produced many theatrical stars and artists but so far none to compare with VICTOR YOUNG—a son of one of the actors in the Yiddish theatre in Chicago—who is acclaimed by European music masters as one of the greatest boy violinists of to-day. The great music masters in Europe maintain that VICTOR YOUNG's genius will soon overshadow that of MISCHA ELMAN and YASCHA HEFFETZ. At any rate, it is a matter for pride that we Jews keep on producing geniuses in spite of the frantic efforts of anti-Semitism. While on the subject, we wish to refer our readers to SAMUEL RZESCHESKI, the child chess marvel who surpassed anything that ever transpired in the world of chess, ancient or modern. Here is the young genius, eight and a half years old, playing against twenty class experts, some of them amongst the best players in New York and Paris. The young prodigy began the simultaneous play on twenty boards in a reserved manner, going from board to board with a rapidity that was astonishing. All those who watched him followed his moves with breathless interest. The games developed with unusual rapidity. In the first twelve moves he manifested the most wonderful skill. He not only displayed a keen knowledge of the openings, but he convinced those present that he can manipulate his figures better than the greatest chess masters. He displayed such profound skill in building up positions that, perhaps, only the world's champion, EMANUEL LASKER, could compare with him.

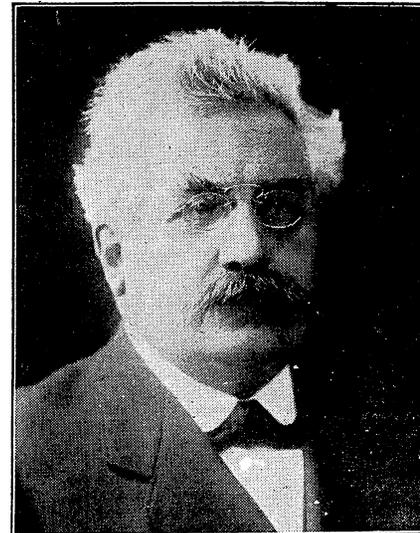
(Continued on Page 8.)

### PRESIDENT OF FRANCE OF JEWISH DESCENT

Our American exchanges to hand refer to the Jewish descent of the President of the French Republic, Mr. Millerand. His origin is one of the romances of history. His mother it appears was Melanie Cahen, her father being a poor hawker, who used to peddle as Beadle at the Synagog in Rue d. Nazareth during the High Festivities. In the course of his rounds the hawker frequently stayed with a wine dealer named Millerand—the keeper of an estaminet—and his son fell in love with the hawker's daughter whose son is now the President. A maternal uncle of Mr. Millerand, Ephraim Cahen, who was well off and a disciple of Voltaire, charged himself with the education of the young Millerand, and by this means the President had the first means afforded him of gaining the position he occupies. It must go on record that this President who is of such near Jewish origin is also one of the most bitter foes of Russian Bolshevism.

*The Hebrew Standard*, of New York, in its issue dated November 20, remarks editorially as follows:—

M. Millerand, the new President of the French Republic, is the son of a Jewish mother. Thus the new head of the French nation is entitled to figure in any list of the comparative distribution of Jewish ability, for such inquiries, if we mistake not, include within their purview all highly-placed persons of whom at least one parent belonged to the House of Israel. And M. Millerand represents in his proper person the most exalted position reached by the members of French Jewry. Perhaps one of these days we shall see an avowed Jew seated at the Champs Elysee.



REYNOLDS REYNOLDS VIEW CO., NEW YORK

M. MILLERAND.

The following is culled from *The Jewish Exponent*, of Philadelphia, one of the oldest progressive Jewish weeklies, published in the United States, and edited by the well-known publisher, Mr. Felix N. Geyson:—

Tell it not to Henry Ford and mention it not to the other benighted anti-Semites; but the European papers contain the information that President Millerand is of Jewish descent, his mother having been born into the household of Israel. Here is another vital and important link in the chain of evidence to prove that the Jews are trying to dominate the world.

### WHY THEY ARE AFRAID OF US

The facts first. We are only fourteen million people and they, the Gentiles, or to be more correct, the Christians, are five hundred million. We are an atomized people living in dispersion since time immemorial and they are organized in powerful states. In the best of cases they grant us equality, but in most cases we are the slaves and they are the lords. We are the oppressed and they are the oppressors. They control the earth and everything that can be reached beneath and above land, while we only control our tears, fearing that they will beat us more. They are building navies, armies, air fleets and powerful war machines and we are building a university in Jerusalem. We hold the hope that

the day will come when we will be left alone, when we will be able to work out our own salvation but their hope is to expand their power, to develop their sphere of influence, to accumulate more power and to grab more land, and to subjugate more peoples. It can thus easily be seen that we fourteen million Jews are by no means a match to five hundred million Christians, but still, since time immemorial, they, the more powerful and the more numerous were always frightened to death lest we gain control of them, lest we accumulate power too. Is not this fear now expressed by so many anti-Semitic propagandists and by so many people who cannot be described as our willful enemies, an insult to human intelligence? How can fourteen million people living in subjection, in dispersion, gain control of five hundred million people, or are

the foundations of the so-called Christian civilization so weak that one hard knock can shatter them altogether? But surely if this world-war has not ruined Christian civilization altogether, it cannot be said that it is very weak, nor can it be assumed that a small minority like the Jewish people could ruin it. Then what are they afraid of? Why are they always expressing the fear that we might gain control of the lives of five hundred people and impose on them our will, the will of fourteen million people?—Dr. S. M. MELAMEN, in *The Sentinel* (Chicago).

### YES! YES!

A new synagogue has been erected in Shanghai. All they need now is worshippers.—*The Canadian Jewish Chronicle* (Montreal, Canada).

(Continued from Page 6.)

The genius of our race has oftentimes been arrested by our enemies but, nevertheless, our soul kept marching on. We look forward with optimism to the future, despite the many signs of dark forces militating against us. *Nil desperandum* is our watchword and come what may we shall march triumphantly to the Land of Promise!

### "THE AMERICAN ISRAELITE" SEES VISION OF A JEWISH STATE

Should the hopes of the Zionists ever be realized and Palestine pass under Jewish control, Christians and Mohammedans, Buddhists or Shintoists and those of no religion at all can be assured of fair play, of equality before the law and safety for honour, life and property. It is more than likely to assure this to all that the British Government selected a Jew, Herbert Samuel as its Commissioner.—*The American Israelite* (Cincinnati, O).

It is indeed very gracious on the part of the anti-Zionist organ to admit that in some distant future the Jewish State will become a *fait accompli*. Let us take some heart of grace. Our contemporary has always gone on record that it is opposed to the Jewish National Movement. But the recent outburst is edifying. HEINRICH HEINE once wrote that if a man writes to a woman in so many words saying that he does not love her, he may be believed but if he takes twelve pages in expressing it there is every evidence that he *does* love her. Truth to tell the *American Israelite* IS a Zionist, but on condition that the Jewish State be not established in its own lifetime. Mr. LEO WISE, its Editor, is indeed a *Ba'Al Teshuba* and should be received by us with open arms. "Greater is the penitent," teach the Rabbis, "than the person wholly unacquainted with sin." We should not entertain any feeling of ill-will towards him for he is after all human and is liable to err. We feel convinced that the majority of the anti-Zionists (happily, their number is not large) are favourably disposed towards Zionism, but feel like the Editor of the *American Israelite* that the revival of the Jewish State be deferred to a distant future; at least not in their lifetime. Some of us may be disposed to oblige. When our forefathers left Egypt our Master, MOSES, had to wait forty years for the *Dor Hamidbar* to pass off before entering the Promised Land. It might be possible that history will repeat itself in our present journey to Palestine. Our present *Dor* may not be *Zakkai*, containing a number of *Ereb Rab*, in which case it would be advisable to wait for the new generation that will follow the present one to take the lead in the matter.

Turkey at one time had the same feeling. She knew that one day she will have to surrender Palestine to the Jews. This very belief was proclaimed on every Friday afternoon, by closing the gates of Jerusalem, which order was due to a Mohammedan tradition "that the Jews will re-take Jerusalem on a Friday afternoon; will

enter it through the golden gate," which fact has made them to wall up the same. And now the same feeling lurks in the minds of the *American Israelite* and begglingly our contemporary pleads that we should delay the revival of the Jewish State until such time as the modern *Dor Hamidbar* passes away! Will Dr. CHAIM WEIZMANN, Mr. NAHUM SOKOLOV, JUSTICE BRANDEIS and Sir HERBERT SAMUEL, kindly take note?

### THE "JEWISH GUARDIAN" AND THE JEWISH NATION

*The Jewish Guardian*, a weekly journal published in London, is not on our exchange list. Our contemporary has recently celebrated its first anniversary; it was founded with the avowed object of combatting Zionism and to perpetuate the eternal dispersion of our people throughout the world. We have recently received a letter from the advocates of the *Jewish Guardian* under date of 11th November, from which we give the following extracts:—

"We are not devoted to the propagation of Liberal Judaism, but we do not close our columns to any section of the Community. In the present state of crisis we feel that it is more important to emphasize the points which all Jews have in common than to lay stress on their differences. The present is a time when all ranks must close up and present a united front to anti-Semitism.

"We support whole-heartedly every endeavour for the re-settlement and development of Palestine. What we oppose, tooth and nail, is the pernicious doctrine, preached by certain extremists, that it is possible to be a Jew without Judaism, and that our sacred religion is merely an unessential element in the composition of a Jew. We do not hold that one who has accepted Christianity can still be called a Jew.

"We think if you read our paper carefully you will find yourself in sympathy with the views which we express, and it is on these that you should base your opinion—not on false rumours spread by interested parties."

In fairness to our contemporary, we wish to add that the letter was not signed by its Editor, Mr. LAURIE MAGNUS, but by one who is an ardent exponent of Orthodox Judaism in England. However, we cannot help saying that the *Jewish Guardian* has from its inception, been hostile to the Jewish National Movement and acted to the role of a *Moser* all along. Be that as it may, we are inclined to the views expressed above that we are to-day facing a grave crisis in our history and that the wave of anti-Semitism that is spreading everywhere must be combatted at all cost. We have every reason to believe that this union in our rank will be speedily achieved in a comparatively short time, since the enemy is striking heartlessly, using all the rusty artilleries of the quondam enemies which have long been exploded as shadowy and baseless. All ranks in Israel are beginning to realize that an actual state of war has been declared against us, which calls for every ounce of our strength to be diverted for the purpose of subduing the foe who is a menace to our existence

as a nation and whose downfall must be brought about by the use of our clean artillery, of undisputable truth and reason which we command on our side. We believe that this recrudescence of anti-Semitism will result in a blessing in disguise. "There is an epidemic of prejudice against the Jews," says an American Minister, Dr. NATHAN KRASS, of Brooklyn, "and the spiritual agony suffered by the Jews of Europe is spreading to America. The best reply to every calumny in America, where, after all, there is fairplay, is by Jewish life. A Jew is a Jew whether he abolishes his religion or not. The Jews are blamed for one another, and the only remedy is for them to go back to their Judaism."

We are not a bit alarmed and feel confident that Israel's cause will triumph and our enemy outwitted. Others have tried to prevail against us but they failed in the end. Egypt tried it; Rome tried; Spain tried it and Russia tried. Egypt and Rome did not live long enough to regret it—Spain did, and Russia will. Our modern detractors are riding for a fall. Like HAMAN of old there shall be no scarcity of gallows for them. Meanwhile, it is a time of trouble for *Kol Israel*. The Guardian of Israel who neither slumbereth nor sleepeth will fight our cause, because our cause is right and our right is might.

And now a word regarding the second part of the letter referred to above. Our correspondent assures us that the *Jewish Guardian* is *ba'al teshuba*, and that it supports "whole-heartedly every endeavour for the re-settlement and development of Palestine." This is sheer camouflage and should be resisted at all cost by those who are loyal to the principles of Zionism. What we are after is not the establishment of a British Colony but a *Jewish Commonwealth* (*Jewish* in every sense of the word), so that Jewish Nationalism may not be meaningless to us. To this end we are striving and to this end we shall ever dedicate ourselves. We shall oppose all and sundry against any attempt to deflect Israel from reaching that goal and if the *Jewish Guardian* is making a bold bid to get Jews throughout the world to support it financially, it should strive to reconcile its views and fall in line with the cause which the bulk of Jewry hold dear and from which they have never swerved even in the darkest of the dark days into which we were engulfed in the past. We are, however, in entire agreement with our contemporary's policy to "oppose tooth and nail, the pernicious doctrine, preached by certain national extremists, that it is possible to be a Jew without Judaism, and that our sacred religion is merely an unessential element in the composition of a Jew." That there are to be found such men in the Zionist ranks, is not the fault of Zionism; on the contrary it shows that Jewish Nationalism had been a great factor in arresting the derelict "nationalists" from entirely alienating themselves from their brethren. Such misguided "national extremists" are the products of our widespread dispersion and Zionism should not be blamed in any way for

their present lamentable deflection from the old Jewish path; on the contrary, Zionism should be credited for getting a strong hold of them who would otherwise have been outside the pale of Judaism. It is indeed to be regretted that we are obliged at this late day to defend Zionism from the onslaught of unsympathetic critics, whose chief aim is to find faults and not to solve the knotty problems of our people in the diaspora. We shall certainly refrain from further devoting time and space in elucidating Zionism; the time for wrangling and bickering over unessential and trivial points is now over and we are more concerned with the actual reconstruction of our homeland for which every ounce of our strength and support is needed to make the venture the success it deserves. *The Jewish Guardian* will commit an unpardonable crime if it seeks to divide Israel into two camps especially now that we have two ways before us, one that leads to total destruction and the other to total salvation. Which one shall we choose? Our answer is clear. Let the *Jewish Guardian* if it wishes to retain the friendship of Jewry throughout the world answer in an unmistakable and unambiguous language before the verdict of *Kol Israel* is given against it.

### DR. G. DEUTSCH, OF CINCINNATI

While gratefully acknowledging the joy and gratification which your flattering comments in your issue of October 29 caused me, I have to make a few exceptions to your statements which in some respects you asked me to make.

I never was a student of a Yeshibah nor is Russia my home. I was born in Austria in a section which now is Czechoslovakia. When I was a boy, Yeshibahs had completely disappeared in my native province, which in the first half of the 19th century still was a center of rabbinic learning and literature proves it. My rabbinic education was partly received from my father who, while a merchant, was a Talmudic scholar, and from various teachers, among whom I mention the celebrated Isaac H. Wise whose lectures I attended in Vienna after I had left the seminary in Breslau.

Your question why I should bother with rabbinical law on intricate and often trivial points when reform Judaism disregards even biblical injunctions without much scruples, is answered by the statement that such discussions have their historical interest. Before deciding our attitude on a religious question we must ask how does traditional law stand in regard to it. It happened, as I stated in my article to which you refer, that some rabbis asked whether it was lawful to perform a marriage ceremony during the "days of penitence." In one instance a rabbi flatly refused to perform a ceremony during these days while he was willing to perform it on Hol Hamoed, which is against the law. In another instance a rabbi of advanced reform tendencies refused to allow a funeral to be held on a holy day, which is again clearly permitted in Talmud and Codes. It is not my business to give people advice on how they should act, but as a historian I give them what law and tradition says on such points.

Another slight correction I have to make regarding your statement that I am "now a regular contributor" to the *American Israelite*. I have ceased to be a regular contributor for more than three years and only occasionally contribute to this paper.

Very truly yours,  
G. DEUTSCH.

Cincinnati; 30th November, 1920.

We have great pleasure in publishing the foregoing interesting letter and wish to assure Dr. Deutch that our columns are always at his disposal whenever he feels inclined to address us on any Jewish topic. It is indeed interesting to observe that the Rabbinical career of Dr. Deutch had been influenced by his father who must have been a zealous student of the Yeshibah, in the good old days, hence his great success in turning out a great *Lamdan*.

The second part of his communication indicates that amongst the Reform wing in America the Bible is looked upon as an archaeological curiosity and only referred to on occasions when discussions of "historical interest" present themselves. "Before deciding our attitude on religious question," says Dr. Deutch, "we must ask how does traditional law stand in regard to it." It is really superfluous. Why bother about "intricate and often trivial points when Reform Judaism disregards even Biblical injunctions?" According to our esteemed correspondent each so-called Reform Rabbi in America is a law unto himself, thus verifying the words of our Yom Kippur liturgy. "That which thou hast forbidden have I allowed; and what thou hast permitted, have I forbidden etc." Furthermore, Dr. Deutch remarks, "It is not my business to give people advice on how they should act." Why? Could ISAIAH be greater to us if he refused to cry aloud and lift his voice like a trumpet; and declare unto the people their transgression, and to the house of Jacob their sins? True, one runs the risk of being unpopular in "giving people advice on how they should act," especially when it conflicts with their own interest, but so was ISALAH, so was JEREMIAH, so was AMOS and so were almost all the Prophets of Israel. What of it? As a historian Dr. Deutch should not only lay down "what law and tradition says," but do everything in his power to foster the true observance thereof. As stated in our issue of the 29th October last, Dr. Deutch is the only dominating figure in American Reform Jewry; he, and he alone, who keeps burning the torch of Israel's treasure of learning and to him the graduates of the H. U. C. turn for light and leading.

The concluding sentence of Dr. Deutch calls for some explanation on our part. When we made known the fact that he became again a regular contributor to our Cincinnati contemporary, it was based on the following paragraph which appeared in that journal under date of 9th September last—

"The New Year's review of events of special Jewish interest, the publication of which is begun in this issue, makes the return of a veteran contributor to the Israelite who has been absent for several years. The editor has no doubt that his accession will prove to be a source of pleasure to the readers."

However, we do not hesitate to make the correction and regret that the leading Reform weekly in America is not destined to enjoy permanently its association with Dr. Deutch, who

is still to us the product of orthodox Yeshibas, the mighty strongholds of Traditional Judaism.

### THE PERIL TO THE JEW

A Conference to discuss the widespread campaign of secret anti-Jewish propaganda in the United States was called in December last by the American Jewish Committee. This Conference was participated in by the foremost national Jewish organizations and authorized the issuance of a public statement in which the so-called "Protocols of the Learned Elders of Zion" now being circulated in large numbers by secret agencies are condemned as a forgery and the charge that Bolshevism is part of a conspiracy of Jews and Freemasons to secure world domination is denounced as a malicious invention inspired by foreign reactionary forces for the purpose of breeding suspicion and hatred of the Jews and Freemasons in the United States in order to discredit "free government in the eyes of the European masses and thus facilitate the restoration of absolutism in government."

ISRAEL'S MESSENGER is pleased to observe that our American co-religionists have taken swift action in confronting the deadly enemy ere he becomes strongly entrenched in his stronghold. For the past nine months there has been a persistent campaign of malicious vilifications of Jews in certain anti-Semitic publications in Europe, America, and even in China, we are sorry to say the enemy has penetrated, fully determined to inject his virus of poison and to damage our prestige everywhere. In August last, the *North China Daily News*, the leading British organ in China, has republished the series of articles on the "Cause of World Unrest" from England's anti-Semitic organ, *The Morning Post*, although in fairness to our local contemporary it may be said that it had published some spirited rejoinders in rebuttal of the venomous contributions just referred to. When the attention of the Editor of the *North China Daily News* was drawn recently by the Editor of this journal to the public statement issued by the National Jewish Organizations in America, referred to in our opening lines, our contemporary has been pleased to say, given full publicity and prominence to the statement in question in its columns; and so did *The Shanghai Mercury*, an evening local daily with an extensive circulation throughout China and Japan and elsewhere, and thereby helped to create a better feeling for the cause of eternal justice and fairplay for which we are pleading day-by-day before the bar of public opinion.

The die has now been cast. The war against us by those whose main object in life is to turn the wheel of civilization backwards and to revive the "restoration of absolutism in government" must be fought to the bitter end. There can be no truce or patched-up peace until the enemy has been crushed and subdued. In the glowing words of

(Continued on Page 12.)

## THE BOY GENIUS AND HIS VIOLIN

Struggles And Sufferings Of A Russo Jewish Artist—His Passion For Music Conquered Men And Disease.



MISCHA WEISBROD.

Mischa Weisbrod, a Jewish lad of 13 years of age, has given two violin recitals at the Olympic Theatre, under the direction of Signor Carpi. A few minutes with the bright and gifted little fellow, and one is able, with the aid of an interpreter, to get some idea of what he has suffered in his struggle to reach the frontier.

He was born at Vilomir, near Kovno, and his father was musician who was in a Russian military band which played in Port Arthur during the Russo-Japanese war. When three years of age Mischa shared his love for music, and particularly for a violin, so one day his father bought him a little toy instrument which cost him one rouble. This toy was the child's constant companion. He took it to bed with him. When four years old the father commenced to teach his boy, and very soon he showed exceptional talent. Kubelik was about to give a concert in Vilna, so the proud father thought it would be wise to take the child to see the great artist and perhaps have advice from him. In spite of the mother's protests the father and boy set out for Vilna, with the rouble violin, and the little one had the privilege of playing his first piece before Kubelik and a number of professors. "The Broken Life," "Home Sick," and a Russian Cossack dance "Polonaise Auginsky" were played. The child played them better than "ordinary good musicians." The professors said they could do nothing for the boy; they might spoil him. Kubelik added, "I can do nothing for the lad, as I cannot speak his language," but he wrote to Director Ghasunof, of the Petrograd Conservatoire about the little artist. A me-

rage came, "Come immediately to Petrograd!" The exceptional course was taken by the authorities of voting Rs. 200 a month to the parents so that the lad might be able to pursue his studies. This was done until war broke out. Then—chaos. The mother had the hard task of insisting that the lad should study and practise; this the father has to see to now. The father returned from the front, and the family soon found themselves in the whirlpool of revolution. For one year they practically existed on black bread, one-eighth of a pound each being allowed. Then, as a special favour, the peelings of potatoes were sold to them at Rs. 8 a lb., and this favour was granted because the father played for the soldiers during the evening. Anxious about the lad the father decided to set out with him for Saratoff, and after three days arrived there. Of the accommodation found, etc., little need be said. The professors in his city arranged a concert so that the family might be brought away from the starving area. Mischa's education was continued here, but the musical side of it had to be some what neglected as the teachers had gone. The Bolsheviks came, took the town, and once more the family were confronted with cold and starvation. For two years they struggled on through Siberia, reached Ufa, and there Mischa was afflicted with typhus. For two months he lingered between life and death, but the three doctors who attended him were musical enthusiasts and fought on night and day, and conquered. Surviving many trials they carried on there until May, 1920, when to celebrate the boy's 13th birthday a concert was given at home to professors of music from Moscow and Petrograd. It was decided that a bold attempt should be made by father to pierce the frontier line, with the lad or walk along through Mongolia. The family remained in Ufa, and are there still. After six months father and son got through, and when Harbin was reached they not only had not one each left but most of their clothing had gone in exchange for food on the weary way.

The *Shanghai Times* of the 14th January, says:—

The story of Mischa Weisbrod's life, though its course is yet limited to thirteen years, must have attracted many of the audience who assembled at the Olympic Theatre last

night. If, however, they came in a curious mood—and it is only a surmise—they must have left with a feeling that they had heard a violinist who bids fair to warrant the faith of Kubelik and to justify the teaching of Professors Auer and Kohnski in this prodigy.

Though Mischa cannot yet be classed with the great artists of the violin he displays that master touch, that inspiration, which is the sure passport to the ranks of the elect, and without which technique is merely a mechanical art. Last night's concert revealed his rich endowments in every phase. Despite his youth and interrupted training he has an amazing technique amply illustrated in Mendelssohn's Concerto, E. Minor ("Allegro Molto Assai"), succeeding numbers from the same piece (Andante and "Allegro Molto Vivace") proclaimed the artist; the exquisite melody and vivacious finale were so perfectly rounded that the applause knew no bounds. For fully five minutes it maintained a voluminous level, to be increased in volume when Mischa gracefully acknowledged several bouquets that were handed to him.

The second half of the programme was devoted to excerpts of Wieniawski, Erdlenke and Sarasate. From the somnolence of the "Legende," the player leapt into an all-compelling sparkle in the rendering of the "Polonaise, Brillante." A reminiscence of the Russian dance, free from all stilted effect, followed, and Mischa then exploited the intricacies of Erdlenke, closing his programme with a spirited Spanish dance, played with all the verve and finish that can be infused into such interpretations.

When he is enriched by years and experience, it might safely be prophesied that this boy violinist will consummate his early promise. For one so immature his performance was a triumph, and upheld all the traditions of the Petrograd Conservatoire. His delicacy of touch is combined with a mastery of incidental effect which to the audience, proved irresistible. He bowed his appreciation of the reception by giving Dvorak's Humoresque as an encore.

### N. LAZARUS QUALIFIED OPTICIAN

By examination Fellow of  
the Worshipful Company of  
Spectacle Makers, London.  
Freeman of the City of  
London.

N. LAZARUS,  
17 Nanking Road.

(Continued from Page 10.)  
the *B'Nai B'rith News*, Chicago "The fight is on. It is not of our choosing. We shall not sit idly by; but for one thing we shall fight in the open. We shall not hide ourselves behind anonymous publications. Our enemies may be unknown to us by name; but we know their ilk and to know who our enemies are, is half the game won. We challenge them to come out of their lurking places into the open daylight. Will they dare?"

#### THE "ERA OF PEACE."—(Contributed).

The interview with Baron HAYASHI, published in the *London Daily Telegraph* a summary of which Reuter has sent us, last month, must have been read with mixed feelings by most people, and more particularly by those who had been fondly hoping that with the close of the great European struggle an era of peace would dawn upon a world heartily sick of war. During the war we had all read numerous statements to the effect that never again would it be possible for war to break out between civilized nations, and that the piling up of huge armaments was archaic, obsolete; in fact, a thing of the past. In this hope (or, as we see it now, this delusion) we were encouraged by the excellent work that was being done to establish a League of Nations, whose principal object would be to make arbitration and not the sword the deciding element in international disputes. The League is indeed an accomplished fact, and there can be no doubt that it is doing good work and will yet do better; but it is discouraging, to say the least, that notwithstanding all that has been said with regard to arriving at a state of affairs that would make for international amity it would seem that there is meantime little likelihood of that happy state of affairs we were all anticipating being brought about.

In the course of the interview to which we have referred, it will be seen that reference is made to the naval strength of Japan and America, and it will be read with feelings of

dismay by most people that both these countries have deemed it advisable to expend enormous sums on their Navies. Of course a country with so great a seaboard as has the United States and island countries like Japan and Great Britain must have Navies commensurate with their national requirements; but most people, we feel sure, will entirely concur with the view that when the United States and Japan spend, as they intend to do next year, £200,000,000 and £70,000,000, respectively, on new naval armaments the era of peace to which we were looking forward is not likely to be very materially advanced.

It is a sad commentary on the lessons of the war that to-day we are really hearing more about the strength of Navies than of the feasibility of disarmament. It is of course well-known that the best way to prevent war is to be prepared to engage in it, but it is a very different matter when comparisons, more or less invidious, regarding the respective strengths of certain Navies is being frequently made. It fosters a spirit of rivalry; in some cases breeds envy and discontent, and in very many respects is wholly dangerous and, in time, leads to disaster to the nations chiefly concerned and frequently to others. If the League of Nations is to fulfil its high mission in a worthy manner, then it is devoutly to be hoped that it will be strong enough to say what is and what is not adequate defence for each nation, and, better still, to give effect to its decrees in that as in other respects. In the absence of a nation's desire to restrict its own armament and to encourage other nations to adopt a similar course, it is clearly the duty of the League to use its power to bring about such a state of affairs, which to-day, more than at any other time in the history of the world, is more than ever necessary. We have all heard much more than enough of enormous sums being spent on the upkeep of Navies: the time has surely come to hear something practical and effectual for their gradual diminution.

#### THE NEW VICEROY OF INDIA

As Reuter has informed the world, Earl Reading, Lord Chief Justice of England, had been appointed Viceroy of India. Not from one point of view but from many view points is this news very surprising. It is unparalleled in England's history that one of her Lord Chief Justices should occupy such a position as that of India's Viceroy, a post that has hitherto been

reserved for distinguished members of the nobility, who had evinced statesmanship in a pre-eminent degree. Earl Reading in being appointed Lord Chief Justice doubtless thought that, as in the case of all of his predecessors in that exalted office, he had reached the summit of his career. Unlike the office of Lord Chancellor, which is a purely political appointment and lasts just so long as the party making it continues in power, the position of Lord Chief Justice is invariably—or rather has been so up till the present

time—one for life or until the holder thinks fit to retire from it and be more or less secluded thereafter from public life. But here we have Lord Reading not only occupying during his Lord Chief Justiceship the post of Special British Ambassador in Washington but being appointed Viceroy of India before he had relinquished his office, as he might have done any of these days now that he is bordering on his sixty-first year. Doubtless his appointment to Washington was largely due to the fact that the war called

#### AN OPEN LETTER TO SHANGHAI JEWRY

GENTLEMEN,

For quite some time it has been an irresponsible custom with a section of our Community to draw a distinction between European and Eastern Jews, labelling the former "Ishkinazi," the latter "Arabians." Whatever Ishkinazi does mean, I confess my ignorance, but it is certainly used in a sense of superiority, at least the tone assumed on such occasions very clearly implies it, though, surely few will disagree with me when I say the frequent *étalage* of this feeling is as pathetic as it is nauseous; yet for the average European Jew who has not inhabited a hopeless dose of Far Easternism and still manages to retain his sense of humour the sheer idiocy of this sentiment does not fail to arouse a certain amount of amusement.

To comment upon all the variegated themes generally tendered in support of this point would be an utter futility. Argument fails before obstinacy and, should this be doubled by Chauvinism, there is no lure in a discussion which often becomes extremely unpleasant. But taking the principal contention of Ishkinazi Jews, it would seem to be based entirely on what has been lately termed the colour line. On the other hand, Arabian Jews retort with more vehemence than sagacity on the laxity of ethics and lack of moral fibre which according to them, do not appear to be infrequent occurrences among European Jews. Now, can you picture the cock fight?

And do you not think it opportune to rectify, by putting matters to the point, this trend of discussion? Or must we forever witness in our midst, not racial discrimination, (could it possibly amount to that?) but a foppish display of accumulated imbecility which is threatening to become the "latest fad" of Shanghai which we have contributed, each in his varying measure, to make one of the remote outposts of Judaism.

Why has this question never been tackled before? Where are those who ones among us? Should they really deserve the esteem in which they are held by the rest of the Community, the least that can be said is that they are enjoying a few moral "fifty winks" behind the shelter of it! Mine is an artless pen, and if needs be, I apologise for the fact, though I do not feel bound by it from saying anything I deem to be instrumental in changing an erroneous conception, just as much as it does not restrain me from choosing those arguments which in my opinion are the more helpful to convince.

For my part, I have yet to learn that Jews were ever among the aboriginal settlers of European Areas: in fact it would be refreshing to hear of any survival of fearless Vikings clinging to Wodan, their god, in prehistoric caves of which a Jew partook. From ancient history I have a hazy idea that England was successively invaded by Anglo-Saxon, Celt, Pouton and Norman; France by Norman, Gaul and Latin; Russia by the Slav et cetera, with no mention of the Semite, while in modern history I do hear them spoken of: as Ikes and Shenies in England, Jecns in Russia, and Yuppins in France. From all of which I naturally arrive at the conclusion that the Jew whose ancestors settled in Europe, probably because one of them felt tired of fishing in the Red Sea, is working under the strangest misapprehension when he squints at his less anaemic co-religionist because his greatest of great grand governors felt inclined to tramp it to Bagdad for a change of air. Neither can I approve of the latter's vituperation on European Jews, knowing as I do, that Palestine as the Jewish Land, is a fitting monument to the intelligence, patriotism and activity of European Jews.

The foregoing, it seems to me, will be sufficient for the day: some may be even thinking I should have thought so a little earlier but that is a matter of taste. Whatever may be said or thought of the way it has been expressed, my motive should be clear to those who have at any time witnessed this animosity.

I have no doubt that many will understand what I have tried to convey: as to those who may think it fit to misunderstand..... Georges Clemenceau "The Tiger," on being told he had not been chosen as President of the Republic, said: "Tant pis pour la France."

COSRAD LEVY.  
Shanghai, January 19, 1921.

#### THE PALESTINE FUND

##### Mr. Cohen's Successful Campaign

Hongkong, Jan. 21.

Mr. Israel Cohen, the special Zionist emissary who is on a publicity tour of the Far East in connection with the re-constitution of Palestine, announces that he has raised £21,000 in China and Japan towards the Palestine Restoration Fund.—Reuter.





The Late Mr. M. A. SOPHIE.  
Hon. Sec. Late Synagogue Beth-El,  
from 1878 to 1908.



Mr. M. MYERS.  
Committee-Member, Late Synagogue  
Beth-El, from 1900 to 1920.



Mr. J. E. SALMON, B.A., M.A., B.C.  
Hon. Secretary, Late Synagogue  
Beth-El, from 1913 to 1920.



Mr. JACOB L. FARNES,  
Who undertook the training  
of the Choir.

(Continued from Page 14.)  
the future, I can at present only set before me the ideals that will inspire my endeavours, and the principles that will confirm me in my work. And it is well that we should locate our purpose at the very beginning. For a clear understanding, and an open, unreserved state of mind are essential to foster that faith, and trust, and unstrained confidence, which alone promote harmony and goodwill, and seal our work with the blessing of Heaven.

There was a time when a Rabbi had no declaration of policy to make to his Community. His scope was recognised and his field of action well understood. He was the repository of Jewish Knowledge, the standard bearer of tradition, the guardian and exponent of Israel's Law. The Community knew what to expect from its Rabbi, and the Rabbi knew what he owed to his community. Times have changed, and emigration and Rabbi alike off a lose their bearings. Religious authority, that indomitable force which gave to Jews a solidarity that defied the wear and tear of time and the master strokes of human intolerance is giving way to a revolutionary notion of spiritual independence which destroys the true freedom of the soul. Every theologian has new revelations to make and each Rabbi is a self appointed law giver. Our ancient Faith is being shorn of its traditional beauties and deprived of its in-born vigour. Time honoured customs that strengthened and sustained the life of the Jew are replaced by innovations whose only recommendation is their novelty, while our suffering of the past and our hope for the future are reduced to a mere ethnological definition. Let me say at the outset that I have no new Judaism to teach, no new revelations to make, no new doctrines to promulgate. For me there is but one Judaism, that which was tested by time and hallowed by tradition, the Judaism that saturated the life of the Jew with spirituality, that gave him enduring courage and invincible faith. If the promise of eternity is indeed to be ours, it can only be through a Judaism that links us to remote past and assures the spiritual continuity of every age. A Judaism that is a faint, colourless, reflection of every passing thought and fancy may please for a time, it cannot endure. And the fact that Reform Judaism, although it has barely reached the span of a man's life, is already tottering with infirmity leaves us in no doubt as to where lies our future.

#### Essentials Of Judaism

What are the essentials to maintain Judaism as a live and

invigorating force? According to the sage, Simon, the Just, who preceded us by two and twenty centuries they are three: Torah, the Law; Abodah, Divine Service; Gemiluth Hasadim Charity.

The Law, as Rabbi Akiba put it so well, is the element in which Jews can live and survive. The Jew who is saturated with a knowledge of the Law and is in constant intimacy with the achievements of his people, who can look to the past with pride, to the future with hope, need fear no enemy, whether this be the ensnaring evils of sin, or the disconcerting fury of the intolerant. On the other hand, a Torah-less Judaism, whether this be the dry, religion-less nationalism that is preached in certain quarters or the dejected religious universalism that is upheld in other quarters will be of short duration. This is no mere hypothesis. Our entire history has so shaped itself as to exemplify this fact. Religious knowledge must therefore be the watchword of a Jewish community, and it shall be our task to dispel ignorance from our midst. We suffer much from ignorance both within and without the community. Although men have progressed and learnt much, the Jews are still the great misunderstood of the world. Continually we are called upon to undergo the tormenting experience of seeing ourselves misjudged, misrepresented, and our best motives distorted and mistranslated. But time and endurance have hardened us against this inexcusable error of humanity. We know that a time will come when right will triumph over wrong and truth over falsehood. And then all will recognise that the accusations which men levelled at us from time to time were the reflection of their own inhumanity, and will cast the undying prejudice against the Jew out of their heart as something impure and unholy, as something that besmirched the annals of mankind with hardness and injustice, with a denial of what is the recognised principle of every civilized religion—the brotherhood of man.

#### Danger Of Ignorance

Far more serious is the danger that arises from a growing ignorance within the community. There is a real cause for alarm when the descendants of a great people who revealed Religion and developed the greatest religious literature in existence become estranged from the language

#### NOTICE

The Next Issue of "Israel's Messenger" will appear on the 22nd April, 1921, Erev Pessah.

and writings which are held sacred by all the world and lost touch with Jewish life and Jewish feeling. There is real cause for alarm when many of our young are so unfamiliar with Jewish thought and Jewish achievement that they consider their Judaism a burden instead of cherishing it as a pride and a privilege. This is a danger which we must fear. For ignorance of Judaism paralyzes Jewish consciousness and annihilates the power of resistance for which our people are distinguished. Not far away there still exist what appears to be the degenerate remains of an ancient Jewish community. Isolated, and cut off from the active centers of Judaism, they were unable to preserve the knowledge of the Law in their midst and gradually sank into a melancholy state of spiritual debasement. I remind you to-day of the Jews of Kafungfu not only to awaken in you pity and desire to help them. They should be remembered as an example and a warning. For every Jewish community that cut the Torah out of their life and assimilate too closely to their environment will sooner or later, die a spiritual death.

#### Pillars Of Judaism

My friends, I know that, so far, I have your hearts with me. In theory at least, you recognise that a knowledge of Judaism is essential for the preservation and well-being of a Jewish community. I have indeed watched the anxiety with which you sought a spiritual guide, for you felt that a continued decline of Religious knowledge and neglect of Jewish education must ultimately lead to disaster. But the difficulties we have to encounter in this remote part of the world are of such magnitude that unless our efforts are proportionate we shall achieve little.

We shall need much generosity of heart we shall need a flowing, unstinted liberality. And we shall need something of that religious enthusiasm which passes like a sacred contagion from one to another. Only through united efforts and willing co-operation can we hope to surmount the many obstacles that lie in our way and crown our work with success.

The second pillar of Judaism is Abodah Divine Service. The sage very significantly placed this essential in the middle because prayer is the gravitating centre of Religion. Religious knowledge may enable us to discover God, but only through prayer can we realise Him. We may learn that God is pure and Holy, but unless our lives are hallowed and purified by regular communion with Him, holiness and purity are abstract, meaningless terms. Nor can we speak of God's love and providence

if we choose to abandon ourselves to chance and become the toy of circumstances without ever invoking His love, His help, His guidance. Hence the insistence with which we are urged to exercise the heavenly gift of prayer which was granted to all men, civilised and uncivilised. The Biblical injunction, "Serve the Lord with all your heart" was interpreted by the Rabbis as the divine ordinance of prayer "To serve the Lord with the heart, that is, to pray to Him."

It is noteworthy that the Rabbis call of prayer a service of the heart. The charge is often made that Judaism is only a system of legalism, a collection of laws and prohibitions, so many "Thou shalt" and "Thou shalt not," but it does not reach the inner man, does not warm the emotions, nor move the spirit, and leaves the heart altogether out of account. This is not so. Our Faith seeks by hehests and precept to tame human nature and employ our faculties in the service of God and man. It does not leave the heart out of account. On the contrary, it makes the heart the aim and purpose of all religious exercise.

In the synagogue particularly the heart must be actively engaged. There the emotions should be lifted from their slumber, and reverence fill the full measure and capacity of the soul. The earnest piety of our ancestors which found expression in prayer made the synagogue a veritable spring of life to us. If the mystery of our existence ever engage your attention and you put to yourselves the question which was asked again and again: How did the Jews save their soul from the iron of persecution, how did they persevere their mental vigour from being dulled, their heart from becoming corroded, by the flame and obliquity, and incalculable inhumanities, they were made to bear, you will have to turn to the synagogue to answer your question. And if you attempt to penetrate into future and ask: will our people be able to withstand the many influences of disintegration that now work around us? You will again have to look to the synagogue to supply the answer. But the synagogue will not function with an absentee congregation. The services which are conducted amid solitary, deserted benches must be cold, spiritless, ineffective. The art and beauty of architecture, the eloquence of the preacher, all the outward contrivances you may devise, will not replace the men and women who should gather in the House of God to hallow the Sabbath, to honour the Festival to give expression to their joy, to disburden their sorrow. I visited synagogues in the Far East and I was impressed by their stately magnificence and

splendid decoration. Their exterior is indeed pleasant to behold. But, alas! they stand like beautiful corpses from which the soul has fled. Let us endeavour to carry life, and spirit, and energy, into the synagogue we have consecrated to-day, and on which you lavished so much care, and love, and labour. Lead your children to its courts on every sacred day, and teach them to pray in what was described by a Gentile as the greatest liturgy produced by any religion, a liturgy in which the worshipper approaches God with a mystic familiarity, and the dignity of man is loftily upheld, and common responsibility repeatedly enforced by praying for the community as a whole instead of for the individual only. Let their young and plastic minds be touched by our prayers, the words of prophet and psalmist, the utterance of the dying martyr, the unstilled longing of a people's soul, words that wring the heart with emotion, and, like golden links bind our people together. You will then realise, as did Rabbi Simeon, that prayer is the mainstay of our Faith.

The third pillar of Judaism is essentially a quality of the heart. *Gemiluth Hasadim* has a wider connotation than the word charity by which it is generally translated. The literal rendering of this Hebrew term is "exercise of loving-kindness," and the exercise of loving-kindness is a much higher virtue than the mere dispensation of alms. In modern organised charity the personal element is often missing altogether. The philanthropist who subscribes to the charity fund does not always see poverty face to face, while the excellence of the administrator lies less in his humanity than in his business-like administration. I do not, however, plead now for charity in the ordinary sense of the term. I know that mercifulness and compassion are still the indelible characteristics of the Jew, and where there are Jews there will be an abundance of charity. There the poor will be cared for, and the sick tenderly nursed, and the dead lovingly laid to their rest. But our Faith demands of us to exercise loving-kindness in all our relationships. Not only does religion pale and discolor in the absence of love and sympathy, but it becomes impossible to maintain the very framework of communal organization when this cement of life is lacking. Many of our communities are made up of units drawn from various lands and climes, and necessarily reflect disparity and lack of adjustment. But love covers a multitude of sins, and where there is true sympathy there the similarities will be more pronounced and the differences less accentuated. After all, what man

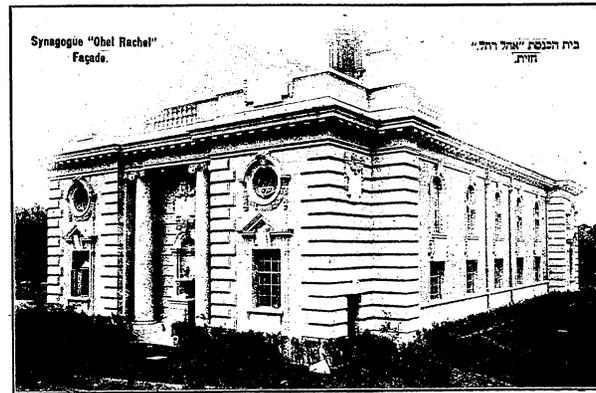
is so poor in soul as not to have a loving trait to attract us? And it is better to imitate the bee and choose only that which sweet than like the buzzing flies always go in search for the vinegar of human nature. Jews are not driven into a religious community by the mere current of circumstances. They are drawn together by an ideal, by an ancient and sublime ideal. They are attracted by the soul propelling inspiration which carried our people from the crest of antiquity to the present day, which bore them through the fires of adversity and persecution, which preserved them from all the forces of the world that combined for their destruction. Let it not be answered by the low and vulgar influence of a world that is continually at strife, that is fighting, struggling, self destroying. In a time like this when every state is divided against itself and greed, and envy and hatred, are the undercurrent of social life, the human soul should at least be able to take refuge in the sanctuary of God, and there escape the harassing, degrading passion that now afflict humanity. Here all differences should fall away, and the artificial distinctions of rank and station should raise no barrier between one man and another. Here vanity and ambition should have no place. The strong should not boast

of his strength, and the great not exhibit his greatness, and the rich not flaunt his riches. Here only honesty, sincerity, humility, should find recognition. Here we should cherish the great ideal of righteousness and justice which is embodied in the Bible and struggles for expression in the life of a Jew. Here we should satisfy the longing of the soul to commune with its creator, and here we should train ourselves to live the truths we are taught and hallow our lives within and without the synagogue by the constant practice of loving-kindness.

#### Personal Appeal

And lastly, my friends, I too am in need of Gemiluth Hasadim. I expect from you charity, charity of thought, charity of feeling, charity of judgment. When I speak to you, let me feel that I speak to sympathetic friends, not to cold and hardened critics. When I work among you, let me feel that I work among people who are united with me in a desire to uphold the banner of Judaism to maintain on a high level the dignity of our community, and to rear a generation of erect and stable Jews, men in whom the sparkle of innocence will not be dimmed, and the laughter of youth not be made sad by vice and corruption. Men who have an abundance of self-

respect and moral courage, who can battle for the right and honour of their people, and not be afraid to stand in a minority when in the right. What sacrifice is too great for such an end? What work is too hard for such a reward? What Jew is so weak at heart, so poor in blood, so faint in spirit, as to refuse his co-operation for such a purpose? From behind our fathers beckon us not to be slack at such a time, not to be idle when so many Jewish communities have been wasted, so many seats of learning destroyed, so many centers of piety made void and desolate. They bid us remember their zeal, their devotion, their love for ideals, how they were courageous and self sacrificing, how they suffered, and struggled, and died, that we to-day might live! Oh! listen to this voice reverberating from across the ages and bury its sacred sound within the soul. It compels earnestness and sincerity. It inspires strength and courage, and perseverance. It kindles enthusiasm, and begets loyalty to the great heritage for which we here so much, for which we have still to sacrifice much, and for which we shall continue to sacrifice till the dawn of the great era foretold by the prophets becomes visible, and its glowing light fills the world.



Mr. Simon A. Levy, the President of the Synagogue, spoke as follows:—

To-day, the 23rd of January 1921, should be recorded as a red-letter day in the annals of the Jewish Community of Shanghai. We have celebrated to-day the consecration of our First Synagogue and the induction of our first minister,—by our first Synagogue I mean the first edifice of our own which has been especially erected for the purpose of divine worship. For this we are indebted in the first instance to the munificence of the late Sir Jacob Sassoon, and secondly to his brother Sir Edward, who has donated an additional large sum of money, making it possible for the trustees to erect a Synagogue second to none in the East, and of which the Community may well be proud. We are also indebted to those members of our Community who have subscribed so liberally towards the cost of the furniture and fittings enabling us to furnish the Synagogue in a manner befitting its handsome structure.—Our thanks are also due to the architects Messrs. Menchead and Halse for the excellent design and workmanship of the building.

On the occasion of the laying of the cornerstone of this building a couple of years ago, I said that it was the intention of the trustees to employ and engage a qualified and competent Minister who would supervise our Communal institutions, the religious instruction of our children and generally to look after the spiritual well-being of the Community. We have been most fortunate in being able to get Rabbi W. Hirsch to accept the post. Although his induction as minister to this congregation

has only taken place to-day, yet he had started in his duties soon after his arrival in Shanghai, and during the short time that he has been with us he has proved himself a spiritual leader in every true sense of the word. By his personality, by his zeal, by his sincerity of purpose and by his great interest in the welfare of the Community he has already endeared himself in our hearts, and on behalf of the latter I accord to him our welcome.

In his stirring sermon to which we have just listened, he has asked for our co-operation and I appeal to every member of this Community to do his or her best to give him every assistance and every support, for only by co-operation can we expect his ministry to be a success and his labours to be productive of good results.

Mr. Edward I. Ezra, Vice-President of the Synagogue, spoke as follows:—

It gives me great pleasure to address you to-day. It is a great day for Judaism in Shanghai, in fact, I venture to say for Jewry in the whole of the Far East. We are not only inaugurating a new Synagogue, but celebrating the advent of our new Minister, Rabbi Hirsch. Judaism in the Far East, from India to China has been maribund, the leaders as well as the rank and file, practically Jews in name only. The situation has recently become, in my opinion, critical. All over the East we are rapidly forgetting our history and our traditions. We are adopting European methods of living, we live in fine houses, but we have no creed. In short, we are degenerating. We perhaps meet each other in our Synagogue on

Yom Kippur, but our youth will soon even forget this last remnant of our ancient creed.

The induction of Rabbi Hirsch marks a new era in our communal life. We aim to educate our youth, the future mainstay of Judaism, nay, even the elders in Judaism. We aim at a revival and we can only succeed if we appoint a competent leader to recall our glorious tradition and our glorious history. We stand at the parting of the ways. I predict that in fifty years from now, unless this movement succeeds, not only in Shanghai, but all over the Far East and in India, the Jewish Communities will be absorbed and may even probably disappear.

In these few words I have endeavoured to explain our new departure, and I sincerely hope that not only will we be successful but that our efforts will be emulated by our sister Communities elsewhere. As we have changed our mode of living, our dress and our habits, so should we also modernize our religious organizations and have competent spiritual chiefs to guide us in language understood by all and in a manner to attract all. I feel this very strongly and am prepared to back the movement not only by moral support but financially as well.

In Rabbi Hirsch, we have an excellent spiritual chief, one who will lead us from triumph to triumph and strength to strength. In this new house of worship which was dedicated by him to-day, he will endeavour to expound Judaism without adjectives and uphold the best and noblest traditions of our ancient Faith.

With the singing of Vichal and Hatikvah by the Choir, a beautiful and most impressive ceremony came to a close.

The following prayer was recited by Rabbi W. Hirsch, referred to in our introductory lines:—

Almighty God! Keeper and Guardian of Israel, consecrate this house by Thy name and do Thy service. Grant, we beseech Thee, that Thy spirit of love, of peace, and of holiness, dwell within it, and sanctify and enable our lives. Verily, we know that this frail habitation cannot contain Thee. But teach us to realize here Thy presence more vividly, so that we may in greater fullness perceive Thy glory and contemplate Thy benignity. Strengthen us to remain loyal to Thy charge, to hallow Thy name in every walk of life, to praise Thee in the day of joy, to seek Thy help in the hour of tribulation. And if for a while we

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stray from Three and are ensnared by sin, receive us back in favour when we seek Thee again and here pray for atonement and forgiveness.

Give light to those who will here proclaim Thy word and instruct in Thy Holy Faith, so that their words inspire and enlighten their hearer. O Lord, grant repose and bliss eternal to the virtuous daughter of our race whose name will be called upon this house. Take under Thy benign protection those who helped to rent this building, and bestow Thy reward on all who bring their aid and their service to the congregation.

Four our Thy blessing on all this community. Preserve them from evil and danger, and let peace and concord ever prevail among them. O God, turn the hearts of all men to love one another to be just and charitable in all their dealings, and spread Thy shy tabernacle of peace on all mankind.—Amen.

### OHEL-LEAH AND OHEL-RACHEL EXCHANGE MESSAGES

#### Congratulations Cabled By Sister Community

The following exchange of telegrams will be read with intense interest by our readers:

"Hongkong, 23rd January, 1921.

"President, Ohel-Rachel, Synagogue, Shanghai. "Hearty congratulations from Sister Community and Committee.

"President, Ohel-Leah Synagogue."

"To the foregoing the following reply was cabled:—

"Charles Gubbay, President Ohel-Leah Synagogue, Hongkong.

"On behalf of Community, Trustees and Committee Ohel-Rachel Synagogue, I thank you heartily for kind congratulations.

"SIMON LEVY."

### THE RE ORGANIZATION OF THE SHANGHAI KEHILLAH

#### Trustees And The Committee Of Ohel-Rachel Synagogue Issue Strong Appeal

The following circular letter was sent out to all the members of the local Jewish Community and is self-explanatory. Those who have not been addressed to, are kindly requested to put themselves in communication with Mr. A. E. Moses, Hon. Secretary, who will be glad to send new members and to help the needed.

To the Members of the Jewish Community of Shanghai.

DEAR SIR or MADAM: As you are doubtless aware, the new Synagogue "Ohel-Rachel" has now been completed

and consecrated. The Trustees and Committee of Management feel confident that this beautiful new edifice will meet with the support and approval of every member of the Community. With a view to its proper management and maintenance, they have appointed Haim W. Brosh, B.A., as Minister to the Congregation and a suitable staff has also been engaged to conduct the services in a worthy manner.

In order to carry on satisfactorily so that the Community may be proud of its religious institutions, the Committee trust this appeal will meet with hearty support and that you will become a monthly subscriber as soon as possible. We enclose a complete seating plan of the Synagogue, all seats clearly numbered, the red figures preceding each row showing the rate of each seat per month. Every subscriber will be entitled to select his own choice of seats also that of his wife and of any lady member of his family, the price of one seat to include a free seat equivalent in value in the ladies' gallery or vice versa.

Subscribers may select seats next to them for junior members and their family at half-price, either in the men's section or ladies' gallery. Should there be more than one applicant for the same seat, a drawing will be held amongst the applicants and the one successful will be allotted the identical seat whilst the others will be given seats as near as possible thereto. If the number of applicants exceed the number of seats in any particular bench, a drawing will take place for every seat on that bench.

In this manner every subscriber will practically obtain the price he or she desires and at the same time he or she is enabled to subscribe. All subscriptions are subject to the Communal Tax of 25 per cent., minimum \$1, which is handed to the Association for charitable work. Subscription to commence from 1st January.

Will you kindly therefore fill in enclosed form and send same to the Hon. Secretary, A. E. Moses, Esq., 11 Peking Road, not later than 10th February, after which date the seats will be all full. As the number of seats are limited early application is desirable.

SIMON A. LEVY, )  
D. M. DAVY, )  
ED. I. EZRA, ) Trustees,  
A. HOWARD, )  
E. NISSER, )

D. E. J. ABRAHAM, )  
A. E. MOSES, )  
J. J. JEWELL, ) Committee,  
N. E. B. EZRA, )  
D. H. SILAS, )  
Shanghai, 24th January, 1921.

#### SPOKEN HEBREW.

A Manual of Hebrew Conversations with a brief synopsis of Hebrew Grammar and a vocabulary. By Daniel Pereky, in collaboration with Emanuel Neumann.

The Zionist Organization of America, 25 Fifth Avenue, New York, has a new comprehensive copy of the Hebrew phrase book, \$4.40 in cloth, just off the Press. The publication is an important step in the direction of the popular use of Hebrew, as a spoken language. It consists of 200 pages of colloquial phrases in

Hebrew with their Yiddish equivalent, and helps the reader to a mastery of conversation in Hebrew. Poured in cloth, G.S. 25; in Paper G.S. 1.00. It should be of great utility to our expatriates in Harbin and Vladivostok and we hope that large orders for copies be sent forthwith.

We understand from a letter to hand from Miss Rose Zeitlin, Secretary, Library Bureau, New York, that an English Edition of this manual, is now in Press and will be ready for delivery shortly. This should be of distinct advantage to our readers and we have every hope of seeing the work in great circulation throughout China, Japan, Straits, Settlements, Java and India. The latest volume of the Zionist Organization of America is commendable in every sense of the word.

### JUDGE ELKUS RECEIVES NEW APPOINTMENT



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Judge Abram I. Elkus, a prominent figure in York Jewry, formerly Extraordinary with a brief-synopsis of Hebrew Grammar and a vocabulary. By Daniel Pereky, in collaboration with Emanuel Neumann.

The Swedish newspapers express gratification at Mr. Elkus' arrival to Stockholm.

## SOCIAL LEGISLATION OF THE HEBREW TESTAMENT

Paper Read Before The Quest Society On Tuesday, 4th January,  
1921 By Mr. J. E. Salmon.

When I accepted the flattering invitation to address the Quest Society, I did so with great reluctance and serious misgivings. Accustomed as you are to expect originality of thought and scientific precision of language in the treatment of the subjects presented for your consideration, my venturing to come here with a theme familiar to you from childhood and which must have been discussed favourably and adversely in all its bearing for thousands of years past, is nothing short of presumptuous.

#### PRESENT SOCIAL UNREST

Never before has the world been in such a ferment of excitement over social questions as it is to-day. Discontent is rife—all who have hitherto borne without a murmur their disabilities—whether due to sex, condition, or birth, are impatient of any further restraint and clamour for instant emancipation and levelling of inequalities—heedless whether nature or the social order sanctioned it, or not. The old order is rapidly changing before our eyes, but whether to give place to a new order or to anarchy and chaos is a very debatable point. In this insistence on the recognition of rights, there is a grave danger that the old virtues of self-sacrifice and self-effacement may be discarded as foolish and useless, and the race of obscure heroes gradually disappear from the face of the earth. On the other hand, there is no denying the fact that present social system urgently calls for radical reform and that some of the present conditions would appear in the eyes of posterity as inhuman and preposterous as slavery or imprisonment for debt in our eyes. Yet no sane person would like to see the social evolution unduly rushed, for that surely lead to disaster. The motto should be "festina lente"—make haste slowly. New laws must suit the times—they are just as much out of place for being too much in advance of the times as for being too much behind. Besides, directly provision is made to render the existing inhabitants of a country happy and above all wants—even if this were possible—their numbers

would so increase as to re-open the problem again, not to mention that such soft existence would inevitably make them a prey to their more hungry and enterprising neighbours. We are at the parting of ways and in our perplexity, may we not also turn to that unique Book which has been the consolation and inspiration of millions before us, and by studying the principles underlying the legislation laid down in its pages find some guidance and light concerning the burning problems of to-day.

#### MOSAIC LAWS OF HYGIENE

Doctors and scientists are now agreed that the dietary and hygienic laws of Moses anticipated modern theories for the preservation of health and prevention of disease by thousands of years. It is that the case with regard to the physical order, it should occasion no surprise if the rules relating to the social order prove just as good.

The social legislation of the Bible may be divided into three parts, namely: Laws relating to (1) Property, (2) The Family and (3) Mutual obligations as Members of the State. Before proceeding further with the subject, it is as well to admit that these laws were meant for an ideal estate and were probably seldom obeyed in practice in their full rigour.

#### LIMITED OWNERSHIP

Let us deal first with proprietary rights whether relating to moveables or immovables. One remarkable feature of those laws immediately arrests the attention—and that is that only "limited ownership" is recognized—"The Earth is the Lord's and the fulness thereof." It follows as a consequence that temporary possessors are only entitled to the "usufruct" of the property under their control. The legal notion that ownership comprises the sum of all rights over property—is absolute and unrestricted—though scientifically logical, had no place in the Biblical system. Ownership in the legal sense, therefore connotes three principal rights (1) Right of exclusive enjoyment (2) Right of alienation (3) Right of destruction, provided no injury is thereby caused to the rights of others. We shall see

that the Biblical conception of ownership is very different. On these grounds, cities like Voltaire and other rationalists sneered at these laws and pronounced them unworkable and quite unfitted to cope with the complex relations of modern society. Time will show which view is correct—as a matter of fact, an attentive observer of the trend of present-day legislation can not fail to see already signs of covert attacks on the sacred right of property. When one individual has in his power to reserve miles and miles of fertile land for his exclusive use as hunting and pleasure grounds, tons of fish thrown overboard in order to keep up the price of the commodity, quantities of wheat held back from hungry mouths for the sake of higher prices, it is time to cry halt.

#### SABBATICAL AND JUBILEE YEARS

The most potent instruments against the accumulation of too much landed property and for the curbing of tyrannical power incidental thereto were the Sabbatical and Jubilee Years. The Sabbatical year occurred every seventh year. During that year no field labour was permitted and the land was left fallow. Debts were released and bondmen received their freedom. The termination of seven cycles of seven years was termed the Jubilee year. The Jubilee year was especially concerned with the restoration of all alienated land to their heirs. Thus a renovation of society was effected every half century, and the possession of agricultural land and pasture could neither be increased nor diminished. Land and houses situated within walled cities did not come under the operation of the Jubilee year for obvious reasons. In substance, the combined effect of these years was in the nature of a Law of Limitations and of Bankruptcy, when monetary obligations were cancelled, encumbered land redeemed and debtors could start again unhandicapped for the struggle of life. Human nature being what it is, a little reflection would indicate a thousand "prima facie" objections to these laws. Tenure of land would be precarious, commerce stifled and worst of all against the spirit of these laws, people in urgent need of money could not raise loans when these years came near. Even the most rigorous Rabbis were alive to those drawbacks due to the imperfection of human nature. Means were found to evade these laws—the most important of which was the "proshul" a legal fiction by which the debt was transferred to the Court, and therefore collectable even after the Sabbatical year.

## RIGHT OF REDEMPTION

Another institution to safeguard the possession of land by all the inhabitants and preserve it to the family, was the Right of Redemption. The fundamental principle was that land used for the cultivation of the food of the people and pasture for their flocks and herds could not be sold out and out in perpetuity, and under no circumstances could a purchaser acquire a holding to last more than 50 years. In fact the whole country was divided among peasant proprietors. During the whole period between two Jubilee years the vendor and his next-of-kin could exercise the right of reacquiring the land sold on payment of a price dependent on the number of years to the next Jubilee year. As the same reasons did not apply in the case of town lands an exception was made in their favour. The right of redemption was not taken away but limited to the period of one year after the sale, subsequent to which such land passed to the purchaser in perpetuity. Not only land was subject to restrictions, but its produce also. The law enjoined that all claimings of the corn-fields, orchards and vineyards were to be the property of the *poor*, the widow, the fatherless and the stranger. This was not only an ethical recommendation, but a positive law. The language of the prohibition is too delightfully pastoral and picturesque to resist the temptation of being quoted: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean the vineyard, neither shalt thou gather every grape of the vineyard. . . . Which thou hastest thine olive tree, thou shalt not go over the boughs against; thou shalt leave them for the poor and the stranger." What a commentary on the methods of exploitation of the present day, when each industry has its by-products and every bit of refuse turned into profit for the benefit of shareholders.

## MARRIAGE LAWS

Having cursorily reviewed the law of property, we shall now discuss the Law of the Family. Marriage was both a sacrament and a civil contract. The idea that the marriage bond is indissoluble is foreign to Jewish conceptions and the parent of many abuses and hardships. Though marriages may generally be made in Heaven, yet sometimes the fetters are forged in Hell and then there is no reason why they should not be broken asunder. It is noteworthy that after the lapse of centuries, a more sane view of mar-

riage to be adopted with regard to the Law of Divorce.

Though it must be conceded that Polygamy is not formally prohibited, the prophets and teachers of the Old Testament showed their unmistakable hostility to it. The "wife of thy youth" is laughingly referred to as "thy companion and the wife of thy covenant." Any breach of this bond is resented as an offence against God. Ernest Renan—by no means a philosemite—in his "Origines du Christianisme Marc Aurele" says "There was no need to abolish polygamy, Jewish customs if not Jewish Law, had already practically suppressed it. The law with the ancient Jews was in fact, an exceptional abuse, a privilege of royalty." In passing, we may add that very few royal marriages from Zeus, the King of the gods, down to the Greek emperors have failed to exercise this privilege, law or no law.

## SLAVERY

It is time to touch upon the painful subject of slavery,—that is the absolute subjection of one person to body and mind to the will of another. Visions of man's inhumanity to man and of all the horrors so vividly depicted in Uncle Tom's Cabin, rise before our eyes at the mere mention of the word. But we must remember that the ancients were not so logical as modern nations, and whatever the legal import of the term slavery might be, its consequences were severely over so calamitous to the slave in practice. Slavery, however, in its strict sense did not exist under the Mosaic Code, though a form of temporary enslavement of one person by another was recognized. The Hebrew slave had solid privileges; he was a member of the Family and under certain conditions could even inherit the family property. He was automatically released on the advent of Sabbath year unless he reached such a degree of debasement as to prefer bondage to slavery. He was never torn from his wife and family and it was possible for him to earn money for himself and retain it. Every seventh day was his, as also every seventh year and all festivals and holidays. It has been computed that out of every 50 years, he has 22 or 23 years to himself. His person was protected.—If he died under his master's hand, the master was liable for murder unless the slave survived the day, and for minor injuries he was entitled to compensation. Nor could rigorous service be exacted from him. If the worst came to the worst, he could always run away from his master, and claim shelter and protection elsewhere, as the Israelite was commanded not to give up a run-away slave to his master.

## SOCIAL RELATIONS

It now remains to deal with the inter-relations of the ancient Israelites among themselves as members of the same commonwealth. The rule of conduct was "Thou shalt love thy neighbour as thyself."

The principal duties imposed on an Israelite citizen are set forth in Chapters 21-23 of Exodus. In this scheme even the claims of dumb animals and birds are not forgotten. Usury is forbidden and the rights of the poor are amply protected. As for widows and orphans, the climate of ancient Israel must have been very unhealthy for fraudulent company promoters and bankers and their ilk, who under present conditions consider these classes as their natural prey. The amenities of citizenship were not to be withheld even from one's personal enemies. But what is most pathetic, in view of the treatment meted out to Jews by the nations among whom they were subsequently dispersed, was the solicitude displayed on behalf of the strangers. The Israelites knew the feelings of strangers, having been strangers themselves in the land of Egypt and were therefore commanded not to oppress or molest them in any way. In fact the command is not only negative but positive. "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. I am the Lord, thy God." (Lev. 20, 33)

Such is a brief and imperfect summary of these remarkable laws which for the last two thousand years have been the mainstay of civilization, have softened the manners and character of some of the most ferocious nations, and have taught people self-discipline, loving kindness and consideration for the rights of others. In concluding my remarks, I assure you they were made more with the object of self-instruction than otherwise, by drawing out helpful comments and criticisms in the debate which I hope will follow and which generally forms such an interesting feature of the meetings of your learned society.

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Written for ISRAEL'S MESSENGER.

## KADDIR ALLAH

"Man Judgeth A Man By His Looks, But God Searcheth The Heart."

BY M. MYERS.

His mother called him Jabir and Hindi must have been his father's name. Jabir Hindi had become a charge on his country by reason of one of those unfortunate circumstances which invariably deprive a child of the affection of a father. He left his mother when quite a child and lived in the street, where he grew up to be commonly known as Nuffakh-Idcen—a malcontent and a rake—and sometimes pointed out to the naughty youngsters as the "old bogey." The trend of events had ultimately driven him to Cit-Id-Ciphan—a village not far from old Babylon, where the great Nebukhd-nessar had set up the notorious golden image for the common-worship of his subjects of all classes and denominations, and where the three Hebrew-princes—Shadrach, Meshakh and Abed-nego, who truthfully served God in their own way and style under penalty of death, refused to submit to the King's decree, were delivered from a ghastly end by the vision which appeared to Nebukhd-nessar *mulla* in the midst of the fiery furnace prepared for the occasion by the order of the King, protecting the condemned men.

Jabir Hindi was intended by nature to be one of the most vacillating characters that ever breathed on earth. He was of a great stature and a direct descendant of *yelcadi bend-ank anah midathe*. He was a bully in the widest sense of the word, and practically speaking, an out-of-work tyrant, who preyed upon his weak victims, and whom an East Indian, would appropriately define as a *barra budhash*—a profligate. As a rule he retired at nights with impious maledictions in his foul mouth, and woke up in the mornings with blasphemies on the tip of his malignant tongue. "They tell me," Jabir would soliloquize, "that man is made to be happy during his sojourn in this world, but I'll be blest if an one of those lucky stars, I am reduced to the last degree of poverty—down and out, destitute of all the luxuries, which many are wantonly enjoying. Several are inundated with wealth—may considerable for-

tunes, which rack their brains but powerless to move their inflexible hearts, to hold out a vestige of pity to their indigent fellow-creatures. Some of these are misothe, below the freezing point of zero. Others believe in self first, second, third, and last and the devil takes the rest. Here am I on the brink of starvation and gnawing death-laid without any apparent and immediate succour, the which is, a rank injustice and an accessory factor to scepticism. I must find where God is, and drastically demand a reason for this prevalent inequality or favoritism." This strong desire had gradually developed into a mania. "Come Mullah Mordan" said Jabir Hindi to this sky-pilot one day, "tell me where I can find God? I have passed the border line of poverty, and am now on the threshold of starvation, which renders my life unupportable. If you cannot tell me where He is, *Billah el Adhem* I declare by the living God who had accepted Habel's peace offerings in the past ages, and saved from the effects of the deluge the Suddick Noah and his wife, his three sons and their wives, who one and all, did not uphold the sabbath, nor observe the dietary-laws of the Towrat in their time, but nevertheless, God blessed them because they were good, and through-out the ages, God had also graciously favoured thousands of Jews and gentiles alike, for having only conformed to the dictates of their own consciences) you shall not see another daylight. You Jews profess to know more about the Deity, than does the God, your neighbour, whom you will not harm; but love if you can *discriminate between right and wrong*. And I tell you if all the world would be full of the really good men, it shall not need *askaries* to police it. "Come vomit your lying out." "You will find God," said Mullah Mordan, "on the summit of *Jubil alce Khummees* the lion's mount, or as we call it *mirath hullistcem*—the burglars' cave a distance of about fifteen miles from *Bab el Ghurbi*—the East Gate as the crow flies. Hurry up before the gate

is closed. *Maal salama ya sheikh*, peace be with you oh honoured sheikh." *Khair* "right!" answered Jabir Hindi "but I promise you Mowlana by the God who had revealed Himself in the remote past unto Ibrahim Khaleel Allah—Abraham the father of the faithful, and said to him *for not Ubram I am thy sheikh and thy exceeding great reward and Bieren Yisrael* admit that Ibrahim, Isshach, wyackoob were Yahoood in face and in faith long before the Towrat was handed down to *Nabbi Moosa atch el salam* (peace be on him) if I do not find Him on *Jubil abu Khummees* as you assure me I would, I shall return here to pluck your dim eyes out of their sockets, visis of your tottering limbs, give your insipid flesh to devouring dogs, and your hypocritical heart to voracious birds of prey to eat, beware!" Jabir Hindi left town with his mind fixed resolutely on the goal and he arrived at his destination within the appointed time. He ascended and at last reached the pinnacle of *Jubil abu Khummees*, exhausted, but hopeful. "Ya Rab el Allameen Oh Lord of the Universe" general Jabir Hindi "why are some uncharitable beings wallowing in plenty, whilst others are restricted to a scanty allowance, thousands of sad and weary unfortunates have to sleet for themselves, many live un-cared for and die unknown." Pause. "Allah, *winnick*, *Jerb!* Where art thou Oh God? Give me something to eat—I am famished. Hurry up!" A tray full of viand and delicacies served in costly china-ware, was pushed to Jabir by invisible hands. *Ah barack Allah; God! Jabir bismil-lah el Rilman el Raheem*. "Bless God oh Jabir and help yourself in the name of God! There is some truth after all" added Jabir "in what that cut throat Mullah has told me. I believe it is the same divine hand, which blessed *Pharon* and his hosts in *bahr el kulzaim*—the Red sea, which has furnished me with this inviting dinner." Jabir ate part of the food, thanked God for his bountiful mercy, and heedlessly and without giving the future a second thought, kicked the tray and remains of the food, to the base of the precipice. "Ah ya Yah oh Father!" A distressful cry that came from a parched human throat was heard to say—darkness fell upon the scene and Jabir Hindi after having said *el handhilleh will shakoo* praise, and thanks to God closed his eyes and was temporarily lost to the world in profound sleep.

(To Be Continued.)

## THE UPBUILDING OF THE JEWISH HOMELAND

"THE ERA OF PROPAGANDA HAS PASSED."

STIRRING APPEAL TO THE JEWISH NATION TO RALLY THEIR FORCES FOR THE REJUVENATION OF ERETZ YISRAEL.

Address Delivered By Judge Julian W. Mack At Opening Session Of 23rd Annual Convention Of Zionist Organization Of America On November 25 1920.

## FELLOW ZIONISTS:

Last May, at the special Convention, dedicated to rejoicing, we celebrated the crowning by the World Powers of the Zionist efforts in the



treaty with Turkey adapted at San Remo marking the beginning of a new era in Jewish life. Let this Convention, in the spirit of that era be dedicated to Palestinian work. The time for theoretical propaganda, the time for discussion of the principles of Zionism, is past. To continue such discussion is wasteful, it is worse than waste for it means we are deaf to the piercing cry, particularly of Eastern Jewry, for a home in Palestine. That is a definite and concrete problem now—the upbuilding of the Jewish Homeland. Upon this duty we must concentrate. For decades to come this will require the united effort of the whole Jewish people.

I do not purpose rehearsing to you in detail the work of the past year or of the past six months. All of this will be presented in the full and complete reports that will be laid before you during the Convention. Now do I purpose at this time to deliberate upon the resolutions that will be presented on behalf of the Executive Committee, in respect either to the new work or to the change in the structure of the Organization, that will better fit it to act in making Palestine again a land capable of maintaining an abecency and comfort a population of four millions or more, and thus worthy of being, as in the ancient days, the Jewish Homeland. I purpose, briefly, but I hope clearly to indicate only certain of the fundamental practical

consequences arising out of the changed conditions.

I said that the accomplishment of our purpose will require the united effort of the whole Jewish people. Let me analyze that sentence.

United—In this land, all of the people have learned the meaning and the value of democratic institutions. Discussion and difference of opinion are necessary and healthy up to the time of an election. After the vote is cast, the minority join with the majority in recognition of the elected representatives and in the common work that confronts all American citizens. A similar spirit must prevail in the ranks of Jewry. In our conferences and conventions and congresses many differing views will be presented, but when the vote is cast and the conflict decided, there must be a complete union of all forces in carrying out the policy that has prevailed. This is and ever has been the opinion of the Zionist Organization of America which now is and always has been an essential part of the World organization. To that organization it has given, and it ever will give its loyal support to the fullest possible extent. No one familiar with the facts instead of distorted accounts of the London Conference of last summer and of all that the Zionist Organization of America has done before and since that conference could have any doubt on this point. The American Organization has much to contribute in thought, in men and in material assistance. In return it claims no special rights or special privileges, except only the privilege of doing more than can reasonably be asked of it.

United effort, however, does not mean that each part of the work must be done jointly by all of the forces. The organizations in different lands may be peculiarly fitted for distinctive tasks. The Jewry in different countries, because of their differing histories and environments, have

differing capacities. To accomplish the most, each must be used in that sphere of work to which it is best suited and in which it can render the greatest service. This is not separatism but individualization of effort; it is distinctiveness in contribution which is not only sanctioned but stimulated by the World Organization. For some specialized contributions to our common objectives will quicken the life of the world organization and solidify the union of federations which make the World Organization.

Effort—Not talk, not theory, is required; work, not words. When we say that the era of propaganda has passed, we mean that the era of propaganda for theories is over. San Remo marks not merely the beginning of the actual establishment of Palestine as the recognized Jewish Homeland—it, marks, too, the beginning of a changed propaganda—propaganda through actual work of upbuilding, physical, economic, social and spiritual instead of simply propaganda through the voice, the propaganda of achievement, not the propaganda merely of hope. This again does not imply that the spiritual and idealistic elements in Jewry are to be subordinated either in Palestine or in the Diaspora. There can be no question that the super-structure of Palestine must be reared on the solid rock of true Jewish consciousness in the fullest sense of the word, but the immediate task to which our organized efforts must be dedicated and directed is the stamping out of unnecessary disease, the reforestation of a devastated country, the harnessing of the water power and its conversion into electrical energy, the establishment of banks and other essential institutions, the development of the natural resources and the agriculture, the industry and the commerce of the country, the provision of the necessary housing for the increasing population, and the creation of all of those public utilities and facilities essential to a civilized community.

We do not seek to make Jewry a disembodied soul or to create a soulless Palestine. Therefore, hand in hand with these economic tasks must go the spiritual and cultural work in the Holy Land. Education particularly technical and vocational training must be supported, both in the lower and in the higher schools. The Hebrew University of Jerusalem must be devoted and dedicated not only to the sciences and the humanities in the narrow sense, but also to the intensification of the spiritual and religious life of the Jewish people—the study and development of Judaism.

The Whole Jewish People—Until the San Remo Treaty, the work of the Zionist Organization was to con-

vince all Jewry, yea all the world, of the justice of its claim for the realization of the Basle programme, that Palestine might become the publicly recognized and legally secured homeland for the Jewish people. Since the San Remo Treaty the objective of the Zionist Organization is Palestine and its upbuilding. But this objective should not be ours alone. It is a task in which every Jew should participate. Whether or not those who have heretofore been non-Zionists or even anti-Zionists share our theories and our ultimate aims, is immaterial. We welcome the co-operation of any Jew ready and willing to co-operate, from whatever motive, in the immediate task to which we, as an organization, are dedicated. The Zionist Organization claims no monopoly in the vast work of rebuilding the ancient homeland. And now that the first great step has been taken, now that the era of propaganda for Zionist theories has passed, now that the time for actual development has come, it is our duty, following the example that resulted in the establishment of the Economic Council in Great Britain, to take the initiative in inviting and in securing the active participation of every element in American Jewry in such a way as may make it possible for others to share in the work of upbuilding Palestine even though they do not join our Organization.

Some political problems are not yet determined. The terms of the mandate and the boundaries of the land have not yet been decided. But France and Great Britain alike, as well as the other great nations, have given or endorsed the Balfour Declaration and have written it into the Treaty with Turkey, and we confidently trust that in the negotiations now pending between Great Britain and France, they will complete that long deferred act of justice to the Jewish People by giving to Palestine those essential boundaries that will enable it to utilize the waters of the Litany, and the Jordan, and the Yarmuk, and the fields of Jaulan and Haman, and to the Mandate such terms as will attract the Jewish people so as to make Palestine, in fact, the Jewish Homeland.

The great nations of the world have acted. The age-long dream of the Jewish People, through the work of our revered Herzl and his successors, and labours of our leaders, Weizmann and Sokolow and Brandeis, and the others, have become a reality. Great Britain has taken a most decisive and significant step in the appointment of Sir Herbert Samuel as the first High Commissioner under the mandate. He has issued an appeal for a Palestinian governmental loan of about three million pounds to be devoted primarily to railway improvement and equipment, telephones and tele-

graphs, the development of the road system and the erection of government buildings. The Zionist primarily should see to it that this loan is quickly and successfully placed. To these and to the other Palestine tasks, let us now dedicate our energies and by the work of this Convention, let us demonstrate that we have earned the "mitzvah" that is ours.

#### THE SOUL OF CHRISTIANITY AT STAKE

The *Baltimore American* in a recent well considered editorial attempts to free Christianity from the stigma that Christians have brought and are bringing upon it to-day, not only in Eastern Europe but all over the world. In this connection it says in part:

Christianity is the religion of brotherly love or it is nothing at all. The persecutions carried on in its name have been the fruits of the hates and passions of men and in no sense reflections of the teachings or counsels of Christ Jesus and His disciples. Yet the divisions and the schisms have been perpetuated and made bitter through failure of the Christian churches and their leaders at all times to manifest the love of Jesus. Knowing the fate shortly to befall Him in Jerusalem, He wept for it instead of visiting maledictions upon it. With Jesus there is neither Jew nor Gentile. It is, indeed, peculiar and mortifying, as well, that in the present year of grace there should be found in the United States, the home of religious freedom, a campaign of hatred toward the Jews, founded upon medieval forgeries and fictions, disseminated by fanatical enterprise. It is peculiarly mortifying that here in Baltimore Jewish rabbis should need to deplore the prevalence of the spirit of ostracism and of prejudice. Yet Maryland gave to the Jew its franchise so late as 1830!

How beautiful it would be for Catholic and Protestant, Jew and Gentile to be found living together without the petty prejudices that, in fact, show themselves in many ways? The time may come, it must come, when enlightenment and the spirit of charity and forbearance will have exerted its potent effects to bring even this to pass. In the meantime let those who hold to the Christian faith in sincerity beware lest they be swept away by the rising tide of the power of the evil one; for, as surely as human history is a recorder of great spiritual surges and subsidences, is there some occult power at work in human society to-day that challenges good at every

point, and seeks to destroy the counsels of righteousness.

They were first called Christians at Antioch, and it was later remarked, "How these Christians love one another." As Rabbi Wise, of New York, has forcefully declared: "The Jew may suffer wounds in his body, but the very soul of Christendom is at stake in the anti-Semitism that is seeking to find a place in American society. The enemy of the right ways of the Lord, the aggregation of subtle forces of evil is at work to destroy the fraternity of all those who, under different names, pay tribute to the Lord God exalted over all. These find their communion in the thought that "God is love."

The truth of the matter is that Christianity had a dual nature, partly Jewish and partly pagan. It was in its genesis a compromise between Judaism and paganism and unfortunately in its theology and in many instances in practice, the pagan portion has proved more attractive to its adherents. And, saddest of all, the anti-Jewish prejudice is growing by what it feeds upon and worse still, it is trying to justify itself by imputing offenses and even crimes to its victims, which are purely mythical.—*The American Israelite* (Cincinnati, O.)

#### NEW PALESTINE

Sir Alfred Mond And The  
Palestinian Loan

#### JEWISH EAGERNESS

London, Jan. 5

Interviewed by a Reuter correspondent, Sir Alfred Mond, who leaves to-morrow for Palestine, where he will discuss details of the new Palestinian Loan with Mr. Herbert Samuel, spoke most optimistically of the future of Palestine.

He emphasized the fact that there was an enormous amount of work to be done, as the country must be practically rebuilt, but he dwelt also on the enthusiasm of the Jews, especially in Central Europe, for settlement in Palestine. Many, he said, were actually walking from the Ukraine and reaching Palestine via Constantinople. The difficulty was to restrain would-be immigrants until the land had been prepared for its new population.

#### No Religious Difficulties

Sir Alfred Mond did not anticipate any religious difficulties. There was already a good deal of commercial co-operation between Arab and Jew, he said, and the population would improve as the country advanced. All responsible Jewish leaders, he added, were anxious to secure Arab co-operation.—Reuter.

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MR. ISRAEL COHEN

He came, he saw and he conquered.

A most successful evening entertainment was given at the Astor House Hotel on Monday, the 10th January, under the auspices of the local Zionist Association and the Palestine Association Kuduim in China in aid of the Palestine Restoration Fund.

There was no concert, as was advertised in our last issue, owing to the indisposition of some of the artists, but the attractions of the ballroom and symphonic music amply made up for this omission.

The serious-minded among the guests flocked to hear Mr. Israel Cohen's enlightening lantern lecture on various aspects of life in the Holy Land, both before the war and since. Pictures showing the prosperous state of farm lands in the new Jewish colonies are an indication that considerable progress has been made towards the realization of the Zionist hopes.

Sir Herbert Samuel was confidently spoken of, a few years ago, as a future Prime Minister of Great Britain, and it was generally felt that when he accepted the post of High Commissioner of Palestine he had sacrificed a brilliant political career. The lecturer threw light on the high motives of Sir Herbert

Samuel. It appears that the latter was asked why he was prepared to sacrifice his political future for the benefit of Jewry, and he replied, "It is not a sacrifice; it is a privilege."

The lecturer also referred to the zeal of other leading Zionists in the cause of the Palestine restoration, among them being Professor Alfred Einstein, the famous author of the theory of relativity, who recently created a sensation in the scientific world. Prof. Einstein has promised to learn Hebrew for the purpose of lecturing to students in Palestine. Mr. Cohen dealt with all the phases of the persecution of the Jews and the pioneer movement for the establishment of the homeland, and his remarks were illustrated by lantern slides of the scenes attendant on the rebirth of Palestine. In conclusion, the speaker made an eloquent appeal for the support of the local Community to help in the rebuilding of Eretz Israel. He said a great effort was required of the Jews throughout the world in the gigantic task (applause).

Rabbi W. Hirsch, B. A., who presided at the meeting spoke in eloquent terms of the lecturer and the object for which he made his appeal to them. He proposed a hearty vote of thanks to the latter for the very able lecture which he had delivered that night.

Mr. Edward I. Ezra, in seconding the resolution eulogised the Zionist Envoy for his altruistic work on behalf of a cause which had now assumed an importance to which no Jew worthy of the name could turn an unwilling ear. He hoped that as a result of their concert that night a handsome amount would be raised for the Restoration Fund.

After the conclusion of the lecture a ball completed the evening's programme, during which great efforts were made to sell candy boxes, Zionist badges, flowers, etc., which fetched fancy prices all round. Thanks are due to Madame Lauchamp of the "Ye Gift Shop," No. 573, Nanking Road, for displaying her talents in making unobtrusive boxes for the candies, which were greatly admired by all those present,

inasmuch as it was the first attempt of its kind to introduce it to a concert party which created an excellent impression and an opportunity to swell the collections that night. A sum of \$2,000.00 has been added to the Fund, thanks to the support given by the members of the local Jewish Community. Amongst those who worked indefatigably may be mentioned Mrs. R. D. Abramson, Mrs. Mozelle Sassoon, Miss Marrie Ezra, Miss Rachel Nathan, Miss Rachel Solomon, Miss Flora Solomon, Miss Rachel Lewis, Misses Eileen and Sybil Moses, Miss Toeg, Mr. Sam Perry, Mr. David L. Elias, Mr. Jacob L. Friend, Mr. Ellis Hayim, Mr. M. J. Nathan, Mr. H. Kannerberg, Mr. T. A. Toeg, Mr. Ezra Shalmon and Mr. N. E. B. Ezra.

Thanks are due to the management of the Astor House Hotel for giving the ballroom and the music free of charge for the occasion.

In the Criminal Court of Appeal Lord Reading severely rebuked Sir Ernest Wild, the Crown Counselor, who referred to a defendant as a 'Jewish money lender.' The court, which was well filled, rose and applauded Lord Reading's criticism.

## THE GOD-INTOXICATED

[Continued.]

The perfect flower of human mind is a great poet, prophet or seer. They are in possession partly of the last and largest sense, which makes the walls of this illusory fade and shows them that the world is wholly fair. Our mere limited senses cannot penetrate darkness and death and we cry out against the heavens. The darkness is not there, it is only in man, and by their diviner vision doors of night are but the gates of light. The utterance of such minds is unaccountable and is not for profit or praise. They are to us as priests of the wonder and bloom of the world.

They urge us to comprehend the glory of God, to be sensible of the wonder of it all. No effort of the human mind is higher than this, and in our brief exultation here no greater happiness can befall us than comes of such divine illuminations—of clearer sight of that true world within the world we see given, of our world is but the bounding shore!

## A NEW LIGHT AND A NEW DAY IS BREAKING IN ZION

Address Delivered By Rabbi Abba Hillel Silver At Mass Meeting In Buffalo, November 28, 1920 In Connection With Zionist Convention.

I wish, my dear friends, at this moment of great confusion, not only in Jewish life but in the life of the whole world to sound a note of hope and optimism. I would not have you think me naive. I would not



REV. DR. SILVER.

and I am all too well acquainted with the enormous difficulties confronting us in Palestine. I know of the paucity of men and material. I know of the almost absolute lack of all things needed for an active industrial life. I know of the perplexing problems and difficulties which we shall face in Palestine. I was also among those who represented you at the London Conference, and I am all too well acquainted with the main conflicting elements in our life, in our Zionist life and in our Jewish life. I am acquainted with the intensity of feeling, the fractionalism and the factionalism in our ranks. And I have travelled the high length and breadth of this land, propagating our sacred cause, and I am thoroughly acquainted with our difficulties in this land, with the great opposition we have encountered and which we may encounter in the days to come.

And yet, in spite of these facts which are true real and vital and immediately apprehended, I am bold enough this evening to speak out in a spirit of dejection or depression only in a spirit of inspiration and optimism. Because, just as I am thoroughly familiar with our weaknesses and our difficulties, I am also, I believe, intimately acquainted with our strength, our power, and our invincible spirit.

You know we Jews are frequently prone to undervalue and underestimate ourselves. We are a whole world to sound a note of hope and optimism. I would not have you think me naive. I would not and I am all too well acquainted with the enormous difficulties confronting us in Palestine. I know of the paucity of men and material. I know of the almost absolute lack of all things needed for an active industrial life. I know of the perplexing problems and difficulties which we shall face in Palestine. I was also among those who represented you at the London Conference, and I am all too well acquainted with the main conflicting elements in our life, in our Zionist life and in our Jewish life. I am acquainted with the intensity of feeling, the fractionalism and the factionalism in our ranks. And I have travelled the high length and breadth of this land, propagating our sacred cause, and I am thoroughly acquainted with our difficulties in this land, with the great opposition we have encountered and which we may encounter in the days to come.

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I believe that we have leaders such as any great national and popular movement may be proud of.

I am hopeful and optimistic also because of the men and women who are in Palestine, because of their earnestness, their willingness to do the humble and the patient and the humdrum things of daily life without which any constructive task is impossible of achievement. Because of the self-sacrificing spirit of the men who are there and are doing much more than you and I here can ever hope to do, I am hopeful. And I am hopeful also because of the hundreds and the thousands of men and women who are streaming down along the highways of Europe down to the land of Palestine—men who so love Palestine, university men, college men, who so love Palestine that they are ready to train themselves into blacksmiths so that they may more immediately be enabled to serve the needs of our fatherland. I say that a people who manifest a spirit such as this, people who give evidences of such superb courage is an invincible people, and a movement that inspires such tremendous idealism is in spite of all its shortcomings and deficiencies, a movement that is bound to succeed.

There are as I stand here this evening, a few things that come to my mind, of which I would like to speak to you. There are a few things of which we must have a clear conception. I understand that during the days of the Convention you have devoted your time and thought to the question of the physical reorganization of our movement. That was a most necessary step. But along with it, and perhaps of even greater importance there is, to my mind, the immediate need for a mental reorganization on the part of us Zionists. We need a new point of view in the work ahead of us. During the years of propaganda, we had a great ideal that sustained and inspired us. Every ideal conceived is an ideal brilliant, tantalizing and fine and perfect, and while we had nothing of reality, we were like the Anachorites and hermits of old who had nothing of the enjoyment of life, and contented themselves with visions of the life to come. But when an ideal begins to find expression in institutions, in reality, then the ideal loses much of its attractiveness. When the form begins to seek matter it becomes earthly. The ideal soars unconstrained, reality frequently limps. If we will constantly match and compare the things which we achieve small, tentative by concession and compromise, with the ideal which we had before us, we are bound to become dejected and dissatisfied. We must realize that now having

entered upon a life of building and construction, we shall have to endure slow patient, heart-breaking trials and tribulations. I want to tell you that the disillusion which we have faced are nothing in comparison with the disillusionments which you and I will be called upon to face in the days to come. If we are feather-brained visionaries, we shall before long become demoralized. But if we are practical men of the world, if not losing sight of the vision, we shall yet know that the vision is distantly removed that we must build brick upon brick, and line upon line for years and generations. If we are practical men, then we are bound in the long run to win through to ultimate victory.

There is one other thing against which we must guard ourselves, against which I have myself had to guard myself. We have lived so long in and for an ideal we are in danger of becoming doctrinaires. We are in danger of becoming rigid; of losing the intellectual flexibility and flexibility essential for builders. Doctrinaires become fanatics, narrow and bigoted and uncompromising. I have seen in our conference in London, evidence of just this spirit of rigidity and fixity; this spirit of dogmatism in our ranks. What we need are not so much abstract principles. We need a spirit of love and kindness and enthusiasm. What we need is more love and less factiousness, more faith and trust and less suspicion. We shall not build Palestine in a spirit of mutual distrust. We run by little groups and sections and bitterly contest and fight for our own petty hobby. We need a spirit of enthusiasm in our ranks. The Jews in Palestine will solve their own particular problems as they face them and meet them.

We must guard ourselves against the spirit of impatience in our ranks. We shall not build our homeland in a day. Palestine will be as great and as noble as the Jews who will be in Palestine will make it and not as our theories will make it. All that we can ask of Palestine to-day is a clear statement that the Mandatory power knows exactly what the destiny of Palestine is—namely Jewish homeland. Secondly that the boundaries of Palestine should be generous so as not to stultify the economic future of Palestine. We need in Palestine, having little of coal and oil and wood, in order to build up the land industrially and agriculturally, hydro-electric power. Without that power our experiments are small and inconsequential. We need water. Water cannot be found in Southern Palestine, in central Palestine but in Northern Palestine, in Galilee, in the Litani, in the Yarmuk, in the upper regions of

the Jordan and Lake Tiberias. If our experiment is to succeed, we must have, and I believe that the Great Powers who are deliberating on these facts, will realize in generous and liberal boundaries to assure Palestine adequate water supply. Beyond that we can ask for nothing more, we do not ask for anything more, we are not justified in asking for anything more.

Now, I believe, my friends, that we can face the morrow with great courage. We can look into the tasks of to-morrow bravely. The Jews of this land are going to see the things for which we are striving. I believe that there has been in the last two years a decided movement in the direction of a more sympathetic understanding of our ideal, even on the part of those who have been indifferent or hostile to the movement.

We may now go forth into our communities and ask for the co-operation of every Jew, irrespective of his previous affiliation with this movement. This is not a Jewish cause. This is now an experiment of the Jewish people, and this is the time for every Jew who is concerned about the destiny of his people to give of himself freely and generously.

What we need more than anything else, more than money, and material and men—what we need now, and what we shall need in the years to come, the slow years, the dragging years, the years that will test our character and our strength, and the strength of our convictions, is that fine faith which characterized the life of our people from time immemorial, which characterized the early efforts and struggle of the leaders of our movement, which has sustained our people throughout the years that something spiritual and intangible, but real faith.

Why did the children of Israel become worthy to sing the song of redemption upon the shores of the Red Sea, because of the faith which was theirs; and we shall yet be privileged to sing the songs of Zion on Zion's soil if we have faith to sow and to plant, and to harrow and to water, to build, to construct; if we have faith in the ultimate triumph of this ideal, which in spite of all difficulties and the hardships and the agonies is yet the one sustaining and inspiring ideal of our people throughout the world. I tell you, friends, that for the torn and tortured brothers of ours across the sea at this hour of darkness, in this moment of supreme agony, when they seem to be torn upon the rock of universal hate, there is but one hope, one gleam, one sustaining thought, and that is that a new light, a new day is breaking in Zion.

### PLAYMATES IN EGYPT

The Jewish Publication Society of America has just published a collection of ten stories, receipt of which we acknowledge, under the title of "PLAYMATES IN EGYPT AND OTHER STORIES," written by Emma Ehrlich Levinger, and forms a worthy addition to the all too meagre list of juveniles for Jewish readers. The book is handy in size and attractively bound.

Each of the ten stories of the collection tells a tale expressive of the spirit of the festival and usually introduces the hero or the heroine of the holiday. Although there is no attempt at class-room teaching and the child will read "Playmates in Egypt" merely for the sake of the stories, still the reader will imbibe not a little history and folklore as well as the economism of the of the earlier days of his people.

The tales are vividly and entertainingly written with strong plots, often heightened by the element of uncertainty children so love in their stories. Their characters are appealing and realistic, while the atmosphere of the various stories should have a distinct pedagogical value.

### BARON UNGERN'S FORCES

#### The Murder Of Jews

Peking, Dec. 29.

According to a telegram from Manchuria Station, it is reported that Baron Ungern's main forces in Outer Mongolia have resumed activities, and are advancing eastward, killing a number of Jews. It is stated that Baron Ungern's forces intend to make Manchuria Station and Hailar their next bases of operations. The report has caused a sensation, and a large number of Jews have taken refuge at Harbin.—Reuter.

### PALESTINE!

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## THE COMING JEWISH STATE

BY C. SPURGEON MEDHURST (Peking)



MR. C. SPURGEON MEDHURST.

IN ISRAEL'S MESSENGER for September I wrote on the world's debt to the Jew, under the caption "The Status of the Jew," and I now propose to discuss the Jew's obligation to the world. It is far from my purpose to propose any specific remedies for the present world-economic-confusion, although we must all agree that an honoured age has come to an end. Evolution appears to have run into a *cul-de-sac*. Progress is truncated. Men are vainly going hither and thither looking for an outlet to go forward. One age has ended and another has begun, but so far it disclosed only one positive feature—the formation of the Jewish Common-wealth in Palestine.

If we take a very broad view of civilization this return of the Jew to his own land assumes a tremendous import. Here is a people belonging to all the nations of the earth, not by emigration or naturalization but by birth; a race embracing all nationalities but bound by a common ancestry and common beliefs, but a group which during its dispersion has imbibed many varying national instincts and traditions. The Jews, though now a heterogeneous mixture, unite in looking back to inspired prophets who proclaimed the Hebrew destiny to be the world centre of Righteousness, Peace, Prosperity. The phenomenon presents a sociological problem of the greatest interest to Jew and Gentile alike.

It acquires a deeper significance from the fact that the war has upset

the world's balance, and that it is doubtful if we shall be able to return to the former unstable equilibrium of unequal distribution of wealth, notwithstanding that it is this very inequality of possession which has hitherto been the foundation of our social organization. Through the war many have learned for the first time the value of consumption, through the war many have learned for the first time the vanity of saving. Things have been turned upside down, and the outcome is uncertain, but as one considers the history of the Jews, their world-wide dispersion, their reunion in Palestine, one wonders if it is not the responsibility of Israel to give a bewildered world an economic and moral lead.

The new ideal is to give every man an opportunity to give the best that is in him, but the way is blocked, especially in Europe and America, by vested interests. In Palestine, however, a new State has to be built from the foundations, and all the experience of a century's industrial successes and failures is at the disposal of the builders, who, though one in race, are a polyglot people.

If in these circumstances Palestine does not become a firm bulwark against Bolshevism—I use the word as a synonym for non-constructive destructiveness, and not as the cognomen of any political party—will not the restoration of the Jew to his own land have proven a failure? Zion it was prophesied was to be the centre of the whole earth, but let us recall the chief lessons of Jewish history, and remember that God's promises to nations are conditional.

May it not be that Palestine has been given to the Jew at this critical world-period for the express purpose of providing for man's imitation, the Model State? Should we be over-presumptuous if, personifying the embryo Jewish Republic, we applied to it the old prophetic word?—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

When we turn to the Jewish Law, the Jewish Prophets, and the Hagiographa we do not find a replica of any existing form of government.

We are faced with a Theocracy, with a fundamental law consisting of two

tables expanded into ten words, but these ten words contain the germ of the various socialistic dreams of mankind. The rest of the Mosaic law refers to too many subjects for it to be conveniently codified. In the main it is suited to the simple conditions of a primitive life such as Moses' contemporaries were living, but it preserves a principle which modern conditions are compelling men to strive for,—leisure for all to cultivate their finer natures. Whatever opinions may be held as to the possibility of even a modified application of the Levitical economy to present day life it must be admitted that in its agrarian laws, its laws of property and inheritance, its regulations concerning poverty, its police regulations, its view of social relationships, we have a comprehensive legislative philosophy suggesting as left a sociology as mankind has ever known. Its principles may be thus briefly summarised:

1. The prosperity of the State is only secured by obedience to the declared will of God.
2. No political or economic theory is sound which violates man's social, moral, or religious instincts.
3. The application of Nos. 1 and 2 cannot be a matter of intellectual recognition only; they must be a question of inward assent of conscience. The prophetic appeals confirming this are too numerous to quote.

The result of such a society is depicted in the sixty-fifth chapter of Isaiah and elsewhere. By what steps the goal is to be reached, what set-backs and reactions may take place in the meantime, are speculations beyond our ken. All that the writer desires to record is his belief that Providence has chosen the Jewish race to be the world's economic saviour, and if Israel can see the vision and understand why Palestine has been given to the Messiah, the Expected Teacher, the Bodhisatva,—the name does not matter—an ancient prophet aptly described Him as "The Desire of all Nations" will surely appear, and crown the work. As a mystic I do not hold that it is necessary he should be of Jewish blood, but I think men of all phases of faith may unite in expecting that the Jewish ideal of Righteousness will be the burden of his message, and we may anticipate that from Jerusalem the world will learn a new and more glorious political and economic science. In this sense indeed shall all the earth be blessed through the seed of Abraham, and the old Word of God prove itself a new message to man.

## HENRY FORD, THE MODERN HAMAN

Sermon Preached At Temple Har Sinai, Trenton, N. J.

BY RABBI JACOB GOLDSTEIN

General attacks on Jews, both verbal and physical, are, alas, no new things either in our own times or in former ages. In the Bible we have records of such assaults from the days of Pharaoh down to those of Ahasuerus. In post-biblical history, the records of the nations teem with them. Within my own personal recollection they have come and passed on in regular cycles—always mischievous, always untrue.

There has always been a striking similarity in the language employed from the days of Haman of the age of Darius and Henry Ford. "Behold!" cries Haman who has a personal grudge to satisfy, "there is a certain people scattered abroad, . . . their laws are diverse, . . . they keep not the king's laws, . . . it is not for the king's profit to suffer them . . . let it be written that they be destroyed!" Mutatis mutandis, that is Henry Ford's argument. I do not know that he is instigated by Haman's motive; and will not, therefore, affirm it.

Let us consider Mr. Ford for a moment. He is a remarkably successful manufacturer and, it is said, has accumulated millions as a well earned reward for providing the people with a cheaper means of travel than other makers of automobiles.

I believe him to be a shrewd and not unkindly man. I must do him the justice to say that I think he has a number of Jewish mechanics and salesmen in his employ and I am satisfied that he is kind and considerate to all his employees—Christian or Jewish. I have no hesitation in awarding him praise for his recognized good qualities. But there is another side to his character, very ungraciously sketched by the late Theodore Roosevelt, who said of him: "Ford is a pretty good man for making cheap automobiles."

But he won't stick to his sphere. He would instruct General Henry, like Baruch, has been a great advertiser.

Ford, perhaps, flattered himself that he gave Roosevelt a "Richard for his Give," when he wrote (or had written, for I don't know for he trusts himself to write "grammat-

ically) in the *Dearborn Independent*—the Ford International Weekly—of September 18: "Men with a past are especially favoured by the Jews for the Presidential office. . . . Men with a past have become President in the United States."

The wicked and crafty Jew, of the world elected Theodore Roosevelt—whose name, in all probability, was originally Rosenfeld—President of the United States, because of his "past." Mr. Ford might argue that there is some reason for believing that Roosevelt may have been a Jew, remembering the well-known humorous trick he played on Alhward, the German anti-Semite. When that apostle of race hatred visited New York, some quarter of a century ago, Roosevelt was the local commissioner of police. Alhward alleged that the New York Jew had organized to break up his first meeting in that city and applied for police protection. Roosevelt sent forty stalwart members of the New York police to maintain order. All of them were Jews.

I am afraid that it cannot be denied that Ford is a good advertiser, at whose feet even Baruch might sit to secure instruction. Remember the "Peace Ship," a splendid advertisement, even though it moved gods and men to laughter. Not all his advertising is as useful and harmless as his moving picture educational series.

There are those who allege that Henry Ford is of primitive mind with narrow limits. Some say that he is not very lit rate, and point to the exhibition he made in the witness box in his libel action against a Chicago newspaper. Suppose for the moment that this sketch has veridicality—a poorly educated man suddenly became enormously rich, having advertised and with an eye for notoriety, well-meaning enough but as irresponsible as a mischievous child—how would we get a explanation of the deplorable campaign of libel and untruth that he is conducting?

Not content with publishing his half-concealed lies in the *Dearborn Independent*, he is collecting them and publishing them in pamphlet form. At the current cost of

printing and paper he must be losing money in vending the pamphlets at ten cents. He has plenty of money to spare. I wonder if he ever stops to ponder on the untellable mischief he is doing by his malignant untruths? His attacks are but a repetition of old, threadbare libels. Forty years ago the promoters of Russian pogroms used the same statements. Twenty-five years ago the anti-Dreyfusards employed identical arguments in France.

I do say most of you have heard the story of the zealous young preacher just inducted into his first pulpit. "I hope," he said to a cautious elder with whom he was conversing, "to stir things up. I shall attack all evils. There is the drink evil." "I wouldn't touch that," interrupted the elder. "Two of our most influential and liberal supporters are brewers. You mustn't offend them." "Well," continued the preacher, "there is gambling." "On that point you will have to go slow. We are all fond of a game of poker." The preacher tried again. "There is the evil of bad language." The elder objected. "To tell you the truth, we all swear a good deal. I wouldn't say much on that point if I were you." "Well, sir," returned the elder, "you can always go for the Jews. There are only a couple of them in the village and neither belongs to our church."

So with our friend Ford. Failing success with other methods of achieving notoriety, he goes for the Jews. Every absurd libel, every preposterous untruth, every mischievous misrepresentation and misstatement has been collected by him—ye, by him, for he cannot exorcise himself on the plea that he does not write the articles himself. That we know. He has not the education. But he is responsible for them. He pays for them. He pays for their distribution. He ignores remonstrances about them.

God knows that I have no desire to be unfair to him. But this thing that he is doing and backing by the power of his misemployed millions is so mischievous, so fraught with evil consequences, so fraught with evil I have imitated my libel that Henry Ford is a more notorious scoundrel. Holding that libel I have purposely remained silent in Toronto, and urged others to do the same. Why assist his advertising campaign?

But that attitude has now ceased to be wise. The mischief is spreading. First, I do not believe that there is any soil in America where the seeds of race and religious prejudice may take permanent root. But last Sunday week, in a great

church on Broadway, the preacher repeated Henry Ford's suggestions as facts to an audience which, attracted by diligent advertising, packed the auditorium. "Jews control everything," cried the preacher. "They control all finance, all commerce and all business." He added the significant threat, "There will be a pogrom against the Jews like the one of which they have not experienced in their history." He charged the Jews with seeking "to set up a king of Israel, the anti-Christ, who will dominate the whole world." Is it not time for every Jew, every American, to utter a vigorous protest against such statements in a Christian pulpit in America? Should not every patriotic citizen of this land urge in the name of Christ, against such self-styled Christians, that the lie they utter is blasphemy against the spirit of the teachings of Him whom they pretend to follow? From such Christians I appeal to Christ.

Now let us spend a few moments in considering the Ford lie. It is impossible to deal with them more fully. That would require hours of your time and attention. Briefly, they are a mere treachery of the old anti-Semitic statements which Ford is graceless enough to enforce by the aid of a palpable and well-recognized forgery.

In 1868 a certain Herman Goedsche, a German postal official who had been dismissed for misconduct, wrote a mystical novel—most probably suggested by the enormous success of Eugene Sue's "Le Juif-Errant" (The Wandering Jew) published some twenty years earlier. Goedsche's novel dealt with a pretended secret Jewish body which aimed to dominate the world. In 1905 there was published in Russia a work alleged to be written by a certain Prof. Serge Nilus, entitled "The Great in the Little." Nilus—if there ever was such a person—told Goedsche's imaginative creation and pretended that it was a fact. He alleged that there was a series of veritable documents which were secretly issued under the name of "The Protocols of the Meetings of the Zionist Men of Wisdom," which were minutes of the transactions at periodical meetings of Jewish representatives aiming at world-domination—the control of all "masses" or "movements" (not one with an elementary knowledge of Hebrew could fail to be amazed and delighted with these phrasals). The meetings are held once in every hundred years, when thirteen Jews assemble in the Jewish graveyard at Prague. They are representatives of international Jewry, and assemble on the appointed hour—happily at midnight—around the tomb of the "Holy

Rabbi Simeon Ben Jehudah." It would be unkind to point out that there is no such tomb, no such name, to be found in that particular cemetery. What has that to do with the matter when we talk of centennial conspirators?

"Nilus" took a wild fiction from an old, forgotten novel, and gravely pretended that he was in possession of genuine manuscripts which proved the reality of impossible meetings of a non-existent body of conspirators, with an imaginary aim, round a non-existent tomb. A farago of frantic foolishness is gathered round this meeting—the conception of a wildly fantastic novelist's imagination.

"The Zionist Men of Wisdom" aim at overthrowing all Gentile nations and subjugating them by a conquering Jewish body. This body has instigated all revolutions, all changes of religion, all wars and all strikes in the history of the world. Its representatives are protean in shape. (If there be any one of them in this audience let him tremble. "Nilus" and Henry Ford are "gum-sneering" for him!)

"The Zionist Men of Wisdom" have joined forces with the Free Masons—tremble, ye brothers of the craft!—to overthrow all religion. They were behind the Protestant Reformation. They organized the Puritan movement in England. They instigated the French revolution. They gave the impulse to the recent world war. Why proceed further with this preposterous nonsense, built on a foundation of folly, deliberate lies and forgeries? Your time is too valuable. The Ford lieholder pretends to believe that there is a substantial foundation of truth in this stuff that delirium tremens is made of. He claims that the Jews control the world—though they form less than 1 per cent. of the total world-population.

Jews, alleges Ford, own Soviet Russia. He may not know that in all Soviet Russia there are only about 200,000 Jews—out of how many millions of Soviet Russians? The Soviet government has nationalized all commerce and industries, but has not dared to touch the peasant landowners. The latter will not permit the Jews to cultivate the land. The government has taken their abandoned live-stock from them. Save for a very small percentage of professional men, all the Jews in Soviet Russia are in a most deplorable and pitiable position—starving and hopeless. Yet, alleges Ford, they own Russia—because Trotsky is a Jew, (whom no Jew I ever met desires to claim as a brother), all Jews are necessarily Bolsheviks. When somebody point-

ed out that a leading Menshevist—the bitter opponents of Bolshevism—is a Jew; that a leader of the bourgeoisie, opposed to both Bolshevism and Menshevism, is a Jew—"Aha!" cries Ford, "Was I not right? See how the Jews lead all parties in Russia!"

Ford pretends to believe that a "Jewish World Program" exists. As Dr. Stephen Wise said the other day, "There is no Jewish world program; but there may be a reason to dread a Jewish world pogrom" if the Fords and their congeners, the Niluses and the Goedsches, are allowed to rave unchecked.

Let me deal for a moment with one particularly wicked insinuation of Ford's. "As in Russia, so in Palestine, not many Jews laid down their lives for the cause; there were plenty of Gentiles for that purpose." The fact is that the "Zion Mule Corps" of 1,000 men, recruited in Egypt, did splendid work in the Dardanelles. There were recruited in the U. S. A. 4,500 men for service in Palestine, who took part in General Allenby's final drive. Let it be remembered that the British armies in Palestine and Mesopotamia were largely recruited from the Hindustani population, which includes few or no Jews. In England, out of a total estimated population of 420,000 Jews, 70,000, or 12 per cent. of all Jews, served during the war. About 9,000 were killed, wounded or missing. Australia has about 19,000 Jews. Eighteen hundred of them voluntarily enlisted for the war—there was no conscription in Australia. The proportion of Jews to the general population of America is about three per cent. Fully six per cent. of our men in all branches were Jews. The number of Jewish dead reached five per cent. of the total of deaths in our service.

Ford has lied. Jew did fight and die in greater numbers than their numerical proportion justified.

At times Ford makes a great parade of fairness to the Jew. "The American Jews," he writes, "do not assimilate." The Jew is not objectionable in his person, creed or race. His spiritual ideals are shared by the world. But still he does not assimilate. We accept part of Ford's assertion. The Jew is unobjectionable in person, race, creed and ideals. But, surely, Ford knows that he is lying when he states that the American Jews do not assimilate. For the Jew does—fully. All that he retains is his creed. That he will not yield. In all else, in ideals, in patriotism, in civic value, he assimilates quite fully to the best in Americanism—even if that phrase excludes the Fords in America.

Next Monday we will celebrate in Trenton the tercentenary of the landing of the Pilgrim Fathers. As a rabbi. I have been asked to pronounce the benediction; and the fact reminds me that in this beloved and sacred land of America the Jew is the better American for insisting on religious liberty.

"Ay, call it holy ground,

The soil where first they trod;  
They have left unstained what there they found—

Freedom to worship God."

I cling to that ideal. In all things I am American. In religion I am a Jew. All the better American shall I be the more I cling to my liberty of worship and the more closely I adhere to the ideals of Judaism.

Written for ISRAEL'S MESSENGER.

## WHY I AM A JEW

BY JOHN BERLOWITZ.

The correspondence in the last issue of ISRAEL'S MESSENGER has revealed the fact that there seems to prevail, at least with some members of this community, an uncertainty about the definition of Judaism, or generally what it means to be a Jew, who is a Jew and who is not? I do not consider myself competent enough to answer this question once for all, but as this question has been discussed often times about twenty years ago, when Zionism started to interest broader circles amongst the Jews of Western Europe, and as I took an active part in these discussions in those days with all the energy and enthusiasm which a young student can command, I shall try to reproduce the following main features of the discussions just referred to:—

Are the Jews, a nation, a people or a religious sect? Is it necessary to observe our Sabbath, our Festivals, our dietary laws, and say our daily prayers in order to be a Jew? Let us consider this question from the historical standpoint. What were the Jews when they lived in Palestine, before they were defeated and conquered by their enemies, that is, before the Temple of Jerusalem was destroyed? Undoubtedly they were a nation, that means a population within certain boundaries, united in their own will, in the same language, descendant from the same race, uniform in their government and, as it was the case with the Jews, in the same religion. When they were conquered and defeated, when the Temple was destroyed, when they were driven from their own country and scattered all over the world, they lost their national independence, they lost their soil and hearth, they ceased to be a nation, and what became of them? Did they assimilate with the population amongst whom they happened to live? Did they associate with their surrounding neighbours? No. Nations came and went and other nations rose and perished, but the Jews

lived. To whatever shores they were driven by the waves of their fate, they remained what they were, Jews, foreigners, scattered remnants of a scattered nation. It is quite true that our ancestors were able to survive their oppressors and persecutors because of their fidelity to the Torah, because they loved God, they did their duty, they cherished undying hopes. But was their Torah, their religion the only bond between Jew and Jew? What were the Jews during the diaspora of 2,000 years? No more a nation; they had lost their political independence; they had lost even their own soil—they had become a people. A people with the same history, with united descendants, even with the same fate of oppression and persecution, with the same language, which they have kept till the present days, united as a people by their own will, united as a people by the will of all the other nations. Thus it was till the end of the past century. No Jew, no foreign nation thought of denying the fact, that the Jews were more than a religious sect, that they were a people.

With the French Revolution, the position of the Jews in Western Europe changed. The French Revolution proclaimed the ideas of freedom, fraternity, equality, these ideas were extended even over the Jews. Great Britain was the first Power to drop all exemption laws against the Jews; the other Powers followed. Germany dropped the last exemption laws in 1865, Russia and Rumania kept them until lately. The Jews had been recognised as full citizens, with all rights and all duties as such. It was in these days after the middle of the nineteenth century that the first ideas of reforming the Synagogue, the first attempts of defining Jewry as a religion arose. It was the intention of some over-zealous reform Rabbis and their followers to show themselves worthy of the rights of full citizenship in the lands in which they happened to live, by deny-

ing the fact that they belonged to another people and not to those amongst whom they lived, by grasping some ritual laws and habits, to diminish the differences between them and their Christian neighbours. We owe it to the diplomacy of those reform-Rabbis and their assimilating Jews in Western Europe and America, that nowadays the question what the Jews are, could arise.

If we bear all that in mind, the answer will be easy. The Jews are a people. Whoever is aware of the fact that 2,000 years ago his forefathers have tilled the soil or have planted their vines on the hills of Eretz-Israel, whoever is aware of the fact that he has pure Jewish blood in his veins and who has the love for his people, is a Jew. Though I deem all three conditions necessary, the last is most essential. Does it mean that all the Jews have to live in Palestine? Though I shall do it at my first opportunity, I must answer, NO, for there are many Britishers, who still remain Britishers, though they do not live in Great Britain. It means the recognition of the fact, that the Jews were a nation once in Palestine that they are a people now, that he or she belongs to this people and that this Jewish people has a right to Palestine, to form there a nation again. So, even if a Jew truthfully, scrves God in his own way and style, as I try to do, and does not observe our Sabbath, our Festivals, our dietary laws and daily prayers, he does not cease at all to be a Jew. But if a Jew, and a rabbi at that, writes that "everybody knows, who knows anything that Zionism to-day is a dead issue, that Palestine will never be a Jewish country," and writes that as his own wish and hope, then I cannot give him credit for being a Jew; the most that I could take him for, would be an American of very poor Jewish religion.

## ITALY PROMISES TO HELP PALESTINE DEVELOPMENT

At a conference between S. Landman, political secretary of the Zionist Organization and Commander Lago, head of the Levant Dept. in the Italian Foreign Office and Sig. Di Saluzzo, Italian under-secretary for Foreign Affairs, the latter assured Mr. Landman that Italy would afford migrants on their way to Palestine every facility, and that generally Italy will be ready to help in the economic development of Palestine.

### THE JEWISH NATIONAL FUND DRIVE

Fes.  
Amount already  
acknowledged ..... 33,745.00  
Henry Whitgeb, Esq. .... 70.00

Fes. 33,815.00

### LOCAL NAMES INSCRIBED IN THE GOLDEN BOOK

As a mark of esteem and appreciation for services rendered in the past, local Zionists have contributed \$570.00 in order to inscribe the following names in the Golden Book, viz.

Mr. D. E. J. Abraham  
Mrs. D. E. J. Abraham  
Mr. and Mrs. S. J. Solomon  
Miss Miriam Solomon

The Head Office of the Jewish National Fund has been duly notified to do the needful.

In a letter dated 2nd November last, the Head Office of the JNF writes as follows:—

"We are glad to receive the draft for Fes. 25,000, and would ask you to thank Mr. M. Simmons in the name of the JNF Board. We hope that your work will continue to show good results."

In a letter dated 30th November, acknowledgment of the receipt of draft for Fes. 3,000.00 contributed by

Chev. Toledano was made with thanks.

The local Zionist Association is in receipt of 100 collection boxes for the JNF and same will be distributed to all those who apply for them. It is highly imperative that this year the local contributions should be well maintained; the great task awaiting the JNF in the development of Eretz Yisrael is herculean and indeed all friends and sympathizers are strongly appealed to to remember the JNF and to give it every financial support.

### THE NATIONAL FUND IDEA AND THE CHOWEWE ZION

The Jewish National Fund Commission in Jerusalem has recently organized a number of public meetings. At one of same, Dr. Chajim Harari related the following interesting occurrence.

Long before Herzl and Schapira proclaimed the idea of the Jewish National Fund at the first Zionist Congress, a small band of Chazuzim, who had come to Palestine in the eighties with "work" as their slogan, assembled in Jaffa. It was during the Cholhamod-Pessach days

that these young Jewish pioneers met in Jaffa to go together to Jerusalem. They wanted to celebrate the Pessach festival there in accordance with the Jewish tradition, and during these Pessach days the old and the new Jewish met at the Wall of Weeping in Jerusalem for the first time. The ideals of the young people worked like a charm on the old Jewish, the speeches, which followed being characterized by great enthusiasm and a desire to create.

In the midst of this demonstration, a young workman, whose name is unknown, came suddenly forward and enthusiastically proclaimed, for the first time, the idea of the Jewish National Fund, the same idea which was realized later by Herzl and Schapira at the first Zionist Congress. His speech met with such an enthusiastic reception that it was immediately decided to make a collection, which resulted in Fes. 3,000 being obtained, a by no means inconsiderable sum for those times. According to Mr. Harari, this money still lies in the Jerusalem Branch of the Credit Lyonnais.

It is to be hoped that it will be possible to procure this money for the Jewish National Fund, as, with thirty-four years' interest it ought to be quite a considerable sum now.

## CORRESPONDENCE

### WHEN IS A ZIONIST NOT A ZIONIST?

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—The letter of Dr. Joseph Silverman of New York, published in your last issue indicates to what extent the so-called Reform Rabbis can go in their madness to combat the Jewish National cause. In their eagerness to belittle the Zionist Movement, a Reform "Rabbi" converts himself over night, buys a Shekel, and then denies that he ever was, is, or will be a Zionist. One Silverman more or less does not matter to us in these days when the best propagandizing elements of world-frenzy have been won over to the cause, but this behaviour of the spiritual leader of Temple Emanu-El is cowardly on his part, to say the least.

Not satisfied with stabbing the Movement from the back, he gives it as his own opinion that Balfour never meant to form a Jewish nation when his famous declaration was made in 1917. Well, I beg to refer this doubting Thomas to the London Jewish Chronicle, dated 10th December, page 16, when no less an authority than Lord Robert Cecil admitted that that declaration implied the establishment of a Jewish State and the creation of a Jewish nation. The last wish of Dr. Silverman that Zionism deserves "to die" is the dying wish of a man whose spiritual bankruptcy is in the hands of a Revolver. I cannot better describe Dr. Silverman's psychology than to repeat what Dr. Emil G. Hirsch, of Chicago, said once of the spiritual leader of Temple Beth-El, of New York, "Too much Polish, and not enough Polish."

I am, etc.

A ZIONIST.

Shanghai, 1st February, 1921.

### WHAT IS BUTH-KOL?

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—I beg to direct the attention of Mr. Buth-Kol to my contribution "Kaddir Allah" to this issue in answer to his criticism. By the way what is a "Buth-Kol"? The Hebrew word "Buth-Kol" as far as I understand means a divine voice or message flashed out from the "Great Beyond" to the earth on very rare and critical occasions. Other scholars interpret it as the Supreme Being's own sacred voice, to which all the nations listen and reverently respond and under the circumstances and according to my humble opinion, is sentimentally a profanation for *hasidim* to assume the name. The voice of your correspondent "Buth-kol" is consequently not

[Correction. In 7th line up, from the end of letter from A Zionist, for Revolver

unlike that of a man who calls in the forest—the echo being the only response. Nevertheless, may his words enter into the mouths of every man and woman and fall upon the ears of every young man. No doubt many of your well-disposed readers would have been charmed to be introduced to the gentleman through the medium of your esteemed columns but since he preferred to bask in disguise that pleasure has been placed beyond your power and I regret to say our regret.

I am, etc.

M. MYERS.  
Shanghai, December 20, 1920.

### MR. MEYERS CRITICIZED

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—As man's life is not long enough to study the many hundred religious creeds professed by the inhabitants of this earth and to arrive at a definite conclusion as to their truth, I need not apologize for being only imperfectly acquainted with the creed of Judaism, and it is therefore not for me to say whether Mr. Myers' definition of the latter is right or wrong. But as every professor of a creed insists that his is the only right one, it would seem that, as Mr. Myers says, a man can truthfully serve God in his own way and style, so long as his actions are guileless and tempered with love, mercy and justice, and so long as he discriminates between right and wrong and does the right thing.

To live up to and practise such a high ideal must necessarily embody the fundamental principle of any religion worthy of ethical consideration, and we should undoubtedly see a better world if such precepts became the rule of life instead of basing one's conduct on the religious tenets of one of the many hundred creeds, the truth of which is being disputed by everybody who belongs to a different sect.

But there can be no dispute about Mr. Myers' doctrine, for by living up to its principle man becomes indeed the image of God.

I am, etc.

GOMBUS NIELSEN.  
Shanghai, 17th January, 1921.

### SECRETARY DUPARC CONVEYS THANKS TO LOCAL SUBSCRIBERS

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—I am discharging an agreeable duty in conveying to you the cordial thanks of the Anglo-Jewish Association, voted by a general meeting held on Sunday in Manchester, to all its Branches, years among them, for the very effective material support they gave in the aggregate to the Parent Body during the past financial year. It is no exaggeration to say that but for

this excellent help the financial position of the Association, serious as it is, would have been still more desperate.

It is earnestly to be hoped that in addition to the ordinary annual subscriptions, a special collection will be made in the form of substantial donations to mark the celebration of the Association's Jubilee.

With personal thanks to yourself for your cordial co-operation,

I am, etc.

M. DUPARC,  
Secretary.

Blomfield House,  
85, London Wall, E.C. 2.  
London, 10th December, 1920.

### HOPES THAT JEWS IN INDIA WILL DO THEIR DUTY AS MEN AND AS JEWS

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—As one who has taken great interest in the mission of Mr. Israel Cohen to excite Jewish Communities, I am pleased to observe that our Community has risen to the occasion and contributed handsomely for the Palestine Restoration Fund. That we have raised altogether £23,000, since the Balfour Declaration, as you so well point out to us, is indeed creditable to our small Community, and I believe that this amount should be further augmented if we were to take into consideration the fact that Mr. E. S. Kaborie, the President of the local Zionist Association, has offered to build a hospital in Palestine in memory of his late wife, which alone will cost several thousands of pounds sterling.

Your open letter to the Jews of India in the last issue of the MESSENGER is indeed timely and forceful. We shall certainly watch developments with interest and hope that our co-religionists in India will shake off the dust of centuries and rise up to do their duty as men and as Jews.

I am, etc.

E. M.  
Shanghai, January 5, 1921.

### ANGLO-JEWISH ASSOCIATION—AN URGENT APPEAL

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR,—In connection with the forthcoming Jubilee of the Anglo-Jewish Association, which celebrates in 1921 the fiftieth Anniversary of its foundation, it has been decided by the Council to make a public appeal for £50,000.

This sum, large as it is, is no more than is urgently required to place the Association, which has suffered severely from the War, on a sound financial footing, and to enable it effectively to continue the important work in which it has been engaged for the past fifty years.

J. SPUNT & CO.

If the appeal is to be successful, the active support of every friend of the Association will be indispensable. It is our intention, therefore, to appeal most earnestly for your co-operation and for that of the important Branch of which you are Hon. Secretary.

I am hoped that in view of the importance of the work which the Association is doing, substantial local contributions will be obtainable; and it is thought that an energetic canvass is undertaken, there should in any case be little difficulty in considerably increasing the number of annual subscribers.

I feel confident that the Association can count on your support, which will be highly valued.

I have pleasure in forwarding and separate cover a number of copies of an explanatory leaflet which has been prepared in connection with the appeal. Additional copies will be gladly supplied should you require them.

I am, etc.,  
CLAUDE G. MONTEPIRE,  
London, November 17, 1920.  
Blondfield House,  
85 London Wall, E. C. 2.

**AN APPEAL TO JEWISH PARENTS TO GIVE THEIR CHILDREN RELIGIOUS EDUCATION**

To THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR.—When "Ben-Ami" first wrote to you regarding the local conditions of our young men and their religious ignorance in territories of Judaism, there were some who took exception to his statement and challenged it in my presence. However, I would like to add a few words in support of "Ben-Ami's" remarks. Last month one of the local dailies invited the juvenile readers to write essays on Christmas and offered suitable prizes to the best writers. I was indeed greatly astonished to find that several young Jewish boys and girls had sent in their essays and one of them, Fanny Zeldensky secured a prize!! Here is a Jewish girl who can write a clever essay on Christmas but when asked to write on Hanukch or Purim, or Passover, our young boys and girls are unable to show their cleverness in the matter. I believe it is the fault of the parents who encourage their children to grow up lamentably ignorant of our history and religion. It is high time that something were done to wake up the powers that be to put a halt to such objectionable practices and realize that unless the rising generation is imbued nobly with the beautiful ideals of our faith our religion will not survive in China, the present apathy and indifference which is being manifested in certain quarters. The greatest sinners in

this respect, are the Ashkenazic section, forgetting that only recently they were sending frantic appeals to save them from pogroms in half-civilized countries. The only ray of hope noticeable is in the establishment of Hebrew and Religion classes inaugurated by Rabbi W. Hirsch, whose task in reviving the "dead bones" is by no means easy. It is the duty of every parent to see that their offspring are sent to the above classes if they wish to see Judaism remaining a force in the days to come. Now is not the time to waste on holidays and it is the duty of each and every one of us to be up and doing.

I am, etc.,  
YEHUVAH,  
Shanghai, January 2, 1921.

**WANTED: NATIONAL CONSCIOUSNESS**

To THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR.—The present position of Zionism is paradoxical. The principle of a "secure home" for the Jewish people in Palestine for which the Zionist Organization has fought since its foundation, has at last been recognized; Palestine has been placed under the care of Great Britain, which has appointed as High Commissioner a Jew and a Zionist, who understands our dream; the land is open to immigration, and we have the possibility of beginning to build our National Home under the most favourable conditions. Yet just at a time like this Zionism seems to have come to a standstill.

Need not many guesses have contributed to this state of affairs; but the fundamental cause is a very simple one. The Jewish people was not sufficiently prepared for the great moment in which it would be allowed to build up its life in its own land. The "national sentiment," which has grown so wonderfully in recent years, gave us sufficient strength for the attainment of our political aim; but now that the period of practical work has begun, now that increasing devotion and heavy sacrifices are demanded of everyone of us, the national sentiment is not sufficient. What we need is a national consciousness, rooted in the very depths of the mind and the heart, by means of which the individual Jew will not merely feel every now and again that he has some connection with the Jewish people, but will make that connection one of the most important factors in his conduct and his daily life.

There is no national consciousness without national education. If, then, we want our people to rise to the opportunity now offered us of building our National Home in Palestine,

we must give to the work of national education our best energies. And as the Hebrew language is the cornerstone of our national education, it follows that we, Zionists, shall not have done our duty until we have made a knowledge of Hebrew universal among the Jews in this country and everywhere. To widen and deepen the knowledge of Hebrew wherever we have any influence—that is not a minor or secondary Zionist activity, but an essential piece of work, without which Zionism cannot maintain itself. Let us then resolve, before it is too late, to treat the question of Hebrew and of national education with the seriousness which it demands.

I am, etc.,  
L. S.  
London, 17th November, 1920.

**A WORSHIPPER IN DISTRESS**

To THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR.—I desire to ventilate a grievance which has long been worrying me. I am sure I am voicing the views of several of your readers when I say that the manner in which our religious services are conducted in the local synagogues by some untrained Hazanim is far from being elevating and inspiring. We go into the piousness of the Synagogue in order to listen to the beautiful and soul-stirring Jewish melodies, but alas! the prayers by the Reader leave us unmoved. The time is out of joint; the reading is emotional and in some instances the prayers are gabbled at the rate of hundred words a minute in order to satisfy some one who is anxious to retire from the service. This condition is by no means a new phenomenon in our history. It has equally affected the synagogues scores several decades ago. In an editorial in the *Central*, August, 1852, the late Rabbi Isaac Leiser, a pillar of orthodoxy in those days had bewailed the manner in which our prayers were gabbled, in the course of which he advocated reform, saying:—

"It amounts (almost) to blasphemy to be reading prayers of the most sublime position, addressed to the Omnipotent, in such a rapid way, that the quickest ear cannot catch the pronunciation, in fact very frequently the words are not pronounced, but run one into the other, forming a complicated mass of unmeaning sound."

That was in 1852, and so it is to-day! To aggravate matters the service is most uninspiring, soul-less and unemotional. Whose fault is it? Some say it is the reader's; others say it is the worshipper's. I am inclined to believe that it is due to the failure of the former to arouse devotion in the service that accounts

for the unproductive results, and so long as we tolerate such a system in our synagogues, so long will there be dearth of worshippers attending the services. Let us find a remedy to it. To befall is one thing; to do something practical is another. I hope that our new Minister will study the local problems confronting us and solve them in a manner that will redound creditably to the wealth and glory of our beautiful faith, which is so admirably reflected in our morning and evening prayers.

I am, etc.,  
ISAI AL DILOI,  
Shanghai, January 10, 1921.

**THE IMPERISHABLE JEW**

To THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR.—Looking back into Jewish history we find episodes familiar to us. We find eventually in ancient Egypt similar to those in our present life, particularly inasmuch as they permeate with hatred to the Jew. Anti-Semitism dates as far back as the days of Pharaoh. In the land of Pharaoh the Jew was persecuted for no other reason than his love for liberty. Having been all his days a peaceful shepherd he loved freedom and independence. The Jew could not assimilate the idea of slavery. Naturally his attitude did not savor the autocratic Imperialists. Then Pharaoh said, "The Jews are more (Synonymous to the Russian 'Bolshe', little short of Bolshevik) and mightier than we; let us deal wisely with them, lest they multiply." These are the first seeds of propaganda sown from hoary antiquity. The crop the Jew has reaped is to be well-known.

In 1920 we hear something similar. We read in the local press shady bits of news that do not tickle very well the Semitic humour. All the local sheets, recently, contained in their columns news of "Nationalisation week" conducted under the supervision and care of the Jewish Commissioners. This information came direct from the lips of a Wrangle—Ex officer's wife, who, herself narrowly escaped from being nationalised. The purpose of this information needs no explanation; it speaks for itself. We can only say, that with due respect to the lady, we congratulate her on her escape and believe that with her leaving Prussia there were no women left, fit for nationalisation. Next:

On the 4th of December—the month, in which we were about to hear, "Peace on earth; good will to men" we read in a local paper an article under the caption "The tragedy of the Romanovs." This article deals elaborately about a Mr. Wilton, who gratuitously devoted his time and energy in dispelling all doubts and discovering the "Nothing but the whole truth" about the murder

of the Romanovs. There is no need to go through the whole length of this treasure. One gem from its settings will sparkle enough light on the whole treasure. It closes thus: "The Ekaterinburg Soviet, which, of course, were Jews, who had the power over the 'Old Ochaana'—These blood-thirsty Jews ordered the execution of the Royal family." After reading such literature one really begins to doubt whether we are living among civilized people or in the midst of savages, worshipping a Beast! Like in the land of Pharaoh, so here in Shanghai, the battle-cry is "Lest they multiply." The Jew must be hunted. The journalistic clique picks up the scent of the Jew and the chase is in the height of the spot. Every Jew-hater has his tongue on the move, emitting venomous lies and perfidy to hurt the Jew. The howl goes forth: "Criminals! Anarchists! Bolsheviks!" Is it any wonder, that the rabid hordes in Poland and Ukraine, having their minds poisoned with such filth as vomited out by the local foul yellow press, have perpetrated on the Jews all fearful atrocities, that we so much hear about. And after all these outrages they have the hardihood to call the Jew blood-thirsty! Venerable, old Rabbis, graceful, virtuous mothers and daughters, dear little innocent infants, may your souls rest in peace, but your innocent blood the earth shall not swallow! Let your blood seeth and sting the black conscience of your murderers, let it cry out the lie to your inquisitors!

Will anti-Semitism prevail? Let us pause and reflect. While Israel was groaning under the yoke of bondage, Moses went to Pharaoh and begged him to let his brethren go a three days' journey in the wilderness to serve his Lord. He did not beg any materialistic favours; he did not ask to, at least, lighten the burden of the hard labour imposed upon them. He only begged the privilege to serve his God. The real Jew is always willing and ready to undergo unbelievable hardships and sufferings for the sake of his God. And therein lies his strength. The strength of the Jew is not in his muscles, which are perishable like any organic growth; his strength is in his faith in his Almighty God, Who is the imperishable truth.

Israel was created in the image of his God. His God is One, so is Israel united with one purpose to seek the truth and is, therefore, imperishable. With his God the Jew walks life; the long-drawn and un-burnt, he is cast into the burning iron and his hair are not singed; he walks into the deep of the sea and his feet are not wetted. The Jew is imperishable; the more he is afflicted, the more he grows. Anti-Semitism is based upon a lie and nothing but a

whole lie, therefore it will not stand before the truth—it will perish. Holden on, ye anti-Semites, hold on, ye liars! Not one of your yellow pack shall move his tongue against any of the children of Israel.

I am, etc.,  
H. BERKNER  
Shanghai, 29th December, 1920.

**JEWISH WAR PRISONERS' FUND**

A warm letter of thanks, addressed to the Shanghai Jewish Community was received from the Committee of the Jewish War Prisoners on Board the M.M.S. "Scharnorst."

This letter was dated from Colombo and is dated the 8th Heshvan 5681 (7-10-20). Since this date we have no news either of these particular ex-prisoners or others who were repatriated by the "Meinam" and subsequent steamers. The plight of the latter must have been pitiful as they left in mid-Winter scantily provided with clothes and other necessities.

**DONATIONS**

Previously acknowledged \$1,811.66  
Since received: S. M.  
Joseph, Esq., \$ 5.00  
Hanging through Mr.  
D. S. Gubbay... \$25.00 30.00

and 1 Box clothing

Total Collected... \$1,841.66  
Spent ..... 1,171.71

Balance in hand... \$ 669.95

**PARLIAMENT AND PALESTINE**

The following resolution was passed by the Parliamentary group for Palestinian Affairs at a meeting held at the House of Commons on November 9th:—

"That His Majesty's Government be urged to include in the terms of the Palestine Mandate definite recognition of the historic connection of the Jewish people with Palestine, and of the status of the Zionist Organisation, and of the policy of the development of Palestine into a Palestinian self-governing Commonwealth."

Further, that His Majesty's Government be urged to make the necessary arrangements with the French Government for the inclusion in Palestine of the basis of the river Jordan and especially of the lower part of the River Yarmuk, as without the effective control of the upper waters of the Jordan, Palestine will be dangerously impaired.

## WORLD'S CHESS WIZARDS ARE JEWS

**EIGHT & ONE-HALF YEAR OLD GENIUS DEFEATS VETERAN MILITARY ACADEMY PLAYERS**

Almost simultaneously with the news that Edward Lasker has for the fourth time won the Western chess championship, comes the announcement that Samuel Rzeschewski, eight and one-half years old wizard, who last week first set foot on American soil, defeated eighteen officers at West Point, among them the chess star of the military academy of America. One of "Sammy's" opponents played to a draw at the end of eighty-five moves. It is well to note, before proceeding with further remarks about "Sammy," that another Jew, Dr. Emanuel Lasker, holds the world's chess championship.

Throughout the play at West Point the boy, who is rather undersized for his years, and apparently differing in no respect other than his proficiency on the checkered square from others of his age, was unperturbed in the presence of his opponents, many of whom were gray-headed senior officers whose after-dinner games at the officers' mess table are noted throughout the service.

Before a gallery which thronged the academy gymnasium, the childish prodigy, clad in a blue suit with knickerbockers and sailor collar, effected his first checkmate after 12 moves, which occupied 35 minutes. The victim was F. C. Mayer, organist of the school, and one of the most formidable players in New York State.

Colonel G. J. Fieberger, who held the lud to an even score, met him on more even ground, seeming to be familiar with the boy's method of attack. Long after all the others had fallen out, when the impossibility of winning became apparent, the two matched wits, with the stripping meslay each of the aged commander's well-practised moves before his rival's piece was at rest.

When a deadlock was reached, the game was called off by the boy's father and teacher, Jacob Rzeschewski, who announced that his son's bedtime was long past, though the youngster, in the centre of a hollow square of chess tables and obviously unaffected by the hundreds of eyes upon him, still seemed absorbed in the game and willing to prolong it to a break.



SAMUEL RZESCHEWSKI.

"Sammy" was born in Ozorkov, Poland, in May, 1912.—*The Jewish Advocate*, (Boston.)

The *Jewish Tribune*, of New York, commenting on the anti-Semitic campaign in America and elsewhere in its issue of the 26th November last, remarks as follows:—

In telling the TRUTH ABOUT THE JEW, let us tell of present day facts—let us dispute the assertion that Samuel Rzeschewski the little chess wizard now in our country, is a POLISH boy. He is NOT Polish tries to steal the glory of his accomplishments and add them to her standards. Poland in one breath says he is a Jew and as such is not Polish and in another claims him BECAUSE of his genius. Poland, on the one hand, robs him of his birthplace, maltreats his parents, robs them of their possessions, humiliates his relatives and otherwise makes their lives miserable, and on the other hypocritically claims him as a POLISH boy. Samuel Rzeschewski is a JEWISH boy, born of orthodox Jewish parents whom Destiny placed on Polish soil. His GENIUS is JEWISH genius; his accomplishments are JEWISH; his antecedents are JEWISH—he is JEWISH through and through and as a JEW, we are proud of him. Were Poland to have treated him as a son, then would he be proud to claim Poland as a MOTHERLAND but now it is merely a stepmother and a most vile one.

## ANATOLIA TO BOMBAY

**Jews Plight And Flight**

A second batch of refugees from Armenia has arrived in Bombay. They consist of men, women and children of all ages and appear to be in a very sad plight and very much knocked about. A *Times of India* representative interviewed the refugees and they all flocked around him, each one telling a tale of agony privation which was softened at the hands of the enemy.

The party consists of about 112 Armenian Jews and 85 Persian Jews. From what they stated to our representative it appears that they belong mostly to the merchant and trading classes. They were Turkish subject residents in Anatolia and round about. Some months ago the Russian Bolsheviks overran the place and attacked and drove away the Turks. The Bolsheviks thereupon left the reins of Government in the hands of their Armenian allies and left the place. The Armenian Bolsheviks' first act on coming into power it is alleged, was to fall on the Jews and massacre them by hundreds. One old man of 70 related a most terrible story of his plight. He was an architect and was in a prosperous condition. The Bolsheviks massacred his whole family consisting of eight children and his wife, and only spared him after running the point of a dagger into one of his eyes and pulling it out. Several other men from among the refugees related similar tales of atrocities and each had to mourn the loss of a wife, or brothers and sisters, or little children. Those who escaped with their lives were robbed and reduced to destitution and many of them show marks of gunshot and dagger wounds.

They made their way to Baghdad and here they were assisted by their co-religionists and sent on to Basra. At the latter place the British authorities afforded facilities for their passage to Bombay and the party arrived here by a B. I. boat on Thursday last. After wandering about in the city they took refuge in the compound of the Jacob Sassoon School at Byculla and here they are now being cared for by the Zionist Association and by the Chief Rabbi and his disciples and other rich Jew merchants of the city. Arrangements have been made for their food, milk for the babies and medical aid and they are sheltered in a temporary camp erected in the school compound. Mr. William Tolkovsky of the Zionist Association is taking an active part in looking after these refugees and is in communication with the authorities in Palestine to enquire whether the refugees could be sent there.—*Times of India*, (Bombay.)

## THE TWO UKRAINNE MARTYRS EXTOLLED AT THE 23RD CONVENTION OF THE ZIONIST ORGANIZATION OF AMERICA HELD AT BUFFALO IN NOVEMBER LAST.

ADDRESS OF DR. HARRY FRIEDENWALD IN MEMORY OF DR. ISRAEL FRIEDLAENDER

MR. CHAIRMAN, AND FELLOW DELEGATES, LADIES AND GENTLEMEN!

All of us who knew Dr. Israel Friedlaender—and we had all met him often and listened to him—must feel, as I do, that we cannot go on with the business of this convention before we have unburdened our hearts and paid a tribute of respect and honour and love to the memory of our fallen comrade and leader.

I am grateful for having been selected to voice this tribute, because I am thus enabled to express in public my own great personal debt together with the debt which every member of our organization owes for the services which he has rendered us by his knowledge and his wise counsel, by his friendship and his comradeship in all our work. Through him we were led to do better, to work harder, to labour with more enthusiasm and with greater joy in our cause. For he brought to the Zionist organization all his scholarship and learning, all his gifts of character and person, all his intense devotion and pure idealism, and thus helped to raise the Zionist movement to the high spiritual level it has attained in this country. He was a scholar of high repute, and his scientific contributions were many and were greatly prized. He applied his scholarship, semantic and historic, to our cause, teaching us to appreciate the present in the past, and to understand our purpose and our goal. As a Jewish educator (and I am convinced that there was none who had greater qualifications) he was intent on the education of our youth and much that has been accomplished was due to his incentive and his labours.

But it was as a man and as a Jew that he influenced us most. He had lived in different countries and knew intimately the Jews of various lands; of the east and of the west. He was in deepest sympathy with all; was able to appreciate the special virtues of each. No one has helped us to understand our Polish and Russian brethren as he has. His sympathies were of the broadest. To him the Jewish people were one and inseparable. His faith in their future was complete and unshakable, infusing hope and courage in others. His confidence in the inherent powers of Israel to live and develop rested on the strong foundation of his knowledge of his people and of their history. His love for his people and his devotion to them was whole-hearted. There was no service which he ever shrank from. It was in their service that he gave up his life.

We have heard it said that Dr. Israel Friedlaender died like a soldier. No. He had not that quality of the soldier, born of revenge and of hate for the enemy, the quality that enables the soldier to kill and destroy. Dr. Israel Friedlaender went forward with a heart full of sympathy and of love; love to help, to give cheer and succor, to bring people together in friendship and snatched down on his mission, on his errand of mercy, he died not the death of the soldier, but the death of a saint.

We mourn his loss. We mourn with his family, with his widow and his children. But even in the mourning we have the joy of knowing that he was one of us, that his life and his work bequeathed to us. Yes, that the great force in his life which gave it beauty and nobility was the very cause which we are serving and for the furtherance of which we are met in convention to-day. We shall ever hold true and sacred the memory of Dr. Israel Friedlaender.

ADDRESS OF REV. LOUIS I. NEUMANN IN MEMORY OF DR. BERNARD CANTOR.

MR. PRESIDENT AND FELLOW ZIONISTS.—I remember hearing Professor Friedlaender many times describe that at the ancient Egyptian festivities, at their very height there would be brought in a coffin in order that the guests might see how fleeting is life, and how imminent is death. I cannot help recalling Dr. Friedlaender's mention of that theme on this occasion, when death must be mentioned in the midst of rejoicing. I speak for my colleague and comrade, Bernard Cantor.

Bernard Cantor had an optimism and a confidence and a trust in human nature that were unique and inspiring. At moments it seemed as if he were building on shifting sands, because the draft came and took from him his finest young men workers, at a time when the Free Synagogue programme on the East Side seemed to be moving again into the forefront, and yet he was satisfied, even at the temporary interruption of his work, because he knew that his boys were to serve in the Armies of America.

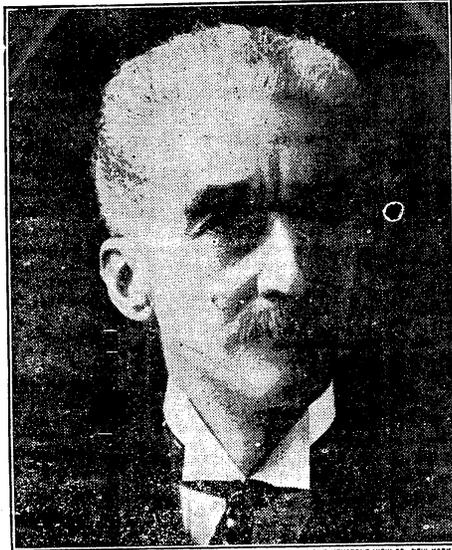
It was this same courage that he showed here in America that sent him smiling and radiant into Poland, even as Dr. Friedlaender, whom it was my "schis" to know and esteem as teacher. He might have remained in America in safety, but he chose to go into the very fiery furnace of peril. He might have foregone the journey itself upon which he and Professor Friedlaender met their death, because the touch of romance had come into his life. He might have remained with her whom he called his beloved, and yet, because the call of service came to him, he went with Professor Friedlaender and the old Rabbi in the car, which was as sailed, as you know by bandits and brought to them their end. Bernard Cantor died as a happy warrior in his right. He died in harness under arms. It was my task to tell to his mother the news of his passing. The Spartan woman told her son to return with his shield or on it. The warrior of old might be resigned that God had given and taken away. The mother of Bernard Cantor showed that Jewish fortitude which shows to-day that mothers and sons really believe that neither life nor death matters so much as the courage we bring to them. Through the death of Dr. Friedlaender and Rabbi Cantor American Jewry has received a new self-revelment and a new consecration. A youth, born in America, professing an interpretation of Judaism into the American soil, showed that he was of the stuff of which the martyrs of old were made.

If dark days are in store for the Jews of America, may they face their persecutors with the same forgiveness that Israel Friedlaender and Bernard Cantor showed the men who slew them in cold blood. It is for us then to revere the names of these men through whom God has wrought great glory. There is the memorial of virtue which is immortal through all time. Israel Friedlaender and Bernard Cantor will march, crowded in triumph, victorious in the strife for the prizes that are undefiled.

## THE PRESIDENT OF THE LEAGUE OF NATIONS

M. Paul Hymans, the Belgian statesman who has been chosen president of the League of Nations by the first Assembly of that body, is noted not only as a brilliant statesman but as a Jew who bears for his brethren a whole-hearted interest. Politically he has had a unique career. Born in 1865 in Brussels, he attended the University of that city and became a barrister in 1885. In 1898 he married Mademoiselle Goldschmidt. In 1911 he became a member of the Brussels Municipal Council and at about the same time obtained an appointment as Professor of the Brussels University. A little later he was chosen a member of the University Board. From 1915 to 1917 he served as Belgian Envoy Extraordinary and Minister Plenipotentiary to the Court of St. James's.

For many years M. Hymans was a leader of the Liberal Party in Belgium. He stepped from his post in England to the position of Minister of Foreign Affairs in the Belgian Cabinet and later became Premier. M. Hymans was considered by many critics the most brilliant delegate among the statesmen and jurists at the Peace Conference. His addresses, explaining Belgium's needs or upholding his own interpretation of Europe's needs, were distinguished by a marked clarity of expression and soundness of logic. He brought with him to the Peace Conference a knowledge of economic



M. PAUL HYMANS.

and political currents and realities born of years of study. This, combined with his personal ability as an orator and original thinker, made him one of the, if not the, outstanding figure of the Peace Conference. A few weeks after the war broke out in 1914, M. Hymans, accom-

panied by Count Goblet d'Alviellax and Paul Vanderveelde, came to the United States to enlist American sympathy for Belgium in her moment of greatest agony, when the Germans were sweeping ruthlessly across her frontiers and committing unspeakable atrocities.

## GEULAH JEWEL FUND

### Local Response

The Hon. Sec. of the local Zionist Association has sent out the following circular to the local fair sex of our Community:—

I have pleasure in giving you the following text of a cablegram which the Federation of Women Zionists, London, has recently sent to Mr. Israel Cohen, the Zionist Envoy:—  
"Keren Hayood arranged Women's Jewel Fund, please organize committees."

He foregoing is indicative of the desire to secure from the women of Israel, as in the days of yore, jewels with which to re-build the ancient land of Israel. The response from the various parts of the world has been prompt and generous; you are, no doubt, aware that

Mrs. Nathan Straus, of New York, has recently given all her jewellery for the Restoration Fund.

It has been suggested that in Shanghai such a movement amongst Jewish ladies should be organized, and Mrs. Edward I. Ezra, 445 Avenue Joffre, Adodat Hall, has kindly consented to act as Honorary Treasurer. It is to be hoped that whatever jewels, broken, discarded or otherwise, which can be spared for the great cause which we all have at heart, you will be kind enough to forward to Mrs. Ezra at the above address.

We are glad to say that at the Concert given last month in aid of the Palestine Restoration Fund, Mrs. Edward I. Ezra was able to hand over to Mr. Israel Cohen a handsome collection of jewelries sent to her freely by Jewish Ladies who desire to remain anonymous. In this instance thanks are due to both Mesdames Edward I. Ezra and R.

