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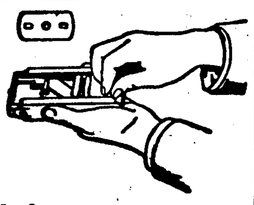
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READ IN THIS ISSUE: INTERVIEW WITH RABBI MORDECAI SMITH - - - See p. 8
READ IN THIS ISSUE: SHANGHAI JEWRY AND KEREN HAYESOD - - - - See p. 14

猶太月報社

ESTABLISHED 1904
23rd year

4th Shebat 5687
SHANGHAI, CHINA
7th January, 1927

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.

מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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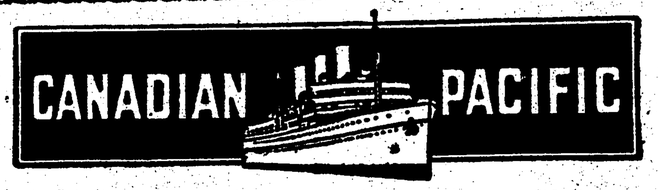


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	1927	1927	1927	1927	1927
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EMPRESS OF ASIA	Mar. 12	Mar. 13	Mar. 15	Mar. 18	Mar. 27
EMPRESS OF CANADA	Apr. 2	—	Apr. 5	Apr. 8	Apr. 17
EMPRESS OF RUSSIA	Apr. 23	Apr. 24	Apr. 26	Apr. 29	May 8
EMPRESS OF ASIA	May 14	May 15	May 17	May 20	May 29
EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19
EMPRESS OF RUSSIA	June 25	June 26	June 28	July 1	July 10

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
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JEWISH NATIONAL FUND SEMI-JUBILEE NUMBER

JEWISH CALENDAR

5687-1927

Rosh Hodesh Shebat	Tues., Jan 4
*Rosh Hodesh Adar	Thurs., Feb. 3
Purim	Friday, March 18
Rosh Hodesh Nissan	Sun., Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
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Lag B'Omer	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab	Sun., Aug. 7
*Rosh Hodesh Ellul	Mon., Aug. 29

5688-1927

New Year's Eve	Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

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Israel's Messenger

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22nd April, 1904	4th February, 1910	27th October, 1918

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H.S. Kehela, Tel-Abib.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

A NATION IN MOURNING

The following tribute to the late Japanese Emperor was published in the local dailies, namely, The Shanghai Times and The Shanghai Mercury of the 28th ultimo, and The North-China Daily News of the 29th idem, giving credit to this publication:

"The passing away of the Japanese Emperor, the symbol of a nation's power, will be received with sorrow throughout the world. Under his benign regime Japan stood for progress and enlightenment, and many were the deeds performed which helped to advance the cause of civilization and humanity. We cannot help recalling the fact that the late Japanese Emperor through His Excellency Viscount UCHIDA (after due representation made by the local Zionist Association) had endorsed the BALFOUR Declaration, which gave the right to our people to establish their National Homeland in Palestine and their historic right to that country. The loss which Japan had sustained in the demise of her ruler will be universally mourned. Our sympathy goes out to the Empress, the Prince Regent, the Crown Princess and the whole nation at the great loss sustained by them. We also tender our congratulations to the Prince Regent on his accession to the Throne, which we hope will bring in an era of peace and prosperity to the country which now falls to his lot to rule, guide and inspire."

PROSELYTES

The question of proselytes has its pros and cons. There was hardly a generation which did not have this problem seriously. Recently the Brisbane Congregation according to *The Australian Jewish Chronicle* of the 14th has passed a resolution "not to entertain any further application to the faith of those who either the father or the mother are of the Jewish faith." This decision has provoked the ire of *The Hebrew Standard* of Australia, publication in Sydney, which says that admission to Judaism is available to all who sincerely seek the privilege under properly regulated inviolable conditions." Intermarriages in Australasia, according to Mr. ELSLEY ZEITLYN in our October issue, are assuming alarming proportions, and constitute a grave menace to the future mainstay of Jewries in the Antipodes. There is no doubt that Brisbane has awakened to the seriousness of the situation and felt impelled to take the drastic step. REV. NATHAN LEVINE has proved himself a zealous Minister in his community and his good work deserves commendation. Few would challenge his decision in the question of proselytes, for every community has a problem of its own to solve. Sydney Jewry has all along shown poor vitality and stamina in regard to Zionism, and for this state of affairs we must thank its religious chief who is a rabid assimilationist. When a community begins to

[Continued on page 3]

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[illegible] made appeals for [illegible] strikes, [illegible] refrain from their [illegible] attacks [illegible] words are well forgiven and forgot [illegible] are [illegible] sufficient

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BOSTON, November 22.—In the statement to the national conference of the United Palestine Appeal, NATHAN STRAUS, in referring to expenditures by millionaires, declared that HENRY FORD had used his wealth "in a campaign of slander against the Jewish people." The proposal was made by Mr. STRAUS that a committee of ten be named to investigate, eight of whom would be appointed by FORD and the other two, to be non-Jews, named by himself. Confidence was expressed by Mr. STRAUS that the result of such an investigation would be the establishment of proof that sycophants had misinformed FORD.

"Among the Christian millionaires there are some who use their wealth for the benefit of mankind and others who use it for destructive purposes," said Mr. STRAUS. "For example, the ROCKEFELLERS, both father and son, are devoting their millions to help the welfare of mankind, to promote science and advance civilization, while a man like HENRY FORD, who has become one of the richest money kings of the world, has engaged in a campaign of slander against the Jewish people, has spread malicious lies about them and stirred up trouble, mischief and hatred here and in Europe.

"It takes the great to make amends for their mistakes, and although we have suffered much from these part attacks on an innocent, inoffensive people, we will forgive and forget if Mr. FORD admits the wrong he has inadvertently inflicted in the past."

THE PROBLEMS OF DIASPORA JEWRY

A GREAT QUESTION FOR MR. DAVID EZRA, OF CALCUTTA, TO DECIDE

The interview with RABBI MORDECAI SMITH published elsewhere in this issue, is bound to revive interest in the problems of Diaspora Jewry. We have before us the views of an impartial and disinterested observer who takes up the same attitude as that held all along by ISRAEL'S MESSENGER, in regard to the danger to which we are exposed for lack of ordained Rabbis to preside over our spiritual needs. RABBI SMITH saw things in his own eyes and is in a position to analyse the root of the evils from which Indian and Far Eastern Jewries are suffering. Congregations are springing up who are appallingly defficient in and ignorant of Jewish lore; young men with a smattering knowledge of Hebrew do not understand the A. B. C. of their religion and are taught just enough to read *kaddish* and pronounce the benediction on *kiddush*. Torah-less Jewry can hardly survive more than a generation or two, and the alarm signal hoisted by RABBI SMITH deserves serious consideration by the powers-that-be. Judging from the trend of his remarks the outlook is not enterely hopeless. The critical position to which Jewry is exposed is not beyond remedial measures. We need to-day a dictator to assume the leadership and restore order out of chaos. The proposal to dispose of a Synagogue in Calcutta and get hold of a vast sum of money in order to establish a Rabbinical Seminary side by side with the Synagogue, is undoubtedly the best solution of a knotty problem besetting us to-day. Not very long ago, our New York co-religionists were offered a fancy price for the sale of Temple Emanu-El, which was also located in a businses centre, and ultimately it was sold at over seven million gold dollars. If Calcutta Jewry were to follow the same lead, it will be in a position to use the surplus fund to better advantage. It will be in a position to scatter rays of sunshine and stimulate young men to spend a few years in the proposed College to acquire a proper training at the feet of renowned scholars. We are heartily in favour of the scheme propounded by some of the leading men in Calcutta Jewry, and if the final say rests with Mr. DAVID EZRA, we can only hope that the latter will weigh well the great responsibility devolving upon him and come to a favourable decision in the matter. We are not believers in a retrograde movement, and appeal strongly for a sane view in order that the present generation may not become pagans and drift from Jewish moorings altogether. Mr. EZRA is a man of vision. He is likely to hesitate on sentimental grounds before giving his assent to the proposal. We realize his embarrassing position, but hope that he will see that the advantages to be derived far outweigh all other considerations in the matter. The time has come when we must take drastic steps. We need a new generation of Jews who would not be uncomfortable in their Judaism. We need a cultural laity, we need a strong and virile community to uphold Israel's traditions and age-long ideals. In short, we want the Torah to be the living fountain in all our walks of life. We cannot lead a proper Jewish life if the chances of Jewish education are limited and rare. Ignorance of Jewish history, Jewish ethics, Jewish rituals and all that appertains to ennoble and beautify Jewish modes of living will not produce a virile and robust community of Jews. Herein lies our great danger and this we must ward off at all costs. One Synagague, more or less, does not matter. We should not allow ourselves to be swayed by exaggerated sentiments when we are faced to-day with a life or death question. Given a Rabbinical College, the rising generation will be strongly fortified in their faith which will in turn cause Synagogues to overflow in all directions. The present status of Sephardic Jewry is far from being enviable. For the past century or so, we produced no special culture of our own. Our men of geniuses could be counted on one's fingers. We pretend to be the salt of Jewry—that was once—but to-day we are decaying and fading fast from the fountain of Jewish life. The golden era of the Jewish Renaissance in Spain is but a mere memory. Our MAIMONIDES, ARRAHAM *BEN* EZRA, IBN GEBIROL, HASSDAI BEN SHAPRUT, JEHUDAH HALEVI, NACHMANIDES, HASSDAI IBN CRESCAS *et. al.* who had flourished in Spain have bequeathed their treasures to us, but these treasures are fast losing their values in our eyes with no one to continue in their field of activities and researches. Happily, there is one star who has sounded the shofar for our redemption. He realizes the gravity of the situation. We allude to CHIEF RABBI OUZIEL, the spiritual leader of Tel-Abib Jewry. He has mapped out a brilliant plan which was published in ISRAEL'S MESSENGER, whereby the Sephardim Jewry may be able to restore their ancient glory and not relegate the memories of their great men to the museum. His plan is, alas, on paper! His appeal for financial supports (also published in ISRAEL'S MESSENGER) was not responded to and met rather with a poor response. No one seems to realize the truth that unless we rally towards this great leader in Rabbinical world and support him in his schemes, we are bound to remain in the background and court disaster in the end. We can understand the great difficulties to be encountered in our search for the wherewithal to build and endow a college. But the plan of Calcutta Jewry seems to be the best solution and we commend it to all those who have a voice in the matter. Upon them rests a great responsibility and we hope they will face it courageously and quit themselves as men! We have unbounded faith in the large heartedness of our namesake to do his duty and thus save a calamity to his people who are to-day perishing for want of spiritual bread which is withheld from them.

[*Continued from page 3*]

repudiate Jewish consciousness its decay is inevitable. We have a noted example of Viennese community which at one time was the hot-bed of anti-Zionism. According to M. A. TENENBLATT, in a syndicated article circulated by the Jewish Telegraphic Agency, "The Viennese Jewish community seems to be heading for a rapid and tragic death." Assimilation was the watchword of Vienna and the second largest Jewish community in Central Europe is dying rapidly. The prestige of Sydney Jewry is by no means enhanced when its spiritual chief repudiates the Zionist ideal and flouts the ancient *Siddur*. We are glad to observe that there is a ray of sunshine in some quarters, and the action of Brisbane should stir other Jewries in Australasia to defend the purity of their homes from being defiled by the "mixed multitudes."

* * *

THE JEWISH CONCEPTION OF GOD

We publish elsewhere in this issue the entire volume of correspondence which appeared last month in *The Shanghai Times*, anent the God-idea which was contested by a Rationalist. From time immemorial, atheists endeavoured to swell their ranks and reject the belief in a Designer. The cry of ancient PHARAOH, "Who is God that I should hear his voice" still forms the swan-song of the atheists. The latter cannot visualize to their mind how an invisible God could be worshipped. The ancient Rabbis relate, that the emperor HADRIAN (who was an atheist) once asked Rabbi JOSHUA whether there really was a Master in the universe. Surely, answered the Rabbi, the world is not ownerless. Who created the world? demanded the ruler. God, answered the Rabbi. If so, continued HADRIAN, why does He not show Himself every now and then, so that men might see Him and stand in awe of Him? Because, rejoined the Rabbi, men cannot bear to see His splendor. I shall not believe you, insisted the emperor, unless you make me see Him. At noon the Rabbi turned him toward the sky and said: Look at the sun and you will see Him. The emperor refused. Who can stare at the sun? he demanded. Quite so, answered the Rabbi; but think well of what you are saying. If it is impossible for any creature to look at the sun, which is only one of His myriad ministers, how much more so to see the Holy One whose splendour fills the universe! We are not told whether the Emperor was convinced with the demonstration made by the Rabbi, but suffice it to say that the ranks of the atheists are in no mood of desisting from their campaign to foist their views upon mankind. Happily, the Jewish God-idea as revealed by Fathers ABRAHAM, ISAAC and JACOB and a long array of Israel's prophets, sages, thinkers and philosophers, is a spiritual legacy to the world, the very kind of theism which could satisfy man's craving for the Unknown. "An atheistic astronomer is mad," say the scientists. And so say we, "An atheistic Jew (?) is mad". From the dawn of history, Israel laboured to spread the belief in God-idea, among our fellowmen and in making it active in the promotion of human happiness. This God-idea is the fundamental basis of Judaism. For this truth we lived, for this we struggled. For this we combated and overcame. When the ancient prophets of Israel spoke of God and righteousness, Israel was teacher. The world cannot ignore the truth which was first proclaimed by Father ABRAHAM. "Wherever God sets for a period, like the sun," says JEAN PAUL RICHTER, "there the world steps into darkness." Not only God is the only Reality of the Universe, not only is He everywhere, not only is He "All that is and all else only seems to be" (to use a Cabbalistic phrase); but when God is rejected by man, the brotherhood of man becomes weakened and its force equally destroyed. One of Israel's accepted masters taught that, "The universe is not God's dwelling place: the universe only exists in and through Him." Man is not without hope when he feels, with the poet, that God says:—

"I'm in the blush of the morning.
And in the evening breeze;
I'm in the leaf's low murmur,
In swell of terrible seas;
I'm in the mote of the sunbeam,
And in the burning sun;
'Rest here,' I whisper the atom;
I call to the orb, 'Roll on!'
I was, and am, and shall be—
Creation replies to my call;
The link, the chain of existence—
Beginning and end of all."

EDITORIAL NOTES & COMMENTS

LORD BALFOUR

The signal honour rendered to LORD BALFOUR at the Zionist ball is a striking indication of the popularity of the man whose name will forever be identified with the immortal Declaration issued by him in 1917. It fell to the lot of Mr. J. M. JOSEPH to honour a great name, a name that will endure so long as lips can utter the language of grateful praise.

THE ZIONIST BALL

The Hanuccah Ball organized by the local Zionists was a notable success, thanks to the Ladies' Committee who had worked hard for nearly eight weeks in order that New Judea may have its future foundations strongly laid. The celebration of five and twenty years of the Jewish National Fund provided ample stimulus to make the function a record one in the annals of the history of the local Nationalists. On the other hand, it afforded our community an opportunity to fraternize closely together and there was not a hitch nor friction from beginning to end. The attendance at the ball was by no means meagre, judging from the arctic weather that night. Messrs. ELLIS HAYIM and J. M. JOSEPH were the two leading generous contributors to the Fund, who made the night a memorable one. It is also gratifying to note that Mr. F. W. SUTTERLE, a well-known fellow resident of Shanghai, who is a close friend of our community was present and shown his liberality unmistakably. Many notable Chinese with their fair sexes, were present and their presence added charm to the unique function, which will remain green in the memory of all. The contribution of the British Consul General, Sir SIDNEY BARTON, K.B.E., C.M.G., to the Fund, is a striking indication of his pro-Jewish feeling. Such evidences of magnanimity will help to make the New Judea as Jewish as England is English!

* * *

WANTED: A MODERN NABI IDDO!

The rise of reformed Judaism during the last half a century or so, has given a licence to the so-called Rabbi to indulge in some *to'aboth ra'oath*. That which is *muttar* he pronounces as *hitair* and *vice versa*. In Talmudic times, and successive ages, the Rabbi had to administer the law according to the times in which he lived. At no time, was a decision given which was a departure from the root of the Torah. Very often the law had been interpreted mildly in order that the burden may be lighter, but at no time was a decision given which was not based on *din* Torah. At any rate, the Rabbi had an eye on his flock. It was his duty to administer the law leniently in

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order that his flock may live, *w'haye bahaim* and not *yamuth bahaim*. That which was sanctioned for a *hamon ha'am* under exceptional circumstances, was by no means a signal for a Rabbi himself to indulge in. But in the reform movement of Cincinnati—*Ki m'Cincinnati tesey Torah hadasha* wudbar Higher Criticism m'Sheol tah teeth—it is just the opposite. It is the so-called Rabbi who had condescended to stoop down to the level of the *am ha'ares* and the *hamon ha 'am*! What the latter found difficult to observe owing to poverty of knowledge, the so-called Rabbi claims it as a privilege! That is the curse of the new cult, which Cincinnati is anxious to disseminate in the United States. No wonder that the whole of Keneseth Yisrael look upon the so-called Rabbis, graduates of Cincinnati College, *pace* the CHIEF RABBI OF THE BRITISH EMPIRE, as 'Rebels' and *nebi'ey sheker*! Ah, for an HANNABI IDDO to wrestle with the latter and expose them to the fury of the lions of truth and disillusionment.

* * *

OUR QUEER ATTITUDE

For several centuries we Jews have grown accustomed to contribute large sums for our suffering brethren in benighted lands, but find it difficult to-day to reverse the position and contribute for something more tangible and durable. Rabbi MARVIN NATHAN, of Beth Israel Temple, Philadelphia, was recently active in the Keren Hayesod drive, and paid a glowing tribute to Judge WILLIAM M. LEWIS for having given unstintingly of his time and his energy and his effort to ensure the success of the campaign. Criticizing those who saw fit not to contribute, RABBI NATHAN spoke as follows:—

> "If Palestine were in misery, if we went out to the Jews of Philadelphia with a harrowing tale of poverty and privation, of suffering and starvation, if we told them of the orphans that were dying and the widows that were in despair; if we presented to them a picture of that kind, it may be they would respond. I thank God, however, that we cannot do it. Palestine does not and I pray to God it never shall present a picture of despair. Instead it is furnishing us a picture of hope, a picture of faith. To this the response is meagre. They who have not contributed are people who have no vision. Education and reconstruction were never popular movements. Therefore the road which the Palestine reconstruction movement is traveling rather long."

Rabbi NATHAN'S remarks are applicable to Jews everywhere, for it is not uncommon to come across similar incidents where Jews refuse to contribute except if it were a case of their brethren starving and suffering wants! It will probably take some years before we could get our people to adopt a more saner view of solving our own problems. Meanwhile, we should adopt LONGFELLOW'S dictum, "Learn to labour and to wait".

MR. HENRY MORGENTHAU IN A NUTSHELL

We are not surprised to find HENRY MORGENTHAU endorsing and approving the PRITCHETT statements on Palestine. It is in keeping with his character and his past performances in Jewish life. The man who could, in the face of a universal Jewish public opinion, sponsor the report on the treatment of Jews by the Polish Government, could easily find a way to endorse Dr. PRITCHETT'S views on Palestine. What the Jews want, Mr. MORGENTHAU is opposed to. What Jewish ideals represent, Mr. MORGENTHAU repudiates. He is always to be found in the camp of the enemy giving it counsel and aid.—*The New Palestine* (New York).



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THE JEWISH LIBRARY—VOL. VI.

THE SPREAD OF JUDAISM THROUGH THE AGES

By The Very Rev. Haham MOSES GASTER, Ph. D., London

[Issued By The Union Of Orthodox Jewish Congregations Of America]

The above is the title of a brilliant essay by an outstanding Rabbinical scholar, the Very Rev. Haham Dr. MOSES GASTER, PH. D. who has carved out for himself a distinguished niche in the gallery of Israel's immortals. Dr. GASTER, it is needless to say, has occupied a foremost position in the affection of his people for more than four decades, and to this day, on the eve of his retirement from *Sarkey Sibbur*, he commands our homage. His present essay on "The Spread of Judaism Through the Ages," is an intellectual treat which no student of Jewish history and lore should forego. Thanks are due to the Union of Orthodox Jewish Congregations of America, of which Rabbi LEO JUNG is an inspiring figure, for circulating the tracts which are issued under its aegis. Dr. GASTER handles his theme in a masterly manner and gives his readers a wealth of data, which makes his contribution doubly precious and valuable. We like his opening words. They immediately introduce the reader to the subject, of which he is master and teacher. Calmly and philosophically, he disproves the fallacious statement that Judaism is not adapted to appeal to the world as a universal religion. Says he:—


HAHAM DR. M. GASTER

> "Among the many fallacies affecting the Jews and Judaism, there is none which is so generally accepted, and so deeply rooted as that which declares Judaism to be a mere tribal religion, and to have neither the wide outlook nor the ideal expectation of becoming a world religion. This idea has been sedulously fostered, especially by those who, claiming for themselves a universal outlook, compare their expansion with the apparent shrinkage of Judaism in relation of other creeds. Many factors have contributed to create and strengthen this idea, for which, however, there is not the slightest justification. In searching the Scriptures, one cannot find a single trace of Judaism being reserved, as it were, for the children of Jacob, or anything that could be construed as being adverse to bringing other nations within its fold. One need only open the pages of history to come to an entirely different conclusion. It is quite natural that the Jews, while their own lives were threatened by persecution, and when the conversion of a Gentile might have brought dire punishment on the whole community, should have refrained from carrying on religious propaganda."

JEWISH MISSIONARY ACTIVITY

Dr. GASTER makes it clear that Jewish missionary activity was fostered in the olden times and bore excellent results. It is a pity to-day this spirit is moribund and not even confined to within the range of our own camp. The galuth spirit is still imbedded in us. Jews dare not incur the wrath or displeasure of their neighbours by indulging in any proselytising activities. When the body is crushed by persecution and the economic life is endangered and when the spirit is depressed, there can be no outlet for growth and expansion. Dr. GASTER, in his brilliant essay, points out that when Israel was resting safely and securely under his own vine and fig-tree, there was no restriction to any movement to disseminate the truth of Judaism and to make an active campaign for it. In the words of the eminent HAHAM, "Then they displayed eagerness for propagating the word of God, and for lifting the nations out of the slough of materialism. They were thus continuing the work which had begun with the inception of Judaism in the Holy Land." It is palpably evident that the mission of Israel can find better growth and expansion when he has a home of his own and when he is again a nation amongst the comity of nations. A people without a homeland cannot command respect and attention. At best they are lodgers in the home of others and are subject to the whims and caprices of their rulers. Dr. GASTER gives chapter and verse from the Bible to prove that Judaism was intended to be a universal religion. He traces the growth of the Jewish missionary activity in the various periods of Jewish history and names those who had been converted to Israel's faith and who had left their footprints upon the sands of time. Consideration for space impels us to be brief. To understand the history of Judaism throughout the ages, one must read and re-read the fine essay by the great Rabbi in Israel. It is a masterly contribution and is well worth perusal. We would like to help in the dissemination of such tracts by the Union, if extra copies were sent us. Jews, as Jews, will never understand their history well if they refrain from reading the minds of their great men, thinkers and historians. Dr. GASTER is a king in the field of his researches and, as a Sephardi, may be said to be *yahid b'doro!* He had laid his readers under a debt of gratitude for bringing his essay within the reach of all. It is a *margelith toba*, a delight and a feast to the eye. We earnestly hope that the eminent Rabbi will continue his literary works and thus enrich Jewish lore by throwing more light on hidden spots.

DR. GASTER'S PAST CONTRIBUTIONS

Dr. GASTER'S past contributions to Judaism and Jewish history will be written in letters of gold. That great mind, thinker, scholar and philosopher has contributed much for the betterment of his people and country. In the days when Zionism was misunderstood and misrepresented, he stood as a beacon light for the ideal and challenged those high in the counsel of our nation. He distinctly stated on one occasion that he appeared on the Zionist platforms not as "Haham" but as "Doctor" GASTER. He had reserved for himself the right to speak in his own name on an "unpopular" subject. His burning eloquence, his unceasing warfare to paralyze the efforts of our opponents, his readiness to uphold all that was best in Zionism will be remembered by many generations to come. But to-day our leader and inspirer is no longer a commander-in-chief in the Zionist camp. His voice is no more heard in the counsel of our Executives. Rumour has it that he is no more enamoured with the lofty ideals of Zionism and even recanted the creed of which he was a doughty exponent. As his disciples, we shall not quarrel with him. He is still cherished by us, notwithstanding his break from our camp. Our modern MOSES will not compel us to lose our affection for him. We cannot ignore him. We cannot slight him. He is still a leader and capable of leading once more. May the sunset of his life be a reminder to him that we live in *dor yathom* and that men of his genius are still needed to bring about soon, and in our days, the consummation of a great ideal.

KEREN HAYESOD ENVOY TO VISIT CHINA


DR. ALEXANDER GOLDSTEIN

According to a Reuter's telegram dated Jerusalem 29th ultimo, published in the local dailies of the 31st, Dr. ALEXANDER GOLDSTEIN will start on a Keren Hayesod tour of Australia and New Zealand this month, visiting India and the Dutch Indies en route.

The new Zionist envoy, is a tried worker having made an excellent tour in South Africa in 1923 and later throughout Europe, achieving notable successes all round. He is an eloquent orator and writer and a prominent Jurist of Russia. He took an important part in the Government affair under KERENSKY and has been selected to represent the interests of three million Jews in Ukrainia, having been elected President of the Jewish Congress some years ago. He was also sent as one of the delegates to the Peace Congerence, representing Ukrainia, etc. Altogether on outstanding personality whose tour on behalf of Keren Hayesod to Australia, India, Straits Srttlements and China should prove an unqualified success. Further announcements regarding the itinerary of the envoy will be published in the next issue of ISRAEL'S MESSENGER.

MUNIFICENT DONATION BY MR. BARON

London, December 2.

Mr. BERNHARD BARON, head of Carreras, Ltd., the tobacco concern, is giving £25,000 to hospitals and other institutions in celebration of his 76th birthday on Sunday. He has distributed in benefaction at least £800,000 in the last three years.—British wireless through Reuter.

THE PROBLEMS OF DIASPORA JEWRY

Danger From Within And Without—Interview With Rabbi Mordecai Smith

DELEGATE OF KENESETH YISRAEL COLLEGE ON FAR EASTERN JEWRY

Deplores Lack Of Spiritual Leaders—Ray Of Hope Visible In Calcutta

"IT IS WITHIN THE EASY POWER OF MR. DAVID EZRA, TO MAKE OR BREAK JUDAISM IN INDIA," SAYS RABBI SMITH

As stated in our last issue, there arrived in Shanghai a delegate from Hebron, in the person of RABBI MORDECAI SMITH, representing the Keneseth Yisrael Rabbinical College. RABBI SMITH is himself a graduate of this seminary having received his semicha (Yoreh, Yoreh, Yadin, Yadin) last year. The ancient and modern conception of a Rabbi is that he is looked upon as a leader to lead his flock on the path of rectitude and righteousness, in accordance with the spirit of the Torah. He is looked upon as one who is well versed in Rabbinic lore and ready to conform to the teachings of the latter. As a Talmid Hacham his duty is to decide questions of din and uphold the Halacha l'Moshe M' Sinai. RABBI YOHANNAN once asked his students (*Vide* Tractate Sabbath 103b), *Ezey hu talmid hacham?* "Who is a Rabbinical scholar?" To which he answered, *Kol sh'sho alin oatho halacha b'chol makom w'omra.* "Those to whom questions of din are put and who are able to answer." The Hebron College is responsible for such types of Rabbanim, whose significance should not be underrated. Now that the College has been removed from Eres Nochriya to Eres Yisrael, we foresee for it a brilliant future. Its inspiring leader, RABBI EPSTEIN, is a man of vision. He is regarded as one of the foremost Gaons of our age and his strenuous efforts to revive Jewish learning in the land of our hope, should stir all Jewish hearts to lend him their co-operation. The College was founded sixty years ago in Lithuania and there are to-day 160 students on the roll preparing themselves for the Rabbinate. We are assured that there are 400 applicants on the list who are ready to enter the Yeshiba, but owing to lack of accommodation it is not possible to admit them. Negotiation is in progress to erect a new edifice to house the College, and it is not improbable that the site will be granted by the Keren Kayemeth. Jews in the Diaspora cannot afford to look askance on such a wonderful activity on the part of our Rabbinical leaders. Indeed it must be regarded as a privilege to lend some measure of support in this holy task. The object of RABBI SMITH'S visit to our shores is to raise funds for the Yeshiba and establish close contact with Diaspora Jewry. It is hoped that Eres Yisrael Jewry will soon be in a position to supply the latter with Rabbis, Hazanim, Dayanim, etc., and the least we could do is to play the rôle of ZEBULUN! Such a partnership helps to dignify the Torah, or in Rabbinic phrase, *Yagdil Torah w'yo deer.* We are, therefore, pleased to accord RABBI SMITH a cordial welcome to our shores and to see in him the embodiment of all that is best in *Yissachar!* RABBI SMITH has visited Calcutta, Bombay, Rangoon and Singapore before coming to Shanghai. In an interview with him, he expressed his gratification at the opportunity given him to come into contact with different types of Jewry. He was by no means impressed with the educational and spiritual status of the latter. He foresees danger, unless steps are immediately taken to recast the whole position and reshape them in consonance with the spirit of the age. RABBI SMITH was quite willing to express his views candidly, although he felt somewhat reluctant to criticize harshly the leaders who fail to play the proper Jewish rôle in the present crisis. RABBI SMITH stated:—



RABBI MORDECAI SMITH

TORAH-LESS JEWRY

"The first thing that strikes one in India is the absence of a spiritual leader. In the four great Jewish communities which I had visited, there was not a single ordained Rabbi who could lead the flock. There are beautiful synagogues but what use are they, bricks and mortars, when the soul is wandering and fleeing from Torah-less Jewry? Individually, one can find here and there fine types of Jews who are self-made and self-taught, but lack of collective co-operation and public spirit, is acting like a canker into the vitals of Indian Jewry. There is grave danger that the Synagogues will soon find no worshippers to attend to, owing to causes which are obvious. A Torah-less community is a menace and will not survive in any way. Jews in India are prosperous in their business, but they have yet to show their genius in things spiritual. Something must be done to stem this tide of materialism which is now gaining a strong foothold in their midst. To revive the dry bones, a leader is necessary but, alas, there is no star visible on the horizon! Jews in Western countries could possibly render help and, to my mind, some measure of leadership may yet be given by Eres Yisrael Jewry. To permit things to drift and to pursue the line of least resistance is the height of folly."

BENE ISRAEL JEWS

"I found in India a small but somewhat despised minority struggling for their rights. I allude to the Bene Israel community. I found the latter striving earnestly for advancement in Jewish culture, their members taking keen interest in all Jewish matters. One can understand that by reason of their supposed inferiority the drive for progress should be spontaneous, requiring no incitement or pressure as is the case with the Sephardi Jewish Community. Under the circumstances, it is idle to deny the tendency, however, weak and slight it may be, of some to lean towards "Liberal" Judaism which offers a system of religion of convenience rather than obedience to *Torath Moshe.*"

HELPLESS JEWRY

"What are we going to do? With what kind of weapon are we going to stabilize the rising generation in the faith of our forefathers? Shall we allow the drift to continue? Who can blame the misguided youth for forsaking the old but true path, and resorting to wells which produce dirt and mire instead of the pure and living water of the Torah? Is there any leader to guide, inspire and instruct? Alas, none whatsoever. True, there are some educated men from Bagdad but they fail to attract and inspire. They have not the training which could qualify them to mould the views of our young men who need live leaders who are *au courant* with the problems confronting us everywhere. In India I found no Yeshiba to instruct and no leader of note to lead. Cultural Jews are few and far between. Young men are far removed from Jewish moorings and no community can exist when ignorance in things Jewish reigns supreme.

WHAT ARE THE PROSPECTS?

"Have you noticed any ray of hope in the dark cloud on the horizon?" was the question put to the interviewer.

"Well, when I was in Calcutta, I heard of a project being mooted to establish a College for advanced students. Calcutta being the centre town in India lends, to my mind, an ideal spot for such an institution. It appears that there is a synagogue built by the late Mr. JOSEPH E. D. EZRA, of revered memory, in the heart of the city, which is to-day dominated by a business centre of the leading merchants. The site of it is most valuable so that its sale would furnish Calcutta Jewry with a fortune and enable it to build another synagogue in a cheap district with a College attached to it. There would be enough surplus to endow it with a substantial fund and thereby ensure the future well-being of Jews and Judaism in India".

THE ATTITUDE OF THE COMMUNITY

"Is the community as a whole favourable to the sale of the Synagogue?"

"I am afraid opinions are divided and there is yet no unanimity prevailing. I am told that Mr. DAVID EZRA, the son of the philanthropist who had built the synagogue, is opposed to the sale on sentimental grounds. He holds the view that it is a desecration of the memory of his late father to remove one brick from that sacred spot and consequently any transfer of the place of worship would be unthinkable. I am afraid the case was not properly put before him. First, there is no need to regard the scheme as a reflection on the memory of the deceased, since a little consideration will convince the most callous observer that the proposed transfer would create a living memorial to the dead, inasmuch as it would lend more power and dignity to Jews and Judaism. Jewish life in India from the point of view of Jewish lore is fading and decaying, and if a College were to be endowed, we may be able to view the future with equanimity. On the whole, I am convinced that it is within the easy power of Mr. DAVID EZRA, (who is the spouse of a daughter of Mrs. FLORA SASSOON of London, our modern BERURIA) to either make or break Judaism in India. Judaism in India is on its last dying gasp and everything hinges on one word—College. With a college supported and manned by Jewish literary stars there is a possibility of reviving the dry bones—assamoth hayebeshoth—;without it we would simply write our own epitaph and produce a second edition of Kaifengfu! I am convinced that with a little patience and perseverance the scheme might be capable of development along sound Jewish lines."

RANGOON JEWRY

"What is your impression of Rangoon Jewry?"

"The Jewish community is small in numbers but they show evidence of progress. The one thing that puts them backward is the lack of a spiritual leader. Here and there we see a revival of Jewish sentiments but not much can be done when the Kahal is bereft of a strong personality. There is a fine synagogue owned by the community, but as in the case of Bombay and Calcutta, neither bricks nor mortars would save Judaism from extinction. They spend hundreds of thousands of dollars in building synagogues of the latest architectural beauties and yet when it comes to engaging a spiritual leader they seek to retrench! Fancy a ship without a captain or a pilot! Fancy a railway without an engine driver! Fancy a factory without an expert mechanic! Such a thing would be unthinkable, but only possible when we have to deal with synagogues. These places of worship become soullers when they lack spiritual leaders. And yet we are getting on, but then how long will it last? I fancy the patient sinking and is about to breathe his last. I may add that the same impression was borne upon me when I visited Singapore. There, too, I saw a beautiful synagogue, the generous gift of Mr. MENASSEH MEYER, the lay head of the community, but, alas, I failed to see the inspiring leader and mentor and guide of the rank and file! The result? Well, I would not prescribe just at present, for I refuse to believe that the Sephardic Jews in India and China would turn the wheel of their progress backward. I am told that CHIEF RABBI OUZIEL, who is a Sephardi, is planning to re-organize Jewish life in the East and as a leader of thought, he might be relied upon to do his duty. I hope that the matter would receive his serious attention in the near future, for any delay would be injurious and fatal to our well-being."

RANGOON WELL-ORGANIZED

"In Rangoon there is a well organized community. The Synagogues is surrounded with a row of dwelling houses and shops, which yield a good income. The poor is well fed and school children are taught Hebrew and religion. There is a Burma Jewish Association which is looked after by Mr. RAPHAEL and Mr. SOPHER, while Mr. SION SUDKA promotes the Zionist ideal and Mr. A. J. COHEN manages the school in the capacity of President of the community. In almost every Jewish home is placed a Jewish National Fund Box and Mr. SUDKA is to be congratulated on his good achievements. The Jews of Singapore are equally industrious on behalf of Zionism, which is limited to financial aspects only. Much can be done by way of stimulating Jewish interests, for there are several untapped sources which would yield fruitful results if each community were blessed with an ordained Rabbi. This is a problem which I hope will be tackled with seriousiy by the elders of every *kahal*, whose breadth of vision should not becloud the vast vista that is opening for Diaspora Jewry in the present restoration period of Eres Yisrael."

* * *

[We refer to the above in our leading columns elsewhere in this issue.]

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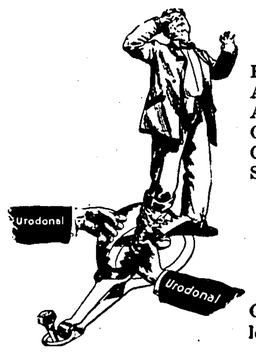
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[Written for ISRAEL'S MESSENGER]

THE DIETARY LAWS AND ETHICS OF JUDAISM AND ISLAM

By ENYUB C. S. YANG

"Neither wilt thou suffer thine Holy One to see corruption."—PSALMS *16:10.*
"They ask you as to what is allowed to them. Say the good things are allowed to you....." (HOLY QURAN 5:4).

For ages Judaism and Islam pointed out the benefits derived from the observance of the dietary laws, and for further countless ages the people of the respective creeds have kept up this practice. Although the principal underlying current in the sacred Books of both religions is that of Spirituality and the perfect way to worship God, yet the sages reserved whole chapters on the differentiation between the clean and unclean. It is quite evident now in the light of science, that hygiene and systematic dieting are essential to good living, and the combating of virulent diseases, and we have great medical authorities endorsing these views. It stands to reason that since the body is a vehicle or instrument for the manifestation of the soul, it is our express duty to look to and care for it according to the laws expressed in the Bible and Quran. We all know that the body is composed of minute cells which mass together and form a family of cells, and also that each cell is the result of generation. When disease sets in they can only be made whole and rebuilt by regeneration, chiefly through rest and dieting. The great thinker Edison says, "Every cell in our body thinks," the brain being the centre of thought thinks and the body reflects like a mirror the dominant thoughts. So look for the error in your mind, think of wholeness, harmony not of lack and limitation and here the Moral laws of Judaism and Islam come in to help.



MR. ENYUB C. S. YANG

Every law regarding dieting has a meaning and interpretation in spite of the verdict of some people to the contrary. We are enjoined and forbidden to partake of flesh which dies of itself, saturated with blood, flesh of swine, strangled, beaten to death, killed by a fall, that which wild beasts have eaten, except flesh lawfully slaughtered according to prescribed laws and rituals. It is explained that in the first three examples we have a pernicious effect on the intellectual, the physical and the moral systems respectively, while in the case of the last three we have an effect on the spiritual. We also have prophylactic measures such as circumcision which prevents the male from contracting serious diseases in later life. The Moral laws may be subdivided under the following categories, viz: (1) Marital laws. (2) Earthly laws. (3) Spiritual laws, and from these three there is no escape. The Holy Quran adjoins us thus:—"Say: come! I will recite what your Lord has forbidden to you—(remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for fear of poverty—we provide for you and for them—and do not draw nigh to indecencies, those of them which are apparent and those which are concealed: and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand." (Holy Quran 6: 152).

The foregoing passage from the Quran sums up the moral laws in a nutshell and explains them satisfactorily. In every walk in life we meet with evil suggestions, doubts, disturbances and even false beliefs, so counteract these and substitute for them some word of Truth. We now come to the subject sex, the origin of which means separation. It comes from the latin word "to cut or to separate." There is an old teaching which says that we are cut and away from our other half, and that the other half is somewhere in the world. Judaism and Islam teach us that in spirit there is no sex. It also teaches that in generation is Death. They who generate also degenerate. But only in Regeneration is life and immortality, for regeneration really carries us out of generation. We need only remember that the source of our creative power within is unlimited and our creations are spiritual not material. One should only meditate on Purity in every thought as to sex. The last and most important of the moral laws which I will now touch upon is Soul Culture. The great Plato said:—

> "Neither ought you to attempt to cure the body without the Soul; for the reason why the cure of many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole, which ought to be studied also, for the part cannot be well unless the whole is well."

It is well-known among scientific circles that evil passions such as anger, hatred, jealousy, lust, etc., act as poisons, corroding and harming the tissues of the body which are so delicate. We are all the time building new cells the basis of which is harmony, and which cannot stand before discord. The commandments of Moses were given to raise life to a high level, and those who have obeyed them through fear, because they did not dare to contradict them, merely threw themselves into mental prisons or limitations. Therefore, reader, awake from your torpor, gird up your loins and rise above the animal stage of every day life. Learn to live harmoniously with Nature, a life of rectitude, love, and fraternal goodness, taking note to.

"Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay,
Its speed; it flies to wound or slay.

The spoken word, so soon forgot,
By thee; but it has perished not;
In other hearts it is living still,
And doing work for good or ill.

And the lost opportunity.
That cometh back no more to thee.
In vain thou weepest, in vain d'ost yearn,
These three will never more return."—C. E. Brooks.

ANOTHER MESSAGE FROM A NOTED CHINESE-MUSLIM

We are in receipt of another striking message from Mr. YANG, a Chinese-Muslim, which we publish below. The views propounded by the latter are original and we are sure they will be endorsed by our readers. Equally interesting is his reference to the Zionist Movement and his good wishes for the regeneration of Palestine. Such broad-minded views deserve to be emphasised fully in these days and treasured by all. The future greatness of the Holy Land depends to a certain extent on the goodwill of our neighbours whose co-operation is highly essential for the upbuilding of the country which had suffered enormously from the blight of the ages. Interest in Palestine to-day is world-wide, for both Jews and non-Jews see in the awakening of the Holy Land a promising future which will not fail to have a salutary effect upon the problems besetting present-day humanity everywhere. Mr. YANG'S message follows:—

DEAR MR. EZRA,—Herewith I am enclosing No. 3 of my series of articles entitled, "The Dietary and Moral Laws of Judaism and Islam," a subject most vital to the religions. You must remember, Mr. EZRA, that before one can become spiritual, he must purge himself of all the dross and impurities from the physical, and doing so must eventually rise to the highest. To illustrate this, take for example two glasses, the one spotless in its cleanliness, the other full of impurities into which is poured the purest oil that can be procured. Note the result well, the clean glass stands the test admirably and reflects the pure oil in all its shades in the glass, while the dirty one pollutes the oil hopelessly. In the same way we can apply this example to the physical body which when pure reflects the beauty of soul expression. It is this cardinal principle in Judaism and Islam, which awakens in me the feeling of deep reverence and respect towards the teachings of our sages.

Regarding the moral laws there need be no comment, in so far as they tend to elevate the soul in man to the highest pedestal.

In concluding these few remarks, I must express my sincerest interest in the Zionist Movement and may I hope, dear Mr. EZRA, that Israel the first born of God may fulfill as of yore the worthy traditions of the Bible, and become to Palestine, the pure oil of the spotless bottle?

Thanking you for alloting me space in your valuable magazine.

Yours sincerely,
ENYUB C. S. YANG.

SHANGHAI, 5th December, 1926.
362 *Fong Pan Road.*

JUDAISM AND ISLAM

World's Two Great Religions Ready To Join Their Forces For The Greater Glory Of God

A PLEA FOR UNION BY A LEADING MUSLIM

It is a trite saying that Jews and Muhammedans are "co-religionists" in the kingdom of God, for both acknowledge the Unity and the Indivisibility of Allah. Such being the case, there should be no hesitation in getting closer together and raising the Banner of Truth, in the name of God, for the God of All. The letter from Mr. MUHAMMAD YAKUB KHAN, Editor of *The Light*, a leading Muslim publication in Lahore, India, which we publish below, breathes such brotherly sentiments that we look upon it as a sign of the times. We are at one with Mr. KHAN when he says, "Is it not sad that through misunderstandings the two should have drifted so far apart?" Let us undo the "misunderstandings" and come to a clear "understanding" on the vital principles of Judaism and Islam. We are convinced that both have (to use Mr. KHAN'S own words) "a great future before it." Both have a common platform and there should be no hesitation to fraternize together. Islam's mission, as its name indicates, is peace. Judaism has adopted the same ideal as its basic platform from time immemorial. The ideals of both can seldom clash. Both have a unique mission to perform. Both look forward to the Golden Age. Judaism with its spiritual centre enthroned in Palestine, and with Arabs' preparedness to recognize the BALFOUR Declaration and willingness to work together for the upbuilding of the Jewish Homeland, the future of Judaism and Islam may be viewed with optimism. A new era is destined to usher in which will bring about the union of the two great forces in the world's religion, the significance of which cannot be exaggerated. The letter from Mr. KHAN is a striking testimony of the vitality of both to stand upon a common platform for the greater glory of God and for the weal of humanity:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Very many thanks for your appreciation of the little bit *The Light* is doing to promote the true knowledge of ONE God as also for the interesting cutting. Allow me also to reciprocate your feelings of esteem and regard for Islam. Judaism has had a long history of persecution and oppression and it is no small credit that through all these vicissitudes, ups and down, it has faithfully held aloft MOSES' great message of ONE God. Unity of God, is in fact, the bed-rock of all religion, if not the whole of religion. Sooner or later the world is bound to recognise the Great Truth, MOSES and MUHAMMAD stood for and suffered for. The Christian Church is fast discarding the myth of JESUS' sonship and Divinity. Notwithstanding Trinity of Godhead, they will tell you God is ONE and though it looks more of a riddle, it is, nevertheless, a homage of the Great Truth that God is ONE.

Judaism has had its "Mullas" as has Islam who lay all the emphasis on the letter of the law at the expense of the spirit and like Islam, it may have suffered on that account. I am, nevertheless sure, it has yet a great future before it, so long as it is true to that Great Lawgiver's message of ONE God and its logical corrollary, ONE humanity. Judaism and Islam are sister-religions. I should go farther and say that Islam is a revised edition of Judaism. MOSES' name, as you know, still fills the heart of every Muslim, man or woman with respect and devotion. In fact we claim him to be ours as much as MUHAMMAD. Is it not sad that through misunderstandings the two should have drifted so far apart? Let us hope with the progress of knowledge and removal of misunderstandgs, they may be drawn closer and closer.

Wishing you God-speed in your work in the cause of *Rab-il-Alamin*.

Yours very truly.
M. YAKUB KHAN.
Editor, The Light.

LAHORE, India, 4th November, 1926.



SCENE IN THE NEW YIDDISH PLAY
A scene from the 2nd act in the Yiddish play "Kaptsen Sohn and Hingern-an" by A. GOLDFADDEN, which was given on December 19 at the Shanghai Jewish Club, under the direction of Mr. S. WULFF.
[*Photo by The Shanghai Sunday Times.*

MOVE TO RECONSTRUCT THE TEMPLE

GENEVA, [JTA].—A petition that the League of Nation intervene with the Palestine government to allot a strip of land on Mount Moriah, Jerusalem, for the purpose of reconstructing Solomon's Temple was tabled by the Permanent Mandates Commission at its session here. The petition emanated from a group of individuals of the ultra-Orthodox and Kabbalists in Jerusalem headed by Rabbi BRESSLAUER.

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Haematopan is a natural highly concentrated food.

Try it yourself, give it to your children.
Its taste is like biscuits,

CHILDREN LIKE IT!

Haematopan is indicated in case of: Anaemia, Chlorosis, Indigestion, Dyspepsia, Loss of Appetite, Nervousnes, Mental and Physical Weakness.

HAEMATOPAN is the name.
Get it from your Chemist's.

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DR. LOUIS WOLSEY'S FOREBODINGS ON ZIONISM SHATTERED

DR. CHAIM WEIZMANN GIVES A STRAIGHT-FORWARD REPLY

OUR "HAPPY CONDOLENCE" TO DR. WOLSEY

In our last issue, Dr. LOUIS WOLSEY, of Philadelphia, Pa., stated in a spirit of gusto, that with the formation of the Jewish Agency by Dr. CHAIM WEIZMANN, "the practical disintegration of the Zionistic Organization" would be complete and thorough. We took issue with Dr. WOLSEY on this point, for we knew that with him the wish was father to the thought. To be sure, nothing would give him greater pleasure than have his discredited theology saved from destruction, so that his school of thought which turned out traitors to the Zionist ideal a century ago, may not be continually reproached by critics for their foolish acts. Not willing to acknowledge defeat, they still linger in their obstinacy to prove that black is white and white is black. Be that as it may, we are now in a position to state that, far from the Jewish Agency bringing about "the disintegration of Zionism," it will, on the contrary, sound the death-knell of the fallacy of "Liberal" Judaism, of which Dr. WOLSEY is an ardent protagonist. In announcing the formation of the Agency at a Conference held at Boston in November last, the Zionist leader gave a stern warning to men of Dr. WOLSEY'S calibre, in the following memorable words:—

> "And so we meet to-day as equal to equal, because the BALFOUR Declaration does not mean that Palestine has been given to us. **It has been given to All-Israel and they are part and parcel of it.** It is this fact which calls for this arrangement between us and those non-Zionists who wish to co-operate and share the responsibility and this arrangement must be made on a basis of complete mutual understandings. **We do not give up an iota of what has been the very soul of our movement. We do not give up an iota either of our hopes or of our aspirations.** We do not demand from them to subscribe to something which is not in conformity with their own beliefs and their own conscience. But we do work together so far as we can go. We can bring Jews to Palestine. We can acquire land. We can build up flourishing gardens, we can build up a university together, we can create a

[*Continued on next column*]



PALESTINE WILL BE JEWISH DOMINION, IS PREDICTION

[*Jewish Telegraphic Agency*]

TEL-ABIB, November 10.—Col. JOSIAH WEDGWOOD and Mrs. WEDGWOOD were feted last night at a banquet given in their honour by the municipality of TEL-ABIB.

The guest expressed himself enthusiastic over the progress of Palestine, making the prediction that Palestine will become a "Jewish dominion."

[*Continued from previous column*]

real civilization and we leave it to those generations who will come after us to decide what political form, what cultural form, this Palestine shall assume. Neither you nor I will dictate to those who are at present working on the hills of Paltstine what is to be the political form which they will assume. It is our duty therefore to pave the way for those forces who are still creative and Jewish, to come and to help carry the burden along, and as long as there is no better way, that is the only possibility to-day of increasing our forces."

We hope that the foregoing rejoinder will settle all doubts lingering in the minds of Dr. WOLSEY and his satellites. We hope it will convince them that they can expect no help from us, in their efforts to save their man-made theology at the expense of destroying the nation of Israel root and branch. The restoration of Eres Israel to the Jewish Nation is a *fait accompli;* no power on earth can turn the wheel of civilization backward and falsify ancient prophecies. We offer our "happy condolence" to Dr. WOLSEY on the "death" of his false theology which we hope will now be decenlty buried, and the funeral oration be pronounced at the next "picnic" of the Central Conference of American Reform "Rabbis." Incidentally, it will be the last occasion on which Dr. WOLSEY will address the gathering in his Presidential capacity, and it will thus be a fitting occasion for him to drop the curtain and say BARUCH DAYAN HA'EMETH. "Blessed be the true Judge!"

IRAQ NOTES AND NEWS

[FROM A CORRESPONDENT.]

BASRAH, 29th October, 1926.

BAGHDAD CHAMBER OF COMMERCE GOOD JEWISH PARTICIPATION

With the object of forming a new Chamber of Commerce in Baghdad His Excellancy the Minister of Finance, invited 70 leading merchants and firms of Baghdad, a good number of whom were Jews, to attend a meeting for the purpose. He delivered a speech in the course of which he said that after a thorough study of the Custom's records, and after taking into consideration the views of the most experienced men, and after paying due regards to their laws, he found out that the right proportion in which merchants of different communities could be represented in the fifteen-member chamber was to have one Christian, four Moslems and five Jews.

Polling soon followed, and it was superintended by a special committee appointed on the occasion and consisting of three, one of whom was a co-religionist. Consequently, six Jews were elected to the new Baghdad Chamber of Commerce. These were, YACUB YUSIF ANI, YEHUDA ZELOOF, KHEDOORI SHAMASH, Sion ABOODY, GOURGI MEKAMMAL and ELIAHU ANI. Many other Jews figured but they did not receive sufficient votes.

Apart from this, one can boast of another demonstration; the confidece of the members themselves in the Jew. At a meeting of the members, convened in the offices of the Ministry of Finance, for the election of a president, vice-president and secretary, a manager of a bank received 13 votes and was elected president; an Arab was elected vice-president with 12 votes, while ELIAHU EFF ANI, received 12 votes and was appointed secretary.

A ZIONIST PIONEER

There has emigrated to Eres Yisrael this month, a co-religionist, who served the cause of Zionism here, much more than his share. I refer to Mr. I. I. ARON, who is a British Indian subject having lived in our midst for more than forty years. A photographer by occupation, he was not an eloquent speaker or a prolific writer, but nevertheless he was a fuel to the Jewish national aspirations here, and looked upon, as a foremost Zionist pioneer. For years after the war, as I was not acquainted with him before that, his home was the nucleus of Zionist pioneer work and he sacrificed all he could towards the cause. Besides this he was also the only Jew, if my memory serves me right, who welcomed those British and other foreign Jews who served in the war and showed them all the hospitality possible, whenever they came and especially on the holidays. By his emigration, we have lost a zealous Zionist, but we have it here that someone's misfortune is another's goodluck and we are glad that our misfortune should be Eres Yisrael's good luck.

THE CHILDREN LIKE THEM.

Medicine-giving and medicine-taking gives trouble to nobody when Baby's Own Tablets are used, for the Tablets crush to a tasteless powder or can be eaten as a lozenge, and children like them. The action of

Baby's Own Tablets

is thorough yet gentle. They supersede all other remedies in the prompt relief of infantile indigestion, colic, constipation, diarrhoea, vomiting, 'wind,' colds and croup; expel worms; quickly bring ease and natural peaceful sleep to little sufferers from teething troubles; can be given with perfect safety even to the youngest infant. Of chemists, or post free, 60 cts. per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

IMPORTANT NOTICE.

An arrangement has just been made with the SUN LIFE ASSURANCE COMPANY OF CANADA under which patriotic Jews who desire to benefit the JEWISH NATIONAL FUND and who are unable to subscribe an immediate cash sum may take out a Life Insurance Policy payable at their death to Keren Kayemeth Leisrael—Head Office, Jerusalem.