D. Abraham for their great efforts in initiating the Fund.

To all the Jewish women throughout China who have not yet contributed to the Geulah Jewel Fund a strong appeal is being made. The Federation of Women Zionists of the United Kingdom has made a good start. The latter has just issued the following forceful appeal:—

**"JEWISH WOMEN!** Help us in the reconstruction of a home for the Jewish people! Let us make Palestine a civilized country with proper Roads, Schools and Hospitals. Let us assist our pioneers, Women Farmers and Workers. Let us save our children from tropical diseases. It is our right and our duty.

"All of you have jewellery, new and old, old-fashioned Rings, Chains, and Watches, many of which are of no use to you—they are necessary to us."

## JUDGE LOBINGIER AND EX-PRESIDENT TAFT FLAY ANTI-SEMITISM



CHARLES S. LOBINGIER.

Having drawn the attention of the Hon. Charles S. Lobingier, the local eminent Judge of the U. S. Supreme Court for China, to the statement issued by the American Jewish National Organizations published in the SHANGHAI CHINA DAILY NEWS and the SHANGHAI MERCURY last month, we were favored with the following interesting letter which we are sure will be read with rapt and intense interest by our readers:—

Shanghai, China, Feb. 7, 1921.

DEAR SIR.—I am sure that your readers must soon realize, if they do not already, that the vapors of the "Dearborn Independent" do not represent the attitude of America toward the Jews. The prompt and hearty repudiation of its utterances on the part of such representative Americans as Ex-President Taft, General Leonard Wood, David Starr Jordan, the educator, David Janne Hill, the diplomat, the octogenarian clergyman, Lyman Abbott, and such eminent literary characters as Katherine Lee Bates and John Kendrick Bangs, should reassure anyone who thinks that any considerable number of my countrymen are deluded by such a foolish piece of propaganda. America is a large country with a population of over 100,000,000, and it is easy to attract some followers for any movement. But the attitude of the great majority is best evidenced by the perfect equality extended to all Jewish citizens; by the presence in high places of such eminent Jews as Justice Brandeis of the United States Supreme Court, Judge Julian Mack, various members of Congress, etc. In fact this sudden outburst of jealousy on the part of a few is a tribute to the growing numbers, power and influence of the American



WILLIAM HOWARD TAFT.

Ex-President William Howard Taft, in an address before the B'nai B'rith in Chicago on the 23rd December, bitterly attacked the efforts of the Dearborn Independent, owned and controlled by Henry Ford, to create an anti-Semitic feeling in the United States.

The articles, according to Mr. Taft, are directed to sustaining a definite indictment of conspiracy in which the whole Jewish race ultimately involved.

With reference to the alleged profecies of the "Wise Men of Zion," on which the articles in Mr. Ford's paper are based, Mr. Taft stated that they have their counterpart in the fanciful tales of Baron Munchausen.

In concluding Mr. Taft said:

"There is not the slightest ground

Jews. And I may add that nowhere is there a more widespread and sincere sympathy among non-Jews toward Zionism and its aspirations, than in the United States.

for anti-Semitism among us. It is a vicious plant. It is a noxious weed that should be cut out. It has no place in free America and the men who seek to introduce it should be condemned by public opinion."

In pointing out the fallacy of the statement that the Jews alone are the capitalists and the international bankers of the world, Mr. Taft stated that of the 13,000,000 Jews in the world more than half of them are still suffering not only persecution and oppression, but the utterest poverty and starvation.

"Why is it," he asked, "if this omnipotence belongs to the Jews, half of them are in the greatest misery? One needs to cite no specific facts to refute the preposterous assumptions of this learned writer in the 'Dearborn Independent,' because the general facts which refute his every statement can be seen by a wayfarer man, thought a fool."

Written for ISRAEL'S MESSENGER.

TALES FROM THE YIDDISH

J.—"The Tsar's Worth"

BY RICHARD KOMAROFF.



MR. RICHARD KOMAROFF.

A great calamity befell the Russian Jews in the reign of Nicolas I. A Royal manifesto, issued from the Imperial Palace, was distributed throughout the length and breadth of the land.

It advised by his priests and counsellors, the Tsar declared: "Inasmuch as We, Tsar Nicolas I, of all the Russias, possessor of an Empire extending to the ends of Asia, controlling millions of subjects, with palaces, money, precious stones all at our command, an Emperor throned by the Divine Right of God, and next to God in power and splendor, desire that We be told our worth, or failing this answer within three days of this edict, We decree the Jews to be killed, without trace."

In their prostrated state of minds the Jews gave up all hope. Good men began to fast and pour ashes on their heads. Prayers were offered up to God for deliverance. The question was on all lips, "Who could tell the Tsar's worth?" The great Rabbis counselled the people to have blind faith in God, to trust in his mercy to deliver his people from so strange a circumstance.

The three days drew near. A few ventured to answer the Tsar on the first two days. Some estimated his worth from thirty to one hundred millions; other answers were likewise given, but to no effect. "Remember," said the Tsar, "We are next to God," and at this announcement the Jews groaned. Who knew the worth of God?

The third day dawned. Lamentations were heard throughout the land. The answer hour drew near.

All was hushed. Good Jews, prior to coming, had said their last prayers, prepared to meet death.

At the vast meeting place erected for the purpose, the military and police were armed to the teeth. Rifles were loaded and every avenue of escape was watched. The herald announced, "This is the third and last opportunity for the Jews to answer the question set them by our Imperial Majesty. Stand forth those who will speak." The Emperor followed and took a place on a raised platform. The Jews closed their eyes prepared for the worst, but God had not forgotten his people and those who believed and had faith in him. Through the crowd a young shepherd boy pushed his way, saying, "In the name of God, let me pass!" With quick steps he reached the Emperor's feet and paid homage.

"Are you prepared to answer my question," said the Emperor?

"Yes," answered the boy. "If you will permit me to question you, I shall tell you your worth."

"Proceed," said the Emperor.

"Said the Shepherd," "Sire, you are Nicolas I, Tsar of all the Russias, ruler over millions of people, possessor of unlimited riches and especially throned by the Divine Right of God because you are next to God?"

"Yes," answered the Emperor.

Putting his hand to his pocket, the boy drew forth a tiny crucifix with the figure of Jesus upon it, engraved of wood. Said he:

"What is that?"

"A crucifix."

"And who is lying upon the cross?"

"Jesus."

"Is he your God?"

"Yes."

"What is the value of this crucifix?"

"About 40 kopecks."

"Well, then," said the smiling boy, "if your God is worth 40 kopecks and you are next to God, you are worth 20 kopecks, exactly one-half."

The Tsar was so struck at the simplicity of the answer, that he forthwith ordered the Jews to be unmolested and to be given the privilege of residing in the forbidden areas.

The shepherd boy was the recipient of a handsome gift from the Tsar, and despite all offers of wealth, he was content to go back to his flock, to meditate in the field, and to live in God's beautiful sunshine.

LORD READING APPOINTED VICEROY OF INDIA.

India Hails Appointment With Satisfaction

London, Jan. 8. It is officially announced that the Earl of Reading, Lord Chief Justice of England, has been appointed Viceroy of India, in succession to Lord Chelmsford.—Reuter.

London, Jan. 11. Replying to the congratulations of the Bar on his appointment as Viceroy of India, which were voiced by the Attorney General Sir Gordon Hewart K. C., in the High Court this morning in the presence of Judges, Lords of Appeal, leading barristers and many members of the public, Lord Reading, greatly moved, said that he did not propose to guess the reasons for his selection as Viceroy, seeing that he had no knowledge of India, but would abide by the assertions of those who were competent to judge.

"I leave the Judicial Bench," he remarked, "not forsaking or abandoning the pursuit of Justice, but rather pursuing it in larger fields but upon a road that is not so certain or well laid. In the law-courts a man is limited by the facts and evidence before him, whereas in politics he has not all the factors always before him until, perhaps, long after he has given his decision.

Lord Reading said that he was going to India with the sole desire to do right, and he believed that he could not fail.—Reuter.

Delhi, Jan. 12. Lord Reading's appointment as Viceroy is warmly welcomed here. His brilliant career inspires confidence that he will prove successful as Viceroy.

THE ZIONIST ENVOY

Mr. Israel Cohen returned to Shanghai on the 7th January from his mission to North China, Manchuria and Japan and had been a guest of Mr. Ezra Shalom. The funds collected must be considered quite satisfactory from the standpoint of the proportionate size of the Jewish communities in the respective centres visited. In Harbin where a special conference was convened by the Zionist Federation, Mr. Cohen succeeded in collecting the handsome sum of £12,000; in Kobe and Yokohama £500 was secured and in Tientsin the sum of \$2,300 was collected as per detailed lists published elsewhere in this issue.

Mr. Cohen left on the 13th January per s.s. "Sinkiang" for Hongkong enroute to Singapore, Java, Calcutta and Bombay.

THE JEWS OF SPAIN AND PORTUGAL\*

Lecture Given To Jewish Children Of Manchester By The Late Prof. C. A. Toledano.

MY DEAR CHILDREN,—I come here to say a few words to you. First, I shall declare that I envy you the opportunity you are given to learn so many useful things; from so clever a scholar and so good an Israelite as your worthy teacher. I wish I could sit and learn from him the beautiful Hebrew language and hear his wise explanations of so many points of our religion, which are misunderstood and misinterpreted by the utterly ignorant or by those (remember this) who with only a partial and superficial knowledge pretend to know and scoff at what is worthy of respect.

You are young and now forming your character and your judgment. I do not wish you to follow slavishly the opinion of other men, renouncing to develop your own individuality and your own ideals when you reach the age of reason, but I recommend you to learn attentively what you are taught, to be grateful to your master and help to make his task less irksome, by your good behaviour and observance of discipline in class. Remember that boys and girls can also be and should be little gentlemen and little ladies.

Next I should like you to be fully alive to the pride of race which every Jew must feel, belonging to a people which is one of the two pivots on which all modern civilization turns. The Hellenic and the Jewish philosophies are these two pivots or corner-stones and I sincerely believe that the latter is the more glorious and divine. The sneers aimed by the vulgar at the Jew become reverent respect when the Jew feels like a Jew and behaves like a Jew worthy of his great traditions.

And now, I shall entertain you with some observations on our faces. You will know that it is divided into several branches, all forming one whole, so that by saying that a Jew belongs to any branch absolutely without distinction.

The two great divisions are the Ashkenazim or so-called German and Polish Jews and the Sephardim, or so-called Spanish and Portuguese Jews. Each division is subdivided. You learned teacher would be able to trace the developments of the different subdivisions. I shall give

\*We are indebted to Chev. TOLEDANO for the privilege of publishing this highly instructive address in ISRAEL'S MESSENGER.

you a very rapid and cursory review of the Jews of the Iberian Peninsula (Spain and Portugal). The Jews had established themselves in Spain from the most remote times. Ishak Cardoso assigns the time of Ahasverus for the establishment of Jews in the town of Toledo. Rabi Ishak d'Acosta, the time of Nebucadrezzar for their establishment in Andalusia, others to the time of Solomon.

What is generally admitted as proved is that there were Jewish communities in Spain before the beginning of the Christian Era.—During the first four centuries of the Christian Era the Jews of Spain lived in great prosperity enjoying great tolerance, especially in the fourth century at the hands of the Visigoths who had embraced the teachings of Arius (something like the Christian Unitarians of to-day). Then under their king Recaredo, the Visigoths became Catholics and the Jew began to suffer some persecution, hardened under his successor Sisebut who ended by decreeing their expulsion about 600. Most of them became nominally converted and many passed over to France.

These persecutions caused the Jews to encourage and help the invasion of Spain by the Moors.

This is true and Spaniards reproached the Jews for it but the reproach is not deserved because of the persecution they were then suffering unjustly.

Under the Arabs or Moors of Spain these Jews prospered again and very eminent Rabbis flourished in it.

An episode... Rabbi Mosseh Ben Haamech arrived at Cordoba, sold as a slave but rescued by the Jewish community. Rabbi Nathan was teaching in the Synagogue. Rabbi Mosseh listened among the audience, then he humbly rose and spoke. When Rabbi Nathan heard him, he declared solemnly that he declined the honour of Rabbi and Dayan because Rabbi Mosseh was the only one worthy of the position.

Rabbi Aben Joseph Ben Haedai Ben Chaput in 915, an Arabic, Hebrew and Latin scholar and a famous physician becomes the first minister of Abd-El-Rahman the third; by this capacity he received the ambassadors of the Emperor Constantine of Byzantium and of Otto I, Emperor of Germany. Queen Toda of Navarre with her son Don

Sancheo consented to go to Cordoba, the capital of the Moorish Caliph so that Rabbi Ben Hasdai should cure Sancho of a terrible disease and the Rabbi cured him. Jakob Aben Gan a silk manufacturer succeeds Ben Hasdai as Primo minister of Mohammed Aben Amer Al-Mansor.

By the fall of the great Caliphate of Cordoba in 1022, the great power of the Moors is shaken and loses ground subsequently, until it disappears in 1492 with the fall of the King of Granada, their last prince in Spain.

The Jews of Spain transferred their allegiance to the Christian Kings as they gradually recovered their lands and these Kings on their part derived great advantages from their services and treated them well.

In 1086, in a battle that took place near a town called Suralles many thousands of Jews fought valiantly and died in the service of Don Alphonso VI, against an army of African Moors from Morocco and of the Moors of Granada.

Abraham Ben Hivah, the Nassi of Barcelona born 1070, occupied a high position with the Count of Catalonia, so did Abraham Ben Samuel an eminent physician, as also did Joseph Ben Kimchi and Rabbi Moses Bar-Nachman called Abi-Ha-Hochmah, in Gerona.

Berjamin Ben Iona of Tudela a Jew of Navarra preceded Marco Polo, the great Venetian traveller in his travels in the 12th century.

The great family of Jewish financiers Ben Yaisch commenced to flourish in Portugal under the King Alphonso Henriques who made Yafia Aben Yaisch his Almoraxiro or Chancellor of the Exchequer in about 1150. The Jews still under the sway of the Moorish kingdoms, who survived the fall of the great Arab Kingdom of Cordoba continued to flourish and occupy high positions in spite of occasional persecutions. It is enough to mention the great philosopher and poet Rabbi Yehuda Ka-Levi, born in Toledo 1080 and Rabbi Mosseh Ben Maimon (Arambam)—Maimonides born about 1085.

Under Alphonso VII about 1150 we find Rabbi Jehuda Ben Josef Aben-Ezra seated with the title of Nassi amongst the King's counsellors. In those times the Spanish King entrusted many castles to the exclusive care of the Jews who undertook to guard and defend them.

When Ferdinand III King of Castile died in 1252 his son Alphonso X erected a monument to him written in Latin, Spanish, Arabic and Hebrew.

Don Jayme El Conquistador, King of Aragon, about 1230 had many Jewish Counsellors and Financiers; amongst them the famous Rabbi Astruch De Borsnyor.

The kingdom of Alphonso X (The Wise) of Castile (1252-1284) marks

the golden age of the Jews of Spain working side by side with Moorish and Christian war men, under the eye of the wise King, Jehuda Ben Mosch, Ben M sea, and Rabbi Israhel Aber Zaqui, of Toledo are the authors of the astronomical tables called the Alphonsine Tables and other scientific books in arabian.

The great synagogue of Toledo is built, Don Gag Alon Mayer, his physician and Don Yucaf, his Ministers, and hundreds of illustrious Jews flourished and their fame survive, to this day in modern Spain.

A Spanish author Don Jose Anagnor de los Dios writes of that period: "The Jewish people reached such a degree of intellectual development, such wealth and power in the State as had exceeded their own hopes." Unfortunately he adds: "... to such a point that it seemed to compromise that prosperity for the future..." The great prosperity of the Jews awakened, since those times, the jealousy of part of their Christian neighbours, encouraged by the hatred and malice of the priests which had always been at work to influence the Kings and people against the "infidels," but in spite of occasional persecutions here and there the Jews maintained themselves prosperous and held their own, well enough for about another century.

The Christian writers complain of the heavy taxes or moneylending practised by the Jews. This may be true because the whole finance was in their hands and it was equivalent to the modern banking of today, but of course under different circumstances. This however, shows how necessary it is for a good Jew to avoid the imputation of usury.

In 1310, Don Judah Abarahel is a minister of King Ferdinand IV (of Castile). He is the founder of a great family of Jews of which mention will again be made. Every Jew should remember this name with reverence.

The minister of Don Pedro 1350-1369 is the famous Samuel Ha-Levi to whom is due the erection of the 2nd, synagogue of Toledo (afterwards the church of San Benito).

Under Don Pedro, the friend and ally of the English Black Prince, the Jews enjoy great protection but Don Pedro having been murdered by his illegitimate brother Henry II, and succeeded by him, persecution commences in Castile against the Jews who had steadfastly sided with Don Pedro. There is a legend that Don Pedro himself was nothing but a Jewish boy passed off as the son of the King, but this is not generally believed. Under Don Pedro lived Don Sen Tob of Carrion one of the first Spanish poets to write verses in the vernacular. It is he who says to King Don Pedro: "I wish to address moral and sound advice—"

For budding from a thorn  
The rose I do not think

Will lose, nor good wine  
For coming from a twig,  
Nor is the hawk of less worth  
Bred in a lowly nest,  
Nor is good counsel  
Received given by a Jew.

Fernan Martinez, a new Haman, archdeacon of Ecija a town of Andalusia, a rabbi later of the Jews, now commences a propaganda against them. King Henry II, not being in their favor, but on the contrary hostile to them, the bitter campaign is not stopped, as other persecutions by the clergy had been before, and the period of decadence for the Jews of Spain and Portugal commences. They begin to be eliminated as much as possible from public service although the King cannot do entirely without them. One of the first signs of the impending storm was the imposition in Castile of the badge on the Jewish dress, and the final decree of exclusion of Jews from public offices which were gradually entrusted to the priests themselves. Sanguinary persecutions ensued, and many Jews hoping to escape them, adopted Christianity outwardly, although practising their religion in secret. A fearful massacre took place in 1391 all over Spain. The Kingdom of Castile gradually increases in importance until it absorbs that of Navarre, and eventually under Isabella becomes united to Aragon, whose King is Ferdinand and we have the United Kingdom of Spain under Ferdinand and Isabella. Portugal is independent but as far as the Jews are concerned, falls under the influence of her mighty neighbour. In July 1411, Fray Vicente Ferrer (another Haman) followed by an armed mob enters the great synagogue of Toledo (founded by Abuhafia) and it is forcibly turned into the church of Santa Maria Lablanea.

Ferdinand and Isabella found Spain in a state of pestilence and lawlessness and saw the necessity of reducing to a common centre all the militant forces of the state, unfortunately they were religious bigots, especially Isabella, and the Jews were the victims of the stern assertion of their power and will.

By that time, as a sequel to the persecutions, a large class had formed of "converted Jews" who as "New Christians" had climbed into the highest places in the realm and intermarried in the highest nobility, being at the beginning encouraged by the fanatical clergy who saw in that, a triumph of their faith, but their prosperity awakened the jealousy of their enemies and rivals, and the priests also became gradually aware of the insincerity of their conversion due only to interest.

Ferdinand and Isabella start the Inquisition conceded by Pope Sixtus IV in 1480, under which perished most and certainly the highest of

these converts while their riches were confiscated in favour of the sovereigns and the church. After hesitations and waverings, the Jews, the loyal and honourable Jews who had stuck to their guns to the very end proclaiming their right to profess their religion were expelled from Spain by decree dated 31st March 1492 at Granada, the time given to them to leave the country being three months. Many hidden Jews remained, especially in Portugal, but these gradually died away under the Inquisition or were absorbed by the Christian population. Torquemada the chief Inquisitor, the arch-fiend (the worst of all Hamanims) lived at this period and his name is execrated by every upright man to-day Jew or Christian.

An episode does honour to the "converted Jews"—  
In 1485 in Saragossa two of them, Vidal de Uranso and Juan Esperandou stabbed to death the Inquisitor Pedro de Arbous in Church. That priest paid with his life although Uranso and Esperandou were burned at the stake.

Even in the few years preceding the expulsion Don Abraham Senior Ray Mayer (Chief Rabbi) of Castile and Don Israhel Abarahel were ministers of the Crown and Heads of the Commandment of the Army against Granada, which fell on the 2nd January, 1492, after 778 years of Moorish domination, its fall being greatly due to the help of these two Jews. In that same year Columbus sailed to discover America with the help of his friend and benefactor Santangel a converted or hidden Jew.

Bernabiz, Cura de los Palacios, gives the number of the expelled at 410,000; others at 150,000. Rabbi Israhel Daersta says "in the year 5250 from the Creation 300,000 Jews left Spain, the land where their fathers lived for 2000 years!"

Rabbi Israhel Abarahel, last Gaon of the Castilian Jews, Don Israhel Abarahel, Treasurer of the King, and Abraham Senior, the Chief Rabbi of Castile were at the head of the refugees. Abarahel who refused to remain in Spain as the only exception, devoted the last penny of his considerable fortune to his brother Jews, and went to Corfu. I have known one of his descendants, still revered as a man of the noblest Jewish blood.

Philosophers and historians of our day in Spain all agree in saying that a most fatal blow to modern Spain was the expulsion of the Jews. The tragedy of the exodus of the Spanish Jews is so heartrending that I shall not dwell upon its details, but they survived it. In Holland, in Italy, in France, in the Ionian Islands, and especially in Salonica, Smyrna and Constantinople they founded their new homes

and raised their heads again. Why? Because clerical malice caused them physical suffering but their character remained unimpaired, nay, fortified. Remembering their hardships but still proud of their race, their cry "I am a Jew" was enough compensation to those setbacks as the same cry is the comfort of hundreds of thousands of our race who have suffered and are suffering persecution in other parts of the globe.

And this, my children, makes a Jew pause and consider: The old persecution and the present persecutions which are less virulent and which we hope, are dying away were not and are not the greatest peril of Judaism; we survive them. But when the modern idea of freedom of religion and the right of man triumphs as it is doing to a great extent in the whole of settled Europe a greater peril menaces Israel.

Cautiousness, snobbery, priggishness, make us indifferent to the traditions of the race, and together with the disappearance of some quaint characteristics of Jewish or Ghetto life, picturesque indeed and interesting in their quaintness but incompatible with modern life, all sense of pride in our race, all sense of solidarity to our past, all faithfulness to the traditions of our noble ancestors, who left the distinctive mark of Israel in the civilization of the world, disappear as well. We boast of our accounts at the banks, of our buildings, our jewellery, our titles etc., but many of the best of us do not feel any longer the necessity, as the great sages of their souls which their fathers felt in their sufferings, to cry out "Ibri Anochi" (I am a Jew). Some even hide the fact, some, like worthless slaves, change their livings, as did the converts of Spain, without such excuse as those certainly had, but with the same efforts to scale the highest positions and make themselves and their race despised for their vulgar greed.

It is therefore the duty of a modern Israelite while mixing with Christian Society on a footing of parity and while fraternizing in sincerity with all non-Jews with whom we associate, to remember that we still remain Jews; to be proud of it, and to be so respectable, so refined, so frank and so noble in our dealings that through us, credit does accrue to our great race.

Above all we must not despise the few opportunities we have of learning something of Hebrew Language, Hebrew History, and the dues accrue to our great race.

## MR. CONRAD LEVY



Readers of ISRAEL'S MESSENGER have long enjoyed the literary verses of Mr. Levy which appeared in these columns. It is interesting to note that these will be shortly re-published in a pamphlet form under the title "Pantomimes" and the net proceeds thereof to be devoted for the Jewish National Fund. Mr. Israel Cohen, p.a., has promised to write the preface.

Mr. Levy is a Cairo man, being born in 1896 and educated at Dean Butcher's leaving with full honours in 1911 for entering a Banking career. He left for China in 1915. Mr. Levy is leaving shortly for Hankow.

## WHY BE JEALOUS?

Why be jealous of your neighbour's success? Why be so selfishly envious of his "popularity"? Was earth not intended as a dwelling place for him as well as for you? Does his rise in the world make it harder for you to rise? Does his success make your success less possible? Has he risen to his present exalted position upon your shoulders? If not, then you have no complaint. Cultivate the spirit of magnanimity—of generosity. Rejoice in your fellowman's achievements, as much as in your own. —be glad if they prosper! You will find, eventually, if you follow this course, that you've grasped the key that unlocks the real treasure house of life. The effect of jealousy and envy is to sour, shrivel and stifle the soul of him who entertains them; whereas generosity enriches, enables and expands a man's nature. The complete fulness of success can come only to him whose soul is big enough to receive it.—The Jewish Spectator (Memphis).

## A VISION.

BY D. L. E.

While sleeping in my bed one night,  
I woke to see a spiritual light,  
Which shone with a glory so bright  
And pierced the firmament of night.

Two Angels stood beside my bed,  
Across my heart their wings were spread;  
One stood on my right, the other on the left,  
I, of my senses, was completely bereft.

One told me to Love: to be True:  
and Straight;  
Always Forgive, as it's never too late;  
The other bade me hate, and never trust:  
As all men are but made of dust.

I looked from one, unto the other,  
Wondering, which had greater Power;  
Over my heart, and over my soul:  
And to which maxim, I was nearest the goal.

## IN DESPAIR

BY JACOB L. FRIEND

Translated By Conrad Levy

Ah! youth of mine; ah! dearest  
hopes that wane,  
Fleeter than vapours on a  
tempest gale;

Back must I go, for I have lived  
in vain,  
Tolling again my way . . .  
ah! Let me wail.

What, rebel steps! on, on your  
ceaseless drift,  
Nor pause for quaking heart or  
galling sight,  
On, though the sifting mire is  
rising swift,  
And gathers all around, this  
starless night.

My arm is weak, the tide is  
quick and deep;  
But, for even at dawn though  
I should lay  
A canvas rotting on a sun-  
search'd steep,  
Then, faith! I shall have died  
upon my way.

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Written for ISRAEL'S MESSENGER.

### PROFESSOR ALBERT EINSTEIN, THE ARDENT ZIONIST, JEW AND GREAT SCIENTIST.

BY JACOB L. FRIEND.

*Active Member And Correspondent To The Imperial  
Russian Astronomical Society.*



PROFESSOR ALBERT EINSTEIN.

(This photo is a copy of the work of a famous German painter and is reproduced by courtesy of Messrs. Kelly & Watson, Ltd, Shanghai.)

There exists in Germany a certain number of "German citizens of Mosaic Confession," who are in other words, the quintessence of the assimilating Jews. The latest anti-Semitic wave which is flooding Germany made these "Yahudim" call a meeting and discuss ways and means of remedy. As the Universities are also affected by the wild anti-Semitic craze, Prof. A. Einstein was invited to attend. The latter refused to accept the invitation sending the following letter to the assimilators:—

"I have received your invitation to take part in the meeting in order to cope with anti-Semitism in the Academies. I would have come with pleasure had I expected any good results. In my opinion, we have to cope with anti-Semitism and moral slavery in our midst first. Only after having enough bravery to respect ourselves as a nation we shall be in a position to compel the respect of others towards us. Anti-Semitism will exist as long as Jews are trying their utmost to come in contact with non-Jews, but I quite believe it does not matter as we are indebted for our existence as a nation to anti-Semitism.

"Whenever I read the words 'German citizens of Mosaic Confession' I cannot refrain from painful laughter. What is the actual meaning of that 'beautiful' name? Does a non-believer cease to be a Jew? Perhaps there is another meaning behind it, viz (1) I have nothing in common with my unfortunate Eastern

brethren and (2) I don't want to be included with my people. Do you expect that the Aryans will respect people of such principles? I am not a German citizen, I am a Jew and proud to be one, although I do not consider the Jews as the best nation (stah bekhartanu.) Let us leave anti-Semitism to the Aryans to tackle and we instead shall profess our love for our brethren.

"Please do not be angry for my open explanation, I have no bad intentions." The above letter is a dead blow to the numerous citizens of Mosaic Confession of the various countries, as it comes from such a great authority as Prof. Einstein. We have witnessed many cases that as soon as Jews become famous, they turn away from their brethren and remain Jews in name only (Anto-Felsky, Meyerbehr, Marx, Spinoza, Beaconsfield, Heine and many others). Prof. Einstein is proud of his race, is an ardent Zionist, and especially interested in the Hebrew University of Jerusalem, to which he offered his services to be in charge of the physico-mathematical Faculty, which will, no doubt, under his guidance become the leading one in the whole world.

We Jews are almost accustomed to see that when one Jew is in the wrong, his bad actions are immediately traced to the entire Jewry. It is a common knowledge to meet in the periodicals "Mr. so and so the Jew" has done this and that etc." While when a Jewish name is involved in a great discovery, good action or fame, his name is credited to the nation in which he is living. Prof. Albert Einstein who created a turmoil in the scientific world with his new "Theory of Relativity" is either a "Swiss" or "German", but not a word of his Jewish origin.

Prof. Albert Einstein, the son of a German Jewish family, was born in 1879 in Ulm, Wurttemberg. He spent his schooldays in Munich where he attended a gymnasium. From 1896 to 1900 he studied mathematics and physics at the Technical High School in Zurich, Switzerland. Originally he intended to become a school teacher, but having meanwhile become naturalized, he obtained a post as Engineer in the Swiss Patent Office. The main ideas involved in the most important of Einstein's theories date back to this period.

In 1909 he became "extraordinarius" Professor at the University of Zurich. Later he was called to Prague, Bohemia, to become Professor Ordinarius. In 1913-1914 he accepted a similar chair in the Zurich Polytechnicum, when he received an invitation to the Prussian Academy of Science, Berlin, to succeed Van't Hoff. It was in Berlin where he completed his work of "General Theory of Relativity" (1915-1917). Prof. Einstein also lectures on various special branches of physics at the University of Berlin and is also Director of the Institute for Physical Research of the Kaiser Wilhelm Gesellschaft.

The "General Theory of Relativity" which occupies Einstein's mind for the last fifteen years has become now only a subject of discussion between the different Academies of Science. The Extraordinary Meeting of the London Royal Academy of Science and Royal Astronomical Society, which took place on the 6th of November 1919, was of great importance as the sun eclipse of 29th May 1919, verified the hypothesis of Einstein, which means a revolution to our present conception of Cosmogony in accordance with the Newtonian principles. Our classical hypothetical theory is that the "space" (or the Universe) is full of Ether and the Light we conceive is only the result of a certain movement of waves in the Ether, similar to the waves which we observe in water when a stone is thrown into it. By various mathematical formulas and calculations the length of the waves were determined. Sir Isaac Newton's hypothesis of light is that Light comes from the Sun or Stars in a form of Atoms. Newton's Light hypothesis is verified by the fact that when the comets come near the sun their tails become larger and are always turned towards the sun.

It is furthermore considered for an axiom that the "Time" and "Space" are two separate objects and one of them can exist regardless of the existence of the other, or in general they have nothing in common. Inertia, Light, Electricity, Magnetism are also known to be quite independent of each other. These "truths" were regarded as unalterable many decades ago.

Prof. Einstein bases his entire "New System" on the foundation of Harmony. According to him Light, Gravitation, Inertia, Electricity and Magnetism are in close relations with each other and form one grand system, which certifies that there exists a complete Harmony in Nature. As regards "Time and Space" the former is a part of the latter or in other words "Time is the fourth dimension"—The new "Law of Gravitation" which Einstein derived from his theory brings the following conclusions:—



### A WORLD-FAMOUS VIOLINIST IN SHANGHAI

Mischa Elman, the celebrated Jewish violinist arrived in Shanghai last week and gave two performances at the Town Hall to packed audiences. While on board the s.s. *Empress of Russia*, Mischa Elman gave a concert for the Chinese Famine Relief Fund, when the sum of G. \$2,500.—was raised as a result of the concert.

1. *Light energy has a weight and a ray of Light which passes close to heavenly body, must be "attracted" by the "Gravitational field" of the Body, and deviate towards the latter.*

2. *The Perihelion (nearest point) of Mercury is changing and amounts to 43" per century.*

The first conclusion of "Deflection of Light" by a "Gravitational Field" was confirmed in a most satisfactory manner during the Solar eclipse of 29th May 1919. Undaunted by the War and by difficulties of both material and psychological nature aroused by the War, the Royal Society of England and Royal Astronomical Society equipped two expeditions to Sobral (Brazil) and to

the island of Principe (West Africa) and sent several of Britain's most celebrated Astronomers (Eddington, Cottingham, Crommelin, Davidson) to obtain photographs during the said eclipse.

The conclusion of the "Mercury perihelion" was also thoroughly confirmed. It is common knowledge that the theory of Newton does not suffice to explain the observed perihelion motion of Mercury and it is the theory of Einstein which predicted with a great accuracy and confirmed during the said solar eclipse. Einstein also made a conclusion with reference to the spectrum of the sun, but so far without confirmation.

The scientific world is still in uproar and did not come yet to a de-

finite opinion about Einstein's new system. The difficulty with which the said theory is connected is probably the cause of it. During the said extraordinary Meeting Sir Frank Dijen the chairman, admitted that Einstein's theory cannot be expressed in ordinary human language, but only in analytical equations of the calculators.

There are also a certain number of scientists who out of jealousy try to contradict or undermine his system, but even his opponents admit that Einstein range far higher than Copernicus, Halley, Kepler, Newton, Laplace or Lovier and that we stand on the eve of the greatest physical discoveries ever known to mankind.



### PALESTINE RESTORATION FUND

	£
Amount already acknowledged	6,580.00
Mr. and Mrs. Simon A. Levy	100.00
Mr. and Mrs. Albert Cohen	50.00
Mr. and Mrs. B. A. Somekh	100.00
	£6,830.00

	Tls.
Amount already acknowledged	1,650.00
Mr. and Mrs. D. H. Benjamin	25.00
Messrs. E. D. Sassoon & Co., Ltd.	500.00
Mr. and Mrs. R. M. Joseph	100.00
Anonymous	50.00
M. David, Esq.	50.00
S. David, Esq.	25.00
S. Lincy Levy, Esq.	50.00
Messrs. S. J. David & Co., Ltd.	250.00
Mr. and Mrs. Isaac Ezra	50.00
Mr. and Mrs. E. Shellin	100.00
S. Hertzberg, Esq.	150.00
C. L.	100.00
	Tls. 3,160.00
Less over-credited M. Grimpel	20.00
	Tls. 3,080.00

	£
Amount already acknowledged	2,940.00
Miss Rachel Nathan	10.00
Miss M. Perry	50.00
Miss Flora Perry	120.00
Mr. and Mrs. Wm. Katz	500.00

Mrs. J. H. Nathan	10.00
Mr. and Mrs. M. Benjamin	160.00
Net proceeds of Concert	2,000.00
Mr. and Mrs. D. H. Silas	25.00
M. A. Laubeh, Esq.	10.00
Isidoro Herskovitz, Esq. (Mukden)	25.00
Marcus Silverberg, Esq. (Mukden)	25.00
Mr. and Mrs. B. Goldenberg	10.00
G. Komaroff, Esq.	10.00

£5,835.00

	Francs
Mr. and Mrs. M. J. Moses	500.00
	G. S.
Bernard Weitzer (Mukden)	20.00

The foregoing two amounts were remitted to the Jewish Colonial Trust, Ltd., London, on the 26th ultimo.

The following remittances were made to the Jewish Colonial Trust, Ltd., London:—

	£
On the 24th December, 1920	3,784.00
On the 26th January, 1921	1,615.00
On the 10th instant	200.00
	£5,599.00

According to advices received by cable from the London Zionist Organization, funds are urgently needed and it is hoped that all those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

### LAURA KADOORIE COLONY Further Contributions

We are in receipt of advice from the London Zionist Organization, under date of 26th November last, according to which Mr. E. S. Kadoorie, the President of the local Zionist Association, who is now in London has given a further sum of £5,000 in connexion with the establishment of the Laura Kadoorie Colony in Palestine.

In our last issue, we pointed out that the total sum raised for the purpose was £10,000 but in view of the fact that the amount contributed was not sufficient to make the Colony self-supporting, the handsome donation of Mr. Kadoorie will be received with genuine satisfaction by our readers.

In addition to the above, Mr. Kadoorie has offered to build a hospital in Palestine in memory of his late wife, and a large sum has already been paid to the Executives of the London Zionist Organization to push forward the plan without further delay.

### A NEW JEWISH MUSICAL GENIUS IN JERUSALEM

Meir Sternberg aged two years and three months was born of poor parents. His father is an ordinary "wedding musician" without proper musical education and his mother is a religious Jewess. All their children show great abilities for music but this particular two year baby shows genial talent for music. A few "concerts" were already arranged by that baby genius. His father plays the flute and the baby shows wonderful knowledge of "time" drumming with two sticks upon the large drum, small drum and plates. While his father plays different variations, changing the time, scales and the tunes from European music to Jewish Folk music or Arabian Songs and vice versa the child accompanies the father with a wonderful speed and accuracy on the drums, plates and

knocking with his tiny legs. There is no doubt that this baby is going to be one of the greatest musical geniuses of the Villa Ferreri type, who conducted symphony orchestra in the presence of European Kings and Emperors at the age of six. This child genius is a splendid addition to the already long line of talented Jewish musicians and a good start to the new Palestinian Jewry. It proves once more that the Jews are not such materialists and that their only aim in life is not to accumulate money and control the world by it as the anti-Semites aver. We see that the present greatest violinists Emanuel, Heifetz, Kreisler, Zimbalist, Kohnsky, Weisbord, Jacobson are Jews, thus the Jews take the greatest part in music which ranks first among other arts. The world-wide famous band conductors Joseph Kosovitzky, George Fittlberg, Arthur Nikish are so well-known that they need no reference.

J. L. F.

### INAUGURATION OF THE JEWISH GIRLS' CLUB

The Shanghai Jewish Girls Club was opened on Sunday, 6th instant at the Jewish School, Whangpoo Road. There was a large gathering of ladies and gentlemen in addition to the members of the Club who number about fifty at present. The rooms were tastefully decorated, and the Ladies' Committee provided refreshments generously. The musical programme was excellent. Mrs. Abraham Goldman entertained the audience with her splendid melodious voice. Miss Florie Ezra gave a clear humorous recitation and the performance on the piano by Miss Fuchs-Itzhak was brilliantly executed. The piano renderings of Miss Rachel Lewis and the duet by Miss Eileen Moss and Miss Kitty David were also much appreciated, while much mirth was aroused by the young dancer Miss Lipshitz and the Misses Lewis. Last came the Hatikvah which was sung excellently by the choir led by Mr. Jacob L. Friend.

Rabbi W. Hirsch then addressed the gathering. He said he voiced the feelings of all the Community when he congratulated the Jewish Girls' Club on its birth and wished it a long and useful life. He hoped that the child which had its birth that day would soon grow and develop into a powerful being which would prove a strong support to their Community. Their beginning was small. The rooms in which the Club opened out had neither the convenience nor the attraction required for a Club. But that did not daunt a him. When he remembered that they already had fifty members, young ladies representing every sect and class of the Community, who were enthusiastic and determined to make a success of the Club, and that the management was in the hands of a very excellent Committee of ladies who brought zeal and earnestness to their work, who appreciated to the full the pleasure, the unalloyed joy one derived from working for the uplift of the growing generation when he remembered that he really hoped for great things. He did not at all overtax his imagination when he foresaw the day when they would have their own beautiful home, tastefully situated and suitably furnished, where the girls of their community would spend their leisure pleasantly and fruitfully. In the meantime he advised the members to cultivate a good spirit in the Club, to promote unity, cordiality, friendship, and to avoid the rivalry of the classes that would be bound shortly.

Mr. Edward I. Ezra proposed a vote of thanks to the artists and recited it in appropriate terms. The chairman, Mr. Jacob L. Friend had thanked. He said on only present ladies and girls of the club.

with a handsome wrist watch. Rabbi Hirsch will speak at the Jewish Girls' Club next Tuesday 15th instant on the "Jewish Woman."

### GREAT BRITAIN AND PALESTINE

London, Feb. 4.

The text of the British Draft Mandate for Palestine, which will be submitted at the forthcoming meeting of the Council of the League of Nations at Geneva, is published in the "Jewish Chronicle." It provides for the mandatory's responsibility to place the country under such conditions as will secure the establishment of a Jewish National Home, it being clearly understood that nothing shall be done likely to prejudice the civil or religious rights of existing non-Jewish communities in Palestine, or the rights of Jews elsewhere.

The "Jewish Chronicle," in a leading article, says the mandate by no means fully meets Jewish aspirations.—Reuter.

### "ELEMENTARY EDUCATION IN ANCIENT ISRAEL"

Lecture By Rabbi Hirsch

Under the auspices of the literary circle of the local Zionist Association, Rabbi W. Hirsch delivered a lecture on the 1st instant, at the Palace Hotel, on "Elementary Education in Ancient Israel." Mr. Edward I. Ezra presiding.

The Chairman in introducing the lecturer said that the latter had engaged himself to read Jews, even though he had been in their midst only a short time. He was confident that they would all be benefited by the lecture he was about to give.

Rabbi Hirsch began by saying that the strength of the Jews lay in their love of education. Perhaps no other Biblical injunction was more faithfully observed than that which bade the father diligently to teach his children. Continuing, the Rabbi said that he had traced his subject throughout the wide range of ancient Jewish literature, and he had collected a considerable amount of material in his researches, which he hoped to embody in book form if his activities in Shanghai would allow him.

The lecturer then gave what he called a fragmentary sketch of elementary education in ancient times, and at the conclusion of his discourse was cordially thanked.

### HENRY MORGENTHAU APPOINTED MEDIATOR IN ARMENIA



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Hon. Henry Morgenthau, former American Ambassador to Turkey, who has been appointed by President Wilson as his personal representative in the proposed mediation between Armenia and the Turkish Nationalists. This mediation is being undertaken at the request of the League of Nations. Mr. Morgenthau is prepared to start at once, and it is understood that he will defray his own expenses.

Israel's Messenger in the name of humanity wishes him every success.

### MR. MORTIMER L. SCHIFF RETURNS THANKS.

We receive receipt of the following letter from Mr. Mortimer L. Schiff from New York, under date of December 8, 1920: "I am in receipt of your letter of November 12th, and thank you for your courtesy in sending me a copy of the issue of ISRAEL'S MESSENGER of October 26th, with the very kind and sympathetic reference to my father, contained therein. It is enough to us to receive evidence of the respect and regard felt for him and to know that his great character and high ideals were so universally understood and appreciated.

Yours faithfully,  
Mortimer L. Schiff.

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14th Nisan 5681.

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publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 62-7.

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## Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 22ND APRIL, 1921. 14TH NISAN, 5681.

### A GREAT DAY IN ISRAEL

Jews throughout the world will celebrate this evening the great anniversary of their redemption from Egyptian bondage. It is an emancipation day, a day of independence for *Kol Israel*. It is a day hallowed with sweet memories for thousands of centuries. To-morrow the feast of Passover will be observed in all lands where Jews happen to live and the idea associated with it will recall the great milestone which Israel has traversed from ancient times till now. The same enemy who was bent upon in the past to annihilate us surrounds us to-day. Anti-Semitism of a mild nature and anti-Semitism of a virulent nature pervades everywhere. In the land of low cultures and in the land of high culture the deadly instruments of destruction are aimed at us with a view to annihilate us, lest we grow in numbers and power and rule and subjugate the people of the earth! Such is the attitude of our foes and would-be friends alike, but as Rabbi Dr. STEPHEN S. WISE, in a special message to our readers published elsewhere in this issue, says "the NILUSES and the GWYNNES and the FORDS cannot really hurt the life of the people Israel, for these come and go, whether the HAMANS of yesterday or the FORDS of to-day, and Israel goes on forever."

*Rabboth mahashaboth beleb Ish*, as the Psalmist had sung in the past, but the will of the Eternal SHALL and MUST prevail. The invincibility of Israel is a continued puzzle to our detractors. While they come out to curse and seek to crush our manhood they leave us Balaam-like, in the end greatly strengthened and re-invigorated by their evil machinations. The feast of Passover this year lends itself an additional significance, inasmuch as it is the first anniversary of the San Remo decision of the Allied Supreme Council to include the Balfour Declaration for a national Jewish homeland in Palestine in the peace treaty with Turkey. To-day we celebrate not only our national redemption and emancipation from Pharaonic bondage but our national re-birth as a Nation in

the true sense of the word. We have before us the text of the mandate secured by Great Britain for Palestine under the terms of the San Remo agreement between the Allied Powers. Although the London Zionist Organization has cabled us that its publication in February last had been premature and all celebrations in connexion therewith be postponed until the League of Nations gives its approval of the final text of the mandate, still, what we have seen and read of the text makes us believe that Great Britain will do her maximum best to help the Jewish Nation to re-build its national home and in course of time re-establish the Jewish Commonwealth. Great Britain, true to her illustrious traditions, will keep her word. She will make good the San Remo decision. The draft mandate to which we have just referred is ample proof thereof. The appointment of SIR HERBERT SAMUEL as the ruler of Palestine is additional evidence. Having agreed to co-operate with us in the establishment of the Jewish National Homeland, it is now our incumbent duty to come forward and play our part as men and as Jews. Already a good beginning has been made. The key to the door of Palestine is now practically in our hands. We were given practically a blank cheque by Great Britain. Everywhere Jews are grateful to her. We echo the words of the *Canadian Jewish Chronicle*, when it says, "The text of the mandate but strengthens the belief so firmly fixed in all Jewish hearts; that Great Britain stands now, as ever, for fair-play and a square deal; that the Jewish people is indeed fortunate in having begun given so kind a foster-mother to guide its uncertain, childish foot-steps towards national self-expression: With such a foster-mother, the child should grow strong and increase in wisdom and in understanding and escape the many dangers lurking in its path."

In the end we hope we shall convince the whole world that we mean to strive earnestly and valiantly to cope with the great task lying before us so that confidence in us may not be misplaced. It is indeed up to us to make or unmake Palestine.

(Continued on Page 7.)

# They must not die!

—these hundreds of thousands  
of starving and homeless Jews—  
in the pogrom areas of Ukraine.

## An Appeal to the Heart of Every Jew!

**The Martyrdom of Jews** in the Ukraine is the greatest tragedy in the history of our people. The orgy of massacre, pillage and violation is breaking the spirit of three millions of our brethren in faith. Hundreds of communities have been wiped out, thousands of Jewish homes have been ravaged. **One hundred and fifty thousand orphans** are left to-day as the result of this holocaust of butchery, and Jews in the devastated areas are in so terrible a condition, that words cannot adequately depict their misery.

**Jews in China, Japan, Java and British Dominions!** Your brothers and sisters are dying by thousands, accused of no crime, brought to no trial, and guilty of no fault but that of being Jews. Help those who are left behind.

**Jewish Mothers!** You who are happy in the possession of homes and children in this land of safety give thought to the children in these broken homes. Famine and disease are stalking throughout the land. **HELP** must be quickly forthcoming.

### "THEY MUST NOT DIE"

These hundreds of thousands of starving Jews in the pogrom areas of the Ukraine.

This appeal is made to every Jew and Jewess throughout the land. Give, and give liberally, even at great sacrifice. The spirit of Judaism is Charity, and no more sacred occasion has ever demanded its expression.

Send **GENEROUS** Donations at once to the

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(Continued from Page 5.)

We may subdue our foes and opponents or be subdued by them. We may go through the ordeal with flying colours or be crushed by the terrors of our enemies. It is indeed a fateful moment for ALL Israel. Fateful, since it will mean once for all the end of our exilic period of two thousand years. Fateful, since it will seal our fate one way or the other. Our enemies are making frantic efforts to check our advance Zionward. Mighty engines are working overtly and covertly to undermine the fundamental principles of our Nationalism so that the few who opposed us in the past may not remain humiliated at our success. Amongst the latter are to be found men of our own kith and kin. Men of the types of DAVID PHILIPSON, SYLVIAN LEVI, JOSEPH REINACH, PROF. ASHKENAZY, ISAAC LANDMAN, and others are playing the role of Moserim and Amalekim but we are confident that in the end they will cover their names with obloquy and shame. Future historians will relegate these men in the niches of infame. From now on we shall be wholly unconcerned of the fate of such traitors in our camp; every nation had theirs from time immemorial. It is now our imperative duty to see that every ounce of our energy should be mobilized for a great offensive movement in Zion to turn the desert into a rose. We begin our work at a great and tragic hour. Three quarters of our nation lie helpless and prostrate in savage countries. On a small portion of our people scattered everywhere the great task of rejuvenating Zion makes its insistent call. A supreme effort is called for. In the words of the Zionist Executives who sent out their appeal to the Jews of the world, we conclude this article, on the eve of our glorious festival, and hope their words will sink deeply into the ears of everyone who happens to read these lines:—

"To the message of confidence and goodwill which comes from San Remo, to the storm of hatred unchained in Eastern Europe, let Jews of all countries and of all classes unite to give the same reply: Build the Jewish Commonwealth."

This is no ordinary occasion. For twenty centuries it has been patiently awaited. It will not recur in our lifetime nor in that of our children's children. Nor is this such an appeal as is daily made to Jewish philanthropy. It marks the beginning of a concerted effort destined to elicit from the entire Jewish people such a response as will vindicate the honour of the Jewish name. No casual charity will suffice. The exceptional effort which is called for to-day must take the form of self-taxation—steady, persistent, systematic, inspired by the noble Jewish tradition of the Tithes. A heavy load of taxation is to-day being imposed on all the peoples of the world in the name of national reconstruction. There is no Jewish State; the appeal that is forthwith made is to the Jewish conscience and is fortified by no power of compulsion; but no Jew worthy of the name will, at this solemn moment, take the responsibility of sheltering himself behind the powerlessness of his people.

The gates of Palestine are no longer barred from within; the key is in the hands of the Jewish people. It is for Jewry to decide whether they are, to its lasting dishonour, to remain closed, or whether they are to be thrown open wide to welcome the multitudes that are expectantly awaiting the hour of redemption.

## THE JEWS OF INDIA

A news item from India is going the rounds of the Jewish Press in England and America and is of interest to us. It is to the effect that "DR. E. M. EZEKIEL, B.A., LL.B., has been appointed lecturer in Hebrew at St. Xavier's College at Bombay. DR. EZEKIEL, who is a member of the Bene Israel Community, is perhaps the greatest Hebrew scholar in India." So runs the news and we are heartily glad of it. DR. EZEKIEL who is a personal friend of ours occupies the unique position of Head Master of SIR JACOB SASSOON'S Free School at Bombay and is noted for his scholarly contributions in *Ozar Israel*, a Hebrew Encyclopedia, published over a decade ago by MR. J. D. EISENSTEIN, of New York. It is indeed a matter for gratification to us that the Bene Israel Community which at one time was looked upon as the withered offshoots of Judaism in India has now risen to greatness as to be proud of "the greatest Hebrew scholar" in their rank. There would appear to be considerable activities for good amongst the latter on behalf of Judaism in India and they bid fair to overshadow what was once a most cultured and progressive Sephardim congregations in India. The star of the latter appears to be growing dim day by day while that of the former rises steadily in the eyes of the world.

In our issue of the 10th September last, we had reviewed the outlook of Judaism in India and referred to its backward state more in sorrow than in anger. This has elicited a word of commendation from a Bene Israel reader of ISRAEL'S MESSENGER, and, after giving us what compliment he thought fit to lavish upon us, he concluded his letter by expressing a fervent hope that we had not his own Community in our mind when we referred to the wave of religious indifference in India, but that of the Sephardim section. Alas, what a poor consolation! As if the fall of one does not affect the other. We would remind our correspondent of a Midrashic saying, "Hakadosh Baruch Hu Ve Yisrael Had Hu." Israel is one and indivisible. Israel does not know any division in his rank. Each one remains one, and, therefore, they must live or fall together. One God, one Israel and one Torah has been our watchword from time immemorial. It is, therefore, our incumbent duty to assist each other and not to gloat over the weakness or fall of another.

It is a matter of grave concern to us that erstwhile cultured and progressive Jewish congregations in India have lately been reduced and sunk into nothingness in the sight of the whole Jewish world. What was at one time an *Aim Kol Hai*, is to-day a mere shadow, a mere skeleton, a thing of the past. With no leader to lead, with no qualified Rabbi to preach and teach the tenets of Judaism to the young ones, with no College to impart religious and secular knowledge, with no library of Jewish books accessible, there is no wonder that there has been much drifting from

Jewish idealism and Jewish moorings in recent years. Young men with a hazy knowledge that is dangerous, endeavour to boss the so-called Hakhamim by their pilpulim and endeavour to show that they know better than our sages of old what constitutes Judaism and its lofty and sublime tenets. *Yom Rishon* has been substituted for the *Yom Shebii* and we betide those who resist the imperial edicts of the leaders in whose keeping the safety of Judaism has been confined. We are informed that the present situation is growing more and more alarming in India and that unless someone endowed with extraordinary zeal and ability assumes the reign of leadership there can be no hope of the renaissance to which we are looking forward. Truth to tell, we are by no means pessimistic. Salvation and deliverance WILL come from a source which now looms so largely on the Jewish horizon. The mere fact that the Bene Israel communities in India have risen to-day does not mean that the star of the Sephardim elements which consist of the flower of Jewry in India will be eclipsed for ever. We have great hopes in the vitality of the latter to shake-off themselves from the yoke of their oppressors and their false leaders. There must be a re-action sooner than later. Judaism in India should not be allowed to totter. We are glad to observe that of late our London co-religionists headed by Sir ROBERT WALEY COHEN, MAJOR F. C. STERN, the CHIEF RABBI of England, *et al.* have taken steps to perpetuate Judaism on a sound basis. A scheme was launched whereby to raise one million sterling for the purpose of giving the London Jewish Theological Seminary greater and wider scope to further Jewish literature as a safeguard for the preservation of our cherished faith from being undermined by the lack of Ministers to teach and to preach the Torah. The present itineraries of the Chief Rabbi of England to overseas communities will contribute immeasurably towards the success of the laudable scheme already referred to. Therein lies the root of our future safety and the perpetuation of our glorious faith. To-day the Jews' College of London is a shield and *Buchler* of Judaism. To it must be given our loyal and undivided support. From its seat of learning there shall go forth hereafter brighter stars to teach and preach and disseminate the beauty of the Torah. The time has come when each congregation must have a trained Minister from a Rabbinical College to assume the spiritual leadership of Jewish communities in every part of the world. We agree with our esteemed contemporary, *The Hebrew Standard*, of New York, when it says, "There cannot be a living and vital faith unless we have living and vital religious leaders". The same sentiment was expressed by Mr. EDWARD I. EZRA, the Vice-President of the "Chel-Rachel" Synagogue, when speaking at the consecration service of the latter place of worship. His words bear repetition. After referring to the induction of Rabbi HIRSCH, Mr. EZRA said, "We aim to educate our youth, the future mainstay of Judaism. We aim at a revival and we can only

succeed if we appoint a competent leader to recall our glorious tradition and our glorious history." The Jews of India, or the Jews of Singapore or the Jews of Bagdad will not survive the present wave of religious decay and learning in their midst unless they appoint well-trained ministers to train their young ones in the tenets of Judaism. There can be no more any reliance on some self-appointed Hakhamim who have never seen nor known what the precincts of a College is like. Too much have we relied upon chances and the risk to-day is greater than we can bear. For the safety and the future mainstay of Judaism we must turn our eyes to the West and support financially the plan of our London co-religionists to raise a million sterling for the Jewish War Memorial scheme. As stated already, therein lies our future hope of wearing our Judaism as a badge of honour in future.

In conclusion we desire to extend our sincere congratulations to DR. EZEKIEL on his recent new appointment and hope that his like may increase a hundredfold in Israel in India.

#### A TIMELY INTERVENTION

When a Jew ceases to be a Jew, or in other words, when he is known to be a *Meshummad*, he cuts himself off from *Kenesseth Israel*. He no longer identifies himself with the weal and sorrows of his quondam brethren. He relegates himself in the background and the outside world knows that he no longer represents Jewish sentiments.

Not so the anti-Zionist of the virulent type of Reverend DAVID PHILIPSON, of Cincinnati. As one who has seceded from the old path and adopted a conception of Judaism entirely his own and discarded totally the restoration of Zion for *Am Israel*, he keeps on posing as a leader of National Judaism with full right to dictate to the whole house of Israel what constitutes National Judaism and what not. In the columns of the *American Israelite*, of Cincinnati, he is granted full liberty to manifest his *Atzuth panim*, impudence, and week in and week out he pours out the venom of his wrath on all Nationalist Jews by branding them as disloyal to the land of their adoption. Whenever a publicist, whether distinguished or undistinguished, high or low, writes a contribution in non-Jewish magazines that are hostile to Zionism, there comes the Rev. DAVID PHILIPSON, lauding the writer as a "clear thinker and keen scholar" and whose timely signal anent the dangers (sic) and fallacies (sic) of Zionism should be heeded by all and sundry. No matter how absurd and how wholly virulent the accusation against us may be, so long as it is directed against Zionism, it serves the purpose of Rev. DAVID PHILIPSON very well. For the truth of this, we find a signed editorial contribution by him in the *American Israelite* of the 3rd February last under the caption "An American Professor on Political Zionism." Therein Rev. PHILIPSON is at his best. He lauds Prof. ALBERT T. CLAY of

Yale University for his article in the *Atlantic Monthly* of February 1921, simply because the latter had characterized the Zionist Movement as wholly indefensible from a Jewish point of view, and that "the Syrians prefer the tyranny of the Turk to being ruled by the Jews." Thereupon, Rev. PHILIPSON jumps to the conclusion exultingly by declaring that Prof. CLAY writes "altogether objectively" and that "the warning words of this clear thinker and keen observing scholar may well be heeded."

It is palpably evident that this misguided and scatter-brained clergyman is bending all his energies in inciting anti-Semitic publicists to write "scholarly" articles in non-Jewish magazines against the interests of Jews and Judaism and devoting all his spare time for the purpose of fouling the nest of his own people from which he has sprung. We are indeed pleased to observe that the Dean of the American Reform Rabbinate, Dr. STEPHEN S. WISE has at last seen fit to severely arraign Rev. DAVID PHILIPSON in the *American Israelite* of the 10th February for his mean and treacherous conduct. Dr. WISE has amply demonstrated that the article of Prof. CLAY referred to above, far from being "searching and illuminating" as had been characterized by the Rev. Dr. DAVID PHILIPSON, is "one of the most bitterly anti-Semitic statements that have appeared in the public prints for many years.... I tell Prof. CLAY, Dr. PHILIPSON to the contrary notwithstanding, that he seeks to invite another tragic chapter in the history of the Hebrews. It is true that for a time he may have the sympathy of a certain group of Jews who in the bitterness of their fanaticism against Zionism seem unconcerned with anti-Semites who use Zionism as an excuse for attacking things Jewish." We hope that this severe castigation administered to one whose whole life is now being devoted for the ruthless destruction of the Jewish nation now struggling for a place under the sun, will tend to curb his enthusiasm and make him more amenable to reason. Rev. DAVID PHILIPSON betrays a fanatical opposition to the Zionist Movement and as such he would be less innocuous were it not that he seeks to make his fantastic views heard outside the Jewish circles and by playing oftentimes into the hands of the anti-Semites. Both he and Mr. LEO WISE (twin pairs) have devoted in the past and are still devoting their time to oppose the WILL of the whole of *Kenesseth Israel*. Such men stand condemned in the eyes of the whole world. They would not have dared to oppose the WILL of their own Government had they thought fit to differ from its policy when war was declared against Germany. If they did they would have received their deserts in less than twenty-four hours. Unfortunately, we Jews are not yet advanced in our national affairs to demand obedience and discipline from the rank and file. For the present we must contend against the "Ereb Rab" (happily, their numbers are few) in our midst and be ever on the *qui vive* to off-set

their dirty work. We, therefore, hail with satisfaction the timely intervention of Dr. STEPHEN S. WISE in administering a well-merited rebuke to one who has proved himself by action and by deeds a disloyal son of Israel.

#### HAS MANKIND FALLEN?

There is a story that at a ball given in the French Embassy, a young lady of remarkable beauty was to be among the debutantes. She did not appear, and everybody enquired, "Where is CONSTANCE? Where is CONSTANCE?" Finally a message came that while dressing, some of the airy drapery of her costume had been caught in the gas flame and she had been burnt to death. The music went on playing, while everybody sighed, "Poor CONSTANCE!" But the festive throng continued dancing without taking further heed of the event.

The foregoing pithily illustrates the present attitude of mankind towards suffering humanity in distressed zones of the famine-stricken world. Beyond the fact that we extend lip-service we go on as usual in our own way of "dancing" and enjoying with a total disregard of what befalls the sorely-distressed in unhappy lands. We are constantly reminded of our duty, yet are we careless of it. The Great War has simply brutalized our hearts and benumbed our souls. One touch of nature does not make us kin to one another. Massacres of Jews on a grand scale in Eastern Europe are matters of daily occurrence and the Allied Powers when appealed to for redress refuse to intervene on their behalf. It will, probably, take some years before we can throw off the brutal spirit that the War has engendered in us.

At the time of writing, the appeal for suffering humanity comes to us from several quarters. We cannot, therefore, too strongly entreat our readers to lend a willing ear to the miseries and sorrows to which our own kith and kin are subject to-day in Eastern Europe. It has ever been our proud boast in the past that we are *Rahmanim Bene Rahmanim* and that no appeal for the alleviation and the mitigation of the sufferings of helpless humanity had left us untouched. Earnestly and most fervently do we echo the inspiring appeal of our esteemed contemporary, *The Canadian Jewish Chronicle*, of Montreal, when it touches the same question in its recent issue in the following stirring words:—

With such news coming to us daily, there can be no question of the continued need for relief, there should be no doubt in the mind of anybody that Jews in the Western hemisphere must continue to give and give and give. There must be no retrenchments in philanthropy. The steady stream of petty donations that came from the masses in the past and that formed a splendidly-formidable contribution, has now stopped, and because they have really been hit by "hard times" and by lack of employment. Because this steady contribution from the poor has of necessity petered out, the contributions of the rich must be made larger and also more dependable. No man can conscientiously feel

that he has earned the right to enjoy luxuries, so long as his negligence or his apathy prevents his brother from obtaining necessities. Every unpaid pledge means added suffering for Jews on the other side. And after the pledges of last year are paid, there still remains the obligation to "carry on" until humanity shall have triumphed over brutality and our people shall have been permitted to return to a normal mode of life.

The foregoing is a timely warning to us living in lands of liberty and prosperity not to ignore or shirk our duties in the premises, but to reflect seriously on the great problems that afflict our brethren in the lands of infinite woes and sorrows. We would refer our readers to the article published elsewhere in this issue by MAXMILIAN HARDEN on "Jew-Baiting", which was originally published in the *American Hebrew*, of New York. A persual of same will at once reveal a situation of inferno in which our own brethren are exposed. It is enough to make angels weep and cry aloud for vengeance. Has mankind fallen? We sadly fear there is no more doubt about it. Such has been the brutal legacy of the aftermath of the War. Our suffering co-religionists look to us for succour. It is indeed a trying moment for us. We dare not overlook our great obligations nor think that the resources of our co-religionists in America are ample to cope with the great call that comes to them from the famine-stricken centres. We would refer our readers to the pathetic appeal for funds published elsewhere in this issue by the Federation of Ukraine Jews. Now is the time to manifest deeply the Jewish ideals of humanitarianism: to detach them from our life, what is left? Indeed, what is there to make life more desirable or durable?

#### OUR COMMUNAL AFFAIRS

We are pleased to observe that communally we are making sure but steady progress. The rustling of the decayed leaves is heard from more than one quarters. The members of the Ohel-Rachel Synagogue had their first annual meeting on the 30th ultimo, and various items of local interest were discussed and planned for the future. The same Committee of Management were re-elected *en bloc*. We would have preferred an election but as there were no nominations this had to be dispensed with. On the other hand, the members of the Shearith-Israel Synagogue had also their annual meeting on the 3rd instant. Here we notice that a great change is pending. Suggestions were put forth to develop the present state of affairs and to seek the earnest support of the Parent Synagogue to take over its management. It is quite possible that some interesting developments may ensue shortly, which we are convinced will be along progressive lines and do away with the present seeming division and disunion in our community. The Ashkenazie section are also agitating for improvements. They are planning to erect a new Synagogue provided a suitable site is offered them in the Hongkew district. Such activities denote a healthy sign

of expansion on broad and democratic lines. The inauguration of the Hebrew and Religion classes by Rabbi HIRSCH has been a pronounced success. About 80 children, boys and girls, who will be the future mainstay of Judaism in China, have been enrolled and on Saturdays and Sundays the beautiful tenets of our faith are being explained to them. We must not forget the formation of the Jewish Girls' Club which had been able to enrol over 50 members from the rank of our Community. The birth of the *Jewish Communal Recorder* which appeared last month under the Editorship of Rabbi W. HIRSCH is also another great factor which will link our community closely together. The Purim Ball given under the auspices of the local Jewish Communal Association, in aid of the local charities, has also proved a great success. Last, but not least, we had two literary meetings under the auspices of the local Zionist Association which proved instructive to all those who were privileged to attend. *The Jewish Pulpit*, containing the sermons of Rabbi HIRSCH has also appeared again and we understand that once in every month it will appear regularly in future. To cap the climax, Rabbi HIRSCH is determined to instal a fine Jewish Library in Shanghai, for which he intends to raise one thousand pounds sterling. Already a good move has been made in this direction, one-third of the sum required having been raised. These are healthy activities in the right direction, the upshot of which can hardly fail to redound to our credit in future.

### EDITORIAL NOTES

#### A FORCEFUL DICTUM

The following forceful dictum is credited in the Talmud to Rabbi ELEAZER HAMODAI: "He who argues contrary to the sense of the Torah, though he be well learned and have good deed, to his credit, has no share in the world of salvation." This is an old saying but, nevertheless, full of import to our age and should be taken to heart by all and sundry.

#### BANIM GIDDALTI WAIROMAMTI WAIHEM

If you wish to win fame or name, if you wish to advertise yourself somewhere, somehow, as somebody, just write an article against Zionism, no matter how absurd you may put it and then wake up the next day to find yourself quoted in full in the columns of the *American Israelite*, of Cincinnati. *The Hebrew Standard*, of New York, which claims to espouse, to defend, to fight and to champion simon-pure orthodoxy, is enjoying to-day this distinction and enjoying it with a vengeance. Both journals of

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## JEWES AND SCIENCE

### NEW DISCOVERY

This illustration, which we reproduce through the courtesy of the *Shanghai Gazette*, is a "snapshot" of X-ray photography that might save one's life some day. The sample here is a snapshot of the innards of an alarm clock and inset is our co-religionist Dr. Leonard A. Levy, of London, inventor of the new plate. The advantages of the new X-ray plate are that it not only saves the patient and operator from the risks of exposure to X-rays, but it prevents the blurring caused by longer exposure, which adds to the difficulties of diagnosis. It will greatly facilitate the discovery of flaws in machinery castings, shells and aero engines. X-rays are being applied more and more every year in industrial undertakings, and this latest advance will, it is claimed, revolutionize such work and enable it to play a greater part in industrial development.

Dr. Leonard A. Levy was educated at University College School and at London and Cambridge universities. His scholastic career was most distinguished. He obtained a first class in his examinations at both universities, his examinations at both universities, the Will Arnott Medal and the Gordon-Dijao University Prize. He was a scholar of Clare College and demonstrator in chemistry at Cambridge University Laboratory. Dr. Levy, who is the author of numerous scientific works, made his literary debut at the early age of eighteen, his subject being "Radium and Other Radio-Active Elements." He is a Fellow of the Institute of Chemistry and of the Chemical Society.

The *London Jewish Chronicle* of the 14th January last, commenting



on the above, remarks editorially as follows:

"The great Jewish physicist, Professor MICHAELSON, has invented a device for measuring the diameter of the stars, and our distinguished young London co-religionist, Dr. LEONARD A. LEVY, has discovered a new photographic plate for X-ray apparatus. The immense interest, and in the case of Dr. LEONARD LEVY's work, the direct medical and industrial value of these discoveries were described in our news columns. We would only here express the pleasure with which these splendid achievements fill us and all the community. Professor MICHAELSON,

the holder of the Albert Medal of the Royal Society of Arts and of the Nobel Prize for Physics, has already had a long and brilliant career. Dr. LEVY, though still young, has crowded much splendid work into his life, and gives ever-increasing promise of further memorable accomplishment. It is pleasure to contemplate the scientific activities of these two able men, carried on in the two Anglo-Saxon lands where a Jew may be a great scholar without being the victim of ridiculous and shameful prejudice. Whether the world even dimly realizes, still less appreciates, all that men of the Jewish race are contributing to the development of scientific knowledge, there is, unfortunately, only too much reason to doubt.

### CHINESE GOVERNMENT CONFERS DECORATION ON MR. S. L. SKIDELSKY

The Peking Government has conferred the Second Class Tashou Chiabo decoration, with sash, upon Mr. S. L. Skidelsky, the well-known Russian financier, and merchant and general manager for Messrs. L. S. Skidelsky's Successors, of Harbin, Vladivostok and Paris.

This decoration, which is accompanied by an inscription written by President Hsu himself, was given

to Mr. Skidelsky as a token of Government's appreciation of his meritorious services in connection with famine relief.

It will be remembered that, last October, Mr. Skidelsky donated the sum of \$30,000 for famine relief purposes and that he also organized, equipped and paid the expenses of a Russian Orchestra which played in Peking, Tientsin, Hankow, Shanghai and other cities of China for the benefit of the famine sufferers.

As will be seen in the list of donors published elsewhere in this issue, Mr. Skidelsky has contributed £2,000 towards the Palestine Restoration Fund.

### A "COMFORTABLE DOCTRINE"

THE HERALD AND PRESBYTER SAYS: "The more we study parochial statistics, the more we are sure we must be saved by grace and not by any merit or worthiness of our own."

This is a most comfortable doctrine. If it be true, a man might for the best part of a lifetime habitually break every command in the Decalog and just as soon as he was willing he would be saved by some power outside of himself and his eternal happiness made sure.—*The American Israelite*, (Cincinnati, O.)

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opposite poles in their theological concept, have seemingly signed a pact to help each other in remaining outside the pale of Kenesseth Israel in her work of regeneration and rejuvenation of Eretz Yisrael! O, JACOB PHILIP SOLOMON, (of hallowed memory) what a scandalous *entente!*

#### "THE HEBREW UNION COLLEGE MONTHLY"

We are in receipt of the above journal which is edited by SAMUEL ROSENBERG. It is a creditable publication for the Reform Jews of Cincinnati and contains articles of interest even to those who are loyal adherents of Traditional Judaism. An article on "Pulpit Oratory" by HARRY J. STERN is most illuminating. It contains the following grave warning:—"We have become a Torah-less people. We care little for the content. We glory in the form." This sums up in a few words the chaotic condition of the reform wing in America. The warning is grave. *Ashrey Hamdaber Al Ozen Shomaath* ("Happy is he who preaches to an attentive ear"). We welcome the H.U.C. organ to our sanctum and wish it every success and prosperity.

#### A VIRTUOUS WOMAN

Great sympathy will be felt with Mr. and Mrs. D. E. J. ABRAHAM, Mr. and Mrs. S. S. SOMERH, Mr. and Mrs. A. E. MOSES and Mr. and Mrs. R. D. ABRAHAM in the grievous loss which they have sustained in the demise of their near relative, Mrs. MOZELLE ELIAS EZRA, to whom Mr. J. E. SALMON pays an eloquent tribute elsewhere in this issue. Aged in years, rich in good deeds and blessed with manifold virtues, the deceased leaves this world with a legacy of good deeds performed during her life-time which will ever remain as an inspiration and as an example to many. Her days and years were devoted for others; they belonged to God; she gave of her bounty unsparingly and brought relief to many a heart bruised with sorrow and sadness. A jewel has fallen and all who knew her will keep her memory for a blessing. *Shalom Le'Avra!* Peace to her ashes!

#### A BCGUS THEOLOGY

An article headed "After the Mandate—What?" appears in the *American Israelite*, of Cincinnati, of the 17th February, which tries to seek consolation in the fact that the mandate does not call for the immediate foundation of a Jewish State in Palestine. "Palestine is to be in effect a British Crown Colony, and political Zionism may be regarded as dead and buried." Poor LEO WISE! In his frantic efforts to save what he can from the fire that had been smoldering in the camp of Reform Judaism, which a century ago tried to convince the world that the Jews do not look forward to the restoration as was prophesied in the Bible, he finds himself on the horn of a dilemma. Something must be done to

bolster up the cause of Reform Judaism which proved a gospel of lies in view of the stern realities *vis a vis* the Jewish National Homeland in Palestine. True, the Jewish State does not blossom forth immediately and the country is not ruled by a purely Jewish Government, but as *The Sentinel*, of Chicago, which is edited by Dr. S. M. MELAMED, very aptly says, "Since the Jews in Palestine still form a small minority of the population and are out-numbered by six to one, no Jewish government in Palestine has any chance of survival....When there will be a Jewish majority in Palestine, and when this majority will be ripe for self-Government, then will be the time to talk about a purely Jewish government in Palestine." Such are the facts and it is fair to re-state them in view of the desperate attempts of the reactionary publicists to damage our good cause. Not "political Zionism" but the false and the baseless theology of Reform Judaism must be "regarded as dead and buried."

#### INVEST IN HAPPINESS

The cry of the victims from hunger and disease is piercing fiercely into our ears. It is a cry of the helpless beings in the distressed areas of the world which should not go unheeded by all and sundry. In China a severe famine is raging. It has affected over twelve millions of humanity. An appeal for funds to save what can be saved has been issued. PRESIDENT HARDING in the name of his great country to which he has been elected, has issued an appeal for funds. We notice from the columns of the *London Jewish Chronicle* an advertisement wherein General BOOTH of the Salvation Army pleads on behalf of the famine-stricken people in China and says in plain words that he requires £10,000. All such efforts are laudable and we wish them success.

We are now in receipt of a stirring appeal from New York signed by our distinguished co-religionist, Mr. NATHAN STRAUS, wherein he depicts the pitiable plight of our own people in Eastern Europe, where they are facing, starvation and death. We refer our readers to this pathetic appeal for funds which we publish elsewhere in this issue and trust that it will not fall on deaf ears. We are quite aware that our Community has a lot of burden to shoulder and is being faced with numerous appeals for help, but we dare not overlook the famine-stricken area in which our own kith and kin are to-day exposed. We cannot expect outsiders to intervene on behalf of the latter and we must, therefore, be up and doing. The shriek and the wail of the children deprived of their breadwinners should pierce the hearts of every one who can afford to save them from starvation and death. Invest in happiness, says Mr. STRAUS, and to our mind, this is the best investment both in the near and in the distant future.

#### THE JEWISH FORUM

We have great pleasure in welcoming *The Jewish Forum*, a monthly publication, to our sanctum. The Board of Editors consist of a galaxy of men distinguished in Rabbinical lore, zeal and enthusiasm for the welfare of their co-religionists. The object of *The Jewish Forum*, which, by the way, is published in New York, is to disseminate Jewish ideals, to inculcate the principles of traditional Judaism and to cultivate a taste for Jewish learning. *The Jewish Forum* was founded by the late Dr. SOLOMON T. H. HURWITZ, of revered memory, about four years ago, during which period it has won a warm place in every Jewish heart. We are glad to observe that our co-religionists are organizing strongly their forces and inducing their Ministers to dabble in journalism, which had long been monopolized by the Reform Ministers to the great detriment of Traditional Judaism. At one time, the only orthodox Rabbi who stood at the head of a Jewish publication was, and still is, the Rev. Dr. N. MOSESSON, formerly of Portland and now of New York. Dr. MOSESSON has rendered very useful and meritorious services in the past and it is gratifying to observe that his praiseworthy examples have found imitators. *The Jewish Forum* has a great future before it: the only drawback being that it is published monthly and not weekly. The great New York Jewry needs one or two more representative Jewish weeklies, especially in view of the fact that an old "friend" which was founded to uphold Traditional Judaism has been usurped by a "National Meshummad" and consequently ceased to reflect Jewish sentiments. We wish the *Jewish Forum* every success and hope that its Editors will devote more attention in the future to the great problem besetting us in the diaspora and write strongly their views on current Jewish topics.

#### "AMERICAN JUDAISM" WEIGHED AND FOUND WANTING

A graduate of the Hebrew Union College writing in the columns of the *American Israelite*, of Cincinnati, advocates a change in "American Judaism" which was founded by the late Dr. ISAAC M. WISE, and which has lately been weighed in the balance and found wanting. This graduate, whose name we do not recall, gives the following minima of observance as essential for the followers of Reform Judaism:—

1. A reasonable and moderate observance of the dietary laws, e.g., the prohibition of the eating of swine flesh and shellfish.
2. The recital of a minimum of daily prayer without being insistent on fixed prayers rather being desirous of omitting meaningless prayers such as those referring to the nature of the sacrifices and the mixing of incense, etc. There is need for a new prayer book embodying the modern spirit.
3. The use of Hebrew in synagogue service.
4. The observance of the Sabbath, the discarding of many petty prohibitions prescribed by Orthodoxy. Friday evening might become the time par excellence for Sabbath service, and family gatherings.

5. The absolute religious discountenance of inter-marriage.
6. The practice of the rite of circumcision.
7. The traditional observance of Rosh Hashanah and the three major festivals; though there would be a justification for the observance of a second day of the festivals.
8. The celebration of the minor festivals, e.g., Chanukah, Purim, etc.
9. Fasting on Yom Kippur.

The foregoing may not be regarded as a return to orthodoxy, but the boldness and the novelty of the proposal, makes one to furiously think. It is a sign of the times that the graduates of the Cincinnati College are waking up to the need of ceremonialism which had been so grotesquely neglected in recent times by the devotees of the new cult in Israel. The return to orthodoxy may be slow and gradual but we hope the proposal enunciated above will take deeper root and lead to a better observance of Judaism in the land of the free and the brave.

#### THE REAL JEWISH PERIL

Under the above subject Mr. JOHN SPARGO, an eminent American publicist, has delivered a notable address at the Free Synagogue, New York, and treated it with unusual skill and courage. The menace of anti-Semitism in America is real and not imaginary. Recently the leading men in the United States were greatly stirred over it and issued strong and dignified protests against any attempt to stir up racial prejudices and discrimination between various religious denominations in America. The man who took the most prominent part in the matter is JOHN SPARGO. We have before us a copy of his address referred to above, and cannot help reproducing here his concluding words which are most inspiring and educational. They run thus:—

We want to maintain that which Washington struggled for, which Lincoln was martyred for, which Roosevelt fought for so valiantly and which Wilson has served so brilliantly and well. That is America, a nation in which citizenship shall not rest upon creed, faith or race, in which each man and each woman shall stand upon individual character.

And so I have come this morning bearing my testimony to you as a fellow citizen among you. I can only wish in closing that it were possible to persuade every Jew to ignore the charges of the Dearborn Independent and other anti-Semites and to remain silent. I wish that it were possible to persuade every Jewish publicist to ignore the charges and to remain silent; that it were possible to say to every rabbi, "Don't you speak, it is not for the moment the Jew's fight, it is not a question of the Jew defending himself; it is a question of the defense of Christian civilization, of American idealism." I believe that Christian America will crush anti-Semitism. Because the attack is directed against the Jew, it is the business of the non-Jew in America to say: "You shall not strike my brother, the Jew, except through and over me." That is the challenge as I see it, and I have enough faith in America, enough faith in my fellow citizens of Gentile birth and Christian faith, to believe that if you give us a little time to mobilize our resources we shall beat anti-Semitism to its knees because it is un-American, because it is un-Christian, because it is un-observance of all that makes life in America dear and precious unto us.

Few will dare to disagree with the conclusions arrived at. We believe that the situation of anti-Semitism abroad calls for something more than the ordinary Press protests. We are living in an age where the interest of one part of a religious section is interwoven with the other and any discrimination would be fatal in the end. We have faith in such men as JOHN SPARGO and others that the annals of the United States would not be permitted to be besmirched by reactionary parties now making their voices heard loud in certain quarters.

#### THE FAILURE OF REFORM JUDAISM

If it is better to be scolded than ignored, the ISRAELITE should feel grateful to its esteemed contemporary, ISRAEL'S MESSENGER, of Shanghai, China, which devotes a large, possibly a larger part of its editorial columns to reviving the ISRAELITE for not being an advocate of Zionism and for being a supporter of Reform Judaism. But, the editor of ISRAEL'S MESSENGER means well and can be forgiven if he becomes a little heated when defending a lost cause. He becomes somewhat ridiculous, however, when he speaks of the "failure of Reform Judaism." With something over two hundred avowed Reform Jewish congregations in the United States, among them nearly all the largest and most important in the country, Reform, or as it should more properly be called, American Judaism, can hardly be regarded as a failure. Our brother in the Far East, should look up the statistics presented by the Union of American Congregations; they would give food for thought and perhaps convince him that he is mistaken in supposing Reform Judaism to be a failure.—*The American Israelite* (Cincinnati, O.).

We regret to say we cannot endorse the views of our contemporary although it would have given us infinite pleasure to do so if the truth were on its side. Other authorities who are competent to judge "speak of the failure of Reform Judaism." The present Chief Rabbi of England, Dr. J. H. HERTZ, is the foremost critic and looks upon the latter as "the light which from a nearer view, is seen to be but a phosphorescent sheen, the accompaniment of disintegration and decay." Perhaps, it would be better to quote Reform luminaries. Dr. EMIL G. HIRSCH, of Chicago, in the *Menorah Journal*, of March, 1903, says:—"The Sunday School does not only not impart any positive knowledge of Judaism, but is the breeding place of atheism and agnosticism." Dr. ABRAHAM SIMON is equally pessimistic. He says:—"Other

congregations have in the last decades neither improved in religious matters, nor kept stationery, but have been retrograding." Prof. C. LEVIAS, in the *Hebrew Union College Monthly*, April, 1903, p. 207, says:—"In view of such conditions we are not at all surprised to hear that American reform Judaism is a complete failure."

The foregoing citations portray in unmistakable terms the utter failure of the reform wing in America. We cannot help saying that present conditions are much worse than heretofore. The fact that our contemporary can boast of "two hundred avowed Reform Jewish congregations in the United States, among them nearly all the largest and most important in the country....." does not mean the triumph of the new cult in Israel. Bricks and mortars alone do not constitute the soul of Judaism: what we aspire after is a strong Jewish sentiment to pervade the rank and file and this is sadly lacking amongst the devotees of Reform Judaism. The latter, if put to the test, would much sooner renounce Judaism than Americanism. One of her spokesmen, JULIUS KAHN in his campaign against Zionism, had the temerity to belittle Judaism and exalt Americanism, which indicates his flimsy attachment to the former. A foul imagination *vis a vis* Judaism as a whole, is a heinous offence perpetrated only by a boor, an *Am Ha Aretz*. In Rabbinic phrase, *Hirhoorey Abera Kashim Me Abera*. It is a fact that Reform Judaism has so far not produced a single martyr for its cause. All those who espouse it do so from a wordly point of view, because it is a religion of convenience. It calls for relaxation in the observance of the ancient faith and gives its devotee a reign of ease, luxury and comfort. As Rabbi W. HIRSCH says elsewhere in this issue. "Reform Judaism plants itself entirely in the present and its duration is that of a day's growth. It shoots up rapidly, puts forth a splendid leafage, and then droops and declines. The descendants of the pioneers of Reform Judaism have merged with the dominant Faith, or are on the border of transition." With these words, pregnant with meaning, we shall dismiss the case which our Cincinnati contemporary has seen fit to bring to our notice, with cost.

#### THE SPHERE OF JEWISH WOMEN

Unlike Christianity which places the woman under the heel of man, and prohibits her to speak or to teach (Timothy II. 11-12), Judaism entrusts the religious teachings of the children to the women. She is the one who may sanctify her house with piety and religiosity and raise her children in that sphere, and she is the one who may profane her house with too much

worldliness and irreligiosity and bring up her children in that unclean air. Hence in selecting a wife the Jew should take good care to choose such a one to whom God's special cause, first, in whose heart religion is deeply rooted. Such a woman cannot but raise her children in the pure atmosphere of Jewishness. On the other hand, a woman who has not felt the call of God is certainly a poor example for her children. This is what our sage described by his wise words that God said: "If I do not call the women first they may abolish

the Torah." The lesson is instructive and holds good even in our own time.—*The Jewish Tribune* (New York.)

#### A RECIPE

"Take flour of practicality,  
And leaven of ideal,  
Add saving salt of common sense  
And knead it up with zeal;  
Bake in the steady oven heat;  
Of each day's trial and test;  
This is the daily bread that man  
Has always found the best."

## FAREWELL DINNER TO MR. C. S. GUBBAY AT THE HONGKONG JEWISH RECREATION CLUB.

A MEMORABLE GATHERING.—  
INTERESTING SPEECHES.

FULL REPORT.

A farewell dinner which was followed by a dance was given on February 21, to Mr. C. S. Gubbay, the manager of Messrs. E. D. Sassoon and Co., Ltd., at the Jewish Recreation Club, Hongkong, prior to his departure for Shanghai.

The Chair was occupied by Mr. R. A. Gubbay, and amongst those present were:

Sir Ellis Kadourie, Mr. and Mrs. Ezra Abraham, Mr. and Mrs. S. Dunn, Mr. and Mrs. O. I. Ellis, Mr. and Mrs. E. Howard, Mr. and Mrs. E. B. Raymond, Mr. and Mrs. E. M. Raymond, Mr. and Mrs. A. Weill, Mrs. H. M. Epstein, Mrs. R. S. Judd, Mr. and Mrs. Minney, Miss M. Ellis, Miss M. Gubbay, Miss S. Judah, Miss S. Weill, The Misses Ellis, The Misses Ezra, The Misses Komor, Messrs. Edgar Abraham, D. Arakie, Vivian Benjamin, Arthur Dunn, David S. Eddie, J. E. Elias, Arthur Ellis, Felix Ellis, Fred Ellis, N. Ellis, Edward Ezra, W. Goldenberg, S. Goldschmidt, Lieut E. Graham, A. S. Gubbay, D. S. Gubbay, A. Hayim, E. Hayim, B. J. Israel, H. Jephson, Felix A. Joseph, Walter G. Joseph, F. Judah, Henry Komor, George Komor, R. V. Meyer, L. Moses, I. S. Sassoon, L. Tobias, and A. M. Vega.

The function was an historic one in the history of the community. The dinner was provided by the Hongkong Hotel and covers were laid for nearly eighty persons.

Mr. David Arakie, in proposing the health of the guest of the evening said:—

MR. GUBBAY, LADIES AND GENTLEMEN.—Never before, I believe in the history of the local Jewish community has there been such a gathering as we witness here to-night both in point of numbers and enthusiasm. This is indeed evidence of the great esteem in which Mr. Gubbay is held. I am not an eloquent speaker, neither am I what Mr. Howard said he was a few nights ago, "speechless," but I feel that the occasion calls for a few remarks. It is a misfortune that when we can ill spare Mr. Charlie Gubbay from our midst, that he should be called upon to go to Shanghai. He has been so long identified with our communal life and has been such a silent force, serving

us to the best of his ability and power in a quiet and unostentatious manner, that I feel we would be guilty of negligence if we did not record our feelings in the matter. I am sure I am voicing the sentiments of every one present here to-night when I say we feel this parting most poignantly. Mr. Gubbay has earned our general respect not only by his work but also by his sincerity. He has throughout exhibited the power of combining self-respecting modesty with a capacity for independent thought, and has in all things shown himself to be a worthy and admirable leader. Of such the Hongkong Jewish community cannot have too many. His learning, attainments and purity of character we have always admired and greatly valued. Such of his work as has been accomplished has marked him out to be a very able business man, and as possessing the powers of clear reasoning, penetrating analysis and a marvellously well-balanced mind. What Mr. Gubbay has done for the community cannot be recited, it is too long to enumerate, but you all know them. I shudder to think how we can face the different problems that are certain to crop up for solution in the near future. Is there any Elisha on whose shoulders this mantle can fall? The work that Mr. Charlie Gubbay has done for us has been very exacting, and his sound judgment and unassuming character has won him the universal respect of the community and all those with whom he came in contact. I must ask you, ladies and gentlemen, to change your glasses and drink to the health of Mr. Charlie Gubbay, coupling with it a wish for a long career of useful work and happiness.

Mr. R. A. Gubbay said he was asked to preside that evening and to present an address signed by all the members of the community. That was a very pleasant task. Mr. Gubbay had endeared himself to every one, and it was not for him to speak of his golden deeds. Al-

though he might be short in stature, his work was very big. He hoped that Mr. Charlie Gubbay would be able to join them in Hongkong in the near future. Mr. R. A. Gubbay then read the address, which was as follows:—

TO C. S. GUBBAY, Esq.

As a prominent member of the Jewish community and one who has worked indefatigably and unostentatiously in its interests, and who furthermore, enjoys the respect of one and all in Hongkong, we, the members of the Jewish community, desire to express to you the deep regret we feel on your approaching departure from the Colony.

The services that you have rendered the community at all times cannot be catalogued here. They have been numerous and disinterested, and we cannot allow such an occasion to pass without giving you a concrete testimony of our high esteem of your work. We must, therefore, ask you to accept the accompanying souvenir as a slight token of our regard. We trust that it will be treasured as an heirloom, and we pray that you may be spared many years to continue with renewed vigour the good work that you have done in the past.

It is our fervent wish that we may, in the near future, welcome you back to our midst and thus further cement the friendship that has existed between us.

Hongkong, 21st Feb., 1921.

Mr. R. A. Gubbay then handed the guest of the evening a beautiful silver rose bowl inscribed as follows:—"Presented to C. S. Gubbay, Esq., by the Hongkong Jewish Community in token of their regard and esteem. Hongkong, February 21st, 1921."

Mr. C. S. Gubbay in rising to speak was visibly touched by the demonstration. He said:

LADIES AND GENTLEMEN.—I wish to tell you that I am profoundly touched by the sympathetic demonstration of your goodwill. Words fail me to express to you in adequate language the deep sense of gratitude I feel for the honour done me to-night. I want also to tell you it may seem ungracious of me to say so, but it would have afforded me greater satisfaction, greater pleasure, had my friends allowed me to accept their will for the deed. I say this in all sincerity. When I

first learnt that I was going to be entertained in this style I implored my friends to desist, but they were obdurate, and so here I am having to go through the ordeal of my life. Mr. Arakie, I thank you from the bottom of my heart for the manner in which you have proposed my health, and you, ladies and gentlemen, for the cordial way you have responded to it. Mr. R. A. Gubbay, I thank you very much for the flattering address you have read out. When the heart is flowing with the milk of human kindness one is apt to be lavish with one's praises, one is apt to dispense them with a prodigality undreamt of on other occasions, and which certainly will not bear repetition on the morrow. I am glad to say that my sense of proportion is not clouded yet: I am yet able to view things in their true perspective; otherwise after what Mr. Arakie has said to-night, I would be leaving the table bursting with conceit, and conceit is deadly to the soul. I admit, it would be rank hypocrisy for me to deny the fact, that I have endeavoured to do and have done all my power for the good of our community. I claim no credit for it, and no credit is due to me for after all is said and done, I have only done what I considered to be my duty. A keen sense of duty and circumstances have compelled me to take a large share in the administration of the affairs of our community. That any success has been achieved is due entirely to the co-operation of a few zealous and public-spirited members. In honouring me to-night you are honouring them, for they deserve all credit and the debt we owe them cannot be overestimated. I am glad, however, that you have thought fit to take cognisance of our work because, in recognising my works, you have recognised that there is work to be done, and when you recognise that there is work to be done you must recognise that somebody has got to do it. Who is going to be that somebody? I want you to ponder over that. This question has faced me often and over again, and has perplexed me often. May I not urge upon the desirability, nay, the necessity of taking greater interest in your communal institutions? This gathering to-night is testimony of the high value you place on the maintenance of our institutions. I appeal to you to keep our community's ship afloat. I appeal to you to see that our community's ship does not break away from her moorings and drift on to the rock of destruction. I appeal to you to make some sacrifice for the good name of our community — not a monetary sacrifice. Thanks to some of our friends I do not recall a single in-

stance when funds were wanted we did not get what we wanted. The sacrifice I ask you to make is a personal sacrifice, a sacrifice of your time, a sacrifice of your leisure, in the interest of the community—a sacrifice so small that when you once get into the habit of making it you will not consider it a sacrifice. Ladies and gentlemen, I thank you from the bottom of my heart for the honours you have done me to-night. I thank you for the address you so kindly subscribed to, I thank you for this souvenir. I can assure you I needed no souvenir to bring my mind back to Hongkong. In the flesh I shall be in Shanghai but in the spirit I shall be with you. If it is my fate to come back to Hongkong you will find me as ready to take my place amongst the workers of this community. Ladies and Gentlemen, farewell.

Mr. R. A. Gubbay said it was fitting that the company should think to the health of those who helped to bring about this evening's function and had worked so hard to make it a success. Ninety-nine and a half per cent. of the success of the evening was due to Mr. Walter Joseph and Mr. David Arakie, and the other half per cent. to the smiling faces of those present. They were extremely sorry that Mrs. Walter Joseph was unable to be present owing to indisposition, but they all hoped that she would soon be restored to health.

Mr. Walter Joseph on behalf of Mr. Arakie and himself in acknowledging Mr. R. A. Gubbay's kind words said that the company's regret at Mrs. Joseph's absence was his regret and that his regret was her regret. He was not going to detain them longer except as one of the Dinner Committee he would ask all those present to give their attention for a few moments to one who was desirous of making a permanent record of the gathering through the medium of the photographer's art.

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## JEW-BAITING

BY MAXIMILIAN HARDEN.

Famous German Publicist and Editor of the  
Irrespressible "Zukunft"



MAXIMILIAN HARDEN

Famous German editor and anti-militarist who believes the Powers are arming for another and greater war. He predicts that if the United States, England and Japan combine to rival one another in war-like preparations they will precipitate the greatest war the world has ever seen. He strongly advocated a campaign for general disarmament.

In the tenth "Bulletin" of the Jewish delegation to the peace conference I found the following statement: "The documents published herewith show the latest and most dreadful page of Jewish history. They present the bare truth, but only a part of the truth. Innumerable eye-witnesses, people whose trustworthiness stands high above any doubt, have, after personal investigation, asserted that the actual situation is far worse. For the past year millions of Jews in all the Southern districts of Russia have been in fear of their lives day by day; everywhere they have always to expect the most appalling tortures. Only in the darkest days of the Spanish Inquisition Jews were exposed to as awful a peril as at present in the Ukraine. Even the official and, therefore, carefully weighed reports of the committees

of the Red Cross bear witness that tens of the sands of Jewish people have been butchered, hundreds of thousands wounded, a fair and d. defiled, deprived of their clothes, that Jewish women in the thousands have been offered as victims to the boastly impulses of wild hordes.

"Ever since the beginning of the war slander of every kind has been raging against the Jews; hatred and perfidy are hurling at them most accusations which, though incompatible with each other, are finding belief with people not blinded heretofore by fanatical hatred. The poison has done its work; restlessly the pogrom pest is raging and turning to bestiality, the like of which history has never yet recorded. Old people have been maimed in masses, hundreds of innocent children cut to pieces and killed. The so-called bloodmadness is revealing in inventing new tortures."

This was written in January. Before the World Relief Conference of Karlsruhe Engineer Temkin reported on what had occurred in the Ukraine. "Every change of power wrought new butchering. The troops of Petura and of other generals have committed the worst crimes. Jewish blood flowed in streams. Abdomens of healthy people were ripped open. Virgins and married women were ravished before the eyes of their parents and husbands. Often the pogroms were ordered and led by the authorities; they lasted in most cases up to the sixth hour of the evening and, in some cases, were accompanied with music. The most dreadful tortments were caused by orders prohibiting the burying of the murdered Jews in the ground. As ammunition had been taken away from all Jews nobody could think of defense. The populations of four small towns were slaughtered absolutely. Up to the present time the total number of the murdered Jews is 188,000, just as large is the number of the surviving helpless orphans. One-third of the Ukrainian Jewry, comprising three million souls, have sunk to the depth of misery."

Since then the record of murder has become still larger. A man who escaped the horrors wrote to me:

"Innumerable Jews have been buried alive. In the open streets women are ravished every day, even those who are dying. Women are being forced to hang, to cut to pieces their own children, to drink the blood of little beings, to bury children who are alive, and are refused the benefit to die with them. Girls engaged to be married are abused before the eyes of their intended husbands, and brothers before their daughters. In one place only the rabbi and eighty children were spared. The leader of the slaughtering gang seemed to yield to the divine's prayer for mercy. An hour later he sent him eighty bleeding children's heads into the house. The rabbi became insane."

Thus the abundance of witnesses refutes the suspicion of exaggeration it is in the Ukraine. Not much better in the Hungary of Admiral Horthy, whose fame as an army commander originates from the fact that he occupied the Magyar land which had been conquered by the Roumanians without any exertion and then vacated on the order of the Western Powers. Read the little book "The Case of Mrs. Hamburger." She, an officer of the State sick benefit fund; her husband at the front, wounded; in the two-room flat on a fourth floor three little children; in order to get food for the little ones in the time of dearth the mother, who has to attend to her office and to the household, leases the wardrobe of a café in Budapest. In January a letter from her husband, who had fled to Vienna, is mistakenly exchanged with a letter (not addressed to her) of her brother-in-law who had been a member of Kun's communist government. Though the children are suffering from severe influenza Mrs. Hamburger is dragged into a small room with cobwebs and iron stove; brand blood stains on the walls, on the floor-stones gaggled, bleeding wheezing human bodies. The British labour delegation led by Colonel Wedgwood has ascertained the facts in Budapest and published a report thereon.

"In the evening many army officers came into the room in which Mrs. Hamburger was imprisoned. Three of them had white hair, the woman and one of the children were naked. She refused, but was whipped until she could not but obey. Even the naked woman was beaten. Then the order was given to send for a prisoner who was not related to the woman. The guard brought the Jew Bela Neumann. He was ordered by Lieutenant Hejjas, the chief of the assembled officers, to be violent to the nude. As an old friend of the Hamburger couple Neumann declined the command. He was cruelly flogged, two officers

ture out his teeth with fangs, he was compelled to lick up his own blood and then he was emaciated by means of a pocket-knife and carried away. A short time before cold water had been poured over the two Jews, as both had fainted.

"Another woman was undressed and compelled by whipping to dance naked with one after another of the soldiers. (Won't you dance quick, you stinking Jewish Bolshevik-trull?) None of the soldiers appeared rude. The dance lasted for an hour. After that the woman was allowed to dress again. For three months she was held in prison. In the discharge certificate which we have read she is accused of 'bolshévistic plots. We examined Mrs. Hamburger twice for hours. She is a quiet, modest woman who enjoys the best of reputations and whose moral character had never been called into question. She was never indicted, never even involved in a mock-investigation, but was dragged away and immorally tortured by officers. Neumann has died. The Hungarian government, while admitting that the woman was shamefully flogged, contends that she had been caught twice, in different calls, in sexual intercourse with her cell companion and therefore was punished according to disciplinary rules. At that time the Hungarian prisons were even more overcrowded than they are now, and in spite of that a woman is said to have twice been imprisoned in a cell in which there was only one prisoner, a man. Mrs. Hamburger gives the impression of a well-educated, absolutely decent lady. All circumstances and testimonials forbid us to give credit to the half-official attempt at excuse."

During the compulsory naked-dance the poor woman heard songs which, in translation, run about thus: "Rosenfeld and Blumenduft, every Jew's a second rough. Fill thy throat with shalut you, Soviet is the make of Jew. Whether Levy, Higeon, mouchey-beating, that is fun." The second prisoner was accosted by cavalier Hejjas: "Mr. Coln, here make a little Chm." The third one, a Jewish butcher whose skin hung in shreds, chews the command after the dance. After him the soldiers are commanded: "Well, boys, who is going to get the beautiful Mrs. People's Delegates with a child?"

And this is by no means an "exaggerated single instance." Thousands of similar, more repulsive cases have been attested by unprejudiced witnesses. In Poland matters are not much better; in the miscegenation of the voivodship of Pommernellen the most honest Jewish trader is hardly able to exist. Are the High Council of the League of Nations asleep? Are

they going to wait until defilers of the Buddhist Swastika-cross will have grazed Germany too with the miracles of Ukrainian-Magyar Christianity? Are they not awakened, at last, by the great power of the press dominated by Jews, served by Jews whose delusive idea to be able to purchase freedom from disturbance by cowardly retreating from mentioning the sufferings of their Eastern brethren? One hundredth of the shame which is now bespreading mankind and the expression of which is the outlawing and butchering of the Jews would have stirred the universe into wrath seven years ago. The "steel-bath of the war" has rendered the souls horny. Life, the sacred secret of the godless pious, has been depreciated to cartoon-cost, mankind's dignity soaked in the spittle of the snout-harlets, even those shining in manly beauty. Look out into the world and listen: still war is raging over the globe. And nowhere, as far as you let your eyes travel, do you behold on green hills the graceful feet of the messengers who announce peace, preach the duty of kindness, herald the approach of the world's salvation and with their youthful voices call out towards Zion: "Thy God is king."

### O MY! HOW SAD!

We clip the following touching wail from the columns of our highly esteemed, most pious, sainted, virtuous and spotless contemporary, *The American Israelite*, of Cincinnati. We are deeply touched—touched to the depth of our soul, that we are so wicked and our valued contemporary so perfectly innocent and blameless: indeed we do not know how to make the *amende honorable*. Listen to this. It is a fine contribution to a most serious discussion:—

The *Israelite's* "far-hung battle-line" extends even to far-away China, where its very highly esteemed, most courteous, able and interesting contemporary, *ISRAEL'S MESSENGER*, devotes no less than four of its masterful editorial notes to "roasting" *The American Israelite*, Dr. Kaufman Kohler, Dr. Gotthard Deutsch, and, incidentally, the students of the Hebrew Union College, the faculty and all their works. It is sad, indeed, to think that the prestige of the *American Israelite* should thus be lowered in the eyes of the Chinese, but with the exception of a few foreign settlers in China, who are not even naturalized, the *Israelite* unfortunately has no constituency in the Flowery land, and is, therefore, defenseless against the attacks of *ISRAEL'S MESSENGER*. Which is very, very, very sad.

### THE MIDDLE EAST MANDATES

The following letter has been published in the *North-China Daily News*, 1st March:—  
To the Editor of the

"NORTH-CHINA DAILY NEWS."  
SIR,—No reward but kicks, is your characterization of Great Britain's acceptance of the mandates for Mesopotamia and Palestine, in your issue of the 22nd instant.

For the first time ever since the famous Balfour Declaration in 1917, a representative leading British organ in China has thought fit to express its dissent from a task for which Great Britain has earned the laurel wreath from men in all walks of life. I shall not occupy too much time and space in giving you the views of some of the leading men in the world, but I shall content myself in giving the following extracts from a notable speech delivered by Sir R. E. Stubbs, the Governor of Hongkong, at a public meeting held at the Helena May Institute on November 22 last, when Mr. Israel Cohen spoke on "The British Mandate for Palestine." The Governor of Hongkong in introducing the speaker said:—

"... It is, I am sure, a matter of great pride for all of us English people here to remember that for centuries in the Middle Ages the one idea which animated Europe was to free the Holy Land from the dominion of the Mohammedans, and in the crusades which were directed to that purpose the English always took a leading part. It is, therefore, a very great pleasure to all of us to reflect that the ideal of the Middle Ages has at last been achieved, mainly through the success of the arms of England, and that it is to the English forces that we owe the dominion of the Turks. It remains for us to see that Palestine, under its new regime has a good start, and that the ideal which has animated the Hebrew nation for something like 2,000 years has now an opportunity to make itself felt. It is a proud reflexion for all of us that the mandate for the government of the country, which has endeared itself to us from a historical and religious point of view, has been placed in the hands of Great Britain and it is for us British people to do all that we can to assist the Jewish nation in re-establishing itself in its ancient home."

Thus spoke the Governor of Hongkong. Thus spoke also the other prominent men of Great Britain who felt a thrill of pride and joy that to Great Britain was allotted the task of helping the smaller and the weaker nations to restore their ancient glories and to live side by side unmolested with large and powerful nations. None can deny that there are hardships and difficulties to surmount. We live in an age of co-operation as well as corporations, and there is no reason why the great should not give some measure of protection to the weak and the oppressed. Not "kicks" but ample "reward" will be Great Britain's in accepting the mandates for "Mesopotamia and Palestine."

I am, etc.,  
N. E. B. EZRA.

Shanghai, February 27.

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it is a current from ancestral times bubbling up in us and seeking for fulfillment in our generation. Think of what your ancestors have felt about Palestine. It is hard to reconstruct the Jew in Egypt, and yet as the burden was laid on his back there he saw, if not with his mortal eye at least with his aspiring spirit, a promised land where the oppressor's yoke would be no more. He struggled through the wilderness under divine guidance and under inspired leadership; through a wilderness in which there was manna from heaven for his food; where the law was given him under sublime circumstances. Finally he entered into the possession of the promised land. Then, when the second captivity came year after year, restorsers set down by the waters of Babylon and wept when they remembered Zion. Restored they lived there through the great Maccabean days, and finally, when force triumphed in the world and ideals counted for nothing, the dispersion came, and for two thousand years the Jew has everywhere been a good citizen, loyal to the country of his adoption—if it would accept him loyally—in many places oppressed and driven, but always with a right grit in his hand for his oppressor; he has helped to build civilizations everywhere, he has contributed his genius and his talent, and yet down in his heart he has thought of the home-land, the place that was the well-spring of the culture of his race, the land once tilled by the feet of his prophets, once the site of his temples, once the place where his leaders talked face to face with his God.

I very early learned some of the negatives about Zion. I have never believed for a second that any large number of Jewish people from the United States would go to Palestine to live there. I should regret to see them; there is no need for any such thing as that, but all over the world there are Jews who are still oppressors, who are still surrounded by prejudice, and victimized by tyrants for whom some escape must be provided. Zionism is not an attempt to take away from the Jew his interests in a liberated and liberal country, but it is an attempt to build an altar of refuge, an old home-place, where the "willow tree will still stand," and the spring house, and the broad porch are still to be seen, where those who are oppressed can go and live and build their civilization, and those who are citizens of other and nappier countries can go and catch again the inspiring breath of their history and traditions, to return to their own countries anchored by such association.

The program which has been adopted is tentative and hopeful. No doubt, it has its difficulties, but

it will start with the intention to avoid some of the difficulties which experience has shown in other places; for instance, it is intended that there shall not be a monopoly of land, and some of the other difficulties which we are seeking to readjust in our own institutional development will be avoided. What it is proposed to do is to take this once beautiful country, re-fertilize its exhausted soil, reforest its barred hills, reirrigate its fields and plains, introduce modern appliances, without which modern life is impossible—hydroelectricity, machinery, for instance, making the rivers supply white coal to build up industry; it is proposed to establish scientific agriculture and to crown it all with a great university which will be the storehouse of the language and literature of the Jew—the laboratory for his study of the physical reconstruction of his land. And to this land the oppressed spirits of the Jews throughout the world will be allowed to go, there to establish again a society from which will be continued the exaltation which the Jew has always sought to make to the civilization of his day.

It seems to me an infinitely attractive picture, and I am very glad I heard to-night of the troop of young men, footsore and weary, but seeing Palestine and ultimately arriving there to find not a barren and inhospitable place, but a Commission there to receive them and give them the opportunity to start modern life under free conditions. Now that the political barrier seems to have been removed; now that the ancient tyranny of the Turk over Palestine seems forever closed, it is not too much to hope that within the lifetime of many of us a prosperous, self-governing state will exist there in which there will be religious toleration, political equality, industrial opportunity, and a preservation and cultivation of the traditions and language and religion of one of the world's greatest peoples.

I do not suppose that we can ever re-establish the Greece which gave us Athens; I do not suppose we can ever re-establish the Alexandria which gave us philosophy; I do not suppose we can ever re-establish, in the particular sense in which I am now thinking of it, the Rome which gave us law. I would like to re-establish them all, and see them flourish as they were at their best and richest; but it does seem possible to re-establish the Jews in their Homeland, under conditions which will enable them to continue the influence which they once so generously bestowed upon mankind, and as a non-Jew I have a right, I believe, to give my hearty, hopeful approval to the consummation of that great ideal.

### THE INSCRIPTION ON THE LIBERTY BELL

Whence came the inscription on the Liberty Bell? What was the source of those memorable words, so often used during the anti-slavery agitation, "Proclaim liberty throughout the land, and unto all the inhabitants thereof?" We keep on finding such profound ignorance on the subject among our neighbours, and even among ourselves, that we must again call attention to a matter of such interest to all true Americans. This ignorance was even manifested at our World's Fair, when the bell was brought there after its hazardous journey across the continent. An apparently intelligent bystander could not tell the origin of the words though that origin was there before him, in abbreviated form, in the inscription itself.

A group of professional people to whom the question was put showed equal ignorance. One suggested that the words must be the utterance of some great American statesman. But when pinned down to name the statesman, he could not pick him out.

Finally one suggested that the language might be that of one of the Hebrew prophets, meaning the later Hebrew prophets like Isaiah and Jeremiah. He likewise could not name the particular prophet.

Then the information was given the group that the language came from one of the Books of Moses, the Book of Leviticus. Astonishment was expressed. None remembered any such passage. In what connection, asked one, did such language come to be used. Then it was revealed to the interlocutor and his fellows that the words were used in connection with the institution of the Year of Jubilee, that fiftieth year when the lands were redivided, and the slaves set free.

Yet we do not recall that any special mention was made in the daily press of this source of the inscription at the time when the Bell was here.—*The Hebrew* (San Francisco, Cal.)

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### SOCIAL AND PERSONAL

#### CONDUCTED BY BEN-AMI

Major W. S. NATHAN, of Tientsin, has been elected Chairman of the Tientsin Municipal Council.

The Tientsin Jewish Benevolent Society gave a Ball in Purim in aid of the Russo-Jewish refugees.

On the *Siberia Maru* which left Shanghai on the 23rd March, Mrs. E. KOMAROFF and her two sons A. and RICHARD KOMAROFF were passengers for San Francisco. The latter was a regular contributor to our columns and we are pleased to say that he will continue to write for ISRAEL'S MESSENGER in future from the Golden City.

Mr. MAURICE DAVID who left for India in February last has returned to Shanghai this week.

Mr. J. A. B. EZRA, formerly of Shanghai, and now a resident of New York, has been engaged to Miss ROSE GOLDSTEIN of the latter city. Congratulations.

Mr. CONRAD LEVY left for Hankow on business affairs and will return to Shanghai next week.

Mr. and Mrs. MAURICE SIMMONS and Mrs. S. SIMMONS who left Shanghai for the United States in October last, are now staying in New York and will leave for England shortly where they intend to make their future home.

Mr. E. N. KADOORIE expects to return to Shanghai in September next. The latest news from Jerusalem is to the effect that Mr. KADOORIE is expected to arrive in Palestine shortly. This visit is undoubtedly due to his desire to superintend personally the erection of a hospital in memory of his late wife.

The Misses SHIBBETH have returned to Shanghai from New York.

According to a Presidential mandate promulgated on March 6, the 5th class decoration of China has been conferred on Dr. O. FISCHER in recognition of his services to the Chinese Government as legal adviser.

On March 8th, 1921, at Newport, Mon. England, VICTOR E. LEVY, of Shanghai, son of the late Mr. S. E. LEVY and Mrs. FUMBERG EZRA of Shanghai, was married to LILIAN, daughter of Mr. and Mrs. L. S. ABRAHAMSON of Newport, Mon. Congratulations.

Mr. ELLIS SASSOON, Managing Director of Messrs. E. D. SASSOON & Co. Ltd., left Bombay last month and will arrive here next week.

Mr. and Mrs. N. S. LEVY have returned to Shanghai from San Francisco last month.

The marriage of Mr. H. G. SANFT and Miss E. HAUFFMAN took place at the Ohel-Rachel Synagogue on the 7th instant. Rabbi W. HIRSCH, B.A., officiated. Congratulations.

Cecil, the eldest son of Mr. and Mrs. EDWARD I. EZRA was Barmitz-wah on the 12th February and was called up to the Law at the 'Ohel-Rachel' Synagogue, after which he read a special prayer, Rabbi W. HIRSCH delivering the Barmitz-wah address. On the following day Mr. and Mrs. EZRA were "At Home" at their residence No. 445 Avenue Joffre, to the members of the local Jewish Community and the school children.

Mr. CHARLES S. GUBBAY, of Hongkong has arrived in Shanghai last month to assume charge of the local Branch of Messrs. E. D. SASSOON & Co. Ltd. He was given a hearty send-off by the members of the Hongkong Jewish Community prior to his departure, full account of which will be found elsewhere in this issue. Mr. GUBBAY was a leading member of the Community where he resided for over forty years. What is Hongkong's loss is Shanghai's gain.

Mr. J. A. DAVID, formerly of Shanghai, is now in Paris where he intends to make his home. He is well established in business as an Import and Export merchant.

Messrs. E. DREYFUS and L. BLUM of Messrs. J. ULMANN & Co. have left for Paris last month.

ISAAC, the third son of Mr. and Mrs. A. E. ABRAHAM was Barmitz-wah on Saturday the 26th February and was called up to the Law at the Ohel-Rachel Synagogue after which he was addressed by Rabbi W. HIRSCH on the significance of his responsibility to Judaism into which he was fully initiated on that day. ISAAC manifested deep interest in the sermon and remained standing in front of the pulpit listening attentively to the exhortations given him. Other parents were looking eagerly forward to the Barmitz-wah of their children, when they hope to bring the latter to the Ohel-Rachel Synagogue to remain under the spell of the Minister for a few hours.

Mr. and Mrs. SHEKRY S. PERRY have arrived here from Bombay three weeks ago.

Mr. SILAS S. LEVY has arrived from Hongkong.

Mr. RONALD F. D. SASSOON has arrived in Shanghai and is staying at the Astor House.

MISCHA ELMAN made his final appearance at the Town Hall on the 2nd instant, the attendance being larger than of any of his previous concerts. Every piece he played was greeted with a clamour for an encore by the entranced audience. In some cases ELMAN responded. He left for Harbin on the 4th instant.

Mr. and Mrs. ALBERT COHEN are returning to Shanghai at the end of this month. They have been absent for seventeen months, spending their holidays in Egypt, Spain and Constantinople. Mr. and Mrs. COHEN will take up their residence in their newly-built home in Harbin.

Mr. A. E. EVEROFF, Editor of the "Sibir Palestine," arrived on Friday from Vladivostok, where he gave a lecture on Futurism. Mr. A. E. EVEROFF will soon leave with 75 emigrants who are proceeding to Palestine from Harbin, Vladivostok and Siberia.

### A LIBERAL CHRISTIAN PASTOR REPEATS A LONG-EXPLODED MYTH

Rabbi W. HIRSCH is making his presence in Shanghai felt for good. The following letter from his pen was published in the *North-China Daily News*, of the 23rd March and is self-explanatory.

To the Editor of the "NORTH-CHINA DAILY NEWS."  
Sir,—The following is a quotation from a sermon preached by the Rev. C. E. DARWENT and published in the "North-China Daily News" of last Monday: "If He (Christ) had wrapped his ideas up in Latinized language as some philosophers do, we might have said it was fine, the Jews might have done that and made Him a professor up at Jerusalem instead of crucifying Him."

Thank God, we have already passed the age when Jews were held responsible for a crime committed by a Roman governor 2,000 years ago. But, one may ask, what purpose does a Christian preacher serve by introducing a passage like this into a sermon which purports to explain that the Great War was the result of a lack, or absence, of the true Christian spirit among men, and that the peace, love, and goodwill which Christ brought into the world are destroyed every day by the spite, envy and ill-will of the men themselves.

Mr. Darwent traversed nearly the whole length of history, starting with the Jews of Jerusalem and ending with the biography of Carnegie, in order to illustrate his thesis that men might choose to grow figs. He would have done well, if to the material he accumulated to prove that, he added his own sermon.

I am, etc.  
W. HIRSCH.  
Shanghai, March 22.

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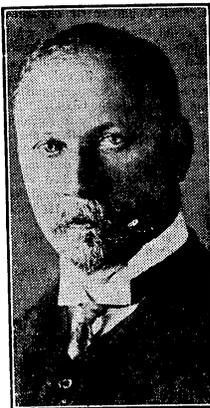
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ISRAEL'S MISSION**

GENERAL SMUTS.

A public dinner was given to the Chief Rabbi Dr. J. H. Hertz and Mr. A. M. Woolf during their recent visit to Johannesburg. Mr. Bernard Alexander presided, and among those present were the Premier, the Mayor and Mayors, and many other prominent citizens.

The Chief Rabbi, in replying to the toast of his health, proposed by the Chairman, referred to the chaos which prevailed as a result of the world war, and said that to make confusion worse confounded, ultra-conservative and militaristic reaction was raising its head. A wave of hysterical intolerance was sweeping the world. In this walter of wickedness there seemed to be an agreement on one point only, and that was to make the Jew the scapegoat of all the sufferings and stupidity of present-day humanity. A new resolve animated the Jews to-day. They were determined in future to make their own history, not to have it made for them by pogrom-makers and preachers of racial hatred. But they could only succeed if they made the few Jews the spiritual descendant of the old Judea.

General Smuts proposed "The Jewish National Home." In the course of his speech he said: "The Jews' services to humanity are not finished yet, and you must remember that much more is desired of you in

bringing about the better order of things to which we are all looking. You must look upon it as a prophecy of one of your own prophets, one of your greatest poets. You have still the old historic mission of Israel before you which is to testify to the great spiritual values in life."

**LORD READING RULES  
INDIA****A GREAT TRIUMPH**

LORD READING

A tremendous chorus of approval has welcomed Lord Reading's appointment as Viceroy of India, the bar giving him a special glad hand. The anti-Semitic press have had their fling as well. These attacks, however, upon Lord Reading will injure neither him nor his prospects of success in India. They are only mischievous because they fan, as they are intended to fan, the latent prejudice against the Jew in general and excite the envy which the conspicuous success of a Jew, however strictly merited, not infrequently arouses.

According to Reuter, Lord and Lady Reading arrived in India on the 3rd instant. They were accorded a magnificent reception. They were greeted by booming guns and huge cheering crowds.

The Corporation's address of welcome alluded to the ancient race to which the new Viceroy belonged. In reply, Lord Reading said he wondered whether, perhaps, by some fortunate, and almost indefinitely subtle sub-consciousness, his descent might quicken and facilitate his understanding of the aims and aspirations, joys and sorrows of the Indian people, and assist him to catch the almost inarticulate cries and inaudible whispers of the multitudes, who sometimes suffer most and yet find it difficult, if not impossible, to express their needs.

**OUR BAGDAD LETTER****FROM OUR CORRESPONDENT**

Bagdad, Feb. 22, 1921.

It gives me great pleasure to send for the first time a budget of news to readers of ISRAEL'S MESSENGER from this part of the world. Members of this great Community and with vivid interest your excellent journal whose advent here is always awaited with eagerness and impatience. We are beginning to realize that we are in great need of drawing helpful lessons from the progress of your vigorous Community.

**Formation Of Our Society**

Since the war began our country has undergone several changes, and the advent of the British Government brought home wealth and prosperity to all, of which our co-religionists have had their share.

On the other hand the moral level of the majority was not proportional to their wealth. Though they are proficient in commerce, finance, etc. their education is far inferior when compared to their co-religionists abroad. Moreover, the relations between them and the Mohammedans remained very strained until the recent Arab revolt when hatred reached its climax. It was then that the situation was viewed keenly by some of our young men who headed by a Police Officer, a young Jew of 20, have felt the necessity of forming our Jewish Literary Society for the purpose of uplifting the moral level of our brothers and better their situation in maintaining close relations with the Mohammedans. In the dark days of the Arab revolt in June last, when street fighting was frequent, the founders of this Society warmly discussed the necessity of mutual help and co-operation.

The foundation of the Society, the opening of a Literary Club and the inauguration of a library was a matter of a few days only. Every Jew responded to our call and helped us with a true spirit of sympathy.

**Communal Body (Mejliss Jismani)**

As a result of various kinds of speeches delivered in the Club on various subjects, a light has been thrown on every nook and corner of our situation, and it was resolved then to reorganise the old Communal Body.

The said Communal Council whose duty is to look after the comfort and well-being of the Jews was until then composed of two or three invalids whose hands the interests of 60,000 souls were confined.

No sooner the question of electing a new body was made known than the whole Community members endorsed the decision and began to con-

duct the Election Campaign. As is natural the Rabbis began to make their voices heard. Notwithstanding their participation in the election, when the names of the elected members were read the Rabbis left the sitting with disgust shouting: "Most of the members elected are not strict observers of the Sabbath." Subsequently negotiations began and every nerve was strained to bring home to the Rabbis the importance of such Council, but, the result proved unavailing.

#### A Tragic Event

When everybody was working with unprecedented enthusiasm and hand in hand with us, a severe blow came to paralyse us. I allude to the death of the beloved and much regretted President of our Society, Mr. Salman Ahaya, who has been shot dead in cold blood by an unknown murderer on Christmas eve.

#### Mr. Salman Ahaya

A few words about this hero will be necessary in this connection. Born in a family of small means, the late Mr. Ahaya received his education at the Alliance School when the war found him at the age of 15, and in order to maintain himself he entered the Government Service in the Police Department where he distinguished himself on many occasions, in tracing out difficult cases which were insurmountable

by experienced Officials. In 1919, he was entrusted with the post of Chief Inspector of Police in the Criminal Investigation Department, and on December last he was promoted to the rank of Assistant Commissioner of Police and before taking up his new post he was murdered, and thus had his life ended. Notwithstanding his young age, he was a keen supporter of the Jewish cause. As a token of gratitude to his numerous services more than 20,000 people participated in his funeral, and on the following day a sum of Rupees 15,000 was collected for the maintenance of his young brother and his widowed mother.

#### Prominent Jews

The most popular of the Jews now in the Government service is the famous politician Sassoon Effendi, ex-Turkish Deputy who holds now the portfolio of finance in the New Ministry. Others are holding posts of no small importance, Mr. David Samra, Member of the Court of Appeal; Mr. Ruben Battat, Member of the Court of 1st Instance; Mr. Nury Nahem., Notary Public.

Some of our Lawyers are:—Mr. S. David, Mr. Abraham Aboudi; Mr. Aboudi Setti; Mr. Saul Elias; Mr. Joseph Elias; Mr. Salih Murad, etc., etc. We have a good number of Doctors, too. It must be remembered that most of the Government In-

terpreters, general clerks, and employees of various grades are Jews.

#### General Condition Of The Jews

For the most part Jews enjoy a prosperous life. All trade is concentrated in their hands. Finance is controlled by the Jewish genius. Where the Jew does not exist the life is a burden to the Gentile. As to their education, to give them justice, it must be said that they are the best educated Community of Mesopotamia. Hardly you can meet a youth ignoring English and French languages. Some of us speak German, Turkish, Persian, Hebrew is not methodically taught at the Schools, and consequently is not perfectly known here.

Schools here are few in number. Alliance Schools are fine. We have the Talwin School organised under the Turkish regime by the Jews, and a big Talmud Torah established since many years. More than 7,000 pupils attend these schools. But still you can always notice young boys loitering in the streets, who are being deprived of education. To my opinion, unless our foreign brethren help us nothing can be expected from the local Jews. The rich is generally indifferent to the poor. But since the formation of the Literary Society I can say, without fear of being contradicted that the wealthy members have contributed generously to va-

rious charitable purposes and a total sum of Rupees 120,000 has been collected.

What we lack in our midst is the actual co-operation of the rich and his sympathy towards the poor. Critics are the order of the day among us, and the smallest energy displayed by somebody can hardly resist the waves of antipathy of his coreligionists.

#### Mr. Ezra Sassoon

This gentleman is the head of the firm known as Ezra Sassoon Brothers, which deals in Manchester goods. The war helped to the swelling of his funds and is now counted among the richest Jews of Bagdad. He is a generous gentleman, modest, and a keen lover of Zion. He generously helps the poor, and his wife has lately founded a Girls' Orphanage where needlework of every description is taught.

#### Zionist Works

Zionist affairs were unknown to the Jews here, until some months ago. Though Zionist papers are reflecting the ideals of Zionism they were always read by young educated men, and the public were ignorant of the occurrences abroad. Some months ago, a certain school teacher, Mr. Itzon Sassoon M. Eliahu has been communicating with the Zionists' Organisation for collecting donations, Shokol etc., in a limited number.

Our Society which has undertaken this difficult task of inculcating in the spirits of our brothers the aims of Zionism and its interests to Judaism, and teach them the benefits of sympathy and goodwill in order to prepare them for the reconstruction of our National Home in Palestine. It is hoped to form a Zionist body very shortly.

The Bagdad Jews are following with keen eyes the news from Palestine. Unprecedented interest is being taken in the acquiring of land in Palestine. A communication was received a few days ago that ten Damans were for sale. The whole lot was disposed of within the twinkling of an eye. Then a telegraphic request was made to the Keren Hayesod for more land. The reply was that 15,000 Damans were available near Amek Yisrael. Three thousand of these have been sold within a week, and most of the purchasers are workers with small means who are manifesting their ardent desire to help in the reconstruction of the Holy Land. It is proposed to give the new colony the name of Ahaya in recognition of the devoted services of the late President of the Jewish Literary Society.

SOLOMON S. SHINA.

### ADMIRAL JOSEPH STRAUSS TO HEAD U. S. FLEET

GETS COMMAND IN ASIATIC WATERS FOR LAYING NORTH SEA BARRAGE



Rear-Admiral Strauss

Rear Admiral Joseph Strauss, former chief of navy ordnance, has been appointed Commander in Chief of the Asiatic Fleet with the rank of Admiral in recognition of his work in the laying of the North Sea mine barrage during the war and its removal after the armistice.

In announcing that Admiral Strauss would be appointed Secretary Daniels said that the selection was in line with the department's policy of recognizing work of unusual merit done during the war.

The *Jewish Exponent*, of Philadelphia, in commenting on the above, writes editorially as follows:—

.....The appointment will appeal to all good Americans who appreciate the importance of giving honor to this modest and distinguished officer, whose services in the great war were neither spectacular nor noisily greeted by an interested "gallery," but which were of the greatest value nevertheless. Admiral Strauss took a prominent part in planning, and the commanding part in executing the great North Sea mine barrage, which made possible the transportation of two millions of American troops without serious loss of life. That was an achievement unique of its kind in naval annals, although it has not received the credit it deserves from the "gallery" abroad. Admiral Strauss has attended strictly to his duties and has taken no part in naval cabals. He is a great officer and a true patriot.

#### BIRTH

SPENT.—On Sunday, April 3, 1921, at No. 26 The Bund, Shanghai, to Mr. and Mrs. Jack Spunt, a son.

### RACE PREJUDICE

Mr. Spurgeon Medhurst, In Speech Before Knights Of Rose-Croix, Says It Must Go

The Plain Duty Of Masonic Fraternity Is To Work To This End

At the ceremony of "Relighting the Lights," which took place on the 25th March on the premises of the Knights of Tung Te Chapter Rose-Croix, No. 4, Peking, Mr. Spurgeon Medhurst delivered the oration on the occasion. The main point which the speaker continually drove home on his hearers, was the necessity to abolish Race Prejudice so disastrously demonstrated against the Jews in American and the Japanese in China.

Continuing Mr. Spurgeon Medhurst said:—

The same race feeling exists today in China regarding the Japanese, and in the United States a movement is being organized by a hidden hand which aims at the economic, social, and political ostracism of the Jew. Forged documents emanating from Russia, and entitled "The Protocols of the Learned Elders of Zion" have been issued, and the enemies of Jew and Freemasons as the enemies of the State. At other periods the Roman Catholics have been anathemas with no more reason. Such movements are anachronisms. There are only about 14,000,000 Jews in the world. Yet since 1918 some 2,000,000 have perished, and tens of thousands of these were deliberately murdered in cold blood. Yet when in A. D. 70 the Jews were in a plight similar to that of the Belgians in 1914 what did they save? What did they cling to? Not to Jewish literature, but their literature, and their shekels, but their literature, and much the Christian countries owe, who are ever seeking an excuse to fan the smoldering spirit of Anti-Semitism into a flame? The word "Jew" is held to be a synonym for a hard bargain, and the Jews are supposed to be the richest people in the world. But while the average emigrant to the U. S. A. takes \$15 with him, the average Jewish emigrant only brings \$8.70. He is poorest of all. It is time that Freemasons rallied to the help of their Jewish brethren, that they joined in killing the rising spirit of Anti-Semitism in the States. It is unmanly, to Anti-Japanism, to Anti-Semitism, to raise antagonism of every kind Freemasonic stands, implacably opposed.

#### MR. AARON'S NAME ENTERED IN THE GOLDEN BOOK

As a mark of esteem and respect in which the late Mr. Aaron was held, the local Zionist Association has solicited contributions for the Jewish National Fund from local members and sympathisers in memory of the deceased in order to inscribe his name in the Golden Book. The list of donors will appear in our next issue.

#### NOTICE

The next issue of "Israel's Messenger" will appear on the 10th June next.

J. SPUNT & CO.

## SHAKESPEARE AND THE BIBLE

By Dr. Mendel Silber, Editor, "The Jewish Ledger,"  
New Orleans, La., U.S.A.

A comparison between the writings of Shakespeare and the Scriptures shows the incomparable greatness, permanence and the universal applicability of the Bible. It is only 300 years since the death of Shakespeare, and already there is a most voluminous library of controversial literature on the worth and value of his writings. To some he was the greatest and most inspiring poet that ever lived, to others he was absurd, ignorant and illiterate; some claim that he was a most original genius, while others maintain that he was an outright plagiarist; there are critics who stoutly maintain that his works have exercised an unsurpassed moral influence, while others contest it and say that his works are to be classed among the most immoral writings the world has ever known. As to his literary ability and dramatic genius, there is also a great diversity of opinion among the critics. To some the art exhibited in the construction in his drama is little short of perfect; to others—Maeterlinck and Shaw among them—he lacked the very rudiments and most elementary knowledge and technical skill of the real artist and dramatist. Nay more, it is even denied that he ever wrote any of the work which are attributed to him.

With this in mind, one cannot but feel that the Scriptures which have withstood the searching inquiries and most thorough-going investigations, not only of hundreds but of thousands of years, will ever remain the greatest work in human history. With this in mind, the absurdity, too, of those who demand positive proof that Moses wrote what is attributed to Moses or that Isaiah wrote and spoke what is attributed to Isaiah becomes clear and conspicuous.

What places the Bible in a particularly superior light when compared with the writings of Shakespeare is, however, the universal applicability and the permanence of the Biblical wisdom. If, after three hundred years, which is a comparatively short period of time, the things that a great human genius wrote and said are already antiquated, obsolete, and so out of date as to cause greatest diversity of opinion and the most diametrically opposed views as to their worth, the

Biblical books, which, after thousands of years, still maintain the position of reverence and awe-inspiring admiration in the hearts and minds of the hundreds of millions of people, who go to them for inspiration, consolation and guidance, cannot but appear as more than human and cannot but be regarded as the divine word.

### "HISTORY OF THE JEWS IN RUSSIA AND POLAND"

The publication of the third volume of Dubnow's "History of the Jews in Russia and Poland" which has just reached us, concludes this monumental work. It has long ago been felt that in Graetz's "History of the Jews" little attention had been paid to a large section of the Jewish people living in Eastern Europe, and a special work was needed for so vast a subject as the history of the Jews in Russia and Poland. To carry out this plan, the Jewish Publication Society of America engaged Simon M. Dubnow, of Russia, who was for years recognized as the greatest authority on the subject. He has published a number of works on Jewish history, and has devoted his entire life to the study of Russian sources.

Though Dubnow had written on the subject before the present work is entirely new, both in its form of presentation as well as in the material with which it deals. Dubnow's attractive style is one of the special features of his literary work, and his reliability as a historian places him among the foremost writers of our age.

The Society was equally fortunate in securing the services of the late Prof. Israel Friedlander who rendered this history from the original Russian manuscript into English. Mindful of the literary taste of the Anglo-Saxon public, Dr. Friedlander obtained permission from the author to edit the work. This he did with consummate skill, and introduced a number of improvements. He also added numerous footnotes to explain points which were unintelligible to the English reader.

The first volume appeared in

1916, and covered the period from the earliest beginnings until the death of Alexander I in 1825. The author relates the fascinating story of the kingdom of the Khazars, of the Jews in early Russian principalities, of the Jewish colonists in Poland and Lithuania. He also gives a vivid picture of the inner life of the Jews in Russia, their autonomous Kahals, their institutions, and their various activities.

The second volume appeared in 1918 and continued the story from the death of Alexander I until the death of Alexander III. from 1825 to 1894. In this volume the author describes the Jewish persecutions under the military despotism of Nicholas I, compulsory enlightenment introduced by the Russian government, and such other topics of interest in Russian Jewish life of comparatively modern times. The literary activity of the Hebrew writer finds a very adequate description in this volume, and the author gives a graphic picture of the Hibbat Zion movement.

The present volume treats of the record from the accession of Nicholas II, until the beginning of the World War. While most of the events treated in this volume are more or less known to the reader, it is nevertheless of great interest to see these events recorded and described by a great historian. The various persons that have made the life of the Jews in Russia miserable for the past few decades are fully given in this volume. He also devotes considerable space to the various phases of Jewish activities, as well as to the literary achievements of the young generation. There are brief pictures of Petzev, Balik and other Hebrew and Jewish poets and novelists.

This volume also contains, in addition to the text, an extensive bibliography and an index to the entire work. In the bibliography an enormous amount of material has been collected, and it is arranged in such a way as to enable the reader to ascertain the sources upon which the author drew. The Index, which has been prepared with the utmost care by Prof. Friedlander, is really a synopsis of Jewish history in Russia and Poland, and its usefulness cannot be overrated.

### HEBREW ADVERTISING

The Singer Company was the first to publish its books of instructions and advertisements in Hebrew. The French Cattle Insurance Company has gone a step further by publishing its contract forms in Hebrew.

## LITERARY MEETING OF THE SHANGHAI ZIONIST ASSOCIATION

Dr. H. Chatley's Lecture On "A Gentile View Of The World-Mission Of Judaism."

INTERESTING MEETING



DR. H. CHATLEY.

At a meeting of the literary circle of the local Zionist Association held on the 23rd February, at the Palace Hotel, Dr. H. Chatley, D. Sc., M.I.C.E.I., gave an interesting lecture on "A Gentile View of the World-Mission of Judaism," at which Rabbi W. Hirsch, B.A. presided. There was a very large attendance.

The Chairman in a few well chosen words introduced the lecturer and said that this was the first occasion when the latter appeared on a Jewish platform.

### Language As An Expression Of Judaism

The lecturer on rising to address the meeting was received with applause. He opened with a remark that there were two great features that strike one who goes into the question of Judaism, and those are: the antiquity and solidarity of the Jewish nation. No living race but the Chinese can lay claim to such a continuous history as the Jews; nor has any shown the quality of solidarity to the same extent. This is a most important fact to be taken into account, and though it is a matter of dispute as to how far back

we can trace the Jewish race, there can be no dispute that at least 4,000 years of continuous history can be credited to the Jewish nation.

Turning to language as an expression of Judaism, the lecturer remarked that the Hebrew language is the type of the whole family of languages known under the name of Semitic. It is unique in this respect that, while other language groups can be shown to have a tendency to merge into one another, the Semitic group stands distinctly alone and shows no tendency to be even remotely identified with such language groups as the Slavic, Teutonic, and so forth. The literature of the Hebrews has been the basis of ethical emotion in most living civilized peoples.

Following this, the lecturer invited his audience to a consideration of the enormous influence of what he called "Secondary Judaism." He held that Mohammedanism and Christianity are offshoots of Judaism, and if the term Judaism can be taken broadly to signify both primary and secondary Judaism, one can easily see what an enormous influence Judaism, taken in this sense, has exerted. This will be all the more appreciated if we take into consideration the great amount of theological literature that has appeared since about A.D. 200 as an expression of Jewish, Mohammedan and Christian thought. Another aspect of Judaism, the lecturer remarked, was the great tendency in general towards eugenics in Jewish life, especially in the problem of intermarriage.

### The Zionist Ideal

Turning to Zionism, Dr. Chatley stated that the ideal which brought about the Zionist movement was expressing itself at the present time mainly along territorial lines. This, the lecturer said is essential and inevitable, for the reason that it is difficult for a race to persist without territory.

He then went on to show the relation between Jewish theology and the various other beliefs existing at the present time and said that the tendency was for the Jew to

lose some of his marked characteristics as the persecution he suffered at the hands of non-Jews became less severe. He proceeded to show along what lines Jews could come into greater union with non-Jews and was of the opinion that the main points of dispute have usually been those along the lines of dogmatic belief which are incapable of demonstration. Persecution has always been a result of such differences of opinion and while all nations and all the religions agree on main ethical points, they are unwilling to lay aside their differences when it comes a matter of opinion and belief. Persecution is now and always has been, a result of superstition and ignorance, and when the petty prejudices of the less educated peoples will have passed away there will be less difficulty experienced by Jews in their attempt to live in harmony with the non-Jewish element.

### Purity Of Descent

Returning for a moment to the aspects of antiquity and solidarity as manifested in the Jewish nation, the lecturer remarked that the Jew of to-day is probably pure in his descent from the average non-Jew. While the descent of an Englishman or a Frenchman, or any other European for that matter, can be traced through half-a-dozen or more different nationalities, every Jew of to-day, except the proselyte, can claim descent from all the Jews of less than two thousand years ago, and every Jew of to-day is a distant relation, so to speak, of every other Jew. This is one of the factors that has promoted solidarity in the Jewish nation.

### Wealth Of Talent

The Jewish nation to-day appears to have produced a higher proportion of talented individuals than any other nation, and the restrictions imposed on intermarriage are probably one cause of this. The Jews have easily been in the lead in their influence on the world's thought and this fact can probably be better appreciated if we consider the influence of Jesus the Jew.

### Judaism As A Force

Speaking of Zionism proper, the lecturer said that in his opinion it had every prospect of being a great success provided the Jews could put their shoulder to the wheel and not leave the movement to work out its own salvation. Nothing can happen of itself and this movement should not be left to Providence if it is to be a success. The Jewish race has great numbers and great talents, and also possesses enough of the material wealth necessary. Two things are necessary: internal union, and also a union with non-Jewish people of the higher type. Judaism cannot play a great part in the world as a

separate race until it has managed to persuade other nations to give up their prejudices, and while he thought that it was probably a case of non-Jews coming forward ninety per cent. and the Jews ten, he stated that it was absolutely necessary for Jew to come forward the ten per cent. The lecturer ended his address by stating that some sort of propaganda for the education of Christians in Judaism would be very useful in ridding them of baseless prejudices and misconceptions.

A discussion took place in which the Chairman, Mr. Jacob L. Friend and others took part.

With a hearty vote of thanks to the lecturer the meeting terminated.

## OBITUARY

### MRS. SULHA BENJAMIN, BOMBAY, INDIA

We regret to announce that according to a cable advice from Bombay received in February last, the death of Mrs. Sulha Benjamin, the sister of Mr. M. Myers, and the mother of A. D. H. and I. Benjamin, of Shanghai, took place in Bombay at the age of 65.

Mrs. Benjamin will be greatly missed by her large circle of friends in India and Shanghai where she was widely known. Mrs. Benjamin had been a friend of the poor and the needy in India and her death will be greatly mourned by the latter. May her soul rest in peace!

## NOTICE

HAVING ESTABLISHED MYSELF HERE AS AN IMPORT AND EXPORT COMMISSION AGENT, I AM OPEN TO EXECUTE ALL ORDERS ENTRUSTED TO ME AND TO LOOK AFTER THE INTERESTS OF COMMERCIAL FIRMS IN CHINA WHO ARE NOT YET REPRESENTED IN FRANCE.

### BEST REFERENCES

J. A. DAVID, Paris  
Address, P. O. Box No. 199

## CORRESPONDENCE

### "ALLIANCE ISRAELITE UNIVERSELLE" SEVERELY CONDEMNED—A CALL TO WORLD-JEWRY

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—According to Press despatches before me I gather that the "Alliance Israelite Universelle," has started an attack against Sir Herbert Samuel, calling him an absolute monarch of Palestine who allows German and Bolshevik Jews to capture the country. "Such policy," says the "Alliance," "is dangerous to French interests." It also states that officials share the same opinion.

This latest outburst of the "Alliance" which is controlled by the "National Meshummadim" is nothing new. Its tactics are exactly similar to those practiced by the anti-Semites in Europe headed by the *Morning Post*, Chesterton, Bellow and others. The "Alliance" is simply playing into their hands. The "Alliance" stands to-day for a policy that is wholly subversive to our interest. The "Alliance" is headed by Sylvian Levi, that traitor to our people who had the hardihood to betray our Nation's cause at the Peace Conference in Paris two years ago. To my mind it is a crying shame that we are supporting the

"Alliance" by maintaining a Branch in Shanghai. Every year we are remitting close upon Pcs. 2,500.—to the "Alliance" and thereby giving it certain power to control the destiny of our nation. As the policy of the "Alliance" is not likely to be altered against our nation so long as it is controlled by the "National Meshummadim," it is to my mind dangerous to give it any semblance of favour or support or countenance in future. I, therefore,

appeal to all the local subscribers to refrain from contributing a cent to the "Alliance" this year, until its policy undergoes a radical change for the good. Let those who wish to withhold their contributions earmark same for other institutions such as the Shanghai Zionist Association, the Jewish National Fund or the Keren Hayessod. It is our incumbent duty to support those who are restoring the glory of our ancient patrimony and not those traitors who are bent upon to destroy it. Under such a category the "Alliance" stands to-day in all its nakedness and I exclaim with every fibre of my soul "Down with it!"

I am, etc.,

ANTI-HAMAN.

Shanghai, 28th March, 1921.

### WHAT ARE THE QUALIFICATIONS OF A HUZAZAN?

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—I am in complete agreement with Ish Al Dighlo's suggestion for a radical change in the present pitiable Huzzanoth system, current here. No doubt you are fully aware, that it has been a commonplace practice in China, to pitch-fork any adventurer who could only read and write Hebrew fairly well, into the berth of a trained Huzzan, without a trial, so long as he is protected by a recommendation, and the applicant himself, does not hesitate to dive into the sea, and accept all the responsibilities, that a situation of this nature involves.

In consideration of my past long experience as a *somekh* and sometimes a laymen, to relieve the monotonous drudgery and check the rapid speed of some of the past Huzzanoem who came under my hammer of the late Synagogue "Beth-El," I feel justified, in commenting upon the qualifications of a *Shaliyah Sabor*. Such a distinguished man should not necessarily be a Hakham-bashi, a Dayan, nor a Rab, but nevertheless, he must be a good Hebrew scholar to thoroughly understand what he reads, what his duties and *gizah Eloheem*—fear of God are. He must be a married man with a little circle of children, and possess musical instincts, if he is not actually a musician, to lead the congregants to the true service of the Almighty, in the absence of the *hazzan*. He must have a *kol-areh*—mellow rich voice, to animate and interest the worshippers in the service, and impress upon them a strong desire to attend the Synagogue, regularly. The jarring voice of a *Shaliyah Sabor* or a layman is decidedly tiresome—it shatters the nerves of those who seek relief in the service of God and consequently retards their attendance. A *Shaliyah Sabor* must be of a sober character and a stately figure—has a manly bearing and a *neusim panceem* dominant personality as an honour to the *Kahal*, flock, he represents; and the sole administrator of the synagogue whilst on duty and should be respected. This, sir, is my conception of a true *Shaliyah Sabor*.

I am, etc.,

M. MYERS.

Shanghai, 21st February, 1921.

### THE MANDATE FOR PALESTINE

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—Referring to our previous letters on the subject of the publication of the Mandate, we desire to inform you that an un-

authorised version of the Draft Mandate for Palestine appeared a few days ago in the London *Jewish Chronicle* and in other papers.

We request you not to make this an occasion for arranging any public demonstration. The moment for celebrating the Mandate will arise as soon as it is confirmed in its final form by the Council of the League of Nations. As stated in our earlier communication, we will give you due notice of this event.

I am, etc.,

Dr. S. SONNE,  
Executive Secretary,  
THE ZIONIST ORGANISATION  
London, 7th February, 1921,  
77, Great Russell Street.

### THE JEWS OF BAGDAD

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—At a general meeting of the members of society it has been decided to suspend the publication of our weekly organ *Yeshurun* until propitious time presents itself.

It is our earnest desire to publish a more dignified and well composed *Review* and to this end in view we are trying by every means in our power to import from Europe a modern Hebrew press and continue our work with the same perseverance as heretofore.

The absolute lack of experienced Hebrew compositors and the scarcity of printing materials have compelled us to take the above measure.

Another blow beyond repair which checked our progress for the moment is the cruel bereavement we have sustained in the severe and foul murder of our much-respected President, a few days ago.

We sincerely thank all our brothers who have kindly helped us along with our work, and we are sure that we shall not fail to obtain their support as heretofore.

With Zion's greetings,  
G. S. SHINA,

Secretary,  
Jewish Literary Society,  
Bagdad, 11th January, 1921.  
No. 68/138 Shorja Bazaar.

### "LOVE THY NEIGHBOUR" IS JEWISH PRINCIPLE

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—It has been a hobby amongst certain Christian critics to inscribe the Mosaic injunction of "Love thy neighbour as thyself" to the chief figure of the Christiana faith. Such critics who are theologically biased aver that in Mosaic times the word "neighbour" meant "Jewish neighbour" only. But when confronted with the query of what becomes of the related text.

"Ye shall have one law for the stranger and for yourselves: for ye were strangers in Egypt," they prefer not to give a straightforward answer. This is how Judaism has been treated all along. A persistent policy of misinterpretation and misrepresentation of Jewish Scriptures had been the invariable rule in the past and this policy is being ruthlessly prosecuted in our days. Dr. Chatley in his recent lecture before the literary meeting of the local Zionist Association, suggested the advisability of making Christians to know more of Judaism so as to remove prejudices and misconceptions between us. I heartily approve of this and feel that something tangible should be done to shed more light where much light is needed.

I am, etc.,

"GOTHE."  
Shanghai, 23rd March, 1921.

### ARE THE JAPANESE THE LOST TEN TRIBES?

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—The *Jewish Chronicle* for January 28th has just reached me from London—the Editor has for many years been my personal friend.—Let me say, I am glad to see that you publish *Israel's Messenger*, and should be glad to become a subscriber for last year and the current, and what are the terms of membership in your Zionist Association?

Many Hebrew words are said to exist in the dialects spoken around Kyoto, and there is the marvellous ancient well—as well as a more modern one—incribed with the magic word "Yisrael" in Chinese characters, as well as a "David shine" not far away.

I am always endeavouring to stir up people's interests in these and other facts, although with no effect amongst foreigners—but I hope you may be able to do so amongst your Jewish Community.

In p. 8 of the *Jewish Chronicle* I note with regret that "the New Rabbi at Shanghai" stated that: "China is the only country in the world that had not bismarcked its annals with the persecution of the Jews." I think that is quite untrue as respecting Japan. Many years ago a Jewish doctor friend in England told me emphatically that "the Japanese are part of the 'lost Tribes.'" I hope you will not think it a mere fancy that the coming friendship of this Crown Prince from the Sunrise Land with our Prince "David" of Wales—(whom his great grandmother Victoria was convinced would lead his people back to the Land) may be the fulfilment of the prophet's visions of the "Two sticks," Judah and

Ephraim—"becoming one." (Ezekiel 37). With the New Messiah at Jerusalem and the New Daniel over India—it all looks like it!

Believe me, Dear Sir,  
Very truly yours in the Hops of Israel,

E. A. GORDON.  
Kyoto, Japan, 9th March, 1921.

### THE COMING JEWISH STATE

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—I have read with deep interest the contribution of Mr. C. Spurgeon Medhurst, in your last issue on the above subject and cannot help saying that he writes on a subject of deep significance to us in these days. As a Christian he no doubt views certain problems affecting humanity from his own angle of vision and naturally he invites discussion from those who venerate with him. I have noted that Mr. Spurgeon Medhurst is fond of quoting Biblical texts. He quotes from Isaiah chapter 9: 6 as follows: "For unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

As a Jew, who reads the Bible in the original, and not from translation, a great mistranslation is noted in the sentence. The Hebrew is not couched in the present tense "for unto us a child is born, unto us a son is given," but in the past tense. The correct translation of the Hebrew is: "For unto us a child has been born, unto us a son has been given." There can be no doubt but these words refer to the fulfillment of the prophecy before referred to in chapter 7:14. They have no ulterior meaning and simply indicate that the young woman spoken of by the prophet to King Ahaz had now become a mother, in the days of King Ahaz (735 B.C.E.). To interpret those words otherwise is to distort the plain meaning of the text. "And his name shall be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The terms "Wonderful, Counsellor" can be just as much applied to a great and illustrious king as to anyone else. They are not of great significance, but the rest of the verse is another illustration of feeble and incorrect translation. The Hebrew *El Gibbor* should be rendered "the mighty here," and even if it be insisted that the word *El* means "God," then the words *El Gibbor* portray exactly what the Hebrew name "Hosekiah" signifies, that the "strength of God" was to be with that man who was called Hezekiah. As to the phrase: "The Everlasting Father," it is

purely an Oriental poet's superlative compliment to the heir apparent, who, he hoped, would introduce an era of peace and prosperity when he should become King. The title "Prince of Peace" was to be earned by Hezekiah because of the peaceful character of his reign.

Thinking you for inserting this in your next issue.

I am, etc.,  
J. L. L.

Shanghai, 16th March, 1921.

### LETTER FROM DR. DEUTSCH

We are in receipt of an interesting communication from Prof. Dr. GOTTFRIED DEUTSCH, Cincinnati, dated February 10, from which we take the following excerpts. Prof. DEUTSCH is the best living Jewish historian and holds an important position in the Hebrew Uni. College, of Cincinnati. He is recognized as a great scholar in Bible and Talmud and not only for his voluminous contributions to the American weeklies, notably, the *B'nai B'rith News*, a monthly Jewish paper published in Chicago. Dr. Deutsch is an ardent exponent of Reform Judaism and widely known as a vitriolic critic of orthodox. He is noted for his *Harifuth* and can skillfully manage to make what is *Tahor, Tamch and Tamch Tahor*. Such critics we had in Talmudic times. And now to his letter, which runs thus:—

I can merely say that I am always pleased to hear from you for your vigorous style appeals to me greatly, reminding me of my own young years when journalistic fight was the most favorite pastime for me. I am afraid I have not gotten over this habit yet.

My essay on "Jews and Manual Labour" appeared under the title "Jews in Political Economy" was printed in the last year's book of the C. A. R. and I take pleasure in sending you a reprint in pamphlet form.

Just wishing to show my appreciation of your good will I am sending you an essay for publication in your special number for Passover.

I suppose you are receiving the *B'nai B'rith News* regularly and in the interest of this paper I would like to have a photograph of Rabbi Hirsch and of your synagogue for reproduction in a future issue. Any other material illustrative of your congregational life will be equally acceptable and gratefully acknowledged.

Assuring you of my friendly interest in anything which you publish and very much desirous to meet you one time personally although I am afraid this is a vain hope unless you should come to the United States, I am,

Yours cordially,  
G. Deutsch.

\*Horehaman Yemehk Mishaoloh Libenn Létobah.—Ed.

## INVEST IN HAPPINESS

Stirring Appeal By Mr. Nathan Straus, New York U.S.A.



MR. NATHAN STRAUS.

The saying is: "Give until it hurts." My personal experience makes me change it to "Give until it feels good." It is the best investment for happiness. For after all, you cannot deceive your God or your conscience. Take example by him, who has graduated into the realm of the happiness of giving. Do not imitate the miser—the slacker. Many of you were prosperous before. And many are now prosperous through the war now. Give liberally then of what you suffered.

Ruin, Starvation, Death are at their worst now.

Conditions have been growing more critical from day to day, and the need is ever greater. We have

*Nathan Straus*

### BERLIN OUTBREAK

Berlin, March 1. The police were prepared for disturbances on February 27, but the only outbreak that occurred was confined to a number of students. Wearing anti-Semitic and Nationalist emblems, who attacked some Jews

heard so much and so long now of this calamity that there is danger, lest we become callous to the cry of our people.

Painful as it is to me, I must speak of the harrowing sights that go with cold and hunger—despairing fathers forced to sit by while children starve—mothers going mad, as babies die at their milkless breasts—young girls and boys sapped of their vitality and ambition, in their frantic search for a crust. I can hear the shrieks of the mothers and the children, deprived of their breadwinners, of their hem and of their daily bread. I can feel their despair in their hopeless condition.

If we don't help them to live, then we help them to die.

If we don't help to feed them, then we help them to starve.

How can we live here in prosperity, and not spare some of our abundance to save these unfortunates? They are suffering through no fault of their own. For five years now, they have been subjected to all the horrors of war; to destruction, rape, famine and plague, and sudden evacuation. Thousands and tens of thousands, young and old, have perished from famine, exposed to the elements. As many have been economically ruined. Imagine people like you and I, suddenly deprived of all means of livelihood, compelled to accept alms.

With all the suffering and persecution of the centuries—never since the world exists has anything equalled their present plight.

There never was a better opportunity presented in Eastern Europe today.

One dollar a week is enough to keep a person. How many lives will you save? Each one must do his share, his sacred duty.

For God's sake, let us take pity on these unfortunates!

walking on the Kurfürstendamm, and hustled and struck them with sticks. The police restored order within half an hour.

The incident is ominous of the temper of the German Nationalists. This is the first attack that has been made on Jews since the revolution.—*Reuter.*

## KNOW THYSELF!

Paper Read Before The Shanghai Theosophical Society, Saturn Lodge, On the 5th March, 1921, By Miss Leah L. Noblston.

As we turn the pages of history, we encounter narrative upon narrative of wars, with their train of destruction, famine, devastation and bloodshed, of acts of despotic kings and tyrannous nobles; of exploits of ambitious leaders and daring adventurers. We read of revolution, militarism, commerce, imperialism and many other subjects of a like standard. We hear of wonderful inventions, marvellous discoveries and of no end of ingenious contrivances, which are said to be indispensable in the rise of civilization, and for the uplifting of humanity.

All of this is said to benefit humanity; but in what way? As far as I can see, ambition only is cultivated, without which it is said there could be no progress. Ambition breeds desire, and desire is the precursor of discontent, and that is what all material efforts of civilization result in. This discontent creates jealousy, covetousness and envy, and finally demoralizes the more or less weak-minded. Desire creates necessities, which however I should call superfluities. Thoreau, in his "Walden", continually thundered that the wants of life are few and very simple, but this highly much praised civilization of ours makes us slaves to convention and binds us, so to speak, to things with which we could very well do without.

Two tyrannical, narrow-minded giants rule Society—Public Opinion and Fashion, and most of us submit to their despotism with no murmur or sign of rebellion, and often, it is said to say, put obstacles in the way of those who wish to rise above the ordinary, earthly, routine of life, and who are daring and high-minded enough to battle against materialism.

Materialism has been the scourge of humanity from ages past to the present, in which it seems to be raging at its highest point. Agnostics and Atheists with their rather pessimistic theories are trying to undermine the rise of spirituality, and are doing all they can to crush the faith and hope of thousands who cling to the anchor of immortality, and who put their trust in an All-Merciful, Omnipresent, Omnipotent, Omniscent Father. Then there are the scientists who, after making experiments on matter, expect to solve the problem of spirit, and naturally are unsuccessful, and as a result they claim that nothing but matter exists, and that what we see is all.

That means to say that the world has been deluded for thousands of years; that all the great teachers—Moses, Krishna, Buddha, Jesus, Mohammed and others were mere deceivers; that the powerful thinkers and philosophers of all ages, from Veishist and Vyasa to Colonel Olcott and Annie Besant, were only playing the fool; that the sublime poets of all lands—Kalidas, Milton, Dante, Goethe and hosts of others were maniacs, that the prophets, seers, sages, saints and martyrs of time immemorial—Samuel and Elijah, Jeremiah and Job, Valmiki and Yajnavalkya, Agnes and Dorothea, Sebastian and Cecilia and myriads more, were lunatics and imbeciles; and that all of us are fanatical individuals blinding our eyes from the Truth, and that there are only a handful of wise ones who know. Think of this presumptuous claim, a few near-sighted persons dare contradict entirely the statements of master-minds, and dare say that the inward "still, small voice" in all of us is no proof whatever that we spring from the Divine Source, from the One, imperishable, unquenchable, infinite Glory!

'Tis but a base, ignoble mind that mounts no higher than a bird can soar," said Shakespeare, and so it is, those who see through the senses are blind and no matter how much they try to hush the voice of reason, and to drown spirituality, failure has always met them. For whenever matters come to a crisis, and the moral fate of humanity hangs in the balance, up arises a power, a master-mind that annihilates and crushes the destructive forces of materialistic thought—"Whenever virtue subsides and vice prevails, I come down to help mankind," said the Lord, the Divine all, and so has it come to pass. There has never been a time, neither will there ever be one that when humanity was in sore need of a moral bracing-up that some bold, inspired soul, daring all dangers, confronting innumerable difficulties and being submitted to all indignities did not renounce all to aid his fellow-men and to lift them to a glorious ideal. As we look back, we find that such has been the case in practically most countries.

When the Buddha was born, the land was in a state of more or less moral decay, religion was entirely in the hands of the priests, who gave

the people to think that mere sacrificing and murmuring of incantations and prayers were sufficient to propitiate certain deities, and thus gain for themselves a Heaven of eternal bliss. The Buddha saw this state of affairs and was filled with compassion for the pitiable condition of his countrymen, and renouncing his kingdom, power and pleasure, his wife, child and ease, he devoted himself to the most difficult task of making the people think of something higher than the pleasures and sorrows of earthly life. His doctrine of Nirvana brought comfort to thousands to think that a time would come when they would cease to be chained to the wheel of Birth and Death, and would be One with the Divine Infinite.

When the mighty lawgiver Moses came upon the sphere of action, he proved to be the greatest blessing and support to Judaism. He arose at a time when the Israelites were in a state of terrible oppression; when all their hope of deliverance was nearly crushed; when their conception of the existence of a Supreme Being was slowly dying away. He came inspired by a glorious Light and reassured the people of a Divine Providence that would guide them always and that would never forsake them. Under his teaching they plucked up courage and their faith and hope was renewed.

In a much later period of a political as well as a religious crisis, another awe-inspiring personage appeared, from whence none know—fiery, impetuous, zealous Elijah. Israel was at the time under the sway of Jezebel, a Sidonian princess, a very incarnation of evil, who having all power in her hand wished to destroy the worship of Jehovah, and to install an idolatrous religion with the Phœnician gods Baal and Ashtoreth as supreme deities. Matters came to such a pass that monotheism would have vanished, but Elijah's trial on Mt. Carmel restored the people to their original faith. His appealing, direct call: "If the Lord be God follow Him, but if Baal be god then follow him", and the response of the people after the miracle: "The Lord, He is God, the Lord, He is God" will always be remembered.

When Mohammed was born, the people of his country were practising more idolatry of a very debased, material type. He bravely announced himself as the prophet of Allah, the most compassionate, the most merciful, and set to work to bring them to a higher ideal. He wrote the Koran, which ranks high among the religious scripts of the world. This only shows that spirituality alone leads to civilization, and that by nature the world is meant to be spiritual, not at all materialistic. For had it been otherwise, all these

great masters would not have devoted time, words and energy on people whom they know could only understand and appreciate a coarse material existence.

Now the question arises: what do we mean by the word "spirituality"? Most people are apt to confuse it with spiritualism, and before we proceed further, we had better put a boundary between these words, which sound so much alike but which are infinitely far apart in meaning. When I say that we should be spiritual, I do not mean that we should rush right away to seance rooms; that we should start studying the researches of Sir Oliver Lodge and other eminent scientists; that we should find all means to hold communication with those who have passed away; that we should become credulous and credulous over every ghost story; that we should run after personages like the Witch of Endor, as Saul did of old; and that we should in general make ourselves more or less a laughing-stock.

Certainly not! This would be mere dabbling in "spiritism", as somebody rightly altered the word "spiritualism". If we limited ourselves to this, we would be none-the-less materialistic, in more refined sense of course, for the realm of spirits, and spirits themselves are only refined matter. By this, I do not mean to insinuate that we should have nothing to do with psychical research and in studying phenomena, by all means do so if you like, for all knowledge is power, and the more we can find out about the so-called supernatural, the better, for all goes to the enlightenment of humanity. But—and here comes the chief point, do not think that by doing so you are becoming spiritual, to become spiritual is to become Godlike, and can we confine Godliness to ghost-hunting, and table-rapping?

To be spiritual is to be satisfied only with the highest possible ideal, an ideal which is infinite, an ideal which nothing, nothing whatever can overshadow. To become spiritual is to try and be that ideal, and to practise all the things that will bring us nearer to it—pure thoughts, gentle words, kind deeds, serviceable actions. And here lies the great difference between spirituality and spiritualism—spiritualism satisfies the cravings of the mind, or what I should call our inquisitive, curious, wondering nature, while spirituality brings peace and bliss to our higher self—the soul. All the religions of the world teach us to be spiritual, not spiritualists. They put before us an ideal, glorious and unsurpassing in beauty, and they say "Here is your ultimate goal, try to reach it". If we look closely into all faiths, we find that this goal is the same, and it is Truth, or to come directly to the point, God.

But where are we to look for this wonderful Truth? Not very far. It is not to be found in church or temple, it will not be found by mere observance of religious rituals, and it can never be found by searching for it in the exterior world. But look within, search within yourself, probe into the most hidden recesses of your heart, ransack every part of your nature and then you will surely find it. You will discover that glorious Truth, that divine Light within yourself, and a flash bright and piercing will dawn on you that you and you alone are that Truth, you alone are that sublime Beauty, that you alone are God.

Some may say how can this be—yes we quite agree when you tell us that we are sparks of the Infinite Fire, or waves of the Infinite Ocean, but to say that we are the Fire itself or the Ocean itself is sheer blasphemy, rank heresy! Why so? Are not the sparks fire like the divine flame? Are not the waves water as the ocean? All fire is fire, all water is water, therefore if we say that we are parts of God, we might as well not beat about the bush, but say that we are God. This is pure logic and not a bit irrational.

The Divine All manifests itself through the universe, and therefore all pertaining to this universe is God. Then arises the query—why is there then so much evil, so much sorrow everywhere. The answer there would be no good or happiness without them. How can you tell if a thing is good unless you have compared it with something that is not good. Therefore, everything is simply a matter of comparison and everything is only different in degree not in kind, for all is one, all is the same Divine Essence. As a matter of fact there is neither good nor evil, happiness nor sorrow, pleasure nor pain, it is we who see it in that light.

What is pleasure to us may be pain to another; it is as we look at it. For instance—to superstitious people the moon is a terrible, magnetic force, which causes people to become somnambulists if they gaze on it; to the poet and lover of nature the moon is a wonderful gem set in the skies; shedding soft, luminous rays which brighten many a deserted dreary spot, and bringing comfort to many a desolate, sorrow-stricken soul. Besides it is we ourselves who create joy or sorrow, "the mind is its own master, and can make a heaven of hell, a hell of heaven." As we think so we become and so do our surroundings become. Thought is a wonderful force and few of us realize its importance.

If we think that all is well, that happiness reigns, everything will be well, happiness will reign, and we ourselves will become centres of well-being and happiness. If we think gloomy, evil-foreboding thoughts,

that life is simply a continual round of sorrow, strife and fear, and that this earth is a hell of horrors, so it will become. All is our creation, we the Lords of Creation. But all our creations, we ourselves, the universe do not really exist, it is all Maya—illusion. It is Unreal. There is only one Reality, only one Truth, and that is God. This life of ours, this universe are only here for the moment, for us to find through them the Lord of All, the Infinite, Eternal Glory, the Bright, Shining, All-pervading Self.

Things that are subject to change and destruction, subject to creation and decay, subject to birth and death cannot be real, Reality has to be infinite, limitless, changeless, motionless, perfect, and that is God. This Power that we call God, Jehovah, Allah or Brahm is indescribable, for once we attempt to describe it we limit it to certain qualities and attributes, but for the sake of mutual understanding we call it perfect and beautiful, but we make a mistake to say so, for It Itself is Perfection, It Itself is Truth, It Itself is Love, It Itself is Beauty and we are That, Quoting Swami, Vivekananda at random:

"We are neither the mind nor the ego, we are neither the body nor the senses, we are neither the ether, earth, fire nor air.

We are neither aversion, nor attachment, neither greed nor delusion, we are neither sin nor virtue, neither pleasure nor pain.

We have neither birth nor death, fear nor envy.

We are in everything, everywhere we are, we are without form, without limit, beyond space, beyond Time!

We are Existence Absolute, Knowledge Absolute, Bliss Absolute.

We are that Blissful One and none else."

"All the world's a stage", our egos are the actors, but we ourselves, the Real Self is the spectator, enjoying the varied scenes enacted before us, and in such a light should we view the universe. Why should we lay so much stress and importance on this material existence, which is unreal, an empty dream, a sparkling bubble? Why make so much fuss over things that are transient? Why seek to treasure things that will fade? Why follow the easy path of worldly life? Why be bound to Convention and Public Opinion? When that Glorious Self is attainable, when Union with the Essence of All things can be had? Why be satisfied with glass beads when diamonds are near?

When I see how people around me are so intent on their materialistic pursuits: how everyday the worship of Mammon is becoming stronger and stronger; how everybody is hunting after wealth, power and fame; how ladies think more of adorning their bodies than of culturing their minds, I feel so sorry that all this time, if this energy should be devoted to transient aims, and no thought is given to the One Real First Cause,

the only aim worth working for, the only ideal worth living for. We should go on with our daily work with Him only in mind, we should do everything for His sake saying with the Rabbis of old, "Thine be the glory and Thine the praise."

The fact with most people is that they think it too much of a trouble to pause and consider who and what they are. It is pleasant to jog on through life in a happy-go-lucky sort of way, why should they bother about such a thing as soul or God? And yet because it is pleasant we should not be satisfied with it, we who are divine should only be appensed with the highest and the highest is difficult to attain, it requires renunciation and self-surrender. It demands self-control, command of the passions, command of the senses. In one of the Upanishads it is said "Know the body to be the chariot, the senses to be the horse drawing the chariot, the mind to be the reins, the intellect to be the charioteer, and the self to be the siter in the chariot." If we have a strong intellect, that is the more or less discriminating faculty, which grasps the mind firmly, just as a good charioteer holds in his reins tightly, then our senses will be under our control, and the spirited, passionate horses will be kept in. But if our charioteer is, to use the language of schoolboys, a slacker, then our reins will be loose, and the horses will have their own sweet way entirely and run away with us helterskelter anywhere.

To give our senses free vent is a terrible mistake, to give in to our passions is a grievous error, but it is the easiest course to take, but as I have said we who are divine, who ought to be spiritual, should forsake this easy road of dalliance and set out for the narrow path full of difficulties and try to reach the One Supreme Goal—that is Realization of our true Self. This should be our one aim, for this we should spend our lives, and day and night our prayer should be "Lead us O Infinite from Darkness to Light, from Death to Immortality, from Unreality to Reality." Always we should be longing for union with the Divine.

Far above merge in celestial space, Sparkling, glittering, o'erflowing with radiance,

A Star sublime beckons with earnest rays, To the yearning eyes of an upstart'd face, 'Tis the Star of Love and Truth and Beauty,

The Ideal divine of that longing Soul, Wishing to be with it in unity, But alas is bound by chains too earthy, Still, still it beckons, that heavenly Star, Still still it longs, that Soul, so patiently, When shall I be with Thee that seems so far?

Soon, O, soon, the murmuring wind replies,

Years on, true Soul, and united thou shalt be With Love and Truth for all Eternity.

If we really, earnestly want to know God and to be one with Him, we shall know Him and knowing Him is being Him, being that Star of Peace, that Ocean of Bliss, therefore strive on, yearn on. Let not failure discourage you, let not public opinion and criticism dishearten you. Work in this world without attachment, without any wish for reward, without any sorrow at failure, or pride at success, for all these are nothing compared to your ultimate Aim. Those who are affected by such things are, as Tagore says, like children playing with pebbles, bordering the shore of the Ocean of Wisdom, when beautiful pearls of Truth can easily be obtained. So again I say strive on, work on, let the children play, if they tire of their toys and desire something higher, try to impart to them the little truth you know and be of service to humanity. But ever keep your Goal in view. "Arise! Awake! and stop not till that Goal be reached!"

Know thyself to be the Infinite, Know thyself to be Beyond Time, Space and Causation.

Know thyself to be that One Indivisible Self.

Know thyself to be That, and That alone!

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## AN ANTI-SEMITE OF THE DEEPEST DYE

### A Disgraceful Suggestion

It could hardly be otherwise expected but that the appointment of a Jew to the most important post in the British Empire, would cause the anti-Semites to become hysterical with rage.



MR. G. K. CHESTERTON.

Prominent of these is Mr. Chesterton, whose journal, "The New Witness," has been conspicuous for its violent, unscrupulous attacks on the Jews ever since its establishment.

In this connection the London Jewish World says:

During the week the attacks upon the appointment of Lord Reading have been continued, sometimes with signs of increasing violence and unweariness. The New Witness, for instance, characteristically, since Mr. G. K. Chesterton is responsible, descends to the suggestion that Lord Reading has been made Viceroy by Mr. Lloyd George, because the latter is hard up and hopes to receive some financial "tips" from the new ruler of India to replenish his funds. Here are its actual words, and any more disgraceful were never printed, even in the dirtiest fumes of Grub Street, than by this anti-Semitic publication:

"It may be that Mr. George's indifference to our national honour and prestige has reached a point of apathy when nothing seems important but the conservation of his salary. . . . It may even be that the call of empty coffers for replenishment has affected his judgment; for, that Lord Reading is still willing to give financial advice to his friend and former colleague we are quite prepared to believe."

that even the most cowardly of our ministers will sanction the appointment of this unsavory Jew to the most important position in our Empire we can not lightly credit."

And such a suggestion is ventured by a paper that pretends to be loyal and devoted to England, and on that account to resist what is called undue Jewish influence!

The fact is, as we have so often said, if you search your anti-Semitic you will never fail to find the worst enemy of the country he inhabits, let him shout the National anthem ever so lustily. Who could be a worse enemy of England, pray, than the man, who to satisfy his rabid hatred of Jews and his foaming anger that a Jew has been selected for a great post in the Empire, tells the Indian people at a moment like this that the appointment has come about only through the Prime Minister being hard up and willing to fob off a distinguished position in the hope of being given means for enriching himself by a gamble? For sheer reckless disloyalty that would take something to beat.

## DANGERS TO THE ZIONIST MOVEMENT

The following letter was published in the North-China Daily News, 18th February:—

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—In the leader headed "The Mandate for Palestine" which appeared in your issue of last Monday, the writer commented very sympathetically on the present outlook of Zionists and on their long cherished hope to return one day to Palestine. But when he says that "the Jews in Palestine who are in a minority desire to be the ruling race" or that "the prospect that all the inhabitants of Palestine should have equal political rights has already evoked vehement protests among the Zionists," I feel he did not state the case correctly.

The Balfour Declaration, which was issued about two years ago, stated explicitly that the rights of all the inhabitants of Palestine must be respected, and no Zionist ever considered that provision unjust, or complained of it. What the Zionists asked all along and what the Powers seemed to concede was that the possibilities be given to the Jews to develop Palestine with the ultimate object of making it in due course a Jewish commonwealth, or as Dr. Weitzman expressed himself at the Peace Conference, that Palestine might become as Jewish as England is English. That condition was essential to encourage the millions of Jews to settle in Palestine and spend their strength and treasure in rehabilitating a country which at present is little than a desert.

Now it appears that the French pushed the frontiers of Syria so far to the south as to include in southern Syria the Hauran and the eastern part of Galilee, thus depriving Palestine not only of its historical boundaries but also of its territorial waters and power supply without which the country is incapable of development. While in the terms of the mandate the words "Jewish commonwealth" have been altogether eliminated, and the conditions are so restricted as to make the future of this grand enterprise to depend entirely

on the sympathies of the British government and on the goodwill of the High Commissioner in Palestine.

As long as Mr. Lloyd George is Prime Minister, and Mr. Balfour and Lord R. Cecil are in influence and Sir H. Samuel is Governor in Palestine, all may be well. But suppose Lord Sydenham or men like him come into power and Sir Herbert Samuel is recalled and replaced by another who is hostile to the Balfour Declaration, what will the Palestine venture be worth then? One can hardly wonder if many Zionists view the present situation with misgivings.

I am, etc.,  
W. HIRSCH.

Shanghai, February 16.

## THE BIBLE AND SCIENCE

The following letter appeared in the North-China Daily News, 24th February:—

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—One can hardly resist the temptation of paraphrasing the saying of the philosopher of the Bible, Solomon, "Of the making of many books there is no end." "Of the making of many religions there is no end."

The latest "prophecy" on the scene appears in your to-day's issue. He signs himself "Veritas" and attacks the opening chapters of the Jewish Scriptures. He appeals to higher criticism (why "higher"?) and using all the rusty artillery of ancient times, he comes to the conclusion that the Bible is not genuine and reliable to him.

Most of your readers will undoubtedly read "The Substance of Faith" by Sir Oliver Lodge, but I hope they will equally read Dawson's work, "The Origin of the World," published in 1877 as well as his "Lectures on the Bible and Science."

The attempt to discredit the Jewish Bible is nothing new. It reminds one of the German professor of whom I read the other day. He was a profound scholar. He had investigated the mysteries of nature and was familiar with all her varied moods. He had become proficient in the sciences, a master of philosophy, and metaphysics became the bread and meat of his thought. God and immortality were to him boyish fancies, ogres and spectres to destroy and terrify, born in ages of ignorance and weakness. One day his only daughter died, and shortly afterwards, when asked for a copy of the inscription, to be placed on her tombstone, he requested that the girl's name, age and birthplace should be inscribed and also the words, "Auf Wiedersehen" (till we meet again).

Prof. Dr. Louis Ginsberg, of the Jewish Theological Seminary, New York, has recently said, "The synagogue will wait until higher criticism has really established something certain, and then will consider how far the traditional thesis taught by the synagogue should be modified in consequence. In round numbers, a decade is the average life of the school of higher criticism."

The foregoing sums up in a nutshell the position of higher criticism in relation to the Bible, so aptly termed, the Book of Books.

I am, etc.,  
N. E. B. EZRA.

Shanghai, February 23.

Written for ISRAEL'S MESSENGER.

# KADDIR ALLAH

BY M. MYERS.

(Concluded from our last issue).

"Ben Adam Yirey Heayin Wehshem Yirey Hullebah."

SYNOPSIS.—Jabir Hindi alias Sufichah-Ideen was born out of wedlock in a village called Chiffi not far from Baghdad. He deserted his mother—the only relative he could claim in this unjust world, when he was quite a youngster because she refused to tell him who was the cause of his contemptuous position and unhappiness. He lithe was the streets, and slept wherever he found a stone to rest his head on, and became a charge on the benevolent public. He grew to be of a desperate and wavering character, and was particularly dissatisfied with God for blessing many with plenty and provision, but suffered countless human beings to live unloved, for, and die unknown, and himself wallow and bite the dust. His sole ambition and craving were, to have an interview with God, and extract an explanation from Him, in regard to the recurring injustice. Force of circumstances drove him to Cit-il-Ciphia, where he asked, and was told by Rabbi Murlan (done in order to avoid bloodshed *wholome pro Saton*) that he could find Him on *Jubil abu Khamyiss* the lion's mount, or *cave* as it is known to the Hebrews—a distance of about fifteen miles from Cit-il-Ciphia as the crow flies, and wished him *hulliloth Parwa* of *Boyan nesvera lamilhana* "good bye for ever." He arrived late in the evening, and then enumerated his grievances before the "High Court" of all the courts of appeal, and asked for a redress. An invisible hand placed forth a sumptuous dinner before him served in costly china ware, enough to satisfy two Australian nags, in answer to his supplications. After bolting the most part of the food, he kicked the serve and scrogs to the bottom of the cliff. He made a painful human cry but did not bother to discover who uttered it, nor whence it came—the tedious and long journey he had made compelled him to throw himself down on the summit of *Jubil abu Khamyiss*, and fall fast asleep.

Aw-kih-kih-kih-kih-uh-uh *Yaba!* How beautifully the birds are singing. How glorious the sun is shining; all the flowers on yonder landscape, are wide awake and each bud and blossom has lifted up its head to greet the pleasant sunshine. Oh, nature does look gay indeed! That is a place which you might aptly call the "garden of Allah" *Soobhan walaha* praise the Lord Aw-kih-kih-kih-kih-uh-uh! I feel extremely hungry, and must therefore be

ep and about. *H'back winauch Jeb!* Hello there where are you *Jeb hullilal de!* I want my breakfast and put a move on. Must I remind you on every occasion? Another tray full of delightful odibles was presented to him for the second time, by the same erptic hands. He ate all that his capacity could hold, thanked God in his own way and style and kicked the tray and remainder of the food to the head of the rock; *La Elah ul Allah!* "There is no other God besides the One true God *baera kill lickna beluikha?* Must you knock me on the head for every uncerd you give me?" a feeble moan from the same worn out wind pipe was audible from the foundation of the rock. Things went on in this manner *Jubil abu Khamyiss* where Jabir Hindi has lately established himself, which mutually mitigated the list of his grievances, and the reverent and outrageous language, he daily offered to Divinity. "Oh poor misguided wretch! Your late language is inconsistent with the *Soobhan wa taala* and other formulas which you have expressed in the same breath! Why can't you exhibit a particle of gratitude to Him, who has been kindly providing you, with your sustenance," remarked Elyahu Huttishbi who happened incidentally to pass that way at the opportune moment when Jabir Hindi was in one of his morning's fits, demanding his ration. "Who, whence, and whither art thou? surely, Mullah Murlan did not direct you here, to rob the measly pittance, which I have earned by the product of my brains. Go down, ere I fling you over, as I did the tray you have just noticed roll down, to the bottom of this mountain. *Yalla! Yalla!* move on and be quick," Elyahu Huttishbi did not allow his passion to outstrip his discretion; but quietly descended to the foot of *Jubil abu Khamyiss* where to his surprise and consternation, observed an alject living skeleton, on his knees, with semi-stretched arms and open hands pointing towards heaven in quiet and solemn devotions, (manner of praying according to the Islamic faith and style) The man was clad in

rags, his head patched up, and had a broken arm. He was surrounded with heaps of the discarded victuals, broken pieces of china and trays, which Jabir had sportively tumbled down to him. This human wastebasket was a pious *durweesh* who had renounced all secular cravings, and sought solace in this deserted spot. Elyahu Huttishbi was on his beam ends, and could not reconcile matters—the phenomenon was chaotic and inexplicable to him—a fact that had actuated the prophet, to leave the extraordinary spectacle to hang fire for the nonce, and set out for a more solitary place, where he could appeal to God, to enlighten him upon this inexplicable case. He betook himself to *Tull il Parka* the chicken hill—a place within close proximity of *Jubil abu Khamyiss* and there submitted his case. *Hinn-na haulti tedubair el adhona wanokhi anar wafcer!* behold now I have taken upon me to speak unto the Lord, which am but dust and ashes. It was a painful duty for me to watch the righteous suffer indignities whilst the wicked was at large to gl at over his infamous conduct instead of deservedly penalized—a truth beyond my power to get at. Clear up this intricate subject, I beseech Thee—Oh everlasting Almighty." A train of dark clouds like a herd of cattle huddled together, suddenly invested the sky, and covered the place with thick darkness. The heavens flashed out lightnings and pealed out a deafening thunderstorm, which made the hill tremble, succeeded by an inspiring silence, and the gentle and inspiring voice from above, the clouds of *Buth-Kol!* "Elyahu Huttishbi! Elyahu Huttishbi!" said the *Buth-Kol*. "Speak for thy servant hearth," answered Elyahu Huttishbi hesitatingly. "Do not be surprised at the incident you have just seen. The wicked Jabir Hindi is—perchance upon almost all fundamentals, superior to the devout *durweesh*. Repair forthwith to *Jubil abu Khamyiss* and apprise them individually of the serious insurrection that has broken out in the whole country. Tell them that all the animals ran loose and you espied an elephant pass through the eye of a needle, and report to me the result—go!" Elyahu Huttishbi hurried back to *Tull il Parka* and on his way up, cried out "*baba durweesh hai babba durweesh!* Leave this unsafe refuge at once, and find a better place for safety, as your life is in great jeopardy. Grave dissatisfactions have been brewing up lately in town, which gave rise to much unrest and a consequent terrible riot. The reactionaries are in full retreat towards this end, and mercilessly trampling down women and children, disregarding old-age and divines. All the animals ran

loose, and in the melee, I saw an elephant pass through the eye of a needle. Flee, flee prithee, for your life's sake." The *durweesh* gave the prophet a daggering look and exclaimed "I believe this is the first time that you have spoken the truth after many days; do you act under superior orders or this incredulous invention is your own bright idea? It is impossible, I affirm, for an elephant to pass through the eye of a needle. Your revolutionary rumours, are based on sand foundations and to tell you the truth the joke is more amusing than a dog fight. Let well alone and be off, *im ill Yahoodi!*" "Jabir Hindi! Jabir Hindi!" cried the prophet as he climbed the hill. *Sally ill Nibbi prey* to the prophet. (this phrase is exclusively applicable to Mahomed) "Who is disturbing my peaceful surroundings? Oh it is you again? What gifts of wisdom do you bring to me? What is your holy errand this time? What is your lore?" vociferated Jabir Hindi. "There was a riot to-day in town all the animals ran loose and in the general stampede I saw an elephant pass through the eye of a needle." **KADDIR ALLAH.** "God has infinite power!" was Jabir's pithy answer. Now run down before you come to grief. I can see you have evil intentions on my hardy earned income. Sling off I say!" added Jabir Elyahu Huttishbi retired to fulfil the order of "*Buth-Kol*." On his arrival at *Tull il Parka* dark clouds again covered the site, lightnings and thunders were repeated and a subsequent silence of the death-bed invaded the hill, to be disturbed only by the holy voice of "*Buth-Kol*! Well ben Adam?" Came the gentle and inspiring voice. *Shofitt kol haaress walaha b'mishpatt yaameed.* "Oh Judge

of all the earth which Thou (and we! man) arraingeth judgment, *Baba durweesh* avowed it is impossible for an elephant to pass through the eye of a needle—it is an *utter tosh*, Jabir Hindi on the other side of the picture tersely replied **KADDIR ALLAH!** "God is omnipotent." Ben Adam responded the *Buth-Kol*, "Jabir Hindi's answer amply proves what I have said unto thee are you satisfied on that point?" *Mud' unni lejankha Melch Hai Welkaim* "I submit to thy justice, Oh everlasting and omniscient God" humbly answered Elyahu Huttishbi. "Do you then admit that Jabir Hindi has that faith in God which the devout *durweesh* lacks notwithstanding the *kalma* and *shahada*—prayers he repeats so earnestly four times a day?" "I do" replied Elyahu Huttishbi. The scene is changed. Elyahu Huttishbi went on his usual rounds to visit the sick and the needy, while Jabir Hindi and Baba *durweesh* lived in no man's land until the last call to rest was sounded.

## BETELGUSE BECOMES BETAL JEWS

An open letter to be read to Henry Ford

Mr. Ford Warned to Watch Out For Extension of Great Conspiracy to 29,000,000-Mile Star.

Mr. Haman, of the twentieth century, must be a busy man in these days, reading open letters addressed to him by various correspondents through the Press. Here is another one which is lifted from the

## THREE PROMINENT AMERICAN ZIONISTS



Left to right: Nathan Straus, Judge Brandeis and Rabbi Wise, the pride of world-Jewry.

columns of the New York Jewish Tribune, a progressive Jewish weekly edited by Rabbi Dr. N. Moesshion. After this issue we promise to give no more advertisement to Mr. Ford in these columns—

Dear Mr. Henry Ford: Did you read in the papers, Mr. Ford, about this Professor Michelson of Chicago University, announcing that he had measured Betelguse and that it was 29,000,000 miles across? Yes, Mr. Ford, Betelguse is a star, not one of the Philippine Islands, which Benjamin Franklin, author of the Monroe Doctrine, acquired for the United States under the treaty of Magna Charta, which, in 70 A. D., ended our war with Spain, otherwise known as the War of 1812. Can't fool us on American history, can they, Mr. Ford? Listen—do you know what this Professor Michelson is? He's a Jew, Mr. Ford! Yes, sir, there's no doubt about it! Now you see why I'm writing you any fool would see so I'm sure you'll understand. Why the Jews aren't even satisfied in entering a deep, dark and dank conspiracy to run this world of ours. So they go out to find another world, and this Professor Michelson locates the biggest one of all, Betelguse, 29,000,000 miles across. First think, Mr. Ford, 29,000,000 miles! Counting one-half Jew to the square yard, that makes just about 8,957,627-898,433,662 more Jews (I may be a little off on my decimals) that can enter this conspiracy you uncovered.

Why, it's terrifying enough to make a Ford stop rattling, isn't it, Mr. Ford? Of course, there are only about 10,000,000 Jews in the world to-day, but we know they'll get those other 8,957,627,898,433,662! I wish you would verify those decimals) some way or other. Why, these Jews are just like Alexander, who sighed for more worlds to conquer. I wouldn't be surprised if the Alexander were a Jew, too. You know Alexander, of course. He was the first president of France, elected after the Battle of Hastings in 451 B. C. Can't fool us on history, can they Mr. Ford?

Another thing, Mr. Ford, This Professor Michelson works for the University of Chicago, which is heavily endowed by John D. Rockefeller, a Baptist, and therefore is somewhat of a Baptist institution. Now, Mr. Ford, let's investigate these Baptists, too. I don't believe they are Baptists, do you? They call themselves Baptists to fool you and me. If they were really Baptists, do you think they would permit a Jew to measure stars on their money, so that the great Jewish conspiracy could enter other worlds? Certainly not. They're Jews, too. So we can't blame Frederick Parkuroosa for ordering John the Baptist beheaded, nor Cleopatra for dancing in celebration of the occasion. One less Baptist, one less Jew, eh, Mr. Ford? Can't fool me—a Jew, can they, Mr. Ford?

Yours, as always, Mr. Ford, B. A. B.

## ZIONIST DELEGATION TO U.S.

London, March 21. A Zionist Delegation headed by Dr. Weizmann, will leave for America on Thursday next to open a \$25,000,000 fund to initiate the establishment of a national home in Palestine. The famous Professor Einstein will accompany the delegation and will make a special appeal on behalf of the Palestine University Fund.—Boston.

## SINGAPORE JEWISH COMMUNITY'S GENEROUS RESPONSE TO KEREN HAYESSOD

Mr. M. Meyer Heads The List With A \$25,000.00 Donation.  
Address Delivered By The Zionist Envoy

Zionist Society Formed

ENTHUSIASTIC RESPONSE

There was a fairly large attendance of the Jewish community at the Goodwood Hall on the 2nd February to hear Mr. Israel Cohen, the Envoy of the Central Executive of the Zionist Organisation, on his mission. Sir W. Murison, the Acting Colonial Secretary was in the chair, and in a few words introduced the lecturer, who was also supported on the platform by Mr. M. Meyer, the donor of \$25,000 to the Zionist cause. In the course of an eloquent address, Mr. Cohen made an impassioned appeal to our co-religionists to support by funds the cause of the Zionist organisation whose object was to uplift Israel and the Jewish race. He referred to the occupation of Palestine by General Allenby as a Godsend, and the mandator with which Great Britain is now charged to exercise over their country as fraught with great potentialities for good. As against this he had to disclose a state of untold sufferings to which the Jews were subjected in Poland, Austria Hungary and other European countries. The British were in Palestine, not only for the good of the Jews, but also in their own interests and for the matter of that, the whole British Empire, as that country and the Suez Canal would now effectively check any plans for territorial aggrandisement in the East. Since the appointment of Sir Herbert Samuel as the High Commissioner of the Holy Land, beneficent results were already apparent. The political position of their country was in no way less clouded by the setting up of councils, in which the different sections of the population were adequately represented, but it was the Economic Salvation of the country he had come to preach, no less than \$25,000,000 was necessary for the purpose. One of the most important objects of the Zionist organisation was the establishment of a university at Jerusalem, the foundation stone of which has already been laid. That alone needed

£1,000,000.

At the conclusion of Mr. Cohen's able address subscriptions were invited, Mr. Manasseh Meyer leading off with \$25,000, this being in addi-

tion to a sum already given.

Sir J. W. Murison then briefly impressed upon the audience the need for subscriptions, pointing out that there were many wealthy families amongst the Jewish community in Singapore.

We are indebted to Mr. S. R. Sassoon, the Hon. Secretary of the Singapore Zionist Society, for the list of contributions for the Palestine Restoration Fund, which is published elsewhere in this issue.

During Mr. Cohen's stay in Singapore he was the guest of Mr. M. Meyer at the Adelphi Hotel.

In a letter dated March 10, Mr. S. R. Sassoon writes, *inter alia*, as follows:—

Mr. Cohen left for Java on the 4th February and returned after ten days. In Java he raised £1,000; he was unable to visit all the Jewish centres owing to want of time. I believe he left Bombay for Port Said on the 19th March according to schedule time arranged for him by Messrs. Thos. Cook and Son."

Singapore Zionist Society

A well-attended meeting of members of the Jewish community of Singapore was held on February 16 at the Myrtle Club for

the purpose of establishing a Zionist Society.

Mr. Israel Cohen, envoy of the Executive of the World Zionist Organisation, who had returned that morning from a successful tour in Java, occupied the chair, and delivered an address upon the aims of the Zionist movement and the importance of founding a local association for its support. He fully explained the constitution of the World Zionist Organisation and the character and objects of the Jewish Nation's Fund and the Jewish Colonial Trust (the Zionist Bank). He then submitted for consideration a series of bye-laws, which, with certain amendments, were unanimously adopted.

The election of honorary officers and committee resulted as follows:—President, Mr. Manasseh Meyer, Vice-President, Mr. J. A. Elias, Hon. Treasurer, Mr. R. Meyer, Hon. Sec., Mr. S. R. Sassoon, Committee, Mrs. J. Levy, Mrs. S. E. Nissim, Mrs. V. Clumek, Messrs. V. Clumek, E. A. Elias, A. Frankel, and J. Levy.

The proceedings terminated with a vote of thanks to Mr. Cohen proposed by Mr. R. Meyer and carried with acclamation.

The Singapore Zionist Society already consists of 150 members. All wishing to join should communicate with the Hon. Sec., Mr. S. R. Sassoon, 5-2, De Souza-street.

### JEWS LEAVING RUSSIA

Warsaw, March 14.

A press despatch states that many Jews are fleeing from Russia as they are afraid lest pogroms should break out should the Bolsheviks lose power.

A Group of Singapore Leading Zionists



Seated from left to right—Mr. A. Frankel, Mrs. J. Levy, Mr. M. Meyer, Mr. Israel Cohen and Mrs. S. E. Nissim.  
Standing from left to right—Mr. S. Levy, Mr. V. Clumek, Mr. E. A. Elias, Mr. V. Clumek, Mr. S. R. Sassoon, Mr. J. A. Elias and Mr. R. Meyer.

## THE LATE MRS. MOZELLE ELIAS EZRA

### A Graceful Tribute

By J. E. SALMON, B.A. LL.B.,

The English mail brought us the sad news of the death of Mrs. Mozelle Elias Ezra, which took place in London on the 15th of February last. The deceased lady was the youngest daughter of the late Sir Albert Sassoon, Baronet, and was born at Bombay on the 13th of October, 1853. At the early age of seventeen years, she married Elias David Ezra, a Calcutta merchant, who was twenty-three years her senior and a widower with a family. This marriage was the means of furnishing her with the opportunities her soul was longing for, and drawing largely on her husband's wealth as well as on her own fortune, she dedicated herself to the cause of humanity. Her house in Calcutta became the head-quarters of every movement for the amelioration of the lot of her less fortunate brothers and sisters. Even then onwards, for more than half a century no sorrow or suffering round about but found a responsive chord in her large and sympathetic heart.

The charity she dispensed was not mere arm-chair doles to insistent professional beggars, but consisted of that nobler type which gently touched every sore and healed without wounding. She made it her business to search for and find out genuine cases of distress which otherwise would never have been brought to her notice—for she suffers generally belonged to the class of "bala-batum" who preferred death to publicity. Like the virtuous woman described by Solomon "she reached forth her hands to the needy" and all assistance given was covered with such supreme tact, sympathy and secrecy as never to bow the recipient's head down. The circumstances of each case were studied closely and the appropriate relief given. Through her instrumentality, many a deserving student received a free education, many a cripple was provided with artificial limbs. It was due to her influence that the Ezra Hospital for patients of all races and creeds was established at Calcutta. It would be scarcely necessary to add that she made it a practice to visit the Jewish ward almost daily to minister to the wants and comforts of the sick—undeterred by certain painful experiences to which she exposed herself. Another public institution to which she devoted herself was the Talnud Torah which under her

fostering care became a centre diffusing spiritual and material comforts round a wide circle. Yet, in the midst of the multitudinous public calls on her time and attention, the domestic virtues, which shine like a crown of glory on the head of the Jewish matron, were not neglected. She proved herself a dutiful daughter, a model wife and a good mother. As long as her mother, the late Lady Hannah Sassoon, was alive, filial piety urged to her a yearly pilgrimage across the sweltering plains of India, to Garden Reach, her mother's residence at Poona. To her husband, she was warmly attached, and when he died in 1886, the sun shone departed from her life. She never was the same woman afterwards. She was blessed with seven children, three daughters and four sons, all of whom survive her. Her eldest son, David is married to Rachel the daughter of the late Solomon Sassoon and Mrs. Flora Sassoon of London—another type of sweet Jewish womanhood worthy in all respects to wear the mantle of the departed.

The Jewish world is decidedly the poorer by the death of Mrs. Ezra; a mother in Israel has left the scene of her activities. Besides her relatives and beneficiaries, her loss will be mourned by a large circle of friends, drawn from every grade of

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society, with whom she was wont to take sweet counsel together.

Her memory will create evocative visions of the charm and simplicity of her manner; her selflessness; her large heart-d fellow-feeling; May her soul be bound in the bond of life!

### FRIDAY EVENING SERVICES

The following letter was published in the *Recorder* of the 8th April, and is self-explanatory:—

Editor.

JEWISH COMMUNAL RECORDER.

Dear Sir,—For some years past, I had been agitating in favour of the Friday evening services in the local Synagogue being held later after sunset (during the winter months when the days are short), but, unfortunately, my efforts were not well supported. Some say that it is hard to introduce an innovation which was unknown to our ancestors. Others point out that the *Kabalat Shabbath* should not be deferred and on this score scold the idea of any "reform."

I have now before me *The Jewish Exponent*, of Philadelphia, dated 18th February, wherein a highly interesting address, delivered at the recent convention of the United Synagogue of America, on "The Interpretation of Jewish Law" by Prof. Dr. Louis Ginsburg, of the New York Jewish Theological Seminary, is published, wherein he refers to the same problem confronting us in Shanghai. It would appear that this question is not a local one but confronts world Jewry, and the sooner it is boldly tackled the better it would be for all concerned. Prof. Ginsburg's essay is indeed timely, scholarly and illuminating for it deals with a number of questions which call for immediate solution. Permit me to quote the following from his address, just referred to:—

To mention only a few instances, a matter frequently referred to your committee is the question of late Friday evening services. I understand that in some places voices of protest have been raised against this so-called innovation. This only corroborates the truth of the observation made by many that humanity could easily be divided into two classes—those who maintain that whatever was good enough for our fathers is good enough for us, and those who proclaim that whatever was not good enough for our fathers, cannot be good for us. There is not the least objection to late Friday evening services, even from the strictest point of view of the law, but certain people will, nevertheless, object to it because it was not known in the times of their fathers. Yet they forget that what might have been unnecessary, and even objectionable, in the times past, may become very necessary, and even desirable, in our days.

The foregoing needs no comments. I earnestly hope that existing conditions will be carefully weighed and considered by those who have the welfare of our religion at heart and not overlook our greatest need. Any innovation which does not conflict with our *Din* should be introduced in order that we may not drive away worshippers from the synagogue. I earnestly hope that you, Sir, will support us in the matter and introduce late services on Friday evenings in the forthcoming Fall.

I am, etc.,

N. E. B. EZRA.

Shanghai, 3rd April, 1921.  
52 Avenue Road.

### "PURIM BALL"— A HUGE SUCCESS

LARGE ATTENDANCE—NET  
SUM REALIZED \$3,500.00

The Purim Ball on Thursday, March 24, at the Astor House Hotel, which was given under the auspices of the local Jewish Communal Association, was an interesting social event of the season, and dominated by a philanthropic spirit. The idea was originated by Mrs. Edward I. Ezra who worked indefatigably to make it the success it has achieved. Those who supported her include Miss Mozelle Sopher, Miss Mozelle Teeg, Miss Pines, Miss Howard, Madames E. M. Joseph, H. Haysim, Ellis Haysim, Albert M. Sopher, R. D. Abraham, E. R. Spasson, Miss Silberman and Madame Dutch.

The attendance at the Ball was very large and quite unprecedented,—about three hundred. The guests wore in formal evening dress and constituted a glittering assembly. Mr. Edward I. Ezra was chairman of the Committee of arrangements and a number of other prominent business and professional men were associated with him in making the ball a pleasant and financially successful event. The proceeds, which amounted to \$3,500.00 will go to the local Jewish charities.

Thanks are due to the following ladies who assisted at the function and whose invaluable aid contributed largely to the financial success of the Ball:—

Miss Perry, the Misses Moses, Miss Sudka, Mrs. W. Hirsch, Mrs. Edward Ezra, Miss Rachel Sopher, Mrs. R. D. Abraham, Mrs. R. M. Joseph, Miss Howard and Miss Elias.

During the interval several raffish took place and Madame Linoff who won the Victrola has kindly presented it to the Jewish Girls' Club.

An auction was conducted in connection with the ball by Mr. William Katz, the sale of articles taking place between the dance. The co-operation of the latter gentleman contributed immeasurably towards the success of the evening and to whom sincere thanks are due.

### JEWS AND SCIENCE

PROF. EINSTEIN SAYS HE  
CAN MEASURE UNIVERSE



Lecturing at the Prussian Academy of Science, Professor Albert Einstein is reported to have proven to his hearers that his theory of relativity makes possible the measurement of the universe, enabling its correct size to be ascertained. Berlin scientists have been greatly thrilled by the announcement.

### "THE JEWISH COMMUNAL RECORDER"

On the 25th March, the above journal made its first bow in Shanghai. It is edited by Rabbi W. Hirsch and will be published fortnightly hereafter. Its special object being to link our co-religionists into closer fellowship and to record happenings of interest to our Community. *The Recorder* has taken up as its special cause the establishment of a Jewish library for Shanghai, the total amount thus far raised being Tls. 2,000.00.

*ISRAEL'S MESSENGER* extends a hearty welcome to the *Recorder* and hopes that its utility will be deeply appreciated by our Community and its Editor greatly rewarded in his future Ministerial duties in China.

### JEWISH PIONEERS FOR PALESTINE

#### A HEARTY SEND-OFF

##### An Interesting Meeting

Over two hundred people attended the meeting held on the 18th instant, at No. 43, Whangpoo Road, under the auspices of the Palestine Association ("Kaimah") in China, for the purpose of bidding farewell to the first group of "Halutzim" pioneers of 50 men on their way to Palestine on the *Pestonia Lloyd* steamer *Taeste*, which left on the 20th instant.

The fifty emigrants include merchants, farmers, stock men and artisans. Eight women and several children are included in the party. They are mostly war refugees, from Russia, Poland, Lithuania and Rumania. A few of them have relatives in Palestine; others have friends, but the majority are going "on their own."

The party will be met at their cities of destination by committees of the Zionist Immigration Committee, which will facilitate their finding locations, business connections, or employment, as needed.

The group it is announced will be followed by a similar group within a month, and later by others. They are a number of applicants for the privilege of returning to Palestine, but transportation problems, preclude all going at once.

The expense of the emigration is being borne by the Zionist Association of the Far East, from a few donations. Each passage is considered as a loan, to be returned later in instalments.

Mr. B. A. Topak, the President of the Association, presided, and in his address of welcome expressed the sentiments of all those present in wishing them God speed in their journey to the Holy Land.

Rabbi W. Hirsch, R.A., addressed the gathering in Hebrew, and conveyed the greetings of the whole Community, which he represented.

#### A Unique Event

Mr. N. E. B. Ezra, Hon. Secretary of the local Zionist Association, addressed the meeting as follows:—The object of our meeting this evening is unique in the annals of the history of Zionism. We are here to welcome you and to bid you a hearty farewell on your departure to the land of the Jewish heart's desire. The seed which we have planted in the last two decades and a half has now germinated and we see before us this evening shewers full of healthy grain, healthy young men who are ready to go to the land of our forefathers and there carve out for us our future Destiny. You now

have the privilege of rebuilding our ancient land and to become citizens of the Jewish Homeland. You will be welcomed on your arrival in Palestine as the first group of pioneers from the land of Sinim. It is indeed a great task which you are undertaking and we wish you every success. The opportunity is unique. The land of our forefathers is now ours, our group and our suffering brethren are yearning to enter it. You will be among the builders of the New Palestine. You must be prepared to toil in the sweat of your brow, in order to make our land once more a glory among the countries of the world. In order that our ancient hopes may be realized, elaborate measures are being taken for the facilitating of immigration, the purchasing of land, the building of houses, the introduction of immigration, the improvement of sanitation and the construction of roads and railways. These are but a few of the many branches of the great scheme of restoration which is destined to make Palestine once more the land of Israel.

As "Liberty, Equality and Fraternity" was the watchword of the French in their struggle for emancipation, so shall liberty, equality and fraternity be the magic words by which our rejuvenated nation shall be freed and mankind forge steadily forward upon the broad highway of spiritual achievement. We, therefore, bid with joy your imminent departure to the Jewish National Homeland. We expect you to rebuild the New Zion and build it on a sound and solid foundation which the teeth of time shall not be able to gnaw nor the arrows of outrageous fortune shall be able to destroy. A supreme effort is called for. We begin our work at a tragic hour in our history. On a small portion of our people being in lands of liberty and prosperity the great task of rejuvenating our National Homeland makes an insistent call. That "Call" has been answered, should be answered and must be answered. As Dr. Chaim Weitzmann, our great leader, said, "Not lip-service, but co-operation is our need" today.

We are bold to raise twenty-five million pounds sterling within the next five years in order that the great scheme of restoration under the aegis of Great Britain may be come a *fait accompli*. The mandate for Palestine which has recently been published will enable Great Britain to do her maximum best to help us to achieve our maximum best. Great Britain, true to her illustrious traditions will keep her solemn pledges. She will make good the San Remo decision. In the Jewish Nation safely implanted in Palestine, Great Britain will have the satisfaction of knowing that she is an ally to a people whose loyalty

and devotion and affection for her will be second to none in the world. In the words of a leader in Israel, "British Judaea would become not the least glorious or loyal link in that mighty chain of Imperial Britain which binds together so many races, creeds and colours."

Further speeches were delivered by Mr. Jacob L. Friend, Mr. F. M. Novitsky and others, and the meeting terminated with the singing of "Harkabah," the Jewish National anthem.

Written for ISRAEL'S MESSENGER.

### PASSOVER REFLECTIONS

On the 14th at sunset in the month of Nisan millions of Jews all over the world, as if by a magical wand, will cease their every-day life and transport their imaginations into the far distant past. The whole race, like one family, will be discarding of Israel's departure from Egypt. Nay, every one will imagine as if he had actually been redeemed in it there.

Although over 3000 years old, yet this historical redemption is vivid in the Jewish memory. A sound from the past reverberates in his ear; it is a wall from his forefathers in P'rom and Raames. Here the Jew has lodged his first claim against the world. The charges are "Slaves were we unto Pharaoh."

He wants reparation for that insult. He has been pressing his claim for over 3000 years. Times, as it seems, did not even the hoary past of Jewish History. His national life is but one long chain of struggle and sacrifice welded together with the blood of martyrs, who fought for liberty all the way through from P'rom and Raames to San Remo. His claim is being called new. The demand is "The coming year in Jerusalem." He is free now to go to his ancient historic home.

Had the Jew nothing else to show to the world but his birth, Hagarah it would suffice to reserve for him a place of honor among the nations. The concise history of his struggle and aspirations may serve as a guide to mankind. It serves notice to the world that "light is nigh." The just cause of the Jew triumphed over all instruments of force and violence.

The history of Israel's departure from Egypt is a monument that will stand for ever as a beacon light to the civilized world and all those who largely discerners of the departure from Egypt are to be praised.

II. EBNER.

## JEWISH IMPOSTERS

*Leading American Jewish Weekly Denounces The Alliance Israélite Universelle and Other National Meshummadim.*

### LOCAL JEWISH PULPIT VOICES INDIGNATION

In its issue dated 11th March, just to hand, the *Jewish Tribune*, the leading Jewish weekly published in New York, and edited by that renowned Biblical scholar, Rabbi Dr. Neftali Meshummad, denounces scathingly the "Alliance Israélite Universelle," and other National Meshummadim, for their treacherous conduct towards our rejuvenated Nation. The views of the *Jewish Tribune* are noteworthy, inasmuch, as it occupies a leading position to-day in the rank of Jewish journalism in the United States.

While on the subject we may add that on Sabbath, the 9th instant, Rabbi W. Hirsch also, strongly criticized from the pulpit the recent action of the "Alliance" in launching an attack on the High Commission of Palestine and condemned its vicious and malicious policy for meddling in Jewish politics. The "Alliance" was established for the sole purpose of founding schools in Eastern Europe in order to impart secular knowledge to Jewish boys and girls in backward countries. The latest change of front on its part calls for immediate action and Jews everywhere who view with interest and anxiety the development

of Palestine as their National Homeland should condemn outright the policy of the "Alliance" in no unmistakable terms.

The editorial comments of the *Jewish Tribune* referred to above, follow:—

Of all the afflictions that befall us, from in, near or all countries of the world, the accidental Jew, the Jew whose sole ambition is to show himself more than one hundred per cent patriot, the Jew who has forgotten his God, forsaken His law and broken away from his brethren and yet poses as a spokesman for the Jews, is the worst.

Pan Aschkenazi is one of these. His advocacy of the annulment of "Minority Rights" for the Jews in Poland proves his treachery to the Jewish cause. Jews killed, robbed, their women ravaged by the Poles, daily attacks upon them in the Polish press, is sought to this heartless wretch. He insists that the Jews should trust the safety of their property and lives and the honour of their women to the Poles' control alone. This traitor to Israel found the *Alliance Israélite Universelle* in Paris—the accidental Jew—to voice his demand to deprive the Jews of Poland of the protection of the League of Nations. These impostors, who impudently speak for the Polish Jews, in conjunction with that accidental Jewish Pole, aim at the destruction of Jewish Jewry. The anti-Jewish Jews who constitute the Alliance dare even to attack Herbert Samuel, for this they link terms with Gwynne, Chesterton and other known anti-Semites. The Aschkenazis and the French anti-Jewish Jews and their like are a curse to suffering Jewry of the world. Their representation of Jewry is an impudent imposition. The Jews in Poland and other parts of the world have long ago blotted out their names from the Jewish registers. They have long ago discovered that they are the worst anti-Semites, the most vicious enemies they ever had. Their names have been united with the names of meshummadim, traitors and other traitors to Israel. It is the duty of world Jewry to reveal the true character of these Hasmans of Jewish descent, their false assumption of the right to speak the name of Israel, and to never regard them.

Architect's charges ..... £129,885.50  
Deficit ..... £15,681.75

In the foregoing should be added the cost of electric fittings not yet paid, estimated to be about two thousand pounds. We have also collected towards the cost of furnishing the Synagogue, seating and mediation, centre platform, etc., etc., £13,319.63

While cost of the furniture, etc., eventually exceeded the amount so far collected, viz.—£16,618.60

Showing a deficit of say  
£15,681.75

I am very pleased to say that we have succeeded in buying the house at the corner of Seymour and Simza Roads for our Minister's residence for £15,344.00; and after deducting what we have so far collected for an Endowment Fund, and accrued interest to 31st December last, amounting to about twenty thousand pounds, we have a further deficit of about £15,140.00.

The total shortages amount to nearly twenty thousand pounds to meet which we have taken a loan from the Hongkong and Shanghai Bank on the security of the house, which amount we trust to be able to collect and pay off before very long.

In conclusion the CHAIRMAN proposed the adoption of the report of the management of the Synagogue and the estimated income and expenditure for 1921; the Rules and Regulations for the Management of the Synagogue and the re-election of the Committee of Management for 1921, their being no new nominations.

Mr. Edward L. EZRA in supporting the CHAIRMAN said that the estimated income and expenditure for 1921 amounting to \$1,375—per month had been practically agreed by the new subscribers which they enrolled at which one used the success of their undertakings. He was pleased to observe that since the advent of Rabbi Hirsch there had been thorough systematization in all their communal works and the future may be looked upon with equanimity. (Mr. Ezra) felt that all these present had agreed to the adoption of the Rules and Regulation for the management of the Synagogue which had been drafted gratis by Mr. J. E. SALMON, the well-known Barrister-at-Law.

This was put to the meeting and it was carried *unanimously*.

Mr. Elie Haysin referred in colloquial terms to the great services

which Mr. S. J. SOLOMON, in his capacity as Hon. Secretary of the Trustees, had rendered to the Synagogue, and proposed that he (Mr. Solomon) should be elected Hon. member of the Ohel-Rachel Synagogue.

Mr. N. E. B. EZRA said that he had much pleasure in supporting the resolution which he felt sure reflected the sentiments of the Committee of Management, the Trustees and the members alike.

The CHAIRMAN thereupon paid a tribute to Mr. SOLOMON for his past distinguished services to the Community and felt convinced that he had voiced the sentiments of the latter in supporting the resolution, which he had much pleasure in putting before them.

Mr. EDWARD L. EZRA said that he knew perfectly well what Mr. SOLOMON had done for the Synagogue and it, therefore, behoved them to give honour to whom honour was due.

The resolution was put to the meeting and carried unanimously.

Mr. S. J. SOLOMON in rising to return thanks for the honour done him said that he appreciated their goodwill towards him and wished to assure them that whatever he did for the synagogue was a labour of love to him. He had never looked for reward from them and the resolution came as a surprise to him.

The CHAIRMAN said that in regard to the re-election of the new Committee he felt that it would have been a much healthier sign if there had been new nominations forwarded to the Hon. Secretary. He hoped, however, that next year there would be an election so that new blood might be introduced in their midst. Under the circumstances the present Committee may be re-elected *en bloc*.

With a hearty vote of thanks to the Chair the meeting terminated.

Written for ISRAEL'S MESSENGER.

## THE FOUR SONS

BY RABBI W. HIRSCH, B.A.

Passover is essentially a festival of youth. It witnesses the rejuvenation of nature. It speaks to us of the childhood of Israel, and perhaps no other festival in our calendar developed such a quaint ritual and elaborate symbolism to draw the heart of the young to their people, to their Faith, and to their God. What is more natural than that on such a festival the religious temperament of the young should be made a theme for contemplation and reflection? At the Seder Service then, when the Jewish father is locked in the memories of the past and hopes for the future crowding upon the mind, this subject is opened, and in a very significant manner. Four different characters, representing various attitudes of mind are described, not by any particular line of conduct, but by the questions they ask. And the father is in each case enjoined to provide an appropriate answer.

What is the query of the wise son? "What is the meaning of the testimonies, and the statutes, and judgments which the Lord our God commanded you." If you are blessed with a child of an enquiring mind, who is reverent in speech and thought, and yearns for the things which spiritualise human life, then something very precious is given in

your trust, and you are accountable for the charges. Encourage his pursuit, cultivate his interest, appease his longing. Be not content to procure mercenaries to answer his religious enquiries, but have yourself a share in the work. Show him by your sympathy that to enquire concerning God and Religion is a pursuit that elevates and ennobles, purifies the heart, and refines the mind. And show him too that it is the task of every thoughtful and intelligent Jew to contemplate the things with which the past and future of our people are closely interwoven. Much, very much, depends on your answer, and our Law bids you provide the correct answer.

Remember that your child continually enquires of you. He enquires by word, by implication, by a vague instinct, by a semi-conscious perception. He enquires of you when you deny in practice the faith, to which you declare yourself to adhere. He enquires of you, when in sympathy you repudiate the people to which he knows you to belong, and he enquires of you if you profess to worship God when in reality you worship self. He enquires of you if as a Jew you speak so little of Jewish matters, and when you do, you speak of them without zest, without enthusiasm, without love.

may, sometimes even without respect. O, how many young, receptive minds become sterile at an early age because of the hardened indifference of those to whom they look up for inspiration. In which some of their superiors dispose of things that are most solemn. An intelligent youth once described the effect of such blasting influences. The Yom Kippur was to him a great and sacred day for many years and evoked profound emotion and deep reverence till one Yom Kippur when a Jew who had grown old to the official service of the Synagogue began to make allusions to the Holy Day in an irreverent spirit and ill-conceived humour. From that moment the holiness of the day vanished, and what was once to him a centre of emotion and hope remained like a corpse from which the soul had fled.

With the second question we are painfully familiar. "What means this service to you." This taunt is now often hurled against those who uphold ceremonial religion and like Judaism as it was lived in the past. Law and religious discipline are derided as servitude, as a profitless burden. But what is offered to take their place? A vague, ill-defined creed which has no relation to the past, and offers no particular message for the future. And because Reform Judaism plants itself entirely in the present its duration is that of a day's growth. It shoots up rapidly, puts forth a splendid leafage, and then droops and declines. The descendants of the pioneers of Reform Judaism have merged with the dominant Faith, or are on the border of transition. And wherever this new creed still survives, what strength can there be in a Judaism which destroys the unity of Israel, uproots our past, and leaves nothing for the future but a vague Kingdom of Heaven that has its foundation in political compromise?

The answer to this question, as the Passover ritual indicates, should be decided and resolute. There should be no wavering and no changing of positions. Judaism found its expression in the Law, and developed on the unbroken line of tradition which stretches from eternity. With traditional Judaism the Jew lived in the east and in the west. He passed the darkest ages unscathed by persecution and martyrdom, and he acquitted himself manfully when he was admitted to the citizenship of the world. And behind the bulwark of Law and tradition our Faith must seek and find security in a time like this, when so many forces of disintegration are at work. It is not true that the conditions of life have changed so much that the Judaism which withstood the vastest world transformations can stand no longer. But the real danger to our Faith is

## SYNAGOGUE OHEL-RACHEL HOLDS FIRST ANNUAL MEETING

*A Healthy Position.*

MR. S. J. SOLOMON MADE HON. MEMBER.

The first ordinary general meeting of the members of the above Synagogue took place on the 30th March at the Palace Hotel, at which Mr. SIMON A. LEVY, the President presided.

The CHAIRMAN gave the seat-holders some interesting information with regard to the account of the building of the Synagogue, seating, accommodation, etc. He said in part—

The handsome donation of Rs. 150,000, which the late Sir Jacob Sassoon Bart. was kind enough to give, was drawn for partly at exchange 161½ and partly at 168½

making a total of ..... £15,891,618.81

To which may be added the magnificent gift which Sir Edward Sassoon Bart. gave in addition to his brother's donation ..... 25,000.00

Accrued interest to 31st December, 1920 ..... 14,560.00

..... £15,129,203.81

Less cost of land, measuring about ten mow, building, installation of water, steam heating and electric light, and

that our children are becoming strangers to it, that they do not know its worth, nor recognise its strength. Whatever feeling the first two questions arouse in us, the question of the *Tam*, the simple, the untrained, the uneducated who views his own religion with a semi-detachment, who at every turn unblushingly asks "Ma Zeh" what is this, this question must cause us profound sorrow and apprehension. For religious ignorance is a danger which we must fear. As long as the mind of the young is not saturated with a knowledge of our religion, and their thoughts are not shaken by the inspired words of our saints and sages, as long as the Bible is to them a sealed book, and our history are unexplored regions, so long will there be religious apathy and aloofness to all Jewish matters.

The Festival with its message of eternity for Israel is a clarion call to our people to shake off indifference and act valiantly. "Tell thy son that the Lord brought us out from Egypt with a strong hand." The Jewish father ought to face the situation with all earnestness and resolutely stay the drift and defection of his children. With the great centres of Judaism broken up or destroyed, with sordid nations of life set abroad, and a materialism that scoffs God out of the heart, the prospect is one of apprehension. No true Israelite can stand now indifferently and look on how his children ask of Judaism Ma Zeh, what means this. The Jewish youth, if he is to be secured for the future, must be made familiar with his holy tongue, with his Bible. He ought to know his glorious past and thence draw hope for the future. And although under existing circumstances the problem of religious education bristles with difficulties, they can yet be overcome where there is real earnestness and desire. Was it easier for the poverty stricken Jewish father of old to educate his children? Yet, he was never sparing of sacrifices. Why should it be impossible for communities who command wealth and want to provide adequate and competent tuition for their children?

The school alone, however efficient will not rear a loyally Jewish generation. The most effective teacher is the home. For its lessons begin early in life and are therefore more impressive. V'Shegyno Yodea lishol at Pethach lo. Start with him even before he begins to ask questions. The sweet harmony of faith blending with daily life should flow continually into the infant mind and prepare their sympathy and love for the instruction which the school will provide. It is related that the mother of Rabbi Joshua carried the cradle of her infant to the house of study so that the words of wisdom

and holy discourse might strike the ear of her son early in life. Blessed child! whose mother watches over his soul, and does not allow the withering effect of irreligious example to stay the fruition of his spirit. God has so fashioned the human soul that it is most responsive to what is true and sincere, and honest. I wrote to your children that when you speak of the love of God you echo the voice of your soul. Show them that you are in earnest when you deal with God and your religion, and your children will follow closely in your footsteps and will uphold loyally the heritage bequeathed to them.

We cannot obviate the differences that arise between one generation and another. Children will from time to time put to their parents questions, some of which may arouse hope, others displeasure. But we ought to banish ignorance from our midst, so that the question of the simple one: "What is this" might be heard less often among us. The essence of our Faith is the Knowledge of the Lord, and on Knowledge alone will it thrive.

#### PALESTINE RESTORATION FUND AND THE JEWISH NATIONAL FUND.

Owing to want of space in this issue, we are reluctantly obliged to hold over all the further contributions made for the above Funds, as well as the list of donations to hand from Yokohama, Tientsin, and Singapore. We hope to publish these in our next issue.

#### AN APPEAL.

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—The condition of our brethren in the Ukraine passes description. Hundreds of communities have been wiped out and thousands of Jewish homes have been ravaged. One hundred and fifty thousand orphans are left to-day as the result of this holocaust.

The Federation of Ukrainian Jews in London have devised a programme of relief. The organisation of the scheme is well advanced and our representatives in Russia assure us that money supplies and clothing will reach the devastated areas.

The sufferings of the Ukrainian Jews are so great that if we do not immediately bring them large quantities of foodstuffs and other necessities of life, the lives of hundreds of thousands will be endangered. Thousands of children, half naked, barefoot and hungry, cling helplessly to one another in the streets, and

the sight of these poor children, like living tombstones on the graves of the thousands of murdered Jews, is terrifying in the extreme.

We realize that there is a depression in industry in your country, but we appeal to you to make a sacrifice so that our efforts will not be in vain.

This is not a charity, it is the realization of a duty and a proper tribute from those who are well and strong, living in a land of safety and comfort, to their unfortunate brethren in the Ukraine.

Send a donation. DO IT NOW!

STUART M. SAMUEL.

HUBBERT BESTWICK.

Hon. Vice-Presidents.

D. JOCHELMAN,

Chairman.

M. SCHALITZ. JOSEPH PRAG, J.P.

Hon. Treasurers.

London, 24th February, 1921.

#### WEDDING

Yesterday afternoon the marriage of Mr. Mathew Isaac Beraha to Miss. Alia Pahan'va (a convert to Judaism) was celebrated at the Ohel-Rachel Synagogue amid the presence of a large gathering of friends and well-wishers. Rabbi W. Harsch, B.A., officiated and addressed the Bride and the Bridegroom. After the conclusion of the ceremony a reception was held at the Kalee Hotel where the health of the married couple was toasted.

Mr. and Mrs. Beraha will leave to-morrow for Japan where the honeymoon will be spent.

Refugees from Odessa who have arrived in Jerusalem deny the report that the Bolsheviks executed the aged Zionist leader, Mr. Samuel Barash.

It is now learned that Admiral Joseph Strauss, commander-in-chief of the American fleet in Asiatic waters, will come to Shanghai in July on board the steam yacht General Alava, in which Rear-Admiral Albert Gleaves lived a large part of his time during his station in Far Eastern waters.

The Russian-Jewish Ball held at the Astor House on the 14th instant, for the benefit of Russian refugees, was well attended and a good success, both financially and socially. The money was turned over to the Russian-Jewish relief societies to be used in their work. Madame V. Grosse, wife of the Commissioner for Russian Affairs in Shanghai, Mrs. Jack Spunt, and Mrs. William Katz made most of the arrangements in regard to the function.

Edward Ezra Building: Shanghai.

that our children are becoming strangers to it, that they do not know its worth, nor its value, its strength. Whatever being the first two questions arise in us, the question of the *Talm*, the impulse, the attitude, the uneducated who views his own religion with a semi-detachment, who at every turn unblinking asks "Ma Zeh" what is this, this question must cause us profound sorrow and apprehension. For religious ignorance is a danger which we must fear. As long as the mind of the young is not saturated with a knowledge of our religion, and their thoughts are not shaken by the inspiring words of our saints and sages, as long as the Bible is not their sacred book, and our history are unexplored regions so long will there be religious apathy and indifference in all Jewish matters.

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M. SCHWARTZ, JOSEPH PROFFER,  
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Shanghai (China)

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Friday, June 10th, 1921

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and 17th December.  
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How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.

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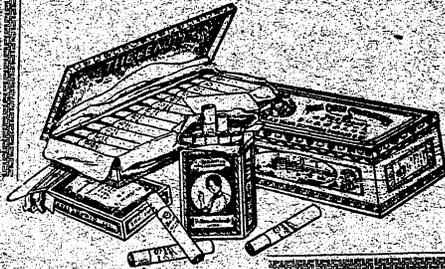
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Edited by N. E. B. Ezra.

SHANGHAI, 10TH JUNE, 1921. 4TH SIWAN, 5681.

### SHABUOTH

The Festival of Shabuoth will be ushered in to-morrow eve and celebrated by Jewry throughout the world with wonted pride and solemnity. It is the anniversary of the giving of the Law on Mount Sinai and a day devoted to solemn meditations in memory of the awe-inspiring event. That Law has been Israel's priceless gift to humanity inasmuch as the world has not yet been able to supersede it or surpass its ethical code in any way. The Ten Commandments are the foundation on which modern civilization is based and as such we take great pride in reflecting on this great anniversary of the *Matan Torathenu*. Short and simple as are the Ten Commandments, they embody all past, present and future ethical and economical truths. "The Hebrew Law, said a noted theologian, "is rooted in personal freedom, and is necessarily protective of it." For ages and ages we clung with every fibre of our being to that Law; for ages and ages we spurned all invitations of our enemies to forsake that Law and substitute another in its stead. CHIEF RABBI KOOK in presenting a Scroll of the Law to MINISTER WINSTON CHURCHILL at Jerusalem in March last, spoke from his soul when he said, "Our Scroll of Law is the source of the great ideas of humanity. We know and we believe that the world at large knows of the truth that is contained in our Law. All the pure aspirations in the world find their source in our Law, to protect which we have devoted ourselves during our dispersion." God had told us through ISAIAH, "I will appoint thee for a light to the nations, that my salvation may reach as far as the end of the earth." We were thus designated by God as "a light to the nations", and we must hold aloft this light regardless of the cost to ourselves. Such has been, is and will be our self-sacrifice; such has been, is and will be our idealism, unparalleled in history.

Nations are beginning to realize that we Jews are, after all, not a painful, incomprehensible enigma, but the exponent of truth and justice.

The cultured people of other nations are beginning to realize the sacrifice of our people and their liberal contributions to modern civilization. They who have studied our history know that we have contributed more than our quota in all the domains of human activity. They realize by now that without us there would have been no monotheism, no Bible, no Prophets, no Psalms—the embodiment and the personification of the noblest cravings of the human mind. They acknowledge that we constitute the aristocracy of the world, and that after a rich past of 4,000 years we are still the same people, bearing the same racial characteristics and millennial features, preaching the same message of spirituality. ROBERT LOUIS STEVENSON sums up accurately the attitude of Israel's code: "To be honest, to be kind, to renounce when that shall be necessary and not be embittered." Great has been its influence upon the modern world, for it is the source and the well-spring of all true charity. "There is one people," LYMAN ABBOTT once said, "which, throughout all its history, has honored industry—the Jewish nation. Its ancient laws encouraged and honoured honest toil. ABRAHAM is a farmer, MOSES a herdsman, DAVID a shepherd boy." Thus Israel's gift to civilization remains incalculable. The pith and essence of that Law, the anniversary of which we are on the eve of celebrating, is that a day will come when tyrants will cease to lift up their heads and prevail over men. "Let judgment roll down as waters and righteousness as a mighty stream" exclaimed AMOS in the eighth century. The waters of justice have been flowing steadily, and step by step since time began the ideals of Israel are becoming the ideals of the civilized world. For, as WHITTIER wrote:

And throned on her hill sits Jerusalem yet,  
But with dust on her forehead and chains on her feet,  
For the crown of her pride to the miser hath gone,  
And the holy Schechina is dark where it shone.  
Oh, the outward has gone; but in glory and power,  
The spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame,  
On the heart's secret altar is burning the same.

# The President of the United States Accords Cordial Welcome to the President of the World Zionist Organization

The recent official visit of Dr. CHAIM WEIZMANN, President of the World Zionist Organization and his colleagues to the United States, will ever remain a memorable event in the annals of the history of Zionism. *The Jewish Sentinel*, of Chicago, which is brilliantly edited by Dr. S. M. MELAMED, says, "No European prince, no European statesman has ever received a more cordial reception from the people of New York than Dr. CHAIM WEIZMANN, Dr. ALBERT EINSTEIN and their party.....On April 4th, Mayor Hylan of New York received the distinguished guests at the City Hall and bestowed upon the chief of the delegation, Dr. WEIZMANN, the freedom of the city." At a great demonstration given by the Zionists of Greater New York on the 13th April, at the Metropolitan Opera House, Jews by the thousands and non-Jews by their tens of thousands, turned out to greet the distinguished visitors. The popular leader of the American Zionist Organization JUDGE JULIAN W. MACK, presided and delivered an address of welcome. In the course of the meeting JUDGE GUSTAV HARTMAN, chairman of the American branch of the Palestine Economic Council, who he said could speak for all the Jews of America, Zionists or non-Zionists, read the following letter addressed to him by PRESIDENT HARDING:—



PRESIDENT HARDING

## The White House

WASHINGTON, 10th April, 1921

MY DEAR Mr. HARTMAN:

Your letter of April seventh, conveying the very kind invitation of your committee to me to attend and speak on the occasion of the reception to Dr. Chaim Weizmann and Dr. Albert Einstein, has been received.

I beg to assure you of my deep regret that public engagements will make it quite impossible for me to be out of Washington at that time. I would, however like to have this expression of my sentiments conveyed to your two eminent guests on that occasion. Representing as they do, leadership in two very different realms, their visit must remind our people of the great services that the Jewish race have performed in behalf of a very wide range of humanity's interests.

Most sincerely yours,

WARREN G. HARDING.

# Vice-President Coolidge Extends Cordial Welcome to the Zionist Delegation



VICE-PRESIDENT COOLIDGE

Judge Gustav Hartman, chairman of the Reception Committee to the Zionist delegation has received the following communication from the Vice-President of the United States extending a cordial welcome to the latter:—

MY DEAR JUDGE HARTMAN:

It would be a great pleasure to assist in welcoming to America such distinguished guests as Albert Einstein and Chaim Weizmann, each eminent in his own sphere and famous among the scientists of the world. We welcome them as the representatives of a scholarship which has endured for thousands of years, as the representatives of a nationality that has vigorously resisted disintegration and continuously supported the cause of liberty. We welcome them as the representatives too of a race which has contributed so much to the commercial and economic success of America in time of peace, and to its defense in time of war. We recognize them as the exponents of an ancient, virile and enduring civilization.

Very truly yours,

CALVIN COOLIDGE.

## THE CHOIR

The much useful innovation introduced at the Ohel-Rachel Synagogue during Passover last, deserves special attention. Of late there had been several complaints regarding the inefficient manner in which the services had been conducted, and it is to be hoped that the progress in this direction though slow will be continued uninterrupted in future. The Choir under the able management of Mr. JACOB L. FRIEND will contribute immeasurably towards beautifying and edifying the services and we hope that every encouragement will be given to the latter gentleman in his arduous task to bring the Choir to perfection.

It has been well said that prayer is the heart of religion. And so it is. By prayer man gives vent to the spiritual force which is inherent in him and his earnest desire to harmonize his soul with the soul of the universe; but, how often have we not met with those who prayed in the spirit of

JOHN ASTLEY who, at Edgehill, said, "Thou knowest, O God, that I must be busy to-day; if I forget Thee forget Thou not me." Such perverted notions of prayer do a lot of harm and relegate the religious services in the background. Let those who would pray best think of COLERIDGE's noble lines:—

He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us  
He made and loveth all.

Let us think also and above all of the sublime and noble words of the Prophet MICAH, "And what doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." A true prayer must emanate from the heart, and must be felt by the heart. It must touch the soul and move the lips. It must be expressed with feeling, and in a spirit of humility and sincerity. At the same time, one cannot help saying that to make prayers touch the heart of the congregants, a great deal depends on the Reader,

on which subject Mr. M. MYERS discoursed at length in our last issue. Mr. MYERS has traversed the whole gamut of our past and present backward system which calls for remedial measures to be taken if we were to keep pace with the progress referred to in our introductory lines. We must have efficient Readers: men who had been actually trained to perform the duties of Shaliyah Ssiboor. There is no reason why our present Hazanim should not take some courses and endeavour to improve their reading and their music. It is a duty which they owe to themselves and to the rising generation. What was "good" a few months ago, could not remain so now that we are awakening to a desire to improve, sustain and maintain our religious services.

#### HALUTZIM—THE JEW AS PIONEER

Of late it used to be a hobby with a certain class of critics to accuse the Jews as being incapable of performing manual labour. "The Jew in Economic Life" is the title of a brochure just issued by DR. GOTTHARD DEUTSCH. It contains a wealth of information which should provide useful armories to our critics. Elsewhere in this issue we publish a moving address delivered by DR. CHAIM WEIZMANN in New York, wherein he pays his need of tribute to the Jewish pioneers in Palestine. And now comes the Rev. AMOS I. DUNSHAW, of the American school of Oriental Research in Jerusalem, who says the same thing in the columns of the *Brooklyn Daily Eagle*. Says DR. DUNSHAW:

I have been here since September, 1920, and I have seen the new Jew as colonizer, farmer, road builder, general organizer, and I am satisfied, from what I have seen that he is making good and merits the hearty appreciation and loyal support of all friends of Palestine.

This new Jew is not asking for alms, but for the opportunity to work. The old Jew and the old missionary are praying for a New Jerusalem, that it may come about in some miraculous way; the new Jew is trying to make that vision real by working hard for it. The old Jew and the old missionary never gave Palestine good harbors, clean cities, with clean streets, decent homes, better schools, modern hospitals, etc. The new Jew has decent colonies, quite modern; good homes, schools, hospitals and baths. The baths are a rare luxury in Palestine. This new Jew is not very popular with the native Christians because he looks and acts like a European and stands erect and means to make of this dirty, modern Palestine, so much admired by those who would divorce cleanliness from godliness, a place fit for human beings.

Those who desire to see the Palestine of the average lecturer, showing ruins, filth and stones, had better make preparations to come here very soon. The new Jew is making all things new. Success to his noble effort!

The foregoing is timely indeed. It demonstrates clearly the fact that the Jewish Palestine will be founded by Jewish brain and Jewish labour

and that given a chance the Jew will rise to the occasion. As the *Davies Jewish News*, of Detroit, appositely says, "After they (the Jews) will have shown the world what their ability in this direction is, it will no longer be able to say of them that they are parasites, non-producers and living by their wits on the work of others." Dr. DUNSHAW's testimony is forceful and timely and we welcome it gladly. It explodes an ancient myth and fallacy about the Jews and vindicates their worth to play the leading role in transforming the ancient Jewish land into a land flowing with "milk and honey."

#### THE PROTEST MEETING

The Shanghai Jewish Communal Association is to be congratulated upon organizing the great demonstration of protest against the heinous massacre of the Jews at Urga, full report of which will be found elsewhere in this issue. It is by no means an insignificant achievement on the part of the latter considering that some of our people way out in China follow the line of least resistance and prefer to hide their identity as much as they can. The opposition from such a source had to be faced and happily, the Association had prevailed upon the latter and won them over to the cause which they boldly and fearlessly championed. Not less aggressiveness was their motto; but more of it. We Jews must have a certain amount of dignity and assert ourselves wherever and whenever the occasion demands it. Experience has taught us that we could not hope to gain the respect of men by bending our backs and turning over the "other cheek to the smiter." True, we are a minority people in the face of the earth but that is no reason why we should allow the "majority" to challenge our civilization and to strike continually at the very root of our existence. We may never get justice from the world, but it would be the greatest injustice on our part were we not to do all in our power to make the world see the error of its ways and redress the wrong to which we were subject so long and so harshly for many centuries. For this reason we laud the decisive steps taken by the Jewish Communal Association in convening the meeting; the moral effect of which we feel convinced will not fail to redound to humanity's interest in general.

The speeches delivered at the meeting by the dignitaries of the Protestant Churches breathe a spirit of tolerance and brotherhood which are hopeful signs of the future. The tribute paid to the latter by Mr. EDWARD I. EZRA (who, by the way, was greatly instrumental in influencing the Association on which as a member of the Committee he takes a leading interest, to hold the meeting) was well deserved and he voiced the sentiments of our whole Community. The selection of a Chairman in the person of Dr.

# They must not die!

— these hundreds of thousands  
of starving and homeless Jews—  
in the pogrom areas of Ukraine.

## An Appeal to the Heart of Every Jew!

**The Martyrdom of Jews** in the Ukraine is the greatest tragedy in the history of our people. The orgy of massacre, pillage and violation is breaking the spirit of three millions of our brethren in faith. Hundreds of communities have been wiped out, thousands of Jewish homes have been ravaged. **One hundred and fifty thousand orphans** are left to-day as the result of this holocaust of butchery and Jews in the devastated areas are in so terrible a condition, that words cannot adequately depict their misery.

**Jews in China, Japan, Java and British Dominions!** Your brothers and sisters are dying by thousands, accused of no crime, brought to no trial, and guilty of no fault but that of being Jews. Help those who are left behind.

**Jewish Mothers!** You who are happy in the possession of homes and children in this land of safety give thought to the children in these broken homes. Famine and disease are stalking throughout the land. **HELP** must be quickly forthcoming.

#### "THEY MUST NOT DIE"

These hundreds of thousands of starving Jews in the pogrom areas of the Ukraine.

This appeal is made to every Jew and Jewess throughout the land. Give, and give liberally, even at great sacrifice. The spirit of Judaism is Charity, and no more sacred occasion has ever demanded its expression.

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Secretary: A. M. KAIZER.

HAWKS-PORT has given the meeting a prestige which is bound to have a good effect everywhere. In the course of his very able address Dr. HAWKS-PORT did not mince with words but penetrated deeply into the *pros* and *cons* of the case. "It is a sad commentary," he said, "on modern civilization that it is possible in the twentieth century to kindle the flame of fanaticism with such great ease." Both REV. ROWLAND and DR. RAWLINSON spoke at the meeting as becoming true and noble Christians and their fiery indignation at the ruthless destruction of innocent beings at the hands of UNGERN and his handits were worthy of the faith which they so nobly interpret in their daily lives. The address of RABBI HIRSCH was an appeal to the conscience of humanity to cease their work of destruction and to ponder well over the great task that awaits us in this distracted world. It was an impassioned appeal which struck a responsive chord in the heart of the audience. May its result redound to the credit of our oppressed brethren and bring them a ray of hope and sunshine from the source to which a direct representation was made. It behoves us to stand manfully at this critical period in the history of our nation and to assert our rights boldly and even aggressively in order that justice, and only justice, may be meted out to us. If we fail, it shall not be because we were cowards or wanting in the sense of duty but because the age in which we live proves that our civilization is hopelessly bankrupt and beyond recall.

## EDITORIAL NOTES

### "A TOPSY-TURVY WORLD?"

The last number of *Denver Jewish News*, of Detroit, a weekly paper, to hand contains a review of ISRAEL'S MESSENGER of the 11th February. After reproducing extracts from our leading article headed, "The Rabbi and his Message," our contemporary adds:—

"What a topsy-turvy world? How strange it seems that a stirring appeal for Judaism should emanate from China! Yet that land, as well as any other, may be a source of inspiration to Jewry in many countries."

"Why strange"? Do not wonder Brother FRIEDENTHAL. We believe with SHAKESPEARE that there are more things in heaven and earth than are dreamed of by our philosophies.

### Anti-Semitism

Who can deny that the present wave of anti-Semitism in the United States would not be a

blessing in disguise? Even anti-Semitism has its "silver-lining" says, PROF. DR. ALBERT EINSTEIN, the world-famous scientist and expounder of the theory of relativity.

### Multum in Parvo

The center of gravity of the Arab national life is not Jerusalem, but Damascus, Cairo, Bagdad. The center of gravity of Jewish life is Jerusalem and is going to remain so.

The foregoing is extracted from a brilliant speech delivered in New York recently by Dr. CHAIM WEIZMANN, President of the World Zionist Organization. They are "thoughts that breathe and words that burn." In short, *Multum in parvo*.

### Sublime Audacity

*The American Hebrew*, of New York, in its issue dated 15th April, had the sublime audacity to tell Dr. CHAIM WEIZMANN that "the vast majority of American Jews are non-Zionists." That this statement is a downright thumping lie goes without saying. One has only to refer to the American Jewish Congress which, representing three million Jews in the United States, enthusiastically passed a resolution in December, 1918, in favor of the establishment of the Jewish Commonwealth in Palestine under the Trusteeship of Great Britain. Such are the facts and no sophism can change them!

### On which side are you?

In these days when our mother Israel is passing through a severe crisis in her history, when the colossal task of re-building Zion is our incumbent duty, which we dare not shirk, when anti-Semitism is rampant even in civilized countries, JOSHUA'S words come to each one of us, "Art thou for us or for our adversaries?" On which side are you? Let each answer for himself or herself. Let us beware of the false prophets, wolves in sheep's skins, Ye may know them by their fruits.

### Those who are "Big"

There is an old Jewish tradition which says that ADAM was big in size but became small after he had sinned. In our own days there are those who become "big" (because of their cheque-books) after they had sinned. The WISE KING spoke of them when he said, "*Ki Rabbim Halalim Hipeela*."

### "Auspicious Hope!"

We publish elsewhere in this issue full report of the reception accorded to MR. WINSTON

CHURCHIL by the Jews of the Jewish Homeland. The speeches delivered on the occasion form interesting reading and should inspire our readers to look hopefully forward to realize their long-cherished dreams. The hope of overcoming all the obstacles in our way and subduing our foes, both within and without, in the great task that awaits us in Eretz Israel grows strong and stronger in our breast. It is this undying hope in the liberation of Israel's spirit that will enable us to reach safely the Jewish goal. Well does the poet exclaim:—

Auspicious Hope! in thy sweet garden grows  
Wreaths for each toil, a charm for every woe.

### The Hebrew Union College, of Cincinnati.

DR. KAUFMANN KOHLER has resigned from the Presidency of the Hebrew Union College and his resignation was accepted by the Board of Governors. Advanced age is the cause given, although the venerable Professor was elected President Emeritus for life. Dr. KOHLER has served the College for over a decade and his duties are summed up by a young graduate of the College who in a circular issued by him and published in a Cincinnati paper, refers to "the present slough of inefficiency and low spirituality in which the College is now sunk." The task of selecting a successor to Dr. KOHLER grows less difficult day by day. We are pleased to observe that both the *Jewish Ledger*, of New Orleans and the *Hebrew Standard*, of New York, advocate that the vacancy be filled by that renowned historian and Talmudic scholar, Prof. DR. GOTTHARD DEUTSCH, the present incumbent of the chair of history at the College for thirty years. In the words of *The Hebrew Standard*, "Prof. DEUTSCH is a man of tremendous erudition, who knows the institution intimately and has served it devotedly as teacher and author. While this journal (ISRAEL'S MESSENGER as well, *Ed.*) of course, is not sympathetic with the point of view of the H. U. C. it regards Prof. DEUTSCH by training and attainments as eminently fitted to lead it." It is noteworthy that ISRAEL'S MESSENGER in its issue dated 5th March, 1909, referred to the latter as the logical successor to the late Dr. M. MELTZNER, the then incumbent of the College. It is not improbable that the Board of Governors will on this occasion select Dr. DEUTSCH as the right man in the right place. By the time this reaches Cincinnati the decision in connexion therewith shall have been decided upon, so we do not expect to influence the powers-that-be. At any rate, we shall be keenly disappointed were the claim of Dr. DEUTSCH to succeed the present incumbent be ignored and another candidate given the preference. What would be the H. U. C.'s loss would be another College's gain.

### A Deserted College.

While dwelling on the possibility of rescuing the H. U. C. from the "present slough of inefficiency and low spirituality in which the College is now sunk," to use the words of a graduate of the said College, we cannot help remarking that there is a strong tendency on the part of certain sections of the reform wing, to resist the present reactionary forces that have entrenched themselves around the College. The College is no more a citadel of strong, and healthy Judaism, for ever since Dr. KOHLER took charge its influence had waned considerably. It was he who trampled upon the sacred principles on which the College was established by the late Dr. ISAAC M. WISE and proclaimed actually a state of war against all that which was dear to the heart of the latter. The schism has been widened ever since the venerable Dr. KOHLER threw a bomb-shell that the Torah was no more binding nor authoritative for the reform wing in America. On the whole, the latter has been regarded as a reactionary force, bent upon to widen the breach between the reform and the orthodox elements. *The Jewish Criterion*, of Pittsburgh, a reform weekly, in its recent issue voices the discontent that is prevailing amongst the reform wing, and says:—

That the average applicant for the Jewish ministry does not quite measure up to those who formed the advance Reform guard many years ago, at the Hebrew Union College. We don't find, at least it seems so to us, the leaders of years ago, leaving their pulpits for all sorts and conditions of other occupations. They seem to feel their mission much more strongly than many of the young men of today who enter the College, or some who have graduated more recently. May be there is nothing; may be there is something in the criticism. There is a great need for Rabbis of the right kind—conditions today require exceptional leaders in the pulpit. Are we attracting the type of young men who will measure up to that standard?"

The College certainly does not attract the type of young men required. Some time ago, it was heralded in the American Jewish Press that the son of Dr. STEPHEN S. WISE has decided to enter the Ministry and had joined the H. U. C. We are assured that this is not so and that young WISE who is only nineteen years of age, will have a part of his training for the ministry in PALESTINE. Young WISE is a student at Columbia in the Junior class and like his highly-respected father is an ardent Zionist and bids fair to rise to real greatness in the rank of Jewry in the days to come. When young men of the stamp of WISE hesitate to enter the precincts of the H.U.C. there must be some reason underlying their motives, and we are, therefore, glad to observe that there is a possibility of getting new blood to preside at the College and to save it from total disservice to Jewry at large.

### Mental Vagaries

Palestine is to be in effect a British Crown Colony, and political Zionism may be regarded as regarded dead and buried. — *The American Israelite*, 17th February, 1921.

There appears to be a growing doubt . . . as to the wisdom of having written into the British mandate over Palestine the clauses recognizing a Jewish National Home and the designation of the Zionist Organization as the appropriate Jewish agency. The emphasizing of the political factor will not tend to conciliate the all important non-Zionist element . . . — *The American Israelite*, Cincinnati, 17th March, 1921.

In February "political Zionism" has been killed, murdered, and buried; in March, a month later, it has been resurrected. How often "political Zionism" was "regarded as dead and buried" only the back numbers of our Cincinnati contemporary could adequately demonstrate. ISRAEL'S MESSENGER expresses deep sympathy with its Cincinnati contemporary in its present mental agony and distress from which it is suffering. May it soon recover consciousness is the prayer of its "far-flung" brother in far-off China!

## "FELUCCA 33"

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## THE MASSACRE OF JEWS AT URGA

MASS MEETING UNDER AUSPICES OF THE  
LOCAL JEWISH COMMUNAL ASSOCIATION  
PROTEST AGAINST OUTRAGES

CHINESE GOVERNMENT ASKED TO GIVE PROTECTION

REPRESENTATIVE MEETING. — ELOQUENT ADDRESSES  
BY PROMINENT SPEAKERS. FULL REPORT

On June 1st, the local Jewish Community assembled at the Royal Asiatic Society's Hall, in large numbers to give vent to their outraged feelings at the massacre of innocent Jewish men and women and children by Baron Ungern and his forces at Urga, which according to a recent telegram of Reuter's includes Chinese as well. The meeting was well organized by the local Jewish Communal Association which was so ably represented by its indefatigable Hon. Secretary, Mr. Arthur Sopher and who left no stone unturned to make the memorable meeting an unequalled success. Thanks are also due to Rabbi W. Hirsch for his untiring

and at a Committee meeting of the Communal Association held last month, it was unanimously decided to hold a protest meeting and to stand loyally for the principles of truth and justice and humanitarianism.

In recent years, we used to read of protest meetings held in London and New York, and no one could dream that a day would come when such meetings would be held locally under Jewish auspices. It was the first Jewish pogrom in China imported by Russians from Russia and perpetrated deliberately on Chinese soil. Dr. F. L. Hawks-Pott, Presi-

### SOF DABAR

Ungern will go the way of his predecessors, for he surpassed the worst of them. The others at least operated in their own country and faced an armed foe. He chose the safer course of the highway-man, entered a weak and peaceful country that had no quarrel with him, and stabbed in the back the Jews who belonged to his own party. For the Jews of Urga were those who fled from the Bolshevik terror and sought refuge in China. Such a crime will not go unpunished. In all history we do not find a single example of people who set themselves firmly to maltreat the Jews and prospered in the end. The promise God made to our ancestors has operated all along:—"Those who bless thee will be blessed, and those who curse thee will be cursed,"—RABBI W. HIRSCH.

services in this direction and to whom our Community is indebted for arousing the sympathies of the most indifferent against the crime committed by Baron Ungern and the necessity of protesting against it with all the vigors at our command. Some weak-kneed Jews believe that it is a mistake for the Jew to lift his voice on such occasions and that he should bear with the contumely of the world with a patient shrug. They claim our protest will do us no good, but will simply aggravate the attitude of the barbarians toward us. Against such fallacious notions Rabbi Hirsch and his supporters had to contend,

dent of St. John's University, presided and was supported on the platform by the Rev. A. Norman Rowland, M. A., Pastor of the Union Church, Rev. Dr. Frank Rawlinson, Editor of the Chinese Recorder, Hon. Charles S. Jobinger, Judge of the U.S. Supreme Court for China, Rabbi W. Hirsch, B.A., Mr. Edward I. Ezra, D. M. David, President of the Jewish Communal Association, Mr. N.E.B. Ezra, Hon. Secretary of the local Zionist Association, and Mr. Arthur Sopher, Hon. Secretary of the local Jewish Communal Association.

### RESOLUTION ADOPTED.

The following resolution was proposed by the Rev. A. Norman Rowland, seconded by Dr. Frank Rawlinson and carried on, con--  
That this public meeting held under the auspices of the Shanghai Jewish Association condemns the massacre of Jews at Urga perpetrated by Baron Ungern and his soldiers and calls upon the Chinese Government to do its utmost to protect the lives and property of Jewish residents in China. 2. That a copy of this Resolution be forwarded to the Senior Consul for transmission to the Chinese Government.

The CHAIRMAN when rising to address the meeting was greeted with loud applause. He said:--

LADIES AND GENTLEMEN, I thank you for the honor you have done me in asking me to preside at this meeting, and I am sure that anyone interested in humanitarian causes should count it a privilege to be of service at this time.



REV. DR. F. L. HAWKS-POTT.  
[President of St. John's University]

Undoubtedly, one of the evil effects of war is to render us somewhat callous to human suffering. We have had so much of slaughter and massacre and of all that is dreadful that our sympathies unconsciously become jaded. I venture to say that in ordinary times a massacre such as that at Urga could not have happened without a general outcry and strong protest from the whole civilized world. We can only account for the fact of so little attention being paid

to it on the grounds that I have mentioned, for it was a deed of savagery that in normal times would arouse in us a sense of righteous indignation. Your presence here this evening indicates that you are not among those who have become indifferent and that you rightly think that the foul deed perpetrated at Urga should not be allowed to pass without a strong protest in the name of civilized humanity.

The matter which we are to consider at this meeting has a three-fold aspect: political, religious and humanitarian. I do not feel qualified to speak on the political aspect. As you know, there are those who think that the present hostility to Jews is caused by the fact that they are accused of propagating Bolshevistic principles. The anti-Bolshevists, in their attempt to overthrow Bolshevism, are determined to wage an indiscriminate warfare against all Jews. Even if there be any truth in this explanation, yet to condemn a whole people because a few have had some connection with Bolshevism would be unjust in the extreme and no right-thinking man or woman can regard such a policy with anything but abhorrence.

Then there is the religious aspect. As we know, some of the darkest pages in history are those which narrate religious warfare, religious persecutions and religious massacres. The enemies of religion turn to these pages and point to them as an excuse for their detestation of all religion. Men have always been slow to distinguish clearly between true religion and bigotry in regard to religious creeds and practices. They have regarded the religious creeds and practice as the things of the greatest value and have forgotten the spirit of true religion.

True religion is a force uniting the whole of humanity for it seeks to bring all men into fellowship with the All-Father, the One in whom we live and move and have our being, and so to unite all men in one great brotherhood.

Bigotry in regard to religious creeds and practices has often produced a spirit of fanaticism and has been a great dividing force in the world. Over and over again we need to be reminded of the words of Him who said, "Not everyone who saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

The Jews have suffered terribly in the past from outbursts of fanaticism. We thought that in the twentieth century Jewish pogroms would be a thing of the past, but judging from what has recently taken place at Urga and other places, we find it is not so. It looks as if the flame of fanaticism had been kindled again.

Lastly, as I said, there is the humanitarian aspect, and that is what appeals to us most of all whatever our political or religious views may be. Innocent men, women and children were put to death in the most dastardly manner in accordance with what appears to have been a premeditated plan. If we are silent and make no protest, we will be false to the highest ideals of our civilization. If we allow such a massacre to pass unrebuked, we may be putting in danger the lives of others just as helpless as those who were murdered at Urga. It is our duty to stir up the conscience of men and women everywhere, and to resist in every way we can the spirit of cruelty which leads to persecution, pogroms and massacres. (Applause.)

With these few words I now place this matter before you for your serious consideration.

#### The Psychology of Barbarism.

Rev. Rowland in submitting the resolution of protest delivered the following eloquent address:--

The blood that is shed in massacre cries from the ground, and we meet this evening because it has reached our hearts, and we wish to give expression to our feeling, that we may "cleanse the bosom of that perilous stuff that weighs upon the heart." We have also met to publish that cry, Shanghai with its press is a sounding-board and it is our business to send echoes of this meeting far and wide, and as far as possible shame all who may be responsible.

This is not a cry for vengeance or reprisals. That has never been the Jewish way--Jewry may have its faults like other races, but does not easily resort to the violent methods of the untutored mind. It is familiar with the divine pronouncement in Proverbs, "Vengeance is mine, I will repay." We who are here unite in believing that the laws of God are certain though His ways be devious. Those who gratify their lust for blood, ruin the cause they represent. History is the witness of that. Cossacks may not care. But those who use Cossacks for their tools should give heed.

But part of God's payment is surely a human responsibility. Not by reprisals. God forbid! Human life must be got out of that devil's rut. But by making facts known in their enormity that the public conscience may be aroused and the cause of Justice repaired and strengthened, and the way of the innocent made safe. Our first appeal is to the Chinese Government in whose territory these atrocities have been committed on defenceless people. It is a stain on the Government. Of what use are the forces of soldiery and statesmanship if it cannot keep

out the devils of disorder and cruelty? China needs every incentive now to prove itself worthy of its revolution. The new generation is keenly concerned for its good name. But officials that consider themselves first, and only plan for what they can get, declare themselves incompetent for the noble responsibility of Government. The events at Urga should press home the query, "What are these rulers about who have no care for the name of China and the honor of the Republic?"

Our second appeal must be to the Russian people. The Editor of the paper called the *Russian Free-Thought* has sent me a copy of its issue for April 17th, in order that I might learn the "psychology of the situation." I read the apologia carefully, for I have the utmost sympathy with the Russian folk, who are practically in exile from their country. One can understand something of the bitterness they must feel after such privation and losses.

But I confess I was not prepared for the mental attitude represented in the paper, from which I gather that because some of the Bolshevik leaders are Jews, and it is supposed that the Reds are financed from Jewish quarters, the world must not be surprised if innocent Jews are murdered anywhere.

Further the newspaper hardly veils the threat that if Jews do not, as a body repudiate the Government of Reds, they are in for a universal massacre as soon as that Government falls. That seems to be abominable, for however evil political theories and activities may be they are not comparable to massacres. Even Sinn Feiners only assassinate those who are in uniform. A mild iniquity indeed compared with the rape of women and the slaughter of children. I do earnestly trust that those in authority among Russians, especially the representatives of the Orthodox Church will do their utmost to prevent such an enormity on the part of their fellow countrymen.

#### Ungern A Mistake

Dr. F. Rawlinson was the next speaker. He confessed to a feeling of guilt that it was on the initiative of his Jewish friends that the meeting had been called. He wished it had been the other way about and that the Christian element among them had taken the lead in the matter. But though they had been dilatory, their sympathy for the Jewish sufferers was genuine. Baron Ungern, the speaker said with emphasis, was a mistake. He did not represent the real Russia. What they must do was to appeal to the soul of Russia. No nation could hope to rise to greatness over the dead

bodies of any section of its own people. (Applause). They must cry out aloud against the dire possibility in Russia that had been hinted at. (Applause).



REV. FRANK RAWLINSON, D. D.  
(Editor, *The Chinese Recorder*)

#### A Suffering Race

Rabbi W. Hirsch delivered a striking address. It was a masterpiece of eloquence which had deeply stirred the audience. The following is the full text of his address which was frequently punctuated with bursts of loud applause:--

I rise to support this resolution not only because I am a Jew and my heart bleeds to see my people slaughtered like cattle. I feel that we are assembled here to serve not only a specifically Jewish cause but the cause of humanity, the cause for which every good man and true worked in every age. And, Sir, the fact that many Christians whose names are respected in this town and beyond it are taking part in this meeting and express their indignation at what happened at Urga-prover that too well that men like Ungers do not only kill Jews but strike at the soul of mankind. When we hear of the revolting brutality with which women and children were done to death by Baron Ungern and his followers, we need not stop to enquire to which race or creed the victims belonged. The act is a challenge to humanity, and humanity must cry out against it.

Cry out against it, alas, that is all we can do. The world has not advanced sufficiently to make the cause of humanity a common cause and assume a collective responsibility for its interests. Had it reached such a stage, the powers would assert their authority and put a stop to such outrages. But as the present order of the world has to be maintained and supported by force, and force alone, the Jews are naturally the greatest sufferers, for they are weakest and most defenceless,

One of the speakers referred to a local Russian paper which explained the psychology of the pogrom at Urga, and called upon the Jewries of the world to repudiate Bolshevism, otherwise, all the Jews of Russia might be massacred when the present Russian regime came to an end. There is no need for a Russian to explain the psychology of a pogrom, for it is not a new phenomenon. The pogrom was invented more than forty years ago by the Russian Government long before Bolshevism made its appearance, only during the last three years it became more regular and more deadly in proportion to the lawlessness which seized upon the Russian people. We are asked to repudiate Bolshevism. Why should we repudiate it? Have we ever adopted it, or sympathized with it? The Jews in Germany were no doubt loyal supporters of their Kaiser just as the English Jews are loyal subjects of their King, and American Jews loyal subjects of their President. Was there a sane man to suggest that the Jewries of the world should repudiate the war, which the Kaiser forced upon the world? It is a malicious lie that Bolshevism is financed by Jews. A few Russian Jews, according to Kerensky himself only from five to ten per cent, are Bolsheviks. It would be strange if five million Jews with a large working population did not turn out a few Bolsheviks. But it is a piece of villainy to charge all Jews with Bolshevism, and kill innocent women and children because a few of their kinsmen are Bolsheviks. Jews are no more responsible for the plague of Bolshevism than they were responsible for the Black Plague, although those who wanted to kill Jews said they were.



RABBI W. HIRSCH, D. D.

The pogrom which the Russian Government used at irregular intervals to destroy the spirit, the intelligence, the innate love for education of the Jews in Russia assumed appalling dimensions in recent years. The disciples heeded the instruction of their masters. The club and the axe were substituted by the rifle and

the bayonet, and the trained soldier took the place of the bare-footed loafer. About half a million Jews were massacred in Poland, in the Ukraine, and in other parts of Russia, within the last few years. Many of these had fought valiantly during the war, side by side with their executioners. They fought, for liberty, for right, for justice. O, for the mockery of it! Some returned from the Army to find their homes sacked, their parents and their womenfolk killed or wounded, and even to lose their own lives at the hands of those ruffians for whose country they had fought. There are now in the Ukraine alone three hundred thousand Jewish orphans whose parents were massacred who are now helpless, cast away in the world, to suffer and to die.



MR. D. M. DAVID.  
(President, *Shanghai Jewish Communal Association*)

We are a suffering race. The slaying of Jews en masse is not altogether a new thing. Many Jewish communities were destroyed in the crusades. Many more were annihilated by the Inquisition. But there was a redeeming feature in the massacres of long ago. The Christian of those days was mistaken and misguided when he thought that in persecuting or executing the Jew he was doing something pious. But he believed it sincerely. Historians affirm that the Inquisitors were earnest, honest men. They thought that in destroying the body of the Jew they would save his spirit. They committed harsh acts, but they committed them for an ideal. And as for the Jews who suffered martyrdom, their glory will never fade. A single word from their lips could secure for them life, and freedom, and prosperity, but they refused to speak that word. They rather died than abjure their faith. There was then a spirit of heroism with the slayers and the slain to mitigate the horrors of death. It is not so now. The death to which Jews are doomed in the twentieth century is a humiliating,

wretched, miserable death. They are tracked down to their hiding places and killed there like inferior brutes without quarter, without choice, without escape. And as for their slayers, never did men sink to such a depth of degradation as those so-



HON. CHARLES S. LOBINGIER.  
(Who expressed his warm sympathy with the meeting.)

called soldiers who avenge their defeats in the field by slaying women and children.

For it is when they are defeated that they turn on the Jews to *avenge* their savage instincts for revenge. That has already passed into a tradition with the Russian people. In the early stages of the war when a Russian general was beaten at the front, he blamed the Jews for spying on him, and deportations and massacres followed. The Bolsheviks do not make pogroms on the Jews, because they are in power. If they had to retreat, they would no doubt prove themselves worthy sons of their race. When Kolechak, and Benikin, and Petura advanced, they made fair promises. When they retired, they wiped out many large and flourishing Jewish communities.

It was not the lack of support that lost the cause of the anti-Bolsheviks, but their lack of an ideal, the lack of a noble purpose in all their career. Had they produced a single man with the heart of a Marjini who, having captured French soldiers that were fighting against him, took them to the church, told them to kneel and pray, and then presenting them with cigarettes sent them home, had they produced one man like this, Bolshevism would have been swept away long ago. But the people would not trust men who set out to combat a tyranny with weapons more foul, more *murderous*, even than those of the Bolsheviks. Therefore their

armies melted away, and even turned on their leaders. Men like Brusiloff despaired of their caste and went over to the Bolsheviks. Russia proved herself a country poor in souls, therefore she is prostrate. Go to London and see how the officers of Denikin spend their days in riot and drunkenness, and you will know why Russia is dominated by Bolshevism.

Ungern will go the way of his predecessors, for he surpassed the worst of them. The others at least operated in their own country and faced an armed foe. He chose the safer course of the highway-man, entered a weak and peaceful country that had no quarrel with him, and stabled in the back the Jews who belonged to his own party. For the Jews of Ugra were those who fled from the Bolshevik terror and sought refuge in China. Such a crime will not go unpunished. In all history we do not find a single example of people who set themselves firmly to maltreat the Jews and prospered in the end. The promise God made to our ancestors has operated all along—“Those who bless thee will be blessed, and those who curse thee will be cursed.” (Loud applause)



MR. EDWARD I. EZRA.  
(Committee Member of the Jewish Communal Association)

Mr. Edward I. Ezra expressed thanks particularly to the Christian representation present who came to the meeting to add their protest to that of the Jewish community against the Ungern massacre. He said that the meeting had not been called to seek revenge or to call for the punishment of the perpetrators of the outrage but to express sorrow and to voice a protest.

Telling of the actual happenings at Ugra he said it had been the women and children who were first murdered, as the more able bodied were left to the last by the murderers. Continuing, this speaker also referred to the charge that the Jews sympathized with the Bolsheviks and saying that this had been denied in

many ways, he pointed out that the Jews in Russia themselves had been the greatest sufferers from Bolshevism. It was the common occurrence, he said that the Bolsheviks on capturing a town would turn their wrath against the Jews found there and then later when the place would be taken by anti-Bolsheviks, these forces too would wreak vengeance on the defenseless Jews, each charging that the Jew's sympathies were with the opposing side.

He explained that the Jews in Russia in general were engaged in trade and in commercial pursuits and added that it was unlikely that they would be in sympathy with a



MR. N. E. B. EZRA.  
(Who represented the Shanghai Zionist Association.)

cause like Bolshevism which disrupted trade and destroyed homes and put an end to peace and order. It is unreasonable he pointed out to believe that the Jews would seek to foster a thing that disrupted their trading, stripped them of their possessions and destroyed their homes.



MR. ARTHUR SOPHIE.  
(Hon. Secretary, Shanghai Jewish Communal Association)

Mr. Ezra said the holding of the meeting had been deferred for a time in the belief that the earlier

(Continued on page 13)

Written for Israel's Messenger

## THOSE FRIENDS OF OURS

By Conrad Levy

### The Chase for a Creed.

There is perhaps no era in the history of this little planet when so many diverse creeds have flourished at a time. People believe in them; why not? The present-day mind must have the choice of variety; past are the days of fanaticism, dead is tradition, a doctrine is buried tonight and a hundred sprout in the morning. It is almost impossible for a man



MR. CONRAD LEVY

nowadays to relate the nightmares of a headachy night before without finding himself the unwilling founder of a new sect. The novelty of transition is worn out, a new thing a day has long ceased to be a slogan, it is a need now, an imperative need, the semi-hysterical craving of the century. This is progress! The world has furiously progressed in this direction, every single people under the sun, with one exception; the Jews. The Jews! What magic in that name! How can we help, amidst this pack of howling dudes, these barterers of creeds, each claiming, haggling, hawking with eternal salvation, and each contradicting the other, how can we check the thought "Thank God, I am a Jew."

### Never wavered.

We are Jews, we have never been anything else but Jews, and it must be confessed, we take no little pride in being Jews. On the whole, we are satisfied with what we have achieved among men. The world has looked down upon us; we laughed back at the world that laughed at us, laughed at what it would have been without us. We puzzled the world so

much it could not make out what we meant. The world had to crane the neck around, and there we were, the Jews; still in the same old place; we had not moved.

### Tardy Realizations.

One thing the Gentile world had realized all along, it now began to admit: The foundation of Christianity was Judaism. It took some time to find out the next thing, so simple however: that it could not fling dirt at the Jew without making a mess of itself. But greater than all realizations, it finally understood that while Christianity was dependent on Judaism, it had been trampled on, and could no longer be so; that Jews did not care a straw for what the world had done, was doing or would do, because they were not dependent on Christianity.

### The Jewish Missions.

It was about the beginning of the nineteenth century, the Evangelical Church of England decided to gather us "unto its breast" by sending out among us "its faithful labourers in the vineyard filled with the milk of human kindness". The idea was so novel it spread like wild-fire. Episcopalian Churches the world over followed in the wake of the Mother Church. The interest we Jews have among us "the Christian world is worshipping over us may be better understood by a glance at the tables which are given in "A Century of Jewish Missions," A. E. Thompson, Fleming H. Revell Company, London.

These figures, albeit a decade old, serve to show us the development of the movement, the magnitude it has assumed in later years should be food for meditation to every thinking Jew whose interest in the affairs of his people is more than skin-deep. We learn then of over 50 periodicals, of no less than 213 stations, employing 648 missionaries, with an annual expenditure of G. \$673,000.00, whose worthy efforts and sole business in life are centered in the conversion of a people who, besides "the supremacy it holds in every sphere of existence, is mainly responsible for their having a religion at all.

### Their methods.

The means they employ are numerous, having to adapt themselves to so many prevailing circumstances. We first have the East End mission,

hostel, depot, school, call it whatever you like; it doles out Christianity *ad libitum* to a squalid, shivering, hungry mass of derelicts whose immediate concern is to get out of the biting cold and feed themselves, aye, feed themselves "while the feeding is good." What do they understand? They are dying and starving, and would profess any religion, let alone Christianity, if they detected a chance to live, life's never so sweet as when the end draws nigh.

Where Communities are too small to warrant the establishment of a Mission, "colporteurs" are employed who are sent out from the nearest mission, laden with tracts and literature. They scout these localities methodically, an itinerant missionary following from time to time, to preach the "word of life."

No obstacles can stand in their way: when they cannot reach the individual, the work is discreetly carried on through the mail; they have recourse to this means for coping with the otherwise inaccessible portion of a Jewish Community, the wealthy and middle classes, the intelligentsia, and all those whose time could not be appropriated in other ways.

### What they have done.

The Jewish Missions first originated in England, afterwards scattering so far and wide that there is hardly a spot without the lurking, scheming, and zealously unprincipled mercenary of the sombre vest, whose work it is to induce a Jew in every possible manner to conversion or putting it technically, "to testify and witness to his brethren." De le Roi in "Judentaufen in 19 Jahrhundert" estimates the number of Jewish Converts as 72,470 for the last Century. If we reckon with the "schnoozers" as we Jews are apt to call them, included in that figure, and cast a thought on the organization and expenditure involved, we cannot help feeling that such labours could have been made for a more deserving cause. Among the noted converts, they count the following: Saphir, Edersheim, Ginsburg, Tholuck, Neander, Scherschewski, Hellmuth, Da Costa, Capadose, Cassel, Wolf, Howard Crosby, Stern, Rabinowitz, Liechtenstein, Margulouth, and how many more will swell this "Reuegäde Register," if we take into account the reform craze of our ultra modern American brethren.

### What they should do.

According to them, we are "God's chosen people"; this is the *raison d'être* of the Jewish Missions, professedly friends of the Jews. It is better left to imagination than expressed in dejected how grievously numbed is the Jewish heart, that witnesses such misplaced enthusiasm in proselytizing a few bad Jews into

worse Christians, when the energies of such a body could be devoted in a deeper, a far friendlier undertaking: That of instilling a more humane mentality in the swine-lands where Jews, the Chosen People, are being murdered in cold blood by the thousand, because they are Jews, as well as fostering the way to an understanding in those countries, where people are too wise to spurn the Jew openly, yet, envious of his ascendancy, curse and hate him in the abyss of their souls.

#### Jewish Apathy.

The policy of rocking oneself in deception is a bad one. We Jews are deceiving ourselves in mock serenity over the difficulties ahead of us. While waxing in festivities over the Palestine mandate, we are neglecting the canker worming its way in our ranks. What measures are we taking to check the illegitimate work of the Jewish Missions; are we Paptans or Nigerians that we must be missionized? It is a serious error to persist in the Jewish principle of eliminating religious propaganda, in such contingencies, the lack of proper means of counter-acting is not only idiotic, but it is a crime, a crime to the detriment of Jewry at large, and it is to be hoped that the Central Committee in London will rise to the occasion in putting an end to this ridiculous state of affairs.

#### MR. MISCHA ELMAN

*His Pieces On Japanese and Chinese Music*

Manila, May 16.  
(By Mail).

Mischa Elman, the celebrated violinist, who arrived in Manila after a series of engagements in China and Japan, was forced to undergo the novel experience of being vaccinated on the leg by the quarantine authorities before he could land in the Philippines.

Mr. Elman refused to be vaccinated on the arm, as he feared that he might not be able to keep his concert engagements here.

Commenting on Chinese and Japanese music, Mr. Elman said that the compositions he had heard seemed peculiar to him, and that European music had a much wider range and was perhaps more difficult.---Reuter.

#### NOSEGAYS FOR "ISRAEL'S MESSENGER"

The well-known Firm of Messrs **Hir, Gafny and Gabriely**, Haifa, Palestine, send us a nice bouquet which we cherish exceedingly for the excellent sentiments contained therein. The Firm in question writes under date of 8th April, as follows:

We are much obliged to you for mailing us regularly your highly esteemed organ. We feel a real delight in perusing this Magazine, from which we gather all the news from our brethren in far-off China; it is indeed remarkable how the latter are holding tenaciously to our national ideal which is the only hope sustaining us in our daily life.

Please find enclosed herein a draft being our subscription for **Israel's Messenger** for one year and hope that it may continue to reach us regularly in future.

The London Zionist Organization, through its secretary writes to us under date of 8th April, as follows:

I am directed by the Executive to acknowledge with thanks, the receipt of a copy of **Israel's Messenger** (No. 1 Vol. 8) and to congratulate you on the appearance of this most interesting and well-informed publication.

**Israel's Messenger** is a pioneer. In the Far East it is resounding the trumpet-call to our brethren urging them to unite all their forces for the re-birth of our people and the re-building of our national home. Your journal gives best proof that your work is falling upon fruitful soil. The great efforts made by our friends in Shanghai in order to render the mission of our Mr. Israel Cohen a success is yet a further proof of their earnest devotion to Zionism and a guarantee that they will continue to work with the same fervour and energy in the interests of our cause.

#### IN MEMORY OF THE LATE MR. J. AARON.

#### CONTRIBUTIONS TO THE JEWISH NATIONAL FUND.

The following is a complete list of donors to the Jewish National Fund raised by the local Zionist Association in memory of the late Mr. Aaron, to which we referred in our last issue. On the 23rd. March last, a draft for £22.34 was forwarded to the Jewish Colonial Trust with a request to credit the amount to the Fund in question and to inscribe the name of the deceased in the Golden Book---

Mr. and Mrs. S. S. Somekh . \$10.00  
Mr. E. E. Shahmoon . . . . . 10.00

Mr. and Mrs. N. E. B. Ezra . . . . .	5.00
Mr. and Mrs. M. Myers . . . . .	5.00
Mr. and Mrs. S. J. Solomon . . . . .	5.00
Mr. W. N. Scott . . . . .	5.00
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Mr. M. J. Moses . . . . .	5.00
Mr. E. Salmon . . . . .	5.00
Mr. D. E. J. Abraham . . . . .	5.00
Mr. Joseph Shen . . . . .	5.00
Mr. Simon A. Levy . . . . .	5.00
Mr. M. Shibbeth . . . . .	5.00
Mr. and Mrs. J. I. Jacob . . . . .	5.00
Mr. I. A. Toeg . . . . .	5.00
Mr. and Mrs. D. M. David . . . . .	5.00
Mr. and Mrs. I. A. Lewis . . . . .	5.00
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Mr. E. M. Ezra . . . . .	2.00
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Mr. S. H. Joseph . . . . .	2.00
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Mr. Yuen Choo-wa . . . . .	2.00
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Mr. and Mrs. S. Ezekiel . . . . .	2.00
Mr. and Mrs. E. I. Jacob . . . . .	2.00
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Anonymous . . . . .	2.00
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Mr. M. J. Nathan . . . . .	1.00
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Mr. S. Michael . . . . .	1.00
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Mr. E. S. Nathan . . . . .	1.00
Mr. D. Jephson . . . . .	1.00
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Mr. A. E. Solomon . . . . .	1.00
Anonymous . . . . .	1.00
Mr. C. S. Gulbary . . . . .	5.00
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Mr. F. S. Elias . . . . .	2.00
Mr. D. H. Silas . . . . .	2.00
Mr. A. E. Moses . . . . .	3.00
Mr. B. A. Somekh . . . . .	2.00
Mr. J. Schulmann . . . . .	1.00
Mr. A. Cohen . . . . .	5.00
Total . . . . .	\$ 207.00

#### UNGERN MASSACRES MORE JEWS AND CHINESE

Peking, May 30.

A recent telegram from Kiekkle asserts that Ungern is continuing to slaughter Jews and Chinese, nearly 1,800 of whom, including men, women and children, have already been killed.---Reuter.

#### THE PERSISTENCE OF JEWISH IDEAS IN CHRISTIAN THOUGHT

Lecture Delivered before a meeting of the Literary Circle of the Shanghai Zionist Association, on the 5th May, 1921, By the Rev. A. NORMAN ROWLAND, M.A., Pastor of the Union Church, Shanghai.

This is unexplored ground for me and I fear the hasty paths of thought along which I shall lead you will be somewhat wavering and uncertain. But I trust we shall travel together somehow for a little while over ground that is common to us both.

Protestant and Catholic, many an evangelical and ritualist, each from his own standpoint, allows the Jewish way of looking at things to obscure if not to obliterate what is distinctively Christian. The real problem of Christian thought is how far to disengage itself from the



REV. A. N. ROWLAND

Christians are very slow to acknowledge because they are very slow to recognise the immense debt they owe to the Jews in the matter of spiritual ancestry. In thoughts about God and the means for His worship the Jewish Scriptures are in effect a Christian text book. Indeed many a

Jewish nexus of context in which it originated. How far e.g. should the ritual of the temple, the rigour of the law, the validity of prophecy affect Christian thoughts and practice. Like the river that went out of Eden my lecture shall be parted into four heads.

(1) Suppose we first take the Law which is the backbone of Judaism. As you probably know the ten Commandments are recited in the Anglican Church always before Holy Communion. The law which was the condition laid down in what we understand as the Old Covenant, is brought into most intimate connection with the feast which we consider inaugurates a Covenant which is new. In the Non-conformist Churches, however, this practice has been dropped because we feel that the 10 Commandments have too much of the spirit of negation. On the other hand the Jewish Law about the Sabbath has always been powerful with Protestants and in special force with Scottish and Irish Presbyterians and in Wales. The day indeed is changed from Saturday to Sunday but the details of observance are as strong with the Scots as with the Jews. In this matter the Catholics have been far less governed by Jewish conceptions. Apart, however, from particular precepts there is the whole conception of the Torah as a deposit, i.e. a body of teaching once given by revelation for which the priesthood is as it were the trustee. This of course is integral to the Catholic position, and has been of the utmost service to the Anglo Catholicism which originated with the Tractarian movement. From Newman in England to Loisy in France controversy has raged about the Christian Torah and the manner of its development.

"According to the orthodox Roman theory, as defended by Bossuet, and assumed by the councils, the doctrines and essential institutions of the Catholic Church have been always identically the same. The whole dogmatic, sacramental and hierarchic system, as it now stands, was delivered in detail by Christ to His apostles and by them to their successors. He instituted the papacy, the episcopate, the seven sacraments." I quote from Father Tyrrell. Now that is merely an adaptation of the Jewish theory that their religion in so far as it was Law was the creation of Moses and was handed down as a tradition through those who sat in his seat. Since then of course Historical Criticism has been at work and Montefiore, with many Christian teachers has laid bare the development in the laws that once were identified with Moses. In a similar way Newman's doctrine of development has been applied to Catholic ideas and became the storm centre of Catholic Modernism.

Before leaving the subject of Law as it is embodied in the Jewish Scriptures and reproduced in the New Testament let me read you those words of Thomas Hooker who was one of the founders of what is really characteristic in Anglicanism.

It will show you the orthodox position regarding the Pentateuch. "The singular benefit that hath grown unto the world, by receiving the laws of God even by His own appointment committed unto writing, we are not able to esteem as the value thereof requireth. When the question therefore is whether we be now to seek for any revealed law of God other where than only in the sacred scripture; whether we do now stand bound in the sight of God to yield to traditions urged by the Church of Rome the same obedience and reverence we do to His written law, honouring equally and adoring both as divine: our answer is NO" (Ecclesiastical Polity Bk 1, p. 83). I give you the quotation because it puts in authoritative words the conviction that Christians are to accept the laws of Moses so called as laws of God, as rigidly binding on Christians as on Jews, and secondly I want to point out that this conviction was one of the pillars of Protestantism when maintaining its struggle with Rome.

(2) So much for the Law in its bearing on Christianity, let me now turn to the *Scriptures* as a whole. I imagine that the mind of the Christian Church has been as deeply saturated by the *Scriptures* as the mind of Judaism itself. The English version is as dearly prized and abundantly honoured as the Hebrew original itself can be. It has entered like a powerful tincture into the ideas and composition of all our classic literature. It has provided the arguments and illustrations of popular teaching and common talk during the entire history of the English race. It is true that when *Scriptures* are referred to by our politicians or the press they are almost invariably misquoted, and it is even true that an amazing ignorance of the Bible has been reported not only in polite circles, but even in public schools and I regret to say even in theological colleges. But when these things are said it is not meant to belittle the results of Judaism but to suggest the impoverishment of Christianity. The story of your ancient Kings and how each walked in the ways of his fathers with quickening steps was the delight of an uncle of mine at family prayers in the spacious time he allowed himself after a two hours visit to the fields before breakfast. I wonder whether it was the communion with Nature or his constant reading of the *Scriptures*, (it was both combined I think), that gave the glow to his benevolent face.

Before Historical criticism gave us another standpoint these pessimistic records of royal backsliding were simply accepted as illustrations of human depravity. On the other hand the vivid stories of the earlier prophets reminded us of the spiritual

possibilities of our nature. Above all the splendid figure of David gained a double grip upon the Christian faith because his experiences came to us a second time transfigured in the psalms.

Now we all know that the Reformation gave the Bible a surer place in the faith and affections of Christian people. Or let me give it you in the words of John Milton who was the greatest son of that generation. "Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon." In the conflict with Rome the two parts of the Bible were welded into one and the Reformed Church took its stand on the impregnable rock of Holy Scripture. The effect was comparable to what happened on the return of the Jews from their exile in the sixth century before Christ. J.R. Green in his famous history has said that England became the people of one book. That of course could be said without the slightest exaggeration of the Jews after their national independence had been taken away. Your homage to them became as unreserved as that of the Prussians for their State. From that time onward the meditation in the law of Jehovah which is referred to in Psalm (1) tended to become a devotion to the detail of Scripture which we call literalism. And I am bound to confess this has laid a somewhat heavy yoke on Christendom. Such a habit of mind has encouraged the dogmatism that has embittered controversy and deepened divisions. I will say no more upon that, but simply add that it seems to me to have injured the *Scriptures* themselves or rather our apprehension of them.

I pass on to the subject of the *Temple*. The New Testament represents the early disciples following their Master's custom and continue to worship there. But the school of thought that was led by Paul of Tarsus prepared the way for a revolutionary attitude on this subject. And when the temple was destroyed by the army of Titus the Christian faith was lifted clean out of the circle of ideas which centred in the Temple. This of course was equally the case with the Jews. By the discipline of the dispersion, the building of the Synagogue and the belief in the Scripture, Judaism renewed its youth after the destruction of the temple as once before after the loss of national independence. It is a

marvellous story of the triumph of the Spirit.

But although the actual Temple was destroyed it still lay mirrored in the *Scriptures*. And in taking the *Scriptures* to their heart the Christian Church was forced to face the ideas which belonged to the courts of the Temple. The two outstanding features of temple worship were the priesthood and the sacrifice. Well both of these regained possession of the Christian Church as it steadily settled into the inheritance of the Roman Empire. The hierarchical priesthood corresponded very well with the ranks of Imperial officials which, when the Empire fell, the Church had in a measure to supply. And at the same time the ritual with the theory of supernatural forces which it symbolised was reproduced in the Christian ministry in order to create a moral force which might serve instead of the physical force of the old Empire. It did a great service for civilisation,—this expression of spiritual authority by means of ceremonial, but its influence on Christianity has been disastrous.

It was on this point that Protestantism joined issue with Romanism in the Reformation. It was irreverently described by John Milton as a clearing out of "the gewgaws fetched from Aaron's old wardrobe," which is a pretty plain hint of the influence of Judaism and of a determination to reduce it to juster proportions.

Protestantism is militant on the subject of the priesthood but has had no quarrel with Romanism in the matter of sacrifice. The reformers were as convinced as their opponents that the sacrifices of the Temple were the best means of understanding and explaining the cross on which Jesus suffered. Going far beyond any suggestions in the New Testament and ignoring the argument of the Epistle to the Hebrews, a theory of atonement was systematically built up out of sacrificial customs ordained in the books of Moses, and was made the supreme test of orthodoxy. Here the influence of Judaism has been enormous, and when associated with the juridical conceptions of Rome has had something of a sinister effect.

Finally let me follow up a few thoughts that are suggested by the *Synagogue*. Here as it seems to me the influence of Judaism has been altogether helpful. The Synagogue I take it embodies the idea that God is a Spirit, and that the true Shekinah is realised in the consensus of human fellowship in the highest things. It is the old tent-of-meeting democratized. And that is exactly the conception of the non-State or dissenting Churches of the Christian faith. In Wales especially but also in the country parts, and once in the towns of England, the Non-conformists have loved to call their places

of worship, Bethel, Rehoboth, or Ebenezer to signify that it was the place of meeting, receiving and enjoying the Spirit of God.

In the Eastern Orthodox Church it does appear as if one like unto Aaron or Moses were beyond the chained gates, the people being in the outer courts. But in Non-conformity the Church is all chance. What I mean is that the worshipping people is itself the medium for the Divine Spirit, and humble folk in a back gallery may be exercising a priestly function as truly as those who occupy the foremost place. If I am not mistaken that is in harmony with the idea of the Synagogue.

Besides the name and theory, there is the method or order of proceedings. And here the Synagogue has been our model as we see it mirrored in the Acts of the Apostles. We seek to build up ourselves and one another in the faith by reading and expounding the *Scriptures*, by the word of exhortation, and the voice of prayer. The only service that is original is the singing of congregational hymns, which represent for us the experience of the Church in all ages, and the continuity of Christian life from the *Scriptures* down to our own day. We, like you, centralize the *Scriptures* and perhaps use the Jewish part even more than the Christian because in addition to the two lectures we chant a psalm or two.

This is, I frankly acknowledge, a hasty and imperfect survey of the ground that we have in common, and the measure in which your standards have been accepted and your influence received by the Christian Church. I am myself impressed by the evidences of close relationship. And it seems to me it should lead to a better understanding and a greater readiness to co-operate. It may be that if we had not annexed so many parts of Scripture by giving them an exclusively Christian meaning this mutual appreciation would have been on foot before. As it is we can join in the hope that our discussion this afternoon may be to the praise and glory of God, the Father Almighty, whom Jew and Christian both adore.

#### Zionists Hire Special Boat For Palestine Pioneers

The Zionist organization has concluded a contract with Lloyd's Steamship Company to have a special boat fitted for the regular transportation of Palestine pioneers. The boat will accommodate 600 passengers and will navigate between Trieste and Jaffa. It will have Kosher food most probably also a Jewish staff on board. The passage price, according to conditions at present is very moderate.

#### THE 'RICH-AS-A-JEW' MYTH

An economist recently gave out the names of the rich in the United States, and the amounts of their holdings. The Rockefeller led the list with \$5,000,000,000. Then follows the list of some seventy-five families whose worth runs from the Rockefeller sum down to the poorer Guggenheim interests are rated at \$300,000,000—and of course that is not the wealth of the Guggenheim; then comes the Schiff estate with a mere \$60,000,000, the Lewisohns with an equal amount, and then the Warburg and Kahn families with \$50,000,000 each. The comment states that there are several others in the \$50,000,000 class—but everyone knows that the families mentioned are the wealthiest Jewish families in the country—and it is safe to say that they are the only ones in the class mentioned.

From the reports one hears on the streets and which appear from time to time in the anti-Semitic journals, one would believe that the wealth of the land lies in the hands of the Jews. We are thankful for these figures—for they prove most eloquently that the allegations that the world are just as false as they can be. 'Rich as a Jew' is a myth and always was one.

There is one interesting phase of the statistics that ought to appeal to us. There are only four Jewish families named in the whole list—yet these families have become world-renowned for the good that they have done with their wealth. Of all the names mentioned, that of Rockefeller alone stands out as pre-eminent in the field of philanthropy; while all the Jewish families, with the exception of the Kahns, have made themselves a sure place in the history of philanthropy and charity.

Perhaps it would be better for all concerned if there were Jews among the wealthiest in the land. One thing is certain—when a Jew acquires immense wealth he knows that he cannot take it along with him; and he does some good with it. We regret that this cannot be said of the majority of those listed in the statement referred to.—*The Jewish Monitor*.

Lord Swaythling and Sir Marcus Samuel, two leading Jews in British commerce and industry, have had high honours conferred upon them by the Japanese government.

#### OUTBREAK AT JAFFA

##### Quelled Without Firing

Jerusalem, May 2.

It is officially announced that a clash with the Arabs at Jaffa resulted in 20 persons being killed and 150 wounded. Troops were hurried from Fuda and quelled the disturbance without firing. All is now quiet.—*Reuter*.

##### A Clash With Arabs

London, May 2.

The Zionist Headquarters in London inform Reuters that 22 Jews were killed and 80 wounded and many shops pillaged at Jaffa during the outbreak.—*Reuter*.

##### An Official Account

London, May 3.

The High Commissioner of Palestine, Sir Herbert Samuel, telegraphs an official account of the recent disturbances at Jaffa (already reported.) He states that a labour meeting in the Jewish suburb of Jaffa on May 1 was disturbed by Jewish communists, who were driven back into the mixed Moslem and Jewish quarter.

An affray ensued in which many Jews and some Moslems were killed. Troops were summoned to restore quiet, but disturbances again broke out in the morning, resulting in the deaths of several more Jews and Moslems. Additional troops and police were summoned and this time order was completely restored.

Altogether 30 Jews and 10 Arabs were killed, 170 Jews and 57 Arabs were treated in hospital for wounds. The troops did not need to fire, and the proclamation of martial law was not necessary. Sixty-six arrests have been made. The rest of the country is quiet.—*Reuter*.

#### Palestine Foundation Fund Now Registered as a British Company

The Palestine Foundation Fund created by the last Zionist conference in London for the purpose of rebuilding Palestine has been officially registered as a British limited liability company.

The object of the company as given in the articles of registration is: "The establishment of a Jewish national home in Palestine."

#### An Ink Factory in Jerusalem.

Mr. Elkan Bruell, who emigrated to Palestine from the Crimea, has founded in Jerusalem an ink factory which trades under the name of "Chilason."

### "HALUTZIM."—JEWISH PIONEERS FROM THE LAND OF SINIM EN ROUTE TO THEIR NATIONAL HOMELAND.



(1) Mr. JACOB L. FRIEND, (2) Mr. R. S. POLIAK, (3) Mr. B. A. TOPAS, (4) Mr. N. E. B. EZRA,  
(5) Mr. I. L. HASSER, (6) Mr. E. GOBERNIE, (7) Mr. M. GRENERER.

#### THE HALUTZIM

Who are they, these Chaluzim? The name suggests an army; so it is. But you need not be under any apprehension; it is not an army of destruction as those other armies it was your misfortune to know, especially of late years. It is, on the contrary, an army marching to build, to create. Those composing it have come away from devouring fires, and while some who had escaped from the Asmodeans are in dread flight, without aim, without hope, without light, wandering, and wondering whither they are going, the Chaluzim are marching with steady pace. They have a definite goal, a fixed purpose.

The Chaluzim are the outward symbol of the inward spirit of the Jewish people throughout their generation; they are the embodiment of Jewish vitality.

You can see them now in their thousands on the land—the land—working under a tropical sun with pick and shovel; you can see scores of thousands more on their way—in Constantinople, in Vienna, Warsaw, Bucarest, Kishineff, Kovno, or Berlin—waiting to join the other battalions in transforming the ancient disused land into the new-old Jewish Home and to recreate there a new-old Jewish life. Their old world has gone; they have left it for ever. It is a new world they are about to build for themselves—perhaps also for you, or for your children. They do not sit; indeed, they say nothing; have they the sense of silence, they slum politics Jewish or otherwise, they abhor all talk. For they are just Chaluzim, men of action, men and women from the Universities, from the Gymnasias, from families of credit and renown and

they are making roads, breaking stone, hewing wood, and drawing water. They are keen and elevated, for they are possessed of a new moral kingdom, new sensations of thought, a burning desire for deeds, a passionate thirst for free play of action, action that leads to building up. The Chaluzim—they are the master builders of the Jewish Home, of the shattered Jewish life; and they will succeed. They cannot fail, for they are inflexible. They are proud, for they are

"Burn with one clear flame to stand erect,

In natural honour not to bow the knee."

And bow they will not, for you will not let them. You may not be of that conquering army, but they, the Chaluzim, are yours!—[From an article by J. HODGESS in the *LONDON Jewish Chronicle*.]

#### POLAND, THE INFAMOUS

We extract the following from a leading article which appeared in *The Shanghai Times*, of the 24th May, which appears to us quite forceful and to the point. Poland has proved herself totally bankrupt in her statesmanship and during her short regime has committed outrages and atrocities on her Jewish subjects which call for loud vengeance. *The Shanghai Times* voices the sentiments of true humanity when it says:—

"Poland's record has been a sinister one since she had been given independence.

The pogroms declared on her Jewish victims and the nameless atrocities committed on innocent and defenceless women have cynically belied Poland's fitness for independence, and in this connection, we have to recall the just rebuke administered to her by PASTRNEXT WILSON at the time of the abominable atrocities perpetrated on the Jews and the organized pogroms that the worst phases of Nazism. Once again Poland is showing her gratitude to the Allies by hoisting the flag of rebellion and flouting their wishes as well as riding roughshod over the rights of others. She must be held answerable for her acts and when the day of reckoning comes, the disillusionment will be bitter. The sense of the British people all over the Empire finds

its reflex in the momentous statement just made by GENERAL SMUTS and published today in which it urged that British policy should be directed to attaining a real world peace and in which he advocates a return to the traditional British policy of as far as possible keeping out of Continental entanglement. He holds that the British Empire should make a great effort to get Europe out of the rut in which she is drifting to a final disaster. Poland and her misguided supporters are not advancing the cause of world peace. They cannot count on the support and sympathies of nations that carry weight in the affairs of the world. The latter cannot be privy to a furtherance of aims that strike at the very root of universal tranquillity, which is what the world wants to-day.

Written for *Israel's Messenger*

## THE BLOOD-BATH AT URGA

By H. BERKNER

**Thou Shalt not Kill, thou Shalt not Steal.**

These commandments were set at naught at Urga. Rape, and murder were let loose. The Jewish community were the first prey to the beastly instincts of the invaders. They were robbed, tortured and slaughtered without mercy. The horrors are too shocking for detail; Satan himself could not rival them in a more ghastly crime.

As to whether the Urga massacre was a detached incident of banditry of a local character, which might be accredited solely to Ungern, or whether it was a by-product, resulting from a deeper plot, laid by reactionaries and militarists under the leadership of Semenov, with a view of further operations against Siberia or Mongolia, the fact remains that many Jewish lives were lost on Chinese soil through the criminal neglect of the big Tschun at Mukden, who could have warded off the attack on Urga, had he been sincere in the defense of the country. Rumour has it, paradoxical as it may seem, that with a view to further his own designs, this Tschun has secretly acquiesced in the fall of Urga and is enjoying the company of the Cossacks, whom he is holding now as a scarecrow against his own Government and is using them as a scourge to keep Peking into submission, so that he may keep his hunhuti feet more secure in the boats of a Tschun.

Diplomatically, that is, with a view of grasping a chance to "boom" up (through big guns of-course) a case of indemnity, no less than one score and one demands could be made to the Chinese Government for damages for the Urga carnage. But as China has no more resources left to pay with, except another "Humiliation Day" which we have enough of our own, we will switch this question from a diplomatic to a moral point of view from which China can be absolved from all responsibility. The point is, China is helpless. She herself is a victim of aggressors and transgressors, who are fishing for trouble. Besides, the pogrom, although on Chinese soil, was executed not by Chinese, but by people who boast of Western civilization. Our grudge is against them.

The Archbishop of Jerusalem has recently presented the Ataman with a cross in token of appreciation for patriotism (?) Fancy a golden ring in the nostrils of a ! . . . . . In this instance, Jesia would have

said: "The priest and the prophet erred through mixed drink; they were soaked in vodka". Jeremiah would go one step better and say thus: "They", (the priest and the prophet in Jerusalem) "commit adultery; they walk in lies and strengthen the hands of evil-doers."

Having paid due respects to the old patriarch we will not trouble him any more. We take the words of our prophets for granted that he was drunk and as such he is below criticism. We hear now of another outrage. The latest intelligence from Jaffa conveys the sad news that a pogrom has taken place there. This is, indeed, deplorable and discouraging. It presents to one's imagination a very pitiful picture. Clubbed over the head, stabbed in the back, long files of weary, exhausted Halutzim, with blood dripping from their wounds, plod their way in quest of a place, where they could dress their wounds and rest their fagged limbs. They are searching with yearning eyes the outlines of their asylum and, behold, the goal is reached! Jaffa! But to their great dismay, suddenly they perceive an adder in the path blocking the way to the entrance. One can imagine the consternation. Left behind everything that is near and dear, suffered deprivations on the long weary journey, and, at last, when arrived at the promised land the big Arabs defiantly force them back! Will the immigration to Palestine be stopped? No! No force will stop the march of the long files of Halutzim. There is a moral in the Jaffa pogrom. One reads in the news, not without a thrill, that many Arabs have left the battleground with broken heads and many fell slain on the spot. This is an indication that the Jew is demanding a high price for his life; he begins to hit back . . . . .

Of course it is more welcome that the strayed lamb lives in peace together with the old wolf, but if pogroms are to be, let us hope that the time is not far-off when the Jewish wives will greet their heroes with the song: "The Arab has smitten thousands and David tens of thousands." The Jew has proved himself capable of standing for his own in an open fight, like man to man. But there is another enemy, much more dangerous than the sword-man and the gun-man. This enemy does not attack in front, but treacherously

"like the adder in the by-ways bites the horses heels, so that the rider may fall backward." It is the Press. Its weapon is the venom poured out through its columns. They are all anti Semitic, and wish us ill. Not one of the local sheets presented in the right colors the horrors of Urga and Jaffa.\* They have just discharged it in a passing remark, thus: A few Jewish Bolsheviks were killed at Urga; a few Jewish communists were slain at Jaffa." We cannot fight this enemy with his own weapon, —anti-poison, because we have not our own daily organ. And, if "we are not for ourselves who will be"?

We need a giant to fight this dangerous enemy. We have a little friend that is trying his best to help us, but he is weak and feeble for lack of support. Why not nurse him into strength and have him fight our battle? I allude to *Israel's Messenger*. For lack of funds it is some times a monthly and some times bi-monthly. Why not give it due support to make it self-supporting?

We need our own organ in the English language to make our voice heard everywhere; to expose the calumny heaped upon us, daily; to fling the lies into the face of the hypocrites; to set on edge the teeth of the wicked, and last, but not least, to tell to the self-styled world peace makers, that the best peace prescription is "Thou Shalt Not Kill, Thou Shalt Not Steal."

\*This is unfair to THE SHANGHAI TIMES whose editorial comments on the pogroms at Urga are published elsewhere in this issue. Ed.

#### Dr. Paul Nathan is Now For Jewish Palestine

Dr. Paul Nathan, former head of the *Hilfs-Verein des Deutschen Juden*, and regarded as one of the bitterest opponents of Zionism has, apparently, undergone a complete change of view. In an article which he has just published he declares that the issuance of the mandate over Palestine to Great Britain has wiped out all differences between Zionists and non-Zionists and that all Jews must work for the rebuilding of the land.

#### Anti-Semitism Wicked

A man's religion is a private and sacred relation between himself and his God, inviolable by any third party. How utterly unreasonable, therefore, the anti-Semitic propaganda. It is as un-American as it is un-Christian.

There is no doubt but that there are some bad Jews, just as there are some bad Catholics and some bad Protestants of all denominations; but, unless one is willing to condemn all Christendom on account of its black sheep, he can not turn his thumb down against all Jewry.—*The Catholic Telegraph*.

### "HISTORY OF A LIE"

In a Foreword to his booklet on the above heading, Mr. Herman Bernstein, a noted Jewish publicist in New York wrote in reply to the so-called "Protocols of the Wise Men of Zion" which have attained considerable notoriety through the efforts of the Jew-haters in Europe, America, China and Japan. Says Mr. Bernstein:—

"This is the history of a Lie—of a cruel and terrible Lie invented for the purpose of defaming the entire Jewish people. Given out as fiction by a German anti-Semitic writer, involved in the Waldeck forgery case, who concealed his identity under the pen name of an Englishman, it was gradually changed and elaborated and finally groomed as fact. Agents of the Russian secret police department and of the unscrupulous 'Black Hundred' then utilized this fiction as the framework for the Protocols, through which they were sought to crush the Jews and prop up the tottering Russian dynasty.

"Czarism destroyed itself, but the agents of Czarism, still dreaming of their past glory and of a restoration of their privileges, are at work again, both here and abroad.

"Out of the scrapheap of Russian autocracy, they have exhumed their old weapons and are striking at the Jews again. Upon the structure of the old myths they are striving to erect new falsehoods in order to intensify everywhere chaos and

confusion and dissatisfaction so that they may attain their own dastardly and selfish ends.

"In the war's aftermath the Jews are being blamed by the millions of autocracy and reaction for all the ills that have befallen mankind. Some blame them for the war and others for the peace. Some attack them for the defeat of the German military machine, and others for the victory of the Allies. In Germany they are attacked by the Junkers for having opposed the submarine warfare and thus assured Germany's defeat; while in some of the Allied countries the Jews are denounced for constituting 'the brains of Germany.'

"All the revolutionary leaders of Germany are credited to the Jews, and Bolshevism, which has little in common with Judaism as it has with Christianity, is branded as a Jewish movement; and there are Jew-baiters who in their blind madness have gone so far as to declare that ex-Kaiser Wilhelm was not only influenced by Jews, but is himself of Jewish descent, and for this reason did not defend Germany as loyally as he should have done. He conspired against the Hohenzollern dynasty and undermined it. He destroyed his own throne, because he was serving the secret Jewish world organization.

"On such absurdities have people been fed, since the armistice, in the civilized countries by anti-Semitic agitators and their dupes, while Jews erect new falsehoods in order to intensify everywhere chaos and

### THE ZIONIST DELEGATION IN NEW YORK



TWO FAMOUS FOREIGN VISITORS

Dr. Chaim Weizmann, President of the World's Zionist Movement (left), Mayor Hylan, of New York (center), Professor Albert Einstein, the eminent scientist discoverer of the theory of Relativity (right). The two visitors are with the Zionist delegation that will appeal to the Jews of this country for the Hebrew University to be erected on the Mount of Olives, Jerusalem.

### THE INSPIRATION OF ART IN CHINA

LECTURE BY MR. R. D. ABRAHAM

The Literary Department of the American Woman's Club met on the 26th April at the Royal Asiatic Hall and listened to Mr. R. D. Abraham's lecture on Sung painting, which he supplemented with some very fine examples. He also brought three excellent specimens of bronze, a Han and two Chow pieces. These Chow bronzes represent the first dynasty of which there is any definite knowledge, and it is to this era that the later dynasties owe much of their greatness.

Mr. Abraham explained this at the beginning of his lecture and pointed out their artistic merits, the beauty of modelling, etc. He then showed the lines which connect religion with the art production of the age, which is illustrated so well by the influence of Confucius and Laotzu upon the art which followed them. Confucius himself was practical and lacking in imagination, and, therefore, the poetry and art which followed him were lacking in the same way. Laotzu, however, a contemporary of Confucius, was a mystic and from his writings it is said that China received perhaps, her best art inspiration. Buddhist art, while it gave noble impulses to that of the Chinese, really only gave themes, the treatment of which was Chinese based on the philosophy of Laotzu.