For example, a man of 40 by depositing the equivalent of $30 a month ($351 a year) will provide $10,000 at his death, for the Jewish National Fund.

Such a policy would participate each year in dividends allotted by the Insurance Company and at their present rate of dividend and interest there would be sufficient dividends at the end of 21 years to extinguish future deposits and the policy would be fully paid up.

Alternatively, if the policyholder continued paying deposits for 27 years there would be sufficient dividends (according to the present rate) to complete the contract and for the full $10,000 to be paid to Keren Kayemeth Leisrael during his own lifetime. He would then be 68 years old.

Many different plans can be issued to suit all ages and circumstances. This idea has been adopted in America, Europe and Palestine with great success and benefit to the fund.

Whether you can save for this cause the equivalent of $5, $10, or $100 a month do not hesitate to enquire. This places you under no obligation and you will receive an illustration for your consideration showing just how the plan will fit the amount you would gladly spare and give.

The JEWISH NATIONAL FUND has been appointed Agents for the Insurance Company and the usual Agency Commission will go to the Fund so that it will receive an immediate benefit under this plan.

The SUN LIFE ASSURANCE COMPANY of Canada is the largest and strongest Life Insurance Company transacting business in China. Its funds exceed £63,000,000.

To N. E. B. EZRA, Esq.,
Hon. Secretary, Jewish National Fund Commission for China.
74 Szechuen Road, Shanghai.

I should be glad to receive particulars showing how I could benefit KEREN KAYEMETH LEISRAEL by means of a Life Insurance Investment Policy.

Name .....
Address .....
Age, nearest birthday .....
Approximate amount I could donate each month .....

THE PROPOSAL TO REBUILD SOLOMON'S TEMPLE

The conviction that the reconstruction of SOLOMON'S Temple in Jerusalem will be made possible at the appropriate moment by permission from the League of Nations and that even the ancient sacrificial rites will be revived, is entertained by the *Jewish Morning Journal*. In an editorial the paper comments on the report that the Mandates Commission tabled the petition presented by a group of orthodox Jews of Jerusalem that the League intervene with the Palestine government to allot a strip of land on Mount Moriah for the reconstruction of SOLOMON'S Temple.

"So far as the legal claim to a part or the whole of Mount Moriah is concerned," the editorial declares, "one does not have to be an orthodox Jew to support it. One may be an uncompromising opponent of sacrifices and of the Temple, or even an enemy of religion, and nevertheless perceive that we have as much right to that sacred hill as to any other part of Palestine. To-day the attitude of the Arabs, the Mohammedan world, is suspicious against us, but we hope for a day when this attitude will be changed. To-day the Christians do not dare to demand the return of the church of the holy Sophia of Constantinople which the Mohammedans converted into a mosque. But the situation will change for them and for us."

JEWISH NATIONAL FUND INSURANCE

AGREEMENT WITH THE SUN LIFE ASSURANCE COMPANY OF CANADA.

A SCHEME TO POPULARIZE A NEW SOURCE OF INCOME.

LET OUR SLOGAN BE, "WHO LIVES IF JUDEA DIES?"

The semi-Jubilee of the Jewish National Fund celebrated last month was a great event in the Jewish world. It demonstrated in an unmistakable manner the great popularity of the Fund, the only Zionist colonization agency operating in Eres Yisael and playing a leading role in the conquest of the land. Jews in all lands have shown their eagerness to swell the collection and thus demonstrate their affection for the soil which is now fast developing and bidding fair to become once more a "land flowing with milk and honey."

A POPULAR SCHEME.

There have been many schemes launched by which to secure funds, and the one that has struck the imagination of a large following is the Jewish Insurance Society, which has yielded vast sums annually. Particularly, in the United States and Canada, the life insurance has become popular among Zionists and non-Zionists. In order to introduce this scheme favourably in the Far East, the Jewish National Fund Commission for China has approached the

SUN LIFE ASSURANCE COMPANY OF CANADA

and submitted a proposal by which Jewish residents throughout China, Japan and Straits Settlements, may be induced to take out life insurance and make the Jewish National Fund as the beneficiary of their insurance policies. Our proposal was given a careful consideration and approved by the Manager of the Company, Mr. Ernest F. Harris, who has readily consented to allow a bonus for our recommendation of it to the public on each transaction initiated by us through advertisement in ISRAEL'S MESSENGER and otherwise. An agreement was drawn up and signed between us and it is hoped that Jewish supporters of the Fund and lovers of Eres Yisrael will regard the scheme as feasible and laudable, and accord

THE SUN LIFE ASSURANCE COMPANY OF CANADA

their patronage.

The Jewish National Fund Commission for China has taken this step in order to secure a popular medium for helping the Jewish National Treasury, and those of our readers who can spare something quarterly, half-yearly, or annually, will, it is hoped, have it invested in the way indicated above. During the Great War, there was a popular slogan,

"WHO LIVES IF ENGLAND DIES?"

As Jews who are deeply attached to our ancient Fatherland, let our slogan be,

"WHO LIVES IF JUDEA DIES?"

Remember this and think of the above Insurance Company and apply for a life policy! DO IT NOW! DO IT FOR THE SAKE OF THE JEWISH HEROES AND MARTYRS WHO LIVED AND DIED IN ORDER THAT OUR AGE-LONG DREAM MAY COME TRUE!

THE JEWISH NATIONAL FUND COMMISSION FOR CHINA

SHANGHAI, 7th January, 1927.—6th Shebat, 5687.

SHANGHAI JEWRY AND KEREN HAYESOD

GARDEN CITY SCHEME ABANDONED AND HOSPITAL PLAN APPROVED

TOTAL CONTRIBUTIONS STAND AT £3,072.11.6—TRANSFERRED TO JEWISH NATIONAL TREASURY

The project mooted out in 1924 by Shanghai Jewry to found a Garden City in Eres Yisrael, has so far proved impracticable, we regret to say. To carry out such a project large sums are necessary and the scheme, therefore, had to be abandoned for lack of strong financial support. Locally about £10,000|- had been pledged and out of this £3,522 11.6 had been remitted to London. (Incidentally, we may add that quite a number who have pledged contributions have not met their obligations). Some correspondense has passed between the London Keren Hayesod (now transferred to Jerusalem) and the local branch regarding the amount remaining idle and which could be well utilized for a good purpose. A suggestion to build a hospital in Eres Yisrael has emanated from the head office, which was embodied in the following letter dated 3rd August, 1926 addressed to the local Zionist Association by Mr. LEO HERMANN:—

"I have received your letter of July 9th and read with great pleasure that you think it probable that the Shanghai subscribers will consent to the amount we hold on behalf of the Garden City scheme being disposed of for another and specific purpose.

"When this desired object is achieved I have two excellent proposals to place before the Shanghai Committee, both of such paramount importance to the Jewish Yishub in Eres Israel that it would be hard to say which deserved prior consideration. They are:—

"1) SCHWEITZER HOSPITAL IN TIBERIAS.—The hospital was to be built from a donation of the late Mr. SCHWEITZER of America. When the building plans were submitted to the Health Department of the Palestine Government the Chief of that department stated he could not approve of them unless certain additions were undertaken. These additions raised the cost of building by some thousands. As it has been impossible to find the money, which is outside the ordinary budget (and you know the budget has been cut down to a minimum) the hospital cannot be finished, which seriously endangers the structure in its present stage, besides preventing the community from obtaining the hospital help they stand in need of.

"2) CENTRAL HOSPITAL IN THE EMEK.—As you know, the Emek has become a progressive and well populated centre of our colonisation activities, and this renders it imperative that a hospital should be erected to deal with cases of the illnesses of the settlers, their accidents, and so forth. No such hospital at present exists in the Emek, and the need for it is both urgent and indisputable.

"Both schemes would well commemorate the memories of the Shanghai subscribers, whose names could also be presented to posterity in some tangible form."

The foregoing two proposals were favourably considered by the local subscribers, and it was decided to build a hospital leaving the Keren Hayesod to form their best judgment. The names of the subscribers are:—

Mr. D. E. J. ABRAHAM	£500. 0. 0.
Mrs. D. E. J. ABRAHAM	250. 0. 0.
Mr. ELLIS HAYIM	500. 0. 0.
Mr. I. S. PERRY	500. 0. 0.
Mr. SIMON A. LEVY	200. 0. 0.
Mr. C. S. GUBBAY	200. 0. 0.
Mr. A. E. MOSES	75. 0. 0.
Mr. R. E. KADOORIE	100. 0. 0.
Mr. ALBERT COHEN	100. 0. 0.
Dr. O. FISCHER	100. 0. 0.
Mr. EZRA SHAHMOON	100. 0. 0.
Mr. R. E. TOEG	100. 0. 0.
Dr. Y. TONGU	50. 8.10.
Mr. M. J. NATHAN	15. 0. 0.
ANONYMOUS	200. 0. 0.
ANONYMOUS	82. 2. 8.

Amongst the subscribers who demanded the refund of their contributions, were:—

Mr. B. A. SOMEKH	100. 0. 0.
Mr. D. G. M. ARONOVSKY	25. 0. .0
Mr. A. E. MOSES (half sum donated)	75. 0. 0.
Mrs. D. E. J. ABRAHAM (half sum donated)	250. 0. 0.
	£3,522-11-6

We congratulate the subscribers on their decision to proceed with the scheme outlined by the Keren Hayesod, which we are sure reflects great credit upon them. We are certain that the project of a hospital in Eres Yisrael forms a splendid response on the part of our community and will go a long way to link Shanghai with the Jewish Homeland. Thanks are due to Mr. CH. S. GUBBAY, the Hon. Treasurer of the Fund, who worked indefatigably for over two years in maintaining a regular correspondence with the head office, collecting and remitting the above sum. Such a task is often most tedious and it was carried out, we are pleased to say, ungrudgingly and in a most efficient manner.

OUR BOOKSHELF



We are indebted to the Hon. Mr. NATHAN STRAUS, New York, for a copy of PALESTINE AWAKE: THE REBIRTH OF A NATION, by Miss SOPHIE IRENE LOEB, which has just been issued by the CENTURY Co, 353 Fouth Avenue, New York. The work contains a Foreword by Mr. STRAUS and will be reviewed in our next issue.

Let me congratulate you on the splendid cover design which you have now adopted for ISRAEL'S MESSENGER. It is very striking indeed and the bird's eye view of Jerusalem with the University in the foreground is very appropriate for a paper with that title. —BENJAMIN I. SARGON, Bombay (India).

WHY THE WEAKER SEX?

More than a fair proportion of the ills the flesh is heir to falls to women, not merely by virtue of Nature's decree, but rather because of the artificiality of present-day existence. Such qualifications as "the weaker sex," have no legitimate place in Nature's category, so far as health and strength are concerned.

Medical research, day by day, emphasizes the conclusion that health is dependent upon perfectly balanced functioning. The human organism is supplied at birth with all that is necessary to provide for this and to ensure its continuance. It is all too often aborted by modes of living—irregular habits contracted here and there, insufficient rest and sleep, unproper diet, failure to respect Nature's laws in one way or another.

There is a familiar saying that "a stitch in time saves nine," and this saying is extremely applicable to the ailments of women. A stitch calculated to save the other nine in such cases is embodied in Dr. William's Pink Pills for Pale People, which are a logical aid to natural functioning, containing as they do the requisite constituents to purify, strengthen and enrich the blood, and through the blood to build up the nerves and restore strength to the whole system. Your chemist sells them, or direct and post free, $1.50 per bottle, six bottles for $8|-, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else is just as good, so for your health's sake firmly refuse substitutes.

NOTES FROM TIENTSIN

[FROM OUR CORRESPONDENT.]

MEMORIAL FUND FOR THE LATE MR. GROSS

TIENTSIN, 20th December, 1926.

The local Zionist Association, of which Mr. RAPAPORT, is Hon. Secretary, is raising £20|- with which to inscribe the name of the late Mr. MORRIS GROSS in the Golden Book of the Jewish National Fund. The amount will shortly be remitted to London with the necessary instructions.

THE HANUCCAH BALL

On the 11th instant, the Hanuccah Ball given in aid of the Jewish Ladies' Benevolent Association, was an unqualified success. A handsome sum of $2,500.00 has been realized.

KEREN HAYESOD

On the 15th instant, Dr. A. KAUFMAN, of Harbin visited us and delivered a stirring address before a large gathering of co-religionists at the Olympic Cafe, on the vital need of supporting the Palestine Foundation Fund. I am pleased to say that over $5,000.—has been pledged as a result of the drive which followed.

Blessed is he who gives from his substance to the poor; twice blessed is he who accompanies his gift with kind, comforting words.

Read
"THE JEWISH SCIENCE INTERPRETER."
Published Monthly in New York. Edited by RABBI MORRIS LICHTENSTEIN. YEARLY SUBSCRIPTION Mex.$2.00.
SAMPLE COPY CAN BE HAD ON APPLICATION TO ISRAEL'S MESSENGER.

THE JEWISH NATIONAL FUND

LOCAL ZIONISTS CELEBRATE OFFICIAL DATE OF THE SEMI-JUBILEE

MESSRS. NAHUM SOKOLOW AND MORRIS ROTHENBERG "DELIVER" ADDRESSES

TRIBUTE TO PROF. SCHAPIRA AND DR. HERZL

LOYAL RESOLUTIONS

At a meeting held at the Shanghai Jewish Club on the 23rd ultimo, under the auspices of the Shanghai Zionist Association and Kadimah, the official date of the 25th anniversary of the Jewish National Fund was celebrated by the local members. There was a large attendance at which Dr. S. D. JOFFICK, M.D., the President of Kadimah, presided. The hall was beautifully decorated with Zionist flags and a large portrait of the late Dr. HERZL was placed at the centre of the platform.

MESSRS. SOKOLOW AND ROTHENBERG OPENED THE MEETING WITH TALK ON THE FUND

The meeting opened with record "speeches" by the world Zionist leaders Messrs. NAHUM SOKOLOW and MORRIS ROTHENBERG, played on the gramophone, which created much interest and enthusiasm. Mr. SOKOLOW'S address was in Hebrew, every word of which was listened to attentively. It referred to the excellent contributions made by the National Fund and the necessity of supporting it loyally in future. The address of Mr. ROTHENBERG was in English, and needless to say created much interest in the style of the speaker, who is a fine orator and worth listening to.

THE CHAIRMAN'S ADDRESS

The CHAIRMAN delivered a stirring address giving a brief resume of the work done in the colonization of Palestine during the last 25 years. He paid a glowing tribute to its founder, Prof. H. SCHAPIRA and recalled the words of Mr. SOKOLOW that out of the Fund grew at first a tender plant, which after wearisome development shall spread out into a large tree beneath whose shadow Israel would one day find peace.

MR. EZRA'S ADDRESS

Mr. N. E. B. EZRA, the Hon. Secretary of the Shanghai Zionist Association for the last 21 years, delivered an address reviewing the work done in Shanghai in the past. His address follows—

"We are celebrating to-night a unique event in the history of the JNF. Twenty-five years is a milestone in the life of our nation. Looking backward we are thrilled with joy at the work done by our pioneers and pathfinders! First and foremost stands that towering genius, the late Prof. H. SCHAPIRA, the founder of the JNF with whom was closely associated the never-to-be forgotten leader, Dr. HERZL, of revered memory. Prof. SCHAPIRA is rightly regarded as the father of the Jewish National Fund. At the opening meeting of the fifth Zionist Congress, Dr. HERZL as President of the Actions Committee announced the execution of the plan laid before the first Zionist Congress by Prof. SCHAPIRA, submitted the Action Committee's gift and uttered the memorable words: 'The people shall be not only the donors, but also the permanent owners of this property.' From that day, the Fund became a popular institution in Jewry and its growth had been astonishingly rapid. In all parts of the world there are branches to-day which make collections, be it at a Berith millah ceremony, a wedding or sad occasions, as a token of Israel's yearning to re-possess the ancient soil and rescue it from the blight of the ages. Boxes have been placed in all Jewish homes and mothers and daughters have grown accustomed to remember the Fund on the eve of the Sabbath before lighting the *Nair!*

SHANGHAI'S CONTRIBUTIONS

"Here in Shanghai, I remember with what enthusiasm our members had pledged themselves to work for the Fund. Our collections in the beginning were small but they increased each year proportionately. Up to the year 1917, the JNF gave records in Marks, reckoned at the normal rate of exchange of 20.40 a pound sterling. Later the amounts have been calculated in Francs, at the rate of exchange prevailing at the end of the year in question. Shanghai's contributions follow:—

In 1909	Mks.	590.67
„ 1910	„	204.00
„ 1911	„	947.40
„ 1912	„	2 916.85
„ 1913	„	2.846.04
„ 1914	„	1,102.22
„ 1915	„	224.40
„ 1916	„	2,050.54
		10,882.12
„ 1917	Fcs	550.50
„ 1918	„	2,065.37
„ 1919	„	6,397.19
		9,013.06

MR. KADOORIE'S CONTRIBUTIONS

"To the foregoing must be added the sum of £10,000 - remitted for the LAURA KADOORIE Colony to be founded in Eres Yisrael. This handsome sum was allocated for the purchase of land for the Hebrew University on Mt. Scopus, a purchase in part completed. This sum was given by Mr. (now Sir) E. S. KADOORIE, President of the Zionist Organization in China, to Dr. CHAIM WEIZMANN on March 21st, 1920 and by the latter to the JNF. The last named submitted various proposals to Mr. KADOORIE for the use of this gift (Officials' Quarters in Jerusalem, LAURA KADOORIE Colony for the Meshussre diroth of Jaffa in Tel-Abib and finally the establishment of a business and industrial town) none of which were accepted by Mr. KADOORIE. The Directors of the JNF at their meetings on September 24, 1923 and December 2, 1924, unanimously, with the approval of Dr. WEIZMANN and impliedly of Mr. KADOORIE, decided to apply the sum for the purchase of land on Mt. Scopus. A sum of £1,500 - has already been expended for this purpose and when Mr. KADOORIE was in Eres Yisrael—on March 2, 1925, received from the JNF a plan showing the location of the land already acquired. The negotiations for the purchase of further land to supplement the first purchase making the complete complex to be called after LAURA KADOORIE—according to the express decision of the JNF Directors—have not yet succeeded owing to the inflated prices which the neighbouring Arab owners have demanded. However, as the price of the land is likely to fall under Government pressure the purchase will soon be completed.

SHANGHAI'S LIBERAL RESPONSE

"In 1920 we raised £1 981.5.0 and Frcs. 33,745 at a meeting held to celebrate the San Remo decision to establish the Jewish Commonwealth in Palestine. Our contributions to the Palestine Foundation Fund, consequent upon the visit of Mr. ISRAEL COHEN to Shanghai, had enabled us to remit £8,000|- to London, of which 30 per cent. that is, £2,400|- was allotted to the JNF. Our contributions to the Golden Book were not an insignificant item when we come to think of the following names which had been inscribed:—The late Col. GOLDSMID, the late Dr. THEODORE HERZL, the late Dr. HERMAN ADLER (Chief Rabbi of the British Empire), the late Mr. JOSHUA AARON, the Committee of the SHANGHAI ZIONIST ASSOCIATION, the late Mrs. H. AUSLANDER, the late Mr. OSCAR LANDAU, Count UCHIDA (Japan's Minister for Foreign Affairs), Mr. MAURICE BENJAMIN, Mr. ALBERT COHEN, the late Mr. SASSOON NISSIM, the late Mr. EZEKIEL ISAAC ELLIS, the late Mrs. MISOODA ISAAC ELLIS, Mr. and Mrs. MATHEO BERAHA, the late Mr. BENJAMIN SACHS, the late Mr. D. M. NISSIM, Mr. M. J. NATHAN, the late Mrs. LAURA KADOORIE, the late Mr. EDWARD I. EZRA, JUDGE CHARLES S. LOBINGIER, the late Dr. PAUL REINSCH (U. S. Minister to China), Dr. ELDON R. JAMES, Mr. J. E. SALMON, Mr. M. MYERS, the late Mr. D. M. DAVID, Mr. and Mrs. D. E. J. ABRAHAM, the late Mr. S. J. SOLOMON, Rev. S. FYNE, the late Mr. J. R. ELIAS and Mrs. D. G. M. ARONOVSKY. In the HERZL Forest, we planted 200 trees in memory of the late Mr. S. J. SOLOMON, for which we have remitted £120, and £60|- in memory of the late Mr. S. D. LESSNER, while this year we were able to raise about £30 for the same purpose. I would like to add that the first legacy to the JNF was made by a Shanghai Jewess, the late Mrs. SCHNEDEL DIETRICH in 1906, the amount being $176.95. Another legacy was from the late Mrs. S. D. LESSNER £230|- and the third from the late Mr. HAIM ZIMMERMAN who died in Shanghai in June 1922, amounting to £700 apart from the share which was remitted by Harbin. In February 1904, we remitted £1300|- as a result of collections made by Mme BELLA PEVSNER. Our Association has also transferred 21 Shares in the Jewish Colonial Trust to the JNF.

SHANGHAI'S PRIVILEGE

"All in all, Shanghai has done well and I am pleased to say that the privilege to serve the cause was mine from the very outset in 1902, when the movement had been planted in Shanghai. There is much work to be done here, and it is hoped that new accession of strength may be secured amongst the rising young men in our community, so that better results may be obtained in the years to come. I have every wish to congratulate you on the unique celebration to-night and on the part you have played in the great work, which is only a beginning and which demands further supports and sacrifices from us all. The JNF is a bugle call to Kol Yisrael, summoning us to help in the conquest of the ancient soil, which stands to-day as the beacon light to the Jews in the Diaspora. May Shanghai Jewry continue to lead in the van of progress so that our con-

tributions may help to aid the halusim and halusoth with spade in hand digging the ground for laying the foundations of the third Jewish Commonwealth in Eres Yisrael."

Further speeches were delivered by Rabbis A. M. ASHKENAZI and MORDECAI SMITH. The former spoke in Yiddish and the latter in English.

Songs were rendered in the interval by Miss LEVINSKAYA and Mr. S. WULF. A short address was given by Mr. S. M. JOSEPH and the meeting terminated with the adoption of the following resolution proposed by Mr. N. E. B. EZRA, seconded by Dr. S. D. JOFFICK and carried *nem con*:—

"That this meeting held under the auspices of the Shanghai Zionist Association and Kadimah, expresses its joy and gratification at the conclusion of twenty-five years of beneficial activity by the Jewish National Fund and congratulates the Head Office and all the band of loyal workers throughout the world on the auspicious event.

"That this meeting pledges itself to support the Fund in every conceivable way in future, and trusts to increase the supports, both moral and financial, which were given in the past, and maintain uninterruptedly the flow of funds to the headquarters.

"That a copy of the above resolution be forwarded to the Head Office in Jerusalem and published in ISRAEL'S MESSENGER."

Mrs. D. G. M. ARONOVSKY who has recently returned from Eres Yisrael, said that Mr. EZRA in his address had expressed gratification over the work done in Shanghai. She was not quite sure that some of them did their duties well. She had seen in her own eyes how the Jews in Palestine worked for the Fund and how far they in Shanghai fell short from the work done elsewhere. She hoped that none would rest on their laurels but keep on steadily the good work which they had in view.

To prove that deeds and not words are essential, Mrs. ARONOVSKY took a plate in hand and secured contributions for the Fund from those present.

With a vote of thanks to the CHAIR and the singing of the JEWISH NATIONAL ANTHEM, in which all present participated, a very fine meeting was brought to a close.



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SOCIAL AND PERSONAL

Mrs. LUNA BENJAMIN left for Singapore last month on a visit to her daughter, Mrs. E. J. NATHAN.

* * *

Mr. H. J. ZIMMERMAN has returned from his business trip in England and America and left immediately for Tsingtao.

* * *

Mr. EZEKIEL E. ELIAS formerly of Singapore is leaving for 'Frisco on the 15th instant, with a view to enter a university to take up electrical and engineering courses.

* * *

Mr. M. SPEELMAN, a prominent figure in the Cosmopolitan community of Shanghai, has returned from his vacation trip in Europe via Siberia, and was accorded a hearty welcome by his numerous friends.

* * *

The many friends of Mr. J. A. SUDKA will be pleased to learn that he has left the Country Hospital where he was confined for about four weeks. Mr. SUDKA is well on the road to convalescence.

* * *

Mr. H. AUSLANDER who left for Bucharest in May last on a visit to his mother, has returned to Shanghai. Mr. AUSLANDER hopes to pay another visit in April next.

* * *

Mr. ELIAHOU POLITI, head of the firm under his own name, returned to Shanghai last month, from his business trip in Egypt and Syria and was warmly welcomed by his friends.

* * *

The many friends of Mr. S. CHAIET will be sorry to learn of the death of his father which took place in Berlin last month at the age of 66.

* * *

Rabbi MORDECAI SMITH after making a successful collection for the Hebron Yeshiba is returning to Manchesteer to-morrow via Siberia on a visit to his parents. Rabbi SMITH will thereafter make a trip to Eres Yisrael. He occupied the pulpit of the Ohel-Rachel last Saturday and delivered a sermon.



DR. S. D. JOFFICK, M.D.

the new President of the local Zionist Association, Kadimah. Dr. JOFFICK was born at Drissa, Vitate, Russian Government, and hails from a well-known orthodox Jewish family. He is a pupil of the Volojin Yeshibboth and after "bar mitswa" went to Riga where he graduated in the college with distinction. Due to the presence of a percentage of Jews coming to the University, he had to go to a Veterinary Institute in Dorpat Baitic Province, where though the same percentage of Jews were taken the number of applications from the latter were less. After graduation he was left at the Institute as Assistant in Therapeutics but did not remain there and went to the Medical Faculty of the University in the same town, and taken to the third course and graduated "cum eximia laude" with distinction, being left as Professor's Assistant in the Dep't of Medicine in the same University. As a student, and later as an assistant. As wrote several medical papers for which he received honourable mention. At the same time he was an active member of the Dorpat Student Jewish Literary Society and member of the Zionist Association. At the time of the Great War he was mobilized and sent to the Riga frontier as chief medical officer to a Siberian regiment where he was twice honoured. After demobilization he moved to Chita as head of the Internal Dep't of the Millitary hospital and as head of the Psichiatric State Hospital; later on he was for on eyear in private practice in Harbin. From there he moved to Shanghai where after being half a year in private practice he was invited by the American Red Cross to work in the interior of China. Being there for more than one year he went to the Peking Union Medical College where he worked 2½ years in the Dep't of Medicine dividing his time equally for the Laboratory and Hospital. About 3 years ago he opened here an Institute for Laboratory Diagnosis which is very well known. At present he is a member of the Shanghai Medical Society, of the China Medical Association and of the Shanghai Russian Medical Society, and at the last Medical Conference in Peking in August, 1926 he was unaninmously elected a member of the American Society of Parasitologists. While at the Peking Union Medical College, he read interesting papers which were published in prominent medical journals both local and abroad.

THE SHANGHAI JEWISH SCHOOL CELEBRATES SEMI-JUBILEE

JEWISH EDUCATIONAL INSTITUTION CHALLENGES ADMIRATION

LIVES ON MIRACLES; HOPEFUL PROSPECTS

TRIBUTE TO THE TEACHING STAFFS AND THE COMMITTEE OF MANAGEMENT

Jewish education in Shanghai in the past few years did not receive a setback. On the contrary, there are better opportunities available to study under distinct Jewish environments. Twenty-five years ago, a band of zealous men and women in our community took steps to inaugurate a Talmud Torah in Shanghai. The vital importance of such an institution had not been overlooked. "The world exists by the pure breath of little children" said an ancient RABBI, while the PSALMIST said, "Out of the mouth of little children hast Thou established strength, to still the enemy and antagonist." And "strength" as our Sages *(zichronam libracha)* have it, means the Torah. *En Oz ella Torah.* To establish a Talmud Torah without a regular monthly income was a problem, but it did not deter the idealists. In those days our community was small in number and much of the spade work was done by the late Mr. S. J. SOLOMON, of revered memory, Mr. and Mrs. D. E. J. ABRAHAM and others. To overcome the financial question, several had volunteered their services gratis in order to rear a generation of Jewish Jews. The movement grew and developed under liberal auspices. To-day we have an efficient institution in Shanghai managed by competent hands, including Mrs. O'TOOLE, Miss M. SOLOMON, Miss ANNIE MOOSA and others, who look after secular subjects, while the Talmud Torah classes are undertaken by Hazan ELIAHOO ISAAC, RABBI ASHKENAZI, Mr. COHEN, Mr. RING and others. The monthly expenditures run in the neighbourhood of $2,000.00 which are partly covered by grants from the Shanghai Municipal Council, the Jewish Communal Association, the Ashkenazi community and individual subscriptions. The children attending the classes number 150, three-quarters of whom are Ashkenazim. They hail mostly from Siberia and are bright and intelligent. The Sephardim are equally an asset and it is pleasant to see them fraternize together with the Ashkenazim. It is high time that this stupid discrimination between the two elements were relegated to the background and abolished for ever. There is no earthly reason for it. Why it was permitted it is hard to conceive. It is gratifying to learn that the Ashkenazim teachers have adopted Sephardic pronunciation of Hebrew in their tuition. The classes conducted by them speak volumes for their zeal to promote the knowledge of our sacred tongue. Singing in Hebrew and English is part of the school's curriculum. The "kids" sang well and lustily the "Hatikwah" in the presence of the writer. Music follows as a matter of course. Very many children have left the school and made good. The committee of management deserve commendation for their excellent work. At times they have worked against terrible odds. At times they felt that the end was near and that the doors must be closed. But faith and perseverance was their motto and this did not fail them.

AN IDEAL CHAIRMAN BACKED BY LOYAL SUPPORTERS

We have in Mr. J. E. SALMON, a brilliant Chairman and organizer, one who takes a great deal of interest in the institution. He visits it regularly at the sacrifice of his own interest. He confers with the teachers, goes into the educational and financial problems and removes difficulties. He has done much to bring the school up-to-date and popularize, the once upon a time, a neglected institution. While in London last year, he had a conference with the President of the Anglo-Jewish Association and impressed upon him the necessity of supporting financially the local school. That this has borne good fruit may be judged by a contribution which the former had sent the latter last month. The tireless energy of Mr. SALMON knows no bounds. He is ardently devoted to the cause of Jewish education and nothing would undaunt his brave spirit and generous heart. Behind him stand his fellow-workers, namely, Mr. CH. S. GUBBAY, Mr. SAM DAVID, Mrs. D. E. J. ABRAHAM, and Mr. EZEKIEL SHAHMOON.

PLAIN LIVING AND HIGH THINKING

Happily, our community possesses some good souls who believe in plain living and high thinking. The high thinking is responsible for the present efficiency in the school which at one time was in a state of collapse. It is an open secret that the school had lived on miracles. It was but an accident which impelled that tireless communal worker, Mr. CH. S. GUBBAY, to befriend the institution before SIR VICTOR SASSOON last year, and secure from him, as our readers are aware, a handsome donation of $10,000.00. It is characteristic of our people that they seldom fail to practice Sedaka. *Kol ha-kofer begemiluth hasadim kofer ba 'ikar,* taught an ancient Sage. "Whoever rejects loving service of his fellowmen, rejects the root of the *Kingdom of God.*" The above contribution, we were assured, came just in the nick of time. Another recent gift of G.$2,000.00 was made by the Joint Distribution Committee, of New York, which it is hoped will be an annual grant. Belief in miracles (hashga'ath Haborey) is a fine principle. And why not? Does not our existence to this day a great miracle? He who understands the Hagadah which is read on Sefer nights will not challenge our statement.

NEEDED: A NEW BUILDING

There is no gainsaying that the present quarters which "house" the school are a disgrace to our community. The building is not only a poor structure but has not sufficient rooms and ventilations to produce pure air to breathe. It is indeed a menace to the health of the children and the teaching staffs. We understand that the committee have a credit balance of over $70,000.00 as a nucleus for a building fund. This is certainly not enough to buy the site, let alone the cost of the building. We hope that immediate steps will be taken to remedy this state of affairs which must be a source of worry to all those who are aware of the deplorable state of the premises. The problem is by no means difficult of solution, judging by the many vicissitudes which the school has had in the past.

THE TWENTY-FIFTH ANNIVERSARY

It was our pleasure to visit the classes lately, which reminded us of the earlier time when the school was housed in one room, while to-day ten rooms are not sufficient to accommodate the children. We must be grateful to the band of pioneers who helped to found the Talmud Torah and built a useful institution for the perpetuation of Judaism. Few realize that the school was founded 25 years ago and that some sort of celebration is necessary to commemorate the event. Perhaps the best celebration would be for some one to come forward with a big donation for a new building to replace the present dilapidated edifice. Jewish education along advanced lines is as necessary to-day as it was 25 years ago. For as the saying was in Talmudic times, "Adequate, systematic and up-to-date Religious Education, is really the chief thing of all." (Nedarim, 41A).

"In whom is this, all is there;
In whom this is not, what is there?
Hath one gotten this, what lacks he?
Hath he not gotten this, what hath he?"

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th Feb., 1927. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

CELEBRATES FIFTIETH ANNIVERSARY



Mr. LOUIS LIPSKY.

The leader of American Zionists celebrated his fiftieth birthday last month. Mr. LIPSKY is an outstanding figure in American Jewry and his services to Kol Yisrael are recognized and commended by all. ISRAEL'S MESSENGER extends to him, on behalf of its readers, its hearty congratulations on his attainment of his fiftieth anniversary and hopes that he may live to celebrate the *me'ath shana* in the Jewish Commonwealth.

The distribution of prizes to the pupils of the Shanghai Jewish School will take place on the 12th instant at 5 P.M., at the local Jewish Club, Seward Road.

APPEAL TO JEWRY FOR THE KEREN HAYESOD

JERUSALEM, November 10. [P. C.]. To my dear brethern who are scattered all over the Diaspora, whose hearts and souls are bent to the cause of upbuilding Zion and Jerusalem, greetings.

BELOVED BRETHERN!

In this critical hour which passes over the "Yishub" in the beloved Land of our Ancestors, I feel it is my sacred duty to raise my voice calling to you "come to our Rescue"!



CHIEF RABBI KOOK

Our sacred work, our Nationol reconstruction, the source of great hopes to every Jewish heart stands now before a trial, demanding the co-operation of all our brethren in order to overcome the present stress, until with the help of the Almighty better days arrive with the glory hidden in the great and magnificant work which we have witnessed since the last decade, to shine again. Israel has more than once demonstrated its patience and capacity of helping themselves in times of distress, and our nation which is noted for its loving kindness has always liberally responded to the call for help, coming to the rescue of their suffering brethern. I am therefore fully convinced that the great call directed by the Zionist Executive to all Israel urging them to come to the rescue of the "Yishub" from the present distress will be listened to and responded to magnanimously; that every Jew, wherever he be, will offer, in addition to their regular donations for the sacred causes and general institutions, their contribution to this special campaign so that the necessary funds for relieving the present situation in our Holy Land will be speedily raised.

Arouse Israel! Do your share and encourage others to follow. Let every Jew in town or village, community or congragation, faithfully and devotedly fulfill his sacred duty.

Pray, the Almighty, the Guardian of Zion and Jerusalem be with you and strengthen the hands of the builders of our land in their Holy task; and your name shall be remembered for ever and in the Holy Place of Jerusalem and within its walls. May God send speedy redemption for his Glory to shine again in Jerusalem.

WEDDING

A very pretty marriage was solemnized on the 8th ultimo, at the Ohel-Rachel Synagogue, when Mr. HAYIM E. HAYIM, son of Mr. and Mrs. E. HAYIM, of Bombay, was united to Miss ALINE MOSES, second daughter of Mr. and Mrs. A. E. MOSES, of Shanghai. The ceremony was performed by Mr. D. E. J. ABRAHAM, the uncle of both the bride and the groom.

The bride, who was given away by her father, wore a beautiful robe de style gown made of cream satin marocain. The trimming was beautifully carried out in crystal bead embroidery, the sleeves being artistically designed in ninon also embroidered in crystal. Her veil was fastened with a coronet of orange blossoms and crystal embroidery. The bride was attended by her sister, Miss WINNIE MOSES, Miss SHAHMOON and Miss AZIZA ABRAHAM, a cousin. The bride's mother wore a handsome gown of prune coloured satin trimmed with gold lace, with which she wore a shaded prune velvet hat. Amongst the ladies who followed the bride to the Almemar were, Mrs. S. S. SOMEKH, Mrs. D. E. J. ABRAHAM and Mrs. R. D. ABRAHAM. Mr. ALBERT HAYIM acted as best man. The canopy holders were, Mr. R. D. ABRAHAM, LIONEL MOSES, A. SHAHMOON, and CYRIL MOSES.

WEDDING ADDRESS

At the conclusion of the ceremony, Rabbi MORDECAI SMITH addressed the happy couple as follows:—

"The Rabbis say, *Mi sh' en lo ish shu aino adam*. He who is unmarried cannot be termed a Man. In these words our Sages expressed a sublime truth on the conception of marriage and on the grandeur and greatness of man. Celibacy, they regarded as unworthy of the exalted title of man. The Bible says, *Zachar un keba b'ra'am*. Male and female He created them. The marriage ceremony is a final touch in the perfecting of man and the eventuating of the plan of creation. The Psalmist lost in contemplation upon the glorious sunrise with all its beautiful and wondrous beauty, and could find no more suitable analogy for this than the bridegroom leaving his bridal canopy resplendent in the glory of his newly acquired perfection. Both have been perfected; two souls have been moulded into one; two hearts moulded together with two minds thinking as one, each is enriched by confluence of souls. Two souls have been attracted together as with the laws of magnetic forces inherent in all bodies, each attracting and attracted one by the other, each losing its former existences and submerging in the being of the other. Between husband and wife there should rest the Divine presence; husband and wife having attained to the degree of Man are worthy of receiving within them the *Shechina*, the Divine presence. The day of marriage—*huppa*—we know is also a day of atonement, and having been transformed into higher beings, you are absolved from all responsibility of those misdeeds committed in the former existence that has now ceased. It behoves you, *hathan* and *kalla*, to bear in mind that from this moment a great responsibility has been imposed upon you by your elevated status which culminated in the present sublime ceremony of *kiddushin;* a task of great significance has been imposed upon you of rearing a home worthy of becoming a sanctuary, wherein the laws of sanctity and purity of soul and mind and body should be observed. May the Almighty help you to form your sacred resolution in life, *k'dath Moshe w'Yisrael!*"

After the ceremony a reception was held at the Majestic Hotel, where a number of friends and relatives gathered to offer their felicitations.

Mr. and Mrs. HAYIM will proceed to Bombay at the end of this month.

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It is hereby announced that the business of the abovenamed firm will from this date be carried on by Sir ELLY KADOORIE, K.B.E., and Messrs. LAWRENCE and HORACE KADOORIE in partnership under the name and style of "SIR ELLY KADOORIE AND SONS."

Shanghai, January 1, 1927.

THE HANUCCAH FANCY DRESS BALL

Brilliant Success,—Enthusiasm For Lord Balfour.—Contribution From Sir Sidney Barton, The British Consul General—$3,000.00 Realised

The annual Hanuccah Fancy Dress ball, which was given under the auspices of the Shanghai Zionist Association and Kadimah was held at the Carlton Cafe on the 8th ultimo, the last day of the Hanuccah festival. It proved a great success. A large number attended, despite the inclement weather, and everything passed off smoothly to the satisfaction of the committee who worked hard to make the function a success.

Amongst those who received official invitations and could not attend owing to previous engagements, were: Dr. V. K. TING, Mayor of Greater Shanghai, Mr. HSU YUAN,



LORD BALFOUR

who was signally honoured at the Zionist ball. With the perception of a great statesman, the EARL OF BALFOUR *has realized that the Zionist movement was not an iridescent dream but a practical hope. To it he gave that stamp of approval which made him worthy of being looked upon as a modern* CYRUS.

Chinese Commissioner for Foreign Affairs, Mr. S. YADA, Consul General for Japan, Monsieur E. NAGGIAR, Consul General for France and Sir SIDNEY BARTON, K.B.E., C.M.G., Consul General for Great Britain. The last named has kindly forwarded a contribution to the Fund with an expression of regret that a previous engagement made it impossible for him and Lady BARTON to attend the function.

A FASCINATING PROGRAMME

The enthusiasm shown this year in the ball was in the main due to the celebration of the 25th anniversary of the Jewish National Fund, the first Zionist colonisation agency in Palestine, which plays to-day a leading role in the rejuvenation of the country. The ball was opened after 10 with the band playing the Hatikwah, the Jewish National Anthem, after which a short address of welcome was given by Mr. S. CHAIET, who had been invited by the committee to do so. The programme was most fascinating throughout; it included a ballet by children of the local school called a "Fantasie of Joseph's Dream," arranged by M. CHERPINO; and instrumental ballette by Messrs. FOA, WEGMAN, SHEVZOFF and PODUSHKA; comic members; and turns by the Carlton chorus.

ENTHUSIASM FOR LORD BALFOUR

There was an interesting display at the ball of some wall carpets, which were manufactured by the Bezalel School of Arts in Jerusalem. These were auctioned. These carpets were hand-knitted by Jewish Persian workers who are highly experienced in this work. The carpets showed pictures of leading Zionists abroad and the one of LORD BALFOUR caused tremendous applause when it was offered for sale. It was sold to the highest bidder, Mr. J. M. JOSEPH at $300 who proved throughout a generous contributor to the Fund. The enthusiasm reached its climax when the band played the British National Anthem, a striking testimony of Jewish loyalty towards Great Britain, the Mandatory Power for Palestine.

ZIONIST AND BRITISH FLAGS

It may be added that the Zionist flag which was prominently displayed in the centre of the ballroom was entwined by the Union Jack which attracted great attention. The Magen David was placed in the centre of the two flags and was brilliantly illuminated with electric bulbs. Dances were indulged in to the late hour in the night and when the band played the Hatikwah and God Save the King, it was the signal for all to retire to their homes.

PRIZES FOR ORIGINAL COSTUMES

Amongst those who were successful in getting prizes, were Mrs. MOZELLE LEVY, who was attired in Jewish National costume, Mr. and Mrs. SHALOM LEVY and others; the costumes, however, ranging from the favourite Sultan dress to the Colonial, and eccentric types.

HANDSOME RESULTS

The receipts of the evening, admission at the door and from the raffles and lotteries went to swell the collection rapidly. It is expected that about $3,000.00 will be netted by the Committee and this will be divided 40 per cent. to the Jewish school and 60 per cent. to the Jewish National Fund. The advertisements in the programme this year have yielded about $1,300.00 which is a striking testimony to the growth of popularity of the two institutions and the commendable zeal shown by the Ladies' Committee in securing the "ads" from local Jewish and non-Jewish firms.

COMMITTEE TENDER THANKS

The Committee of the Shanghai Zionist Association and Kadimah desire to extend their sincere thanks to the following ladies who worked on the committee of the Hanuccah Ball:—Mesdames D. G. M. ARONOVSKY, N. E. B. EZRA, H. GENSBURGER, H. KAMMERLING, A. KATZ, M. G. LEVY, B. SHAININ, M. SAMSONOVITCH and R. E. TOEG. Miss REGINA LEVY, Miss GENSBURGER and Miss MARY KAMMERLING. Thanks are particularly due to Mrs. H. GENSBURGER and Mrs. R. E. TOEG for their kind donations. The Committee also desire to express their thanks to the advertisers in their programme and all those who have kindly patronized the ball and contributed to its success.

JUBILEE GIFT FOR JEWISH NATIONAL FUND

A Manchester Zionist, who has devoted life-long service to the Jewish National Movement, and who is a prominent member of the Order of Ancient Maccabeass, has donated this fully paid up life insurance policy to the Jewish National Fund, in celebration of its Silver Jubilee and in appreciation of having been privileged to serve the Fund for twenty-five years. In a letter accompanying the policy the donor, who wishes to remain anonymous, conveys his heartiest congratulations to the J.N.F. on the attainment of its Silver Jubilee, and expresses the hope that his example will be largely followed by other Zionists.

218 INSCRIPTIONS

of the name of Theodore Herzl in the GOLDEN BOOK testify to a people's love and admiration of the creator of modern Zionism. Beginning with the second entry in Vol. I the beloved name is repeated through the pages of world Jewry's record of those who have rendered service to their people—inscribed in affection and later in sorrow by hundreds of Jews in all parts of the universe. The GOLDEN BOOK embraces not only the names of the great but of all those who participate in the realization of the grand dream Herzl set before us.

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THE GOLDEN

age—did it really exist or was it created in the imagination of philosophers who sought to explain the origin of man? The Jews are now seeking again their place of origin—Palestine where they grew to become a nation whose prophets gave mankind a vision of a golden age of peace and brotherhood. In the pursuit of their goal they have entered in the

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The Popular Table

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AT ALL STORES

CORRESPONDENCE

GREETINGS FROM FAR-OFF AUSTRALASIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I would like to congratulate you very heartily upon the improved outward and inward appearance of your fine paper. You are indeed going from strength to strength and I feel that the move you have made with this most artistic and inspiring cover is quite an important one. "It is not the coat which makes the man"—that we know; but all the same dress makes a very great difference and ISRAEL'S MESSENGER is now very well dressed. May it embark upon a new year of great success and still greater strength. Those who have realised the great ideals for which your paper stands have loved it in its old dress just as much; for it has been a power for good in the East, and that is saying a lot. You may feel not only proud but deeply glad that you have made such good use of your time and your talents for the cause of Jewry during all these years.

I am, etc.,
NATHAN LEVINE.

BRISBANE, 2nd November, 1926.
"Hatikwah," Synagogue House.

THE BOLSHEVIZATION OF MEXICO

The following correspondence was published in THE SHANGHAI TIMES *of 29th, 30th and 1st November and December respectively:—*

Editor, THE SHANGHAI TIMES,

SIR,—It was inevitable. It was bound to be throttled out. According to a wiseacre published in your esteemed journal, OBREGON and CALLES are Jews. No wonder Mexico is being Bolshevized! What more and better proof could be got than this? That Jews are behind the Bolshevistic movement? Be that as it may, time will overthrow this silly canard. The same critic who is anxious to advertise the racial origin of OBREGON and CALLES (who, by the way, are not Jews) has singularly been silent about the racial origin of the ex-Viceroy of India. It has been said that every country has the Jews that it deserves. In those countries where hate, persecution and governmental bias have done their worst against the Jew, types have been produced that are sad evidence of the forces that have warped and twisted them.

The great service rendered by the Jew to the British Empire is the natural return that grateful children make to a beneficent mother. Of all the peoples, races and creeds that go to make up this many-sided, variegated and polyglot empire, there is no group happier in its membership in this great family than the Jew. He has given evidence of his love and loyalty, in the rich contributions he has made to British commerce, finance, trade, to British science, music, literature and the British marital prowess, imperial expansion and colonial administration. Lord READING by his brilliant record in India, at a critical moment in the Empire's life has won a lasting place among the great colonial administrators. He has been awarded by an appreciative Sovereign with the title of Marquis, a pinnacle of nobility, to which a Jew in England has never climbed before.

The *Howards* and the *Cowards* do not tell your readers about this, and it is left to a poor pen of mine to paint a picture of the real Jew. Consideration for your space impels me to stop here. Nearly eight hundred years before the Christian Era, a Greek poet wrote: "Both potter is jealous of potter and craftsman of craftsman; and poor man has a grudge against poor man and poet against poet." The world changes not, for human nature abides.

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

SHANGHAI, NOVEMBER 28, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—Your correspondent Mr. EZRA following his usual line of controversy where I am concerned, seeks once again to affix on me the label of anti-Jew, or rather, anti-Semite as he would call it. In point of fact, however, I quite admit the rank and file of the Jewish people have little or nothing to do with the Bolshevization of Mexico, China, and other parts of the world. The power behind Bolshevism is the International and Jewish money power, which controls and manipulates politics, and the liquid or money capital of all nations thus directing the secret schemes of world-wide plunder and speculation.

Mr. EZRA would, perhaps, succeed in convincing some of your readers if he would answer the facts contained in my letter and not raise points which are irrelevant to the subject with which it deals.

I am, etc.,
A. E. N. HOWARD.

SHANGHAI, 29th November, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—The statement made over the signature of Captain HOWARD in your to-day's issue, that he is not swayed by racial prejudice against the Jews, is something which can be laid to his credit. No one is anxious to intensify the spirit of discord and strife in this mad world and it is time we learnt to behave better and magnified points of agreements than disagreements.

It is very kind of your correspondent to admit that "the rank and file of the Jewish people have little (sic) or nothing to do with the Bolshevization of Mexico, China, and other parts of the world." We must be a terrible lot, we who form hardly one per cent. of the world's total population to be watched seriously by a captain of humanity and given a testimonial regarding our good conduct. But that is not all. Wait! We are arraigned by this tribunal for a serious charge and left to the mercy of the wolves! Listen to the following "pearl" of logic which drops from his throat:—

> "The power behind Bolshevism is the International and Jewish money power, which controls and manipulates politics, and the liquid or money capital of all nations thus directing the secret schemes of world-wide plunder and speculation."

What an indictment from one who owes his Bible, his ethics, and even his religion to the race which he seeks to malign before the bar of public opinion! The answer to this vicious indictment was given by a representative body of Jews in America in 1921, in the following terse language:—

> "From the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettoes, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one per cent. of the population of the earth; and more than one-half of them are on the verge of starvation. The suggestion that, in their feebleness, they have been planning in secret conclave to seize absolute power and to dominate the ninety-nine per cent of non-Jews upon the globe is a ridiculous invention than which even madness can conjure nothing more preposterous."

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

SHANGHAI, 30th November, 1926.

RATIONALIST PRESS ASSOCIATION

The following letters were published in THE SHANGHAI TIMES *of the 30th, 1st, 3rd and 4th, 7th, 8th, 9th and 10th November and December respectively:—*

Editor, THE SHANGHAI TIMES,

SIR,—Your correspondent Mr. EZRA has gone to a lot of trouble in reporting to you the details of the meeting of the Rationalist Press Association last Thursday. I notice that he offers no adverse criticism, so that there is nothing to reply to.

I wonder, however, whether your correspondent would care to follow up his opening remarks finishing with "Since man is, God must be," because this brings in the old argument about design which is very seldom used now-a-days. Primitive man asked himself the question: "Who made this?" and finding no suitable explanation he assumed that there was a hidden force which he called "God." The modern man knows that there is no trace of God in Nature.

The theory of evolution is now generally accepted, and explains in a satisfactory way how life has developed in the plants and animals, including man himself. Why not accept this reasonable explanation? There is no need now for the use of the design argument. But if it is used, then do not leave out the dark side of Nature. Then perhaps we should have arguments like this. On Sunday we had a gloomy day; therefore God is! The insect pests, and the disease germ trouble humanity, therefore God is. Since the criminal exists, God must be! The earthquake which wiped out the inhabitants of Yokohama and Tokyo in 1923 was the inscrutable work of God! That is the old argument carried to its logical conclusion, but who will accept it now-a-days?

I am, etc.,
AJAX.

SHANGHAI, 28th November, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—The arguments of AJAX in your to-day's issue are nothing new. They have been discussed and debated by giant minds in the past and their revelations are treasured by humanity to this day.

AJAX says, "The modern man knows that there is no trace of God in nature." This is "The Nebular Theory." It propounded "that the universe came out of chance, without design, without a designer or any intelligence shaping means to ends. At once *by some accident* (?) a shock came into that world-mass of dead, silent particles. That shock disturbed the foggy atoms of the universal, sleeping mass. It disrupted and divided itself into large groups, according to chemical affinities. . . . No primordial mind, no intelligence, no design and no designer, no architect, except—that accidental brute shock, by mere blind chance, that caused and produced all!"

When NAPOLEON BONAPARTE listened to the above discourse, he felt most disappointed at that sad conclusion, staking the universe upon that poor, accidental shock, given the impulse to creation. Pausing for a while, raising his eyes to the bright, luminous, starry heavens of a beautiful Egyptian night, and pointing with his hand to that enrapturing starry expanse, he slowly and deliberately uttered these words: "And all this is but chance? That is impossible!" And the entire brilliant assembly of uniformed listeners repeated: "Impossible!" And the commonsense of all times will repeat: "That is impossible!"

Other great minds have equally endorsed the existence of a Designer. J. J. ROUSEAU and DIDEROT believed in the Divine existence. HERBERT SPENCER bows his head in reverence before the God-idea. He dares not say *what* God is, but he absolutely affirms that God is. SOCRATES, PLATO and ARISTOTLE-PYTHAGORAS and PLOTIN, fully believed in the existence of God. The Hindu Brahmanic thinkers, the Kabbalistic philosophers, GEBIROI and MAIMONIDES, far from orthodox in their rationalism, thoroughly and fully accept and teach the faith in the divine Being as self-evident. A great scientist once said: "Without God, forests are only firewood, and the flowers are only dust."

The cause of good and evil to which AJAX refers formed serious themes for debates by the past thinkers. The ancient Rabbins speculated: "Here is a righteous man unhappy, and here a wicked one happy!" They offer a hint to the solution: "Evil comes not from God, but from the imperfections of man. A fully and really good man will ever be happy but when only half good, only apparently good, he will not. Human history is, in part, shaped by human hands. Man is happy or not, just as himself and his neighbours make him." "On Sunday we had a gloomy day; therefore God is," reasons AJAX. But then why gloomy? or who made the day gloomy? man of course! Why then should God be gloomy? Evil comes into the world, not by God's oversight or shortcomings, but by man's. As against the idea of God as force, the Bible offers a God of holiness. Which shall we choose?

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

SHANGHAI, 30th November, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—Your correspondent quotes from many great men—NAPOLEON, BONAPARTE, French and Greek philosophers, but can they be accepted as authoritative nowadays? They were all pre-DARWINIAN, and had never heard of the great theory of evolution. DARWIN altered the whole course of human thought. This reminds me of a sermon I listened to as a boy in which the minister was dealing with the theory of evolution, and he quoted some writer who had said that all philosophical books that had been written before Darwin were obsolete, and had better be removed from the libraries. It seems to me that is what Mr. EZRA should do—discard the obsolete writers. It is of no use quoting men who lived a hundred or a thousand years ago when discussing evolution. The same argument applies to the Christian bible. It is quite out of date, and it does not offer to modern men a reasonable solution of the "Riddle of the Universe." Most people prefer to be guided by reason and a scientific investigation of facts. Why follow old theories when we can get at the truth by more reliable methods?

As Sir E. RAY LANKESTER puts it in his book "The Kingdom of Man" (p.6) "There is, it may be said without exaggeration, no school or body of authors at the present day who are acquainted with the facts now ascertained, which denies the orderly evolution of the kosmos by the regular operation of a more or less completely ascertained series of properties resident in the material of which it consists." So, there was no accident, or "accidental brute shock by mere blind chance," but an orderly growth or movement of the properties inherent in matter. Why not accept that view?

I am, etc.,
AJAX.

SHANGHAI, 1st December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—One signing himself "A Rationalist" has addressed me the following note through the post:—

> "I beg to challenge you to prove that the universe is ruled by a Supreme Being. Unless proof can be given that there is such a Ruler, I must remain an atheist."

To this challenge, I would say that the necessary foundation of all ethical religions is that God is One, incorporeal and invisible. God's existence cannot be proved. We accept it, we realize it. No Philosopher ever attempted to define God, because if one could successfully define Him, we should have no God at all. We should then have only an idol, the God of our own definition, who could not be the God of the universe. GOETHE, who was a practical philosopher as well as a poet, said: "To comprehend God one must be God." Much more modest was the writer of the Book of Job when he said, "Touching the Eternal, we can find Him not." Much more humble was the writer of the Book of Exodus when he said: "No man can see Me and live." May I conclude this with an illustration?

A boy was flying his kite at dusk, and in the gathering darkness it soared out of sight. A bystander told him it was lost; but the boy replied: "No, I feel it pull." If "A Rationalist" cannot *feel* any longer the *pull*, then his case is hopeless and death is imminent. I am sorry for him.

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

SHANGHAI, 2nd December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—The letter of AJAX in your to-day's issue calls for a reply. According to him we must "discard the obsolete writers" and that "it is of no use quoting men who lived a hundred or a thousand years ago." Now, there may be some prejudice still lingering against those who lived "a thousand years ago," but that is no reason why the Truth proclaimed by them should be cast aside and ignored. Moreover, HERBERT SPENCER was not a philosopher of "a hundred years ago," but a modern thinker who was not unaware of the DARWINIAN theory of evolution. SPENCER speaks of God as the "First Cause," which is but another name for the Author of the Universe. He says: "Certain conclusions respecting the nature of the universe seems unavoidable. In our search after causes, we discover no resting-place until we arrive at a First Cause, and we have no alternative but to regard this First Cause as infinite and absolute." As against this we are referred to a "theory of evolution by DARWIN." Now what is a theory? "A speculation, a supposition, or an hypothesis framed to account for certain given conditions, but discarded the moment a better and more reasonable one presents itself."

Scientific men have not denied the belief in an Intelligent First Cause. LINNEUS fell on his knees when he saw the gorse in blossom; the first message that MORSE sent over the wire which he invented, was: "Behold what God has wrought." GOETHE, gazing from the Brogken, exclaimed: "Lord, what is man that Thou art mindful of him." NEWTON lifted his hat and bowed his head at the mention of the name "Jehovah," and among astronomers it is a maxim that the "undevout astronomer is mad." One asked a Bedouin: "How knowest thou that God exists?" He answered: "Does the dawn need a torch to be seen?"

Everything has its maker, the clock, the ship, the house, but according to AJAX the universe alone has no Maker and no Cause and no Designer! He recalls to my mind the thoughtful fable of the fishes, that one day in counsel assembled, said: "They tell us that our life and being is from the water, but we have never seen water and know not what it is."

> "O, ye who seek to solve the knot!
> Ye live in God, yet know Him not,
> Yet sit upon the river's brink,
> Yet crave in vain a drop to drink.
> Ye dwell beside a countless shore,
> Yet perish hungry at the door."

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

SHANGHAI, 3rd December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—So now we are reduced to HERBERT SPENCER, who was a Darwinian but introduced what he called "The First Cause" as infinite and absolute. In the "Memoirs of EDWARD CLODD" there is a letter from HERBERT SPENCER to CLODD: "Let me thank you for the many efforts you have made to diffuse the thory of Evolution." In his works Spencer "positively rejects all pretence of revelation." I hope that Mr. EZRA will study SPENCER'S works and find enlightenment there.

There is no necessity to assume that there must be a "Maker." Given matter with its known properties and we can explain how things came into their present shape and colour. Our biologists can show how the numerous forms of plant and animal life have developed: our geologists show us how the mountains, oceans, and the oil were formed: our astronomers show us how the planets and stars all follow certain laws in their movements. Yet they do not introduce a "Maker." It is not necessary. There is no trace of an outside agency at work. The world was not made in a workshop like a watch and put together by a mechanic whom we call "God," but it is the result of the slow working or movement of the properties inherent in matter itself.

And man is now the controller of this vast power, and can remould and re-shape it into many new forms. Man is now the great maker. Evolution and change is progress and it is essential that in progress there will be many of our old beliefs and forms of society will have to be scrapped and replaced by something more efficient. Evolution will be the guiding principle, and will inspire man to greater effort and thought. When man has gained freedom of thought he will throw aside the old dogmas and creeds as no longer required, and will then re-shape life and will produce a finer ethical and healthier world. But he will be the maker."

I am, etc.,
AJAX.

SHANGHAI, 5th December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—So now we are *not* reduced to HERBERT SPENCER who expressed his belief in "The First Cause," but to the long galaxy of great men, prophets, thinkers and philosophers in every age and clime who proclaimed that behind the screen of nature there abides the mysterious Lord of nature. KANT, the philosopher says, "Two witnesses testify to

the existence of God, the starry heavens above and our human consciousness within us." To quote HERBERT SPENCER again (First Principles, p.13): "The God-Idea is no invention.....Duly considered, the diverse forms of religious belief have all a basis in some ultimate fact.....To suppose them absolutely groundless, discredits human intelligence.....Religious ideas of one kind or another are almost universal and omnipresent." KANT and HERBERT SPENCER show at great length that "nothing metaphysical is in the sphere of exact knowledge; that atheism, pantheism and theism are equally transcendental, all beyond our senses." (Pure Reason, First Principles, p.36). They assent to the logical category of a Supreme Cause, but how, and what? That is unknowable. And just as the Bible: "I am thy God.....Thou canst see My back, not My face.....You can see nature, not the First Cause of nature, nor know its final aim.... for God's thoughts are not man's thoughts" (ISAIAH, 55-6).

AJAX may hug himself into the belief that there is no Maker, no Designer, no Cause, and that all the work of creation is due to hazard or blind accident! He may truly say with Dr. STOCKMANN in IBSEN'S play that "the strongest man in all the world is he who stands most alone."

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

SHANGHAI, 7th December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—I regret to observe that the last paragraph in my letter published in your to-day's issue has been badly mutilated. May I suggest that you have it reprinted? It should read thus:—

.....

Permit me to thank you for your hospitality in opening your columns for a frank discussion on a subject of vast import to your readers. From several quarters I was commended for the stand taken by me and the appreciation shown by your readers is quite understandable. Shanghai is not an atheistic community and the attempts of the Rationalists to foist their views upon us are doomed to disappointments. THE SHANGHAI TIMES is to be commended for opening its columns for a frank discussion which has helped us to understand each other better and bring some harmony out of chaos. SOCRATES once said jestingly: "I cannot create ideas, but I will try to help you to do so; just as my mother the midwife, she no longer bears children, but she assists others in their labours." Without disparagement, I would say that THE SHANGHAI TIMES has proved a good "midwife" since it has helped us to proclaim: God is!

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

SHANGHAI, 8th December, 1926.

Editor, THE SHANGHAI TIMES,

SIR,—In his letter published in to-day's issue of THE SHANGHAI TIMES, AJAX says in his opening sentence, "I must now leave Mr. EZRA to reply to another of your correspondents." Sincere thanks! "All's well that ends well" is an adage which SHAKESPEARE, England's bard, immortalized in the title of a play. But I am reminded of the following lines after reading the twelve words of AJAX:—

"To God be thanks, the combat rest,
O may we rest for ever,
And we will watch our sires' bequest,
And leave our standard never."

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

SHANGHAI, 10th December, 1926.

OUR BOMBAY LETTER

[*From Our Correspondent*]

BOMBAY, 13th November, 1926.

THE BOMBAY ZIONIST ASSOCIATION

Considerable enthusiasm was displayed by local Jewry on the occasion of the Annual General Meeting of the Zionist Association, held at the Association Hall on Sunday the 30th October, for the purpose of adopting the Report and Balance-Sheet and for the election of the office bearers for the coming year.

The year under review was a period of great stress and on the whole was not very favourable in the annals of the Association, but every cloud has its silver lining and it was largely on account of this and because it had become self-evident that unless Bombay Jews awakened from their lethargy and stirred so as to help themselves no one would help them, that many members of the community who had once been active workers rejoined the Association and were elected on the Managing Committee and pledged themselves to work again in the cause of Zion and for the welfare of local Jewry.

Mr. S. H. NOORIEL was again elected as President and Messrs. E. A. SARGON and S. B. HAYEEM as Vice-Presidents. The former gentleman is a Vakil of the High Court of Bombay and an ex-secretary of the Association while the latter is the Honorary Secretary of the Sassoon Mechanics Institute. Mr. B. I. SARGON, B.A., who was its first Honorary Secretary was appointed as Secretary and MR. CLEMENT B. AGRIFF as Treasurer for the coming year.

Much is expected from the new Committee and its Secretary and time will show whether these expectations will be realised.

INDIAN CURRENCY LEAGUE

SIR VICTOR SASSOON, Bart., has been appointed Chairman of the Indian Currency League which has for its object the stabilization of the Rupee exchange at the pre-war figure of sh. 1|4 instead of 1|6 which has been recommended by the Royal Commission. At a well attended meeting of the citizens of Bombay, at which Sir VICTOR presided, and convened under the auspices of the League, resolutions were passed protesting against the proposed establishment of the ratio of sh. 1|6, which would be to the detriment of the Indian agriculturalist.

INDIAN LEGISLATIVE ASSEMBLY

It is a matter of gratification to report that SIR VICTOR SASSOON has been nominated by the Bombay Mill-Owners' Association to represent them in the Legislative Assemby.

BOMBAY LEGISLATIVE COUNCIL

Mr. MEYER NISSIM, M.A., J.P., who is a member of the Municipal Corporation is standing for election as a candidate from Bombay for the Legislative Council.

THE BENE-ISRAELITE QUESTION

Should the Bene-Israelites be called to Sepher and should they be included in the Minyan? I do not know for certain what the custom is in other countries in the Diaspora, but I suppose they do not differentiate between them and other Jews, but in the "Kenneseth Eliahoo" and "Magen David" Synagogues in Bombay this distinction has been scrupulously observed and Bene-Israelites have not enjoyed these privileges. Recently, the Hazan of the former synagogue made the announcement that the Trustees had decided to accord them these rights and anyone having any objections should communicate with the Trustees. This announeement was not received favourably by the orthodox section of the Community belonging to the old school, but the more liberal-minded members of the Community welcome the innovation.

ZIONIST LEADER



Dr. CHAIM WEITZMAN, leader of the Zionist Movement, who was recently presented to President COOLIDGE. Dr. WEITZMAN reported on the progress being made by the movement for urging Jews to return to Palestine.

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the "Source of God, the Starry heavens and [illegible] within" [illegible] HERBERT SPENCER again (First Principles, p.124): "The [illegible] is to us unknowable. Duly considered, the diverse modes of manifestation and all a basis in some ultimate fact. To suppose them [illegible] is [illegible]. Between ideas of one kind [illegible] and ideas of the widest and omnipresent Kind [illegible] HERBERT SPENCER [illegible] that "nothing metaphysical or [illegible] science of exactly the kind that [illegible] and Science are equally [illegible], all 'based on our senses.'" (Pure Reason, First Preface, p.36). They [illegible] to the logical outcome of a Supreme [illegible], but [illegible], and a fool. That is the [illegible] Word [illegible] Psalm: "I am thy [illegible] Thou art to My work, not My [illegible] You can no [illegible], on the Eve [illegible] of nature, not from its final aim. [illegible] God's thoughts are not man's thoughts" (ISAIAH 55:8).

AJAX may [illegible] himself from the belief [illegible] Maker, to Designer. To [illegible] that all the work of creation is [illegible] of blind accident. He may [illegible] with Dr. STOCKMANN in IBSEN'S [illegible] that "the strongest man is all the [illegible] who stands most alone."

I am, etc.,

N. E. B. EZRA

SHANGHAI 7th December, 1926.

To the Editor, THE SHANGHAI TIMES.

SIR, I regret to observe that the last [illegible] in my letter published in your [illegible] has been sadly mutilated. May I [illegible] that you have [illegible] it in full now please?

[illegible] your [illegible] for a frank [illegible] [illegible] to your [illegible]. From [illegible] quarters I was compelled [illegible] to me and the [illegible] readers is quite [illegible] a scholastic [illegible] at [illegible] the Rational- [illegible] are deemed [illegible] THE SHANGHAI TIMES [illegible] its columns for [illegible] Reynolds let it be [illegible] us to [illegible] [illegible] [illegible] being some [illegible] SOCRATES once said [illegible] [illegible] [illegible]

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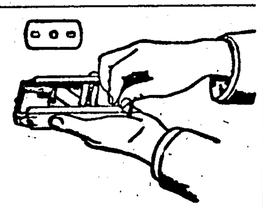
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5687

SHANGHAI, CHINA 4th February, 1927



מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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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	1927	1927	1927	1927	1927
EMPRESS OF RUSSIA	Feb. 19	Feb. 20	Feb. 22	Feb. 25	Mar. 6
EMPRESS OF ASIA	Mar. 12	Mar. 13	Mar. 15	Mar. 18	Mar. 27
EMPRESS OF CANADA	Apr. 2	—	Apr. 5	Apr. 8	Apr. 17
EMPRESS OF RUSSIA	Apr. 23	Apr. 24	Apr. 26	Apr. 29	May 8
EMPRESS OF ASIA	May 14	May 15	May 17	May 20	May 29
EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19
EMPRESS OF RUSSIA	June 25	June 26	June 28	July 1	July 10

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PROPOSAL FOR RESTORATION OF THE SANHEDRIN AND THE GREAT BETH DIN See p. 12.

JEWISH CALENDAR
5687-1927

*Rosh Hodesh Adar	Thurs., Feb. 3
Purim	Friday, March 18
Rosh Hodesh Nissan	Sun., Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab	Sun., Aug. 7
*Rosh Hodesh Elul	Mon., Aug. 29

5688-1927

New Year's Eve	Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME
EDITED BY N. E. B. EZRA

Established:	Discontinued since:	Revived:
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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

SEPHARDIM JEWS, WAKE UP!

We are pleased to observe that Eres Yisrael is beginning to exert her influence upon Diaspora Jewry. The recent visit of Rabbi MORDECAI SMITH, a graduate of the Keneseth Yisrael Yeshiga of Hebron to our shores, created quite a stir in our midst, inasmuch as he is the first graduate of the Yeshiba to visit distant countries to which the Jews are exiled, and who are in need of men of light and leading to help them keep aglow the spark of their Judaism in their breast. It is not improbable that RABBI SMITH, who left for Manchester last month on a visit to his parents, will return to Shanghai to assume an important post in the local community. Young men are needed to-day to enlist in the service of Judaism, and such Yeshiboth as the RABBI ISAAC ELCHANAN in New York and the one in Hebron, are destined to play a leading role in the perpetuation of Jews and Judaism throughout the Diaspora. Given the lead of such men we may well view the future with equanimity and look forward to a robust and virile community of Jews who would be depended upon to serve the best cause of their people and humanity. We now more than ever realize the reason why the Jews of Kaifengfu have disappeared from the scene of Jewish life and succumbed to the inevitable. Had they had in those days direct intercourse with their co-religionists abroad, such a fate as total extinction would not have been possible. Happily, in these days of rapid communications with each other, the fate of the Jews in the Diaspora is less a menace than it was in the last century. There is, however, no gainsaying that Sephardim Jewry should wake up from their slumber and see to it that the proposed Yeshiba, so ably advocated by CHIEF RABBI BENSION M. OUZIEL is founded forthwith in order that Sephardic youths may contribute of their share to the Jewish Renaissance. Let not the glory of the Golden Era in Spain be eclipsed and fade forever. It is unfortunate to observe how our young men are obliged to dissipate their resources on matters which produce no lasting results. It is because there is no outlet for their geniuses to develop and consequently their careers are blasted and ruined forever. We have numerous cases of staunch Jews with brilliant brains who, for want of chances coming in their way, had to be content with what they could achieve through their own self-exertions. Let us take the case of the late MR. SAUL A. JOSEPH, of Hongkong, as an example. That great mind, thinker and historian had no collegiate training. As a matter of fact, he was a self-made and self-taught man. In his days, there was no encouragement given to our youth to prosecute their studies under healthy surroundings, and men of geniuses were obliged to forego their chances, simply because our forefathers had not the vision to foresee the erroneousness of their fatuous policy. The late MR. JOSEPH was a brilliant scholar in his own field, and his brilliance would have radiated strongly had he been fortunate enough to enter the portals of a college and sit at the feet of renowned scholars and sages in Israel. We are obliged to refer to this, in order to warn our elders that they cannot dwell in safety any longer without their shaking off the dust of centuries and resorting to some methods by which to revive our ancient culture and glory which was our proud heritage in the centuries gone by. The call of CHIEF RABBI OUZIEL for a Rabbinical Seminary for the Sephardim Jews should be answered unequivocally, and we summon every Jew and Jewess to lend their help and co-operation in this great national cause. The fate of Sephardim Jewry is hung in the balance and we earnestly hope that we may not be found wanting at a crucial moment in our history.

MIZRACHI LEADERS TO TOUR FAR EAST

JERUSALEM, December 15. [P. C.]. It is announced that Rabbi FISCHMAN, president of the Mizrachi World Organization, is shortly to leave Palestine in the company of Chief Rabbi OUZIEL of the Sephardic Community of Tel-Abib, for a tour of the Far East in behalf of the Mizrachi.

JEWS, GREAT BRITAIN AND CHINA

Political events in China have moved rapidly since the last issue of ISRAEL'S MESSENGER. The civil war has developed to such an extent as to render the lives of foreigners unsafe in some of the treaty Ports. Events have moved rather sensationally. All deplore the excesses committed in Hankow which brought untold sufferings and hardships upon the innocent. The attitude of the British Government in the matter has evoked praise and admiration from all quarters. The delicate situation was handled admirably. We are for fairplay and justice. There is no doubt about that. China's national aspirations are evoking universal respect and esteem. All are ready to concede that China has much right to be master of her own destiny. All respect her will and determination. As Jews living in China's soil we cannot help witnessing with regret the prolonged upheaval and unrest throughout China which impairs the vitality of the nation. Perhaps that is inevitable. We all hope that a New China will soon emerge out of the present chaos and conflict and be a source of help to the whole world. A nation of 400 million cannot be ignored. A nation which has preserved her traditions for thousands of centuries has a right to command respect and homage. We Jews feel most strongly for this great nation and country. We admire her history and civilization. Jews have lived for centries in China in perfect peace and amity. The best known Jew to-day throughout China, is undoubtedly, Mr. S. A. HARDOON. He is the only outstanding foreigner who had been highly honoured and decorated by the Chinese Government for his meritorious services. His generosity to the Chinese indigent, orphans and students is proverbial. He enjoys the complete confidence of the men who holds China's rein of government. His house in Peking, Hangchow and Shanghai is always visited by China's chosen who have seldom failed to praise his modesty and refined nature. And there are others who have equally shown their zeal and readiness to fraternize freely with the men of this great country. The excellent role played by the late Sir ELLIS KADOORIE calls for no special comment at this moment. When in May, 1925, there developed a serious crisis creating serious frictions between Chinese and foreigners, it was Mr. MAURICE BENJAMIN, a leading member of our community, who played a successful rôle of a peace-maker. His house was a rendezvous for notable Chinese statesmen, Consuls and Municipal Councillors, and due to his tact and perseverance he succeeded in bringing about peace and harmony. For this unique service he was presented with a large silver bowl containing inscriptions honouring him. He was referred as having "bridged the gulf between the East and the West." The best friend of China to-day is not he who would encourage her to throw herself on the arms of those who seek to destroy the earth and divide man against man. In our issue of 31st July, 1925, we had occasion to comment on China's political situation. We said:—

> **"It must be conceded that the enemy who had planted the seed of feud and strife between China and Great Britain is a common foe of civilization, and as such he must be crushed ruthlessly and internationally ostracized. The friendship that exists between Great Britain and China is based upon a solid foundation which cannot be easily sundered. It behoves the Chinese to think twice before sacrificing the substance for the shadow. We are convinced that China will have a far better friend in Great Britain than in a third class European power whose chief aim in life is to disrupt the whole world and bring chaos and disorder everywhere."**

That was our view in 1925 and it is our view to-day. We are pleased to observe that such a great influential Chinese Mr. FU SIAO-EN, Chairman of the Chinese Chamber of Commerce, is playing a good rôle in the present critical situation, and his deprecation of the events at Hankow will be echoed far and wide. Level-headed Chinese who foresee danger to their country will not fail to realize the harm that the Bolsheviks are inflicting upon their people. We admire the liberal attitude of the British Cabinet to pursue a liberal policy in China and to negotiate with the Chinese in a liberal spirit. Such a spirit of "give and take" will not fail to conduce to the happiness and weal of all. Great Britain has no quarrel with China. China has equally no quarrel with England. Both have enough interests at stake to support each other in their efforts to promote the cause of humanity and civilization. A square deal for China, no more and me less, will be pleaded by all those who love this great country and her teeming millions. But China must free herself at once from the fetters of an implacable foe whose chief aim in life is to embroil nation against nation and man against man. The Wise KING said, "Righteousness exalted a nation; but sin is a reproach to any people." Happily, China's code of ethics is no departure from such a rule of life. We have abundant faith in her people to uphold the best that is in the teachings of their wise men and sages, now that her day of self-emancipation is at hand.

MR. LOUIS MARSHALL CELEBRATES SEVENTIETH ANNIVERSARY

Mr. LOUIS MARSHALL, the lay head of American Jewry, celebrated on the 14th December last, his seventieth birthday. Shoals of messages congratulating this great worthy have poured in from men and women in all walks of life, which is a striking indication of the popularity of the leader who is a tireless worker in the rank of Jewry. In our issue of 7th July, 1922, we paid the following tribute to Mr. MARSHALL, which bears reproduction."—



MR. LOUIS MARSHALL

"Not a movement for the progress and advancement of Jews everywhere in which his name is not closely identified. He figures at a protest meeting against the massacres of Jews in benighted countries. He figures at a meeting for raising fourteen million dollars for the oppressed Jewry in Poland. He figures at a memorial meeting when world-Jewry bemoans the passing away of the prince of New York Jewish philanthropist. He figures at the annual excercises of the Jewish Theological Seminary, an orthodox institution, although himself a member of a reform temple. He figures and looms large at the LODGE Resolution expressing his pleasure with its introduction in the United States Senate favouring the establishement in Palestine of the Jewish National Homeland. He figures—Here we are reminded of RASHI, the famous commentator, when he said, *Omrim miksat shebaho shel adam befano wekoollo shello befanao.* "Touch but the fringe of praise in a man's presence; we shall recount all his praise in his absence." As Mr. LOUIS MARSHALL is a regular reader of ISRAEL'S MESSENGER we shall refrain from going further and abide faithfully by the dictum referred to above. We shall not go beyond the Talmudic saying when we say of LOUIS MARSHALL that he is *Tocho kebaro.*"

On the occasion of the happy celebration of his three score and ten years, ISRAEL'S MESSENGER in far-off China, extends its hearty congratulations to one of Israel's immortals, coupled with the best wishes that he may live to see many of his dreams realised, which we believe include one for the cessation of Israel's martyrdom in the Galuth and the speedy upbuilding of the Jewish National Homeland in Eres Yisrael.

SAMUEL UNTERMYER TO SAIL AROUND THE WORLD; ARRIVING TO-DAY

SAMUEL UNTERMYER will sail on the Red Star liner *Belgenland* on December 14, on a 30,000-mile cruise around the world and will be away for more than four months. To carry out his idea of having a real home while away from here, Mr. UNTERMYER is having Suite 27-31. on the *Belgenland*, the largest in the ship, stripped entirely of its fittings; in place of them he will have furniture from his house, including beds, tables, chairs, bookcase, reading lamp, rugs, curtains etc.

The route will be via Cuba, the Panama Canal, California, Honolulu, Japan, China, Philippines, Malay States, Java to Colombo, India, Egypt and Mediterranean ports to New York—*The Jewish Exponent* (Philadelphia).

Mr. UNTERMYER is Chairman of the American Keren Hayesod, a brilliant lawyer and a forceful speaker. It is not improbable that he will address a public meeting in Shanghai during his flying visit here. A cordial welcome awaits him on his arrival to-day.

COL. AND MRS. JOSIAH WEDGWOOD FETED IN PALESTINE

THEIR NAMES INSCRIBED IN THE GOLDEN BOOK—INTERESTING SPEECHES

[FROM A CORRESPONDENT.]

JERUSALEM, 24th December, 1926.

Following a comprehensive tour of the country during which they visited all the principal settlements in the Valley of Jezreel, Col. and Mrs. JOSIAH WEDGWOOD were feted by the Tel-Abib municipality prior to their departure from Palestine. The MAYOR, who presided, tendered the greetings of the municipality to one of the best friends of labour generally, and of the Zionist Movement.

COL. AND MRS. WEDGWOOD'S NAMES INSCRIBED IN THE GOLDEN BOOK

Mr. M. USSISHKIN speaking on behalf of the Jewish National Fund presented a Certificate of Inscription of the names of Col. and Mrs. WEDGWOOD in the Golden Book. He said that it was from the Bible, upon the teachings of which the British people were brought up, that the Fund had drawn its principle of the common ownership of land. Col. WEDGWOOD in his Jerusalem speech had said that the National Furd held the key to a Jewish Palestine, but the key would not open the door unless it was set in a sound lock. The laws of the country constituted that lock, and if they permitted land given to cultivators to become subject to speculation because it was in excess of their needs, they were retrogressive. The best of keys would be useless under such circumstances. After 2,000 years of seeking to regain Palestine, the time for the materialization of our hopes was at hand, and thanks were due to Col. WEDGWOOD among the leading personalities of other nations who were helping us at this juncture.

PRESENTATION TO MRS. WEDGWOOD

Col. KISCH then presented to Mrs. WEDGWOOD a scroll containing the Book of Ruth. He thought that the famous passage therein, "Thy people shall be my people, and thy God shall be my God," might symbolically be applied to the attachment of Col. and Mrs. WEDGWOOD to the cause of the Jewish people whose ideal was righteousness and justice. Ruth had found happiness among the people she joined, and he trusted that they too, would find joy in their association with our Movement.

SPEECH BY MRS. WEDGWOOD

Mrs. WEDGWOOD, responding, regretted that she could not speak in the tongue of the audience. "I only know one word in Hebrew, but it expresses fully what I now feel—Todah. You have extended to us the hospitality to strangers for which Jews are noted, and I rejoice with you that you have towns of your own in which you can be the hosts. I do not wish you success," she continued, "because I know you will be successful. All who believe in prophecy know that the promises to the Jews must inevitably be fulfilled—it is only a question of how long. I have myself seen one prophecy fulfilled—each man sitting under his own vine and fig tree with none to make him afraid. I have seen former swamps now converted to fruitful soil. Before going to Palestine I thought I should have to warn you against the British, that is to beware of others' help because that meant a danger of losing self-reliance. But that warning is unnecessary, for I see that the British leave you to cope alone with your difficulties. I trust that before I die I may see not one Tel-Abib but a series of flourishing western towns. At the same time I am glad to know from your Chairman that you do not propose to westernize your ideals. In Jerusalem I saw milk being distributed by you to all mothers who needed it, both Jews and Arabs. That is typical of the Jewish nation—to be givers and not takers. I am proud to be associated through my husband with this movement and to live in this wonderful period."

SPEECH BY COL. WEDGWOOD

Col. WEDGWOOD then responded. He said:—

"I thank you for the wonderful reception you have given me, for the honour of being inscribed in that roll, the Golden Book, and for the beautiful present which could not be more suitable. The real reason for my attachment to your cause is that we have both the same God, the God of right and justice, and for that reason only have I done what I could to restore some elements of justice to Israel. I am now speaking to you under the glamour of the Emek. I feel that I have seen there at last what I longed for not for Jews, but for all men—you have abolished the exploitation of agricultural workers —that is what I have sought in my beloved country. I have not come here to preach but to learn something in order to be able to help my own people. What impresses me most here is the atmosphere, the unique frame of mind which prevails, involving illimitable half-sacrifice, making impossible the egotistic man we find elsewhere. Perhaps it is because you have neither very rich nor very poor. Perhaps it is because you are only five years old, perhaps it is love of country which eliminates this thought of self. But whatever it is, I have certainly seen in this fortnight no sign of a man I have been searching for. Everywhere in the Emek I asked—'have you then no *egoistischenmensche?*' *'No,'* they laughed and said there was no room for him. I wish that we could eliminate him everywhere. Of this you may be certain—as long as he can be kept out, prophecy will be fulfilled, the prophecy of "the Promised Land." I have seen much more than I expected. I wish that the same spirit of cooperation which has created Ain Harod and Solel Boneh existed among my own people. I hoped that when the Balfour Declaration was promulgated our work was done, and that it would mean not only a home for the Jews, but the brightest tribute to the British Empire, that Jews and Englishmen would get as close together as Englishmen and Scotsmen, that there would be a free Jewish dominion under the shade of the British Empire. I thought that we should exceed for the Jews what we did in Canada and South Africa, and perhaps will do in India. But I am disappointed. I have not seen the cooperation in ideals and in practical development between the Government and the Jews. It may be the fault of the Jews or the fault of the British. But this I know. If the English side of the alliance is to reap its full benefits, it will have to seek better cooperation. There must be ungrudging assistance. I think I understand the position of the British Administration. We administer so many Eastern countries, where the very fact that the people are Eastern and uneducated, makes them so much easier to govern. They can be treated like children and even loved like children. It is much more difficult to administer a people who intend to govern themselves, more difficult for the government, and for the people. But the British have faced this problem and successfully solved it in Canada and South Arica, if not in Ireland. Col. AMERY and I, under the inspiration of Lord MILNER, had to govern South Africa, which was in the same position as Palestine. We knew our business was to attract capital, to boost the country, and to develop it on modern lines, and we managed it so well that both Col. AMERY and I left the country soon after. I governed a country the size of Palestine, and the British Government had only to decide to reform the taxation system, to build railways and stations, for these things to be done. We placed the municipalities on a sound basis within two years after the South African war, employing a form of taxation which I am glad to know prevails in Tel-Abib, the tax on vacant sites. I do not know why these things could not have been carried out in Palestine. But this is not the place for these remarks. The proper place is Parliament and I shall urge there that the prosperity of the country is as much an aim and object of the Government as the retention at all costs of the rights of the Arab population. No one can charge me with not being a defender of native rights. I have done more than anyone in Parliament to maintain them. But I sometimes feel that people who use that argument do so as an excuse and not as an ideal. There need be no interference with the rights of the fellahin. They can work on the land, and there is enough land still to allow the Jew also to get his bit of nature. The little plots of the Jewish villages serve only to emphasize how little is done with the large stretches of land outside them. I visited Haifa where I said there was need for cooperation between Jew and Arab not only among the business element, but also the working element, in order to secure the building there of the harbour, and so that the pipe line from Mosul should terminate there and at Alexandretta. In Tel-Abib that problem of co-operation does not exist. It is a Jewish town. But here the capitalists, or as I would rather call them the bourgeoisie, and the workmen, must cooperate together. They must do so in the interests of the development of the town. You have on the north the River Yarkhon to which

HEADACHE FOR DAYS.

A Sign Of Distressed Nerves.

There are few ailments that cause more genuine misery than nervous, neuralgic, or sick headaches. Light and noise increase the pain; food is unthought of, for it only adds to the distress. When the attack is on there is little to be done until it passes away. This may mean hours, or it may mean days. Nearly every victim of headache suffers from thin blood, also weak nerves, the latter being the result of the former. The most successful treatment, therefore, for headaches is a remedy that will rebuild the blood so that it can nourish the starved nerves.

This process of strengthening thin blood and weak nerves is being accomplished on all sides by Dr. Williams' Pink Pills for Pale People. These pills contain the elements that make new blood; and as the nerves get their nourishment from the blood, Dr. Williams' Pink Pills have been found invaluable in a wide range of diseases of the blood and nerves, such as anaemia, digestive disorder, neuralgia, and neurasthenia or nervous breakdown.

If you are not fit Dr. Williams' Pink Pills will help you to health. Get a supply now from any chemist, or post free, one bottle for $1.50, 6 bottles for $8/-, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

your borders are now approaching, which will give you the opportunity of building a port, which can be lined some day with numerous wharves. You must secure your right to have a jetty there and to land goods in your own town without paying toll to others. For that purpose capital and labour must unite. It is absurd to suggest that the development of Tel-Abib will injure Jaffa. When it becomes the size of Liverpool, there will be no distinction between Tel-Abib and Jaffa. You need to have a railway straight to Jerusalem, to Haifa and Kantara. You need proper roads. To-day I travelled on the worst road in the world—from Petach Tikwah to Tel-Abib. You must work together for these and further developments. It was objected that I said in Jerusalem that elsewhere I found Jews servile and here I found them gentlemen. I do not think I was wrong, for even the Jews who have attained complete civic and social equality abroad are going to benefit from this enterprise. National self-respect will benefit those outside too. It must, too, be remembered that the Halutzim would never have made a success of Nahalal and even Petach Tikvah and Rishon le Zion would not have existed, had it not been for the Jews abroad. They are paying and being repaid in increased self-respect. Do not give them the impression that you are all right yet. There is unemployment here and they must continue their effort. I do not see why the Keren Hayesod should have to pay for education, for health service, for the marvelous Experiment Station which exists to-day. These should be paid for by the Government, and the Keren Hayesod be left to finance the colonization and the Keren Kayemeth to its even more essential work of securing the land. We all have our tasks. You, to carry on the work; the Jews abroad to raise the funds; and I, to explain what is going on to my country. I would say that the Jews in America and elsewhere must continue to supply the sinews for the marvellous accomplishments which I have seen here. You have done your duty and the race as a whole is bound to benefit. We Englishmen want you to succeed. We congratulate you from the bottom of our hearts. The Jews from East Side, from Hungary, all are not merely better off, but prouder because of you. We and they acclaim you: go forward in the future as you have done in the past."

The proceedings concluded with the thanks of the Chairman to Col. and Mrs. WEDGWOOD for their inspiring words.

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Mr. F. S. ELIAS	50.00
Mr. V. D. GENSBURGER	100.00
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Dr. S. D. JOFFICK	10.00
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MESSRS. SHALOM & Co.	10.00
Mr. H. AUSLANDER	20.00
Mr. EDWARD M. JOSEPH	15.00
Total	$1,100.00



This advertisement is issued by the British American Tobacco Co. (China) Ltd M B 28.

MR. NATHAN STRAUS CELEBRATES SEVENTY-NINTH BIRTHDAY

VETERAN LEADER STILL ACTIVE IN PHILANTHROPY

DETERMINED TO RENDER MORE USEFUL SERVICE

Mr. NATHAN STRAUS, the Grand Old Man of New York Jewry, celebrates this week the seventy-ninth anniversary of his useful life. The eminent and veteran leader in humanitarianism from whom we have heard just lately, is still going strong. He is determined to celebrate many more years of useful work for his people and ancient Fatherland—Eres Yisrael, until our country becomes self - supporting. Mr. STRAUS has given a most generous donation last year for a Health Center in Jerusalem (which was communicated by him exclusively to ISRAEL'S MESSENGER) on condition that it "ministers to the Jews, Christians and Arabs of the Holy Land." This announcement was made in our issue of May 7th, 1926, and we are happy to say that since then a great deal has been done in the purchase of the site and the building arrangement which is now being proceeded with. Mr. STRAUS is a man gifted with wonderful ideas and his brilliant mind is constantly busy in thinking as to how best he could further serve humanity without distinction of class, race or creed. Such a gifted personality is a boon to mankind and we glory in the achievements of the man who is of the House of Israel. Mr. STRAUS is happy with his life-partner and says of her: "My wife and I have been very happy and we always will be very happy together."


MR. AND MRS. NATHAN STRAUS

ISRAEL'S MESSENGER takes this opportunity of extending to the veteran leader in New York Jewry its sincere and unfeigned congratulations on his birthday and wishes him heartily, "Many happy returns of the day."

MR. BENJAMIN I. SARGON, B.A., LL.B. (BOMBAY)


Mr. B. I. SARGON.

Educational progress amongst the Sephardim Jews in Bombay has not been pronounced in the past. The young men were seldom known to aspire for professional careers, such as lawyers, judges, architects, doctors, engineers, etc. The field had been exclusively monopolized by the Bene Israel and it was rare to find a Sephardi competing with the latter. This record was broken lately by Mr. BENJAMIN I. SARGON, second son of Mr. and Mrs. I. E. SARGON, of Bombay, India, who passed his examination in November last, and acquired the coveted degree of B.A., LL.B. Mr. SARGON intends to practice law in Bombay and his future career will be watched with interest.

THE JEWISH NATIONAL FUND INSURANCE

A POPULAR PLAN BY WHICH EVERY JEW AND JEWESS CAN SECURE IMMORTALITY AND LEAVE A CHERISHED NAME BEHIND.

Jews in all parts of world have learnt to appreciate the good work which the Jewish National Fund has done, and is doing, and will yet do in recovering the ancient Jewish soil from the blight of the ages, and making it useful for colonization purposes. Sums large, but not quite large enough, were raised and to-day we have reason to be proud of our achievements. The semi-Jubilee of the JNF. has demonstrated to the most callous observer that the recovery of the soil should be our first and foremost duty. For this large sums are required and Jews everywhere are summoned to do their "bit" for the conquest of their ancient patrimony. A medium by which we may secure adequate funds for the purpose is the agreement entered into between us with the.

SUN LIFE ASSURANCE COMPANY OF CANADA.

a British Company whose funds exceed £63,000,000.00.

A PLAN WHEREBY YOU CAN GIVE TO THE JNF. £250 A YEAR FOR LIFE—FROM AGE 55

IS SUBMITTED BEFORE ALL THE LOVERS OF ERES YISRAEL AND THE JEWISH NATIONAL FUND.

Ninety-nine men out of a hundred Israelites have to provide for the future of the Jewish soil. The Fund has no rich relative to take the burden from its shoulder, and no business scheme to fall back upon. It stands or falls on its own merit.

ARE YOU SATISFIED WITH THE PROGRESS WHICH THE FUND IS MAKING? The plan about to be explained will, if adopted without further delay, relieve the Fund of all anxiety about the matter. It is the best, the easiest, and the surest way of providing for it a genuine source of income in future.

Assuming your age to be 35 and you would like to name the JEWISH NATIONAL FUND as the beneficiary of your insurance policy, and provide £250|- a year for life from the age of 55. You make yearly or half-yearly deposits to the SUN LIFE ASSURANCE SOCIETY OF CANADA of an agreed sum. And this is what the JEWISH NATIONAL FUND will get in return.

£250 a Year for Life

At 55 years of age the SUN LIFE of Canada will start paying the JNF. an income for life of a fixed sum—about £250 per annum—and it will receive this income every year as long as you live. Or, if you prefer it, the JNF. can have a cash sum of about £3.000|- Of course, the insured hasn't deposited anything like that sum. It's the profits that make it so large—profits heaped upon profits, accumulated over the entire period of the arrangement.

£2,000 to £3,000 for the JNF.

Should the insured die before reaching age 55, a sum, increasing from £2,000 in first year up to £3,000 at end of 20 years, will be paid to the JNF. If death resulted from an accident the sum would be increased to from £4,000 to £5,000.

Now, dear friends and well-wishers of the Jewish National Fund, we ask you to ponder well over the above proposal and decide whether or not the New Judea should have a future worthy of the past and worthy of the future. For 2,000 years we have been disbarred from our rights to enter the land of our hope and cultivate the soil and redeem it from sterility. To-day under the Mandate from the League of Nations, Great Britain the friend of all the oppressed and weak nations, is aiding us in our national task to make Palestine a land once more Jewish flowing with milk and honey. It is the imperative duty of Kol Yisrael to remember that it is a privilege to serve the cause and every pound that can be spared should be sunk in the SUN LIFE OF CANADA, a British company with a proud record of useful work achieved in the past.

Please send your enquiry direct to the Manager of the Company, Mr. E. F. HARRIS, 10 Canton Road, who will treat all communications as strictly private and confidential.

This Advertisement is Inserted By The Jewish National Fund Commission For China.

THE PROBLEMS OF DIASPORA JEWRY

LOCAL LEADING MEMBERS EXPRESS SYMPATHY WITH THE PROJECT

INTERESTING LETTERS

The interview with Rabbi MORDECAI SMITH published on our last issue, aroused considerable interest in the proposed plan outlined by the latter and which draws its inspiration from some of the leaders of Calcutta Jewry. A direct appeal to Mr. DAVID EZRA is made by Rabbi S. M. ASHKENAZI who has expressed his sympathy with the movement, while others who have not written but shown approval include, Messes D. E. J. ABRAHAM, R. D. ABRAHAM, Ch. S. GUBBAY, A. E. MOSES, J. E. SALMON and others. The consensus of opinion is that a College would do much to perpetuate Judaism than a synagogue which draws its sustenance from the latter. It is hoped that the movement to re-organize Indian and Far Eastern Jewries will be launched vigorously and much depends upon the initiative of Chief RABBI BENSION M. OUZIEL who is eager to improve the lot of Sephardim Jews abroad and save the latter from decay. The letter of Rabbi ASHKENAZI follows. We also publish one from DOBER SEDEK, while a third appears in our correspondence column:—

"JUSTICE TO RELIGION AND GOD"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In addressing these few lines in your esteemed magazine, I am really appealing to Mr. DAVID EZRA, of Calcutta. I earnestly hope that he will put aside all thought but the welfare of his community, and rise to the occasion. In disposing of the Synagogue to which reference was made in your last issue, in the course of an interesting interview with RABBI MORDECAI SMITH, and building with the proceeds thereof another one with a Rabbinical College, is in accordance with the Din (Vide **).



RABBI S. M. ASHKENAZI

KING SOLOMON said, (Prov. 4 :23) "Keep thy heart with all diligence, for out of it are the issues of life." If this may be applied to the present case, I think it would be good for Mr. EZRA to keep his heart free from exaggerated sentiments and do the only true and beneficial thing for the present and future generations, so that his name may be immortalized among great names of Calcutta Jewry. Then, when he has attained and completed this work, the world may say that he has really done justice to his Religion and God.

In carrying out the scheme already outlined, we will have a modern synagogue with an up-to-date College radiating its beneficent influence on the true worshippers who will really do justice to their Creator, so that it may be said, "The Lord is in His Holy Temple, let all the earth keep silence before him" (HABAKUK 2 :20).

I am, etc.,
S. M. ASHKENAZI.

SHANGHAI, 17th January, 1927.

***Orah Hayim §153 paragraphs 1, 6 and 7. Bach and Beth Yosef. Also Talmud vol. Meggilla (chap. Buai Ha ir.)*

AN IMMORTAL NAME FOR MR. EZRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Rabbi SMITH in championing the cause of Calcutta Jewry laid great stress on the importance of having a Hebrew College to educate and uplift the coming generation. He also pointed out in eloquent words that Mr. DAVID EZRA, the leader of the Community, did not approve of selling the Synagogue which is placed in a business quarter of the town owing to domestic reasons. Now, I am sure that Mr. EZRA did not seriously reflect on the future outcome of such a venture. It is illustrated by the story of a man who was walking along a mountain pathway when he slipped and nearly fell into the gully. He clung to some moss growing on the hill side and prayed for help to come. The Calcutta Jewry resemble that man in his misfortune, and it now rests with Mr. EZRA to give them a helping hand.

[*Continued on next column*]

THE LATE JAPANESE EMPEROR

JEWISH TRIBUTE.—LETTER OF THANKS AND APPRECIATION FROM THE CONSUL GENERAL FOR JAPAN

The death of the Emperor of Japan in December last, evoked universal regret and sympathy for the nation. The Shanghai Zionist Association was prompt in sending a letter of condolence to the Japanese Consul General in Shanghai, the text of which reads thus:—

"SHANGHAI ZIONIST ASSOCIATION.
"SHANGHAI, 27th December, 1926.

"DEAR SIR,—On behalf of the members of our Association, which I have the honour to represent, I beg respectfully to tender you and your nation, our profound sympathy in the demise of your Gracious Sovereign whose passing away is felt far and wide.

"Under his benign regime your country stood for progress and englightenement and many were the deeds performed which helped to advance the cause of civilization and humanity.

"Our Association recalls that your late Emperor through His Excellency Viscount UCHIDA had endorsed the Balfour Declaration, which gave the right to our people to establish their National Homelland in Palestine and their historic right to that country.

"Your nation's loss is shared by us all, and we beg of you to transmit our expression of sympathy and condolence to the Empress, the Regent and the Crown Princess and all the members of the Royal Family.

"We also beg respectfully to felicitate through you the Prince Regent on his accession to the Throne, which we hope will bring in an era of peace and prosperity to the nation and country which now falls to his lot to rule, guide and inspire.

"Believe me, Dear Sir,
"Yours faithfully,
"N. E. B. EZRA,
"Hon. Secretary."

"S. YADA, Esq.,
"Consul General for Japan,
"Shanghai, China."

To the foregoing the following letter of thanks and appreciation was sent by Mr. S. YADA:—

"JAPANESE CONSULATE GENERAL.
"SHANGHAI, JANUARY 4, 1927.

"Sir,—I have the honour to acknowledge the receipt of your letter expressing sympathy and condolence on behalf of the Shanghai Zionist Association on the Demise of HIS MAJESTY THE EMPEROR YOSHIHITO.

"The contents of your letter are duly placed on record and will be forwarded to HIS EXCELLENCY THE MINISTER FOR THE IMPERIAL HOUSEHOLD.

"In the meantime, accept, Sir, an expression of thanks and appreciation from.

"Yours very respectfully,
"S. YADA.
"Consul-General for Japan."

"N. E. B. EZRA, Esq.,
"Hon. Secretary,
"SHANGHAI ZIONIST ASSOCIATION,
"Shanghai."

[*Continued from previous column*]

Reflect Mr. EZRA, and consider the welfare of your Community; help them now in the crucial moment and win for yourself an immortal name. The poet says:—

Let us be content in work,
To do the things we can, and not presume,
To fret because its' little.

Thanking you for the space,

I am, etc.,
DOBER SEDEK

SHANGHAI, *18th* January, 1927.

PALESTINE AWAKE: THE REBIRTH OF A NATION

By SOPHIE IRENE LOEB

FAMOUS JEWESS SURRENDERS ENTIRE ROYALTIES OF HER BOOK TO THE UNITED PALESTINE APPEAL

PREFACE BY THE HON. MR. NATHAN STRAUS

The above work just off the press, makes interesting reading. From page to page one hears the sound of Jewish progress in the Land of Israel and the determination of the people to realize their age-long dream. The Jewish National Homeland is in the making and the brilliant authoress, Miss SOPHIE IRENE LOEB, who had been in Eres Yisrael writes fascinatingly on the all-absorbing topic of Jewish Renaissance. She clothes her thoughts



MISS SOPHIE IRENE LOEB



THE HON. MR. NATHAN STRAUS,

in flowery language and makes an irresistible appeal to the mass of Jewish and non-Jewish readers. 'The Re-birth of a Nation' is the sub-title of her work which gives not a bird's eye, but a full view of Zionist strivings in the Jewish Homeland. It is a reply to the croakers, both within and without, and a justification of the Zionist programme to recover their ancient soil from the blight of the ages.

"THE DAWN OF A NEW DAY"

Miss LOEB, during her visit to Eres Yisrael has interviewed many prominent officials, Jews, Christians and Arabs, and endeavours to quote some of their views in this chapter. The conversation with the mayor of Jerusalem, RAGHEB EL NASHASHIBI, reveals a pro-Jewish feeling which is well worth reproduction (p. 21):—

> "I can see no reason why the Jews and the Arabs cannot work together in this great country. There is room for all, and up to the present time there have been no serious quarrels. At the beginning, what little dissension arose has been smoothed out, and I believe it is the desire at least of the younger and vigorous and open-minded group of Arabs to do everything they can to work amicably with the Jews."

This fine message from a leading Arab should be treasured as a reply to those critics who think that there can be no *rapprochement* between the Jews and the Arabs. One can seldom read this chapter in the book, so ably written by Miss LOEB, without being thoroughly refreshed at the good prospects opening in the New Judea.

"IDEALIST AND DREAMER"

The style of Miss LOEB'S writing is simple yet effective. The book which she had written deserves to be read extensively, especially by those who are interested in the rise of a New Civilization in Eres Yisrael. Not only she gives the reader her impressions of the country but contributes a wealth of data which is of inestimable value. The chapter under the above caption should fill the heart of every Jew and Jewess with pride over the wonderful response which the call of New Judea is making upon the masses and the classes. Those who need up-to-date information about the land of Jewish hope, should bear in mind, the following which we cull from p. 35:—

> "The total area of Palestine is 6,750,000 acres. The arable land comprises approximately 3,125,000 acres. Of this, 2,250,000 acres are owned by the Arabs, and but one third, or 750,000 acres, is not cultivated, aside from hills or slopes to be reclaimed. That is to say, 750,000 acres of cultivable land have been allowed for centuries to remain in medievable decay. Much of this land is held for speculation because of the new demand for it from the Jews. At present about 212,500 acres are owned and cultivated by Jews. There are also several thousand acres of uncultivated and unowned land which the government controls. It is believed that this will be made available for the Jews in accordance with a provision of the mandate."

"TOWN PLANNING"

The foregoing forms a most illuminating chapter in the book which is well worth perusal.—The opening sentence reads: "If you want to see what the Jews are accomplishing in Palestine, just see the first industrial exhibit at Tel-Abib. It is amazing." Continuing the authoress states:—"This was the answer to the first question I put to Sir RONALD STORRS, the Christian governor of Jerusalem, Jaffa, and the southern district of Palestine, when I discussed with him at length the civic, political, and humanitarian activities there." Other chapters such as "The Spirit of the Ancestors"; "How the Money is Spent"; "The Big Task"; "Opposition and Defense"; "Trials of Welfare Work"; "Orphans Asylums"; "The Labour Situation"; "Beauty Parlors and Cabarets"; "Reviving a Dead Language"; "Where Hope Blooms Eternal"; "The Cradle of Culture"; "The Pulse-Beat of Humanity" etc. etc., are bound to thrill the reader from beginning to end. We regret that space does not allow us to give further citations from the book under review, but we strongly advise our readers to order it from THE CENTURY CO., 353 Fourth Avenue, New York, and thus enrich their library. It is a work of inestimable value to our rejuvenated nation, for Miss LOEB has marshalled out the facts of the present earnest Zionist strivings in a manner which challenges admiration. Her visit to the Holy Land has given her a chance to make a solid contribution to the upbuilding of the Jewish National Homeland. A charming, cultural and valiant woman as she is, her work will bring a source of revenue to the United Palestine Appeal, which is raising

"PALESTINE AND NEAR EAST ECONOMIC MAGAZINE."

An English fortnightly devoted to trade, industry and agriculture of Palestine and the Near East.
Issued my the Mischar W'Taasia" Co., Ltd., P.O.B. 121 Tel-Abib Palestine.

Contents of No. 9|10:

Dr. S. Menchikovsky—Problems of Starch Manufacture.
Dr. M. Jewnin—The Future of the Chemical Industry in Palestine.
Dr. A. Faitelowitch—Starch and Sago.
Trade in Chemical of Egypt, Palestine and Syria.
The Soap Industry in Palestine.
Egypt"s Trade in Fertilisers.

Dr. S. Soskin—A new Colonisation Scheme?
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Agriculture—Trade—Industry—Colonisation.

Palestine—Egypt—Syria—Iraq—Turkey.

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½ ,, £E. 0.15.0

this year in America Gold $7,500,000. On behalf of the latter, Judge WILLIAM M. LEWIS, chairman, has sent a letter to Miss LOEB expressing his gratitude for her generosity in assigning her royalties to the United Palestine Appeal.

Miss LOEB'S letter to Judge Lewis follows:

MY DEAR JUDGE LEWIS:

This is to say that my book, "Palestine Awake," has just been issued by the CENTURY Company, and I have notified the CENTURY Company that all of the royalties and proceeds of the book that would come to me I wish to turn over to the United Palestine Appeal.

"From the many letters that I have received when the book was published in the *Evening World* Syndicate, it is evident that many people were not aware of the actual work being accomplished in Palestine, and I am told that the first time they have a clear, concise knowledge of what are the efforts being made to restore Palestine as the Homeland.

My hope is that everybody that can possibly read it, will do so and I believe they will catch the spirit of hope that I myself had; and I endeavored to give a truthful picture of the whole problem.

With every good wish, I am,

Sincerely yours,

SOPHIE IRENE LOEB.

In reply, Judge LEWIS wrote: MY DEAR MISS LOEB:

Your letter of November 10th, in which you inform me of your decision to turn over all of the royalties and proceeds of your new book, "Palestine Awake," issued by the CENTURY Company, to the United Palestine Appeal, has been a source of deep gratification to me as well as to all of my colleagues of the United Palestine Appeal.

I wish further to assure you of my firm belief that your book, which I have read with the greatest interest, will be exceedingly useful in spreading the true facts with regard to the situation in Palestine and in stimulating a wider interest in the rebuilding of the Jewish Homeland which you have so aptly termed "the greatest experiment of the century."

Your generous act of turning over the royalties to the United Palestine Appeal proves your own idealistic interest in the cause and will, I trust, serve to bring about a similar interest in a great many others.