By Mr. Abraham's discussion, in which he quoted from a translation, his listeners were able to see the spirit which gave so much to the Sung paintings. A discussion of the Han period with its bronzes, potteries, and porcelains, followed, showing the strength and forcefulness which characterized the period. The Tang dynasty, which immediately preceded the Sung, is famous for the poetry so truly described as "word painting." Going on to the Sung dynasty, Mr. Abraham showed the wonderful advancement in thought and ideals which had taken place and which was of course reflected on the arts of the time. He described the richness, individuality, and beauty of the paintings of the period. He mentioned particularly the poets Wang We and Muchu.

### CORRESPONDENCE

Is Judaism Incompatible with Americanism?

Editor, ISRAEL'S MESSENGER

DEAR SIR,—In your last issue I read with great interest your reply to your Cincinnati contemporary about the "Failure of Reform Judaism" and *inter alia* you referred to the revolt of Julius Kahn and his attitude towards Judaism and Americanism. Why, is the former incompatible with the latter and vice versa?

Hoping that you will shed some light on this question and thanking you.

I am, etc.,

JEROME ALEXANDER

Shanghai, 10th May, 1921

[Judaism is perfectly compatible with Americanism and there is no doubt about it in our mind. GRAY, in his "Remarks on the Early Laws of the Massachusetts Bay Colony," hints that the Puritans got their first code of laws, mostly, from the Books of Moses. JOHN ADAM remarks: "Their greatest concern was to establish a government co-existent with the Scriptures." (Colonial Records of Massachusetts Bay) In 1636 Lt. Gov. THOMAS DIXLEY and his Committee were invited "to make a draft of laws conforming to the (Bible) Word of God, which should serve as principles of the Commonwealth, and present it to the Legislature; in the meantime the magistrates were advised to determine uncertain law cases according to that 'law of God' (the Old Testament). Such a body of fundamentals actually was presented to them a copy of "Moses and his Judicials." (Winthrop's Journal p. 22). The three men most instrumental in shaping the destiny of American Confederation were ADAMS, JEFFERSON and FRANKLIN, and their real personal trend of mind was Mosiac, not Trinitarian. The Old Testament spirit moved in them strongly. The seal of the U. S. proposed by ADAMS (1765, August 4) was of Bible-Masonic origin, the radiating eye of Providence.

The foregoing facts prove abundantly that Judaism IS fully compatible with Americanism, but that *Am Ha Hareiz*, the exponent of Reform Judaism, JULIUS KAHN in his innate hatred of Zionism intended to convey the idea that Zionism, the grand blossom of Judaism, was not compatible with Americanism and such being the case he would much sooner renounce Judaism than Americanism. "The thought of evil is worse than evil itself" taught our Sages and JULIUS KAHN has committed an heinous offence in his thoughtless utterances. Is it any wonder that Reform Judaism is a total failure when it could "boast" of such leaders who would abandon Judaism under the most flimsy pretences?—Editor, ISRAEL'S MESSENGER.

Advocates Use Of Organ In Synagogues.

Editor, ISRAEL'S MESSENGER

DEAR SIR,—From the London Jewish Chronicle dated 18th March, I notice an interesting account of the

re-consecration service of St. John's Wood Synagogue, and, *inter alia*, refers to the use of the organ on that occasion.

Now, Sir, it is conceded that the St. John's Wood Synagogue is orthodox to the core and in view of this it would appear that the organ had not been regarded objectionable from the point of view of the Jewish Law. Under the circumstances, I wonder why this innovation should not be introduced in our Synagogue in course of time, and I hope the day is not far off when, in addition to the Choir we shall have (not on Sabbath and Festivals but on week days) the organ as an adjunct to our services.

I am, etc.,  
Z. O.

Shanghai, 16th May, 1921

Rev. Mr. Rowland's Lecture

Editor, ISRAEL'S MESSENGER

DEAR SIR,—As one who attended the lecture given by the Rev. Mr. A. Norman Rowland before a meeting of the Literary circle of the Shanghai Zionist Association, on the 5th May, I was more than delighted to listen to the broad views advocated by him in connexion with our relations to each other. His acknowledgment of our immense debt owed to us "in the matter of spiritual ancestry" and our contributions in the realms of religion is what could be expected from such an enlightened and progressive Christian.

Mr. Rowland in his instructive lecture referred to the Jewish Law about the Sabbath and said, "The day indeed is changed from Saturday to Sunday." The lecturer has not given us any authoritative reason for this "change." Prof. Fisher of Yale, in his history of Christianity, says, "I have searched the entire New Testament and fail to find any reference to the first day of the week as a holy day, save in Revelations, where it is referred to as the Lord's Day—a day of thanksgiving commemorating the resurrection of Christ. It was first observed by the early Jew Christians. It has only been adopted as a concession to sun-worshippers."

The "change" of the true Sabbath is undoubtedly a violation of one of the Ten Commandments and no wonder we find a sect in Christendom calling themselves Seventh-Day Baptists who observe the traditional Sabbath in accordance with the teachings of the Jewish Bible, wherein it is distinctly stated, "Six days shall thou labour and on the seventh (not the first) thou shalt rest." We may yet live to see the day when the advanced and progressive elements in Christendom will make the right "change" and return to the obser-

vance of the day which God has commanded.

I am, etc.,  
ISRAELITE  
Shanghai, 12th. May, 1921.

Alderman Bruce M. Falconer.

Editor, ISRAEL'S MESSENGER

DEAR SIR,—Anent the recent visit of the Zionist Executives to New York, it is interesting, if not very amusing, to record an incident which portrays the attitude of the latest jackanape to harness himself to the chariot of anti-Semitism, Alderman Bruce M. Falconer.

We are not surprised at the crude ungraciousness of his action because it is in keeping with the tactics of the anti-Jewish clique: it must have been a rare bit of local colour for the Delegation in America. Over here, it may show many as much as it has shown me: the extent to which some are prepared to sacrifice their feelings if they can only take a good, square sling at the Jew.

The *New York Times* of April 6th puts it rather tritely:—

"There is at least one man in New York who has not heard of Professor Albert Einstein whose theory of Relativity has been discussed for many months in newspapers and magazines. He is Alderman Bruce M. Falconer whose lack of acquaintance with Professor Einstein's fame caused a row in the Board of Aldermen yesterday and resulted in the freedom of the city being temporarily refused to both Professor Einstein and Professor Chaim Weizmann, chemist and inventor of the high explosive, trinitrotoluol.

At the request of Aldermanic President La Guardia, Mayor Hylan has called a special meeting of the Board for next Friday at 1.30 p. m. to take action on the resolution."

I am, etc.,  
CONRAD LEVY

Hankow, 19th May, 1921

Alliance Israelite Severely Disavowed...  
A Call to World-Jewry

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have read anti-Haman's letter in your last issue with great interest and I desire to express my appreciation of his public-spirited attitude in vindicating our rights and denouncing the wrongs committed by the "Ereb Rab" in our midst. I heartily endorse his suggestion to withdraw all supports to the Alliance Israelite Universelle for the time being until the evil spirits disappear from the body of the latter. As a subscriber, I have decided to withhold my contribution in this year and had same earmarked for the Shanghai Zionist Association. I hope several others will follow suit.

I am, etc.,  
M. J.  
Shanghai, 25th. May, 1921

## "THE SONG OF THE FREEDOM OF ISRAEL, THE SONG OF SONGS"

Address Delivered at Metropolitan Opera House, New York, by Dr. CHAIM WEIZMANN, President of the World Zionist Organization.

How is Palestine to be built up? In my humble opinion, there are three lines on which the upbuilding of Palestine is to proceed. The Jewish national home and the Jewish commonwealth, which is to follow out of the national home, is first of all to stand on the land of Palestine. There is land enough in Palestine at present to contain a population far greater, almost eight to nine times greater, than what it is at present in Palestine. We can for practical purposes bring into the country a vast population without in the least degree encroaching upon the legitimate interests of the present population.



Dr. C. WEIZMANN

If you hear to-day about the Arab opposition towards Jewish immigration, it may be a serious and difficult question, but it is not a question which is either based on fact or on justice. We Jewish people understand the legitimate aspirations of the Arab nation. But the center of gravity of the Arab national life is not Jerusalem, but Damascus, Cairo, Bagdad. The center of gravity of Jewish life is Jerusalem and is going to remain so.

### Agricultural Colonization Slow

There is a second important line of development? However successful agricultural colonization may be, it is in its very nature a slow thing. The very success of agricultural colonization depends upon the slowness with which it goes on. You cannot force a plant to grow quicker than it does. You deal here with a factor that may be slightly accelerated by modern methods, but you cannot go beyond certain limits. As I see matters before us, it is of the

utmost importance that as soon as possible there should be a vast number of Jews in Palestine. I think that we ought to utilize the industrial possibilities of the country and chain up the forces of nature in order to render these forces subservient to the purpose which we have to achieve. In other words, we should utilize what forces there may be in Palestine in order to render these forces a basis for industrial development of the country.

Schemes are in existence by which the industrial possibilities of the country should be placed before the Jewish public and it will be the duty of the Jewish public to make it possible from tomorrow on to develop what is to be developed in Palestine. I think we shall raise agricultural enterprises to the stage of a science, and not lower the standard of the agriculturist as it is lowered in so many countries.

### Chaluzim Want Schools

The present Chaluzim who come into Palestine ask merely for a tent. The Chaluz asks for elementary tools with which he can work and the next thing he asks for is, have I got enough schools? Or have I enough books to maintain the high intellectual standard to which I am accustomed? For thousands of years this intellectual development was almost the only one which we could carry on unhampered. Within the walls of the Ghetto, when everything outside the walls was raging, our ancestors found strength in the books which they read, and this vast chain of development beginning with the Gaon of Witna and finishing with Professor Einstein, is nothing but a natural chain, which no community, which no power on earth will break or dares to break. Therefore, along with the material development of the country there must be the intellectual development.

To-day we come to you and ask for means for colonization. We also ask for means for a Jewish University, which is destined to be the power station, which along with the other industrial power stations is going to keep alive this only power which has kept us alive for thousands of years. I think we have the possibilities, we have the opportunities. We have the human material.

### Coming from Every Country

Our rôle has been merely the rôle of sweepers for those who have gone to tread on the road. Who are the people who are going to tread? What is their power of resistance? What is their moral and material power? What are they going to bring into the country? Are they going to be people who are ignorant of the injustices which have been done to us and to them, or will they be people who can survive difficulties and devote themselves as builders of a new old great nation? You probably come from the very districts from which at present these Chaluzim come. You can all imagine the plains of Ukraine and the Jewish youth of good families tramping, tramping, tramping around, beset by every danger which can beset a human being. And they tramp along, nothing on their back; everything which they owned left behind them. All they left is a grave in which is buried everything which was near and dear to them. And they tramp through snow fields under the gray sky of the Ukraine, dangers lurking from every corner. But in their Jewish eyes there is sorrow and tragedy. In their Jewish eyes, Jewish eyes filled with hope, they look towards Roumania as a paradise, because in Roumania there is a port called Constanta and from the port of Constanta there are ships leading to Palestine. And so they tramp, tramp, tramp along. They come from Persia, India, from all the corners of the world. And if they do not come in thousands, it is not their fault. We have not created the proper conditions for them to come in vast numbers.

### Ask Only for More Work

Follow them a little more on the road. They have reached the shores of Palestine and God alone knows no luxuries await them there. Hard and dreary work and the only thing they demand is, 'Is this work secure?' 'Is it going to continue for always?' And these people, upright, straight, educated, courageous, clean looking, fresh air and open air people, they toil on the roads of Palestine and on these roads from Dan to Beersheba, you see and hear to-day Jewish youths singing Jewish songs to the tune of the hammers which break the stones and build the Jewish roads.

The one question these people ask is, 'Are we going to remain here and look on Palestine, or are we going to be placed on the land? Is there going to be a tie between us and the land?' My answer was, 'I am going out into the Golith to tell your story, with fire on my tongue I can do it. I shall sweep the world from one end to the other. I shall start a movement which will strike into the heart of every Jew. I shall make the Jewish streets look as the

streets of England looked on August 4th, when no young man or woman who did not wear khaki could show his face. And no Jew who has not contributed his full to the upbuilding of Palestine will be able to show his face.

That is the duty to which Louis Marshall referred, who perhaps does not see eye to eye with us. But the Jewish honor, nay, the very existence of Jewry is at stake.

### Take Advantage of Opportunity

Such an opportunity as you have to-day will perhaps not come back. The price which we had to pay for this opportunity is much too great to desire that it come back. And if you and we miss it, your children will ask you what have you done to miss it. And the nations, and the world will say, 'Indeed, it must be a miserable people who do not utilize an opportunity for which they have prayed, for which they have suffered, and for which thousands and thousands and thousands of their ancestors have suffered.'

### Curse is the Key To Palestine

The key to the doors of Palestine is not in the pocket of Sir Herbert Sanael. It is not in the pocket of

the Zionist Organization. It is in your pockets, and it is on you the responsibility rests if we cannot bring in today the maximum of Jews which Palestine is capable of absorbing. You American Jews will have to create the conditions. Whereas we ask from you Maaser, perhaps a tenth of your income, the Chaluzim have paid one hundred per cent, and not alone in money. Along with the waving of these flags, and the songs of Hatikvah, another din rings in my ears, the tramp of the Chaluzim and the breaking of stones on Palestinian roads. An understanding of this solemn moment is necessary and an appreciation of the fact that we all stand at present at the parting of the ways and eighty generations of suffering, and the great, unbroken tradition of an ancient race looks down upon you, American Jewry.

I believe and I trust that this duty that we are expected to fulfill will be fulfilled honorably and fully and when the fulfillment will come the God of Israel will look upon His people and say: 'I have tried and rested my people. Many of them remained faithful. And when the

march of the Jewry to those tents begins, a song of praise, a new psalm will flow from the grand Hermon to the river of Egypt and from the Mediterranean to the Mountains of Moab. The song of the freedom of Israel, the Song of Songs.

### Louis Marshall, of New York, Asks for "Unity in Israel"

"Whatever our view may have been in the past with respect to Zionism or with respect to Palestine, no Jew who loves his people, who is proud of the history of his people, can remain indifferent now. We have no right now to shirk the duty that has been imposed upon us. Noblesse oblige. . . ."

"One thing is essential to teach the world the lesson that I know we can teach it, if we only choose to do so, and that is unity, unity in Israel. If we to those who bring strife where peace should reign! If we to those who bring discord where unity should exist!"

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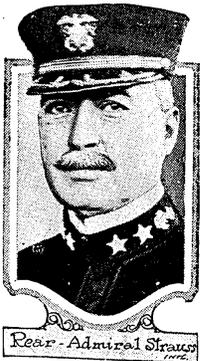
ENQUIRIES AND ORDERS ARE SOLICITED AND WILL RECEIVE OUR PROMPT AND CAREFUL ATTENTION.

## U. S. ADMIRAL JOSEPH STRAUSS ARRIVES HERE

IS GUEST OF HONOUR BY THE U. S. CONSUL GENERAL.

### Expresses Sympathy with Massacre of Jews At Urga

Admiral Joseph Strauss, commander-in-chief of the American Asiatic Fleet, was the guest of honor on the 17th. May, at a tiffin given at the Carlton Cafe by Mr. E. S. Cunningham, consul-general for the United States here. Mr. Cunningham made a brief address of welcome and was responded to with equal brevity by Admiral Strauss.



Rear Admiral Strauss

Mr. Cunningham gave a warm welcome to the new commander of the Asiatic fleet and complimented the American community in the Far East on having in command of its fleet so able a man as Admiral Strauss, an officer of world wide fame.

The Admiral replied with expressions of appreciation for the cordial manner in which he and his men have been received in these waters.

He told of visiting Shanghai 35 years ago and declared that it appeared to be an entirely new place from that he saw on his previous voyage here. He spoke in glowing terms of the progress that is evident in the community.

On the 18th. ultimo, we had the pleasure of communicating with the general Admiral as owing to some unforeseen circumstances we were unable to greet the latter personally but hope to do so after his return from Peking where he is at present fulfilling important pre-arranged

## THE HEBREW UNIVERSITY

BY PROF. DR. ALBERT EINSTEIN

The establishment of such a university has been for a long time one of the most cherished plans of the Zionist organization. But for the outbreak of the war it would have materialized in 1914, when a site was actually purchased on the Mount of Olives. In 1918 the foundation stone was laid by Dr. Weizmann. Since then the university site has been extended and a building purchased in which it will be possible for a beginning to be made. There is also a library of 30,000 volumes which is rapidly growing.



PROF. A. EINSTEIN.

Plans have been worked out both for the complete university of the future and for a comparatively modest beginning. The time has now come to insure the immediate realization of the latter. Such is the importance attached by the Zionist Organization to the spiritual values

in the Zionist national home that even at this moment, when the organization is faced with tremendous tasks of immigration and colonization, and is concentrating all efforts upon the Palestine Foundation Fund, an exception is made in favor of the university to which a special branch of the fund is devoted.

I know of no public event which has given me such delight as the proposal to establish a Hebrew university in Jerusalem. The traditional respect for knowledge which Jews have maintained intact through many centuries of severe hardship made it particularly painful for us to see so many talented sons of the Jewish people cut off from higher education and study and knocking vainly at the doors of universities of Eastern and Central Europe.

Others who have gained access to the regions of free research only did so by undergoing a painful, even dishonoring, process of assimilation which crippled and robbed them again and again of their cultural leaders. The time has now come when our spiritual life will find a home of its own. Distinguished Jewish scholars in all branches of learning are waiting to go to Jerusalem, where they will lay the foundation of a flourishing spiritual life and will promote the intellectual and economic development of Palestine.

Notwithstanding the crude political realism of our times and the materialistic atmosphere in which it has enveloped us, there are visible, none the less, glimmerings of a nobler conception of human aspirations, such as were expressed in the part played by the American people in world politics. And so we come from sick and suffering Europe with feelings of hope, being convinced that our spiritual aims will command the full sympathy of the Jewish nation and will receive enthusiastic approval and powerful support from our Jewish brethren throughout the world.

engagements. Prior to his departure for the Capital, Admiral Strauss wrote to us a few lines under date of 22nd. May, as follows:--

Many thanks for your kind letter of the 18th. instant, with its accompanying copy of ISRAEL'S MESSENGER. I trust that I shall have an opportunity in the near future of meeting you and thanking you in person for your cordial greetings.

Admiral Strauss expressed his sympathy with the object of the meeting convened by the local Jewish Communal Association to protest against the massacre of Jews at Urga and owing to his unavoidable absence he could not accept the invitation extended to him to attend the meeting.

## N. LAZARUS

QUALIFIED OPTICIAN

By examination Fellow of the Worshipful Company of Spectacle Makers, London, Freeman of the City of London.

N. LAZARUS,

17 Nanking Road

## SHANGHAI ZIONIST ASSOCIATION

Recent Outrages at Jaffa

RESOLUTIONS CABLED TO LONDON FOREIGN OFFICE.

Full Report.

A meeting was held on the 12th. May under the auspices of the local Zionist Association and the Palestine Association "Kadimah" in China, at No. 43/4 Whangpoo Road on the 12th. May, at which Mr. N. E. B. Ezra presided. There was a very large attendance including a number of Halutzim en route to Palestine.

The CHAIRMAN in addressing the meeting said:--

We have assembled here in order to express our regret at the outrages committed at Jaffa on our people about two weeks ago, when several Jews were killed and wounded. It is to be regretted that the admirable administration of Sir Herbert Samuel should be disfigured after he had

Arabs Congress convened for the purpose of securing the annulment of the Balfour Declaration did not represent the best elements of the Arab people. Mr. Winston Churchill on his arrival at Jerusalem in March last, received a delegation from the latter body. The Secretary of State made it plain that there will be no departure or deviation from the policy of the Jewish National Home. As he said truly, the British Empire spares no effort in honouring the scraps of paper on which its promises are written. The Arabs of Beersheba have made public a protest against the recent utterances of the Congress. The protest expresses resentment that the leaders of the Congress presume to speak in the

That the Shanghai Zionist Association and the Palestine Association "Kadimah" in China, in meeting assembled reiterate their unshakable confidence in Great Britain and her administrator, Sir Herbert Samuel to establish an era of peace and prosperity for all the inhabitants in Palestine.

While we are prepared to live on friendly terms with our Arab neighbours, we protest before the civilized world against the behaviour of certain

fanatical elements who are guilty of murder and looting which affords abundant proof of their civic immaturity.

We deprecate the raising of Arab troops under any form whatsoever and declare that no Jew could ever join the force which includes such troops.

We express our unshakable faith that England will give Jews who helped to liberate Palestine a chance to share in defending public order.

been ten months administering justice and equity to all the inhabitants of the Holy Land. Most of us were looking forward to celebrating the first anniversary of his rule without being marred by any ugly incident. While it is true that the outrages committed did not assume serious and alarming proportions according to cable advices to hand, yet, we must not overlook the fact that certain hirelings are busy in fostering racial hatred and strife between the Arab and the Jewish people in order to influence certain sections of the people against us. It has been amply demonstrated that the recent

name of the Arab people in Palestine. From the very outset we have shown our eagerness to live on very friendly terms with the Arabs and hand-in-hand work together for the advancement of Palestine. The latest outrages committed by them prove that they are too much backward and a clear proof of their civic immaturity. To avoid future complications we must form a Jewish defense Corps in Palestine so that in case of any emergency the latter may be relied upon to quell disturbances and outrages. We must, therefore, appeal to Great Britain, the Mandatory Power to give us a chance to carry

out this plan so that our future Homeland may not be built on bloodshed and murder of innocent beings. We must also make an urgent appeal to all our people to make further efforts to contribute generously to the Restoration Fund so that the large army of pioneers now knocking at the gates of Palestine may not have to wait much longer to realise their great dreams. It has been well said that we are the children of a favored generation. It is indeed a great privilege to be allowed to enter upon the inheritance for which our fathers laboured, when we are permitted to realize the hopes of which they could only dream.

Mr. JACOB L. FRIEND in supporting the Chairman proposed the following resolutions which were seconded by Mr. S. J. Solomon and carried unanimously:--

Mr. A. E. EYSENEROFF, Editor of the "Siberia-Palestine" of Harbin who is leaving for Palestine on the 15th. instant, in an impassioned speech dwelt upon the significance of the present political situation of the Jews in Palestine and urged the formation of a Jewish force to protect their Fatherland. He strongly supported the resolutions and urged all to vote in their favor.

With a vote of thanks to the Chair the meeting came to a close.

We re-iterate the unwavering determination of the Jewish nation to carry out the Balfour Declaration and appeal to our brethren abroad for grandiose efforts to raise large funds with which to enable the "Halutzim" and other settlers to immigrate to Palestine.

That a copy of the above resolutions be telegraphed forthwith to the London Foreign Office through Sir Everard Fraser, K. C. M. G, the British Consul General.

London.--The local publication "Plain English" in its last issue publishes a report relating that a secret organization has been formed in the United States for the purpose of ridding the country of all dominating Jewish influences. By initiating a new system in the extension of banking credits, the organization proposes to destroy the controlling power of American-Jewish bankers and by 1925, according to the report, American Jewry will no longer be of any consequence.

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**LISTENING TO MUSIC NOT  
AN AMUSEMENT**

At the regular annual meeting of the United Synagog of America, held in New York City last month, Prof. Louis Ginsberg, one of the vice-presidents, in the course of an address, declared that listening to music was not an amusement from which mourners were deprived by Jewish custom. Prof. Ginsberg said, in part:  
"Judaism lays great stress upon the honor and respect due to the dead, and many of the Jewish customs of mourning

have greatly contributed towards developing the family spirit of the Jew, one of his greatest treasures. We must be, however, on our guard that sentiment does not degenerate into sentimentality, and custom into superstition. A few weeks ago the principal of a large public school in New York City asked to be advised whether the Jewish law prohibits school children in the course of the regular curriculum of study, there can be no objection to having the children in mourning attend. It is a beautiful Jewish custom that one in mourning should abstain from amusements, but I would like to see the child who enjoys the music he has to attend."

**APPALLING STORY OF  
MASSACRE OF JEWS  
AT URGA**

The details concerning the murder of Jews in Urga at the hands of Baron Ungern's followers have been received by Reuter's Agency in Peking and published at length in the local Press. *The Shanghai Times* of the 14th April gives the matter editorial attention and says:—

No man or woman claiming to be civilized can read Reuter's detailed account of the recent massacre of Jews in Urga at the hands of Baron Ungern's followers appearing in today's issue without one's cheeks mantling with a flush of indignation and revolt against this barbarous act that seems a cynical anachronism in the twentieth century. We should not have thought it possible for anyone to outdo the Germans in the point of monstrous savagery and brutality, but Baron Ungern has surpassed even the Germans, with whom he claims kinship of race. While there might have been some excuse for the Germans during the War to commit outrages in the heat of war and the recklessness engendered by a desperate cause, there is none for Ungern and his hordes of Cossacks. It is to be noted that there has been no discrimination whatever shown towards the victims of their savagery, irrespective of age and sex, women and children suffering equally with men of Jewish nationality. We suspected from the outset that the excuse for the commission of such nameless outrages would most probably be that Jews were at the bottom of the whole trouble in Russia, and we are now told that this very excuse has been advanced by Ungern's Cossacks in order to justify the massacre. It is just as we thought. The infamous outrage at Urga constitutes just as much a commentary on China's hopeless weakness and impotence as on the perpetrators of the outrage. China's frontiers lie exposed to the mercies of any soldier of fortune that chooses to embark on a freebooting expedition and, even as we write, the entire province of Szechuan may be seized by Tibetan tribesmen while Peking is deciding what to do with regard to the arrears of back pay of soldiers, who have naturally no appetite for fighting with purses empty. Could anything be more appalling?

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**NAHUM SOKOLOV.****A PANEGYRIC.**

By Jacob Mendelovitz  
(Brisbane)

After Herzl's death, every Nationalist asked—From where will come the help we need? But God, Who has never neglected us in the whole long ages of goloth, answered that question. He gave to us Nahum Sokolow—



Mr. N. SOKOLOV

the man who stands highest as a statesman and a Jew among Jews. The Zionist movement, with its thousands upon thousands of members, are active, diligent, and self-sacrificing. Sokolow possesses all these qualities—and more. This remarkable man is regarded as a marvel of ideal Judaism. He is beloved and admired by all his party, by leaders, friends,

and associates. He unites in himself all the best qualities of the true Zionist as a national statesman and a practical organiser. This man has no other interests in life than the programme he has set his heart upon to bring to realisation.

On his palette there are only two colours—the white and the blue. His loyalty to Dr. Chaim Weizmann, his faithful coadjutor through all the hard pioneering days of Zionism, and to his friends who are devoted, heart and soul, to the cause, is one of the many great qualities of this great man. The great work of Sokolow's life is the movement to release his brethren from the overwhelming darkness of persecution into the free atmosphere of a new life in Palestine. Unselfish, without a thought as to his personal comfort, he sacrifices his life and his energies for the sacred cause of his unhappy brethren. All day long his feverish activity continues—even far into the night. Long after all other lights have been extinguished, and only the ticking of the watch breaks the silence, the lamp in Sokolow's workroom still burns. This is the man who is instrumental in the fulfilment of the promise of God to His Children of Israel. This is the man whose untiring activity and zeal are to take his people from darkness to light, from slavery to freedom.—*The Australian Jewish Herald* (Melbourne).

**To An Anti-Semite**

You may, darken the roads with your little tin ads,  
You may work, you may scheme, you may plan;  
You may build to the sky, 'til the day that you die,  
And you still will be less than a man.  
You may gather your gold, and your millions untold—  
May buy 'all that mere wealth may procure;  
But when all's said and done, 'spite the fortunes you've won,  
You still will be poorer than poor.

You may quibble and prate in your language of hate,  
You may shatter the Faith men hold dear,  
You may mock, you may rant, and you may spread that you plant  
May grow up to a spectre of Fear.  
But the form you create in your spasm of Hate,  
Shall breed Malice, and Terror and Strife;  
I'll revolt and revile you, disturb and defile you,  
And fall like a pall o'er your life.

MILTON M. ALEXANDER.

**MR. WINSTON CHURCHILL TELLS DEPUTATION  
OF ARABS THAT GREAT BRITAIN WILL  
UPHOLD THE BALFOUR DECLARATION**

**STRIKING STATEMENT**

**JEWS AND ARABS RECEIVE ENCOURAGEMENT**

[From Our Correspondent.]

JERUSALEM, 31st March, 1921.

The arrival of Mr. Winston Churchill here has caused a deep stir all over Palestine. From all parts of the world, the Secretary of State for the Colonies received cable greetings from the Zionists, and the message from the Shanghai Zionist Association was the subject of comment everywhere. Scenes of extraordinary manifestations took place. Jews and Arabs vied with each other in securing conferences with Mr. Churchill and the speeches delivered on the occasion demonstrate clearly the attitude of Great Britain to uphold the Balfour Declaration and to assist the Jews in their earnest desire to re-establish their Commonwealth.

I attach herewith an official report of a deputation of the Executive committee of the Haifa Congress before the Secretary of State for the Colonies at Government House, on the 28th March, 1921 :-

The president of the Haifa Congress, Musa Kazim Pasha el Hussein, presented a lengthy memorandum which ended with the following demands:

**FIRST**

The principle of a National Home for the Jews to be abolished.

**SECOND**

A National Government be created which shall be responsible to a parliament elected by the Palestine people who existed in Palestine before the war.

**THIRD**

A step be put to Jewish immigration until such a time as a National Government is formed.

**FOURTH**

Laws and regulations before the war be still carried out and all others framed after the British occupation be annulled, and no new laws be created until a National Government comes into being.

**FIFTH**

Palestine should not be separated from her sister states.

**Reply By Mr. Churchill**

Let me make it clear in the first place why it is I am receiving you here. I came out to Cairo to hold a conference mainly about Mesopotamia,

and my friend Sir Herbert Samuel invited me, as I was so close, to come up and pay him a visit in Palestine so as to be able to see something of the country and to discuss with him some of its problems on the spot. You must not suppose that my coming here in any way supersedes him. He is the responsible representative of the Crown in Palestine and any direction which I may give in the name of His Majesty's Government I shall send by despatches from London in the usual way after full consideration with my other advisers at home. But as I was here in the country some of you asked to come to see me, and at the request of the High Commissioner I have done so as a matter of courtesy and of goodwill and not in any sense as a formal conference.

Now I think it always best to be as plain as possible in everything that is said, so that there cannot possibly be any misunderstanding. In the very able paper which you have read, there are a great many statements of fact which we do not think are true, and I think everyone of you know in your heart that it must be taken as a partisan statement and a calm judicial summing up of what is best for us all to do in the difficult circumstances in which we find ourselves. But still, as you have said all that you feel you ought to say, you will I am sure wish me to reply with equal candour. The great thing is to know exactly where we are.

You have asked me in the first place to repudiate the Balfour declaration and to veto immigration of Jews into Palestine. It is not in my power to do so nor, if it were in my power, would it be my wish. The British Government have passed their word, by the mouth of Mr. Balfour, that they will view with favour the establishment of a national home for Jews in Palestine, and that inevitably involves the immigration of Jews into the country. This declaration of Mr. Balfour and of the British Government has

been ratified by the Allied Powers who have been victorious in the great War; and it was a declaration made while the war was still in progress, while victory and defeat hung in the balance. It must therefore be regarded as one of the facts definitely established by the triumphant conclusion of the Great War. It is upon this basis that the mandate has been undertaken by Great Britain; it is upon this basis that the mandate will be discharged; I have no doubt that it is on this basis that the mandate will be accepted by the Council of the League of Nations which is to meet again shortly.

Moreover, it is manifestly right that the Jews, who are scattered all over the world should have a national centre and a national home where some of them may be re-mitted. And where else could that be but in this land of Palestine, with which for more than 3,000 years they have been intimately and profoundly associated? We think it will be good for the Jews and good for the British Empire. But we also think it will be good for the Arabs who dwell in Palestine and we intend that it shall be good for them, and that they shall not be sufferers or supplanted in the country in which they dwell or denied their share in all that makes for its progress and prosperity. And here I would draw your attention to the second part of the Balfour declaration which solemnly and explicitly promises to the inhabitants of Palestine the fullest protection of their civil and political rights. I was sorry to hear in the paper which you have just read that you do not regard that promise as of value. It seems to be a vital matter for you and one to which you should hold most firmly and for the exact fulfilment of which you should claim. If the one promise stands, so does the other; and we shall be judged as we faithfully fulfil both.

After all the British Government has a view of its own in this matter, and we have right to such a view. Our position in this country is based upon the events of the war ratified, as they have been by the treaties signed by the victorious powers. I thought when listening to your statements that it seemed that the Arabs of Palestine had overthrown the Turkish Government. That is the reverse of the true facts. It has been the armies of Britain which have liberated these regions. You had only to look on your road here this afternoon to see the graveyard of over 2,000 British soldiers, and there are many other graveyards, some even larger, that are scattered about in this land. The position of Great Britain in Palestine is one of trust, but it is also one of right. For the discharge of that trust and for the high purposes we have in view, supreme sacrifices were made by all these

soldiers of the British Empire who gave up their lives and their blood. Therefore I beg you to realise that we shall strive to be loyal to the promises we have made both to the Arab and to the Jewish people, and that we shall fail neither in the one nor in the other.

I would also draw your attention to the very careful and exact nature of the words which were used by Mr. Balfour. He spoke of, "The establishment in Palestine of a National Home for the Jews." He did not say he would make Palestine the National Home for the Jews. There is a difference between the two which is of great importance. The fact that Palestine shall contain a national home for the Jews does not mean that it will cease to be the national home of other people, or that a Jewish Government will be set up to dominate the Arab people. On the contrary, the British Government is well disposed towards the Arabs in Palestine and indeed cherish a strong friendship and desire for co-operation with the Arab race as a whole. That is what you would expect from the British Empire, which is the greatest of all the Muslim States in the world and which must never cease to study the needs and wishes of its Muslim subjects and allies; and surely you have found that—at any rate I have been assured on this point by many Moslems since my arrival here—in the daily contact with the officers of this Administration in Palestine; that they make no distinction as between Arab and Jew, and that they endeavour in every way to render impartial, even-handed justice.

We regard this matter as of such importance that we moved His Majesty the King to appoint Sir Herbert Samuel as High Commissioner. He has held very high office in our own country, as he has many years experience in our Parliamentary and Cabinet life. Therefore in selecting him we knew we had a trained and experienced man who would understand what ought to be done and what the full meaning and purpose of British policy was. Moreover, he is himself a Jew, and therefore we knew that in holding the balance even and securing fair treatment for all he could not be reproached for being hostile to his own people, and he would be believed when he said that he was only doing what was just and fair; and I think this appointment has been vindicated and justified not only by what has been done but by its results.

I do not think you have any need to feel alarmed or troubled in your minds about the future. The British Government have promised that what is called the Zionist Movement shall have a fair chance in this country, and the British Government will do what is necessary to secure that fair chance.

But after all it is only upon its merits that Zionism can succeed. We cannot tolerate the expropriation of one set of people by another or the violent trampling down of one set of national ideals for the sake of erecting another. If a national home for the Jews is to be established in Palestine, as we hope to see it established, it can only be by a process which at every stage wins its way on its merits and carries with it increasing benefits and prosperity and happiness to the people of the country as a whole. And why should this not be so? Why should this not be possible? You can see with your own eyes in many parts of this country the work which has already been done by Jewish colonies; how sandy wastes have been reclaimed and thriving farms and orange groves planted in their stead. It is quite true that they have been helped by money from outside, whereas your people have not had a similar advantage, but surely these funds of money largely coming from outside and being devoted to the increases of the general prosperity of Palestine is one of the very reasons which should lead you to take a wise and tolerant view of the Zionist movement. The paper which you have just read painted a golden picture of the delightful state of affairs in Palestine under the Turkish rule. Every man did everything he pleased; taxation was light; justice was prompt and impartial; trade, commerce, education, the arts all flourished. It was a wonderful picture. But it had no relation whatever to the truth, for otherwise why did the Arab race rebel against this heavenly condition? Obviously the picture has been overdrawn. And what is the truth?

This country has been very much neglected in the past and starved and even mutilated by Turkish misgovernment. There is no reason why Palestine should not support a larger number of people than it does at present, and all of those in a higher condition of prosperity.

But you will say to me, Are we to be led by the hope of material gain into letting ourselves be dispossessed in our own house by enormous numbers of strangers brought together across the seas from all over the world? My answer is, No; that will not be; that will never be. Jewish immigration into Palestine can only come as it makes a place for itself by legitimate and honourable means; as it provides the means by which it is to be supported. The task before the Zionists is one of extraordinary difficulty. The present form of Government will continue for many years, and step by step we shall develop representative institutions leading up to full self-government. All of us here to-day will have passed away from the earth and also our children and our

children's children before it is fully achieved. The Jews will need the help of the Arabs at every stage, and I think you would be wise to give them your help and your aid and encourage them in their difficulties. They may fail. If they are not guided by wisdom and goodwill, if they do not tread the path of justice and tolerance and neighbourliness, if the class of men who come in are not worthy of the Jewish race, then they will fail and there will be an end of the experiment. But on the other hand, if they succeed and in proportion as they do succeed year by year, such success can only be accompanied by a general diffusion of wealth and well-being among all the dwellers in Palestine and by an advance in the social, scientific and cultural life of the people as a whole.

These are the words which I speak to you with great belief in them. I am sure if you take my advice you will not find in the future any difference in the life you have led in the past, or in the part you have played in your country except an improvement. There will be more food, there will be more freedom, there will be more health among the people, there will be more knowledge, the fruits of toil will be more securely enjoyed, and the harvests will be more fully reaped by those who have sown them. Above all there will be complete respect for everyone's religious faith. Although the Arabs are in a large majority in Palestine and although the British Empire has accepted the mandate for Palestine, yet in a certain wider sense Palestine belongs to all the world. This city of Jerusalem itself is almost equally sacred to Moslem, Christian and Jew—not only these who dwell in this land, but those of these three religions who all over the world look to what is the holy centre of their faith. The Arabs of Palestine have therefore a great trust which we look to them to discharge and to help us (the British Government) in discharging, and just as in the spiritual sphere the profession of one faith does not mean the exclusion of another, so in the material world there is room for all. If instead of sharing miseries through quarrels through cooperation, a bright and tranquil future lies before your country. The earth is a generous mother. She will produce in plentiful abundance for all her children if they will but cultivate her soil in justice and in peace.

**His Excellency the High Commissioner  
Then Stated**

If I thought that the fears expressed in the memorandum submitted by the Deputation were well-founded I should regard the situation as very serious. But I am absolutely convinced in my heart and conscience

that these fears are unfounded and that events will prove that is so, and when you are convinced by your own experience and by facts that these fears are unfounded, I believe that my policy of promoting good-will among the three sections of the community will yet prevail.

**Deputation of Representatives Of The Jewish Community Before The Secretary Of State For The Colonies At Government House On Monday March 28th, 1921**

The deputation presented a memorandum which, after an expression of gratitude to Great Britain for accepting the Mandate for Palestine they emphasised the firm resolve of the Jewish people to help by every means in their power in the rebuilding of a Jewish National Home in Palestine, and of their willingness and readiness at the same time to promote cordial relations with their brother Arab nation.

The memorandum further outlined the pioneer work that had been done by Jewish settlers in Palestine in the way of swamp reclamation, afforestation, advancement of industry and commerce, as evidence of the great advantage of the return of the Jews to their ancient land.

**Mr. Churchill's Reply.**

I have just finished receiving a deputation representing some of the Moslem inhabitants in this country, and I have told them quite plainly that there can be no question of our departing from the principles enunciated by Mr. Balfour in his Declaration. I pointed out to them that these principles are two-fold; in the first place, the British Government will favour the establishment of a Jewish National Home in Palestine; in the second place that process will take place without prejudice or unfairness to the existing Arab and Christian inhabitants of the country, who together are of course in an overwhelming majority. I am myself perfectly convinced that the cause of Zionism is one which carries with it much that is good for the whole world and not only for the Jewish people, but that it will also bring with it prosperity and contentment and advancement to the Arab population of this country and I shall do my best to help my friend Sir Herbert Samuel in carrying out the policy already declared by the British Government. But I must not conceal from you, indeed you probably know it yourselves, that there is a great deal of alarm felt by the Moslem population of Palestine lest they should be dispossessed of their lands and property and supplanted from their rights in this country in which they dwell, and put under the rule of those who are now in a minority, but who will be re-inforced by large numbers of strangers coming from over the seas. I have pointed out to them that Zionism can only succeed by a process which confers

benefits upon the whole country, and which at each stage provides the means for supporting by industry or agriculture the new-comers who come in. They have also expressed alarm at the character of some of the immigrants who they accuse of bringing Bolshevik doctrines. Whatever we may think of these fears, it is your labour to dispel them and do your very utmost to promote a spirit of peace and good will in the country. This I know is your wish and intention. I know it is the intention and policy of my Right Hon. Friend.

I have just been making a statement to the Moslem deputation which I am afraid was not very agreeable to them. They will not expect me to make a statement to you which will be very agreeable to you. It is my duty to try to reassure and encourage both. We intend to do our best to secure a fair chance for the Zionist cause and movement, but we shall need all the help we can get, and not only help in the way of enthusiasm and energy, though that is very necessary, but also help in the still harder quality to display, especially in conjunction with enthusiasm, restraint and forbearance.

When I go back to London, I have no doubt I shall be told that but for the Zionist Movement there would be no need to keep up such a large British garrison, at so great an expense, in this country. You must provide me with the means, and the Jewish Community all over the world must provide me with the means of answering all adverse criticism. I wish to be able to say that a great event is taking place here, a great event in the world's destiny. It is taking place with out injury or injustice to anyone; it is transforming waste places into fertile; it is planting trees and developing agriculture in desert-lands; it is making for an increase in wealth and of cultivation; it is making two blades of grass grow where one grew before, and the people of the country who are in a great majority, are deriving great benefit, sharing in the general improvement and advancement.

There is cooperation and fraternity between the religions and the races; the Jews who are being brought in from Europe and elsewhere are worthy representatives of Jewry and of the cause of Zionism, and the Zionists are taking every step to secure that that shall be so. The pioneers in a matter of this sort must be picked men, worthy in every way of the greatness of the ideal and of the cause for which they are striving, and in that way you will give me the means of answering effectively those who wish to prevent this fair chance. It would be easier for me to speak in terms of ardent enthusiasm of the cause which you have at heart,

but I should only be speaking to those who are already convinced. It is more important for me in these words which I address to you to counsel prudence and patience, and to endeavour to strike a note which will make your path more easy, while allaying the alarm, however unjustified, of others. I earnestly hope that your cause may be carried to success. I know how great the energy is and how serious are the difficulties at every stage and you have my warmest sympathy in the efforts you are making to overcome them. If I did not believe that you were animated by the very highest spirit of justice and idealism, and that your work would in fact confer blessings upon the whole country, I should not have the high hopes which I have that eventually your work will be accomplished.

I think we have given it its best chance of accomplishment by the appointment which His Majesty has made of Sir Herbert Samuel. He is, I know, animated by strong principles of liberal and impartial justice and by an affection for all the people of the country over whom he has been set, and no one can accuse him of not also being devoted to the cause which you have at heart. With his prudence, experience and guidance; I trust that the difficult years of beginning may be passed through and that in a few years time there will be a feeling of greater well-being among the people of Palestine and that things will be better for everyone and that the fears which are honestly entertained, mistaken if you will, by the Mohammedan inhabitants of the country will be proved to have been without any foundation.

I thank you very much for coming to see me. I am much honoured by the trouble you have taken. I have read with great interest and sympathy the paper you have prepared, and I shall lay it before the British Cabinet on my return. They will see the cause presented with so much force on both sides, and I shall do what I can to assist His Excellency in the task which the British Government has given him.

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**SOCIAL AND PERSONAL**

**CONDUCTED BY BEN-AMI**

Capt. E. V. SASSOON and Mr. HECTOR SASSOON, both Managing Directors of Messrs. E. D. SASSOON & Co. Ltd arrived here on the 1st. May and left for the South on the 14th. idem.

Mr. and Mrs. ALBERT COHEN have returned to Shanghai on the 3rd. May after being absent for eighteen months.

Mrs. S. SIMMONS will return to Shanghai in July next from England.

Mr and Mrs EDWARD NISSIM are staying at Los Angeles and will return to Shanghai in September next.

Mr. WM. KATZ has returned to Shanghai from Manila.

Mr. E. E. ELLIS of Hongkong gave Shanghai a flying visit last month.

Mr. and Mrs. M. BERAHA have returned to Shanghai last month after spending their honeymoon in the land of the Rising Sun.

Mr. and Mrs. A. STONE announce the betrothal of their daughter to Mr. ALEXANDER HORNE, B. SC.

The "Halutzim" who left for Palestine in April last on the steamer Trieste were warmly entertained by the Hongkong and Singapore Jewries.

All Tokyo and Yokohama Japanese adherents of the international auxiliary language, Esperanto, met on April 23 at Gakushikai Hall, Kanda, Tokyo, to commemorate the anniversary of the death of Dr. ZAMENHOF, physician of Warsaw, the founder of the language. A dinner was served for 100 persons, Dr. G. Ramstedt, the Finnish Chargé d' Affaires, presided at the dinner. A lecture on the life of ZAMENHOF was given by Mr. Ossoka, a Government railway engineer. This was made both in Esperanto and Japanese because of the presence of reporters from four large Tokyo dailies.

At the annual meeting of the Royal Asiatic Society, North China Branch, held on the 5th. May, Mr. R. D. ABRAHAM has been re-elected Councillor for the ensuing year.

Mr. J. R. ELIAS left for Wei-hai-Wei on the 30th. April where he will spend his summer holidays.

A beautifully embroidered curtain for the Ark and cloth for the Reader's desk were presented to the Ohel-Rachel Synagogue by Mr. EDWARD I. EZRA in memory of his revered mother.

A pretty ceremony took place on the 1st. May at the garden of Mr. and Mrs. D. E. J. ABRAHAM where a number of men and children assembled to pronounce the benediction over the flowering trees.

Mr. SILAS S. LEVY has returned to Hong Kong on the 5th. May.

Mr. and Mrs. ALBERT MICHAEL have returned from England last month and are staying at the Palace Hotel.

Miss F. H. MOND, daughter of Mr. ROBERT MOND, who is brother to Sir ALFRED MOND, arrived in Shanghai on the 8th. May from Kobe and stayed here for a few days. Miss MOND has been on an extended sight-seeing trip in Japan. From Shanghai she proceeded to Hong-Kong, thence to Australia.

Mr. S. SUDKA left on furlough for Canada and the United States en route to England on the 24th inst. He will return to Shanghai after nine months. His friends wish him a pleasant journey through and through.

Mr. and Mrs. ERWIN O. FREUND left for Chicago on the 2nd inst. after staying here one year. Mr. FREUND represents the great Firm of OPPENHEIMER and has successfully established a Branch of this great concern in Shanghai.

Mr. SIMON A. LEVY President of the Ohel-Rachel Synagogue left for London via Canada on the Empress of Asia on the 28th. ultimo. Mr Levy will meet his wife and daughters in London and will return with his family circle in October next.

Mr. and Mrs. R. BEARDS, J. P. of Sydney, N.S.W., Australia, visited Shanghai and Nanking and left for their homeland on the 25th. May. Mr. BEARDS has been a former President of the Sydney Zionist Association, which was a forerunner of the Union of Sydney Zionist Association, and as one of its Presidents, Mr. BEARDS did considerably towards making known the aims and ideals of Zionism, at a time where there were very few to stand by him. He was also present at the Sixth Zionist Congress at Basle. Mr. and Mrs. BEARDS were very much impressed with the new synagogue "Ohel-Rachel" and the beautiful architecture was the subject of comment. The Synagogue at Sydney was no comparison to it although it is double the size of the Ohel-Rachel.

Mr. MAURICE DAVID was admitted a partner in the well-known Firm of Messrs. A. B. ROSENFELD & SON on the 17th. May.

Mr. SAM DAVID has joined the Firm of Messrs. EDWARD EZRA & Co from last month and has been authorized to sign per procurator.

Mr. R. H. ELIAS left for Wei-hai-wei last month where he intends to spend the summer.

Dr. O. FISCHER left on the 30th. May for America on the *Taiyo Maru* and will proceed to France and Italy for a five months holiday. Dr. FISCHER will return to Shanghai in October.

Mr. JULIUS ROSENFELD, the only son of Mr. and Mrs. A. B. ROSENFELD, left Shanghai on the 28th. ultimo by the R. M. S. *Empress of Asia* for New York where he will open a branch of his well-known Firm, Messrs. A. B. ROSENFELD & Son. He will be stationed in New York in future.

Mr. HUGO REISS, accompanied by his wife, left Shanghai on the 28th. ultimo for Canada and expect to return to Shanghai after six month's holiday.

Mr. and Mrs. R. SPUNT left for New York on the 28th. ultimo by the *Empress of Asia*. They expect to return to Shanghai after six months.

Mrs. and Miss S. A. SEREBLIANKOFF left for England on the 28th. ultimo by the M. M. S. *Andre Lebon*.

MR. DAVID E. S. LEVY who left for India in February last is staying in Bombay to recoup his health. He has a high opinion of the latter city, of which he writes as follows:—"The drives here are very fine in the afternoons and the sea-breeze very invigorating. I very much admire the buildings in the Fort which are so well (solidly) built. I was in time to see our co-religionist LORD READING land here."

MRS. A. SPHERE and her daughter left for the United States on the 28th. May.

The marriage of Mr. J. A. B. EZRA, with MISS ROSE VOLSTEIN takes place in New York on the 19th. instant.

MR. E. F. SHALIMSON has returned to Shanghai from London last week.

MR. EZRA NAVON, the well-known diamond merchant, is returning to Shanghai after being absent many years. He is at present making a temporary stay in Colombo and his recent letter from that place says that he will arrive here next month. His numerous friends in Shanghai will welcome him back to their midst.

### PALESTINE RESTORATION FUND

Amount already acknowledged	£6,830.00
Less credited Mr. I. Weinstein	50.00
	£6,780.00

Amount already acknowledged	Taels 3,080.00
Anonymous	10.00
	Taels 3,090.00

Amount already acknowledged	\$5,835.00
J. S.	10.00
Interest on Liberty Bonds	2.15
	\$5,847.15

One American Liberty Bond \$250.00 by a Zionist.

The following remittances were made to the Jewish Colonial Trust, Ltd., London:—

Amount already remitted as per statement made in ISRAEL'S MESSENGER, dated 11th. February, 1921	£5,599.00
On the 9th. March	510.00
On the 5th. May	101.00
On the 1st. June	100.00
	£6,310.00

On the 5th. May, one American Liberty Bond \$250.00

On the 24th. May, the local Zionist Association has received the following cable from the London Zionist Organization:—

"Cable balance collection immediately owing Palestine emergency."

It is hoped that those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

The receipt of the following remittances were acknowledged by the Jewish Colonial Trust, London:—  
On the 8th. February, £3,784.00  
On the 8th. March £1,615.00  
Fes. 500.00 and \$20.00  
On the 18th. March £200.00  
On the 20th. April £510.00

In accordance with the resolutions adopted at the World Zionist Conference in London in July last year, 30% of the above remittances were appropriated for the Jewish National Fund.

### OLD JEWISH VILLAGES

Mr. Churchill, during his trip to Palestine, visited the Jewish quarter at Tel Aviv and the Jewish colony at Richon, expressing enthusiasm at the magnificent progress seen everywhere and hoped that Jews should build on the same model further cities and villages for the good of all the population.

### THE CHOIR—IMPORTANT INNOVATION

#### "A BOLD DEPARTURE"

The following letter was published in the local *Jewish Communal Recorder* of the 6th May:—  
TO THE EDITOR,

JEWISH COMMUNAL RECORDER.

SIR.—The Passover evening services this year at the Ohel-Rachel Synagogue were a bold departure from the old usage practiced by us for decades. For the first time in the history of our Congregation, the services were conducted by the aid of a Choir, thanks to the indefatigable efforts of Mr. Jacob L. Friend. I may say in parenthesis that, but for the latter gentleman the innovation which added much charm and no harm to the services, would have been unthinkable. It is indeed a bold departure and constitutes a "reform" in the right direction. There is no doubt the Choir, as it is conducted at present, leaves much to be desired, and no one could say that it has reached finality. The Choir is still in its infancy and it would be a mistake to judge its future usefulness

and utility from its present defects from which it is suffering. In course of time, the Choir will be perfected and would prove a useful adjunct to our daily services. Apart from this, the mere fact that boys and girls who had a vague idea of the tenets of our faith are now taking some part in our services should be regarded as a hopeful sign of the future. (Those who were regarded as deficient in the knowledge of Hebrew are now actually conducting part of our services and helping us to attune our thoughts and souls to a greater and deeper knowledge of the inspiring melodies which constitute part of our prayers.)

It is, however, to be regretted that there are certain old-fashioned critics who object to the intrusion of the Choir on flimsy grounds. Such men evidently live in their own sphere of thought and would prefer a soulless service to the soulful and inspiring service. What is good for them, say they, must be good for others. What is not good for others must be good and remain good for them forever. Are they not the mainstay of Judaism? Have they not piloted the ship of the Jewish faith for nearly half a century? What care they for the young generation? Enough that THEY are satisfied!

There are others who, while opposed to the Choir are inclined to be

charitable and broad *vis a vis* the Jewish outlook. They aver that certain portions of the services which were read by the Choir should be read first by the Reader and later by the Choir. For instance, the Shema Israel should not be read by the Choir before the Congregation finished reading it. Such objections are undoubtedly valid and no doubt will receive the attention of the powers-that-be. What we desire is, unity and co-operation. Criticism is helpful but it should be accompanied by a view to recommendations with a view to enoble and beautify our services. Our goal should ever be "forward" and not "backward." We enter the precincts of our sacred edifice not to see the face of each other, but to sanctify and purify the faith that is in us. We must have an inspiring Reader and a strong Choir to help us to attain that devotion which is necessary to uplift our drooping spirits and our drooping souls. Unless we have that sense of feeling aroused in us, it is useless attending a divine service when one is not touched by a divine spirit and emotion to enable us to understand our higher self.

I am, etc.,

N. E. B. EZRA.

Shanghai, 1st May, 1921.

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Jades, Pearls,  
Precious Stones,  
All Kind of Watches,  
Curios, Soochow Curtains,  
Porcelains, Amber & Ivory Beads



## JEW OF THE JEWISH HOMELAND ACCORD MR. WINSTON CHURCHILL HEARTY RECEPTION

### PRESENTATION OF SEFER TORAH

MR. CHURCHILL DELIVERS IMPORTANT ADDRESS.—PLANTS A PALM TREE ON THE SITE OF THE HEBREW UNIVERSITY

### INTERESTING PROCEEDINGS

FULL REPORT. [FROM OUR CORRESPONDENT.]

JERUSALEM, 1st April, 1921

An interesting and very impressive reception took place in Jerusalem on March 29th, when ten thousand people assembled on Mount Scopus on the site of the Hebrew University to welcome Mr. Churchill, Secretary of State for the Colonies.

The announcement with regard to this reception was made in the Synagogues on behalf of the Jewish National Council on Monday evening. On Tuesday morning all the streets leading to Mt. Scopus were crowded with thousands of pedestrians and cars moving swiftly up and down the hill for two or three hours. All school children, including the Schools of the Education Department of the Zionist Commission, the "Alliance", the "Evelina de Rothschild School", Talmud Torahs, workshops etc. boy and girl scouts, participated in the procession, each school carrying its flag.

In the middle of the grounds stood a table decorated with Zionist and British flags. Around it sat the Presidents of the Chief Rabbinate, Sephardic and Yemenite Rabbis, Baron and Mrs. Rothschild, Mr. Nahum Sokolow, Dr. Rappin, the president of the Jewish National Council, Representatives of all Public Institutions, Mr. Norman Bentwich, Legal Secretary and other high officials, notables of Jerusalem and Press representatives.

The "Blind Institute" Band played. At 11 a.m. the High Commissioner, and Mr. Winston Churchill arrived and were given a most enthusiastic reception by the public, who were densely crowded round the spot arranged for the proceedings, and were kept in perfect order without difficulty by the boy and girl scouts.

#### Presentation of The Sefer Torah

Chief Rabbis A. Kook and J. Meir presented Mr. Churchill with a Scroll of the Law. Rabbi Kook said:

"Our Prophet said: 'For the Law will come forth from Zion and the word of the Lord from Jerusalem.

Our Scroll of Law, which is the source of the great ideas of humanity, is presented to you in memory of our welcome to you in our Holy Land. We know and we believe that the world at large knows of the truth that is contained in our Law. The bonds between Great Britain and the People of Israel are not merely momentary; the two peoples are bound by eternal bonds, by words of God. All the pure aspirations in the world find their source in our Law, to protect which we have devoted ourselves during our dispersion. We believe that these are the ideas that have actuated Great Britain to save us from the Diaspora and build the eternal Home of Israel.

#### Mr. Sokolow's Speech.

Mr. Sokolow speaking on behalf of the World Zionist Organization delivered the following address:

Palestine has passed through three stages of victory. The first stage was the military victory, the second—the victory through peace and the third—the peace itself. The name of Allenby is always connected with the first stage. Sir Herbert will be remembered in connection with the second, and Mr. Churchill's name will now become identified with the third.

During two thousand years the old Zionist idea regenerated through Theodor Herzl, also passed through three stages. The period of hope, and negotiations with the various Governments, the period of recognition of the necessity of the realization of this idea, in which Great Britain and her Allies have played a decisive part, and finally the period of the realization itself and the work which is beginning now. All holidays and celebrations will be abandoned and the work will begin, which will be a work of peace.

This ancient Jerusalem will henceforth be a city of peace. If you should ask me whether I want peace with the Arabs, I would answer: No! This is not sufficient. We want more than that, we want friendship and brotherhood.

I am speaking in the name of the Zionist World Organization, in the name of millions of Jews. The Arabs are children of Abraham and so are the Jews, and Abraham is the incarnation of hospitality. We want to come to the country and we shall come. We rest assured that the noble and heroic Arab people will follow the example of Abraham and we shall all live in this country. There, before you, you see the Dead Sea. This used to be the country of Sodom. Today this country which refused hospitality is devastated and waste. Erez Israel will not be Sodom. All nations and all persons will be welcomed in this land of peace and brotherhood. The growth of the realization of our great cause may be slow, but this slow growth will allow it to shoot forth deeper roots. And as a symbol of this growth, you, the British Minister, will be asked to plant a tree in Palestine, just as the great idea was planted to grow to its full realization."

#### Mr. Churchill's Reply

CHIEF RABBIS, SIR HERBERT, LADIES AND GENTLEMEN:—

"I am grateful for your presenting me the Scroll of the Law given to the world by Jews, and, as was said before, accepted as an eternal truth by all enlightened sections of the human race. This is an inheritance of Jews and Christians alike, and I shall value it and preserve it as a treasure for my family and children.

Yesterday I was again repeating the declaration of Mr. Balfour, given in the name of the British Government. The British Empire always took great respect the scraps of paper on which they were written, and we shall do our best also in this case. I sympathise strongly with the Zionist movement. I remember the days, twelve years ago, when I was closely in touch with the Jews of Manchester. I believe that the establishment of a Jewish National Home in Palestine will be of benefit to the whole world, of benefit to the Jewish race and to the British Empire, and also to all the inhabitants of Palestine, to whatever creed or race they may belong. This last is a matter which rests much on you. The promise given by the British Government was twofold, to assist in the establishment of the Jewish National Home and to safeguard the interests of the inhabitants of the country.

Every step made by you must be for the prosperity of the country as a whole, that it may become a smiling and healthy country where peace and happiness will reign; that it will once more be a land overflowing with milk and honey and in which men of many races will find peaceful rest.

Upon you rests a great responsibility. You represent the Jewish

race all over the world and by your example the whole Jewish race all over the world will be led to success. I hope that you will be led to success. Once more I thank you for your welcome and speeches. I shall plant a tree with the hope for your future prosperity, and may its shadow when it grows cover all the misunderstandings, and shelter all those who work for the benefit of this country in peace and brotherhood."

Mr. Churchill then planted a palm tree on the site of the University assisted by the High Commissioner and Mr. Sokolow. Two little children presented Mrs. Churchill with flowers and a flower pot of brass inlaid with silver, "Bezalet work", upon which it was engraved in Hebrew and in English: From the National Council of Palestine Jews, Jerusalem, March 29th, 1921.

The event left a very profound impression upon all those who were present and public feeling was deeply satisfied.

#### Mr. Churchill Deeply Moved

Two little incidents are related in connection with Mr. Churchill's visit to Rishon-Le-Zion which showed how deeply he was impressed by what he had seen of Jewish life in Palestine.

On his way from the Synagogue to the Wine Cellar Mr. Churchill, who seemed to be deeply in thought, turned suddenly to Mr. Meirowitz, the chairman of the Federation of Judean Colonies, and said to him: "What a pity that Lord Balfour is not living in these moments." "Yes, Sir," replied Mr. Meirowitz, "this has been the lot of most of our great men; both Moses and Herzl have not lived to see their dreams realized." "A sad fate," remarked Mr. Churchill.

Mr. Churchill then proceeded to the Public Garden. He walked through the beautiful avenue of palm trees in the garden, whilst the band played. Then he suddenly arrived in a beautiful scene of hundreds of pretty little boys and girls awaiting his arrival. He stopped for a second and Mrs. Churchill asked wonderingly: "What is this? Where are we? Mr. Churchill smiled and replied: "I have never expected to see such a beautiful spectacle in Palestine."

## PALESTINE RESTORATION FUND

### List of Donations Singapore

Madame Aron	Fr. 2,000.00
Mr. and Mrs. S. M. Berger	£100.00
Mr. Menasseh Meyer	\$25,000.00
Mr. and Mrs. S. E. Nissim	2,000.00
Mr. A. Fränkel	2,000.00
Mr. and Mrs. J. Levy	1,000.00

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Mr. and Mrs. D. J. Elias	\$1,000.00
Anonymous	1,000.00
Mr. and Mrs. V. Clunieck	750.00
Mr. D. Kitovitz	500.00
Messrs. Frankels Ltd.	500.00
Mr. M. A. Meyer	500.00
Mr. E. J. Natlian	250.00
Mr. B. Joseph	250.00
Anonymous	200.00
Mr. B. Etlm	200.00
Mr. M. Sayers	200.00
Mr. M. A. Garch	200.00
Mr. A. S. Shooker	200.00
Mr. B. David	200.00
Mr. I. Flinter	200.00
Mr. J. Etlm	172.00
Mr. A. Montor	170.00
Mr. S. I. Jacob	100.00
Mr. Albert Joseph	100.00
Mr. M. J. Sherida	100.00
Mr. A. J. Judah	100.00
Mr. Leon Hackmeier	100.00
Mr. A. Andronicos	100.00
Mr. S. N. Marshall	100.00
Mr. D. H. Kienman	100.00
Mr. Ellis E. Solomon	100.00
Mr. E. S. Nathan	100.00
Mr. M. J. Khatena	100.00
Mr. W. Woelz	100.00
Mr. I. Ellison	100.00
Mr. R. S. Manasseh	100.00
Mr. Tan Khean Hock	100.00
Mr. Joseph Perry	86.00
Mr. An Armenian Friend	80.00
Mr. Ellis E. Joseph	50.00
Mr. M. Brisk	50.00
Mr. H. M. Grunberg	50.00
Mrs. M. Marcus	50.00
Mr. H. Emanuel	50.00
Mr. S. D. Sassoon	50.00
Mr. E. S. Isaac	50.00
Mr. J. Guston	30.00
Mrs. F. Wallace	25.00
Mr. E. M. Ezekiel	25.00
Mr. I. E. E. Isaac	25.00
Mrs. Flora Solomon	25.00
Mr. Joseph Brisk	25.00
Mr. A. W. Brisk	25.00
Mr. E. H. Tawfik	25.00
Mr. H. Baker	25.00
Mr. A. D. Baker	25.00
Mr. R. Penhas	25.00
Mr. L. A. Brisk	10.00
Anonymous	10.00
Mr. Nahamiah Elyahoo	5.00
Four little Children	4.00
Mr. M. L. Madai	2.00
Sale of Badges at Functions	488.00
Total	41,807.00

#### Harbin Donations

"The Harbin donations total to date £12,000 and include the following:—

Mr. S. Skidelsky	£2,000.00
Messrs. Soskin Bros.	£2,000.00
Mr. Kagan	£1,000.00
Mr. Rabinovich	£1,000.00
Messrs. Driel & Co.	£500.00
Dr. Babinovich	£500.00
Mr. Berman	£300.00
Mr. Bagh	£200.00
Messrs. M. A. Topas & Co.	Y3,000.00
Mr. Aislalik	Y3,000.00

Mr. M. E. Elias	500.00
Mr. Abraham Joseph	400.00
Messrs. C. J. & S. J. Judah	300.00

#### Donations From Yokohama

£: 3: d.	
Mr. S. A. Goldberg	50.00
Mr. D. Ispin	5.00
Rev. and Mrs. J. Forester	10.00
Mr. B. Rappoport	5.00
Mr. L. Poisner	10.00
Total	£80.00

Yen	
Mr. A. Morris	5.00
Mr. A. Friend	10.00
Mr. H. Bernstein	25.00
Mr. L. Berg	10.00
Mr. M. Yussim	100.00
Mr. and Mrs. L. Jodeikim	100.00
Collectin	25.00
Mr. L. Chernovetski	25.00
Messrs. J. Witkowski & Co.	250.00
Mr. S. Isaacs	250.00
Mr. S. Stern	50.00
Mr. Jos. Latko	10.00
Mr. Marcus Isaacs	50.00
Mr. A. G. Coyne	150.00
Mr. R. Moyal	100.00
Mr. R. Soriano	25.00
Mr. Gottschalk	25.00
Mr. B. Tesmenitzky	15.00
Mr. I. Shifrin	25.00
Mr. M. Mendelson	25.00
Mr. F. Selby	5.00
Miss Griffin	10.00
Mr. W. H. Elwin	10.00
Mr. J. Levin	10.00
Mr. G. Dubiowski	5.00
Mr. S. Lipse	5.00
Total	1,415.00

#### Donations From Tientsin

\$500.00	
Mr. J. P. Steinberg	400.00
Mr. Zasnikoff	300.00
Mr. Mordocovitz	250.00
Mr. L. Gershtevich	100.00
Mr. H. Enox	100.00
Mr. Jaravch	50.00
Mr. Wilner	50.00
Mr. Kaslin	50.00
Mr. G. Lomb	50.00
Mr. M. Dietrich	50.00
Mr. H. Steinberg	50.00
Mr. Mieschlovsky	50.00
Mrs. Esther Zasnikoff	30.00
Mr. Hornstein	25.00
Mr. Fred. Beck	25.00
Mr. Zalaiski	30.00
Mr. Lavin	25.00
Mr. Tikosky	15.00
Mr. W. P. Ker	15.00
Mr. Garbonoff	15.00
Mr. Greenberg	15.00
Mr. Bryg	5.00
Mr. Levin	5.00
Mr. Leibovitz	5.00
Mr. Aischuler	5.00
Mr. L. Aischuler	20.00
Mr. Nafstaly	20.00
Total	2,235.00

## THE FORGED PROTOCOLS

### A CRUSHING REJOINDER

The following interesting letter appeared in the *China Press*, a local leading American daily, on the 8th ultimo; such letters written in sheer defence and published in secular papers where they could reach a wider public are bound to off-set the sinister designs of our enemies everywhere. It is high time we woke up from our slumber to confront the insidious foe whose march must be checked by all means in our power. We believe in hitting back rather than turning the "other cheek to the smiter". The letter written by "A Jew" and which is reproduced below is an indication of a great desire on the part of our people to resist the onslaughts of our opponents and to nip their mischiefs in the bud:—

Editor, The China Press

Sir,—I have read with interest and surprise in your last Sunday's issue, the article about "Jew and Gentile," or the Forged Protocols of the Zionist Congress held at Basle in 1897, in which Jews, said to belong to the Zionist 3rd highest degree of initiation, have manifested their strong desire to overturn the established Christian Order.

I know nothing of such an Organisation or Protocols and am fully convinced that the author of these Protocols is a vulgar forger and blackmailer whose intention it is to ruin the Jewish people in the eyes of the Gentiles.

As a founder of the above-mentioned First Zionist Congress in Basle, and having been delegated to it from a Zionist Society in Lodz, Poland, I was a member of some of its Commissions, and was present at this Congress from beginning to end, and I think I ought to know something about such plans (of ruining the Christian world). Many Gentiles in Europe have manifested their sympathy with the above Congress, and amongst those present at all the meetings I can cite the Rev. Dr. Hauehler, Chaplain of the British Embassy in Vienna, Baron von Manteuffel, and others. I remember the latter gentleman very well because he left on me the deep impression of a sincere and devoted friend of the Jewish people. He came to the Congress direct from Palestine, where he had studied the Jewish problem for several months.

Such a shameful organisation could not have been affiliated with the Zionist Congress without my knowledge. Besides that, I was trusted by Dr. Th. Herzl, the President and creator of this Congress, and my father was one of the leaders and founders of the Zionist movement from the very beginning, many years before the late Dr. Th. Herzl joined this movement. The first of all Zionist Societies was drafted in the house of my father about 33 years ago under the presidency of the late Dr. Pinsker, the author of "Self-Emancipation," and the founder

of this movement, which finally will lead to the reestablishment of our National Home in Palestine.

I agree with your article and thank you for publishing same. I can also assure your readers that the role of Nilus comes from an ill-fated brain, and I believe that the author was very likely an ex-servant of the notorious special section of the Russian Secret Service who published many such lies and forgeries in order to provoke a movement amongst the Russians against the Jews, thereby putting the blame and consequences of their hatred against their enemies of someone else. Your readers know the results which such a policy brought on the Russian world:—"Bolshevism" was cultivated by the Russian Secret Service Department. The English friends of Mr. Nilus are appealing to the vile feelings of mankind, and are unconsciously working by similar methods. The results would be the same if the English and American people were not so cultured.

It is useless to say such men like Dr. Th. Herzl would ever foster such a devilish plan, even if it would be for the sake of their whole nation.

With regard to the point that the Jews are promoting Bolshevism, of course this is not true. The majority of Jews are bitter opponents to Bolshevism, as the Jewish population of Russia, being composed principally of merchants, traders, artisans and workers, has suffered most from Bolshevism. The only one class of the population which is not starving from hunger and whose property remained untouched, are the peasants, to which class the Jews do not belong.

The cities, where the Jews mostly lived, have decreased by 33-45 percent in population; a certain part of this population died of typhoid or were executed by the Bolsheviks.

It is true that a certain section of the Jews, disregarding the sufferings of their race in Russia have some sympathy for the Bolsheviks. The reason lies in the fact that Bolshevism is free from anti-Semitism, and the sufferings of the Russian Jews from the reactionaries and the Russian Government were so great that the Jews came to sympathise with every adversary of their common foe.

I hate Bolshevism. I consider it the most imminent danger for my Race, although it comes to her, as to the working masses, with a friendly appearance; but if even I who hate Bolshevism, had to choose between Baron Ungern von Sternberg or Ataman Semenov (who are killing Jews without discrimination of sex and age; some weeks ago Baron Ungern von Sternberg with his troops went to Urga, China, and on a foreign territory, slaughtered all the Russian Jews that were there) and Lenin, I would choose the latter for many reasons.

In my eyes, he is like Natan who became mad from an idea, and is menacing in his fury the ruin of the world. The others are vulgar demons who kill for their selfishness and are running Russia acting for a foreign Power. True Russian patriots despise them.

As regards the origin of the Special Section of the Russian Secret Service, allow me to remind your readers of the secret letters to King Louis XVI and to the Queen from Count Mirabeau, the leader and traitor of the French Revolution. These letters or memoirs were published about 25 years ago and were unknown till then Count Mirabeau secretly advised the King through the Queen to combat the Revolution by a

special Secret Service of "Agents Provocateurs." These agents had to preach the Revolution to the extreme, ridiculing it in the eyes of the Middle Class by that policy. The King was too honest, or perhaps it was too late to follow this advice. The Russian Government has fully adopted the plans of Mirabeau, and hence the special section. Many Russian "Agents Provocateurs," during 1905-06, and later, have originated Jewish riots, published revolutionary books, burnt houses and libraries of the Russian proprietors, against whom they provoked the peasants, who were told that the land belonged to them only, etc., etc.

Many famous leaders of the Russian Revolutionaries and Socialists such as the Pope Gapon, Azoff, and others, were paid by the Police Department. Some of them were afterwards killed by the Revolutionaries when it was discovered that they were agents of the Police, whose purpose it was to ruin the Revolution.

I should be thankful to the Shanghai anti-Jewish newspapers who have published sympathetic articles about Nilus' forgery, if they will reproduce this letter like the notorious Special Section of the Russian Secret Service, reap tempest.

I authorise you to disclose my name to anybody who may apply to you. Enclosing my card,

I am, etc.

A Jew.

Shanghai, 6th May, 1921

## THE JEWISH NATIONAL FUND

A Well-Wisher	Taelis 300.00
Mr. Izechok Gdaliah Ben Abraham	Mordechai
Gershoni	100.00
F. E.	10.00
	Taelis 410.00

On the 5th May a demand draft for £145/- in favor of the Jewish National Fund was forwarded.

On the 5th May the Head Office of the Jewish National Fund has sent us the following cable:—"National Fund Board has sanctioned the purchase of sixty thousand dinar at Emek Yisrael."

The *Christian Science Monitor*, the daily paper published by that denomination in Boston, seems inclined to take Henry Ford's preposterous story of the Jewish Peril myth seriously. This is not at all surprising, for when anyone has swallowed the Christian Science theory, his pallet has been stretched so wide that anything else will go down easily.

President Harding is a sincere Christian. Yet, when he wishes to summarize in the fewest possible words his duty and that of the nation he went to the Old Testament, the Bible of the Jews for his text. "What does the Lord require of me but to do justice, to love mercy and to walk humbly with God."

(Continued from page 16)

reports of the Urga massacre might have been exaggerated and the incident might not be of such magnitude as to call for general action. He went on to say that later and fuller details of the happening at Urga not only bore out all that had been contained in the first reports but he declared that these proved that the atrocity was even more horrible than described in published reports.

He said these later reports told that 1,800 Jews and Chinese had been slaughtered and a recent message indicated that the massacre was still being carried on. He pointed out that the onslaught had been upon those who could not defend themselves, first upon the Jews, and as it was known that Peking would be slow to act, then upon the Chinese. The speaker remarked significantly that Ungern had been careful to refrain from killing Japanese.

Mr. Jacques Bloomfield spoke as follows:—

I wish to make a correction about the man Ungern. Ungern is a Russian who owns a German name and a title of Baron, therefore, he is a man of education who has travelled abroad and knows foreign languages; as this people from the Baltic coast, be it Courland, any other part of the former Russian Empire and Poland, are mostly Protestants or Catholics who have proved to be fierce anti-Semites, and I would suggest that the Protestant and Roman Catholic churches abroad to put themselves in communication with the churches of those countries to remonstrate with them for the misbehaviour of their people. I remember a pogrom as far back as 1869, which was spontaneously enacted by some Greeks and Bulgars in Roumania, viz: by strangers in a strange land, just in the same way as by Baron Ungern in a land, thousands of miles away from the frontiers of his own country. In the latter pogroms it was men like Baron Ungern, men of German extraction and with German names who were the leaders of those pogroms. But this massacre of his was not spontaneous, but well organized, and the Jewish community should remember that we still have friends in England, America, France and Italy who are Ministers and Government Officials to implore them to intervene on our behalf with the Chinese Government, and to protect us from such further massacres in Russia.

The vote of thanks to the Chair and the Speakers was proposed by Mr. Arthur Sopher, and seconded by Mr. N. E. B. Ezra and carried unanimously.

The *Shanghai Times* in its issue dated 1st. June says:—

### The Massacre At Urga

It is to be hoped that the moral value of the meeting of protest held yesterday against the recent massacre of Jews at Urga at the hands of Baron Ungern will not be lost on the Chinese Government, who are indirectly responsible for that shameful transaction in that they have obviously shown themselves incapable of maintaining peace and order in their own territory. It was stated the other day in these columns that we are unaccustomed to the sight of blood so near our doors. It is no exaggeration to say that nothing in recent years has so served to intensify the conviction regarding the hopeless impotence and incompetence of the so-called ruling authorities in China as the recent butchery of Ungern's unfortunate victims at Urga. As if further to shock the sensibilities of the decent section of humanity in this part of the world, a second massacre of Jews at the hands of this modern Attila has lately been reported, and there is no telling if a third and fourth massacre will not take place, in the present deplorable state of Chinese official incompetence. What a dismal commentary these abominable episodes furnish as to the state of China to-day. With so much of the nation's wealth squandered on the personal enrichment of worthless militarists and soldiery, China is still apparently unable to maintain her own sovereignty and keep out of her territory lawless marauders and freebooters of the type of Baron Ungern. Could anything be more ghastly?

## JEWISH COMMUNAL ASSOCIATION

A well attended meeting of the Jewish Communal Association was held on the 16th May, the president Mr. D. M. David was in the Chair. Mr. Jones-B.Sc., the Headmaster of the Jewish School, who was present by special invitation reported on the progress of the School. It was decided to advertise in England for a qualified Jewish teacher who is also able to teach Hebrew to act as Assistant Headmaster.

After several cases of relief were dealt with, the Hon. Sec. Mr. Arthur Sopher reported that the Hebrew Relief Society offered to pay \$100 a month to the Jewish School. The report was favourably received, and on the motion of Mr. Simon A. Levy, Mr. William Katz was elected to represent the Hebrew Relief Society on the Communal Association.

## UNITING THE COMMUNITY

The *Jewish Communal Recorder*, of the 27th. May contains the following interesting leading article which we are sure will be read with great interest by our readers. The *Recorder* which is edited by Rabbi W. Hirsch enjoys an excellent reputation and its advent is always eagerly looked forward to by our Community.

We note with satisfaction that at the last meeting of the Communal Association Mr. William Katz was elected to represent the Hebrew Relief Society. The shearith Israel joined the Association some time ago, and now with Mr. A. B. Rosenfield representing the American Jews and Mr. Katz the Russian, the Communal Association is becoming for the Jews in Shanghai what the Board of Deputies is for the Jews in England. This is a great step towards the unification of our community for which every right-minded Jew should strive. It is un-Jewish, un-English, and opposed to the best teachings of Religion to allow antipathy to divide one Jew from another, and breed continual dissension and disagreement. The contribution of one hundred dollars a month which the Hebrew Relief Society is now making towards the upkeep of the Jewish School will go a good way to remove the old standing grievance against our Russian coreligionists that they do not share sufficiently in the burdens of the Community. But this contribution is admittedly small considering that the present expenditure of the School is more than a thousand dollars per month. It is barely sufficient to pay for the Hebrew teacher employed especially for the Ashkenaz children. The attention of the Community is now centred in the School. The scheme to build new premises is receiving earnest consideration, and as announced in another column a Jewish teacher will be brought from England. All this means additional expense. Let us hope that the Russian Jews who benefit from the School as much as the Sephardim will do their duty, and help to the utmost of their ability.

## JEWISH SCHOOL

The Headmaster, Mr. Jones, B.Sc. is organising a Jewish group of Boy Scouts. At present only school children will be able to join, but it is hoped that later it may be possible to admit also Jewish boys who attend other schools.

E. J. Whitgob and S. Godkin passed the Junior Cambridge University Local Examination.

## SHANGHAI JEWISH CLUB "AHDUTH."

The above club will shortly be inaugurated at a premises near the Astor House. The club is intended for Jewish Members only.

It has been decided by the temporary Committee to issue debentures at \$20, each, so as to have a fund with which to organise the club. Each member should at least hold one debenture.

It is hoped that all Members of the Shanghai Jewish Community will join and make the club a success.

Application can be made to the undersigned.

R. S. Poliak  
Hoz. Treas.  
6 Kiukiang Road

## ISAAC LANDMAN, THE MISCHIEF-MAKER.

## A DISTURBER IN ISRAEL

## A "National Meshummad" on the War-Path

## The Grave Of Pessimism

Through these columns and in personal correspondence with Zionist friends, we have contended that Zionist policies and politics were a greater stumbling block to the proposed rehabilitation of Palestine than the outspoken opponents of Zionism. . . . To enlist the support of the Jews of America for the building of Palestine Zionist politics and policies must be scrapped. . . . American Jews, it is understood, are to contribute 80 per cent of this vast sum. Not a title of it can be raised in America without the hearty co-operation of the non-Zionists.

It is evident that the Zionist Organization has lost every possibility of enlisting the non-Zionists of America in the Palestinian work under their direction. The next step, and there is no other, is to have the Jews of America to concern themselves with the building of Palestine and not with Zionist politics and policies, is manifestly: Scrap Zionism and build Palestine.---ISAAC LANDMAN, Editor, *American Hebrew* (New York)

## JEWISH GIRLS' CLUB

The second dance was held at the Astor House on Sunday 8 May. There were over three hundred people present. Refreshments were sent in by supporters of the Club, and the band was again provided free by Mr. Garcia. The net proceed which will go to the funds of the Club amounted to \$250.

Rabbi W. Hirsch delivered his third lecture on "Jewish Women" on Tuesday 10th. May. Mrs. Hirsch presided. Altogether six lectures were delivered at the Club during the winter session, three by Rabbi Hirsch, one by Mr. Jacob L. Friend, and two by Mrs. Lowe.

A general meeting was held on Tuesday 17th. May, Rabbi W. Hirsch

## The Gospel Of Optimism.

Dr. Chaim Weizmann, the head of the delegation has already succeeded in winning over Mr. Samuel Untermyer, the famous New York Attorney and multi-millionaire for the cause of Palestine. Mr. Untermyer was always interested in matters Jewish, but for various reasons he was not active in Jewish affairs until a short time ago. After a conference with Dr. Chaim Weizmann, an official statement was given out in the press from Hotel Commodore, where our distinguished guests in New York are located, that Mr. Samuel Untermyer has been won for the great cause, and that from today on he will participate in Palestine work. He will, no doubt, help to finance the reconstruction of the Holy Land. The enrollment of Mr. Samuel Untermyer as a worker for Palestine is of special significance, not only because he is a multi-millionaire but because he has a vast social and political influence with the Jewish rich circles in the city of New York. To many of them Mr. Untermyer's word is law, and he will, no doubt, see to it that all his friends and admirers follow in his footsteps and participate in the work of construction in Palestine. Dr. Weizmann has thus made a very good beginning and his great mission promises to be very successful.---*The Sentinel* (Chicago).

was in the chair. It was decided to form a loan fund for the members of the Club.

The numbers of members has increased to 75.

A good programme has been prepared for the summer session. In addition to a special tennis-court several ladies offered to invite the girls to their private gardens once a month, and Mr. Maurice Benjamin allows the Club the use of his two motor launches for occasional trips on the water.

The first boat trip will take place on Sunday 19th. June. The boat will leave at 9 a.m. Only tea will be served on the boat. Members who wish to join should communicate with the Hon. Sec. Miss Toeg, 9 Jinkee Road.

## THE UKRAINE JEWS RELIEF FUND

Mr. N. E. B. EZRA	Taels	10.00
Mr. M. J. NATHAN	"	10.00
Mr. S. M. JOSEPH	"	7.50
Mr. S. T. SOLOMON	"	10.00
R. M.	"	10.00
	Taels	47.50

Further contributions will be gratefully received by ISRAEL'S MESSENGER and duly acknowledged in these columns.

## JEWS FLEE FROM SIBERIA TO ESCAPE GREAT POGROM.

## ALARMING SITUATION.

## Appeal To The Japanese Government.

*The Shanghai Gazette*, of the 6th instant, publishes the following news item from its Peking correspondent:--

Peking, June 2.

A great Jewish pogrom has been put into effect at Bisk, Siberia, according to reports taken to Manchuli by numbers of Jewish refugees who have reached there. Hearing of the disorders these people fled from Siberia they said. More than 400 refugees have already come out and fully 1,200 are on the way to Manchuli now, according to the personal reports.

The present situation is menacing and calls for drastic measures to be taken by us, if we were to be saved from reading ghastly details of another massacre of our co-religionists in the near future. We suggest that an appeal to Japan to extend protection to our people in Siberia is timely. The local Jewish Communal Association should bestir itself once more and send forthwith a cable to Viscount Uchida, the Foreign Minister, who is a friend of the Jewish Nation, to ask for his Government's intervention on behalf of our defenceless people in Siberia. Now is the time to act, if a great calamity were to be averted. The appeal to the Chinese Government should be supplemented by an appeal to the Japanese Government whose paramount influence in Siberia overshadows all others. We hope that no time will be lost in giving effect to this proposal.

According to Reuter's the King's Birthday Honour list includes the name of Sir Marcus Samuel. Bart. for the peerage. Sir Marcus Samuel is a notable figure in London Jewry and takes a prominent part in Jewish affairs. He was formerly Lord Mayor of London and is prominently associated with the petroleum business in the Far East.

## MEETING OF THE LITERARY CIRCLE OF THE SHANGHAI ZIONIST ASSOCIATION.

## INTERESTING LECTURE BY REV. A. N. ROWLAND

A meeting of the literary circle of the local Zionist Association took place on the 5th. May at Whangpoo Road when the Rev. Mr. A. Norman Rowland read a paper on the "Persistence of Jewish Ideals in Christian Thought", Rabbi W. Hirsch presiding.

The CHAIRMAN welcomed the lecturer who visited the Association for the first time. He said that he always read the discourses of the Rev. Rowland and his contributions to the Press with much pleasure and edification. He recognised in him an able exponent of the best teachings of Christianity, and he felt sure that the audience would appreciate his lecture.

The lecturer on rising to deliver his lecture was enthusiastically received and followed with rapt attention. Elsewhere in this issue we publish the lecture in *extenso*.

The Chairman in opening the discussion offered certain criticisms on the lecture to which the lecturer subsequently replied.

The vote of thanks to the Rev. Rowland was proposed by Mr. N. E. B. Ezra and seconded by Mr. J. E. Salmon and carried unanimously.

## "Moses, M. D."

"Read the Bible and learn how to live," was the advice Sir James Cantle gave to a large audience in the West Hampstead Town Hall in a lecture on "The Bible and Hygiene"--or, as he alternatively put it, "Moses, M.D."

Microscopes and test tubes might fill, he said, but the laws of Moses never had, because they were evolved from long experience that would last for ever. In the First Book of Samuel we learned that rats carried the plague; yet until quite recent times scientists did not know that fact. Why did a woman scream when she saw a rat? Because she knew it carried disease.

## Non-Jews in India Organize to Help Zionists

Muslims and Christians in India sympathizing with aims of the Zionists have formed a non-Jewish Zionist league, says a dispatch from Calcutta. Branches of the organization will be founded throughout the

country, with headquarters in Calcutta and an effort will be made to render practical help in the rebuilding of Palestine.

## Open Letter to Mr. Churchill.

The Arab newspaper "Al-Slam" contains an open letter to Mr. Churchill, signed by--Ab. Aihumy. In the course of the letter the writer says that Mr. Churchill did well in refusing to receive the Arab deputation before he had the opportunity of consulting Sir Herbert Samuel.

Referring to the deputation the writer remarks that it is by no means representative, that it purports to obtain its authority at the third Palestine Congress which was nothing more than a name. That is proved by the fact that only two per cent of the inhabitants of Palestine were represented at the Congress. In conclusion the writer says that those Arabs that were conducting the agitation did so for private and personal gain

## Jews settle Arab quarrel.

Owing to constant personal rivalries there were perpetual fights in the Arab village of Ein Chazel, near Zichron Yacob. The quarrels developed into such disorder, that twelve men of the village were arrested and brought to Zichron. The men who had been arrested voted that they were ready to compose their dispute if the cause of their dispute could be heard by the head of the Jewish colony, since the Jews were more advanced and more just than themselves.

Their request was granted and peace restored by the head of the Jewish community in Zichron.

## ZIONISM IN MESOPOTAMIA

Some time ago, the London Zionist Organisation sent a deputation to Commissioner Knox, with a view to requesting him to legalise the Zionist Organisation. Monsieur Aaron Nachum Stone headed the deputation. The request is being supported by the Zionist Headquarters in London and will, it is hoped, be accepted. The Zionist work is gaining in strength throughout Mesopotamia and for the first time the Shekel is being sold in all the provincial places. The shekel campaign has been particularly successful in Basra, where Monsieur H. Aaron is the Head of the Local Organisation. Another indication of the growth of Zionist influence in Mesopotamia is the progress of the Hebrew language, which is being taken-up by all the Jewish youth with great enthusiasm.

SIR HERBERT SAMUEL  
The High Commissioner  
In Syria

Beyrout, May 30.

Sir Herbert Samuel, the High Commissioner for Palestine, and Admiral De Robeck were the guests of General Gouraud, the French High Commissioner for Syria, and Admiral de Bon on board the battleship Lorraine. Cordial toasts were exchanged.

Sir Herbert Samuel afterwards visited the International Fair and expressed his admiration at the striking results already obtained in Syria with France's co-operation.---Reuter.

## AS OTHERS SEE US.

## TRANKS BROTHER WISE!

Those who were surprised when they learned there was a Jewish paper being published in Shanghai, namely, ISRAEL'S MESSENGER, which, by the way, is a very fine periodical, will be astounded to learn that it is to have a rival in *The Jewish Communal Recorder*, the first number of which has just come to hand.---*The American Israelite* (Cincinnati, O)

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### INDIAN MOSLEM DELEGATION AND ZIONISM.

London (J. C. B. Service)

A letter signed by Mr. M. M. J. Chorard (head of the Indian Moslem Delegation), and Sheik N. H. Kidwai, has been sent to Mr. Montagu, Secretary of State for India, in which amongst other points the writers suggest that it may be found possible to discover a formula that will, on the one hand, satisfy the Jews in the Moslem world, and on the other, the legitimate aspirations of the Hebrew race, owing to the obligation incurred by Great Britain during the War, that they should find a National Home for the Jews in Palestine.

The letter further goes on to state: "the aggressive presence of Indian troops in Asia Minor, Egypt Palestine and Mesopotamia is quite as much resented by the Indians themselves as by the natives of the invaded countries, and in consequence a bitter feeling prevails against the Indians all through the Moslem East."

### JESUS NOT A JEW?

Berlin. (J. C. B. Service).

Max Maurenbrechor, formerly a Social Democrat and a well-known

writer, now Editor in Chief of the extremely Anti-Semitic German paper, the "Deutsche Zeitung," most emphatically protests in his paper against a recognised religious fact, that Jesus could be considered a Jew. Jesus, he asserts, was as much a Jew as a Japanese living in Germany and speaking German could be looked upon as being a German. Hundreds of thousands of National Germans at the present moment, he asserts, have on wish to know anything further of this Jesus, once they learn he is a Jew.

### THE DESECRATION OF THE WAILING WALL

Dr. Thon and Mr. Ben-Zvi, members of the presidium of the Vaad Leumi, waited upon the High Commissioner. They called the attention of the High Commissioner to the desecration of the Wailing Wall. They stated that the feelings of the Jews were hurt to see the neighbours using the space in front of the wall as a passage for their donkeys carrying garbage, and generally treating it in an unworthy manner. The High Commissioner replied that the matter would be settled by the International Committee of the Holy Places. After the ratification of the Mandate the Committee will arrive in Jerusalem and will settle

the various points regarding the Holy Places of all Religions. The High Commissioner promised to interest himself and also the District Governor in the recent cases of desecration of the space adjoining the Wailing Wall.

In connection with this matter the *Doar Hayom* of April 14th. in a leader says in part as follows:

"The reply of the High Commissioner to the Presidium of the Vaad Leumi is correct from the Government's point of view; it is correct but does not help to heal wounds. There are many questions that this Civil Government by virtue of its governmental authority, must and can settle on the spot even before the Colonial Ministry gives its consent. It seems that such a vital and holy matter comes within the scope of the 'Improvement of Jerusalem' works. It is difficult to believe that the repairing of each road in Jerusalem has to await the sanction of the Colonial Office."

"We realise that any repairs on the Wailing Wall are subject to serious consideration especially in respect to the feelings of our Moslem neighbours. But is this consideration really necessary when all kinds of refuse is used to defile this ancient remnant of a historical part?"

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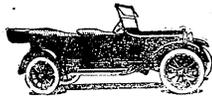
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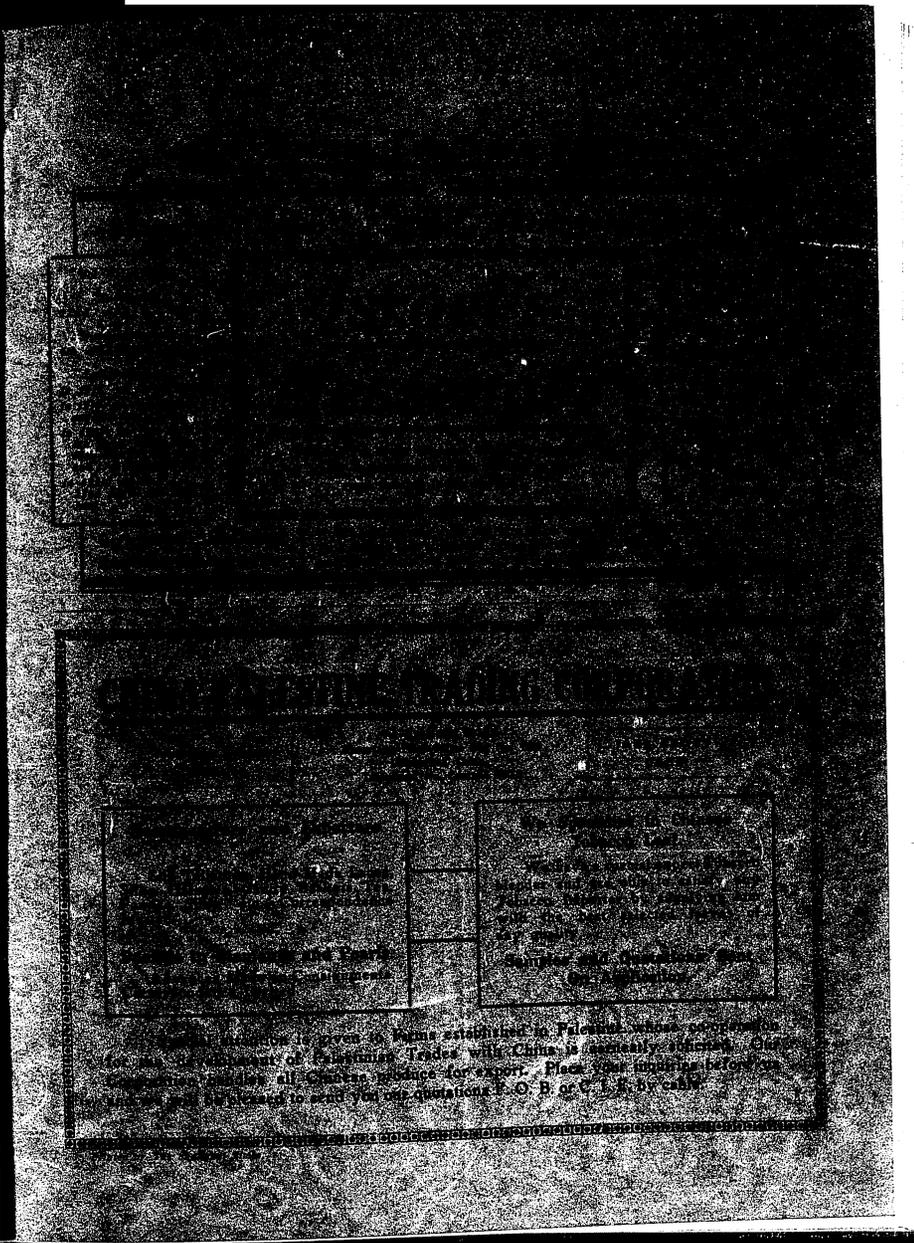


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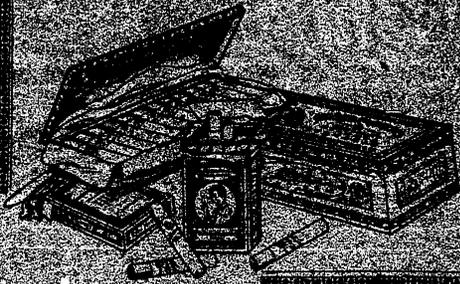
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## Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 5TH AUGUST, 1921. 1ST AB, 5681.

### THE TWELFTH ZIONIST CONGRESS

We are in receipt of official notice from the World-Zionist Organization according to which the twelfth Zionist Congress will be convened this year in Carlsbad on the 1st proximo. This will undoubtedly be a momentous gathering of delegates from all parts of the world who will be called upon to deliberate on the grave issues affecting our nation, *vis-a-vis* the Jewish National Homeland in Palestine. The local Zionist Association will be represented by a delegate from London whose name has not yet been disclosed by the London Zionist Organisation.

The forthcoming Zionist Congress will be fully representative of world-Jewry and its deliberations will affect the future destiny of our people, within and without the Jewish National Homeland. The last Congress was convened in 1913 in Vienna, but owing to the Great War intervening it was found impossible to meet again under similar auspices which had characterized the Zionist Congresses in the past. The forthcoming Congress will deal with live issues affecting the future well-being of the Jewish Nation, and we earnestly hope and pray that its deliberations will be peaceful and harmonious, *Leshem Shamayim*, for the weal of Israel and the glory of humanity at large. In reclaiming our ancient patrimony we Jews have no sinister designs upon our neighbours, the Arabs, with whom it is our earnest desire to live on peaceful terms and work shoulder to shoulder and hand-in-hand to develop the waste land which had lain fallow in the past and to make it once more a land flowing with milk and honey. No other people except the Jewish people have the will and the desire to cultivate Palestine and make it blossom once more as in the days of yore. No other people except the Jewish people have an eye on Palestine and who earnestly desire to redeem their ancient country from the blight which has fastened upon it. This is the real secret of Zionism. In the past we have made gigantic strides everywhere, to which sympathetic reference was made by MINISTER

CHURCHILL in his address to the Arabs published in our last issue. The power of Zionism has been remarkable in the last few years. We earnestly echo the words of *The Jewish Ledger*, of New Orleans, when it says:—

Who would have thought six years ago, when the European struggle assumed gigantic proportions and the position of the Jewish people became most precarious, who would have thought then, that Zionism could survive even one year of the conflict? Later, when Turkey, too, joined in the death-grapple, it required the utmost optimism and idealism to withstand the fear and feeling that the last blow had been dealt the movement. Yet, the advocacy of Zionism suffered no abatement; its propaganda went on undeterred, and its activities were carried on undiminished. In this country, the only one in which our people could collect their thoughts with any degree of calmness and self-composure, the Zionist movement became stronger to-day than it had ever been before and is gaining ground constantly. Every day new recruits were received in its camp and new converts were added to its fold. Men prominent in the professions and in public life rallied round its banner, and its appeal called forth a most ready and vigorous response on the part of both the masses and the classes. The identification with the movement and the ardent and active support of such men as Louis D. Brandeis, Nathan Straus, Judge Mack, Professor Frankfurter, former Commissioners Goldwater and Wallstein, Dr. Harry Plotz, Mitchell May and Sol Stroock, attest most strongly and unmistakably to the great progress and the immense strides the organization has made in this country during the period of the war.

What an inherent power Zionism must indeed possess to have made such progress in such times. What an irresistible force and potency the ideal must indeed exercise upon the Jewish classes and the Jewish masses to have proved so completely indomitable and invincible. On the one hand, it may be asserted that the unfair and illogical arguments against the movement by its opponents had done not a little to strengthen it, while, on the other hand, it seems but just to say that its progress is a sure proof of how firmly and ineradicably the ideal had imbedded itself and had taken root in the Jewish heart and soul. And, while to the advocate and adherent of Zionism all this manifestation of power and the evidence of its progress are quite naturally a source of gratification and encouragement, to its opponent and antagonist they point to a fact fraught with sinister meaning, a fact sufficient to fill the anti-Zionist heart with fear and foreboding.

We, therefore, greet the forthcoming Zionist Congress from far-off China and earnestly hope and pray that the delegates, the pick of Jewry, will be guided with wisdom and understanding in their efforts to steer clear of the rocks and shoals with which we are beset in these days. We aim to establish an ideal Jewish Commonwealth and our delegates may be relied upon to uphold the best traditions of our people. For the next few weeks our hopes will be centred in Carlsbad, for there the stalwart sons of the House of Israel will meet to take stock of our present situation. We hope they will be guided and animated by a sincere and earnest resolve to tackle seriously with the problems besetting us. The re-gathering of our people once more since 1913 is an omen full of possibilities for the future. In the words of the Talmud (Sanhedrin 72 b) "Hibbur La Tzadikim Hana'a Lahaim we'hana'a laolam."

#### OUR NATIONAL "Yahrzeit"

The Black Fast which commemorates the downfall of the Jewish State and the dispersion of Israel throughout the world falls this year on the 14th instant, and those who cling loyally to the past will observe the National "Yahrzeit" with feelings mingled with sadness and optimism. The year which witnessed the famous BALFOUR Declaration was the year which brought our national emancipation a step nearer to realisation, and there is indeed much spade work to be done before the Jewish State can become a *fait accompli*. For the last two thousand years Jews had clung tenaciously to their National "Yahrzeit" and the day of gloom was ever regarded as a harbinger of peace and restoration to *Kol Yisrael*. After the Book of Lamentation which depicts the sorrowful march of Israel from his ancient state of glory into a state of exile, dark, weary and gloomy, the Sabbath that follows the ninth of Ab bids us to remain optimistic and not waver in the divine promise given us acent the restoration. "Comfort ye, comfort ye, my people," exclaimed ISALAH and this prophet's cheering message has sustained Israel throughout his dark, weary and dreary nights of exile.

For all this the Jew has remained steadfast and faithful to his ancient ideal until a century ago, men with dim visions arose who tried to lure Israel from his hope of restoration. There are still remnants of their disciples who follow tenaciously the false theories of the latter, but, happily, their number is waning and within the next generation or so they will disappear and vanish from the stage of Jewish life. The future is full of hope and optimism. Israel has yet to reap with joy that which he had sown in tears. The present beneficent activities in Zion tend to strengthen the hope that the day of restoration is high and that the days of exile period are numbered. Although there is much to be thankful for, we must remember that we

have still numerous disadvantages in our ancient national homeland to contend with, and we must work unceasingly to secure further concessions and strengthen our stronghold in order that our foundations may not be easily wrecked and shattered by our enemies and would-be friends. The hope that Zionism has instilled in our breasts has remained unshaken and we look forward with a feeling of increasing optimism to the future. We share the views of that great scientist and leader in Zionism, DR. ALBERT EINSTEIN, when he says in the columns of the New York *Jewish Tribune* of the 10th June, under a special article "When I Realized my Jewishness":—

My Zionism does not exclude a cosmopolitan Welt-Anschauung. Ever mindful of the reality of Jewish nationalism, I submit that Jews also have duties towards their environment. But in general, Zionism permits of manifold interpretations. For the Jews of Ukraine, Poland or Russia it has opened new possibilities and new hopes for decent living, but to me, the outstanding feature of the idea is that Zionism strengthens self-pride and self-respect—qualities indispensable to the continued existence of the Jewish people in Diaspora countries.

On the eve of our National "Yahrzeit" we dedicate ourselves *de novo* to Jewish Nationalism and vow to work unceasingly for the great cause which is our only shield and buckler in these days of storm and stress.

#### A CANDID CRITIC

The *Japan Chronicle*, an English daily published in Kobe, is profoundly exercised over the spread of anti-Semitism. It sheds crocodile tears over the fate of the Jewish people in the diaspora. While pretending to be friendly towards the latter, it has no hesitation in attributing the growth of anti-Semitism to "Jewish Nationalism." On the one hand, our contemporary bewails the destructive work of the anti-Semites in turning the wheel of civilization backward, and on the other it refers with evident glee to the possibility of the Jews being crushed under the weight of the latter. Sometimes it is difficult to follow the views of our contemporary on the knotty problems besetting us. They are expressed in an indefinite and vague tone. They are neither fish, mutton nor fowl. It jumps from one end to another. On one point it makes a splendid showing and lo! it leaps backward and smites its hip and thigh. It leaves the reader bewildered. It leaves him to form his own conclusion.

Of late, the Editor of the *Japan Chronicle* (who, by the way, is an agnostic) has given lavish attention to Jews, Judaism, Zionism and anti-Semitism. In its issue dated 12th June, there is a leading article under the caption: "Jewish and Gentile Intolerance." Our contemporary has drawn extravagantly from the columns of the anti-Semitic journals, such as the *Plain English* and the *Morning Post*. By way of showing that

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#### MR. MAURICE BENJAMIN SHANGHAI MUNICIPAL COUNCILLOR



MR. M. BENJAMIN.

We are privileged to publish in this issue a brief sketch of the career of MR. MAURICE BENJAMIN, whose name looms large in the civic life of the local Community. For the past and current years, he was

elected to serve on the Shanghai Municipal Council's Board of Councillors, this year, unopposed. Jewish residents of Shanghai are no doubt aware that in the last half a century, Jews have played prominent rôles as Councillors of the Municipal Council; among them may be mentioned, MESSRS. S. A. NATHAN, MARCUS EZZERIZ, E. SHELLIM, D. M. NISSIM, M. S. GURBAY, S. M. MOSES, WALTER ELLIS, S. A. HARDOON, EDWARD I. EZRA, and A. HOWARD.

The present Councillor MR. BENJAMIN is born and bred in Shanghai, son of one of the leading members of the local Jewish Community. He won his way through toil and hard work and ascended the ladder of life and fame without extraneous aid. His views are large, tolerant and generous, and whenever he manifests the deep interest which he takes in public affairs, it is always on the side of progress and sound civic policy. He is most charitable and humane. The local Jewish Girl's Club, which was formed here lately, is largely indebted to his energy and kind support for the very material assistance he rendered to it.

#### WE OWE MUCH TO THE JEWS

(From a Sermon Delivered from the  
Pulpit of Second Baptist Church,  
Lawrence.)

By REV. CHARLES P. MACGREGOR.

"One of our fundamental American principles is all men are born free and equal. This means that all have an equal standing before the law, and all have an equal opportunity in American life. Neither two, nor eyes should open or close a door in this land of the brave, and home of the free. During the past year, as never before in America, the Jew has been criticized, accused and even persecuted. That the Jew should receive such treatment is not new. In ancient Egypt, in Babylon, and under Roman rule, his life was made a burden by the oppressions heaped upon him. In Europe during the middle ages, and since, his lot was made miserable, and his life was frequently taken. During the great war no people, except the Armenians, were more terribly mistreated.

"But why should America raise the cry against this race?"

"Henry Ford charges that the Jew prefers the field of large capital. He forgets to say that many Jews—the great majority of them—are doing business just as other Americans, and therefore charges that they only appear where millions are involved. He forgets to say, too, that many Americans of other races also prefer the field of large capital. He forgets to urge that for Jews have ever made money as rapidly as Henry Ford.

"He charges, too, that the Jew has never assimilated with other races. This may be greatly to the credit side of the question. The ancient races nearly all assimilated and passed out as a force in civilization. The Jew made his contribution, and keeps on as a real force in the life of the world. He has maintained his identity largely because he has held his own pure.

"Our Christian Saviour was born a Jew, and by Jews he was educated and trained. The early apostles of our religion are nearly all Jewish in the life of the world. I urge it because I am an American, and to be a true American I must treat all races and faiths alike. I urge it because I am a Christian, and because the Christian spirit demands that I must treat all men as my brothers."

#### JEWISH WOMEN ALL OVER THE WORLD ASKED TO GIVE JEWELS FOR ZION FUND.

Mrs. Chaim Weizmann, Wife of  
President of World-Zionist  
Organization, Appeal to  
Jewish Women.



MRS. CH. WEIZMANN.

An appeal calling upon the Jewish women to take part in the reconstruction of Palestine as the Jewish National Home by contributing their "Jewels and Treasure, Gold and Silver, new and old" to the *Keren Hayesod*, was issued by Mrs. Chaim Weizmann, wife of the President of the World-Zionist Organization. Mrs. Weizmann, herself a physician, is the President of the Women's International Zionist Organization, which is trying to raise £2,000,000 for welfare work among Jewish women and children in Palestine. Mrs. Weizmann expects that the Jewish women will follow the example set by the Jewish women in the war and pogrom stricken Ukraine who recently sent over thirty cases filled with jewels, largely engagement rings, to the London office of the Palestine Foundation Fund.

A lady correspondent writing in the *American Hebrew*, of New York dated 22nd April last, gives a striking sketch of the wife of the President of Zionism. "She says:— Mrs. Chaim Weizmann, a pretty, vivacious brunette, almost girlish in her chief French frock, gives the impression of the cultured Parisienne! She is highly ornamental to any scene and set his uncommon gifts of mind and character. Her conversation ripples and sparkles in fluent English whose charm is enhanced by the faint suggestion of a Slavic flavor. She confesses, with the most winning of smiles, that she loves pretty clothes and the good things of life. She registers what is known among connoisseurs, social and commercial, as "expensive simplicity." It is particularly striking that she does not wear a single jewel."

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it does not sympathise with the views of the latter publications, the *Japan Chronicle* endeavours quite childishly to fasten the blame for the "cultivation of malicious hatred" by the latter on the Jews for "encouraging such narrow nationalist movements as Zionism," and says, as it were, "Serve you right!" It is palpably obvious that the *Japan Chronicle* does not like the Jews to re-establish their Commonwealth in Palestine and like others who have not studied the Jewish problem well, prefers the Jews to remain slaves and scattered all over the world as toys in the hands of their enemies, such as Baron UNGERER and his miserable ilk. Happily, the world to-day is not ruled by such cruel taskmasters who are bent upon crushing the soul of a nation and humpering the manumission of one and releasing others of less attention to such claims. In the words of the London *Jewish Chronicle*, "The re-nationalization of Jews in Palestine has for twenty centuries been accepted by the vast mass of our people as part of their hoped-for destiny. For the world believes, as it has been made to believe, that the opportunity for realising that destiny, for crystallising our hopes and aspirations, has been given to us."

Not content with prying into the affairs of its neighbour, (for, after all, what right has the *Japan Chronicle* to meddle in Jewish politics?) it proceeds with a disgraceful attack on this journal. It frankly declares that ISRAEL'S MESSENGER "is a disgrace to Judaism." Evidently Mr. ROBERT YORKE is an authority, for he refers to the "ferocity of the Jewish Law of the Old Testament." To expect any consideration from such illiberal class of critics when their minds are saturated with prejudice and poison against Judaism, is out of the question. They belong to that school of thought, which the late PROF. SOLOMON SCHENKER described as "higher anti-Semitism." They hope to save the body-but to kill the soul of the Jew. Judaism to them is an anachronism. The Jew must be absorbed, say they, or be annihilated, if he persists in his attempt to restore his ancient patrimony in the land of his ancient Commonwealth. Happily, the Jew has resisted in the past and will continue to resist the aggression of such external foes. There is no indication that the Jew will surrender his ancient ideal for a mess of pottage. As the London *Jewish Chronicle* well says, "We have resisted destruction, not because as a people we are immune from the fate that has overtaken others, but because we have won immunity through abiding, in face of every trial, by our ideals, in loyalty to our God-given heritage."

Mr. ROBERT YORKE is still young when compared to the age of the Jewish nation. As the prophet EZEKIEL said, "God does not desire the death of the wicked, but to turn from his evil ways, so that he may live." We may yet live to see our young critic modifying his views concerning the Jews and Judaism, of which he pretends to

know a great deal, but in reality he is as ignorant as the new-born babe. We Jews never like to see our enemies and would-be friends perish in their wickedness but to turn from their evil ways and become more humane and considerate towards humanity in general. This is the quintessence of what the prophet EZEKIEL taught us, and what we in our dispersion of two thousand years have striven to sustain and maintain at all costs.

### THE SILENT WORKER

In the Zionist Movement there have always been those who have gone about their work silently, modestly, and without fanfares. They could be depended upon to do their work from day to day. They did not have to be summoned to meetings. They knew the work they had to do and did it. Since 1914, when the war began, and there was turmoil and restlessness and excitement, and the movement's success became apparent, and erstwhile opponents became adherents, the silent worker was submerged. He became an incidental detail of the movement.

The Balfour Declaration was issued. Jews by the thousands were fired with enthusiasm. What! A two-thousand-year hope is to be realized? The British Army is marching into Jerusalem? The shackles of Turkish misrule are to be cast off? Palestine is to be free? They rallied around the flag of Zionism in thousands and ten thousands. In this surprising growth, individuals lost their identity. The old units became too small to hold the new recruits. The Zionist club or society became too small. Something else had to be created in its place. Districts were formed, and all Jews, young and old, conservative and radical, Yiddish-speaking and English-speaking, were fused into them. Naturally, the silent worker was not even seen because of his insignificance and silence.

Jubilation is not a thing that endures. There had been delays and anxieties. The real did not measure up to the ideal. The visible was not what Zionists had pictured in their minds when they were dealing with the invisible. The real was disconcerting in its blunt material form. Not only that. But after jubilation came the day of work. The Jewish national home was not a matter of speculation, but became a thing that was to be made. It required work, patience, sacrifice. The enthusiasm of the enthusiasts was cooled by the obstacle presented, the practical things that had to be done to make the problem real. Many became indifferent. Many thought they had been misled by a mirage. Many were appalled by the responsibilities involved in continuing further with the enterprise. The Zionist Organization ceased being a band wagon with the appurtenances of a noisy demonstration. It began to settle down to the real hard work that had to be done. Action is the program of the day. Jews themselves must translate the Balfour

Declaration into reality. The Powers can give only their good-will and co-operation. Palestine must be built up. Enthusiasm alone does not build. Enthusiasm is only the oil that makes the machinery go without friction. *Work solves the Jewish problem.* And here again the silent worker, lost sight of during the war, comes into his own again. He has not disappeared. In every city, in every district, in every Zionist society you will find him. He is coming out of his hiding place. The mass is disintegrating and here are the silent workers prepared to do the daily task, the drudgery which is part of the great work that is before us.

His task is not different now from what it was five and ten years ago. It involves gathering the remnants of Jewry indifferent to our cause and persuading them to become partners in the Zionist enterprise, in the rebuilding of the Jewish home, in the renaissance of the Jewish people. It is upon the silent worker a great responsibility rests.

### ISAAC LANDMAN

MR. ISAAC LANDMAN, the Editor of *The American Hebrew*, New York, in a letter dated 20th May last, writes to us, *inter alia*, as follows:—

"I would like to have your opinion on our stand on the present controversy between WEIZMANN and MACK."

In the last issue of ISRAEL'S MESSENGER, we had given extracts from the columns of *The American Hebrew* and contrasted them with the views of another contemporary. It was on the face of it an attempt to widen the breach that has occurred between WEIZMANN and MACK, to which ISAAC LANDMAN refers in his letter to us with evident glee and enthusiasm. No Jew who is conscious of the great obligations imposed upon him in these days when the re-birth of our Nation is a stern reality, would watch the recent division of opinion between two leaders in Israel without misgiving. No Jew who has the welfare of his rejuvenated Nation at heart would endeavour to pour salt water on the wound that afflicts our people. No Jew who is really conscious of the great danger to which we are exposed to-day would endeavour to magnify and intensify differences of opinion between one party and another. These are days which try Israel's soul in all lands of adversity or prosperity. These are days which bid to either make or break the soul of our nation. In short, these days are to us pregnant with meaning. Every ounce of our energy is required for the re-building of our ancient Homeland in Zion, the only place where Jewish Nationalism can thrive and prosper, the only place where Jewish culture, Jewish art and Jewish civilization can be revived and Israel can dwell securely and develop his genius and become a beacon-light to the nations of the world. Happily, there is every indication that goes to show that we are moving successfully in those directions, notwithstanding the intrigues and the oppositions manifested by a negligible minority in

our camp. Under the latter category, ISAAC LANDMAN, of New York, ranges himself. He has done and is still doing his "bit" to thwart all our attempts Zionward. At the Peace Conference in Paris, two years ago, this traitor to his people sought to influence the Peace Conference to discredit the BALFOUR Declaration. The talking-to he received from LOUIS MARSHALL and JUDGE JULIAN MACK, who headed the democratically chosen Jewish delegations from America, has compelled him to leave Paris for his "home" discomfited, humiliated and broken in heart. Ever since ISAAC LANDMAN continued his "dirty" work. Overt and covert attacks with pronounced anti-Semites had been launched, all for the sole purpose of saving the Pittsburg platform of the Central Conference of American Reform Rabbis (with a membership of 22,000 souls) from total extinction. Having failed in his objective, LANDMAN suddenly woke up one morning to see an acute controversy developing in the Zionist ranks which gave him some hope of striking a fatal blow. A house divided amongst itself cannot stand long, said he, and now is my chance to strike at the very root of the Zionist Movement. Such in brief is the history of ISAAC LANDMAN, the mischief-maker. We have no desire to dwell further on the career of this remarkable man who, instead of adorning the sacred profession for which he was equipped from his childhood, thought fit to prostitute his pen and genius for vile purposes. There are those, say our Rabbis, who earn immortality in a second and lose it equally in a second. ISAAC LANDMAN belongs to the latter category and he will go down in history as a man who has miserably failed to earn for himself an immortal life.

### THE ANIMAL MAN

The present retrograde steps of humanity in certain parts of the world as is reflected in the great massacres of Jews and Armenians in benighted countries is a telling indictment of our civilization. If religion is to mean anything to us, it is to help men to hold sacred the sanctity of human life and to avoid unnecessary bloodshed. The religion that produces those class of murderers for the "greater glory of God," is a religion that stands condemned for its false mission and its false pretensions. "Try," says a modern philosopher, "to conceive a man void or divesting himself of the ideas of God, Eternity, Will, Absolute Truth—of the good, the true, the beautiful, the infinite. What would remain? An animal endowed with the memory of appearances and facts. But the man would have vanished; and you have instead a creature more subtle than any beast of the field, but likewise cursed above every beast of the field: upon the belly must it go, and dust must it eat all the days of its life" (Coleridge, *Table Talk*, p. 20.)

The virus of anti-Semitism is being injected in the child from his infancy. The child is told *nolens volens* a story in the Bible class that the

Jews are the people who crucified the Christian deity and are, therefore, the despised and the rejected of men! As the *American Israelite*, says:

Anti-Semitism, hatred of Jews, will never die out as there is preached from Christian pulpits the accepted story of the crucifixion of Jesus to harrow the souls of the listeners. Greatest is the harm done in the Sabbath Schools where there is instilled into the receptive mind of the children an insidious poison which becomes very violent with their growth and which in the fewest instances they succeed in entirely eliminating from their hearts and souls.

It is, therefore, no wonder that this poison grows and grows until it develops strongly with a passionate desire to avenge the wrong. If Christianity has failed to-day, it is because this vile libel against us has been inculcated in the minds of the child in his impressionable age which in turn brings untold miseries and unhappiness in the world. Christianity, with its untold millions would have been a great power on earth had the truth about the Jew been told and taught in the Sunday schools instead of the ancient myth being rehearsed against him. The world is sadly in need to-day of a great leader and saviour of mankind and until that Messiah to which we look forward dawns, there shall be no glimmer of hope for the groaning section of humanity. For the present we must be content with an *animal* man, with a "creature more subtle than any beast in the field." *Alas, that it should be so!*

#### OUR LOSSES AND GAINS

We wish to impress upon our readers the fact, that as we have contended since the Armistice, political Zionism is dead beyond the hope of re-surrection.—*The American Hebrew* (New York, May 6, 1921.

It political Zionism is not already dead, the sooner it is dispatched the better.—*The American Israelite* (Cincinnati), April 11, 1921.

LANDMAN and Wise "must be racing each other in their frantic desire to scotch "political Zionism." One says it is "dead beyond the hope of resurrection," while the other hopes "the sooner it is dispatched the better" Poor fellows! Their weak attachment to Judaism makes them forget that Zionism is not the figment of the imagination but a deep-seated yearning of Jewry to realize the hopes and aspirations, which go back to the date when the Temple at Jerusalem was reduced to ashes. These misguided souls who are masquerading as leaders of "American Judaism," show that they are the last dying gasp of men who have become bankrupt in faith and void of idealism. They, at any rate, seal their own doom and, by this means cut-off themselves from the soul of their own people. We look to the rising generation to make up the loss in the extinction of some of our men from our ranks. That the rising and coming generations will be Zionist to the core, goes without saying. What

we lose to-day will, happily, be reinstated by the band of sturdy and hardy pioneers that will yet arise to uphold the best and the noblest traditions of our Nation in *Eretz Israel*.

#### EDITORIAL NOTES

##### A SHRINKER!

It may be said of ROBERT YOUNG what ISRAEL ZANGWILL said once of LUCIEN WOLF:—"In British politics he is a *thinker*; in Jewish politics he is a *shrinker!*"

##### "A MAD WORLD MY MASTERS"

Who is LEON TROTZKY? He is a Jew! Who is ALBERT EINSTEIN? He is a German! This is how justice is meted out to us. *Olam Hafuch*, "A perverted world," some would say, and so it is!

##### A NEW DEFINITION OF ZIONISM

ROBERT YOUNG confesses his love and admiration for the Liberal Jews who oppose "Zionism as exacerbating distinctions between Jew and Gentile." This new definition of Zionism should be noted and will no doubt please those who are ever ready to quote a new author in the field. We hope that the Education Department of the Zionist Organization of America will mail some literature to Mr. YOUNG, so that he may see the new light that is just emerging, above the horizon.

##### WHAT IS KEREN HAYESOD?

Briefly put it is founded on:—  
The confidence we Jews have in the British Government and the British people.  
The confidence we must have in the Palestine administration.  
The confidence we have in our own efforts.  
The Keren Hayesod is pregnant with meaning to those who understand the Hebrew language. *The American Israelite* of Cincinnati, confesses its ignorance of the meaning of these two words. No wonder!

##### A VITRIOLIC CRITIC

We hate to leave a would-be friend severely alone. As our mission is peace we do not hesitate to come out in the open. We hate to stifle discussion, especially when it is conducted *Leshem*. MR. ROBERT YOUNG is a vitriolic critic of the Jewish Bible and Zionism. He claims to be an authority on both. If he had his way he would do what he can to tame the ferocity of the Bible and Zionism! Dislike for the unlike is the cause of prejudice, says ISRAEL ZANGWILL. And there's the rub!

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HON. MR. N. STRAUS

## Dr. STEPHEN WISE and Mr. NATHAN STRAUS TO VISIT CHINA.

"PROSPECT REMOTE NOW BUT  
WILL COME SOME DAY."



Dr. S. S. Wise

Having suggested to Dr. STEPHEN S. WISE the advisability of visiting China with the Hon. MR. NATHAN STRAUS, in the interest of Zionism, we are just in receipt of the following interesting communication from the former dated New York, 16th June, 1921, wherein he expresses a hope of realising this "dream some day":—

How I wish I could accept your invitation to go to China and Japan in the Fall. We do want to go to the Far East,—it is one of the dreams of our life,—but the prospect is rather remote now. Some day we will come and when we do I shall look forward to seeing you and meeting with you and my fellow-Zionists there.

#### THE JEWS OF BURMA

By Fred N. Levin, of Melbourne

Passing along Dalhousie street, one of Rangoon's business thoroughfares, a person is immediately struck by the large number of Jewish names that placard the leading shops in this busy and prosperous business place.

Burma has a large Jewish population, the majority centralized in Rangoon, and this is largely composed of "Bagdad Jews," with a sprinkling of high officials and merchants from the English Jewry.

Bagdad Jews are strictly orthodox, and closely follow out the ancient rites and customs of Judaism to the letter. They close their shops from sunset on Friday till sunset on Saturday, and also for the whole ten days at New Year and Passover, and on other festivals and holidays.

There is a fine school at Rangoon, of massive, tropical design, with all the comforts that could be designed in a tropical country. The seats are wide and far apart, and the building is furnished with hundreds of electric fans, to make the atmosphere as cool and as pleasant as possible for the congregants, and is lit with beautiful electric candelabras.

Service begins on a Shabbos at 6.30 a.m., and is conducted in Bagdad style, which is totally different in many respects from the English style; for instance, the Jewish ladies do not come to school on Shabbos, only on festivals and holidays, and the congregants all sing out loud and chant with the "Chazan" the different prayers of importance, and follow out certain formalities

which are not practised in English synagogues.

It was interesting to look round the school and see all Jews of many colours and features, right from the very "dark skin" to the "brunette," and even to the "fair skin," all wearing a "tallis" and reading the prayers. Although these may not be identical, yet they are distinguishable even by the "English Jew."

The Rabbi whom I was introduced to cannot speak a word of English or Yiddish, but is well learned in Hebrew and Arabic, and looked exceedingly nice in his long white linen gown and cap, with a splendid embroidered "tallis."

I happened to visit the school on a Shabbos when a "Chosen was called to the Torah, and a custom which impressed me greatly was this: Nuts, seeds, and spices were handed round to each of the congregants, and as the Chosen walked round the school every one threw after him the nuts, seeds, and spices as a "mizvah" of good luck and happiness.

Situated in the school buildings is a deep well bath, known as a "mi-cha," and is regularly used by the married Jewish woman, according to the ancient Jewish customs, and many other strange customs are carried out according to the rites and teachings of orthodox Judaism.

The Jewish people of Burma are clever and shrewd business people, but kind and hospitable, and always pleased to meet and entertain Jewish people, especially "British Jews," whom they look on as "deliverers and saviours" of their co-religionists from the unmerciful and tyrannical hands of the Turk.

#### THE SABBATH BRIDE

By Solomon Halevi Alkabtez  
Come, my beloved, with chrousing praise.

Welcome the Sabbath Bride, Queen of the days.

Sabbath, to welcome thee, joyous we haste;

Fountain of blessing from even thou wast.

First in God's planning, the fashioned the last—

Crown of His handiwork, chiefest of days.

City of holiness, filled are the years; Up from thine overthrow! Forth from thy fears!

Long hast thou dwelt in the valley of tears,

Now shall God's tenderness shepherd thy ways.

Wake and hasten thee, for come is thy light!

Up! With thy shining the world shall be bright.

Sing! For thy Lord is revealed in His might—

Thine is the splendour His glory displays!

**WALK-OVER  
FOOTWEAR  
OF  
PROMINENCE**

Walk-Over Shoe Store  
24 Nanking Road  
Shanghai.

[Continued from Page 10.]

#### OUR POSSESSIONS IN PALESTINE

It is reported that Jewish possessions in Palestine amount to over 800,000 dunams in land. These must be increased to over 2,000,000, if we were to keep pace with the rapid development of our ancient Fatherland. The generation which produced the Halutzim must provide the means to build up Palestine.

#### OUR MAN-POWER IN PALESTINE

The more Jews in *Eretz Yisrael*, the less Arab trouble in the Holy Land. Let us see to it that our man-power be increased and increased a thousand-fold! Here is work for all of us to do and the best way to do it is to subscribe to the Palestine Foundation Fund. China, Japan and Harbin answered the "call" by contributing £21,000.

#### THE HIDDEN HAND

Our Simon-pure orthodox contemporary, *The Hebrew Standard*, of New York, continues to designate EMIL G. HIRSCH, of Chicago, with the grandiloquent title of Rabbi without the quotation marks. And yet side by side in the same issue of the paper our contemporary piously hopes that its celebrated founder, JACOB PHILIP SOLOMON, "would look down upon it from the *Yeshibah shel Maalah* in approbation of its course!"

It would be interesting to know who is editing the *Standard*. Is there a hidden hand?

#### A PLETHORA OF JUDGES—"BEN PORATH YOSEF"

It is remarkable that no less than nine jurists in the United States have espoused Zionism. Their names are, MR. JUSTICE LOUIS D. BRANDEIS, JUDGE JULIAN W. MACK, JUDGE HUGO PAM, JUDGE HARRY M. FISHER, JUDGE BERNARD A. ROSENBLATT, JUDGE JOSEPH DANENBAUM, JUDGE OTTO ROSALSKY, JUDGE GUSTAV HARTMAN and JUDGE I. LEHMAN. There may be more; we are, however, not afraid of *Ayin Harah*. The identification of these eminent luminaries in their profession is a triumphant vindication of Zionism being thoroughly compatible with Americanism. While on the subject, we may add that two of the leading lawyers in the United States are now taking the leading rôle in the reconstruction work in Palestine, namely, MR. LOUIS MARSHALL and his multi-millionaire partner, MR. SAMUEL UPTERMAYER. *Lo Alman Israel*, is, has been and will ever be our watchword!

#### JEWISH JUSTICE

The Talmud tells us of a Rabbi who one day met his wife on the way to the Court. She had a case against a servant and the husband turned to accompany her. "I can plead my case myself," said she. "No doubt," he answered, "I am not coming to help you plead, but to plead in behalf of our servant."

Such has been the spirit of fairness and justice that animated our ancient sires in their desire to uphold the best and the noblest teachings of Judaism. Those Young blind critics who endeavour to disparage Jewish justice and Jewish ethical precepts which governed our nation from time immemorial, should pause a little and reflect that, with all their vaunted civilization they have not yet produced an ethical code that could in any way measure up to the noble and lofty standard of that ancient Rabbi of the Talmud whose supreme desire to "plead on behalf of his servant" is a mere reflex of the teachings of the Jewish Bible, the Jewish prophets and the Jewish Sages, "to let justice flow like a river and equity like a mighty stream."

#### DR. J. L. LANDAU, OF JOHANNESBURG

We are indebted to Rabbi DR. J. L. LANDAU, Chief Rabbi of South African Jewry for sending us two of his latest useful publications entitled, "*Don Ishak Abarbanel*" and "*Judaism in Music: Jacques Francis Halevy*." The former is published in classic Hebrew and is a beautiful art of typography, which we have no hesitation in commending to our readers. DR. LANDAU has rendered a distinguished service to Jewish literature in compiling this useful work and the same can be said of the latter publication referred to above. "*Judaism in Music*" is a fascinating subject and should be read by a wide circle of readers, for the author takes great care in unearthing for us a great name treasured in Jewish history but of whose achievements little or nothing is known by the non-Jewish world. DR. LANDAU's wide scholarship has enabled him to present us two useful, interesting and entertaining works, which we have no doubt will stimulate his readers to yearn for more works of a kindred nature. We sincerely hope that he will continue to issue such meritorious publications in future and thus save for the Jewish world the waste treasures which would otherwise remain buried in oblivion.

#### EINSTEIN AND BERGSON

Our distinguished co-religionist, PROF. ALBERT EINSTEIN, a great Scientist and a great Zionist has added much to his great reputation recently. Instead of credit being given to the Jewish Nation for having produced EINSTEIN, LORD HALDANE who presided at a meeting held at King's College, London, on the 13th June, shoved it on to Germany! Had the case been reversed and EINSTEIN instead of being a star in Israel, would have been convicted as a Bolshevik or what not, his racial origin would have been heralded and debited to us! Such has been our invariable experiences in the past. It is to rectify this anomaly that we desire to re-build our ancient home and there create our own culture, our own art and our own civilization, so that the proud achievements of our own people may not be

credited to other nations but to the rejuvenated Jewish Nation!

While on the subject, the name of another great star in Israel, M. BERGSON, is mentioned by the French Wireless, as having tendered his resignation as Professor at the College of France, with a view to devoting himself in future entirely to philosophical authorship. If we mistake not, the noted savant has already indicated his desire to serve in the Hebrew University at Jerusalem, and we hope that his resignation from the College of France will find him occupying a Chair in the Hebrew University where men of his great genius and intellects are needed to replenish the diminishing stocks of our philosophy and to carve out the future destiny of mankind!

#### "THE CHINA MAIL" AND THE SHANGHAI ZIONISTS

Let me add my conviction that the Shanghai Jews who attend Zionist meetings, vote Zionist and support the Zionist Press, are not Zionists. Or why don't they go to Zion?—*The China Mail* (Hongkong).

Query:—Are all the Britons in Britain? Are all the Frenchmen in France? Are all the Americans in America? Are all the Italians in Italy? Answer MR. TOM WRIGHT, answer. On your answer depends our answer. You cannot make one law for A and one law for B, unless you wish to disregard the Mosaic Law. Were all the Jews of the world to go to Zion, Zion could not find room for them. Were all the Britons to live in Britain, Britain will have equally no room for them. There is no reason why men of all creeds, denominations and nationalities, should not fraternise with one another. The hands on the clock would be set back were every nation to segregate itself into one corner of the world and not mingle freely with others. In spite of the fact that the "Shanghai Jews attend Zionist meetings, vote Zionist and support the Zionist Press," they, none the less, will still be good Zionists were they to remain out here and co-operate freely with their brethren in Zion. It is within our vivid recollection that during the late War, several enthusiastic Britons offered themselves to go to the front, but in order to protect the British trade they were asked to remain behind. We Jews can equally claim to protect the best interest of our ancient Motherland were we to remain where we are and let others who are persecuted and oppressed in benighted countries to go instead. These are plain facts and we are surprised how an intelligent critic, like the Editor of the *China Mail*, could put forward such a proposition which, in the last analysis, is really bizarre even in this grotesque times.

#### ANTI-ZIONIST ORGAN SUGGESTS CRIMINAL SOLUTION OF THE JEWISH PROBLEM.

Commenting on the recently passed Immigration Bill by PRESIDENT HARDING, *The American Israelite*, of Cincinnati, sounds a

note of despair and consigns itself to gloom. Rejecting Zionism as the only solution of the grave Jewish problem, our contemporary utters the following dirge:—

Inasmuch as Palestine has also been, at least for the present, closed to Jewish immigration, it would probably be the humane course to pursue, to assemble all those unfortunate Jews who have escaped from Poland, Ukraina and the other hell-holes of Eastern Europe, load them on board ships, carry them out to sea and there sink the ships. A quick death would be more merciful than the lingering, hopeless misery to which all the Christian governments of the world have condemned these unfortunates.

The foregoing is obviously written in a sarcastic vein as a challenge to our vaunted civilization, but the statement that Palestine is closed to Jewish immigration should be taken with a grain of salt. When the recent news of the riot at Jaffa reached Warsaw, five hundred Halutzim took to the roads for Palestine! This has been Israel's reply to the challenge! Rather than be buried in the sea as our contemporary "wittily" suggests, the Jewish pioneers will stand manfully for Eretz Israel and die as heroes and martyrs for the Holy Land! DR. ALFRED A. KORNFELD, writing from Jerusalem to the *Hebrew Standard*, New York, says:—"A people that will sacrifice the honours attendant upon the man and woman possessing such degrees as M.D., D.D.S., PH.D., LL.D. and build roads at 80 cents per day and cultivate the soil intensively, such a people is entitled to a land that they may call their own. It is Palestine, the home of the Patriarchs of the Jewish people that the Jew asks for, and according to the laws of civilization he is entitled to it."

Such is, has been and will ever be the indomitable WILL and the spirit of *Kol Yisrael*, minus the *American Israelite*, which prefers to remain *Hutz Lamahaney!*

#### THE PITY OF IT!

Our orthodox contemporary, *The Hebrew Standard*, of New York, in its issue dated 10th June celebrates the twelfth anniversary of the death of its celebrated founder JACOB PHILIP SOLOMON. *Alaw Hashalom*. It refers to the latter's unflagging zeal to Jewish ideals and his earnest devotion to Jewish traditions and vows to persevere in the same footsteps which had characterized the deceased. So far so good. We are indeed in need of many more journals of the type of the *Hebrew Standard*, but when we are given a specimen of the manner in which Jewish Nationalism, the backbone of orthodoxy, is trampled upon by the present Editor of the *Standard*, one cannot help saying that the journal in question is false to the ideals for which the late JACOB PHILIP SOLOMON laboured and earnestly striven in his lifetime. We are convinced that the present policy of our contemporary towards Zionism simply belies its pretension to uphold

orthodoxy and that it merely seeks to play into the hands of the arch-enemies of Traditional Judaism. We are, therefore, sorry to observe that in its issue dated 17th June, our contemporary has seen fit to indite the following editorial which in our opinion adds more insult to injury. When Jewry is face to face with a real chance to realise its two-thousand-year old aspirations, when the goal of Zionist strivings is within our grasp, an orthodox (sic) weekly instead of co-operating whole-heartedly with the leaders of the Movement, solemnly declares that it prefers to "laugh long and heartily over feeble Zionist attempts at statesmanship." O, the pity of it! O, JACOB PHILIP SOLOMON, how have you been betrayed! The words of ISAAH, ring true in our ears, "Children have I nourished and brought up, but they have rebelled against me"—

From far-away Shanghai comes the novel information that this journal and *The American Israelite* have signed a pact to help each other out in opposition to Zionist nationalism. Were not ISRAEL'S MESSENGER, as an organ of Zionist opinion, so deadly serious in its acceptance of the new *Shulhan Arukh*, the "law" of Zion enunciated by "Jews" and Jews of a sort, we should have suspected our Eastern contemporary of the wish to "spot" us and our fellow-editor of Cincinnati. Of course, there is a "pact" between us: to laugh long and heartily over feeble Zionist attempts at statesmanship.

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## BOUQUETS FOR "ISRAEL'S MESSENGER"

I am very grateful to you for sending me regularly ISRAEL'S MESSENGER. I am especially interested in your reports depicting the activity of the Zionist Movement in China in connection with Mr. Israel Cohen's visit. ISRAEL'S MESSENGER is to me a true messenger of the Zionist work and enthusiasm in the Far East.—  
LEO HERMANN, Secretary to Board of Directors of Keren Hayesod (London).

We have just received a number of copies of the Dedication Number of ISRAEL'S MESSENGER. We have read this edition with the greatest interest, and since we are convinced that our friends in Europe and America will be deeply moved—as we—at the attachment of our brethren in the Far East to our common and great cause, we are having this Number sent, with a suitable covering letter, to the most important J.N.P. offices.—  
THE JEWISH NATIONAL FUND (The Hague).

After perusal of your excellent current number of ISRAEL'S MESSENGER which arrived to-day, it is clear to us that, not only you are sparing no exertions to make the mission of Mr. Cohen a success, but that you are employing methods which are likely to foster the interest his visit has aroused.—  
DR. S. SOXNE, Executive Secretary, The Zionist Organization, (London).

I read ISRAEL'S MESSENGER with great interest and profit. It is a really first class production and does infinite credit to the Shanghai Jewish Community.—  
PERCY J. MARKS, (Sydney).

We have received ISRAEL'S MESSENGER of Shanghai, China, being a special number devoted to the installation of Rabbi Hirsch as Minister, and the consecration of the synagogue. The number is an elegant specimen of typography, and the matter it contains has a dignity and tone that is quite unequalled in any of our exchange contemporaries. Under the spiritual guidance of Rabbi Hirsch, and the support of the editorial staff of ISRAEL'S MESSENGER, Shanghai Jewry has all the potentialities for becoming a model Community in ISRAEL.—  
The Australian Jewish Herald, (Melbourne).

## PRESIDENT HARDING DCLARES INTEREST IN ZIONIST MOVEMENT



PRESIDENT HARDING

At a luncheon arranged by the Zionist Organization of Washington, the following letter communicated to its secretary was read:

White House, June 1st, 1921.  
Mr. Alexander Wolf,  
Zionist Committee.

Dear Sir:

I have already communicated to you my regrets that it is impossible for me to be present at the luncheon in honour of Dr. Chaim Weizmann, head of the Zionist Commission to the United States, but I want to add an expression of my most friendly interest in and for the Zionist movement. It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.

Please assure those who will be gathered at the luncheon to-day of my continued concern for the cause in which you are so zealously labouring.

Most sincerely yours,  
W. GAMALIEL HARDING.

Letters were also read from Vice-President Coolidge and the British Ambassador Auckland Geddes.

After a brilliant address by Dr. Weizmann and an appeal by Dr. Schürmann Levin, \$20,000 in cash were collected for the Keren Hayesod. Mr. Berliner of Washington donated \$10,000 towards the building of a Hebrew University in Jerusalem.

## THE EMPEROR FRANCIS JOSEPH AND THE JEWISH HERO

Many stories are told about the Emperor Francis Joseph, of Austria (he died five or six years ago), to illustrate his fairness towards his Jewish subjects. This is one story. He was reviewing a garrison in Vienna one day, riding along the front ranks of each regiment, accompanied by its colonel.

In riding past a regiment of infantry, he noticed a private, whose breast was literally covered with silver and gold medals.

"Who is this man?" asked the Emperor, stopping his horse. "These medals could only belong to a soldier of unusual courage and bravery."

"It is Simon Weissman, your majesty," answered the colonel. "He is indeed a brave and excellent soldier."

"Why has he not been promoted?"

"He is a Jew, Sir," the Emperor "Folly!" shouted the Emperor angrily, and turning away from the

surprised colonel, he rode up to Simon and said:

"Sergeant Simon, step forward." Simon did not move; he was not a sergeant, and did not know whom the Emperor was talking to.

"Lieutenant Simon, step forward. Do you hear?" ordered Francis Joseph. Simon's face flushed. Now he understood the Emperor's command, but he was so overcome by his feelings that he could not move—he who had never before known what nervousness was.

The Emperor noticed the soldier's embarrassment and kindly said: "Well, Simon, it seems that you are not satisfied with the rank I offer you. Then I must promote you to a still higher one. Step forward, Captain Simon!" This time Simon obeyed. He stepped forward, and stood at salute. The Emperor added earnestly: "In my army, brave men must be rewarded, and promoted. No matter what their religion. Mind that!"

And while he rode along their ranks, the regiment greeted him with such a thunder of cheering as he had never heard before.

## A JEWISH EDITH CAVELL WHO HELPED GENERAL ALLENBY WIN PALESTINE

British Government Erect Monument At Athlit To Perpetuate  
Her Glorious Memory.

### A WORTHY WOMAN IN ISRAEL

Ritka Aaronson will go down in history as the Jewish heroine who helped General Allenby to win Palestine from the Turks. In the early days of the war, Ritka, the heroine established a secret service headquarters at Athlit, close to Haifa which baffled the Turks.

In August, 1917, when the Turks were preparing a big offensive on the other side of Beersheba, the British got to know of it a few hours beforehand. Ritka was arrested a month later. She was beaten on the soles of her feet with a green twig, her teeth were pulled out, and hot bricks were placed under her arms to make her speak. She refused, and was taken to Damascus, where she shot herself. Her last words to her captors were: "You may spill all the blood you want, you may torture us, but you cannot prevent the British Army from coming here."

Ritka was practically Israel's Edith Cavell. As a mark of gratitude the British Government has erected a monument at Athlit to perpetuate her fearless action.



RIITKA AARONSON

## DR. ALBERT EINSTEIN, THE PRIDE OF WORLD-JEWRY

By Dr. S. M. MELAMED, Editor,  
"The Jewish Sentinel," Chicago.

If ever there was a living Jew who brought glory to the Jewish name it is no doubt Professor Albert Einstein, the famous physicist and cosmologist who is now the guest of the Jewish community of Chicago. Future generations will name Einstein in the breath with Copernicus, Galileo, Isaac Newton, Laplace and Immanuel Kant, for like these great cosmologists he has also widened

our scope of recognition of the cosmos and has contributed to our knowledge of the macrocosmos. Einstein's theory of relativity is not only epoch making but is actually revolutionary. As Jews we are especially interested in his theories of the cosmos because they go to confirm many ancient Jewish views of the make-up of the universe. On the other hand, Einstein's theories of the universe must in the end undermine the very foundations of Christian metaphysics and the so-called idealistic philosophy by beginning with Plato and ending with Schopenhauer. While the very metaphysics based on the so-called idealistic theory of recognition asserts that time and space are infinite, Einstein's theory says that time and space are finite and moreover that

the universe is finite and limited. The ancient Jewish doctrine is that time and space having been created by God are limited and that the universe is also limited. This is not the view of the one or the other Jewish philosopher but this is the official Jewish doctrine. According to the Jewish conception of things only God is eternal and in the cabalistic literature, God is called the infinite. His creations however are finite. In the rabbinic literature it is often stated that space is finite and of course if space is finite time is finite too, because of the interdependence of space and time which has only recently been proven by another Jewish savant named Minkowsky. Einstein's theory of space and time thus tallies with the ancient Jewish theory while it flatly contradicts the Christian theory of space and time. For the time being, the Christian world and especially the representatives of the Christian thought have had no time to busy themselves with the philosophical consequences of Einstein's theory of relativity but the time will come when Christian theologians and philosophers will hotly contest Einstein and will fight against Einsteinism with the same zeal as they fought against Charles Darwin.

### 22,000 CLERGYMEN FOR DISARMAMENT

Washington, June 22.

President Harding has received a delegation of the Church Peace Union, which presented a petition, signed by 22,000 clergymen of all denominations, urging him to initiate steps as early as possible with a view to the convocation of an international conference on the limitation of armaments.—*Reuter*.

Abraham Bloch, Rabbi of Lyons, France, was a chaplain in the French army, lying mortally wounded on the field, he turned and held a crucifix to the lips of a dying Christian soldier. Thomas Walsh paid the following tribute to his memory in a recent issue of the *New York Sun*:  
"Our hats are off to you, Rabbi Abraham Bloch.  
And it makes not the slightest difference regarding your racial stock.  
There's nothing in any Christian plan gives a better test of a gentleman than the spirit you showed  
When the death free glowed.  
And you held the cross in your failing hand  
To the dying lips of your comrade there—  
A bleeding mass in the hell-rocked land—  
And helped his prayer.  
Our hats are off to you, Rabbi Abraham Bloch!"

## THE ZIONIST DELEGATION IN CANADA

Premier Arthur Meighen on The Zionist Outlook

### JEWISH TRIBUTE TO ENGLAND

ENTHUSIASTIC RECEPTION

[From Our Own Correspondent.]

MONTREAL, 5TH MAY, 1921.

The arrival of the Zionist Delegation here has created a big stir followed with unparalleled enthusiasm for the cause, which Dr. Weizmann for the leader of the World-Zionist Organization represents. Several enthusiastic meetings were organized under the auspices of the Canadian Zionist Federation which undertook to raise one million dollars for the Keren Hayesod. Already vast sums were contributed and the future outlook looks wholly bright throughout Canada, thanks to the great leaders heading the Movement.

In honour of the Zionist Delegation a luncheon was given on the 3rd instant, at the Chateau Laurier which was attended by His Excellency the Duke of Devonshire, by Premier Meighen, and several distinguished members of the local Jewish Community. Mr. A. J. Freeman, the most popular President of the Canadian Zionist Federation presided, and in an excellent address accorded a hearty welcome to the distinguished visitors.

### PREMIERS' WELCOME

The Prime Minister, the Hon. Arthur Meighen, in a speech in which he showed a remarkable insight in the affairs of Palestine declared that it was a highly prized privilege to be present. The Premier continued:

"It is a great pleasure to be called upon to welcome to this Capital City of Canada, a gentleman so distinguished in three continents as Dr. Weizmann. I shall refer to his great reputation as a scientist only to the extent of saying that to few were the Allies so indebted as to him for making science the handmaid of war. But he is no less famous in tasks of peace, and it is as the head of the World Zionist Organization that we welcome him to-day.

"I can pretend to no special acquaintance, nor indeed, to any intimate acquaintance with the purpose which brings Dr. Weizmann to this country, but in welcoming him, as I do most heartily, I may perhaps venture to suggest some reflections on the great question of high statesmanship in



PREMIER MEIGHEN.

the treatment of which he seeks your sympathy and support.

### Ideal Sustained

"Not being in a position to contribute to your discussion on the plain of practical manoeuvre, I would suggest to you that Zionism is last great enterprise, the consummation of its hopes, is sustained by a grand ideal. The attraction of a home, of a homeland, must call forth devotion; and the long separation from the possession of Zion must strengthen rather than weaken the appeal to its children. But that appeal is of wider, of higher import than a mere impulse to return. Palestine to the Jews has always been their spiritual centre, it is now to become their spiritual centre, it is to become the fount and treasure house of Jewish idealism. And what a profound effect on the world's history has the Jewish genius had. If to Greece we owe our conception of beauty; to Rome our conception of law; we owe to Palestine, the religion which is the corner-stone of western civilization. Sinai is a Jewish mount; but so too are Olivet and Calvary."

### JEWISH TRIBUTE TO GREAT BRITAIN

We Jews of the British Empire, who are enjoying the protection of the Union Jack, British liberty, British equality, British justice and British fairplay, know full well what blessings are in store for them if we succeed in transplanting them in Palestine under British protection. By Britain taking the mandate for Palestine, we become the little brother in the great world Empire, and to you, Mr. Premier, the representative of the proudest and noblest daughter of this Empire, we are thankful for the welcome you extend to the representative of the newly adopted little brother.—A. J. FREIMAN.

### A Wonderful Future

"But the supreme justification of Zionism, as it seems to me, is not even this precious legacy to the world. This is but an earnest of the contribution which Jewry may make to the world's progress and happiness, and it is to the future that we must look. After nineteen centuries of diffusion, confusion, and varying degrees of suppression, what may we not expect from the emancipated genius of a gifted race? Bound as he has been, the Jew has brought rich offerings to humanity's service, and when the establishment of his national self-consciousness, by the creation of a national home, shall have assured for him, not only in Palestine but in every land, his individual freedom and self-respect, the world will be enriched by the product of his energy and spirit. It is a grand, a noble ambition.

"It is, it seems to me, of happy augury that this great attempt to reassert and fortify on native soil the Jewish national consciousness should be undertaken under the aegis of Britain. It foretells a development which we Canadians can peculiarly understand, and from our advance to nationhood I think you may draw hope and courage. The conditions are not identical, but the spirit is not so widely different. For a century, under the protecting wing of the Motherland, the scattered colonies on the northern half of this continent grew in strength; by union half a century ago they fortified that strength; and to day they have reached the stage where they are prepared to assume, not independently, but as a mature unit of a splendid whole. There is still another comparison which I believe you will not think fanciful. In Palestine the Jew is not, may never be the only racial stock. We, too, are not all of the same descent. But by an essay at patient understanding, by a

trial of sympathetic appreciation, we are achieving that justice which has made our homeland one and great. To this development our Jewish fellow-citizens have contributed not a little.