Very sincerely yours.

WILLIAM M. LEWIS,
Chairman of United Palestine Appeal.

THE GOLDEN BOOK

is an institution which has been woven into the warp and woof of Jewish life enriching its texture like a golden thread. At a festive event the Ba'al Simha marks his joy not selfishly but, following a traditional custom, by a contribution towards the redemption of the Land of Eres Israel. Such gifts are recorded in the Golden Book which is preserved at Jerusalem, and a Certificate of Inscription is issued to the donor containing a copy of the entry. Or, if a Jew has deserved well of his community, he is inscribed as a token of affection. Or a congregation inscribes itself among the redeemers of Zion. The GOLDEN BOOK is a history of Jewish effort for the Land of Israel and as such is esteemed by the People of Israel.

THE CONVOCATION OF SANHEDRIN

ADDRESS By RABBI MORDECAI SMITH BEFORE THE JEWISH COUNTRY CLUB

A hearty send-off was given to Rabbi MORDECAI SMITH by his friends at a meeting convened for the purpose at the Jewish Country Club on the 6th ultimo. Mr. S. M. JOSEPH presided at a fair gathering which was anxious to hear a message from the young Rabbi of a renowned Yeshiba in Hebron.

The CHAIRMAN in a few well-chosen and apposite words introduced Rabbi SMITH, and said that all present regretted to hear of his departure from Shanghai, but hoped that he would one day return to Shanghai and help them to maintain proudly the banner of Judaism in China.

Rabbi SMITH who was received with applause delivered a stirring address on the need of convening the Sanhedrin. He referred to the spade work that was being done by Dr. CHAIM TSCHERNOWITZ in connection therewith, and read passages from his contributions on the subject in Jewish periodicals.

Dr. S. D. JOFFICK, M.D., expressed his gratification at the lecture and said that he knew personally Dr. TSCHERNOWITZ and felt that all Jews would be glad to follow the lead of the latter in his efforts to revive the Sanhedrin.

Mr. N. E. B. EZRA in proposing a vote of thanks to Rabbi SMITH for his address said that they had listened to a most thought-compelling and thought-provoking lecture. As a graduate of the well-known Yeshiba in Hebron, Rabbi SMITH had already shown his mettle and he hoped that he would continue to shed lustre on the Rabbinate which calling Rabbi SMITH expected to adopt in future. Rabbi SMITH was a young man and his future work in the Ministry would be watched with interest, for he promises to develop militant zeal for Traditional Judaism. The sermons delivered by him at the Ohel-Rachel Synagogue were most inspiring and denoted a tendency on the part of the preacher to uphold strongly the old path, the beauties of Israel's faith. He was convinced that Rabbi SMITH would adorn the Rabbinate in more ways than one, and for that he had their best wishes.

Mr. R. D. ABRAHAM seconded the vote of thanks and it was carried unanimously.

The CHAIRMAN delivered a stirring address, which is published *in extenso* in this issue.

The meeting terminated with a vote of thanks to the CHAIR.

PLUMER APPROVES TEL-ABIB SABBATH REST ORDINANCE

JERUSALEM, Dec. 9.

[J. T. A.]—"Queen Sabbath," for centuries the subject of glorification was reinstated in its full significance in the City of Tel Abib, the first Jewish city in Palestine, by an order of Lord Plumer.

The high commissioner approved the Tel Abib city ordinance making Saturday the legal day of rest in the confines of the city. All stores, factories and offices are to be closed in the city from sunset Friday, to sunset Saturday.

A THOUGHT FOR TO-DAY.

My health is my greatest asset and the sustainment of good health almost entirely depends upon functional regularity. Therefore it is wise to always keep at hand a mild laxative and liver regulator such as Pinkettes, for use, when necessary, to prevent constipation, dispel bilious attacks and sick headaches, to keep the skin clear and the breath sweet. In short Pinkettes, obtainable at chemists, or post free, 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, are just the right thing to keep me well!

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th Mar., 1927. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

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JEWS AND THE SHANGHAI VOLUNTEER CORPS

The number of Jews enlisted in the Corps is not yet known, but it is felt that the force is not out of proportion to the numerical strength of our community. It is, however, pointed out that in view of the present critical situation, it is imperative that all young men in our rank, between the age of 18 and upwards should offer their services forthwith. We are pleased to say that Mr. ELLIS HAYIM, who is an active officer in the Corps, has already taken the initiative to recruit as many young men as possible. The suggestion to form a specifically Jewish Company was not countenanced by the leading members of our community at a meeting held recently, however laudable the scheme may seem to be. The consensus of opinion is that Jews living in the Settlement should be drafted in the respective rationalities to which they belong. It is our imperative duty to-day to offer our maximum services to the Corps and it is gratifying to observe that the response has thus far been encouraging. All those who have not volunteered their services and who wish to join are asked to communicate with Mr. ELLIS HAYIM, No. 7 Peking Road, or the Editor of ISRAEL'S MESSENGER.

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A NOTABLE ANNIVERSARY

JUSTICE BRANDEIS CELEBRATES SEVENTIETH BIRTHDAY

On the 13th November, 1926, JUSTICE LOUIS BRANDEIS, the eminent Zionist leader, celebrated his seventieth birthday amidst happy surroundings. He was overwhelmed with congratulations from all his friends and admirers and his good work for Zionism was emphasised. Justice BRANDEIS is one of the outstanding jurists in America and played a prominent part during the WILSON administration in laying the political foundations for the new era in the Zionist movement which started with the issuance of the Balfour Declaration.



JUSTICE LOUIS BRANDEIS

ISRAEL'S MESSENGER, offers its hearty felicitations to Justice BRANDEIS on the happy event and hopes that he will continue to render his useful service to the people to which he belongs.

"THE AUSTRALIAN JEWISH CHRONICLE"

AUSTRALIA'S LEADING JEWISH JOURNAL CIRCULATING THROUGHOUT AUSTRALASIA

Subscription, post free: Within Australia 6/-; Outside Australia 7/6 per annum. Published fortnightly.

Editorial Office: 129 Bathurst St., Sydney, N. S. W.

Prior to the establishment of THE AUSTRALIAN JEWISH CHRONICLE four years ago, there was no outright exponent of Jewish Causes in Australia. THE AUSTRALIAN JEWISH CHRONICLE is the recognized organ of Traditional Judaism and Jewish Nationalism.

SOCIAL AND PERSONAL

Mr. R. D. ABRAHAM delivered a lecture on "The Motives of Chinese Art" before the Royal Asiatic Society on the 13th ultimo, at which Sir SIDNEY BARTON, K.B.E., C.M.G., presided.

* * *

Mrs. P. LESSNER and the Misses LESSNER have returned to Shanghai from Manila.

* * *

On the 30th ultimo, the marriage of Miss ADA HAIMOVITCH, daughter of Mr. and Mrs. D. HAIMOVITCH and Mr. THEODORE SAPHIERE, son of Mr. and Mrs. A. SAPHIERE, was solmnized at the Ohel-Rachel Synagogue. A reception was held at the Carlton where the happy couple received the congratulations of a host of friends and relatives.

* * *

The many friends of Mr. A. S. GRIMPLE will be sorry to learn of the death of his mother which took place in Shanghai on the 6th ultimo at his residence No. 27 Avenue du Bail. The deceased was 54 years of age and was buried in the Jewish cemetry on the following day in the presence of a large circle of mourners.

* * *

Mr. R. E. KADOORIE and Mr. H A. MEYER left for England via Suez this week to recoup their health.

* * *

Mr. HORACE KADOORIE, second son of Sir ELLY KADOORIE, is expected to arrive here on the 22nd instant from London via Suez.

* * *

Mr. S. M. S. GUBBAY has returned to Shanghai from London.

* * *

The Misses LEVIS have arrived from Hankow which place was the scene of anti-foreign demontsration by Chinese mobs. Mr. LEVIS, their father, who is Manager of the Hankow office of Messrs. DAVID SASSOON and Co. Ltd., remains there unless the situation grows serious and more complicated.

* * *

We are in receipt of a letter from Mr. ELSLEY ZEITLYN dated London, 27th December, 1926, wherein he states that he intends to remain there until Passover. It is, however, not yet sure whether Mr. ZEITLYN will visit China in the near future.

* * *

Dr. ALEXANDER GOLDSTEIN, the Keren Hayesod envoy, left Berlin for India, Straits Settlements, Dutch Indies, Far East, New Zealand and Australia, on the 18th ultimo, where we are sure he will be accorded a hearty welcome.

* * *

According to Reuter's telegram dated London, 17th ultimo, VISCOUNT BEARSTED passed away together with his wife, a sad coincidence. His heir is Captain the Hon. WALTER HORACE SAMUEL.

* * *

We regret to chronicle the death of Mr. A. M. MIZRAHI, which took place on the 14th ultimo, at the Country Club from heart failure. The deceased was 70 years of age and leaves several children to mourn his loss.

* * *

The wedding was solemnized last month at the Cosmopolitan Club Tientsin, of Miss MARY BRITANISKY and Mr. H. WHITGOB. There were more than 200 guests present. Mr. BARONSKY officiated at the religious ceremony, which was followed by a reception at the Club. Mr. and Mrs. MYRON SHICK gave the bride away. She wore white satin with Duchess lace. The bridgroom was attended by Mr. and Mrs. HORENSTEIN. Mr. JACK ODER was best man and Miss LILY ODER was the bride's attendant. Mrs. ODER had charge of the arrangements of the civil and religious ceremonies. The popular young couple received more than sixty telegrams conveying felicitations from friends and the bridegroom's business associates.

ANNOUNCEMENT

Mr. A. R. SAVUL, proprietor of Messrs. A. I. SAVULS' & CO., with Head Office in Peshawar and Branches at Shanghai, Bombay, Nowshera and agencies throughout Afghanistan, India and Persia is travelling in the United States and Canada on business. Firms interested in any product of the above countries such as tea, furs, silk piece-goods, carpets, rugs, hides, wool, skins, dry fruits, etc., etc., and desirous of establishing direct connections and to receive their requirements at most reasonable prices or appoint agent for their goods in any or all the above countries are requested to communicate with him through Messrs. Comptoirs France-Amerique of New York, 37 West 39th, New York."

A PROPOSAL FOR RESTORATION OF THE SANHEDRIN AND THE GREAT BETH DIN

BRILLIANT CONTRIBUTION By PROF. DR. CHAIM TSCHERNOWITZ

AIMS AND NEEDS OF SANHEDRIN DEFINED

"The Sanhedrin Is A Religious Body, And Exists In Accordance With The Fundamentals Laid Down In The Bible And Torah Sheb-Al-Pe," Says The Renowned Author

The restoration of the Sanhedrin is fast becoming a burning topic in the Rabbinical world, thanks to the indefatigable efforts of Prof. Dr. CHAIM TSCHERNOWITZ who is busy with his pen and oratorical powers in making a strong agitation in its favour. Dr. TSCHERNOWITZ is a distinguished savant, an authority on international jurisprudence and one of the most celebrated Talmudists we have in this age. Last year he visited New York by the invitation of Dr. STEPHEN S. WISE to head the Talmudic department of the Institute of Jewish Religion. He is author of a monumental work, *The Abridged Talmud* (*Kitzur Hatalmud*) which will be completed and published in Palestine under his personal direction so that the Biblical injunction may be realized, "From Zion shall go forth the law and the word of God from Jerusalem." A society was formed recently, the aims and purposes of which are as follows:—



DR. C. TSCHERNOWITZ

1. To furnish this generation with a clear concept of the Jewish law and the wisdom of its sages who upheld and maintained the religious social and family life of our people and preserve it for future generations.

2. To promote and facilitate the study of the Talmud and revive the enthusiasm for Talmudic learning in the original by means of the modernized method introduced by the author of the *Kitzur Hatalmud*, Doctor TSCHERNOWITZ (*Rav Tzoir*).

3. To encourage the study of the Talmud among all ranks of our people and through the schools, and make it once more the pride and basis of our national existence in the Diaspora, the expression of our national hopes, its stimulation and inspiration, now at the time when ignorance is prevalent and the sources of Israel's law are ignored and neglected.

4. The *Kitzur Hatalmud* Publication Society undertakes to publish the entire works of the great Talmudist and profound historian and scholar, Prof. CHAIM TSCHERNOWITZ, widely known as *Rab Tzoir* and renowned for his great achievement, the *Kitzur Hatalmud*.

This committee has issued a prospectus containing comments from the press in Hebrew, Yiddish, English and German on the proposed publication of the *Kitzur Hatalmud*, extracts from letters of Ahad Ha'am and Rabbi Kook, chief rabbi of Palestine, as well as an elaborate explanation of its purpose by *Rab Tzoir* himself.

A RABBINICAL COUNCIL

The creation in America of a Rabbinical Council which would be vested with the authority to interpret Biblical and Talmudic laws in accordance with the requirements of modern times was urged by Prof. TSCHERNOWITZ at a meeting of the Chavrutha, a New York organization of Jewish intellectuals. Dr. TSCHERNOWITZ, who is known in Hebrew literature as "Rab Zair," pointed out that the Sabbath laws must be revised so as not to conflict with such modern inventions as radio, telephone, telegraph and rapid transportation. Marriage and divorce laws also should be revised, he said.

THE RESTORATION OF THE SANHEDRIN

Apart from the above, a proposal for the restoration of the Sanhedrin and the Great Beth Din, forms the subject of a brilliant contribution by Dr. TSCHERNOWITZ in the Hebrew and Anglo-Jewish Press. In an article published in *The Jewish Forum*, the latter writes on the aims and needs of the Sanhedrin and calls upon the leading Rabbanim in the world to "restore the judges as of yore." Any delay in the matter is viewed with alarm. "The longer our exilic period lasts," says the noted thinker, "the more widely scattered we grow, the greater is the danger of religious decadence." He is anxious to avoid any craze for reform unless it is based on the Torah. "From the outset," says the great scholar, "we must accept it as a qualification of prime importance that the foundation of the Sanhedrin rests upon the fundamentals prescribed by the Torah shebiktab and Torah she-b'al-pe; and that only such as conform to these fundamentals are eligible to suffrage." It is thus obvious that the Cincinnati-school of thought will not be allowed any representation on this body. In other words, they are regarded as schismatic and out of the pale of Jewish Judaism. It is time we purified our tents. It is time we disowned the modern Korah and his *adatho!* The title "Rabbi" which the latter persist in labelling those who assume the spiritual leadership of a congregation has fallen into disrepute. Dr. TSCHERNOWITZ suggests that the title of "Hacham" should be resorted to, regarding the qualities and requirements that make a leader eligible as a candidate for the Sanhedrin. Continuing he says, "Or, perhaps, it will choose to leave this definition to a committee of men especially eminent and distinguished for their Jewish learning. In this way the Sanhedrin will be founded upon the strength of the sanctity of the S'michah, by the advice and consent of all Israel."

THE ESTABLISHMENT OF SANHEDRIN

Dr. TSCHERNOWITZ argues strongly in favour of the restoration of this Great Synod. He brings in a wealth of knowledge in order to convince his readers that the time is opportune to create this great assembly. Here is a real gem:—

> "As soon as we enter Palestine, therefore, we must establish a Sanhedrin, in accordance with the precept; 'Officers and judges shalt thou place in all thy gates.' And while the building of the temple itself depends upon other conditions, the establishment of a Sanhedrin depends upon ourselves alone. As regards the question of our being worthy, to-day, of the holiness of a true Sanhedrin, we can take our cue from the Talmudic acknowledgment that 'Jephtah, for his generation, was the equal of Samuel in his'; and that the Bible does not mention the names of the Elders, to teach us that any Beth-din that is appointed for the community is the equal of the Mosaic Beth-din. If the Sanhedrin had not been once disbanded its powers would have naturally been continued until the present day; and hence our contemporaries would be sitting as its members."

THE INFLUENCE OF SANHEDRIN

Dr. TSCHERNOWITZ analyses critically the power that was vested in the Sanhedrin. He is anxious to give that body a free hand to develop the same spirit of independence as in the days of yore. Says he:—

> "In the days when Eres Yisrael was the centre of our political life, religious and political needs were interwoven—each enjoying the support of the other. Political government and religion were favourably inclined toward each other. What was a political need was also a religious need, and vice versa. For example, religion permitted the waging of war—even the so-called 'milchemeth r'shuth'—on the day of Sabbath. For, just as many prohibitions were brought within the realm of the permissible, for the sake of the preservation of the life of an individual, so also were many things permitted solely for the safety of the community."

RABBINIC CO-OPERATION SINE QUA NON

The whole contribution is a happy augury for the restoration of the Great Synod. We commend it to the attention of our readers who are interested in the preservation of Judaism in the Diaspora. There are numerous problems which call for adjustment. "The Sanhedrin—and only the Sanhedrin—once it is established," argues Dr. TSCHERNOWITZ, "shall have the full authority to decide such cases as where a woman was deserted by her husband (Agunah), and all questions and problems regarding marriage, divorce, levirate marriages, and withdrawal from such unions (Yibum and Halisah). No individual Rabbi or Sage or lower court shall have authority in such matters." Here we have a solid contribution from a renowned authority whose voice we hope will not be a voice in the wilderness, but a real *panuu derech la Donai!* It is time the great men of our

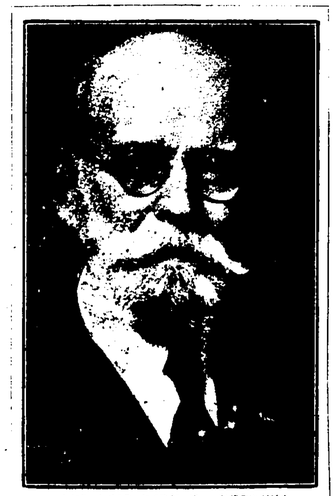
[*Continued on Page 13*]

PASSING AWAY OF RABBI DR. NEHEMIAH MOSESSOHN, FOUNDER-EDITOR OF "THE JEWISH TRIBUNE," NEW YORK

EMINENT HEBREW SCHOLAR AND SAGE DIES AFTER LINGERING ILLNESS

WORLD-WIDE LOSS TO JEWRY

We deeply regret to chronicle the demise of Rabbi Dr. NEHEMIAH MOSESSOHN, Founder-Editor of *The Jewish Tribune*, the leading Jewish weekly of New York, which took place on the 10th December, 1926, in his seventy-third year. Rabbi MOSESSOHN was a great scholar and sage, and wrote voluminously on Jewish subjects for which he wielded a trenchant pen. As Editor of *The Jewish Tribune*, which he had founded in Portland, Oregon, twenty five years ago, he had a unique opportunity to disseminate the ideals of Judaism and fight for Jewish principles. He was a militant Rabbi and a brilliant exponent of Traditional Judaism. His views were broad and progressive and his judgments were based upon the Torah which was ever his shield and buckler. It was our pleasure to correspond with him and our relations were always cordial and pleasant. He contributed very often special articles for special numbers of ISRAEL'S MESSENGER and took great interest in it. On many occasions he gave it cordial welcome and wrote flattering notices regarding it. About four years ago, he began to feel the pressure of work, which was always a labour of love to him, and decided to retire from journalism. His son Mr. DAVID MOSESSOHN together with Mr. HERMAN BERNSTEIN had assumed the Editorship of the *Jewish Tribune* which is to-day the leading Jewish publication in the United States. A letter of condolence and sympathy was sent to Mr. MOSESSOHN by the Editor of ISRAEL'S MESSENGER, of which the following is the full text:—



THE LATE RABBI N. MOSESSOHN

"SHANGHAI, 12th January, 1927.

"MR. DAVID N. MOSESSOHN
"570 *Seventh Avenue, New York, N. Y.*

"MY DEAR MOSESSOHN,—What a shock I had when I opened *The Jewish Tribune* of December 17, 1926, and noticed on the cover the black borders surrounding the portrait of your late revered father! There and then I exclaimed in the anguish of my soul, "Alas, for these that are lost to us and whom we cannot replace." The passing away of your distinguished father is a great loss not only to New York but to world Jewry. He was a great man whom few could excel in his brilliant militant zeal for Judaism. He worked incessantly to make the name Jew respected by his adversary. His forceful pen, his flaming soul and his unflagging zeal was ever ready to wrestle with the perverse, both within and without Israel's camp and he fought numerous battles which brought him fame, victory and honour. *Mi Yemalleh m'komo!* Who will fill his place? may well be exclaimed. He was indeed a giant figure in the journalistic field and *The Jewish Tribune*, his pet-child, was followed and read by the thousands who must have been inspired by his brave championship of Jewish lore, Jewish ideals and Jewish aspirations. As an ardent Zionist, he was ever to the fore to defend the cause from the onslaught of its critics. He roared lion-like against the invaders and drove them miles and miles away. Many names could be mentioned who wrestled with him and were silenced and rendered *hors de combat*. His must have been the reign of terror to the latter and the battles he fought and the victories he won may well be recalled by us now that he has passed to the Great Beyond.

Your late father was a great opponent of cant and hypocrisy at which he dealt sledge hammer blows. He fought for principles and stood loyally defending the spiritual ramparts of Judaism. His weekly Pentateuchal sermonettes in *The Jewish Tribune* were real gems which I hope will be published one day, together with his brilliant contribution on "Almah" in book form and preserved to generations yet unborn. It was my good fortune to correspond with him and seldom a letter sent without a reply being received. Always courteous, always ready to extend the sphere of his work and zeal for his people whom he loved passionately because he had a great soul. He was the only orthodox Rabbi in the United States, if I am not mistaken, who made a solid contribution through the printed words and captured many hearts and minds for Jewish Judaism. He believed less in preaching and more in writing which acquired for him not a small but a world's audience. Your loss is great and we share it with you in full. And why not? Your late father was a spiritual father to all who needed his help, his advice, his service, his talent and he has served his people gladly and wholeheartedly. A lost jewel, to use a Talmudic simile, remains a jewel still, but the owner may well deplore its loss. He leaves many hearts to mourn his death. To his bereaved wife, daughter and two sons, I extend my heartfelt sympathy and condolence in their irreparable loss. On his new made grave, we, his admirers, may well place a garland of gratitude and the laurel wreath.

"Farewell! A little time and we
Who knew thee and loved thee here,
One after one shall follow thee;
Yet we shall cherish none the less
All that is left of thee meanwhile
The memory of thy righteousness
Shall upon our weary pathway smile."

Yours sincerely,
N. E. B. EZRA

THE KADOORIE BEQUEST

The Palestine Government have now finally approved the scheme for establishing two agricultural schools, one Jewish and one Arab, out of the funds bequeathed by the late Sir ELLIS KADOORIE for the advancement of education in Palestine. Negotiations are now in progress between the Zionist Executive and the Government regarding the site of the Jewish school.

[*Continued from Page 12*]

age should wake up and tackle our problems in a becoming manner. There are many looseness practiced here and there, which should not be tolerated if the Sanhedrin were restored. It would be the path of wisdom to expedite the assembly and men like Dr. TSCHERNOWITZ, CHIEF RABBI KOOK, CHIEF RABBI OUZIEL, CHIEF RABBI HERTZ *et. al.* should co-operate together in order that force may be added to what at present seems a weak movement.

NO DEVIATION FROM DERECH HAYASHAR!

Dr. TSCHERNOWITZ is a strong upholder of Traditional Judaism. He stands for the Torah in all its essentials and purity. He has no sympathy with any deviation from the old path. He knows how to navigate the ship of Judaism. He has great respect and veneration for the codes and ethics enunciated by R. JOSEPH CARO and R. MOSES ISSERLES in the Shulhan Aruch. He is convinced that the latter shall "remain in the full authority it is to-day accorded, and shall so be respected by the Sanhedrin and all individual courts, until such time as the Sanhedrin shall have codified and established the true law by a subsequent code of laws." Herein we find a spirit of harmony and not defiance to the code of laws. The revision of calendar with regard to changes in the established system of reckoning years, months, etc., and the proclamation of holydays and the exact time of their celebration, would require careful handling by the Sanhedrin. Altogether, it is a movement which is calculated to restore harmony instead of what is to-day, chaos and confusion. Dr. TSCHERNOWITZ has made a vigorous contribution on the subject and it remains for the leading Rabbis in the world to support him in his commendable efforts to revive an ancient institution, which to quote Dr. TSCHERNOWITZ again, "if it had not been once disbanded its powers would have naturally been continued until the present day."

Rouse up, leaders in Israel, give your brains a racking,
To find the remedy we are lacking.

THE SHANGHAI JEWISH SCHOOL

DISTRIBUTION OF PRIZES AND ADDRESS By MR. J. E. SALMON

EXCELLENT RESULTS

The annual distribution of prizes to the pupils of the Shanghai Jewish School took place at the Shanghai Jewish Club, on the 12th ultimo, in the presence of a large audience, the children entertaining the latter with a varied and interesting programme arranged and supervised by Mrs. E. J. O'TOOLE, Miss M. SOLOMON and Miss ANNIE MOOSA.

The Committee's report signed by Mr. J. E. SALMON, Chairman of the school, is a very interesting document which summarizes the past year's activities and dwells upon the need of securing a modern building with large accommodations for the children and the teaching staff. The report issued by Mrs. E. J. O'TOOLE covers the ground of education comprehensively, which reflects great credit upon her zeal and ability to bring the school up-to-date. There is no doubt but that under her care and supervision, the institution has made good progress and the discipline of the children leaves nothing to be desired.

OPENING ADDRESS By MR. SALMON

Mr. J. E. SALMON who presided then addressed the gathering as follows:



Mr. J. E. SALMON

"On behalf of the school, I thank you for your presence here to-day. I assure you any interest shown by well wishers and friends is always very much appreciated by the workers, who sometimes feel that the school is cold shouldered.

"The reports of the Committee and the Headmistress which have been in your hands for some time speak for themselves. They require very little supplementing. On one or two points perhaps, a little more information would be of interest. It was mentioned in the report of the Headmistress that no hot tiffin was supplied to the children on Fridays which interferred with the attendance, especially of the little ones, on that day. As soon as this fact caught the attention of some friends, they at once put matters right by contributing the money that was necessary for the extra tiffin which is now provided. The scholarships and prizes that are presently to be awarded come out of the income of the late ELLIS KADOORIE Prize Fund and the Flora Scholarship Fund. Owing to the judicious management of these funds while under the care of Mr. D. E. J. ABRAHAM they are in a very sound position now, so that prizes and scholarships are assured even if the school shall no longer be in existence. (laughter) On a former occasion, I likened the work of the Committee to the performance of an organist who played before a wild West audience in the old spacious days when opinions were expressed and arguments settled by the pistol. The organist played indifferently; the audience became restive and whipped out their revolvers. Thereupon, the chairman wrote on the blackboard "Don't shoot the organist, he is doing his best." So are we, so please don't shoot us. We are conscious of our shortcomings but cannot do better. Criticise us as severely as you like, but let your criticism be constructive and not destructive. The name of one member of the Committee, however, must be singled out for special mention, not so much for work done on the present committee, but for consistent good work for the school ever since its inception. I refer to Mrs. D. E. J. ABRAHAM (Applause). Her efforts on behalf of the school to-day are as fresh and vigorous as they were twenty five years ago when she helped to establish it.

TALK TO CHILDREN

"I would now like to say a few words of friendly advice to you, my young friends. I know it is not quite in fashion for the older folks to presume so much but I rely on your good nature and forbearance. To those who were fortunate to win scholarships and prizes, I offer the heartiest congratulations. I hope this will be an incentive to them to work harder and gain further honours and distinctions. To those not successful, I wish better luck next time. Let them persevere, and try and again and they are bound to succeed in the end. Alike to whose who won prizes and those who did not, I say that after all scholarships and prizes and even the acquisition of great learning are not the things that really count. It is only character that tells in the long run, and I ask you to build up your character. Quit yourselves like men and women—Jewish men and women. Let your motto be "Ibri Anochi," I am a Hebrew, with all its implications; not in a spirit of exaltation or pride that you are superior to the other nations but only with a view to the duties and obligations imposed on you by reason of your birth. Never do anything which may bring digrace to your race. It has been said that each individual Jew is a surety for his brethren and the world thinks likewise. Remember that if you commit any dishourable act it will not only besmirch your own character but affect every fellow Jew. It is due to the long line of ancestry of great men behind you that you should always endeavour to be above reproach. Next to your God and religion, your country has the greatest claim on you. Be loyal to the flag under whose protection you live—no sacrifice is great in its defence. Then you must be faithful to your relations and friends and stand by them through thick and thin if they are right and worthy. Last, but not least, never forget what you owe to your school. Even when you leave it and are prosperous in life remember that it has been your nursing mother. Don't banish it from your minds like a cast-off garment. It needs friendship and help. It is your duty to offer these freely and enable it to do for others what it has done for you." (Applause).

A letter was then read from Mr. J. P. JONES, B. Sc., late Headmaster of this school, calling attention to the progress in the Hongkong Unversity of ISRAEL'S JOSEPH, an expupil, in view of which he offered one free scholarship the pupils of the school.

DISTRIBUTION OF PRIZES

Mrs. H. E. HAYIM kindly distributed the prizes to the successful children and was presented with a bouquet by two little tots, FLORA COHEN and SHEILA O'TOOLE.



MRS. E. J. O'TOOLE

Headmistress of the school, whose appeal for hot tiffin for children on Fridays has evoked gratifying response. Her school report makes interesting reading and we congratulate her on the good progress achieved all round.

TRIBUTE TO MRS. HAYIM

Mr. J. E. SALMON said:—

"Before we disperse, I have a pleasant duty to perform and that is to offer thanks to all who have contributed to the success of this afternoon. We wish the charming lady who distributed the prizes with so much grace, every happiness in her wedded life. We are sorry that she is leaving us soon, but we assure her that we shall look forward to hearing good news of her and her husband from their new home. She has always been a good friend to the school and taught the classes as a voluntary teacher. We are grateful to this club for placing their hall at our disposal. It has never been behind hand when interests of the school were concerned. The patrons of the school deserve our gratitude for past favours as well as for favours to come. Having supported the school so far, I am sure they will not abandon it now. To the teaching staff we owe a debt of gratitude Mrs. O'TOOLE who understands how to combine discipline with kindness—Miss SOLOMON who has taught the class gratis for over twelve years before she accepted her present permanent post—and all the rest without a single exception, I wish I could name them all; they are giving of their best. We have thoroughly enjoyed the entertainment given us by our young friend. They have enabled us to spend a delightful hour. Some of them have diplayed real talent and they should develop it on the right lines. Now I ask you, Ladies and Gentlemen, to express your concurrence with me by acclamation."

Dr. S. D. JOFFICK, M.D, speaking on behalf of the Shanghai Zionist Association, Kadimah, congratulated the teaching staff and the Committee on the results achieved. He hoped that more attention would be given to Hebrew education in future so that the children may be imbued with true Jewish ideals and national aspirations.

A very enjoyable evening was brought to a close by the singing of God Save the King.

THE INDOMITABLE SPIRIT OF THE JEW

ADDRESS DELIVERED By MR. S. M. JOSEPH BEFORE THE JEWISH COUNTRY CLUB ON THE 6th JANUARY, 1927

The subject which I am going to speak about is the "Indomitable Spirit of the Jew and his ardent love for Zion," but before I proceed with my theme I wish to point out to you that in the course of my address I intend to emphasise a series of certain important facts though of common knowledge to you all. My object in doing so is for the purpose of substantiating my remarks by vivid word pictures showing in what spirit and with what an extraordinary degree of fortitude the Jew has had to struggle against and outlive the most disheartening and crushing circumstances, and ultimately he is now hard at work slowly recovering his lost position with courage and honour. Indeed, there can be no more striking examples of the indomitable spirit of the Jew and his ardent love for Zion so amply illustrated at various periods of our long history both in romance and tragedy.

(1) The honour for continual support to the present day Zionist movement shall be ours and never ends, as a certain Professor in dealing with the subject of the past and present ages said:—"Improvements are often limited by lack of suitable materials, but man can now make his material to suit special needs." And so we too can make some of our material wealth as the best suitable means of supplying the overwhelming needs of upbuilding our ancient land; therefore we should not slack our efforts in co-operating with other workers in the endeavour to bring about the full fruition of the plans mapped out by the great victorious leaders for the restoration and rejuvenation of our national Homeland, a duty which calls loudly upon all lovers of Zion to perform.

The qualities or acquired traits of the Jew, namely:—Patience, endurance, and perseverance have always enabled him to rise and triumph after every defeat or failure and to recount such facts we have to go back to our early and eventful history and delve into it from the beginning. To commence with in reviewing the life-long incidents experienced by our great patriach JACOB, we find that after he had patiently worked for seven years he met with somewhat a baffling disappointment in the expectation of his purpose which only made him firm and resolute and to labour as he did for another seven long years in order to attain the object of his first love. The details of which are no doubt patent to you all, so therefore I should not dwell any longer on this point, but to turn over the pages and look into the next chapter that tells us about the descendants of JACOB and their sojourn in the fertile land of the Nile and shows that in persuading Pharaoh to release and free the Israelites from bondage. It was not accomplished until after ten persistent attempts and MOSES was able to lead his people successfully out of Egypt and what happened immediately thereafter may be defined as the natural consequence peculiar to the circumstances of the time, or as an accidental prelude before the final production by MOSES of the radiant tablets engraved thereon the Ten Commandments that brought so much enlightenments not only to us, but to the world at large; therefore it is by no means vanity or egoism but legitimate right to pride ourselves on such edifying results of paramount importance to us, and there will come a time sooner or later when people and nations who have hitherto been in the habit of viewing us from pictures which they have drawn at the conclusion of their own misconceptions and prejudiced minds become more rational and reasonable to shape their points of view from different angles and to regard us in our true light.

(2) However, I must not encroach upon your patience by dealing more copiously with this side issue of the main subject, so now we have but to turn our thoughts about that long period of wandering in the wilderness; and in the dreary desert of North Arabia for fully forty years before the triumphant entry into the Promised Land, and subsequently the building of the most magnificent Temple that was ever and will ever be built in the world. But then, alas, the vista changed; for in the year 3,338 according to our era or 422 B. C. E., or say about 23½ centuries ago, all that was once majestic in architecture beauty and glory was laid in ruins by the destructive hands of a ruthless foe and the Jew was taken into captivity; *but his indomitable spirit was never subdued and his ardent love for Zion remained simmering within him*, and thus he kept on marking time in his fettered condition and awaiting for the opportune moment which came to him after seventy years of exile into Babylon. When he returned back to the fatherland he built the Second Temple where former glories once more did shine and thus was how the nation was re-established and remained in existence to the extent of 420 years, then again in the year 3,828 J. E. or 68 C. E., another atrocious enemy struck a mortal blow at the heart of the nation, slaughtered, crushed, and dispersed and everything was laid low and in ashes, but the remnant few with their undying spirit within them lived to struggle more tenaciously for a long, very long period of about 19 centuries, or in other words more than 26 times longer than that which elapsed between the destruction of the first and the construction of the second temple, and it was only during the earlier part of the last century when the Jews were alowed to go back; since then they dribbled slowly back to reside in Palestine, but prior to that only a few hundred poor Jewish souls existed in Jerusalem under the most miserable wretched conditions, and under the most revolting inhumane restrictions imposed on them by the then rulers. Still, inspite of everything all those who were left in Jerusalem and the scattered remnants of our race throughout the world that had settled in the different countries of their adoption remained during all those weary centuries with deep devotion in their honest hearts hopefully and fervently praying to God and appealing to man for the redemption of Zion.

It was not until recently when the Zionists had succeeded in making the leading nations of the world to see the justice of their claims and to concede to them the rights and privileges which the Great Powers granted and affirmed by the declaration of Lord BALFOUR on that never-to-be-forgotten day, the 2nd November, 1917, and when this happy news flashed over the wires we all can well remember the joyous thrills that throbbed our hearts as well as the hearts of all the Jews the world over; for the welcome tidings seemed to announce that the dreams of centuries and our long cherished hopes were at last to be once a reality with a stroke of the pen.

Now, ladies and gentlemen, I want to tell you as no doubt you are all aware that our long cherished hopes have not been fully realised as yet, but we are on the road to success though we may have yet to pass through anxious, perhaps critical stages before we get to our goal; for those men the agents of sinister motives who have been and are yet trying to prevent us from achieving any success are still strong and numerous and are placing many obstacles in our way; but the Zionist leaders are working hard in surmounting all such difficulties. While at the same time relying on the continuance of both moral and financial supports of every individual upholder of the movement, be it he or she, no matter where they happen to be in the distant corners of the globe or near at hand and requiring the combined efforts of all to assist in the final peaceful victory.

(3) I may further supplement my remarks by adding a few more words, or rather I should say by repeating some of the expressions which came from the lips and pens of so many eminent observers, admirers, and writers of both sexes about Palestine, men like Lord ALLENBY Sir HERBERT SAMUEL, EDITH BUCKMASTER, Miss MYRIAUM HARRY, Miss MAXA NORDAU, daughter of the late MAX NORDAU, and a host of others who one and all marvelled at the wonderful achievements that have already been accomplished in such a short period by the new Jewish settlers, as conveyed by the following charming words of Lord ALLENBY—"The poineers with their zeal and love have transformed the once desert land into busy thoroughfares and garden cities." And, in reality it is not only their love and zeal but also their actual hard and earnest labours that enable them to attain such substantial results; so, let us, also with love and zeal and by constant financial supports do our part and share with the pioneers in the honour of their everlasting success.

Let me tell you another word of truth:. Rabbi SMITH is actuated by a desire to serve and inculcate the basic principles on which Judaism is founded, and if ever such duties be assigned to him, I believe that by his energetic and zealous efforts he will be able to check such a youth as he has depicted in his last sermon, from going further adrift and away from Jewish ideals and traditions.

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[Written for ISRAEL'S MESSENGER]

SOME OF THE SACRED BOOKS OF ASIA

By ENYUB C. S. YANG

In this article, I will give a general survey of two of the leading religions of Asia, as well as show in my conclusion the influence produced by their sacred Books on the world.

Asia, the cradle of Spirituality, gave to the world priceless gems of magnificent Books imbued with the highest teachings, and also taughgt tolerance and brotherliness, irrespective of creed. The Bible, the pillar of Judaism, Islam and Christianity, will be treated first of all owing to its considerable influence on millions of people. Its fundamental data is that of the Unity of God, the brotherhood of man and its keynote spells success on all planes of evolution. Its prophets and sages clearly and fearlessly proclaimed, "Hear, Oh Israel, the Lord our God is absolutely ONE!" and every member of that faith must acknowledge and adhere to this truth. Now, the Bible is composed of Spiritual truths, dietary laws, legends, and historical facts and the sum-total of all these go to train the individual as well as the Nation both morally and Spiritually. The three patriarchs ABRAHAM, ISAAC and JACOB, are considered the greatest among the luminaries of Israel, as they were the first to establish the existence of God and His Spiritual Nature. We next come to MOSES, a prophet in the true sense of the word, a benefactor of the Nation who sacrifices self to give peace to His People. He clashes with PHAROAH, delivers the oppressed children of Israel from Egypt, rids them to their idolatrous ideas and then imbues in their mind the truths inculcated by ABRAHAM. He received from God on Mount Sinai "The Ten Commandments," the seven pillars (the 1st and 2nd establishing the existence of God only) of the world based on Justice, Truth and Morality. These laws will forever remain inviolable, not subject to modification and will be a sacred pledge of divine intercession. The prophets follow each doing their bit, until we come to the era of Kings—where wisdom of the highest order is given to the world. The glorious Psalms—an interpretation of the innermost beauty of soul expression is unrivalled even unto this day. Each psalm resembles the whitest of pearl strung on a thread, the whole chain being matched to perfection. The Song of Songs, the Book of Proverbs are also wonderful expressions of common place as well as the highest wisdom pointing out eternal laws, which lead one along the righteous pathway in life. Study these books and immediately there opens before the seeker vistas, so promising that everything that is selfish and ignoble vanishes completely never to return.

Following the era of wisdom there comes a period of mysticism when the prophets see visions of the chariot of God and many other Spiritual Sights. Here the seeker does not tread the cut and beaten path but enters the realm of Seculative Theory, a road beset with pain and suffering but, nevertheless, worthwhile in possibilities. Here there is only a blind groping where no promptings are given as to whether one is following the correct path. The culminating point in this era lies in the Kabbalah and its many commentaries. The Kabbalah is subdivided into two sections (1) the oral, (2) the written, and in case of the first instance, it is claimed that it originated with ADAM, passed down to ABRAHAM who instructed his followers with its wisdom, and so from mouth to ear unto the present day, when the scribe transcribed it in writing, calling it the Zohar or the Book of Splendour. The brave souls who delved and studied in this ocean of mysticism were known as the Essenes, a community of holy pious men, who were saturated with spirituality and who lived the life of simplicity. Out of this group of men there came forth a man, JESUS, who started preaching to the masses the doctrines of the Essenes. On many occasions he said, "I have come not to destroy the laws of MOSES but to fulfil it," and then he spoke of love among men and harmony in their everyday life. From his teachings there evolved Christianity not as it is to-day, the interpolations of priest and clergy but a religion free from ceremony and, presenting spiritual truths of the highest order. The third and most important branch evolved from Judaism is Islam. The truths composing the Quran were given to the world by MUHAMMAD who set a wonderful example to his followers by living the very life extolled in his teachings as it is said by his wife AYESHA, "His morals are the Quran." He was simple and sincere in his belief and severely punished the unworthy. At the time MUHAMMAD went about preaching, the people were so savage that no crime was looked upon as serious. There was no vice which was not freely practiced, and the majority of the people were atheists. From this dark picture we must infer that the prophet had a very hard time in reforming this element, and raising them to a high standard. He strictly enforced the truth of the Unity of God, and said man reached the acme of perfection when he sacrificed himself to the high ideals of the Quran. The keynote of the Quran lies in the opening chapter, "In the name of ALLAH, the Beneficent and the Merciful. All praise is due to ALLAH, the Lord of the Worlds——" It is subdivided into many sections dealing with the following subjects, namely:—the conception of God, Unity, Divine Revelation, Life after Death, the Spiritual State, Beliefs in Angels, Moral Teachings, Brotherhood of Islam and the various laws respecting prayer and contemplation. MUHAMMAD laid great stress on prayer, as it brought man closer to His Maker and prevented him from committing further sins. (Read my first article on "The Ideal Prayer," of November 1926). Another very important factor introduced was Fasting as co-related with Prayer. Fasting was closely associated in those days with fetichism (*e.g.* fasting to appease an angry deity) but later on as in the Quran it was enjoined solely for the moral and Spiritual elevation of Man.

From the few hints suggested in this article, one cannot but draw the conclusion that Judaism and Islam gave to the world the highest form of wisdom and presented it in a concise but admirable way. But the point is, what influence did these books exert on the world in particular? It is needless to enter into a discussion as the following statistics will settle the matter.

The Bible		*The Quran*
Sum total of Jewish and Christian Bibles.		
Catholics Protestants	564,610,000	Muhammadans 221,825,000
Jews.	15.205,000	

VIDE WHITAKER'S ALMANACK

For centuries the Jews, the people of an age-long faith, clung tenaciously to their ideals, bravely withstanding the tides of time, while all round them Rome, Egypt, Greece, Assyria and other huge empires vanished never to return. The same may be said of the Muhammadans who withstood the influence of their idolatrous neighbours. Asia also gave the Vedas, the Upanishads, the books of Buddah, the Tao Teh King, the Ethics of Confucius and these in turn influenced millions of people. In conclusion, I must emphasize the fact that the world owes a great debt to the Spiritual Centres of Asia where the clarion call sounded first from the dawn of civilization. Now, in these modern times all eyes are turned towards Palestine, awaiting the day when the Jews may once more set the Spiritual ball rolling, fulfilling the prophecies of their poets, sages and kings, and keeping up the traditions of the chosen People of God.

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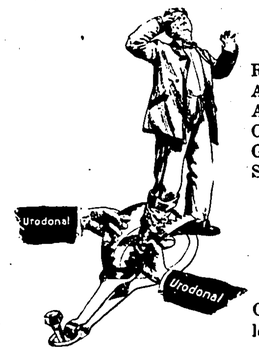
SHANGHAI JEWRY AND THE KEREN HAYESOD

The article published in the last issue of ISRAEL'S MESSENGER on the above subject, was a striking indication on the part of Shanghai Jewry to co-operate with the upbuilding of the Jewish Homeland, which we are happy to state is developing along progressive lines. The contribution of £3,522-11-6 which was transferred to the National Treasury had been reduced by £450-, but we are assured that practically the whole of this item will eventually be distributed in Eres Yisrael to other institutions in which the kind donors are personally interested. Thus the appeal for Zionistic supports tends to benefit all and sundry and we hope there will continue to be a spirit of harmony in the ranks of all those who are striving to upbuild the Homeland.

HOSPITAL IN THE EMEK JEZREEL

In all probability Shanghai's contributions will support the project to build a permanent Central Hospital in the Emek of Jezreel. From a recent report before us issued by the Workers' Sick Fund, it would appear that there is a dire necessity for proceeding forthwith with the scheme. The cost of the building is estimated to be £10,000-. The United Committee of the Hadassah Organization, jointly with the Medical Organization in the U. S. A. have undertaken to defray 50 per cent. of the cost thereof. The Yishub in the Emek, notwithstanding its difficult economic situation, is open to assist to the extent of £1,200-. The Kupat Cholim is also prepared to contribute a certain sum, although its budget contains no special appropriation for buildings. Thus, a sum of about £3,500- will still be required, and so long as this amount was not provided for, it was felt impossible to start building operations.

With the appropriation made by Shanghai Jewry to which we referred already, the plan to erect a Hospital in the Emek Jezreel will soon be proceeded with, we are pleased to say. It is no gainsaying that but for the action taken by the local community and the timely help extended the proposed project would have been delayed indefinitely. It is a case of unique service, in the same way as the last man who steps into a Beth Hakenseeth to form the minyan!

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CORRESPONDENCE

MR. A. J. HUGHES DEFENDS THE QUEST SOCIETY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was much obliged to you for your letter of the 7th instant, together with the copy of ISRAEL'S MESSENGER. Some of the correspondence that you referred to I had already read.

I think you are labouring under some misunderstanding as regards an alliance between the Nationalist Press Association and the Quest Society. The latter has nothing in its constitution or policy which in any way commits it to a definite opinion on any matters of religion or politics.

With kindest regards, I am, etc.,
A. J. HUGHES.

SHANGHAI, 19th January, 1927.

[Mr. HUGHES is President of the Quest Society. In the course of our letter to which reference has been made above, we commented on the fact that the latter had allowed an avowed atheist a platform to deny that God is!—*Editor*, ISRAEL'S MESSENGER.]

GREETINGS FROM RABBI ISRAEL BRODIE, B.A., B.LITT.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I thank you for the copy of ISRAEL'S MESSENGER which you kindly sent me. I have read it with great interest. I am sure your valuable paper must be appreciated by our brethren in the Far East and must serve them as an indispensable medium for the knowledge of Jewish affairs abroad.

With best wishes,
I am, etc.,
ISRAEL BRODIE.

MELBOURNE, December 6th, 1926—5687.
Melbourne Hebrew Congregation. . .
Walsh Street, South Yarra.

[Rabbi BRODIE is a recent graduate of the Jews' College, London. He is a brilliant scholar and preacher and it is not improbable that he will make his influence felt widely in Australasia. He is an ardent Nationalist and wields a trenchant pen for the cause. Lately he assumed the editorship of the *Australian Jewish Herald* and, together with RABBI DANGLOW, his colleague in the Ministry, had revived the publication. It is gratifying to observe that graduates of the Jews' College are stepping forward to edit Jewish publications which we hope will be emulated everywhere. It is only by this means that the message of the pulpits could be disseminated far and wide; the initiative taken by Rabbis BRODIE and DANGLOW should have far-reaching significance for Australian Jewry —*Editor*, ISRAEL'S MESSENGER.]

FROM DR. SAMUEL SCHULMANN, D.D.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please accept my very cordial thanks for your kind letter of the 5th of November, which you were kind enough to send me with the issue of ISRAEL'S MESSENGER of the same date, which is not yet to hand. I am well aware that you have been making very severe attacks on representatives of Reform Judaism. I have been long enough in the profession thirty-six years, thank God, so that I have become very tough-skinned. But I do not think you know very much about me, and about my views. I am sending you herewith my address on "Judaism, JESUS and the Decadence in the Reform Jewish Pulpit," which was delivered last January and which created a profound impression in this country, bringing me telegrams and letters from Orthodox and Reformers from all over the country. . . .

I am not a Nationalist Jew. I am still opposed to Nationalism and Zionism, for reasons into which it is not necessary to enter here, inasmuch as for thirty year, I have been fighting the movement. [*Ashrecha ba olam hazey!!!* Ed.] But I have been spiritually enriched by my visit to Palestine. And in my own way, [*Another Ghetto, are suppose, Ed.*] I shall advocate the help of American Jews in the practical work in Palestine. But I do not hesitate to say that we non-Zionists have more practical views. [*It is rather strange they did not help to create the Zionist Movement, nor think of a Hebrew University, or helping—Ed.*] as to how Jews should speak in Palestine [*We insist that the language should be Hebrew, Ed.*] than have the truculent Nationalists. But this is not the letter in which to discuss at length such a question. Once more I thank you for your kindness, and beg to be, with kind regards.

Sincerely yours.
SAMUEL SCHULMAN, D.D.

NEW YORK, 6th December, 1926.
27 West 72 St.

THE PROBLEMS OF DIASPORA JEWRY AND A BOUQUET FOR "ISRAEL'S MESSENGER".

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I thank you for the copy of ISRAEL'S MESSENGER you sent me and beg to make the following remarks on certain of the outstanding features. The beautiful design on your cover of the sketch of Palestine with the Hebrew University stands in bold relief, needs to be praised as the effect is very artistic, and goes to counter-balance the exquisite lines cited from ISAIAH.

A very interesting article is the one on Page 8, entitled THE PROBLEMS OF DIASPORA JEWRY, in which Rabbi SMITH outlines the need of spiritual leaders to head the communities of India, the Straits and China. Think what would happen to a flock of sheep without its shepherd—the guiding and protecting hand? **What is the use of having splendid Synagogues without a congregation to worship therein? A beautiful edifice may be compared to the human body, which is lifeless, soulless when dead, but as soon as it is filled with worshippers impregnated with the teachings of the Sages, immediately the outlook changes and then we have Synagogues charged with Spirituality, Peacefulness and then only can the weary and the disappointed find consolation within its walls.**—To my idea, the only way to save the sinking ship would be to sell the Calcutta Synagogue (which is situated in the business quarters) and build another one in some quiet district with a fully equipped College ready to mould the present and future generations into men and women of culture imbued with a high sense of morality, spirituality and intellectuality, as it is said: "For it is neither herb nor mollifying plaster that restoreth them to health, but thy word, O Lord, which healeth all things." (*Vide* THE WISDOM OF SOLOMON.) I am sure that should the proper representations be made to Mr. DAVID EZRA, of Calcutta, he would be only too glad to champion and aid the cause of Calcutta Jewry, thereby becoming the true Shepherd of his flock.

Another interesting feature in your paper, is the forceful and eloquent lectures and letters of Mr. ENYUB C. S. YANG, a noted Chinese-Muslim, in which he lays emphasis on the importance of Jewish and Muslim co-operation in future. Lastly, I enjoyed immensely your fair and square replies to the *Howards* and the *Cowards* and must commend you for the bold stand you are taking for your liberal and exalted principles. On the whole, I thoroughly enjoyed reading this issue and hope you will conquer new regions keeping up the worthy traditions of your well-known paper.

Wishing you success and prosperity,
I am, etc.,
LEVI-TICUS.

SHANGHAI, 11th January, 1927.

THE ADEN JEWISH COMMUNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I crave your kind hospitality for a little space in the columns of your invaluable journal for the insertion of these lines?

Following an announcement made on the Sabbath preceding the Feast of Hanuccah, the four walls of the Synagogue bearing the name of "Succath Shalom" on the first evening of Hanuccah (30th November, 1926) saw an unusually large gathering of our people who came to pray and witness the first lighting of the Synagogue by electricity. After the Hanuccah light was lit as usual between the prayers of Minha and Arbith, the lighting of various parts of the electric lights were put to auction, and purchased by various persons at decent prices, it having been announced beforehand that the proceeds realized therefrom would be applied to the fund attached to the Synagogue known as "Refuah we-Hayeem" which provides help to the sick and invalid among the Jewish community. The auction having been closed, each buyer proceeded to the key-board to switch on his own lights, and lo! what a majestic scene the Synagogue presented with its nicely ornamented lamps and chandeliers, well-adorned Hekhal (ark), illuminated silver and gold coloured glass-balls on the railing of the Tebah (platform), marble-laid floor, bright furniture, etc., etc. A song in Hebrew specially prepared for the occasion by Mr. S. HOWARD, Manager, HOWARD'S Press, the collective initial letters of the first eight lines of which indicate the name "Succath Shalom," was then sung to the extreme delight of the audience. Following is the text of the song:—

Semah nadeeh b'goralch
Wa'assey tob l'amecha
Ki be zey ha El yishmerecha
Toseef shanim ya arichun yamecha.

Sheer hadash hayom nashcera
L'Yom Hanuccath w'nairath tifara
Wee hee no am Adonai alaiwu b'hemla
Ma assey yadaima ye chonain sela.

Hazak ish yakur higbura
L' miswath Hashen shekod wumhaira
W' hu yirsey eth mif alecha
Emuna tehey m'nath helchecha.

Thereafter, the Arbith prayer was held and at its close the Jewish National Anthem —*Hatikwah*—was chanted by the congregation, followed by the recitation of a portion of the Mishna appropriate to the occasion-Hanuccah—and Kaddish, and then the assembly retired to their homes to enjoy the Hanuccah Feast in peace—shalom. The writer should have stopped here, but for the reason that some of your readers may not be aware of the history of the "Succath Shalom" Synagogue and the matters connected therewith, he would attempt to make a brief sketch of the same.