#### No Limit to Service

"I see also another mission for the Jew in Palestine. With all his extraordinary capacity for understanding and adapting himself to Western civilization, the Jew is of eastern stock. The world more and more grows one, and beyond Palestine lie those lands of myriad millions, of ancient civilizations, of mysterious cultures. How shall the west understand them? In India has just begun a vast experiment in government based upon western ideas. May Jewry, which gave Britain one of her most illustrious prime ministers, may she establish now between east and west, racially akin to one and intellectually understanding the other, may she not be the common interpreter?"

"Nor is this the limit of Jewish service to the world. The Jew has been, indeed is yet, a citizen of every nation under heaven. He should have, if he would establish his national home, I believe he must have a feeling of brotherhood, first with those of his own race, but as well with men of every nation. Really to advance the brotherhood of man, is this too high an aspiration? Can less be expected of a chosen people?"

The Premier was given an ovation when he had completed his speech, the entire audience bursting out in enthusiastic applause lasting for a considerable length of time. His speech was quite evidently sincerely appreciated.

#### Only Under Great Britain

He was followed by Dr. Weizmann, who declared that though Canada's Prime Minister had disclaimed a knowledge of Zionist affairs, he had yet outlined with prophetic vision the different phases of Palestinian development and aspirations. Dr. Weizmann thanked His Excellency and the Prime Minister for attending the function, stating that it was but an example of British thoughtfulness and democracy.

"And is it not remarkable," continued the speaker, "how instinctively the Jewish people of the entire world turned to Great Britain as the one great power which might be expected to extend a helping hand in its aim to restore its former country to its former greatness? It was not through political design that Britain was called upon to enact this role, but it arose from the belief that only under Great Britain could we be justly administered that made us ask Britain to be our mandatory."

The Prime Minister had pointed out the similarity between Canada and Palestine. There was one great

difference, declared the speaker, and that was size. Palestine was not a country, however, which could be measured with a yardstick. It was rather a country which was to be measured by centuries of history, not only for the Jewish people, but for the world. "And though we will build up a home in Palestine, more Jews will be living out than in Palestine," said the speaker. "Our idea, therefore, is to build up a community which will give something to the world."

#### Turn to Values

"We will create new values. We are said to be a proud race, but it is not too presumptuous to say that we may be the source of new social structures. We have been through schools, great schools of suffering, great schools of experience, and this we can now turn to values. New social forms may be created there as against the anti-social forms now so prevalent."

"I am strengthened in this belief by the type of immigrant we are getting—immigrants who are coming into the country from Soviet Russia, from Ukraine, from Poland, and from No Man's Land. Most of these are highly educated, great percentage of them having university degrees, the others all having at least a good education. Under ordinary circumstances they would take up various professions and no doubt make good. And now these men and women are coming to Palestine. They are coming in a spirit of service, in a spirit of sacrifice. They do not ask for specialized work, but are content to drain the marshes, build the roads, plough the fields. These men have a great spirit of social justice. They have been buffeted about so much that they can sympathize, and they have breadth of vision. They work in co-operative groups which they organize themselves. When the foundations of the country are laid in such a manner, it is my belief, that a new social structure with new social standards may result, from which the entire world will derive benefit."

#### Question of the Arabs

"The Prime Minister has touched on other matters, on matters of mixed races with different ideals. There is the question of the Arabs. This question is not one to be dealt with lightly. From a report which I recently received I am given to understand there was a riot in Jaffa. I hope the report was exaggerated, but even if it was not, it is serious. It indicates friction. I fear that we shall still have to go through tribulation. The whole Near East is in a ferment. Palestine is perhaps the quietest section. Yet there is trouble there too. At the same time it must be remembered that we are children of the same races. We can

understand each other. We have understood each other, and we shall co-operate once more as we did on former occasions.

"The Jewish people must realize that they cannot deal with the Arabs as drawers of water and as hewers of wood. The Arabs must be treated as equals, even though they are intellectually inferior. They must be carried along by our civilization. They must be dealt with patiently. "Those who guide the destinies of the Zionists are comizant with this task and with the difficulties it imposes and they understand the solution to the Arab situation."

#### Europe Needs Aid

"The work in Palestine is already commenced. The British government has established an administration of which we might well be proud. Europe is sick. We look therefore, to our great Western people of the United States and Canada to give us their assistance. Jewry is on trial. What will it make of its opportunities? We are out here to arouse the Jews to the great possibilities of the moment. However difficult the task may be, it will be fulfilled as Jews always fulfill their duties. Your Excellency, I hope the time will come when we shall repay to the British Empire at least in some small degree what they have done for us."

#### The Chairman

Mr. A. J. Freeman, who presided over the luncheon, called upon the assembly to drink a toast to His Majesty. Addressing His Excellency, he introduced the speaker and dealt briefly on the importance of the commission. He said in part:

"Your Excellency, ladies and gentlemen:

"This is a red-letter day in the history of Ottawa Jewry, and we are thankful to all here who have joined with us in honouring our distinguished guest. To Your Excellency we are particularly grateful for the honour you have paid our guest by your presence; and while as president of the Zionist Organization of Canada, I speak officially for Canadian Jewry only, I know I am voicing the sentiments of Jewry the world over, for Dr. Weizmann is to us more than president of the World Zionist Organization—he is our national hero. To-day, there are hundreds of thousands of destitute Jews in Eastern Europe without homes—without country, and their only ray of hope is centered in Dr. Weizmann and the Zionist Organization."

"We Jews of the British Empire, who are enjoying the protection of the Union Jack, British liberty, British equality, British justice and British fair play, know full well what blessings are in store for them if we succeed in transplanting them

in Palestine under British protection. In Britain taking the mandate for Palestine, we become the little brother in the great world Empire, and to you, Mr. Premier, the representative of the proudest and noblest daughter of this Empire, we are thankful for the welcome you extend to the representative of the newly adopted little brother.

"While it is true that just now we are poor and ragged, yet we are a grateful people, and we shall make ourselves worthy of the confidence placed in us by the British Empire."

The luncheon came to an end with the singing of "God Save the King," and with the rendering of "Hatikvah."

## JEWISH MARTYRDOM IN POLAND

### THE SOUL OF CHRISTIANITY AT STAKE

The history of the Jews chronicles innumerable records of trials and tribulations, troubles and sufferings, tortures and tormentings, in all times and climes, countries and continents, ages and generations; but the excesses and pogroms, perpetrated on the Jews, continually, for the last two years, since barbaric Poland was made an independent Republic by the grace and good offices of the Allies, at their august sessions, in the course of signing the treaties of Versailles, supersede eradicates a hundred fold. At the commence and instigation of the government, both soldiers and civilians, citizens of the regenerated Poland maim and mutilate, butcher and slaughter, ravish and violate, torture and assassinate men, women and children of all classes and ages, for no other reason, cause, pretext but being sons and daughters of Abraham, Isaac and Jacob, and Sarah, Rebecca, Rachel and Leah. Suffering, as the Poles themselves did for one hundred and fifty years, under the knout of Russia, the scourge of Germany and the cudgel of Austria, they are wreaking vengeance now on innocent and defenceless Jews and moistening the soil with Hebrew blood and Israelitish marrow.

Following the Mosaic law and in pursuance of tradition, Polish Jews never shave their beards, mustaches and whiskers; these facial ornaments of the Jews are somewhat favoured by the Poles of the supposedly Christian persuasion, who invented a new sort of amusement, pulling and cutting Jewish beards and whiskers, removing ferociously, at the same time, the skin, flesh and bones from the Jewish faces and causing terrible affliction and unbearable pain. There are Jews, indeed,

whose flowing beards give them patriarchal looks and majestic appearances, sources of inspiration and objects of appreciation for the oldest race on earth, who gave mankind God, Jesus, Bible and ethics. Why Assyrians, Babylonians, Romans and other nations and peoples of pre-historic days and olden times disappeared from the earthly surface, leaving no trace behind them? The Jews being exceptional, outliving their oppressors and conquering their persecutors, the beard proving the connective tissue and coupling link between the ancestry and progeny. The Jew, walking through the streets of Warsaw, Lemberg and Cracow, with his bearded face, could never injure the commerce, industries and trades of the given places. Why then this barbaric treatment? Why then these fiendish atrocities? Why then these savage perpetrations? Old Jews, whose souls sacrificed their lives for the world democracy, whose daughters joined the ranks of the Red Cross and whose money bought ammunition and other material for the fighting armies, poor and bereaved Jews are slowly but surely annihilated, just for the sporting delight of blood-thirsty soldiers and their murderous superiors.

European exchanges and foreign correspondence contain scores of cruelties and atrocities in connection with the pulling of whiskers and cutting of beards. A man of Warsaw writes to his friends in New York begging him to interest the American Jews in their unfortunate kinsmen in Poland and get them out of the hellish quarters and the pandemonial regions. Life in Poland for the Jews is unbearable, the degradation and humiliation baffling all descriptions; the killed as martyrs for the sanctification of the name of God of Israel are certainly better situated than the living in constant misery and continuous

wretchedness. The writer of one of the letters relates of his experience, which may be added as augmentary dinges to the Book of Lamentation. He visited one of the rabbis in a Polish provincial town and, as it is customary with the Jewish people, the visitor extended the rabbi his right hand with the traditional salute of Shalom Aleichem, which the rabbi tearfully returned with the reverse of the sentence falling, however, to offer his hand to the one outstretched by the visitor. Defending his white and flowing beard from its atrocious marauders, the rabbi had his right arm amputated! Gloomy and pensive, the rabbi remarked, he prates the Lord for His mercy that endureth forever, for having two arms, he could easily dispense with the service of one, but having only one beard he could never lose the latter, the arm, therefore, made a good substitute. This rabbi certainly overbalances a thousand others, rabbis and laymen, for piety and devotion, submissively accepting God's punishment without any plaint or murmur. Fellowmen, who is the better of the two, the Polish soldier or the Jewish rabbi? Civilization and twentieth century, what do you say about that?

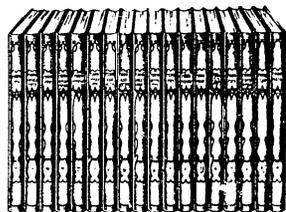
### N. LAZARUS

QUALIFIED OPTICIAN  
By examination Fellow of  
the Worshipful Company of  
Spectacle Makers, London.  
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### NEW SYNAGOGUE AT POONA CONSECRATED TO THE GLORY OF EL ELYON

Impressive Sermon By Prof. Ezekiel

UNIQUE EVENT IN THE HISTORY OF THE BENE-ISRAEL

[From Our Correspondent.]

BOMBAY, 10TH JUNE, 1921.

The consecration and opening ceremony of the "Sukkah Shalom" Synagogue in Basta's Field, Poona—the city famous for the seat of the Indian Peshwas about 5 hours distance by rail from Bombay took place on Sunday, 29th May, 1921.

The building, of which the cornerstone was laid by Mrs. Solomon Aaron in December, 1919, provides a fairly large accommodation. It has been established to meet the growing needs of the Bene-Israel Congregation, which had worshipped for many years in temporary premises as Prayer Halls. The exterior is built in red brick and the interior simple in modern style, has installation of electric lighting.

The consecration ceremony was performed by Professor Dr. E. Moses Ezekiel, B.A., LL.B., of Bombay, and the building was formally opened by Master Lion Joseph, as willed by his late grandfather, Mr. Solomon Aaron (of blessed memory) who had obtained the right of opening and naming the Synagogue by making the highest contribution to the building fund.

The ceremony was attended by nearly 1,500 persons, the majority of whom consisted of Israelites from Bombay. The usual circuits having been made round the Amenor, the Psalms sung, and the Mishna Service read, Prof. Dr. E. Moses Ezekiel delivered the following sermon on "A Little Sanctuary," taking for his text, Ezekiel, 16—17—

MY DEAR BRETHREN.—Our Holy Writ records a professional, in celebration of the elevation of Zion due to the wonderful victory wrought by the Lord, in which the final word of the chorus is "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps 118:21 In a manner not unlike, your hearts must needs repeat this chorus, now that you enjoy this day of the bliss, with which your devoted labours have been rewarded by the successful completion of this edifice which you have erected as a Sanctuary to the Lord, and for the dedication of which to the glory of God, we are to-day congregated.

The struggles encountered by you and the difficulties with which you were beset did in no wise subside or damp your spirit. You and all those who have co-operated with you



DR. E. M. EZEKIEL.

have shown to a high degree love, concord and voluntary sacrifice. You have combined your efforts with generous deeds; you have given your hearts according to the measure of your means and have thus succeeded in quieting your apprehensions. With

#### TRUST IN THE LORD

you looked forward for His victory and you have now just cause to be satisfied that the work of your hands has been carried out successfully. Let us iterate with emotion the benediction, which Moses of old, poured forth in addressing his brethren on the completion of the Tabernacle—resplendent with richness of beauty and glory—which the Israelites through their piety and devotion had erected in the wilderness. "May the Divine Majesty rest in this holy house which you have opened for prayers."

On this day of your rejoicing one's mind must needs make room for many and varied thoughts; for we are assembled not only to consecrate this house but also to consecrate our

gifts—aye ourselves. In my search through the wealth of moral lessons enshrined in our Holy Writ I could not select anything more appropriate for the text of my sermon than verse 16 of Chapter XI of the Book of Ezekiel. That outpouring of the prophet runs—

"Therefore say: Thus saith the Lord God: although I have removed them for off among the nations, and although I have scattered them among the countries yet have been to them as a little sanctuary in the countries where they are come—Ezekiel, XI: 16.

Ezekiel the son of Buzi, who belonged to the aristocracy of Jerusalem, was one of the first captives who were carried away to Babylon under Jehoiachin in 897 B. C. As a man of thoroughly practical nature with keen sense of the perception of human problems he read the signs and symbols of his times, was moved to intercede on behalf of the remnant of Israel; and despite the contempt with which the people of Jerusalem viewed the exiles, he obtained the assurance that the exiles would again enjoy the tokens of

#### DIVINE FAVOUR

Could there be sentiments more nobly conveying than the simple words conveying his divine message. This grand is as appropriately applicable to us—the Bene-Israel—now in the Diaspora as it was then adequately addressed to the Jews far back in the rolls of antiquity. Ages have rolled on since the prophet, so characteristically distinguished for his creative genius, poured forth his prophecy and the facts contained in it are patent enough for their applicability in our times. We have been and are still far off among the heathen and scattered among the countries. We have been long out of touch with Jewdom like the Chinese Jews at Koiengfu, and the Falashas of Abyssinia. In absence of historical data, the period, during which we have run the course of Indian Exile, cannot be fixed with precision. Tradition, the precursor of history, has to provide the future historian with materials to reconstruct the history of the Bene-Israel, which till now his fanatical zeal as regards the date when the early ancestors of the Bene-Israel emigrated into India, Maimonides the great Jewish theologian and philosopher, born in Cordova in 1135 and died in Fostat in 1204, once wrote to the Jewish Congregation of Fland in France and congratulating them on their efforts to keep the torch of the light of Judaism burning and disapproved of the ignorance of Judaism on the part of the Jews in India. Here is a small extract of Maimonides' letter to the

#### Wise Men of Luel

Be it known to you—my masters and friends—that in these hard times, none

are left to lift up the standard of Moses and inspire into the words of Rab Ashe but you I am certain that you and the cities near you are continually establishing places of learning and that you are men of wisdom and understanding. From all other places the Torah has utterly disappeared. The majority of the great countries are spiritually dead. The minority is in the hands of these or four places are on the road to consciousness. . . . But the Jews in India do not know either the written Law or anything of religion except that they rest on the Sabbath (Saturday) and circumcise (their sons) on the eighth day. Vide Blumhardt's Omer, Neuchâtel Vol. II pp. 3 and 4 vema 1857.

This letter was written by Mai monides some 700 years ago. The observance of the precepts of the Sabbath and Circumcision tended our ancestors to maintain their distinctiveness in the midst of diverse races in India. The extraneous evidence stamped with the authority of Maimonides, the great Cordovan philosopher, constitutes an assuring fact that the Bene-Israel have been in India no less than eight centuries during the greater part of which they surrounded as they have been by idolatrous people, were steeped in darkness with no spiritual light to guide them. Century after century elapsed before the light that was to shine into the darkness dawned. It was only within the period not much exceeding the last century that the wave of religious enlightenment reached them, reviving their dormant spirit and stirring them up to the essentials of Judaism with zealotness of heart, with earnestness of devotion and reverence.

#### A Story

I related, of old, that a young Jew was once taken captive, was carried away to a distant land and was sold as a slave. Cut off from his people, excluded from society and steeped in anxiety he passed his days in misery. Among the treasures which the city possessed a rare scroll was found which few could read. It was suggested that the slave might be asked if he would be able to read it. The scroll was taken to him; he saw it; he knew it. His mind was filled with emotion. He held it close to his heart, embraced and kissed it. For it was the scroll of the Torah that had taught him in his early days.

In a manner likewise it happened with the Bene-Israel that when the light of Judaism first dawned to them in their Indian Exile they were roused up from their long wintry sleep; and as the dew and rain revive the seemingly dead grass, in the revival of religion stirred them up to activity. With a zealous devotion they looked forward and clung to among the diverse teachings of the Torah, the

#### Spirit of the Shema

the principle of the Unity of God—inspiring of the words "Hear O Israel, the Lord is our God; the Lord is One." These words they found as a great acquisition, once lost and now recovered after a lapse of ages. In fact for a long time their spiritual Synagogue torn

consisted alone in iterating the words of the Shema. It is said that even before the manifestation of the Torah on Mt. Sinai the Patriarch Jacob had already on his death bed given vent to expressions meaning that Israel should dedicate his national existence to the promulgation of the principle of the Unity of God. Talmud (Pes. 56A) relates that when Jacob the Patriarch, just before his death gathered together his sons in order to reveal future events, suddenly found to his surprise the Shekhina departing from him. He suspected defects in his sons. Israel then asked them "Is there, possibly, amongst you any who are unworthy to rank as my children by not believing in God's Unity." Then the sons all unanimously answered and said: "Hear, O Israel, the Lord is our God; the Lord is one." Then the holy Patriarch fervently exclaimed: "Blessed be the name of the glory of his Kingdom for ever and ever." The first words a Jewish lad is taught to lip are the Shema. The last words uttered in the hearing of a dying son or daughter of Israel are the Shema.

Brethren: Consider for a moment the position of old, when our early ancestors in India were without a temple, without service, perhaps without human sympathy and whose exile could be deemed as a mark of being rejected by the Lord? Were there not large possibilities of their being absorbed by the surrounding nations? Yet through providential grace they maintained their own. In the words of the Prophet Ezekiel, we could say of them—the remnant of Israel in Indian exile—that God became to them as a

#### Little Sanctuary

in the land of their dispersion. The little sanctuary says Rabbi Samuel has come to mean both (Meg. 29) "a house of meeting" or a synagogue and "a house of instruction" or a college. In the history of the Bene-Israel of the Bombay Presidency this new Poona Synagogue stands the twelfth house consecrated to the Jewish worship, the first being the "Old Synagogue" founded in Bombay in 1796 and named on the day of its centenary "The Gate of Mercy" Synagogue. There have been countries in the west where our brethren had much to suffer from cruel persecutions, false accusations, and from wild fanaticism. Their synagogues even were denied their security. But we have cause to exult ourselves in the fact that we in India, are enjoying the blessings of religious liberty; and we have lived to see with a supreme sense of pride that three Jews—Mr. Montagu and Earl Reading simultaneously as Secretary of State and Viceroy of India, and Sir Herbert Samuel as British High Commissioner of

worthy assets of the British Empire. By a strange coincidence they form "a threefold cord" which, in the words of the Biblical Sage "is not quickly broken." Let us turn to our subject. Sanctuary to the ancient Israelite was the central focus—in fact the life source of his existence. The vivid description of the Tabernacle detailed in the Book of Exodus gives us an insight not only of the social, political, religious, ethical, intellectual and the national condition of the Jewish people, but also their soul life. In fact the Tabernacle was the holy shrine that stood as the holy shrine that helped the Jewish National Soul to breathe in eternal touch with the Most High, Brethren: Our days of life do not run a smooth course. Many of us have to encounter an arduous struggle for existence; some of us are drawn away by false hopes and ambitions. Interested love hatred and jealousy beset the paths of several others. Immersed in passions such as these, many men turn deaf and mute and hence indifferent to places wherein they should seek balm to their afflicted minds. Though as a natural course of events human minds are imbued with tempers not all alike, yet influence could be brought to bear upon them to work harmoniously. All our actions weighed in the scales of justice and righteousness must find way to the direction of peace.

#### A STORY

is related in the Midrash of a pious man, who had met with reverse of fortune. His wife consequently had to work as a servant to eke out her living. Once as he was tilling in a field, there appeared to him the prophet Elijah, the great of an Arab traveller and announced to him that he the pious was destined to enjoy prosperity for six years; but the thing depended on his option whether he would prefer to accept it immediately or some time about the end of his days. Though the pious man dismissed the messenger by bidding him peace more than once yet the messenger appeared a third time with the good news. The pious man at last told him to wait until he had consulted his wife. His wife readily consented stating that they were prepared to welcome immediate prosperity. No sooner the consent was given than the sun of prosperity dawned, rose and shone out with its brilliant luster. The sudden change for the better filled the pious couple with grateful emotion and they both praised God for His abundant mercies. A thought flashed across the mind of the pious lady, that as the thread of divine Grace had been extended to them, it behoves them to utilise their resources for the settled period to the bestowal of gracious favours and charities. She practised what she preached to herself. At the end of six years, Elijah again appeared and announced his intention to withdraw his bestowals, as the period conditioned with him had drawn near. The pious man said he felt it incumbent on him to consult his wife, as he did previously. He conferred with her. She advised her pious husband to assure Elijah that they would be only too ready to part with all that they had been bestowed on them, provided that the old Elijah found men more honest

## CORRESPONDENCE

### A SUFFERING RACE.— TRIBUTE TO RABBI HIRSCH

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—The last issue of your paper is a record number. I read with deep interest mingled with sadness the speeches delivered in connexion with the massacres of Jews at Urga. I really admire the dignity and the tone of Rabbi Hirsch's address.

"My heart," he tells us, "bleeds to see my people slaughtered like cattle." But the central idea of the meeting "was a cause for which every good and true man had worked in every age namely, Divine Humanity." The cancer at the Jewish life was really a cancer at the heart of humanity. All that could be done was to raise a cry against it. He then recognises, with just regrets, the utter futility of this cry. Our weakness, he argues, comes from the Powers failing to duly exercise their authority. "This failure is due to the world not having advanced enough to make the cause of humanity a common one and assume a collective responsibility for its interests." Here is a chain of logical reasoning perfectly sound in every link. Rabbi Hirsch practically protests not against the perpetrators of the outrages so much as against those who could have prevented them. These are the Powers, whose most solemn duty was and should always be to protect the weak against the strong. The material unity and harmony of humanity should be maintained and upheld as a most sacred principle. Rabbi Hirsch argues for this great principle. He justly attributes the failure to the imperfections of our vaunted civilisation. The happy era wherein it would be impossible for might to usurp the sceptre from the hands of Right has yet to dawn. And so long as it continues to be the reign of the former, the weak, however righteous, cannot avoid becoming the victim for sacrilegious sacrifices. The Jew happens, unfortunately to be one of these weak items. Hence his frequent sacrifice upon the altars of villainy, injustice, fanaticism, superstition and covetousness. It is the old story of the abuse of power than which nothing could be more lamentable in the history of man. It alone is responsible for women entering life as angels and departing from it as devils. Men are waking up too slowly to the fact that "the survival of the fittest" was good only for the first three stages and a half of evolution, namely, the mineral, vegetable, animal, and savage human life. For the remaining

three stages and a half this law has to be reversed into the Divine self-sacrificing tendency. In the former the current is from the circumference to self as the center. In the latter the current should flow from self as the center to the circumference not self. Religion introduces this in the form of fellow-love, forgiveness, sympathy, compassion, charity, good will, etc. The keynote is "God is good to all and His loving kindness flows equally to all His creatures," as the Psalmist tells us. "Those who worship God cannot do better than adopt their nature to His, or adopt His nature for themselves." The curious thing about it is that few religious inculcate this principle of self-sacrifice for the benefit of all humanity in its most accentuated form more than Christianity. In fact, it forms the fundamental principle of that creed. True life is in the universal, consequently life confined to the particular or selfishness is true death. We must try to live in our blood-ties, then nation, then race and ultimately in the life of all lives. Our heart must be trained to throbb or beat with the Heart of all hearts—the universal Heart. The individual drop must lose itself in the universal ocean to find itself really that ocean itself. This is the ultimate goal—Divine or cosmic consciousness. Men that detect the flaws of civilization and protest against them are men born in advance of the times. They are what people call geniuses. They act as pioneers. They are civilisations best friends. They supply our reformers and leaders. Their mission in life is for the regeneration of the race.

Voices like Rabbi Hirsch's are frequently under-estimated. They really echo that of the Almighty. They derive their eloquence from the depth of feeling, sincerity, justice, truthfulness, simplicity and fervour. Minds like these get accustomed to and vibrate with God's as much as it is possible for men to do so at the time. Rabbi Hirsch's cry may not succeed in the colossal work of uplifting the whole status of civilisation in a few days' time. But it will never fail to be a mighty note or factor in the contribution towards that end. The immutable Spiritual Law of prayers or supplications is that—The Highest never fails to respond to the Dearest in us; words that issue from the heart find their way not only to other hearts but to the Heart of all hearts; and petitions advanced sufficiently by intensity and sincerity of feeling the concentration win their way straight into the Presence of The Lord Chief Justice of the Universe who presides at the highest Tribunal and to dispense Justice by the deepest silence. Speeches like those of Rabbi Hirsch should be preserved, reproduced and published broadcast.

### M. BERGSON RETIRES

#### What He Intends To Do

(French Wireless.)

Paris, June 29.  
The newspapers announce that M. Bergson, the eminent philosopher, at the age of 61, tendered his resignation as Professor at the College of France, with a view to devoting himself in future entirely to philosophical authorship.—Reuter.

They should not be allowed to sink into and disappear in oblivion.

Civilization is seldom stationary. Indeed what is stable in this changeable world of ours except change itself. Rabbi Hirsch furnishes an excellent example of this in his sublime speech under study. This he does when he tells us that the Christian of the happily bygone days, used to believe honestly that in persecuting, killing and robbing the Jews, he was doing something "fine." Thus a gigantic stride has been made. For it is not an easy thing to get people to give up their religious convictions. This is especially the case when they happen to be, in addition to pleasing God, of a helpful and lucrative nature. That there exists even at the present day instances of survivals of this old faith in Russia and other semi-civilized countries is therefore not to be wondered at. A faith like that dies as hard as the animal and leastly nature in man, in evolution. We do not arrive at Isaiah's predicted glorious civilization by leaps and bounds. Yet few despair of the ultimate realization of that great ideal.

Within the short space of time that Rabbi Hirsch and his harmonious helpmate have been in this part of the world, they have accomplished much for which they and the Shanghai community, deserve hearty congratulations. Yet most of what they have achieved is of a potential nature. They have been sowing seeds in the form of Hebrew school books, a girls' club, a library, etc. These they are now watering. We wish them long life to enjoy the flowers and fruits of this noblest of farming labours possible here before they depart for the gathering of the infinite harvest, awaiting them in the hereafter of which it is written *ajin la noathu Elohim zoddhka*, but for the present we wish to say to them *Bak Hazak u'comitz u'haotz u'el tealth*.

I am, etc.,

S. S. Levy,

Hongkong, 24th June, 1921.

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**THEORY OF RELATIVITY**

Professor Einstein Lectures In London  
London, June 17.

Professor Einstein to-day lectured in German at King's College, London, on his "Theory of Relativity." The hall was crowded and Lord Haldane, who presided, delivered a short speech in which he said that genius knew no frontiers and that they were grateful to Germany for giving them the genius of Professor Einstein who had given them a new conception of the universe.—*Reuter*.

Commenting on the foregoing, our esteemed local contemporary, *The Shanghai Times* in its issue dated 16th June, says:—

**Einstein In England**

Probably no German (sic) more keenly regretted the outbreak of the European War than Professor Einstein, who engaged only in scientific research and in no sense concerned in the political quarrels of Europe and of his own country, was yet deterred from enjoying free and unfettered intercourse with the scientists of England during the incidence of the late War. Most of us have implanted in us an unquenchable instinct for information which finds expression in the eternal quest for knowledge of humanity, and educated people the world over, the scientific as well as the secular element, will await with a sense of lively anticipation the full report of the lecture just delivered by Professor Einstein at King's College, London, on his "Theory of Relativity," of which we have yet but a vague concept. Lord Haldane's sentiment that genius knows no frontiers will be echoed by most thinking people, for the callous disregard by Germany during the War of all human laws can never detract from the world's admiration of the genius of Goethe, Wagner and Einstein, who are exponents of true culture in contradistinction to the *kultur* of Nietzsche and Treitschke, which has led Germany to the brink of disaster. This new conception of the universe given us by Einstein may bring about a reversal of many accepted ideas relative to the world we live in and bequeath to science a valuable acquisition of knowledge and a priceless heritage.

**WITTY AND WISE**

The children of Jerusalem in ancient times are said to have been exceedingly witty and wise, clever and bright, and they often outwitted Athenian travelers, who had a reputation for being particularly bright and not easily outwitted by foreigners. But when they arrived in Jerusalem they usually found their match. Here are some instances of ancient Jewish shrewdness, culled from the writings of the Rabbis.

"There, my lad," said an Athenian once to a little Hebrew boy, by way of a joke, "here is a quarter of a farthing, bring me something for it of which I may eat enough, leave some for my host, and carry some home to my family." The little lad went and brought him salt. "I did not tell thee to bring salt," exclaimed the Athenian. "That's true," said the boy, "but you told me to buy you for this coin something that you could eat of, leave and take home, you can eat as much of this salt as you want, leave some behind, and still you will have plenty to carry home. You can not tell me of any food that will go further."

Another Athenian once said to a lad, "Here, my boy, is some money; bring us some figs and grapes." The boy went and purchased the fruit, kept half for himself, and gave the other half to the stranger. "Is it customary here for a messenger to take half of what he fetches?" asked the surprised Athenian. "No," answered the boy, "but our custom is to speak what we mean, and to do as we are desired." "But I did not desire you to take half of the fruit," the stranger rejoined; to which the shrewd lad replied, "What else could you have meant when you said, bring us? Us includes the hearer as well as the speaker."

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**ZIONIST DELEGATION IN NEW YORK**



From left to right—M. M. Ussischkin, Dr. and Mrs. Weismann, Dr. and Mrs. Einstein and Dr. Ben Zion Messersohn.

Written for ISRAEL'S MESSENGER

## THE MA'ASER

By B. SIMON, London (England)

The whole non-Jewish world recognises that the reconstruction of the Jewish National Home in Palestine is not merely a piece of philanthropy. They are as well aware as are the Jews themselves that it is a task of national self-liberation which must and can only be the work of the whole Jewish people themselves. In the main it is a financial problem. There is no difficulty in securing the men necessary for Palestine. Tens of thousands of immigrants are anxiously waiting all over Eastern and Central Europe to go to "Eretz Israel." What is urgently required now is money—enormous sums of money.

It is clear that this money cannot be obtained from the British taxpayer. The Jewish people do not expect others to provide the means for rebuilding our home in Palestine. The sums required must be provided by the Jewish people themselves. Either we must take immediate advantage of the unparalleled opportunity now presented to us, or we must be false to our history and confess that there was no sincerity in our age-long prayers, no seriousness in our fervently expressed hopes for our National Restoration. It is unthinkable that, at the very moment when at last success is within our grasp, we shall shrink from the necessary financial sacrifices. There can be no question but that the Jewish people will do their duty. The only question that arises is the manner in which this duty must be done.

It is obvious that the sums required are of such a magnitude that no mere philanthropic effort, no ordinary call for gifts and donations, will meet the situation. An extraordinary—may, an unprecedented—effort is required to meet the unprecedented demands which it must be our privilege to fulfil. The "Keren Hayesod" furnishes the answer to the question as to how the money must be found. The response which the "Keren Hayesod" demands from us can be expressed in one word—

"Ma'aser." "Ma'aser" from the whole Jewish people. It is a great demand. It demands from every Jew throughout the world a sacrifice, but it is a sacrifice commensurate with the greatness of the task which confronts us. The "Ma'aser" is a title, a tenth part. First of all, a

tenth part of capital and in addition for the period of five years a tenth part of annual income. This is the sacrifice which every Jew is called upon to make on the altar of our National Cause. This "Ma'aser" principle is no new institution. All the way through the ages, from the earliest times down to this very day, the "Ma'aser" idea has been inextricably interwoven with our history. It is spoken of in the Bible at the very dawn of our history, as though it were an institution in common use in the days of the patriarch Abraham. "Ma'aser" became one of the Laws of Moses. In the Tannaic and Geonic periods, throughout the dark and troubled Middle Ages, this splendid "Ma'aser" tradition was developed and preserved, and to-day it lives on to fulfil its destiny by becoming the corner-stone in the edifice of our National Redemption.

To many a demand for "Ma'aser" for a title of possessions and income will appear Utopian. Many look upon it as impossible of realisation to-day, whatever might have been in the distant past. This is a mistaken view. Jews have always known how to rise to the occasion.

In the days of Ezra, Nehemiah not only introduced the traditional agricultural "Ma'aser" of grain and fruit, but a "Ma'aser" of men was instituted. Lots were cast, and one Jew in every ten was obliged to settle in Jerusalem. In later times, when the existence of a whole Jewish Community was imperilled or in the case of a minimal disaster, when it was found that one tenth was insufficient, more was willingly given. For instance, the Jewish Communities of Italy and Turkey gave up a quarter of all they possessed to ransom the captives and support the refugees during the expulsion of Spanish Jews and the Khizhitzky persecution. One further instance from the annals of the past. During the first terrible winter of the World War in 1914-15, great catastrophe overtook the unhappy Jews of Lithuania and Poland. The snow-covered roads of Russia were black with tens of thousands of perishing refugees who had been driven from their homes by the advancing and retreating armies. It was realised that at such a terrible moment only by the most extraordinary efforts

could funds for a minimum of succour be raised. The three Jewish communities of Petrograd, Moscow, and Kieff decided to raise a fund of 10,000,000 roubles within three years for the benefit of the refugees. At that time the rouble still had its more or less normal exchange value. The undertaking was regarded as quite fantastic and entirely impossible. Nevertheless, within the stipulated period more than 10,000,000 roubles were actually paid. This was due to the fact that the "Ma'aser" principle was applied, because it was realised that the occasion was not one for mere charity, but for saving from complete annihilation an important part of the Jewish people. Unfortunately, gigantic sacrifices in response to great disasters are all too frequent in our history. The tragedy is that, apart from the salvation of many thousands from death by starvation, no permanent and constructive results have followed from the colossal sums which have been spent in relief. If, then, the Jewish people has shown itself ready for such sacrifices for more relief, it is certain that no sacrifice will be too great when the task before us is not only to find a place of refuge for many thousands of the victims of persecution, but also the reconstruction of a Jewish Palestine. All over Eastern and Central Europe, Jews are making the greatest sacrifices for our sacred cause.

Thousands of young men and women belonging to the Jewish middle and upper classes are forsaking their universities and colleges, are giving up their learned professions, and are training themselves to the hard tasks of labour on the land, and are doing their best to fit themselves to work as "Chaluzim" in the land of our forefathers. Many of them are certain to battle through to success; others, alas! will perish by the way-side, fighting malaria, mired in a hostile environment.

They are prepared to give their all, to consecrate their lives, to give all their energies, for the building of our National Home. They are giving not "Ma'aser," not 10 per cent., but 100 per cent., not merely their money, but their very life-blood, their careers, and all they possess. Shall it be said that we Jews, who live here and everywhere in comfort, with all the advantages of Western civilisation around us, stand calmly by without backing them up, at least with our money? Can we stand aside and hold aloof?

The "Ma'aser" must be introduced just as it has already been successfully introduced in some countries on the Continent. Already many distinguished and prominent non-Zionists realise that they can no longer hold aloof. Some are already co-operating with the Zionists in the "Keren Hayesod." Nevertheless, what is most needed is

the compelling force of example. Let those who are serious come forward now, to-day, at this moment, and pay their "Ma'aser." Let them canvass their relatives. Let them agitate among their friends, so that these also may pay "Ma'aser" in their turn. No Jew has done his duty or proved his loyalty to the Jewish people so long as his "Ma'aser" remains unpaid. Let the leaders of Jewry, whether Zionist or non-Zionist, come forward now and justify their leadership by their example.

It is the great privilege of our generation to be able to lay the foundation for a new free life in Palestine for our people. This moment is one of which hundreds of generations which preceded ours have dreamed. May it be the verdict of the thousands of generations to follow that in the manner in which we rose to the occasion we proved ourselves worthy of the privilege

migrants from Europe. These were illusions. No Jews would be brought from Europe beyond those for whom the country's resources would be able to provide.

### Tribute To Jewish Colonies

After paying a tribute to the value of the work done by the Jewish colonies, Mr. Churchill said there was no reason why there should not be a steady flow of Jewish immigration. Referring to the prevalent disorder across the Jordan and to the raids made on French territory from this region the Secretary for the Colonies said that the restoration of order had been entrusted to Emir Feisal's brother, Emir Abdulla, who had undertaken to prevent hostile action against the French.—Reuter.

### Mr. Churchill On Palestine

The interesting reference to Palestine by Mr. Winston Churchill, Secretary of State for the Colonies, on the occasion of the introduction of the supplementary estimate in the House of Commons, is timely, if only for the firsthand information furnished of what is being done and the difficulties that are being encountered. There is nothing surprising in the statement that the Palestinian problem is at present more acute than the Mesopotamian situation, for it would be strange indeed if such a far-reaching and historic change in Palestine as that involved in the decision of the Allies to restore to the Jews their ancient patrimony did not give rise to suspicion and alarm in some minds, even though their fears are groundless. The Arab population, indigenous to the soil of Palestine, appear to be dominated by the ever-present and constant fear that they might be swamped by an influx of immigrants from Europe, and will doubtless continue to be thus alarmed until the reality of events will prove to them that their fears are illusory. Mr. Churchill's tribute to the value of the work accomplished by the Jewish colonies in Palestine is fully merited, for whose but Jewish hands are better fitted to restore to Palestine her ancient glory and fecundity? Having put her hand to the plough, Great Britain must go on. It is unthinkable that she will go back on her solemn pledge to the Jews, no matter what the cost and whatever the sacrifices. Jews have also sacrificed much in the past for Great Britain.—The Shanghai Times.

## THE MIDDLE EAST

Mr. Winston Churchill's Statement In The Commons

### PALESTINE PROBLEM

London, June 14.

In the House of Commons to-day, Mr. Winston Churchill, Secretary of State for the Colonies, in introducing a supplementary estimate of £27,197,000 for the Middle East Department of the Colonial Office, said the conference he held at Cairo with experts from Mesopotamia and Palestine had decided in favour of an immediate reduction of the number of troops in Mesopotamia from a 33 battalion to a 23 battalion scale, with a prospective reduction after October to a 12 battalion scale.

### The Unrest In Palestine

The problem in Palestine, continued Mr. Churchill, was at present more acute than that in Mesopotamia, though much smaller from a military point of view. The only cause of unrest arose out of the Zionist movement and the British pledges in connection with it. It was impossible to hold out any hope of reducing the present garrison of five thousand which might require some slight reinforcement. Seven thousand Jews had entered Palestine this year under the Zionist scheme. Their immigration had excited and alarmed the Arab population, who feared they might be swamped by im-

## CONFESSES "NATIONAL APOSTASY"

SHOWS NO SIGN OF TESHUBA

The *Israeli* has been repeatedly denounced as un-Jewish because of its attitude toward the Zionist project. Its editor has been denounced as a traitor to the cause and as a Meshumed, an apostate, because he has refused to allow himself to be misled by fanatical leaders, blind leaders of the blind. Events have justified his position much sooner than might have been expected.

[The foregoing remarkable confession appears in our Cincinnati contemporary of June 2nd last. The *Israeli* shows no sign of repentance and is determined to remain an open foe of Zionism. We admire the consistency of our contemporary, although we believe that it is mistaken in its policy. However, it has earned for itself a niche in the temple of Fame! But, unfortunately, for our contemporary, the recent review of "Twenty-five years of Zionism," by that eminent historian, Dr. Gortmann Dierssen, of Cincinnati, does not contain any reference or hint that the anti-Zionist organ deserves any praise for so ably upholding the minority rights of a century old Judaism. It is not improbable that Dr. Dierssen will take note of this when writing the history of the "Fifty years of Zionism" and thus give credit to one which has consistently opposed the rights of the Jews to their ancient Fatherland from which they were disseised by a cruel foe for two thousand years. We believe in square deals. We shall see that full justice be meted out to our Cincinnati contemporary, *be'ahavith haganim*, and its deeds and actions fully recorded in the archives in Jerusalem, so that future posterity may sing the "praises" of an enemy who had been active in fouling the nest of the people from which he has sprung.—Editor, ISRAEL'S MESSENGER.]

### PUBLICATIONS RECEIVED

The KEREN HAYESOD BOOK. Colonisation Problems of the Eretz Israel (Palestine) Foundation Fund. Edited by the Publicity Department of the "Keren Hayesod." Price 2/- net.

ZIONISM AND THE JEWISH DIASPORA. By PAUL GOODMAN. Price 4d. Published by the English Zionist Federation, 75, Great Russell Street, London, W. C. 1.

POST-BIBLICAL HEBREW LITERATURE. 2 Vols. Texts and Translation. By DR. B. HALPER, M.A., Ph.D. of Dropsie College, Philadelphia. Published by the Jewish Publication Society of America.

Written for ISRAEL'S MESSENGER.

## TO THE CONVERTED "HEBREW"—PREACHER.

By H. BERKNER.

There was an announcement in the local papers last month that a Jewish gentleman from America was to lecture on the subject "How I became a Christian." A man who is willing to come to Shanghai to sweat in this hot weather for the sake of administering to non-Christians: the faith of Christianity must be a zealous Christian indeed. If he has not bagged a good number of sinners this time the waste of his endeavours will be so much more pitiful!

The striking feature is the preaching of Christianity by a convert, which, rather, goes against the saying "A converted Jew and a domesticated wolf are alike." Much as you feed the wolf he will always be looking toward the woods. The same is the case with the meshumad. Much as his imagination may be lured with the promising glory of keeping company in Heaven with Peter and Paul, he will always be craving for the traditional "Koogle" (a sort of pudding) that was so agreeable to his orthodox palate on a Sabbath day after Synagogue services.

Never yet has there been an instance indicative of the fact that a Jew has adopted the new faith by conviction or for the love of it. In every case of conversion there has always been some material gain held out as an incentive to entice him into the new creed. In Russia many Jews have adopted Christianity in order to attain the right of residence outside the "Pale"; in other countries—to be admitted to the army or the political arena. In some cases the bait was a woman.

But soon after the object is attained it begins to lose the charm it held as when it was forbidden, and the bargain is discovered not to be so good after all. They all feel like the old farmer who was persuaded by the gypsy to trade off his good old plow horse. But, alas, the new horse that looked so fine and lively under the hypnotising spirit of the gypsy, when he was brought to the farm, the peasant, to his great sorrow, found him to be minus one eye, sore-footed and plus a good number of years as compared with the age given by the horse trader. —A very bad bargain indeed!

That every Jew after the embrace

of the new faith feels conscientious-bitten and remorseful is supported by the tale told in the Jewish prayer—*Kol nidrey*: every word in it is the expression of moral agony of those who have gathered in secret passages underground to weep over the loss of their moral peace, become their degrading hypocritical position in which they have been placed by the notorious Turquesada, and endeavouring to propitiate Jehovah by renouncing all vows and allegiance falsely pledged to the new faith.

Lord Beaconsfield in a hot debate in Parliament, when his opponent lured at him as an insult the epithet "Jew" replied:—"I am proud of it as it puts me in a direct line of descent from King David." The keen Jew for his Jewish origin was awakened in his Lordship's heart but not before he became a Christian.

Very dramatic was the end of Bogroff—an author of considerable fame. He happened to reside in Russia outside the "Pale." As a Jew he was persecuted by the police and threatened with expulsion. He appealed to the Government for the permission to remain where he lived. But, as usual, his appeal remained for a long time unheeded. To save himself from utter ruin he decided to take the alternative to embrace the dominant faith, which net gained him the right of residence. But, to his great dismay, soon after he committed the act, a reply from the Government to his appeal arrived, granting him, as an exception, the privilege of residence in recognition of his renown as an author. The remorse was too much for him to bear and he finally committed suicide.

Having thus approximately appreciated the moral fortitude of the proselyte and taking for granted that the lecturer is no exception to the anomalous psychology in his ardour for Christianity which he is now endeavouring to diffuse in Shanghai waxes suspicious. Is he trying to play the game analogous to that played by the old Bull in the Chicago stock yards? Thy fellow there an old cloven-hoofed trick who earns his living by trick and treachery, luring herds of his kin to the slaughter-house. He is so trained that

when a train load of cattle arrives he is let into their midst, mingles with them democratically, pokes his nose into their backs, thus, manifesting his Bullish friendliness. But soon turns round and proceeds straight to the slaughter house. The herd follows after him not to return any more. If not for the leadership of this old traitor the herd balks and refuses to go to the slaughter house as if forewarned by instinct of the reception awaiting them there.

Is this so-called preacher conspiring to trick particularly a few Jews into the slaughter house? I use the word "slaughter-house" in the full meaning of the word, because any man who barbers away his conscience kills his inner self. He destroys the spirit that lifts him above animal life and profanes the Holy of Holies within his soul.

What is the point of advantage (that Christianity offers in the competition with Judaism? They tell us the Mosaic law is severe and barbaric; theirs—is merciful and humane. This reminds one of Esau's infant little mouse that favored the rooster because of his militaristic mien and admired the cat for its graceful and obliging appearance. Yes, the law given on the Mount Sinai is severe and exacting, but at the same time it is practical and in harmony with human nature. Moses demands tooth for tooth. This is tough but healthy and indispensable in social order. A man who does not average a broken tooth is a coward, and as every body hates a coward he will surely get his eye gauged next. On the other hand a man who breaks the tooth of another is a brute and if he is not met with resistance in his villainy he will next gauge a man's eye. So comes Moses and kills two birds in one shot. He encourages the coward to bravery and tames the brute into gentleness. It is the same Moses, who landed a "Solar plexus" on the Egyptian brute for mistreating his brother Israelite. Now—the lowly and the meek—tells a person who was slapped in his face to turn the other cheek. Has Christianity been practicing this? The present world—chaos—is the answer to this. Instead of turning the other cheek they are tearing each other's throat like beasts. Injustice reigns supreme.

Hatred, falsehood and treachery are their daily prayers. Brutal force is the means of their existence. Human life to them is no more sacred. It is expressed now in terms of Marks and Francs. These money-changers who are cutting the pound of flesh from each other call themselves Christians!!

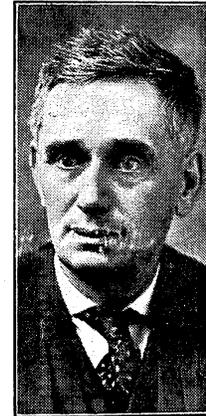
Moses tells us "Honour thy parents that thy life may be prolonged." This is society-building, as the foundation of society is laid on family love and accord. Christianity seeks to destroy this virtue in the Jewish

## AMERICAN ZIONIST LEADERS RESIGN FROM ORGANIZATION

Form Minority Party

## ACTION FOLLOWS FAILURE TO RECEIVE VOTE OF CONFIDENCE

The inevitable has happened. Failing to receive a vote of confidence, at the Cleveland convention, the American Zionist Leaders have resigned *en bloc*, although their action does not mean secession from the movement.



JUSTICE BRANDEIS.

The delegates then adopted the following resolution:

"Having received and discussed the report of the president of the Zionist organization of America, relating to the differences that have arisen between the present administration of the Zionist organization of America and the world Zionist Organization, particularly in reference to the Karen Hayesod, and having given careful consideration to the arguments and explanations advanced for and against the position taken in that report, we, the representatives of the Zionist organization of America in regular convention assembled, declare:—

"That while we appreciate to the fullest extent the services rendered to our cause by the present officers of the Administration, we regard it, however, as our duty to state that the course of action pursued by the present Administration constituted a violation of the discipline of the or-

ganization, fraught with danger to its integrity, and contrary to the highest interest of the Zionist movement at this time, and we, therefore, regretfully express our disapproval thereof."

The resignation of Justice Brandeis was presented in a letter, read by Judge Mack, in which he declared he was in complete agreement with the principles and policies adopted by the National Executive Committee.

"Strict adherence to those principles is demanded by the high Zionist ideals," read the letter. "Steadfast pursuit of those policies is essential to the early and worthy development of Palestine as the Jewish homeland."

"We who believe in those principles and policies cannot properly take part in any administration of Zionist affairs which repudiates them."

Justice Brandeis authorized Judge Mack to present his resignation also in the event that Judge Mack resigned.

## Won't Leave The Organization

"Judge Mack then assured the delegates that he and the others who resigned with him would remain in the ranks of Zionism."

"I desire to state to the world—Jewry," said Judge Mack, "that no action has been taken, no action can be taken and no action will be taken which can drive me or the others from membership of the organization."



JUDGE MACK.

"I accept, of course, what I foresaw long ago. No action you will or can take will lessen by slightest degree the intensity of our Zionism and devotion to Palestine and zealous work at the conventions."

"I tender to my successor my deepest, most heartfelt co-operation in achievement of our end, and offer any abilities that I may have evolved as a result of the experience which I have gained through my three years as president."

## Silences Rumours Of A Split

Rabbi Stephen S. Wise, of New York, defending the administration, silenced rumours of a split in the American organization when he said that, no matter what happened, there was no danger of the outgoing administration withdrawing from the organization, even if it should be defeated in the convention.



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Written for ISRAEL'S MESSENGER

## THE REALITY AS NOTHING

By C. LEVISON

*Exists there God in our midst or  
nothing? Exodus XVII*

The universe is phenomenal. The apparition that confronts us in this life and which we call nature is dreamlike. Its elements consist of solids, liquids, gases and other rarified and subtle things. We can presume only the attributes of things such as weight, shape, colour, etc. We cannot perceive the underlying substance although we cannot help feeling there must be such a substance underlying everything. Everything is melting away and vanishing. Ourselves not excepted! Things that vanish however seem to be somehow replaced by others in a new form. The new forms do not seem to be identical with those that had disappeared, however similar to them they may be. The solids appear to us more strongly as a reality than anything else. They seem to be more substantial, stable and lasting than anything else. Such are the minerals and metals. Yet the liquids control and dissolve the solids and the gases the liquids. This planet is a lump of solids deposited in a volume of liquid enveloped by a greater volume of air. Water is higher and nobler than the solids, air than water, ether than air, force or energy than ether, intelligence than energy, laws than all these. As we rise the reassuring solids become mean or inferior, and we find ourselves receding from the coarse and approaching the subtle or fine. But the fine is subtle and eludes our senses on which we depend for assurance. We seem to rise from the something to the nothing. And yet this abstract illusive nothing seems to be a way more substantial and noble than the concrete something. God and the Spirit, in so far as our senses are concerned, seem to belong to the sphere of absolute nothing. Yet they belong to the realm of Substance of ultimate Reality. But this absolute Substance is devoid of attributes. It must also be of the nature that abhors variety and change. Thus on one hand we have the unmanifested, unseeable, uniform substance, and on the other a field of phenomenal manifestations of appreciable attributes in various forms and in constant ebb and flow and changes. We are accustomed to call the hard concrete solid, substantial. Yet the fact is that Sub-

stance and the concrete solid are the two poles! We are accustomed to regard property, treasures of the metals and minerals or wealth, furniture, clothing and jewelry, etc., as the best possessions and we covet them most. Yet abstract, like Faith, Truth, Justice, Honour, Clarity, Holiness, Righteousness, and other Divine Virtues are really more precious acquisitions and more real, important and lasting. We are not only forbidden to make a graven image of God but we must not form even a mental picture or conception of Him. This is obvious from the above-mentioned scale. God is above Intelligence or mind and consequently is not conceivable by it. Mind stands between the two poles or Spirit and matter. We can understand what matter is. It is a bundle of attributes only. It is dead inert, occupies space, under the control of force, undergoes changes, etc., etc. But all we can say of the Spirit is that "It is all that which matter is not" for it is not perceptible to the senses, occupies no space, full of life and willpower in perpetual activity, etc., etc. Spirit is the Positive Pole. God is masculine, nature feminine and is derived from Himself as a contrary interlaced in Harmony. Opposed to Him by her nature she is yet His Helpmate as a background. Our consciousness is confined to Her only, in this life. If we wish to transfer it to Him we have, as He told Moses, to die to this phenomena limited life which forms His Back-aspect. The Frontal or Face-aspect is above and beyond this life and its mental capacity. We are now dead to it. But Nature being emanation from Him forms the receptacle or vessel for that Divine Light which we call the Shekina or Shekhina. We stand with our back to God. No wonder there are atheists and agnostics in our midst. God is subjective, Nature objective. The dreamy and the reality cannot exist together. If we concentrate on mind, sufficiently on either an abstract ONE (hence, the prolongation of the word Ehad) when we repeat the Shema or on Nothing, the focus of our consciousness will be transferred from the world of effects or phenomenal Nature into that of Cause or Divine Reality. There we rise above the Fives of Knowledge or mind and enter into the immortal state of Faith or wis-

dom. This living Faith is the Light created on the First Day. "By the Light created on the First Day," says the Talmud (*Hagiga Perak En Dor-shin*) "Adam was able to see from the beginning of the world to its end." This is cosmic consciousness which can at a single flash or glance grasp all the causes and effects in the universe! The fundamental principle of our Religion is the Absolute Spirituality and Unity of God.

An Indian great sage asked his son and disciple to bring him one of the seeds of a tree close by and break it open which he did. "What do you find it contains?" he asked his son. "Nothing," replied the son. Then the sage said "that nothing" from which everything issues and in which having issued is maintained; that Nothing to which everything returns. *That—Nothing* study to know. It is the Great One. The anthropomorphic representation of the Bible has really a most subtle authority. It is this:—God is the first Cause and man the ultimate effect, so far. Therefore man is in the Image of God! The microcosm or microcosm reflect one another. Otherwise why is man as he is? I render the verse Genesis 1:25 as:— "And they were both Adam and his wife *subtle* (or devoid of physical constitutions) and consequently knew no impediment" and I appeal to Hebrew scholars. It is true that the next chapter deals with their *naïveté* but the word used there is different spelt; it is after they had acquired a physical body through the transgression which our great commentators hint at as having exchanged their *Kithutha*. Or for *Kithutha* (our, Adam and Eve were Spiritual beings originally with but the thinnest and most rarified ethereal bodies or bodies of Light.

### AN INDIAN STUDENT LAUDS THE VICEROY OF INDIA

"Asiatic In Origin"

The following extracts taken from a letter just received from a student, an Anglo-Indian, will be of interest to our readers:

The Duke of Connaught came on a healing mission and did his work well, but who could ever have predicted some time back that a Lord High Chief Justice of England would forsake his Bench and undertake so high an office so different in many ways as the Vice Royalty of India and who again would have thought that a lowly despised Scientist would be chosen for the post? Sir P. P. Savary has begun very well, but nothing has yet been done as he says he is studying the situation, but he says that he can't be a failure, he cannot look on as to displace HIS HIGHNESS only.

Even the Indians expect more from him than anyone else could have given so simply because he is an Asiatic in origin.

## OUR BOOKSHELF

## POST-BIBLICAL HEBREW LITERATURE

Although the Hebrew language ceased to be the vernacular of the majority of the Jewish people during the last years of the second temple, it has, throughout the various periods, with but few exceptions, persisted as the literary medium for the noblest productions of the nation. Irrespective of the language spoken by Jews in the countries of their adoption, the best thoughts of the Jewish writers found expression in the holy tongue.

When the centre of Jewish literary activity was transferred to Arabic-speaking countries, the Hebrew language still continued to be employed by a good many of the writers. Books intended for the edification of the people at large, were, it is true, written in the vernacular, but the literary productions were composed in Hebrew. Grammars, dictionaries, and philosophical works which were intended for the general public had therefore to be expressed in the language spoken by the people, but Hebrew was employed for the literary compositions, secular and liturgic poems. Thus Saadia, Ibn Gebirol, and Judah ha-Levi wrote their philosophical works in Arabic, but their poems and hymns were invariably in Hebrew.

It is not generally and fully realized that Hebrew continued as a literary medium throughout the ages. The proof for this fact is adequately furnished in a volume just issued by the Jewish Publication Society of America, entitled "Post-Biblical Hebrew Literature," an Anthology. The author is the distinguished scholar, Dr. B. Halper, of the Dropsie College for Hebrew and Cognate Learning. Dr. Halper is the author of many books dealing with various branches of Jewish literature, and his knowledge covers an unusual range of Jewish learning. With it he combines a breadth of view and a literary style. This work is published in two volumes; one contains Hebrew texts, notes and glossary, and the second comprises the English translation. The plan of the work is designed to acquaint students and the general reader with the growth and development of post-biblical Hebrew literature. The extracts are arranged chronologically, and are prefaced by brief introductions giving the salient facts about the authors and their works. It is thus a history of Hebrew literature by examples.

In preparing the selections for this Anthology, Dr. Halper was guided by two principles: the literary merit of the extract and its pedagogic value. Through the study of these texts the student may acquire an

extensive vocabulary and will derive aesthetic pleasure from the beauty and quaintness of the selections. In order to give an idea of the variety and extensiveness of post-biblical Hebrew literature, practically all branches have been incorporated into this Anthology, and great care has been taken to select representative authors. Mishnah, Talmud, Midrash, liturgy, poetry, philosophy, ethics, history, geography, folk-lore, travel, philology, epistles, ethical wills, and general compositions are represented in this volume.

Dr. Halper very aptly points out that of all medieval literatures, Hebrew books are the most studied but the least edited. Thousands of students are poring over the folios of the Talmud and its commentaries, and yet a critical edition of this work is slow in making its appearance. Of the numerous philosophical works few have hitherto been critically edited. A great deal of research is still to be done in medieval poetry. Dr. Halper has made use of all accessible editions and manuscripts, and has set himself the task of editing critically every extract included in the Anthology. He has endeavored to present the texts in the form in which they are likely to have left the hands of their authors. With rare acumen he succeeded in solving many baffling problems. Approximately two-thirds of the texts are vocalized. The vocalization of these texts will not only be helpful to the student, but will establish in many instances disputed pronunciations of Hebrew words. Dr. Halper gives all possible assistance to the student who is taken up these branches of literature for the first time. At the same time, owing to the nature of the work, some remarks of an advanced character are included. These notes contain many interpretations and assign reasons for fixing the texts either on the basis of manuscripts or conjecture. Dr. Halper carefully avoided making radical changes, and only introduced those of which one can be reasonably sure.

The glossary at the end of the volume is confined to words and phrases that do not occur in the Bible and to biblical words which are invested with a new shade of meaning.

No trouble was spared to make the volume as attractive as possible from external appearance. A happy selection was made of the face of the type, and the Hebrew text was set accurately and artistically by Moses Apterewich, formerly of the Bonim Press in Vilna.

The second volume contains graceful and accurate translations into English of all the Hebrew texts. In this volume, too, each selection is preceded by a short introduction. These two volumes will serve the student as well as the general reader,

one may be used without the other, since each is complete in itself.

Viewing the work in its entirety, it may be said that the extracts have been brilliantly selected, cleverly annotated, and gracefully translated. It may be regarded as an introduction to the Jewish Classics Series which the Jewish Publication Society has projected, and some volumes of which will soon be published.

This book bids fair to become the standard text book in colleges and universities in English-speaking countries, while the Hebrew text can be used everywhere where Hebrew is studied and read.

The English volume sells for G. \$2.70 and the Hebrew for G. \$2.50.

## THE JUST CAN'T SAY THIS

They may say the Jew is rich; they may say the Jew is stingy; they may say the Jew is loud; they may say the Jew is greedy; they may say that Jew wants a Continental Sabbath, they may say the Jew controls the moving picture and theatrical business; they may accuse the Jew of a great many things, but they haven't been able to say that the big important Jews of America have played the part in the scandals of immorality that have filled the journals of this country with front-page stories about a great many non-Jewish captains of industry. Think it over. It's worth thinking about.—*Jewish Courier*.

## A MESSAGE FROM DR. EZEKIEL

In our issue of the 22nd April last, we devoted an article on the "Jews of India," wherein we referred to the election of Dr. F. M. Ezekiel as Hebrew lecturer at the St. Xavier's College. In a letter dated Bombay, 10th June, Dr. Ezekiel writes us, *inter alia*, as follows:

Let me tell you that I have not ceased to work at the Sir Jacob Sassoon's Free High School. I give my lectures in the St. Xavier's College either before or after school hours. So that the college work does not interfere with my duties at the Jewish school.

I must thank you ever so much for your kindness in sending me regularly ISRAEL'S MESSENGER. It helps me to show by deeds my appreciation of your acts of kindness. A Christian friend of mine who regularly reads the MESSENGER greatly admires it for its tone, and general get up.

## THE HEBREW UNIVERSITY IN JERUSALEM

## A DAZZLING THOUGHT!

By Dr. Chaim Weizmann

It is a dazzling thought—a university all Jewish, taught by Jews, attended chiefly by Jews, financed and controlled by Jews, in a Jewish country! Imagine all the Jewish professors of the



DR. CH. WEIZMANN.

world, now scattering their light in ungracious and grudging lands, concentrating all their forces and all their genius in one university. Imagine all the eager young Jews, *summa cum laude* men, honored men, high-ranking Wranglers, men who are to become distinguished in every field of knowledge, concentrating their ambitious talent in one student body. With minds freed from the anxiety of the persecuted, the shyness of the unwelcome, and the resentment of the unappreciated, it is safe to assume that such a standard of achievement would be set there in Jerusalem that our ancient city would shine again the intellectual mistress of the world. The youth of all races would be drawn there to complete their culture; Hebrew would take its place among the important modern languages.

If this is the nature of a dream, it is yet the stuff of practical possibility.

## MARRIAGE

EZRA GOLDSTEIN.—On June 19, Rose daughter of Mr. and Mrs. Abraham Goldstein, New York, to Mr. Joshua A. B. Ezra, New York, Rabbi Max Eichler officiated.

## CIVILIZATION'S DEBT TO THE JEW

At a recent dinner given in New York by the Society of Arts and Science, Mr. Thomas Dixon, author of the *Canaanites* and *Birth of a Nation*, made some important and interesting remarks concerning the Jews, dealing with emphasis upon the part they have played in the upbuilding of the American theatre. Mr. Dixon said in part:—

And we are coming to see that the secret of all history is race. We know now that racial traits and racial values alone constitute the wealth of nations. Our republic is great, this nation exists to-day for one reason only, because of the racial character of the pioneer freemen who landed on this continent and blazed the way through our trackless wilderness for the trembling feet of liberty. Human civilization owes more to the Jew than to any other race; for he is the greatest racial unit which God has yet created.

The only Jew I despise is one who is ashamed of his race. I count it an honour that Daniel Frohman is my personal friend and that I knew his illustrious brother, Charles. Our country has produced no finer type of manhood, no nobler citizen.

Let us make no mistake about the history of man. The Jew had evolved a genuine civilization with prophet, priest, seer, poet and king when many an anti-Semite's ancestors and mine were yet in the woods eating acorns and hickory nuts with monkeys.

## THE LEGALISATION OF THE ZIONIST FEDERATION IN MESOPOTAMIA

The High Commissioner of Mesopotamia has informed the London Zionist bodies that the establishment of a Zionist Federation for Mesopotamia would be permitted. In his letters he advises the local organization to become affiliated to the head office in London. Soon after the legalization of the first office a meeting of the Federation was held with much success and a committee was elected consisting of 13 members with Mr. Aron Sassoon Mealeem as chairman.

A special commission was chosen to undertake the work of the Keren Hayesod and it was decided to raise special sums for the establishment of Mesopotamian Jewish Colony in Palestine.

In its first report the newly elected Committee writes to the Zionist Office in London that an appeal was issued to the whole Jewish community comprising more than 100,000 souls, to organize themselves into local groups. The appeal urges the Jews to distribute the Shofar as widely as possible, in order that the voice of the Jews of Mesopotamia may be heard at the Congress in September.

## ANTI-SEMITISM

Taking as his text Mr. Lloyd George's phrase about "those who sing Jewish psalms on Sunday and during the week pronounce Jewish prophecies," Mr. L. Bon-Avi contributes a stirring article to the *Davar Hayom*, a Hebrew daily published in Jerusalem, from which we give the following extracts:

"Behold, Gentle brethren! if a man's name be Beaconsfield, if he be the crowner of Victoria Empress of Great India, if he raised the name of Great Britain to a height previously unattained,—remember ye his Jewish name—Disraeli? Will ye recollect that he was a Zionist from youth and even dreamt to rebuild our Home? Ah, no! In your sight he is an Englishman! But if a man's name be Frostky and together with his confederates he devastates Russia and destroys Jewish life there, is he a Russian in your sight, as Lenin his teacher? No, this is a Jew, this "enemy of humanity!"

40 years ago a Talmud student left the Warsaw Ghetto for London, then Lublin and then France where after 20 years his name was known as Henri Bergson, the great philosopher of the French to-day,—is this man a Jew who left Poland with ringlets down his cheeks? Heaven forbid, merely a Frenchman! But if a common murderer be caught in New York, and his name perchance be Rosenfeld—then the press raises but one cry: "These Jews—who invited them to our shores?"

And shall I mention Reading, who was found to be the only man for the Viceroyalty of India?

Strange is the lot of Israel! He has given to Christianity Jesus, the Jewish psalms, even the New Testament, and for this the gentiles murder him in every place. And in Jerusalem if a Jew erringly pass by the Church of the Holy Sepulchre, any believer may strike and injure him. Nay more, for at Moslem feasts—in honour of the prophet Moses, our prophet and father of our people, while Moslems pray at the graves of Abraham and Isaac, Jacob and Sarah hatred is preached against us, against the children of these whose feet tread the ground in which their souls now rest, trusting for Peace and Eternal Brotherhood.

## DEATHS

ELIAS.—On June 7, Shanghai, the wife of Mr. E. Elias, aged 21. Deeply regretted.

SOLOMON.—On June 8, Shanghai, Ezekiel Ezra Solomon, aged 60. Deeply regretted.

A POETICAL PROTEST

In our last issue we referred to JAMES WATERMAN WISE, son of DR. STEPHEN S. WISE, of New York, as the coming great man in Jewry. We are enabled to publish in this issue a ringing protest and a rebuke administered by him to the American Israelite, of Cincinnati, which runs thus:—

In a recent issue of the ISRAELITE there appeared an editorial, a part of which we quote here: "That the president of the Hebrew Union College must be a scholar and a gentleman is a matter of course. . . . By preference he should be a native American. . . . He should be a man of good appearance, of attractive personality, a 'good mixer,' a persuasive talker and lastly, but far from least, of the best 'social standing.'" The poem explains itself. Here it is:—

Today the people of the Lord shall bow its head in shame, Its spokesmen have belied and stained the honour of its name. The people of the Book are ye, and this this is how, forsooth, Ye choose a man to lead your people, to serve the God of truth!

"A scholar and a gentleman," Well said, but is that all? Is there no more to ask from him on whom your choice would fall? Oh yes, he shall be "native born;" you want no foreign Jews. For shame, betrayers of your race, if this be how ye choose!

"A man of good appearance" you insist that he shall be, A "good mixer" as you put it, and of personality. But ye wish of moral fervor, or of power to move men's souls, And ye dreamt of finding victory which shall set your youth their goals!

But your deepest degradation, your unmitigated shame, You based on "social standing" of the best for him you name. Was Elijah's glorious power bought by the pedigree? Was Tekoa's prophet chosen for prestige or family?

Would Isaiah's "social standing" have fulfilled the tests you use? Did God choose his prophet-teachers in the way that you would choose? Now in truth is Israel conquered, and we mourn her setting out, What the persecuting ages failed to do, that have ye done.

Oh, how fall in my people, if this so ye judge of men, We have lost the light we once had by, and the darkness, come again. —James Waterman Wise, New York City.

THE VATICAN

Roman Catholics, no doubt, will read with much interest—just as those, interested more in politics than in Roman Catholicism, will read with no little amusement—of the Vatican's latest little move. His Holiness, it will be seen,

experiences lively satisfaction at finding President Harding wedded to his—(the Pope's, mark you!)—opinion with regard to disarmament. It's rather rich, isn't it? Something even richer follows. He (the Pope) proposes shortly to published a Note requesting the Allies to disarm! Is His Holiness a conscientious or an unconscientious humorist? He is neither. He is a politician, who finds that in this disarmament business he—(the head of the great Catholic creed)—has been left somewhat at the post! It is extraordinary how, in this twentieth century, the Vatican still seems to be more concerned with temporal than with spiritual affairs!—The Shanghai Times.

BASELESS CHARGES AGAINST THE JEW

By ARTHUR BRISBANE. We received the religion that we profess from God, through the Jewish people, the tribe Beni-Israel, and in Europe "Christian" nations organize wholesale massacres of Jews, unarmed, and in this "Christian" land there is carried on against Jews a propaganda of lies and shameless ignorance as bad as anywhere.

Ignominiously and viciously, religious fanatics charge against the Jews Christ's death, which was the act of the Roman Government then ruling Jerusalem, and, in any case, could not have occurred according to Christian belief without the sanction and permission of God, who "so loved the world that He gave his only begotten Son" as a sacrifice for man's redemption.

Crucifixion, you should know, was a Roman punishment, inflicted by the Romans, everywhere, by the Jews, NEVER IN ALL HISTORY. —New York American.

RABBI FORCES ANTI-SEMITIC GERMAN TO PAY PRIZE

From Berlin comes the story of a lawsuit, caused by anti-Semitism, which had an amusing termination. Dietrich Eckard, an anti-Semitic editor, recently offered a prize of 1,000 marks if anyone would name him a Jewish family that had three sons at the front during the war. A Hanover rabbi, Dr. Freund, claimed the prize, sending Eckard a list of twenty such families from his own congregation. Eckard refused to pay the promised prize. The rabbi carried the matter to court, meanwhile augmenting his list with information from other congregations, including

families that had as many as seven and eight sons at the front, and some who lost three sons in action.

The court declared in favour of the rabbi, ordering Eckard to turn over to him the prize he had promised. The rabbi gave the money to Jewish welfare organizations.

PROF. EINSTEIN COMPLIMENTED BY A YOUNG JEWISH GIRL AT BOSTON

As an indication that the rising generation is being imbued with Zionist ideals, we furnish the following interesting little speech given to the famous scientist and Zionist leader, Prof. ALBERT EINSTEIN by little ERNIE BELIN, 13-year-old daughter of Dr. and Mrs. H. BELIN, of Boston. According to our valued contemporary, The Jewish Advocate, Prof. EINSTEIN gently placed his hand on her shoulder and said something to the effect that she was "some" girl. No, doubt, Prof. EINSTEIN is an authority not only on relativity of space.

Little ERNIE spoke as follows:— Dr. Weizmann and you other great leaders of the World Zionist Movement! You have come to this country to remind us of our duty to our brethren and to ourselves, Palestine, the Land of our Past and of our Future, of our comfort and our hopes, is now ours. We have only to come to it to take possession of it.

The assembled pupils of all the Boston Jewish schools are as yet too young to participate immediately in the direct work of redeeming our land, but, my dear honorable leaders, we are preparing ourselves to be the Jewish soldiers of the immediate future. We study our holy books and attempt to know the word of God that we may the better be able to serve the Jewish cause.

The honour that you, Dr. Weizmann, and your world famous associates are conferring upon us by your presence here is such that we will remember for the rest of our lifetime, and will transmit it as a tale of wonder to those who will come after us. May we, therefore, offer in an expression of the great respect and love that we feel for you and for the cause that you champion this floral gift. The purity of the blue and white flowers symbolizes the purity of your love for our people, and the Magen David, our indomitable will to make the Ancient City of David the new home of a regenerated and rejuvenated Israel. We, the thousands of Jewish children of this community, are fervently praying that the God of our Fathers may bless you in all your efforts for the re-establishment of the Jewish Homeland in Zion. Amen.

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## DR. ALBERT EINSTEIN RECEIVES DEGREE OF DOCTOR OF SCIENCE.

Described As "Successor of Newton" and "Intellectual Giant."

The Princeton University has conferred the honorary degree of Doctor of Science to Dr. Einstein on the 9th May, in recognition of his work as the propounder of the theory of relativity.

The degree was conferred in the presence of distinguished scientists and educators from many colleges and scientific institutions in the East, including six college presidents. The academic procession, bestowed only on very distinguished visitors, was the largest and most imposing in many years.

Dean Andrew West, in presenting Professor Einstein for the degree, referred to him as an intellectual giant, the legitimate successor of Newton and Galileo, and "the foremost scientific theorist of our age." Professor Einstein was visibly moved by the tribute to his work, and to himself as one who had refused to join in condoning the invasion of Belgium. In a brief speech he expressed his appreciation of the honor paid him.

On his arrival at Princeton he was met by President John Grier Hibben. After a short visit to Nassau Hall, where members of the faculty awaited him, he donned his robe. Escorted by President Hibben, he walked at the head of the academic procession to Alexander Hall. The sombre gowns of the faculty, some relieved by the bright robes denoting their degrees, made a picturesque and impressive picture as they passed under the green trees that line the campus walks.

"It is a particular honor and a highly esteemed privilege to bid you a hearty welcome to Princeton," said President Hibben, speaking in German, in opening the ceremony in Alexander Hall. "Naturally, we have heard much about the famous theory of relativity, and we have also read somewhat. But have we understood?" he asked, as a murmur of laughter went around the auditorium, to which Mrs. Einstein smiled in answer. "That is a question. To-day we have the fortunate occasion of listening to your own explanation of this theory, and we are confident that through your deft leadership we shall find our way of light cast upon this dark pathway."

In your writing you have with the possibility of a finite and yet unlimited universe. Whether this



DR. A. EINSTEIN.

universe is finite or infinite it is not for me to say. Certainly, however, there is a world which has no limits whatever. This is the world of the spirit, to which you belong by unquestioned right."

Dean West said he could indicate only slightly Professor Einstein's far-reaching achievements.

"He has advanced beyond all others by extending the quantum theory of the relation of electricity to matter, deepening the foundations of thermodynamics, opening the way for a more intimate knowledge of atomic structure and bringing to its fullness the theory of special relativity," he said. "These labors alone reveal the work of a giant."

"But his highest intellectual fame rests on his general theory of relativity, a new, profound and daring conception of space and time and of their relation to the physical universe, affecting our theories of light and gravitation, and joining the two mysteries of inertia and gravitation in one yet more elemental conception."

In his structural theory of our ever old, ever-new universe his name stands latest in that illustrious series wherein the other moderns are Clerk Maxwell, Sir Isaac Newton and

Galileo, and the earliest name is Pythagoras. Perhaps, as a new Pythagorean, his fine sensibilities in music have helped him to hear more perfectly the music of the spheres.

"And especially would we do him honor for the moral fidelity whereby, amid distressing perils, he refused to join with others in condoning the invasion of Belgium."

"So, to-day, for his genius and integrity, we, who inadequately measure his power, salute the new Columbus of science. Voyaging through strange seas of thought alone."

President Hibben then pronounced the Latin words conferring on Prof. Einstein the degree and Colonel William N. Libbey, who acted as marshal of the procession, placed the academic hood around his neck. After long applause from the scientists and students, Professor Einstein spoke. Again in McCosh Hall, he spoke on the general principles of relativity. Afterward, Professor E. P. Adams, of the physics departments, gave a short resume of Professor Einstein's lecture in English.

### PROGRESSING BACKWARD

The battles of the future, should they come, will be for the control of the air as well as of the sea and the land. If we could know how many dollars at this moment and how much good gray matter are being expended on both sides of the Atlantic and the Pacific for devising and creating gigantic and death-dealing airships, we should be staggered by the actual facts. So probable does it seem that battleships at sea will be powerless against an enemy's poisonous fumes that a Western chemist plans for a gas mask to protect the men of the navy from toxic smoke clouds and invisible toxic fumes.—*Congregationalist*.

### LATE SABBATH EVENING SERVICES

The second number of Rabbi Hirsch's *Jewish Communal Recorder* from Shanghai is as good as the first. An interesting discussion will be found of the project by Mr. N. E. B. EZRA, Editor of *Israel's Messenger*, to hold Sabbath evening services an hour or so later, in order to enable the worshippers to attend. Rabbi Hirsch deals with the question in an editorial.....

The question has an interest in London as well as in Shanghai.—*The Jewish Guardian* (London).

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### THE POPE AND PALESTINE

By Rabbi Dr. N. Mossesohn  
Editor, "The Jewish Tribune,"  
(New York)

The Associated Press in a cable from Rome brings the news that the Pope "expressed deep anxiety over the situation in Palestine, owing to the activity of the Jews in the Holy Land, and urged the Governments of the Christian nations to appeal to the League of Nations to insist upon the definition of the British mandate in Palestine. The allocation charged that Jews were taking advantage of the suffering of the inhabitants due to the war," and deplored the privileged position enjoyed by the Jews in Palestine, which is dangerous for Christians."

Apparently His Holiness was misinformed as to the situation in Palestine. Surely the Jews, building up the Holy Land, making it a country in which the inhabitants may earn a living, constructing roads, making the wilderness blossom as the rose, and milk and honey to flow again from the desert, cannot be a danger to the Christians—the same Christians, who have not as yet done any more constructive work in Palestine than quarrel and beat one another with wooden and metal crosses at the Christian's holiest places—the sepulchre of their Saviour.

Speaking of the Jews "taking advantage of the sufferings of the inhabitants due to the war," His Holiness must have confounded facts. If anywhere on the globe there was and is taking "advantage of the sufferings," . . . due to the war," the takers were and are the Christians and the sufferers were and are the Jews. His Holiness knows well that thousands of Jewish men, women and children were savagely murdered and robbed of all their possessions and thousands of Jewish women have been dishonored by his spiritual sons in Poland, Transylvania, etc.; that millions of these Jewish sufferers are wandering and perishing, and it is some of these wanderers, destitute of all earthly possessions, who are now in Palestine, striving with the sweat of their brow to reconstruct the devastated land into a land of opportunity to humanity at large.

To say that these unfortunate, whose hard labour for the weal of all humanity does not even bring them a decent living, are taking advantage of the inhabitants of Palestine, contradicts facts.

As to "the privileged position enjoyed by the Jews in Palestine" we regret to say that it is a travesty upon truth. Balfour's Declaration in which the condition is made "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine" is strictly adhered to. There is no "danger for Christians" as the Jews enjoy no privileged position. In this connection we cannot omit saying that the Pope, who is supposed to be acquainted with the teachings of Judaism, knows well that Jews are not a people dangerous to any member of the human family. Instead of being unwarranted danger for Christians, the Pope should have seen to it that his spiritual sons should not commit wanton murder and robbery against the Jews. Yet we have not yet heard him say one word against these outrages. By urging the governments to discuss controversies "with a spirit of justice and charity," Pope Benedict should have shown such an example himself by stopping the outrages committed by his spiritual sons upon defenseless Israel. While he expressed "joy at the restoration of diplomatic relations with France" news coming from that country shows that hatred to the Jews is growing there every day. Whether these two happenings are related we do not know. By all means, the Pope's anxiety for the Christian's danger in Palestine is unwarranted and his accusation of the Palestine Jews is unjustified.

### "THE JAPAN CHRONICLE'S" ILL-MANNERED ATTACK

Resented by a Reader of "Israel's Messenger"

An esteemed friend of ISRAEL'S MESSENGER residing in Japan, writes to us under date of 15th June, as follows:—

The enclosed quotation (this is published elsewhere in this issue) is from an old Indian student friend of mine, —an Anglo-Indian, son of a Judge.

His letter just came from N. W. India with, I am sure, interest you, especially after last Sunday's nasty attack on ISRAEL'S MESSENGER in Japan Chronicle, of Kobe. With regard to that copy of ISRAEL'S MESSENGER to which objection was taken by the latter, I but it is a clever and rather influential American lady, and it commonly does not even bring them a decent living, are taking advantage of the inhabitants of Palestine, contradicts facts.

### THE ORPHAN COLONY

#### Interesting Letter From America

EDITOR, ISRAEL'S MESSENGER.

DEAR SIR.—We understand that the original Tablets that were attached to the Walls of the Jewish Synagogue of Kaifengku, are for sale.

We believe that there is someone in New York that would want to buy them, if the cost would not be prohibitive. I believe that the synagogue has been converted to a church and you may, no doubt, have information regarding this matter which may not be available here.

The Tablets are described in the Jewish Encyclopedia.

Thanking you for any information you may give on this point.

I am, etc.,

I. GEO. DOBSEVAGE,  
Secretary, Jewish Publication Society.

PHILADELPHIA, 30th June, 1921.

Having submitted the foregoing communication to Bishop Wm. C. White, of Kaifengku, we received the following reply:—

EDITOR, ISRAEL'S MESSENGER.

DEAR SIR.—Regarding your letter of the 28th instant, enclosing copy of letter requiring information concerning the Jews' Memorial tablets:—

The tablets are not for sale, and we have given our word that they will not be removed from Kaifeng. There is no building of any kind on the site of the Jews' Synagogue, and though the site belongs to the Canadian Church of England Mission, it is hoped ultimately to build thereon a hospital as a memorial to the Jews of China, who so long had their synagogue and worshipped on this piece of land.

I am, etc.,

WILLIAM C. WHITE,  
Bishop.

[It is to be hoped that the above significant proposal to erect a hospital in memory of our co-religionists in Kaifengku will be carried out by Jewish supporters for which we hope there will be sufficient aid forthcoming.—Editor, ISRAEL'S MESSENGER.]

### SOCIAL AND PERSONAL

CONDUCTED BY BEN-AMI.

MR. N. J. MOOSA left for London by the S.S. *Paul Leroy* on the 19th June, where he will complete his musical studies. Mr. Moosa is an accomplished pianist and has to his credit several compositions of merit which he hopes to place in Europe.

MISS GRACE EZRA has returned to Shanghai from Hongkong on the 25th June.

MR. and MRS. WM. KATZ and family left for Tsingtau in June for their summer vacation.

MR. J. E. SALMON, B.A., LL.D., left for the United States by *Kora Mau* on the 5th ultimo. Mr. SALMON will spend three months in America and will return to Shanghai in time for the High Holidays. This is his first trip to America and his friends wish him *delech shalom* and a happy and pleasant trip abroad.

MR. and MRS. BARKES MOSS have returned to Shanghai from the United States.

MR. and MRS. J. J. JACOB and family left for Tsingtau on the 1st July to spend the summer holidays.

MR. WALTER BECHLER (son of DR. ABRAHAM BECHLER, of the London Jews' College) has arrived here last month from Kobe, Japan, where he had been for nearly two years as representative of a well known mercantile firm.

MR. M. S. JOSEPH, of Kobe, gave Shanghai a flying visit last month. He was warmly entertained by his numerous friends who were glad to renew their friendship with him.

A pretty and interesting wedding was solemnized at the Chesed-El Synagogue, Oxley Rise, on the 19th May. The contracting parties were Mr. Arthur Onderweyzer, third son of Mr. and Mrs. J. S. Onderweyzer, of Amsterdam, and Miss Betty de Vries, eldest daughter of Mrs. H. V. Engels, of Soerabaya. The bride looked a charming picture in a beautiful dress of white embroidery jersey silk with hat to match. She was attended by little Miss Anita Frankel as flower girl. Mr. Julian Frankel gave the bride away. Mrs. J. Frankel was matron of honour, and Mr. Louis Onderweyzer, brother of the bridegroom, was best man. Rabbi Ezra Meer performed the ceremony. Subsequent to a largely attended reception was held at the Adelphi Hotel, where the guests were hospitably entertained and spent a very enjoyable time, with dancing to the music of the Adelphi Orchestra. The happy couple left for the honeymoon, which is being spent at Seaview, amid a shower of confetti and congratulations.

MR. EZRA NAVON, arrived here last month from Antwerp. His many friends here were delighted to see him after so many years. MR. NAVON is President of the Zionist Society in Antwerp and a prominent figure in Belgium Jewry. He will stay here for a few weeks more where he is on business and leave for Japan en route for Belgium.

On the 7th May, DORA the daughter of Mr. and Mrs. A. STOSE was married to MR. A. HORSE at the Synagogue "Oliah-Rachel," Rabbi W. HINSEN officiating. There was a large gathering in the synagogue and at the reception which took place at the St. George's Hotel.

MR. M. SHIBETH left for Yokohama last month.

MR. S. S. GATTON who left Shanghai for England in April last is now staying in New York and hopes to return to Shanghai in the Fall.

MR. B. A. TOPAS left for Harbin where he intends to stay in future.

MR. JOSEPH ABRAHAM of Kobe, arrived in Shanghai last month on a short business trip in China.

MR. and MRS. ELLIS HAYIM were "At Home" on the 10th ultimo to the members of the Jewish Girls' Club. Over forty girls were present and were hospitably entertained by their host and hostess assisted by the ladies' committee.

A young singer, MINA ELMAN, sister of MISCHA ELMAN, the famous violinist made her debut at a recital in Arabian Hall, New York. *The Times* critic says that, while she has yet much to learn, she has great promise.

It is rumoured that Miss MEGAN LEVY Gibson, the daughter of the Prime Minister of Great Britain, is to marry Sir PHILIP SASSOON, senior partner of Messrs. DAVID SASSOON and Co., Ltd.

MR. E. S. KADOORIE has undertaken to erect a number of spacious annexes to the Jewish Hospital, "Or Hayim," at Constantinople. The buildings which are now under construction, will be known as the Kadoorie Foundation, and are designed according to latest hygienic plans.

MR. KADOORIE is expected here in October next, the latest.

MR. and MRS. MAURICE SIMMONS and Mrs. S. SIMMONS are returning to Shanghai next month from Europe and America whether they had been touring since October last year.

SIR MARC'S SAMUEL of London has chosen the title of Lord BEARSTED of Maidstone.

MR. DAVID E. S. LEVY continues to write cheerfully from Bombay, where he is staying temporarily to recuperate his health. He looks forward to returning to Shanghai, "dear old Shanghai" as he calls it. In a letter dated 22nd June he says, "I expect to go to Calcutta, Darjeeling next month and will return D. V. to Shanghai some time in September. The Prince of Wales is expected to arrive in India this winter. If so I shall be obliged to defer my departure for Shanghai."

MR. ELLIS JOSEPH, of Messrs. JOSEPH BROTHERS, left for the United States last month.

MRS. S. J. SHIBETH and Miss M. SHIBETH left for Japan last month to spend their summer holidays.

MR. H. M. GRUNBERG, the well-known diamond merchant, and his wife have returned to Shanghai from Singapore and are staying with their son-in-law, Mr. HARRY GOLDENBERG.

Messrs. R. E. TOEG and JOSEPH BARTSO were among the passengers who left for Vancouver on the *Empress of Asia* on the 23rd ult.

Among those who left for Weihaiwei last month were: MR. and MRS. S. K. TOEG, Mrs. ELLIS HAYIM, Mrs. H. HAYIM and SAM DAVIS.

MR. and MRS. M. MYERS have removed to their newly-built residence "Bateil-Amel," No. 88 Yu Yuan Road. Their many friends wish them "Kondel off."

Mrs. TOLEDANO left for Meksan-shan for the summer season.

Mr. M. A. LOEBER the well-known Tobacco expert is leaving shortly for Egypt, Palestine, Greece, and Turkey. He will represent the CHINA-PALESTINE TRADING CORPORATION in the course of his business trip. Mr. LOEBER will return to Shanghai after six months.

Mr. DAVID E. S. LEVY in another letter dated Bombay, 4th July, writes as follows:—

Permit me to explain to you the reason why I am charmed with Bombay. Those who come to this city generally are locked up in their hotels all day, and occasionally go out for drives. After a few days they leave for their respective homes, whereas I am all day on the run, and can boast that I have seen every inch of Bombay and the surrounding villages.

Two weeks back I went to see an Indian Drama and enjoyed myself very much. The scenery and effects were very good indeed; far more superior than any European Co.

The rainfall this year has begun and the registered fall so far is about 23 inches in Calcutta. I read in your last paper, all about Dr. EZEKIEL A. LEE, the Hebrew Linguist. I will try and see him. Next week I am going to a lecture of Mahatma Gandhi, who will speak on the "Non-Co-Operation Movement." He is a very striking personality. Next month I expect to leave for Calcutta via Agra and Delhi. I am longing to see the Taj Mahal Agra, as all those who see it, are deemed lucky. Please tell Mr. Friend that I read his very interesting article on Prof. Einstein's "Theory of Relativity." The papers are mad about him here and publishing his lecture in London before the Students Federation. They say that Newton, Kepler and others are suspicious before him.

THE JEWISH NATIONAL FUND

The Head office of the Jewish National Fund, under date of 8th June, writes from "The Hague, as follows:—

The important part, which the JNF is called upon to play in the development of Eretz Yisrael, has caused our friends and fellow-workers in all countries to make the greatest efforts to raise the money necessary for the carrying out of our work in Palestine. We are largely dependent on subscriptions from countries like China, as in spite of the heroic efforts and relatively favourable results of our fellow-

workers in the lands where the currency has depreciated, only a part of the money needed can, at best, be raised.

We will submit to the Zionist World Congress, to be held in Karlsruhe in September, a statement of donations received during the year 1921, and hope

that China will regard it as her duty to appear in this statement. We, therefore, request you to make the most of the time still at your disposal, and to remit us in good time all the money collected by you for the JNF, so that they can be included in the Congress statement.

THE "RITUAL MURDER" LEGEND IN GREECE

[From Our Special Correspondent.] LONDON, 15th May, 1921.

First of all Smyrna, then Adrianople, and now Salonika have become the scenes of noisy riotous amongst the Greek part of their populations against the Jews. Everywhere, the Greek people are being seconded and driven on by the soldiers, and even the police. Everywhere there are scenes of riot and pillage, all crying together, "Down with the Jews!" "Down with the Jews!"

What has happened in these pestiferous towns? How did it all begin? A small spark, as we know, can make a great fire, and the incident that led to the outbreak of these terrible riots is simple enough. A Jewish woman on her way to the public baths, carrying a small parcel of towels, etc. finding the bundle somewhat in the way, merely asking a little Greek girl of about ten years of age if she will carry it for her—quite a short distance—in return for a good tip, and the little girl consenting. That and nothing more. Gladly the child walks along by the woman's side, happy at the prospect of the tip to follow. Her sister, a year older, is a witness of the scene.

Arrived at the Baths, the woman pays the little girl, saying that if she likes to wait till the bath is finished, and will carry the parcel back again, she shall receive a second tip. The child, having nothing particular to do, accepts the offer and waits. In the meantime, the sister—also having nothing to do, talks the matter over with her little friends, and they come to the conclusion that "Emmull Tehim" has been stolen by a Jewess, so the mother is informed. You can fancy their rushing off to tell her, and that mother in her turn rushing back to the baths, shrieking as she goes the news—the terrible news—that her little daughter has been stolen by the Jews, but there was still time and she would get her back before it was too late. Arrived at her destination, the mother would there find her child quietly waiting, for no doubt the Jewish woman had not yet finished her ablutions, so her explanation would not be forthcoming. But what did that matter, time was everything, the little one was still there, and "her" explanation—if it was given—was certainly not listened to, not believed in. That mother

draws her own conclusions, and what was worse, did not keep them to herself. So everybody in Salonika soon knows that a Jewish woman has kidnapped a Greek child for a ritual and "unholy purpose." Like a match set to a barrel of gunpowder, the rumour spreads and spreads, till there is no end to it; and when that happens insurrection breaks out, followed by pillage and bloodshed. First of all, the house of the unfortunate Jewish woman is pillaged and then pulled down, and many willing hands were found to help in the work of destruction. After that, there was other Jewish property to be destroyed, other Jewish houses to be pillaged, other Jews and Jewesses are made to suffer, until at last the whole Jewish quarter of Salonika becomes the centre of scenes worthy only of the Middle Ages at their darkest. The police and soldiers, when called upon to quell the riot, only join the infuriated crowds of Greeks in their fell work of destruction, and so "confusion becomes worse confounded."

The foregoing are the exact facts of the unnatural incident, the report of which, first spread by little children, and then worked up by an infuriated mother, was ultimately joined by the whole of the Greek population of Salonika, soldiers and police not excepted, until at last, sweeping aside, all bounds and limitations, it has threatened the very life of the Jewish population of the City. None too soon an appeal has been made to those in high authority, and the riot is at last being stamped out. Proclamations have been issued broadcast, and the whole of the Jewish and Greek press have enlisted in the cause, and you cannot take up a newspaper without being confronted with whole columns on the matter, which is now the burning question of the day in that part of the world. It has only been through the powerful intervention of the president of the Jewish Community who, using his influence with the Commandant of the Army Corps stationed in Salonika, has at last put an end to the Greek excesses, and broken up the menacing crowd. The Jewish Council have sent a telegram to the Prime Minister and to the Minister of Interior at Athens, and the following is a translation of the same:—

"As a result of the regrettable rumours, according to which a little Greek girl was kidnapped by the Jews on Friday, 2nd inst. (April) a (tumultuous) crowd, including unfortunately some of the police, laid siege to a Jewish house, which they pulled down and terrorized all the Hebrew population. The Police Authorities have shown an indifference which is without parallel. Even more regrettable facts than these were avoided, thanks to the timely intervention of the Military Commandant, combined with the supreme authority of the courts of justice.

The Jewish Community, beyond measure annoyed at the disgraceful scenes which have taken place, are compelled to ask you to put an end to the situation, and to take steps to prevent the recurrence of such incidents. It further asks that the guilty parties may be brought to justice and most severely punished—especially the Police. This Proclamation bore the signature of the President of the Jewish Community.—CAZES.

The Delegates of the Jewish Clubs in Salonika have also appealed to the President of Council and to the Minister of the Interior, asking for:—

1. The immediate and exemplary punishment of the guilty.
2. The severe punishment of those of the Police who have failed in their duty.

The Jewish Clubs throughout the land express their anger at the spread of the absurd calumnies that are being told and retold up and down the country, and believed in by all who hear them. They are convinced that the Government, imbued in liberal principles, will do all in its power to enlighten the people on the matter, and to prevent the recurrence of such incidents. The question is being raised in the Greek Parliament, and an explanation being asked the Prime Minister. Mr. Gunaris has declared that the Government deems the Ritual Murder Legend as being unworthy of a civilized people, and that those who have taken part in the riots will have to be severely punished.

OUR BAGDAD LETTER

[From Our Own Correspondent.] Bagdad, 16th June, 1921.

In my last letter I have stated the number of Jewish Schools in our city and pointed out the want of more schools in order that the poor might enjoy the benefits of education. I further added that besides the Alliance school we have another school established on the initiative of educated young men in 1910, to which they have given the name of Taawin sch. (Taawin means mutual help). I did not enter into more details in my last letter on this subject which I am anxious to develop now. The said Taawin school has received on its benches the poorest boys since its creation, who but for the perseverance of the founders,

these boys would have grown into men of bad characters and would have enhanced the percentage of the poor element and morally degraded people. That this school has achieved a gigantic charitable work is beyond any shade of doubt. Every year 50 to 60 boys, leave the school with a good knowledge in everything and find honorable employments. Under the older regime the school was recognized as making part of the Government secondary school and was following the curriculum thereof. Hence, I desire to invite your attention to the fact that, notwithstanding the efforts displayed by the founders it was extremely difficult, then, to acquire a fund for the accommodation of the school boys and the budget had to suffer the rent for suitable premises every year. This question remained insoluble until the British occupation. The managing committee helped by some lenient-hearted men opened a subscription list, the proceeds of which has been devoted to the purchase of a property in the Jewish quarter. The house bought by the committee belongs to the Baher family a member of which Capt. Ezra Baher was lately in Baghdad attached to the Mesopotamian Expeditionary Force. Now remains the question of building this house on a modern style. This requires a substantial sum. It should be remembered that as I stated in my last letter our community is contributing generously to various charitable purposes and is asked every now and then to intervene peculiarly in urgent matters, such as help to emigrants to Palestine, help to victims of the recently disturbed areas, etc., etc. A suggestion was made to me by the managing committee of the Taawin school, which I have the honour to put before you. There can be no doubt that some of the members of the Baher family are wealthy at present and that at least one of them might be residing in your city. Could not an arrangement be made to induce one of these members of the Baher family to make a donation to the school in order to defray all the costs of building the site? and thus the name of the donor will, for ever, be associated with that of the school. The committee agrees to come to any arrangement suggested by the donor, i.e. that the school might be called after the name of the donor. (Baher Taawin school of any other proposal desired. The fact is that so long as the property was formerly the possession of the said family (this family was reputed here years ago) if such a donation will be realized, it will never cease to bear the name of its former occupants. I am quite convinced that through your kind support this project can meet with a successful end. If it happens that no member of this family can be

found in your city, may I ask you the favour of doing your best to have this matter brought before any one of them even if he resides elsewhere? The importance of the preservation of this institution for, perishing is undeniable. May I also take the liberty to elucidate to you the fact that this proposal may not lead to the thought that this institution cannot be supported by our community at all, but it is our intention to foster this act to take birth in the mother city of that family which is historically linked with Baghdad Jewry, and thus incorporate for ever the noble name of the ancestors of those who survive.

S. S. SHINA.

**EXAGGERATED PATRIOTISM**

**VIEWS OF A "SUPER"-AMERICAN JEW**

Our Jerusalem is here, where the morning stars of concord, opportunity and religious liberty shine forever and aye. The homeland founded by Washington, preserved by Lincoln, and maintained by the deathless valor of our brave boys who sleep under the poppies in Flanders Field and Argonne Woods, is our homeland, and none other.—SIBERIA VOICE (Washington).

[Simon Wolf is regarded as a reactionary force in American Jewry. He is the remnant of the last dying group of anti-Jewish Nationalism. His exaggerated patriotism reminds one of the French proverb: "He who excuses himself accuses himself."—Editor, ISRAEL'S MESSENGER.]

**"SIBERIA-PALESTINE"**

Edited by Dr. A. Kaufman.

**WEEKLY ISSUE**

Official Organ of the District Bureau of the Far-Eastern Zionist Organisation

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**THE FOURTH OF JULY ORATION**

By **Admiral JOSEPH STRAUS**

On the fourth of July several speeches from representatives of various nations were delivered at the American Club. The President of the latter, Dr. Findley, invited Admiral Straus to make a few remarks. The Admiral said:—

Upon my return to Shanghai after many years it was a pleasant surprise to find here an American Club. There was an English Club and a German Club and a French Club, but no social organization that had the good sounding name American. The satisfaction, of course, arises from a club, and that is one of our importance in the foreign commercial world has increased enormously. I hope and believe that it will go on increasing, and that finally we shall find such evidence of our commerce in all of the great ports of the world.

The Fourth of July is our day. It celebrates the anniversary of the day in which we cast off all leading string and set forth into the world to make a place for ourselves. Our strides have been getting longer and longer and now we have achieved a pace that will surely put us in the first rank in the race.

When I first cruised in the Orient I doubt that there were more than a dozen Americans in Shanghai. I do not think there were more than two in Hongkong, and this was only a generation ago. Our Naval representation was in keeping. We had three old wooden vessels armed with cast iron guns, besides the Mono-

ney, a veteran of the Civil War and a built-up tug called the Palos.

I am not sure whether trade follows the flag or the flag follows trade but I do know that if you have trade you must have a flag about to protect it. And I therefore make a plea for a good strong Navy; one commensurate with our great wealth and commerce. Navies are costly and the time necessary to build them is measured by decades rather than years, so we must patiently submit to the necessary taxation during long years of peace in order that we may possess this defender of our just rights. More than that we do not want.

It has been my lot in life to travel all over the world. Believe me, when I tell you that the more I see the prouder I am and the happier I am that I am an American.

It is great pleasure to meet so many representatives of our country. Good Americans all—upholding the flag—pioneers of our commerce and civilization.

Mr. Conrad Levy arrived here last month from Hankow and left again. His usual contribution is missing in this issue but we hope to publish in our next issue a striking article from his pen on a Hebrew Company for the Shanghai Volunteer Corps.

**NOTICE**

The next issue of "Israel's Messenger" will appear on the 1st October—Ereb Rosh Hashana.

**INTERMARRIAGE.**

No matter what may be said or thought of intermarriage, the Jewish consciousness will not sanction intermarriage, nor declare in favour of it. The hearts of Jewish parents will continue to be broken whenever their children drive wilfully "a nail into the coffin of Judaism," by way of intermarriage. Whenever Jewish children will be so forgetful of their duty to their god and their people and so neglectful of their filial obligations as to marry out of their fold and faith, they will have to answer for the crime of driving their parents to an early grave. Unconsciously, the Jew has always felt, and perhaps always will feel, that intermarriage must eventually break the cycle of Jewish existence. The Jew may be estranged from Jewish traditions and Jewish life. He may be unaffiliated with any religious or charitable Jewish organization. He may occasionally stray into this or that fad or cult. As long, however, as he stays within our fold, there is hope that either to him or to his offspring a time will come for "returning." Once, however, the Jew has married out of his faith and fold, he has observed the days of mourning for him, for he is dead to Jew and Judaism.—*The Jewish Ledger* (New Orleans.)

**MR. GOMPERS TO BE INVITED TO PHILIPPINES**



Mr. S. GOMPERS.

Manila, July 21.

Mr. Samuel Gompers, president of the American Federation of Labor, will be invited to visit the Philippines if he comes to Japan next August, where it is understood he expects to attend a convention of Japanese labour.

Sen. Ernesto del Rosendo, president of the Philippine Labour Congress, said recently that Filipino labour organizations were anxious to hear Mr. Gompers, and that they desired to establish relations with labour organizations abroad, especially in the United States.—*Reuter*.

Mr. Gompers is Vice-President of the "Los Sea Gogue, New York, which was founded over a decade ago by Dr. Stephen S. Wise. During the recent War Mr. Gompers has rendered unique services to the Allies in his capacity as President of the American Federation of Labour.—*Editor, Israel's Messenger*.

Abolishing its old organization, the Cleveland Zionist is vent on elected a committee of seven leading workers, all from New York, to administer its affairs, whose chairman, according to those close to the new regime, will be Hyman Conheim, Louis Lipsky, general secretary; Peter J. Schweitzer, treasurer; Morris Rothberg, Judge Gerard A. Rosenthal, Abraham Goldberg and Louis J. Rubinson.

Mr. Lipsky resigned as secretary for organization during the early days of the break. The election of the chairman will take place soon.



**THE JEWISH NATIONAL FUND.**

Amount already acknowledged	Tls.
of .....	610.00
Collections from Boxes .....	100.00
	<b>Tls. 710.00</b>

On the 17th June last, a draft for £34/- was forwarded to the Jewish Colonial Trust, Ltd., London with a request to place same to the credit of the Jewish National Fund.

**PALESTINE RESTORATION FUND**

Amount already remitted as per statement in Israel's Messenger, dated 10th June, 1921:—	£
6,310.0.0.	
On the 17th June .....	50.0.0
On the 8th July .....	28.0.0
	<b>£6,388.0.0</b>

It is hoped that those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

**THE UKRAINE JEWS RELIEF FUND**

"Our Own"

The Ukrainian Jews.

Barfoot, ragged and starving.  
Like walkers in their sleep.  
Feeding on bark or sawdust.  
The dead and procession creep;  
Crawling through marsh or snowdrift, or forest overgrown.  
They hear on high their Torah.  
Like a flag to heaven flown:  
They prove how great their spirit. Let us prove how great our own.

At last but a naked rabble.  
Clawing the dust for bread.  
Jabbering, wailing, whining.  
Hordes of the living dead;  
Half apes, half ghosts, they grovel nor human is their tone:  
Yet they are not brutes, but brethren.  
These weeks of the hunger zone,  
And their deathly rags, to heaven, in the tongue that is your own.

ISRAEL ZANGWILL.

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Further contributions will be gratefully received by ISRAEL'S MESSENGER and duly acknowledged in these columns.

On July 8 a draft for £50/- was remitted to the Federation of Ukraine Jews, London, as a first instalment and long to remit the "second" shortly.

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## ISAAC LANDMAN, THE MISCHIEF-MAKER.

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WRITES ON "THE MERRY ZIONIST WAR"

### A Malefactor

The stage is now completely set for the Zionist war between the Weizmann and the Mack factions to be carried on to a finish. The entry of Samuel Untermyer into the ranks of the World Zionist group, as head of the Board of Trustees of the Foundation Fund of the United States, will add zest and picturesqueness to the duel, as all know the type of fighter Mr. Untermyer is. He will be opposed by no less an array of combatants than Judge Mack, Nathan Straus, Stephen S. Wise, Felix Frankfurter and the other leaders of the American organization.

Last Sunday's World Zionist gathering for the Foundation Fund was replete with defiant shot and shell, in the form of resolutions unanimously adopted. The Zionist Organization of America is doing no talking now; printers' ink in the Yiddish press of the city is its present artillery.

Next week, however, the scene of the combat will shift to the Middle West. Cleveland is the chosen battleground. On May 25 the World Zionist forces will take possession of the trenches and declare to Ohio that their scheme alone can build Palestine. On June 5 the American Zionist Organization will attack the stronghold in solid convention-phalanx. At this later function the bombardment will call phalanx. There and then will be determined whether American Zionists will adhere to the Mackian doctrine of Palestine's salvation or Weizmann's.

Should this convention fail to give a vote of confidence to Judge Mack, the atmosphere will at least be clear. The Judge's resignation as President of the Zionist Organization of America must follow. Dr. Weizmann will go home and the collection of a minimum of twenty million dollar this year from American Jews will proceed apace, without the aid of the present American Zionist leaders. Should Judge Mack be sustained, however, Dr. Weizmann will stay and the merry war will be fought out to a finish no matter what happens to Palestine.

We, for our part, continue to maintain that whatever may be the result of the Cleveland meetings, no good will come of them for the future of Palestine. A united Jewry, from which both Zionist factions are eliminated, can alone achieve in Palestine what all the world desires to see accomplished.

What a pity that a man like Samuel Untermyer permitted himself to be dragged into a factional squabble! He is one man who has in no wise been tainted by the mistakes and foolhardiness of either of the Zionist groups. Standing aside from both and appealing in behalf of Palestine, as a non-Zionist, to the Jews of America, he could have marshalled them all for the rehabilitation of Palestine through American commercial methods.

There is time yet!

ISAAC LANDMAN,  
Editor, *The American Hebrew*, (New York).

### THE EVENTS IN JAFFA AND THE POLISH ZIONISTS.

We quote the appeal issued by the Polish Zionist Organisation on the events in Jaffa.

We firmly believe that no influence in the world can divert England's great

### A Benefactor.

Should the righteousness of the stand taken by the World Zionist Organization as against the demands of the Zionist Organization of America in regards to the Keren Hayesod Fund be judged by the unprecedented outpouring of New England Jewry to welcome the Weizmann-Einstein Commission in Boston Tuesday and Wednesday, May 17 and 18, it would be only too apparent that the sympathies of the masses of New England Jewry feel and respond to that spirit of Zionism characterized by the ideals of the splendid leaders who honoured Boston with their presence.

Thousands of Jews from all over New England came to Boston to welcome the Weizmann-Einstein Commission. The keynote of this memorable occasion was not so much Zionism of one kind or another as Palestine—Palestine, the refuge for our oppressed—Palestine, the rightful home of a Jewish civilization—Palestine, the building of a land that will make us a nation among nations, that will make the Jew a man among men—Palestine, the first, last and only object we must attain.

And, despite the fact that the materially strong Zionists of the American Organization were totally lacking, more than \$125,000 was raised in donations, jewels and pledges at a banquet given in honour of the commission at the New American House Tuesday evening, at a reception to Mmes. Weizmann and Einstein in Temple Mishkan Tefila Wednesday afternoon, at a banquet given by the New Century Club, and at public receptions in the Boston Opera House and Mechanics Building, Wednesday evening.

It was an inspiring sight to behold: women and girls with lustrous eyes and glowing cheeks, stripping rings from their fingers, bracelets and wrist watches from their arms, pendants from their ears, and casting lockets, chains and necklaces, and in many cases heirlooms, into the "jewel pot" for the benefit of the Keren Hayesod which is to give birth anew to old, old Palestine. During the reception to Mmes. Einstein and Weizmann in Temple Mishkan Tefila a prominent Boston woman, crying out that she had eight sons in the war and that she wanted to make some donation in slight proportion, at least, to their sacrifice, held up her watch and slipped off the rings from her fingers. Like a ray of light that sheds a glowing radiance and fills surrounding space with its very essence, others spiritedly followed her example and soon baskets and boxes filled with diamonds and other precious gifts in costly settings were being carried to the front of the Temple.

As inspiring a sight was the wonderfully spirited donation accorded to the Commission by the Governor, Mayor and other notables who thus aptly expressed the spirit of Massachusetts and Boston to ward the Commission and its purpose in America.

JOSEPH BRIN,  
Editor, *The Jewish Advocate*, (Boston).

and, mighty as she is, from the path which she has once chosen to tread. We are sure that the British Government will do all in its power to secure harmony and quiet in Palestine, to secure the peaceful constructive work of the Jewish population in the country and of the awakened Jewish people all the world over. No disturbances no hindrances, no provocation can intimidate the Jewish people in their task of

accomplishing the realization of the Balfour Declaration and the decision of the Peace Conference at San Remo.

Jews! We will not make light of the great danger which threatens us. The need is too obvious. All our power and all our means must be applied to the upbuilding of our homeland. This is our strongest reply to the attempt to destroy our National home in Palestine.





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## Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, SUNDAY, 2ND OCTOBER, 1921. 29TH ELUL 5681.

### OURSELVES

With this issue we complete another anniversary in the service of Jews and Judaism. We are pleased to find ourselves still in harness and doing our little "bit" for our people and country, in spite of the many disadvantages under which we have laboured. We are thankful for the co-operation of our friends, subscribers, contributors and advertisers, both local and abroad, and but for all of them the success of ISRAEL'S MESSENGER would not have been so pronounced as it is to-day. The suggestion to convert ISRAEL'S MESSENGER into a monthly, or a fortnightly or even a weekly journal comes to us from far and near, and we hope to be able to come to some decision in the matter before the end of this year. Nothing will give us greater pleasure than to serve Israel's cause and to awaken the national consciousness of Israel in the diaspora. Now more than ever the utility of a Jewish organ in the Far East is considered indispensable and, happily, we find ourselves to-day surrounded by friends and well-wishers. ISRAEL'S MESSENGER has received the commendation of the leading Jews abroad—and this is evidenced by contributions, suggestions and advice we continue to receive from them. While on the subject, we are pleased to say that the latest encouragement given us is by no less a personage than Lord Rothschild who mailed us his yearly subscription for this journal. ISRAEL'S MESSENGER has a class of readers all over the world that is worthy of note and we hope that in the ensuing year, *haba'a alainu leshalom*, we will be able to introduce several new features in these columns and make the organ a thoroughly representative one of the Jews in the Orient. The policy of ISRAEL'S MESSENGER will be continued as heretofore, as a champion of Jews and Judaism in the Far East. It will continue to speak not for a *Helek Yisrael*—a faction in Israel—but for *Kol Yisrael*—all Israel. It will continue to champion the cause of Jewish democracy and the National Movement in Jewry. It will continue to oppose all efforts to weaken the traditional aspects of Judaism and to render it colourless.

ISRAEL'S MESSENGER stands for unity and not division in Israel. In our controversy with our opponents we are not animated with a desire to widen the breach or read them out of the fold of Israel, but to point out to them the danger which they are running in alienating themselves from *Kahal Yisrael* in their madness to destroy the *Tikvah Yisrael*, the national hope of Israel. ISRAEL'S MESSENGER may at times appear harsh against those who disagree with its policy, but this is evidence of our great anxiety over the fate of our people and the need of the moment to speak the plain truth and nothing but the truth. ISRAEL'S MESSENGER has a unique mission to perform in the days to come, and we hope that *betzigata dishmaya*, we shall be able to perform our duty to the satisfaction of all our readers. ISRAEL'S MESSENGER will remain hereafter as a messenger of good tidings "that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth."

### COUNT UCHIDA'S FRIENDLY ACTION

For the second time within a year, Japan, Great Britain's Ally in the Far East, has demonstrated her friendly action in befriending Jewish hopes and aspirations for winning a place of liberty and freedom under the sun. Readers of ISRAEL'S MESSENGER will recall the congratulatory telegram which Count Uchida has sent us last year when San Remo's decision in regard to a Jewish Palestine was announced—an act of friendliness which deeply impressed our people throughout the world. We Jews have abundant reason to regard Japan as our Ally and her treatment of Jews within her borders amply demonstrate that Japan knows of no limitation of human brotherhood in her great Empire.

We are bound to say that the latest act of Japan in giving protection of life and property to our co-religionists in Vladivostock will be hailed with joy and satisfaction by Jewry throughout the world, which will not fail to see in this an indication of Japan's renewed friendliness

towards our rejuvenated Nation. We Jews have ever been grateful for little mercies shown us, and in the recent manifestation of COUNT UCHIDA'S goodwill towards our people, we shall carry with us for all time love and respect for the Land of the Rising Sun and hope that her people will ever remain in the van of progress and civilization and rise to further greatness in the days to come.

### THE NEW YEAR

The year 5682 opens with hopes for a brighter future for our people. We look forward to an era of reconstruction before us. Palestine, the land of our hopes and dreams is now within our grasp and our suffering brethren are yearning to enter it. Unless we commence our work of reconstruction in earnest, the chances are that we will miss the unique opportunity presented us. The day of speculating with theories belongs to the past; to-day we are confronted with genuine problems, problems that require every ounce of our strength to be utilized in order to achieve the maximum of success. There are houses to be built. There are lands to be bought. There are roads to be constructed. There are immigration problems to be tackled with and employment for the *Halutzim* secured. There are enemies to be faced and conquered. And last, but not least, the sinews of war to be raised. The New Year opens with vast possibilities for *Kol Yisrael*. The New Year must mean to one and all new resolutions to be made and new pledges given and fulfilled. The task is herculean, but where there is a will there is a way. Let us make our vows and write our will. We need go to no lawyer to unburden our mind but let each commune with his or her ownself and do that which is needful. The New Year is coming and the old year is dying. Let us resolve to make the New Year a memorable one in the annals of our history so that at its close we may be proud of our achievements.

"We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift.  
Shun not the struggle; face it—  
'Tis God's gift."

### MR. ROBERT YOUNG AND OURSELVES

Apropos of our comments in our last issue replying to the strictures of *The Japan Chronicle*, we observe that "ADVERSARIA," writing in a Southern contemporary, warns us not to offend the susceptibilities of the Editor of the Kobe journal but be thankful "for any crumbs of sympathy Mr. ROBERT YOUNG may show us."

In plain language it means that we must shut up, muzzle our tongues and refrain from offering any defence lest we provoke the ire of a blustering giant in Japan! We cannot understand why we should be terrorised in this way. Are we living in the tenth or twelfth century that freedom of speech or liberty of conscience is no more the inalienable birthright of man? Assuming we continue to oppose the views of the modern

Goliath in Kobe, and agree to differ from him, what of it? Will the latter give vent to his anger by suddenly cultivating savage instincts in him and joining the army of the Black Hundreds and organizing pogroms against the Jews? Does our Hongkong guide and philosopher think that Mr. YOUNG is made of such poor stuff and breeding that for the least sign of difference in views with him he will change the policy of his big daily and join the brotherhood of the *Morning Post* and *Plain English*? We trow not. In spite of the fact that we have differed from the views of Mr. YOUNG, we believe him to be a gentleman, cultured enough, refined enough to resent the insinuations of our Hongkong critic. When we referred to the former as being agnostic we did not intend to insinuate that "agnostics must be bad men." Far from it. Our Judaism is not so narrow as to exclude good men, in spite of their agnosticism, from being classed amongst the righteous to enjoy eternal bliss in the world to come. Our Judaism is not based on "He that believeth in me shall be saved; he that believeth not shall be damned" (Mark 16: 16). MARCUS AURELIUS, the Pagan philosopher was hailed by our ancient Rabbis as the "righteous man among the Gentiles." Between him and our Rabbi JEHUDAH THE PRINCE, there was a close intellectual and spiritual kinship. Such a man, says the Midrash, belongs, as do all, Gentiles though they be, who are clothed with righteousness, to the hierarchy of God. When we referred to MR. YOUNG as an "agnostic," we wanted to imply that one who scoffs at the Bible and religion cannot be expected to appreciate the Zionist ideal which draws its support and inspiration from the law-givers and prophets, seers and sages of the Bible and the Talmud.

### THE JEWS OF INDIA

In his inimitable style the late JOSEPH LEONARD LEVY, of hallowed memory, inveighed incessantly against the crass materialism of his age. He pleaded for plain living and high thinking. Here are extracts from some of his forceful utterances:—

"Are we placed on earth for a period, to live the life of an animal? If so, we have no problems to face, and solve. As animals, we shall have no difficulties. The horse does not ponder on the problems of existence; neither does the dog; neither does the elephant. If all we have to do is to be a horse, or a dog, or an elephant, then, go to, be a horse; be a dog; be an elephant! We shall have no troubles to explain, no grave problems to face. But we, who think that we are children of God, believe that life has been given to us for a much higher purpose than to spend our span of existence in animal fashion. If, as we believe, there is within us a soul that is created in the image of God; if as we believe, the purpose of life is to develop this image of God until man becomes godlike, then there is no real evil in this world, so-called evil is only good misunderstood; it is only beneficence veiled or robed in gloom for a time, to shine resplendently a little later on.

The foregoing can hardly be misapplied to our age. Unfortunately, it is true that some of

our "wealthy" Jews "have no problems to face and solve. As animals they have no difficulties, no troubles to explain and no grave problems to face." A correspondent from India furnishes us with a pitiful picture regarding the state of affairs prevailing over there. The rich finds himself alienated from the welfare of his poor and hapless brother. Jewish education to the children is badly and sadly neglected. The community is bereft of a spiritual leader. The children go out in the street; begging for alms from the passer-by, and religious services are maintained by the old and not the young generation. A state of chaos reigns supreme and everyone does that which is pleasing to him. *Ish hayashar be 'ainaw ya-assay*. This is very sad and denotes the moral and spiritual collapse of an erstwhile flourishing community in India. The one and the only redeeming feature in the whole outlook is the awakening on the part of men like Messrs. GURRAY and ISAAC to grapple with the serious problems confronting our brethren in India and we hope their efforts will bear fruits. They have our hearty sympathy and goodwill in their noble and lofty efforts to redeem the Community from the deep morass into which it has sunk. It is a matter of great astonishment to us that in a large and influential Jewish Community like India there cannot be found ten righteous men to cope with their problems as other communities do. It is time indeed to wake up the indifferents from the state of lethargy into which they have fallen as

we can ill-afford in these days, when renowned communities in Eastern Europe have been decimated, to lose the co-operation of our Indian co-religionists. We hope that it will fall to our lot to chronicle a reversal of the present *laissez-faire* policy to which the latter have grown accustomed and that our expectations of them will be gratified beyond measure.

### "THE CHINA MAIL" AGAIN

*The China Mail*, Hongkong, of August 13th, devoted nearly two columns of editorial notes to abusing the editor of ISRAEL'S MESSENGER, and making sport of Zionists and Zionism. So far as we are concerned we would fain pass the lucubrations of the *China Mail* in silence. It is neither pleasing nor edifying to engage in controversy with one who cannot at least be fair in his language. But our contemporary presumes to dogmatize on Zionism and formulate theories, although it betrays a woeful ignorance of the subject. It affirms with a supercilious infallibility that Jews who do not intend to go to Palestine cannot be Zionists. Why not? At the Zionist Demonstration held in London in July, 1920, Mr. BALFOUR said that he was a Zionist ever since he became acquainted with that movement. If it is possible for a British ex-Premier to be a Zionist, why cannot a Jew in Shanghai be one?

We would advise the *China Mail* before discoursing again on Zionism to study the subject,

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as one would study any other subject, at its source, and learn a little more about Zionism from those who originated the movement, who toiled for many weary and anxious years in its cause, and who are determined in spite of all difficulties to toil on till their ideal is realised, that is, from the Zionists themselves. Now the programme of the Zionists is: "to obtain a legally secured and publicly recognised home for the Jews in Palestine." All who help to eventuate the project, either by settling in Palestine themselves, or by assisting the settlers with money, are Zionists. Those who do not so help the movement are non-Zionists, and those who actually oppose it are anti-Zionists. That is a universally recognised fact, familiar to everyone who knows something about Zionism, and all the ingenuity of the *China Mail* to discover a *Reductio ad absurdum* will not alter it.

Our contemporary does not spend all its darts on mere Zionists. A few are spared also for non-Zionist Jews, this time, for the Jews of Baghdad. We may say confidently that the Baghdad Jews do not worship the dollar. They may have attracted the attention of the *China Mail* by the value they set on their money in not squandering it on drink and riotous living, but they work quite as hard and as honestly to earn it as anybody else. At any rate, our controversialist who assures us on his own authority that he observes the first Commandment in all its bearings, and in the next column tells the public how smartly he earned three guineas by bamboozling a London editor, has very little to teach them.

#### KING FEISUL, THE JEWS AND THE ARABS

Our Bagdad correspondent sends us an interesting account of the grand reception accorded to EMIR FEISUL (who has recently been chosen as Monarch of Mesopotamia) by the Bagdad Jewish Community. We are sure that the joy which animates our co-religionists in that historic city in having so tolerant and broad-minded a ruler like FEISUL to rule over them will be shared by their co-religionists abroad. The King of Mesopotamia has in the past two years shown great breadth of vision and toleration in regard to Jewish national aspirations with which he expressed deep sympathy and pledged to do everything in his power to hasten an understanding between the Arabs and the Jewish population in Palestine.

The manifestation of loyalty displayed by the Jewish Community of Bagdad towards the new ruler is remarkable indeed. The latter is fully alive to the utility of his Jewish subjects to promote the welfare of the country of which they are citizens. He urged the whole Community to take an active part in the national reconstruction of Mesopotamia and to promote their welfare as "*Jews in other countries have done.*" (The italics are ours.) "The Jewish people," the EMIR continued, "is of the same flesh and

blood as the Arabs are, the two elements being descendants of Shem." This being recognized and emphasized by no less a personage than the exalted monarch of Mesopotamia, we see no reason why both Jew and Arab should not form an *Entente Cordiale* for the weal and glory of their common cause. Sooner or later, we hope much sooner than later, the Arab will realize our true motives *vis-a-vis* our National Homeland and cease distrusting us any more. The recent unfortunate excesses committed in Jaffa were the work of schemers and plotters who, blinded with fanaticism against our nation had striven to sow the spirit of hatred and discord between the Jews and Arabs, so that our good work may be retarded and the day of joy put off indefinitely. In course of time, the Arabs will come to know who are their real friends and who are their enemies. But for the excitement given them by our avowed enemies who hate to see the rise of the Jewish Nation to its ancient splendour and glory, there would have been no clash of views between us, no resort to arms and no resort to bloodshed. Both have suffered in the *mêlée*, and both will suffer to the end unless our "cousins" show real desire to overthrow their would-be friends who incite them against us.

While on the subject we are glad to learn that a representative in India at the recent Imperial Conference, speaking on behalf of seventy million Mohammedans, has gone on record as favouring the BALFOUR Declaration in regard to a Jewish Palestine. This is proof convincing that the Mohammedans in India are not so backward in realizing that Palestine in general and the Arabs in particular will derive great benefits from our activities and that far from injuring them we would confer inestimable blessings on them. We earnestly echo the views of the leading Jewish organ, the *London Jewish Chronicle*, when it says:—

The Jewish aspiration is for a Jewish Palestine, as Jewish as England is English. This does not mean, as some foolish persons are absurd enough to think (or disingenuous enough to misrepresent) a Palestine from which all but Jews are to be excluded. Nothing of the kind. No such ridiculous conception of a Jewish Commonwealth was ever thought of. England consists of people of many and diverse races, birth-origins, and religions. In the making of England there have been various components that have merged, more or less, so as to form the present population of the country. But England is English by reason of English polity and English culture, of the predominance of race, and of the prevalence of the English tongue. And that is the aspiration which Jewish Nationalists cherish in respect to Palestine. All races, all religions, all people, whatever their origin, have well-defined rights and the full protection of the State, even, as we point out below, aliens though they be, in England. The last thing any Jewish Nationalist thinks of is a Jewish Commonwealth in Palestine in which the Arab (and for that matter any other race), or the Moslem (and for that matter any other religion) should not share political, racial, and religious freedom equally with Jews who become its citizens. All that is asked for is that the Jew shall have one spot on earth, and that the one hallowed to him by a two thousand years' devotion, be

can call Jewish in the sense that the Englishman calls England English. Again, this does not necessarily mean Palestine as an independent State, as some people have asserted.

The above should remove any misgivings on the part of our Arab neighbours with whom we earnestly desire to live in amity and peace in future. We hope that the new monarch of Mesopotamia whom we congratulate on his ascension to the throne, will exercise a most potent influence for good in regard to the problems besetting us in Asia which require statesmanlike handling and a square deal to all concerned. May his reign bring about an era of peace and cordiality between the Jews and the Arabs and may the former glory of Asia be revived and both Jew and Arab work hand-in-hand for the greater glory of Allah and for the weal of humanity in general.

\* \* \*

#### A DEMOCRATIC MOVEMENT IN JEWRY

Apart from the Zionist Movement there is no other Jewish Organization that is so democratic or embraces world-Jewry. The recent Zionist Congress held at Karlsbad can be said to be the only Jewish Parliament that can speak authoritatively for the House of Israel. The Zionist Movement is a world-wide movement, being well organized, and thoroughly efficient in every respect. It is the one and only movement in Jewry that commanded attention from the Powers. The famous BALFOUR Declaration was issued to the Jewish people through the agency of the Zionist Organization. The recent conference given by the British Cabinet to DR. WEIZMANN to elucidate the Jewish political situation in Palestine is an event of deep significance to us. *The Sentinel*, of Chicago, says.

"It happens for the first time in the history of the Jewish people that its representative be granted the privilege of addressing the cabinet of ministers of a great power. This great and rare privilege has been granted to DR. CHAIM WEIZMANN, the head of the World Zionist Organization, who, according to a dispatch, was invited by the entire cabinet in session to address it on current political questions pertaining to Palestine."

The opponents of Zionism who are mainly recruited by the League of British Jews find it hard to surrender their hegemony without a struggle. They have recently appealed to the Foreign Office to whittle down the BALFOUR Declaration so that it may alter its significance. This confession of hostility to Zionism was made public recently by MR. CLAUDE MONTEFIORE, the President of the League referred to above. This is tantamount to a declaration of war and it is no wonder that the leading English Zionists resent the interference of a body which has only a few hundred followers behind it. JOSEPH L. COHEN, of London, hits the nail on the head, when he says.

Evidently, representations were made to His Majesty's Government in opposition to those made by the Zionist Organization. What was the nature of these representations? Whom did MR. MONTEFIORE

speak for? What right has he to make representation to the Government at all? If he speaks for the League of British Jews with its paltry couple of hundred members, are we to understand that any small group of Jews is justified in approaching Government offices on its own initiative without consulting the really representative Jewish bodies. If so, we of Cannon Street Road Synagogue, with a larger membership than the League, would be justified in representing a memorandum to the Foreign Office spouting out how unrepresentative and irresponsible is that body, which whilst pretending to speak for British Jews is really speaking for a small reactionary clique. Surely what is fair for the League is fair for this Synagogue! or any other Jewish organization.

The opponents of Zionism in their frantic efforts to damage the Jewish National Movement have no following in the true sense of the word. They represent no one except themselves—a mere handful of assimilationists who have long ago bartered their Jewishness for a mess of pottage. DR. CHAIM WEIZMANN'S challenge of two years ago to "unauthorized representatives, or so-called representatives" who opposed Zionism is now likely to be accepted. He then threw down the gauntlet, "let them come out," he declared "in the open and show their hand, so that they could easily prove whom they represented. They were abusing their social position in order to exercise pressure in high quarters, and to avert imaginary dangers which they fancied threatened them personally."

This "imaginary danger" has seized MORGENTHAU lately and he has written an anti-Zionist screed for a non-Jewish magazine. The reply given to it by LOUIS LIPSKY, the general secretary of the Zionist Organization of America, must have dumb founded MORGENTHAU and made him feel that in future he would do well to shut his mouth. In our opinion the time has come when every calumny and every attack on Jewish Nationalism should be immediately repelled and answered. Let the world know that neither CLAUDE MONTEFIORE nor HARRY MORGENTHAU has the right to speak in the name of Ancient Israel. The only body that can rightly do so is the Zionist Association which embraces world-wide Jewry and which is the only Jewish Parliament recognized by the Mandatory Power to act on Jewish behalf.

#### PRESIDENT HARDING'S ENDORSEMENT OF ZIONISM

The official reception accorded to the Zionist delegates at Washington by PRESIDENT HARDING, and reported elsewhere in this issue, will be read with genuine interest and satisfaction by Jews in this and all parts of the world. It is eminently fitting that the new Zionist Executives should seize the earliest opportunity of tendering thanks and appreciation to the noble PRESIDENT of the United States for his brilliant expression of views in favour of the Jewish National Movement. The endorsement of the Zionist Ideal by PRESIDENT HARDING is bound to have far-reaching effects

Premier Mr. ARTHUR MEIGHEN



[Who conveys a re-assuring message to PRESIDENT FREEMAN regarding Jewish immigration to Palestine. See page 31]

Mr. MAURICE BENJAMIN



[Whose resignation from the Council was received with great regret. See page 24.]

COUNT UCHIDA



[Who is an ardent sympathiser with Jewish struggles for freedom and liberty. See page 31.]

and hearten the rank and file to place implicit confidence in their leaders to attain their objective.

In our last issue we published the historic letter of PRESIDENT HARDING wherein he expressed his candid opinion of the ultimate realization of the Zionist hopes. In words pregnant with meaning, the Chief Executive of the great American nation expressed his deep and abiding conviction regarding the triumph of the Jewish national hopes and aspirations.

"It is impossible for one", says PRESIDENT HARDING, "who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity."

Such fiery language bears all the essential earmarks of Biblical prophecy. An "agnostic" would not be capable of rising to such a great height of vision to express the undying truths of the prophets of old. The language and style of the great PRESIDENT are those of a modern man. Here is a vision which inevitably suggests that of ISAAH and the other prophets of Israel.

Has the President merely expressed his own personal conviction? We trow not. PRESIDENT NICHOLAS MURRAY BUTLER, of Columbia College, who is conceded to be a very conservative man says in his brochure, "True and False

Democracy", (page 35), that "as matters stand to-day, States and syndicates have Senators; districts and local interests have representatives; but the whole people of the United States have only the President to speak for them and to do their will".

We are, therefore, fully justified in assuming that PRESIDENT HARDING addressed his memorable epistle to the Zionists in the name of the great country which he represents and that the Jewish Palestine will receive the hearty endorsement and approval of the American Government which will see that justice, full justice, be meted out to us. This gratifying expression of faith in the Zionist Ideal by a great Power comes at an opportune moment. It will indeed silence and disarm at once the croakers and the mischief-makers who are ever eager to weaken the Zionist aspirations. However, dark the outlook for a Jewish Palestine may have been in recent months, and it could not be darker, we Jews will stand steadfastly and manfully behind our leaders and pledged them our whole-hearted support. We must ever be on the *qui vive* to resist the tendency of the dark forces that are still working overtly and covertly to overthrow our ancient ideals. The motto of GIDEON'S fatigued troops should be ours in these days of trials and tribulations, "Faint yet pursuing." We must ever keep our eyes straight to the goal and march towards it like a battered but still a bannered army, victory-laden and honour-crowned.

Mr. EDWARD I. EZRA



[Who opposes the formation of a Hebrew Company in the Shanghai Volunteer Corps. See page 32.]

Mr. HENRY MORGENTHAU



[Whose attack on Zionism in the "World's Work" was challenged by MR. LOUIS LIPSKY and MR. SAMUEL UNTERMYER. See page 29.]

Mr. CONRAD LEVY



[Who favours the formation of a Hebrew Company in the S. V. C. See page 32.]

## EDITORIAL NOTES

### ROSH HASHANA

The Jewish New Year is an event of great religious import to us. It is heralded with great solemnity. It is an occasion for retrospection and the pouring out of the hearts to Him who is the giver of life. Our liturgy is rich with soul-stirring hymns and melodies. The burden of the prayer abounds in the outpouring of the soul. "Remember us, O God, remember us, and inscribe us in the book of life."

### UN-JEWISH WEEKLY

The *American Israelite* continues to outrage the feelings of the Jews in its hostility towards the Zionist ideal. Only those who are prepared to have their blood boil can afford to read that publication. Happily, there are very few who would care to risk it. Only we journalists who must keep a watch on Israel's frontier are compelled to undergo that ordeal and this we are willing to do because the honour of Israel is dear to us.

### "FIVE YEARS?"

Our esteemed contemporary, The *Canadian Jewish Chronicle*, of Montreal, asks, "Who will remember HENRY MORGENTHAU five years after

his death?" Five years! Why who thinks of him to-day except as a traitor who betrayed his people and received the congratulations of their avowed enemies! "Is it a wonder," says LOUIS LIPSKY, "that Jews reading Mr. MORGENTHAU'S article feel outraged, when they see a man of his position giving aid and comfort at this time to the enemies of the Jewish people?"

### "INTELLIGENT ANTICIPATION?"

A Japanese friend with whom we have corresponded lately has seen fit to address us as "Peace-like" MESSENGER. To our Asiatic brother the word "Israel" implied "Peace-like" and we believe it came to him in a natural way seeing that he is not a great *English* scholar. Some would say it was an "intelligent anticipation" on his part and so it is. Our Asiatic brother has expressed a truth the deep significance of which cannot be over-estimated. Little can he imagine how deeply we were stirred by his conscious or unconscious scribbling and how profoundly we were moved at his "intelligent anticipation." We are glad to receive this childlike expression of truth from our Asiatic brother, especially after being rebuked recently by a *Young* critic that "ISRAEL'S MESSENGER is a disgrace (sic) to Judaism." Our Asiatic brother seems to believe with SHAKESPEARE that, there are more things in heaven and earth than are dreamed of by the *Young* philosopher of our age. [Continued on page 14]

**PRESIDENT HARDING RECEIVES ZIONIST DELEGATION**

*Expresses Endorsement Of The Zionist Ideal*

**HERMAN CONHEIM DELIVERS A MEMORABLE ADDRESS**



PRESIDENT HARDING.

[FROM OUR CORRESPONDENT.]  
NEW YORK, 29TH JULY, 1921.  
For the first time in the history of Zionism the head of the United States' Executive received officially the Administrative Committee of the Zionist Organization of America at the White House on Wednesday noon, July 20th. That day will remain a red-letter day in the history of the Zionist Movement in America. It speaks volumes for the new administrative Committee which has begun a splendid propaganda for Kerem Hayezek throughout the length and breadth of America. The members of the delegation who visited the White House were Herman Conheim Abraham Gold-

berg, Louis Lij sky, Louis Robinson, Bernard A. Rosenblatt, Morris Rothenberg, and Peter J. Schweitzer. Accompanying the delegation were Alexander Wolf, a prominent attorney of Washington, Rabbi Golish, President of the Washington Zionist District, Dr. J. Loeb, Dr. Leopold Gluskiel, and Max Rhoads of Washington.  
Mr. Conheim spoke for the delegation. His address was listened to by the President with great attention. It reads as follows:  
"Mr. President: We appreciate this opportunity to bring you the greetings of the Zionist Organization of America in which we have the honour to appear before you, and to express our gratitude for the goodwill and sympathy



MR. HERMAN CONHEIM.

indicated by you toward the Zionist Movement on several occasions.  
"That you should have reiterated so early in your administration your 'most friendly interest in and for the Zionist movement' gives a striking demonstration of the stability of our Cause and the continuity of generous sentiment on the part of the American people toward the renaissance of an ancient people on the historic soil of the ancestors. Whether there be a normal change of administration in the Governments that have set their seal to the rebuilding of Palestine, as the Jewish National Home, or in the Zionist Organization, this historic enterprise goes forward to its destiny because it is an integral part of world idealism and world reconstruction.  
"You have observed with sympathy and penetration, Mr. President, that Zionism aims to serve no selfish interest. It seeks to solve the tragic problem of Jewish suffering in order that out of the rehabilitation of the Jewish people, there shall come a renewal of the Hebrew civilization which, in olden times, was the fountain of ideals and prophecy. As citizens of this glorious land, sharing in all the blessings of a great and free People, and as Jews faithful to the traditions of Israel, we deem it our duty to contribute our endeavors to the fulfillment of that aspiration.  
"No words can better express that hope and purpose than your own, when you said: 'It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their history, national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.'  
"In a world that seems to be engrossed in grim realities, Palestine again today holds forth a promise of spiritual achievement. Though misgoverned for many centuries, the Holy Land is again a symbol of peace and co-operation between the great religions of the world, and between the East and the West.  
"The Zionists the world over are looking forward to the realization of this ideal of co-operation and justice. It is because of this ideal that we address ourselves to you, the leader of our great nation, who, by summoning the World Powers to a conference which aims to turn swords into ploughshares' have again given clear indication of the lofty principles for which our country stands.  
"While the Zionist Cause has the approval of forward-looking men, regard-

less of race, religion or nationality, it requires for its fulfillment the utmost sacrifice on the part of its adherents, and the goodwill and sympathy of the enlightened peoples of the world. Forces of reaction and darkness are still at work seeking to frustrate Zionist endeavors and to make its path more difficult.  
"The decision of the Allied Powers, so wisely victory America sacrificed in blood and treasure, has brought the opportunity to make Palestine the Jewish Homeland. Jews everywhere have contributed generously to that victory. The young men of our race have fought with the Allied Armies on all fronts for the preservation of civilization. Jewish battalions fought for the liberation of Palestine, and Jewish pioneers are spending themselves in the effort to reclaim the waste places of Palestine, with the hope that out of their toil and sacrifice a new and regenerating civilization may there be established.  
"In order that success shall crown this effort, the moral support to all friends of a Zion restored to Israel is essential, and particularly the Zionist movement looks forward to the co-operation of its friends in America, for a renaissance Palestine requires the very qualities with which America is so generously endowed.  
"As Americans and as Zionists, may we therefore express to you our deep appreciation of the encouragement you have given to the Zionist Cause which, recognized and endorsed by the Allied

Powers, is now approaching final consummation."  
The President expressed his appreciation of the feelings of the delegation and spoke very cordially to each member of the delegation. He showed by his manner that he was very friendly to the cause which was presented. During the reading of the address by Mr. Conheim, he expressed on several points his agreement with what was being said.  
After the presentation, the President accompanied the delegation to the garden of the White House, and had a photograph taken together with the members of the delegation. A copy of the address delivered by the Committee was left with the Secretary to the President, and was signed by all the members of the Administration.  
The Administrative Committee was received in the afternoon by the Commissioners of the District of Columbia, and in the evening a meeting of the Zionists of the District was held which was addressed by various members of the Committee.

**WE OWE MUCH TO THE JEWS\***

By Dr. ROBERT ARTHUR ELWOOD

"If the world tried to pay its debt to the Jews for the good things they have given to all the races, time would not be long enough to do it, and bankruptcy would ensue before it could be done," declared Dr. Robert Arthur Elwood in a recent sermon in the Boardwalk church here. His text was from John 1:22, when Jesus said, "Salvation is of the Jews." "Let us see what the Jew has given to the world and then think what a loss if these benefits had never been given. The Bible is a Jewish production under God. Both the Old Testament and the New are the gifts of Jews to the world. No single book, eye all other books combined, have ever equalled the Bible in benefits to mankind. Take it as literature, it's matchless; take it as God's Work for the devotion of men's lives, it's powerful, and the wonder of it is that as time goes on its power grows greater. The world can never forget that salvation through God's Work is of the Jews. Let us all, Jew and Christian, find daily help in the pages of this Word of God, and learn His duties therein.  
"Another gift of the Jews to the world is the cloud-encircled summit of Sinai, whose thunders of the law are still reverberating round the world. In the capitol at Washington the statute of Moses with the tables of the law in his arms represents the ma-

jesty of the Law. Blackstone's Commentaries are interpretations of the Mosaic laws and to-day the civilized nations of the world live by laws that find their basis in the Mosaic Code. Can anybody improve on the Ten Commandments? Time has not aged them nor changed their need, and we need their power to-day more than ever for all peoples.  
"Where did we get our Sanctuary laws? From the Jews. Whence came our thrift campaign? From the Jews. Among Christians to-day there is a lot of talk about proportionate giving. Well, I just want to say if the Christians gave in proportion as the Jewish law set forth for the Jew, then there would never be an oyster supper or hazan or tilde from Christendom worth a dollar. There are treasures and make God's work easy as far as the money end of it is concerned. I knowed no people in past or present history as generous in their giving as the Jews. Jews ought to take pride in observing the law, for salvation by law is of the Jews.  
"Another great benefit given by the Jews to the world is the Weekly Rest Day, known as the Sabbath. There was a Sabbath before the Jews, but it was left for Moses under God to make the Sabbath Day a real institution for the help of his people and the benefit of mankind. When the Jews observed it they

prospered. When they desecrated it they suffered. This is true for the nations that have been given God's Word to enlighten them. When they observe God's Rest Day they prosper, but when they desecrate it they, too, suffer. We need a Holy Sabbath Day for spiritual development, family righteousness and to bring the nations Godward. But let us not forget that the greatest gift the Jews have given to mankind is the knowledge of God, or pure religion. When other nations were idol worshippers the Jews found the true God and gave themselves to His worship, or rather God chose the Jews, revealed Himself to them and led them as a people. Christians have cause to be grateful to the Jews, for Jesus Christ was a Jew and not ashamed of it. There should be no cause of friction between the Jews and Christians because we have the same Heavenly Father, enjoy the same religious Guide Book, glory in the common heritages of historic truth and look to the final triumph of the Messiah in the world's life. No true Christian hates the Jew, for hate is not Christian, and no nation can prosper that persecutes the Jew. Read history and let it speak. Egypt, Babylon, Greece, Rome, Spain, Russia. These tell the story of mad Jew haters and failures.  
"A nation that can produce the warriors and statesmen, poets and musicians, seers and prophets that Israel has, need not fear persecution, and like every student of the Bible, I am sure the golden age of Jewry is yet to come, when the glory of the kingdom under Solomon will be exceeded by the glory and usefulness of the restored Jewish nation under the sway of David's greater Son.  
"The voice of prophecy is speaking loudly to-day, and Jewry is awakening all over the world. God is calling again the scattered hosts, and who can tell how soon the voice of Him whose right it is to reign, will sound forth, and the nations of the world will once again find peace at the feet of the Lord, the Prince of Peace? Let us all, Jew and Christian, pray and work together for the hastening of that glad day when the kingdom of God shall no more be a prophecy to be dreamed about, but a reality on earth to be enjoyed."  
"The author of this sermon is a Christian and as such his views are noteworthy. Dr. Elwood is not an 'agueless' but an earnest and devout Christian who knows whereof he speaks. Certain Young Critics whose chief aim is to say men like the Rev. Charles P. MacFarlan (whose sermons we published in our last issue) and Dr. Robert Arthur Elwood who are broad enough to give justice to whom justice is due. No matter what Young Critics may think of themselves they are the men who aspire to establish the real brotherhood of man under the Fatherhood of God.—Editor, ISRAEL'S MESSENGER.]

[Continued from page 11].

#### INTERMARRIAGE

The question of intermarriage to which we referred in our last issue indicates clearly the attitude of Judaism in the matter. *The Jewish Ledger*, of New Orleans whom we quoted, is attached to the reform wing in American Israel and yet we are pleased to say that its views coincided with our own. Neither Christianity nor Islam, nor Hindus tolerate mixed marriages. Refusals to intermarriage should not be regarded as a sign of narrow and intolerant doctrine, but as an act of loyalty to one's faith. It is conceded by all that nine-tenths of intermarriages are failures. In spite of the fact that we oppose intermarriages, we still encourage the fraternising and the mingling of different races together. Intermarriage is a question not peculiar to the Jew, but is a problem, a most serious problem, between Christians of different denominations as well.

#### ONCE A JEW ALWAYS A JEW

The Midrah dwells appetitely on the oneness and the indivisibility of Israel. The Talmud pointedly says, *Af Al Pi She'hatta Israel Hu*. Though he has sinned he is still a member of *Kahal Yisrael*. It is related that when ACHAZ had "taken of the accursed thing," God told Joshua "Israel has sinned" (Joshua VI.: 11) and our sage, Rabbi ABA BAR ZAVIDA, who understood the spirit of Jewish solidarity and unity, interpreted God's expression meaning "though he has sinned yet he is an Israelite" (*Sanhedrin* 44a). And yet there are some critics who endeavour to proclaim our Judaism as narrow and intolerant. The foregoing citations afford convincing proof that the reverse is the case. The quintessence of Judaism, as the prophet EZEKIEL taught, is to see the sinner turn from his evil ways and repent, for God does not desire the wicked to perish. This is the burden of the Day of Atonement service and the message it conveys to all and sundry.

#### THE BENE-ISRAEL OF BOMBAY

*The Israelite*, of Bombay, a monthly publication edited by D. S. ERULKAR, B.A., a prominent member of the Bene Israel Community, is a splendid publication. It contains an excellent record of the many useful activities of the Community of the latter section. The death of Miss REBECCA SAMUEL, B.A., a promising Jewess is recorded and whose premature and sudden death has robbed the Community of an enthusiastic worker. An account of ISRAEL COHEN's visit to Bombay is published and we are told that contributions amounting to about Rs. 8,000 were announced—a sum outstripping that collected at a similar meeting of our richer Bagdad brethren. *The Israelite* is quite justified in referring to the parsimoniousness of their richer Bagdad brethren—for amongst them are to be found millionaires and multi-millionaires. At one time the Bene Israel in India were regarded as of no

consequence; to-day they occupy an enviable position. It is another instance of the Psalmist's, "the stone that the builders rejected has become the corner stone."

#### NEW YEAR GREETINGS

The old year is dying and the new year is being ushered in. The old year will soon be relegated to the background while the new welcomed by all to the foreground. The old year is an open book to all while the new is sealed to all. May it bring peace, happiness, contentment and joy to all. May it heal the wounds of all and inspire men and women of different creeds, race and nationalities to live in peace with each other and to realise the truth of the prophet AMOS's teachings, that we have one Father and that one God has created us all. May the year 5682 enable *Kol Yisrael* to realize their national aspirations and that Palestine may become *Eretz Yisrael* in every sense of the word. May the year 5682 heal the wounds of afflicted Israel in the diaspora and bring about healing and consolation to one and all. May the year 5682 hasten the dawn of peace on earth and may the Conference at Washington at which all the Allied Nations will assemble next month be productive of good to all humanity and ISMAEL'S dream of no nation lifting up sword against another nation be abundantly realised. So note it be! *Ken Yeche Radzoni!*

#### WE WANT NOT IDOL BUT IDEALS

MR. JOSEPH L. COHEN, M.A., of London, is the coming man in Anglo-Jewry. He has in him grit, energy and boundless enthusiasm to combat the reactionary forces represented by the League of "British" Jews. In criticizing the latter body, Mr. COHEN comes to the following conclusion, with which we heartily agree:—

The old leaders of Anglo-Jewry have shown themselves bankrupt. Their policy can yield nothing but dead-sea fruit. It is absolutely unpopular with the masses. It attracts none of our young men leaving the Universities. In short its influence is baneful, of little value abroad and pernicious at home. Immediate efforts must be taken to stop the harm which they are doing.

The time is fast approaching when the leadership of Jewry will go into the hands of Jewish Jews. When we see a young student like Mr. COHEN, or MR. CONRAD LEVY, of Shanghai, taking issues with CLAUDE MONTEFIORE or HENRY MORGENTHAU, we need not worry ourselves regarding the future. It is a matter of time when the "reactionaries" will be forced to retire. We agree with MR. COHEN that "immediate efforts must be taken to stop the harm which they are doing". It is no idol we want; we want the ideals.

#### ONE-SIDED CONTEMPORARY

THE ISRAELITE advises all who have not read Henry Morgenthau's article which appeared in last week's ISRAELITE to read it now. It is well worth while. Those who have read it should read it again so as to have its contents get into their consciousness and remain fixed there.

This sage advice is amusing. Our contemporary is anxious to spread the gospel of anti-Zionism and hopes that all who read MORGENTHAU'S screed should have it fixed in their "conscience"

"Like Aunt Jemina's plaster  
The more you try to pull it off,  
The more it sticks the faster."

While on the subject, we cannot help saying that our Cincinnati contemporary has neglected to publish the official rejoinder given to MORGENTHAU'S screed by LOUIS LIPSKY, the general secretary of the Zionist Organization of America. Who is intolerant in this case? We hope that our readers will judge for themselves. *Yech Elohim We Yisshot*. If our contemporary does not understand the meaning of these three words, let it apply to DR. GOTTHARD DEUTSCH, a genuine Rabbinic scholar which Reform Judaism has "captured" and retained from the orthodox camp.

#### THE "GUARDIAN" THAT FAILS TO GUARD

*Hatzofeh Le Beth Yisrael*, London, in its issue dated 15th July, carries the following item of news without comment:—

LORD SHEFFIELD contributed a long and somewhat commonplace letter to Wednesday's *Morning Post* on "The Jews in Palestine: Their Claims Historically Considered."

As the "statement" in question contained a tissue of lies from beginning to end, it is strange that a paper with such a grandiloquent title has refrained from defending the Jewish rights to their ancestral home. On the other hand, that loyal and faithful shepherd of Israel, the London *Jewish Chronicle* devoted a special article for the purpose and exposed the hollow nature of the crime of his lordship. As the *Jewish Chronicle* truly says, "It occurs to us that this deplorable letter in the *Morning Post* is but the voice of LORD SHEFFIELD. Whose the hand is, there is no necessity for us even to suggest."