The said synagogue was built and founded about two years ago, and has been equipped with all the necessary furniture and religious books etc., by the benevolent gentleman Mr. SELIM M. MENAHEM MESSA, a prince of that well-known and reputable wealthy house of Mr. MENAHEM MESSA, at his own expense. It is situated in a prominent street in the Jewish quarters in the third storey of a building belonging to him built on modern lines, the rooms in the second storey being used on week-days and Sabbaths for Talmud Torah in advanced religious teachings by students who are fairly well grounded in Hebrew education, and for the meetings of the Synagogue Committee as will hereafter be mentioned. There are three Funds attached to the Synagogue, namely, (a) the "Aniye Haeer Fund," (b) the "Hathan we-Khallah Fund" and (c) the "Refuah we-Hayeem Fund," the former providing help to the poor and needy, the second to deserving persons entering the nuptial tie and the latter to the sick and invalid among the Jewish Community. For the purpose of the proper application of the income of the Synagogue including these three Funds, a Committee has been formed, consisting of the founder Mr. SELIM M. MENAHEM MESSA and six other well-known persons of the Community, namely, Messrs. TOB MESHA MENAHEM MESSA, MOSES JUDAH MENAHEM MESSA, MANSOOR AHRONEE, JACOB SALEM MESHA, SHILEY JOSEPH and MAHALLA SALEM JACOB, who meet regularly once in every month, as well as on other occasions when and if necessary. Next to the founder Mr. M. M. MESSA, the said Mr. SHILEY JOSEPH—a man of learning and popularity—is vested with the management of the general affairs of the Synagogue and the distribution of the moneys of the funds among the poor and the sick, etc. as may from time to time be settled by the Committee.

The Aden Jewish Community may justly pride itself of the possession of many other Synagogues, but the fact stands out very boldly that the position of the "Succath Shalom" Synagogue is quite unique in more than one respect. In this connection, it may be mentioned that besides the income which it derives from the sale of the weekly Portions of the Torah, etc. just as other Synagogues do, it has the advantage of additional income by occasional donations to the Funds above referred to, from individuals —not excluding the founder who is always very liberal—who do fully appreciate the way the funds of the "Succath Shalom" Synagogue are applied or disposed of, or in other words, how far they go, to fill some gaps in certain urgent needs of the community. It would be as well here to mention that all the recurring expenses for the general upkeep of the Synagogue including the cost of the electric fittings of the Synagogue above referred to, which consist of several fancy lights and fans, are wholly defrayed by the generous founder, and not from any of the Funds of the Synagogue.

Having taken already so much space of your valuable paper, I wish only to add that it is believed that the said philanthropist Mr. SELIM M. MENAHEM MESSA contemplates doing some more other good and useful things for his community, and let us pray that the Almighty God may gratify his wishes and spare him very many happy years to help his people here who, unfortunately, lack many things in the way of advancement in life. Finally, let us express the fervent hope that other members among us may take a leaf out of some such persons' books, and likewise arouse themselves to the needs and welfare of their co-religionists.

I am, etc.,
SHALOM—SHALOM.

ADEN (*Br. Arabia*), 5th December, 1926.

JEWS AND THE FINANCIAL WORLD

The following letter was published in the North-China Daily News of the 18th ultimo:—

To the Editor of the
NORTH-CHINA DAILY NEWS

SIR,—Mr. ANSON T. TONG'S letter in your to-day's issue contains a sensible suggestion which to may mind is highly commendable. Says he:—"During such a crisis with which we are now confronted, it does not pay anybody of any nationality to give criticism about any nation which will very liably bring about antagonism."

I commend the foregoing to your correspondent "American" who in your to-day's issue indulges in cheap wit and sarcasm by linking the Jews with Bolshevism. "The Bolsheviks and their bankers are mostly Jews of other sort." This attempt to repeat an old lie carries with it its own refutation. The idea is still artifically fostered that the Jews control the financial world. A lie does not become a truth because the lie is ancient. Such great financial centres as J. P. MORGAN and Co., GEOGER F. BAKER, JOHN D. ROCKFELLER, the Bankers Trust Company, Guranty Trust Company, First National Bank, the Steel Trust and the other investment banks are not owned by Jews or contolled by them. Furthermore, nearly half the Jews of the world are without elementary rights and life's barest necessities in Eastern European lands. A few weeks ago, representatives of all faiths in New York attended the Protestant Episcopal Cathedral of St. John the Divine for Jewish relief. Bishop WILLIAM T. MANNING who presided, said, *inter alia:*—

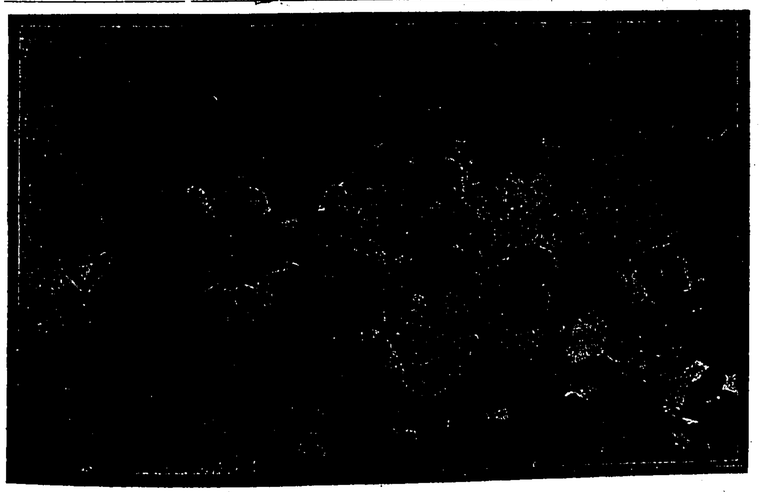
"The lives of 5,000,000 Jewish men and women and children are at stake. Our Jewish fellow-Americans are sending their help nobly to their stricken brethren.

"But the American Jews cannot do it all. The need is too great for them to meet it. And we cannot allow them to do it all. The Christians of America must have a share in this great work of mercy. The call that comes from those suffering mothers and starving babies is the call of our common humanity; it speaks to all of us alike, Christians and Jews, Protestants and Catholics—and it is one to which Christians should be quick to respond. How could we more truly act in the spirit of the Good Samaritan than by sending our help to those Jewish people in the Old World in their great need?"

"American" would do well to study the ideals and aspirations of the Jewish people before he rushes headlong into print. Competent authorities declare that only two of the 18 members of the Russian Cabinet are Jews, and that the Communist Party census of 1922 shows that whereas 32.8 per thousand Lithuanians and 16.3 per thousand Esthonians were members of the Communist Party, the corresponding figure was only 7.2 per thousand Jews. I strongly advise "American" to read "The Truth About 'The Protocols': A Literary Forgery," issued by the London *Times*, being a reprint from that daily publication of August 16, 17, and 18, 1921; also "The Jew and American Ideals" by JOHN SPARGO, as well as the "The Myth of the Jewish Menace in World Affairs," by LUCIEN WOLF. Here he will find a new vision which will not becloud his mission as a false propagandist of innocent beings.

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

SHANGHAI Jan. 17, 1927.



A HAPPY BIRTHDAY PARTY

Master GEORGE HAYIM, the six-year-old son of Mr. and Mrs. ELLIS HAYIM, celebrated his birthday on December 30 with a big party. Our picture shows the little guests who helped him to make merry. Master GEORGE is seated astride the huge cracker.

[*Photo By*
The Shanghai Sunday Times

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SHANGHAI, CHINA 4th March, 1927



מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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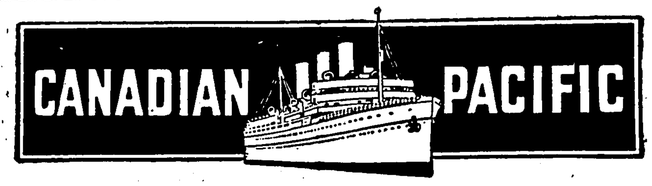
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EMPRESS OF ASIA	May 14	May 15	May 17	May 20	May 29
EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19
EMPRESS OF RUSSIA	June 25	June 26	June 28	July 1	July 10
EMPRESS OF ASIA	July 14	July 17	July 19	July 22	July 31

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PROF. MORDECAI M. KAPLAN and TRADITIONAL JUDAISM: TRENCHANT CRITICISM. See P. 15

JEWISH CALENDAR

5687-1927

Purim - -	Friday, March 18
Rosh Hodesh Nissan	Sun., Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer -	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth -	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab -	Sun., Aug. 7
*Rosh Hodesh Elul	Mon., Aug. 29

5688-1927

New Year's Eve	Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

EDITED BY N. E. B. EZRA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

THE MAN BEHIND THE YESHIBA;—MR. DAVID EZRA'S CHANCE!

Orthodoxy in the United States is about to don a new armour. Next month the foundation stone of an imposing Rabbinical College will be laid in the presence of a most representative Jewish assembly that has ever gathered in New York. Invitations to all the leading Jewish organizations in the United States were sent out and it is hoped that the occasion will fittingly celebrate a great event in the history of orthodox Judaism in the United States. The new Yeshiba will accommodate five thousand students in its various departments and will comprise eight buildings designed in the architectural style of the early Hebrew period. The first group of three buildings—the academy, dormitory and auditorium—is now being rushed to completion. It was two years ago that Mr. NATHAN LAMPORT of New York, started the five million gold dollars campaign for the Yeshiba College Building Fund with his initial contribution of G.$100,000. On the occasion of his seventieth birthday in December last. he contributed another G.$100,000, the largest individual contribution that was ever made to a Yeshiba throughout Jewish history, but it is the most logically conceived donation ever made by an American co-religionist to the cause of Judaism. What a vision LAMPORT possesses! At the age of seventy he refers to his contribution as his inheritance. He does not consider that he has given. He believes that he has taken an inheritance that rightfully belongs to him. Instead of leaving his money to his children, he facetiously speaks of them as his orphans who will be robbed of their inheritance. Here is a man, who, at three score and ten, says that he is going to work for himself. Having devoted his life to his children and his religion, his most selfish gesture is to appropriate his remaining fortune to the Yeshiba of America instead of leaving an inheritance to his family. By so doing he leaves an inheritance to Kol Yisrael. His contribution impresses one as the most logically conceived donation that has ever been made to the cause of Judaism. This, in brief, is the story of the man NATHAN LAMPORT who stands behind the great Yeshiba. A Yeshiba that will house five thousand students who would be trained and drilled and disciplined in the battle for Judaism. What a man of vision Mr. LAMPORT proved to be! What a great personality, to be sure, who could challenge the conventional habits of the classes and the masses! And this man of vision who had rendered a great service to his people and religion should hereafter be held as a model to the sons of Israel in the Diaspora. LAMPORT could have built a fine Synagogue with his own contribution and dedicated it to his name and honour, but to him a building of fine bricks and mortars makes no appeal. He spurns the whole idea, and rightly so, since he could reply in the words of King SODOM to FATHER ABRAHAM, *Tain li hanefesh!* Give me the spirit! And yet it is to be hoped that the vision of LAMPORT may kindle a great light for the Jews in the Diaspora. It should serve as an object lesson to us Sephardim Jews, who for the last century or so, had dimmed the light of our great men and remained in the background with hardly anyone to notice the serious state of confusion into which we have sunk. Fine synagogues we have everywhere on which we lavish fortunes, but, alas, the soul is lacking. Most of our young men enter the place of worship only when there is a wedding or a memorial service for the dead or when there is a Kaddish to be recited. The why and the wherefore of their being Jews, they know not, they only know that once in a while they have to obey the call to visit a Synagogue to which they hardly render even lip-service! Apart from this, the place of worship has become a desert, *bar shamaim*, for the absence of spiritual leaders who could impart and instruct the rank and file is acutely felt. We need to-day one *Lamp*—ORT to kindle the light for us, one *lamp* that will sound the shofar for our spiritual redemption. In the past, our forefathers have neglected to provide a College for the future training of our young men in the Rabbinate, until to-day we find it hard to convince some of our leaders to retrieve the blunder and undo the wrong. The appeal to Mr. DAVID EZRA, of Calcutta, has a real ring of sincerity and timeliness. Ours is the duty to-day to save what we can from the debris and restore that which was our inheritance from hoary antiquity. Sephardim Jewry is on trial to-day and it behoves our great men to leave no stone unturned to emulate the example of our Ashkenazim brethren who, in addition to building fine Synagogues build the finest homes with which to preserve the soul of Judaism. The Golden Era of Spain which had enriched our literary treasures by producing great celebrities may yet be revived and our spiritual "death" and total eclipse may yet be averted, if we rise to the occasion and answer the call of CHIEF RABBI OUZIEL, the spiritual leader of Tel-Abib Jewry, to erect a College for the preservation of the soul of Judaism and the cessation of the 'nude souls,' *nafshin artillayin*, from roaming aimlessly in the air.

AGUDATH ISRAEL AND ZIONISM

We are in receipt of a communication from RABBI LEO JUNG, New York, protesting vigorously regarding our criticism of the Aguda in our November issue. Rabbi JUNG is a doughty champion of the latter and writes with full knowledge on the subject. We hope to publish his interesting communication in the next issue of ISRAEL'S MESSENGER.

EDITORIAL NOTES & COMMENTS

THE 'RED' PERIL

Once the world was threatened with a 'Yellow' peril; to-day it is groaning under the 'Red.' 'Red' in Jewish literature signifies (judgment) *middath haddin*. Yes, the world needs to be judged otherwise it cannot be cleansed from the fog into which it has fallen.

* * *

"MAROR" ZEY!

Impartial observers cannot fail to sympathize with London Jewry for having to contend with a "Rabbi" MOSER whose vulgar language was too pronounced in a letter to the London Board of Deputies when he was denounced for his unwarranted attack on orthodox Jews and Zionists in *The Spectator*. Mr. I. I. MATTUCK, may appear 'Matok ka Debash' (sweet as honey) to CLAUDE, but he is 'Maror' (bitter) to Kol Yisrael!

* * *

SELLING CHURCH PROPERTY TO AID CHARITY

> Deeming it sinful to be so rich, Dr. Peter Gray Sears, of Houston, Texas, issued an ultimatum to his congregation that either Episcopal church property in the business district of Houston, valued at $1,500,000, must be sold and approximately half the proceeds devoted to other Episcopal churches and to charity, or he would resign.—"Exchange."

There is much in the foregoing from which we can learn to our advantage. We have a similar problem to solve and the next mail from India should bring us some tidings from the great man who carries a great name in the service of his people and religion.

* * *

"AN EXORBITANT PRICE!"

Not only the senior but the junior GASTER as well, is a regular contributor to *The Jewish Guardian*, that arch enemy of Traditional Judaism and Jewish Nationalism. Young GASTER who signs himself THEODOR HERZL GASTER (a combination of names, which very happily corresponds to a combination of abilities in the young writer, - to quote the words of our contemporary) contributes a review of a book on "Hebrew Minstrelsy" in the columns of the latter, occupying two columns, which otherwise would have been utilized in the defence of 'MATTUCKISM' and an attack on Zionism. That may be the only *raison d'etre* of the GASTERS making reservations in *The Jewish Guardian!* What an exorbitant price!

* * *

A PRINCE IN ISRAEL HAS FALLEN!

The death of ASHER GINZBURG, better known by his pen-name 'AHAD HA'AM (One of the people) which took place at Tel-Abib on January 2nd, at the age of 70, removes a giant figure from the intellectual Jewish world. AHAD HA'AM was a great thinker and a great philosopher who contributed much towards the cultural and spiritual developments of Zionism. He took a prominent part in the Jewish Renaissance and the work of Hobabe Siyon, and although he differed strongly from the views of the late Dr. HERZL, he, nevertheless, worked unceasingly for the spiritual emancipation of his people. His was a force for righteousness and his demise is bound to create a gap which will not be filled for some time. His name will be remembered and cherished in Jewish history for ages. A garland to his memory!

* * *

WU BA L'SIYON GOEL!

Dr. SAMMUEL SACHS, writing in *The Scribe*, Portland, Ore., of the 7th January, 1927, makes the following interesting observations:—

> "The Messiah ought to arrive pretty soon. Honestly, I have been expecting the Messiah lately. According to a saying in the Talmud, the Messiah will come when all Jews will have observed two Sabbaths, one after the other. Now, all Jews kept the Sabbath on which Christmas occurred and the following Sabbath, which was New Year's. So the Messiah should have come."

We, too, had the same feeling to which Dr. SACHS refers. But our conception of the Talmudic observation is somewhat at variance with that advanced by our esteemed Seattle colleague. The ancient seer had probably in mind that if Jews were to observe their Sabbath like the two Sabbaths (Shabbath Shabbathon) which comes once in a year on the Day of Atonement, then the geulah will be visible to all. But there are still two alternatives to be reckoned. Either the Redeemer comes when the *dor* is *zakkai* or when the *dor* is *hayyab*. Judging from the present trend of events everywhere, we fancy that the latter alternative is most likely to prevail.

* * *

THE FEAST OF PURIM

On Thursday March 18, our people all over the world will celebrate the festival of Purim. The word Purim means "Lots" and it was so called because HAMAN drew lots to decide on what day the Jews of Persia were to be exterminated. He had influenced the King against them but MORDECAI and Queen ESTHER came to the rescue and on the fourteenth day of the month of Adar they were saved. The story is told most beautifully and poetically in the Book of ESTHER. The great moral lessons brought forth by the story and its annual celebration are loyalty, noble manhood and womanhood as typefied in MORDECAI and ESTHER, and the evil of intolerance. It also brings out the truth of the law of compensation. Those who plot evil receive evil sooner or later. To the Jew, who has endured hardships and sufferings through the centuries due to misunderstanding and bigotry, this festival brought comfort and hope. At this season of the year it was the custom for our people to send gifts to the poor. Happily, the custom is still in vogue. We wish our readers a merry Purim!

* * *

"MORE LIGHT!"

"The crying need in China for more adequate British propaganda" was well voiced by the *Daily Chronicle*, according to a Reuter's despatch from London dated February 8, and we hope that this timely advice will be heeded promptly by the powers-that-be. In the past, England was too reluctant to devote time and attention to this aspect of the case, but this has worked to her great disadvantage. The forces of darkness and evil have somewhat overstalled her and to-day they are reaping the benefit of it. The call of the *Daily Chronicle* is timely, especially when it declares "that the British Government's policy provides good material for pro-British doctrine; pro-British propaganda would only do the Government's policy justice." We are in hearty agreement with this sane suggestion. We are convinced that the moderate elements in China would equally support any movement that may bring about a better understanding between Great Britain and China. "More Light!" were GOETHE'S last words. We, too, need more light that could dispel darkness, enthrone brightness and drive away the reactionary forces which are striving with might and main to plunge the earth into chaos.

* * *

THE "HOWARDS" AND THE "COWARDS"

The woes of humanity are multiplying in these days of disorder and unrest. The gospel of pessimism is taking root and gaining some ascendancy in certain quarters. Some scapegoats to atone for the sins of others must be found in order to justify the era of turmoil and upheaval. The forces of disorder and lawlessness have been let loose in this part of the world. Efforts, albeit feeble, are being made to put the blame on the Jews by certain misguided propagandists. Here and there, their feeble voices are heard, but, fortunately, they are given short thrift. The *Howards* and the *Cowards* are being baffled at their helplessness to import the virus of anti-Semitism into China. Happily, the Chinese people understand the Jews well, their ideals and their aspirations. Asia for the Asiatics sounds well in both ears. Jews are capable of holding the balance of power and plead for a square deal for their neighbours. There is no room for anti-Semitism in China. It is time for the *Howards* and the *Cowards* to pack up bag and baggage and depart from these shores. Anti-Semitism is a Western product, the child of pessimism and despair. At any rate, it has no sure foothold in the East. However, Jews would do well to safe guard their position from the intolerable onslaught of their detractors. Forewarned is forearmed, and now more than ever we should exercise a strict vigilance over the sinister designs of our enemies.

* * *

THE "KISS" OF MODERN ESAU TO JACOB

We are pleased to observe that the suggestion made in August, 1926, issue of ISRAEL'S MESSENGER to the leading Zionists in England not to place their official notices in the *Jewish Guardian* owing to its treacherous policy towards our dearest aspirations, had been given fair consideration. We notice with satisfaction that for several months past, all the official announcements emanating from the Zionist Headquarters have not appeared any more in *The Jewish Guardian*, which is still edited and published by Mr. LAURIE MAGNUS, M.A., Chief of the Psuedo-Zionists IN the British Empire. The latter continues to worry and sometimes even amuse his readers on Zionist politics. In a recent issue of his weekly sheet, he performs a "stunt" which is noteworthy. He actually offers "congratulations to his friends" for merging the *Zionist Review* in the *New Judea*, two noted official Zionist publications appearing in London. This sort of coqueting on the part of Mr. MAGNUS reminds one of the "kiss" which ancient ESAU had given to his brother JACOB. While outwardly pretending to be a "brother," ESAU actually nurses a revenge in his heart for the latter. That sort of "kiss" Mr. MAGNUS, judging from his past unenviable record, is ever ready to give. Indeed, he is a clever journalist and knows how to direct his shaft. But we hope that this sort of manouevering will be carefully watched by the powers-that-be who must be in a better position to appraise this implacable and unrepentant foe of Zionism at his face value. Beware of the wolf in sheep's skins may well be exclaimed!

* * *

GREAT BRITAIN, REAL FRIEND OF CHINA

The foregoing caption formed the burden of a leading article in the last issue of ISRAEL'S MESSENGER. We are now pleased to observe that some of the leading Chinese Nationalists are beginning to realize the truth and admitting the past errors of judgment on their part. According to a Reuter's cable, dated January 31, 1927, from Peking, "A prominent Nationalist, connected with the Peking University, who has frequently attacked Britain in the past, declared that for some time he had been considering that Britain was not such an enemy as he had imagined; now the speech of Sir AUSTEN CHAMBERLAIN regarding China had convinced him that Britain was willing to be a friend of China." Such a pronouncement coming from a progressive and enlightened Chinese Nationalist should be broadcasted widely. We are living in stirring times which try men's souls. War and rumours of war are travelling fast in these days. It behoves us to find ways and means to effect a real compromise, with malice towards none, in order that present-day civilization which is still in its infancy may not receive a rude shock and the good work of the past paralyzed and crippled for ever. The forces of darkness should not be permitted to imperil the life and property of peaceful inhabitants. China for the Chinese is conceded by all and there can be no doubt about it. The friendship of Great Britain is worth more to China than anything else. An alliance should be formed between these two great Powers and there is no reason why the forces of progress, peace and enlightenment should not prevail and conquer.



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[Written for ISRAEL'S MESSENGER]

THE IDEAL MADE REAL

By ENYUB C. S. YANG

Each and every soul in this world, no matter how low down his station in life has an ideal towards which he is striving. The cosmic urge within us prompts and then leads us on from victory to victory, to new domains conquered through will force. There is no such thing as retrogression—as we are bound by natural law which rules that an individual must always progress. To illustrate this point stand on the bank of a river and just imagine a wave or two turning back against the onward rush of the current. Of course this is impossible and in the same way holds good when applied to life. An idealist of a high order really opens the divine mind within and then receives one ideal after another but he does not stop there but develops and then brings them to the plane of actuality. From this we know that a man is what his ideals are. SWAMI VIVIKENANDA said,

> "The life of the ideal is in the practical; it is the ideal that has penetrated the whole of our life, whether we philosophize or perform the hard everyday duties of life. . . . . It is the ideal that has made us what we are and will make us that we are to be . . . . . The principle is seldom expressed in the practical, yet the idea is never lost sight of"——(Pavhari Bab).

The thoughts within man set up a magnetic centre within him. If this centre within is positive he draws only positive thoughts. The reason is if we think good we cannot act evil. Therefore the first step to attain anything would be to aim high, taking care to pray to the Universal Consciousness for help. The result would manifest in such a way that the thoughts round a ground purpose would quickly be realised. Now, having set currents of desire in motion, we must then deepen the intensity as well as the volume, and this is only made possible through practice, for as we know practice makes perfect. Through desire the will expands and becomes strong. The human brain is really an instrument or power house which generates thought force. It may be compared to a Galvanic battery. When we generate a thought current (or electric force) we bring it up to a high pitch of vibration project it through our nerves and then into physical manifestation. When we cherish an ideal in our mind which is spontaneous, noble or original, we reproduce this mind picture over and over again, every attempt intensifying it, until it is brought to actuality. The nobler and greater the thought, the finer its vibration and the wider its field of activity. All creative genuises like an EDISON, a MARCONI or a BEETHOVEN have understood this principle and succeeded with their creations. The brain is really a concentration of delicate nerve matter with an area of 300 square inches, generates force in the brain cells numbering about 250,000 to the square inch. From the above description we must realise that the brain is the most wonderful organ in the human body. But what is Constructive Idealism? It is a process where one strives to construct, develop and then bring to manifestation an ideal on the spiritual, mental or physical planes of human evolution. A very highly important factor to this process is Will Force or Free Will, which acts as a pivot round which revolves the issues of destiny. More so,

[Continued on Page 7.]

A PERSONAL NOTE

DEAR MR. EZRA,—I have pleasure in enclosing a short essay on THE IDEAL MADE REAL, in which I explained at length the necessity of practicing in the Silence, of forming in our mind, pictures of our best ideals and then intensifying these negatives as we do in Photography. The next step in the process is to develop these negatives and then make positive pictures, so to speak, and finally bring them to realisation.

The ideal of the Jewish people for countless ages was their prayer, or silent affirmation for the restoration of Palestine, the cradle of their religion, back to them. Of course, Mr. EZRA, this process takes time, but in the above-mentioned case it has ripened to fruition. It is due only to their tenacity of purpose that hastened their age-long ideals and made success loom before their Spiritual vision.

Thanking you for the space allotted and wishing you continued success.

I remain, Dear Mr. EZRA,
Yours respectfully,
ENYUB C. S. YANG.

SHANGHAI, 9th February, 1927,
694 *Fong Pan Road, Native City.*

DIETARY BARBARISM

By MAURICE GOLDSTEIN, B.S.

A SCIENTIFIC STUDY AND INTERPRETATION OF THE JEWISH DIETARY LAWS

A very beautiful booklet entitled DIETARY BARBARISM, a treatise of 31 instructive pages devoted to a scientific exposition of the Jewish Dietary Laws, has just reached us. It is written by MAURICE GOLDSTEIN, B.S., a graduate of Mass. Agricultural College, Amherst, and judging from the subject matter he is a writer with a promising future. The keynote on which he basis the subject is "I want to be well," and it is dedicated "To my Parents, to whom I acknowledge gratitude for an healthy body and sound mind."

Before we review the important outstanding passages, we must point out that the recognition of natural law and the regulation of our life in accordance with these laws must be strictly adhered to. To ignore and violate the law brings on the head of the culprit a terrible punishment. The Medical world at last recognizes the potency and the efficacy of the Jewish Dietary and Moral Laws, which were written at a time when civilization was still in a semi-barbarous state. The author explains in the first chapter of the beliefs and disbeliefs of the orthodox and reformed Jews re the dietary laws, and of the latter element he quotes from the saying of a famous Jew who died in Italy as, "A large part of our Jewish people think that by eating pork, sporting diamonds and playing poker, they are worthy of the love and respect of American people." How true, when we turn round and investigate the root of the evil! Many of the people who eat oysters, lobsters, etc. do not immediatelyl injure the body, and think they have got away with the game, but they know that for the time being the food really tastes good. The Spiritual Law rules that effects take time to manifest, but, nevertheless, they can be traced to the self-same causes. Mr. GOLDSTEIN goes on to explain that the foundation of premature death can be laid to the kitchen. Through the dietary errors of our ancestors resulted in the degenerative diseases which are lately on the increase.

THE "DELICIOUS" PORK

Why is pork banned by the Jewish dietary law? The talented author explains on Page 14, that if one kind of meat is in the stomach longer than another, it means that not only is it more difficult to digest, but that it consumes more energy and more body activities. Science shows that pork and ham takes 3½ hours for digestion as compared to the 2 hours needed for beef, and the author asks is the 1½ hours of extra work for the stomach worth while? It is well-known that pigs store up food faster than other edible animals, and this fact needs consideration because speed in body accretions signify abnormal metabolism or may cause the food to be injurious to the human body and mind. Persistent use of pork may weaken the stomach by accumulative strain, and also by prolonging digestion and nutrition.

SOAKING AND SALTING OF MEAT

The author does not give us the spiritual value of the Dietary laws, for it is explained that flesh of swine has a pernicious effect on the moral and the Spiritual. The vibrations of the flesh of swine is so low and dense that it retards the progress of man on the higher planes. MOHAMMED recognized this great truth and the Quran also introduced it on the section of Moral and Dietary Laws. Another very important factor is the soaking and salting of meat, a very fine Jewish custom, needed more than ever although part of the palability of meats are thus lost. The bacterial toxins of diseased cattle are highly injurious either immediately or by accumulation to the body, and the diseases are communicable to man. The meat must first be soaked for ½ an hour in clean water which softens the tissues, cleans the meat and acts as a solvent. After soaking the meat is salted on all sides for an hour, washed and then made ready for cooking. The salt by this process absorbs the blood which is later washed off, and aids in digestion and nutrition of meat.

MILK AFTER MEAT

The many other interesting views expressed are the handling of poultry, the slaughtering of a fowl by a certified Rabbi, examination of organs, etc., to see if they are diseased, dairy products, why butter and meat cannot be mixed, especially drinking milk after a meal of meat and many other absorbing subjects all go to make a successful and useful book. The author concludes with an admonition that a healthy race can be produced only by healthy people observing healthy habits. The Mosaic Dietary laws are based upon spiritual laws which are eternal, and are of utmost advantage not only to Jews but to all who want to be assured of a perfect body and mind.

In conclusion, we cannot but stress the necessity of mothers placing this valuable pamphlet before their children, members of a future Jewish Community thereby regulating and laying the foundation for a healthy, happy and normal life which will be thoroughly enjoyed, and become a pleasure rather than a drudge. The booklet may be obtained from the BLOCH PUBLISHING COMPANG, 26 East 22nd Street, New York. Price G.$0.50. We commend it very strongly to all our readers.

[Continued from Page 6.]

Constructive Idealism requires every man to bring to the fore his spiritual nature and conquer the animal, building up the best in us within sight of our mental and spiritual vision. We have no time to bury our heads like the ostrich and wait for the inevitable to happen. Nay, you have to develop a life purpose, and everything rests with yourself. One of the songs of OMAR KHAYAAM, the Persian poet, is as follows:—

> "I sent my soul into the invisible,
> Some message of the after life to spell,
> And by-and-by my soul returned to me,
> And answered I myself am heav'n and hell."

Therefore, reader, consider well whose aid you would invoke. Cultivate self reliance and face the truth boldly. Closed up in your soul are infinite forces in a latent state ready to help you in your hour of need. The Spiritual law rules that everyone has now just what he deserves. God does not give to us things because we are good. Neither does he give opulence as a reward for spiritual acquirement. Not so, for if we want spiritual things we must use certain laws as a means to an end and in the same way with material things. When you want to realise an ideal quickly, meditate and ask Deity why you should not have that thing as this removes all uncertainty from the mind. Then having decided to create something make your mental picture and demand it until it comes. Try and make your picture positive as such a demand achieves better results than a request. Make your picture clear-cut for doing so it will materialize the quicker. Never demand any picture that you do not want, and demand only when your desire is strong. But when is one to meditate? It is well-known that the mind works best when the body is at ease and still. It is of no use to use your brain forces when you are excited as then your demand will be met forcibly. Remember well that the earnestness with which a demand is made, the frequency and the persistency with which the mental image is held in mind hastens the result.

In concluding a vast and wonderful subject, I must say that I have attempted to explain the ocean by bucketfuls and hope the reader will be indulgent. I emphasize that it rests with you, reader, whether you will or not use the law consciously. As I have said before, "Practice makes perfect," so the more frequently you enter into the silence, and meditate on worthwhile ideals the quicker will the result be made manifest. For in spirituality there is no such thing as Time or Space, remember that!

> "So should we live, that every hour
> may die, as dies the natural flower,—
> a self-reviving thing of power;
> That every thought and every deed
> May hold within the seed
> of future goid and future need,
> Esteeming sorrow, whose employ
> Is to develop not destroy
> Far better than a barren joy."—MILNES.

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They are DAW SEN'S CONDIMENTS.
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JEWISH NATIONAL FUND INSURANCE

HEART-TO-HEART TALK TO KOL YISRAEL

HEARKEN, O ISRAEL, TO THE CALL OF JUDEA'S SOIL!

The task of upbuilding a Homeland gets less irksome and tedious when it is done cheerfully and with a spirit of optimism. Five and twenty years ago the foundation was laid to redeem the soil of Eres Yisrael from sterility. Five and twenty years ago, the JEWISH NATIONAL FUND was formed for the purchase of land, as an inalienable property for the Jewish People. To-day about £2,000,000 has been raised and sunk in the ancient soil. This month Kol Yisrael will celebrate the Purim Festival, in commemoration of the deliverance of the latter from the yolk of a rabid anti-Semite, Haman by name. All the descendants of MORDECAI HAYEHOODI should help to redeem the soil. The Jew who understands his history, his contributions in the world of science, trade, art, literature and culture will not hesitate to understand the true import of the FUND which helps to conquer the soil. What the FUND is doing in Eres Yisrael we undoubtedly know: it redeems the soil as the property of the entire people; it ameliorates the soil; it drains the swamps; it provides irrigation for the house and field. It is then, dear readers, that the KEREN HAYESOD comes in and helps our brave Halusim and Halussoth to settle on the land, bought and prepared by the JEWISH NATIONAL FUND. The Fund transformed the Valley of Jezreel—only a few years ago desert and marshes—into flourishing and teeming Jewish colonies. In the thirty-four colonies of the National Fund, where thousands of pioneers are toiling, the new body and the new soul of resurrected Judea are being re-created and re-fashioned.

That is one of the reasons why the JEWISH NATIONAL FUND COMMISSION FOR CHINA, thought fit to enter into an agreement with the

SUN LIFE ASSURANCE SOCIETY OF CANADA

to issue life policies and make the JNF the beneficiary thereof.

MAKING THE FUTURE SAFE FOR THE JNF.
$33,000 FOR IT AT AGE 55.

THINK WHAT IT WILL MEAN TO THE JNF THAT THERE WILL BE $33,000 paid to it when you are 55! What a feeling of relief and security it will give! With the certainty of a future income constantly flowing into the Jewish NATIONAL Treasury, Judea ceases to be a problem, it becomes a hope.

A POPULAR PLAN

A plan has been prepared by the SUN LIFE ASSURANCE OF CANADA which is proving very popular and has been adopted by large numbers of business and professional men. The reason for its popularity is that it counters the two great hazards that threaten mankind:—

> **The fear of living too long.**
> **The fear of dying too soon.**

Fortunately it is possible in one simple transaction to secure:—

(1) **A cash sum or pension for the JNF on reaching age 55**
(2) **In event of death a large sum will be transferred to the Jewish National Treasury.**
(3) **Double Accident Benefit, paying double to the JNF if you are killed by accident.**

These are only some of the many valuable options given under this attractive investment policy, and remember, it is absolutely safe and cannot depreciate—it is not dependent on the prosperity of this country or that, but is backed by assets exceeding G.$300,000,000 invested in gilt-edged securities throughout the civilized world.

No matter what amount you can conveniently deposit and save, a plan can be submitted to meet your situation. It is worth your while to investigate. You will be interested in the plan we shall submit.

E. F. HARRIS (Manager). PRIVATE AND CONFIDENTIAL

SUN LIFE ASSURANCE OF CANADA
10 Canton Road, Shanghai.

This advertisement has been inserted by the Jewish National Fund Commission for China.

JEWS AND THEIR DETRACTORS

"TWO BRITISH JEWS" ENLIST IN THE ENEMY'S CAMP

OUTRAGE STRONGLY RESENTED

Two young men in our camp have run amok of late. Finding it hopeless to enlist the sympathy of the Editor of ISRAEL'S MESSENGER to join them in their hunt for pleasures, they started nursing grievances in their hearts against him. That man who is always in the limelight and overshadowing them must be suppressed. It was too much for them to see anyone busily occupying himself in the pursuit of an ideal. It was too much to see a man fighting in the local Press the foes of Jews and Judaism, in which they are not interested in any way. Let the heathens rage! What do we care? We are concerned with our pleasures. We want to know how best to spend our evenings and nights in order to realize the dream of OMAR KHAYYAM, the modern prophet:—

"Ah, fill the cup—what boots it to repeat
How time is slipping underneath our feet:
Unborn TO-MORROW, and dead YESTERDAY,
Why fret about them if TO-DAY be sweet!"

What a "prophet" compared to the galaxy of Israel's prophets! Him we should follow and him we should pay tribute! What care we if Jews are defamed and maligned in the Press? As a matter of fact, and is it not so?—the less attention we give to our critics the less hostile they grow! What an absurdity to enlighten the world about us! What a height of stupidity to spend time and energy in fighting our adversaries! Such ideas must have filled the minds of two young men in our rank, and at a meeting held by them at the "High" Life Club at which another young man presided, it was unanimously decided to send an epistle to the *North-China Daily News*, to draw its attention regarding the futility of publishing any more communications from Mentor, who merely voices his own opinion and not that of the community! That short, discourteous note which was published in our contemporary on the 15th ultimo, ended with the following peroration:—

> We have only to impress upon your readers that Mentor is not a representative voice of the Shanghai Jewish public and anything he has written or continues to write should not be taken as such.
>
> We are, etc.,
> TWO BRITISH JEWS.

Shanghai, Feb. 14, 1927.

To the foregoing the following rejoinder was sent and published on the 16th ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

Sir,—The ostrich is a happy bird because it has a clever and ingenious way of escaping pursuit. When an enemy appears on the scene and gives chase to the ostrich, this clever bird simply buries its head in the sand and, failing to see the enemy, it becomes firmly convinced that it is no longer being pursued.

The same happy faculty of escaping enmity and opposition is possessed by some of our people, who refuse to look at the manifestations of their detractors and consequently they become convinced that there is no enemy chasing them.

The letter of "Two British Jews" published in your to-day' issue deserves to be ignored, but I seldom ignore a critic no matter how personal he may be. I did not pretend and have never pretended to be "a representative voice of the Shanghai Jewish public" and anything that I have written in the Press during the past five and twenty years reflect my views and my views alone. But the statement of your correspondents, "We have only to impress upon your readers. . . ." is bound to raise a laugh. It reminds one of the "three tailors of Tooley Street" who met and adopted resolutions beginning, "We, the! Perhaps "Two British Jews" will disclose their names and tell us how long they have been in the service of the community and what sort of a role they had played in the interests of Jews and Judaism. Your people of England" and who were not a whit more presumptuous. readers will then know how far their mandate to issue a warning to others can go.

I am, etc.,
MENTOR.

Shanghai, 15th February, 1927.

AN UNWARRANTED ATTACK

Another letter signed "A," was published on the 16th ultimo, which runs thus:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

Sir,—The unwarranted attack of "Two British Jews" in your to-day's issue on Mentor will not shake the confidence of his friends who are indebted to him for his tireless work and energy on behalf of our people. Mentor's defence is always characterized with moderation, fairplay and justice towards all. In all his writings he had never been offensive. His reference to Lords Reading and Beaconsfeld is a timely reminder to those critics who desire to belittle Jewish achievements, suppress the truth and defame the people who have contributed not a little for civilization and humanity.

Mentor has never stated that he writes on behalf of any one. At any rate, there is nothing he wrote of which the community could take exception. "Two British Jews" are envious of Mentor otherwise they would not foul their own nest by airing their nauseating views in your esteemed columns. "Save us from our friends" may well be exclaimed.

Yours faithfully,
A.

Shanghai, 15th February, 1927.

We understand that some more letters were sent to the *North-China Daily* News denouncing in strong measures the outrage committed by the two young men for giving aid and comfort to the enemy. Our contemporary which is always careful to avoid controversies in its paper did not see its way to insert the rest of the letters, but one signing himself A.S. requests us to give publicity to the following communication which he had sent to the *Daily News* on the subject:—

To the Editor of the
"NORTH-CHINA DAILY NEWS"

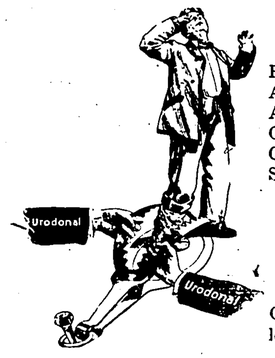
SIR,—As I happen to know the names of "Two British Jews" (Messrs. J. R. JACOB and JACK LEVIS), kindly permit me to state that they have no standing of any kind in the community. Their uncalled-for attack on MENTOR is most childish and amazing, especially coming as it does from young men of hardly 22 summers, who have done no actual work for their people, nor have they even a rudimentary knowledge of Jewish history and literature. Their interference in the middle of a grave controversy is a piece of impudence which is hard to explain, except on the ground of ventilating an imaginary grievance against MENTOR. The incident has created deep resentment and indignation in the community, and it is time that the two young men who wrote you on a subject which they do not understand and who are certainly guilty of an outrage should be pilloried in your esteemed columns.

I am, etc.,
A. S.

SHANGHAI, 16th February, 1927.

We publish the foregoing letters more in sorrow than pleasure. Sorrow that there are some young men in our camp, the future mainstay of our community, who are ready to array themselves in our enemy's camp. It is not a pleasant theme to dwell upon. It makes one feel painful that some of our young men instead of being fired with enthusiasm to fight for our cause, for which millions of our ancestors had faced martyrdom, they are found ready to give aid and comfort to our enemies. Such disciples of MORGENTHAUS should not flourish when there are other great heroes whose noble examples we must emulate.

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UNMASKED!

We are in receipt of the following letter from "A. S." which deals with the situation created by "Two British Jews":—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Apropos of my letter to the *North-China Daily News*, which I sent you for publication, I beg to say that the Editor of the latter wrote me on the 16th instant, as follows:—

"If you are right in your conjecture of "Two British Jews, I think it would be best that you should communicate directly with them. As the writers of the letter in question wished to be anonymous, it would be quite improper for me to publish a letter giving names which may not be correct."

I quite appreciate the position of your contemporary, but fail to understand what good can be served by my writing to TWO BRITISH JEWS, when my object is not to chastise them privately, but rather enlighten the readers of the *North-China Daily News* that your critics hold no responsible position in our community and that their main object in rushing headlong into print was to annoy and embarrass you. [*We felt no annoyance and no embarrassment, but regretted the outrage committed on the community which was certainly quite uncalled for.—Ed.*] I was, however, surprised to see that the irresponsible critics had the coutage to write again and that their letter, which runs as follows, was given prominence in the issue of your contemporary dated 19th instant:—

Editor, "NORTH-CHINA DAILY NEWS."

Sir,—We have lived in Shanghai for over 20 years and have been more than once attracted to the effusions of "Mentor" with a morbid curiosity and a mental exclamation, "How great have the Jews become this time?"

It cannot be proved that the Jew is superior to any particular nation, but he is certainly not inferior. This condition has been brought about in spite, or perhaps because of, strong anti-Semitism and racial and economic hatred. From time immemorial the Jew has thrived without the aid of such men as "Mentor" because it has been maintained that what is basically good cannot be effectually wiped out.

The mere fact that the Jew has always commanded attention, destructive or otherwise, shows that he is not to be ignored and that he has assumed a prominent place among the family of nations. What could be more deadly than indifference. In fact it is this very antagonism that has filled us with the great urge to accomplish things vital to humanity. Thus even from this angle, the pulings of "Mentor" are unnecessary.

Let him devote his irrepressible energies, which he claims to have exploited for the last twenty-five years, to suggestions for the betterment of the Jewish School, the development of our charitable organizations and the improvement of the social condition in general of the Jewry of Shanghai. As a defender of the Jews, that would be the best possible answer he could give to any anti-Semitic feeling that may be prevalent here.

TWO BRITISH JEWS.

SHANGHAI, February 16, 1927.

***The above writers were entitled to reply, but we think that this correspondence hardly tends to edification and had better be closed.—Ed.

The above adds more insult to injury. Luckily for them further correspondence was not invited by your contemporary, but I hope you will kindly grant me space in your journal to deal effectively with the youngsters. Messrs. J. R. JACOB and JACK LEVIS, begin their letter by saying, "We have lived in Shanghai for over 20 years," but to "live" as animals do, eat, drink and sleep, is not a sign of having achieved anything of lasting value to one's fellow-beings. This is not a straight-forward reply to MENTOR when he challenged his critics to state "how long they have been in the service of the community and what sort of a rôle they had played in the interests of Jews and Judaism." They knew well they had done nothing. And yet they had the impudence to hoodwink the readers of the leading Shanghai daily by giving an evasive answer!

Messrs. J. R. JACOB and JACK LEVIS have written a most insulting letter to the Press and their attitude merits severe condemnation. Young as they are, they should be taught a lesson not to meddle in grave issues affecting the well-being of our nation, when they are not ripe for it. By way of further annoying you, JACOB and LEVIS stated:—"Let him devote his irrepressible energies, which he claims to have exploited for the last 25 years, to suggestions for the betterment of the Jewish school, the development of our charitable organizations and the improvement of the social condition of the Jewry in Shanghai." How cunning! How deceitful! Men who give lectures should first show an example themselves. It is well-known that both JACOB and LEVIS are not in any way identified with communal work, they have taken no interest in the problems of the community and what is worse they have a perverted knowledge of Judaism. Long

[*Continued on Page* 10]

HAHAM DR. MOSES GASTER REPUDIATES THE IDEA THAT HE IS NO LONGER A ZIONIST

RE-AFFIRMS HIS PRINCIPLES AND DECLARES HIS BELIEF IN THE TRIUMPH OF ZIONISM

SUPPORTS THE NEED OF A RABBINICAL SEMINARY FOR SEPHARDIM

We are in receipt of an interesting communication from the Haham Dr. MOSES GASTER, Chief Rabbi of the Sephardim Jewry in the British Empire and beyond, wherein he hastens to correct a serious misstatement created by rumours, according to which he had recanted the Zionist ideal and broke off all friendly relations with the movement. This assumption was given further colour by the learned HAHAM and his son THEODOR HERZL GASTER associating themselves closely and fraternizing freely with the Pseudo-Zionists and cutting off all conversations with the present leaders of the Zionist movement. From the letter now before us, Dr. GASTER issues a categorical denial of the absurd rumour which at one time was loudly heralded as truth by the anti-Zionistic Press in the United States. "I am the same as I have been in all the years past. I have not changed one whit, nor could I ever think of giving up what I believe to be one of the highest aims and ideals, to which I have clung with all fervour and enthusiasm during the larger part of my life. I am the same who stood by HERZL when everybody was against us," writes Dr. GASTER. How true and how significant this pronouncement sounds in our ears! At a time when Zionism was most unpopular, Dr. GASTER, to use his own words, "fought the battle and carried the burden when others hid in holes," Jewry should not forget the great debt of gratitude which we owe to the leadership of Dr. GASTER in the movement. His identification with it was enough to give it a halo of sanctity when his colleague, the late Dr. ADLER, had characterized it as "an egregious blunder." Dr. GASTER will yet, we are convinced, play a leading rôle in the present march of our people Zionward. His aloofness in the past on the ground that the principles had been whittled down and perverted, is just the reason why he should stick to the flag and inspire the rank and file to remain true and staunch to the cause. "We have not worked for philanthropic pauperization," says the eminent Haham. This is a direct reply and a challenge to the band of Pseudo-Zionists to desist from their misrepresentation of facts. We are convinced that the Haham's statement that "*Our* Zionism is sure to triumph in the long run," will be echoed far and wide. There is no reason to despair if things do not move smoothly. Here and there we may meet with some reverses, but the ultimate victory is ours. Plunge in again, Dr. GASTER, say we! "Stand firm," say the Pseudo-Zionists! Which *minyan* should he join?

The views of Dr. GASTER on the need of a Rabbinical Seminary for Sephardim Jewry are noteworthy. The eminent HAHAM sees eye to eye with us on the subject and deplores the lack of co-operation in our midst. His interesting communication follows:—

DEAR MR. EZRA,—Before even thanking you for your more than kind appreciation of my little pamphlet in ISRAEL'S MESSENGER, I wish at once most emphatically to repudiate the idea that I am no longer a Zionist, or that I should have recanted my old faith and convictions. I am the same as I have been in all the years past. I have not changed one whit, nor could I ever think of giving up what I believe to be one of the highest aims and ideals, to which I have clung with all fervour and enthusiasm during the larger part of my life. I am the same who stood by HERZL when everyboy was against us. I amd the same who fought the battle and carried the burden when others hid in holes, and left me to carry it on. How could I ever think of changing my hopes and my views, who, as you know, introduced the whole spiritual part into the Movement? From me emanated the idea of the revival of Jewish culture and literature, and was I not one of the strongest advocates of a future centre of Jewish learning in the Holy Land? I have remained unchanged in my devotion to the principles for which we stood. But others have changed. Zionism is now not what it was meant to be in our time. All our ideals seem to be forsaken: all our principles whittled down: all our aims entirely perverted. We have not worked for philanthropic pauperisation: ours was a different aim; and like all those who worked with HERZL, I preferred to stand aside, and let those now take the responsibility for a change which to me spells disaster. I hope I am wrong; and none will be happier than I shall be if I am proved to be wrong; but as things are, and with very little Judaism

besides in them, I cannot help feeling haunted by what the future will bring to us. Those rumours to which you refer have been maliciously and deliberately spread about in order to explain my complete retirement from participation in anything undertaken by the so-called "Organization." No one has the courage to tell the truth of my attitude, and therefore, as usual, people, afraid of the truth, must resort to vilification and slander.

I do not wish, however, to be misunderstood. Palestine is the Holy Land, and no effort should be spared for the regeneration of our people on the sacred soil. I deprecate, however, the methods pursued intended to captivate the imagination and to mislead the people. Our Zionism is sure to triumph in the long run: for the time being, however, it has received a very serious setback, but my adherance to the old ideals remains unshaken. I stand where I have been; others have moved away, and, I fear, very far away indeed. These are the facts, and I should be grateful if you will give to this my letter the same publicity in your paper as you have given to the unfounded rumours, and I have to thank you for the sympathetic manner in which you write about me, even though misled by those rumours.

As to Rabbi SMITH, I fully endorse his views. Unless the Sephardim wake up, and in time, and work out also their own spiritual regeneration by means of a well-equipped Rabbinical College, and provide for enlightened and at the same time deeply religious teachers, and unless they establish schools, and appoint fit men to be their spiritual guides, to whom they can look up with respect and confidence, the future of the Jews in the East will be very dark indeed. Let the parents beware lest their children stand up later on in condemnation of their neglect and wickedness. There is still now a chance. Soon it will be too late. Let them take advantage of the spirit which is moving not to allow it to be frittered away, never to be recovered hereafter. I have preached that over and over again here and whenever an opportunity presented itself to me, and especially at the Sephardic Conference called together in Vienna at the time of the Zionist Congress. Many a beautiful plan was then evolved, and many promises were made, to be forgotten almost immediately. One of the most important resolutions then carried almost unanimously was the establishment of a Sephardic Rabbinical College preferably in Palestine. I am glad to know this idea has borne fruit now by the establishment of a College in Hebron, and I sincerely trust that every one who has the future of our communities at heart will realise the importance of that institution, and will do his very best to support it and to carry its blessings to every community where Rabbis and teachers are so sorely needed.

With kind regards,

Yours sincerely,

M. GASTER.

LONDON, 1st February, 1927.
193 *Maida Vale, W.9.*

[*Continued from Page* 9]

before they were born, you, Sir, have been noted for your interest in the Jewish school, relief work and social life of local Jewry. In your January issue, there appears an interesting article on the semi-Jubilee of the local school, wherein you have pleaded strongly for a building fund to replace the present dilapidated structure. Again, the Chairman of the local school in his annual report and balance sheet, had acknowledged a substantial sum raised by you for the institution, and all those who know of your activities in Shanghai will not hesitate to commend you for your good work. Master JACOB and Master LEVIS have not added anything to their reputation by their mean attitude. They have not won the confidence of the community by their sad exhibition of faithlessness and it is hoped that the latter will take steps to curb their misguided zeal and make them understand that they have to travel much more before they can be entrusted with the task of representing Jewish ideals.

I am, etc.,

A. S.

SHANGHAI, 20th February, 1927.

SOCIAL AND PERSONAL

Miss NORA TOEG, daughter of Mr. and Mrs. R. E. TOEG returned to Shanghai last month on board the str. *Patroclus*.

* * *

Mr. and Mrs. J. H. EZEKIEL are receiving congratulations upon the birth of twin sons.

* * *

Mrs. ISAAC TOEG and her two children arrived from Bagdad last month from Bagdad to join her husband.

* * *

According to announcements in the local Press, Mr. H. FOOX will terminate by mutual consent his connection with Messrs. J. SPUNT and Co. at the end of next month.

* * *

Miss ANNIE MOOSA sailed for Singapore last month and hopes to return after a few months.

* * *

Mrs. J. A. FREDERICKS has left for London on a short visit to her daughters who are getting their education in a private boarding school.

* * *

Mr. I. SHAININ, senior partner in the firm of I. SHAININ and Co. and a well-known communal worker, left for Europe via Suez last month on a business trip.

* * *

Contrary to expectations the steamer *Belgenland on* which Mr. SAMUEL UNTERMYER was travelling, did not touch Shanghai and left Kobe direct for Hongkong.

* * *

JASCHA HEIFETZ, the world famous violinist, is expected to arrive here shortly where he is booked to give two concerts.

* * *

Mr. and Mrs. H. E. HAYIM sailed for Bombay last month on the *Delta* accompanied by their shohet Mr. SHEMTOB. It is not improbable that they will return to Shanghai in the not distant future.

Mr. and Mrs. GEORGE E. SOKOLSKY are overwhelmed with congratulations upon the birth of a son, at the Country Hospital on the 12th ultimo.

* * *

Mrs. ELLIS HAYIM has sent a contribution of $560.00 to the British Women's Association for the relief of Hankow refugees.

* * *

Captain R. E. SASSOON'S Melrush won the Annual Handicap Hurdle Race at Sandown.

* * *

LONDON, February 5.

The estate of the late Lord BEARSTEAD, founder of the Shell Transport Co., has been sworn at £4,000,000.—*Wireless through Reuter.*

* * *

Mr. and Mrs. MAX FRIEDMAN are leaving shortly on a world round tour which will include, India, Iraq, Palestine, Europe and America.