Perhaps the guilty conscience of *Hatzofeh Le Beth Yisrael*, the mouthpiece of the famous or rather the infamous "Ten" is the cause of this unusual silence on its part. O, the tragedy of it!

#### ANTI-JEWISH FORGERIES

The Japan Press was favored with the following cable service from London, dated 16th August:—

"The Times" is publishing a series of articles proving that the notorious Jewish protocols are forgeries. The protocols were widely quoted as evidence of a plot to overthrow the world's civilization beginning with the Russian revolution."

After feasting with joy on the NILUS' forgeries for over a year the truth has begun to dawn upon one and all and the Jew stands triumphantly vindicated in the eyes of the whole world. The GWYNNES, the CHESTERTONS, the FORDS and the BELLOCS are facing unpalatable truths to-day. They stand crushed and humiliated before the whole world. They will

soon find out that lies and forgeries against innocent beings will not pay in the end. Truth and nothing but the truth will prevail. You may crucify the truth, but it rises transfigured. You may imprison it, but it laughs at bolts and bars. You may bury it in a grave, it shall burst its cerements, and roll away the stone, and rise transfigured, to the glory of God and for the help of man. Such is the power of truth which our ancient sages had not vainly ascribed to its being the seal of God.

#### OUR INDIAN CO-RELIGIONISTS

A news item from Bombay, India, published elsewhere in this issue says that MR. SASSOON J. DAVID, has contributed Rs. 40,000 for expenses in connexion with the PRINCE OF WALES' memorable visit to India in December next. This is characteristic of our distinguished co-religionist whose fame as a philanthropist is known far and wide.

While on the subject, it would be interesting to know how much MR. SASSOON has contributed to *Keren Hauesod* for which MR. ISRAEL COHEN was delegated by the Zionist Organization to overseas communities. We have so far not seen the Indian list of donors which we fully expected the latter to send us. Be that as it may, we hope that our Indian co-religionists who are contributing generously to public funds will equally contribute to the *Geulah* Fund. To a man like MR. SASSOON who is imbued with Jewish ideals, born and bred in orthodox surroundings, the claim of *Eretz Yisrael* should have an irresistible charm and force. There are several others in similar happy circumstances, and we express a sincere hope that they will not keep aloof from a claim which is national in its bearing. (If we may now paraphrase HENRY MORGENTHAU) "right in principle, sound in its economics, righteous in its politics and rich, tremendously rich, in its spiritual ideals."

#### "THE GENIUS OF DESTINY IS BROAD"

The *Pall Mall Gazette* commenting on the POPE'S opposition to our restoration, remarks editorially as follows:—

The Pope complained to a Consistory yesterday that the Jews were acquiring a privileged position in Palestine detrimental to the Christians. But since Christianity has the greater part of the civilized world under its control, it seems a little mean to grudge the Jews the unmerited hand in the very limited area associated with the history of their religion.

The foregoing puts the case of the Jews in a nut-shell. It is palpably evident that the POPE is being influenced by anti-Semitic publications which are now so rampant in Europe. We have hopes that the POPE will realize that his opposition to our restoration is both un-Biblical and un-Christian. The restoration is not to be trifled with by the whims and fancies of fanatics who try to influence men of high ranks and standing in the world. The restoration is based on the

[Continued on page 18].

### GERMANY APPOINTS A JEW TO RECONSTRUCT FRANCE



DR. A. GUGGENHEIMER.

Dr. Adolph Guggenheimer was appointed by the German Government to plan and supervise the work of reconstruction in the devastated portions of France which Germany is obliged to rebuild.

Commenting on the above, *The Sentinel* of Chicago makes the following comments:—

The German Government is undertaking to rebuild the devastated sections of France and has entrusted Dr. Adolph Guggenheimer, one of the best known Jews in Germany, with the

responsible mission of planning and carrying out the work of reconstruction. His task is not only to build good houses with a minimum of expense but also to do justice to the requirements of architecture and to satisfy the French taste in this respect. His job there is not only very difficult and responsible, but also a very complicated one and requires much ability as an organizer, financier and a person of artistic taste. There are any number of first-class architects and first-class organizers in Germany and the German Government, by no means too friendly to the Jews, has picked out a Jew to do this work. The assumption is justified that in the judgment of the government he is the best man in the Empire for the gigantic task. Not only the German Jews, but the Jews all over the world have every reason to be proud of Dr. Guggenheimer's appointment, for work like the reconstruction of the devastated sections of eastern France can only be done by a Napoleon of reconstruction and we are all delighted to know that this Napoleon of reconstruction is a Jew.

In this connection it is interesting to learn that the work of reconstruction in all the Eastern European countries is being done by Jews. The work of reconstruction in Germany is being done by Mr. Rathenau, the same work in England is under the supervision of Sir Alfred Mond and in France, Italy and Austria a number of Jews are leading the reconstruction forces. The assertion that Jews are destructive forces is only an allegation, but that the Jews are constructive forces has never been brought out stronger and in bolder relief than at present when Jews everywhere are leaders in the work of reconstruction.

### DR. SALIS DAICHES PAYS TRIBUTE TO SHANGHAI JEWRY

We are in receipt of an interesting letter from DR. SALIS S. DAICHES, the brilliant Rabbi of the Edinburgh Jewish Congregation, and feel certain that it will be read with great interest by our readers. RABBI DAICHES is of the opinion that our Community has done very well in the financial support given to the Keren Hayesod for which MR. ISRAEL COHEN was delegated to China and other centres of the world, but in the opinion of many of us we still fell short of the quota expected of us. However, RABBI DAICHES'S praise should not be looked upon as a sanction to rest on our laurels, for it must be remembered that several erstwhile prosperous and flourishing Jewish Congregations in Eastern Europe, who would have warmly supported the Keren Hayesod, are

now economically ruined and lying helpless and prostrate. It behooves those who are living in lands of liberty and prosperity to fill the gap and support loyally and generously the Palestine Foundation Fund. We trust that the following appeal of Dr. Daiches will strike a responsive chord everywhere:—

I receive your magazine regularly and greatly enjoy reading some of its articles and the editorial notes, which are always interesting. I should have liked very much to be one of your contributors, but I shall be pleased to do so later.

In the meantime I wish to say how pleased I am to see from your paper what steady progress the Jewish Community of Shanghai is making and what useful work you are doing in behalf of Zionism. Your contributions

to the Keren Hayesod form a very creditable achievement to a much needed example to other communities. Had the response to the appeal of the Keren Hayesod been as satisfactory (proportionately) in the Far West as it has been in the Far East the position of Zionism to-day would have been different from what it is, and many of our present difficulties would never have arisen.

I met MR. ISRAEL COHEN the other day at the Conference of the British Zionist Federation held in Liverpool, and he told me what good men you have in your Community and how well you are getting on with your new Rabbi. Long may it continue so.

With best wishes for the future progress of your magazine and for the success of your excellent Zionist work.

I am,

Yours sincerely,

SALIS DAICHES.

EDINBURGH, 20TH JULY, 1921.

6 Millerfield Place.

### UNCOMFORTABLE DOCTRINE

The Northern Baptist convention that was in session in Des Moines, Iowa, last month, once more affirmed the belief in the atrocious, inhuman doctrine that all who do not believe in the miraculous birth of Jesus as God's only begotten son, as a part of the Divinity, and accept him as their saviour are in the hereafter doomed to dwell in hell throughout eternity. The human swine who never did a good deed in all his life, if only he believes what Christian mythology teaches is, assured of eternal happiness in heaven hereafter. The saint on earth, if he does not so believe, though he devote his whole life to the service of mankind, will roast in hell when he passes. This is the established Baptist belief, once more officially proclaimed. It would be sad indeed if the majority of even professing Christians really believed that God was so cruel and merciless. But happily they do not. Nor at the bottom of their hearts do the preachers themselves honestly believe that only those who agree with what they affect to believe will be saved, and all others, however Godly their lives, are lost souls without a possibility of salvation. Contrast this fierce, inhuman bigotry with the teachings of Judaism. Long before Christianity came into the world the prophets and rabbis taught that the righteous of all nations shall partake of the bliss of the world to come. But this is so threadbare a topic that it is useless to dwell upon it at any great length. —*The American Israelite* (Cincinnati).

### NEW YEAR'S MESSAGE

From Rabbi W. HIRSCH, B.A.,  
Minister "Ohel-Rachel" Synagogue.



RABBI W. HIRSCH.

Jew should seek strength in Zionism, and conversely, every Zionist loyal to his cause should carry back strength to Judaism, the strength of unity and firmness of purpose, the inspiration of idealism and unflinching belief, and above all, the calm confidence and unperturbed outlook begotten of an unyielding faith.

W. HIRSCH.

Erch Rosh Hashana, 5681.

### MR. SAMUEL UNTERMYER

ISRAEL'S MESSENGER has great pleasure in introducing MR. SAMUEL UNTERMYER, of New York, to its readers. MR. UNTERMYER is a noted lawyer and an ardent champion of Zionism being only recently con-

verted by Dr. CHAIM WEIZMANN. MR. UNTERMYER is regarded as a great acquisition to the cause owing to his wealth and social position in American Jewry. He is regarded as the logical successor to JUSTICE BRANDEIS and the late MR. JACOB H. SCHIFF. He is the President of the States, and head of the Federation of American Zionists.

As an indication of his zeal and enthusiasm for the Jewish National movement, the noted New York lawyer, with his characteristically brilliant and caustic logic, riddled Mr. HENRY MORGENTHAU'S already long-explored anti-Zionist arguments published in *World's Work*. This sweeping broadside, says the *New York Jewish Tribune*, which riddles every contention made by Mr. MORGENTHAU, appears in the September issue of the *Forum Magazine* and also in the *London Jewish Chronicle* of the 12th August; the *New York Jewish Tribune* of the 19th August; *The New Palestine* (New York) of the 19th August; the *Boston Jewish Advocate* of the 18th August and other papers. The article in question is headed "Zionism: a Just Cause," and is written in the characteristically brilliant, keen August and other papers. The article in question is headed "Zionism: a Just Cause," and is written in the characteristically brilliant, keen logic of Mr. UNTERMYER, one of New York's greatest lawyers, whose public service as chief counsel to the Lockwood Committee, is bringing about wide reforms in the building situation. MR. UNTERMYER, who recently assumed an active role in the Zionist movement, bids fair to add a brilliant chapter for himself in Jewish history.



MR. S. UNTERMYER.

### SIR ALFRED MOND ELECTED VICE-PRESIDENT OF THE BRITISH ZIONIST FEDERATION

The Man Of The Moment



SIR ALFRED MOND, BART, M.P.

At the recent Conference of the English Zionist Federation held at Liverpool, SIR ALFRED MOND, BART, M.P., a member of the British Cabinet, has been unanimously elected Vice-President of the Federation. SIR ALFRED MOND has greatly endeared himself to the heart of world-Jewry by his incessant work on behalf of Jewish Palestine.

Commenting on the above, *The Jewish Sentinel*, of Chicago, makes the following striking observations:—

It seems that the British Prime Minister, Lloyd George does not object to anyone of his colleagues holding another office as long as they are doing the work assigned to them in their own departments, for according to a cable dispatch from London, Sir Alfred Mond, the Minister of Public Health, in the Lloyd George Cabinet, has now accepted the Vice-Presidency of the English Zionist Federation of which Dr. Weizman himself is the President. Only in liberal England is such a thing possible. The English Jews have every reason to be grateful to Lloyd George for this display of liberality and the Jews all over the world will know now that the British Prime Minister is a true friend of our people.

[Continued from page 15].

word of God revealed to our Prophets in the distant past and that restoration will surely come to pass in spite of the opposition of certain misguided people who are narrow in their conception of human brotherhood. We have faith in that wonderful saying of EMERSON: "Men may be narrow, but the Genius of Destiny is broad."

#### STRANGE CRITICISM

Our attention was drawn to a review of the latest work of ISRAEL ZANGWILL on "The Voice of Jerusalem" which appeared in *The Guardian*, of the 8th July, a Christian sectarian organ, in the course of which the reviewer takes strong exceptions to the author's views on Christianity, and *inter alia*, says:—

"We should be sorry to think that all English speaking Jews agree with Mr. ZANGWILL as to these matters: indeed, we know that very many of them profoundly disagree. But so long as such views are put forward in the name of cultivated Judaism, so long will Gentile nations distrust the loyalty to their adopted country of the Jews within their borders."

The above occurs to us as rather hard. We do not deny that had ZANGWILL lived in the tenth century he would have been burnt alive for expressing his views so outspokenly, but the way the reviewer rebukes him for his outspokenness leads us to suppose that liberty of speech is not yet the inalienable birthright of man. We fail to see why should "Gentile nations distrust the loyalty of Jews to their adopted country" because of ZANGWILL'S views. The loyalty of Jews to their adopted country has been proven on the battle-fields, both in ancient and modern times, and there is no need for anyone to cast any reflexion on the latter for their loyalty to "their adopted country." It is indeed strange that such narrow-minded views should emanate from the columns of the *Guardian* but we are living in strange times and strange times must produce strange criticisms.

#### BAGDAD

Our Bagdad Letter published elsewhere in this issue describes some touching and pathetic incidents in the life of that ancient and historic community. We are pleased to observe that the latter is shaking off the dust of centuries and rising manfully to cope with the great problems besetting us in these days of trials and tribulations. Happily, the Bagdad community is producing some intelligent young men who are fired with a glow and enthusiasm for the Jewish national cause. It goes without saying that we are watching the progress of the Bagdad Jewish community with intense interest. To us Bagdad is semi-Zion. There, the Babylonian Faloud was composed, and published by Jewish sages during the darkest era of the world; there the best intellectual minds of our people developed a system of law and literature which are unsurpassed even to this day. There the Psalmist sat with his harp and sang

that mournful elegy, *Al Naharoth Babel*, "On the rivers of Babylon," when we were driven into exile from our ancient Fatherland.

Is it any wonder that Bagdad to us is a land full of thrilling episodes which occurred in the life of our ancient history? Is it any wonder that "Our Bagdad Letter" is always read with interest by our readers? We direct the attention of our readers to "Our Jerusalem Letter" published elsewhere in this issue. This will be a regular feature in our future numbers.

#### WE WANT NEITHER THY HONEY NOR THY STING

"ADVERSARIA" writing in a Southern contemporary prefaces his attack on Zionism with the following tribute to Jewish genius:—

"I like the Jews. I always say they are cleverer people than we are. I rank their writers very high."

No doubt our friend in Hongkong is perfectly sincere and means what he says. We dare not question his honesty. He may be sincere, nay, he is. To have gained so much praise from him is a compliment indeed. The "greatest of men, the cleverest of people, the greatest of writers" have no right to insist on the country of their own, no right to own just a strip of land which their ancestors from hoary antiquity had possessed and inhabited and ruled for centuries. These ancient people, whom this modern prophet praises so highly from his editorial arm-chair, these ancient people on earth should not be allowed to regain their national liberty, their erstwhile national splendor and glory, but continue to remain a pariah on earth, their homes broken up, their possessions looted, their dear ones maimed, their children murdered in cold blood, their women and daughters outraged, their spiritual treasures defiled and their Torah desecrated, all for what?

Were it not that Judaism teaches us not to lose faith in human nature under any circumstances, we would be most tempted to say pessimistically with those airy creatures in MACBETH:—

"Fair is foul, and foul is fair."

#### JEWISH MOSERIM

"Thy destroyers and they that made thee waste shall go forth from thee," said ISALAH thousands of centuries ago. From the dawn of history Israel has faced enemies, powerful enemies, both within and without. The history of Israel is replete with those who have stabbed their own people in the back. The "informers" and the "destroyers" were many. In our days we find them rushing into the arms of our enemies and giving them every aid and comfort to combat us. Our attention was drawn recently to the following item of news appearing in our American exchanges:—

The Arab newspaper *El Carmel*, published in Haifa, reprints with great satisfaction Mr. HENRY MORSENTAU'S article against Zionism, which was also published in the London *Morning Post*.

The *El Carmel* is making the best use of this article to support its anti-Zionist views.

The foregoing pithily illustrates the strong utterance of ISALAH referred to in the opening lines of this article. This is as it should be. We were warned and forewarned. Let us take a heart of grace. The history of our people with its heroes and martyrs leaves no room for pessimism in these days of Jewish Moserim running amuck. We contended with them in the past and shall contend with them in the present. They will live like JONAH'S gourd and vanish from the stage. They will leave their imprint upon no sand of time. Their names will not live for evermore. They are dead to us even while they live. As our Sages appositely said, "*Reshayim behayehaim nikrayim maithim*", "The wicked even during their lifetime are regarded as dead" (*Berakhoth*, 18b).

#### OUR LIBRARY

Our readers are aware that, thanks to the initiative taken by RABBI HIRSCH, a library has been installed in the Synagogue Ohel-Rachel and a sum of \$5,000.00 has been raised for the purpose. We publish the full list of donors elsewhere in this issue. It is indeed gratifying to us to know that during the short term in which RABBI HIRSCH has been with us, he was able to collect the choicest of books, Jewish and otherwise, and have them treasured in a nice room adjacent to the Synagogue. An ancient philosopher once said, "To add a library to a house is to give that house a soul." RABBI HIRSCH did that for us and it is up to our Community to appreciate his zeal and worth by making free use of the library and becoming members thereof for which we understand there will be a small nominal charge. We have no doubt but that the library will exercise a most helpful and healthy influence on the members of our Community who will from now on have access to the best Jewish books they can lay hands on. Works on theology, ethics, history, fiction, poems, science, abound the shelves and a glance over them fills the heart with joy and admiration of the great contributions which our people have made in the realms of literature in general from ancient to modern times. We have no hesitation in saying that the installation of the library constitutes a landmark in the history of our Congregation, and we congratulate both RABBI HIRSCH and the Community for their great achievements which we are certain will redound to our lasting credit as the people of the Book.

#### OUR CLAIM ON PALESTINE

The claim of the Jew to Palestine has been conceded by the Allied Powers and the League of Nations. For two thousand years the Jew has been dispossessed from his ancestral land. For two thousand years the Jew has remained faithful

to his ancient country and continued to protest against the cruel manner in which he was ejected from his historic home. Scattered all over the world, he yet remains staunch in his conviction that a day will come when he will return to his own. Some say that because we are no longer attached to our ancient soil from which we were dispossessed twenty centuries ago, we, who live in far-off lands, have no right to profess "patriotism toward soil on which we never trod." The Jew who understands his Bible, his prayers and his traditions, his history and his contributions to civilization, ancient and modern, does not require to tread on his ancient soil in order to be more familiar with the streets of the Holy Land. This reminds us of the modesty of MAR SAMUEL, a Jewish Sage, who said nineteen centuries ago, "I am as familiar with the courses of the stars as with the streets of Nehardea." (*Berakhoth* 58 b.) It is the same with us. For twenty centuries we have kept the flame of our national home burning in our heart and no power on earth can succeed in eradicating it from us. We echo the words of the leading Jewish organ, the London *Jewish Chronicle* when it says:—

"Fundamentally, adhesion to Judaism, adhesion to the faith of Judaism, is in reality adhesion to the national idea, and to Palestine as the National Home of our people. Do we need proof of that? We have it in our prayer-book, in our ritual, in almost everything that go to make up Judaism and Jewish life."

#### THE "ILLIBERAL" ORGAN

The rapid strides of Zionism in recent years have been the chief topic for discussion in some of our American exchanges. In our last issue we quoted the *Jewish Ledger*, of New Orleans, on the subject. Our attention was drawn to a similar pronouncement made by a journal which is an avowed enemy of Zionist-Jewry throughout the world. We refer to the *Israelite*, of Cincinnati. In a recent issue just to hand, our contemporary actually sheds tears regarding the growth and progress of Zionism in the United States. In words pregnant with meaning our contemporary says:—

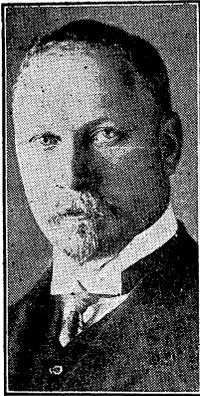
To-day the pulpits of some of the largest, oldest and most influential Jewish Reform congregations in the United States are occupied by Zionists, preachers of Jewish "nationalism," advocates of the establishment of an independent Jewish state in Palestine, such as propounded by HEARTZ and NONAT. Among these may be mentioned the minister of the Free Synagogue New York City; the associate rabbi of Congregation Bene Yeshurun (Plum Street Temple) Cincinnati, whose pulpit Dr. Wise occupied for 48 years and the rabbi of Congregation Tifereth Israel (The Temple), Cleveland, Ohio; Congregation Keneseth Israel, Philadelphia; Congregation Emanu-El, San Francisco, and Temple Sinai, New Orleans.

Our contemporary calls upon the dying forces represented by the H. U. C. to combat the occupiers of the reform pulpits and to oust them from their stronghold. Thus a so-called "liberal" organ representing the so-called "Liberal" Jews in the United States turns out most illiberal in its

[Continued on page 21].

## SOUTH AFRICA AND PALESTINE

### Jewish Deputation To General Smuts



GENERAL SMUTS.

We are able to publish particulars of a speech delivered by General Smuts to a Jewish deputation which waited on him on May 23, 1921.

The deputation was headed by Mr. Advocate Morris Alexander, K.C., M.L.A., and included all the other Jewish members of the Legislative Assembly and of the Senate—namely, Senator Ehrlich, Mr. Henry Graumann, Sir David Harris, Mr. Emile Nathan and Mr. C. P. Robinson—together with Mr. I. Schwartz, president and Mr. I. Zuckerman, vice-president, of the Dorshci Zion Association.

In presenting resolution on the Jaffa riots passed at Jewish Mass meetings all over South Africa, the deputation expressed their great concern at the allegation that in consequence of the disturbances in Jaffa, Jewish immigration into Palestine had for the moment come to stop, and earnestly urged him to use his good offices with the British Government in this connection.

The Prime Minister received the deputation in the most sympathetic spirit and readily promised his assistance, adding that the policy of establishing a national home for the Jews in Palestine represented the fixed policy of Great Britain as the Mandatory Power, and was one of the most valuable historic results of the Great World War. He undertook to send a cable immediately to the British Government and to press

the matter further on his arrival in London. He thanks of the Jewry of South Africa and of the whole world are on this, as on so many previous occasions, due to the Prime Minister for his sympathetic reception of the deputation's request and his ready undertaking to lend the Jewish people his powerful assistance in its hour of need.

## THE POPE AND PALESTINE

### "The English Churchman" Makes Strong Comments

The Weekly organ of the Protestants *The English Churchman* publishes in its issue of June 24th an editorial in which it deals with the Pope's declaration on Palestine, which was recently published in the English Press. Among other things the article says:—

By a somewhat remarkable coincidence there appeared in the newspapers on the same day a report of the Parliamentary debate upon the Middle East and a notice of a statement made by the Pope to a secret consistory at Rome, concerning the British Mandate in Palestine. The latter is interesting not only because it displays the spirit of animosity towards this country which is traditional at the Vatican, but also because it places beyond doubt the Papal endeavour to thwart Zionist aspirations, and if possible, to prevent their realisation altogether. The Pope denounced what he called the privileged position enjoyed by the Jews in the Holy Land, which he hypocritically represented as inimical to the welfare of the Christian community, and he exhorted the Government of what he was pleased to term the "Christian" countries to bring their influence to bear upon the League of Nations with the object of defining and limiting the mandate given to Great Britain by that body. That he should take definite action against the Bible which proclaims the gift of Palestine to the people of Israel by a perpetual and unchanging covenant, that he should put forth his strongest effort to hinder the fulfilment of prophecy was doubtless to be expected. Paganism always has been, and always will be directly antagonistic to the Word of God. . . . There must be an instinctive feeling at the Vatican that the return of the Jews to their own land would be the signal for the predestined doom of the system which has falsely sought to usurp the authority of Christ on earth. Nor can we forget that the fact of the Grand Secretary of the League of Nations being a Roman Catholic encourages the Roman Curia to hope for the achievement of their ends through his means. It is, however, a hopeless undertaking to fight against God.

The author then turns to the debates in the House of Commons on Mr. Churchill's Middle East Statement, and after quoting those passages in the speeches, which are undoubtedly favourable to Zionism, concludes the article by saying: "We rejoice to know that, while the several aspects of the question were laid before Parliament by competent speakers, the greatest and the highest was not forgotten or ignored."

## SOME QUERIES ANSWERED

A non-Jewish correspondent writes to us:

Can you help me by procuring for me an English translation of the "Amidah prayer" (and meaning of Amidah?) Its date? and who originated it? and why called "the standing prayer?" Of course, because recited standing, but why standing and not kneeling?

And any information about Kaffeng synagogue would be most welcome. Also what does "the time of the Rabbis" mean? And who were they?

[The word "Amidah" means standing, that is to say that particular portion of the prayer (the Amidah) should be read standing and silently. The Amidah was arranged by the Rabbis during the time of the second Temple, over two thousand years ago.

Kneeling while praying or at any other time is prohibited since the destruction of the Temple, but bowing is observed four times while praying the "Amidah" at four different points, and also before the Law, provided only that no human being or any image is facing the worshipper while so bowing.

The word "Rabbi" means Master, Teacher, Judge, Leader, Guide, or head of a Congregation, Community, School, College or University.

The Kaffeng Synagogue is desolate and efforts are being made to erect a hospital on the site thereof.—Editor, ISRAEL'S MESSENGER.]

## A TRIBUTE TO THE JEWS

Wonderful what the Jews do, isn't it? Wonderful how they are to the front, considering that in the world's population of one thousand five hundred millions, there are only some thirteen million Hebrews and nearly half of these are to be found in Russia, Poland and Romania. They say that there are a million or so in New York, on the lower East Side mostly, and that is, by the bye, where they found the most perfect baby the other day, according to the scientists and doctors.

The world is beginning to wake up to what it owes the Hebrews, and the revision of history is doing something in this regard. According to the generally accepted stories, Christopher Columbus discovered this country with means supplied by one Isabella of Aragon, a Spanish princess, who sold her jewelry to provide the funds for the expedition. But the truth is that she did nothing of the kind, having sold her jewelry before that time to maintain the various wars in which Aragon was engaged. The money to fit out Columbus, it may interest you to know, was furnished by two Jews. I comment these facts to Henry Ford and a few other rabid anti-Semites.—"Mephisto" in Musical America.

[Continued from page 19].

attitude against its opponents. The minister of the New York Free Synagogue, may well exclaim in his liberality, "God bless the liberal! Thou hast already blessed in making them liberal!"

## EXAGGERATED PATRIOTISM

In an address delivered at the 1921 Council of the Union of American Hebrew Congregations at Buffalo, N. Y., ISIDOR LEWI, of New York City, tried to show that he is a "Super-American" Israelite. As an anti-Zionist he would not tolerate the Zionists in their advocacy to establish their National Homeland in Palestine. The charge of dual Nationalism was repeated once more and he appealed for leaders to help him in his campaign. "We must have leaders," says LEWI, "and of the right kind. Not of those who, living here, dream of their homelands far away, but men with whom true Judaism spells good citizenship, men who owe allegiance to no flag save that of our country, whose Zion is America and whose homeland is there....." This "super-American" seeks to cast reflexion on the loyalty of all the Zionists, including PRESIDENT HARDING, ex-PRESIDENT WILSON, JUSTICE BRANDEIS, JUDGE MACK, et al., who have openly espoused the Zionist Movement. PRESIDENT HARDING seems to have more Jewishness in him than ISIDOR LEWI and his de-nationalized brethren combined. PRESIDENT HARDING expressed the noble feelings and the yearnings of *Kol Yisrael* when he said, "It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity." What a telling rebuke to the anti-Zionists so lamely represented by ISIDOR LEWI! The latter continue to shout from the housetops that they are more loyal than PRESIDENT HARDING and ex-PRESIDENT WILSON. They remind us of the deaf who keeps on shouting thinking that all men are deaf.

## "THE CHURCH TIMES" AND CHRISTIAN CONSCIENCE

Mr. Lloyd George is ready enough to lecture Christians, even when they happen to be Welsh Calvinistic Methodists, on the danger they run of causing trouble by intruding their religious principles in the political sphere. We wish that he would give similar advice to his Jewish friend, Lord Reading. We are not Anti-Semites, and we saw no particular objection to the appointment of Lord Reading to the Indian Vice-royalty. But for Lord Reading to impress upon Indian Mohammedans in the way that he did, that in no circumstances will England support the Greeks against the Turks, is insulting to Christians who know the facts. The Christian conscience has been horrified by the massacres and crimes of the Turks, and it is improper that our Indian Viceroy should speak of their abominable rule as though it was entitled to any respect. If it was necessary for him to speak, his silence on recent Turkish crimes was reprehensible. The Mohammedan Indians ought to be told the truth about their co-religionists.

The above is culled from *The Church Times*, a weekly paper published in London. We are quite in sympathy with the trend of our contemporary's views, but we hope it will not stop in the middle course but go a step further. *The Church Times* is an influential organ and can do a lot of useful work in arousing the conscience of Christendom throughout the world in connexion with the appalling atrocities committed on Jews by "Christian" Ukraine, Poland, Germany, and Austria. It is high time for *The Church Times* to raise its voice against the inhuman and unheard of atrocities committed in the above "Christian" countries. "The Christian conscience has been horrified," says our contemporary, "by the massacres and crimes of the Turks," but we are yet to learn of an awakening of the same "conscience" against crimes and atrocities committed on Jews. The true Christians, in the words of *The Church Times*, "ought to be told the truth about their co-religionists," because the soul of Christianity is at stake.

## A PHILO-SEMITE

The *Sussex Daily News* publishes a letter from a certain Col. ALFRED PORCELLI, of Hove, appealing to the numerous wealthy Jews of Hove and Brighton, to help forward the cause of Zionism in Palestine. He urges the older Jews to contribute to the funds, and the younger ones to go to the Holy Land, to help in the work of restoration. Though not a Jew himself, he has been to the country and felt the mute appeal made by the beautiful Land of Israel for willing hands and happy service, and because he has been there, he knows the possibilities of Palestine. "Have the Jews," he writes, "no pride of history, no hope for the future? Were I a Jew, nothing on earth would prevent my going to Palestine, to help to revive its ancient glories."

The foregoing forms interesting reading and we are sure its intrinsic value will be appreciated everywhere. Fortunately, there are many like COLONEL ALFRED PORCELLI who will hearken us in our present stage of activities and inspire millions of our people to remain staunch to the Zionist ideal. Only those who misunderstand our national aspirations and hate to see us coming into our own will seek to discourage us and place difficulties in our way. Such opposition will infuse more zeal in us and spur us on to greater exertions. No nation succeeded in regaining her legitimate rights under the sun without a severe struggle and we Jews should not expect any better after a period of twenty centuries. Those who want a ready-made Jewish Palestine must be prepared to die and be re-born again. For the present we must be content to double our energies until our own children or our children's children shall have the unique and the blessed privilege of pointing to the land as their own and governed by their own as the "government of the people, by the people and for the people."

"THE HEBREW STANDARD" OF NEW YORK MAKES TESHUBA

And so, while Zionist organs agitate and point to the chasm between promise (the Balfour Declaration) and performance (the British interpretation of the terms of the mandate under the League of Nations), the rank and file of the Zionist multitudes but intensify their efforts to realize the program laid down by the immortal Theodor Herzl. These efforts idealize the Zionist Jews. For the sake of these efforts in and by themselves their cause is idealized.

Therefore let the Zionists continue to plan for the Geulah. Let them work undemonstratively but none the less surely for Palestinian development. From the labor will emerge much that is of permanent value for Zionists, for Jews in general—above all, for our undying faith.

The foregoing is culled from a leading article in the Hebrew Standard, New York, under the caption, "The Success of Zionism." Our darling contemporary must be congratulated on its successful recovery for it has all along gone on record as being opposed to the Zionist ideal, or at least not in sympathy with the leaders of the Movement. The advice of the Hebrew Standard that we "continue to plan for the Geulah" is no doubt a step forward and will be hailed with joy by Israel. Me'arbah hanfoth ha'aretz. "Let them work undemonstratively but none the less surely for Palestinian development" is another advice of the Standard. We hope that this useful suggestion which was overlooked in the past will now be taken up earnestly and seriously by the powers-that-be, who must from now on keep their ears open for further suggestions coming from Nassau Street. If they do so, from their "labour will emerge much that is of permanent value for Zionists, for Jews in general—above all, for our undying faith." This

is indeed a new discovery, for which we must give thanks to the unknown editor (Is he ISIDOR SINGER?) of the orthodox weekly of New York, The Hebrew Standard. The new revelation that has dawned on the latter will, we hope remain a permanent fixture with it, or as the American Israelite would have it, "get into their consciousness and remain fixed there." Future issues of the Hebrew Standard will be awaited with interest. We shall then know how far our darling contemporary is open to co-operate with the leaders of the Zionist Movement, and what further suggestions it is capable of contributing for the solution of the vexed Jewish problem. If such will be the case, then we are mighty certain that the sainted founder of our darling contemporary, "would look down upon it from the Yeshibah shel Maalah in approbation of its course."

"ZIONISM: A JUST CAUSE"

MR. HENRY MORGENTHAU is to have no rest. After the severe slashing given him by LOUIS LIPSKY for his anti-Zionist screed in a non-Jewish Magazine, there comes another formidable opponent whose name looms large in American life. We allude to MR. SAMUEL UNTERMYER, the multi-millionaire who is to-day the lay head of American Jewry and President of the Keren Hayesod in the United States. "Zionism: A Just Cause" is the title of a most illuminating and lucid article which appears in the Forum Magazine from the pen of the latter who exposes once and for all the fallacies of the diatribes by MORGENTHAU. The latter is having no rest. Like CAIN of old he is wandering from valley to valley.

THE JEWISH COLONIAL TRUST (JUEDISCHE COLONIALBANK) LTD.

NOTICE IS HEREBY GIVEN that the twenty-third Ordinary General Meeting of the Shareholders of the Jewish Colonial Trust (Juedische Colonialbank) Ltd., will be held on Thursday, 8th September, 1921, at 10 o'clock in the forenoon, at Schuetzenhaus, Carlsbad, for the following purposes:—

- 1.—To receive the audited statement of accounts and Balance Sheet of the Company for the year 1920 with the report of the Auditors thereon.
2.—To declare a dividend.
3.—To elect Directors and Auditors.
4.—To transact any other general business of the Company required to be dealt with at such meeting.

Holders of Share Warrants to Bearer desiring to attend the General Meeting must lodge their Warrants at Schuetzenhaus, Carlsbad, on or before 8th September, 1921.

The Transfer Books and Register of members of the Company will be closed from the 24th August to the 8th September inclusive.

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By order of the Board.

S. COSTA, Secretary, pro tem.

AN OPEN LETTER TO JUDGE LOUIS BRANDEIS



MR. N. S. BURSTEIN.

We are in receipt of the following open letter addressed to Justice Brandeis by Mr. N. S. Burstein, of Cardiff, urging the latter to assume the Zionist leadership:—

135, ALBANY ROAD, BOATH PARK, CARDIFF, 25TH JULY, 1921.

THE UNITED STATES SUPREME COURT JUSTICE, LOUIS D. BRANDEIS, WASHINGTON, U.S.A.

MY DEAR MR. JUSTICE BRANDEIS, —I know full well that since you became a Zionist the great thought which has occupied your heart's core was to strengthen the foundations of Israel's unity and to revive his Country's lost glory and her true good. We all know that this is a tremendous task. We also know that we had, that we are having now, and that we shall have, perhaps to a greater degree, dangerous elements to fight against until we shall achieve the true aim and object the Zionists have, once for all, set themselves. But I am sure that you, as well as all other faithful Zionists decline to contemplate the contingency of failure. The moral warfare the Zionists have declared against the civilised world twenty-three years ago must continue with greater vigour until we shall convince our treachery of the hopelessness of their fight against the redemption of Israel. —But who realises this vast redemption more than you? Who can be of better unifier and consolidator than you? And who understands better the right way that shall lead back our distracted people to the land of their fathers? I say it without fear of contradiction—no one but you! Your calm strength and the constant exhibition of your inflexible honesty in all great matters concerning America and Jewish causes, have always been the admiration of the non-Jew and the Jew alike. In all your Zionist speeches, addresses and lectures, I have always found Dr. Herzl's initial

thought of modern politics—the Jewish Nation. At the Zionist Convention in Boston, June, 1915, you said: "The rebirth of the Jewish Nation is no longer a mere dream." You always had a perfect faith in the ability of the plain people to rejuvenate itself through courage, hope, enthusiasm, devotion, and self-sacrifice, and that it is they who will again bring a Jewish Renaissance.

This is the brightest feature in your wonderful character as a Jew, a parallel of which is only to be found in the greatest leader the world has ever known—Moses! But the nature of Moses's services to his people were not spasmodic. He left his political home, with all the honours and emoluments of the Egyptian State, and devoted the whole of his time and the whole of his superhuman strength and energy to free his people from bondage and make of them a wonderful Nation. God willed it, said Moses, that was enough—and he succeeded. —You, honoured Sir, have been for the greatest part of your life "the people's lawyer," as you are lovingly called in America; why not be now the lawyer for "the people"—the people of Israel? The weapons for a moral warfare are facts, reason and Justice. And who can use this three-fold weapon better than you?

The Jewish Renaissance is now in its embryonic state, and it is only a man with a stern and unflinching decision like yourself, who can work his influence through the world and watch over it, guard it against its internal and external enemies, and help it to develop in its full splendour and glory. But an affair of such magnitude cannot possibly be treated with spare-time service, nor can you withhold good from them to whom it is due, when it is in the power of their hand to do it. You are surrounded by such a splendid galaxy of earnest men as Judge Mack De Witt, Dr. Friedmann, Nathan Straus, Professor Felix Frankfurter, Jacob de Haas, Rabbi Silver and many other first-class men who are eager and willing faithfully to help you to use "the Sword of the Spirit" with beneficial effect. Merely still, you have the support of three million Jews in America, which practically gives you the sovereignty in Jewrydom. —To avert the blow which now threatens the Zionist cause, to allay the tempest raging from within and from without, and to all the Zionist aspirations, and to guard, at this most critical hour, that the Zionists should not be cheated of their rights and that the work



JUSTICE BRANDEIS.

to which Zionists have devoted their very lives, should not be destroyed —you, my dear Sir, must leave your Judicial Chair and come quickly to the aid of your people, or you may be too late!

The "Weekly Despatch" of February 10th, 1918, published a long article from its political correspondent, under the caption: "Head of the New Jewish State—Justice Brandeis of Supreme Court, Favourable."—"The Hebrew Lincoln," which, among other things, says: "Who shall be head of the Jewish autonomous State in Palestine? . . . The most favoured choice appears to be that of Judge Louis D. Brandeis, the leading Zionist and most conspicuous social reformer in the United States, and a close friend and an esteemed admirer of President Wilson. . . . For many reasons, Judge Brandeis, assuming he would care to be nominated for the position, would make an admirable and dignified representative of the revised Jewish State. There is no other Jew with the same universal reputation who has more qualities for the executive leadership of his race in Palestine."

I have myself lectured and written to the same effect since 1914.—The Mandate for Palestine has yet to be formulated and ratified by the League of Nations. The verdict for the very being of Zionism will be given and its fate will be sealed for ever, and it behooves a Zionist of your caliber to keep watch and ward by day and night, so that the hope of a centuries-agonised people should not be shattered!—The Zionist Congress will be held next September and far be it from your thoughts not to be there. In the name of the whole

House of Israel, I beseech you! Let no-one say Justice Brandeis has swerved from the truth or changed his constant mind, or that he has lost his sympathy with his people, who are almost consumed by the gnawing tortures of unjustly imposed woes. Honoured Sir, leave your pedestal and come down to your people, who are despondent and baffled in their heroic attempt to win back the Land of their Fathers. Waken the voice of Reason in the present cruel world of ours and speak words of inspiration

to the children of Israel, who are, in face of barbaric anti-Semitism, desperately trying to win freedom for themselves. Devote the rest of your days entirely to your people. They want you now! Spare-time service is useless! And, pray, do not forget that *they never fall who live for, and die in, a great cause.*

With anxiety I shall await your reply.  
I am, with Zion's greetings,  
Sincerely yours,  
N. S. BURSTEIN.

## MR. MAURICE BENJAMIN

*Tenders His Resignation As Municipal Councillor  
Owing To Ill-Health*

IMMINENT DEPARTURE FOR LONDON

LOCAL PRESS TRIBUTES.

In our last issue we published a account of Mr. Maurice Benjamin's career and we regret to say that since then the latter has tendered his resignation owing to poor health as Municipal Councillor which was accepted by the Board of Council with regret. Acting on the medical advice, Mr. Benjamin will shortly leave for England to recoup his health. We publish below some local Press tributes:—

### "Gained Reputation As Valuable Councillor"

It will be learned with general regret that Mr. Maurice Benjamin, on his doctor's advice, has sent in his resignation from the Municipal Council. For some time past Mr. Benjamin has been working under very heavy pressure and he is compelled to take a complete rest. At the last Municipal elections Mr. Benjamin wished to stand down but was persuaded to reconsider his decision. He first went on to the Council in 1919 and has gained a deserved reputation as a valuable councillor, whose resignation will be much regretted. It will be the hope of many friends that a few months' rest may completely set him up again.—*The North China Daily News.*

### "A Self-Made Man"

The announcement of the resignation of Mr. Maurice Benjamin as a member of the Municipal Council, as a result of ill health, is received by the Shanghai public with genuine regret. Mr. Benjamin is a native of Shanghai and like his father was closely identified with the city's growth. Forty years ago his father built the building for the *N. C. News*, which is now in course of demolition. Mr. Benjamin, senior, at one time was the owner of the land comprised by the Bund, Nanjing Road, Yuenmingyuen, and Szechuen Road area, and, although a firm believer in the development of Shanghai, was forced to sell the greater part of his holdings as the result of financial reverses. Maurice Benjamin is a self-made man in the best sense of the word, and with his knowledge of Chinese and his vast fund of

practical knowledge of the ins and outs of local life, particularly as regards the price of materials and the cost of contracting work, he was able to bring to his Municipal duties a fund of usefulness possessed by no other Councillor. During his relatively short period of service for the community, Mr. Benjamin always devoted his talents to the best interest of the Settlement, and his many friends hope that his health may soon improve and that he may again at some future date be able to resume his duties as a Councillor.—*The China Observer.*

### "Hopes He May Stand Again For Nomination"

As announced in a recent issue, Mr. Maurice Benjamin, a prominent member of the Shanghai Jewish Community, acting on medical advice, recently tendered his resignation from the Municipal Council owing to grave ill-health, and his resignation was accepted with regret by the Council, no less than the rate-payers of Shanghai, who are not unmindful of the value of the services rendered by public-spirited men who unobtrusively give of their time, thought and experience to the community without hope of reward. Mr. Benjamin, who is suffering from neuritis, aggravated by the heat wave, through which Shanghai has been passing, has been more or less confined indoors for the last three weeks. At the time of his resignation, he was Acting Chairman of the Public Works Committee and was prominently identified with the labours of the Electricity Committee. The full measure of his labours on the last-named body alone will probably be only known to Mr. Benjamin's colleagues on the Council, but suffice it to say that he was the recipient from the Council of well-merited acknowledgment of his valuable services. To his business acumen, he added a useful knowledge of the Chinese and Japanese languages, which proved of much value to the Council.

Mr. Benjamin contemplates leaving for London some time in October for an indefinite stay, and he will carry away with him the best wishes of the community, coupled with the hope that on his return, he will be persuaded to stand once more for nomination on the Council.—*The Shanghai Times.*

## A SEPHER TORAH PRESENTED TO MR. CHURCHILL

JEWISH GRATITUDE



MINISTER CHURCHILL.

On the 6th July, a Sepher Torah was presented at the Colonial Office to Mr. and Mrs. Winston Churchill, by Mr. N. Sokolow, Chairman of the Executive of the Zionist Organisation. This gift was originally tendered to Mr. Churchill on the Mount of Olives when he visited Palestine three months ago, but as the Torah was not quite ready while Mr. Churchill was in Palestine, Mr. Sokolow brought it back with him to England. The Sepher Torah is contained in a carved and inlaid cedarwood casket, the work of the "Bezalel."

In presenting the gift, Mr. Sokolow addressed Mr. Winston Churchill, expressing the thanks of the Jews in Palestine and their views on the present situation there. His speech, which touched upon some of the political problems of the day, was replied to by Mr. Churchill, who was deeply moved and again expressed his deep sympathy with the political aims of the Zionists, and for the creation of a Jewish National Home in Palestine.

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## OUR JERUSALEM LETTER

From Our Correspondent

JERUSALEM, 29TH JULY, 1921.

The situation throughout Palestine is once more assuming its moral aspect although the censor is still being rigorously enforced. Jewish immigration to Palestine is still engrossing attention and is the principle topics of conversation here. According to the *Doar Hayom*, a Hebrew daily published here, a new Jewish shipping line of steamers has commenced operations in the Mediterranean sea. Its originator is Mr. Mazza, a native Jew of Constantinople who recently bought 10 steamers in England. The first steamer which carries the name ZION in Hebrew letters and the Jewish National emblem of the Magen David, left Alexandria two weeks ago for Mediterranean ports.

### Arab Press

*El Sabaan*, prints an article by J. Jenni Itani against those who deceive the Arab public and incite it to riots and disturbances. He says among other things:—

"The time has come. O people, to open your eyes and see what they do in your name. It is time you should know the purpose of those who profess to be your friends, while they pour poison into your life and incite you against your own brother, flesh and blood—in the name of nationalism."

"Verily O people, let not your eyes be shut to those who have impelled you to disturbances and have inspired you to attacking Petah-Tikvah and Heferah, putting you to shame in the eyes of the whole civilized world. For they 'fish in troubled waters' who do the bidding of those who have bought them for political ends."

"If you are afraid of the return of the Jews, to kill them is not a good policy. For they are great in numbers and have already received the consent of all the Great Powers for building a National Home."

"Come, therefore, to an understanding with them in a peaceful way, for their fathers are our prophets and their history is our history. They are our brethren in race and language and though the West may have changed some of their customs, yet their most ardent desire is to come back to their oriental nature. Is it right to kill them for no other sin than their desire to return to their country and to become orientals, with us, of yore. O Palestinian People, a policy of persecution will not protect us, for such is forbidden by our religion. Let those instigators understand, therefore, that the Moslems are too honourable a people to be blindfolded and that our honour will not allow us to act as did the Spanish Inquisition."

And, he concludes. And thou, O righteous Government, have pity with the people's condition and do not allow it to be devoured by the teeth of the wolves. Inquire carefully into their

methods and examine the effect of the continual flow of money in the villages, for ignorance is reigning everywhere."

### Kemal Bey And The Jews

The famous chief of the Arab tribe Metwallis, *Kemal Bey*, visited Beirut after having received his pardon from the French authorities. On his return from Beirut, many chiefs on horseback came to see him. In a speech which he delivered, in the presence of two Jews from Metulla, who were among those who had come to greet him, he said: "I feel very grateful to the Jews and I shall never forget their kindness and hospitality during my stay at Rosh Pniah. The Jews are the best and most faithful neighbours we have in this land, qualities which we cannot find in some of our neighbours who belong to another nationality. You might do anything in favour of the letter but they would not reciprocate your help at the time of your need. I admit that I have not done as much for the Jews as I ought to do," and to the Jewish guests he said, "be sure that I shall always remain at your side and if you ever have cause to fear your neighbours, inform me, and I shall immediately come to your help."

### Air Route From Palestine

The Air Ministry announces that a new air route has been opened up across the desert between Palestine and Mesopotamia, and notification has been received of the arrival at Bagdad of three aeroplanes of the Royal Air Force which have flown over this route.

### Arab Petition

A number of local Arabs have petitioned the Director of the Education Department of the Zionist Commission to permit their children to attend the Hebrew School of Hebron. They express the wish that their children should know the three official languages and trust that one of the Jewish teachers of Hebron may be the instructor. They express their gratitude to the Zionist Commission in expectation of the granting of this request, which was accorded to.

EZEKIEL.—On September 12, 1921, 9.10 p.m. at the Victoria Nursing Home, Shanghai, I, Mr. and Mrs. S. Ezekiel, No. 34 Seward Road, a son.

## NEW HEAD OF U. S. SHIPPING BOARD A JEW



Mr. A. D. LASKER.

Mr. A. D. Lasker, of Chicago, has been appointed head of the U. S. Shipping Board by President Harding. Mr. Lasker is a man of varied attainments. Though still in the forties, he is acknowledged as one of the leading Jewish young business men of America. He is a fine type of the American Jewish gentleman, who makes a decent attempt to square his life with religion. Lasker is a member of the American Jewish Committee. He was one of the supporters of, and contributors of the B'nai B'rith Soldier's Welfare League. He has interested himself in Jewish affairs, locally and in Texas, where he and his brother, Edward Lasker, established a fund of \$10,000.00 whose income is used as a Loan Fund to worthy Jewish students.

Mr. Lasker is the first Jew to be honoured by a major appointment under the new administration. Meyer Lissner, another member of the board, is an attorney from Los Angeles, and also a Jew.

## OUR BAGDAD LETTER

From Our Own Correspondent.

BAGDAD, 22ND JULY, 1921.

I very much regret to write to you this time with the same tone as in my previous letter with regard to our commercial distress. Fresh and unforeseen events are taking place. Bagdad Jewry is sleeping, and no hope can be entertained to her awakening from her deep slumber. The most stirring accident which befell on Mesopotamia Jewry is the terrible pogrom which occurred at Kurdistan this month.

### Pogrom At Kurdistan

Kurdistan is a mountainous country in North Eastern Mesopotamia touching Persia. Jews living there have up to these days led a peaceful life undisturbed by their Moslem neighbours, and worked in tilling the soil. The occupation of Mesopotamia by the British forces has given rise to many changes in the political status of the country. The disturbances of last summer have borne fruit to the savage population of Kurdistan.

Every tribe's sheikh seized the opportunity of holding a hand and ruling it. The fanaticism began to be manifested by these wild people of the desert, and at once they turned their eyes towards the Jews. They persecuted them, robbed their properties and asked them to quit the country. These poor people set out to journey on foot. Young, old, men and women took the road to Bagdad. They numbered then 1200. Many of them fell on the road, weary, hungry and thirsty. A dozen of them managed to come to Bagdad to pig before the Community their heartrending and lamentable situation. Of what they say and do, their situation is appalling. The authorities are refusing them permission to move from their respective centres to proceed to Palestine, owing to the stoppage of immigration. Terrible stories are told by eye-witnesses of the cries of babies for water to drink and the wailing of these unfortunate beings from hunger, and the excessive heat of the sun. Several died on the road, and thus their strength was reduced to 800 only. Many girls and women were led astray in the desert.

It makes one sad and depressed to narrate such horrible infamies committed by these wild people against our innocent brothers. The

High Commissioner drew the attention of the Community to this terrible plight of our brethren, and asked them for material help. A Committee was formed immediately to collect funds for the maintenance of these unfortunate beings. Few of them reached Bagdad and are housed in a ruined Midrash, owing to lack of accommodation. The Community seems to be indifferent to their horrible situation which will ultimately lead to the final annihilation of innocent beings. The premises which contain them are filthy, fraught with refuse, dirty and exposed to the burning heat of the sun where its darting rays produce a leathsome and stinking smell. In every corner lies on the ground more than twenty souls stacked like fishes. I saw a mother weeping with her child by her side half dead. What a pitiful sight! One can hardly imagine that we are living in the twentieth century, the Golden Era as it is called, but to my opinion we are living in a stony age. A suggestion was made to accommodate them in a synagogue cemetery that the Rabbis thwarted this proposition. It is said that a place of worship is not supposed to house immigrants. Thus their situation is going from bad to worse, and those who have escaped from slaughter, are being slaughtered by their own kith and kin and nothing else!

### Jewish Refugees In Bombay

Intimation has been received that the Government of India is refusing hospitality to these refugees, and that orders will be given for their return to Bagdad. We wonder whether the Jewish Community will strive to retain them. For aught, the case is in the negative, these poor people will have to share the hard luck of the numerous others struggling for life in Bagdad. An appeal has been made to the Bombay Jewish Community to support their brethren in faith to the utmost.

### Emir Feisal And The Baghdad Jews

This month will be chronicled in the annals of the Arab nation of Mesopotamia, as the beginning of an era of renaissance and national revival, for it has seen the proclamation of Emir Feisal, King of Mesopotamia. The City of Caliph

has been busy throughout the month. It has accorded an enthusiastic welcome to His Highness. The Jewish Community performed its duties with great satisfaction. A big entertainment was held in honour of the Emir on Monday last in the Rabbinat. Many Jewish, Christian and Moslem notables were present. The premises were decorated very skilfully with romantic Persian carpets and tapestries. The Emir came at the appointed hour and was received by the Chief Rabbi with the frantic acclamation of the multitude of the population. Jewish Boy Scouts and scholars hailed the Emir with excellent national anthems, which were interrupted frequently by long cheers and loud applause.

The scene increased in splendour when the Chief Rabbi presented to His Highness a casket containing pregnant words from the Deuteronomy. This passage was engraved on a board of gold. The Rabbi handed him handsome Bible as a token of sympathy of the Community towards His Highness, and as a sign of the acquiescence of the Jewish population to his ascension to the throne. A speech was delivered by the Assistant Chief Rabbi endorsing the wish of the Jews to the idea of the formation of a Constitutional Representative and democratic Government, where every nation be represented from every shade and opinion. The most prominent and eloquent Arab poet Jamal Al Zahawi then delivered a worthy speech incorporated in a nicely framed poetry, urging the people for a strong alliance in order to reach the goal with the least possible delay. Flowers were presented to the guests by young girls. Mishaberak was read and afterwards translated in Arabic in front of three splendid Sepher-Torah's which the Chief Rabbi kissed, and were then presented to the Emir who followed his example.

His Highness delivered subsequently a speech thanking the Jews from the bottom of his heart for the confidence they placed in him, and laid stress upon the fact that he is surprised to hear prominent people in the audience pronouncing the word Jew, 'Christian' and Moslem, and urging them for brotherhood. He said he does not want to see people called by their creed, but he will be satisfied to hear of people residing in Iraq and called Iraqis. The Jewish people, he continued, is of the same flesh and blood as the Arabs, and the two elements are direct descendants of Shem. He urged the whole Community to take an active part in the national reconstruction of this country and to note the welfare of the country as Jews in other countries have done.

This unprecedented entertainment has surpassed any other given to the Emir since his arrival in Baghdad and the local press is giving prominence and much credit to the Jewish Community. Admirable comments are being published praising the loyalty and patriotism of the Jews.

S. S. SHINA.

### BOUQUETS FOR "ISRAEL'S MESSENGER"

#### "No Journal Quite Of The Same Type"

The April number of ISRAEL'S MESSENGER has made a belated appearance from Shanghai, but it is welcome. It is full of useful and interesting matter, indeed there is no journal quite of the same type. Local news—using the term in a very extended sense—is naturally dealt with at some length but there is much matter of general nature. The leading notes deal with questions of the day and will be found, in some cases, to be as appropriate to England as to China. Mr. Ezra's trenchant criticism and fearless advice is of great service to the communities in the East. In the regeneration of the Jewish Orient he has played—and still plays—an important part. Calcutta and Bombay would be the better for activity such as his.—The Jewish Guardian (London).

#### "One Of The Finest"

We have placed you on our mailing list and would appreciate if you would mail us your paper also. We have seen your valuable journal and regard it as one of the finest papers published anywhere. We are very anxious to exchange with you. The Publishers, Indiana Jewish Chronicle (Indianapolis, Ind.).

#### "A Splendid Issue"

ISRAEL'S MESSENGER of April 22nd, is really a splendid issue and a credit to any Jewish Community. If I were you, I would rather have less matter and have it published every month. I received a copy of the Jewish Communal Recorder which is a great credit to Rabbi Hirsch. It shows that he is up and doing with a right heart and spirit.—N. S. Brunsch, (Cardiff).

## WHO HAS THE STRONGEST CLAIMS TO PALESTINE?

By Rabbi Dr. S. N. DEINARD (Minneapolis)

Non-Jewish opposition to Zionist plans is by no means silent. On the contrary, it is becoming more pronounced and assertive as the Zionists are apparently approaching the goal of fulfillment. We do not know whence the opposition really springs, and what its real motives and reasons are. It may be nothing more than a new aspect of the old-time hostility to Jews and things Jewish, the source of which is well-known and understood by us. But it is pretended to come largely from the Arab race, and its oriental and occidental spokesmen.

Thus in the July Atlantic Monthly a certain Anstruther Mackay writes on "Zionist Aspirations in Palestine," and shows to his own satisfaction that the Jews have not the least historical and equitable claim to Palestine. The Arabs are the rightful owners of the land and must forever remain such. He advances various other, more or less nonsensical, arguments against the aspirations of the Zionists, but his "historical" assertions are given the largest space and the strongest emphasis.

Though he begins the story of the Jews' connection with Palestine with the time of Moses, he can figure out no more than "three or four centuries" of Jewish ownership of the land. Evidently his knowledge of Biblical and post-Biblical chronology leaves something to be desired. On the other hand, some of the present day native Arabs, he finds, trace their ancestry back to the time of the Khalif Omar or even to the converts of Constantine and Helena in the fourth century. We suppose he would have some difficulty in proving the trustworthiness of such genealogies. But we can let that pass.

Now, how does it really stand in regard to the respective historical claims of Jews and Arabs to the ownership of Palestine? Taking the Atlantic Monthly's writer's starting point for a Jewish Palestine at the time of Moses, which means about 1400 or 1300 B. C. we find an uninterrupted residence of our ancestors in that land extending over a period of at least 1500 years, down to the final overthrow of Bar Kokhba's military state. At no time during these 1500 years, neither at the time of the Babylonian captivity, nor after the conquest of the land by Vespasian and Titus was Palestine entirely without some Jewish settlements, in a large measure independent and self-governing. And

during most of this period of 1500 years our ancestors formed a well-organized compact state there, exclusively Israelitish or Jewish. Nor did our people during the eighteen hundred years that have elapsed since the final downfall of the state entirely surrendered their title to the land, but on the contrary, have ever kept it alive as an essential element of their faith, and have asserted it with all the emphasis of religious fervor. To us it has always remained the "land of Israel." And in spite of Christian and Mohammedan bans, and bars, and persecutions there have always been some Jews in Palestine, even in the darkest medieval period.

Now, consider the story of the relation of the Arabs to Palestine. Beginning with its conquest by Omar in the seventh century A. D. where the first Arabs penetrated and settled there, Arab residence has continued a little over twelve hundred years, a sufficiently long period, in deed. But at no time have the Arabs formed a separate state there, and during a very short period only have they been the real masters of the land. During the greater part of the time its rulers have been Mongols, Crusaders, and Turks, while the Arabs have been merely conquered serfs. What, then, does their historical claim to the country amount to compared with that of the Jews?

What use the Arabs have made of their long residence in the land—and that its present desolation is sufficient testimony. But does Zionism mean the crowding out of the helpless and shiftless Arabs? By no means. It means the improvement of their lot to a degree of which the most ambitious leaders of the race have never dreamt. But all that is another story.

### A HEBREW PAPER SUSPENDED IN TEHERAN

The military administration, which is now in charge of both the military and civil affairs of Persia, has ordered the suspension of the Hebrew weekly publication *Haporetah*, which is published in Teheran.

When asked for an explanation, the authorities declared that they have nothing against Zionism or the Jews, but it is the general policy of the administration at present not to allow the appearance of any publication whatever in Persia.

## DESPERATE ATTACK ON ZIONISM

Harry Morgenthau Betrays The Jewish Nation

### OFFICIAL REPLY GIVEN BY LOUIS LIPSKY

As an evidence of Zionism, denigrating the vain hopes of the assimilationists, Harry Morgenthau representing a negligible minority was delegated to contribute an article in "World's Work" against Zionism, which contains a tissue of falsehoods from beginning to end. His subtle manoeuvres were mercilessly exposed by Mr. Louis Lipsky, the Secretary of the Zionist Organization of America and published in all the leading American papers.

Mr. Morgenthau calls Zionism "a surrender and not a solution;" "a retrogression into the blackest error and progress toward the light"; "fantastic" because Great Britain will never permit the establishment of a Jewish government in Palestine no matter what its name. The article declares that the Jews in most of the countries of the world have found the same countries their Zion. To Mr. Morgenthau America is his Zion, and it is unwise therefore politically as well as economically to attempt overseas most unsummonable forays towards the accomplishment of an ideal which can bring no benefit to a deluded people. Morgenthau argues that Zionism is a political fantasy and its diplomatic successes, due rather to Great Britain's political interests in the Near East than to any favoritism to the Jewish people.

Harry Morgenthau's serceed on Zionism was given some prominence in the *China Observer*, a weekly paper published here, and in its issue dated 13th instant, the following reply was published thereto:—

To the Editor, THE CHINA OBSERVER  
I notice from your last issue dated 6th instant that you have given some prominence to the article by Harry Morgenthau entitled, "Zionism a Surrender—Not a Solution." The arguments advanced by the latter against the Jewish National Movement have long been expounded as false and misleading and, therefore, contain nothing new or original which one might expect from the pen of Morgenthau.

The fact of the matter is that the latter, representing a new school of thought, find themselves today face to face with the annihilation of their theological theories, which they have formulated about a century ago, that the Jews do not look forward to the restoration of Zion nor do they wish to remember it even in their prayerbooks. Zionism having disproved this theory as fallacious, and the fact that the Balfour Declaration has fully recognized Jewish Nationalism as a factor to be reckoned

with, the small group of malcontents represented by Morgenthau find it hard to surrender without a struggle and to acknowledge defeat. Far from Zionism being a surrender it is a perfectly logical striking of the Jewish question. It is neither a fantasy nor a will-o'-the-wisp as Morgenthau declares but a realization of age-long Jewish hopes and aspirations.

Who is Morgenthau and whom does he represent? *Me hu Zeh u'v'ze hu?* Permit me to clip the following striking editorial comments from the pages of the leading Jewish weekly published in New York, dated 8th July, the *Jewish Tribune* and edited by this renowned scholar and publicist, Rabbi Dr. N. Meessohn:—

"Denying Morgenthau any leadership in Jewry, we make the following statement upon our personal responsibility. We are A' that the majority of American Jewry knows about Morgenthau is: that he is a successful real estate speculator and happened to be an Ambassador to Turkey and chairman of the American Commission to Poland. His real estate business does not concern the Jews, his activity in Turkey for the Armenians was denied by Dr. Alfred Nozig, Warsaw Moment, July 30, 1920, and his accomplishments in the Polish Commission have been condemned by Polish, a large majority of American, and all of European Jewry. His sympathies have never been with the Jews. Hatred against the Russian and Polish Jews, which fills every page of his article, proves the contrary.

"As we have said his article is composed of a repetition of long-explored arguments used by anti-Zionists of all times; hence need no new refutations. Yet the fallacy of Morgenthau's supposed logic will be utterly destroyed by the following undeniable facts:

"Zionism had the outspoken sympathy of the late Theodore Roosevelt and the approval of ex-Presidents Taft and Wilson, of President Harding and also of many other well known American non-Jews. Justice Brandeis, of the U. S. Supreme Court, Judge Julian Mack and many other American-born Jews, whose patriotism no one dares to question, are ardent Zionists. And we dare Morgenthau to claim himself of better judgment than the named tower of American civility.

"The Americanized Jews, coming from every part of Europe will not repeat the senseless slogan accepted by some weak leaders: 'America is our Zion and Washington our Jerusalem.' To these Russian and Polish Jews America is America and Zion is as much Zion as Washington is Washington and Jerusalem is Jerusalem. These do not prove their patriotism in senseless slogans nor do they prove it by shouting from the rooftops. Their patriotism is expressed in their valor on the Marne, etc., and their quick responses to every demand of their country. They do not blow the horn of their patriotism for the galleries. To them patriotism is a duty and deserves no thanks; to them service to the country is reciprocity for the moral and material bounty received.

"As to Morgenthau's references to the Jewish Bible, it is beyond the dignity of any Jewish scholar to enter into any dispute with him, until he learns at least to read Hebrew grammatically without vowels and until he is able to translate at least some of the Biblical verse without the help of his German Bible.

"Morgenthau's attack cannot hurt Zionism, to which the majority of Jewry all over the world adhere."

The foregoing may not be the official rejoinder to Morgenthau's baldness on Zionism, but it is enough to assure your readers that the mass of our people throughout the world will remain steadfast and loyal to their ancient ideal and will never be swayed by some cowards and renegades emanating from their camp.

N. E. B. EZRA.

### OVERLOOKING FORTUNE

The following parable was once addressed to an assemblage of Jews:

A poor Jew wanted very much to be rich. He therefore put a bandage on his eyes, that he might pray to Mazal (or Fortune), and went everywhere through the streets, looking up to heaven and crying, "O Mazal, make me rich!" At length Mazal threw down a great bag full of precious treasures, which fell right before him. The poor man did not take off the bandage, and ran on and stumbled over the treasure. Neither did he turn back to see what it was, but went on, still crying, "O Mazal, Mazal, make me rich." Mazal seeing her gift neglected, took it up again into heaven and the Jew remained a beggar as before.

Alas, how often does the rush and hurry after wealth cause us to miss and overlook some of the purest, most precious and irrevocable treasures lying about our feet!

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RECEIVE OUR PROMPT AND CAREFUL ATTENTION.

**JAPAN JOINS AMERICA TO PROTECT  
JEWS IN VLADIVOSTOCK**

**COUNT UCHIDA'S FRIENDLY ACTION  
TOWARDS THE JEWISH NATION**

The recent massacres of Jews at Urga, as reported in these columns, created quite a sensation in Jewish circles, culminating in a protest meeting held in June last under the auspices of the Shanghai Jewish Communal Association.

The matter was not allowed to rest there. The Jews of Vladivostock have cabled frantic appeals to London, Paris and New York Zionist Organizations drawing their attention to the wave of anti-Semitic agitators to organize pogroms against the Jews. The above Jewish organization as well as the American Jewish Congress through their accredited representatives approached the State Department at Washington, while Ambassador Ishii cabled to the Tokyo Foreign Office to take steps to afford protection of life and property to the Jews in Vladivostock.

The Editor of ISRAEL'S MESSENGER has equally intervened and on the 14th June last, he appealed to Count Uchida, Japan's Minister for Foreign Affairs to protect Jewish life and property in Vladivostock and elsewhere, where the Jews are threatened with pogroms. We are pleased to say that Count Uchida has given sympathetic attention to our appeal and directed the local Japanese Consul (General, Mr. YAMASAKI) to assure us that every protection will be afforded to the Jews in Vladivostock from threatened pogroms to which they were formerly subjected. While on the subject, we may add that the Jewish Correspondence Bureau, London, carried the following item of news in June last, thus corroborating the assurances given us by the local Japanese Consul General, in his letter dated 25th August.

The Japanese Government has decided to take all the necessary measures to forbid further pogroms in Vladivostock. General Yamazaki, Commander-in-Chief of the Japanese troops in Siberia, has issued a statement to the effect that although the Japanese command has no intention of interfering in the internal affairs of Vladivostock, it will not permit any outrages against the Jews. The statement is looked upon as of great importance in view of the fact that the notorious anti-Semitic Ataman, General Senyovoff, a now ruler of the town and is supported by the Japanese Government.

The following is the text of the

appeal sent to Count Uchida, referred to above:—

SHANGHAI, 14th June, 1921.

YOUR EXCELLENCY!

I take the liberty of drawing your kind attention to the meeting of protest held here under the auspices of the Shanghai Jewish Communal Association against the massacre of Jews at Urga by Baron URGESSE and published in ISRAEL'S MESSENGER of the 10th instant, and I hope that a perusal of same will evoke your kind sympathy in the matter.

We are now in receipt of advices that in Vladivostock and Blisk efforts are being made to incite the populous against further Jewish massacres, and it is feared that unless this well-organized movement is checked forthwith there will be further bloodshed of Jews on an unprecedented scale.

As the Japanese Government wields a paramount influence in the above countries, may I express a hope that your Excellency will be kind enough to issue categorical instructions to your officials abroad to give some measure of protection to Jewish life and property, so that the latter may enjoy immunity from further persecution and molestation in future.

Earnestly hoping and praying that this petition may be considered and granted and assuring your Excellency of our deep and abiding regard towards the welfare of your great country and Nation.

I remain,  
Your obedient servant,  
N. E. B. EZRA.

To  
His Excellency,  
COUNT UCHIDA,  
H. L. J. M.'s Minister for Foreign Affairs,  
TOKYO, (Japan.)

**AN APPEAL TO THE JEWS  
OF INDIA**

Mr. D. E. Benjamin, Hon. Secretary of the Mesopotamian Zionist Committee, of Bagdad, has issued an appeal to the Jews of India in regard to the repatriation of the refugees from Anatolia. He hopes that such a calamity will be averted by the Jews of India shouldering the burden themselves "until better opportunity to immigrate to Palestine presents itself. The appeal concludes:—"We refuse to believe that our co-religionists in Bombay will turn a deaf ear to our entreaties and that they will not hasten to the rescue of our own kith and kin, Rahmannim B'nai Rahmannim! It is up to you to make this phrase good!"

**JEWISH  
IMMIGRATION  
TO PALESTINE**

**Prime Minister Mr. Arthur  
Meighen Says Suspension  
"Purely Temporary Measure"**

**EXCHANGE OF CABLES  
Editor, ISRAEL'S MESSENGER.**

DEAR SIR.—Will you kindly give publicity to the attached exchange of cables between the Zionist Organization and the Right Honorable Mr. Arthur Meighen.

There being now carried on in Canada a campaign for the Palestine Foundation Fund, which is calculated to provide the necessary means to make immigration into Palestine possible, the publication of the cables will serve as a stimulant.

THE ZIONIST ORGANIZATION OF

CANADA, INC.

LEON GOLDMAN,

Executive Secretary.

Montreal, 20th July, 1921

226 Sherbrooke Street, West

MONTREAL, JUNE 30th, 1921.

RIGHT HONORABLE MR. ARTHUR MEIGHEN,  
CLARIDGE HOTEL,

LONDON.

Canadian Zionist Organization much perturbed over suspension immigration into Palestine of Jewish Pioneers returning and endangering carrying out British policy there. Respectfully request you to urge Colonial Office to reconsider their attitude towards our effort of rebuilding Palestine in accordance with San Remo decision.

CANADIAN ZIONIST ORGANIZATION

A. J. FREEMAN, President.

Answer Received (1)

OTTAWA, ONTARIO, 11th July, 1921.

DEAR MR. FREEMAN:—I have the honour to send herewith a copy of a cable which has been received from the Prime Minister in London, for your information.

Yours sincerely,

GEORGE BUSHARD,  
Private Secretary.

A. J. FREEMAN, Esq.,

Ottawa, Ont.

Answer Received (2)

Mr. A. J. FREEMAN,  
Have consulted Colonial Secretary. Am advised as follows: "Suspension immigration was approved by His Majesty's Government as purely temporary measure. The Palestine Government now admitting comparatively small number immigrants who were actually en route at date suspension. Number about fifteen hundred. This done, is proposed in conjunction with Zionist Organization admit as many immigrants as can be absorbed into industrial and agricultural life of community, but not more than this number. Great body Jews throughout world will doubtless agree after serious consideration, it would not be their interest either as community or individuals that large number immigrants should enter Palestine with no prospect employment or means of livelihood, which would happen if more immigrants than can be absorbed are admitted. Self-supporting immigrants, travellers and certain other categories already being admitted."

PRIME MINISTER.

Written for ISRAEL'S MESSENGER.

## HEBREW COMPANY S. V. C.

By CONRAD LEVY

### Caught Napping?

Official interest, or would-be official interest is focussed for a time on communal affairs. It is a pity this does not seem to extend much beyond a few petty discussions, the Synagogue, the Girls' Club, the Choir etc., while a host of other matters are left to gather dust on the roost of oblivion. These matters exist, are actually howling for reform, and if our local Committee are not aware of the facts, it would seem a few deserve the candid hoof. Take for instance the question of a Hebrew Unit for the Shanghai Volunteer Corps, and that is only one out of so many!!!

### The First Move

The inclination to form a Jewish Company was first made manifest during the War, when a petition which is now on record was issued to the Commandant and signed by a group of young Jewish citizens, demanding to be incorporated in the S.V.C. In lieu of their demand, these young Jewish fellows saw themselves drafted into various units; thus their interest in an integral Jewish Company gradually waned away. The incident, however, tends to show an inherent desire at the outset, and there is little doubt the call would meet with an enthusiastic response whenever it is made. Many will ask if we need a Jewish Company, and, no sooner somebody says yes, a thousand nos are bound to be heard from all sides. Those people who would say "no" can be easily visualized—plump and pompous little men, very, oh! very conscious of their importance, who consider a Jewish Company a sporting affair, a lame excuse for boisterous young men to ape the soldier-man; indeed, if viewed from this angle, where is the need of a Jewish Company? Fortunately they are not everybody. The writer recalls an incident which had it happened to any one of them, would have singularly changed his mind—his was serving in "A" Co. early in 1916 and the Company was being marched off after a somewhat strenuous afternoon parade. One of the men, obviously "nose-blind" turned round saying: "What are we going through all this damned nonsense for: to help the Jews in case of trouble?" The writer retorted that personally he did not mind.

### Jewish Prestige

A Jewish Unit in the S.V.C. is not a sporting affair; very far from it; it merely represents a dignified way of showing foreigners in Shanghai that Jews are taking as great an interest in the place as they are. A Community like ours should produce enough volunteers to form an excellent unit; it should also be officered in such a manner as to make any Jew proud of it. Let those who are against it think of themselves in case of disturbance. Can they picture in their mind the *operabuffe* effect of a night shirt procession along Nanking Road, escaping from trouble in the Western District? This is exactly what would happen if everyone thought like these few Jewish stay-backs. The Volunteer Corps is no Municipal extravagance; the defence of foreign lives and interests has made it a necessity. Every nation has contributed its quota in the formation of the Corps. Even the Italians who number slightly over a hundred, have found the way to put up sufficient men to form a company. Are we Jews going to back out any longer? The stay-back will again come forward with the plea that Jews are serving in their respective national units. Follow not, Sir! What about the Scottish Company, British eh? Yes, but proud enough to stay by themselves, because they're Scotch. So shall we sometime.

### The Way About It

A meeting of the Jewish Communal Association should be called to approve the formation of a Jewish Volunteer Company. This done, the sanction of the Commandant, S.V.C. must be obtained for a separate infantry company manned and officered by Jews, of the uniform of which is to bear a distinctive sign, the name of the unit to be Hebrew Company, S.V.C. When the sanction is ready, a few likely men should be made to train for the Officers' duties; at the same time a notice calling for Volunteers should appear in ISRAEL'S MESSENGER. It would not take long before the Company is in full swing and, at that time, any Jewish Volunteer serving in a different unit will officially request his transfer to the Jewish Company.

### A Dissident Voice

From enquiries made and letters received we find that the majority of our communal leaders are against the formation of a Hebrew Company. Mr. EDWARD I. EZRA takes a serious view of the proposition and his views which were communicated to us reflect the consensus of opinion prevailing in our Community. Mr. EZRA writes:—

A Hebrew Company in the Volunteer Corps in my opinion is a serious tactical error and I sincerely hope the suggestion will fail. Already there is a general feeling that the Jewish Community lives too exclusive a life and the formation of a Jewish Company will only strengthen such criticism.

It is very good for our young men to associate with other creeds and nationalities—it tends to broaden their views and inculcates a liberal spirit. It is an education in itself. Furthermore the number of young Jews in Shanghai are not so numerous as to warrant the formation of such a Company, and knowing the temperament of our young men, I should say that discipline in a Hebrew Company would be rather difficult to maintain—the first little difficulty would cause the resignation of probably half their number—in which case discredit would result to the whole community. Our young men, accordingly, should be encouraged to join the various companies of the Shanghai Volunteer Corps.

### No Need For A Hebrew Company

Mr. H. TOBIAS is Sgt. Major in the local Maritime Company is equally opposed to the idea propounded by Mr. CONRAD LEVY. He writes as follows:—

Permit me to say that I have given the matter a lot of consideration, and I have come to the conclusion that a Hebrew Company of S. V. C. is not workable here. In Europe this is a different matter; the men are all, or mostly English Jews, here you have a mixed assortment, who, unfortunately, cannot agree amongst themselves, on matter that should be more important to them than a volunteer company. In my opinion if Jewish young men wish to join the volunteers there is nothing to deter them, every British Company in the S. V. C. has at least a few Jewish members, my own company included, so what need is there to form a company of our own? In my humble opinion there is none.

H. TOBIAS.  
Shanghai, 7th September, 1921

## THE JEWS OF INDIA

EDUCATION OF JEWISH CHILDREN

A Cry In The Wilderness—Kol Korey Bamidbar

### MR. A. M. GUBBAY'S CAUSTIC COMMENT IN THE "NEW EMPIRE"

We have already referred in the past to the state of inertia and indifference prevailing in India amongst our co-religionists in regard to affairs Jewish. Our attention was recently drawn to a letter which appeared lately in *The New Empire*, an English daily, published in Calcutta under the signature of Mr. A. M. GUBBAY, one of the active leading members of the Calcutta Jewish Community. Mr. GUBBAY's letter which we publish below depicts a mournful tale. It shows how far the Community has drifted from Jewish moorings. It shows how bankrupt in faith the leaders have become in regard to Jewish ideals. "The continuance of inimical feelings," says Mr. GUBBAY, "and harbouring of malice is profoundly deplorable, and so long as this exists the Community cannot be expected to accomplish any degree of success in communal causes." Another active leading member of Calcutta Jewry, Mr. I. A. ISAAC writes to us under date of 14th July last, in a pessimistic mood. *Inter alia*, he says:—"The wealthy people here do not care to do anything for the poor of the Community. They are exposed to the horrors of street charity. The state of affairs in the Community is very sad and deplorable."

It is obvious from the above that the Jews in India are thoroughly disorganized. They lack a leader in every sense of the word. A leader who will have the courage to call a spade a spade. Such a great personality is doubtless rare in India, otherwise there would have been a happy era for our unhappy co-religionists. The latter has to contend today not with real, genuine leaders, but misleaders who have made a sorry mess of Judaism in India. There may yet be a day when the latter will realise the great blow they have inflicted on our cherished faith and the reign of chaos they have ushered in everywhere and thus regret their misdeeds. For the present we must cling to the hope of a better day to come for the Jews of India. This one word "Hope"

should sustain us through life. It has been well said, "Hope is a handkerchief provided by God to wipe away all tears from off all faces." Or as the Rabbis tell us, "Though a sharp sword be on the neck of a man, let him not withhold himself from the prayer of hope."

To the Editor of THE NEW EMPIRE.

SIR.—With reference to the correspondence appearing in the columns of your esteemed paper on the above subject, and the suggestion to form an organised body to be called "The Calcutta Jewish Association," it must be admitted that this contemplated Association, to be at all worthy of the name, should be representative of all classes of the community.

It is generally held by those who know that whenever a movement is inaugurated, jealousy, party-feeling, and dissension all follow to handicap the exertions of those who labour strenuously towards starting any organisation for the betterment and common interest of the community. That this egoism and party-feeling existed for many years past is evident from the failures of the efforts of certain zealous members of the community who previously attempted to establish a similar organisation but their hopes were unfortunately frustrated. It is further evident from statements made to me without interrogation, by certain leaders in communal affairs during recent interviews and discussions.

The continuance of inimical feelings and harbouring of malice is profoundly deplorable, and so long as this exists the community cannot be expected to accomplish any degree of success in communal causes. It is all the more regrettable when one gauges the situation to find that this dissension and party-feeling emanates from those members who claim to be leaders and without whom it is suggested no organisation can work successfully owing to their previous activities in participating in communal affairs, and knowledge of communal requirements. But if the construction of "bankering after self-aggrandisement" is put upon their labours due to their lack of a keen sense of duty and responsibility and a sincere desire to work without friction for the common good of the community which such labour of love demands, no blame attaches to those who draw such an inference.

It cannot be denied that no person can rightly claim to be called a communal leader, or worker, unless that person sets aside all petty differences and egoism to help a communal cause to success and prosperity in unity there is strength, and until and unless there is entire accord and harmony it is more than impossible to expect any efforts to fructify, but on the contrary the labour devoted will be unsuccessful and in vain.

To bring about this unanimity is obviously the primary step to be initiated in an endeavour to form an organised body as "The Calcutta Jewish Association." I have been personally working in this direction without result since I first promulgated the idea of a representative meeting to be convened for an interchange of views in your esteemed paper in May last, and I must frankly confess my labours have been tiresome and discouraging. To determine the question as to what are the best means of bringing about this much felt and strongly desired unity, and to influence the leaders to refrain from persisting any longer in a strong dis-integrating and disuniting attitude, are matters which call for serious consideration. When unanimity is achieved, of course, to attain the objects of this noble project will be simple, but otherwise it is to be feared that it will be the lot of those of us who having realised that the situation was never better than now for a favourable concerted agitation to be made for protecting our interests, educationally, economically, and politically, to be content by looking on at the labours of the meagre number of communal workers on the same anomalous, antiquated, and ineffective method as adopted hitherto.

Yours, etc.

A. M. GUBBAY.

11, Corporation Place,  
Calcutta, July 4.

### A HOLY LANGUAGE

Jewish usage calls Hebrew the holy language. I wish that more Jews, especially those calling themselves Reform, knew more about it. Not only is it the language in which great Jewish literature was and is being written, it is also in itself a source of the delight of beauty and culture. If I were compelled to choose I would not hesitate to prefer a reading knowledge of Isaiah or Job in the original to that of Homer or Virgil. I have tasted both. I know. One can get all the literary skill one needs for even more than ordinary purpose from the Bible in the original, and inexhaustible inspiration besides. Why then neglect the grand old Jewish classic for a smattering of Latin or a smattering of Greek? Reform Jews are specially derelict. They seem to think that to be liberal means to be free from as much as you can that involves effort, inconvenience, or sacrifice. We shall have little true Reform until we have a great deal more orthodox knowledge. To paraphrase a familiar Jewish saying, one ignorant of things truly Jewish cannot be pious in Reform. I believe in reform but not when it laps off so much that it results in deform. So let us learn Hebrew, not merely to read but to understand and appreciate. To have it in our prayer books is no atonement for its absence from our knowledge.—Dr. ALEXANDER LYON. (Brooklyn).



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**“THE MESSIAH COMETH”**

*Significant Views Of A Christian Author*

By WALTER HURT

The Jews were justified in not accepting Jesus as the Messiah. His coming was not in accordance with the fulfillment of prophecy. He brought no true sign of his authenticity. His methods were not Messianic. He said, “Think not that I am come to send peace on earth; I came not to send peace, but a sword.” And the rivers of blood that since have been spilled in his name apply heavily to his assertion. Not that Jesus designed or desired violence; but doubtless he provisioned the sanguinary results of resistance to his teachings and prevention of them by demagogues of the spiritual domain.

In fact, no authority has been established for the Christian belief that Jesus himself ever claimed to be the Messiah. There is no authentic evidence, even, that he had a thought of founding a religious system. He was an unlettered social philosopher with sure intuitions, teaching the economic basis of human brotherhood.

Jesus was thoroughly a Jew, fully imbued with the Jewish spirit. He was a propagandist of protest, proclaiming against the growing materialism of society, attacking the wrongs and oppressions inflicted upon the masses, combating the arrogant powers of misrule. He was the inspired proletarian of his time.

So far from dispensing a new religion, the thing Jesus always denounced were departures from the true path of traditional Judaism; always he pleaded for a return to the old righteousness.

Time has vindicated the rejection of Jesus by the Jews as the true Messiah, for the centuries since his advent have revealed no hint of the required Messianic condition. Instead, the red waves of war have continued to roll over the world and holocausts of hate repeatedly have been visited upon the tribes of men. The claims made for the noble Nazarene by his disciples have been conclusively disproved. The Messianic Era will proclaim itself with infallibility.

Jesus taught Judaism. His idealistic doctrines were founded upon the best in Israel's ancient faith. He simply was a splendid example of the early Jewish reformer, whose social theories were regarded as dangerous by the reactionaries of his day. He was

emancipated by the Roman authorities as a matter of political expediency in an effort to suppress his propaganda, according to the primitive methods of that period, just as radical agitators now are put into prison for the same purpose.

And what is the essence and substance of this Messianic idea that from time immemorial has animated the noblest minds of Israel? Is it the selfish hope of narrow race interest, the glorification of Judea alone? No, the ideal for which the Jews have been reviled and have suffered incredible persecution has for its benign purpose the redemption of the entire human race and the blessing of all the nations of earth. With a generosity that is strange without being rare, they have been awarded with every brutality by the peoples they seek to benefit.

We know that the world is tired of war. That it is weary of injustice and cruelties and cruelties. That it is disgusted with hypocrisy and mendacity, with selfishness and ignoble aims, with incessant grasping by the hands of greed and the heavy oppressions of misplaced power. That it is sickened of ignorance and longs for light. That it thirsts for truth and hungers for righteousness.

We know, moreover, that the old methods will not suffice. That the old order can not be restored and that previous ideals never again can prevail. That the old social fabric of obsolete pattern is wrecked beyond repair, and that the new structure must be built new materials, according to a better design, and upon a firmer foundation.

To all who are not blind it is a visible verity that, in this day of earth's desperate extremity, of all the world's peoples only the Jews have sought to offer that is worthy and sufficient. The wise will welcome this anciently obtained salvation, and for others the acceptance thereof is not a matter of choice, but of necessity. No other deliverance is at hand.

It was foretold by the prophets that the Messiah would appear at a crowning crisis in the world's affairs.

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## MARRIAGE: ITS SIGNIFICANCE AND FUNDAMENTAL PRINCIPLES, WITH SIDE-LIGHT ON ITS SPIRITUAL ASPECT

By C. LEVISON

*Draw not nigh hither; put off thy shoes from off thy feet, for the place wherein thou standest, is a holy ground.—(Exodus III 5.)*  
*And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over every living thing etc.—(GENESIS I 28.)*

*"Over the bosom of the ocean  
Shall the sea-birds cease to rove  
Suns and stars shall cease their motion  
Winds and clouds forget to move  
But this heart shall never falter  
Nor my faith shall change be  
All things else on earth may alter  
Still I love thee none but thee."*

### Love

What is love? Is it true what people say that "God is love"? Spirit and matter are active and passive, and positive and negative respectively. Existence of the universe is divided into spirit and matter. Struggling between them are two forces. One of these is trying to bring them together. The other to separate them. The balance of these forces arranges everything and assigns the stars and planets their respective places, orbits etc. This equilibrium or balance is the harmony between the two contraries. It is one of the manifestations of God as Love. Our sages say, "The Glory of God becomes manifest between husband and wife." It is something like the electric light that becomes manifest when the two positive and negative wires are brought together. We are forbidden to have statues in our holy places. Does it not strike our readers as something strange or curious that God should order Moses to set up two winged human figures upon the Ark of the Covenant in the very holy of holies? Why two? Were they in the form of man and woman? In what posture and attitude? Why such a precaution for the High Priest, that orders to see them once a year on the Day of Atonement, that even an extra wife is provided for him? What is the nature of the accident he was liable to meet with? Why were Aaron's children consumed on the first Day of Atonement? It is said because they were unmarried. What has marriage to do with this? We leave these questions for better authorities to answer. We content ourselves

with saying that God used to manifest His Presence as Light and address Moses from between the two Cherubim. For thousands of years the Parsees worshipped and still worship the fire evoked by friction. We trust we have given good reasons for the saying "God is Love." We have taken love as the opening chapter, because we want to impress upon our readers our Golden Rule or highest advice namely:—

### When You Marry, Marry For Love Only

Two suitors presented themselves for Themistocles' daughter's hand. One of them was rich, but not wise. The other was wise, but not rich. Being asked which of them he preferred, he replied, "I had rather she should marry a man without money, than money without a man." If marriage means anything at all, it must mean this, namely:—One man for one woman and one woman for one man for all the future. Supposing we go to Heaven or Paradise. Can Paradise be a happy abode without our dear real half? Does not the Bible tell us in Gen. II, 18/21 that this is impossible? A harmoniously married couple in their country home or humble cottage, do not miss a lost paradise. In his helpmate and companion Adam carried the real paradise with him into exile. "A good wife," says Jeremy Taylor, "is heaven's last best gift to a man; his angel of mercy; his minister of graces; immovable; his gem of many virtues; his cascade of jewels. Her voice, his sweetest music; her smiles, his brightest days; her kiss, the guardian of his innocence; her arms, the pale of his safety; the balm of his health, the balsam of his life; her industry, his surest wealth, her economy his safest steward; her lips, his faithful counsellors; her bosom, the softest pillows of his cares; and her prayers, the ablest advocates of Heaven's blessings on his head." And how truly—Rowe sings:—  
"Are we not one? Are we not joined by Heaven?  
Each interwoven with the other's fate?  
Are we not mingled like streams of meeting rivers,  
Whose blended waters are no more distinguished?  
But roll into the sea one common flood?"  
We are like children on their Mother's lap with their Father standing behind looking at His family group.

Nowhere else can we learn our lessons of Wisdom, Truth and Divinity. Nature's attitude in the presence of her Lord and Master is one of adoration and devotion. She stands with head bent forward and hands joined together, on her breast, in the perfect silence of inward worship. Her next attitude is of one on his knees in the profoundest veneration. Her third attitude is prostrate at His feet, passive and resigned to His will. Hence woman must love, honour, and obey the representative of the first, original, and eternally ideal husband. She must look up to him only for her requirements and limit herself to, and abide by his supplies. We are now in our material or physical life. We can behold clearly only one of our Parents. How are they employed in their eternal union, and perpetual circulation? God is thinking only. His ideas are the seeds of creation descending upon prostrate Nature. She receives, conceives, develops, feeds, clothes, exercises, trains, instructs and educates. His is the domain of the Ideal. Here, is that of the practical. She knows actual work, execution, accomplishment, achievement. A good wife must learn to spell the word home by V-O-R-K useful handwork. The husband's work must consist of some sort of brain activity. The Jewish bride does not proclaim her solemn promise to love, honour, and obey her husband, because woman's silent acquiescence is considered as her loudest eloquence. The bridegroom's solemn promise to provide for her provisions and clothings and discharge the sacred creative function is proclaimed not only by words but by taking hold of something material in his hand so that he may be bound spiritually and physically. Our Religion is the greatest. Of spiritual mysteries it holds the highest. Of mysteries, those of the sexes are the profoundest, most fundamental, vital, sacred and divine. The word "my stars" means revelation of spiritual facts, laws and functions in a figurative obscure form intelligible to advanced souls only and to each according to its development in evolution. Mysteries are not allowed to be revealed because it is thought it would be better to leave them to be discovered spontaneously. Otherwise the danger is very great. Hard solid food like beefsteak is not suitable for the digestive organs of the infant. "Cast not thy pearls before swines," is an ancient advice to the initiates at the Spiritual Lodge. Another solemn warning is in the Song of Songs II, 7. It means: "I solemnly caution you, oh initiates by the stars and planets of the Spiritual Field or Heaven etc." (In future contributions we shall attempt to slightly lift a corner of the curtain.) Will is represented by a straight line; mind, by a ball or circle. The sceptre of royalty is an emblem of

ning power; the Orb, the Kingdom. The Rod of Moses and the magician's wand and the magic circle and magic ring are familiar things. A pillar of sun rays entering the melting cloud display the seven coloured arch of the rainbow. The High Priest represents the Will. He enters the holy of holies to sprinkle the vital fluid inside the Ark of the Covenant there are the two tablets of the Law, and Aaron's blossoming rod, and a pot of manna. On top are the two Cherubim. Almost all the places of worship consist of large buildings to which are attached towers. Warriors are distinguished either by an arrow and a bow, or a sword or spear, and a shield; wise men by a turban and monarchs by crowns which fit into their heads as the wedding ring does into the finger. Can anyone now find any difficulty in understanding the Lulab and Ethrogh with which the Hazan dances singing, "Oh God be pleased to save us now?" The instruments of reproduction represent will and mind.

### Man, Is To Rule; Woman, To Obey

Therefore God's universal law  
Cave to the man despotic power  
Over his female in due awe,  
Not from that right to part an hour  
Smile she or lour.

MILTON.

The husband is thy lord, thy life, thy keeper,  
Thy head, thy sovereign; one that cares for thee

Such duty as the subject owes the prince  
Even such a woman oweth to her husband.

SHAKESPEARE.

The sigh of life is for one thing. This thing is happiness. Happiness is attainable in but one way. This way is the simple, natural, virtuous life. The central mission of life is one. It is marriage. This is proclaimed by our very structure and instincts. The most fortunate event in life is a harmonious marriage. This is possible only when it has spiritual love for its foundation. Spiritual love is constant and never changes. Its keynote is in the song at the heading of this article. The wife that betrays her husband betrays her maker at the same time. She also ceases to be a suitable wife to any man in the world. The fundamental principle of our religion is the Unity of God. Upon this is founded the individuality and absolute oneness of the husband. Violation of the most solemn vow of matrimony desecrates all blood and social ties. "Woman has a soul. It is derived from man. Man has no soul to lose, because he is nothing else." From the original soul of man, no man obtains her soul which she appreciates and uses to her better advantage than he can. Her sensitiveness and moral, or emotional delicate susceptibilities are of a higher order. From the original soul of woman, man derives his body. The excess of the circulation flows into

their off-springs and posterity. The parents that, through neglect, risk the moral and spiritual principles of their children, commit the greatest crime against God and Nature. To use a figurative human expression, they offend their parents by disappointing them, breaking their hearts, and making them unhappy and ashamed. Marriages are made in Heaven. (In our future writing we shall define the word "Heaven." It is not the blue sky.) Masculine nature is scripted by God to rule. The Feminine is distinguished by the Orb or globular ovum or egg. Marriage is proclaimed throughout the whole of Nature from the atom to solar systems. Birds marry, build their nest and are faithful in their duties to their mates and offsprings. So do the animals and even the wild, heartless beasts: One single creature, man, in Heaven and on earth alone is a responsible being because he alone is endowed with divine liberty to rule and regulate even his very instincts. One unique being man, is alone ashamed of his sacred functions and performs them under the strictest secrecy. (We shall give the reason of this in our later articles). The marriage ceremony atones for almost all errors in the married private life of the couple.

By its work of art, fiction, literature, fashion dresses, theatrical plays, cinematic pictures, dances and social behaviour, life offers you its hand to feel its pulse and accept the condition of its health. These betray the real inner life and are masters of the art of working up the passions and emotions to abnormal extremes. These overworkings of the greatest emotions and passions, ruin the nerves, lay the foundation of hysteria, render the straight path too narrow, slippery, and common-place; and marriage, and married life, a killing disgusting monotony. In this desperate state of mind, the old maid dreams of some sort of relief in intermarriage, if not in a direction more dangerous than even this. Parents' care, religion, the Bible, self and family respect etc., recede into the obscure background of the new quixotic life. God's and Nature's purposes are frustrated by this wolfish treachery of the devil and many a magnificent soul is carried away to the dark region of eternal despair, from the Great Hall of Peace, and the bosom of broken-hearted parents. If God is Love and Love is the very Flame Divine will you allow such a Flame to run the risk of profanation, desecration, prostitution? Will you convert Heaven into Hell itself. Here is a golden opportunity for you. Would you miss it? Here is the vessel which when once it is broken it remains for ever broken. Here is the gem once thrown away, eternal divines into oceans of fire and oceans of ice will not re-over it. Here is soul-saving work of the genuine sort. Banish bad novels from your home—at once!

Set me as a seal upon thine heart  
As a seal upon thine arm  
For Love is strong as death  
Jealousy is cruel as hell  
The flashes thereof are flashes of fire  
The very Flame-of-God.

Some of Songs VIII, 6.  
And the appearance of the Glory of God was like Devouring Fire (i.e. fire-consuming Fire) on the top of the mountain, in the eyes of the children of Israel—Exodus XXIV, 17.

Let us conclude this first portion of our essay with a warning against:—

### The Greatest Danger Of The Day;

In man, reason; in woman, the imagination predominates. Man believes in logic; woman in sentiments. Man leans towards the brain; woman towards the heart. Facts alone convince the former, sympathy, compliment and flattery irresistibly sway the latter.

Novel-reading is working ravages in some Jewish homes in these days, of a magnitude little dreamt of. Such literature naturally appeals to womenfolk best. Married ladies, and girls at the very dawn of youth, if not earlier, have their heads crammed with ideas of intrigues, courtships and love affairs too romantic and quixotic for real life. (Needless to mention that the authors are geniuses in their line and are masters of the art of working up the passions and emotions to abnormal extremes.) These overworkings of the greatest emotions and passions, ruin the nerves, lay the foundation of hysteria, render the straight path too narrow, slippery, and common-place; and marriage, and married life, a killing disgusting monotony. In this desperate state of mind, the old maid dreams of some sort of relief in intermarriage, if not in a direction more dangerous than even this. Parents' care, religion, the Bible, self and family respect etc., recede into the obscure background of the new quixotic life. God's and Nature's purposes are frustrated by this wolfish treachery of the devil and many a magnificent soul is carried away to the dark region of eternal despair, from the Great Hall of Peace, and the bosom of broken-hearted parents. If God is Love and Love is the very Flame Divine will you allow such a Flame to run the risk of profanation, desecration, prostitution? Will you convert Heaven into Hell itself. Here is a golden opportunity for you. Would you miss it? Here is the vessel which when once it is broken it remains for ever broken. Here is the gem once thrown away, eternal divines into oceans of fire and oceans of ice will not re-over it. Here is soul-saving work of the genuine sort. Banish bad novels from your home—at once!

### "THE JAPAN CHRONICLE'S" ILL-MANNERED ATTACK

Resented by Another Reader Of  
"Israel's Messenger"

The following served which originally appeared in *The Japan Chronicle*, of Kobe, on the 5th August, was reproduced in a local contemporary, *The China Observer*, of the 13th August, to whom we are indebted for bringing it to our attention. *The China Observer* is a weekly official organ of the local Italian Consulate and edited by a well-known Italian, Mr. F. PARLANI:—

Referring to the anti-Semitic propaganda which is so evident throughout the world just now, the *New York Nation* says: "The area of anti-Semitic infection, furthermore, is constantly spreading. The press established by the Russian emigres with propaganda centres in Sophia, Constantinople, Belgrade, and other pogrom organs—for the first time in history—in Berlin, London, and even Yokohama, are seeking malignantly to saddle all the troubles of the world upon the Jewish people." The reference to Yokohama is surprising. We know of no such journal there. If Shanghai had been mentioned we could have understood. The Zionist organ at that port, which calls itself *Israel's Messenger*, is so bitterly intolerant against all Jews who do not accept its shibboleths, and is so instantly nationalist, that it would

not be surprising if it resulted in the production of an anti-Semitic organ like the abominable journal called *Plain English*, run by that model of propriety, Lord Alfred Douglas, now a member of the Catholic Church.

When the unfairness of the foregoing scurrilous attack was brought to the notice of our Italian contemporary, it has at once opened its columns for the vindication of our attitude, and in its issue dated 20th August, a correspondent under the nom de plume "Israelite" had this to say:—

EDITOR, *The China Observer*.  
SIR,—I read in your last issue dated 13th instant the article reproduced from the *Japan Chronicle*, of Kobe, containing an attack on the local Zionist organ, *ISRAEL'S MESSENGER*, and I shall thank you to allow me space to make the following reply.

In my opinion the Kobe paper is strongly prejudiced against the local Zionist organ, of which I am a subscriber, and can only say that the latter publication has earned for itself world-wide reputation from all classes of Jewry as a first class journal, fair and impartial towards those who differ from its policy. The charge of "intolerance against all Jews who do not accept its shibboleths" to which the Kobe paper refers is absurd. For *ISRAEL'S MESSENGER* has ever stood in self-defence and cannot therefore be accused of "intolerance."

*The Japan Chronicle* is making itself ridiculous when it says that the pronounced "nationalist views" of *ISRAEL'S MESSENGER* would result in the production of an anti-semitic organ. This is sheer nonsense; we Jews are not going to be terrorised by threats by

savages simply because we have our own dignity to preserve and maintain vis-à-vis our National Homeland in Palestine. It would be far better for the *Japan Chronicle* to preach morality and ethics and love of humanity to the savages represented by the *Morning Post*, *Plain English* and other anti-Semitic publications, which under the cloak of Christianity are trying to foment racial hatred and ill-will towards the Jewish people. The latter have suffered and endured two thousand years martyrdoms at the hands of savage "Christians" and can still afford to tell the latter in the words that occur in Beaumont and Fletcher's play "Sea Voyage"—

"Julietta.—Why, slaves, 'tis in our power to hang ye.  
Master.—Very likely;  
'Tis in our powers, then, to be hanged, and scorn ye."

I am, etc.,  
ISRAELITE.  
Shanghai, 15th August, 1921.

*The Australian Jewish Herald*, of Melbourne, quotes *ISRAEL'S MESSENGER* of Shanghai, China, which quoted the *American Israelite* of Cincinnati, America, to the effect that Reform Judaism in America was going to the demitition bow-wows because a graduate from the Hebrew Union College suggested that "a reasonable and moderate observance of the dietary laws," etc., would not be a bad idea. It takes so little to make children happy.—*The American Israelite* (Cincinnati).

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Shanghai, Date \_\_\_\_\_ 1921

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Shanghai, (China)

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## CORRESPONDENCE

## "AN EYE FOR AN EYE"

Editor, ISRAEL'S MESSENGER.

Sir,—I remember that in one of the issues of your paper, you discussed in a difficult manner the Law of Moses in regard to the statement "An eye for an eye etc." Your reason for doing so was to show the anti-Jew that the Jewish Bible was not all blood and thunder. You reached the conclusion that such a law was very necessary for those times to deter them who were inclined to argue with blows instead of with reason.

May I point out to you that human nature is old-fashioned, and that that law is very salutary even today, and acted upon by the Christian nations in meting out punishment in the form of hanging and the "chair," although Jesus preached to them about offering both cheeks for chastisement. This pronouncement of Jesus has been singled out for the purpose of showing the world that the New Testament breathes humanity and the Jewish Bible barbarism. I think it was Charles Reade in "The Cloister and the Hearth" who wrote a chapter derisively indicating that Christianity has not the merit of originality. The keystone of the Christian religion is humanity as stated by its divines, and preached from their pulpits, but hardly practised by the Christians.

To a person studying the Jewish Bible in the spirit that Bacon advises—"Read not to refute etc.," will appear innumerable passages in exhortation of the sterner virtues of courage and manliness, and the softer virtues of mercy and humanity. He will also come across this sentence in Lamentations, Chapter 3, Verse 30—

"Let him give his cheek to him that smiteth him," and Jesus' phariseism will be clear to him. He will smile to himself with satisfaction at seeing in Jesus' words an old friend in a new dress, and it will dawn upon him that this line in the Jewish Bible has the merit of originality also. Jesus being a Jew knew of it, as these words are always read in the synagogues on the Day of our National "Yahrzeit."

I am, etc.,

J. JOSEPH.

Shanghai, 15th August, 1921.

[We do not remember having "discussed in a difficult manner" the above subject in any of "the issues of our paper." Our valued correspondent must have read something on the subject in our last issue in the article contributed by Mr. H. BERKNER, Editor, ISRAEL'S MESSENGER.]

## CONRAD LEVY SCORES MORGENTHAU

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The American National Reactionaries in their unceasing strides towards total imbecility, have in Henry Morgenthau the crack-jack exponent, the "great man of the day," and the hundred and one yanked-off appellatives they may choose nominate him: as a matter of plain fact he has caused greater renown than any of them so far, when, in an article in *The World's Work* he declares: "Zionism is the most stupendous fallacy in Jewish history." The July number of the *Literary Digest*, which is ever mindful to select for its readers a snapshot of Jewish contemporaneism, devotes considerable space to the article. It discusses the theme from all angles, quoting *en passant*, *The Jewish Daily News* of New York, *The Jewish Tribune*, *The Jewish Day*, Prof. Jacob I. de Haas, Dr. Arthur Burgin and others. Moreover, *Life*, in one of its sanctum talks contained in the July 23rd issue, indulges in "pulling the leg" of Henry Morgenthau with characteristic sincerity.

What an awful pity, indeed, that we should have such men publicly blow their trumpet in that long suffering and much abused name of the Jewish people. Although they flourish in that great land of individuality, which ground down to a fine point, means that each man is allowed to make a great ass of himself, we find them right here among us in "far-off China." Calculatingly cynical, unscrupulous and weak-kneed, their patriotism is a shimmering layer of traditional hypocrisy. They may declaim their tale to whoever is gullible enough to accept it, but, let none believe it, they do not deceive us yet, they cannot entirely hide the cravenness underlying those supreme outbursts of pro-landish inebriety.

Yes, we understand it, Mr. Morgenthau, former Ambassador to Turkey, and General Edgar Jadwin are men who must bask in the limelight. Their very existence requires unending Irish-jigs in public opinion. Not one single aspect of their peculiar situation escapes us: they are American Public Servants, very well. They love America to the darkest little cardiac wrinkles? Let that be so. They want to remain in America and live happily forever? Granted that too, but in the name of God, if there remains a particle of Jewish blood in their veins, a remnant of feeling for the half-ape wretches, as Zangwill names them, who are not American, who hate their land because it spells the eternal whirring of the

flail, in the name of all that, let them leave Palestine alone. Let them keep out and leave it to the derelicts for whom Zionism is the last little flicker of hope that braces through a thousand hardships.

Are they tired of being Jews, too? Let them shift and leave the rest alone we shall not pester them.

I am, etc.,

CONRAD LEVY  
Hankow, 3rd Sept. 1921.

## ISRAEL, THE SUFFERING MESSIAH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I be permitted to make the following supplement to my letter published in your last issue?

The spirit of man is connected with the spirit of the world by some sort of a telephone-like arrangement whose cut-piece we call conscience or reason, and whose mouth-piece we use in supplications, prayers or protests. Our conscience requires us to acknowledge and respect the unity of humanity through the Fatherhood of God, and the Brotherhood of man. Humanity is above nationality, society and creed. Defence of the weak is a sacred duty of those in power. The protection of the aged and women and children against outrage is the most sacred part of that duty. The spiritual value of a mass meeting for a public protest or demonstration lies in this, namely, that by an outrage or pogrom the whole human race suffers and is mostly involved in a great crime in three different degrees. First come those who could have prevented the crime but neglected to do so. Next come the perpetrators of the crime and lastly all those who have heard about it. Only the last group—those who have publicly, sincerely and strongly protested against it—are free from the responsibility to God, because they could do nothing more. It is, therefore, the solemn duty of men and women who can do nothing more than raise their voices against great crimes like these to cry out against them as best they can, and lament that in their time and generation such disasters have taken place. The innocent blood of the victims is crying to God and those who could have prevented their barbarous butcheries dare not, like Cain, plead "Am I my brother's keeper?" Our generation goes to posterity stained and branded like Cain. Man, alas, is still a fugitive and a wanderer anxious to hide himself from the Face of God. The universe is a cosmos and not a chaos. It is a reign of law and not of anarchism. It is the dominion of

Light, Right, Love, Life and Reason, and not of darkness, revolution, hatred, slaughter and insanity. That immutable Spiritual Law of Rectitude, Re-adjustment, Retribution or Recompense which we call Justice can never be cheated, baffled, miscarry or fail. The Jew is the central spirit of Divine Humanity. The nation that gave the pagan world the books of Genesis, Isaiah, the Psalms, Job and Proverbs, to say nothing of Jesus and the New Testament, so called, deserve a special consideration. The people that have extracted and removed the soul from the heathen world and replaced it with their own deserve special regard. The Christian and Mohammedan of to-day are dead and buried heathens, dead never to live again. The Christians and Mohammedans are really walking-Bibles. They are almost as much Jewish as the Jews themselves. Oh, if the ideals in their respective Scriptures were realized, if the Christians were as Christian-like as Jesus requires them to be! What a grand world and civilization we should have! The perpetrators of those sacrilegious outrages, also for their souls, dare not plead ignorance of the word of God or the laws of civilization and humanity. What a reversion, what a backsliding in evolution are theirs! What Angels they have entered life and what fiends and detestable cowards they depart from it! And all this huge sacrifice of everything divine, noble and sacred on the altar of selfishness, lust and a short-lived feast of a life of fever and delusion and delirium!

I am, etc.,

S. S. LEVY.

Hongkong, 22nd August, 1921.

## WHO CAN ANSWER THIS?

Editor, ISRAEL'S MESSENGER.

Dear Sir,—In looking through a Shanghai directory, I came across your address, and it has occurred to me that you may be able to help me locating my brother who I believe is at the present time in Shanghai.

My brother Joseph Klum (that being the name he is known by) was in the Austrian army until 1915, during which year he was made a prisoner of war and sent to a camp in Nishni-Udinsk, Siberia. I used to get letters from him until the fall of 1917. Since then I have not heard from him.

I have received indirect information that during the latter part of 1920 he wrote a letter from Peking to his grandfather in Poland. In that letter he stated that mail addressed to him should be sent to in care of Shanghai Life (Russian Newspaper), Shanghai. During the last few

months I have written him several letters, but up to this date have received no reply.

Before the war he was interested in Zionism, and am therefore taking the liberty of writing you this letter appealing to you for any information you may be able to get for me about him. As I mentioned before he was at one time a Zionist, and it is therefore possible that some members of your organization might have met him.

My brother is now about 29 years old, approximate height 5 ft. 10 in. and ought to weigh about 155 pounds. It is of course needless to state that his family as well as myself are very anxious to locate him. If you can locate him for us it will be greatly appreciated.

Trusting that you will be able to find him, and thanking you very kindly in advance for any information you may be able to give us about him.

I am, etc.,

S. HALVERSTEN.

Cleveland, Ohio, 20th August, 1921  
201 Canton Bldg.

## HOW TO REGAIN VIGOUR

Thin blood robs men and women of their efficiency. The victim of anaemia, or thin blood, cannot do a fair day's work, mental or physical. The disease robs the brain of power to think just as it robs the body of power to work. Anaemic people bear weak children. The progress of the disease, therefore, is a menace to posterity.

The remedy is to build up the blood, for rich, red blood gives vigour and stamina. The thin-blooded are the first to succumb to epidemic disease. Hard work and worry, a shock or a great grief, rapidly absorb their strength, shatter their nerves and weaken the action of heart, stomach and liver.

If you are lacking in vigour, ambition and endurance you should begin at once to supply the body with the missing elements. People who catch cold easily and fall to throw it off in a short time, those who suffer from indigestion, nervousness, fainting spells, weakness, paleness, titillation of the heart or chills, should begin treatment with the tonic which builds up the blood, and improves the general health. Dr. Williams' pink pills act directly on the blood, giving it the elements needed to build up wasted tissues and strengthen feeble nerves. In a surprisingly short time the sparkle will return to the eye, colour to the cheeks and spring to the step.

Get a bottle of Dr. Williams' pink pills to-day at the nearest drug store and begin the treatment. One pill

after each meal for a few days will show wonderful results in most anaemic conditions. Dr. Williams' pink pills will be mailed, postpaid, on receipt of price, \$1.50 per bottle, or \$600 for 6 bottles, by the Dr. Williams' Medicine Co., 96 Szechuen Road, Shanghai.

## PALESTINE RESTORATION FUND

Amount already acknowledged £6,790.0.0

Amount already acknowledged \$3,090.00

Amount already acknowledged \$5,847.15  
Mr. Jacob L. Friend ..... 50.00

\$5,897.15

Amount already remitted as per statement in ISRAEL'S MESSENGER dated 5th August, 1921 ..... \$3,888.0.0  
On the 8th August, 1921 ..... 15.0.0  
On the 8th September, 1921 ..... 69.18.3  
On the 10th September, 1921 ..... 22.1.7

\$6,495.0.0

It is hoped that those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

The receipt of the following remittances were acknowledged by the Jewish Colonial Trust, Ltd., London:—

Amount already acknowledged in ISRAEL'S MESSENGER dated 10th June, 1921 \$6,100.0.0  
On the 12th June ..... 101.0.0  
On the 14th July ..... 100.0.0  
On the 23rd July ..... 50.0.0

\$6,861.0.0

In accordance with the resolutions adopted at the World Zionist Conference in London in July last year, 3% per cent. of the above remittances were appropriated for the Jewish National Fund.

In a letter dated 28th July, the Jewish Colonial Trust, London, writes as follows:—

"With reference to your favor of the 5th of May, we beg to inform you that at the request of the Zionist Organization, we have credited them with the full proceeds of the American Liberty Bond for \$550.00."

## "HATIKWA" FREE!

MR. JACOB L. FRIEND has a number of copies of the Jewish National Anthem "Hatikwa" to spare and those who wish to obtain a copy are requested to apply to him. His address being Chinese, Post Office Box No. 145, Shanghai, and he will be pleased to send same gratis.

The "Hatikwa" consists of the Hebrew and English texts and a music sheet arranged for voice (or violin) and piano, specially composed by Mr. Friend.

Written for ISRAEL'S MESSENGER.

## HERZL AND THE JEWISH NATIONAL FUND

Dr. EGON MICHAEL ZWEIG (THE HAGUE)

Herzl saw the birth of all important Zionist institutions. The JNF was among them. The connection between the favorite hero of the Zionist movement and its most popular institution is consequently quite obvious.

It is true that in the "Jewish States" the idea of a nationalization of the land was foreign to Herzl, as also the Hebrew language and everything peculiarly Jewish. But he learned quickly, and it may be confidently said that with Prof. Schapira's initiative and Johann Kamenetzky's persistency, it was Herzl's authority which has given the JNF life and form.

At the opening meeting of the Fifth Zionist Congress, Herzl, as president of the Actions Committee, announced the execution of the plan laid before the first Congress by Schapira, submitted the AG's draught and uttered the memorable words: "The people shall be not only the donors, but also the permanent owners of this property."

The term "National Fund" itself comes from Herzl. He had used it much earlier, in November 1896, in his address to the "Austrian Israelite Union," although even then something quite different was understood by it: a fund to guarantee a Turkish loan in return for permission to immigrate to Palestine in large numbers. This term was then adopted by Kamenetzky and Bod-nheimer and carried in opposition to Schapira who for optimist considerations had preferred the expression "General Jewish Fund".

And when, on the strength of the AG's draught, on a Sabbath morning in the synagogue at Basel, the first large donations were received by the JNF, Herzl announced with proud satisfaction from the Congress tribune that the new work had been inaugurated in a worthy place.

The draught led to stormy debates at the Congress meetings. Many delegates were of the opinion that the legalization of the JNF by means of some State legislation should be postponed. Then it was Herzl who by intervening got the provisional statute of the AG passed, even if only with 105 against 82 votes. But here by the most important thing in every practical undertak-

ing—the beginning—was made. And the way Herzl was appreciated is shown by his being entered by the delegates in the Golden Book of the JNF immediately after this resolution, Schapira having been inscribed first.

Later Herzl always retained his sympathies for the JNF. It was his custom to give the JNF the fees which he received from treating Jewish subjects, as, for instance, from the "New Ghetto." And when he wanted to honour loyal Zionists he liked to do it through the JNF. After his visit to Vilna in July 1903 he honoured the president of the district association there, I. M. Goldberg, and his host, Ben Jacob, by having them inscribed in the Golden Book. Herzl highly appreciated that by means of collections in different countries his beloved father's name was inscribed in the book of honour on the latter's death.

Herzl was lost also to the JNF no soon. But nevertheless now our national treasure has prospered since then after such modest beginnings! The collections which, during Herzl's lifetime, were amounted to more than Frs. 300,000 annually, rose in the last year of peace, 1918, to a million, and in 1920, to 10 million francs. Herzl himself had hesitated about publishing JNF donations; if they were small people would scoff, if they were larger the Zionists would be hated and envied. How far removed are we to-day from such doubts! And when Herzl was staying in Eretz Yisrael in 1898 and performed the symbolic act of tree planting in Meza near Jerusalem, it had to be done on private ground, for the JNF did not possess a foot of earth. To-day it has more than 70,000 domains, and that is only the beginning of the large-scale land policy in town and country which the AG in London recently imposed on it.

If the JNF has thus grown and flourished it has been in accordance with Herzl's ideas, for at the V. Congress he concluded the announcement of the establishment of the JNF with the words: "In everything we have endeavoured to keep out the personal element. Only that lasts. Not one of us is to-day indispensable. Whoever disappears

or falls out of the ranks, the work goes on." Such an important thing is our national treasure and therefore it is permanent, great and has a future. In its service those element have joined who feel themselves called upon to ensure for the efforts of the politicians a reliable basis by means of quiet, determined and therefore effective work.

Zionists have consequently felt bound in gratitude to erect a worthy monument to their late leader by planting the Herzl Forest. Twenty-three years ago he planted one tree, now there are a million, and on National Fund land. Many millions will follow covering our country with an evergreen royal mantle perpetuating Herzl's name.

## A NEW EDITION OF THE BIBLE

The Australian Jewish Herald, a fortnightly journal published in Melbourne, carries the following interesting item of news which we are sure will be read with great interest by our readers:—

Mr. Aaron Baskin, of Sydney, and his brothers, Messrs. Henry and Louis Baskin, of Melbourne, have generously undertaken to bear the first cost of producing a new and popular edition of the Bible, which is to be published in London under the auspices of the Chief Rabbi, and dedicated to the memory of their late parents. It will contain the weekly readings of the Law, Haphtorah and Megillah in Hebrew and English, with brief notes to reach the understanding of the ordinary worshipper. The literary work will be contributed by a host of the most learned Jewish ministers of England and elsewhere.

## "SIBERIA-PALESTINE"

Edited by Dr. A. Kaufman.

## WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organization.

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## HITTING BACK

## How False Sentiments Are Created For Zionism

The Church Times, London, publishes two letters from two notable Zionists in London, which we reproduce here. We are glad to observe that the systematic attempts to misrepresent Zionism in the Press are receiving their due "rewards":—

## The Future Of Palestine

Sir,—I venture to answer two points which arise in a letter from Percival S. Raby in your issue of April 29. Your correspondent quotes a passage in which the following phrases occur:—

"In this country (i.e. Palestine) the Jews are... the scum of the earth."

The Arabs say that they either wait for England to rule them or else they will rule themselves.

Perhaps I might be permitted to draw the attention of your readers to the opinion of a statesman who has recently had an opportunity of observing Palestinian conditions on the spot in Jerusalem. Mr. Winston Churchill says:—

"I am convinced that the Zionist cause will bring good to the whole world, and will bring welfare and advancement to the Arabs of this country."

We think it is good for the world, good for the Jews, and good for the British Empire, and it is also good for the Arabs dwelling in Palestine, and we intend it to be so. It really seems too late in the day to discuss whether or not the Arabs will submit to the decision arrived at. The civilized world is agreed that it is only just that Palestine, conquered by British arms, should be the Jewish national home under the British Mandate. Christian opinion seems to be unanimous that this is possible without in any way violating the rights of the non-Jewish population of Palestine. Thirteen bishops have appended their signatures to a statement from which I quote an extract:—

Through twenty centuries of exile the Jews have never lost the hope of a return to their historic land, with which everything that is best in their distinctive culture and outlook is clearly bound up. There is surely the most ancient of national wrongs, and in righting it humanity will both profit and an act of simple justice and sow a seed of incalculable promise for the future. Politically, the resettlement of Palestine by Jews, and its development into a Jewish Commonwealth will introduce a needed factor of stability and ordered progress into the life of the Near East. Not less important, in our view, for the highest interests of humanity is the gain which human thought and social ideals may hope to derive from the free self-expression of the Jewish genius in its national setting.

Gen. Sec. Zionist Organization,  
77, Great Russell-street, W.C. 1.  
May 13.

## The Zionists in Palestine

Sir,—In your issue of the 15th inst. you quote from a letter addressed by Bishop MacInnes, of the Jerusalem and East Mission, to Bible Lands, in which he writes:—"The Zionists, unfortunately, have not gone to work at all wisely, and by their actions and speeches, by their claims and demands, have entirely alienated the people."

It is rather deplorable that Bishop MacInnes has attributed to the Zionists "actions and speeches," "claims and de-

mands," which, he alleges, have had an alienating effect, without specifying exactly what they are. If a private individual were to make such an unfounded charge one could afford to ignore it, but when it comes from a person occupying the responsible position of Bishop MacInnes one has a right to expect some substantiation. He does not describe a single action or quote a single speech, nor instance a single claim or demand, but can have had the injurious effect to which he refers, and in this respect he is like many other critics of Zionism, who find it easiest to condemn without advancing any justification. The fact is that the happy relations that had hitherto subsisted between the Jews and the Arabs have been spoiled not by anything that the Jews have said or done, but by false reports that are deliberately circulated by those who are opposed not only to the Jews but also to the British in Palestine. If Bishop MacInnes would only take the trouble to investigate the charge he has made, he would find that it does not rest even upon the flimsiest of the most shadowy foundation.

ISRAELI OPINION.  
Zionist Organization, 77, Great Russell-street, W.C. 1. July 22.

## JEWISH MARTYRDOM IN UKRAINE

## THE SOUL OF CHRISTIANITY AT STAKE

The Canadian Jewish Chronicle, Montreal, publishes most heart-rending and harrowing details of atrocities perpetrated on the Jewish people in Eastern Europe. The following is enough to make the angels weep:—

Mr. Belkin has brought with him a number of appeal written by some of the communities to their "brethren in America and elsewhere." What terrible pictures of sorrow and suffering these appeals present! How heart-rending is the cry for our help. One such appeal from a community that was ruthlessly cut down from 8,000 to 2,000 souls, appeals:—

"Lonely and alone we drink our goblet of sorrow, filled to the brim and overflowing. In the attic of the Beth Hamedrash we hid ourselves—two thousand souls, with Rabbi Samson Rabinovitch. But they, our enemies, discovered us. They surrounded the Beth Hamedrash and set fire to it. Those of us who attempted to escape were bayoneted. A small representation was formed to make terms with the pogromists. At the head of it was the Rabbi to whom the pogromists answered: "We shall begin with your head," and quietly with the Shema Yisroel on his lips, the Rabbi's head fell."

Other harrowing details follow. It is a terrible document. The cry of souls in anguish and there are many other documents just like it, all ending with the piteous cry:—"Brothers in America and elsewhere help us before it is too late."

## ARE THE JAPANESE THE LOST TEN TRIBES?

A correspondent writes to us from Tokyo under date of 27th August last:—

I have just heard that next year there is to be a grand celebration at Yuzamasa (where the well "Yisrael") in honour of the 13th centenary of Prince Shotoku. We must do all we can to trace this mystic name to its roots.

Many Hebrew words are said to exist in the dialects spoken around Kyoto, and there is the marvellous ancient well—as well as a more modern one—"Yisrael" in Chinese characters as well as a "David shrine" not far away.

## IS YOUR FAMILY LARGE OR SMALL?

Whether you have several children or only one the experience of Mrs. T. J. Rose, a mother living at Lake Taron, Ontario, Canada, will interest you. She says:—"I have found Baby's Own Tablets a great medicine for the little ones. My baby was badly troubled with colic, but before I had used half the contents of a bottle of Baby's Own Tablets he was entirely cured. Since then he has grown well and rests nicely at night."

Equally hopeful and harmless to the youngest infant as to the child of 6 years or more, Baby's Own Tablets are a proved remedy for infantile indigestion, constipation, colic, diarrhoea, colds, cramps, teething troubles and worms. They promote natural restful sleep, increase the appetite and aid development.

Chemists sell them, also obtainable at 60 cents the vial, post free, from the Dr. Williams' Medicine Co., 96 Szechuen Road, Shanghai.

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Written for ISRAEL'S MESSENGER.

**QUITE SO.**

Call him a knave, a kindly knave,  
 Who thinks a word could kindle  
 A burning of the heart, or save  
 The soul which is unwell.

The voice rings cold;  
 So oft it seems to drive  
 A friendly sneer that had been best untold  
 To those, who, fawnlike thrive  
 Their hurts from knowledge gaze to screen.  
 Unheard, unseen.

'Tis better leave a soul to die;  
 Far rather let it be,  
 Than words, so oft well meant to pry  
 In sorrow's dignity.

If sympathy  
 Were truest in display  
 Before an aching necking, agony,  
 What could there be to say?  
 But then . . . . . It takes a feeling deep to know  
 That it is so.

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**THE "DAILY TELEGRAPH" AND THE BRITISH POLICY IN PALESTINE**

**The Zionist Standpoint In A Nut-Shell**

**AN INTERESTING LETTER**

The following letter from an "OLD JUDEAN" appears in the *Daily Telegraph* of August 4th, in reply to criticisms in a previous article by Mr. PERCEVAL LONDON of the so-called "extreme" interpretation of the Balfour Declaration by the Zionist Commission.

To the Editor of the *Daily Telegraph*.  
 Sir,—Allow me a few remarks on Mr. Perceval London's article, "Palestine's Future," published in your issue of July 30. The allegation "that the political demands of the Zionist Organisation are not shared by 'the majority of the Palestinian Jew'" is not true. Palestine Jewry has an elected organ, the so-called "Vaad ha-Leumi" (National Council), officially recognised by the High Commissioner as the legal representative of the Jewish population. This Council is the executive organ appointed by an assembly which was elected in May, 1920, by the Jews of Palestine, on the basis of general suffrage with proportional representation. Both sexes had the right to vote, and about 70 per cent. of the adult Jewish population have actually voted. This Assembly and its executive council are, if anything, more radical in their nationalistic demands than the Zionist Commission—the body appointed by the Executive of the Zionist World Organisation.

As to the interpretation of the Balfour Declaration, it is the same for all Zionists throughout the world, and will remain the same, whatever happens. As Dr. Weizmann said in the Peace Conference and his interpretation was not challenged by the British statesmen present at the assembly, "Palestine is to become a Jewish as England is English." Every attempt—even official attempts—to interpret our intentions in any restrictive way is, consciously or not, an attempt to mislead the world, and first of all, our Arab neighbours. No Jew has ever settled or will ever settle in Palestine but in the hope that it will become once again a Jewish country—a country where the Jews will be one day as preponderant as the English in England, and the Arabs as free as protected, a loyal as, say, the Jews in England.

There is nothing in this view irreconcilable with the principle of self-determination. The principle does not mean that we should be driven out of our homes, but that we should be given every people, even a landless and depressed people, an opportunity to develop its national being within the limits of a territory recognised by the collective authority of the civilized nations as its legitimate homeland. The principle of self-determination can only be applied to people as entities, not to every square mile of the world populated surface. It takes account of the claim of every nation to live, not only of the present racial composition of every province and every town. Had this not been so, Armenians should be denied the right to restore Armenia, because the present majority out there is Kurd. Let us imagine a reversed case, and ask: What

should be done if the Jews possessed to-day a territory of some 2,000,000 square miles, stretching from Morocco to the Persian Gulf, and the Arabs were a homogeneous nation claiming for themselves a small portion of this enormous area—a land where they had created, once upon a time, a civilisation of eternal value, a land from which they had been expelled by the sword, and without which they had no square yard on earth to call their own? The right answer would be: The Jews who have no ancestral land must cede this small portion to the Arabs who have no land at all; and if the Jews are reluctant they will have to bow before the superior reason of justice. Our case is exactly the same. The Arab-speaking populations of Asia and Africa, numbering in total only about 25,000,000, occupy an area almost twenty times as large as the United Kingdom—an area of some 325,000 square miles. It makes out about forty acres per head, practically untouched for their own self-determination.

More than anyone else, the Zionists regret the friction between them and their Arab neighbours, and the consequent necessity for what your correspondent calls "forcing respect." But this does not disqualify Zionism as a movement based on idealism and justice. Is this the first instance in the world's history in which a just claim is opposed and has to be defended? Was any country in the world ever colonised without friction with the population on the spot? Was America, Australia, South Africa? But this should be clearly understood: we do not demand that Zionism as such should be "enforced." Zionism will pave its way by peaceful constructive effort, by creative work from which the Arabs, too, will benefit. But there is one thing which, if broken must be "enforced," in Palestine as well as in Europe and everywhere, and that is public order, abstention from violence, from murder, pillage, arson, and rape. To backward populations who still believe in the impunity of this sort of crime its perpetration must be made impossible, by the same means of defence and retribution by which turbulent Europe of yore educated itself to respect public order. If the Mandatory Power, as your correspondent seems to suggest is reluctant to use its own men and money for the purpose (the first duty of protectorates) well then allow the Jews to do it themselves. We Zionists are ready for an agreement with the Arabs, and there are even now Arabs willing to come to an agreement with us. There is ample room for such an agreement. We do not intend to turn one Arab out of the country, nor to take one square inch of his private land unless freely sold to us; we are pledged to the respect of equal rights and equal opportunity. But there can be no agreement and no co-operation so long as murder and looting of Jews go unpunished and the murderers are told that the Mandatory Power will avoid "using force" even for the repression of pogroms.

Yours etc.,  
 AN OLD JUDEAN.

**ZIONIST CONFERENCE CLOSED**

Nauen, Sept. 18.  
 The Zionist conference at Curi had closed on September 15th. German wireless.

**UKRAINE JEWS' RELIEF FUND**

Amount already acknowledged	\$117.00
Amount already acknowledged	\$218.25
H. M. WHITTON, Esq. (Hankow)	7.00
PAUL KOHN, Esq. (Tientsin)	5.00
H. FOX, Esq. (Tientsin)	5.00
ALBERT COHEN, Esq.	5.00
MATTHEW BENJAMIN, Esq.	10.00
J. SILVER, Esq.	5.00
M. SPERLMAN, Esq.	10.00
	\$265.25

The following remittances were made to the Federation of Ukraine Jews, London:—  
 On the 8th August . . . . . £14. 6 0  
 On the 15th September . . . . . 6 16 4  
 Amount already remitted . . . . . 50. 0 0  
 £71. 2 10

Further contributions will be gratefully received by ISRAEL'S MESSENGER and duly acknowledged in these columns.

**"MEASURE FOR MEASURE"**

We hope to publish in our next issue an article on the above subject by Mr. JACOB L. FRISCH, written in his usual literary and effective style. Owing to the exigencies of space we are obliged to hold it over.

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## THE JEWISH PALESTINE

### No Whittling Down Of Balfour Declaration, Says The High Commissioner

Sir Herbert Samuel, High Commissioner of Palestine, categorically declared to a deputation of Arab leaders that there is no possibility whatsoever that the Balfour Declaration will in any shape or form be given up by the British Government. Sir Herbert Samuel further stated that the Balfour Declaration



SIR HERBERT SAMUEL.

will become part of the Palestine constitution and that according to the terms of the Balfour Declaration it is impossible to prohibit Jewish immigration into Palestine.

Commenting on the above, *The New Palestine* (New York), says:—"To Zionists and to the Jews at large this revelation was surprising, but to certain elements of the Arab population and to the few doubting Thomases in our own midst, as well as to those engaged who have made at their business to spend in various reports regarding the good faith of the British Government, this clear statement will come as a timely reminder. Reported as it was, in an Arab daily, there will not be room enough even in the minds of the most unscrupulous of our opponents to question the accuracy of the statement."

#### NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 11th November, 1921. Correspondents are kindly requested to send in their contributions early, not later than the 1st proximo.

## SOCIAL AND PERSONAL.

### CONDUCTED BY BEN AMI

Mr. E. H. TAYLOR left for Singapore on the 10th August after spending four months in Shanghai. He will remain in Singapore for some months after which he will proceed to Bagdad to see his parents. Mr. TAYLOR will open an office as an import and export merchant in Bagdad where he intends to make his future home.

MISS GRACE EZRA has returned to Hongkong.

Mr. and Mrs. I. SILBERMAN announce the engagement of their daughter Rosa to Mr. MAX FRIEDMAN. The marriage will take place about the beginning of next month, after which the happy couple expect to leave for their honeymoon on a tour in America.

Mr. AUGUSTE SILBERMAN, son of Mr. and Mrs. I. SILBERMAN left for Trieste last month where he will meet his future wife. They will be married there and return to Shanghai early next year.

Mr. F. S. KADOORIE, who is expected here in December next from Europe, has been decorated with the Cross of the Legion of Honour, by the French Government, in recognition of his eminent philanthropic and humanitarian services.

Mr. J. E. SALMOX has returned to Shanghai yesterday by the *Empress of Russia*. His many friends were glad to welcome him back in their midst. Mr. SALMOX was away for three months on furlough in American and Canada.

Mr. HARRY WHITGORE of Hankow is here for a while on holiday and will return to Hankow this month. He is staying with his parents at No. 97, Bixhilling Well Road.

Mr. and Mrs. J. I. JACOB, Miss R. ABRAHAM, Mr. J. E. MOSES and Mr. I. EZRA have returned to Shanghai from Tsingtao.

Mr. DAVID BENJAMIN intends leaving for England in December next.

Mr. B. A. OSLEM and Mr. A. AFREH left for New York on the Empress liner on the 21st August.

Mr. and Mrs. S. H. COMEX passed through Shanghai from Manila on the Empress liner on the 21st August en route for Canada and New York. They will return to Manila next month.

Mr. A. J. ISRAEL left for San Francisco on the 30th August on the *Suberia Maru*.

Mrs. and Miss SHIBBETH returned to Shanghai from Japan last month.

Among the passengers who returned to Shanghai on the *Empress of Asia* on the 2nd September from Canada and Japan, were:—Mr. and Mrs. S. R. MINNY, Mr. and Mrs. D. E. TORO, Miss M. TORO, Miss D. TORO, Mrs. A. SAHNERE, Miss P. SAHNERE, Mr. M. SHIBBETH, and Miss D. I. ZIMMERMAN.

Mr. L. POISNER who was here last month on business has left again for Yokohama. Mr. POISNER intends leaving for the United States shortly.

Mr. JULIUS MARCUS, representative of Messrs. AUSTRALIAN EASTERN TRADE DEVELOPMENT Co. was here on business and left for Sydney on the 11th September. Mr. MARCUS will be back within two months to open a branch office here.

Mr. and Mrs. M. A. LOUVER left for Egypt and Palestine on the 11th ultimo. They expect to return to Shanghai in March next year.

Mr. DAVID E. S. LEVY writes to us from Bombay under date of August 12, as follows:—"The rainfall so far registered is 65" Celsius and this is very promising indeed. In December next the Prince of Wales is expected here and due preparations are being made for his reception. Sir Sassoon David has contributed Rs. 40,000 for expenses and was made Chairman of the Reception Committee."

Mr. and Mrs. PAUL KOHN, of Tientsin have been the recipients of numerous congratulations upon the arrival of a daughter.

Mr. R. H. ELIAS and his son DAVID have returned to Shanghai from Weihaiwei. Mr. R. H. ELIAS will return at the end of this month.

Mr. S. HEITZBERG has returned to Shanghai from San Francisco last month.

Mrs. LYNA BENJAMIN and Miss JOSEPH have returned to Shanghai from Japan where they have been holidaying.

A very enjoyable afternoon was spent by about fifty members of the Jewish Girls' Club on the 11th ultimo when they were entertained by Mr. and Mrs. EDWARD I. EZRA. Several prizes were given to the members as a memento of the occasion.

Mr. and Mrs. EDWARD NISSIM after a prolonged absence from Shanghai have returned from California. Mr. NISSIM is joining the firm of Messrs. SIMON LEVY & Co. as a partner in business.

Mr. S. E. NISSIM is again in Shanghai where he was warmly welcomed by his numerous friends. Mr. NISSIM was in Singapore for about a year where he has extensive business connections.

Mr. CH. S. GURRAY left for Hongkong on a fortnight and will return as the bay head of the Hongkong Jewish Community prior to his departure in March last, is now active in most of the local Jewish institutions in which he takes a lively interest. He is a Trustee of the Synagogue Ohel-Rachele.

Mr. MARCKE SIMMONS and Mrs. S. SIMMONS have returned to Shanghai from the United States. Mr. SIMMONS will return to California to meet his wife and children after staying here about a month or so.

Mr. DAVID BERMAN has arrived from Europe to join the firm of Messrs. M. BERMAN, the well-known Zionist merchants. Mr. and Mrs. M. HANANA contemplate leaving for Europe in December next.

Mr. E. ELIAS left for Hongkong for a brief holiday.

Mr. S. GATTON after being absent for six months has now returned to Shanghai where he was warmly welcomed by his friends.

Mr. and Mrs. EDWARD I. EZRA and two sons left for Yokohama, Japan, last fortnight for a holiday where they intend staying for about a month.

Mr. J. EZAMOFF has severed his connexion with Messrs. Ades of San Francisco, and is here on business. He intends leaving for California next month.

Dr. O. FISCHER has returned to Shanghai from his holiday trip in Europe.

Mr. and Mrs. VICTOR E. LEVY have arrived from London last week and are staying at the Central Building.

Mr. ALBERT ADRES who is here on important business for his well-known firm in San Francisco intends to leave Shanghai at the end of this year. A representative from California will soon be here to replace him.

Mr. SIMON A. LEVY expects to return to Shanghai next month.

Mr. and Mrs. V. D. GERSBERGER have been the recipients of numerous congratulations upon the arrival of a daughter.

Mrs. ELLIS HAYIM, and Mrs. H. HAYIM have returned from Weihaiwei.

Amongst the passengers who arrived on the *Golden State* recently from California and Japan, were:—Mr. S. GATTON, Mrs. LEVY and Mrs. J. AARON.

Mr. and Mrs. M. M. COMEX have received the congratulations of their numerous friends upon the arrival of a son.

Mr. R. E. BELLIOS arrived here lately from Europe. He is leaving for America this week.

We call the following from the *Australian Jewish Herald* (Melbourne) of the 5th August last:

Mr. A. EZRA, of Bombay, India, accompanied by his sister, Miss EZRA, returned to Sydney by the *Nippon* on Wednesday last. Mr. EZRA and his sister have been extending several months posing as a friend and adviser of the Jewish people and finds the Sunday edition of his paper as the most convenient and suitable medium with which to preach anti-Zionism. With a stroke of the pen, the vexed problems besetting us in the diaspora have been solved for us by Mr. YERXO. He has this to say, listen to it dear readers, "give our G. Y. heavens . . . and let the earth hear the words of his mouth."—"The solution of the problem will be found not in nationalism but in assimilation. . . . This *Shie Hashirim* (Song of Songs) we heard years and years ago from the mouth of the radical reformer "Rabbi" of Cincinnati. We are indeed sick and tired of listening to it today. How YERXO came to preach the same out-worn gospel of despair we have no means of knowing. At any rate, he is an "outsider" (although some would say an "imposter"), so please Mr. YERXO leave us alone. Happily we have able men, brainy men to solve our own problems without thy aid and counsel. We advise you not to repeat the same folly about "assimilation" otherwise you will be accused of trespassing in our private sanctuary. In our opinion, you are too young to give us any advice. In rabbinic phrase, we want neither "thy honey nor thy sting." Please leave us alone. Will you?"

Mr. and Mrs. FREDERICK EZRA were "At Home" on the 28th ultimo to meet their son and daughter in law, Mr. and Mrs. VICTOR E. LEVY, who have lately been married in England. A very large concourse of friends and relatives took advantage of the occasion to greet the new-comers in their future home.

Mr. HANANA GOLDBER has arrived from London lately and intends to remain here where he will be connected with Messrs. JARDINE, MATHESON & Co. Ltd. A leading London Zionist writing about him says, "I trust you will be able to utilise his enthusiasm for the progress of our Cause."

*The Jewish Communal Recorder* is out again after being suspended for a few months. We hope to welcome this interesting local publication regularly every month since it fills a long felt want in our Community.

Through the kindness of Mr. MAURICE BENJAMIN over 20 girls of the Jewish Girls' Club had a most enjoyable trip on the river last Sunday week.

## A BUSYBODY

*The Japan Chronicle* of the 18th September devotes the greater part of its editorial page to discussing Jewish problems. The Editor of that daily is nowadays greatly perturbed over the fate of the Jewish people in the diaspora. In an article headed "The Dispute About Zionism," he quotes HENRY MOROENHART lavishly as an authority on the subject. And yet not a word is said regarding the crushing re-joinders administered to him by LEVY LINSKY and SAMUEL UXTENBERGER. Be that as it may, our contemporary poses as a friend and adviser of the Jewish people and finds the Sunday edition of his paper as the most convenient and suitable medium with which to preach anti-Zionism. With a stroke of the pen, the vexed problems besetting us in the diaspora have been solved for us by Mr. YERXO. He has this to say, listen to it dear readers, "give our G. Y. heavens . . . and let the earth hear the words of his mouth."—"The solution of the problem will be found not in nationalism but in assimilation. . . . This *Shie Hashirim* (Song of Songs) we heard years and years ago from the mouth of the radical reformer "Rabbi" of Cincinnati. We are indeed sick and tired of listening to it today. How YERXO came to preach the same out-worn gospel of despair we have no means of knowing. At any rate, he is an "outsider" (although some would say an "imposter"), so please Mr. YERXO leave us alone. Happily we have able men, brainy men to solve our own problems without thy aid and counsel. We advise you not to repeat the same folly about "assimilation" otherwise you will be accused of trespassing in our private sanctuary. In our opinion, you are too young to give us any advice. In rabbinic phrase, we want neither "thy honey nor thy sting." Please leave us alone. Will you?"

## ENGLISH GENERALS CONSPIRE AGAINST ZIONISM

### How Arabs Have Been Deluded

LONDON (J.C.B.) English generals and higher officers who were forced to resign their posts in Palestine because of their anti-Zionist activities, have for many months supported a secret bureau in Amsterdam whose special task it was to organize anti-Zionist forces aiming to overthrow the Balfour Declaration.

It has now definitely been ascertained that this bureau was in constant communication with the Arab agitators in Palestine. The principal supporters of the bureau are: General Birk, ex-Governor of Palestine; Colonel Gabriel (the son of an apostate); and General Money.

The work of the bureau divides itself into three branches. First, to maintain constant touch with the English anti-Zionist officials in the present Palestine administration, encouraging further opposition to Zionism; second, to influence the English press to give extensive publicity to their "Anti-Waste Campaign," especially to the levying of taxes for Palestinian purposes; and third, to furnish the Arab press with information about the anti-Zionist movement in England which they themselves had instigated. The office was maintained in Amsterdam to keep it from being controlled by the British government.

Commenting on the above, *The New Palestine*, (New York), remarks editorially as follows:—

We do not know a yet how accurate is the report printed in another part of this issue of the activities of English generals and higher officers who, forced to resign their posts in Palestine because of their anti-Zionist activities, have organized a secret bureau in Amsterdam for anti-Zionist propaganda, with the overthrow of the Balfour Declaration as its main object. In any case it is certain that there exists a British element which, though not powerful, is still able to stir up traitorous sentiment against the Zionist program. Whether this activity is motivated by friendship for the Arabs, which is extremely doubtful, or by hatred of the Jews, which is more than likely, the attitude of the British Government to the Balfour Declaration makes one thing clear: a true friend of the Arabs would bend every effort not towards the fomenting of discord, but towards the reaching of a final and definite understanding between the two peoples on the many problems which must inevitably arise; all other activity, whatever its motive, is a vicious disservice to the people it pretends to serve.



### THE JEWISH NATIONAL FUND

Tls. 700.54  
 Amt. already acknowledged 710.00  
 Mr. I. SHAMIN on the occasion of *Beith Abrah* of his two grandchildren Joseph and ISRAEL, born on Sunday 10th July \$20.00 ..... 14.44  
 Collections from Boxes \$50.00 36.10

Mr. MAURICE BENJAMIN ..... £20.0.0  
 Mr. E. NAVON ..... Pes. 100.00

A draft for £28.11.5 was forwarded to the Jewish National Fund on the 23rd September; also Pes. 100.00.

### SHANGHAI ZIONIST ASSOCIATION AND KADIMAH PALESTINE ASSOCIATION CALL GREETINGS TO THE ZIONIST CONGRESS.

On the 30th August the above Associations have transmitted jointly the following cable message to the Zionist Congress at Karlsruhe:—  
 Shanghai Zionist Association and the Kadimah Palestine Association in China extend heartfelt greetings, and earnestly hope that the Zionist Congress will formulate excellent plans for the future development of *Eretz Yisrael* and unite *Kol Yisrael* in the reconstruction work.

X. E. B. Ezra, Hon. Secretary,  
 Shanghai Zionist Association.  
 B. A. Torres, President,  
 Palestine Association Kadimah.

### OBITUARY

Lady David, wife of Sir Sassoon David, Bart., of Bombay, whose death was recent, announced, was the daughter of the late Elias David Sassoon, and the niece, accordingly, of Sir Albert Sassoon, Bart., grandfather of Sir Philip Sassoon, M.P. She married her cousin in 1876, and accompanied him in his business career, first in China and then in India, where he became a member of the Viceroy's Council in 1896, was knighted in 1875, and created a baronet in 1911. Lady David is survived by her son, Mr. Percival David, and her daughter, Mrs. Shilline.

### THE LATE DR. TH. HERZL

Leading Zionists at Vienna estimate that more than 35,000 Jews visited the grave of Dr. Theodor Herzl, the late leader of the Zionist movement, on the occasion of his Yahrzeit in July last.

### NOT RIFKA BUT SARAH WAS HER NAME



SARAH AARONSOHN.

A correspondent draws our attention to the fact that the name of the Jewish heroine who helped General Allenby to win Palestine was Sarah Aaronsohn and not "Rifka". We are glad to make this correction in our present issue.

### THE FALL OF THE MIGHTY!

The capture of Baron Ungern of Ugra, massacre fame or infame by the Soviets and his execution has been widely announced by the Eastern Press. About this a correspondent writes to us:—

The papers say that Ungern has met his fate. But "one swallow does not make a summer" and "still there's more to follow." Alas! Alas!

### HIGH HOLIDAYS

Rosh Hashana first day (Monday) 2nd October.  
 Rosh Hashana second day (Tuesday) 3rd October.  
 Day of Atonement (Wednesday) 12th October.  
 Succoth first day (Monday) 17th October.  
 Succoth second day (Tuesday) 18th October.  
 Shmini Atzereth (Monday) 24th October.  
 Simhat Torah (Tuesday) 25th October.

## The Far Eastern Insurance Co., Ltd. Patriotic Assurance Co., Ltd.

Edward Ezra & Co., Agents



Edward Ezra Buildings: Shanghai.

## Nationalism or Internationalism?

Shanghai (China)

10th Heshwan, 5682

Friday, Nov. 11th, 1921

Vol. VIII.—No. 6

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22nd APRIL, 1904

Discontinued since:  
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# Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 11TH NOVEMBER, 1921. 10TH HESHWAN 5682.

## NATIONALISM OR INTERNATIONALISM?

We publish elsewhere in this issue a critical review of the last issue of ISRAEL'S MESSENGER from the *South China Morning Post*, of Hongkong. We appreciate the manner in which our esteemed contemporary endeavours to speak plainly its mind on Jewish Nationalism, although we find ourselves in total disagreement with its views. Our valued contemporary is gravely nervous over the spread of nationalism and believes that "a strengthening of the movement towards internationalism is the world's imperative need" and thereby dismisses the claim of Jewish nationalism as undesirable "in a world already torn with innumerable national and religious dissensions." In other words one may be Englishmen, Frenchmen, Americans, Russians, Roumanians, Germans, Siamese, Japanese or Chinese, but if you be a Jewish nationalist, O, you are totally disregarding the "strengthening of the movement towards internationalism". On the other hand if you be exclusively English, or French, or German, or Japanese nationalist, then it is a virtue, you are doing your duty and can be counted amongst the chosen of the earth!

It is palpably evident that the *South China Morning Post* is labouring under a serious misapprehension regarding Jewish nationalism. A study, even a superficial study of the question will at once convince our contemporary that the matter is not one that can be treated lightly. To understand Jewish nationalism well one must study the whole history and tradition of the people, and here we would appeal to higher authorities. In his work entitled "A Book of Essays", Dr. S. A. Hirsch, a brilliant and versatile scholar, discusses seriously the question and says, (pp. 158-159) :-

To us the word 'nation' has had, ever since the commencement of our existence, that broad meaning which the European nations attached to it possibly not longer than a century ago. From the time that God took us as a nation out of the midst of another nation up to the present day, the National Idea has been alive with us; we had the substance, and had the word. There is no period in our history, and hardly a passage in our sacred or our post-Biblical literature, that does not force

this conviction upon us. The National Idea is the never-failing source of inspiration in our prayers. The prayer of the eighteen blessings, recited on ordinary occasions three times every day, can only be understood in the light of our expected restoration as a nation. At every Jewish wedding one of the blessings pronounced represents Zion as a childless woman who will yet rejoice in the assembly of her sons, whilst another of these blessings records the Biblical promise that the cities of Judah and the streets of Jerusalem would yet resound with mirth and gladness, with the voice of the bridegroom and the voice of the bride.

The foregoing passage expresses in a nut-shell the Jewish viewpoint of nationalism. It is time that our friends and critics should study the question from our own angle of vision and not distort the facts to suit their own whims and fancies. It cannot be too often emphasised that Judaism and Nationalism are inseparable, are a coherent unity; one is the outflow of the other, and they affect each other reciprocally. Jewish nationalism is not a retrograde movement: it does not oppose the idea of a closer connection or a freer intermingling with other races and nationalities in order to form a bond of universal brotherhood. As a matter of fact, as Dr. Hirsch truly says, in his aforementioned work, "The vista of the whole world acknowledging the God of Israel, God in his absolute unity, is a future foreshadowed by the prophets of Israel. Even this expression, 'The God of Israel', has been used and abused. It has been interpreted to mean what it was never intended to convey. As I said before, if the universality of the worship of the one and only God is one of the objects of Israel's existence, it can only be accomplished by Israel complete and unimpaired. The realisation of this ideal will constitute the brotherhood of all nations;—the brotherhood of all nations, not the effacement of all nations".

The foregoing expresses the quintessence of the Jewish view of nationalism. It cannot be too sufficiently emphasised by us that Jewish nationalism has never been subdued or abandoned by the collective consciousness of Israel. Jews have been, are, and will ever be a nation. Their conception of nationalism is broad and not narrow.