* * *

Mr. HERTZ LYSEE who was a Librarian of the Shanghai Jewish Club for five years is leaving for Sydnay on the 1st April.

* * *

Mr. and Mrs. M. J. MOSES are departing this week for Europe to spend a vacation.

* * *

Mr. HORACE KADOORIE has arrived from London and is staying at Marble Hall.

* * *

Mr. and Mrs. J. M. JOSEPH are leaving for Europe via Canada for an extended vacation on the 2nd proximo.

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Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. ELLIS JOSEPH have booked passages on the Empress liner leaving for Canada on the 23rd April. They hope to return to Shanghai in the Fall.

* * *

Mr. and Mrs. E. P. COHEN announce the birth of a son.

Now that a young Jewess has given a lecture before the Shanghai Branch of the Theosophical Society on ST. FRANCIS of Assissi, may we suggest that some of our young men deliver a lecture on some Jewish heroes, say, Rabbi AKIBA, the Martyr?

* * *

Mr. CHANANIA GOLDREI is leaving for Europe on the 13th instant and expects to visit Eres Yisrael again. It will be remembered that in our October issue, we published an interesting interview with Mr. GOLDREI who had recounted his views on the upbuilding of the Jewish Homeland.

* * *

Mr. HUGO REISS has returned to Shanghai.

OBITUARY

COPENHAGEN, February 19.

The death is announced of the well-known historian and writer, Mr. GEORGE BRANDES, LL.D., at the age of 85.—Reuter.

SHANGHAI JEWISH CLUB

At the regular weekly dance of the Shanghai Jewish Club held on 5th ultimo. by way of entertainment the members of the Jewish Amateur Dramatic Club presented a nigger minstrel show, an attraction which filled the club's hall to capacity. Those taking part in the show were Messrs. Jack Levis, interlocutor and pianist; M. H. Foox and J. R. JACOB, endmen; and C. F. FUXMAN, N. S. JACOB, C. SIPITSKY, J. FOOX, A. GABERMAN, J. MOALEM, A. CAPLAN and I. COHEN. From the rise to the fall of the curtain the performance was a continuous flow of humour, the skits and parodies on the Jewish Club and its members adding a particular interest. Following the minstrel show members and their friends danced well on into the small hours of the morning to the strains of an excellent jazz orchestra, composed in part of members of the Club under the leadership of Mr. M. HERTZBERG.

THE CRISIS IN CHINA.

MR. S. A. HARDOON'S AND SIR ELLY KADOORIE'S GENEROUS OFFERS—MR. ELLIS HAYIM EXPRESSES SATISFACTION OVER THE RESPONSE TO THE S.V.C.

The arrival of battalions of British troops in Shanghai last month, created warm enthusiasm in local circles. The question of securing accommodation for them presented some difficulties. Due to a desire, that is characteristic of Great Britain, to respect the sovereignty of China, the local British Consul General, Sir SIDNEY BARTON, K.B.E., C.M.G., has handled the delicate situation admirably. Mr. S. A. HARDOON was approached by the latter to give accommodation to the troops in his garden at Bubbling Well Road, where in the past provision was made for about five hundred Chinese school children and who are now transferred to Chinese territory at Chapei. Mr. HARDOON has very generously consented to offer the place which is attached to his mansion and in a short while it was renovated and converted into a fine hospital, capable of giving accommodation to doctors, nurses and about 400 patients. The building has a spare space of about thirty mow of land with a private entrance from Great Western Road. It is an ideal spot and ideally located.

THE BRITISH TROOPS

The advent of British troops in Shanghai is for the purpose of protecting British lives and property. There is no other significance attached to it. As soon as the situation is clarified these troops will return from where they came. Great Britain, we are pleased to say, has lost no time in demonstrating her willingness to be the first Power to show a way to China to win independence and the liberal terms submitted through her accredited officials in China last month, should go a long way to please and re-assure all the Chinese elements and bring in a new era of peace and tranquility in this distracted country.

SIR ELLY KADOORIE'S OFFER TO THE BRITISH DEFENCE FORCES.

Sir Elly S. KADOORIE is not in Shanghai to-day; he is still in London, although his second son Mr. HORACE KADOORIE arrived here last week in order to assume charge of the business conducted under the style of SIR ELLY KADOORIE and SONS. It is but natural that the present crisis in China should be watched by SIR ELLY with keen interest and anxiety. The arrival of the British Defence Forces in Shanghai has created a grave problem for the local authorities in their desire to give the latter ample accommodation with the maximum of comfort. SIR ELLY was not slow to respond. Instructions were given by cable to place his palatial mansion in the Great Western Road at the disposal of the British authorities who were coping with the task of solving a great problem. Marble Hall, was therefore opened as a canteen for British forces on the 19th ultimo, in the presence of Sir SIDNEY BARTON, C.M.G., Lady BARTON, Vice Admiral Sir REGINALD TYRWHITT C.M.G., and Col. Commandant SANGSTER, C.M.G., D.S.O., Sir SIDNEY BARTON declared the canteen open and paid a tribute to Sir ELLY KADOORIE for his generous offer.

JEWS AND THE S.V.C.

We are pleased to state that the response to the call made by Mr. ELLIS HAYIM has been very prompt. Several applicants who were of Russian, German and Austrian nationalities were not regarded as eligible for service owing to their having lost their extraterritorial rights. But efforts are being made to draft them in other form of service which would not clash with their rights in Shanghai. At any rate, Mr. HAYIM has expressed warm satisfaction over the response and feels justified in saying that our quota of young men are not disproportionate of the numerical strength of our community.

A LETTER FROM ERES ISRAEL

[*From Our Correspondent*]

JERUSALEM, 12th January, 1927.

LONDON—JERUSALEM

The transfer of the Keren Hayesod headquarters has affected public opinion most favourably. The Jerusalem offices, though very modest, are in the eyes of the Yishub an additional proof of loyalty. The Jewish people will not forget its duty—nobody forgets himself. The opening of the Jerusalem Keren Hayesod headquarters symbolises all this and Eres Israel feels somewhat relieved.

FRIENDS

In spite of economci hardship—the so-called crisis—Jewish Palestine remains, on the whole, optimistic. How could it be otherwise when progress is evident on every step. It is true the tempo, just now, is not too satisfactory, yet everything grows. Col. J. WEDGWOOD has just visited Palestine, Commander KENWORTHY has also paid a flying visit to the country, their presence and their public utterances strengthen some hearts which tended towards weakness.

TOURISTS

Palestine is preparing for the annual influx of the tripper. They usually "do" Jerusalem and Jericho in a day or two and sometimes devote another few hours to Nazareth and Capernaum, on their hasty way to Egypt or Syria. The tourist tripper is even now one of Palestine's most important industries and there can be no doubt as to its brilliant future. Much remains to be done to attract the visitor's attention to Palestine's life and progress. This task is being grappled with by various Zionist institutions. Every Zionist should make a point of explaining to friends, Jew and Gentile alike, Palestine's interest, past and present.

M. E.

SCIENCE AND POULTRY-KEEPING

On the road leading to the Hebrew University a sunburnt farmer, carefully carrying a well-wrapped fowl, attracts our attention. We often see a toil-worn Halus making his way to attend some lecture on intricate philosophic problems—but why this extraordinary parcel? Our curiosity is easily satisfied. A mysterious poultry epidemic prevails in some Arabic villages—the neighbouring Jewish settlers feel anxious for their well tended poultry-yard. The bacteriological research institute must provide the desired solution. There is an answer for all those doubting the practical importance of Jerusalem's up-to-date institutes.

THE ROAD

Jerusalem's omnibus traffic is a feature most striking for those who for some years were far away from its walls. Our 'bus is something quite different from London's vehicle—but an exceptional car can stand Zion's rocky roads and but a superhuman driver can successfully master such slopy turnings and wild paths. Talpioth—one of Jerusalem's new suburbs—boasts a half-hourly service. Each car affords accommodation for 22 passengers, one is happy with about half a seat. Strap hanging is not allowed, you rest on somebody's knees. Arabs who but a few years ago were satisfied with a daily donkey ride to town avail themselves of the comparative comfort provided by Talpioth's buses. A family spirit prevails on the road, it seems strange that in a country where everybody considers himself an expert statesman no attention has yet been devoted to the "political" importance of public conveyances, they certainly foster neighbourly feelings.

HOUSES AND TREES

The capitalist coming to Palestine used until recently to invest his funds in Tel-Abib plots and houses. Rents exceeded those of London's well-to-do residential suburbs—how could it be otherwise in a country absorbing thousands of immigrants? The comparatively low cost of building, and the shortness of time in which houses can be erected under Palestine's climatic conditions provided a further temptation. The building boom and the resultant tying up of capital considerably contributed to the present economic depression. Lately a new tendency has been felt—one much sounder from the economist's point of view. Instead of hunting after building plots and talking of bricks and mortar, the moneyed immigrant turns to the colonies. Orange groves give most satisfactory results; other plantations seem to have a most brilliant future. And indeed, even now many new orchards are being laid out,—a development most promising and most welcome.

Christian Advocates of Zionism.

In our next issue will appear an illuminating article on the above subject from the pen of Mr. M. MEDZINI, a co-Editor of the Hebrew daily *Haarez*, Jerusalem.

WHAT PINKETTES CAN DO FOR YOU.

If you are young Pinkettes—taken when necessary—will help you keep in perfect physical condition by ensuring daily functional regularity. If middle-aged, Pinkettes will keep your liver active, your complexion fresh, your brain clear. To remedy that bane of the elderly, chronic constipation, Pinkettes are perfection because they are not habit-forming and neither pain nor purge. They also aid digestion, banish bilous attacks and sick headaches, quickly relieve Piles. Your chemist sells them, or post free, 60 cts. per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL.

DR. WEIZMANN'S WARNING

The address delivered by the President of the World Zionist Organization to the Conference of American Zionists at Boston in November last, was not intended solely for that audience. It was directed to a much wider auditorium, to all those Jews in fact who are concerned with the fate of their people. Because controversial matters always afford more interest than permanent truths most attention has been devoted by the press



Dr. CHAIM WEIZMANN

and public to those parts of Dr. WEIZMANN's speech dealing with the Jewish Agency, the Government's policy, and the "opposition." That is natural. These subjects must be thrashed out so that a fully informed intelligent public opinion be created on current problems. But it would be dangerous in the highest degree if polemics were to sidetrack convictions just because those convictions are so generally accepted. It is a commonplace that what is everybody's business tends to become nobody's business. That indeed is what has happened to a certain extent with what is so much everybody's concern as the acquisition of the land of Eres Yisrael. And hence we find the President of the Zionist Organization repeatedly emphasising in his latest public statement the simple fact that without land—which means without funds for land purchase—we perish. He could not at the risk of rendering his speech a monotonous strain, have referred oftener or more insistently to this basic problem. Almost as soon as he touched American soil, at the first reception tendered to the President in New York, he declared "the only disease agricultural development suffers from is the insufficiency of land....the insufficiency of money to buy more land."

That this is Dr. WEIZMANN's main preoccupation, the impelling force perhaps in his present pregnant negotiations, is clear from his Boston address. Speaking of our activities he said:—

"The political conditions are such that, if we had the means at our disposal, we should be able to bring into Palestine at least 25,000 Jews a year. I should like to state it here publicly, that to-day we have plans worked out by which we could buy sufficient land at reasonable prices in various districts in and around Palestine which would enable the settlement of at least 75,000 Jewish families on irrigable land, fertile land, land accessible politically, accessible from the Arab point of view. The only thing that separates us from the land is the price. Here lies the tragedy."

As though that statement was not adequate to bring home even to practical American business men the essential nature of the situation, Dr. WEIZMANN proceeded:—

"You know that for each family that is settled on the land two families can be absorbed in urban occupations. You therefore have room in Palestine for three times 75,000 families. Those who say that there is no room in Palestine, and are seeking room elsewhere do not know that to-day the road is open for the most magnificent Jewish activity—if you only wish it. The key to the situation is held by the Jewish people, not by Lord Plumer and not by the British Government. Do not blame the political situation. This land is to-day accessible at reasonable prices. . . Here is the land, the very life-blood of our national existence, waiting for you. It will wait a year; it will wait two years; it will wait three years; but it will not wait forever. Here is your chance. Take it!"

There will be many to whom those words sound strangely familiar. They have heard them before spoken in the same forceful manner, they are the words which Mr. M. USSICHKIN, the head of the Jewish National Fund, has uttered on every occasion he has had for a public deliverance ever since five years ago he assumed charge of the national land fund. Yet, because they were repeated —it is after all the sole plea of this instrument of our land policy—they seem to have lost resonance. The ear has become dulled by the same sound and the heart and mind fail to respond to the urgent note underlying the thrice told warning. And now Dr. WEIZMANN has found it necessary to stress the same note. In a message full of gravity, a plain straight forward report, he makes his central point the need of land. Of the statement above quoted he begs that it be not written down "as rhetoric." "The road is free to the land" he exclaimed, and finally —"We have the hands, we have the knowledge we have the political conditions," even "we have the land" if we have "*the will of the Jewish people.*" Will the lesson be taken to heart? In this semi-Jubilee year of the National Fund there should have been a universal response from all quarters to that ever-recurring appeal of the dumb soil waiting for its redeemers. We have not observed either the enthusiasm or "the will" of which Dr. WEIZMANN speaks as earnestly. The first quarter of the year is over—one-twelfth of the period the President gave the Jewish people in which to buy back its ancestral land—and the receipts tarry. To-day in Jerusalem extraordinary measures under pressure of insufficient means are being taken to maintain options on land needed to maintain land agreed to be bought for which instalments are lacking. Are such struggles worthy of a national institution which for 25 years has warned the people to be ready for the day when land might be had only for the buying. Will the warning, after all, be too late? Answer, Israel, Answer! Shema Israel!

THE PROBLEMS OF DIASPORA JEWRY

In a communication dated Tel-Abib, 14th January last, Chief Rabbi BENSION M. OUZIEL, writes:—

"Permit me to express my sincere appreciation of your great interest in the cause of a Rabbinical Seminary which I am anxious to establish in the interests of Sephardim Jewry. You have done well in developing this question through the columns of your excellent publication, I feel convinced that the idea will get ripe and develop in course of time. I am in receipt of further encouragement from New York. Dr. DAVID DE SOLA of that city writes me, *inter alia*, as follows:—

'With reference to the founding of a Sepharad Rabbinic Seminary in the Holy Land, I think there is a great need for such an institution as there is not one like in the whole Sepharadic world with the exception of Florence where there is a small one. Most of the Spanish congregations are looking anxiously forward to such a seminary and to a spiritual guidance; unfortunately there is no answer, the situation is very critical and our future is dark.

'I therefore think that we must make out of all the Yeshibot, one new type of a Rabbinic Seminary. Our generation is looking forward to the new type of a modern Rabbi, learned with a good general knowledge as you possess yourself.

'Thus, such a programme with the support of all the Sephardic Rabbis in Palestine, will be welcome to all. I wish you in conjunction with Rabbi Jacob Meier, the leaders of the Yeshibot and the representatives of the Sephardic communities, could carry out this ideal; the Sephardim from Shanghai to New York will undoubtedly support you in this great work.'

With regard to the appeal issued in your December publication for a Synagogue in Tel-Abib, I desire to say that this has no bearing on the one I am contemplating and should not be confused with ours. I respectfully renew my appeal to Far Eastern Jewries to contribute to the Fund, without which no further progress can be made.

BIRTH

SOKOLSKY.—On February 12, 1927, at the Country Hospital, Shanghai, to Mr. and Mrs. GEORGE E. SOKOLSKY, a son, ERIC SOLOMON.

Hotel "Belle Vue"

Late "Istana Lama Hotel"

No. 69, Teluk Blanga Road,
Singapore (Straits Settlements)
Situated in a beautiful and healthy quarter. Close to the Wharves.
Excellent Viennese cuisine
Cold drinks served at any moment.
Rates from $5.00 and upwards

(Mrs.) B. HACKMEIER,
Proprietress.

OUR BOOKSHELF



THE CITY WITHOUT JEWS, By HUGO BETTANER, *Published by Messrs. Bloch Publishing Co. Inc., New York. Price G.$2.00.*

A wonderful imaginative sketch of a big city without the Jewish element. Just imagine what would happen if an edict were issued ordering all Jews to leave your city! What would happen to the social life, to the theatre, the cabaret, the spiritual life, etc., of this city? To reach a solution to this enigma read the wonderful book in novel form and judge for yourself. The author of this extravaganza was born in Vienna in 1877, and travelled a great deal, and when in Switzerland he studied philosophy and began his career in journalism. In the year 1925, his novel THE CITY OF THE JEWS was published and caused a revolution, both Jew and Gentile being dissatisfied with it, for the simple reason that the Jews insisted that some of the passages referring to the night life of the city were slanderous. On the other hand, the Christians claimed that the author had exaggerated the cultural value of the Jews, and that his novel being propaganda in their favour.

In his weekly publication BETTANER explained that his book was a mere novel without prejudice. In Mrach 1925, the author was attacked in his editorial office and assassinated by a 20 year old German, called OTTO ROTHSTOCK, who explained at his trial that he wanted to save "German Kultur". On being told by the Court that BETTANER was a Christian, the murderer collapsed.

The book is really a political novel and is written by one who knows his subject thoroughly. The novel is beautifully published with an introduction written by the translator S. N. BRAININ. Book-lovers should not go without it.

GOD'S AGENTS—THE PROPHETS. By ADDIE R. ALTMAN. Published by Messrs. Bloch Publishing Co. Inc., New York. Cloth Bound. 120 Pages—75 cents.

In beautiful language Mrs ALTMAN, a noted authoress, endeavours to introduce the Bible to the young ones and make them familiar with the Biblical narrative. The book recommends itself for simplicity of style and diction, for accuracy, and for its adaptability to the needs of all children whether of orthodoxy, conservatism, or reform. The illustrations are well selected and add to the attractiveness of the volume. The last chapter under the caption "Closing Thoughts" is bound to impress the juvenile readers. Mrs. ALTMAN makes a powerful plea for religion, morality and ethics. Says she:—

"Religion, morality and ethics were given to the world by Israel's Prophets. But let us not confuss ethics with religion, even though they go hand-in-hand. Ethics are not religion; ethics are not spirituality; ethics are not Jewish history; but they are the sum-total of what ought to be done by us all—children as well as adults. Ethics stand for duty and morality. Ethics are the inward monitor, the 'still, small voice' within us, the ever-living conscience which prompts us to follow the right and proper course of action. Ethics are what we need in our daily lives, because they include everything that helps each and all of us to be better girls and boys, and finer men and women."

A BOOK OF JEWISH THOUGHTS.—By THE CHIEF RABBI OF THE BRITISH EMPIRE. Published by Messrs. Bloch Publishing Co. Inc., New York. Price G.$1.50.

The above volume was issued in 1918 and was primarily intended for Jewish sailors and soldiers who were serving in the Great War with the Allied troops. The eminent author has produced a work of a brilliant nature which created a great impression throughout the world. The demand for copies grew by leaps and bounds and edition after edition was issued in order to cope with the orders which the publishers had received. The Jewish 'Thoughts' were carefully selected and compiled by Dr. HERTZ, who, in the course of a brief 'Prefatory Note' says, "Abridgement has been unhesitatingly resorted to, wherever condensation helped to make the thought stand out in clearer light. Utmost care has, however, been taken that such condensation in no way obscure the original meaning of the Author." The new edition is attractively gotten out by the Publishers and should command a ready sale. Jews living way out here would do well to order it, for it can hardly fail to add to their storehouse of knowledge the real contributions which the Jews have made in the field of art, science and literature.

FAITH AND SCIENCE. By Rabbi M. SCHWARTZ, 55 Park Street, Hull, England. Price 7 6d.

The above is a treatise on religion as reconciled with science and rationalism, including a refutation of atheism, scepticism and Darwinism. In a dialogue between the Rabbi and the Professor the very fundamentals of belief are considered and both ancient and modern atheistical theories are disproved and their fallacies plainly demonstrated, while the everlasting truth of the Holy Scriptures is clearly established. Rabbi SCHWARTZ has written an excellent work which entitles him to the commendation of Kol Yisrael. His book is bound to strengthen religious belief and provoke ready and irrefutable arguments against the attacks of the Higher Critics and others of their kin. It is a book essential to the home-library of all classes, young and old, rich and poor, the average-minded person as well as the highly-educated individual, but especially so for the rising generation. Its contents are thought-provoking, rousing the emotions as well as appealing to reason, and directing one's thoughts to good purpose. Our advice to our readers is to order the book direct from the author and thus get hold of some very useful ammunition with which to silence the scoffers and unbelievers.

[*Further reviews of books will appear in our next issue.*]

FIRST INFLUENZA THEN RHEUMATISM

Lady Sufferer In Seattle Tells How She Found Cure In

DR. WILLIAMS' PINK PILLS.

The chief and urgent need of every sufferer from influenza and its ill after-effects is a remedy which will restore strength as rapidly as possible. In a vast number of instances this has been found in Dr. Williams' Pink Pills, the world's most famous blood and nerve tonic. As an example take the case of Mrs. J. E. Tabbut, an American lady residing at 317 Seventh Avenue, Seattle.

"I had an attack of influenza and went out too soon after my illness so had a relapse," says Mrs. Tabbut. "For a time my condition was serious. The disease left me very weak and I had pains like rheumatism all over my body. The pain was especially acute across the small of my back, my chest and limbs. I was intensely nervous at times and also had a bronchial cough.

"A newspaper article led me to give Dr. Williams' Pink Pills a trial and I was so much benefited after a short treatment that I continued taking the remedy. My colour improved in a short time and then gradually my strength came back and my appetite became keener. The pains have entirely left my body and my nerves no longer trouble me. I think Dr. Williams' Pink Pills are a great builder."

As a remedy for anaemia, or watery blood, nervous debility, digestive disorders, and as a restorative after malarial attacks or other weakening illness, there is nothing better than Dr. Williams' Pink Pills for Pale People. Your chemist can supply them, or send $1.50 for a bottle, $8.- for 6 bottles, to the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SERVING ON THE C.M.F. COMMISSION



Mr. L. BLUM General Manager of Messrs. ULLMANN and Co., member of the Provisional Commission governing the French Concession since the expiry of the term of the Council elected by the ratepayers last year.

[*Photo by The Shanghai Sunday Times.*

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th April, 1927. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

THE BIRTH OF THE JEWISH NATIONAL FUND

Extracts From An Address Delivered In Shanghai On The 23rd Dec., 1926 By Rabbi Mordecai Smith

We are assembled to-night to celebrate the semi-jubilee of the Jewish National Fund. The idea was first adumbrated by Dr. SCHAPIRO, Professor of Mathematics at Herdelberg University, before the 1st. Conference of the "Hobabei Siyon" in the year 1885 and was again brought before the first Zionist Conference in the year 1897, and was only finally adopted by the 5th. Zionist Congress in the year 1901. We are aware, however, at the wails and moans that greeted it at its inception; to-day all can rejoice over what we venture to term the birth of the Jewish National Fund, for in reality it is only this that we are celebrating. It is still far from its ultimate goal, it has in reality only emerged from the first stages of birth, it has only just emerged into our world. Whereas, in 1901 the world saw the birth of an ideal, a fantasy, the product of a dreamer of an idealist, the year 1926 has witnessed the birth of a reality, of a real live potent factor, the mainstay of the Jewish Renaissance, a stream whose waters are directed over the tracts of waste and desolation, the waste and desolation of our national life, fertilising and reviving. The Jewish National Fund in its future developed form is the only means to the renewal of our strength of the conservation of our energy.....This, however, is the programme, the lofty ideal it has set out to achieve to-day, and we see only the commencement. It has achieved results, conquered 200,000 dunams of land, and revived the Jewish soil from stagnation. One has but to make a short tour through Palestine to cast but a casual glance at the vast extent of rocky, at present barren land, to be convinced of the magnitude of the task with which the Jewish National Fund is still confronted..... The Jewish National Fund whilst collecting its funds has spread the ideals of Zionism throughout the Diaspora, and because of this we venture to assert that the year 1926 has witnesed the birth, the birth into the world of a reality, of the Jewish National Fund. It has now emerged into this world, has outstepped the limitations of the world of fantasy and entered into the world of reality, it has captivated the hearts of world Jewry and is at last recognised at its true value. The little it has achieve is intrinisically little, when viewed objectively, in comparison to what lies yet before it. Great however when viewed subjectively by reason of the gigantic obstacles it has surmounted and served the object of convincing the world that it is no longer a dream, no longer a fantasy, but a real live potent fact vindicating the truth of those undying words uttered by the immortal HERZL. *Im tirtsu en zeh agadah* (If you want, it is no legend). World Jewry has wanted it and it is thus a reality. We are now witnessing the birth of the Jewish National Fund, but nevertheless a birth of an eternal immortal body that may be hailed with delight even by those pessimistic gloomy ancients. The ranks of Israel have ever been split, rival factions have ever existed to disturb the harmony and tranquility of the life of ancient Israel. The first page in the history of our people contains a KORAH; we have only to turn another page or two before we find a JEROBOAM BEN NEBAT, the struggle, too, between the Sadducees and the Pharisees is known to all, the struggle between those who would cast overboard the burden of tradition whose slogan was *Nihcyeh kechol hagoyim Beth Israel*, and those who preferred to remain loyal to Torah and tradition. The Jewish National Fund, however, is the fulcrum, the central point regulating all movements in all directions, a uniting element around which all parties can concentrate their activities, all factions find here the basis of their work and here at least combinedly they can work. All parties, all schools of thought may unite, therefore, in rejoicing over what we choose to term, *the birth of the Jewish National Fund.*

MEMBER OF FRENCH PROVISIONAL COMMISSION



Mr. L. LION, one of the members of the French Provisional Commission elected to govern the French Concession since the expiry of the term of office of the Council.

[Photo by The Shanghai Sunday Times.

HAHAM DR. MOSES GASTER THREE SCORE AND TEN



THE VERY REV. DR. HAHAM MOSES GASTER, PH.D.,

the eminent folklorist and theologian, was born at Bucharest in January, 1857, and celebrated his seventieth anniversary in London, amid the good wishes of all his friends and admirers. Dr. GASTER is the foremost Sephardi scholar in the Rabbinical world, where his wide scholarship is recognized and his advice frequently sought upon by Jews throughout the world. Dr. GASTER is still active in Jewish circles and writes for numerous magazines, Jewish and otherwise. ISRAEL'S MESSENGER takes this opportunity in wishing Dr. GASTER many happy returns of his birthday, and hopes that this great Sage in Israel will continue to adorn Jewish publications with his interesting and instructive contributions for the weal of Israel and the glory of God.



CORRESPONDENCE

GREETINGS FROM THE MAYOR OF GREATER SHANGHAI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are in receipt of a copy of the February issue of ISRAEL'S MESSENGER which you sent to Dr. V. K. TING. I am instructed to express our thanks for the same.

Yours truly,
M. C. CHU.
Secretary.

SHANGHAI, Feb. 8, 1927.
Directorate of the Port of Shanghai and Woosung Lunghua.

REV. STROTHER NOT ANTI-SEMITIC

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Confirming my statement over the 'phone, I desire to state most emphatically that I AM NOT ANTI-SEMITIC. I have the highest esteem for the Jewish people as a race and deep love for many personal Jewish friends. I also dissociate the large mass of the Jewish people from the Bolshevist policy and the Bolshevist crimes. However, it seems to me that there is conclusive evidence that atheistic Jews (*sic*) have played a leading part in the Bolshevist upheaval. [*In the same manner as "atheistic Christians" (?) have done and more so than the apostate Jews.—Ed.*] I also realize that these Bolshevik leaders are only a very *small minority* of the Jews.

With sincere regards,
I am, etc.,
EDGAR E. STROTHER.

SHANGHAI, 3rd February, 1927.
Missionary Home.

"THE JEW AND AMERICAN IDEALS"

The following correspondence was published in the North-China Daily News of 1st *and* 2nd *ultimo*:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—May I trespass on your columns again to ask Mr. EZRA where SPARGO'S "The Jew and American Ideals" may be obtained. The title reads like it belongs to the class of books in which I am especially interested. those which bring out the best features of Jewish influence on political issues.

As to the "Protocols of the Wise Men of Zion," the book has, of course, been killed a number of times, but some things will not die. It furnishes the only hypothesis on which to understand present conditions, and every newspaper we read gives corroborative evidence. But the Jewish race have too much sense to join their old tyrant, the Turk, as against Britain, their friend. Some of us are looking to the Jews with anticipation. They have financiers able and, we believe, willing to detect and defeat the strategy of the Bolshevist bankers in Europe and America, the men who are behind this whole movement.

I am, etc.,
AMERICAN.

UP-COUNTRY, Jan. 28, 1927.

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—"The Jew and American Ideals," by JOHN SPARGO was published in January, 1921 by Messrs. HARPER and Brothers, New York and London. In the course of a very brief Foreword, SPARGO says:—

> "This little book was written without the knowledge of any Jew. It is not a defence of the Jew. It is not a pro-Jewish argument. It is a defence of American ideals and institutions against anti-Semitism; a plea for Christian civilization."

As regards the "Protocols," "American" says; "The book has, of course, been killed a number of times, but some things will not die." I agree. The thing that will not die is the truth discovered by the London "Times" in its leader dated August 18, 1921, that "The author of the 'Protocols' simply copied from the 'Dialogues'....*and put them into the mouth of an imaginary Jewish Elder.*" (the italics are mine) I have no desire to comment further.

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

SHANGHAI, Feb. 1, 1927.

***This correspondence is now closed.—Ed. "North-China Daily News."

SYNAGOGUES IN ENGLAND

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—With reference to your leading 'Editorial Notes and Comment, in your esteemed journal of the 27th Kislew, 5687, Dec. 3rd, 1926, p. 4, under the heading "Strange!," you say. Synagogues all over the U. S. are styled Jewishly with full Hebrew names and expressions only, while in England, the stronghold of orthodoxy, most of the synagogues are named after the streets, and even names after certain 'Saints' the streets bear.

I entirely disagree with your remarks, and if you will only allow me a little space it may interest you and also your great circle of readers all over the globe to know that most of the synagogues in England have also attached a Hebrew name [*Yes, quite so, but the Hebrew names are seldom noticed or mentioned; the Synagogues are known and mentioned by their street names.—Ed.*]

In the first instance the principal eighteen Ashkenazic Synagogues in London, of which you mention only a few as a specimen, Great Synagogue, Hampstead Synagogue, etc., etc., please allow me to inform you that all these are called United Synagogue, 'Keneseth Yisrael.' Further the Sephardic or Spanish and Portueguese Synagogue, of which you only mention the 'Bevis Marks.' This particular Synagogue is called 'Shaarei Shamayim' [*May be this inscription appears on the tablet, while the actual name is 'Bevis Marks.—Ed.*] and the branch Synagogue, the Lauderdale Synagogue is called 'Etz Chaim' [*It would be infinitely better to adhere to the name of 'Etz Chaim' and not anything else.—Ed.*] You have also not forgotten to omit the Berkley St. Synagogue although a Reform Synagogue, but the founders (blessed be their memory) have not forgotten to name it 'Shaari Zion.' [*Why not stick to it? Why call it by another name? Ed.*] Now I will deal with *other* synagogues and the Provinces, of which I was able to gather their exact Hebrew names. The Federation of Synagogues in London, which controls 59 synagogues is called 'Agudath Hakhilcth' of London of which I will quote a few only. [*There is no need. It is clear that all the synagogues mentioned have Hebrew names, but unfortunately they are seldom made use of by the authorities concerned. The fact remains, as stated by us, and Mr. Gable has not succeeded in upsetting our remarks on the subject.—Ed.*]

I take the opportunity again in expressing to you my best thanks for your kindness in sending me copies of ISRAEL'S MESSENGER, which I always read with the greatest interest.

With Zion's greetings,
I am, etc.,
ADOLPH GABLE.

CARDIFF, 28th December, 1926.
86 *Cornwall Road, Grangetown.*

PROF. M. M. KAPLAN AND TRADITIONAL JUDAISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your issue of Nov. 5, 1926, you reviewed a book by Prof. KAPLAN. Permit me to say a few words regarding it. Prof. KAPLAN is a radical in every sense of the word. I have been a reader of ISRAEL'S MESSENGER for quite sometime and I have read your numerous criticisms of those who style themselves "Rabbis" yet deny the very essence of Judaism. Why even in the same issue you print an article or rather an excerpt of an article by Dr. MORAIS on this very theme, and yet when Prof. KAPLAN who is supposed to be a Traditional (?) Jew, flaunts Traditional Judaism in the face, so to speak, nothing is said or even mentioned. Let me prove to you the correctness of my statements about Prof. KAPLAN. In the August 1920 issue of the *Menorah Journal* you will find an article about MODERN JUDAISM written by the same author as the one who wrote the book you are reviewing, namely, Prof. KAPLAN. Just think, a supposedly Orthodox or Traditional Jewish Rabbi denying Revelation! What would you think of such a Rabbi who relegates Genesis to the scrap heap of mythology, who treats Traditional Judaism as though it were dead and should have been buried long ago? Yet when he writes about "A Torah-less Judaism being impossible of existence," what does he mean? Is it not a gross contradiction of his previous stand five years ago? Then again turn to the *Maccabean* of November 1920, and you will see the very same treatment accorded Judaism. Prof. KAPLAN brands Reform Judaism as a failure because it failed to reform the laity. Let me ask you, Mr. EDITOR, is it fair to brand a certain branch of Judaism a failure because of certain mistakes and yet for the opposing side as represented by Prof. KAPLAN the same mistakes are being duplicated? Just for example, Prof. KAPLAN in his introduction to his latest book claims that we cannot wait for a Sanhedrin which will agree upon some happy formula which will satisfy Israel. Of course not when Prof. KAPLAN has already advanced upon his reforms which he does not mention in his book. What difference is there between the reforms of GEIGER, HOLDHEIM, I. M. WISE, EINHORN, ADLER and others, when compared with Dr. KAPLAN'S reforms! In Dr. KAPLAN'S synagogue, men and women sit together, confirmation of girls takes place, many features of an orthodox synagogue are lacking, such as Bimah in the centre of synagogue, etc., curtailment of the ritual to suit the need of modern ideas, the abolishment of *Kol Nidre* at Yom Kippur and the intended abolishment of the second day, Yom Tob. Pray tell me whether Dr. KAPLAN has learnt a lesson from the reformers or not! Moreover, when Dr. KAPLAN wrote his heretical essays, above-mentioned, the *Jewish Forum* of January 1921, through Dr. DRACHMAN, once upon a time Dean of the Jewish Theological Seminary and before one of its professors a scholar of note and especially noteworthy for his uncompromising attitude in affairs relative to Judaism, reviewed Dr. KAPLAN'S essays and refuted them completely and challenged Dr. KAPLAN to reply in its columns. Why did Dr. KAPLAN remain silent? Any student of Jewish history knows that, when the reform movement began in Germany through GEIGER and HOLDHEIM, they were opposed by the great SAMSON RAPHAEL HIRSCH, of blessed memory, who dealt sledge hammer blows at the reform movement, in the words of a historian. Did GEIGER remain silent? Of course not, he fought for his views. Why doesn't Prof. KAPLAN answer his opponents?

Instead, he is teaching and preaching his heretical doctrines and the American youth, coming under his influence in the Teacher's Institute of the Seminary, when they receive their diplomas to teach, actually teach what they themselves don't believe. Let me illustrate! I spoke to one of his pupils who is a teacher in an Orthodox School, and this teacher told me that only an ignorant old-fashioned Orthodox could believe in Revelation or in the Bible as a whole; that the Higher critical theories were the only test stone of the validity of the Scriptures. And this teaches children to be Orthodox Jews! Such is the havoc that Dr. KAPLAN is causing in American Jewry.

Again, Dr. KAPLAN in his book speaks of Higher Criticism. He says that the Jews' only answer to the Higher Critics was that they were anti-Semitic and in addition asks where are our great Bible scholars, can't they defend our Bible instead of crying "anti-Semite?" The impression one receives reading this is that the Higher Critical adherents are *lovers* (?) of the Jewish Bible! I would like to refer Dr. KAPLAN to the London *Jewish Chronicle* of Nov. 15th or 22nd, 1926, in which Dr. A. CHEN replies to a similar remark by a writer. He shows there authoritatively of the existence of anti-Semitism when the Christian divine takes hold of the Jewish Bible. Let me refer him to a Christian Higher Critic, none other than Dr. KOENIG of Bonn University, Privy Councillor of the German Empire, who writing in *The Jewish Forum* of December 1926, says after referring to a recent work entitled "Die Bibel under Westentasche:" "But aside from such attacks as this upon the Historical Books of Israel, attacks which manifestly have their origin in CLASS HATRED and ANTI-SEMITIC RACE HOSTILITY...." In another place in the same article he writes, "For when one knows in what a depreciatory way the historical of Hebraic antiquity have been as a rule treated by non-theological scholars.." What can Dr. KAPLAN answer to this! Then again Dr. KAPLAN asks where are our Bible scholars. Does Dr. KAPLAN feign ignorance of the work of such men, as the late Professor Dr. HOFFMAN of blessed memory, of whom Prof. MARGOLIS of Dropsie College, writes in his book "Story of Bible Translations," that Professor HOFFMAN made WELLHAUSEN take back what he had written concerning Deuteronomy; of Prof. BARTH who was one of the greatest Semitic scholars in the world and a great champion of our Bible, of Dr. NEUBAUER of Munich, the greatest of them all, a modern giant, Dr. CHAIM HELLER whose researches in the Samaritan Pentateuch have astounded the critics; of HAROLD WEINER whose works are referred to by great many scholars, all these are and were strictly Orthodox Jews. Even amongst the Christian scholars we have defenders of our Bible, men like the late Prof. A. T. CLAY of Yale University, Professor KYLE, the late Prof. G. F. WRIGHT of Oburlin University, Prof. ARR, whose book is still the text book of conservative scholars, "Problems of the Old Testament." ROBERTSON, KOENIG, HOMMIE SAYCE, R. D. WILSON of Princeton and others too numerous to mention.

What has Dr. KAPLAN to say to this? Moreover, if you will look up the July or August number of the *Bnai Brith Journal* which is called the Reform Jews Number, you will find a surprising article concerning I. M. WISE, the founder of Reform Judaism. The writer wishes to show how far advanced (?) the modern reform Jew is, tells of I. M. WISE that he believed in Revelation, in the historicity and integrity of the Five Books of MOSES. And ISAAC M. WISE was the founder of Reform Judaism! Dr. KAPLAN has no such beliefs. The rational pupils of Dr. KAPLAN occupy pulpits all over the country preaching a new Judaism. There is a certain diary printed by the Society for Advancement of Judaism which contains the principles of the Society. Here is an extract under "What place do you give in your Programme to Ritual and Observance? We regard ritual and ceremonial observances as patent ethical influences, provided they do not conflict with the world outlook of those who observe them."

It is useless for me to go further. I hope this gives you an adequate idea of who Prof. KAPLAN is and what his doctrines are. What we need to-day is not a KAPLAN but a SAMSON RAPHAEL HIRSCH to reform the Jew and not his religion. CHIEF RABBI HERTZ in one of his sermons, "Affirmations of Judaism," remarks that people expect him to make Judaism easier for them and he answers that his problem is not to make it easier but to show Jews how to live like Orthodox Jews by educating and showing them the greatness and beauty of Jewish practices and observances. Many of KAPLAN'S students including himself have urged the abolishment of the Shulhan Aruch. Dr. KAPLAN himself, recently announced that he was making a new Shulhan Aruch. These Rabbinical students show their ignorance of Jewish law. Jewish Law has been developing ever since MOSES. The Talmud is a development, the Responsa are developments, the Shulhan Aruch is a development, the Responsa to-day is a development. For example last week, the Rabbis of Bavaria, that is the Orthodox Rabbis, decreed that Radio and the Telephone were forbidden on the Sabbath! Please tell me whether or not the Shulhan Aruch is fossilized according to Dr. KAPLAN or develops according to the interpretations of the Orthodox Rabbis at all times?

I am, etc.,
ISH YEHOODI.

PHILADELPHIA, Pa., 24th December, 1926.

THE PROTOCOLS OF ZION

The following letter was published in "The North-China Daily News" of the 25th January, 1926:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—In your issue of July 17, 1926, you were kind enough to publish a letter of mine, wherein I cited the exposure in the London "Times," of the forgery of the "Protocols of the Elders of Zion." My object in writing you again on the subject is not because I believe that I can convince some of the hard-shelled opponents, for "A man convinced against his will is of the same opinion still." But, fortunately, I am fortified with a letter which has just been released for publication by the author of "The History of a Lie," Mr. HERMAN BERNSTEIN, an eminent author and journalist in New York. The letter in question was addressed to the latter by Father A. SACCHETTI, who throws an interesting light upon the notorious "Protocols." Father SACHETTI is known as a traveller, agriculturist, and author of several important works. He has been engaged in orphan work in Palestine since 1913 where his numerous activities on behalf of the colonies made him very popular. He is now in America in the interests of the Catholic Agricultural School at Heitgemat, Palestine. His letter to Mr. BERNSTEIN follows:—

New York, Nov. 30, 1926.

Dear Mr. Bernstein.—I have read with great interest your work, "The History of a Lie," which you were kind enough to send me, and I congratulate you upon your contribution in throwing light on the origins of that most shameful libel known as the Protocols of the Elders of Zion.

It is regrettable that you did not happen to know of a work entitled "Dialogues aux enfers entre Machiavel et Montesquieu, ou la Politique de Machiavel aux siecle XIX par un Contemporain." ("Dialogues in Hell between Machiavelli and Montesquieu, or Machiavelli's Policies in the XIXth Century by a Contemporary"), which was described by the London "Times" soon after the publication of your book. It was published in Brussels in 1864 by a certain Maurice Joly.

A series of articles published in the "Times" in August, 1921, and reproduced by the "New York Times," abundantly proved that the so-called Protocols were nothing but a very vulgar plagiary of Joly's book.

This revelation was very gratifying, but it seems it did not produce that reaction in public opinion which might have resulted if the rediscovered document had obtained the publicity that it merited.

When I was in London last May, I was informed that the Protocols had been translated into Arabic and were being widely circulated in Egypt, Palestine and Syria. At the same tim the editor of a Catholic review in Rome asked me to procure Joly's Dialogues for him at any cost. These were the two motives that led me to make researches and study the matter a little, but I was unable to find the book I sought either in France or England. In the British Museum, however, I discovered a copy among the special books, and from it I made notes that would interest my friend in Rome.

In New York I was equally unsuccessful in acquiring the book, but I was able to examine the copy kept among the reserved books in the Public Library, Room 303, reference K. F. I was quite interested in reading the notice inserted in the book by the library authorities: "This is the book from which the larger part of the so-called Protocols of the Learned Elders of Zion has been plagiarized. The fact that this work is such importance as basic evidence attesting to the forgery of the "Protocols" is apt to tempt some over-zealous individual on either side of the controversy to appropriate it."

The rarity of the book is explained by the fact that it was confiscated by the French police. It had been written against Napoleon III, and on April 28, 1865, Joly was sentenced by the Tribunal of Sema to 15 months' imprisonment and fined 200 francs for inciting hatred and contempt of the Imperial Government.

You who have documented so well the affair of the "Protocols" will certainly be gratified to recognize in the "Dialogues aux Enfers" the paternity of the legend of Herman Goedsche and the truly diabolical "protocols." You may thus complete your work and rend a real service to the cause of truth and justice.

I shall permit myself to say that I consider it absolutely necessary to make an accurate reproduction of the "Dialogues" for the purpose of publication, and to make an English translation of the text in the Public Library. The publication of this document will help the task of many writers in search of the truth. Public opinion is completely ignorant of the enormity of the manufacture and propagation of the "protocols"

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in so many editions and so many languages, and it is necessary to inform it correctly. A story can easily be transformed into a myth if it is proved unauthentic; it is like the statue of Nebuchadnezzar, which fell into fragments because it had feet of clay.

I have formed the personal conviction that the "protocols" belong to the category of those malicious inventions which took a literary form in past ages, the most striking of which are the celebrated "Secret Instructions" (Monita Secreta) of the Jesuits; a species of protocols of secret instructions from the superiors to the subordinates to put into practice the shameful and Machiavellian policies of the Society of Jesus. That the Monita are a brazen invention is admitted even by adversaries, and there is no doubt that the author of them was Zaworoski, a Polish ex-Jesuit who was expelled from the Society in 1614. Nevertheless the so-called Legend of the Jesuits has grown up, and it is believed to be genuine by credulous opponents and taken seriously by not a few of the faith.

I will close by insisting again that it is necessary for the "Dialogues" of Joly to reach the public mind. Moreover, the book is interesting itself and reveals uncommon intelligence in the author.

With great respect.
A. SACHETTI.

The foregoing is a striking reply to those who persist in defaming the Jews and blaming them for all the ills to which the world is heir. But truth will not remain buried for long. One may crucify it, but it rises transfigured. One may imprison it, but it laughs at bolts and bars. None is so blind as he who will not see.

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

SHANGHAI, Jan. 23, 1927.

[The foregoing proved a bitter pill for the forces of darkness to swallow. A reply was published on the 29th January last, from the pen of Captain A. E. N. HOWARD who reiterates the lies which had clustered around the 'Protocols' and refuses to believe that there is any power on earth who could shatter the "truth" contained in the said anti-Semitic publication. To this a rejoinder was sent by Mr. EZRA, but our contemporary in its desire not to prolong the useless controversy in its columns, did not see its way to give prominence to the missive. In a letter dated 1st February, the Editor of the *North China Daily News*, wrote to Mr. EZRA *inter alia*, as follows:—

"I really think that it is inadvisable to continue the controversy on the subject of the "Protocols." The position of the "North-China Daily News" on this and on the Jewish question generally was made very plain in a leading article we had in July last year. By the opinions there expressed we stand; and while nobody has any justification for suggesting that the "North-China Daily News" is in the slightest respect anti-Jewish, it is a pity to allow controversies to drag on in the correspondence columns."

With this statement issued by our contemporary the matter had been allowed to rest.—*Editor*, ISRAEL'S MESSENGER.]

JEWS AND THEIR DETRACTORS

The following letter was published in the North-China Daily News of the 12th ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—After reading Captain HOWARD'S letter in your to-day's issue, I was suddenly struck with the "greatness" of Soviet Russai. But I respectfully contend that the present "greatness" is mainly due, lest we forget, to LENIN, who belonged to the Russian aristocracy and had not a drop of Jewish blood in his veins, was the creater as he had been the motive power of the Soviets. Other great "intellectuals" consist of TCHICHERIN (Minister for Foreign Affairs), BUCHARIN, KRASSIN and KLANIN, the brains of the Communist Party. The association of "TROTSKY (to-day dismissed from his quondam official post), and his brother-in-law, with the latter is not an accident. As full-fledged Russian subjects, they are entitled to participate in the form of government which men like LENIN and others elect to adopt. It is a well-known maxim that each country possesses the Jew it deserves. The history of the Jews in England is long and varied. Since the days of Emancipation, England has enshrined many famous Jewish characters and the figure of Lord READING recalls to mind the EARL of BEACONSFIELD, BENJAMIN DISRAELI, that brilliant, spectacular, dashing genius of letters and politics. READING may lack the dazzling qualities that characterized DISRAELI but he certainly possesses to a marked degree his predecessor's political acumen, and tact, and excels his precursor as a financial and juristic genius. Also it must not be forgotten that DISRAELI was baptized at an early age so that he might have a career. To-day a Jew of ability in Great Britain can rise to the highest post in the state perhaps because of his Jewish affiliations rather than in spite of them. A galaxy of Jewish celebrities in British politics can be enumerated. Indeed, Lord READING'S elevation to the Marquisate is merely indicative of the noble character and refined attributes that have ever marked the British people that are so vitally influenced by the Jewish Bible. It is almost expected that mighty England should be the theatre where was to be staged the magic tale of a young Jewish sea-faring lad risen to be a "most noble and potent prince," ruler over millions of men.

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

SHANGHAI, 11th February, 1927.

FUTURE LIBERAL LEADER?



Sir HERBERT SAMUEL, former High Commissioner of Eres Yisrael, who is being advanced for leadership of the Liberal party by the radical faction which is determined to oust Mr. LLOYD GEORGE. Sir HERBERT has only recently re-entered politics at Home and the radicals are casting about for a seat for him in the House.

WAITING FOR THEIR RICE DOLE

It has long been the custom of Mr. S. A. HARDOON to distribute rice to poor Chinese at Chinese New Year. The above picture shows a small section of the crowd which swarmed into the grounds of his residence by the Avenue Foch entrance, and which is seen awaiting the moment when the distribution will begin.

[Photo by The Shanghai Sunday Times.



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EMPRESS OF RUSSIA	Apr. 23	Apr. 24	Apr. 26	Apr. 29	May 8
EMPRESS OF ASIA	May 14	May 15	May 17	May 20	May 29
EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19
EMPRESS OF RUSSIA	June 25	June 26	June 28	July 1	July 10
EMPRESS OF ASIA	July 14	July 17	July 19	July 22	July 31
EMPRESS OF CANADA	Aug. 4	—	Aug. 9	Aug. 12	Aug. 21

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
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JEWISH CALENDAR
5687-1927

Rosh Hodesh Nissan	Sun, Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab	Sun., Aug. 7
*Rosh Hodesh Ellul	Mon., Aug. 29
5688-1927	
New Year's Eve	Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

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Israel's Messenger

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

DR. ALEXANDER GOLDSTEIN, THE BANNER-BEARER OF NEW JUDEA

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S.W.1.

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Balfour

December 15th, 1926.

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JEWISH CALENDAR

5687-1927

Rosh Hodesh Nissan	Sun, Apr. 3
1st Day of Passover	Sun., Apr. 17
7th Day of Passover	Sat., Apr. 23
*Rosh Hodesh Iyar	Tues., May 3
Lag B'Omer -	Friday, May 20
Rosh Hodesh Sivan	Wed., June 1
Shabuoth -	Mon., June 6
*Rosh Hodesh Tammuz	Fri., July 1
Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat. July 30
Fast of Ab -	Sun., Aug. 7
*Rosh Hodesh Elul	Mon., Aug. 29

5688-1927

New Year's Eve	Mon., Sept. 26

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

EDITED BY N. E. B. EZRA

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GOLDSTEIN will not achieve a brilliant success and stimulate the whole of Australasian Jewries for the upbuilding of the Homeland.

ISRAEL'S MESSENGER will watch the progress of Dr. GOLDSTEIN with deep interest. It is to be sincerely hoped that it will be given to him to visit Shanghai in the not distant future where he may be assured of a hearty welcome.

OUR TWENTY-FOURTH ANNIVERSARY

With this issue ISRAEL'S MESSENGER enters upon its twenty-fourth year. It is an anniversary which we celebrate with joy. The past twenty three years were frought with great significance to our people and ISRAEL'S MESSENGER is conceded to have played not a small rôle in moulding public opinion and battling against Israel's foes, both within and without. We look with pride to our achievements in the past and confidence to the future. We realize the responsibility devolving upon us and the need of creating a healthy atmosphere for Judaism and the age-long Jewish ideals. The opportunity is unique. It may not be given to us to complete the task, but we dare not shirk our obligations. We stand to-day for the same ideals and principles as heretofore. We refuse to budge an inch from the standpoint which we had pursued all along and are determined to prosecute with undiminished zeal and vigor the great principles on which ISRAEL'S MESSENGER stands irrevocably committed. On the other hand, we cannot deny that there are friendly critics who do not see eye to eye with us and such who are sincere in their protestations we have the highest respect for them. We fight not personalities but ideas. Be it a MAGUNS or a WOLSEY or a SCHULMANN who wish to contest with us, we would offer them every latitude to express their views and never recede from this impartiality which is characteristic of progressive journals. We are pleased to observe that we are gaining friends everywhere. We are also creating opponents who sometimes fight us not in the open but in the dark. As a public organ, ISRAEL'S MESSENGER can stand criticism and we often welcome it. We do not pretend to be perfect; the perfect has no place in this planet. On that ground we plead for toleration and reasonableness on the part of our critics; this, of course, does not mean that we must sacrifice principles and call for truce. We expect no one to do that. If there are differences of opinions we want them to be acknowledged and recognized. No useful purpose can be served by hiding our heads ostrich-like and thinking ourselves happy and united upon one platform. Differences of opinions will never disappear so long as we are humanly constituted. ISRAEL'S MESSENGER while pleading for toleration will not recede from the principles which had animated it in the past, but battle for the same truth and ideal until it is no longer confronted with opponents. As a fearless exponent of Traditional Judaism and Jewish Nationalism, ISRAEL'S MESSENGER will not hesitate to enlist in the fray and battle with high and low alike. We shall fight for no bagatelles but principles which stand *b'rumo shel olam*. Be we king or be we commoners, the difference is infinitesimal. With this aim in view, ISRAEL'S MESSENGER embarks again on its mission and pledges itself to stand loyally by it and remain firm and serve it with heart and soul.

ORTHODOXY VERSUS REFORM

The reformed Jews, to their credit be it said, seldom fail to extol the virtues of our ancestors. They refer with pride to their orthodoxy and their martyrdoms as an indication of their strong vitality to resist the attacks and inroads of their oppressors. Thus Dr. I. I. MATTUCK in a recent issue of the *Jewish Religious Union Bulletin*:—

> "Israel endures for ever." Israel is eternal. That was the faith of our fathers. It holds a promise. When we are disturbed by the conditions of Jewish life, this faith with its promise holds some comfort. It also offers sure guidance; it finds support in history; Israel, true to his name, has striven much, enduring much, failing in much, triumphing in much. He has struggled greatly against diverse fortunes, he has survived much. The faith in Israel supports the assurance of Israel's eternity. The Jews' place in the divine economy has been that of a channel of revelation for truths by which humanity lives. Because we believe Israel can and will continue to bring a heavenly light to mankind, we believe in Israel's eternity. And the individual Jew who shares in the spirit of the Jewish people, and contributes his own striving to the life of the Jewish people, will share in the eternity of Israel.