PRESIDENT HARDING expressed a sterling truth in his recent memorable epistle to the Washington Zionist Association when he said, "It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity". Yes, to the *advance of humanity*. No selfish motives underlie the Zionist ideal, which, *pace* HERMAN CONHEIM, is an integral part of world idealism and world reconstruction. We have stated our case clearly and as concisely as we can. We have nothing to fear but everything to gain from an honest exchange of views. *The South China Morning Post* will certainly not fail to see in our earnest strivings for a home of our own in our own ancient historic soil, an honest desire to contribute our share for the realisation and the promotion of the unity and the brotherhood of mankind. May the next *post* bring us a reassuring message from the *Morning Post* (let not readers confuse this big daily with that of London, *Lehabdil*) that our ideals are no longer hidden from its ken and that their consummation will bring out the highest ideals which we are destined to realise on earth.

#### MRS. A. J. FREIMAN

The affectionate tribute tendered to Mrs. A. J. FREIMAN of OTTAWA, Canada, by the Canadian Jewry, to which we refer elsewhere in this issue, speaks volumes for the activities of a valiant woman in Israel, a veritable *Esheth Hayil*, who has practically consecrated all her life-work for the cause of humanity. Mrs. FREIMAN had been a helpful helpmate to her distinguished husband in his work of philanthropy and as head of the Canadian Zionist Federation she aided him in his arduous task for the furtherance of the Zionist ideal throughout Canada. The beneficent work of Mrs. FREIMAN on behalf of the Ukraine orphans merits the highest praise. The pages of the *Canadian Jewish Chronicle*, of Montreal, reveal the true nature of the manifold activities of this valiant woman in Israel. The manner in which she espoused the cause of the orphan boys and girls from Ukraine demonstrates clearly what a great asset she is to Canadian Jewry and to the Jewish world at large. At a recent meeting of welcome given her, she said:—

"I only wish that every Jewish woman in this country had had the privilege we have had of being thrown into contact with these wonderful children. If they had, then I am sure there would not be a Jewish home in Canada that would not be clamouring for a little orphan. They will make splendid Canadian citizens, and above all, they will be loyal Jews. Those of us who have been so fortunate as to be allowed to adopt these children have been given a great privilege as well as a great responsibility. God grant that we may bring to the task the understanding, the sympathy, the helpfulness and the mother love that these little ones so sorely need.

A timely message for every progressive Jewish Community to take to heart. Such a

message of Jewish brotherly love and charity should not fall on sterile soil, now that we are aroused over the fate of the Ukraine Jewish disaster, and the great call that comes to us for relieving the intense and appalling distress to which the orphan boys and girls are subject. We should have many to emulate the zeal and the enthusiasm of MRS. FREIMAN. Her message moves us deeply. We are charmed by the nobility of her soul and the loftiness of her great mind. The Jewish woman has not failed us in the past nor will she fail us to-day, for.

"Charming woman can true converts make,  
We love the precepts for the teacher's sake;  
Virtue in her appears so bright and gay,  
We hear with pleasure, and with pride obey".

#### ANTI-SEMITISM

A correspondent writes to us under date of 20th October, as follows:—

The manner in which the *Japan Chronicle* keeps on attacking the editorial policy of ISRAEL'S MESSENGER impels me to ask, why is MR. EZRA's name to MR. ROBERT YOUNG like a red rag to a bull? MR. YOUNG is responsible for the statement that the present wave of anti-Semitism is due to the rise of Jewish Nationalism. If so, will MR. YOUNG or any other critic, kindly explain to us what gave rise to anti-Semitism long before Zionism took such a deep root in Jewish life? Prior to 1897, that is, from the date when the never-to-be-forgotten THEODORE HEIZL has launched Zionism, there had been an intense anti-Semitic feeling all over Europe which culminated in indescribable massacres and which had disfigured the annals of Christendom. Will you or anyone kindly explain? Does this fact not show that the *Japan Chronicle* is misleading its readers when it seeks to ascribe the present wave of anti-Semitism to Zionism?

We seldom care to analyse the mental aberrations of the anti-Semites, but the attitude of the latter recalls a grim story narrated of the Emperor HADRIAN in an old Rabbinical work, *Midrash Echa*. A Jew happening one day to meet the Emperor, greeted him respectfully. "Who art thou?" said HADRIAN. "A Jew", was the humble reply. "And thou, a Jew, art so bold as to greet the Emperor! Thou shalt pay for it with thy head!" Aware of the luckless fate of his brother Israelite, another Jew, who chanced to cross the Emperor's path, thought it wise to show more discretion, and omitted the customary sign of homage. HADRIAN stopped him, and again asked, "Who art thou?" "A Jew." And thou darest to pass the Emperor without greeting him! Off with his head!" The counsellors who accompanied him, perplexed at this strange procedure, expressed their astonishment that such punishment should be dealt out to him who did and to him who did not greet the Emperor. "Thank you", said he, "HADRIAN needs to be taught how to rid himself of those whom he hates!"

Something of the same spirit prevails to-day and our correspondent should not worry over the mental aberrations of the anti-Semites, who will keep alive their ancient hatred of us in spite of the fact that there are no scarcity of gallows for them.

#### THE UKRAINE JEWS.—A CHRISTIAN APPEAL FOR MORE PUBLICITY.

A Christian subscriber to ISRAEL'S MESSENGER writes to us under date of 16th October, as follows:—

I have read your last issue with great interest and pleasure. It is a good number and you are entitled to receive the support of world-wide Jewry. However, I consider it my duty to ask you to give more news of the Ukraine conditions where the Jews are suffering appalling hardships which leave nothing to the imagination. Unfortunately, the outside public can gather nothing of the true conditions of the poor thousands and thousands there who are even now being so victimized—from the general Press.

To my mind the public should realize the tremendous need for an immediate shelter and home in the Land of Israel for these victims. My attention was drawn to an article on "The Slaughter of the Jews" published in a weekly paper and is most convincing. I posted it at once to an influential friend—most good hearted, but who needs to know the truth to be "converted", as he is a high class man but bitten by the aristocratic *Morning Post*. He is a really good Christian Churchman and wields a splendid pen.

We wish to thank our kind correspondent for his kind attempt to arouse widespread interest in the fate of our hapless people in Ukraine. We feel convinced that our readers will appreciate the thoughtfulness of our non-Jewish friend in drawing our attention to the necessity of publishing more detailed news regarding the appalling miseries of our co-religionists in Eastern Europe. Elsewhere in this issue we publish a full report of

the proceedings of the local relief measures to be taken for the Ukraine Jews and the appeal sent to us by the Federation of the latter body and trust that our readers, both local and abroad, will bestir themselves in a cause which calls for their immediate and prompt financial support. The present serious plight of our people in Ukraine is one which affects us one and all. The matter cannot be shirked with a shrug of the shoulder. It calls for immediate response from the generous Shanghai public. It is not an obligation on our part but a duty to support the hundreds of thousands of orphan boys and girls whose pitiable conditions should at once excite our sympathy and feeling for them. We should adopt as our slogan an ancient proverb with a new meaning "He gives doubly who gives now."

#### CANTORS AND CHOIRS

In some of our American exchanges, just to hand, we find special announcements in the advertising columns regarding Cantors who are prepared to officiate on *Yamim Noraim* in various Synagogues. SIROTA whose likeness appears in the "ad" takes the lead. He is advertised as the "King of Cantors", "the greatest Cantor of to-day" and will for the "first time in the history of America conduct the services on Rosh Hashana and Yom Kippur in the beautiful and airy Temple Israel". So runs the "ad". But this is not all.

(Continued on page 10.)

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CONGRESS SENT MESSAGE OF RESPECTFUL HOMAGE TO KING GEORGE V.



H. M. KING GEORGE V.

The opening of the World Zionist Congress at Carlsbad on the 1st September by Dr. CHAIM WEIZMANN was an eventful event in the history of *Keneseth Israel*. It drew 500 delegates from every nook and corner of the world and 2,000 guests. Dr. WEIZMANN delivered an historical address which evoked great enthusiasm and interest by the delegates present. Dr. WEIZMANN reported Mr. BALFOUR's declaration of Great Britain's interest in the cause of Zionism, and when he mentioned Mr. BALFOUR's name there was a tremendous cheering.

The Congress sent a message of respectful homage to King George, through the medium of the British Minister to Czechoslovakia, Sir George Clerk. In the course of this message, the Congress expresses the

confident hope that the realisation of the age-long aspiration of the Jewish people to rebuild their National Home in Palestine may be carried through under the aegis of His Majesty's Government, as the Mandatory of the League of Nations. The message concludes by expressing the conviction that this realisation will be to the advantage of Palestine, of the Jewish people, and of humanity as a whole.

An interesting feature of the opening ceremonies was the response of Sir George Russell Clerk, H. M. Representative in Czechoslovakia, to the call of M. Sokolow, presiding, to say a few words.

He said: "Ladies and Gentlemen, it was not my intention to make a speech here, nor after two such

speeches as I have just heard, is it now. I will not keep you from the important work that awaits you. I will, however, venture on this solemn occasion, the first meeting of the Zionist Congress since the war, to add my welcome to that of your Czechoslovak hosts. Some of you already know their hospitality, the rest of you will learn it now; but I can assure you as one who has had the happiest experience himself that nowhere will you find a more generous, a more sincere and a more open reception. Perhaps I may also claim a special reason for saying these few words since I have the honour to represent His Britannic Majesty's Government in this country, and I may repeat the Declaration of my Government of the 2nd November, 1917:—

"His Majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people, it being clearly understood that nothing shall be done to prejudice the civil and religious rights of existing non-Jewish communities in Palestine of the civil and political status of Jews in any other countries.

"You Zionists are faced with problems such as will tax the highest statesmanship, but you have leaders well-qualified to solve them, such leaders as have spoken to you today; and I am convinced that patience and loyal effort on the basis of that Declaration will lead to a future of hope, promise and fulfilment. (Loud applause.)"

Dr. Weizmann rising to reply, said:—

"On behalf of the Congress assembled here for the first time since the world war, I beg to express to you, and through you to His Majesty's Government, our heartfelt thanks for the message of hope and encouragement which you have given us today. We need encouragement in the difficult task which is facing us and we trust that with the help of your Government and with the effort of our own people we shall fulfil the promise contained in the Balfour Declaration for the good of the people, to the honour of the Mandatory Power and for the good of humanity at large. I thank you."

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Mr. Jack Spunt, prominently identified in Shanghai Sporting circles for his generous donation of trophies, cups, etc., has offered a belt worth £50 sterling, to the welter weight champion of Shanghai. The only condition he imposes, is that there must be a sufficient number of boxers competing to make the fighting keen

**PRESIDENT HARDING'S NEW YEAR GREETINGS TO THE JEWS**

"Good Wishes And Good Will For The Jewish People Of The United States."



President Harding in the Chair, fashioned out of a rib of the old revolutionary warship *Revenge*, which was the gift of the Editors of the country as a true token of newspaper men to a newspaper man who has been honoured with the highest office in the world.

We are indebted to the *Jewish Forum*, of New York, for sending us an advance copy of New Year greetings which it has received from the Chief Executive of the United States. The message is as follows:—

On the occasion of the celebration of Rosh Hashouah, I am glad to express my sincerest good wishes and good will for the Jewish people of the United States and their co-religionists throughout the world. We cannot too often remind ourselves of the great services the Jewish people have rendered and are still rendering to the world. It is good to know that we live in a day in which ancient prejudices are fast being obliterated, and that the usefulness of the Jewish people to all mankind is being constantly increased by reason of this fact.

**TROUBLE**

Our veiled and terrible guest (Trouble) brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gift: cowardice, weakness, isolation, despair. If your trouble seems to have

in it no other possibility of good, at least set yourself to bear it like a man. Let none of its weight come on other shoulders. Try to carry it so that no one shall even see it. Though your heart be sad within, let cheer go out from you to others. Meet them with a kindly presence, considerate words, helpful acts.—G. S. MERRIAM

**THE MAGIC WORD**

A moving picture based on the legend of the Rabbi of Prague who made a clay puppet which he brought to life by the use of a cabalistic formula, is being shown in a New York Theatre. The picture has merit of a decorative order, but it is not convincing in its details of Jewish life, nor does it bring out clearly the moral to be drawn from the old story. The late J. L. Peretz, filled with fantastic poetic ideas, wrote a sketch about the same incident in which he expressed a beautiful thought. The Golem is born out of Jewish necessity and saves the Jewish people from a great calamity. When its work is done and the spark of life leaves it, the clay puppet is hidden away in the garret of the Synagogue and there is soon covered with spiders' web. The word that brought it to life dies with the Rabbi who made it. Should another calamity threaten the Jews of Prague, who will speak the magic word that will liberate the clay puppet and bring it to life and save the Jewish people? This magic word has been sought in many generations and was not found. We in our generation hope that in the word "Zionism" and in all the implications of Zion the word has been found that will free the Jewish spirit and make that spirit, rescued from the musty recesses of the past, work for the salvation of the Jewish future.—*New Palestine* (New York.)

**MISGAB LADAKH HOSPITAL FUND**

A collection was made here on behalf of the Misgab Ladakh Hospital in Jerusalem, which resulted as follows viz:—

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\$98

[Continued from page 7.]

Listen to this: "Jews—you will remember these Yamim Noraim your whole lifetime if you will be fortunate enough to hear Cantor SIROTA chant Selihoth and read the prayers on New Year's and the Day of Atonement. You should therefore provide yourself with tickets, which may be obtained daily at the Temple or from the Committee." Wonderful indeed! We, too, long to hear a noted Cantor possessing the rare gift of *Sha'agath Aryeh*, tiger's voice. Probably the local Committee of the Ohel-Moïshe Synagogue will see into this. This year the latter has engaged a Cantor from Harbin to officiate on *Yamim Noraim* and paid him \$1,500.—We believe this is the largest remuneration ever paid to a Cantor in the Far East. Our readers will recall that until recently our own Hazan used to draw the princely stipend of \$90.—per month and for this, he was called upon to perform the duties of Mohel and Shohet. Those days are fast disappearing and we are glad to note the change for the good. We may still live to see the day when famous Cantors will visit our shores and officiate at our synagogues. We need this awakening very badly. Our young men need it too. It is up to us to see that our synagogue services are impressively conducted. True, much is expected from us, but there is still a share to be contributed by the presiding Cantor. While on the subject, we regret to observe that the Choir which was so successfully initiated by MR. JACOB L. FRIEND has suddenly dropped out of sight and ceased to function. This is attributed to the neglect of the parents who do not encourage their young ones to attend services nor take lessons from MR. FRIEND, whose voluntary services to the Community cannot be sufficiently emphasised. We are indeed fortunate in having him here and yet with all his zeal and enthusiasm for the Choir he is rewarded by a poor attendance of children. This is a serious development in the whole affair and we view it with great alarm. We earnestly call upon the parents who can send their children for training to do so without delay and hesitation. MR. FRIEND has succeeded well in the past, and we are convinced that he will be greeted shortly with a little army of children who will help us to listen in the Tent of Rachel Synagogue to the voice of *Harrinna and Hatefilla*.

#### A DEMOCRATIC MOVEMENT IN JEWRY

In our last issue we dwelt on the fact that the Zionist Movement is a world-wide Movement embracing every section of Jewry throughout the world. We contended and still contend that no other movement or organization has a right to speak on behalf of *Kol Yisrael* except the democratic and the nation-wide movement known by the name of Zionism. In an interview with the Associated Press towards the close of the recent Zionist Congress, DR. CHAIM WEIZMANN reviewed rapidly the growth of the movement since the Congress of 1913, and alluded to the remarkable increase not only in the membership, but in the

diversity of its elements. The 200,000 Shekel payers represented at the Vienna Congress has grown to 1,000,000. Among the new members of the Zionist organization there are now experts and business men in the first rank of their profession, men with practical minds and gifts of organization which they are placing at the service of the movement.

Our attention was recently drawn to an intensely interesting article contributed by DR. S. BERNSTEIN, of London, in the *Zionist Review* on the Shekel-Campaign, wherein the latter contributes some solid facts regarding the vast-potentialities of the Zionist Movement. DR. BERNSTEIN is of the opinion that in course of time the latter will be in a position to enrol three million shekel-payers, representing 25 per cent. of the Jewish people, over 21 years of age. We shall let DR. BERNSTEIN place the following interesting facts before our readers:—

One must bear in mind the vast propaganda apparatus we have at our disposal: we have upwards of 150 organized Zionist Central Federations and Separate Societies, comprising some 5,000 Groups and local Committees. By a press on the button, as it were, the Zionist Organisation to-day is in a position to set in motion some 50,000 Members of Committees and trusted Representatives in all parts of the world. We possess over 100 Zionist Press organs, while the majority of the ordinary Jewish press, adequately exhausted all the means of propaganda at our disposal. The result of this year's Shekel campaign has clearly demonstrated the fact that, given a properly-organized Shekel agitation, following upon and developing the splendid methods of Herzl, it would be quite within the limits of possibility already in the very near future to attain to no less a number than three million Shekolin.

The foregoing clearly illustrates the growth and the power of the only democratic movement in Jewry. The League of "British" Jews may fume and the Alliance Israelite may fret, yet facts are facts and no sophism can change them. Zionism represents over half of world-Jewry and this means a people behind an Ideal which is rapidly nearing its consummation. As *The New Palestine*, of New York, truly says, "The Zionist Movement is to be recognized simply as the agency of the Jewish people..... it is for conscious Zionists now to make this clear to the indifferent Zionists, to bring them into the ranks of the organization. We have been admitted to the Council of the nations on that understanding. Our national dignity demands now that we live up to it."

#### "THE JEWISH GUARDIAN"

*Hatsofeh Le Bath Yisrael* is a weekly publication issued in London and edited by MR. LAURIE MAGNUS, M.A. It was founded two years ago by some of the leading men in Anglo-Jewry who were not in sympathy with Jewish national aspirations. *The Hatsofeh* is both reform and orthodox, Zionist and non-Zionist publication. While the editor is a member of a reform congregation he may be expected to reflect the "liberal" views of the latter.

[Continued on page 12.]

#### ROSH HASHANA IN NEW YORK

The Jewish New Year was celebrated last month all over the world where Jews congregate, with solemn religious services. The above photo shows Jews entering a New York synagogue wearing Tallith or prayer shawls.



The *Hebrew Standard*, of New York, draws attention to the fact that a tremendous revival is noticeable in numerous congregations, as is evidenced by the high salaries paid to Hazanim by orthodox congregations. Commenting on the subject, our contemporary says:—

"Time was when the greatest honour that could be conferred upon any active and interested lay member of a congregation was to request him to act as preacher for a service. The member so distinguished as the lay chazan assumed this one of the most outstanding events of his life as Jew. Indeed, when our American Jewish congregations had their modest beginnings, oftentimes no provision was erected for a chazan, for the funds at the command of the members did not suffice for such an official, and, moreover, he was quite subordinate to the rabbi in any scheme. The rabbi of necessity amid these circumstances was but poorly paid.

The time of which we write is far, far behind us, for nowadays our congregations have become so prosperous as to be able to make very superior provision in the matter of chazans.

There is, for example, the Borough Park section of Brooklyn, a district favored by many ecumenicists during recent years. The congregations native to Borough Park are quite newly established, for Borough Park itself is a recent foundation, which twenty years ago existed only in the wild fancy of real estate developers. Yet of three congregations in Borough Park today, one pays its chazan—Hersheiman—\$12,000 per annum. Kwartin, the chazan of a neighbouring congregation, receives an equal salary and, not to be outdone, now serves the third congregation and engages Rosenblatt to officiate on each Sabbath preceding both Chodesh and the Yom Tovim only, at the princely stipend of \$15,000 per year. Be it noted each of these congregations maintains a choir at an annual average cost of \$15,000 additionally. So the inference is that the Borough Park community is both affluent and vitally interested in Jewish life is fairly plain.

Then in Harlem, Sirota, a well-known figure in the world of chazans, is to officiate for the three Yom Tovim next month and the preceding *Selichos* services at the reported emolument of \$12,000. To enable such men to function there must exist congregations sufficiently rich and deeply interested in maintaining our forms of worship. But do these star chazanim attract into the synagogue auditors or worshippers? We are rather inclined to think the former, and so when all is said and done, is the chazanim craze doing the cause of Judaism any good?

#### SEMINARY FOR SEFARDIM

Rabbi Margulies, the distinguished leader of the Florence Community, has in contemplation a scheme which will prove of importance not merely to the Jews of Italy but to numerous other Congregations in different coun-

tries. As is well known, his theological Seminary enjoys a great reputation as a training college that is conducted on Jewish principles in strict accord with modern scholarship. Further, it follows the *Sefardic* rite and thus occupies a unique position. It is the intention of Rab-

bi Margulies to enlarge his Seminary and make it available to all *Sefardic* Congregations throughout the world. Hitherto all *Sefardim* have to recruit their Ministers, teachers and Rabbis from *Ashkenazic* Institutions, with the result that little opportunity is afforded of teaching the differences of custom and usage which distinguish the *Sefardim*. In future not only Rabbis but also Readers will have an opportunity of which, it is certain, advantage will be taken.

The promulgation of this idea cannot fail to evoke reflections and comparisons. England is also attempting to re-organize its one and only College but with a narrower aim, to provide for the needs of the Empire. For this purpose a powerful committee has been active, and enormous effort and controversy has been aroused. In Italy, the idea has taken root in the brain of one man who, unaided, is seeking to carry it into effect. The present is not the time for comparisons but, in ten years' time, it will be interesting to see which of the two Colleges has achieved the greater success.

#### HEBRA KADISHA FORMED HERE

##### Committee Elected

The want of a Hebra Kadisha in Shanghai has long been felt and on many occasions efforts were made to revive the old institution which used to function over a decade ago, but without avail. However, on the 6th September last, preliminary meeting took place at which Rabbi W. Hirsch, B.A., presided.

The Chairman pointed out the necessity of reviving the Hebra Kadisha and to do away with the present deplorable manner in which the funeral rites were conducted. In every well-organized community a Hebra was formed and it behoved Shanghai to follow in the same footsteps and to elect a committee of management.

After some discussion a committee was formed consisting of Rabbi W. Hirsch, Messrs. C. S. Gubbay, R. D. Abraham, S. J. Solomon, J. I. Jacob, L. Friend, D. Abraham, and J. H. Ezekiel.

It is the intention of the Hebra to act as an advisory body to the Jewish Communal Association in all matters appertaining to the burial and the general organisation of the cemetery.

On the 12th September another meeting of the Hebra took place at the residence of Mr. Ch. S. Gubbay, No. 8 Jinke Road, who was in the Chair. Several valuable arrangements were made to regulate the proceedings of the cemetery. A sub-Committee was also appointed to publish an order of burial service with an English translation.

[Continued from page 10.]

On the other hand care has been taken to admit a renowned scholar in orthodox Judaism so that he may contribute to the taste of the orthodox circles in Anglo-Jewry. This is indeed a unique way of conducting a modern publication and we are watching its progress with great interest. As stated above, the *Hatsofeh* is a reform-orthodox, Zionist and non-Zionist journal. It tries in its own way to cater to the taste of all and sundry. In one issue the Editor comes out with a stern rebuke to anti-Zionists of the stamp of HENRY MORGENTHAU for his stupid article in *World's Work* and tells him frankly that he would not be able to crush Zionism since it is based on the solid rock of age-long aspirations and idealism. In another week some one else rises from the editorial room of the same publication making a mild attack on Jewish Nationalism and actually siding with the anti-Semitic organ. *The Morning Post*, that the Jews are not a nation but a religious community. In its issue dated 9th September, we find a leading article headed, "Two Voices," of great interest. In it the Editor bewails the loss of a subscriber to the *Jewish Guardian* on the ground that it fails to guard the Zionist policy of Zionist-Jewry. On the other hand, the same Editor refers with manifest glee to the attitude of "an official of the Palestinian Administration" (readers are reminded that the latter are not reported to be in sympathy with the BALFOUR declaration and are openly hostile to the British policy *vis-a-vis* the Jewish National homeland) for actually endorsing the Zionist policy of the *Jewish Guardian*. It is thus palpably evident that our esteemed contemporary is not suiting the taste of all and sundry. A paper without a fixed policy or principle is indeed a novel venture in the field of Jewish journalism. We are watching its future progress from a great distance with great interest. We are led to these reflexions after perusing the *Hatsofeh* for about four months. It is a creditable publication and does infinite credit to both LAURIE MAGNUS and HERBERT LOEWE. Both are, undoubtedly, sincere in their attempts to grapple with Jewish problems. It may not be improbable that in one of the days to come, both will enter the Zionist chambers and play a leading role in the consummation of the Zionist ideals. Both are men of visions and are dreaming dreams. Their present "halt" between two opinions are but a reflex of the day to come when they will be Zionist Jews in every sense of the word. We wish them God-speed in their present pilgrimage to Zion, via different routes!

## EDITORIAL NOTES

### A MONTHLY PUBLICATION

In response to several requests that have reached us from everywhere we have decided to issue ISRAEL'S MESSENGER on the second week of each month hereafter, and trust that this step

taken by us will ensure for us the continued supports of our readers, advertisers and contributors to enable us to carry out our objective successfully. The task is hard and difficult but we dare not resist the call that comes us from far and near.

There are lonely hearts to cherish,  
There are weary souls that perish;  
O, the good we all may do,  
While the days are going by

### BOUQUET FOR "ISRAEL'S MESSENGER."

"If the Zionist Movement possesses many periodicals like this [ISRAEL'S MESSENGER] it is quite clear that the movement will not die for the lack of good fighting propaganda."

The foregoing reflects the views of the *South China Morning Post*, of Hongkong. We appreciate the compliment and can assure our esteemed contemporary that Zionism is not an artificial movement that relies on mere propaganda but a deep-seated yearning on the part of Jewry to realise the strivings of two-thousand year old aspirations. Zionism draws its inspiration and sustenance from the perennial fountain of Israel's deathless ideals which are grounded on the Law and the Prophets!

### MR. H. BERKNER.

We are pleased to add a word of commendation to the articles published in these columns from the facile pen of Mr. H. BERKNER. The latter is a great *lamdan*, having studied the Gemara in the happy old days with his father in Russia. Mr. BERKNER's knowledge of Jewish lore is encyclopaedic; he writes in a style entirely and exclusively Jewish, and we feel convinced that our readers equally share our opinion regarding the merits of his contributions.

### A MODERN ISHMAEL

The *Japan Chronicle* which boasts of having the "largest circulation of any foreign journal in Japan" devotes almost a column in its issue dated 7th October, with a view to disparage the assurances given us by COUNT UCHIDA to protect Jewish life and property at Vladivostock. One cannot understand what good purpose our contemporary can serve in its continued tirades of all things Japanese. There are some who look upon Mr. ROBERT YOUNG as the incarnation of ISHMAEL whose hand is against every other man—always tilting at windmills.

### THE LAMALSHINIM IN OUR CAMP.

A correspondent draws our attention to the fact that KING DAVID in his sublime Psalms, had the anti-Nationalist Jews in mind when he inveighed against the enemy within the gate. Psalm 83 offers the key to it: "They take crafty counsel against thy people, saying, 'Come let us exterminate them from being a nation, so that the name of Israel be no more in remembrance'." This

[Continued on page 15.]

## A TIMELY MESSAGE TO CHINA ZIONISTS.

"Zionism The Only Ray Of Hope," Says President Freiman

### ROUSING CALL TO KOL YISRAEL TO RALLY THEIR FORCES

We are in receipt of an interesting communication from Mr. A. J. FREIMAN, the President of the Zionist Organization of Canada, dated 16th September, which we publish below and feel assured that our readers will peruse same with vivid interest and pleasure. In another letter President FREIMAN adds, "I want to thank you for your kind reference to myself and my fellow Canadian Zionists. Let me say that we recognize the importance of this hour in the history of Zionism, and we are endeavouring to play our part accordingly."

The following is the text of the message referred to above:—

"You ask me for a message to convey to the readers of ISRAEL'S MESSENGER. What shall I say?

"The hour is dark. Never in the history of the world were Jews in such a plight as they are to-day: never in the long Goluth has there been so much misery. There is one bright star shining through the mist. Zionism, the only ray of hope, is to-day nearer realization, if we Jews would only appreciate our opportunity. Zionism has emerged from theory into actuality. This being so, it would be fair to assume that all hands are on deck to sail the Zionist ship safely into harbour. Unfortunately, the long Goluth has beclouded our vision and sapped us of our energy so that there are few able to truly find their Jewish consciousness.

"We Jews of this generation have great responsibilities: I wonder if we can measure up to them. We are now approaching our High Holidays. I can picture great gatherings of our people at the dusk of Yom Kippur Day, crying aloud, "Next year in Jerusalem."

How often has this stirring phrase of hope been proclaimed. I pray to the Almighty that all who utter it this year shall truly hear their own voices and transform their words into action, thereby making themselves worthy of this hour and of our sacred heritage. We can do this by doing our share in the fullest material and moral way for the success of the Keren Hayesod.

"The favourable political conditions in Palestine, the possibilities of a great Jewish settlement, the creation of a Jewish majority, and the domination of the Jewish spirit in our ancient Homeland—these things depend on our efforts.

"Thousands upon thousands of pioneers are prepared to undertake the most difficult tasks with heroic self-sacrifice. But they need our help so that they will have the means to work in Palestine. We must do our share to provide the means and we shall do so, if we make a success of the Keren Hayesod throughout the world.

"Let us then work as one for the fullest realization of our age-long dream. Let us earn our self-respect and the admiration of the rest of the world.

"Let us all when we do say "Next Year in Jerusalem" resolve to make it possible.



MR. A. J. FREIMAN.

## UKRAINE JEWISH ORPHANS WELCOMED IN CANADA

Mrs. A. J. Freiman's Good Work Receives Ample Recognition

### INTERESTING ADDRESS GIVEN HER AT QUEBEC

[From Our Own Correspondent.]

MONTREAL, 16th Sept., 1921.

Canadian Jewry has taken seriously the question of adopting the orphan boys and girls of Ukraine. Several prominent co-religionists have taken warm interest in the cause and supported financially the movement which



MRS. LILLIAN FREIMAN.

culminated in the arrival of the first contingent in Canada, thanks to the indefatigable supports of Mr. H. Hershman, the Director of the Unit, Mrs. Asher Pierce and Dr. Jos. Leavitt.

Mr. and Mrs. A. J. Freiman are equally to be congratulated on their active interest, both moral and financial. Recently 100 children arrived here and the Quebec Jewish Community turned out to welcome them. There are more to follow. Mrs. L. Lazarawitz delivered an eloquent address of welcome, while Miss Rachel Smilovitz delivered the following special address to Mrs. Freiman, wife of the popular President of the Canadian Zionist Federation:

"I feel intensely honoured and pleased to have been given the opportunity to offer you the thanks of the Jewish community for your noble and inspiring work as well as to welcome you and your distinguished unit back, and to welcome to their new home your numerous family of something like two hundred children.

We know that whenever Mrs. Freiman undertakes a task she always comes through with flying colours. We have therefore come to regard you, Mrs. Freiman, as an anchoring rock where we can safely harbour all our troubles and difficulties. It is no small tribute to you to have accomplished this most arduous task, with the help of your committee. The American Jewish women are credited as being more progressive than their Canadian sisters, but the title must now be handed over to us, all through the untiring energy and enterprise of Mrs. Freiman in the cause of humanity. One cannot estimate the great good achieved by Mrs. Freiman's mission which will be more appreciated when the full details of all the obstacles she had to overcome will be learned.

Mother, I understand, is the proudest and most cherished word in the Jewish language. The highest aspiration of any woman is to be the mother of a few, but you, Mrs. Freiman, have succeeded at your very young years to be called the mother of us all, especially of the needy and war-stricken. Think what blessings will be yours, when you will have, not hundreds but thousands, shall I say, calling you mother in the most reverent and the most thankful tones. Think

too, that when the poor little orphan lying on some comfortably Canadian cot will be awakened from his dreams of blood and slaughter, he will realize that all the misery was only a dream of the past—and he will go back to sleep with a smile on his face and a benediction in his heart for Mrs. Freiman and her companions. Think, too, of the relatives of the orphans who will in future, we hope, under brighter circumstances, sit at their hearths and speak of one Mrs. Freiman who saved their nearest and dearest. Think, too, of the big Jewish family all over the world who will be ever grateful that there existed among them woman such as you, who made the lot of the war ridden, the slandered and maligned Jew much easier to bear.

The cloud has a silver lining, and the cloud of sundering which has been the lot of the Jew from time immemorial has crippled his body, but has freed the soul. There is no doubt that in this crowd of orphans—but no we must not call them orphans any longer—there will be talent enough to keep up the tradition of the Jew, as first in literature, first in music and efficient in every walk of life. Canada should, and I am sure will, realize the future benefit that will accrue to her from this extra

addition of Jewish blood and Jewish brains. Religious freedom and good citizenship are things apart and do not interfere with one another and it is the realization of this fact that has added to the progress of tolerant countries like Canada and will result in the deterioration of countries like Russia.

Mrs. Freiman, we recognize how seriously is your responsibility and how earnestly you will assume it. In addition to your numerous activities, I know that you will constantly be looking after the welfare of your great family and we hope that you will long be spared to be permitted to carry on this work of mercy and that the children will live happy ever after as in the proverbial Fairy Book.

Mrs. Freiman, we envy your proud title of Mother, but in our envy there is no malice, we rejoice in your joys and sorrow in your sorrows, and are grateful that we know you intimately. In summing you up, I can only conclude in the words of the great poet that you are

"A perfect woman, nobly planned  
To warn, to comfort to command,  
And yet a spirit still, and bright  
With something of an angle light."

J. SPUNT & CO.

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is just exactly what the MORGENTHAUS, PHILIPSONS, LANDMANS, MONTEFIORES and other enemies within the gate aim at. Let us beware of the false prophets, wolves in sheep's skins. Ye may know them by their fruits!

#### THE "YOUNG" AGNOSTICS.

At the conclusion of the Amidah prayer in our daily prayer book occurs the following pregnant sentence:—"To such as curse me let my soul be dumb, yea, let my soul be unto all as the dust." One wonders what sort of prayers the Young agnostics have in their daily lives. Judging from the way they attack their opponents it does not look that even the Young-est critic have any love for prayer or forgiveness to others.

#### ISRAEL—A NATION

Thus hath said the Lord, who gave the sun to illuminate the day, and the moon and stars to light up the night, who stirs the ocean that its waves rise and roar—the Lord of Hosts is his name—when these phenomena will change then, too, Israel shall cease from being a nation. . . . Jeremiah 31: 35.

The foregoing is a Biblical authority and we are not quoting it in order to impress the "agnostics". LESSING once said that quoting Scripture "silences, but does not convince". We believe he had the "agnostics" in mind when he said so. Otherwise the Bible is to us *Etz Hayim*, a tree of life to those who cling to her. With BEN SIRA we say, "There is none that hath ever made an end of learning it; there is none that will ever find out all its mysteries. For its wisdom is richer than any sea and its word deeper than any abyss".

#### NATIONALISM OR INTERNATIONALISM?

The *South China Morning Post* has expressed dissent from the Zionist view. Its Editor is apparently a man of broad views and discusses the subject with characteristic modesty in his splendid publication. Our friend and critic assures us that he does not write "in any spirit of antagonism to the Jewish race". He feels that "the world has changed considerably during the last 2,000 years, that an urgent need for a greater call than that of nationality has arisen and that it is up to the Jews to respond to that call in common with the rest of the world."

Some of our readers may be inclined to agree with him. Some may think that "internationalism" has been struggling for the last two thousand years to assert her right but in every instance it was blocked by Englishmen, Frenchmen, Russians, Americans, Roumanians, Patagonians, otherwise there would be to-day men going about the highways and byways of the earth without the adjectives of nationalism. Some may think that the Editor of the *South China Morning Post* has already renounced his British nationality and totally disagrees with the views of the leading British organ in China, the *North-China Daily*

*News*, when in its issue dated 20th October it says "Internationalism is all very well in theory but in practice it tends to flabbiness". Critics are not wanting in regarding internationalism as thoroughly fantastic and its chances of realisation as remote as the millenium.

#### "MOSLEM SACRED SHRINES."

According to the *South China Morning Post* the "Moplah rebellion has been stirred up by interference with 'holy places' and we may be sure that the agitator in India has not failed to make all the capital possible out of the settlement of the Jews in Palestine." It appears rather strange that a British organ in a British Colony should hesitate to enlighten its readers regarding the true condition of affairs in Palestine. The Mandate for Palestine which has been published in February last, guarantees the immunities of "purely Moslem sacred shrines", and provides for the appointment of a special Commission "to ensure that certain Holy Places, religious buildings or sites regarded with special veneration by the adherents of one particular religion, are entrusted to the permanent control of suitable bodies representing the adherents of the religion concerned. The draft even provides that in the event of the termination of the British Mandate, the Council of the League of Nations shall make arrangements for safeguarding the aforesaid rights "in perpetuity, under guarantee of the League." We cannot understand why our Hongkong contemporary should fall into the error that the Moplah rebellion is due to "British" or "Jewish" interference with Moslem "holy places". We consider it a pity that so impartial a critic as the *South China Morning Post* did not take full cognizance of the real facts of the case as described in the Mandate. To fan the flame of fanatically inclined Moplabs is an easy job but to make them understand the truth, and nothing but the truth, is the imperative duty of the Press. The Press should not seek to play into the hands of "agitators" who are least inclined to be on the side of law and order. In these days of unrest and upheavals, the Press should be, to our mind, like the CÆSAR'S wife—"beyond suspicion".

#### A NEW SYNAGOGUE CONTEMPLATED

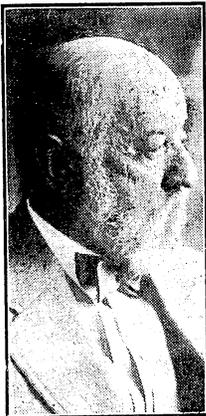
We are pleased to state that efforts are being made to build forthwith a new synagogue in the Hongkew district. The present structure which is a mere prayer-hall adapted for the sacred purpose has outgrown its usefulness owing to the growth and expansion of our Community. During the recent *Yamim Noraim* there was hardly standing room to accommodate the large number of worshippers who attended from that district and we are, therefore, eminently pleased that, thanks to the initiative taken by Messrs. D. E. J. ABRAHAM and S. S. SOMEKH, a splendid bgeinning was made and on Yom Kippur night close upon

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## THE GRAND OLD MAN OF JEWRY

Cables New Year Greetings To "Israel's Messenger"

SAYS IT IS THE "BEST AND MOST COURAGEOUS ZIONIST PUBLICATION"



HON. MR. N. STRAUS.

That ISRAEL'S MESSENGER is enjoying world-wide popularity may be indicated by the receipt of a cable from New York despatched on the eve of Rosh Hashana by the Hon. Mr. Nathan Straus, the famous and the foremost living Jewish philanthropist. We are indeed proud to receive such a spontaneous tribute from the latter whose message reads thus:—

### THE GOVERNMENT OF HERBERT SAMUEL AND THE ARABS IN PALESTINE

[A Letter To The Editor Of "El Carmel."]

Mr. A. MUHAREM has sent an article to *El Carmel*, (which, by the way, differs in no way in its avowed hostility to Zionist Jewry to the *American Israelite* and the *American Hebrew*) in the form of a letter entitled: "A Letter to the Editor." Two months have elapsed and still the article has not been published. The writer of the article has printed a copy of it in *El Nihann* of August 1st. It reads as follows:—

Happy New Year, ISRAEL'S MESSENGER! best and most courageous Zionist publication.

NATHAN STRAUS.

The foregoing message proved a genuine *oney Rosh Hashana* to us. We are indeed thankful for it and hope that such a message from far-off New York from the leading Jewish philanthropist and Zionist may prove an additional incentive to us to continue our work for our people and country.

While thanking Mr. Straus for his heartening and inspiring message, we cannot help introducing the following meed of tribute given him by our esteemed contemporary, *The Jewish Ledger*, of New Orleans, under the caption, "Lord Northcliffe Visits Mr. Nathan Straus":—

This was one of the headlines in the newspapers recently. And why did Northcliffe honour this man? Because he was instrumental in building up a big store; because he had made a fortune in speculation; because he lived in a fine home, or because he was socially prominent? None of these things. He did because he regarded Mr. Straus as one of the leading philanthropists of the age who has saved the lives of thousands of infants through his pasteurized milk plants. Mr. Straus cannot receive too much honour, because if ever there was a man who lived in accordance with the highest precepts of religion, that man is Nathan Straus. He has lived and is living a good life; he is the soul of honour, the commands the love and esteem and respect of his fellow men. He has not lived for himself alone but for others. He has a good name, and when one has that one has just about all that is worth living for in this world.

I am one of the daily readers of the *El Carmel*. I honour its editor for being an Arab Nationalist. However I hope he will forgive me if I say that in his fight against the Jews and Zionists, he is sometimes exaggerated. Is it really true that the Jews and Zionists are a danger to the Arabs? I had formed an idea that with the establishment of a Civil Government and particularly with the arrival of Sir Herbert Samuel as High Commissioner to this country, the Jews would seize the first opportunity to persecute the Arabs, to rob them of their lands, to transform the Christian churches and Moslem prayer houses into synagogues and at the end to drive the Arabs away.

Such was the prophecy of our national papers, especially that of

the Syrian papers appearing in Beirut. What are the true facts? We see that things the exactly contrary to what has been prophesied. Knowing you as I do, to be a man of democratic tendencies, I ask you, Sir, to tell me when was the fellah so much looked after as he is at present? Under Turkish regime the *effendi* was free to sell the land belonging to the fellah and chase him away. While now the Government is safeguarding his rights, taking good care that he should not be robbed and deprived of his property. Nine months have already elapsed since the establishment of the Government of Sir Herbert Samuel and until now even his opponents have paid their tribute to his wonderful personality, claiming him to be a man who has all the qualities required for a good administrator, a man full of righteousness and talents and a man who loves his fellow-men irrespective of race religion, a man of exceptional energy, in short an honourable Englishman endowed with all the qualities of our Semitic race.

You claim that the present Government and the Zionists are two different things, that while the Government is just, the Zionists are wicked and aspire to annihilate us, I ask you is there any truth in this statement? I know personally many Zionists. I am acquainted with their aims. I know that all they aspire to is peace and friendship. In all their meetings their love of peace is manifest. We, however, are crying for discord, division and hatred. I am fully convinced that we sin and am not surprised at the amazement of some leaders of the Zionists (Mr. Kalvarisky—Press Bureau), at our rejection of their peace offers. I further believe that this constant fight of our papers against the Jews will result in a complete neglect of the public of the vital questions of our cause. That being the case it would mean a real danger for the Arabs. Moreover I think that the Arabs and the Jews being both of Semitic race should unite in a common effort to work for the realization of the prosperity of the country. Only in this unity lies the happiness of the Semitic race.

### Patronize Our Advertisers

When answering their ADVERTISEMENTS or CALLING on them do not fail to mention the name of this Journal.

## MINISTER CHURCHILL CABLES GREETINGS TO THE ZIONIST CONGRESS

Plain Words Administered To The Arab Delegation

"BALFOUR DECLARATION CANNOT BE ABANDONED"



MINISTER CHURCHILL

The British Colonial Minister, Winston Churchill, sent a telegraphic message in the name of the British Government which was read to the Congress. The message follows:

"His Majesty's Government sends the Zionist Congress its heartiest greetings. We are confident that success will crown your efforts to rebuild Palestine for the common welfare of Jews and Arabs."

Details are now available of the second meeting between the Palestinian Arab delegation and the Colonial Secretary. Mr. Churchill pointed out to the delegation quite plainly that the Zionists are desirous of having the doors of Palestine open for free immigration until they gradually form a majority in the country, but they do not wish, in view of their being in a minority at present, to rule over the Arab majority. Great Britain is in full agreement with these Zionist demands. If the Arabs are opposed to this, continued Mr. Churchill, he was sorry, but England is unable to help them in the matter: The abandonment of the Balfour Declaration is quite impossible.

### KEREN HAYESOD WORK IN MANY LANDS

The organizing work of the Keren Hayesod is being carried out in practically every European country where Jews reside. From an official communication received ISRAEL'S MESSENGER is able to give a brief survey of this work. Especially noteworthy, and worthy of emulation in Poland, is the work of the Keren Hayesod in Germany. The "Maaser" principle is being rigidly adhered to there. Assessment Committees have been formed in all parts of Germany. The object of these committees is to investigate individual contributions to the Keren Hayesod which appear obviously below the "Maaser" level. Individual pledges thus made by the Jews of Germany reach a total of from twenty to twenty-five million marks.

In Czechoslovakia and Austria too, the "Maaser" principle is being

strictly applied. It is confidently expected, according to the figures given in the communication, that the original estimate of twenty-five million kronen will be more than doubled. According to Deputy Greenbaum, a seventh part of what has been raised by the Jewish people everywhere was given by the Jews of Poland alone. In Galicia the work for the Keren Hayesod has brought together all classes of Jews, the representatives of the religious communities, of the lodges, or the "Bnei Brith," of the relief committees, the Orthodox and Reform Rabbis, having all declared their readiness to help in the work. The Dutch Zionists, underestimating the capacity of the Jewish people of Holland thought they could not go beyond 100,000 guilder in five years. After the first experiment, and by strict adherence to the "Maaser" principle, the Zionists alone expect to raise 1,000,000 guilder. The Jewish Community of Lisbon, Portugal, con-

sisting of about 75 families, has already pledged 1,000,000 francs, and a total of no less than two and a half million francs is expected from them. In Barcelona and Madrid, Spain, Keren Hayesod Committees have been organized from whom 500,000 pesetas are expected. Under particularly unpromising circumstances the work is being organized in Bessarabia and in Roumania. An intensive campaign is being carried on in those countries which is expected to yield 200,000,000 lei. The efforts of the Jews of the Ukraine to contribute their mite to the Keren Hayesod beggars description. Having given in kind, because in that pogrom ridden land money is almost non-existent, the Jews are now stripping themselves of what jewels they have been able to spare. Thirty cases containing engagement rings and mementos were delivered recently by the Ukrainian Jewish women to the headquarters of the Keren Hayesod in London. Zionists in Soviet Russia, under circumstances which need hardly be told here, are straining every nerve to collect and transfer their contribution to the Keren Hayesod. The Swiss Zionists have undertaken to raise a million Swiss francs from the Jews of Switzerland, who only number 22,000. The "Maaser" principle is being applied by the Zionists of Italy and it is hoped that work on a considerable scale will be carried out. Conferences of French and Belgian Zionists have agreed to accept the terms of the London resolutions and adopted the Keren Hayesod on the principle of "Maaser." The work of the Keren Hayesod in England has won over the representatives of many non-Zionist bodies and, under the leadership of Sir Alfred Mond, is about to enlist the support of every Jew in the British Empire. In China and Japan the Jews have raised £21,000/-; in Straits Settlements and Java, £5,000/-; in India, £3,500/- and in Australia £90,000/-. The Jews in Mesopotamia are making great efforts to make a big collection and indications go to show that a substantial sum may be raised.

### ABOLISH CENSORSHIP IN PALESTINE

The censorship which prevailed in Palestine since the Jaffa riots has been abolished.

### 77,000 JEWS IN PALESTINE

According to an official report by High Commissioner Sir Herbert Samuel, the population of Palestine is 700,000. Of these, 77,000 are Jews. The number of Government employees is 2,400, of whom 616 are Jews.

[Continued from page 15.]  
\$5,000.—was raised as a nucleus for a building fund which sum is expected to be augmented by contributions from other members of our Community whose sympathies, we understand are decidedly in favour of the project. We earnestly hope that a suitable site may be secured before very long, as lands are going up in value every day and the policy of further prostration is unwise. On the other hand, the lack of accommodation for the local Jewish school is another factor why the decision to combine the building of a synagogue and a school for which the above sum was raised, adjacent to each other, should be immediately carried out, and we hope that now that a start has been made the scheme will materialise in a manner that will enable us to face the future with equanimity.

#### THE JEWISH CLUB "AHDUTH"

For the first time in the history of our Community a real Jewish centre has been inaugurated. In the past all such activities were foredoomed to failure. A series of ill-luck seem to have dogged all the sponsors of the Jewish Club and they are not few who tried it and failed. The recent opening of the Jewish Club "Ahduth", reported elsewhere in this issue, is a modest beginning but because of its modesty we believe in its efficacy and usefulness to our growing community. Thanks are due to all those of the Ashkenzie section of our Community who shouldered the burden from the very beginning for their initiative, which we are certain is destined to make its utility and indispensability felt in the present and the near future. A Jewish Club is a great desideratum in Shanghai. The need of it was felt over a decade ago, but all efforts to materialise it proved unavailing. We are now in a better position to-day. We have a centre and a rallying point. We shall know each other better. No more will MR. ASHKENAZI remain a stranger to MR. SEFARDI, or vice versa. Bo'n will fraternise and mingle closely in future, and the barriers that were unnecessarily formed in the past will be killed. Let it be killed as all dangerous and unwise discriminations deserve to be killed. There is really no earthly reason why there should not be that feeling of cohesion between the two elements in our Community. Let us remember that we, who are of Sefardic decent, number hardly one-tenth of the Jewish manpower. It is the Ashkenzi section that bears the burden of the Galuth and uphold the dignity of the Torah and Judaism most. Turn where you may, and you will find that not the Sefardi but the Askenazi who plays the leading role in all movements affecting the weal of Jews and Judaism. We owe much to them, and have, therefore, no reason to look askance at their presence amongst us. They are bone of our bone and flesh of our flesh. They may truly and sincerely say in the language of MOTHER BIRTH, "Thy people are my people and thy God is my God". Away then

with the fallacious idea of perpetuating any pernicious discrimination. The Jewish Club "Ahduth" is a Club open to all Jews in Shanghai without adjectives, and we earnestly hope that all those who have not joined will do so without further hesitation. The present quarter is, we are afraid, not quite large enough to accommodate all the members who are likely to join and this problem will soon confront the Committee of Management. We hope that the Club, so successfully inaugurated last week, will prove a great success from every point of view, and that in a year's time we may find means to enlarge and expand the present modest beginning.

#### AMERICA AND JAPAN

War and rumours of war continue to rend the air. Certain bellicose publicists are not tired of the recent Great War but still have nerve in them to foment another world conflagration. One would have thought that the recent bloody war which had engulfed the whole world and from the dreadful effect of which we have not yet been released, would have given a timely lesson to one and all to drop the sword altogether and to sheathe it in the scabbard. But such is not the case judging from the war-like attitude of certain publicists. The latter lose no time in attempting to embroil Japan and America into war and to prognosticate the advent of that event. We are indeed pleased to say that at a recent banquet given by the Japanese Society, General LEONARD WOOD, the new Governor-General of the Philippine Islands, has disposed once and for all the forebodings of the bellicose journalists. Gen. WOOD said:—

"The loose, foolish talk of trouble between America and Japan is nonsense. It would be a terrible reflection on modern civilization if the great peoples like those of Japan and America were unable to sit round a table and settle all or nearly all their difficulties. We are unable to hide the fact that great issues may arise that will challenge all our will and diplomacy to solve, but there is nothing in the present situation between Japan and America justifying even the suspicion of such an issue."

We hope the foregoing significant utterances will not fail to check the ardour and enthusiasm of the bellicose journalists. It is said of EDISON that, gazing one day upon the heaving and dashing and billowing of the ocean waves, he remarked, "O, that such force should go to waste. Some day, however, man will chain all that, and that will be the millenium of electricity." Even so, when observing the present-day waste of force by the bellicose publicists, one cannot help echoing EDISON that a day might come when the latter would be "chained" and "muzzled" for the greater weal and the glory of mankind.

#### CHRISTIAN CONCEPTION OF THE FATHERHOOD OF GOD.

Our attention was drawn to a sermon published by the Rev. DR. FREEMAN LUTHER, until recently of Pittsburgh, in the *Shanghai Evening Star*, of the 1st instant. DR. LUTHER is a pastor

of the Shanghai Church Community. The sermon referred to above is headed "Some Implications of the Fatherhood of God", in the course of which he said:

We can no longer entertain any idea of God that detracts in any manner from his perfect goodness. It is not many years since men held that the millions of human beings, who had never had opportunity of Christ were doomed to eternal punishment; that certain people were fore-ordained to eternal bliss and others to eternal woe; that unbaptized infants could not be saved; and that all non-Christian religions were utterly false.

Such conceptions have been driven out, as the implications of God as father have come to be appreciated. Goodness, kindness, is fundamental in fatherhood. What is worse than a cruel, unfair, or unloving father? Dickens has given us no more offensive character than Mr. Dombey.

The Fatherhood of God makes race oppression a crime of gigantic proportions. That man is essential to God guarantees eternal life. We are so bound up with the eternal life that the seal of immortality is upon us. The divine father will not cast away his children.

It is indeed refreshing to note that such advance views are being preached from a local pulpit, especially in view of the fact that the New Testament which is the basis of Christianity, ancient or modern, has condemned all and sundry if they happen to repudiate the belief in the Church's dogma. Such New Testament passages as reported to have been uttered by the founder of Christianity "He that believeth in me shall be saved; but he that believeth not shall be damned." (Mark 16: 16), or "But these mine enemies which would not that I should reign over them bring them hither and slay before me" (Luke 19-27) or "If there come any unto you, and bring not his doctrine (of Christ), receive him not into your house, neither bid him God speed" (II John, verse 10), have caused and still cause, rivers of blood to run crimson on earth. The present advance thoughts permeating progressive Christians are undoubtedly a sign of the times. We are entirely satisfied that despite certain grave symptoms of the degeneracy of our age, mankind is ascending and progressing in some directions: we are happy to note that we have amongst us a rational and progressive preacher in the person of DR. LUTHER. According to him, all men irrespective of creed, are brethren in the hierarchy of God. "The divine father will not cast away his children", says DR. LUTHER. "He that doeth righteousness is born of God", not he that believeth in creeds and dogmas. Such phrases are scattered throughout the Jewish Bible. This is entirely Jewish. This takes us back to Biblical and post-Biblical times. We are indeed listening to Jewish teachings of love and toleration. That it has taken nineteen centuries to listen to it from the mouth of a Christian preacher should not worry us at all. It is enough that we have lived to see the day when the ideals of Judaism have been vindicated and its eternal verities endorsed by a thinking Christian theologian! That day is yet to be, when the glowing vision of the poet will be fully realized:—

Written for ISRAEL'S MESSENGER.

## Our Jewish Pride.

BY CONRAD LEVY.

It was a little man at the Versailles Conference, a wrinkled yellow man who stood up for his people; before a scoffing world, intolerant and self-satisfied, he claimed equality of races. His call was as loud as it was unexpected; it matters little, relatively, that he did not get what he wanted if the answer given to him was sufficient in itself to rock that much vaunted edifice of Western Civilization and make it totter to and fro, finally setting it where it really is, thousands of years further back than people would have thought.

What made Woodrow Wilson, as spokesman of the Western World, refuse to discuss the Japanese proposal? Was it pride of race? Here is where millions err by thinking it was, while at best, it could merely be said to be a blatant exhibit of racial egotism. Every man is proud of his race; he has the right to be. It remains to be proven, however, that this entails contempt for everybody else around him. We Jews are immensely proud of our Judaism; we revel in it and justly so; there is no deeper satisfaction for a Jew worthy of his name than turning back to the annals of his people and cruise upon that mighty river, Time, with all its billows of tradition. There was a time when Jews tutored the world; why should we not be proud of the fact? Now the tutelage is seemingly ended, we have no reason to scoff at the adepts who drank at the fount of Judaism, because we realize that a tutelage must end some time.

Both our friends and opponents are unanimous in declaring us to be gifted with an exceptional sense of proportion; it is, no doubt, this keenness of discrimination which makes Jews so tenaciously proud of themselves, while the resulting solidarity is a riddle for the lay Gentile, who cannot make out why Jews cling so much together in spite of what is being said of them. The fact is that irrespective of outside opinion, we are unquestionably aware of what the world owes us; we do not lose our sleep over thinking why the world does not acknowledge its debt in full, but we are content to keep to our tenets, never forgetting that others are entitled to keep to theirs, and bestowing the necessary consideration in pursuance of this policy, which unfortunately is not a case of reciprocity.

This leads us to observe, in view of the recent trend of shallow criticism in dealing with the Jewish Question, that it should be a matter of serious deliberation on the part of every thinking Gentile confronted by defective, immature, malicious and always inspired anti-Semitic propaganda, of forming an opinion of the striplings of our day in their puny efforts to belittle us or thwart the aspirations which Jews are entitled to conceive after centuries of misunderstanding.

A situation has developed where conservatism is no longer compatible. The older method of keeping quiet cannot be maintained. The spirit of Jews to-day is not to stand for their premeditated vituperations. Those who have deliberately attacked Jews in the past and still think they can venture on the old highways, will encounter a body of men who are just aching for the scrap, consciously proud of belonging to a race that traces back to old man Adam, and who do not have to look up De Brett's for their lineage either.

Let all that now divides us  
Remove and pass away,  
Like shadows of the morning  
Before the light of day.

Let all that unites us  
Move sweet and lasting prove,  
A closer bond of union,  
In a blest land of love."

Written for ISRAEL'S MESSENGER.

## MIDDAH KENEGED MIDDAH

(Measure for Measure)

BY JACOB L. FRIEND

*Neue Zeiten, Neue Voegel,  
Neue Voegel, Neue Lieder.  
(S. Frug).*

*Bemiddah sheandah moded,  
bah moladin lo (Talmud,  
Vol. Sotah, 8. 11.)*

No Nation, even the most civilized, can claim its "profound love" for the Semitic race. Apart from the middle ages and remote modern times with their auto-da-fés and inquisitions we are well aware of up-to-date French Renans, Drumonts, Merciers, German Stackers, Treitschkes, Pucklers, Austro-Hungarian Istoczys, Esterhases, Schoenerers, English Goldwin Smiths, American



Mr. J. L. FRIEND.

Fordis et Consortiums. Although it must be admitted that no anti-Semitism existed either in England or in America. Every decade had and will always have its Hamans, who out of personal interest launch anti-Jewish campaigns, under the shield of "patriotism" "religion" or humanity. These foes of humanity pretend to save the world from the Jewish domination—an alleged myth which only exists in the imagination of these modern Hamans. Many a Jew has been made to suffer just because he was a Jew. The various processes like those of Dreyfus, Tissa Esler, Kunitz, Polno (Bohemia) are and will remain black stains in the records of the so-called "civilized countries" and the future generations will have to account a certain amount of shame for their ancestors.

But all these fade away when compared with the anti-Semitism in Russia during the past five decades. A whole Nation was, without any exaggeration, actually thrown into martyrdom by its malicious Government, that made the oppression of the Jews the most important function of the State. From the first Minister of the State to the last watchman of a Government institu-

tion there existed but one maxim: To torment and humiliate crudely and systematically the life of the Jews as much as possible. The chief inquisitors of this devilish plan were the Ministers of Interior, like Ignatiev, Durnovo, Gorenykin, Sipiaigin, Plehve, Trepov, Stolypin—names to which the adjectives hangman, murderer or cannibal are but terms too mild. Each one of them tried to surpass his predecessor in barbarity and cruelty towards the Jews. The horrors of the "Pale of Settlement" (Ghetto) will never be forgotten from the minds of the Russian Jewry. Six million people were denied the right to reside outside a certain amount of districts. A maxim "Kromye yevreyev" (Except the Jews) became the most important law in Russia. This rule was applied by every minister in his particular line. The minister for education introduced it into the schools. The Jews, the *am basserer*, were prohibited to enter schools above ten per cent. in ordinary and above three per cent. in high schools and Universities. The minister of Finance and Commerce excluded them from the Stock Exchange, paying a heavy price in shape of ruining Russian finance and commerce by robbing the right of the most industrious men to develop the wealth of the country. A Jew could not even think of exploiting a mine or a similar enterprise and the Russian native being unindustrious by nature, forests and mines were mostly concessioned to foreigners who exploited same to the disadvantage of Russia. Jews were entirely excluded from the Navy, but yet were the Jews blamed for Rodjestvensky's defeat at Tushima. In spite of the most gallant deeds of bravery and patriotism displayed by Jewish soldiers during the Russo-Japanese war, they could not get more than one shoulder stripe and not less than thirty thousand Jews marched to the Far East during the above war to assist Russia in making the province of Manchuria part of Siberia, in which they were forbidden to reside. In short: the entire State was neglected and sacrificed to the Moloch of Judeophobia. Officials were judged by Jew-hatred,

and promotions were accordingly granted to the most enterprising and ingenious in tormenting the Zayds (Jew). Even the palace of Phenida was invaded by the slogan "except the Jews" and the judges were secretly instructed by the Minister of Justice to device ritual murder cases against Jews, or to put the blame on the Jews for pogroms made against them. A position in a Government's office was out of question. The last great war "for liberty and civilization," in which Russia joined hands with the Allies, displayed an outrageous tide of brutality and barbarity which surpasses the savagery of all nations and ages in its ruthlessness and cruelty. The Ashmodai set free his worst demons, who appeared in the shape of Russian generals and orgies of military bandits. All the languages lack words for expression and ink turns pale to relate the crimes of those bloodthirsty animals committed over the unlucky "cursed children of God." The greatest crimes and atrocities ever known in history are but a child's play, a drop in the ocean, in comparison to the wickedness committed by the Russian army. Over six hundred thousand Jews were mobilized to shed their blood for the "fatherland" in the "common cause of humanity" and were obliged to witness how their parents were driven from place to place, their mothers and sisters dishonoured, maltreated and murdered and their property plundered. Many a Jewish soldier met this death for defending the honour of his brethren. The high command which was infested with German spies (the minister of war, General Sukhomlioff, being one of them) put the blame for the continued defeats on the Jews, thus a whole nation was maliciously brand-marked as traitors and spies and this lie was officially announced by the commander-in-chief, Grand Duke Nicolas. The sixteen millions (for Russia has mobilized as much as that) descendants of Minin and Pokorsky were melting away like snow in a summer day before the German armies and on their continual retreats cooled their "military" passion along the line of least resistance—the defenceless Jews. The commanding officers encouraged the "brave" boys in their "gallant" work of devastating Jewish homes and killing the inhabitants. When we take into consideration, that practically the whole war was fought within the boundaries of the "pale of settlement" and Poland, where the treacherous Poles, encouraged by their Roman-Catholic priests, did not hesitate in fabricating the most shameless slanders against the "Zayds" (Jews), it becomes clear how thousand of innocent Rabbis and pious Jews were shot or hanged without the slightest investigation or enquiry, for having made alleged telephones for communication with the enemy. (The "telephones" were "Erabs" which

(Continued on page 34.)

## NOTED JEWISH VIOLINIST AND HIS WIFE THE NOTED SINGER ON A VACATION TOUR



A Correspondent from New York under date of 16th September, writes as follows:—

ERAM ZIMBALIST, the composer has jumped into popularity through the success of his first musical comedy, "Honeydew," at the New York Casino Theatre. He had already been celebrated as a

violinist and as the husband of ALMA GLUCK, the famous Metropolitan Opera House soprano.

Both the well-known singer and the famous violinist, accompanied by their two children, ERAM, JR., and MARIA, sailed from New York on the *S.S. Aquilone*. They left for Paris, Venice and London, for a five weeks' vacation.

## THERE IS NO FEAR OF NOR DANGER IN ZIONISM

The Arab Haifa newspaper *El Camel* publishes in the number of 24th July an article of Mr. Joseph El Hatib under the title "There is no danger in Zionism," conditionally that a national economic organization should be established upon soundation in all parts of Palestine. The following embodies the chief points of the article:—

Any one who regards clearly and sanely the national achievements since the occupation to the present day, will undoubtedly say together with me, without any hesitation, that we have made enormous strides forward. Our few associations, in spite of the devotion of their mem-

bers, do not succeed in removing the Zionist danger in educating public opinion. It is true that we have followed the ways of modern civilization, have sent telegrams and showered protests and made demonstrations, appealing aloud to the world to repudiate this terrible robbery. But what has all this availed us? Do not the speeches of His Excellency the High Commissioner and the Colonial Secretary Mr. Churchill tell us that the British Government is unable to withdraw its promises to the Zionists? Are we not in duty bound to change the tactics of defence of our existence by arranging our economic life in a way that we shall be able to stand the fight for existence and to guard our sacred fatherland against all evil?

What I see now, is that though the Zionists, when they were expelled from this country by Adrian, were

not stronger than we are now in our present position, yet they made Palestine for the centre of their prayers, hopes and actions, and now they have the courage to demand a national fatherland in a country from which they have been separated and dispersed.

They were recently promised and granted the right of settlement in Palestine; are then these promise and rights which they obtained in your home stronger than your rights and those of your fathers and forefathers? Oh, you people! They wish to settle in the country and you are already settled in it, and everything there is in it, is yours; why then this fear and asking for mercy from outside, and why despair and stagnation!

Throw away grief behind you—remove from your hearts the apprehensions and fear which are baseless and prepare in their places such forces as you possess, the force of unity, the force of economy and the force of civilization; this threefold force will fight for you.

Let everyone of us get up and fulfil his national duty; there is nothing to fear and no danger from the Zionist whatsoever. The only fear is for the waste of power of this our own nation. The misfortune is that we are waiting for the favours of others and rely upon the powers of others; the past days have given us a hard lesson to know the results of stagnation and negligence. Our greatest catastrophe is that we do not train our public opinion in agricultural, commercial, industrial, cultural and educational researches, but we ask the Government of Great Britain or other Governments to remove the Zionist danger.

## DESTROYING HEBREW BOOKS

The dispatch appearing in the Jewish press that the Bolshevik commissars are having all the copies of the Bible and Talmud that they can lay hands on, destroyed because they are "reactionary," is of sad interest to Jewry for many reasons. It shows how much more the Jews have to suffer from Bolshevism than any one else. We get the blame for all that the Bolsheviks do that may embitter their opponents, and in addition suffer from them more than the non-Jew. If Bolshevism were Jewish in its personnel or its attitude, one would expect Jewish houses of worship to be protected and Jewish sacred books held inviolate. Instead even synagogues and the Torah and the Talmud are falling a prey to the fury of the commissars, especially of such among them as may be of Jewish extraction.

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## ARTHUR BALFOUR REFUSED TO RECEIVE ARAB DELEGATION

*Delegation In London Returning Palestine After Failing To  
Impress The British Government Against Zionism*

It is authoritatively stated that Arthur J. Balfour, former British Foreign Secretary, has refused the request of the Palestinian Arab delegation for an interview. In his reply to Musa Kassim Pasha, head of the delegation, Balfour wrote that it was futile to discuss the muted question of a Jewish homeland in Palestine with him and suggested that the Arabs enter into negotiations with Dr. Weizmann, head of the World Zionist Organization.

Arab Delegation Seeks To Conceal Its Failure

After the complete failure of its mission in government circles here, the Arab delegation is quite discouraged and fears the reception it will be accorded on its return to



"BALFOUR."

Palestine. The delegation has telegraphed to its friends in Jaffa to prepare the ground for a favourable public opinion.

## THE ZIONIST MOVEMENT

"ISRAEL'S MESSENGER"

New Year Number

We are reminded that the Jews are celebrating their New Year by the fact that we have received a copy of the New Year number of Shanghai's Zionist organ "Israel's Messenger," for review.

If the Zionist Movement possesses many periodicals like this one it is quite clear that the movement will not die for the lack of good fighting propaganda. Whatever one's views concerning it may be, it is quite clear that apart from the question of national sentiment—which in these days, when a strengthening of the movement towards internationalism seems the world's imperative need, leaves us rather cold—one cannot ignore the fact that there are still numbers of Jews in various parts of the world who are subject to persecution for whom Palestine would provide a suitable home. This fact appeals to us, we must confess, much more than the national argument which when put properly into effect can only lead to a few more divisions in a world already torn with innumerable national and religious dissensions.

The British Empire

From the Imperial point of view we do not think the British Government is supporting the movement in doing much good for British rule in Asia. The Moslem rebellion is an instance of the danger of the religious

fanaticism which has been stirred up by interference with "holy places" and we may be sure that the agitator in India has not failed to make all the capital possible out of the settlement of the Jews in Palestine. The ease with which religious hatred is aroused makes us sometimes feel that the Bolsheviks are not far wrong in describing religion as the dope of the people and that this world will never be fit to live in until mankind has learned to regulate life by a simple code of ethics free from all religious dogma.

We do not wish our remarks to be misconstrued concerning the British Empire. If it is a question of the Empire as against justice then we plunk for the latter and the Empire must take its chance. But it must be justice on a universal scale and with a view to the harmonious co-operation of the whole world. The signs of the times at present, considered from that point of view, appear to us to make the consummation of Zionist ideals an obstacle to the peace of the world and incompatible with the legitimate aspirations of other nations who after all have had a closer relation than the Jews as a race with Palestine during the last two thousand years.

Persecuted Jews

The question of the unprotected Jews is one which would be better dealt with by the League of Nations who should consider it a special problem for their consideration. It is not only the duty of that body to see that Jews have ordinary decent

human treatment, which in many countries they still utterly fail to receive, but that they should have exactly the same opportunities afforded to them as other non-Jewish citizens. In our opinion Jewry throughout the world would be doing a far greater service to their race and the world also if they were to strengthen their influence on the League of Nations instead of turning their energies to the support of the Zionist movement. It is a time when all of us—Christian, Jew, Mohammedan and Agnostic etc.—should alike sink our national and religious differences in the universal cause of humanity, the war against war. Nationalism can only aggravate the evil.

We are not going to say that we like Jews or that we sympathise with their ideals and then follow with the inevitable exception which damns everything previously said. Such soft soap is rightly reviewed with suspicion. The Jews are a proud race and naturally resent anything which savours of patronage or pity from the Gentiles. Nevertheless, this review is not written in any spirit of antagonism to the Jewish race. We only feel that the world has changed considerably during the last two thousand years, that an urgent need for a greater call than that of nationality has arisen and that it is up to the Jews to respond to that call in common with the rest of the world which we must confess is rather slow in coming forward. That, however, is the opportunity of the Jews who above all other races are able, owing to the unique position of their scattered millions, to push forward a far greater work in the world than the settlement of their race in Palestine.—*South China Morning Post* (Hongkong).

[We refer to the above in our leading article elsewhere in this issue.—Ed. I. M.]

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Written for ISRAEL'S MESSENGER.

## THE DREAMER AND THE "YOUNG" SKEPTIC

By MARY BLUM

When it was heralded over the earth that Jerusalem was captured by the British, great was the rejoicing among the children of Israel. Said the British, "We shall restore the Holy Land to the Jews, and across the hills of Zion the trumpets of Judah shall once more be heard." In the midst of all the exultation the Dreamer and the Skeptic met by the wayside.

"Hast heard the foolish news, Dreamer?" the Skeptic, with scorn, asked, "that after the lapse of nineteen centuries the Jew will once more be in possession of the Holy Land?"

The Dreamer with a kindly smile looked past the Skeptic as he replied, "What is there foolish in that? tell me Skeptic. Is it not a fulfillment in answer to the prayers of Israel?"

"Fulfillment?" scoffed the Skeptic. "Idle fancies about a country which is sacred to so many other sects and creeds. My advice, Dreamer, would be to advise the Jew to remain satisfied with those lands that welcome him."

"I fear, Skeptic," the Dreamer slowly replied, "you do not understand the Jew as well as I. Or perchance, you have failed to note how they have been outraged, persecuted and abused. I have lived with them through many centuries, in exile and within their Ghetto walls, where life's greatest sorrows they were never spared. I saw them stumble under the weight of heavy burdens, and when their load seemed the heaviest to bear I saw them arise courageously and go upon their way with a prayer upon their lips. Through their darkest trials they never lost faith, looking forward hopefully to that blessed time when the land of their fathers shall be redeemed and given back to them."

"I joined in their prayers, and at last saw Hope stretching out a helping hand. Then I was convinced that prayers were not in vain, and I could almost hear the trumpet sound of Israel's faith resound from Zion's hills."

"Hah!" laughed the Skeptic, as he sat in his editorial arm-chair. "A likely story. Yet, tell me, Dreamer, if what you say be true, what do you think the Jew will do if Zion be really given into their possession again?"

"For a Dreamer and a Skeptic to agree," was the reply, "is not an

easy matter, I admit, but if you will follow me I will show you a picture that only a Dreamer can see. True, the land where Israel's glory once was is barren now; sorrow and sadness rules where the splendours of Solomon's court once held sway."

"An ancient story," the Skeptic broke in, "but pray what power has the Jew to change this?"

"Give me the chance," the Dreamer replied, "and I will draw you the picture I see."

"Of the Jew?" the Skeptic queried.

"The Jew, God's miracle people," was the earnest reply.

"On with the story," the Skeptic scoffed.

"Skeptic," the Dreamer admonished, "you know as well as I that existing strife between mankind all through the ages has brought chaos upon the earth. No different was it in ancient times, and God seeing the weakness of man, said to himself, 'My children are wayward and in need of discipline.' So he sent forth Abraham, Isaac and Jacob, his messengers of righteousness. But man thought he knew more than God and still permitted unrighteousness to be their guiding light. Then He sent Moses with His Book of Books to be given as a heritage to those of his people who were willing to understand His mighty ways. Through the centuries that followed, this book with its Laws and Commandments became the shield and the hope to the heart of Israel."

"Yet the Jew continued to suffer and peace was a rare flower, for once more was the world in a raging chaos, and the roar of the cannon filled the air with its deafening sound. Then when the warring nations sought respite from their overdrawn strife, they attempted to show compassion to the people who gave them their God, saying, the Jew has shown courage under the greatest adversity; let us give them the Holy Land, for only with their help can the barren hills of Zion take on new bloom and become fertile land."

"I the Dreamer heard the news with great rejoicing, and looked into the future eagerly to see what this proclamation could really mean."

"What did you see?" the Skeptic mockingly asked.

"Ah!" the Dreamer softly replied. "I could see vineyards, pomegranates and the fig tree flourishing within fertile valleys, long neglected and

forgotten. I saw a temple, wonderfully fair, which even the glory of Solonton could not surpass. I saw that far and wide was its fame renowned, not because of its wealth and pomp, but because of the beauty of its faith and holiness. I saw the multitudes coming from every quarter of the globe to sit at the feet of masters, who expounded the beauty of the teachings of the Prophets. No trace of discontentment and strife could I see, for every man I found in peace before his little home, with happy and sturdy children romping about him. The wives and mothers that I saw were fit helpmates to the men, their glory lay in teaching their little ones the beauty of their faith. Not the faith of prayer alone, but that which knowledge of true religion must bring—love and service to God and man. I saw neither poverty nor fabulous wealth, for man had found the finer things in life and so made the precepts of Israel a blessing to mankind."

"Such was the country and people I saw," the Dreamer went on, "spreading their fame far and wide. I saw how carefully the Jew guided his every act and thought, because he realized the sanctity of Israel's Laws. The first to understand the beauty of true faith, he was proud of his heritage, and so guided his ways that not a single wrong act of his could bring reproach upon his race."

"Dreamer," said the "Young" Skeptic with a frown, "your picture is pleasing, I must admit, but until the Jew proves to me that what you say is true, I shall remain what I have always been—just a Skeptic."

Very well, Mr. Young, your scepticism does not harm anyone. It remains for me to emphasize the fact that this historic "dream" is going forward to its destiny because, in the words of a great leader in Israel, "it is an integral part of world idealism and world reconstruction."

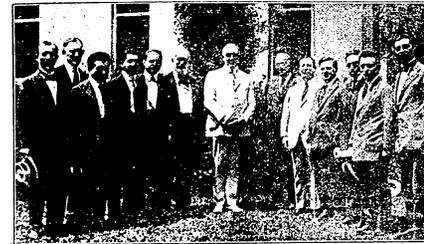
### SOMETHING EVERYBODY NEEDS SOMETIMES

To keep the system clean and free from disease germs it is necessary to avoid constipation. The occasional use of a laxative, therefore, is unavoidable with most people. When opening medicine is necessary use PINKETTES, they are laxative perfection. Gently stimulating the liver, they restore daily regularity, dispel bilious attacks, sick headaches, liverishness, and the appetite, purify the breath.

Of chemists everywhere, also post free at 60 cents the vial from Dr. Williams' Medicine Co., Raffles Place, Singapore.

## PRESIDENT HARDING RECEIVES ZIONIST DELEGATION AT THE WHITE HOUSE

It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.—Extracts from a letter of PRESIDENT HARDING to the Zionist Association at Washington.



From left to right:—RABBI LOEB of Washington, LOUIS LISPKY, AB. GOLDBERG, LOUIS ROBISON, MORRIS ROTENBERG, HERMAN CONHEIM, PRESIDENT HARDING, ALEXANDER WOLF of Washington, PETER J. SCHWITZER, BERKARD A. ROSENBLATT, RABBI COLESU, MAX RHODES and DR. GELSHOR of Washington.

President Harding received the Zionist Administrative Committee at the White House in Washington, as stated in our last issue, when he expressed to them his deep sympathy with and his approval of the Zionist Movement.

After the presentation, the President accompanied the delegation to the garden of the White House, and had a photograph taken together with the members of the delegation.

## THE AUCKLAND ZIONIST SOCIETY

We are in receipt of a copy of the seventeenth annual report of the Auckland Zionist Society and find therein much useful work accomplished during the year under review. The mission of Mr. Israel Cohen last year proved an unqualified success both from a moral and financial point of view. A sum of £8,783.56 was raised of which £2,500/- has been remitted already to London. Anent the visit of Mr. Cohen the report says, "He was farewelled at a social gathering at which Mr. N. A. Nathan presided. By his eloquence, the force of his personality, and his unique organising powers, Mr. Cohen gave a great stimulus to Zionism in Auckland. The Society is greatly indebted to Mr. N. A. Nathan for his active co-operation in connection with Mr. Cohen's visit."

We congratulate the Society on the good work accomplished for Zionism and trust that it may ever be in the forefront of the Movement in New Zealand, so ably and efficiently controlled by the present Board of Management

### UKRAINE JEWS' RELIEF FUND

Amount already acknowledged \$177.00

F. J. SCHEHL, Esq.	2.00
E. NAVON, Esq.	5.00
M. BERMAN, Esq.	5.00
	827.25

We have handed over the above \$12.00 to the local newly formed Committee for transmission to the Federation of Ukraine Jews in London.

Total amount remitted by us direct to London stands at £712.10.

## A SCION OF THE HOUSE OF ROTHSCHILD



VICTOR ROTHSCHILD

A rare type of a handsome boy the Master Victor Rothschild, the eight year old son of the Hon. Nathaniel Charles Rothschild, brother of the present Lord Rothschild. The mother of the young lad a Hungarian beauty, is a leader in the English Society. As the present Lord Rothschild has no children, the boy's father, and later this young boy, will become Lord Rothschild and the head of the world's oldest and most important banking house. While attending a private school, the boy is already learning his banking trade.

### DO YOU LOOK TIRED?

Some people always wear a worn, tired look. It is the outward sign of nervousness, neurasthenia perhaps, with its characteristic symptoms of worry, lack of appetite, headaches and sleeplessness.

To such people it should be of interest to know that Mlle. Andree Mery, the famous singer and actress of the Theatre National de L'Odeon, Paris, says she owes the strength and vivacity which enable her to go through her exacting performances to Dr. Williams' pink pills for pale people. She writes:—"Many times I felt very exhausted at the end of a performance. I had no appetite, my strength left me, and I became quite depressed, not knowing how to overcome this wretched state of health. I was advised to take Dr. Williams' pink pills, and doing so, it was not long before I felt the beneficial effects. I regained my appetite, strength quickly returned, and now I am as well and active as I could wish to be."

Whatever the cause, if you feel the need of more strength try the blood and nerve tonic, Dr. Williams' pink pills. Your own druggist sells these pills, or they will be sent by mail on receipt of price, \$1.50 per bottle, \$5.00 for bottles, by the Dr. Williams' Medicine Co., Raffles Place, Singapore.

Write for the free booklet, "Dis-eases of the Nervous System" and diet book.

### OUR MODERN SANBALATS, TOBIAHS AND GESHEMS

By Rabbi Dr. N. Mosessohn, Editor, "The Jewish  
Tribune," New York, U. S. A.

In Nehemiah's time there were Sanbalat the Horonite, the slave Tobiah, the Ammonite and Geshem, the Arabian that laughed Israel to scorn and despised it for striving to rebuild the land of its ancestors and becoming a nation once more.

In our time the Sanbalats, Tobiahs and Geshems—the despisers of Israel claim to be Israelites, even Rabbis. These *achrei yisrael* disturbers of Israel—used all kinds of baseless arguments for the purpose of discouraging Israel in its holy work of rebuilding the land of Israel and becoming once more a nation upon its own land. There *wasn't* *gissur*—hates of Israel, Rabbis, laymen and cheap politicians make baseless statements, create hatred to their unfortunate brothers. Among their fabrication there is a statement that the bulk of the Moslems, especially of India will rise against the Jews and destroy them.

The falsehood of this statement was proven recently by our friend, the renowned linguist and scholar, Professor G. Zelikowitz. In an article published in *The Jewish Daily News* (September 8th), mocking at the argument furthered by these Sanbalats that if even Great Britain would like to keep the Balfour Declaration she could not do so, because, besides the couple of million Palestinian Arabians, the hundred of millions of Moslems in India will help their Palestinian coreligionists to dispossess of the Jews. Professor Zelikowitz writes that "the Mohammedans of India laugh to scorn the Palestinian Arabs, they say that the Palestinian Arabs rose against the Jews for the purpose of deceiving the Mohammedan nation of the world, to cover their treachery to the *Chaliph* the highest Divine of all Mohammedans and he quotes from *Saly el Islam*—the Mohammedan Hope—the largest official organ of Mohammedanism of the world, published in Arabian, in India, the greatest defender of the race. In this periodical has been published an extraordinary controversy between the Mohammedan, *Kadibahani*, the Indian multi-millionaire, and Emir Feisal:

"Feisal: I am very much distinguished because of the enmity which our Indian coreligionists feel against me and my father, Hussein, the King of Hejaz."

"Kadibahani: How can we not hate you after you betrayed the Sultan of Turkey, whom three hundred

million Mohammedans have recognized as the lawful successor (*Chalif*) of Mohammed? We pray for his success five times daily, because he is our elected King and Stambul (Constantinople) is his Jerusalem.

The kingdoms which England awarded you and your father, because of your assistance to the Cross against the Half Moon, makes stronger the curse of India upon your heads."

"Feisal: I swear by the Holy Koran and also by the just Umar that our intention was pure, national and holy. We wished to save our religion from the Young Turks—the apostates and Bolsheviki."

"Kadibahani: But you helped the enemies of our Sultan on the battlefield and note what you have made of our spiritual fortress. We, all Mohammedans, feel the pain of the wound which you caused by piercing our prophet in the back. Tell me, Prince Feisal, what will be your father's policy to Turkey in the future? I demand a clear answer."

"Feisal: Our deepest wish is to enter into a friendly compact with Turkey."

"Kadibahani: Not only have you assisted the enemy to deprive the Sultan of Palestine with the Holy City, you are yet contemplating to help the enemy to deprive him of Constantinople."

"Feisal: Do not fear, we will not let the Jewish Zionists dispossess the Arabians."

"At this Kadibahani jumped from his seat with anger, threw away his cigar and roared, 'You are the danger, not the Jews. Do not try to befriend the issue with Zionists. Such a policy you may use with your Arabian bribed high officers (*effandis*), but we, Mohammedans in India know that a Jewish entreaty centre in Palestine cannot hurt us, we lose only by the English maplate over Palestine, which you helped with arms in hand, and your help to the enemy of the Sultan is our misfortune."

This clipping shows that the Indian Mohammedans are inimical to the Palestinian Arabians, and are friendly to the Jews. This also proves that our Jewish Sanbalats, Tobiahs and Geshems' statements to the contrary, as all their statements against Zionism, are vicious falsehoods.

Israel's hope, we are sure, will be crowned with success in spite of the nefarious policy of the traitors to our cause.

### JEWISH RECREATION CLUB

Report Of Football Matches

J. R. C. VS. FUH TAN SECOND XI

The Jewish Recreation Club men, and were defeated by the Fuh Tan University's Second XI by the score of 1-3, in a friendly football match which was held on the Varsity Grounds on Sunday, October 30th, at 3 p.m.

The following represented the J. R. C.:

Whiteman, Katz, Fuxman, Raskin, Caccia, Moalem, A. Pfeifer, Fiene, Sternberg, Greenberg, and Feingold. Two of the forwards, Sanft and Levia did not turn up, which necessitated putting in reserves.

The J. R. C. had the game in their favour all through the first half, Fiene scoring the first goal after about thirty minutes play.

In the second half Robinovitch replaced Greenberg, while the Fuh Tan team changed their goal keeper and put in a First XI man as centre forward. This player was very fast and scored about ten minutes after the kick off. Sternberg soon scored for the J. R. C., but their centre forward again soon equalised. Feingold then brought the ball down all himself and beat the goaler, which gave the J. R. C. the lead again; but their centre forward soon equalised again.

About ten minutes before the end, the Fuh Tan team rushed down the field and their centre-half made a long shot, which just beat the J.R.C. goal-keeper.

Of the J.R.C. team Katz and Fuxman played a grand defence at back, Raskin was the pick of the halves, while Sternberg, Fiene and Feingold made a very good combination in the forward line.

Of the Fuh Tan team special mention must be made of the centre forward who was very fast and tricky. The centre half also played a very good game.

The Captain of the University referred the game to everyone's entire satisfaction.

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## THE AWAKENING OF JEWISH PALESTINE

The Afforestation Work Of The Jewish National Fund



Picture 1, represents the digging of holes, in which the plirgs are put. Picture 2, shows transport of the saplings to the dunes and Picture 3, two young trees, there grown up. The aggregate number of trees planted by the Jewish National Fund approaches the first million.

In addition to the acquisition of Palestine soil as national property, the Jewish National Fund occupies itself with the improvement of sandy and marshy tracts of Eretz Yisrael, by having them planted with fast-growing timber-trees, especially acacia, by the newly-arrived Hahutzim, under the direction of experienced foremen. Thus the sand dunes of Naelath Yehuda south of Jaffa are now being planted.

## THE ZIONIST IDEA

From a recent address by Major Ormsby-Gore in the House of Commons

"I quite agree that there is no room in Palestine for a very large number of Jews, and probably not a very large number of Jews want to go there. There are 15,000,000 Jews in the world, and it is very fortunate that the whole 15,000,000 do not want to go into a country which is about the size of Wales. A large number will remain, as heretofore, scattered throughout the nations of the world, without any particular home, but bound together as all Jews are by a common Jewish tradition. That common Jewish tradition has one centre only, and that is Palestine. If you want to understand the Zionist movement you have to understand something of the Jewish tradition. It is inseparably bound up with religious ideas and religious sentiment. It is essentially connected with the idea that the Bible was written by Palestinian Jews; that the greatest productions of the Hebrew race and their contributions to humanity came from Palestine; that the Psalms

came from Palestine, and if they are going to write Psalms again they are going to be written in Palestine by Jews. That is the idea behind Zionism, and it called for the Balfour Declaration."

### YOU AND YOUR BABY CAN SLEEP WELL AT NIGHT

When Baby's Own Tablets Are In The House

Sickly babies, little ones who are troubled with their stomach and bowels, whose teething is painful, digestion bad, who have worms, are feverish, or cannot sleep well, may be made healthy and happy by Baby's Own Tablets.

These Tablets, being gently laxative, relieve the little one almost at once. Then it quickly falls into a peaceful natural sleep, awaking rested and refreshed, ready for its meal.

Baby's Own Tablets are guaranteed to be absolutely free from opiates or narcotics. They are equally harmless and helpful to the babe of 8 hours as to the child of 8 years and more.

Obtainable from chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., Raffles Place, Singapore.

## "THE SHANGHAI SUNDAY TIMES"

### A Brilliant Publication

The above journal has made its appearance on the 30th October and is in every respect a brilliant publication. It is a welcome addition to the field of journalism in China and will no doubt be a power for good in the Community. The SHANGHAI SUNDAY TIMES is a weekly edition of the big daily under that name and bids fair to take the foremost lead in the rank of journalism in Shanghai. The Sunday edition is edited by a well-known publicist, Mr. E. BURTON SAYER who has had a remarkable career in China having been on the editorial staff some of the leading papers in Shanghai and elsewhere.

The first issue of the SUNDAY TIMES contained articles of varied interest to the readers. The Editor of ISRAEL'S MESSENGER has contributed a message on "A Plea for Concord" from which we call the following:—

"... The first and foremost duty of the SHANGHAI SUNDAY TIMES should be to bring about a clear understanding between China and Japan. Both are of the same origin, and they are near neighbors. There can and should be no misunderstanding or antagonism between them. An entire cordiality established between these two great Asiatic Powers would be a veritable boon to the world. I believe this is a task which THE SUNDAY TIMES should advocate, both in season and out of season. Herein lies your new role. Yours is a free Press. A free Press means a free people. As every city gets the government it deserves, so every city gets the Press it deserves. With the poet we may, however, truly say—

"But mightiest of the mighty means,  
On which the arm of progress leans,  
Man's noblest mission to advance,  
His woe assuage, his woe advance,  
His rights enforce, his wrongs redress,  
Mightiest of mighty—is the Press."

### Anti-Semites Denounced by German Chancellor

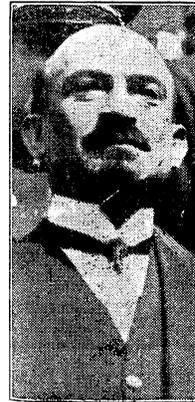
Berlin (Jewish Telegraphic Agency).—The German Chancellor, Wirth, in a stirring speech against the anti-Semitic movement in Germany delivered at the Stadium, declared that one man, Ratterman, had done more for the German Fatherland and for the German people than all assembled in the hall put together.

To a voice in the hall, "Ratterman is a damned Jewish swine!" the Chancellor replied: "Can such a man be called a damned Jewish swine? True, Ratterman is a Jew and has been true to the faith of his people, but it is just on that account that the Catholics must take off their hats to him."

## HEAD OF THE WORLD-ZIONIST JEWRY ATTENDS DISARMAMENT CONFERENCE

Secures Votes Of Confidence At The Recent Zionist Congress

It is authoritatively stated that Dr. Chaim Weizmann, President of the World Zionist Organization will attend the Conference to be held today at Washington on the limitation of armaments. The Conference, it is understood, will discuss the general question of mandates, and particularly of the British mandate for Palestine, which together with that for Mesopotamia and Syria, comes in the much disputed Class A.



### Zionist Congress Gives Dr. Weizmann Votes Of Confidence

At the recent Congress held at Carlsbad, Dr. Weizmann secured an overwhelming vote of confidence and was elected President of the Zionist Movement. The count showed 318 delegates for an expression of confidence, and 58 against.

Commenting on the above, our esteemed contemporary, *The Canadian Jewish Chronicle* in its issued 16th September, remarks editorially as follows:—

The Zionist Congress being held at Carlsbad, while bringing forth much criticism of the Zionist leaders, has really been a triumph for Weizmann. While Weizmann has borne the brunt of the criticism, he was big enough to meet his failure in certain respects and in others he answered his shrewdness with so much dignity and such an utter ab-

sence of oratorical pyrotechnics as could not fail to impress all those who had the privilege of hearing him. His frank method of laying the cards of his "secret diplomacy" face up on the table, has completely disarmed his enemies, who were forced to admit that Weizmann has not filled these last few years and that if anyone is to blame for the fact that there is so little to show in return for the Balfour Declaration and the British Mandate, it is the Jewish people who failed to back up Weizmann's efforts, at least with their faith. The vote of confidence in him was a complete vindication of him. It was a veritable triumph. But it was not Weizmann's triumph alone. It was equally the triumph of these representatives of the Jewish people, who showed themselves superior, to non-impatience. They showed themselves capable of intelligent thought. Weizmann had made mistakes. He had been publicly exposed and blamed for them. The mob would have condemned him and consigned him to oblivion. The hundreds of delegates to the Congress might have been a mob—a larger number listened to Mark Antony but they have shown instead that they were men of intelligence, men of vision, men capable of logical reasoning. They did not condemn Weizmann. They judged him. They weighed him in the balance and they found him adequate. Their judgment was rounded in their vote of confidence and later, in their nomination of him as President.

The Jewish people have need of such men as Weizmann and if he will not lead us to victory it will not be his fault. At the Cleveland Convention, when Brandeis and Mack and the others withdrew from the Organization saying that they were still Zionists, but that they refused to take any further responsibility. Weizmann remarked that he wished his conscience would permit him to say that too, too, would not take any further responsibility. But Weizmann's conscience will not permit him to withdraw from all responsibility. The Jewish people must have men who are ready to take responsibility. We have, unfortunately, too many spectators—too many sitting on the sidelines ready to his or even to cheer, but never ready to take a hand in the game—never ready to take a sporting chance with winners or losers.

No doubt, every game must have its spectators and life is no more than a spectacle, but who longs for the neutral role of spectator. The latter, it is true, has his feet solidly planted on terra firma and is playing safe, but while he is ability watching his opponents, the players are scaling the heights in triumph or perhaps scouring the depths in defeat—enjoying all that life has to offer.

Who does not thrill to the story of Herzl, even though Herzl permitted himself to die for the Zionist Movement? And who will not rise to pay homage to Weizmann, even though, at times, his position is far from an enviable one? Who, that is a spectator, would not change places with any man who has fought the good fight, be he winner or loser?

## CORRESPONDENCE

CONRAD LEVY AND HENRY MORGENTHAU

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I be permitted to encroach on your hospitality with just a few lines?

I have read in the last issue of your esteemed journal Mr. Conrad Levy's criticism on Henry Morgenthau, re the latter's attack on Zionism. I fail to see anything confuted by Mr. Levy, on the contrary, he appears to be anxious for Mr. Morgenthau to refrain from expressing his views.

Mr. Morgenthau placed before us grave imputations whether of truth or not. We like to see these met adequately, so that, he shall be compelled by defeat to refrain from stating anything of ill concerning Zionism. Men like Mr. Louis Lipsky and Samuel Untermyer have already refuted his statements and challenged him. It is *they* who have "Scored Morgenthau." Why chip in, and implore him in the name of God to leave Palestine alone?

I am, etc.,  
"Wasp."

Hongkong, 18th October, 1921.

[The appeal of CONRAD LEVY to HENRY MORGENTHAU to leave Palestine alone does not imply a desire on his part to enter discussion with the latter. MORGENTHAU having offered no new line of reasoning with which to confound Zionism, but simply rehashed long-explored arguments, it stands to reason that one who is anxious to do constructive work for Palestine would resist being called upon to indulge in useless controversies. The "appeal" to MORGENTHAU was really in the nature of "leave us alone and mind your own business," as "National Mashumadina" should not be allowed to meddle in Jewish politics which concerns nineteenth of Jewry throughout the world.

Anyhow, we are pleased to publish the above letter from "Wasp" whom we know to be quite a young man. When young men of our time begin to resist the intrusions of old men like MORGENTHAU and his ilk, it shows quite clearly that the latter no longer represent Jewish sentiments but are hopelessly at sea in regard to Jewish ideals and aspirations.—Editor, ISRAEL'S MESSENGER.]

### HEBREW COMPANY, S.V.C.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is frankly disappointing to have to face an opposition which, at the outset, sincerely avers the hope for failure of a project you have been advocating, isn't it? It does not help matters any that the same opposition happens to be the consensus, as you term it, of the opinions expressed by members of the Shanghai Jewish Community. And it must be finally conceded, it would be very bad form for either party to indulge in what is temperamental diatribe; therefore, waiving temperamental aside, may I be allowed to take up the defence of a Hebrew Volunteer Company?

I am informed by no less than Sgt.-Major Tobias that the project is not workable because of the mixed assortment (why not call it an outfit, *tout a fait*!) of Jews out here, while it is perfectly feasible among English Jews. I know a bit about the latter, as much, perhaps, as the Sergeant-Major. I also know a thing or two about the former. Both are worth each other in my opinion. The only difference I could make out is that English Jews, of the accepted variety, may possibly wash a little oftener than they do at Home; but that is beyond the subject.

Coming to it, I positively refuse to believe what he says of Jewish *esprit de corps*; I am shocked at the inexperience he reveals of Younger Jewry, which from close contact, I have found to be entirely well ordered and disciplined. It ought to be clear to anyone that if Jews can serve elsewhere, they can do just as well in a Company of their own; no amount of balderdash will make me think otherwise or believe for a moment that the martial spirit is lacking in Jewish young men.

Concerning Mr. Edward I. Ezra, I have wasted enough effort in the past trying to induce a greater association with non-Jews, not to agree entirely in what he has to say

about it. But, there appears to be a misunderstanding in the matter of a serious tactical error. Whereas it would be such, according to him, were we to form the Company, I believe exactly the reverse, in that it is and will always be a serious tactical error to prevent and render impossible the moral background of a Jewish Company for the social prestige of Jews, if we are to mingle with others.

I will not add much more. The recent letters in the N. C. D. N. have shown perhaps that my suggestion was timely enough. Had the matter been left to the "mixed assortment" there may have been something to tell Polecon, which as it is, has to remain untold.

With best regards, I am, etc.,  
CONRAD LEVY.  
Hankow, October 2, 1921.

#### RETURN NORDAU'S PROPERTY

The French Government will return to Dr. Max Nordau his property which it confiscated during the war. Representations on behalf of Dr. Nordau were made to the French government by the World Zionist Organization.

#### INCIDENT AT HANKOW

##### Mr. Conrad Levy's Public-Spirited Action.

#### INTERESTING CORRESPONDENCE

An incident which took place at the Concert given in Hankow by the Russian Club in aid of the Russian Famine Relief Fund, where a co-religionist Mr. Spitsky was made the recipient of irrelevant remarks by an intoxicated member of the committee touching his Jewish persuasion was brought to our notice. The Hankow Jewish Association has taken the matter up as the following correspondence will show:—

DIEDERICHSEN BUILDING,  
HANKOW, October 10th, 1921.

Sir,—I am desired to direct your attention to a regrettable incident which took place on Saturday night, the circumstances of which, I am given to understand, were as follows:—

Mr. Charles Spitsky who attended the Concert in aid of the Russian Famine Relief Fund, was suddenly confronted by a man who thought it fit to apostrophize him with repeated taunts on his nationality as well as touching the integrity of Mr. Spitsky who has a perfectly good reputation and is known to be of gentlemanly disposition.

While I am inclined to believe your Committee has already condemned the sycophantic behaviour of this fellow, who is

said to be a member thereof, this Association requires me to lodge a categorical protest, with the hope that you shall lose no time in taking the necessary steps to cope with such a very disorderly individual.

Yours faithfully,  
HANKOW JEWISH ASSOCIATION,  
CONRAD LEVY,  
President.

THE CHAIRMAN,  
Russian Club,  
Hankow.

HANKOW, 19th October, 1921.  
CONRAD LEVY, Esq.,  
President, Hankow Jewish Association.

DEAR SIR.—In reply to your letter of 10th inst. I beg to inform you that the Committee of the Club have made inquiries from the person, whom you mention in your letter, and he gave the following written explanation:—

"Misunderstanding arisen between me and Mr. Spitsky has been amicably settled through kind mediation of Mr. Dunn, Jr., who knows both parties concerned very well and I am quite sure that the both parties consider this incident as 'closed'."

Expressing my regret with regard to this incident, which happened after the

Official Programme of the Concert and dancing at the Club on 15th October was over.

Yours faithfully,  
D. MESSIKHOFF,  
Chairman, Committee of the Russian Club.

HANKOW, 20th October, 1921.  
CHARLES SPITSKY, Esq.,  
Hankow.

DEAR MR. SPITSKY.—In reference to your complaint against the individual who confronted you insultingly at the Russian Club on Saturday night, and for which you requested this Association to take up the matter, I am now in receipt of a letter from the Chairman of the Russian Club, copy of which I enclose for your information. Kindly advise me of your further intentions at an early date.

Yours faithfully,  
HANKOW JEWISH ASSOCIATION,  
CONRAD LEVY,  
President.

HANKOW, 21st October, 1921.  
PRESIDENT,  
Hankow Jewish Association.

DEAR MR. LEVY.—I acknowledge with thanks receipt of your letter advising the reply of the Chairman of the Russian Club, and in connection thereto, I wish to inform you that I am satisfied with the explanation and would like you to consider the incident as closed.

Yours faithfully,  
C. SPITSKY.

HANKOW, 21st October, 1921.  
SIR.—I beg to acknowledge receipt of your favour dated 19th inst., relating to my letter of 10th inst.; having communicated with Mr. Spitsky, he advises me that in accordance to your statement, this incident was settled privately through the courtesy of Mr. Dunn, and is now to be considered as closed.

Thanking you for kindly taking up this matter.

Yours faithfully,  
HANKOW JEWISH ASSOCIATION,  
CONRAD LEVY,  
President.

THE CHAIRMAN,  
Russian Club,  
Hankow.

#### "SIBERIA-PALESTINE"

Edited by Dr. A. Kaufman.

#### WEEKLY ISSUE

Official Organ of the District Bureau of the Far-Eastern Zionist Organization.

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#### HOMELESS JEWISH CHILDREN

##### HELP THEM TO-DAY!

Recent reports which have come to hand from investigating committees indicate that thousands of young lives were sacrificed to bloodlust in the Ukraine, and enumerable cripples fill Jewish homes with misery. A calamity of such magnitude has never before fallen on the Jewish people, and the greatest

tragedy of all is the condition of those orphans whose parents have fallen in the holocaust of bestiality. The cry of these children for succour and comfort must be heard throughout the Jewish world. Every effort must be made to help these innocent victims.



With the money now being raised by the Federation of Ukrainian Jews, these children will be clothed, warmed and housed, and every care will be taken to brighten their lives so that they become useful men and women and a credit to Judaism.

Plans are being adopted for the special care of the Jewish orphans in the Ukraine. Opportunities will be afforded for wealthy Jewish families to adopt some of these children; others will be sent to relatives in happier countries. For all this work, money is most urgently needed.

Send a Generous Donation to the Shanghai Jewish Relief Society or the Editor of "Israel's Messenger" All contributions will be acknowledged in these columns.

Written for ISRAEL'S MESSENGER.

#### SOME REFLECTIONS ON OUR DAY OF ATONEMENT

BY H. BERNER

On our last Atonement day we pleaded guilty to more charges than any man ever did confess under constraint of the "third degree." 24 charges in "Ashamnu" and 44 in "Al hei shehotnu leifonecho," comprising offences from petty larceny to highway robbery and from embryonic "Dangerous thought" to ripe Bolshevism.

Have we really committed all these crimes! Strange, that while our

barkers will scour the world to find a Dreyfus, a Boileux, or a Trotzky for the object of their mad fury in their wild war dances; while they will strain their energy in search of some clew or forged document to compromise our reputation, they do not make capital of our own confession to turn it as an indictment against us!

Two gems from the Talmud will scintillate some light on this ques-

tion. "Kol Israel areibim ze baze," says the Talmud. "All Israel are responsible one for the other," which means that no individual can isolate himself from social environments; all his actions are subordinate to social phenomenon. So when we stand in our Synagogue with bent head and subdued spirit smiting our heart every word chanted in "Ashamnu" we confess to sins, not necessarily committed in substance, but, nevertheless, guilty of in form. We all are morally responsible for any crime committed by some individual, as crime is the product of circumstances, which, in turn, are our own creations. We may not be called upon to answer for this before a Jury of men, but we are admonished by our own conscience for not having removed the conditions which caused crime. These are what we generally call sins committed between men and God.

But we also have in our midst real actual offenders; they are also in the Synagogue, some of them in the back seats and some of them in the front seats. Those in the back may be guilty of petty larceny, those in the front may be bigger thieves. They are mixed up in the crowd and say also "Ashamnu," which reminds us of a highwayman's trick of mixing himself in a crowd and shouting "Catch the thief!" To these men says the Talmud "Aveiro shebein adam lamokin yomkipur mechapeir, aveiro shebein adam takveiro yomkipur ein mechapeir." Yom kippur absolves only from sin committed between men and God, but it does not absolve from sin committed between fellow-men. The offender must repay the loss to the victim.

Under this interpretation our confession is not a reproach, but a compliment, as it reflects broad-mindedness and liberal spirit percolating through our social order. Our Talmudists were, first, great lovers of humanity which noble feeling grew into admirable religious inspirations, and can be formulated in the phrase: "Umbeisori ehze elowha" from my own flesh, from my own physical existence do I learn to see God. Our social delinquents are not looked upon as outcasts, but as unfortunates, who fell victims to our own made conditions. We have no feeling of vengeance towards them, but treat them with consideration and mercy. True they are legally adjudged to expiate their crimes, but we stand partners in their crime before our conscience. Oh Yom Kippur we all say "Ashamnu!"

Yom Kippur is awe-inspiring to all of us, the agonistic as well as the religious, the aristocrat as well as the plebeian. Religious differences and vocational distinctions vanish before the motto, "Men's origin is dust and dust will be his termination." We all made this day a date

with our own conscience. On the same level do we all ask ourselves "mi ani umeh hatziot," who am I, and what have I done in my life? Suppose we ask a man during the year "who are you?" why he would say "I am a merchant." But suppose his merchandise were sold in the "Koltchak currency," who would be the now? Of course—a nobody. That man knew not himself and identified himself under an assumed name. On Yom-Kippur we get acquainted with our own self. We want to know who we are, not by external features, but by emotions and agitations pulsating our heart and

soul animating our aims into action fruitful of results to ourselves and to our fellowmen. We recapitulate our inventory of ethics, examine our moral transactions whether they were made in solid coin that passes from generation to generation or in counterfeit currency that vanish like a dream.—Whether our life was worth while living.

We stand before Him, Who searches our heart and filters our soul, Who exposes our desires and wishes. For this reason we wish each other a "Chsimo tovo," a good inscription in the Book of Life.

### MORGENTHAU'S PEACE WITH TURKS

"Current History Magazine" Publishes Articles Telling How Dr. Weizmann Prevented Separate Ottoman Peace

The New York Times Current History Magazine publishes in its September issue an article which relates how Dr. Chaim Weizmann prevented a separate peace with Turkey in 1917, because of the injury this possible alignment of Turkey with the Allies would have had upon Zionism. The man who engineered the diplomatic overtures with Turkey was Henry Morgenthau, according to the article, whose vision of a separate peace with Turkey we believe to be on a par with the voyage of the Oscar II Europe to get the boys out of the trenches by Christmas. The article seems to be another timely-voiced attack upon Zionism. A digest of the article follows.

Dr. Chaim Weizmann, president of the World Zionist Organization, prevented a separate peace between Great Britain and the Turkish Empire in 1917, according to an article published by Frank Jewett in the September issue of Current History.

The plan of effecting the separate peace and thus detaching Turkey from the Central European alliance was originally conceived by Former Ambassador Henry Morgenthau and first broached to the British Foreign Secretary Arthur J. Balfour, when he (Balfour) visited the United States as a member of the Allied Special Mission. Morgenthau saw that a British peace with Turkey would smash the Berlin to Bagdad scheme of the Kaiser and break the backbone of Taton resistance to the Allies' attack. "Mr. Balfour," according to the above-mentioned article "fell in heartily with the project."

It was arranged that Morgenthau go to Palestine there to meet Enver Pasha in the advanced British lines. He left in July, 1917, accompanied by his son-in-law, Wertheimer, and Felix Frankfurter. It will be remembered that it was given out, at the

time, that the mission was being sent to distribute relief of the Palestinian refugees in Egypt.

#### Danger To Zionism

When Dr. Weizmann heard of the plan he immediately recognized the damage it might inflict upon Zionist diplomatic success in Palestine. Were Turkey to become passive in the war, or, as Morgenthau perhaps expected, an ally of the Entente, the dismemberment of the Turkish Empire would become quite unlikely and the creation of a Jewish commonwealth in Palestine would fade further into the remote regions of impossibility. Dr. Weizmann's fears urged him to action. In this he found eager support in those British circles which favoured the banishment of the Ottoman Empire from Europe and its annihilation as a world factor.

"He" (Dr. Weizmann), writes Mr. Jewett, "was able to exert a powerful influence in the British Foreign Office, but was told that inasmuch as Mr. Balfour had agreed to the Morgenthau plan, they could not interfere with it. They suggested that he intercept Mr. Morgenthau at Gibraltar and persuade him to abandon the plan. There are those who say that his credentials gave him a semi-official position and that he was able to indicate the attitude of the British Foreign Office toward the plan."

Then in a few words the author of the article sketches what must have been a romantic rush to save a world cause.

"Mr. Weizmann was fitted out with the necessary papers to speed him through France and Spain, and had to make the trip from Cherbourg to Gibraltar in automobiles. At Gibraltar he found the Constantinople Em-

bassy interpreter also awaiting Mr. Morgenthau, but the interpreter was not there to stop Mr. Morgenthau. The interpreter expected to embark on the same steamer and go on to Egypt with the commission.

#### Three Jews Control Situation

"At Gibraltar was waiting also Mr. Weil, who represented the French Government and had been sent to arrange the details of Mr. Morgenthau's plan from the French point of view. Naturally, if Mr. Morgenthau should discuss terms with Enver Pasha, he would want to know what the French were demanding or willing to concede. Mr. Weil was a Hebrew who had been director of the Government tobacco monopoly at Constantinople. It has been figured out that Mr. Morgenthau, Mr. Weizmann and Mr. Weil, all Jews, representing the United States, Great Britain and France, respectively, must have used the German language in their conference at Gibraltar, because it was the only language that they had in common, Mr. Weil not knowing English and Mr. Morgenthau not being familiar with French.

"Just what arguments Dr. Weizmann used in his talks with Mr. Morgenthau upon the arrival of the latter at Gibraltar, it is not easy to conjecture; because Mr. Morgenthau was not at all favourably disposed toward Zionism, and the possibility of his plan's interfering with the formation of a Jewish State in Palestine would not impress him greatly. It is said that Mr. Weizmann first obtained the aid of Major Frankfurter, who is an ardent Zionist, and that then the two of them succeeded in dissuading Mr. Morgenthau from continuing with his project."

#### HEREAFTER

There is small merit in being willing to die; it seems almost sinful in good man to wish it when the world needs him here so much. It is weak and unmanly to be always looking and sighing voluptuously for that. But it is of great comfort to have in your soul a sure trust in immortality, of great value here and now to anticipate Time and live today the eternal life. That we may all do. The joys of Heaven will begin as soon as we attain the character of Heaven and do its duties. That may begin to-day. It is everlasting life to know God—to have His Spirit dwelling in you—yourself with Him. Try that, and prove its worth. Justice, usefulness, wisdom, religion, love are the best things we hope for in Heaven. Try them on—they will fit you here not less becomingly. Think no outline of goodness too great. Men will not pay you—God will pay you now, pay you hereafter and forever.—THEODORE PARKER.



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which was founded in 1901 by the Fifth Zionist Congress for the purpose of acquiring land in Palestine as the inalienable property of the Jewish people.

(Isaiah Chap. 61, v. 4).—"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

### Remember the Jewish National Fund in your Last Will and Testament.

For literature and information, apply to the Honorary Secretary, Jewish National Fund Commission for China, 52, Avenue Road and 9, Jinkee Road.

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(Continued from page 20.)  
 existed in every Jewish town for many years past to enable Jews to carry on the Sabbath). A rule was introduced, that all the Jews residing in the war zone are to be deported within a few hours' notice. Thus in a time when railway cars were of the greatest importance for transportation of troops and munition, thousands of freight cars were packed with "alien" subjects, food or even water was denied, soldiers were guarding the trains to prevent outside help to these "criminals." These wagons became a regular nest of typhoid-fever and other contagious diseases, and no governor would allow refugees to land in his district. The death-train travelled for months traversing Russia. . . Thousands of them died on their way, many became insane, parents were separated from their baby-children and were lost for ever. . . The heart-breaking scenes of "departures" were beyond any imagination or description. Peaceful people who reside there for decades were thrown like herings leaving behind all their belongings to the mercy of hordes of marauders and hooligans for plunder. . . a world crying crime which has no equal in the entire history!

The above horrors are but a brief glimpse of what really happened there and it is not the intention of this article to encroach upon the rights of history. The future historian will shrink with fright when detailing that chapter of the martyrdom of Russian Jewry!

However bitter the life of the Jews was made, there existed one ray of hope, viz. all the butcheries, pogroms and cruelties were instigated by the autocratic Government alone, to whom Jewish blood was to play the role of an extinguisher of the fire of the revolution. It was well known, that practically all the anti-Semites were hirelings of the despotic Throne. The Russian masses were not yet infected by this disease, contrary to the anti-Semitism abroad which converged from the masses ascending towards the higher or ruling classes. The Russian nation did not show any signs of Jew-hatred. Now and then the Liberals were voicing their protests and indignation against the atrocities of the malicious Government towards the Jews. The Socialists being opposed to the Government were *de facto* also sympathising with the suffering Jews. Thus the Jews joined hands with the Liberals against the common foe—the despotic clique of the Government who lately, especially during the great war, was no more in control of the country but was rolling downwards, like a dead corpse by inertia, towards the precipice, its days being numbered.

*Tempora mutantur et nos mutamur in illis.* "Time changes and we change together with it." The long expected day came at last. . . The beginning of 1917 brought about the downfall of Bastille of Russian absolutism for ever. The most oppressed nation

was the first to feel the enlightenment. There was no end to the rejoicings of the Jews, to whom after many decades of blind oppression elementary rights of citizenship were granted and the "Kromye Yevreyev" was done away with. The Russian Jewry was about to dry up its tears of blood, heal the wounds sustained from the Romanoff's reign and turn a new page of history. But the optimistic expectations with which the Jews welcomed the new order were doomed to a bitter disappointment. By virtue of the then-in-power Kerensky Government which failed to understand the real cause of the Romanoff overthrow, attempted to continue the unpopular war, (as nobody could give an account what Russia was fighting for). The Bolsheviks took advantage of that unpardonable shortsightedness of the Men-in-Power and overthrew them. During the eight months of Kerenskys reign there existed an absolute freedom of press, speech etc., but yet not even symptoms of anti-Semitism were noticed. It appeared as though this disease was buried for ever, as far as Russia was concerned. But alas! It was only a calm before the severest gale ever seen.

The first anti-semitic rumours began when the Bolsheviks gained control over the army and decided to conclude peace with Germany. The termination of war was the greatest desire of the whole nation except the liberals and "Intelligentsia," who were intoxicated with pan-slav motives as to the Dardanelles, Galicia etc. The anti-patriotic policy of the Bolsheviks was explained by the liberals and "Intelligentsia," as being due to the influence of non-Russian Jews. The more the Bolsheviks gained ground the greater grew the anti-Semitic wave among the city folks and "Intelligentsia." The dis-appointment of the peasantry, middle classes and a great part of the working classes with the Bolshevism brought about an unsurpassed tide of anti-Semitism. The "moujiks" (peasants) and middle classes could find no better scape-goat for the miseries inflicted on them by the Bolshevism than the Jews. The anti-Semitism became a national disease, a mass-craze. The disease affected the best minds of Russia like Nabokoff, Milukoff etc.

A new wave of pogrom which was marked by their extreme brutality and violence swept throughout Russia. The grand-children of John the Terrible gave full swing to the murderous and brutal passion in which the Slavonic race has distinguished itself in the past. Murderers and cut-throats of Serbian, Czechish, Bulgarian and other Slavonic nations combined with their elder brother-in-blood into one effort of exterminating the Jews. Over two hundred thousand killed, six hundred thousand orphans, fifteen thousand women dishonoured, thousands insane and crippled, millions of homes devastated—such was

the result of that wave. The various reigns of Donikin, Wrangel, Balahovich, Petlura, Yudenich etc. were\* nothing more than a long chain of pogroms and world crying crimes. Even the Soviets are having the hardest job to check the Slavonic murderous passion against the Jews. We know of pogroms committed by General Budenny's cossaks (Red army) and many other marauders. The Soviets are too weak to cope with that national craze in Russia. A few specimen of Slavonic barbarity has been exhibited in the Far East by Baron Ungern, Sypilo, Ataman Semenov and Kalmykoff in Urga, Chita and Dauria, where human beings were tortured by these brutes in the most cruel manner ever recorded. The blood freezes in the veins to read the details which are now being exposed.

The allied intervention did not bring the desired consequence. It only resulted in strengthening the Bolsheviks' position and hundreds of thousands of Russian Liberals or moderate Socialists were forced to wrasp the . . . wandering stick and flee to escape execution. Not less than three million Russian refugees are "enjoying" shelter abroad, in exile. Most of them belong to the brains of former Russia: Hundreds of University professors, thousands of Scientists, Doctors, Lawyers, Engineers, Artists, Painters, Novelists, Poets, Composers and Musicians. The entire Russian aristocracy and former officials of highest rank as well as all the anti-Semites of Tsarist Russia are also among the exiled. All undergo great hardships to keep body and soul together. It is common to meet in Paris, London or in many other large cities servants, porters or coachmen who belong to the highest nobility. The "exile" which is becoming a lasting one has brought about a change in the "hospitality." The hosts are becoming sick of the "guests" and the latter begin to feel what exile means. Every Government is trying to get rid of them. A tendency of "kromye russkikh" (except Russians) is everywhere. A Russian is denied entrance into certain countries, his money is valueless, his name is synonymous with disgrace and shame; he is ignored in business and politics and will become in time a scare-crow to represent frightfulness. They became the "International Jews," which are despised and hated by the whole world! Now they perceive the "finger of God" in the "measure for measure" calamities they are made to suffer and a new air of repentance for the past acts towards the Jews is felt. The great tragedy and misery which the Russian nation has undergone during the last three years has taught them a bitter lesson. Now they are coming to the conclusion, that the continued stirring of hatred and pogroms will not restore Russia,

that butcheries develop abnormal instincts of brutality, demoralises the whole nation and increases the anarchy. Not only the Liberals but also the leaders and corner-stones of the past anti-Semitism confess openly the great crime committed by them against the Jews. The heavy blows of punishment have opened their eyes and convinced them how anti-Semitism is the greatest danger to

Russia's future. All of them condemn it now not only from humanitarian, but also from a Russian patriotic point of view. We may hope, that this will lead to a complete disappearance of this hydra of whatever form in Russia when life will become again normal and gradually vanish from other countries like Rumania and Poland, especially, where this hatred is still at large.

Written for ISRAEL'S MESSENGER.

## THE JEW AND THE CHRISTIAN.

By EDWARD S. LITTLE

If one gets down to bedrock there is after all not much difference between the Jew and the Christian. They both have the same hopes and aspirations: they are possessed of the same weaknesses.

In the last 2,000 years history shows the Jew has had the worst of it. He has been most disgracefully handled by so-called Christians. He has had less than justice meted out to him.—It appears the world is now awakening to that fact and an attempt is being made at the long last to put matters on a proper footing and to recognise the Jews' just claim.

The Zionist Movement should receive every assistance not only from Jews but from everyone else. It is the Jew and no one else who has the slightest rights to Palestine. The Jews are a race, which has persisted in spite of thousands of attempts to wipe it out, and it is a religion, and now it has every right to be again a Nation.

I am glad the British Empire has spoken with no uncertain voice and I am convinced America can be relied upon to second the efforts to make the Jews again a sovereign independent nation in Palestine. It is a foregone conclusion they will make a success of it. The nation is certain to be wealthy, highly organized and brilliantly intellectual. It will exert a powerful influence upon the entire world.

The Jew in his day has been intolerant and so has the Christian. Surely a brighter prospect will soon dawn when all will recognize the rights of others. The Christians owe much to the Jews, indeed religiously everything. Their Founder was a Jew, their Bible is the Jewish Bible. In all the matters of the Old Testament it is the Bible of both and Christian. The Jews must be proud of their compatriot Jesus and the wonderful life He led; his teachings must influence them if not in quite the same way.

The Jew and the Christian part company in their regard of Jesus. The Jew sees in him an illustrious fellow countryman, a great teacher and a good man. The Christian sees him as the promised Messiah of the Jewish Scriptures and the Redeemer of the world.

If it be true that the Messiah looked for or about to appear on earth according to their prophecies then the Christian is in complete agreement but differing in looking for the return of Jesus as their Messiah, the controversy between the two views will soon be dissolved.

When the Messiah comes the Jew will point to him and say that it is my Messiah but the Christian will do the same and say that it is also my Messiah and the two will unite in rendering homage and service to the Wonderful Being. The Jew and the Christian will in him become one.

## JEWISH RECREATION CLUB

### Footballers Attend Annual Meeting

The annual general meeting of the Jewish Recreation Club was held on the 26th October at the Shanghai Jewish School, No. 43/4 Whangpoo Road. There was a fairly good attendance, Mr. J. B. Katz taking the chair, with Mr. H. Whitgob acting as Secretary.

The following were elected as officers for the ensuing year:—Captain, Mr. J. B. Katz; Vice-captain, Mr. C. Fuxsman; Hon. Treasurer, Mr. D. Abraham; Hon. Secretary, Mr. H. Whitgob; Committee, Messrs. S. Sacciat, H. Fiecht, R. J. Moalem and M. Sternberg.

It was decided to enter a team in the Second Division of the Football League. The subscription rate was raised from \$3 per season to \$1 a month in order to meet the heavy

demands of current expenses. Furthermore, a blue sweater was suggested and adopted as the Club's new colours.

It was very much regretted that, owing to the Association not allowing any League matches to be played on Sundays, the Club was unable to accept the suggestion to play off all its League games on those days only. Messrs. L. Greenberg and D. Abraham have each kindly presented a football.

The meeting was brought to a close with a vote of thanks to the chairman.

## JEWISH CHESS PRODIGY A FRIEND OF CHARLIE CHAPLIN



SAMMY REIZEWSKI, "the little nine year old chess prodigy, has recently formed a 'friendship with CHARLIE CHAPLIN while staying at Los Angeles. SAMMY spent his playtime at the studio of the famous Jewish movie comedian. The two became intensely interested in each other. CHAPLIN attended the last public exhibition given by SAMMY in Los Angeles. SAMMY is studying the Tolstaid with his uncle with whom he intends to stay for a few years.

## TRAGICAL PLIGHT OF THE UKRAINE JEWS

*World-Wide Relief Needed To Avert National Calamity*

We are in receipt of the following letter from the Federation of Ukrainian Jews which is self-explanatory. We refer to it in our editorial page:—

DEAR SIR:—I beg to acknowledge receipt of your communication of July 28th, with enclosed draft for £50, being sum raised locally for the benefit of the Ukrainian pogrom victims. Here with please find official receipt.

Will you please express to the local donors the appreciation of my Committee for their contributions?

The Executive Committee are very anxious to point out to the Jews in China the problem of immense proportion which is confronting the Jewish people. Thousands upon thousands of our unhappy brethren and sisters in the pogrom sections of the Ukraine and the famine areas of Russia are escaping into the surrounding countries already suffering from overcrowding. The plight of these large groups of refugees is very pitiable and calls for organised help from Jews in happier countries.—There is also the problem of succouring the 600,000 homeless children in the Ukraine (150,000 of whom have been made orphans by the massacres and pogroms) and of saving them for Judaism. The vitality of Ukrainian Jewry has almost been destroyed and vast efforts must be made to reconstruct Jewish industrial and communal life.

My Committee feels that the Jewish residents in China would not like to stand aside at such an important moment but would desire to give effective expression of their interest in this sacred work.—I am, therefore, directed to request you to organise a local relief fund for the purpose of raising large sums of money for the purchase of necessities for our unhappy brethren in the pogrom and famine areas.—I feel sure that once the interest of the Jewish communities in China is aroused, large contributions will be made towards the alleviation of distress among the Jewish people of Russia.—Jewish communities in South Africa, Australia, New Zealand Canada and other far-away centres have already risen to the occasion

and it is incumbent upon the Jews in China to do their utmost in this tragic hour.—It would therefore be advisable that you initiate a campaign for the collection of funds, so that you may be in a position to cable us a large sum of money. Appeals for help are reaching us from every part in Eastern Europe, and these should be answered by you also.—The annual conference of this Federation which will be held in London on September 25th, will deal with the whole situation confronting the Jewish people. Reports will be submitted upon the actual conditions of our brethren in the devastated areas, and relief plans will be adopted to ameliorate their position.

I am instructed to invite you to appoint delegates to represent your community at this Conference and you will be unable to send your own colleagues, you are empowered to extend mandates to residents in this country to represent you.

I shall be glad if you would kindly inform me by cable of the names and address of your delegates.

Trusting that this communication will lead to the establishment of a Chinese Jewish relief fund to cooperate with us in our work.

I remain,

ON BEHALF OF THE EXECUTIVE COMMITTEE

Yours faithfully,  
A. M. KAIZER,  
Secretary.

LONDON, 18th August, 1921.

"A BIRD IN HAND," ETC.

Viceroys, like kings and other exalted personages, we read, rarely carry any ready money about with them. Recently Lord Reading, the new Viceroy of India, was playing bridge and won two rupees from the General commanding the northern division. "Shall I write you a cheque for it, your Excellency?" asked the General. "No, give it to me, for goodness' sake," said Lord Reading. "It will be the first real cash I've been allowed to handle for myself since I came to this country, and I've been here nearly two months." Perhaps, too, His Excellency finds it as difficult to "collect on his cheques" as lumber folk do!

## OUR JERUSALEM LETTER

[From Our Own Correspondent.]

JERUSALEM, 30th Sept., 1921.

### Land Purchase

It is officially announced that the Zionist Commission has purchased a large tract of land in Galilee from the Greek Patriarch for £260,000. This has given great satisfaction and is everywhere regarded as a great forward step in the re-building of Eretz Yisrael as the Jewish Homeland.

### New Ice-Factory In Jerusalem

Two Jews named Benharon and Buterman have started a large ice-factory in Jerusalem, 3,000 kilos of ice per day. A soda-water factory run in conjunction with it sends out 20,000 bottles daily. Previously, there was only one ice-factory in Jerusalem. In consequence of the opening of the new factory, the price of ice per block (12 kilos) has fallen from 25 to 10 piasters. The decrease made itself immediately apparent, because the people of Jerusalem, especially the fishermen, use a large quantity of ice. The factory employs only Jewish workers.

### To The Opponents Of Zionist Immigration

At the Jerusalem *El Salam* of 27 July, an article signed "A Moslem Zionist" of Jenin has been published, addressed to those who are opposed to Jewish immigration into Palestine. *Inter alia* he says:—

Yesterday you said one thing and today you say another. You used to look upon the Zionist immigration favourably, as a matter which does no harm to your country and its interests and now you kick up a row about the great harm of the immigration. You are like the young tree which bends and moves according to the wind.

You shouted and still shout, you cried out and still cry out aloud, about the danger of the Zionist Immigration, that alleged danger, which was generated only in your brain and ripened only in your mind. You hid the truth and advised falsehood as your weapon, to the detriment of the fatherland and its true interests.

You know the truth in your hearts and conceal it under your tongue for private reasons. Know then, that Allah knows all secrets and we know already the whole truth. Leave us alone, then, and do not seek us to assist your private aims.

And you leaders of Zionism, know that we are at one with you, in your aims and we are in perfect accord with you. We know already the ideal to which you aspire and we understand that it is for the benefit of our progress and happiness. We wish you a happy life with us together. Do not wonder at the outcry of those who have no other object but to obtain your money by their force relying upon us. Extend to us the hand of affection and we shall accept with open arms. Let us work together for the happiness of the country and its fortune, while our hands are outstretched together and Allah's hand will support us.

### New Immigrants Arrive

Immigration into Palestine has been resumed. The first group to arrive after the removal of the embargo consisted of 106 persons, who arrived at Haifa from Trieste and Alexandria. Every precaution against disturbances had been taken. Even the refusal of the boatmen to covey the immigrants ashore did not give rise to any anxiety. The harbour master had arranged for the use of the Government tenders and lighters. The whole was carried out under the supervision of the Governor and Dr. Eder, of the Zionist Commission. The latter took charge of the immigrants and led the first party that landed to the immigrants' home. Within an hour all had landed, happy and content to arrive in Eretz Israel, where we hope they will soon forget their sufferings in the Galuth.

### The Wailing Wall

A very regrettable event occurred last week near the Wailing Wall.

While some pious Jews went down during the evening to pray at the Wailing Wall some Arabs began to throw stones at them and one of the Jews was wounded in the head. The others had to run away. We think that all Holy places ought to be most respected and if the Arabs ask that their Holy Places be respected they must respect those of the Jews as well. Of course it is not the question of making the Arab nation responsible for what some street boys have done but it is the duty of the different Arabic Committees and especially of the Islamo-Christian Association which is so quick to make a state question of the slightest thing done by a Jew however irresponsible he might be, and to come to the Government with protests for the most insignificant happening, to take care and see that their own co-religionists should respect the Jewish Holy place and not hinder the liberty of a Jew who desires to wait at the ancient Wall.

## AN OPEN LETTER TO MONS. RAYMOND POINCAIRE

*S'Fardic Jews In Palestine Correct The Statement Of The  
Ex-President Of France*

The Society of the Sephardic Jews in Palestine has published an open letter to Mons. Poincaire, the French ex-President, protesting against his statement recently made in the *Matin*, that the Spanish Jews in Palestine were opponents of Zionism. It is not to be wondered at that the French people are so woefully misinformed about the attitude of Jews *vis a vis* their National Homeland, when we take into consideration the plots and the intrigues conducted by that arch-traitor, Sylvain Levi, the head of the Alliance Israelite in Paris. We hope that a perusal of the open letter addressed to Mons. Poincaire will convince the latter that the attitude of world-Jewry towards Zionism is perfectly sane and sound and that the traitors and the renegades emanating from within are totally discounted and discredited by the whole House of Israel. The open letter follows:—

Sir, We have read several times in the newspapers your views on the Zionist question. We do not intend herewith to enter into a discussion with you on this subject. We merely want to draw your attention to one point, namely, that by declaring the Sephardic Jews to be opponents of Zionism, you have offended a great majority of the world Jewry in their most sacred feelings.

Sir, it may be that a few people have written to you—but nevertheless we do not understand what connection there can be between Sephardic Jews in Palestine and the former French President nor do we understand in what way you have found out that they are Sephardic Jews. What would you think of Frenchmen who would write against the French people and its aspiration? Would you not call them traitors?

Is it from such a class of people that you draw your proofs that Sephardic Jewry is against Zionism? You are greatly mistaken. The Sephardic Jewry in Palestine was the first to establish the solid basis upon which Jewish nationality was founded. It was the Sephardic Jewry that has withstood so much misery for the sake of their country in order to keep alive the link of continuity of the Jewish settlement.

We, Sephardic Jews, natives of Palestine are as one with the world Zionist Organization. We support strongly its aspirations, which are also our aspirations, and which have resulted in the San Remo decision.

We are confident that the French Republic, mother of freedom, which has endorsed the promise made by the powers to restore the Jews to

Palestine, will fulfill its promise and help to establish the Jewish National Home.  
COMMITTEE OF THE SEPHARDIC COMMUNITY.

## NATIONALISM

The letter from our correspondent: "Optecon" to-day raises a number of interesting reflections. Incidentally he suggests a view of Shanghai that is decidedly novel. The old idea of coming to China for ten or fifteen years and then retiring with a fortune has had to give way to inexorable fact. Fortunes are not so easily come by nowadays, and for hundreds, even for thousands, Shanghai is all the home that they will ever know. But to deduce from this that Shanghai shall stand for them as a new nation or rather combination of all nations, in which loyalty to the land of our ancestors gives way to the ideal of internationalism, is going rather far and will not meet with many supporters. Internationalism as a creed had more supporters before the war than it has now. It has further been tarnished by the detestable and deadly teachings of Bolshevism. And the general feeling is surely that, the less chance we see of going back to live in the home land, the more emphatically we should bring up the younger generation to learn and never to forget the things which their fathers associate with the name of their country. Internationalism is all very well in theory but in practice it tends to flabbiness. The converse of course may lead to chauvinism of the "Deutschland uber alles" order; but the world has had a lesson in that sufficient to keep patriotic feeling within the limits of what is proper and useful.—*The North-China Daily News.*

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## SOCIAL AND PERSONAL

CONDUCTED BY BEN AMI

CHEV. TOLEDANO, a prominent member of the local Jewish Community left for Canada last month. His many friends will regret to hear that he has been ordered away by his doctor for a serious breakdown in health. CHEV. TOLEDANO expects to be away for about six months. We wish him complete recovery of health — *Yashah shalom* — and a speedy return to Shanghai.

Amongst the passengers who arrived in Shanghai last month from Hongkong on the *Empress of Russia*, were, SIR ELLIS KADOORIE, MR. and MRS. D. M. NISSIM, MR. C. S. GORAY, MISS M. HOWARD, and MR. and MRS. E. ABRAHAM.

MR. J. EZRA left for San Francisco last month on a business trip. He will be represented here by Mr. D. BREST.

MR. SHALOM YAHYA left for San Francisco last month and will probably return with his wife and children next year. His Firm Messrs. SHALOM TRADING Co. which he has established here recently will be controlled by MR. M. H. ABRAHAM.

A reward is offered by MR. E. NAVEX for any information leading to the arrest of the thief who stole \$2,500 worth of jewels from his room at the Kalev Hotel last month.

MR. and MRS. A. E. MOSES were heartily congratulated on the occasion of their second son DAVID CYRIL, reading the *Seliboth shel Shaloth* on Yom Kipur at the Ohel-Rachel Synagogue. Young Moses is about 15 years of age and his reading and *nigunim* proves that he is well grounded in Hebrew. Another young man of 16 summers, SAMUEL MOSES PERRY also intoned beautifully the *Seliboth shel Musaf* and his aunt MISS PERRY, B.A., received the congratulations of well-wishers and friends alike on the occasion. The thanks of the Community are due to MR. A. E. MOSES, the Hon. Secretary of the Synagogue for appropriating the reading of Maftir to the young men and thereby arousing in them a genuine feeling of interest in our synagogal services. Such steps are highly commendable and should be strongly encouraged in future.

MR. H. S. SOMEKH has arrived from Egypt to join the Firm of Messrs. B. A. SOMEKH & Co.

MR. J. J. JUDAH presented a beautifully embroidered white curtain to the Ohel-Rachel Synagogue. MR. JUDAH is a member of the Committee of the latter *Beth Hakeneseth*.

MR. J. R. ELIAS returned from Wei Hai Wei last month after being absent from Shanghai for nearly five months.

Amongst the local Jewish residents who contributed generously towards the Shanghai American School drive, were, MR. JACK SPUNT Taels 1,000.00; MRS. A. B. ROSENFELD, \$1,000.00; MR. A. B. ROSENFELD, Taels 2,000.00; MR. WM. KATZ, Taels 500.00; SIR ELLIS KADOORIE, Taels 200.00; MR. EDWARD I. EZRA, Taels 1,000.00 and MR. ELLIS I. EZRA, Taels 120.

RABBI and MRS. W. HIRSCH were "At Home" on Sunday the 9th September to the members of their Congregation. There was a very large gathering and the occasion was rendered more interesting when RABBI HIRSCH in a few well-chosen words presented the diploma of the Golden Book of the Jewish National Fund to the following distinguished members of our Community, namely, MR. and MRS. D. E. J. ABRAHAM, MR. and MRS. S. J. SOLOMON and MISS MIRIAM SOLOMON.

MR. and MRS. M. NISSIM announce the engagement of their eldest son NISSIM to MISS FLORA REUBEN, niece of MR. and MRS. SALIM S. DAVID. Congratulations!

MR. SHERURY S. PERRY presented a beautifully embroidered green curtain to the Ohel-Rachel Synagogue in memory of his late revered mother.

MR. and MRS. J. I. JACOB were at "At Home" on *Simhath Torah* day in celebration of the reading of Maftir by their son DAVID at the Shearith Israel Synagogue.

MR. S. A. HARDOON has, we are informed, purchased from the French Fathers Lot No. 384 which borders on Nanking, Chihli, and Kjiukiang Roads. The piece contains about seven mow and was purchased for \$100,000 a mow.

PROF. DR. ALBERT EINSTEIN is expected to visit Japan next spring. We hope that an invitation will be extended to this distinguished scientist to visit Shanghai.

MR. and MRS. EDWARD I. EZRA and their two sons returned to Shanghai last week from Japan where they had been holidaying.

MR. J. DELBOURGO left for London and the *s.s. Sardinia* on the 25th October.

MR. R. S. JUDAH and her children have arrived here from Hongkong on a short furlough.

MR. and MRS. I. SILBERMAN announce the engagement of their son AUGUSTE to MISS FANNY ESKREIS of Vienna. MR. SILBERMAN, jr., left Shanghai last month for the latter port and after his wedding there he is expected to return in March next.

The marriage of Miss ROSE SILBERMAN daughter of MR. and MRS. I. SILBERMAN with MR. MAX FRIEDMAN will be solemnised next month at the Ohel-Rachel Synagogue.

MR. MATRICE SIMONS expects to leave this month for San Francisco to meet his wife and children, after which they will all proceed to New York where they intend to make their future home.

MR. DARIO BERAHA has been authorized to sign the Firm of Messrs. M. BERAHA per procuration.

MR. HARRY LANDAU, the eldest son of MR. and MRS. A. LANDAU left for San Francisco to enter a California University to complete his studies in commercial courses.

MR. SIMON A. LEVY has returned to Shanghai from England and was warmly greeted by the members of the local Jewish Community.

The marriage of MR. DAVID ABRAHAM (*Yeh Hahkham Abraham*) with MISS NAHAMA ABRAHAM MOSES NAER will take place next month. MISS NAER received her education in Jerusalem and speaks Hebrew fluently.

MR. I. COHEN, Manager of Messrs. STAR RIGSHA Co. is leaving for Constantinople on the 17th instant. MR. COHEN will return to Shanghai with his wife and children in spring next year. MR. COHEN will be greatly missed by his numerous friends who wish him *Yerech shalom* and a quick return to Shanghai.

The Jewish Girls' Club gave a tea dance at Astor House on Sunday the 6th instant and over 300 members of our Community were present. A very enjoyable evening was spent.

The Young Men Hebrew Association has been successfully formed and is now located at Jinkee Road. About 50 members were enrolled.

Mr. JOSEPH SAMUEL has arrived from Aden to join the Firm of Messrs. SHALOM TRADING Co. ...

Mr. E. NAVON has decided to remain here till January next ere he leaves for Antwerp.

## CORRESPONDENCE

### ZIONISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—Thrilled by the perusal of the High Commissioner's report on the results of his first year's service as representative of the government of Great Britain in the Holy Land I venture to send you some excerpts from the Dialogues of Justin martyr in the second century, and from the late Dean of Gloucester's valuable work entitled "The Early Christians in Rome," published in October 1910 just seven years before the ever-memorable Balfour declaration of November, 1917.

Dean Spence Jones, alas, died in 1917, so did not live to see the day. He was a profound Hebrew scholar, and always intensely interested in the Jewish People, whom he warmly admired and in whose glorious future he firmly believed.

As the *Scout Press* of October 20th, comments sympathetically on the New Year number of ISRAEL'S MESSENGER saying that "it will appeal to many of the Japanese who have hitherto been indifferent to or know little of the Zionist movement" I am sure that the facts concerning the probable influence of the Jewish Talmud on the Mahayana Scriptures in the Far East which I have added to the Dean's statements will naturally appeal to thinkers in that great nation now the leading Power in Asia.

I am, etc.,

A GENTILE ZIONIST

### HOW JEWISH IDEAS ARE PILFERED

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—Referring to Mr. J. Joseph's letter in your last issue proving the plagiarism of Jesus by tracing the "check moral" to Lamentations Ch. 3, verse 30, I should like to take this opportunity to state "another more striking instance in the Bible where the prophet not only advises "to give his cheek to him that smitten him" (Isaiah) in Ch. 50, verse 6 says: "My back I gave up to the smiters and my cheeks to those that plucked up the hair; my face I hid not from abuse and spitting." The verse in Lamentations is after all a pure recommendation to others, which are natural under the depressing spirit of the circumstances, while the Isaiah verse is a fact, which

the prophet actually underwent with his own cheeks.

The following is another specimen how Jesus is credited with the most popular and important commands of the Bible.

The great Russian Philosopher and Writer Count Leo Tolstoy, who is adored by his followers as the true adherent of Jesus, and who had a good knowledge of the Bible and even the Talmud (as can be seen from his aphorisms), makes the following conclusion to his famous "Kreutzer Sonata":

"Keep the Sabbath, circumsise yourselves, do not steal, do not drink intoxicating beverages—do not kill, give one tenth of thy land to the poor, wash yourselves, pray to the Lord five times

daily etc.—are the teachings of the Buddhist, Mahomedan, Moslem and other religions "Love Good with all your heart, soul and might, love your friend like yourself, be as perfect as your Heavenly Father"—are the teachings of Christ."

To make such a statement which is nothing else but a true copy from the Bible text in Deuterion, VI, Leviticus XIX/18 and many other passages in the Bible is more than bold from a man even like Tolstoy. A famous Rabbi in Russia pointed it out once to the author who promised to have it corrected in the next issue but he never did.

I am, etc.,

JAMES L. FAHLEN,  
Shanghai, 1st November, 1921.

## TRAGIC PLIGHT OF THE JEWS IN UKRAINE

Important Meeting Held

### PROPOSAL TO ADOPT ORPHANS MEETS WITH APPROVAL

משע יתומים

A meeting of members of the local Jewish Community took place on Wednesday, the 2nd instant, at 5.30 p.m., at the Jewish Club, to consider ways and means to raise a large sum for the aid of the 600,000 fatherless and destitute Jewish children, who were reduced to a pitiful condition by the war and the many pogroms, and who are threatened with extinction if timely assistance is not forthcoming. There was a very large attendance of sympathisers at the meeting, at which Rabbi W. HIRSCH, R.A., presided.

The CHAIRMAN, in addressing the meeting, pointed out the gravity of the situation and the urgent necessity of alleviating the appalling miseries to which their people were now subjected. The Jews of South Africa, Canada and Australia, had adopted many of these helpless orphans, and their example was being followed in England and America. The Jews of Shanghai could not and should not stand aside and look on indifferently at the unpeppable miseries that had befallen more than half of the Jewish population residing in the disturbed areas of Europe. They must take their part in the work of rescue, which had been carried on by other Jewish communities for the last five years with heroic courage and self-sacrifice.

Mr. N. E. B. EZRA referred to the appeal which reached him from the headquarters of the Relief Organiza-

tion, which is published elsewhere in this issue. He emphasised the need of a local organisation to cope with the gigantic task that awaited them. It was not a question of raising a small sum or a large sum. The question before them was that the orphan boys and girls should receive fatherly and motherly interest and those who had the means to adopt them either by bringing them to Shanghai or maintain them elsewhere. The best course would be to remove them to Palestine where they could be brought up in a thoroughly Jewish atmosphere free from pogroms, persecution and outrages.

Mr. GEORGE E. SOKOLSKY delivered an impassioned speech recalling the massacres of Jews in the olden times and contrasting them with the present fendish methods perpetrated by the Ukraine mobs and hooligans. He urged upon all to give lavishly of their means to the survivors of the pogroms and endeavour to alleviate their sufferings which were most appalling and indescribable.

Mr. A. RYWO spoke in Yiddish and made a stirring appeal for funds. His address created a sad but powerful impression upon all those who followed him in his touching description of the plight of the sufferers.

A committee was elected consisting of Rabbi W. HIRSCH, D. RADOMINSKY, N. E. B. EZRA, GEORGE E. SOKOLSKY, Mrs. D. G. M. ARONSON,

SKY, Mrs. H. FINKELSTEIN, Dr. ROSENBERG, R. S. POLIAR, S. BURAK, and M. LIPKOVSKY.

It is anticipated that provisions for at least 50 orphans will be provided for by the local Jewish Community and maintained at the latter's expense.

With a vote of thanks to the chair, the meeting came to a close.

### PALESTINE WORTH WHAT IT COSTS

Under the above heading, the following letter was published in the *China Observer*, of the 29th October. The *Observer* is a weekly paper published in Shanghai and is edited by Mr. F. FARLANI, an Italian citizen.

Editor, THE CHINA OBSERVER.

SIR.—In your issue of the 22nd instant, on page 8, I notice some criticism in connection with what "mandates are like to cost Great Britain" and a passage from the report of Sir Herbert Samuel, the High Commissioner of Palestine. By way of showing disapproval of the latter's estimate of the cost the following comment is supplied to your readers:—

Over this absurd Palestine project the British taxpayer has to pay £500 per man to maintain a force of 5,000 troops, or £2,500,000 a year. And this at a time when thousands are starving in England as the result of unemployment and the man who won the war are vainly seeking for some occupation by which they can maintain life.

I may not desire to discuss the pros and cons of the "mandates" which Great Britain has accepted, but I cannot help saying that the attempts of the anti-waste to distort the facts are hardly likely to meet with universal approbation. Permit me to give your readers the following sane and lucid statement which appeared in *Palestine*, the organ of the British Palestine Committee, of the 20th August last:—

The cost of Palestine—nearer two millions than three—is a mere drop in the bucket of British national expenditure, that the expenditure if we cleared out of Palestine and repudiated the mandate would probably be increased rather than diminished, because if Palestine were left to itself it would fall into disorder, become a prey to French intrigue or Kemalist aggression, and so drive us to far greater military expenditure than the present cost military police, and finally, that in any case the garrison of Palestine is really part of the garrison of the Canal, and to that extent reduces the force that we should otherwise have to maintain for its protection.

It is always pleasant to give the two aspects of each and every case so that your readers may judge the pros and cons and form their own conclusions. What is good and fair should ever be our care. The fact of the matter is that the anti-waste obsessed with the idea of "saving" manage to do it on the basis of the Irishman's proverb, namely, that if a certain make of stove saves half the fuel, two stoves will save all the fuel and a third one would be clear profit.

Thinking you in anticipation for inserting this letter in your esteemed journal.

I am, etc.,

N. E. B. EZRA,  
Shanghai, 27th October, 1921.

## THE PASSION PLAY

The following letter was published in the *North-China Daily News*, of the 31st October last:—

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR.—I read with interest in your last issue the article on page 4, about the Passion Play to be given at Oberammergau next year, and no doubt it will again attract numerous visitors from all parts of the world.

May I be permitted to draw the attention of your readers of a Jewish view of it which was published in 1907? The work is entitled, "A Rabbi's Impression of the Oberammergau Passion Play" the author thereof being the Rev. Dr. Joseph Krauskopf, of Temple Keneseth Israel, Philadelphia. In language most reverent, and in argument most convincing, it establishes its contention that it was the Romans and not the Jews who crucified Jesus. The work has created a great impression everywhere and its popularity is attested by the exhaustion of five editions since its first appearance. It is indeed a scholarly treatise and reads like a novel. It should be widely read by those who are eager to learn the truth from the Jewish angle of vision. As Dr. Krauskopf truly says (p. 43) he has no desire to win anyone from Christianity, but he has the strongest desire to wean Christians from infidelity.

Scores of Christian and Jewish scholars have commended Dr. Krauskopf's work, amongst whom may be mentioned, Dr. Emanuel K. Sandberg, Dean of Yale Divinity School, Dr. Claude Montefiore, Dr. Isaac Funk, of Funk and Wagnalls Co., Publishers, New York, et al. Dr. Funk has sent the following note to Dr. Krauskopf:—

In your book I hear the heartiest wrong from a great people that has suffered untold wrongs, awful cruelty, and injustice, done in the name of Him whose life and words are to me the sweetest memory of all the past. Malice, cruelty, avarice, superstition, fanaticism—all masquerading under the name of Jesus, for all these centuries—struck these cruel blows.... Your book is most eloquent in style, very clear, and is to me the most interesting from cover to cover. Permit me to thank you for having written your book.

In commending the above work to your readers, which can be ordered direct from the author at G. S. I, I am animated by the hope that a great wrong of which the Jews are unjustly accused may be corrected and that in the words of Dr. Krauskopf (p. 133) "the follower of Christ be a Christian, Christian enough to be just, just enough to do justice to the Jew."

I am, etc.,

N. E. B. EZRA.  
Shanghai, 30th October, 1921.  
Our correspondent seems to have some suspicion of the Passion Play avowed of anti-Jewish propaganda. This avowedly is not so.—Ed.  
To the foregoing the following reply was sent but for some obvious reasons it was not published by our contemporary:—

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR.—In writing you my last letter I had not the least idea or suspicion in my mind that the "Passion Play avowed of anti-Jewish propaganda." But I cannot help saying that the play in itself produces and engenders, *malum odium*, a feeling of hatred and ill-will towards us which would be impossible to eradicate

from the minds of the masses. Dr. Krauskopf in his impression of the Play contributes a most thrilling chapter on the subject, from which I hope you will kindly permit me to give the following extracts, (page 31):—

"Up to the commencement of the Prelude I felt the keenest enjoyment in having come, in the strange sights I had seen, in the quaint and interesting people I had met. I have received to look at the play as a sight-seeer, not as a critic. I had thought I could derive myself, but I soon found I could not. I had made myself believe that I had come as a tourist, to look at the Passion Play as I might look at any other specific cultural performance. But I could not. The moment the play began, and the opening hymn was sung, and the opening lines were spoken, the tourist turned critic; the traveller, theologian; the cosmopolitan Jew. The moment the Prelude began to tell us that we are under the curse and wrath of God, and that atonement and salvation can be found in the blood of His incarnate Son; the moment the tableau of the expulsion of Adam and Eve was presented, and when immediately after another Prelude, Jesus made his appearance upon the stage, in that fateful entry of his into Jerusalem; and when the hatreds and conspiracies against him were set in motion, in which his brother Jews are represented in an infamous light, and in which the grossest violence is done to Jewish history and laws, to make the innocent Jew responsible for the Roman's guilt, to heap the blackest crimes upon the defenseless Jew so that the cruel Roman might be vindicated—perceived clearly that it was not for entertainment I had come, but for present discomfort and for future work. I had heard of the emotional and hysterical outbreaks on the part of some of the spectators at the sight of the outrages perpetrated against the Jesus of the Passion; I had heard that some had been so wrought up by the play as to become temporarily insane, and run about town haunted by wild and hallucinations, and I could readily understand why; and I could also imagine the kind of feelings against Jews that hundreds and thousands of these spectators would take home with them to all parts of Europe, and to distant land across the seas, as a souvenir of Oberammergau."

The foregoing needs no comments. It is enough to convince all your unbiased readers that the Play does lead to "anti-Jewish propaganda." Our hopes are the hopes expressed by Dr. Krauskopf in his moving appeal to his readers (p. 132):—

"It was a rainy day on which I witnessed the Oberammergau Passion Play. Down poured the rain upon the

N. LAZARUS

QUALIFIED OPTICIAN

By examination Fellow of  
the Worshipful Company of  
Spectacle Makers London  
Freeman of the City of  
London.

N. LAZARUS,

17 Nanking Road.

open stage, upon the performers, all forenoon, and during the greater part of the afternoon. At the moment of the crucifixion, however, when, according to the gospels, the sun should have withdrawn its light, when there should have been an eclipse, the sun burst forth in all its afternoon glory, shedding a golden radiance over the thousands of spectators, and over the country around.

"To me that seeming protest of nature against the defilement of the Jews on the stage of Oberammergau, was a prophecy, a prophecy that the storm that has raged over the thousand eight centuries long, and that has deluged him with torments of expatriation, expulsion, massacre, torture, degradation, prejudice, ostracism, will cease, that the sun of justice will burst forth at last, and, in the radiance of light, and in the beauty of truth, reveal the Jew to the world as having, eighteen centuries long, walked the way of the cross, as having been the real Suffering Messiah, as having been the real Saviour of Man."

I am, etc.

N. E. B. Ezra.

Shanghai, 31st October, 1921.

#### BRANDEIS MINORITY ZIONISTS TO ORGANIZE PALESTINE BANK

The Palestine Development Council, which was organized by the Brandeis minority Zionists after their rupture with the Zionist Organization of America, has decided to establish a Credit Union and Peoples' Bank in Palestine. The former object of forming a co-operative grocery society has been dropped. Beginning next week the Council will offer the preferred stock of the bank for sale on the open market.

These decisions were reached at a meeting of the Council, held on Sunday, September 18th, at the offices of Nathan Straus in the Aeolian Building, New York City. Judge Julian W. Mack presided and among those present were Justice Brandeis, Dr. Stephen S. Wise, Nathan Straus, Mrs. Mary Fels and Jacob de Haas, secretary of the Council.

In a statement issued after the meeting to a representative of the Jewish Telegraphic Agency, Mr. de Haas stated that "the Palestine Development Council which has been incorporated has caused to be organized, the Palestine Co-operative Company with a share capital of \$1,000,000, the major portion of the stock divided into \$10 and 5 per cent, preferred stock, which will be offered for sale beginning next week. The first quarter of a million dollars of the Company's capital will be devoted to the establishment of a Credit Union and Peoples' Bank in Palestine."

The larger part of the first quarter of a million dollars has already been collected and within a few weeks, Mr. Sol Rosenbloom of Pittsburgh, the treasurer of the Council, together with several of his associates, will leave for Palestine for the purpose of organizing the bank.



#### THE JEWISH NATIONAL FUND

Amount already acknowledged.....	\$ 769.54
Mrs. D. G. M. ARONOVSKY (Box collection) \$11.00	7.86
	768.40
Amount already acknowledged.....	£20.00
Mr. and Mrs. ALBERT COHEN.....	£20.00
Mr. and Mrs. SASSOON E. NISSIN.....	£20.00
	£60.00

#### THE DISARMAMENT CONFERENCE

##### Special Services In The Local Synagogues This Evening

The Conference on the Limitation of Armaments to be held at Washington to-morrow will be celebrated by special religious services in the local synagogues this evening before sunset.

At the Ohel-Rachel Synagogue Rabbi W. HITSCH, B. A., will preach on the subject and the services will be assisted by the Choir conducted by Mr. Jacob L. ENEMD. It is to be hoped that a very large attendance will mark the religious proceedings which are eventful in the history of the world. Universal disarmament will be a blessing to the world in general, but to the Jew, who has been the greatest sufferer during the Great War, and as a result of conditions following the war, it will be a two-fold blessing. Upon the result of the Conference the future civilization of the whole world hinges. Let us, therefore, hope and pray for its success for nothing is paramount to universal disarmament.

#### IMMIGRATION TO PALESTINE RESUMED

A subscriber to this journal from Radauti, Bucovina, writes to us under date of 9th September, as follows:—

Please discontinue sending me your journal to my present address, because I am leaving next week as a "Halutz" with a group of Halutzim for Palestine. On my arrival in the Holy Land, I shall send you my new address as well as my subscription to your journal.

L. KUNSTAAT.

#### BARON ROTHSCHILD RETIRES FROM TURF

Baron Henri Rothschild, head of the French branch of the famous family, who has announced his intention of selling his famous racing stable and retiring from the French turf, because he was outbid for the services of American horse trainer, Baron Rothschild is a physician, playwright and philanthropist. He is the grandson of Baron Nathaniel de Rothschild, founder of the well-known banking house.



of Baron Nathaniel de Rothschild, founder of the well-known banking house.

#### PALESTINE RESTORATION FUND

Amount already acknowledged.....	£6,750.10.0
Amount collected and remitted by the Palestine Association Kadimah in China to the Jewish Colonial Trust, London on the 3rd instant.....	110. 0.0
	£6,860.10.0
Amount already acknowledged.....	\$3,090. 0.0
Amount already acknowledged.....	\$5,897.15
	\$8,987.15
Amount already remitted as per statement in ISRAEL'S MESSENGER dated 2nd October, 1921.....	£6,495. 0.0
On the 28th September.....	6. 2.7
On the 11th November.....	17.10.0
	£6,518.12.7

It is hoped that all those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

The receipt of the following remittances were acknowledged by the Jewish Colonial Trust, Ltd., London:—

Amount already published in ISRAEL'S MESSENGER.....	£6,360. 0.0
On the 16th August.....	25. 0.0
On the 19th September.....	15. 0.0
	£6,400. 0.0

#### TOLERANCE—A JEWISH TRAIT

By Dr. Mendel Silber, Editor, "The Jewish Ledger," New Orleans, La.

When archaeologists assert that "tolerance is a strictly modern virtue," and that "the ancient peoples knew nothing of this quality," the assertion is only relatively true. Two exceptions must be made. In the first place, taking account of all so-called modern countries, there is perhaps as much intolerance to-day as there was in ancient times. Furthermore, among the peoples of ancient days there was at least one that not only knew this quality, but actually possessed it to an exceedingly marked degree. And that people was Israel. The spirit of tolerance (as has long ago been attested, and verified by distinguished scholars like Hugo, de Groot, Sedlon) of ancient Israel compares most favourably not only with that of contemporaneous nations, but also with the tolerance of the most peoples.

Thus, the Jew enunciated the sane and sound principle of religious tolerance as far back as the period of the Judges, when Joash told some heathen Baal worshippers of his time: "In Elohim but yoreh lo—if he be a god, let him contend for himself (Judges VI, 31).

Take, for example, the incident in the city of New York a couple of years ago, when a Presbyterian congregation raised a row because its church had been granted to the Jewish society for worship on the high holidays. And yet in a country and age that boast of having reached the zenith of religious toleration, has such a spirit ever been manifested on the part of the Jew? The Christian, it must be remembered also, can much better afford to be tolerant of Jewish worship than the Jew can of Christian prayers. The God of Israel is worshipped by both Jew and Christian. There can certainly be no harm to the Christian in allowing the Jew to pray to Him Whom the Christian himself adores. Without the Jewish deity the entire machinery of the Christian faith is shattered, while the Jew acknowledges no other God besides his own and would, therefore, have a much greater right to oppose Christian service in his own sanctuary. Yet there is no instance of such intolerance on the part of the Jew. Is it too much, then, to claim that Christianity will have to travel far before it acquires the tolerant spirit of the Jew?

We are writing this not because we feel any sympathy for our Jewish friends who might be deprived of the use of a church for worship. On the contrary, we think it well that this should happen to them. It

might perchance set them a-thinking about their folly of remaining indifferent to divine service all year long and then, at the eleventh hour, try to "make it all right" with their God by finding some church for a temporary place of worship. The Yom-Kippur Jew is not a pleasant object to contemplate, anyhow. But it is well to find in such incidents a basis of comparison between the Jewish and the Christian spirit of tolerance.

For this purpose it is not even necessary to dwell upon Christian intolerance of the Middle Ages, which all admit. We can afford to be so generous and more-than-fair as to compare modern Christianity with ancient Judaism. And what do we find? A Presbyterian congregation in New York City in the twentieth century objects to Jewish worship in its church; the Jewish congregation at Jerusalem thousands of years ago permitted any non-Jew to join in the Divine service and to bring offerings in the Temple. (Deuteronomy x, 18-19). Presbyterians of this age are disinclined to let Jewish prayers ascend in their edifice; King Solomon thousands of years ago prayed that the supplications of the "stranger who is not of Thy people Israel" may be heard and answered. (11 Chronicles, vi, 32-33)

Modern Christianity looks askance at the Jewish worshippers; ancient Israel had a "court of the Gentiles," in the Temple at Jerusalem for the worship of non-Jews (Ezra 6, 21; "Temples of the Jews" 1875)

But what need is there for multiplying proofs? Enough, we feel, has been said to show that in olden times, as to-day, the Jew has always been the most tolerant of other people's systems of belief and methods of worship. The only thing he was ever intolerant of, as he should be, was wrong practice, but in matters of faith, while taking his own religion seriously, he has at all times been tolerant, friendly and just to all other religions of mankind.

#### THE ARGUMENT OF NUMBERS

In these days when the talk of democracy is so general in all the civilized lands, certain consequences arising from the tribute paid to numbers are bound to follow. The idea that the doctrines and principles that receive the approval of the majority of the people are therefore right becomes fixed and determinate in the minds of a large proportion of the people. This theory is not limited to matters of politics. It is applied to other matters in which opinion and belief are deciding factors, especially to religion. We frequently read in

the polemics indulged in by the advocates of Christianity, the idea pronounced that as the majority of civilized people the world over are Christians the truth of Christianity is thereby ascertained, a testimonial which goes far to establish the absolute verity of its doctrines.

It may be freely conceded that the majority of people accounted civilized are nominally Christians. The Church statistics, as far as assumed membership is concerned, appear to bear out the correctness of this claim.

But whether it is correct or not it proves nothing as to the efficacy or inerrancy of Christianity; nor would it as to any other religion. It might be claimed with equal or even greater cogency that the fact that Judaism has continued in vital and vigorous operation for more than thirty-three centuries, in spite of the most disgraceful and disastrous persecutions, proves its validity. In fact, the way in which Judaism and its adherents have been treated by a heathen world made the chances of its survival about 100 to 1 under all ordinary circumstances and conditions. The tenacity of belief in a smaller number is quite as potent a factor in the determination of values as the numbers of those who actually declare their adherence to any particular faith.

About one-fourth of the population of the globe is made up of Christians, of whom are nominally identified with the Church in its numerous branches. These branches range from the ancient, historical orthodox denominations, the Roman Catholic and the Greek Catholics to the extreme liberal denominations such as the Unitarians and the Universalists. There are in England and America many hundreds of thousands of persons who are practically Unitarians in fact, although they do not affiliate with that or with any other religious denomination. The Jews form less than one per cent. of the population of the globe. On the basis of numbers, the chances of Judaism as entitled to the claim of validity would be hopeless. But the weakness of this claim of the decisiveness of numbers is manifested by the consideration that compared with the rest of mankind, the adherents of Christianity are in a hopeless minority. Of course, this consideration will be brushed aside by the contention that no other one religion has as large a constituency as Christianity, and that the members of all such constituencies are lower in the scale of civilization if they are not absolutely civilized. It is, therefore, assumed that their capacity to know, to understand and to reason is lower. That argument is fully met by the fact which is absolutely demonstrable, that the choice of religion amongst 50 per cent. of the people of civilized lands is not voluntary; nor does it

follow from knowledge and reason. It is simply a matter of heredity. We may, therefore, assume that the argument as to numbers in deciding the validity of a religion is untenable and illusory.—*The Jewish Exponent* (Philadelphia, Pa.)

### MRS. ALBERT COHEN OPENS THE JEWISH CLUB

#### Big Celebrations On Opening Night

The opening night of the Jewish Club "Ahduth" was celebrated in a very jubilant manner on the 20th October, there being over 250 people present. A spirit of holiday-like prevailed throughout amongst the gathering where "Good You Tob" was the greeting heard instead of the usual good evening.

At 10 o'clock MRS. ALBERT COHEN performed the opening ceremony by cutting white and blue paper ribbons stretched across the stage, this privilege being purchased by her husband MR. ALBERT COHEN, a particular member of our Community, for \$25, after which the "Hatikwa" was played in an impressive way by the orchestra of the French Club.

Addresses of welcome were delivered by Messrs. S. BERAK, S. SHAININ and MR. E. GRAN and the necessity of every Jew in Shanghai to join the Club was urged.

MR. S. SHAININ who spoke in English delivered the following address:

LADIES AND GENTLEMEN,—I feel honored on having been appointed to greet and welcome you to-night, in the name of the Shanghai Jewish Club "Ahduth."

We are all fortunate in being able to witness here to-night an event of historical significance, one which may have far-reaching effects on the future welfare of the Jewish residents of Shanghai: the opening of the first Jewish Club in China!

About ten months ago, a group of Jewish men and women had it brought home to them in a very unpleasant manner that it was eminently desirable and necessary to take steps for the formation of a club which the Jewish people could call their own and where they could gather to discuss freely matters of interest to them without let and hindrance from anyone.

To-night, Ladies and Gentlemen, after a great many obstacles and prejudices which had been overcome, thanks to your moral support and the generous financial assistance given by you to this movement; and also thanks to the untiring efforts and labors on the part of the Tem-

porary Committee, you see before you the realization of our plans and ambitions.

It will be the aim of our club to bring together, as much as possible, the various sections of the local Jewish Community, and in so doing, to prepare them for concerted action whenever such action becomes necessary for the defence of Jewish interests, whether in China or in other parts of the world; at the same time, we will also aim to make this club a place where you may come to spend a pleasant and enter- taining evening, where you may bring your family and your friends and where you may feel quite at home even when you are away from home.

We believe that our club will justify its existence and that it will grow as the Jewish population of Shanghai grows. But whatever else we may do, let us always bear foremost in our minds the thought that in unity there is strength! Therefore, let us make this a united club, one which will be representative of the entire Jewish community. Shanghai is a modern city, constantly forging ahead, and the local Jewish colony should not lag behind. Remember: Unity is Strength! We are brethren all even if we do express ourselves in different languages. Therefore, let our slogan from now on be—"Forward! Together! "Ahduth!" (Cheers.)

At the conclusion of the addresses the "Hatikwa" was played once more which was followed by a Jewish Rhapsody by the orchestra. Later, refreshments were served in which all those present joined lustily.

The second part of the programme commenced with a solo on the "bello" played by MR. WASSERMAN with great skill. Mrs. ZVLAINI interpreted the well-known song, "Eili, Eili" (O God!) impassionately and was called for several encores which were gracefully given. The next item was "Kol Nidre" which was excellently rendered by MR. GORN, on the violin. "It is rather to be regretted," MR. JAVON L. FRENK, is reported to have said, "that the artist played the Kol Nidre arranged by ETENSKO instead of the one arranged by MAX BREN which is more correct and quite in consonance with the high feeling of the Jewish heart."

The songs of Mrs. SHUMSKY were rendered with skill and force. "The modern dances" by MR. and Mrs. VARSKO were good but quite out of place for the occasion. The excellent programme was brought to a close by the appearance of Mrs. SHUMSKY, who threw the audience into rars of laughter in his humorous song "Halt on!" (Keep it to yourself.) We would, however, advise the artist not to use so much pepper and salt in future as the

stage of the Club is not likely to be a cabaret.

The net profit at the opening night realised \$1,000. During the evening a lottery was arranged by a special Ladies' Committee which gave a handsome return to the Fund. Silver badges were on sale consisting of the shield of David with the J. C. inscribed in the centre.

The Provisional Committee of the Club consist of DR. S. SPILBERG (Chairman), I. SHAININ, Hon. Treasurer, R. POLAK, Vice-President, S. BERAK, Hon. Secretary, L. RUBINSKI, E. NAIDIS, M. J. NYMAN, DR. R. HOLPER, DR. G. LONOSKY, A. STONE, E. GRAN and A. FEIN.

### JEWISH RECREATION CLUB

#### Report of Football Matches J.R.C. vs. Navy

The Jewish Recreation Club drew with the Navy by the score of one all in their first League Match which was held on the Widow's Monument Ground on the 4th November, at 3 p.m.

The game was very fast all through, both goal-keepers being kept very busy. The Navy's inside Right scored about thirty minutes after the kick-off, but Feingold of the Jewish Recreation Club soon equalised. Fuxman, unfortunately, missed a penalty-kick which was awarded the J.R.C. through the Navy's full-back using his hands. The J.R.C. forwards time and again missed chances of scoring, but are getting into much better form as each game progresses.

Of the J.R.C. team, Whiteman was at his best in goal. Katz was a tower of strength in the defence line, Fuxman played a grand game as centre half, while Sanft, Fione and Feingold combined very well in the forward line.

Of the Navy team, special mention cannot be made of any player, as the whole team played a very splendid game.

MR. F. S. BRIDGES refereed the game to everybody's entire satisfaction.

A Japanese Professor in Tokyo, Japan, writes under date of 27th October as follows:—

Prof. Sylvain Levi, who is now in Japan, is now being invited to Japanese Universities. I believe he will come in March next year.

#### NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 16th December, 1921. Correspondents are kindly requested to send in their contributions early, not later than the 5th proximo.



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The net profit of the opening night...

The Provisional Committee of the...

JEWISH RECREATION CLUB

Report of Football Matches E.R.C. vs. Navy

The Jewish Recreation Club...

NOTICE

THE NEXT ISSUE OF ISRAEL'S MESSENGER WILL APPEAR ON THE 11TH DECEMBER, 1921.



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Friday, Dec. 16th, 1921

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# Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 16TH DECEMBER, 1921.

15TH KISLEW 5682.

### THE ORIGIN OF HANUCAH.

The Feast of Hanucah has stronger claims on the observance of modern Jews than they seem ready to follow. The origin of this celebration is erroneously identified in the minds of very many of our people with the story of the miraculous cruse of oil which was found in the Temple in the course of the purification following upon the successes of JUDAS MACCABAEUS. The quantity of oil was, it is said, only sufficient for one night's lighting of the Temple lamp, but by a miracle it was found sufficient for eight days. Ask an average Jewish man and woman and he or she will tell you this story for our observing the Feast of Hanucah. The story is pretty enough; it is even told in the Talmud: it is full of suggestiveness; but is it likely that such an incident as the sufficiency of a small quantity of oil for eight days' lighting would have been able to command for over 2,000 years such a celebration as the Hanucah? We have, however, to look in another quarter for the origin of the Feast. We have to consider the historical associations which cluster around the name of MATATHIAS, and the victories of the MACCABAEES. It is not generally understood that the "Feast of Lights", as it was called by the Greek Jews, was but part of a larger celebration, namely the "Feast of Dedication." Hanucah reminds us of the dedication of the Temple after it had been for over three years in the hands of heathen idolaters, who in the most savage manner had desecrated the holy place, and all things that belonged to the pure worship of the One God. It was over 2,000 years since those events took place, and yet we were rehearsing the trials and triumphs of our nation at the time, and determined not to allow the significance of that epoch to fade from the memory of our people. It was an old story, yet ever new to the Jewish heart, which is not dead to our national history, but which beats with a quick pulse in response to the call to national honor and glory. Such a story were best told in simple language; it required no varnish, no imagery to add to the effect to be produced upon the hearer. The origin of the Hanucah celebration was ever in its historical bearings full of

fascination, declaring in a word the brilliant success of God's holy law, the glorious triumph of our religion, proving once again that victory was achieved "not by strength, nor by might, but by acting in the spirit of God." But was the "Feast of Dedication" also a "Feast of Light?" Indeed it was. It celebrated, however, the brilliancy of a light of another kind, different from that which shone outside the veil concealing the Ark. The light of which the Feast of Hanucah reminded us was the law which our sages compared to the material light. It was the light of the Torah, which, in the days of ANTIOCHUS EPIPHANES, was well-nigh extinguished; it was the law which preaches, if anything, purity and morality, that was threatened with destruction at the time. The light of such a law and such a religion seemed, at that crisis in our history, scarcely able to last for one night, and yet by a miracle from Heaven—though not without the instrumentality of human witness—it was preserved, it was strengthened, it was not suffered to be extinguished. The Divine Decree had once gone forth, and it would not be called back: "The grass withereth, the flower fadeth, but the word of our God shall stand for ever." So we celebrate not the miraculous preservation of some material light, but something far higher—the preservation of the light of our Law and Religion, for were it not for the preservation of our Law and religion it is very doubtful whether our existence would have been preserved to this day. In this sense, therefore the "Feast of Dedication" becomes to the Jew also a "Feast of Light."

### DR. GOTTHARD DEUTSCH, OF CINCINNATI.

The sudden death of Dr. DEUTSCH, recorded elsewhere in this issue, will be received with profound sorrow and regret by our readers. To us, especially, his passing away means a loss of a genial friend, a great scholar and, withal, a great historian. Dr. DEUTSCH was a great personality; a man of many-sided activities. His literary talents found expression in numerous articles in

various encyclopedias, periodicals and books. His calm judgment, his ripe scholarship and his high abilities were ever placed at the service of his people in whose welfare he took deep and abiding interest.

DR. DEUTSCH was a product of orthodoxy and his attachment to American Reform Judaism was probably a leaning on his part to save that withered branch from total extinction. Needless to say, we had on various occasions found ourselves in total disagreement with his views: in our issue of the 29th October last year, we likened him to Rabbi YONATHAN BEN HARKINASS of old, when alluding to his heterodox views. In our issue of the 10th June last, we advocated his appointment as President of the Hebrew Union College of Cincinnati, and designated him as the only man that could save American Reform Judaism from total extinction. Nevertheless, our criticism, whether for or against, did not displease or hurt him; on the contrary, he loved us all the more for it. He had no sympathy with the radical and hot-headed party in Cincinnati in their open hostility towards Zionism. Dr. DEUTSCH's secession from orthodoxy was always commented upon by his friends and critics; at any rate, we who knew him need not be too harsh, as without him the forces of American Reform Judaism would have long collapsed and tottered into pieces. As stated so often by us, Dr. DEUTSCH was a pillar of the withered branch of Judaism in America where he was everywhere looked upon as the only man who kept steadfastly the fire of Jewish learning aglow in the camp of the reform wing which he succeeded in saving from utter decay and extinction. His death may well be regarded as a blow to the latter, from which it will be mighty hard to recover unless, in our opinion there will arise another GOTTHARD DEUTSCH from the bosom of orthodox yeshibas to throw in his lot with the dying cult in American Israel. Dr. MAX L. MARGOLIS, of Cincinnati, in paying a tribute to the deceased in the *Jewish Exponent*, of Philadelphia, says: "The less is felt so much more keenly because of the lack of worthy successors. The Eastern reservoir of Jewish erudition is stopped, and in the West rabbi and Jewish scholarship have long parted company. One may look for Presidential timber among the rabbinate, but scarcely for professorial. A noted historian is no more. The outlook of the reform wing may be dark and gloomy but we have faith in the vitality of orthodox Yeshiboth to provide another prodigy to guide the erring footsteps of American Reform Judaism. Be that as it may, we cannot help mourning the loss of Dr. GOTTHARD DEUTSCH which may well be regarded as a calamity to the whole House of Israel."

#### JAPANESE INTEREST IN THE JEWISH UNIVERSITY

Our Japanese friends are most practical in the demonstration of their affections towards

[Continued on Page 7.]

Written for ISRAEL'S MESSENGER.

### THE SCAPE GOAT

BY CONRAD LEVY

"Aha, those Jews, what a nuisance!"—the old commonplace, the open sesame to Aready, in short, a never to be forgotten phrase for your social climbers, men or women, with a mind for a shortcut to the crowded top. The Mecca of their dreams may be an exclusive intellectual *café* or Milady's weak tea on Thursday afternoon: the range is wide. Choice depends, of course, upon the powers of discrimination your aspirant is able to exercise, but . . . remember as often as you can: "Those Jews, what a nuisance!" And mark you, the ones who much to belong there are the least to blame about it; it is really being doubted that they do, but if some even think the Jews are a nuisance, their sense of common decency would never allow them to express their feelings that way.

Now, in the social game, you have the winners as well as the also-ran. We are concerned with the also-ran for the fact that they afford interesting matter for scrutiny. It is common knowledge that a come down in human nature is more often followed by a shake up than not: this we call the psychological moment. The psychological moment of a caterpillar, so to speak, is when it turns out to be a butterfly. Thus with your also-ran: the psychological moment of the also-ran is when the scramble has not brought them to the top and they begin to realise they wasted breath on those Jews. Nothing like pique to prove the mettle of men; what happens with the also-ran is this: they want to go one step further than the social winners. They have been too emphatic on the Jews to institute a public cult for them, though some of them go as far as that sometimes, but usually they have another way.—The Zionists, that's it; they've never been able to stand them, but Jews . . . it's different, ah yes, entirely: and there you are.

#### The Jew-Hater

In the above we have endeavoured to follow the social fop in his inglorious wedgings, giving him first consideration in preference to the genuine Jew hater who is less to be feared because of the openness and simplicity of his play. The genuine Jew-hater hails from the thinking section. His may be any calling. You will find him an artisan or he may be a scientist; he invariably drifts out from the ranks of the mental toilers, the field, perhaps, where the struggle for sheer life is at its keenest, where man swims or sinks and where, unfortunately, man's subtlest enemy is man. One of the unwritten laws of the strife is that failure is unspoken, and for the matter, unspoken or otherwise, another dead certainty is that it shall go unheeded. In this struggle the Jew excels and here is where the Jew-hater comes in. The looming Jewish super-man who has fagged himself at the front, he would have, yes, not for himself, but for all that he derives from the fact. That the Jew is merely tolerated goes without saying, and, *de facto*, that he is there to get whatever invective is gratuitously heaped out to him by the tolerators. Simplicity itself, you see. Just when the Jew is about to shake that burden of opprobrium from off his shoulders, and when he begins to think of his own people, but "how disgusting, those Jews. Fancy talking about Palestine", and there you are again.

#### Would-be Jews

Last, though in no way least, to the others in the mischief they wreak bloom forth our would-be Israelites. Like mushrooms overnight they have occurred in some mysterious way: it is not surprising that in spite of the negligible minority, they constitute a point of argument against us. Little do they realise their unenviable plight: Why must we stutter? By Jews considered very much the renegades, by non-Jews a universal laughing stock, they are doing the only possible thing they have to do: they've started a howling chorus. Zionism is floundering, the chorus sing, and loudly beat upon the tam-tam: somehow, the sound is hollow.

[Continued from Page 6.]

foreigners. In the matter of Jewish national aspirations they have given tangible expressions of sympathy with the latter. From COUNT UCHIDA down to students and Professors, the enthusiasm is keen over the establishment of a Jewish Commonwealth in Palestine. We have before us an instance where a Japanese Professor, Dr. IVAN TAKAKUSU, of the Imperial University, Tokyo, has written feelingly to the Honourable Mrs. E. A. GORDON, of Kyoto, in reply to an appeal for Japanese and Chinese works for the Jewish University Library at Jerusalem:—

"I am glad to hear that the long expected University of Jerusalem is now a *fait accompli*. Books on Arts and Religion can be collected easily in Japan. I will do what I can in this line and I am sure that Mr. . . . will help us.

DR. TAKAKUSU was never known to be interested in Zionism, but his letter came as a revelation to his friends. In it he refers to his "already deep interest—for some years past in Zionism", which shows that our Asiatic brothers are wide-awake and are infinitely more interested and instructed in world events than ordinary "Western foreigners". After all, as a correspondent writes to us, "The Law is to go forth from Zion", so the thoughts of the various nations and their teachers must be studied there, so that they may be adjusted!

#### DR. DAVID PHILIPSON, OF CINCINNATI

On a day some time last month a visitor dropped into our office and said he hailed from the land of the free and the brave. On presenting his card we noticed the well-known name of Mr. ISAAC A. LOEB, of Chicago, banker and philanthropist. We were glad to welcome so distinguished a co-religionist and, needless to say in a few minutes we became fast "chums". We spent several hours with him discussing mainly Jewish topics, in the course of which our kind visitor gave us to understand that he had a special message from Dr. DAVID PHILIPSON, of Cincinnati, to deliver to us. We assured him that whatever the message was, we were ready to receive it with a heart full of grace. Well, Mr. LOEB gradually endeavoured to unfold it and broke the news gently to us that Dr. PHILIPSON did not really understand what we actually meant in opposing his anti-Zionist policy and that we should state more clearly what we want or what we were after. We assured our distinguished visitor that our articles were not written in Hebrew, or Targum Onkelos, or Targum Sheni, or Targum Megilloth, or Targum Yonathan ben Uziel, or Targum Yerushalmi, but in plain English with which every graduate of the H. U. C. is familiar and that we meant what we said and said what we meant. It was ZENO the philosopher, who said, "When one dares not

[Continued on Page 10.]

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## MR. J. R. ELIAS.

Local Jewish Community Inscribes his name in the Golden Book of the Jewish National Fund.

## STRIKING TRIBUTES

Mr. J. R. ELIAS whom we have pleasure in introducing to the readers of ISRAEL'S MESSENGER, is a native of Baghdad, who arrived in Shanghai about 35 years ago. During his long stay here he had the unique opportunity of performing circumcision ceremony on several hundreds of Jewish infants and in all cases his performance was successful and satisfactory. His name "YOSEF RAHAMIM" became a household word in every Jewish home in Shanghai. In addition to discharging this honorary duty he also trained the late Mr. J. MOOSA, who also, as the Jewish Community here largely increased, eventually did his share in the work and became an efficient Mohel.

During his long stay in Shanghai Mr. ELIAS endeared himself to all who came into contact with him. In token of his past unique services to the Community, the latter, acting on the initiative taken by Mr. J. E. SALMON and others has inscribed his good name in the Golden Book of the Jewish National Fund. A sum of £50/- has been remitted to the Head Office at The Hague in commemoration thereof.

Mr. ELIAS deserves well of the local Jewish Community and it is eminently fitting that so good a Jew, as Mr. ELIAS undoubtedly is, should be signally honoured for his past proud record, which we have indicated above.

## A Tribute.

We are in receipt of the following notes of appreciation from a noted member of our Community whose initials are well-known to our readers:—

By his disinterested work for several decades, Mr. J. R. ELIAS has laid the Jewish Community of Shanghai under a debt of gratitude which it is pleasant to think, has in some measure been tardily acknowledged. This honour must have come as a great surprise to Mr. ELIAS; he has certainly neither sought nor desired it in any way as those acquainted with the modesty and humility of his nature can readily conceive. Whatever was in his power to give he freely gave, in the sole consciousness of his duty to his co-religionists and their right to expect it from him, without the least anticipation or desire of any reward or praise. On Mr. ELIAS' proficiency as a "Mohel", it is unnecessary to expatiate; every operation he performed hitherto, was attended with complete success. His steadiness of hand and compliance with the principles of hygiene were always in evidence. Educated at the feet of learned Babylonian "Hachaminim", he imbibed a good knowledge of the Talmud and other branches of Jewish lore, as the diplomas in his possession testify. We wish Mr. ELIAS "arvach yomim vashvath hayim" to continue his career of usefulness and that the number of unborn Jews sealed by him with the covenant of Abraham may be legion.

J. E. S.

## A UNIVERSAL RELIGION

Some people never tire of talking about a Universal religion. They want to see all people united into one system of faith. This will probably never come to pass.

There is nothing wrong, of course, in the desire to see all people united on a common platform of morality and ethics. But when it comes to

religion, any attempt to unite all mankind into one system of belief is doomed to failure. Religions cannot be gotten that way. Religion cannot be made and manufactured like language. It is well enough to say that all religions have certain ethical and moral teachings in common. But it must be borne in mind that each has its particular divine sanction. Man-made creeds are never accepted and

adhered to with a full knowledge of the author. Some higher authority, some superior sanction is always necessary.

About forty years ago a Jew, Moses Rosensohn, of Wilna, spent a fortune and published many pamphlets for that very thing, but failed utterly in his undertaking. Another Jew, according to the belief of millions of people, undertook a similar work of adopting the ethical and moral teachings of Judaism some nineteen hundred years ago for the sake of creating a creed that he hoped would become a world religion. And yet, the supposed author had to be surrounded with the halo of divinity and his doctrines had to be carried into the ranks of the nations by the aid of sword and spear. Still, that system of belief never did become, and every day it is growing more and more certain that it never will become, a universal religion.—*The Jewish Ledger* (New Orleans, La., U. S. A.)

## STRENUOUS AMERICANS

## And The Price They Pay

Americans are proud of being a strenuous people, but as a result of over-work, hurried meals and insufficient rest many of them suffer from maladies due to vitiated blood and disordered nerves.

As a remedy in such cases Dr. Williams' pink pills, the famous blood and nerve tonic, enjoy an enormous popularity in all parts of America. Here is the description given by Mr. A. F. Ballman, a bank teller who lives at 621 Euclid Avenue, Los Angeles, California, of how the pills cured him of headaches and other troubles due to over-worked nerves.

"I have a nervous breakdown several years ago from which I never fully recovered," says Mr. Ballman, "I was irritable and nervous, and suffered from frequent headaches that were very severe and sometimes of long duration. My sleep was broken and unrefreshing.

Through reading about Dr. Williams' pink pills I was led to try these pills. There was an improvement after I had taken half a bottle of them. Then gradually my nerves regained their strength, the headaches became less severe and less frequent, and now I sleep soundly and feel better than I have for a very long time."

Dr. Williams' pink pills for pale people tone up the entire system, make the blood rich and red, drive away that unnatural tired feeling. Your own druggist sells them, or you can obtain them direct by mail, 81.50 the bottle, \$8.00 for 6 bottles, from the Dr. Williams' Medicine Co., 36 Szechuen Road, Shanghai.

## MR. S. A. HARDOON

## HONOURED BY THE PRESIDENT OF CHINA

The President of the Republic of China has just conferred on Mr. S. A. Haroon (the Grand Ribbon of the Second Grade of Chia Ho, and the Badge of Decoration of Mercy and Benevolence of the first rank of the Third Class, on Mrs. Haroon. This is a recognition of the extensive charitable work



Mr. S. A. HARDOON

being done by Mr. Haroon, who is providing free board, lodging and education to nearly 500 Chinese boys and girls in Shanghai and nearly 200 in the suburbs.

Mr. Haroon is a native of Bagdad, which country he left for India over half a century ago. In the middle of 1873 he went to Hongkong in company with the late Mr. F. D. Sassoon, and the late Mr. R. J. Solomon, in the employ of Messrs. David Sassoon, Sons & Co. After a few years, they transferred him to their Shanghai office. In about 1882, he left that firm, and started to work on his own account.

In about 1888, he joined Messrs. E. D. Sassoon & Co. as manager, and remained with them till 1910, when he again started work on his own account. He paid more attention to landed property, which kept on steadily booming ever since, and he is now among the few local millionaires.

Mr. Haroon considers that, as he made his fortune in China, he should pay more attention to local charities, which he carried out to the full extent. He founded several boarding schools for the Chinese in Shanghai, Pootung, Chapei, Haugchow, and other places, all at his own expenses, some of these schools being in his own garden under his own personal supervision.

Both he and Mrs. Haroon received from the President of the Chinese Republic, several marks of honour of very high grades, in recognition of their philanthropic deeds.

## Investiture Ceremony

On the 7th instant, Mr. Haroon's residence in Bubbling Well Road was the scene of a pleasant function where the investiture ceremony took place, which was performed by two deputies delegated by President Hsu Shi-chang. The military band of the Shanghai Defence Commissioner was in attendance and discoursed selections of music in the course of the ceremony. At the conclusion of the investiture, reception was held, at which Mr. and Mrs. Haroon received the felicitations of their many friends.

ANGLO-JEWISH ASSOCIATION  
RESENTS CHARGE OF BEING  
ANTI-JEWISH PALESTINEInteresting Letter from  
Mr. M. Duparc

Certain members of the Shanghai branches of the Alliance Israelite Universelle and the Anglo-Jewish Association, having stonily resented the attitude of certain leaders in the latter respective bodies, in regard to Jewish Palestine, decided to withdraw their support and actually gave decisive instructions to the local Hon. Secretary and Treasurer not to appropriate their contributions for the above Institutions. On this fact being brought to the notice of Mr. M. Duparc, the Secretary of the Anglo-Jewish Association, when the

final local remittance was made to him in August last, he wrote to the local Hon. Secretary, under date of 7th October, as follows:—

"I showed your letter to Mr. Kanoor who instructed me to retain in the list the names of the gentlemen you desired to be omitted, as it appears that they have paid for this year."

"I was pained and surprised what you say about the Anglo-Jewish Association's 'anti-Jewish attitude towards the Jewish Palestine'. This is not the case. It is true that there are some strong anti-Zionists in the Council, but it is equally true that it also numbers some very pronounced Zionists. Moreover, on the occasion of the Balfour Declaration and the San Remo decision, the Council passed resolutions welcoming these decisions. Kindly make this known to those who, under an erroneous belief, determined to withdraw their support from the Anglo-Jewish Association."

LORD ROBERT CECIL  
GREET'S AMERICAN  
JEWS ON BALFOUR DAY

Sir Herbert Samuel Declines the Request

MADE SIMILAR REFUSAL TO  
"ISRAEL'S MESSENGER"  
LAST YEAR.

Lord ROBERT CECIL, prominent member of the British House of Commons and South-African delegate to the League of Nations, has cabled his congratulations and good wishes to American Jews on the occasion of the fourth anniversary of the publication of the Balfour Declaration.

Lord ROBERT CECIL'S message reads:

"Many congratulations and good wishes on the fourth anniversary of the Balfour Declaration. Let wisdom and moderation garner the fruits of the tree which four years ago, the devotion and genius of Zionists so successfully planted. "ROBERT CECIL."

Sir HERBERT SAMUEL, the British High Commissioner of Palestine, was asked to send a message of greeting and replied that while he appreciated the invitation, it was impossible for him to comply with the request.

Last year when the Editor of ISRAEL'S MESSENGER approached the High Commissioner for a message to be published on BALFOUR'S memorial day, the "2nd November", the latter courteously declined to comply with our request. His private secretary, Mr. MAX NITROCK, wrote us on the 20th December, 1920, as follows:—

"I am directed by His Excellency the High Commissioner to acknowledge receipt of your letter of the 27th of October, and to inform you that His Excellency has received, and read with interest, the copy of ISRAEL'S MESSENGER, which you so kindly sent to him. His Excellency, however, much regrets that he is again prevented from according to your request for a message for publication in your paper. He has been obliged to make it a rule not to give such messages to the Press, and to this rule he can admit no exception."

PALESTINE RESTORATION  
FUND

We regret that owing to want of space we are obliged to hold over the above list till our next issue.

## ADMIRAL STRAUSS

Has Audience With Japanese  
Prince Regent

Tokyo, Dec. 7.  
Admiral Strauss, Commander in Chief of the American Squadron, was to-day received in audience by the Prince Regent.—Reuter.

(Continued from Page 7.)

say what one thinks, one ends by not thinking what one says". DR. PHILIPSON should not seek through an emissary to place us in the latter category for ISRAEL'S MESSENGER has ever dared to say what it thinks!

### "THE HEBREW STANDARD" OF NEW YORK

We have just been favored with a copy of its issue dated August 5th of ISRAEL'S MESSENGER. From its editorial pronouncements we call the following tidbit of the thought of our Far Eastern contemporary: " . . . We are indeed in need of many more journals of the type of the *Hebrew Standard*, but when we are given a specimen of the manner in which Jewish Nationalism, the backbone of Orthodoxy, is trampled upon by the present editor of the *STANDARD*," etc. etc. Assuming for the sake of argument, but not conceding, that Jewish nationalism is the "backbone" of Orthodoxy and that we have "trampled upon" this "backbone" of Orthodoxy what Talmudic or Rabbinic warrant for Herzlian, or political, Zionism is extant? And since when has Orthodox Judaism come to be measured only and solely by the yardstick of Jewish nationalism? Perhaps our Shanghai brother is able to make satisfactory answer to these queries. We stand upon our record. We gladly encourage all that is good and noble and Jewish in the movement known as Jewish nationalism, but we shall never allow political Zionism to figure as the "backbone" of Orthodoxy.

We cull the above from the columns of *The Hebrew Standard*, of New York, as a specimen of the vacillating minds of our contemporary. It is interesting to note that the latter is willing to stand upon its "record". We shall now appeal to the past. In its issue dated 31st July, 1914, our simon-pure orthodox contemporary, replying to the Editor of ISRAEL'S MESSENGER'S strictures on its attitude towards Zionism, hastened to assure him that it "cordially recognizes the grand ideals residing in the propaganda associated with the name of THEODORE HERZL, and that as militant upholders of traditional Judaism we should be the last to deny that Zion, even in these ultra-modern days, has ceased for Jews to be a name with which to adjure." These are the exact words of our contemporary, which constitute to our mind, a telling rejoinder to its present attitude that "Jewish Nationalism is not the backbone of orthodoxy."

In the year 1914, *The Hebrew Standard* had lofty conceptions of the ideals of Zionism and of the achievements of the never-to-be forgotten Zionist leader. These may be gathered from the following homily contained in an article which appeared on its editorial page in its issue dated 31st July, 1914, under the caption "Present-Day Zionism":—

Our self-imposed question may be best answered by pointing out that it devolves upon American Zionists to find themselves, to secure stability in and respect for their leaders, national and international. How frequently have we adverted to the moral, the intellectual as well as the physical stature of the late Theodore Herzl! Given men such as he in every walk of Zionist activity, the criticism passed will cease to be applicable! The men of acknowledged rank and attainments in Zionist affairs, and, what is of equal importance, in general Jewish work,

must be made to take up anew a direct, and unintermittent and responsible interest in the weal and woe of the movement. *Nationis sunt odiosa!* If this can be accomplished, there is no reason why Zionism here and abroad should not be the movement commanding the allegiance of all Jews.

From the foregoing it is obvious that *The Hebrew Standard*, of 1914, saw no reason why "Zionism . . . should not be the movement commanding the allegiance of all Jews". If this does not imply that "Jewish Nationalism is the backbone of orthodoxy," we fail to see what is. *The Hebrew Standard* stands, or shall, we say stood? for orthodox Judaism; it stands, or shall we say stood? for Zion as the ideal national home of the Jews. As an exponent of traditional Judaism our contemporary dare not separate the nationalistic elements from Judaism, for adhesion to the faith of Judaism, *pace*, the London, *Jewish Chronicle*, is in reality adhesion to the national idea, and to Palestine as the National Home of our people. Do we need proof of that? We have it in our prayer-book, in our ritual, in almost everything that go to make up Judaism and Jewish life. On the face of this we are amazed to learn that our simon-pure orthodox contemporary challenges the fact "Jewish Nationalism" is not the "backbone" of Orthodoxy. It is palpably evident that the *Standard* of 1914 is different from the *Standard* of 1919, 1920 and 1921, for, ever since 1919 the good *Standard* of 1914 changed hands and we no longer hear the strong old music of Jewishness pervading it. It is indeed a question whether it is living up to its motto, any more "declaring among the nations, publishing and setting up a standard", the standard of orthodox Judaism, the mother of Zionism, in whose breast the Zionist ideal was nursed, nurtured and cherished from time immemorial. We wish to remind *The Hebrew Standard* that in its present vague attitude towards Jewish Nationalism, it runs counter to the declaration of Orthodox Rabbanim, who, in 1919, issued a declaration that opposition to Zionism meant treason to Judaism. That statement was signed by Chief Rabbis Prof. S. H. MARGULIES, B. SCHAPIRO-KOWNO and Dr. TH. LEWENSTEIN. Our simon-pure orthodox contemporary cannot disregard with impunity these authorities, unless it is prepared to haul down its flag, which up to 1919, had been upheld with vim and vigor which characterized its sainted founder. JACOB PHILIP SOLOMON, of revered memory.

### IS THE JEW INTOLERANT?

Our critics are ever alert in saying that Israel in his palmiest days had been equally, like the Christians, intolerant towards others of differing faith. Search where you may, and you will not find it easy to quote instances to corroborate the statement of our critics. The Jewish Bible is replete with examples in regard to Jewish toleration towards those who were not of Israel's faith. Such passages, e.g., "The stranger that dwelleth with you shall be

unto you as one born among you and thou shalt love him as thyself"; "Thou shalt not revile the gods"; "Ye shall do no unrighteousness in judgment"; while the Talmud is interspersed with passages that are pregnant with meaning. Here are some. "When God created ADAM," He gathered dust from all parts of the earth, and with it formed the parent of the human race," (*Sanhedrin* 38a). Again, "To rob a heathen is worse than robbing an Israelite, because in addition to the breach of the great moral law, there is the profanation of the name of God". (*Tosefta Baba Kama* 10). A broader and loftier spirit of religious toleration could not be matched than that we quote from the Midrash: "My beloved went down to feed in the gardens and to gather lilies"—"the gardens"—these are the gentiles throughout the world and "the lilies"—these are the righteous among them". Again, we refer to *Tana d'Elihu* 9, during the time of one of the darkest periods in our history, "I call heaven and earth to witness that, whether it be Israelite or Gentile, man or woman, everything depends upon the deeds that are done, how far the Holy Spirit shall rest upon a mortal".

DR. JAMES G. HELLER lecturing recently in his Temple at Cincinnati, has dwelt upon some pertinent facts regarding Jewish toleration, in the course of which he said: "All through the Middle Ages the Rabbis and philosophers returned no word of contempt, no hint of revenge to their oppressors. I know of no more remarkable instance of human love in all the annals of history than this, that MAIMONIDES, and JEHUDA HALEVI, and a myriad others, spoke of Christianity with respect as a daughter-faith of Israel, as a well-spring of living waters for those who truly drank therefrom—while those very waters carried for them the bitterness of death".

No! The Jew has never practised intolerance towards his neighbours and he has a clean record behind him. The pith and essence of Judaism is charity and brotherly love and so long as we have a brilliant code of ethics to guide and sustain us in all our walks of life there can be no charge of Jews and Judaism being intolerant.

### EDITORIAL NOTES

#### THE HANUCAH LIGHTS

Let every Jewish home kindle the Hanucah lights. Speak unto the young ones concerning the bravery and heroism of JUDAS MACCABEES.

#### THE FEAST OF LIGHT

The Feast of Light is a type of Israel. Solitary and isolated it shone with its own peculiar splendour, bearing witness to the oneness of God, the oneness of nature, the oneness of the human race.

(Continued on Page 14.)

### MANIFESTO ISSUED BY THE 12th ZIONIST CONGRESS IN CARLSBAD

Twenty-four years ago, the first Congress at Basle unfurled the banner of rebirth and of liberation. It announced to the whole world that the Jewish people is alive, that it is collecting its powers in order once again to acquire its Fatherland, in order to rebuild its National Home in Erez Israel, in order to gather in its scattered members, to free its spirit from exile. This call of the first Basle Congress was heard in all the lands of the dispersion and moved the whole people. They enrolled themselves under the banner of a new life. They began the difficult task of liberation and of reconstruction. Undeterred by misfortune and suffering, undeterred by all hindrances and obstacles, this work has never ceased. The people exerted its full strength and all were united. The Jewish possessions in Erez Israel were increased and strengthened. Jewish life and Hebrew culture arose in Palestine, as the seeds of a future life of freedom.

When the World War broke out, our Organisation was ready and armed for the work of revival. We were ready to fulfil the hopes of our people in this great time of destruction and reconstruction. The catastrophe of pain and suffering gave rise to a burning desire for freedom—the desire to gain our freedom in common with that of other oppressed peoples.

Our efforts were of effect, especially in England, France, Italy and America. Peoples and States recognised our right to reconstruct our National Home. A way was opened before us, so that once again we might acquire our Fatherland through the work of our hands, through our possessions and our blood. The way to a new life was before us. Only that effort was wanting, which would have been worthy of our noble aspirations, and this effort has not yet been made. It is true that the ranks of our friends have been increased. Great efforts have been made by all sections of our people and in all the lands of our dispersion. Our means also have greatly increased. But all this is not enough to achieve the miracle of the rebirth of the Jewish people—the miracle of the return to Zion. We know that sufferings unique even in the history of our martyrdom have prevented us from recognising the greatness of the hour, have hindered us and the Jewish masses in exile: those masses who were always the support of our Zionist effort, always the source of creative energy from which sprang our new national life. But this great opportunity presses us onward, an opportunity in which our world in Erez Isael is awakened to life. We may not wait.

Already the weakness of our efforts have endangered our work in Erez-Israel. The blood of Israel has flown in the land of Israel—the blood of our children who had consecrated their existence on the altar of the sacred Fatherland for the freedom of their people. This is the blood of the Covenant. It sanctifies it afresh.

The weakness of our constructive efforts has weakened us politically—a shadow falls upon our rights, upon the rights which we had won during the War and during the peace negotiations.

People of Israel! The hour is critical. The obstacles in our way increase. The enemies who would disappoint our hopes are gaining courage. We are standing before a great and solemn trial. Our people must collect its creative powers—must gather together its powers—must collect huge sums in order that we may flood the land with diligent work and evidences of our will, so that all the inhabitants may be carried away on the tide of activity.

Jewish people! do not hesitate! Offer your life and fortune, and your energy; never may it be said that we did not know the greatness of the moment, that we were not true to the soul of our people—join together in constructive work. A great miracle is about to happen, unique in the history of mankind. Rebuild Zion and emancipate your people and your land!

## To Our Brothers in China, Japan, Harbin, Java, Straits Settlements, Burmah, India and Mesopotamia

APPEAL BY NAHUM SOKOLOV

President of the Executive Committee of the World-Zionist Organization

We reproduce here a stirring appeal from Mr. SOKOLOV to the Jews living in the above countries. Coming from one of our greatest and most trusted leaders, these words carry the burden of all the hopes of Jewry. They are the expression of the nation's trust in the Jews of the Diaspora, a trust which it is not in us to betray:—

You are the most active part of the Jewish people in the Diaspora. That Jewish creative strength, that Jewish organizing genius which has developed our most mighty industries and has given you one of the first and most honorable places in the building of your respective countries has added new lustre to the name of Jewry.

Herein lies the reason that today, taking up the work of rebuilding our ancient national home in Palestine, we turn to you.

And our appeal is not to your pursestrings; we do not turn to you simply because economically, you are the strongest part of Jewry, while the other parts have, with few exceptions, been laid in ruins. It is to your spirit that our appeal is addressed, to you as brothers, to you the idealists of the practical world, we turn and call to your initiative, to your energy, to the greatness of your plans, to that swift and living pulse which beats in all your undertakings.

Palestine needs you, needs your courage, needs your limitless possibilities. Palestine needs sound, practical, cautious men, "self-made men," men who have passed through the hard schools of action, creation and endurance.

You have shown in your respective countries what you can achieve. Let the world see now what you can do in Palestine. In the annals of the west a great place has been accorded you. A greater place is waiting for you in the annals of the east. Turn and claim what is yours!

There is a struggle waiting for you, but are you not fighters? You are neither cowards nor children; you will not be terrified by those difficulties that rise with all beginnings even of small things—and much more or such a colossal project as the redemption of a nation, of the colonization of a country. You know, better than others, that a country does not grow overnight, like a mushroom, that our country must grow slowly and in certainty, that its foundations must be laid like the foundations of the mountains, that it may endure as they.

PALESTINE NEEDS YOU, NEEDS YOUR COURAGE, NEEDS YOUR LIMITLESS POSSIBILITIES. PALESTINE NEEDS SOUND, PRACTICAL, CAUTIOUS MEN, "SELF-MADE MEN," MEN WHO HAVE PASSED THROUGH THE HARD SCHOOLS OF ACTION, CREATION AND ENDURANCE.—NAHUM SOKOLOV.



MR. N. SOKOLOV.

We are going to build, to plough, to plant, to settle one man in the footsteps of his brother, one group in the footsteps of another. We are going to make an eternal bond between the spirit and body of our people and the land which must sustain us. We shall take up one position after another. We shall not over-step our rights; we shall not trespass on those of the non-Jewish population. We shall increase the fruitfulness of the land, open new sources through intensive labor and modern methods. Before long there will be thousands of our youth building houses, thousands of others ploughing the land, others yet irrigating, draining the marshes, building roads, erecting bridges, manufacturing...

For every one of these activities we have our plans, worked out in detail by the most capable experts of Palestine and the Diaspora. Do not think that we are still dreamers, that we are empty visionaries. Dreams have given way to expert calculations; sliding rule of the scientist has almost ousted the pen of the writer. Today our talk is more in figures than in words.

For these great undertakings we need the united World Zionist

In a letter dated 26th August, Mr. Nahum Sokolov writes to us as follows:—

"The Zionist Organization is deeply indebted to you for the untiring energy with which you have forwarded its interests and greatly appreciates your invaluable services to the Zionist cause.

Organization, with the Keren Hayesod, with the National Fund, with the banks that have already been instituted and those which are yet to be instituted—and soon we will need millions of dollars, most of it not for help, but for permanent productive purposes which will bear their fruit. Before long we shall send into Palestine thousands of young men and women, new forces which wait only till work will be ready for them. If the money is there the work will be there, too. We must build many thousands of houses, we have ground which we must develop—and the means must be found.

That this plan may be realized, I call to you, our brothers of the Diaspora. Come, work with us! Let those come who can come. Send your relatives, with the necessary means! Send us your experts! Help us with your methods of production! Organize your groups! Send us tools and machinery! Help us to found the needed institution!

Be assured that the outside, political world will never withdraw its recognition of our ancient and holy rights. That is our political work. In that work we are assured.

Neither is there any danger that

the anti-Semitic work of provoking pogroms in Palestine will lead to anything. We want to live in friendship with the non-Jews, and it will not be given to their misleaders to frighten them off or fool the world. But if necessary, we will know how to defend ourselves. In this, too, we are assured.

The only danger lies in us alone; in our rapid and transient enthusiasms, in our slow and insufficient offers of help, in our long drawn out preparations. This is the danger which we must overcome.

The greatest part of that danger you must overcome through your lofty resolution, and sacrifice, by your counsel and co-operation, by your tireless initiative and inexhaustible energy. I rely on you. I am certain that you will pay your national debt,—a debt that grows greater every day.

Nahum Sokolov

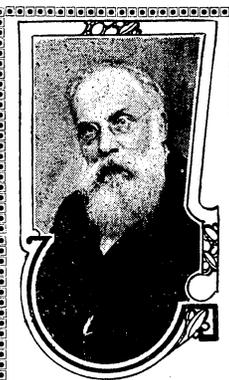
### DR. GOTTHARD DEUTSCH, NOTED JEWISH HISTORIAN PASSES AWAY

Death Due to Pneumonia.—Widespread Regret.

It is with pain and sorrow that we record the sudden death of the noted Jewish savant, Dr. Gotthard Deutsch, of Cincinnati. For a number of years it was our privilege to keep in close touch with him by correspondence, the last from him being dated 31st August which conveyed, as usual, his expression of appreciation towards ISRAEL'S MESSENGER and the vigorous policy pursued by it. As a matter of fact, we were looking forward to publishing a special contribution from his pen in this issue in compliance with our request dated 2nd October, but, alas! fate willed it otherwise. His death came as a great shock to us and we join with his relatives and friends in mourning his great loss.

Dr. Deutsch was born in Kanitz, Austria, in 1859, was educated in Europe, receiving the degree of Doctor of Philosophy at the Royal University in Vienna in 1881. He came to America in 1921 at the age of 62 to become professor of history at Hebrew Union College.

Dr. Deutsch was one of the world's most profound scholars, who wrote equally well in English, Hebrew, French and German. He was a prolific writer on Jewish history and religion and also completed two novels,



THE LATE DR. DEUTSCH.

His mind, one of the most remarkable in America, was encyclopedic in the vast knowledge of the world's history stored there, which was always at instant command. A card index of the vast collection of historical data he had gathered in his scholarly researches of a life-time, the scholar's preservation of the thousands of facts he carried in his mind, has been left behind as a monument to this great Jewish scholar. With this index, Dr. Deutsch had in preparation a history he had been working on for years. This index will be turned over to some historian to complete the great work which Dr. Deutsch's death left unfinished.

Dr. Deutsch is survived by his widow, who was Hermine Bather, and five children—three sons and two daughters.

A prayer which was written expressly for his funeral by Dr. Deutsch long ago, was spoken as follows:

"God is great beyond measure, mighty and all-powerful in His wondrous works, who bring the dead into life by His word, who does great things and unsearchable, marvelous things without number, praised be He, the giver of life eternal.

"Brothers and sister who are at this moment bowed down with grief, put your hearts to the investigation of this great event which is an eternal law, laid down from the days of creation. Many have partaken of this cup, many shall partake of it in the future. As the oldest generation have drained this cup, so shall the latest. He who is the source of consolation may console and comfort you. Praise be He who comforteth these who mourn."

As stated above, Dr. Deutsch has kept up a close correspondence with us which is a striking indication of his interest in our work. In a letter dated 31st August last, he wrote in a most charming manner relating the

vigorous policy of ISRAEL'S MESSENGER in exposing "fraud and insincerity," to use the genial words of Mr. Nathan Straus, and even suggested to aid us in our difficult task. We shall give the following extracts, from his letter and leave the rest to rest in our private chambers:—

"For many weeks it has been my desire to write to you expressing my grateful appreciation for the kind words, which you said about me in the last issue of ISRAEL'S MESSENGER. Various pressing literary duties, foremost amongst which was the need to complete a work on the Rabbinic law literature, retarded me until now. Even at this moment I am still pressed for time for similar reasons. I have just finished my monthly review of current events which I suppose you see regularly in *B'nai B'rith News* and just now I am occupied in writing a review of the events of the year which is to appear in several American papers in the issue preceding Rosh Hashana. I would be very glad to send you a copy with my compliments, but it would not reach you in time. If you find it interesting enough, you are at liberty to reprint it from your American exchange.

The review of the past year would have taken about six pages of ISRAEL'S MESSENGER to print, and this is an indication of the great zeal and ability of the historian to gather for us all the incidents of the past and to save them from oblivion. We earnestly echo the words of the *Jewish Tribune* of New York, when it says: "The greatness of this man appeared in his profound scholarship, humility, amiability, patriotism and true Jewishness. May his soul rest in the upper heights of bliss, and may our Heavenly Father send consolation to those who survive him."

### JEWISH LITERARY SOCIETY

Programme For The Forthcoming Session

The local Jewish Literary Society has prepared the following programme for this session. The lectures will be held at the Jewish Club "Ahduth," Broadway, opposite the Hongkong and Shanghai Bank, admission being free.—

21st December, Lecture, "The Birth of the Earth." By Dr. H. Chatley.

11th January, Lecture, "The Function of Prophecy," by Rev. A. Norman Rowland, M.A.

1st February, Lecture, "The Jew in the Modern World," by Dr. Frank Rawlinson.

11th February, Concert.

22nd February, Lecture, "The Jews as they are," by Mr. George E. Sokolsky.

15th March, Lecture, "The Blood Accusation," by Mr. J. E. Salmon, B.A., LL.B.

5th April, Lecture, "The Jewish Calendar," by Mr. Jacob L. Friend.  
26th April, Lecture by Dr. Luther Freeman.

[Continued from Page 11.]

#### ISRAEL'S LIGHT

But unlike the light of the candle Israel's light possessed a quality which had eternally perplexed the world's thinkers—its immunity from extinction. What was the secret of Israel's amazing continuity?

#### THE ANSWER

The Psalmist gave the answer: "If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up alive, when their wrath was kindled against us, then the cruel floods had gone over our soul."

#### THE MIGHT OF RIGHT

The glorious and ever memorable MACCABEAN struggle was one among the many episodes in Jewish history which illustrated the truth that Israel had conquered not by might, not by power, but by the spirit of the Lord.

#### OUR VICTORY

For more than 2,000 years Israel has been fighting not against one nation, but against all nations of the earth; not one battlefield, but in every quarter of the globe. Some of their Rabbis, some of their scholars and poets, infinite hosts of their masses, had suffered the rack and the prison and perished by the sword or flame. Yet they had emerged stronger from their conquerors. Their prison dress had become their garment of victory; the stake had been their triumphal car. And this is the heritage that had been bequeathed to us. This is the flag committed to our safe keeping.

#### BRIEF MESSAGE FROM MRS. GOTTHARD DEUTSCH

We are in receipt of the following few lines from MRS. GOTTHARD DEUTSCH, dated Cincinnati, 4th November:—

I am very grieved to have to announce to you the untimely death of my dear husband. I am enclosing two clippings, which will tell you the details, also a picture of Dr. Deutsch for which you asked. Will be glad to enquire about the Annual of the Central Conference, I might be able to send you ours.

We were deeply moved when we received the foregoing sad message, and hasten to assure the grief-stricken widow that we share with her her sorrows and grieve with her in her irreparable loss. Men of Dr. DEUTSCH'S type are rare; we echo the words of Dr. MAX L. MARGOLIS, when paying the deceased a tribute in the *Jewish Exponent*, of Philadelphia. "The Torah again is girt with sackcloth, for another of her disciples is gone".

#### ENGLAND WILL NOT LOWER HER PRO-ZIONIST POLICY

The *English Churchman*, of London, writing on the topic of the Arab Delegation to London, says that "the British Government could not recede from the pledge which they gave to the Jews without a shameful breach of trust". Our

enemies are busy in making all sorts of proposals to England to repudiate her obligations. They even quote authorities. "Necessity," said PRY, "is the plea of every infringement of human liberty. It is the argument of tyrants, the creed of slaves". Happily, the BALFOUR Declaration was written in English and there need be no fear of Great Britain going back on her solemn word. England will not change or lower her pro-Zionist policy. This fact was tellingly brought home to the Arab Delegation when they were told to go home. This is as it should be, for England would not if she could and could not if she would disregard her "scrap of paper", namely, the famous BALFOUR Declaration.

#### DR. S. N. DEINARD PASSES AWAY

We regret to chronicle the death of another great figure in Jewry. We refer to the Rev. DR. SAMUEL DEINARD, of Minneapolis, U. S. A., who passed after a brief illness on Yom Kippur day. DR. DEINARD was a great Hebrew scholar; he combined rare Hebrew scholarship with a remarkable fine secular education. His services were eagerly sought and easily secured in all enterprises and endeavours, not only of a Jewish nature, but of any civic, educational or charitable character. He wrote several brilliant treatises, notably one on Christian Science and one on the origin and development of the New Year's Day and the Day of Atonement. He also contributed a number of articles to the Hebrew Encyclopedia, *Ozar Israel*, and was editor of the *American Jewish World*. He was a great fighter and fought many great battles for Israel on several battlefields and won several victories. DR. DEINARD will long be remembered by all who knew him, for as the poet says:—

Who well lives, long lives; for this age of ours,  
Should not be numbered by dates, years and hours.

#### THE BLASHKI BROTHERS, OF SYDNEY AND MELBOURNE

In our issue of the 2nd October last, we referred to the munificent gift of the BLASHKI Brothers, of Sydney and Melbourne amounting to £2,600/- given in commemoration of the visit of Chief Rabbi HERTZ to Australia, to make possible a new translation of the Bible with commentaries. We are now assured that this epoch-making work will soon be taken in hand in London by a galaxy of well-known scholars who will be under the direction of Dr. JOSEPH HERTZ, the Chief Rabbi of the British Empire. We need hardly say that we look forward to this production with immense interest and pleasure. Such a useful and indispensable work is the greatest need of the moment and we cannot sufficiently over-estimate its value and importance to our people as a whole. The privilege of the BLASHKI Brothers is one which may well be envied by every one. They have rendered a great and invaluable service to Judaism by their liberal contributions. Their names will go down to Jewish history as lovers

and supporters of the Torah, Nebiim and Kethubim. The Talmud immortalizes the name of a father who strives for the teaching of his son in the Torah. "He who has a son who exerts himself for the Torah, is deathless even in death". The BLASHKI Brothers will have many spiritual sons to remember them in the days to come, and we are positive that their munificent gift will serve the Jewish cause in a manner of which they may well feel proud.

#### A GENTILE'S VIEW ABOUT THE JEW

Our attention was drawn to a work which is shortly to appear under the title of "The Truth About the Jews" by WALTER HURT, of Chicago. The author is a noted publicist and has already established for himself an international reputation. His forthcoming work is awaited with interest and should do much to effect a better understanding of a people who have been much misunderstood. The *N. Y. Morning Telegraph*, says:—

No man is better, no Gentile is so well qualified to discuss this subject as Mr. Hurt. He is a student who approaches any problem with a mind that is absolutely open and free from any shade of bias. He is critical and not averse to satire; he doesn't smooth the rough edges. He is absolutely frank. And yet his impartiality is so transparent that his most ardent admirers are Jewish, although, as a writer in the *Jewish Criterion* recently said, "he doesn't waste time or space in idle flattering of our people."

In "Truth About the Jews" he has undertaken, we understand, to refute certain slanders, and at the same time he shows plainly that the people of whom he writes are not superior clay; that they are far from perfect.

The book will be awaited with impatience by Jews, and Gentiles will, no doubt, find it of interest, coming as it does from a non-Jewish source, and striving for the truth, as it must, being the work of Walter Hurt.

In a letter dated 26th October, 1921, Mr. HURT writes to us, *inter alia*, as follows:—

"Doubtless you will find many things with which to disagree in my series of articles on Jewish questions; but I believe you are kind enough to be tolerant of my views, even when you hold them to be mistaken, bearing always in mind that we both are striving, although by different paths, to arrive at the same goal of Truth."

Mr. HURT'S work will appear shortly provided sufficient encouragement is given him by the Jewish public. We hope that such will be the case and that our readers will communicate at once with the author whose address is, 3901 W. Lake St., Chicago, Ill., U. S. A. We would predict a great success for the contemplated publication and feel convinced that it will do much to eradicate several misconceptions about our people everywhere. Mr. HURT deserves every support from Jews everywhere and we hope it will be forthcoming in the shape of subscriptions to his meritorious publication.

#### THE MILLENIUM

Believers in the Millennium will find fulfilled the prediction of the Messianic age, given in the Talmud (Sotah, 49b), which reads:—In the wake of the Messiah, presumption will grow strong, the cost of living will mount high while produce will be abundant, nobody will dare speak an unpleasant truth, immorality will abound, scientific studies will fall into disrepute, advocates of virtue will be despised, truth will be hidden, youth will arise against old age, and there will be nothing to rely on except that we trust in our Father in heaven."

The foregoing presents a striking illustration to the series of events through which we are passing. It has been well said that there is no cloud that has not its silver lining. If some of us can peep into the future and see the "silver lining", the present age of discomfort and anguish may well recompense us in the coming of a better day for the world.

#### A CLEAR DEFINITION

What is a Jewish National Home? This query has been propounded by both Zionists and the anti-Zionists ever since the memorable BALFOUR Declaration was promulgated through the Zionist agency, in 1917. Briefly put, "It is a country where the Jews are not only the majority in numbers, but also the leading element in culture, in economic life and in politics. In other words, a Jewish National Home is a Jewish Commonwealth." Let those who seek to whittle down the BALFOUR Declaration take their exit. There is no room for the pessimists in our rank. We want neither their honey nor their sting. We can do without them.

#### THE HIDDEN HAND

To our query who is editing the *Hebrew Standard*, of New York, in its present form no answer was vouchsafed. Every journal of note in the United States makes it a point to define clearly and unmistakably who edits the journal, so that the readers may not be misled regarding the standing of the Editor of the journal to which they subscribe. The *Hebrew Standard*, of New York, deems it wise to pose as an orthodox weekly and yet at the same time trample upon Jewish Nationalism, the "backbone" of orthodoxy. If we knew who the responsible Editor was, we could settle the matter in a few seconds, but, as it is, we find a hidden hand or a clutching hand on the editorial board of the *Standard* which makes it a puzzle difficult to solve. Again we ask, who is editing the *Hebrew Standard*. Is he ISIDOR WISE or IKE LANDMAN? For Heaven's sake answer this query at once, so that we may not be guilty of Talmudic expression that, *Hahoshed ba-basherim lokay begoufo*. (Tractate Sabbath 27a.) "He who suspects the (righteous) innocent will be smitten in his body."

## TO THE JEWISH COMMUNITY OF SHANGHAI

You are the recognised theatre-goers of this city.

By that we mean that you support strongly the theatres that deserve support by discriminating amusement seekers.

And among amusement seekers YOU are the chosen people—as in many other walks of life.

Paramount pictures are made solely for discriminating amusement seekers. We said "Solely"; that means

"for no-one else." Paramount pictures are the best pictures in the world.

Behind them stand 75,000,000 dollars of capital—therefore, it is only natural

that Paramount pictures should have the best stars, the best Directors, the best stories

and the best methods of production. They have—and you know it!

You know it because you are discriminating in your entertainment.

You know it

because you have never been disappointed in a Paramount picture.

You know it because you have been to the OLYMPIC and THE VICTORIA and have thoroughly enjoyed yourself there.

And while we are talking of the OLYMPIC and THE VICTORIA And while we are talking of Paramount pictures, let us tell you this.

That the OLYMPIC and THE VICTORIA are the first release house of

Paramount pictures in Shanghai That here you see Paramount pictures before

you can possibly see them anywhere else.

That here you see them perfectly presented with brains behind the presentation.

Brains that sit up all night, planning to make the perfect show for your happiness. That here

you hear the best orchestra in Shanghai

and the best vocalists who can be procured in China

Jewish business men control this industry in America, and since they have taken hold they have

lifted it to a very high plane, so that to-day it is the fourth of importance in the United States.

Adolph Zukor, the president of the Paramount Corporation, is a Jew, as are

the majority of his executives. The industry is in safe hands—Paramount pictures particularly so.

The Jewish community of Shanghai are strong supporters of the OLYMPIC and THE VICTORIA Theatres,

because the show is clean, crisp, elevating, and vastly entertaining. Come along—any old time, There will always be a welcome on the mat for YOU.

### WATCH FOR BIG PRODUCTIONS!

[Patronize Our Advertisers]

## ARMISTICE DAY IN SHANGHAI

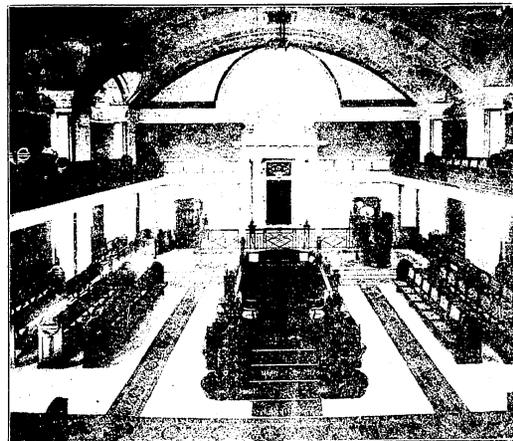
Impressive Sermon Preached By Rabbi Hirsch.

CHOIR TAKES ACTIVE LEAD.

Armistice day was celebrated by special religious services in the local Synagogues. At the "Ohel Rachel" there was a very large attendance and the service was assisted by the choir, led by Mr. JACOB L. FRIEND. After the Mincha and Ma'ariv services, conducted by HAZAN ELIAHOU ISAAC, Rabbi W. HIRSCH, delivered the following impressive sermon:—

In accordance with the command of H. M. the King, we have dedicated this morning two minutes of our

talk now of ideals. For during the last two years of the War the soul of humanity was climbing down, and, alas! it is still on the downward move. Witness to it the deluge of crime and immorality that is spreading over the world. Witness to it the bitterness with which class opposes class, and the stern, relentless determination with which is carried on what biologists, talking of animals, call the struggle for existence. But it was not so at the beginning of the W. w.



Interior view of the Synagogue "Ohel Rachel"

thought to the dead who fell fighting for their country in the Great War. The idea of thus celebrating armistice day is little short of an inspiration. It is simple; it is solemn; it is beautiful. It is not only a wreath to be laid on the graves of the dead. It may be an inspiring influence to the living, provided the practice is not allowed to degenerate into a soulless ceremony.

#### Wave Of Idealism

The memory of the heroic dead should bring back to us the days of not long ago when men were ready to sacrifice youth, hope, joy, life itself, for a great purpose, well for ideals. "One needs a bold heart to

Then a real wave of idealism swept over England, and many were they who were caught by it. There was no conscription at that time, no power to drive men into the army. Neither had public opinion been emboldened in such volume as to force people from their peaceful associations. It was a true force of the spirit that impelled men to change home, comfort, and dear connections, for the unspeakable privations of the battle line.

#### Prodigies Of Valour

Besides the undimmed longing which awakens in the heroic soul, there were three clear outstanding ideals which drove men to prodigies

of valour and self-sacrifice. There was first the love of country. Men felt that their homeland was in danger, that their wives and mothers were threatened with humiliation, their brothers and children with slavery, and they went forth bravely to ward off calamity with their naked breast. Then there was the ideal of justice. It was felt that those who planned the war violated justice. The wrong which the Central Powers projected upon the world was palpable and outrageous, and men felt provoked to sacrifice much in order to see justice enthroned and right re-established. And finally there was the vague longing for universal peace. People apprehended that a war so well organised, so effectively carried out, must become a serious thing, and they hoped, if unrighteous ambition could be checked, peace might come to stay. "War to end war." Who has not heard this cry? Who has not felt its thrill, or who has not been cheered by the hope it carried? Many a poor friend who found a lonely death on the blood-sodden soil of Europe, who breathed their last in the cold embrace of the solitary wilds, without a fond hand to caress the wound, without a tear of love to ease the pain, sought and found consolation in this hope, and closed their eyes upon a vision of bright that too long shunned a darkened world.

#### Fidelity To Ideals

And now that we remember gratefully those to whose valour and self-sacrifice we owe our security, perhaps our very existence, we should vow loyalty to these three ideals which helped to save mankind from calamity, and which must become a real dominating force if we are to see one day a better world established. For in the words of the ex-President of America, "It is not knowledge but ideals that move the world."

#### Jewish Patriotism

I need not ask a Jewish congregation to be patriotic, for patriotism is ingrained in the Jewish soul. Love of country and loyalty are enshrined by our religion. But in this, like in other aspects of Judaism, religion only reinforces a natural sentiment. For patriotism is not a moral deduction; it is a natural feeling. It is as natural to love one's country, as it is natural to love one's father and mother. And as the family sentiment is stronger in the Jew than in other men, the Jew is by nature more patriotic than others. This accounts for the fact that the Jew is a patriot even in the countries, where he is humiliated and oppressed, and hunted like a beast of the field. In Russia, which has been a veritable hell for our co-religionists, the Jews yet love their country. Their patriotism might have been more pronounced under better conditions. But the love which they bear this cruel, inextinguishable, step-mother is more than

she deserves. During the war many Russian Jews in America travelled round the north, and through the White Sea made their way to the battle front to fight for their country, while behind them their ungrateful compatriots were killing off their fathers and mothers. But in the lands of freedom and tolerance, where the Jew is unrestricted, unopposed, and can exercise his religion without restraint, there is no subject more loyal and more law-abiding than he. England has since long been the friend of the Jews and the enthusiasm with which her Jewish subjects rallied round her standard in time of peril vindicated their faith and devotion. Our motto was: "England was all side could be to the Jews; the Jews must be all they can be to England." And the Jews have been all they could be to England. Over 50,000 Jewish soldiers fought in the British army. Few were the Jews who fell in battle without the conviction that they died for a sacred cause. We claim no credit for that. The Jews have done no more than their duty. But we resent the agitation that is carried on against us by certain individuals and a certain section of the press. We do not deserve that our loyalty should be held up to suspicion, or that the sin of a few international Jews in Russia should be visited on our heads. Beside the graves of our brothers who fell fighting for England we protest against this injustice, and appeal to all fair-minded Englishmen to discourage a propaganda which can only sow dissension and become a source of weakness to the Empire.

"Justice, the second ideal for which those we remember to-day gave their life, is not so natural and spontaneous as love of country. Every savage fights to protect his country, but not every savage fights to protect justice. We need all the inspiration we can draw from the past to continue the struggle for justice in time of peace. The connection between the many small abuses which enter and re-enter our daily life and the great political outrages which culminate in war is far less remote than we think. Just as the genius is the culminating point of the intellectual and spiritual forces of the nation, so is the military tyrant, or unjust politician the sum total of the militaristic and unjust tendencies of the nation he represents. He is the apex of the triangle the body and foundation of which are made up by the people below. We start with the wrong end when we banish the unrighteous leader and think all will be well. We should begin with the foundation not with the roof. Remove the many little injustices that enter our lives continually and there will be no great international abuses to provoke war. I ask you to continue the struggle for justice in every walk of life for justice is the foundation of our creed.

#### Justice First

Judaism is often criticised because its central feature is justice not love. Let men first learn to be just and speak of love after. So far justice is limping on both legs. Is every father limping on both legs. Is every mother just? If so, why do we have societies for the prevention of cruelty to children? Is man just to woman? If so, why do we have societies for the protection of women? Is the employer just to his employee? If so, what need is there for trade unions which are only instruments of force fashioned for self protection? Is our entire social system just? If so, how is it possible that on the one side there should be such extravagance and luxury, and on the other, revolting penury and squalor that are a disgrace to humanity and a challenge to religion? Let men strive to make justice a controlling force in every day life. Let them see that their families, aye, and their shops and their factories are filled with just men. Let them see that only just and honest men stand at the head of their communities and municipalities, that only just and honest men represent them in parliament, and there will not be an unjust politician even if you advertise for him.

"It is necessary to struggle for a loftier conception of justice for only through justice can be secured universal peace, the third ideal for which many heroic youths sacrificed themselves. The German Emperor boasted for years that he was preparing for war in order to secure peace. You know how he secured it. Now compare the Jewish conception of universal peace. It is based not on force but on right. Let me read to you the wonderful conception of universal peace of the prophet Isaiah who lived more than 26 centuries ago. 'And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And his delight shall be in the fear of the Lord. And he shall not judge after the hearing of his ears. But with righteousness shall he judge the poor and decide with equity for the meek of the land. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion fating together, and a little child shall lead them. This idyllic picture is further amplified in chapter II of the same book. 'And He shall judge between the nations, and shall decide for many peoples and they beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore.'

#### LEAGUE MARKS DAWN

This great idea, like many other religious truths, was first revealed to our people. It struggled in darkness for thousands of years, and only now begins to emerge into light. The League of Nations and the Washington Conference which opens to-day are an honest attempt to realise the vision of Isaiah. But these grandest need civil evolutions known in history need the quickening life which can only come from the active interest and vitalising contact of the people themselves. The League of Nations will never become the force it aims to be unless the idea for which it stands penetrates the ranks of masses.

People should first recognise that there is nothing really glorious in militarism. That will be a great step forward. For years and years we were dazzled with the will o' the wisp of military splendor. Bards and poets sang its praise, and princes exhausted themselves to give it a magnificent appearance. If militarism is detestable, it should not go harnessd in golden trappings. If war is a dirty business, then there is no reason why scavengers should wear rags and soldiers be clad in purple.

Consider next that Isaiah sets before us the ideal of universal peace not only in outline. He actually works out the details how it can be realised. What is most noteworthy in the prophetic vision of universal peace is that in order to bring about this consummation justice and righteousness must pervade the world, and the serpent must lose its sting and the wild beast cease to hurt. In other words, there must be peace everywhere or there will be peace nowhere. You cannot have peace abroad and strife at home. The rash father, the intolerant husband, the harsh employer, are all breeding the germs of war. The nation that harbours opposing creeds, contending factions, clashing interests, forges a warlike temperament which will disturb the peace one day. Can you say wherein lies the difference between a strike and a war? There are none in principle, though of course there are differences in detail. Both are an appeal to force not to justice. In a strike as in a war each side tries to starve the other into surrender. And the malice and hatred that well forth from the contending parties are not less injurious than poison gas. Such upheavals should be made unnecessary. We cannot expect to have a tribunal of justice to settle international disputes, while we employ force to adjust our domestic differences.

The great difficulty that lies in the way is to subordinate personal interests to a great ideal. But this too men will learn in time, though the process must be slow and painful. Love of country, love of justice, and love of peace, when they become the dynamic forces of human life will

teach men how to regulate their relationships at home and abroad, and peace, national and international will be made secure and lasting. For this end all should fight on untriflingly. It is the battle of the Lord in which men and women, young and old, strong and weak can participate. And the souls of the brave dead will

look across the border-line of life and bless our endeavours. Their premature graves will become the flowerbeds of humanity, and their blighted youth the seed of a regenerate life. And out of the hovering darkness will emerge a new world upon which God may look and be content, and say once more, 'Behold it is very good.'

### MR. AND MRS. SAMUEL UNTERMYER RETURN TO NEW YORK FROM EUROPE

Both Actively Interested in the Reconstruction of Palestine

"ENGLAND WOULD FULLY LIVE UP TO HER PROMISE TO THE JEWS, SAYS UNTERMYER

The Jews of New York have extended a hearty welcome to Mr. and Mrs. SAMUEL UNTERMYER on their return from Europe in October last. Mr. UNTERMYER who recently joined the ranks of the Zionists in America, stated to newspapermen that during his stay abroad he found that European Jews were making every sacrifice for future of Palestine, and were doing well for the KEREN HAYESOD. He expressed his regret that he was unable to attend the Zionist Congress, and stated that he was fully con-



Mr. and Mrs. SAMUEL UNTERMYER. Mr. Untermyer, confident from what he learned abroad that England would fully live up to her promise to the Jews. The practical re-building of Palestine, according to Mr. UNTERMYER, is therefore now a matter for the Jews themselves to achieve.

#### Untermyer Challenges Judaism And Philanthropy Of Morgenthau

"In answer to Mr. Morgenthau's self-appointed selection of himself as a representative Jew in his challenge to my Judaism, may I timidly suggest that if in the last 15 years he has given to Jewish charities and other movements one dollar for every ten dollars I have given during that time, I will gladly make up the difference, provided he will do the same thing at the other end."

This was Samuel Untermyer's challenge to Henry Morgenthau in his address at the second annual dinner of the Jewish Telegraphic Agency Saturday night at the Brevort, when Mr. Untermyer took occasion to answer critics of his Judaism, who have declared that he is racially but not religiously Jewish.

"I was reared in the Jewish faith by a mother who was throughout her long and useful one the most devout and orthodox woman I have ever known. Up to the age of 13, when I became *bar mitzva*, I was destined to be a rabbi and had acquired a fair knowledge of Hebrew, so that I could fluently read much of the Talmud. It was only because of our family necessities that I went to work instead at the age of 15 and subsequently took up the law as my profession," Mr. Untermyer declared. "Our household was conducted as a strictly Jewish home. At the age of 22 I married. My wife was formally converted to the Jewish faith and my children were reared as Jews, although, like other children of Jewish parents in his city, they have been rather loose in their observance of outward forms. I am a member of the Temple Emanu-El in New York City and an active member and pewholder of the Synagogue at Yonkers, where most of my time is spent and where I was instrumental in the organization and an active in the support of the Young Men's and Young Women's Hebrew Associations of that city. All my life I have been identified with and have been a substantial supporter of the various Jewish charities and other movements, local, national and international, and was for many years a director in the Montefiore House. "There has been no Jewish movement in the last thirty years in which I have not done my part, though my work until late years has been done in the ranks rather than

in the limelight," he continued.

"Mr. Morgenthau is, and has been for many years reported to be a man of great wealth worth many millions of dollars. If he has devoted any part of his great wealth toward promoting any Jewish cause whatever, I have never heard of it.

"The mere giving of money by men who can afford to give without sacrifice is not in itself very convincing evidence of the depth of sincerity of man's Judaism; it is about the easiest thing he can do. The real debt of gratitude of the Jews is to the men who are unselfishly dedicating their lives to our cause at great personal sacrifice, men of the type of Dr. Weizmann, Mr. Marshall, Dr. Wise and Dr. Magnes. Of course, money plays its part in this practical world; we need the money as well as the man, but since neither Mr. Morgenthau nor I have sacrificed very much except to give money and practically nothing in the way of real work beyond gradiloquently expounding our views, oftentimes half-baked and unsolicited, perhaps the best test of our relative usefulness to the Jewish movement is measured by the amount of money we have given in proportion to our means."

#### JEW APPOINTED AS U. S. AMBASSADOR

President Harding announces the appointment of Lewis Einstein as the new United States Ambassador to Czechoslovakia. Mr. Einstein was formerly minister to Costa Rica and has held several appointments of importance to European and Latin-American countries. He is a graduate of Columbia University and is known as a gifted diplomat, author and editor.

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## LOCAL JEWISH AMATEURS IN "THE STREET URCHINS"

"The Street Urchins," a local production in every sense of the word, which had a successful run in San Francisco, was presented at the Lyceum Theatre on the 10th, 11th and 12th ultimo in aid of local charities. The script, which has been written by Dr. V. M. Haimovitch, is a comedy-drama and is very forceful.



MISS ADA HAIMOVITCH

The plot of the piece is very slender, revolving round the kidnapping of a wealthy lady's child by the scapegrace son of a wealthy father and his eventual undoing, but the plot is only a framework for bright, sparkling dialogue, songs and dances. Little Grace Haimovitch was a veritable revelation to the large audience present, her songs and dances being given with a finish remarkable in one of such tender years. She was given a great ovation in the last act, and was presented with a handsome bouquet. As Laura, the maid, Miss Ada Haimovitch sang,



MISS G. HAIMOVITCH

danced and acted well. Dr. V. M. Haimovitch as Jimmy Hopper, a newsboy, had a fine stage appearance and acquitted himself very creditably. Mr. DAVID ELIAS, as the



MR. M. D. SILAS

officer of the piece, played admirably, his repeated ejaculations of "Be quiet, Sir!" providing a



MR. DAVID L. ELIAS

delightful touch to his acting. Miss J. Houghton was the sister, and a very charming one. The SILAS BROTHERS were in their usual excellent form. Miss PHIL BERRY was the per-



MR. ARTHUR D. SILAS

sonification of charm and grace as Mickey, Jimmy Hopper's "pal." Special mention must be made of Mr. E. G. RENWICK's recitations, which



DR. V. M. HAIMOVITCH

were highly effective. Miss Irene Taylor and Miss J. Willoughby as a wealthy widow and a handmaid, respectively, were good. Mr. E. COVY, described as the Shanghai "Al Jolson," was appreciated in the last act in his songs.

The local Press were unanimous in their appreciation of the play presented by Dr. HAIMOVITCH and naturally predict a brilliant future for him. Our readers are aware that the latter gentleman is a Shanghai born, was brought up and reared in Shanghai and comes from a well-known family, whose grand-father, the late Mr. M. HAIMOVITCH was a prominent figure in local Jewry, about fifteen years ago. Dr. HAIMOVITCH is the oldest son of Mr. and Mrs. D. HAIMOVITCH, who returned to Shanghai two years ago from San Francisco.

## ONCE A JEW ALWAYS A JEW

Renouncing Judaism, going through the form of baptism, and having the same operation performed on her children were the means recently resorted to by a woman of wealth who hoped that she and her children might break into "Society" by way of the Episcopal Church. But name and nose had not been subjected to legal or surgical treatment and the people with whom the alleged Christian came in contact at the church, where they went through all forms and ceremonies, seemed to look upon the new members' Christianity as a misfit.

The woman had no friends outside the Jewish community in which she was reared, and continued, as did her children, to remain in the sphere which had known them before their apostasy. The way to the "Society" which was coveted was still beset by the obstacles which baptism was supposed to remove.

A cruel shock came to the alleged convert a few days ago in a telephone message from a real estate agent who had been commissioned to secure for her a summer home. The agent had been informed by his client that she was a member of a Christian church. This information was volunteered, she said, "because some people did not like to rent their houses to Jews." The precautionary information seemed to have gone awry, for the agent told his client that Mr. A. could not consider Mrs. B. as a summer tenant because the people in the vicinity of his property, he regretted to say, objected to Jews.

This incident—not an unusual one, the agent said—showed the standing of the apostate in the esteem of the people for whose favour she cast off her faith. They know that she is insincere, that her Christianity is a

sham, conceived in cowardice for ignoble purpose. The real friend of the apostate, he "that sticketh closer than a brother," is the fellow deserter, and in the churches which rejoice in a "Jewish membership" the renegades usually form a set by themselves.

That fact was strikingly illustrated years ago at the death of Herman Paul Faust, an apostate who, as a regularly ordained Presbyterian minister, devoted much time—in the employ of the Home Missionary Department of his Church—to "bringing Jews to Christ."

He conducted his "Mission to the Jews" in the crowded district of New York and on occasions, when the sincere but fanatical and glib people who financed the enterprise visited the place, he exhibited men and women whom he had converted (?) and who recounted in quivering tones and with a strong Hester street accent how, through the help of Faust, they had been "saved." The campaign was in reality as successful as the campaigns of a similar character which had preceded it. It had really turned as many Jews from the old faith as the Rev. Dr. John Stuart Conning will turn in his recently launched drive for that purpose.

### An Apostate's Funeral

Faust died and his mission to the Jews went out of business. At the funeral services, which took place at the Harlem Presbyterian Church, there was one Presbyterian minister present and he was a baptized Jew, Hermann Warzawiak by name. He also was in the converting business, and had become notorious for his writings and talks in defense of himself and his mission. On the day after the funeral he wrote this letter to a New York daily paper:

"Attending the funeral service of the Rev. Dr. Herman Paul Faust at the Harlem Presbyterian Church last night, I overheard several gentlemen making the following remark: 'If Dr. Faust had not been a converted Hebrew, the half at least of the New York Presbytery would have been present at his funeral, as he was a regularly ordained Presbyterian minister and a Presbyterian missionary of this city; but he being a converted Jew, not a soul, not a member of the Presbytery, was present, etc., etc.'"

I would like to ask the 300 Presbyterian ministers who constitute the New York Presbytery if this is really true? Is their blind prejudice against the Christian Jews so great that they would not even attend the funeral of a proselyte? Or will they kindly explain what else was the reason that none of them attended the last rites of their fellow brother minister and Presbyter?"

"Yours very truly,  
"HERMANN WARZAWIAK."

To the woman who sought a summer home where no Jews were wanted, the possible neighbours objected, while Faust, a worker in the Vineyard, was repudiated by his fellow workers. Both were recognized as masqueraders and frauds. Looking upon the illuminating Faust tragedy, the woman may realize that it requires more than the baptismal ceremony to transform a Jew into a Christian; that the man and woman who bate a man on Monday because he is a Jew will not love him on Tuesday though he may have been baptized on that day before breakfast. And she will know that just as Faust, despite his having been a Presbyterian minister, never ceased to be a Jew even in the eyes of those who employed him, so she must be contented with being a "Jewish member" of "Once a Jew, always a Jew.—The American Hebrew (New York.)"

## TRAGIC PLIGHT OF THE UKRAINE JEWS.

### Bolshevik Frightfulness.

### HOW A SOLDIER CUT OFF THE ARM OF A JEWISH LAD

The local attempt to raise funds for the Ukraine Jewish sufferers should excite the sympathy of all our readers. The frightfulness of the mobs and the hooligans, beggars



description. Here is a Jewish lad who recently arrived in London with a large party of war orphans and who were sent to homes in South Africa, by the Emigration Committee of the Ukrainian Jews in London. The lad asserts that Bolsheviki soldiers cut off his left arm. The Jews of Ukraine are terror-stricken. It is to be hoped that immediate succor will be given them and that loyal efforts to swell the collection on their behalf will meet with enthusiastic response from our readers, both local and abroad.

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**What are the Donations to the Jewish National Fund (JNF) used for?**

The Redemption



The Galuth



This is a question, which every sensible contributor to the Fund wish to ask. The JNF has done pioneer service in Eretz Yisrael with the money it has collected. In spite of the difficulties caused by the backward conditions which prevailed under Turkish rule, it succeeded before the war in founding a number of important Jewish settlements in town and country. Thus the JNF among other properties owns the instruction farm of Kinnereth on the lake of Tiberias, Daganiah on the Jordan with an agricultural co-operative society, orange and efficient ethrogim plantations at Gan Shemuel, the estate of Merchaviah in the fertile plain of Emek Yesreel, the group of colonies at Ben Shemen and Huldah. Many hundreds of Jewish workers have there earned an honest living and been trained as good agriculturalists.

The JNF has also promoted various institutions making for the general welfare, though many were outside its own special programme of work. Thus it has spent a large part of its means in granting long-term credits to the Palestine Land Development Company, to various building societies, to the Jewish colonies and to their agricultural credit societies. The building of the beautiful and modern town of Tel Aviv near Jaffa was made possible by loans granted by it. The Jewish National Fund itself has built collective dwellings for unmarried workers and houses with gardens for single families of workers. It has supported the Art and Craft School of Bezalel in Jerusalem, the Hebrew Secondary School in Jaffa and the Technical College in Haifa by granting them sites for their buildings.

The Jewish National Fund was able to be of great service during the war. It aided the economic life of the country, which for years was quite cut off from the rest of the world, by wide reaching efforts and in this way it saved the lives of thousands of Jews. Not only was the work of the JNF farms continued but Jewish co-operative societies started new vegetable gardens of considerable extent. This served not only to give employment to some of the best of our pioneers and to enable them to remain in the country but it also served to enable the National Fund to supply the Jewish population with grain, vegetables and milk from its farms and so considerably to lessen the war time scarcity. The JNF also carried out large relief work: it caused stretches of land to be freed from stones, marshes to be drained and roads to be made, and so on,—operations which contributed to the drainage of malaria districts and in other ways improved the soil.

This, in brief, is what Jewish National Fund has hitherto done with the money donated to it. In this way it has laid the foundation for the building up of Eretz Yisrael the new yet old Jewish Home, which is to be an inheritance to the people. It has now opened the way to a work of colonisation, which will enable masses to live in the country. This notable achievement in Jewish history could only be brought about owing to the joyously self-sacrificing support given to the Fund by the Jews of all countries. This support will and must be continued for the sake of still greater tasks which lie before it.

**What Tasks should the JNF carry out in the New Epoch?**

The JNF must devote itself to attaining the high aims which its founders, Theodor Herzl and Professor Schapira conceived for it and must make Palestine, neglected for many centuries, a truly Jewish country. By acquiring, making fertile, and intensively cultivating territories of as great an extent as possible, it must lay the foundations of a systematic colonisation. Faithfully observing the ideal, Mosaic principle, all land acquired or to be acquired by the JNF must be the inalienable property of the Jewish people. Ploughed land and gardens will be granted to the actual cultivators on hereditary lease. Less fertile territory will be planted with forests by the Jewish National Fund. The money for this purpose will be obtained from the Tree donation. Thus will waste lands which hitherto have been swamps or have been covered with weeds be restored and Eretz Yisrael will once again be a beautiful garden, a place of fruitful work, a beloved home for millions of our brothers, to-day scattered in exile and often persecuted to the death.

This is the historic task of the JNF! For this will your donations be used. No Jew can refuse to give to our People's Treasury!

THE SHANGHAI ZIONIST ASSOCIATION is earnestly desirous of securing 100 names from China, Japan, Java and Straits Settlements for the Golden Book of the Jewish National Fund. Each donor of £20/- will receive a diploma from the Head Office with his name inscribed thereon in token of his generous contribution. Those who are unable to help in full can club together and raise the requisite sum. Here is a unique opportunity for every Jew to respond to the fervent appeal of MR. NAHUM SOKOLOV, published elsewhere in this issue. It is the manifestation of Jews living in lands of freedom and liberty and prosperity to identify themselves with the regeneration of Eretz Yisrael, now being solemnly undertaken by the World-Zionist Organization. Whether Israel is ever to carry out this task and to succeed in reconstructing Palestine depends on every single Jew and Jewess. Everyone must help, must bring a sacrifice with joy. He who supports the JNF, either by his own sacrifices or by collecting from others, helps the never resting, wandering Jewish people to return to its home and its land.



Tikkah during the vintage season. Owing to the large number of workmen in Jaffa, the housing question is very acute. In the beginning of the summer thirty tents were pitched in a camp, but those cannot accommodate even half the workmen—there are about a thousand workmen employed in the building trade alone. It often happens that young men who can easily find employment in Jaffa must look for employment somewhere else because they can't find lodging accommodations in Jaffa. There is also the case of workmen who, before moving from one labour centre to another, must wait a day or more in Jaffa. This also constitutes a serious problem as in most cases it is absolutely impossible to house them.

#### Building In Tel-Aviv During The Summer Of 1921.

During the summer 140 buildings were erected in Tel-Aviv. Of these 7 are one storied buildings, 22 two storied and 6 three storied buildings. On 20 existing buildings upper stories were built and 25 buildings have been increased by the erection of new rooms. Altogether Tel-Aviv has been enriched by 730 new rooms (excepting kitchens and bath-rooms). The "Silicate" factory, the largest factory in Palestine, is nearing completion. Bath-rooms and a restaurant building have been erected on the beach of Tel-Aviv. Two other large buildings nearing completion are a large hotel built by the "Haboneh" Company and the "Bananiya" factory for fruit preservation.

Estimating the average cost of a room at L. E. 200, a sum of over L. E. 140,000 has been invested this year by Jews in building in Tel-Aviv alone.

On October 2nd, 96 immigrants arrived in Jaffa.

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### NATHAN STRAUS APPRECIATES "THE FINE SERVICES OF "ISRAEL'S MESSENGER."

*Sends Names of Five Subscribers to "Israel's Messenger."*

We are in receipt of an interesting letter from Mr. NATHAN STRAUS, the famous philanthropist and Zionist, dated New York, 14th October, 1921. Mr. STRAUS sends us the names of five subscribers to ISRAEL'S MESSENGER accompanied by a draft and assures us that he is greatly interested in our journal. Continuing, he adds:—

"I hope my cable for *Rosh-ha-Shanah* reached you (This was published in our last issue), in due time and conveyed to you not alone my good wishes, but also my admiration for the fine services your publication is rendering to the Jewish cause in general and to Zionism in particular.

"I feel certain that the manner in which you expose fraud and insincerity, mainly emanating from Cincinnati, is the best way to get rid of these sinister influences, which hinder the progress of the sacred cause of Zionism.

"NATHAN STRAUS."  
Such practical demonstration of good-will towards ISRAEL'S MESSENGER overwhelms us with gratitude towards the man whom Jewry, nay, the whole world delights to honour for his practical work of philanthropy. ISRAEL'S MESSENGER, may truly and humbly echo the words of the poet:—  
It is my joy in life to find,  
At every turn of the road,  
The strong arm of a comrade kind,  
To help me onward with my load,  
And since I have no gold to give,  
And love alone must make amends,  
My only prospect is, while I live!  
God make me worthy of my friends

### JEWISH STUDENTS LEAVE UNIVERSITY AS PROTEST

Constantinople—All Jewish students of the Russian University here left their classes because of unceasing attacks and insults levelled against them by anti-Semitic professors. The students declared that they would not return to their studies until the anti-Jewish professors are discharged.

### THE UKRAINE JEWISH ORPHANS

#### Local Relief Funds

### OVER TWO HUNDRED ORPHANS TO BE ADOPTED

We are pleased to say that the local Committee of Management have started the work in earnest and we understand that the co-operation of the Harbin Jewish Community has been secured. The latter has made distinct progress thus far, and steps are being taken to secure close upon 200 orphans to be maintained at Harbin's expense for a period of five years. The orphans will be selected by a committee to be appointed either in London or in Ukraine and very likely they will start their journey to China sometime next month.

Shanghai will be in the unique position of providing means for at least 50 orphans, so that over 200 may well be released by the headquarters in London for China. Local Jewish residents who desire to adopt orphans are kindly requested to communicate with the local Committee of management, care of, the Jewish Club "Ahduth."

We are pleased to say that the small Jewish Community at Hankow were stirred over the fate of the orphans and the President of the Hankow Jewish Association, Mr. CONRAD LEVY, writes to us saying that steps have been taken to raise funds for the latter, the result of which will be announced through these columns. There is yet Tientsin and Hongkong to be heard from. At both the latter cities the Communities are much stronger and larger than Hankow and we have no doubt but that the members thereof will equally bestir themselves and join hands with the local body of management to support the headquarters in London in their arduous task to save the hundreds of thousands of orphans for Judaism. The work towards that end is pressing and urgent. All are called upon to do their "bit" and we hope the response will be fully commensurate with the colossal undertakings to which *Kol Yisrael* are committed.

### CANADIAN JEWS TO START LARGE PALESTINE BANK

Jerusalem—J. Wolovsky, editor of the *Canadian Eagle*, states that the Jews of Canada are prepared to open a bank in Palestine with a capital of one million pounds. The bank, he said, would concentrate on furthering the development of the house-building industry.

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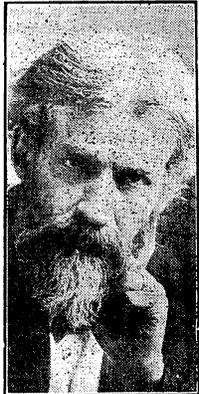
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## THE AWAKENING OF JEWISH PALESTINE

What Prof. Geddes is Doing.

### JEWISH SCHOLARS AID HIM IN SKETCHING PLANS FOR JEWISH UNIVERSITY

PROFESSOR PATRICK GEDDES, the famous English landscape gardener, has been asked to plan the city of Jerusalem and other Palestinian cities, by SIR HERBERT SAMUEL, the British High Commissioner there. All



PROF. GEDDES.

the old unsanitary phases will be done away with and instead of being picturesque and dirty it will become beautiful as well as sanitary.

PROFESSOR GEDDES has drawn up the plans for the University which will bring back to Jerusalem to center of Jewish learning and culture. When he was called upon to draw a plan for Jewish culture he looked carefully over the hills of the Palestinian watershed, which had been famous since the dawn of history. He settled upon Mount Scopus as the ideal site for the University and there a tract of land was purchased. Prof. Geddes in sketching plans for the University buildings has had the aid of twenty Jewish scholars, presided over by LEON ROTHSCHILD. Prof. Geddes is a brother of SIR AUCKLAND, the British Ambassador to U. S., and a Professor to the University of Edinburgh, where he teaches botany and presides as well over a commission on town and city planning. A better personality to re-build *Eretz Yisrael* could not have been chosen by the Zionist Organization.

## REVIVAL OF ANTI-SEMITISM

Significant Views of a Christian  
Author.

By WALTER HURT (Chicago.)

The Jew's purposes are pacific, his pursuits are those of peace. He is a promoter of progress, and war puts a brake on the wheel of human advancement. The Jew would produce instead of destroying. His conservative and constructive mind sees in the wanton waste of war a transgression of economic law that violates the unities of rational life.

The Jewish ideal would elevate the plane of existence, would lift humanity to higher levels. It would clothe life with beauty and crown it with truth.

For his exalted ideal, because it contravenes crasser ideals, the Jew is hated, and will continue to be hated.

"As long as the tribes of men shall see  
A lesser glory in arte than war."

This has been long, but not much longer will be. The Jew will come into his heritage, and soon. Nothing now can keep him from his own. Even the present generation shall see the Jewish ideal prevail over all our planet. This, because nothing else will suffice our new social needs.

The Jewish race will may repeat the words of John Burroughs' poem, "Destiny," which fitly might have been written for Israel's inspiration:

"Sweep I fold my arms and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

"I stay my haste, I make delays,  
For what avail this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

"The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep nor high  
Can keep my own away from me."

The present fury of fanaticism will expend itself, and never more be renewed; anti-Semitism will pass, not to reappear. The hot lashings of racial hate that now scourge the Chosen Children are the last desperate convulsions of an expiring serpent—the throes of dissolution. This is race fanaticism's final offensive against the marching hosts of human advancement.

Because the Jew is constructive, because he is the world's great builder, he will erect his own Arch of Triumph that shall span the entire expanse of civilization. For this crowning purpose has he so strangely been preserved. As the result of a world-wrecking war, our antiquated social structure is in a state of utter collapse; but under the Jew's creative

hand, as the fabled phoenix arose from the ashes of its own consuming there will arise from the dust and debris of this shattered fabric a new and a nobler edifice.

### A TYPICAL JEW FROM BOOKHARA

Joseph David Levy

Some four or five years ago, there came from Sungkiang a man by the name of JOSEPH DAVID LEVY, dressed



[Photo by Mr. S. E. Nissim.]

in Chinese style speaking the Northern Chinese dialect. He said that he was a Native of Samarkand, Bookhara, and taken by his parents to Sungkiang some forty-five years ago with an elder sister and some brothers. His relations died except his sister who is still in Sungkiang. He is well educated in Chinese and in Bible and Jewish history, but could not read Hebrew when he arrived. He has since been studying Hebrew and English, as well as the local Chinese dialect.

He is now employed in Ohel-Rachel Synagogue as assistant beadle. He is about sixty-six years of age.

### THE ROOT OF ANTI-SEMITISM

Hatred of Jews or of any other class of human beings is not inborn or hereditary. It does not exist in little children. It is created by what they hear from their parents at home and from their playmates and school-fellows. Their children minds are warped and given an unnatural bent which is intensified by what they hear in their churches and read in certain kinds of fiction. When they reach maturity, it is almost impossible to rid them of this obsession and both Jew and Christian are the sufferers.—*The American Israelite* (Cincinnati, O.)

## CORRESPONDENCE

### CONRAD LEVY ANSWERS "WASP"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—"Wasp's" fastidious choice of a sobriquet has led me to presume that he has "a bee in his bonnet"; what's all the buzz about, anyway?

If he doesn't find what he wants in the letter I wrote on Morgenthau's article on Zionism, and should that be the axe he has to grind, we cannot please everybody. If that isn't the axe, why doesn't he dig up the right one and fling it over?

Until that time I do not choose to be as fatherly as Ye Editor, but shall feel at liberty to soliloquize on the latest of a score of pups I shall have seen barking at the moon.

I am, etc.,

CONRAD LEVY.

Diederichsen Building,  
Hankow, 15th October, 1921.

### LOUIS LIPSKY EXPRESSES APPRECIATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I desire to express the appreciation of our Organization and of all Zionists in America for the excellent work you are doing in the cause of Zionism. Your issue of October 2nd is in reality an issue devoted exclusively to Zionism. The views you express with regard to important controversies in the Zionist Organization are sincerely appreciated.

Very cordially yours,

LOUIS LIPSKY,

ZIONIST ORGANIZATION OF AMERICA,  
NEW YORK, 31st October, 1921.

### INTERMARRIAGE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—My attention was drawn to a *Herald* of 16th September last published in Duluth, Minn., U.S.A., to an interesting letter about intermarriage, of which I enclose a clipping and trust you will kindly publish same in your esteemed columns. The views of the Christian girl are noteworthy and should be read by all who are eager to avoid pitfalls for themselves. The problem of intermarriage affects all denominations of various creeds and color and objections to it should not be considered narrow or intolerant.

I am, etc.,

ISRAELITE.

SHANGHAI, 22nd November, 1921.

[ENCLOSURE]

I used to go with a Jewish young man for a long time, and finally I married him, though my friends warned me against it, saying I would be unhappy afterwards. I am married now to this man, but I am an outcast from his family. Also he himself is suffering from some cause. I have

no friends of my own where to go, and if I had they probably would look upon me the same as his friends. Now both of us regretting our marriage, and we shall probably separate for we cannot live in this misery all our lives. Therefore, I warn every girl to keep away from intermarriages. Marry you own and you will be happy.  
West Duluth M. C.

### NATIONALISM, INTERNATIONALISM AND THE JEWISH NATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The question of internationalism raised by your Southern contemporary, *The South China Morning Post*, to which you replied in the last issue of ISRAEL'S MESSENGER, is nothing new. It is an old question. We are told, in the story of Babel, that God scattered the nations abroad. He did not wish mankind to be only one people, and to have all one language. And why? Because they would think they knew everything and they could learn nothing more. But the nations are like laboratories, they can each experiment with life, and learn from each other's failures and successes.

To my humble mind, Nationalism is not an evil as is often asserted, but is the most normal and desirable form of human organization, and that which Jewish teaching has always taken for granted. The ideal of Nationalism and internationalism is not only the Zionist ideal, but is a Jewish ideal as old as Judaism itself. The society of nations, first heard of in Europe since the war, was preached by our ancient prophets. Universal brotherhood meant to them the brotherhood of nations. All the nations shall walk in the way of the Lord. All nations were equal before the divine justice, and Israel was punished for its national sins. Isaiah's vision of Tiger and Kid showed that peace should not destroy individuality. The Jewish God ideal implies democracy and internationalism. The fatherhood of God alone establishes the brotherhood of man. Jewish ideal is of the universal God of all nations, who is yet peculiarly the God of that little nation which recognised His Law as supreme. Christianity, coming by way of Roman imperialism, failed to assimilate this national ideal. We resisted Roman imperialism. We resisted the Christian imperialism of conversion, because of our belief in our divine task. Our faith included to achieve this dream of our prophets. The rights of the little nations were suggested to the Allied statesmen by Zionist claims. Our national restoration will be an international deed—a deed of faith.

I am, etc.,

AN AMERICAN ZIONIST.

SHANGHAI, 20th November, 1921.

### A GENTILE VOICE FROM FOOCHOW

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have just finished reading the last issue of your most interesting paper. I have a copy of each issue since 1918 which value very much as giving to us Gentiles news of the Jewish world from the Jews' point of view. On p. 40 I see "A Gentile Zionist" has had the privilege of perusing the High Commissioner's report of his first year's service as representative of the government of Great Britain in the Holy Land, and I am writing specially to ask you where I may obtain that report as I, too, should much like to see it. I have noted with the greatest interest any reference you make in your valuable paper to Sir Herbert Samuel, and often wonder why it is so scant! I am delighted to find a column for "Our Jerusalem Letter," this appeals to me greatly.

Will you let me know whether ISRAEL'S MESSENGER in future will be as large as at present?

I am, etc.,

SOPHIE S. NEWTON.

FOOCHOW, 17th November, 1921.

### HONGKONG AHEAD OF SHANGHAI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your last issue, which I have read with great interest, there appears an interesting report of the opening of the Jewish Club "Ahduth," in the course of which it was stated that it was the first Club inaugurated in China. Permit me to say that this is entirely erroneous and misleading. We, here in Hongkong, have since 15 years ago founded a Club which is adjacent to our Synagogue with a fine playground attached to it. It is, therefore, unfair to suggest that Shanghai is the first city in China that founded the first Jewish Club. This, however, does not prevent me from congratulating the Shanghai Jewish Community for taking the step in founding a real Jewish centre for recreation which I am certain will do untold good to the promoters and the members alike.

I am, etc.,

D. S.

HONGKONG, 25th November, 1921.

[We are pleased to publish the above letter and to make the necessary correction. The concluding sentence of our correspondent is prophetic, for the Club has already fully justified its existence, since no less than a score of meetings of various local bodies were held in it, including a wedding reception. We are assured that new members are joining in as fast as they can and that before long the accommodation at the Club would be insufficient to meet its requirements.—Editor, ISRAEL'S MESSENGER.]

## AN OPEN LETTER TO CARDINAL BOURNE

We are in receipt of the following letter addressed to Cardinal Bourne, by Mr. N. S. Burstein, of Cardiff:—  
135, Albany Road, South Park, Cardiff, October 9th, 1921.

HIS EMINENCE, CARDINAL FRANCIS BOURNE,  
Archbishop of Westminster.

HONORED SIR,—I must say at the very outset that I have read your Eminence's address at the Catholic Truth Society reception in Leicester on Monday, the 26th ult., with a



MR. N. S. BURSTEIN.

feeling of heartfelt disappointment and great pain. I have always known your Eminence to be one of the seekers after truth, a man imbued with the knowledge of right and wrong, and one who will not act or utter words upon some blind impulse. All the more am I thunder-struck at the strange reference your Eminence made to Mr. Balfour's promise to the Jewish people of a National Home in Palestine.

Let me tell your Eminence that I am a Jew, a thorough-bred British citizen, and a man whose aim and object in life have always been to love and try to deserve the love of his fellow-men. You will, therefore, I trust, pardon me if I take the liberty to speak to you as a faithful brother speaks to his brother.

In the year 1917, I gave a lecture on "Zionism: The Problem of The Civilised World," at which the Bishop of Landaff presided. Among other things, I said: "For nearly nineteen centuries the imaginations of the children of Christendom have been nurtured with the morbid delusion that the Jew crucified Christ, and as a natural outcome, the hideous monster, Prejudice, created that kind of man's inhumanity to man that drove the Jew into exile, into the torture-chamber to the scaffold and to the burning stake."  
To this, Rev. THEODORE H. ROBINSON,

M.A., B.D., Lecturer in Hebrew and Arabic in the University College, Cardiff, replied, "We Christians teach our children now, not 'who killed Christ,' but 'who gave us Christ.'"

But, alas, your Eminence's remarks give quite a different impression. You seem to have relinquished your usual goodwill and broadmindedness for the short-sighted idea that the Jews are not to be trusted with the holy places. You said that, "it would, of course, be an outrage to the whole sense of Christianity were this sacred land and the holy places which have been wrested from the hands of the infidel by the soldiers of England to be placed now under the domination of those who have neglected the name of Christ."

Your audience loudly applauded these words. . . . But let your Eminence pause for a moment and think,—think, that Jesus Christ himself was a Jew; that all the apostles—Paul included, were Jews; that all your sermons, prayers and ceremonies are saturated with Judaism; that the Jewish; that, as Christ by the Romans, so is the Jew continually crucified by those who call themselves Christians; that you, yourself, have often decried, on public platforms the horrible outrages perpetrated on innocent Jewish men, women and children by Christian Russia and Poland, and, above all, think that no one has so much misused and neglected the name of Christ as the Christians themselves. . . . Why then, should it be an outrage to the whole sense of Christianity, were Palestine to be given to the Jewish Nation?

In spite of the fact that the Balfour's declaration to the fourteen million Jews of the world had the support of all the most powerful nations on earth and has actually been confirmed by the Supreme Council at San Remo and will be expected now to be ratified by the League of Nations, your Eminence, as a spiritual leader, as a lover of mankind, and as one whom I always considered to be eager to plant Heaven on earth, and leavened (as the true Christian would call it) by the same mind) that was in Jesus actually advised that the treaty with the Jewish Nation should be treated as a scrap of paper; and that Palestine should be wrested from the hands of the Jew. Granted for a moment that the sounding of your terrifying alarm was taken note of, and that the Jews, who have put 800,000 soldiers in the battlefield, and made, together with all other na-

tions, every sacrifice for the civilisation and humanisation of the so-called modern world will be once more cheated out of their rights—which nation, race or sect then would your Eminence recommend to be entrusted with the Holy Places? The half-civilised Arabs?

The peculiar position of Palestine in itself, as well as in its relationship with the Christian and Mahomedan world, must never be forgotten in forming an opinion on to whom Palestine should eventually be entrusted for safe keeping. Since the Jewish Nation was forced to leave the Holy Land, there was no other nation on the field of history capable of cultivating by its agencies all developable forms of nationality and encouraging every possible species of life and purity of civilisation, citizenship and instilling the spirit, every kind of probity in that land, to make it prosperous and its citizens happy. Why? Simply because God willed it!

All the civilised nations in the world agree now that the time has come to do justice to the Jewish people and to establish a Jewish Commonwealth in the Land of their Fathers. They all recognise now that it is only the Jewish people who possess the ability, the enthusiasm and the endurance to turn this devastated land once more into a land flowing with milk and honey. The greatest statesmen of the world have at last recognised that on this vast earthly stage, there is one way for the grand drama of civilisation to reach its much desired end and to close, once for all, the contest between barbarism, and humanity, and that is to give back the Land of Israel to the Children of Israel. God willed it and it shall be done!

Now, is it your Eminence's wish that the small nation of Israel should continue its moral warfare against the teeming millions of Christendom? (Have not the Jews suffered long enough for Christ's sake? Does your Eminence really think that a nation that has not for the last twenty centuries lifted a sword against any nation will, if set up as a petty Jewish State in Palestine, betray and jeopardise the most powerful nations of the world? Are you, as a spiritual leader, an earnest preacher of "Peace on earth, goodwill towards men," trying to darken the horizon of Hope of the whole Home of Israel, at this juncture? Surely this cannot be in the name of everything that is dear and dear to the heart of every good Christian and every good Jew. I beg your Eminence for an early reply.

I am, etc.,  
Your humble servant,  
N. S. BURSTEIN

## SOCIAL AND PERSONAL

CONDUCTED BY BEN AMI.

Mr. K. BEHR of Messrs BEHR & Co., was entertained by the Chinese Egg Association prior to his departure to Europe last month. The chair was taken by Mr. CHING CHU YUEN, manager of the Egg Association, while among those present was Mr. LIU CHEE-LIANG, the veteran president of the Association (aged 83).

The chairman, in a speech translated by Mr. WONG, wished Mr. BEHR a safe journey and successful trip and recalled the first transactions, nine years ago, between the BEHR brothers and themselves. While remembering with regret the days of his youth when eggs were \$3 per 1,000, and bowing to the inevitable law of supply and demand, he was glad to say that, through all the market vicissitudes, they had always found their transactions with the Behrs pleasant and honourable.

Mr. BEHR suitably replied, and referred to the satisfaction these evidences of good will afforded him.

Mr. D. ARABIE arrived here from Hongkong to take up a position as sub-Editor of the *China Press*.

Mr. ARTHUR SOPHER, has purchased from the SHANGHAI HOSE & MACHINERY Co. Ltd., the latest model of a ROLLS-ROYCE touring car, which has just come to Shanghai.

Mr. and Mrs. R. SPUNT and their children returned to Shanghai on the *Golden State* last month after an extended trip in the United States lasting six months.

Mr. MAX FRIEDMAN, Sales Manager of CHINA MOTORS Ltd., announces that Mr. ARTHUR SOPHER, of Messrs. THEODORE SOPHER & Co., has purchased from them one of the latest 25.30 h.p. Crossley Saloon limousines. It is interesting to note that this model of the Crossley is the official car being used by H.R.H., The Prince of Wales, during his present tour in India.

Mrs. LESSNER and her daughters have arrived in Shanghai from Japan.

Mr. J. B. KATZ of Messrs. N. S. MOSES & Co. left for Hankow last month on some important business trip.

Mr. ISAAC ANDERSON LOEB, of Chicago, passed through Shanghai last month en route to Java, Straits Settlements, India, Egypt and Palestine. Mr. LOEB has spent about a week here and was much impressed with what he saw. He has given a contribution to the Jewish National Fund, which is acknowledged elsewhere in this issue.

Mr. SARSSON, son of Mr. MEYER SARSSON, of London has arrived here last month in the interest of his firm and will probably stay about six months here ere he leaves for Europe.

Mr. SHALOM HAYIM LEVY was married to Miss GODDIE EVEL KUNKINA on the 27th November at the Ohel-Rachel Synagogue, Rabbi W. HIRSCH and HAZAN ELIAROO officiating. The bride was given away by Mr. S. H. JOSEPH. There was a very large gathering at the Synagogue and after the ceremony the bride and the bridegroom were overwhelmed with congratulations. The reception was held at the Jewish Club "Ahduth" and the health of the married couple was toasted by Mr. JOSEPH in a few well-chosen words.

Mr. A. J. ISRAEL and Mr. HUGO REISS have returned to Shanghai after an extended holiday in the United States.

Mr. E. JOSEPH who has been touring America since four months ago is now in Shanghai looking hale and hearty.

Mr. and Mrs. M. D. SILAS left for New York on the 11th instants on the *Korea Maru* where they will stay for about a year before returning to Shanghai.

The U.S.S. *Huron* sailed for Yokohama on November 29th with Admiral JOSEPH STRAUSS aboard.

Rabbi ISAAC COHEN, of Tiberias, left with his son MEYER last week for Singapore, en route, to Palestine. Rabbi COHEN arrived here about two months ago, on a special mission to raise funds for indigent Jews in Tiberias, and for the purpose of reconstructing the Yeshibah of Rabbi MEIR B'RAM HANESS. Rabbi COHEN'S mission proved a great success and everywhere he was received with open arms. He spoke very highly of Mr. M. MEYER, of Singapore, who contributed £200

towards the erection of the above Yeshiba. Rabbi COHEN preached on several occasions at the Shearith-Israel Synagogue, and his Talmudic discourses were much enjoyed and appreciated. It is interesting to note that Rabbi COHEN was in Shanghai 12 years ago on a similar mission deputed by the Elders of the Community in Tiberias, on behalf of indigent Jews. We publish elsewhere in this issue a list of donors contributed for the latter by the members of the local Community.

Mr. and Mrs. B. A. SOMERKH are staying in South of France and expect to return to Shanghai in March next.

Mr. M. SIMMONS left for San Francisco this week on the *Golden State*.

Mr. M. N. WYSE arrived here from Karachi.

Mr. I. COHEN left for Constantinople this week on the *Nippon*.

Mr. W. H. WHITGOD left for Hankow.

## KARACHI JEWS SEND NEW YEAR GREETINGS TO EARL READING

[From Our Own Correspondent.]  
Bombay, 16th October, 1921.

I have pleasure in sending you the full text of telegram of New Year greetings which was sent to Lord Reading on the eve of Rosh Hashana by Mr. G. Shalom, President of the Jewish Community at Karachi:—

"The Jewish Community Karachi most respectfully wish your Excellencies a bright and prosperous New Year, 5682. We pray G-d to help you in carrying out your responsible duties as Viceroy of India most successfully. We further in accordance with our tradition solemnly promise to remain strictly 'Loyal to the British Crown.'"  
To the foregoing the following reply was vouchsafed by the Assistant Private Secretary to the Viceroy-Viceroyal Lodge, dated Simla, 4th October, 1921:—

"I am directed to acknowledge your telegram of the 3rd October, 1921, and to convey H. E. the Viceroy's grateful thanks to you (the President) and your Community for the kind message of goodwill and loyal feelings contained therein."

## NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 12th January, 1922. Correspondents are kindly requested to send in their contributions early, not later than the 5th proximo.

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**THE JEWS IN ARABIA**

Paper Read Before A Meeting Of The Shanghai Jewish Literary  
Circle At The Jewish Club, On The 30th November, 1921.

BY RABBI W. HIRSCH, B.A.

Arabia was well described as a land of dreams and visions. Every nation had its tales and legends, its myths and mysteries, to embellish its birth and origin. But nowhere else was poetic fancy and rapid imagination so hard at work as among the Arabs. Surrounded by the howling mysteries of the desert, and cut off by an almost encompassing sea from the ancient centres of civilisation, the peculiarly susceptible mind of the Arab wrought in curious fancy the boundless extravagance of its poetical imagination. The very air he breathed was full of fluttering angels and whispering spirits which communed with him concerning the riddles of nature and the puzzles of the past. While other nations grew from infancy into manhood and passed on the decline of old age, the Arab remained a grown up child for thousands of years, scowering the wilds of the desert, or basking in the luxuriance of the oases in boundless freedom and unsubdued courage.

Transferred into such a slumbering atmosphere, the Jews soon became true sons of their adopted country. Like the Arabs, they revelled in the quaint and fantastic. Apart from the rich poetry in which they gave expression to the most delicate movements of the soul, they embellished their religious stories as well as the story of their past with many tales and fanciful legends that might be prized highly by the poet for their fine conception and exquisite imagination. But to the historian they present a maze of embarrassing confusion. In his search for historical truth he often has to chase the will o'wisp of poetical illusion. Of the apparent light that meets the eye there remains sometimes no more than a tantalising uncertainty.

When and where did the Jews come to Arabia? Legend speculates here with all its extravagance. It is said that Joshua once sent an army to fight with Amalek. When the soldiers came to the town of Khaibar and the north, they were so fascinated with the fertility and beauty of the land that they gave up their warlike enterprise and settled down to try what peace could offer. Another report tells the same story but makes its heroes the soldiers of King Saul not of Joshua, while a third, with some-

what greater modesty, is content to date the foundation of the first Jewish colony in Arabia from the first captivity. All these are legends, and contain no more than the record of popular imagination. If they indicate anything at all, it is the influence of the Arabs who were fond of seeking importance for their race by tracing their descent to a remote beginning. And the Jews, whose hoary past was by no means a vain boast profited by this example and shared the pride of their antiquity with the land of their adoption.

It is true that Arabia as a land was known to the Israelites in the earliest days of history. It is suggested that the southern coasts of Arabia were regularly visited by the adventurous fleet of King Solomon, and the Bible also relates of a cordial relationship between that proud monarch and the queen of the Sabaeans, a people who lived in the south of Arabia. In the prophetic books of the Bible too Arabia and its inhabitants are frequently mentioned, but the references are vague and scanty. What were the relations between Palestine and Arabia? What were the political and social connections between the Jews and the Arabs? The Bible has little to tell us on this subject, and post-Biblical literature is equally reserved. The Mishna, the Midrash as well as the Talmud, all retain a uniform silence concerning Arabia and the Arabian Jews. Some modern minds with their penetrating sagacity have developed a curious theory in which they tried to prove that almost all the early history of the Jews was spun out in northern Arabia; but these speculations we can at the moment set aside, for the Jews we first meet in this land were not the singers of the psalms. They belonged to a much later period, when the poetry of the Bible wrapped itself in the more fantastic robe of the Midrash and the Agala.

In view of this fact and in the absence of adequate information it is not mere adventure if with many historians we assume that the first Jews to settle in Arabia were those noble patriots who time after time tried to free their country from the galling yoke of the Romans. When all attempts failed and Palestine had no more freedom to offer, they bade farewell to their homes for ever and marched southward until they found

a resting place in the semi-populated Arabian peninsula.

When the history of Arabia begins to unfold itself and this is as late as the seventh century C. E. we find a large number of Jews settled in central and northern Arabia. In their social and political organisations, in their manner of living, and in their relations towards the Arabs there is everything to suggest a gradual development of a long and unperturbed settlement in the land in which we find them.

Our history is rich in illustrations of the peculiar genius of our race for adaptation and assimilation. Placed under conditions of life that no other nation survived our people would have been extinct long ago if not for their ability to accommodate themselves to their position, and while retaining their individuality, absorb of their surroundings all that might give them vitality and strength. But we have few examples where Jews have so completely thrown themselves into the life of their environment without thereby sacrificing their own identity, without obliterating their own character, as did the Jews in Arabia. Apart from their religion and the superior qualities with which it stamps its adherents they differed little from their neighbours with whom they lived in the closest relationship. The spoke their language, called themselves by their names, wore the same dress and lived the same life. They cherished their religion with great devotion and observed its practices in private and public, but even this was not of sufficient strength to level the tribal barriers which formed so distinguishing a feature in the social and political organisation of the Arabs. Every tribe, whose members claimed either common descent, or political union, constituted a separate unity. It was led in peace and war by its Sheikh or patriarch and had little in common with the other tribes. If two or three tribes combined, by common consent, it was on political grounds and not through any national feeling.

Three such powerful Jewish tribes lived around the city of Medina which was situated in a luxuriant plain about the middle of the Arabian peninsula. Two of these known as the Banu Kurayza and Banu Nazir, who also called themselves Al Kahinani, the priests, inhabited the northern part of Medina. They lived in large villages strengthened by numerous forts from which they fought the ravaging bedouins and other hostile tribes with whom they came in conflict. In time of peace they diligently cultivated the fields which were thickly planted with palm-groves and reaped their abundant crops of corn and dates.

In addition to these two, there lived in Medina the warlike and

most powerful tribe of the Jews, the Banu Kaïnuka. They represented the industrial class of the Arabian Jews, most of them being silversmiths and goldsmiths, and possessing their own market for their produce. The member of this tribe differed slightly in their ways and customs from their neighbouring co-religionists, a fact which would suggest that not all Jews settled in Arabia at the same time.

About four days journey north-east of Medina was situated the city of Khaibar with its large dependant territories. This province was almost totally inhabited by Jews who had grown wealthy by commerce as well as agriculture. Their rich domain was partly cultivated with grain and planted with groves of palm-trees, partly devoted to pasturage and covered with flocks and herds. It had many strong castles and impenetrable forts to protect the inhabitants from any attack that might be made against them. So secure did the Jews feel there in their homes that they found no need to combine and form a compact body to protect their common interests. They lay scattered in separate settlements on the surface of an extensive area. Every community formed a separate body in itself, their centre of unity being the fortress or castle where they sought protection in time of danger.

The venerable antiquity of the city of Khaibar and the want of cohesion among its Jewish inhabitants might lend plausibility to the theory of Rappaport that the Jews of Khaibar were the descendants of the Rahabites, of whom mention is made in the book of Jeremiah, chap 35. In faithful obedience, to the behest of their father these Rahabites drank no wine, built no house, sowed no field and planted no vineyard. They observed a rigorous temperance and lived a nomadic life till they came to the district of Khaibar and settled on its fertile soil.

Thus when the Jews could no longer find safety in their own land they sought it in the depths of the Arabian deserts which remained unchanged, almost unaffected, by the events which convulsed the rest of Asia. Here they brought over the seed of an ancient civilization and slowly and painfully sowed it on the soil of a semi-barbarous land. The roving Arabs were taught the peaceful pursuits of life, to use the spade and the plough as skillfully as the bow and the lance. Stopped in devious idolatry and ignorant of any higher form of religion, they listened in wonder to the moral teaching of Judaism and adopted many of its practices. They heard the stories of the Creation, the Flood, the patriarchs, and sought in them the beginning of their own history. So great was the influence of the Jews, so many the conversions to Judaism that some even questioned

whether the Jews of northern Arabia were not of Arabic origin.

There were two arts in Arabia which raised men to the highest places of preferment. The one was that of the great soldier, the other that of the gift-d poet. In the Arab was fulfilled the prophetic destiny of his ancestor Ishmael: "He shall be a wild man, his hand will be against every man and every man's hand against him." He was a warrior by instinct. He revelled in the exercise of his arms and flew to the attack with all the lightness and ability with which nature equipped him, but he was equally roused by the appeals of eloquence, and charmed by the graces of poetry. Speaking a language copious in the extreme, whose words were compared to gems and flowers, he was naturally an orator, but was prone to convey his ideas in the oriental style by apologue and parable. What the orator was to the Greeks and Romans the poet was to the Arabs. He wielded much power and influence. He controlled the mind and dominated the will of his people. His panegyric could raise a man to fame and power, his keen worded satire cast him into contempt and derision.

The Jews rivaled keenly with the Arabs both as warriors and poets. The necessity of being always on the alert to defend their person and property from the restless Bedouins made the Arabian Jews familiar from their infancy with the exercise of arms. They excelled in the use of the bow, the lance, and the scimitar, and the adroit and graceful management of the horse. While everywhere else the Jews were oppressed and downtrodden, and their spirit was broken through long suffering and continuous persecution, in Arabia they remained free and did not bow their neck to servitude. They were proud and daring, and defended their freedom with might and courage. Sometimes they even obtained the mastery and leadership of their neighbours, who respected their military prowess, their superior culture and moral life.

But far nobler was their distinction in the field of poetry. Endowed with the intellectual attributes of the Semitic race, penetrating sagacity, subtle wit, a ready conception and a brilliant imagination, they could not have looked at the charms of Arabic poetry without being impressed and fascinated with its grace and beauty. Courage, generosity, hospitality, the general theme of Arabic poetry, were too near the Jewish heart not to become a fond subject for contemplation. And though the form and spirit of Arabic poetry were so different from the Hebrew, it is remarkable with what skill the Arabian Jews engaged in this art.

(To be Continued.)



### THE JEWISH NATIONAL FUND

Amount already acknowledged .....	\$768.40
Sales of calendars .....	6.87
MR. ISAAC ANDERSON LOEB (Chicago) .....	7.30
<b>Total .....</b>	<b>\$782.57</b>

Amount already acknowledged .....

£60.0.0.

The following remittances were made to the Jewish Colonial Trust, Ltd., London:—

On the 11th November ... £20.0.0

On the 22nd November ... £22.2.2

In a letter dated 28th September, the Head Office of the JNF, writes as follows:—

We are now more than ever dependent on the increase of receipts for the JNF from countries like yours. Owing to the catastrophic deterioration, on the one hand, of the currencies in those districts where Jews are settled in large numbers, and on the other, to the high cost of the necessities for their daily life, the JNF has made of late in Palestine. The preparation of these estimates for collection will also require very large sums. Therefore our friends in those countries, where money is still of some value, will have to exert themselves to their utmost to enable the JNF to accomplish its vast and urgent tasks in Palestine.

### JEWISH RECREATION CLUB

#### Report of Football Matches

**J.R.C. vs. Rangers**  
In a League match held in the Race Course on the 19th November the Jewish Recreation Club drew with the S.M.C. Electricity Department Football Club by the score of one all.

For twenty minutes the J.R.C. team played with only ten men, Faxman arriving late. Blumenthal, at back sprained his foot, and had to leave the field although he tried to play on for a few minutes.

Altogether of the Electricity Department opened the score in the first half through a pass, from the right wing. The game was very uninteresting until fifteen minutes before the end when the J.R.C. forwards made strenuous efforts to score. Sank finally equalling through a beautiful long shot which beat the goaler.

Spirit was most decidedly the star player on that afternoon, with Bigg and Allcock for the Electricity Department. Mr. Wegener refereed the everybody's entire satisfaction.

This game leaves the J.R.C. third on the League Second Division list, tying with the Rangers by a score of three points, with the Shanghai Football Club leading with six points and the Navy second with five points.

### JEWISH RECREATION CLUB

#### Report of Football Matches

**J.R.C. vs. Electricity Dept. F.C.**  
In a League match held on the 12th November at 3 p.m. in the Hongkew Park, the Jewish Recreation Club drew with the Rangers Football Club by the score of two all.

The only goal of the first half was scored for the Rangers by the J.R.C. full back, Blumenthal, who after a splendid save by Whiteman, the goaler, suddenly turned around and kicked the ball into his own goal. In the second half, Nash of the Rangers, made a fast run-down, and with only the goaler to beat, scored easily. The Jewish forwards then rallied and attacked the Rangers goal time and again, until Fiene made a splendid effort all on his own, beating the Rangers defence and scoring. The last goal was perhaps the most interesting, the J.R.C. Captain Katz, bringing the ball right down the whole field, and shooting from a very difficult angle, he just managed to beat the Rangers goaler.

Whiteman, in goal certainly exceeded himself on that day. He saved some shots in real first league style and promises to become one of Shanghai's star goalkeepers. Katz, Faxman, and Fiene worked very hard to make the game interesting.

Of the Rangers, Brown, Nash and Evans played a splendid game, and every body. Mr. Wegener refereed the game very ably.

### JEWISH RECREATION CLUB

#### Result of Football Matches

#### J.R.C. vs. Nanyang College Second XI

The Jewish Recreation Club were defeated in a friendly match by the Nanyang College Second XI by the score of four to nil on the 18th November. The pick of the J.R.C. team Katz, Faxman, Sank, Sternberg and B. Pfeifer did not turn up, which necessitated putting in reserves, while the Nanyang team had several First Leaguers playing for them.

Gilbert, in goal played a grand game, until his right arm was hurt when the second goal was scored. The J.R.C. backs worked very hard but were not equal to the Nanyang forwards who time and again pushed the goal. Otherwise, the game was uninteresting the J.R.C. forwards being too weak to combine well enough as to score.

The Nanyang team were very fast and combined in excellent style. Mr. H. Whitgob refereed the game to everyone's satisfaction.

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### THE JEWISH NATIONAL FUND

#### COLLECTION BOXES

By means of raising funds for the Jewish National Fund, the collection boxes (which look like a splendid prayer-book, neatly painted in blue) have been used in every Jewish home, Club and Institution throughout the world. The local Zionist Association has placed a number of these Boxes at the Jewish Club "Abuduth" and those who have not received them are kindly requested to apply to Mr. S. BURAK, the Hon. Secretary of the Club. Each holder of a box is accountable for the return of the money collected to the local National Fund Commissioners. In our last issue we acknowledged a collection of \$11.00 made by Mrs. D. G. M. ARONOVSKY by means of the box which she placed at her residence. This is what everyone should do. Collections, no matter how small will grow big and big until after a certain period the box will begin to resist the further invasion of the dimes for want of accommodation. Children at home should be trained to take care of the box and taught how to save their small dimes by throwing them there. By this means the Jewish National Fund, which will celebrate its jubilee next month, has raised very large sums every year, which is now the inalienable property of world-Jewry (even of the anti-Zionists who have not contributed anything towards same). In every part of the world the JNF has representatives, and Jews everywhere should regard it as a privilege to contribute of their means to it.

Jewish residents at the outpost will be supplied with boxes if they apply to the Hon. Secretary of the Jewish Club, or to the local National Fund Commissioners, care of Israel's Messenger.

#### RAMBAM AND RASHI

Two great Jewish lights are known by nicknames derived from the first letters of their Jewish names. One is Rashi, the celebrated commentator on the Bible. The other is Rambam, who is really Maimonides, codifier of the Talmud, and mighty Jewish philosopher. He was more than a commentator. He was an illuminator. He was not only abreast of the best Jewish and Arabian thought of his time, and the philosophy of the grand old Greek Aristotle but way back in the twelfth century, he wrote in the rationalistic spirit of the nineteenth century. If his views had prevailed, the Jewish faith would have been less rigid in some of its requisites. His Thirteen Articles of the faith are still recited in the synagogues. He had great influence on Christian thought.

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### "SIBERIA-PALESTINE"

Edited by Dr. A. Kaufman.

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### ISRAEL COHEN SENDS BRIEF MESSAGE

Represented Local Zionist Association at the Zionist Congress.

#### PREPARING REPORT

In a letter dated 29th September, Mr. Israel Cohen, the ex-Zionist Envoy, writes from London as follows:—

I represented the Shanghai Zionist Association at the Zionist Congress of Carlsbad, and shall prepare a report upon the proceedings, of which I shall send you a copy in due course.

I was very glad to receive ISRAEL'S MESSENGER of August 6th, and although I have only been able to glance at it so far, I have noticed that it is as bright and interesting as ever.

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### Italian Prince Attends Synagogue in Tripoli And Makes Address

Rome—Prince Umberto, brother of the Italian king and commander of the Italian fleet, recently visited many Jewish communities in Tripoli and Lybia, near the Sahara, where he observed many interesting features of Jewish religious life and saw a comparatively high stage of cultural development, for which he has expressed his admiration.

In Tripoli, where a large modern Jewish community exists, the prince received a regal welcome. Jewish young men, members of the Maccabean organization, lined the streets of the city as a guard of honour. Prince Umberto attended services in an address the intense sympathy of the local synagogue and declared in the Italian nation toward the Jews

### THE LATE MR. R. H. LEWIS

The funeral of the late Mr. Reginald H. Lewis, who died at Kobe, at the International Hospital on the 3rd November took place in Kasugano on Sunday, the 6th idem, with Jewish rites. There was a large attendance of friends of the deceas-

ed, Mr. Oscar H. Harris being the chief mourner. An impressive service in Hebrew was held, and afterwards Mr. W. H. Kendrick gave an address, in which he referred to the services rendered by the deceased in the war, his activities as a mason, and his popularity in Kobe.

The late Mr. Lewis came to Kobe in October, 1919, and soon gained many friends. He had been ill for the last five or six months.

*The Seoul Press*, a Japanese daily issued at Seoul, Chosen, reproduces in its issue dated 4th instant, an article from ISRAEL'S MESSENGER, which appeared in our last issue under the caption "Christian Conception of the Fatherhood of God." *The Seoul Press* is edited by Mr. ISOH YAMAGATA, who is now at the Washington Conference.

### Patronize Our Advertisers

When answering their ADVERTISEMENTS or CALLING upon them do not fail to mention the name of this Journal.

### THE COMMUNAL RECORDER

Edited by RABBI W. HIRSCH, B.A.  
Vol. 1 | ISSUED MONTHLY | No. 7  
SHANGHAI, 16th DECEMBER, 1921-5682.

[AS ISRAEL'S MESSENGER will now appear monthly there is no occasion for a separate issue of the Recorder and will henceforth be incorporated with the MESSENGER.]

### THE ORPHAN FUND

In opening a fund for the Jewish orphans of Eastern Europe the Jews of Shanghai put themselves into line with the Jewish communities all over the world where efforts are being made to save those unfortunate children from starvation. They are the legacy of war and social hatred, a bequest which Jews cannot and ought not to pass on to others. The problem is no doubt a difficult one. To maintain and bring up 600,000 children is a prodigious task even for a people with greater resources than the Jews, especially in a time like the present when owing to commercial stagnation and trade depression it is difficult to meet the local needs adequately. It is all the more pleasing to see that our people face the problem with courage and much generosity of heart. Companies of children are being sent to different parts of the world and are being received with parental love. In Harbin a few co-religionists pledged themselves to maintain as many as twenty children each. The period of maintenance is expected to realise that. The Orphan Fund cannot rely on doles meted out spasmodically. The children who are brought over their new homes will require regular support till they can stand on their feet and earn their livelihood. The Orphan Committee in Harbin require subscribers to sign a contract for five years. The local committee might follow a similar method, though we fear that some may be scared away by such procedure.

### CONVENT SCHOOLS

In a recent issue of the *Jewish Chronicle*, London a correspondent draws attention to the danger of sending Jewish children to Roman Catholic Schools. He states the case of two such pupils who went over to Christianity, and the reason they gave for their action was that the Christian service was more attractive than the Jewish. We recommend this for the consideration of many Jewish parents in Shanghai who favour the convent schools above all others. Even when they emigrate to Europe they cannot shake off their affection for them. These institutions are strictly denominational. They

were founded by private enterprise in the interests of Christianity, to train Christian children in the spirit of their faith. What right have Jews to encroach on their funds and cross the purpose of their founders? The Jew who brings his child to the head of a convent school and craves admittance implicitly says this: "Sir, you have laboured well in the cause of your religion. You obtained money from devout Christians, and founded and organised a Christian school. In all this work I had no part, as a Jew, indeed, how could I? But since I find I can benefit from it I am prepared to do so, even at the expense of the spiritual welfare of my children." Who can tolerate such an attitude? Who can with hold contempt from people who stoop to such humility? Years ago when the convent school was the only educational institution in Shanghai, Jews were compelled to send their children there by sheer necessity. This necessity has disappeared with the establishment of good municipal schools. There is no justification now for Jews to make themselves the unwelcome intruders of Christian denominational institutions. The position of the Jewish child there is difficult and degrading. He is compelled to join the Christian children in prayer every day. He must either actually pray with them and become an informal Christian, or he must offend Christian feeling by disturbing the young worshippers with his silent presence. The authorities of the convent school put up with all that in the hope that their influence would take root in the long run, and this hope is certainly not falsified. The Jewish pupils of the convent school if they do not actually turn Christian will never be devout Jews.

### A KASHER BUTCHER SHOP

We understand that a respectable and reliable co-religionist is willing to open a Jewish butchershop if the community gave him its connection. We hope the Shebita Board will accept the offer and thus supply a much felt need in our town. The supervision of Kasher meat in our community is still very unsatisfactory. We have three Shohetim to do the slaughtering but no Shomer to supervise in the butchershop. All is left there to the Chinese butcher, who sells all kinds of meat at the same time. Till recently there had been no provision even for porging, although hindquarter meat was being sold freely. This neglect has been partly remedied by an arrangement to porge the meat that is brought to his house. But there are still scores of people who are not particular enough to instruct their service to go to the Shohet to have the meat porged, and, therefore, cut tereta. This state of affairs which is highly unsatisfactory can be remedied once for all by appointing a Jewish

butcher. In London only Jewish butchers are allowed to sell Kasher meat. Why should our community which consumes such large quantities of meat give its connection to a Chinese and even pay him a premium for allowing the Shohet to slaughter?

### THE JEWISH GIRLS CLUB

A joint meeting of the Senior and Junior Committees was held on Tuesday 22nd November. Rabbi W. Hirsch who presided stated that owing to financial difficulties the Communal Association had to hold its annual ball earlier than usual. Mrs. E. I. Ezra and Mrs. R. E. Teeg, the organisers of the ball, were of opinion that if the girls held their bazaar on the 1th December, as they intended to do, the two functions would clash, and the ball would not be a success. He, therefore, proposed that the Club should not stand in the way of the premier charity of the community, and either postpone or abandon the bazaar altogether. He went on to say that the bazaar was decided on six months ago when the club was struggling. In the meantime, the conditions of the club improved considerably. Its funds have accumulated to \$1,200, and in addition to that Mr. Maurice Benjamin raised another \$2,000. The club would, therefore, have a balance of more than \$3,000 after suitably furnishing its premises, and was the best provided institution in the community. Under the circumstances, he thought, there was a good opportunity for the girls to show their appreciation of the lively interest the community had taken in the club and instead of holding a bazaar separately send in their work as a contribution to the bazaar of the Communal Association. Such an act would be appreciated by the Association, and would as the same time train the members of the club to take an active interest in the affairs of the community. He further suggested that as the finances of the club were secure for two or three years, and the charities of the community were practically drained of funds and unable to cope with the growing distress, the club should no longer monopolise the proceeds of the dances which were held during the winter season at the Astor House, but should hand them over to the local charities till the club regained money. Hearing money unreasonably was an unhealthy pursuit for an institution like theirs, and altogether unjustified at such a time. Both resolutions were vigorously opposed by three members of the senior committee, but were ultimately carried by a majority of two to one and the two propositions were carried.

### THE ORPHAN FUND

The local committee of the Orphan Fund met on Thursday 21st November. The canvassing committee reported that the income at present was

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\$500 per month. It was decided to communicate with the committee of Harbin where a home had been opened for the orphans and ask them to maintain 25 children at the expense of Shanghai. When the local fund increases to \$1,000 per month, as it is hoped, twenty five more children will be brought to Harbin.

#### JUNIOR COMPETITION

Three prizes of \$8, \$5, and \$3 respectively will be awarded to the successful Competitors. See the rules below.

1. Explain the meaning of the following passages and give the names of those who spoke them:

(a) My righteousness shall answer for me.

(b) Is not the gleanings of Ephraim better than the vintage of Abiezer?

(c) Is Saul also among the prophets?

2. Write an essay on Rosh Hanah.

#### RULES

1. Junior Competitors must not be over 13.

2. Entries must be their unaided work, and must bear the name, age, and address of the Competitor, and should be sent before 5th January to the *Communal Recorder* 40 Seymour Road. The letters J. C. (Junior Competitions) and S. C. (Senior Competitions) should in each case be clearly written on the envelope.

#### SENIOR COMPETITION PRIZES: \$10, \$8, AND \$5

1. State as many cases in the Bible as you can remember in which the trumpet (Shofar) was used.

2. Quote the references in the Pentateuch to the three Festivals: New Year, Kippur, and Succoth.

#### ESSAY

2. Compare the Festivals, New Year and Kippur, with the Feast of Tabernacles, or write an essay on Hanukkah.

#### The Bible Circle

The Bible Study Circle will be reopened to-morrow at 3 p.m., and will be conducted by Rabbi W. Hirsch at the Ohel Rachel Synagogue every Saturday at this hour. The subject of study will be the book of Ezra, with historical references to that period.

#### Hanukkah Service

A children's Hanukkah service will be held at the Ohel Rachel Synagogue on Sunday, 1st January, at 3.30 p.m. The children attending the service will afterwards be entertained at the Synagogue House, 40 Seymour Road.

#### Charity Ball

The annual charity ball of the Communal Association will be held on Wednesday, January 11th, 1922.

### CHILDREN'S CORNER

#### HANUKKAH

The Festival of Hanukkah reminds us of hard days and brave deeds. You heard a good deal of heroes and heroines, during the Great War, how brides sent their lovers to the battle line, and fond mothers smiled to their sons a final good-bye. I wonder how many of you thought of the old Mattathias who himself led his sons against the Greek officer, an action that involved the greatest possible risk. Just listen to his brave words when he lay on his death-bed, encouraging his children to defend their religion: "Now, therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Fear not the sword of a sinful man, but show yourselves men on behalf of the law and fight the battle of the people. The glowing zeal kindled by the aged Mattathias passed on to his fine sons and from them to the rest of the people till it became a flame big enough to light up the world. It grew greater and mightier day by day like the little flames of the Hanukkah lamp that increase in brightness from time to time. How different the world might have looked if Mattathias and his sons had not appeared on the scene. The few faithful might have perished, the godless grown in strength and number. The flame of religion instead of growing brighter and brighter would have become more and more dim, and instead of civilised religion and the many blessings that spring from it, we would have had now the debased idolatry of the Greeks. It is necessary to hear this in mind in order to realise the better how great was the achievement of the Maccabees. Perhaps for this reason the famous sage Shammai and his disciples were of opinion that the Hanukkah lamp should be lit in the reverse order, eight lights on the first night, and then the cheerful blaze should be gradually reduced every night until only one flickering taper is left, a pathetic illustration of how the world would have looked without the heroism and self sacrifice of Mattathias and his sons.

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### FRENCH NATIONAL BOND PRIZE WON BY MR. H. GENSBURGER

"Won first prize in French National Bond Lottery—One million francs."

This was the telegram received by Mr. Victor Gensburger, of 51 Rue Massenet, on Saturday from his father, Mr. Henri Gensburger, who recently retired from the firm of Messrs. Gensburger and Co., stock and share brokers.

Mr. Gensburger was an old Shanghai resident, and a prominent business man before his retirement. In June last year, he went to Europe on tour and has since been living for some time at Nice and other parts of the Continent.

At the present rate of exchange, the prize amounts to the substantial sum of £17,143—fully \$140,000.

### JEWISH LITERARY SOCIETY

A meeting of the above will take place on Wednesday, the 21st instant, at 5.30 p.m., at the Jewish Club "Abudath" when Dr. H. Chatley will deliver a lecture on the "Birth of the Earth." All members and friends are invited to attend.

### CONCERT AND BALL

In aid of

### THE JEWISH NATIONAL FUND

The Zionist Organization "Kadimah" will organize a Traditional "Hanucah" Entertainment on Tuesday, the 27th December, 1921, at the Shanghai Jewish Club "Abudath."

The entertainment will consist of National Jewish Songs (in Yiddish and Hebrew.)

Pictures depicting phases of Jewish life in the Colonies, principally of Rishon Le Zion, will be exhibited.

50% of the amount realized from the sale of Tickets will be contributed toward the Jewish National Fund.

Price of Admission, \$1, \$2 and \$3  
The entertainment will commence at 9.15 p.m. sharp.

### "FOREIGN MAN CHOW TOO MUCH"

say the Chinese. If you are troubled with flatulence, a sense of overfulness and drowsiness after eating, just take one Pinkette after the principal meal daily for a few days and see how efficiently they remedy this condition.

Pinkettes are a specific for constipation, disordered liver, biliousness, sick headaches, coated tongue, foul breath, pimples and blotched skin. They are tiny but thorough, act as gently as nature. Of chemists everywhere, also post free at 60 cents the vial from Dr. Williams' Medicine Co., 96 Szechuen Road, Shanghai.



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