'Israel's triumph,' 'Israel's eternity,' 'Israel's truth,' 'Israel's light to mankind,' all this is mere formula in the mouth of a reformed Jew. But does he stand for the same ideal? Does he resist and challenge a hostile world arrayed against him? Let us appeal to history. When the reform movement began to take shape in Germany a century ago, the pioneers thereof had to escape to America. From EINHORN to KOHLER, from ISAAC M. WISE to HIRSCH, they could not suffer to remain in Germany and face the "music." They knew well that Germany was not the land of the "free" and not being of the stuff of which martyrs could be made, they had to journey to the land discovered by COLUMBUS in the hope of propagating their new-fangled Judaism. The triumph of Ancient Israel to which the goy-Rabbi of the London 'Liberal' Synagogue refers in his laudation of orthodoxy was not accomplished in a land of liberty and free speech but in hostile surroundings where every day was a rein of terror to them. They gladly faced their foes and battled with their adversaries. Could the same be said of the so-called 'Liberal' Jew who draws his sustenance from the man-made theology of a GEIGER and a KOHLER? Has Dr. MATTUCK enough stamina in him to challenge Judaism's foes and climb up the pyre and spurn the allurements of the modern TORQUEMADAS? Answer, MATTUCK, answer! 'Israel endures for ever' is not due to the teachings of "Liberal" Judaism, but to that conception of Judaism which draws its inspiration and sustenance from the Rock of Sinai, where our ancestors joyfully proclaimed the pledge, *Na assey w'nishma!* "Liberal" Jews have not yet produced a single martyr to uphold the new revelation, *berith hadasha*, proclaimed by them and for this the reason is not far to seek. If 'Israel triumphs,' if 'Israel is eternal,' if 'Israel is a light to mankind,' it is because he clings tenaciously and with every fibre of his being to *Torath Moshe*, the flag of which he will never haul down but unfurl it proudly as a sign of his being a member of a kingdom of priests and a holy nation.

THE FEAST OF PASSOVER

An elaborate home ceremony, known as the Seder, will usher in the Jewish Passover Saturday evening, April 16th, at sunset. The festival is one of a cycle of three which are designated in the Bible as "Pilgrim Festivals," on which all males were in ancient times duty bound to make a pilgrimage to the Holy City. According to the Bible, Passover is kept for seven days, but orthodox Jews in the lands of the diaspora observe it for eight days. The Jews of Eres Yisrael, however, strictly follow the ordinance of the Bible. In ancient times Passover had an agricultural significance, marking the very beginning of the harvest season. Since post-exilic days, however, Passover has largely lost its agricultural meaning, and it has come to be primarily the great Festival of Freedom, commemorating that great event in Israel's history when it cast off the chains of Egyptian slavery and became a free and independent people. Passover then may well be spoken of as Israel's birthday. It is this story of liberation which is told in great detail at the Seder service. A special feast is served at the home, in which all the members and friends of the family participate. Strangers, too, are invited, since it is an ancient Jewish tradition that none shall suffer want on this great night. The feast is rich in symbolisms, all of which are explained by the head of the family from a special ritual prepared for that eve, known as the "Haggadah." In this ritual the entire story of the ancient liberation is explained in an interesting manner. The Book of Exodus lays stress upon the necessity of relating the story of the Exodus to the children. This idea is carefully carried out in the Hagaddah which has been designed with the purpose of interesting the children in the Seder service. At the beginning of the ceremony the youngest son asks four traditional questions relative to the mode of observance of the festival. The rest of the Haggadah is practically an answer to these four questions. This is done in a quaint and charming manner, the ritual being filled with anecdotes and fanciful tales. The Jew has always been very scrupulous about the observance of Passover, since this festival has brought home to him the unique purpose of his distinctive existence. When MOSES sought the liberation of the Israelites he, speaking in the name of God, proclaimed to PHARAOHS, "Let My people go that they may serve Me!" Israel was to cease being a servant of men in order that he might become the servant of God. Liberty, according to Judaism, implies responsibility. The Jew in Egypt was unable to devote his life to the service of God, but this cannot be said of the Jew of to-day who is free to discharge his mission in the world. Moreover, Passover also brought hope and cheer to the heart of the Jew throughout the ages. It taught him that just as God freed the enslaved Israelites from Egypt, He will bring freedom and salvation to the Jews of all benighted lands, and to oppressed nations everywhere. Just like on all other festive occasions, special Passover services are held at all synagogues. Passover, however, is primarily a home festival. Jewish homes are especially renovated for this occasion, and unleavened bread is used during the entire week. This "bread of affliction," which is made of only flour and water, is reminiscent of the time when the Israelites, being driven out from Egypt, had no time to bake bread and they had to be satisfied with this improvised form of food.

EDITORIAL NOTES & COMMENTS

HAZIR-EATING "RABBIS"

The majority of our American exchanges are edited by the graduates of the Cincinnati Union College. They seldom fail to be abreast of the times. They show evidence of much scholarship and ripe experience in journalism. They are noted to be great scholars. They not only study and *read* BACON but also EAT bacon! *Ashrehaim ! ! !*

* * *

"ISRAEL ENDURETH FOR EVERMORE!"

Purim, *Eduth l'yisrael*, has come and gone. But the passing of Purim does not mean the passing of *Hamans!* Let the heathens rage! We have it on the authority of the Midrash, "Kingdoms arise and kingdoms pass away, but Israel endureth for evermore."

* * *

NOSEGAYS FOR "ISRAEL'S MESSENGER."

An esteemed friend of ISRAEL'S MESSENGER residing in London writes us under date of 15th February, saying that "his wife who reads this journal religiously, gives it to a reading room where I am sure they delight in news from the Far East." This is touching and serves to compensate the Editor for spending his leisure moments in Israel's cause. There are other young men in our midst who could equally serve and we hope to draw them closer. One was initiated some months ago, and he promises to shine well in future.

* * *

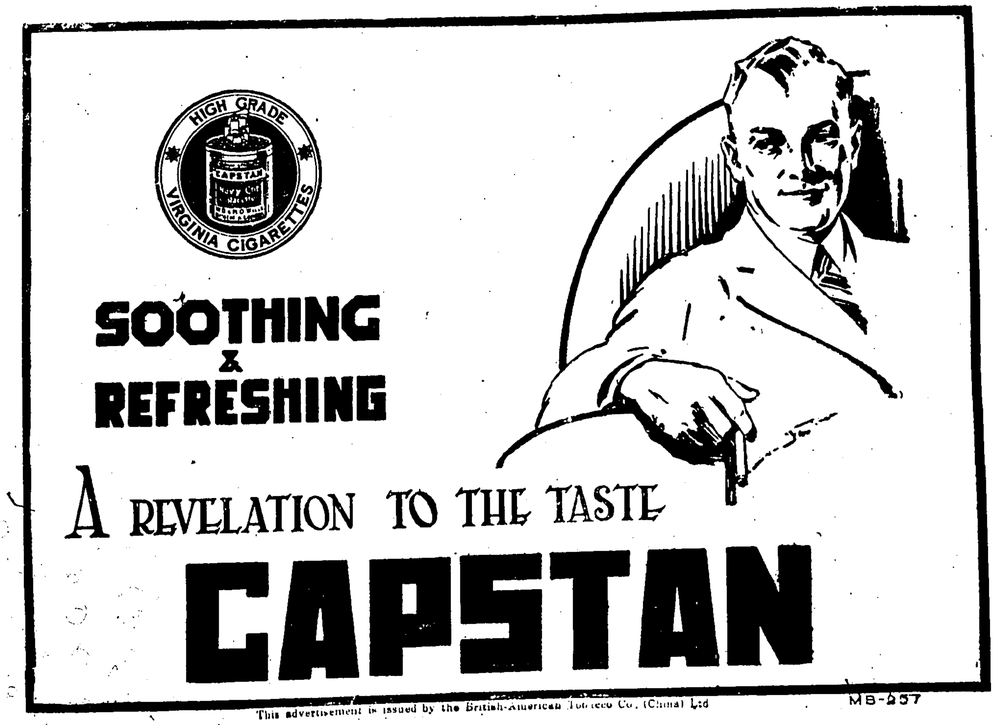
OURSELVES

The twenty-fourth anniversary of ISRAEL'S MESSENGER recalls to our mind the day on which we sat in the home of the late Mr. S. J. SOLOMON, *Zecher Sadik* libracha, to plan for the launching of a communal organ. In those days, our community was comparatively small in number, but, nevertheless, the late seer foresaw the time when the local *kahal* would grow and flourish and become a centre of Judaism. ISRAEL'S MESSENGER lives because the same spirit of optimism dominates us all. It lives because it is inspired by the lofty sentiments expressed in the Zohar, "A man should so live that at the close of every day he can repeat: 'I have not wasted my day.'" That is the *raison d'etre* of ISRAEL'S MESSENGER. Its policy is one of pacification, to penetrate into every Jewish home where proud parents sit with their children musing over things Jewish and thinking not of earth, earthy, but of things that are noble and lofty. One thing will be conceded by our critics, and that is, that we fawn and cringe before none. We hate hanufa which is condemned as a vicious habit by the Sages of the Talmud, *Zichronam libracha!* How true is their saying, *Lo zacha Yarobam l'malchuth ella all shello k'hainif l'Shlomo!* That sort of spirit dominates us and which was greatly reflected in the life of our master and teacher, the late Mr. S. J. SOLOMON.

* * *

"WHAT ZIONISM STANDS FOR!"

Whenever Zionism achieves a political victory, the reactionary organ of Cincinnati raises a hue and a cry. When the recent plan for the consummation of the Jewish Agency was announced at a Zionist meeting in New York under the Presidentship of Dr. CHAIM WEIZMANN, the old woman of Cincinnati could not suppress her tears. In a recent issue just to hand, *The Israelite* urges again the Zionist leaders to issue a statement on "What Zionism of to-day (sic) stands for." This is rather pathetic on the part of a foe who not very long ago declared that Zionism was dead. However, to gratify the wish of a colleague who is asking a big question while standing on one leg, we would repeat in brief what Zionism stands for. It stands for the conquest of Israel's soil and Israel's national soul. It stands to revive Jewish nationhood and recover Jewish manhood for Jewish civilization to be formed in New Judea. It stands against all humbug, newfangled Judaism known as the "Cincinnati brand." It stands to overthrow reformed Judaism and expose the utter fallacy of the man-made theology on which so much fuss had been made at the Pittsburg Conference four decades ago. It stands,—well, we have not much space to catalogue the *Al Hait* and



the *Ashamnu Bagadnu*, but the above should suffice to open the eyes of a colleage and enable him to wipe away his tears and forget the resolutions adopted by misguided "Rabbis" at a Conference held in Pittsburg in 1884.

* * *

THE JEWISH AGENCY

A froward movement has been taken lately by Dr. CHAIM WEIZMANN on the one hand, and Mr. LOUIS MARSHALL on the other, to create the much heralded Jewish Agency which will be responsible in future to upbuild the Jewish Homeland. We are pleased to observe this evidence of unity in Jewish circles of diverse views and have no hesitation in saying that the result of this great venture will redound to the credit of the whole House of Israel. In the past, the great burden of the task was borne singly by the World Zionist Organization; to-day non-Zionists represented by MARSHALL groups have agreed to co-operate with the latter on the basis of fifty-fifty in order to realize the ancient dream of Israel. In thus joining forces together we foresee a new era for Eres Yisrael. From the very outset we have been in favour of the Jewish Agency being formed and see in it no deviation of Zionist principles. Zionists are strong enough to take care of the movement. We can afford to be tolerant towards those who are not strong enough to nurse the Zionist ideals. We are not in favour of rejecting them. Jewry must be united in the Zionist endeavour to restore the third Jewish Commonwealth, which we earnestly hope will blossom forth in a decade or so. We congratulate the Zionist leader on his great stroke of politics and diplomacy and pledge to him our whole-hearted and loyal supports. The future is full of possibilities and we look forward to increased supports from the rank and file of World Jewry.

* * *

"ANTI-ZIONISM IS AN ESCAPE FROM JUDAISM"

In an address at Cincinnati in January last, Mr. LOUIS LIPSKY, President of the Zionist Organization of America, thanked the Hebrew Union College for having graduated so many good Zionists. It is a fact that despite its hostility towards Jewish Nationalism some of the best Zionist leaders in the United States are graduates of the above College. We have in mind such stars as ABBA HILLEL SILVER, LOUIS NEWMAN, MAX HELLER, J. L. MAGNES, JOSEPH SILBERMAN. *et. al.* who have rendered yeoman service to the cause. These leaders have overshadowed some of the noted Orthodox Rabbis, such as LEO JUNG, M. HYAMSON, HERBERT GOLDSTEIN, for their inexcusable inactivities for the cause. Again, there is that towering dynamic force in the person of STEPHEN WISE whose good work for Zionism will be written in letters of gold. His is a daring personality who knows how to hammer the truth of Judaism and Zionism. Listen to the following gem uttered at a recent meeting in New York when the plan for the completion of the Jewish Agency was announced:—

"Anti-Zionism is an escape from Judaism. Zionism is a return to maximum Judaism. Judaism is a collective reply to anti-Semitism."

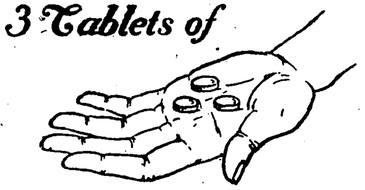
And Dr. WISE is not a leader of Orthodoxy! We wonder what the bona fide leaders thereof are saying. We wonder why this silence on their part! We wonder why they are hiding and hesitating to be so outspoken as Dr. WISE is! "Anti-Zionism is an escape from Judaism!" What a world of truth in a short sentence! What a rebuke to the prophets of woe insist that Zionism is irreligious and an escape *from* Judaism! STEPHEN WISE had the courage to say that it is just the reverse! Hearken O, Israel to the voice of WISE, the uncrowned king of Israel!

* * *

JEWISH JOURNALS

The high cost of living everywhere has brought in its train a plethora of problems, not the least amongst which is the rising cost of publications, the publishers of which are called upon to grapple. Exchanges to hand show a general rise in subscriptions and advertising rates; one publication issued in Sydney, after over thirty-two years, calls upon the community to shoulder the burden and adds, "It is now necessary for those interested who have neglected to do so to let us know how far we may rely on their support under the special circumstances." Despite the progress made in all human endeavours during the past quarter of a century or so, publishers of journals, (we are referring to Jewish publications) have not yet succeeded in arousing their respective communities on the need of extending them their patronage and co-operation. With some few notable exceptions, the majority of Jewish journals have hard times to face, but we have faith and hope that this apathetic attitude will change for good in course of time. The need of journals in every progressive community will be looked upon as a necessity as is the need of a Synagogue or a Communal Hall or a Beth Hayeem. To quote again our Sydney contemporary, *The Hebrew Standard*, "A Jewish publication is found to be essential to the well-being of the community because so very many of its readers depend upon it as the only link with religious life of the community." A growing number of communities will no doubt begin to look upon the Jewish publications in that light, but to-day the struggles of the publishers are hard and they have yet to climb up many hills before they could make both ends meet. That a crisis faces ISRAEL'S MESSENGER consequent upon the strikes in China and high cost of labour, goes without saying. Lately the cost of our production has advanced 40 per cent. Happily, we are not likely to succumb, being confident that the aims and objects of ISRAEL'S MESSENGER far outweigh the worry which we are called upon to face. ISRAEL'S MESSENGER will continue to serve *k'lal* Yisrael and it looks forward with undiminished hope and confidence to surmount all the obstacles in the way and remain a "MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth." What an ideal! What an utterance from the prince of Israel's prophets! No wonder in the Dark Ages of the world the Popes have inhibited the Jews from reading the Book of ISAIAH, for such messages of *Nahamu*, Comfort, in the future greatness of Israel as "a kingdom of priest and a holy nation" have done much to keep the spark of hope aflame in the breast of our down-trodden and oppressed people. Happily, the worst is over and all eyes—*eney kol Yisrael*—look forward to-day to the East—*Mizrah*—from whence cometh the dawn!

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THE PROBLEMS OF DIASPORA JEWRY

WORLD-WIDE INTEREST BY EMINENT JEWS

MR. DAVID EZRA, OF CALCUTTA GIVES APPROVAL

AWAITING LEAD BY CHIEF RABBI BENSION M. OUZIEL

Letters expressing approval of the movement to arouse Sephardim Jewry in the East from their apathy and indifference and wrestle with their spiritual problems have reached us from far and near. Dr. MOSES GASTER, the venerable head of Sephardim Jewry, expressed his weighty views in our last issue; elsewhere in this number there appears another dynamic force in orthodox Judaism, Rabbi Dr. LEO JUNG, of New York, who commends the proposal made by some of the leaders of Calcutta Jewry to sell the old synagogue in order that a greater one with a Yeshiba attached to it may be created with the surplus in hand. Rabbi JUNG disntictly says that the proposal is in accordance with the *Din*, so that there is nothing in the way to hinder the progress to which we all look forward. We are pleased to observe that CHIEF RABBI BENSION M. OUZIEL, who is the prime mover and chief promoter of a Yeshiba for Sephardim Jewry, is now travelling in the East together with RABBI FISCHMAN, delivering addresses on the subject and battling against the spirit of inertia that has fastened upon us. It is to be hoped that the movement will soon take some shape so that the plan outlined by Chief Rabbi OUZIEL may become an accomplished fact.

MR. DAVID EZRA GIVES HIS ASSENT

We are pleased to learn that Mr. DAVID EZRA, the lay head of Calcutta Jewry, is equally imbued with a strong zeal and devotion to help in the matter. In a letter dated 7th February, he writes us as follows:—



MR. DAVID EZRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am in receipt of your letter of the 7th ultimo, as well as a copy of your esteemed journal, for which I thank you.

I am quite with you in all that you state, but you are also aware that the community here is a very small one, and its leaders are mostly settled in the West, hence the response is meagre.

The Yeshiba in which behalf Rabbi MORDECAI SMITH came out is well known to me and the members of my family and we have all subscribed towards it from time to time

I am, etc.,
DAVID EZRA.

CALCUTTA, 7th February, 1927.

From the foregoing it is obvious that Mr. EZRA is not unfavourably disposed towards the proposed plan and that he is quite with us in the matter. True, the Calcutta community is comparatively a small one numbering about 4 to 5,000 souls, but the formation of a College does not require a large community as a basis for it. When the Sage, Rabbi YOHANAN BEN ZACCAI founded his College at Yabney after the destruction of the *Bayith Sheni*, he had no community behind him; as a man of vision he foresaw the need of a home to house the soul of Judaism in order that Jewry may not perish and vanish from the stage. Again, when once a College is established it is bound to attract young men from all the corners of the globe. It is quite true, as Mr. EZRA says in his letter, that the leaders of Calcutta Jewry "mostly settle in the West," but there is no suggestion on our part that the Rabbinical College is intended for the latter. Our main idea is to save the Sephardim Jewry from decay and degeneration, to preserve to generations yet upborn the precious heirlooms to which we are heir, and perpetuate Judaism in the hearts of the community. We are convinced that the response from the rank and file would be prompt and generous. Ah, how true is the dictum of our Sages, *Hizza haru Libney ani yim shemaihim tesey Torah* (Sanhedrin, 81a).

THE CALL OF THE HOUR

Mr. EZRA will, no doubt, listen to the call of the hour and lend his co-operation to the scheme which is now assuming a burning topic in our midst. We repeat for the hundredth time that the rate at which we are racing to-day spells ruination and total disintegration of the Sephardim Jewry. A people without a vision, says the ancient Prophet must perish in the end. LONGFELLOW in a poem called "The Spirit of Poetry" indicates that men need ideals as much as they need bread and that the human race will soon degenerate if food is not supplied for the human spirit. The heart of Jewry is now stirred in the matter and there should be no wavering on our part. The hour has come when we shall either have to surrender to the materialistic forces and how to the inexorable law of fate or revive the ancient luminous, priceless heritage to which we are heir. It is indeed a question of *now* or *never!* Which shall it be? It is given to but few of us to achieve immortality in a second. That immortality will be his, if Mr. EZRA will stand firm on the side of CHIEF RABBI OUZIEL and co-operate with him in the realization of an elevating and lofty ideal!

RABBI SALIS DAICHES MAKES A STRONG PLEA FOR A CENTRE OF JEWISH LEARNING IN INDIA.

Rabbi Dr. SALIS DAICHES, of Edinburgh, Scotland, writes interestingly on the Problems of Diaspora Jewry. He, too, sees no objection in the proposal of Calcutta Jewry to sell the Synagogue and rather foresees in the proposed attempt a bright prospects for Jews and Judaism in the East. His message of goodwill to our community will be highly appreciated and read with interest. His communication follows:—

Editor, ISRAEL'S MESSENGER.



DEAR SIR,—I have no hesitation in saying that Mr. DAVID EZRA would, in the circumstances described by Rabbi SMITH, be well advised, and would render a service to Judaism, if he were to consent to sell the Synagogue in Calcutta with the view of building another Synagogue, with a Hebrew College attached to it, that would prove a centre of Jewish learning and a training school for leaders of Judaism in India.

I hope that in spite of the disturbed conditions in China, all is well with the Jewish community in Shanghai, and your own activity in furthering the cause of Judaism is in no way affected.

With kind regards and best wishes.

Yours sincerely,
SALIS DAICHES.

EDINBURGH, 9th February, 1927. 6 *Millerfield Place.*

(Continued on Page 8)

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(Continued from Page 7)

INTERESTING LETTER FROM RABBI I. J. YOFFEY

We are in receipt of the following communication from an eminent Rabbi and author, I. J. YOFFEY, of Manchester, who quotes Jewish authorities freely in regard to the proposal now under consideration. We are sure Rabbi YOFFEY'S letter will be read with great interest by our readers:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In reply to your question as to whether a Synagogue may be removed to a different locality for the purpose of extending it and attaching thereto a Rabbinical College, my answer is in the affirmative. In fact it is not only permissible, but it is even obligatory to do so. The Jewish Law is quite explicit on this point, as it is stated that a "Synagogue may be sold for the sake of learning the Torah." (1)



RABBI I. J. YOFFEY

The reason for this Law is because the study of the Torah is regarded as the soul of our people, and therefore our sages rightly say that "the learning of the Torah is greater even than the building of the Beth Hamikdash." (2) There is a very striking story of our sages which illustrates for us very clearly the view of our sages that a synagogue loses very much in importance and significance if it is devoid of the learning of the Torah. We are told that on a certain occasion several of our sages were passing a Synagogue in Ludd when one of them exclaimed to his companion "How much wealth have my ancestors sunk in this place!" whereupon the other one exclaimed "How many souls have my ancestors sunk here, because it is void of children who study the Torah!" (3)

How earnestly our sages tried to impress upon us this idea may be inferred from the following observations:—"Places where the Law is studied are dearer to God than even the Synagogues and Bate-Midrashim, because since the destruction of our Temple his only possession has been the precincts of the Law." In the same place we are further told that certain of our sages preferred to pray in places where the Law was studied rather than in the Synagogue. (4)

These great men of Jewry with their keen intuition and ripe experience perceived that Israel's existence while in exile depends entirely upon the study of the Law. Even the prominent part which the Synagogue has played in the history and spiritual developement of our nation has been due first and foremost to the study of the Law. The Torah has always been the very heart of our people. Whenever and wherever Israel cherished his ancient literature, he progressed rapidly; Synagogues and kindred institutions permeated by the Jewish spirit sprang up on all sides, and thus Judaism maintained its dignified position. But when the study of the Torah became neglected, and its literature began to be looked upon as a relic of the past, then the Jewish community fell into a state of paralysis despite the existence of numerous Synagogues; and then Judaism assumed a form entirely alien from our ancient traditions.

The above few quotations from the writings of our sages are sufficient to convince us that the sacredness of a Synagogue is infinitely greater when there is attached to it a place of learning. If this view holds good in countries where centres for the study of the Torah are already in existence, how much more weight does it carry in those countries which are practically devoid of institutions for the study of the Torah, and in which the pulse of Jewish learning beats very feebly, as in China and India!

In conclusion allow me to say that Rabbi SMITH'S opinion on this question was perfectly correct. Mr. DAVID EZRA, by removing the Synagogue established by his revered late father to a different locality, and thereby becoming enabled to attach to the new synagogue a centre of learning, would thus be perpetuating his father's memory in the way most in accord with the sacred traditions of Judaism, and MR. EZRA'S name will thus become inscribed in golden letters in the annals of the Eastern Jewish Communities.

Yours very sincerely,
I. J. YOFFEY

(1) Orach Chaim, Siman 153; Yore Deah, Siman 252; Chatham Sopher, Orach Chaim, Siman 203.
(2) Talmud Megillah, Daf 16, page 2.
(4) Talmud Berachoth, Daf 8, page 1.
(3) Talmud Yerushalmi, Shekalim, end of Perek 5.

MANCHESTER, 22nd February, 1927.
5 *Moreton Avenue, Cheetham.*

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OLD CHINA AND NEW CHINA

NEED FOR AN ENTENTE CORDIALE BETWEEN GREAT BRITAIN AND CHINA

In the LLOYD'S WEEKLY *(Shanghai), of* 21st *December*, 1919, *the Editor of* ISRAEL'S MESSENGER *contributed an article on the above topic. The subject broached therein did not lose its significance despite the passage of over seven years. The theme is one which is fondly dilated upon to-day by every publicist and well-wisher of China. There is, however, no doubt in our mind, that the article in question bears reproduction in this column, since it discusses an issue which is a burning question to-day and the realization of which is likely to affect the future well-being of China. We have all along held the view that it is our duty to convince China's chosen that in Great Britain the Chinese nation had a friendly ally whom she could trust to assist in her hour of trial. We had never faltered from that view and we return to the theme to-day in order to repeat once more our suggestion that China should hold tight the garm of Britain and not permit an outsider to seduce her from the right path into which it is her destiny to reach. The article in question is reprinted here without alteration and we submit it to the careful attention and judgment of our readers:—*

OLD CHINA & NEW CHINA
By N. E. B. EZRA

Your invitation to contribute a few lines for your Christmas Number is one that I can hardly resist, for I value your publication exceedingly as an exponent of British Democracy in the Far East.

At this season of the year when the air is saturated with the age-long ideal of securing a permanent peace on earth and goodwill among men, it is not amiss to turn our attention to China and her teeming millions. In thinking of China, one must necessarily have in mind the "Young China" which has the element of progressiveness and potency and which alone has a future, if China were to forge ahead as a progressive Republic along the lines of progressive democracies of the world. The reactionaries have done enough to impede the work of progress and reform and signs are not wanting that they must sooner or later surrender before the vast forces of truth and right arrayed on the side of Young China. For the modern ALEXANDER SELKIRK the only inhabitant of an island who once said, "I am monarch of all I survey, to my rights there is none to dispute," Young China has no patience, for the latter is searching with electric lights not candles, the dark places of the past.

I read somewhere that the Japanese people have a festival each month in the year, the holiday being observed on that day in the month which corresponds to the number of the month. Thus, in the first month, the festival is held on the first day of the month; in the second month on the second day; in the third month on the third day. In the fourth month on the fourth day they observe a girls' festival, and on the fifth day of the fifth month they hold a boys' festival. On this occasion the Japanese mother flies, from a pole extended from the window of her house, fish made out of paper and coloured to the life. As the air enters the paper carp's mouth it spreads like a little balloon and looks like a live fish. Once a Japanese mother was asked to explain this curious custom. She said. "Every year, when this festival is observed, the mother of the household gathers her sons around her and says to her boys, 'You must learn to be a fish when you grow up.' The children, wondering, ask their mother what she means, and she tells them, "Dead fish float with the stream; but live fish move against the stream, and swim up against it, too."

That Young China has been moving fast "against the stream and swimming up against it" can hardy be denied by those who are watching the present trend of China's political chess-board. The days of the "dead fish floating with the stream" are being numbered and soon they may be relegated to an ancient past. True, the present deadlock in the Peace Conference in China does not warrant any optimism for the future, but those who are conversant with the history of other nations will not hesitate to gather heart and courage when surveying China's present internal strife. While walking on the thin crust of a volcano, China is, nevertheless, crossing the river of progress, albeit treading on thin ice. China's present form of government, that is, the government of the people, and for the people, has taken deep root everywhere and there is no fear of going back to the olden days of monarchical regime. Her progress, though slow on the surface, is taking deep root and bringing her a step nearer to perfection. In my article entitled "China Awake!" published in the *Shanghai Mercury* on the 8th March, 1918, I expressed the following views which are worth repeating:—

"China's destiny lies not in the black abyss of despair, but in the bright haven of trust; not down, but up; not backward, but forward—forward-thinking, forward-looking, forward-being. And if she goes that way, doing that which is her duty, keeping her worthy purpose steadily in view, never flinching from them, never qualing before them be the difficulties before her what they may, she shall in course of time prosper and become master of her own self and destiny, never mastered."

A nation is best known by the ideals fostered and nursed by her people. "The one best omen is to fight for the Fatherland," said the old blind bard of Greece. But in the case of Young China, the best omen is to fight ignorance and slavery, both within and without. It is said that someone expressed in the presence of COBDEN the hope that some day all the people might become intelligent enough to read Bacon. To this COBDEN replied, "I would be happy indeed if the time ever came when all the working people could *eat* bacon." China's working people must not only *eat* bacon but also *read* Bacon. Recent event bids fair to bring about the consummation of this hope. At the closing season of the British Chambers Conference held in Shanghai last month, the following resolution of far-reaching significance was unanimously adopted:—

"That this Conference attaches the utmost importance to the education of Chinese on British lines; regrets that H. M. Government has not replied to important memoranda sent to it from responsible bodies in China; and urge upon H. M. Government the remission of a portion of the Boxer Indemnity, or the adoption of other means, in order to aid British educational institutions for Chinese in the Far East and to meet the cost of education and vocational training and experience in the United Kingdom to selected Chinese students in adequate numbers."

That the foregoing creed will be translated into deed may be regarded as a foregone conclusion. England, true to her noble impulse and ideals, may be depended upon to do her duty in the premises. Here is a hopeful sign of both England and China establishing an *entente cordiale*. The welding of these two great Powers of the earth cannot but help to establish the connecting link between the Orient and the Occident. Both England and China may yet view with each other in accelerating and consolidating the long-looked-for era of peace on earth and goodwill among men.

BRITISH DEFENCE FORCE IN SHANGHAI



[Courtesy North-China Daily News.

THE BRITISH MILITARY HOSPITAL NO. 3, SITUATED IN MR. S. A. HARDOON'S GARDEN IS NOW IN FULL SWING, WITH FULL EQUIPMENT FOR TAKING CARE OF SICK SOLDIERS; 13 NURSING SISTERS AND 25 R.A.M.C. OFFICERS ARE IN CHARGE

THE AUGDATH ISRAEL AND ZIONISM

RABBI LEO JUNG'S SPIRITED DEFENCE

We are in receipt of an interesting communication from Rabbi Dr. LEO JUNG, *the eminent leader of Agudath Israel in New York. Rabbi* JUNG *is a sincere advocate of Traditional Judaism and wields a powerful pen for the cause. He is a prolific writer and believes in the printed word. He is regarded as a great personality, a leader capable of leading his flock and representing Jewish Judaism in the United States. His letter, to which we give a reply in a footnote, follows:—*

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I quote from your November issue, page 6, column 2? "We cannot help saying that those who preach tolerance towards others are themselves guilty of transgressing the maxim preached by them." I find myself the more in accord with that said observation as you yourself present a flagrant case of such inconsistency. I realize, of course, that as the official organ of the Shanghai Zionist Association, you are to some extent influenced by general Zionist propaganda, but that should prevent you from writing so unfair and unwise a leaderette as that entitled "A Misstatement," and contained on Pages 5 and 6 of your November issue.



RABBI LEO JUNG

You state "a society known by the high sounding title of Agudath Israel for some years past has made efforts to capture the leadership of Jewry and meddle in Jewish politics," that its main object was to discourage the Zionist movement and to fight its leaders." That the Agudath Israel "is misleading the public when it poses as a representative body of Kol Yisrael." You are especially incensed about what you call "the astounding statement that the Agudah stands to-day as the unchallenged organized representative of Orthodox Jewry throughout the world." You call this statement "nonsense, buncombe." You ask rhetorically "who outside a small area of Europe ever heard of the Agudah?" You state that "the leaders of the Agudah which *pretend* (italicized by myself) to uphold Orthodoxy should not resort to making lying statements in the press. (1).

You say that "there is not a single branch of the Agudah in Asia and that therefore the statement that it stands as the unchallenged representative of Orthodox Jewry throughout the world is deception pure and simple, which would only hoodwink the unwary." In the last sentence you say that "such statements or mis-statements can only appeal to the Shema-Jew of Fleet Street for reasons not far to seek." The last clause really gives you away. You object to these things in such violent terms because you object to the *Jewish Guardian*. I hold no brief for the *Jewish Guardian*, but I do think that an organ of the standing and general urbanity of ISRAEL'S MESSENGER ought to be more careful in its statements. (2) Let me correct your errors. (3).

The Agudath Israel has never endeavoured to capture the leadership of Jewry. The Agudath Israel was established for the single purpose of organizing the Orthodox Jews of the world in order to promote the theory and practice of the Torah. The Agudath Israel has for many years endeavoured to come to an understanding with the Zionist organization. In my very long article in the November, 1924, issue of the *Jewish Forum*, I challenged Zionist writers to adduce a single piece of evidence against my statement that the Agudath deliberately and consistently had been rebuffed. I cited Zionist organs, men of high standing in the Jewish world, and—I have not heard of a single reference, correction, or disapproval of any of the statements contained therein. Whatever the late Dr. DE HAAN may have done, he was murdered by a fellow-Jew, and that ought to be sufficient. I do not wish to rake up the past, but leading Zionists have agreed that DE HAAN has been much blackmailed, he was a man of many excellent qualities; he defended JABOTINSKY with utter disregard of his health, being carried into the court on a stretcher. (4).

The Agudath Israel never claimed that it represents the whole of Israel. The Agudath Israel always claimed that it represents organized independent Orthodoxy, and that no Zionist will dream of refuting. You may probably know that the Agudath Israel controls the majority of Jewish communities in Poland, is influential in Lithuania, Hungary, Roumania, Latvia, Austria, and Germany, has a large and flourishing branch in North and South America. To say that the leaders of the Agudah pretend to uphold Orthodoxy reveals rather bad taste. You had better ask SOKOLOW and USSISCHKIN, or Dr. WEIZMAN or HERMAN STROOCK. They would tell you that the Agudah leaders do not pretend. (5).

Do you really mean to indicate that Eres Israel is not in Asia?

RABBI JUNG ON THE NEED OF A YESHIBA

In a letter dated New York, February, 4, 1927, RABBI LEO JUNG writes us as follows:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your letter and the January issue of your valuable monthly. I am in perfect accord with Rabbi MORDECAI SMITH.

The suggestion that the synagogue built by the late Mr. E. D. J. EZRA be sold so that its sale would furnish Calcutta Jewry with the opportunity to build another synagogue with a college attached to it is in perfect accord with the Din Torah. Let us hope that Mr. EZRA may realize the extraordinary opportunity presented to him of perpetuating his father's memory in this most fruitful and truly Jewish manner.

With all good wishes,
Sincerely yours,
LEO JUNG.

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TOYO MURAKAMI

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Don't you know that seven thousand heads of families by a petition to the government have definitely endorsed the position of the Agudah in the Holy Land? Is it not a pity that ISRAEL'S MESSENGER must stoop to such method of dealing with what essentially is not an adversary? The Agudath Israel has not been established to fight Zionism. The Agudath Israel has been established to assert the principles and ideas of the Din Torah. The Agudath Israel has not been established to meddle in politics. It has been established to assert the authority of Jewish law both in Galuth and in the Holy Land.

May I not ask you in the interests of Zionism to conquer this hysterical Agudath complex which seems to prevent Zionist leaders and papers from seeing the light of truth whenever the name of that organization is mentioned. (6).

With all good wishes,

Sincerely yours,
LEO JUNG.

New York, January 16th, 1927.
131-135 West 86th Street.

OUR REPLY

(1) This clash with RABBI JUNG was anticipated by us when we wrote the Editorial to which he refers. Our esteemed correspondent is fully justified in defending the Agudath Israel, of which he is a well-known leader and protagonist. We regret, however, that we are unable to see eye to eye with him on the whole question. It is not improbable that the cleavage between us may be bridged one day and we welcome his communication and give it the prominence it deserves.

(2). Our objection to *The Jewish Guardian* is based on the fact that while our contemporary stands for 'MATTUCKISM' which is a new name for "Liberal" Judaism, the Agudath Israel stands for Traditional Judaism, which is the very antithesis of the latter. Yet, in order to oppose Zionism, both join hands, regardless of their serious differences of opinions, in abusing or rather disparaging the Zionist movement. The Agudath Israel should not stoop to this method of cringing before an arch enemy of orthodoxy in order to combat another force which stands for the preservation of Jews and Judaism in *Eres Yisrael and Hus Yares!*

(3). We are open to correction, *Mi kol m' lamedai hiskalti!*

(4). The reference to the late Dr. DE HAAN is unfortunate. We cannot share the views of RABBI JUNG about the latter, who, we know had played the rôle of a Moser! "A man of many excellent qualities" would never be able to wash away his guilt by intriguing against his fellow-Jews. As a correspondent of *Daily Express* (an avowed anti-Semitic publication) and as one who had misled the late LORD NORTHCLIFFE when he visited Palestine regarding the Jewish national aspirations, DE HAAN did not add much to his reputation. However, why rake up the past? There are many who would wish to forget that unsavoury chapter and let bygones be bygones. To say that DE HAAN "was murdered by a fellow-Jew," as Rabbi JUNG avers, is a serious accusation which should not be levelled by a man of sterling qualities as RABBI JUNG'S. If what we are told is true, then the latter knows the name of the actual murderer, and if so, he should not be shielded. At any rate, RABBI JUNG'S statement or rather admission, is rather hasty and most unfortunate. Ye wise men take care of your utterances, may well be exclaimed!

(5) When we questioned the right of the Agudah to represent orthodoxy, it was based on the knowledge that it had no mandate from the Jews in India, Iraq, and the whole of the Far East.

(6) We are not opposed to the principles underlying the Agudah but to its methods. We object to the latter fighting needlessly Zionism when there is a call for unity in our rank. True, not all the Zionists are orthodox but that is no reason why we should drive away anybody because of his poverty of knowledge on things Jewish. We are pleased to note from the Rabbi's letter that the Agudath Israel was not established to combat Zionism nor meddle in politics, but to assert the authority of Jewish law both in *Eres Yisrael* and *Eres nochriya*. These are worthy objects for which Kol Yisrael should be summoned and we fail to understand why there should be any recrimination in our camp. We plead for *shalom* and we look forward to it. We know that RABBI JUNG has done and will yet do his share to bring about a reconciliation and close the *mahaloketh* once and for all. We believe that a similar spirit would dominate the Zionist leaders who realize the utility of peace and unity in Israel!

THE SUPPLY OF MEAT

The Shehita Board desires us to state that the recent "profiteering" in meat was wholly unwarranted and that in future such cases should be reported to the Board forthwith. Steps are being taken to redress all grievances in the matter. The Board is determined to repress all mismanagements and profiteering. Communications to the Board should be addressed care of office of ISRAEL'S MESSENGER.

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[Written for ISRAEL'S MESSENGER]

CHRISTIAN ADVOCATES OF ZIONISM

By M. MEDZINI, Jerusalem

Among the many Gentile advocates of Zionism who devote their best efforts to the difficult task agitating for the Zionist cause among the Jews all over the world, a small group of Christian Zionists stands out in particular. The number of our Christian friends the so-called "Picus of the Gentiles," is steadily increasing with the progress of our work, and already to-day we are able to point out names of prominent and well known statesmen, authors, men of science and artists from Europe and America, and Asia, all of them invariably doing their best to give their moral support to our cause. But it must be admited that the outstanding group among them are our Zionist friends among the English people.

THE FIRST GENTILE ZIONIST

Zionism in its first spiritual and even in its political aspect was not new in England when the BALFOUR Declaration was made. The first Zionist book written in England was published as early as 1621 by Rev. Dr. WM. GOUGE who sincerely believed in the Restoration of Israel to Zion and in the re-establishment of a Jewish State. The keen interest of the English in Zionism is to be explained by the attitude of the Anglo-Saxon race towards our Bible and their sincere belief in the true fulfilment of its promises, a belief even since steadily adhered to, so that in the middle of the last century, in the days of PALMERSTON and SHAFTESBURY Zionism was spoken of as a problem of practical politics. A long article which appeared on the subject in the *Times* of August the 17th 1840 testified to this keen interest.



LORD BALFOUR

HERZL was given sympathetic hearing in England. But since England was at this time unable to exercise a decisive influence on the question of Palestine, the Uganda project was put forward instead. This project which originally came from JOSEPH CHAMBERLAIN was supported by the then Prime Minister ARTHUR JAMES BALFOUR, has markedly proved how deeply the English are interested in the Jewish national regeneration. But as Lord BALFOUR later remarked, the only fault this project was that it was not a Zionist one. The political Zionist movement attracted as early as 15-20 years ago a good number of sympathsers. Who does not remember the name of Rev. Dr. W. H. HECHLER who assisted Dr. HERZL and took part in the first Zionist Congress? Many English statesmen of the old political school, like BALFOUR, as well as those of the younger school like JOSIAH C. WEDGWOOD, followed his example.

COLONEL PATTERSON



COL. PATTERSON

On the conclusion of the War Palestine was opened for thousands of immigrants who were standing waiting clamouring for admission. It was then that the Keren Hayesod which was to provide the extensive means for the reconstruction of Palestine was founded. In that period the Zionist Organization was assisted in various ways by its numerous Christian friends. Some did good political work in and outside Parliament, other devoted themselves to propaganda work among the Jews preparing them for the great task before them. One of our foremost among these friends was Colonel PATTERSON who was so devoted to the Zionist movement that many people thought that he was a Jew himself. He was previously well known for the construction of various important bridges in West Africa, as an exensive traveller and a passionate hunter, and as the author of several books on travels. During the war he was appointed Commander of the Jewish Battalion, at first known as the Zion Mule Corps in Gallipoli and later the 38th Battalion. But as soon as the War was over he offered his service to the Zionist Çause, doing good propaganda work in England. He attended the 12th Congress in Carlsbad. In 1922 he joined the first Zionist delegation to America, where he made a lasting impression by his sincerety and his strong conviction in the early materialisation of the Zionist idea.

LORD ROBERT CECIL



LORD ROBERT CECIL

With the outbreak of the Great War and with the entrance of Palestine into the zone of action the number of the English statesmen to take interest in Zionism markedly increased, the conviction being held that Palestine offered a solution of the Jewish problem, and that the Jews in return offered a solution of the Palestinian problem. Among these Zionists Lord ROBERT CECIL the permanent representative of Great Britain in the League of Nations, Sir MARK SYKES, one of the promoters of the BALFOUR Declaration, Mr. W. ORMSBY-GORE, now under-Secretary of State for the Dominions and Colonies, NEIL PRIMROSE, the son of Lord ROSEBERY who fell in the War on the Palestinian frontier, Colonel JOSIAH C. WEDGWOOD, M.P. and Cabinet Minister in the late Labour Government, Colonel JOHN PATTERSON, the Commander of Jewish Battalions in Galipoli and Palestine, and many others, whose names are less known. Their political activities in furtherance of the Zionist cause and the assistance rendered by them to the leaders of the Zionist movement were fraught with success, and in consequence the British Government with LLOYD GEORGE as Prime Minister and BALFOUR as Foreign Secretary, proclaimed the famous declaration which has since become the foundation of our reconstructive work in Palestine.

COL. JOSIAH WEDGWOOD



COL. J. C. WEDGWOOD, D.S.O., M.P.

The second statesman to volunteer for the K. H. work was our old friend the young politician Colonel JOSIAH C. WEDGWOOD. He first became interested in Zionism 15 years ago, and as early as 1916 he was sent to America on an important political mission to prepare the ground for obtaining from the American Government its recognition of the Zionist movement. There he came in contact with Colonel HOUSE who was then the right hand of President WILSON, and made the acquaintance of Judge BRANDEIS. In 1922 WEDGWOOD again visited America. This time on behalf of the Keren Hayesod, and recently we paid another visit to the U.S.A., addressing large public meetings on behalf of the K. H. A few weeks ago Colonel WEDGWOOD visited Palestine and expressed his admiration of the progress made by the Zionist Organization and its funds. On his way back to England he addressed large Jewish gatherings in Salonica and Vienna. As a socialist and a staunch advocate of liberty, Mr. WEDGWOOD chiefly sees in Zionism a movement striving for national freedom. As a representative of British democracy he stated in one of his addresses given in New-York last year.

"In our time we worked for Italian freedom, for Hungarian, Polish and Irish freedom, and in the same spirit and better hope, we now press froward the work of Jewish emancipation."

And Jewish liberty to him is nothing else but Zionism, spiritual, economic or political. Speaking in Jerusalem at a meeting in celebration of the 2nd November he declared:

"I have at last seen Tel-Aviv which I have been longing to see for some time. After having known the Jews of Whitechapel dressed in hopeless rags, and also having met my Jewish friends in Budapest persecuted and humiliated, I came here and saw people who have suddenly become free men full of hopes and ideas and selfrespect."

He was not blind to see difficulties which have still to be overcome but he emphasised that "The Jews will remember that the only people whose task it is to reconstruct this country are the Jewish people." Similarly in one of the speeches made in America he stated.

"I am proud of the achievement of the K. H., the most important instrument for the Upbuilding of Palestine on a fair and just basis."

WEDGWOOD'S attitude to Zionism is not as to something foreign to his own nature, on the contrary, Zionism portrays to him his own cultural Weltanschauung, and in speaking he invariably uses the expression "We Zionists," for to his mind Zionism is a joint enterprise of the two libertarian nations, Great Britain and the Jewish people.

COMMANDER KENWORTHY



COMM. J. M. KENWORTHY, M.P.,

Commander Kenworthy's mother, a Californian by birth, was a member of the British Israelite Association, dedicated to combatting anti-Semitism. From her the commander as a young boy learned to love the Jewish people and to look with favour upon its century-old aspiration once again to go home to the land which cradled it. At her knee, he imbibed the principles of Zionism which have ever since held his interest with ever-growing attraction.

The latest recruit of the K. H. is Lieut.—Commander J. M. KENWORTHY M.P. who has recently left for the U. S. A. to take part in the United Palestine Appeal Campaign. He is also one of the most gifted of the younger political school in England and, although it is but a year since he entered Parliament he is already one of its outstanding figures, taking part in the most important political discussions. He become interested in Zionism because he saw in it in the first place a movement representing a daring libertarian ideal, quite apart from the fact that he regards a Jewish Palestine as a best means of safeguarding the future of the Suez Canal.

On his recent visit to Palestine he was very enthusiastic and full of admiration for the splendid achievement made by the creative efforts of the Jews. In his speech at the farewell party in Tel-Abib he declared, that the time when the policy of the BALFOUR Declaration was regarded as an experiment had passed. "As the Jordan cannot be stopped from streaming down to the Dead Sea so the progress of work in Palestine cannot be checked. As it is possible for Mr. RUTTENBERG to harness the current of the Jordan, using it for electrical power, so it is possible to harness the flow of Zionist energy, directing it for the benefit of mankind as a whole."

At a time when we are struggling against heavy odds and unusual circumstances, when signs of disappointment are here and there becoming apparent, it is gratifying to know that we have loyal friends and supporters of our cause, and to listen to their encouraging words of hope and confidence in the future of Zionism.

SIR WYNDHAM DEEDS

A few years ago Sir WYDHAM DEEDS, another important Christian social worker and ardent Zionist joined our Cause. Whereas Colonel PATTERSON is an Englishman of practical affairs, Colonel WEDGWOOD a man of social ideals and a statesman, Sir W. DEEDS may be described both as a religious idealist and a practical statesman. While acting in Palestine as Chief Secretary under Sir HERBERT SAMUEL in the most trying period of the latter's administration, Sir WYNDHAM DEEDS did good work for the benefit of the Yishub and won the confidence and admiration of the whole Jewish population in Palestine. On leaving his important post to take up social and cultural work among the English masses he did sever his connection with Zionism, but devoted much time and efforts to Zionist propaganda. Every one

[*Continued on next column*]

SHANGHAI'S MOST BRILLIANT ATTORNEY



Dr. OSCAR FISCHER,

who figured last month in a most sensational case in the Provisional Court (ex-Mixed Court) before Judge CHIU defending OEN KHENG HIAN, former sugar merchant charged with big fraud. Dr. FISCHER adduced brilliant argument on the question of nationality, which involved the right of the Chinese Government to resist the claim that the accused is a Dutch citizen. Addressing the court from 9.30 a.m. until noon, in one of the most brilliant arguments ever heard in any local court, bringing forth congratulatory remarks from opposing counsel at the adjournment, Dr. FISCHER bombarded the Bench with ammunition drawn from nearly every legal system known to civilization, quoting from Chinese, Dutch, English, American, Anglo-American, Common Law, in addition to Treaties, Precedents and Consular Body decisions. He dealt at great length with the historical aspects of the case prior to analyzing the legal aspects. In the course of his remarkable address, he said:—

"I myself have held office under the Chinese Government, for I was for many years Legal Adviser to the Chinese Government. But I am not Chinese. Right now I am now Legal Adviser to the local Soviet Government, but I am not a Soviet subject though I have been called a Bolshevik."

A decision was handed by the Court on the 15th ultimo, according to which Dr. FISCHER'S contentions were upheld and extradition of his client was refused. The Court expressed its thanks to Dr. FISCHER on the thorough manner in which he had gone into the law upon the subject.

A brief sketch of Dr. FISCHER'S career was published in ISRAEL'S MESSENGER of March, 1926.

[*Continued from previous column*]

who has listened to Sir WYNDHAM DEED'S speeches will admit that even among our people few have penetrated into the essence of Zionism as he has. The idea which mostly appealed to Sir WYNDHAM was the manifest aim of Zionism to establish harmonious relations between the three religions dominant in the Holy Land, namely, Judaism, Christianity and Islam, an aim which he believed will have the effect of imbuing the rest of the world with a like spirit. Morever, he cherished the hope that Palestine might peraps solve the most crucial problem of to-day, namely, how to bring about a new order of society. But at the same time he is not unaware of the fact that the creation of a spiritual centre in Palestine is impossible without a firm material basis. For this reason he is now one of the foremost advocates of the K. H. in whose interest he has been travelling about in England, Germany, Chechoslovakia and now in Poland, urging the Jews to fulfil their national duty towards themselves and their Country.

A SHANGHAI LAD'S IMPRESSIONS OF LONDON JEWRY

INTERESTING LETTER FROM MR. I. H. JACOB

We are in receipt of an interesting communication under date of February 3rd, from Mr. I. H. JACOB, who left for London in November last, with a view to join a University to study law. Mr. JACOB is the third son of Mr. and Mrs. J. I. JACOB, of Shanghai, and writes in a happy vein which gives promise of a good future. His impression of a glimpse of London Jewry will, we are sure, be read with great interest by our readers:—

DR. MOSES GASTER

Your review of Dr. M. GASTER'S contribution to the Jewish Library was indeed very able; and it interested me the more because only a fortnight ago I had heard Dr. GASTER speak. You must surely have read in the London Jewish publications that a memorial meeting was held in Kingsway Hall for the late ASHER GINSBURG. Among the speakers were Mr. SOKOLOW, Dr. GASTER and Dr. BLAU. It was the first time that I saw these men—each in his own way, a leader in Israel. Dr. GASTER'S appearance struck me as being remarkably distinguished; nearly the whole evening he sat with his arms folded, his face set in a determined manner, turning neither to the right nor to the left and to all intents quite uninfluenced with what was happening around him; so immobile, in fact, that much against one's expectation, he did not even once stroke his fine, pure white medium-sized beard. He rose to speak after Mr. SOKOLOW and with his distinctly harsh yet clear and forcible force, with his undoubted oratory and beauty of expression he impressed me greatly and surely he did every person in the vast crowd that attended. Would that there were more men in Israel like him!

DR. BLAU PRAISED

The Synagogue that I attended regularly is the Spanish and Portuguese Synagogue in Lauderdale Road. But as I wished to see what it was like, I went last Saturday morning to the Reform Synagogue. How shall I describe the services as conducted there? In this way—that if you close your eyes, with the choir singing and the playing of the organ you would think you were in a theatre listening to a grand opera—that you are the whole while being puzzled as to what language the next portion of the service will be read in—and that you are minutely wondering what the next bit of surprise is going to be. But this one I cannot gainsay that the Rev. Dr. BLAU'S sermon was remarkably fine—plently of food for thought, he supplies on a most interesting subject. And that part of the service, the sermon, is the best of the lot and it is really worth going to the synagogue to hear that.

THE BEAUTY OF THE SEPHARDIM SERVICE

The services in the Portuguese Synagogue, however, are conducted much in the same way as those in the East. But they are far, far more impressive. The Minister, Mr. MESQUITA, who has a most beautiful voice, reads his words slowly and distinctly and so well does he stress many sublime passages that one's heart is moved to the beauty of the prayer. One Friday evening, he took five minutes or perhaps more to read the *Hasi Kaddish*—it was beautiful, beyond means of description. Yes, I would wish that the synagogues in the East would learn to read the Kaddish in the same way as it is read here: it is read here slowly, every syllable is distinct and the beauty of the Kaddish with its sublime meaning is brought to the foreground; in the East, they so rush through the Kaddish, as though it were a superstitious duty they had to perform, that they do not recognize the significance of the Kaddish. A very fine choir of mixed men and boys, beautiful tunes, absolute decorum and regularity in everything done—these help to make the services far more beautiful and far more "meaningful" than those conducted in the East.

SHANGHAI JEWISH SCHOOL

One of the things which interested me greatly in the January number of ISRAEL'S MESSENGER, was the article on the Jewish School. On reading the history of the school my thoughts went back to the time when I was a pupil at the school—yes, I was a pupil there for nearly five years, the foundations of my education were laid there and I am proud of it. I am sure you cannot deny but that the community as a whole in Shanghai do not give the Jewish School enough moral support. The school needs to be drastically re-organized in every respect and managed more efficiently. One point of all must be emphasised and that is that strict discipline should be so drilled into the pupils and their general education and knowledge should be such that when they leave their little sphere of life and enter into the great world they should know how to be and feel and act as worthy citizens and as true and staunch supporters of their faith.

THE "HOWARDS" AND THE "COWARDS"

I must really congratulate you and, perhaps, even thank you for the very admirable way, so bravely and unhesitatingly, in which you answer HOWARD'S and AJAX'S letters to the Shanghai press. I said thank you above, because were it not for you, these letters would go unanswered and unchallenged; they would be followed by others greater and deeper in the dye of anti-Semitism and atheism. But you quickly pick the thrown glove, and for one statement, you send in reply ten. I very much liked that verse you quoted in one of your letters about not leaving the standard as long as the combat continued; it is, I know, very true of you and I wish it were also true of more people in Israel. I find that I have written more than I intended to. I shall end by wishing you Divine strength and aid in your untiring fight for Judaism.

SPIRITUALIZING UNSPIRITUAL JUDAISM

By A. HORNE, San Francisco, Cal.

We are in receipt of the above interesting booklet for review from the author (ex-resident of Shanghai) published by the Association of Hebrew Theosophists of Seattle. Before going through the subject matter, we must draw the readers' attention to the title of the brochure which is a contradiction in words, namely 'Spiritualizing' Un-Spiritual Judaism. All the Theosophists in the world, nay, all the *Hornes* in the world cannot succeed in spiritualizing "*Spiritual*" Judaism. The world can bear testimony to the fact that Judaism has given to all and sundry the highest code of morals, the wonderful dietary laws, and an ocean of mysticism where the swimmer is simply lost in the intricate system propounded by the Kabbalists. The other religions, including Theosophy had built up their philosophy from the Physical Plane rising up to the Spiritual but in the case of the Kabalah, we have a system with the starting point given as "The Absolute," the Nekoodah Rishonah (The Primordial Point), following which comes "The Sephiroth" or divine emanations.

There is a very fine message from Dr. ANNIE BESANT in the front page in which she urges Jewish co-operation with Theosophists and says, "Step forward, then Brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein." (Not through Theosophy, Madame! but through the Bible.) Mr. HORNE starts his subject with:—

We hear a good deal now-a-days about liberalizing Judaism, but how about spiritualizing it? One has but to glance at contemporary American-Jewish periodicals, to obtain a cross-sectional view of what Jews read, think and discuss. The extreme dearth of articles touching on subject of purely spiritual import is truly surprising.

His is a very extreme view, and we must draw the attention of Mr. HORNE to the fact that these Jewish magazines are not spiritual ones, but are more for social advancement, communal, racial and national interest. For the reader to delve into the spiritual we would suggest his studying the religious books of Judaism, including the wonderful Talmud with its brilliant discussions, its social and economic laws.

The purpose of the Association of Hebrew Theosophists is divided into 3 objects:—

1. To study Judaism *in the light of Theosophy* and Theosophy in the light of Judaism. [*In other words, we are provided with a tinted glass through which to study our own religion instead of the normal eyesight.*]

2. To spread Theosophical teachings among Jews. [*Some more Theosophical propaganda, we suppose!*]

3. To undertake any other activity which would aid in the realization of the objects of the Association. [*There is a certain amount of good in this movement, inso-much-as it tends to produce a feeling of goodwill among the religions of the world.*]

MR. HORNE in some passages makes an eloquent plea to Jews not to drift from their moorings, "develop their own intuitions, their spiritual perceptions, by sharpening them on the grindstone of Jewish mystic thought." On the other hand, we cannot help saying that there is no need to form a new movement to encourage our people to remain staunch to their ancient banner; we regard it a waste of time to form a new Society for our young men and women to revel in strange fires instead of drinknig from the pure well of Jewish thoughts. To join the rank of Hebrew Theosophists, and adopt Theosophy, the Jew actually slaps *nolens volens*, his own Judaism, the fountain-head of all that is spiritual and uplifting in life.

A WISH that her two grandsons should marry and perpetuate the name of her late husband, and also take wives of Jewish descent and faith, was expressed in the will of Mrs. SEMA BELILIOS, who died at the King Edward Hotel, Hongkong, on November 8, last year. Mrs. BELILIOS left $707,200, and was formerly a resident of Calcutta.

OBITUARY

THE LATE MR. EDWARD M. JOSEPH

We regret to chronicle the sudden death of Mr. Edward M. Joseph which took place at the General hospital from diabetes on the 27th February. The sad news was unexpected and it came as a great shock to all his relatives and friends here. The deceased



THE LATE MR. E. M. JOSEPH

was born in Bagdad on the 27th June, 1879, was educated in Bombay and lived in China since 1904. In 1911 he left the local branch of Messrs. David Sassoon and Co. and established his own business under his own name. Later on he joined into partnership with his brothers and traded under the style of JOSEPH Brothers. On the following year, he left for Hongkong where he had established a branch office and remained there until 1921.

A Successful Business Man

The late Mr. JOSEPH was successful in all his undertakings. He had built an extensive trade with Manchester, India and Japan in Cotton and cotton yarn, piece goods and gunnies. He was known as a clever financier who watched the rise and fall in silver and stock shares with a sagacity second to none. As a keen business man he was endowed with the qualities of far-vision and cautious ability. He was a self-made man having risen to the ladder of fortune without extraneous aid. He was greatly popular in business circles and commanded extensive credit from his bankers. He was of a retiring nature, a bachelor, and lived in Shanghai since 1922.

Hails From A Well-Known Family

The deceased hails from a reputable family in Bagdad, being the fifth son of the late Mr. MENASHIH A. JOSEPH. He is survived by his brothers and a sister Mrs. ALBERT M. SOPHER, all of whom being Shanghai residents.

Funeral Rites

The funeral took place in the Baikal Road cemetery and the presence of a large gathering which included leading members of our community bore a striking testimony to the esteem in which the deceased was held. Hazan ELIAHOO ISAAC conducted the burial service and paid a tribute to the memory of the departed. Floral wreaths were in evidence, but contributions in his memory were confined to the fund of the local Jewish Communal Association. A list of donors appears elsewhere in this issue.

THE LATE MRS. WM. COHEN

The passing away of Mrs. WM. COHEN on the 4th ultimo, at the Isolation hospital came as a great shock to all her relatives and friends. The deceased was not in good health having suffered from tuberculosis and lingered painfully in the hospital wrestling with the malady which, alas, proved fatal. She was 43 years of age and mother of three daughters and one son. She lived with her husband for many years in Shanghai and was widely known for her unassuming modesty and gentle nature.

The funeral took place on the 6th ultimo in the presence of a large gathering which testified to the esteem in which the deceased was held. Several floral tributes were sent by friends and mourners. The burial service was conducted by Mr. F. A. MEYER in accordance with strict orthodox ritual. Great sympathy is felt for the husband and the children in their irreparable loss.

THE LATE REV. E. M. D. COHEN, (Calcutta)

It is our sad duty to record the news of the death of the Rev. E.M.D. COHEN minister of the Jewish Congregation of Calcutta and Hazan of the "Magen David Synagogue." The deceased was born in Calcutta, and he and his father were the first to form a Jewish Community there. His family is descended from one of the Jewish noblemen, a Spanish Duke, who was exiled from Spain by FERDINAND and IZABELLA in 1492 and settled in Aleppo. The Rev. Mr. COHEN at the age of 21 was selected to be the Junior Minister of the old Neveh Shalome Synagogue on the retirement of his father and three years later he became the senior minister. The Synagogue ceased to exist in 1884 when, on the opening of the "Maghen David" Synagogue, the congregation removed into the new building. He, with the Munheghim received the Duke of Clarence when his Royal Highness visited the Synagogue in 1890 and gave him the priestly benediction before the Holy Ark. In 1878 the Rev. Mr. COHEN started the *Jewish Gazette* "The Paerah," and it was of great service to the Jews in India. Hee was one of the founders of the Jewish Girls' School established in 1881, its Hon. Secretary since 1887 and its Hon. Treasurer as well since 1913. He was one of the six representatives received by the Viceroy, Lord DUFFERIN in 1887, in deputation from the Jewish Community to present the address to H. M. Queen VICTORIA, Empress of India, on the occasion of her Jubilee.

The Rev. E. M. D. COHEN thoroughly fulfilled his mission on earth and won for himself an immortal name. He will be greatly missed by a large circle of friends who enjoyed his hospitality and learnt to admire his sterling worth. May his soul rest in peace!

THE LATE MR. I. S. PERRY

Death has removed another well-known resident of China, in the person of Mr. ISAAC S. PERRY who passed away on the 8th ultimo, at the Country Hospital from heart failure.

The deceased came to China about forty years ago from India in the service of the SASSOONS, and later established himself as a general broker in Hongkong. He was widely respected by his clients by whom he was very popular. The deceased paid periodical visits to Shanghai and in 1924 when the Garden City scheme was mooted here he contributed £500/- towards same. When the plan was found impracticable he gave his approval to transfer his contribution for a hospital as was stated in our January issue.

The late Mr. PERRY was a man of amiable disposition and had a large circle of friends both here and in Hongkong. He is survived in Shanghai by his sister, Miss M PERRY and a brother and cousins abroad. The funeral was largely attended. The deceased was 73 years of age and unmarried.

LOCATING DONORS' TREES PALESTINE

JERUSALEM, February 2. [P.C.]. The Jewish National Fund of which the Tree Fund is a part has now made arrangements for identifying the site of the trees planted in Palestine with the gifts of each separate country. Maps have been drawn of the various woods on which each grove and garden will also be marked enabling visitors to inspect the trees planted through their generosity. Donors of groves (1,000 trees and upwards) are entitled to have a sign erected indicating the name chosen by them.

FOR SALE

JUST ARRIVED TWO SETS OF FESTIVAL AND DAILY PRAYERS ACCORDING TO SEPHARDIM RITUAL. HEBREW WITH ENGLISH TRANSLATIONS, AND TRADITIONAL TUNES. Edited AND REVISED BY THE VERY REV. HAHAM DR. MOSES GASTER, 5 Vol. paste grain, gilt edges.

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"THE AMERICAN ISRAELITE" VERSUS "ISRAEL'S MESSENGER"

A LIBEL ACTION IN DREAMLAND.—WEIGHTY VIEWS OF A LEGAL LUMINARY.—HAPPY OSTRICHES

We cull the following editorial from *The American Israeltie*, the official organ of the modern Karaite Judaism, published in far-off USA:—

In a recent issue of "Israel's Messenger," published in Shanghai, China, the editor says in part:

WANTED: A MODERN NABI IDDO!

The rise of reformed Judaism during the last half a century or so, has given a licence to the so-called Rabbi to indulge in some to'aboth re'oath. That which is muttar he pronounces as hitsir and vice versa. In Talmudic times, and successive ages, the Rabbi had to administer the law according to the times in which he lived. At no time, was a decision given which was a departure from the root of the Torah. Very often the law had been interpreted mildly in order that the burden may be lighter, but at no time was a decision given which was not based on din Torah. At any rate, the Rabbi had an eye on his flock. It was his duty to administer the law leniently in order that his flock may live, w'haye bahaim and not yamuth bahaim. That which was sanctioned for a hamon ha'am under exceptional circumstances, was by no means a signal for a Rabbi himself to indulge in. But in the reform movement of Cincinnati—Ki m'Cincinnati tesey Torah hadusha wudbar Higher Criticism m'Sheol teeth—it is just the opposite.

This charge is simply awful and the Central Conference of American Rabbis would do well to appoint a committee to examine the Chinese law for libel and report if the bringing of a damage suit is advisable.

The foregoing was not taken as a "joke" but a warning on the part of our contemporary to drag this publication into the *Arkaoth shel goyim*, in order to punish it for having dared to express heterodox views. This is not the first occasion in which Cincinnati has made a threat. As far back as 1920 there was some talk of taking recourse to law, and in our issue dated 7th April, 1920, we had carried the following editorial:—

'THE AMERICAN ISRAELITE' AND THE 'NATIONAL MESHUMMADIM'

"'The American Israelite' of Cincinnati, threatens to take legal proceedings against all those weeklies or dailies which persist in dubbing the anti-Zionists as 'National Meshummadim.' It is to be hoped that the organ of the Reform Jews of Cincinnati may be persuaded from dragging the case into the Arkaoth shel govim. We plead for a Jewish Beth-din composed of Judge Louis Brandeis, Judge Julian W. Mack and Judge Hugo Pam. (Ben poreth Yoseh). Should the award of the latter be favourable to the plaintiff, we pledge to abide by it and refrain from 'libeling' the reform Jews of Cincinnati as 'National Meshummadim' and make the amende honourable."

We have no record in our files to show that Cincinnati has accepted our proposal, but then let us return to the new "threat" to which we referred above. The "threat" has caused great excitement and a great deal of furore in the editorial offices of ISRAEL'S MESSENGER. It was a busy day for the Editor interviewing lawyers, officials, looking over Encyclopedias regarding ancient and modern codes of Chinese laws for libel with a view to falling in with the saying of Rabbi SHELLAH, *Im ba l'hargach hashkaim l'horgho!* One legal luminary bade us take heart and addressed the following note:—

"DEAR MR. EZRA.—With reference to the editorial from Cincinnati, I beg to say that the Chinese law of libel is not so elastic like the American's, but less fantastic. The Chinese code is as ancient and irrevocable as are the laws of the Medes and Persians. It is unique in more ways than one. The threat from Cincinnati to bring an action for libel is not definite. First it must be approved by a committee to be appointed for the purpose, and as the annual "picnic" (to use your own word) [*that word did not originate with us. We borrowed it from the late* J. P. SOLOMON, *of revered memory, Editor and founder of the defunct* HEBREW STANDARD, *of New York. Ed.*] does not take place until the next summer, it is not improbable that the decision will be delayed until after the *Yamim Nora im*. Meanwhile, I am prepared to defend your case here or abroad. To win a favourable verdict, you must prove up to the hilt that the

[*Continued on next column*]

A PASSOVER MESSAGE:

From S. M. ASHKENAZI, Rabbi Ohel-Moshe Synagogue

We are now approaching the Passover Festival in commemoration of the liberation of Israel from Egyptian bondage. The significance of such a Festival is two-fold, namely, historical and allegorical, and may be applied to our every day life. Israel, the first-born of God is now crossing once more the sea of bitter experience in spite of the many hardships and temptations and is again in sight of the Promised Land. We have succeeded by virtue of the Torah, that Divine Book within which lies the mystery of mysteries, that has affected not only our lives but as well as those of our neighbours.



RABBI S. M. ASHKENAZI.

We are passing today through a crucial period when the peoples of China are warring against each other and the whole nation is in a state of turmoil. Let us sincerely hope and pray by virtue of this sacred Festival that out of the present chaos will spring forth peace, so that harmony and goodwill may once more exert their soothing balm on us all. We are right in deploring the great distance that exists between our life as it is and as we know it ought to be. We must not only hold these ideas in our minds but must transform them instead into action infusing them into daily life. Each and every individual must strive to rise up on to higher realms, striking a sympathetic chord in the harp of his innermost being. Now more than ever must we double and treble our energies to work for the upbuilding of Eres Yisrael and support enthusiastically the Keren Kayemeth and the Keren Hayesod. The eyes of the world are focussed upon us and it behoves us to rise up to the unique occasion to work for the salvation of Israel and the redemption of our Shechina from Galuth. May our work be blessed and may we see in our own eyes the fulfilment of the age-long dream, *l'shana haba'a b'rushalayim*. Next year in Jerusalem!

S. M. ASHKENAZI.

SHANGHAI, 1st April, 1927. 28th Adar Sheni, 5687.

[*Continued from previous column*]

Editorial to which exception has been taken is a true statement of facts and not based upon imagination. If, *e.g.* you can prove to the satisfaction of the Chinese court that the graduates of the Cincinnati College have condescended to the level of *hamon ha'am* in order to violate the Mosaic and Rabbinical laws, then there is no libel. If you can prove that the founder of the Cincinnati College was a firm believer of the *Torah Min Hashamayim* and that his successors in office have repudiated his principles, then there is no libel. If you can prove that the Cincinnati College flies the flag of higher criticism and is no more guided by the, 'Thus saith the Lord,' then there is no libel. If you can prove that the two graduates of the Cincinnati College who were in Shanghai some years ago, had indulged in *nebeloth wutrefoth, shekassim wurmassim, b'farhesia*, then there is no libel. If you can also prove that *sheol tah teeth* is not a place in far-off USA but in some other planets close to Mars and Jupiter, then there is no libel.

o

"Before closing this letter, I may add, that I have read the Cincinnati editorial carefully and critically and find that it was not written seriously but half-heartedly. At any rate, I doubt if the proposed committee would launch an offensive against you but rather hide their heads ostrich-like in the sand and say no more about the matter."

And that is our view too. Happy ostriches are they who live and thrive in *Sin*—Cinnati!

[Written for ISRAEL'S MESSENGER]

PROGRESSIVE NATIONALISM

THE ZIONIST MOVEMENT AN EXAMPLE OF PROGRESS ALONG CONSTRUCTIVE LINES

By ENYUB C. S. YANG

"What constitutes a state?
Not high raistd battlements or laboured mound,
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports
Where laughing at the storm, rich navies ride;
Not starred and spangled courts
Where low-browed baseness wafts perfumes to pride.
No—Man, high minded men,
These constitute a state!

What is Nationalism, and how is one to realise its significance? It is a state of being united as a people who show devotion to the ideals and interests of one's country. To realise such an ideal can only be made possible through perserence and uphill work, especially with a united will. Individual co-operation is of great importance and may be illustrated by a quotation from Lord Beaconsfield, a star of the Jewish firmament who said:—

"I have brought myself by long meditation, to the conviction that a human being with a settled purpose, must accomplish it, and that nothing can resist a will that will stake even existence for its fulfilment

The above quotation explains the potency of the will of the individual, but when it comes to the combined will of the Nation, how much more effective will be the result? A Nation stands or falls with the men she nurtures, is a well known fact. We now come to the conclusion from the foregoing that the greatest hope for national greatness, the one form of noble influence is the living man, for individual development is the model of social progress. The history of Nations teach us that in a family of many Nations, some are more advanced, some less advanced; all show special peculiar traits. Every one nevertheless shows in his own degree the progress that all are making, but some do it to a greater extent than others. In the individual, life is maintained solely through the production and destruction of organic particles, each separate part of the system displaying incessant change. Death is therefore necessarily the condition of life, and to the destruction of particles in the individual answers the death of persons in the Nation of which they are the integral constituents. In the same manner the individual and the Nation are subject to changes for better or worse either through the action of external or internal agencies. A Nation working and progressing along harmonious and sincere lines develops national colour manifesting and stamping individuality in the arts, sciences and religious philosophy of that group. Now, women also influence the national life and give tone to the morals and manners of the circles they live in. In progressive national activities, we are always on the alert for high ideals which may be set before the people to heighten their aspirations and marshall their forces.

[*Continued on next column*]

[*Continued from previous column*]

A very good example of Progressive Nationalism is shown by those Jewish enthusiasts known as Zionists who are the very spirit of the movement for Jewish independence, to rebuild Palestine and kindle once more the fire of spirituality in their national home. What ideal of positive national prosperity will they foster? They must bear in mind that it cannot be through military tactics, not wealth and commerce taken alone, but merely through a united zeal to plant and cherish peaceful homes where the purest flames burn brightest, namely, the altar of family love, plant and reconstruct the ruins, build up the Spiritual and moral welfare of Israel through the College and the Syagogue, nay, to live the very words taught by the sages of old. In Nationalism, the one important rule is adaptation, a principle that pervades everything. To select a congenial spot, or by an art make it congenial to the seed is the secret of husbandry. The same with the Zionists who are reconstructing Palestine, they must adapt themselves to the Spiritual atmosphere of the Bible and apply it in their work, for nothing lives, nothing really exercises its being, but that to which it stands in a certain sympathy and proportion.

PURIM TREAT TO CHILDREN

The Shanghai Zionist Association and the Kadimah entertained the children on the 20th ultimo, at the Jewish Club and an excellent programme had been arranged, which was greatly enjoyed by the young guests. Dr. S. D. JOFFICK delivered an address on the significance of the Feast of Lots. A collection for the Jewish National Fund was made.

THE FALL OF SHANGHAI

The fall of Shanghai on the 22nd ultimo, created great excitement and sensation locally. There was a tense situation which remained in force for some days. The North Szechuen Road Extension was the scene of riot and bloodshed. Several Jewish residents in that district had to remove by order of the Authorities to more peaceful quarters.

Jewish members of the S. V. C. were in evidence in all the disturbing areas in Shanghai and beyond, and rendered yeoman services. There is every reason to believe that the number of volunteers far outnumber the numerical strength of our community. We are indeed pleased to observe that the response to the S. V. C. was prompt and satisfactory.

The situation in Shanghai calls for calm judgment and fairness to all. The Manifesto of the Shanghai Municipal Council represents adequately the views of the ratepayers on the whole situation. There is no reason why our Chinese friends should not see in this move a square deal policy with malice towards none and with charity for all. The next few days or weeks are likely to try the mettle of all the diplomats in Shanghai, and let us hope that the outcome of it will redound to the peace and prosperity of not only the International Settlement but throughout the whole of China.

THE CRISIS IN CHINA

General Duncan Pays Tribute to Jews.

The arrival of the famous Coldstream Guards in Shanghai last month created immense enthusiasm locally and great was the crowd that greeted their march through the Settlement in spite of the inclemency of the weather. The advent of British troops in Shanghai has removed uneasiness and anxiety which prevailed at one time. England's military preparations were not conceived with sinister motives, as some critics aver, but merely to avoid possible chance of trouble and complications for China. Although other Powers have landed troops and contributed their share towards the defence of the Settlement, yet it must be conceded that the intitiative taken by Great Britain in the matter is deserving of all praise.

MR. ELLIS HAYIM'S OFFER

We are pleased to say that the Coldstream Guards were given accommodation in the grounds of Mr. ELLIS HAYIM'S house in the Western district. Major-General DUNCAN in the course of his speech on the 14th ultimo, delivered at the inauguration ceremony of another canteen at Ferry Road, complimented Mr. HAYIM for his generous offer and referred in laudatory terms to his unique service in looking after the comfort of the soldiers. Similar tributes were paid to Mr. S. A. HARDOON and Sir ELLY S. KADOORIE by the Chief of the British Defence Force in China. Several offers to entertain the troops in Shanghai were in evidence from Jewish residents here and this spirit of hospitality has captured the whole Shanghai. In addition to the accommodation given for a hospital by Mr. S. A. HARDOON in his garden, to which reference was made in our last issue, it was found that further allotment of space was necessary. This was readily granted by Mr. HARDOON. Consequently numerous huts were installed in the spacious ground which was reserved for the purpose.

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DR. ALEXANDER GOLDSTEIN ARRIVES IN BOMBAY

GIVEN ENTHUSIASTIC RECEPTION.—RS. 15,000 RAISED

[FROM OUR CORRESPONDENT.]
Bombay, 6th February, 1927.

Reports are to hand regarding the mission of Dr. GOLDSTEIN to India on behalf of Keren Hayesod and Keren Kayemeth. The splendid tour arranged for him is likely to have far-reaching results, since it would give the Jews of far-off lands an opportunity of getting first hand informations regarding the upbuilding of the Jewish Homeland. It is not improbable that Dr. GOLDSTEIN will visit China after his tour in Australia, but much depends upon the political situation here. Our Bombay correspondent writes:—

MEETING AT THE FORT SYNAGOGUE

A public meeting was convened at the Fort Synagogue when Mr. A. J. RAYMOND J. P. occupied the chair. The Synagogue was gaily decorated with Zionist flags and a large



DR. ALEX. GOLDSTEIN

gathering turned out to hear the message that he had brought. Dr. GOLDSTEIN spoke on the importance of re-building the National Home and vividly described the torture and persecution through which the Jews of Eastern Europe were subjected to and appealed to his audience to subscribe liberally to the Keren Hayesod and make it possible for the National Home to become a *fait accompli* so that Jews might again have a country of their own. His spirited discourse made a deep impression on the minds of his hearers.

KEREN HAYESOD COMMITTEE FOR BOMBAY

An informal meeting was held at the residence of Mr. A. J. RAYMOND to form a Keren Hayesod Committee at which Dr. GOLDSTEIN was present. The following gentlemen were elected:—Messrs. A. J. RAYMOND (President), MEYER MISSIM (Vice-President), I. DAVID (Treasurer), BEN SARGON (Secretary), JACK RAYMOND, S. JUDAH, and A. EZRA. (Committee members).

LECTURE AT THE ISRAELITE SCHOOL

His second lecture was delivered at the Israelite High School before a large audience, when Miss R. REUBEN B. A. presided. The subject chosen was the "Jewish Woman" and the lecturer gave a panormic view of the contribution of great Jewish women to the building of our nation, and impressed on his hearers that the Jews have survived the persecutions and remained faithful to their religion partly on account of the valiant part played by their women. The Hebrew education of the children depended to no little extent on the attitude adopted by their mothers.

Dr. GOLDSTEIN spoke again at the Israelite School on "Jewish Achievements in Palestine. He gave an interesting account of the progress and achievements of the Keren Hayesod in Palestine during the last six years and appealed to his auditors to contribute freely to so worthy a cause. As a result of his appeal over Rs. 2,500 were collected at the meeting.

Up to the time of writing Dr. GOLDSTEIN has concerntrated more on the educational character of his mission and has organized influential committees of workers. Since his arrival, he has succeeded in winning the hearts of the Jewish public of Bombay as a result of which much interest is being evinced for the Zionist cause and it is confidently expected that once he starts his campaign for the collection of funds, contributions will flow in from all sides, and the figure contributed by Bombay will be worthy of the second largest city in the Empire. His visit to this city is admitted on all hands to be an unqualified and unprecedented success, and reflects meritoriously to his credit.

It is estimated that about Rs. 15,000 has been raised, half of which was contributed by Sir VICTOR SASSOON, Bart.

WHY LET RHEUMATISM CRIPPLE YOU?

Whilst doctors are divided in opinion as to the precise causes of the various forms of rheumatism, medical experience has proved that the one and only method of cure, as distinct from mere temporary alleviation, is by tonic treatment through the blood, by purifying and enriching the blood, thus eliminating poisonous humours therefrom, and at the same time building up the whole system.

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LECTURE ON "BOLSHEVISM"

SPEAKER'S REMARKS ON JEWS CHALLENGED BY A HINDU PHILOSOPHER

OUR PROTEST AND A REJOINDER BY REV. DARROCH

Attempts to stir up bad feelings against our community by certain irresponsible propagandists in Shanghai have been somewhat more pronounced of late. Taking the Bolshevistic movement as their text or rather pretext with which to attack us, one Captain A. E. N. HOWARD who regards himself as an authority on Bolshevism, had been doing his best to stir up the public against the Jews for their alleged connections with the detestable movement. Finding no support from the local Press to carry out his nefarious designs, he had hit upon a clever scheme by which to propagate his doctrine of ill-will in addressing public meetings in order to incite the public against the Jews and their alleged complicity with Soviet Russia with a view to bring about the downfall of Christian civilization. One meeting was held in February and another last month at the Royal Asiatic Society's Hall. The majority of those present were Missionaries from the river ports. We are, however, assured by Prof. H. P. SHASTRI who was present at the meeting that the lecturer was not fair to the Jews and his manner of criticism was open to serious objection. Upon a complaint being lodged by others who were present at the meeting, which coincided with the statements made by Prof. SHASTRI, the following letter was addressed by us to Rev. J. DARROCH, LITT. D., O.B.E., who presided at the meeting:—

SHANGHAI, 14th March, 1927.

Rev. J. DARROCH,
Religious Tract Society,
23 Yuen Ming Yuen Road, Shanghai.

DEAR REV. SIR,—I hope you will not resent my intrusion in addressing you this letter, for I write on a matter of vital import affecting the friendly relations between Jews and Christians in China.

My attention has been drawn to a public meeting held at the Royal Asiatic Society's Hall on the 10th instant, to hear a lecture on "Bolshevism" at which you presided. I am told by one who was present at the meeting that the lecturer (who shall be nameless) had made frantic efforts to prove that Bolshevism was a purely Jewish movement which aims to destroy Christian civilization and that the Jews were responsible for the many alleged atrocities committed on the Russians by the Bolshevists!

When one pro-Jewish speaker (not a Christian) amongst the audience rose to resent the unfair attacks, I am told that he was jeered and hissed at by the Missionaries present, while the lecturer was oftentimes cheered by them.

I cannot deny that there are apostate Jews amongst the Bolshevist leaders. But have you not one for one of our own? What about the parable of the beam and the mote? Had you been less inattentive to the lecturer you could have disarmed all his criticisms which he had levelled on the Jews and Judaism. As a student of the Jewish Bible, you could have quoted chapter and verse that Bolshevism could not be a Jewish cult since it is the very antithesis of Judaism. You could have told the audience that according to a recent official report issued by the Russian Soviet Government containing data on the personnel of its highest officials there is not a single Jew among the fifteen members of the People's Commissars, the real governing body of Russia. You could have added with irresistible force that of the 581 members of the central executive committee of the Communist party, only 30 are Jews; and of the 209 members of the Soviet Executive, only 14 are Jews.

It is most unfortunate that a wrong time was chosen to foment strife and ill-will in our midst, when every ounce of energy on our part is needed to combat the common foe. Perhaps you can explain better the net gain derived from presiding at the meeting referred to above, and giving it the weight of your influence and moral backing.

With kindest regards.

Yours sincerely,
N. E. B. EZRA.

REV. DARROCH'S PEPLY

To the foregoing, the following reply was received which may be taken as the last word on the subject as far as the meeting is concerned. The incident may be regarded as closed:—

RELIGIOUS TRACT SOCIETY, LONDON.
SHANGHAI, 15th March, 1927.

DEAR MR. EZRA,—I have your letter of yesterday's date protesting against some anti-Jewish statements made by the lecturer at the lecture on "Bolshevism" on the 10th instant.

I note that you were not present at the meeting and am sure that you are labouring under some misapprehension of what took place. The pro-Jewish speaker who challenged the speaker's statements was not present at the beginning of the meeting when the lecturer stated that what he had to say about the Jews referred only to a certain clique and not to the Jewish nation. He made the same reservation regardding Freemasons; his statements, he said, referred to a certain lodge—I forget what he called it. The statements made regarding the Jews during the course of the lecture were not such as I think a reasonable Jew would take exception to. As you say there are both Jews and Gentiles implicated in Bolshevism and it is not certain that the one class is more culpable than the other. When the speaker was challenged from the floor he proceeded to read statisitcs from a book giving the number of Jews in various committees in Soviet Russia and these numbers were so preponderant that the audience laughed a little but it is nonsense to say they jeered at the questioner. I explained from the chair that the lecturer had said that he made no charges against the Jewish people or the Jewish religion and the lecturer said "No, no. God forbid." So I think the interlocutor had no cause of complaint. Most of what was said about the Jews was said in answer to his questions; had he not raised the point very little attention would have been paid by the audience to this part of the lecture.

Your sincerely,
JOHN DARROCH.

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MR. FELIX WARBURG ARRIVES IN ERES YISRAEL

DELIVERS NOTABLE SPEECH BREATHING OPTIMISM FOR THE FUTURE

[FROM A CORRESPONDENT.]

JERUSALEM, 2nd February, 1927.

On Sunday morning, the 30th of January, the Palestine Zionist Executive convened a special meeting which was attended by Mr. FELIX WARBURG, who was accompanied by Dr. J. L. MAGNES. The Chairman, Col. F. H. KISCH, opened the meeting with a short speech in which he extended the hearty greetings of the Executive to Mr. WARBURG. He then proceeded to outline the present position in the country,



MR. FELIX WARBURG.

and the plans of new activities to be undertaken by the Zionist Organization, inviting, in conclusion, the distinguished guest to express his opinions on the situation with special reference to the Agreement recently concluded between the President of the Zionist Organization and Mr. MARSHALL and his associates, among whom Mr. WARBURG plays a leading part.

MR. WARBURG'S ADDRESS

In reply to this speech, Mr. WARBURG thanked the Executive for the warm reception extended to him. "I am very glad," said Mr. WARBURG, "to have had an opportunity to meet the members of this Executive, and to hear all you have told me, as I am in full sympathy with everything that you have undertaken. As I had the pleasure of telling you from time to time in an informal way, although I am not of your army, I am an ally, I hope, not without strength. Lately, I have had the great privilege of working with Dr. WEIZMANN very closely, morning, noon and night, and I left the States with a feeling that decided headway has been made. Every Jew who considers himself a Jew must be interested in the development of Palestine, and it is from that standpoint that I wish assist you in the various tasks you have undertaken."

INDUSTRIAL IMPROVEMENT

Mr. WARBURG continued, outlining his general attitude towards some of the outstanding problems at present before Palestine Jewry, as well as his opinion on some of the plans of the Zionist Organization, and expressed special interest in everything tending to promote agricultural development. "I am glad also that industries are slowly awakening"—proceeded Mr. WARBURG. "I am glad to see these concerns growing up, and hope they may make rapid progress. The more one sees of them, the more hopeful one is."

Passing to the question, which now occupies all minds, Mr. WARBURG said: "I think the Agency has come a god deal nearer to completion. It was a difficult task and you cannot sufficiently appreciate the patience, tact and hard work that Dr. WEIZMANN has given to it. He came into a very stormy sea, where pilots of limited experience had got off the course, and he succeeded in getting the different parties together. He will tell you upon his return of those who have been helpful in the situation,—everybody wants to be helpful at this moment. Let us hope that things remain in this state."

THE ROLE OF THE JEWISH AGENCY

With regard to the Commission, Mr. WARBURG went on to say:

"The Commission is to be constructive and not critical. The people who form the Commission must come with a feeling that Palestine is here, that Palestine must be built up; and they must prepare, without any over-statement of the case, a programme for the next ten years providing for the building up of Palestine without any ups and downs, and taking care of the different departments in proper proportion."

Here Mr. WARBURG stressed the fact that it is exceedingly difficult to judge from a distance what is right and what is wrong, because he and his friends are far away, and from a distance "one undertaking looks very much like another." "We only know—he emphasized,"—that many enterprises in a colonizing country must be failures. That is why you have acted very wisely in concentrating your offices in Jerusalem. The wisest man if he comes to a situation which is foreign to him cannot get at the facts unless there is a desire to take him to the foundation of the third wall of Jerusalem, and let him look deep down into the rockbed, and not only to show him the Bezalel silver works which are only superficial.

OPEN TO DO CONSTRUCTIVE WORK

In conclusion, Mr. WARBURG expressed the hope that the Commission which is to come to Palestine will be received in a friendly spirit and given full opportunity to study the situation. "This is my parting good wish" concluded Mr. WARBURG. "I am with you in your constructive work. There is not a thing which I would presume to criticize after my short stay here; I only hope that the endeavour in which I have tried to help Dr. WEIZMANN will lead to a constructive, soundless, explosionless investigation which will help and not destroy, and will build and be successful."

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SOCIAL AND PERSONAL

Conducted by Ben Peloni

Marshal CHANG CHUNG-CHANG during his visit to Shanghai last month was the guest of Mr. and Mrs. S. A. HARDOON, at their mansion No. 243 Bubbling Well Road.

* * *

Mr. DAVID EZRA, the President High Sheriff of Calcutta, is the third member of his family to hold this high office, which was founded by Royal decree in 1775.

* * *

Mr. A. E. MOSES, hon. sec. of the Ohel-Rachel Synagogue, acknowledges with thanks receipt of the following donations in memory of the late Mr. EDWARD M. JOSEPH:—Mrs. EDWARD EZRA $10, Mr. ARTHUR SOPHER $10 and Mr. THEODORE SOPHER $10.

* * *

Mr. S. E. LEVY, hon. secretary of the Shanghai Jewish Communal Association acknowledges with thanks receipt of the following donations in memory of the late Mr. E. M. JOSEPH:—Mr. and Mrs. B. A. SOMEKH, $10; Mr. and Mrs. E. M. EZRA, $10; Mr. and and Mrs. ELLIS HAYIM, $10; Mrs. H. HAYIM and Mr. A. J. HAYIM, $10; Mr. E. E. SHAHMOON $10; Mr. EZRA SHAHMOON, $10; Mr. and Mrs. S. A. HARDOON $25, Mr. and Mrs. D. E. J. ABRAHAM $10, Mr. and Mrs. S. S. SOMEKH $10, Mr. and Mrs. R. D. ABRAHAM $5. Mr. and Mrs. SIMON A. LEVY $10, Mr. and Mrs. EDWARD NISSIM $10, and Mr. and Mrs. A. E. M*:5: $10. Mr. and HARDOON, $5; Mr, R. H. ELIAS, $10. In memory of the late Mr. I. S.

* * *

Mr. S. E. LEVY, hon. sec. of the Shanghai Jewish Communal Association, acknowledges with thanks receipt of the following donations in memory of the late Mr. I. S. PERRY:—Mr. and Mrs. J. M. JOSEPH $15; Mr. and R. M. JOSEPH $15; Mr. and Mrs. ELLIS JOSEPH $15; Mr. and Mrs. A. M. SOPHER $10; Mr. S. M. JOSEPH $10; Mr. R. JULIAN $5. Mr. SIMON A. HEVY, $10.00, Mr. EDWARD NISSIM $10.00, Mr. and Mrs. D. E. J. ABRAHAM, $10; Mr. and Mrs. D. J. DAVID, $10; Mr. and Mrs. S. S. SOMEKH, $10; Mr. and Mrs. A. E. MOSES, $10; Mr. and Mrs. ELLIS HAYIM, $10; Mrs. H. HAVIM and Mr. A. J. HAYIM, $10; Mr. R. H. ELIAS, $10; Mr. and Mrs. R. D. ABRAHAM, $5; Mr. and Mrs. S. E. LEVY, $5; and Mrs. E. S. LEVY $5.

* * *

The Jewish population of Palestine on September 1, 1926 numbered 158,000 according to official statistics made known recently.

* * *

The Palestine leaders of the World Union of Sefardic Jews have opened a bank in Jerusalem with a capital of £10,000 to assist needy Sefardic Jews with loans.

* * *

Further contributions to the British Women's Association for the relief of Hankow refugees were made by the following, Mr. S. A. HARDOON, Tls. 50.00, Mrs. EDWARD I. EZRA, $50.00.

* * *

Miss MABEL SOLOMON, eldest daughter of Mr. and Mrs. JOHN SOLOMON sailed for London last month via Canada on a visit to her relatives.

* * *

Miss ANNIE FINKELSTEIN returned to Paris last month to study at the Sorbonne University.

* * *

Mr. CH. S. GUBBAY has returned to Shanghai from Hongkong.

According to a cable advice from San Francisco Mr. MAURICE SIMMONS left for Shanghai on the 20th ultimo. He is expected here next week.

* * *

Mr. D. E. SASSOON has returned from the Colony after the races and expects to depart for London next month. He is staying at the Majestic Hotel.

* * *

Mr. J. E. JOSEPH passed through Shanghai on the Empress liner last month enroute to Hongkong from London.

* * *

Mr. D. KOVANTS has joined the firm of Messrs. M. BLOCH and Co. as a partner. Mr. KOVANTS was for many years a resident of Montreal, Canada, and expects to remain here in business for some years.

* * *

Mr. and Mrs. HARRY WEINBERG and daughter left for New York on the 26th ultimo, per *Taiyo Maru*.

* * *

The newspapers report that an American Explorer Dr. W. T. ELLIS, of Swathmore, who with his wife has been travelling in the wilderness over which the ancient Hebrews travelled, claims to have found the very rock which MOSES smote three thousand three hundred years ago, and from it brought water for the suffering Hebrews.

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JEWISH NATIONAL FUND BLUE BOX



Teach your Children to do the same

The above illustration should bring home to every reader of ISRAEL'S MESSENGER that he or she must possess a box and thus help in the great work of redeeming the ancient soil. It is estimated that there are about one million boxes distributed throughout the world in Jewish homes. There is no reason why this figure should not be doubled and trebled. The acquisition of land and more land is the greatest problem besetting us to-day. The homelessness of the Jew should be ended once and for all. Judea's soil must be redeemed bit by bit. By means of small coins great sums have been raised in the past. Much can be done by way of popularizing the Fund amongst the young ones. From their infancy the latter should be trained to contribute their mite in the Box. The Box should be the symbol of Israel's life of freedom in every Jewish home. We want the big dollar as well as the small dollar. He who doubts the possibility of gathering a great fund by means of small coins ought to have the words of GOETHE recalled to him, "Little plus much is more than plus little." Our little ones who know their arithmetic should not find it difficult to understand the import of this statement. Every Jewish home in Shanghai and abroad, should be in possession of these Boxes. If you have one already, well and good. If you have none, please apply to Mrs. D. G. M. ARONOVSKY, 41 Avenue Dubail, Shanghai, China, or the Editor of ISRAEL'S MESSENGER.

JEWISH POPULATION OF PALESTINE

London, Mar. 10.

It is officially stated that 13,056 Jews, comprising 5,932 men, 4,580 women and 2,544 children, entered Palestine as immigrants during the 12 months ended December 31.

7,340 Jews emigrated from Palestine during the same period, so that the net increase of Jewish population by immigration was 5716.—British, wireless through Reuter.

CORRESPONDENCE

GREETINGS FROM THE PRESIDENT OF THE AMERICAN ZIONISTS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Thank you very much for the congratulations you tender on the occasion of my fiftieth birthday. I deeply appreciate the sentiments expressed by you in your letter, and also the very fine words that appear in ISRAEL'S MESSENGER fo January 7. It is gratifying, inded, to know that there are Zionists in other parts of the world interested in whatever I have been able to do for the success of the movement.

I especially appreciate your personal confidence and good wishes.

I am, etc.,
LOUIS LIPSKY.

NEW YORK, January 30, 1927.
Zionist Organization of America,
111 Fifth Avenue.

From Mr. Samuel Hertz, The Young Rabbinic Aspirant

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DEAR SIR,—I have delayed answering your very kind letter in the hope that my University work might permit me to prepare and write the article you suggested, but pending examinations compel me to give up the thought. Meanwhile I thank you most heartily for having invited me to write. I sincerely hope no untoward occurrences may take place at Shanghai and that all danger of war may be speedily and effectively dispelled.

With kindest regards,
I am, etc.,
SAMUEL HERTZ.

CAMBRIDGE, 1st February, 1927.
St. Catharine's College.

TOMMY ATKINS' BACON

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NORTH-CHINA DAILY NEWS,

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I am, etc.,
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I am, etc.,
IBRI ANOCHI.

SHANGHAI, 9th March, 1927.

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The following letter was published in The Shanghai Times of the 3rd *ultimo*:—

Editor, THE SHANGHAI TIMES,

DEAR SIR,—The advent of British troops on our shores must be hailed with satisfaction and joy by every lover of peace and humanity. This advanced guard of British Defence Forces is here to guarantee the peace of the International Settlement and drive away all the forces of disorder which generally follow in the wake of a defeated army. The situation to-day, dark and gloomy as it is, has in it a ray of sunshine in that the Settlement is well guarded by an efficient Force, at the head of which stands a gallant and brilliant General with a distinguished record of yeoman service rendered in the past. True, in some quarters the landing of the troops on Chinese soil has been resented, but as SHAKESPEARE says. "One must be cruel at times to be kind. Nature is not a soft but a hard master." Our Chinese friends, whose views we always like to respect, will yet see in this act of England a friendly gesture which will not fail to redound to the credit of all. All must do their share in regenerating this sad world. With BROWNING we may say, "Come, grow old with me, the best is yet to be."

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That through my advertizing in ISRAEL'S MESSENGER, I am supporting a necessary institution which without advertising could not exist. I have made it plain that I am inviting and would appreciate their patronage.

An inconsistency that I am unable to fathom is when Jewish organizations desire contributions for balls or concerts their members seek me out, but when they have need of my services they forget me entirely. I do not mean to say that my case is different than others, but because I know there are similar ones that I am taking the trouble of bringing this situation before the attention of your readers. I know of certain professional men who do not appreciate Jewish trade and even speaks ill of it and are sometimes hostile to Jews, and do not support Jewish efforts, yet they enjoy more patronage from Jews in our community than those who advertise and solicit it. We have here some brilliant young Jewish medical men who have established fine reputations within an incredibly short time as excellent surgeons and who are fit to stand side by side with the old established doctors, and yet how few patronize them! I am not blaming your valued paper because I know it is read thoroughly and that other advertisers do benefit by it more than myself.

But I am at a loss to understand this indifference and seeming unwillingness of Jewish firms to patronize some particular advertizers in a Jewish journal. Were such co-operation to be withheld, I imagine that each copy of the MESSENGER could not be had for a couple of dollars! And yet I think there is no cause for despair. Our community has yet to learn to appreciate the utility of an organ representing their ideals and aspirations before the public. Time will yet come when a clearer understanding will be established and the standard publication that is now entering upon its twenty-fourth year—ISRAEL'S MESSENGER will run no more risk! *Hazak w'emass!*

I am, etc.,
ISRAELITE.

SHANGHAI, 16th March, 1927.

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DEAR SIR,—Your esteemed paper besides serving the purpose of the Jews in China is also—now that there is no communal organ of our own in existence—a *Messenger* of guidance to Jewry in India. You have thoughtfully evinced a keen interest in us and are making us from time to time fully alive to our needs. The help and constructive criticism that has been offered is surely of much use and it is very gratifying to note how very anxious you are to help us.

In your issue of 7th January, you give an interesting account of an interview with Rabbi MORDECAI SMITH who has rightly commented on the lethargy prevalent among Jewry in India in matters Jewish, and the dearth of spiritual leaders for the various congregations.—Rabbi SMITH remarks, "..... lack of collective co-operation and public spirit, is eating like a canker into the vitals of Indian Jewry. There is grave danger that the Synagogues will soon find no worshippers to attend to, owing to causes which are obvious. A Torahless community is a menace and will not survive in any way. Jews in India are prosperous in their business, but they have yet to show their genius in things spiritual." This outspoken and long overdue warning should give food for thought to those people who are supposed to be leaders and guides of our community. I hope this admonition will induce them to put on their thinking caps and seriously consider the dangers to which we are exposed. Only too true is it that it is not sufficient to have a Synagogue for a community. The Synagogue alone, without a spiritual guide, cannot and will not help to inculcate the true spirit of Judaism in us. It is like having an army of men without any leader to guide them. Mr. EDITOR, may I ask now many who regularly visit a house of worship fully comprehend the meaning of what they are praying? A very few I might venture to say; a number which is so very alarmingly small. There are some who just repeat their prayers perfunctorily without any sense of concentration or devotion. The attendance at synagogues is very poor, the services lack all inspiration, owing chiefly to the fact htat the worshippers do not understand the fundamentals of their religion. I have asked a number of persons the reason for their non-attendance at the synagogue on a particular festival and I have received the reply "What is the use of attending, I don't see the idea of going to synagogue, when I don't know what I am praying." The older generation have neglected the Hebrew education; it is up to us to bring up our children fully conversant with our language—which is alive once again—and with our history which would give them cause to be proud of our ancestors.

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Speaking about the Bene-Israelites, Rabbi SMITH says that he found them to be a "somewhat despised community." In the same issue your Bombay correspondent reports about innovations being made in the two local synagogues of calling Bene-Israelites to Sepher and also including them in the Minyan. The difficulties with which we are encountered are not widely known. I am glad to see that steps are being taken in the right direction to cement the link that exists at present. I cannot understand, however, how Rabbi SMITH reports that they are a "despised community"; he is running under a misapprehension and is not aware of the Jewish attitude towards them.

I am, etc.,
DAVID I. SASSOON.

BOMBAY, 8th February, 1927,
Star Mansion, Fazul Road, Colaba.

GREAT BRITAIN AND CHINA

The following letter was published in the North-China Daily News of the 18th ultimo:—

To the Editor of the,
NORTH-CHINA DAILY NEWS,

DEAR SIR,—"Visions and Realities" are good subjects to dilate upon in these days of turmoil and unrest. The letter of F. D. Z. and your reply thereto in your to-day's issue should help to winnow the wheat from the chaff. Your statement in regard to Great Britain's disinterestedness in administering Iraq and Palestine, under a mandate from the League of Nations and giving square deals to all the inhabitants thereof will be echoed far and wide. For the present I am concerned with Palestine, my ancient Fatherland.

Within less than a decade, that country which had suffered from the blight of the ages under the rule of the Turks, is to-day developing fast and recovering astonishingly much of her ancient glory. As far as Great Britain is concerned, Palestine has become a paying proposition. Within a short period of eight years the foundations of a permanent home have been laid in Palestine, the Jewish population there has been increased by 125,000 since the Great War, most of whom have been absorbed in the growing economic system, so that there are now 24,000 Jews settled on the soil of Palestine as agricultural workers and 22,000 Jews occupied as labourers, engaged in industrial pursuits. There are over 600 factories running. New industries have been launched, such as tobacco and silk. The waters of the Jordan are being harnessed by the Palestine Electric Corporation, Ld; the Dead Sea alone contains potash worth millions and many other materials in great quantity. Through centuries of neglect and wanton abuse, these resources have been neglected. The Zionist pioneers under the aid of Great Britain, are now breaking through the crust formed by centuries of neglect and gradually getting to this wealth. Prof. ELWOOD HEAD of the University of California, U. S. Commissioner of reclamation, an authority on agriculture, has visited Palestine several times and after a thorough study of conditions has come to the conclusion that Palestine, Transjordania and the Lebanon could easily accommodate 5 or 6 million Jews.

Consideration for your space impels me to be brief. However, I have said enough to convince your readers that Great Britain has conferred a boon upon Palestine and also Iraq; she is there as a ministering angel to the people who yearn for peace but are not ripe to rule without extraneous aid. After a certain period, as you have pointed out in your leader, she will withdraw from the mandated territories in favour of the people who are entitled to rule and govern the countries in accordance with the manner in which she had governed. Since the conquest of Palestine that country had an era of prosperity and tranquility under British rule which is most admirable. In July last, the French High Commissioner of Syria spoke highly of Great Britain's administration and envied her for having the mandate for Palestine. No matter where one travels under the British rule, there we find the people happy, contented and prosperous. There is an air of the Golden Rule pervading all her administrations.

And China is not foreign to it. Her great men and sages had been known to admire the spirit of international comity of nations. It is related that once the students came around CONFUCIUS (was it LAOTZE?) and asked him, "Master, is there not one law that may guide us through life; is there not one word which may be sufficiently illuminating to make our path clear and bright for us? "Is not 'Reciprocity' such a word?" said he. And my plea to F. D. Z. and his countrymen is that in "Reciprocity" lies the regeneration of humanity and not in "Atrocity." *Verb Sap!*

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

SHANGHAI, 17th March, 1927.

SUCH ARE MANNERS

The following letter was published in the North-China Daily News of the 25th ultimo:—

To the Editor, of the,
NORTH-CHINA DAILY NEWS

SIR,—On the 21st ultimo, the two hundred and fiftieth anniversary of the death of Baruch SPINOZA'S death, the noted Jewish philosopher, was celebrated at The Hague with great *eclat*. Of SPINOZA, RENAN said at the dedication of a monument to his memory, "Since the days of EPICTETUS and MARCUS AURELIUS we have not seen a life so profoundly filled with the sentiment of the divine." When walking along the streets of the Hague, SPINOZA was once confronted with men who yelled, "Kill the renegade!" to which he said calmly, We must remember that these men are expressing the essence of their being, just as I express the essence of mine."

"Disgusted" who complains in your to-day's issue regarding the rude behaviour of the "two foreign pedestrians" and others towards the "British officer" should remember that these men have "expressed but the essence of their being." They fought bravely for their "independence" of thought; to them it was given as BOBBY BURNS has it, "The glorious privilege of being independent."

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

SHANGHAI, 24th March, 1927.

As will be seen elsewhere in this issue, Messrs W. I. ZIMMERMAN & Co., have acquired the agency of Messrs. BROCARD & Co., Paris, who are renowned for their manufacture of perfumes, Eau do Cologne etc., Messrs. ZIMMERMAN'S have made good their agency for Brun Biscuits and "Geha". To cap the climax they have just announced their appointment as representatives of Messrs. MONTGOMERY WARD & Co. of Chicago, the largest mail house in the U. S. A., whose annual turnover of business is rated to be over 200 million dollars.

NON-BRITONS' APPRECIATION OF BRITISH ACTION

The recent crisis in Shanghai has convinced the most callous observer that our thanks are due in a large measure to Great Britain for the protection afforded the Settlement during the critical times by the Britsih Defence Force. But for the latter, the lives of many foreigners would have been in danger and the toll of those killed by mob violence would have been heavy. A movement to forward a cable to the London Foreign Office expressing appreciation of non-British nationals in Shanghai was set on foot by Mr. C. BLIX, a well-known resident of Shanghai. This, we are pleased to observe, was met with hearty approbation by the public and hundreds of signatures had been received. Several local Jewish residents have appended their names; the complete list is not available at the time of going to Press.

The following is the full text of the cable referred to above, was forwarded to London:—

"We, the undersigned, non-British residents of Shanghai, wish to express our appreciation to His British Majesty's Government for the prompt and adequate measures taken for the defence of Shanghai. Though we realize that, quite naturally, the despatch of troops was primarily for the defence of its own nationals, all foreigners residing here, of whatever nationality, have benefited equally. If the British troops had not arrived when they did, we should now all be in an extremely uncomfortable and dangerous position, if we had not actually been forced to leave the place. It is certain that the women and children would have had to be evacuated, and the Settlement would probably have shared the fate of Hankow and Kiukiang.

"The opinion is heard freely expressed on all sides, that Great Britain, by the courageous stand she has taken in this crisis, has again given the lead to the whole civilized world."

"Judge" J. B. KATZ came into his own, on the 1st March. In the bar of the American Club he was liberally toasted. Slight acquaintances halted him on the street to tender their congratulations and bask in the reflected glory. Haughty brokers, from the imperious heights of the chariots which bear them like sacred cows about the streets, favoured him with condescending nods. It was a great day for the "Judge." The day of his first victory before the bar where eloquence outweighs dice.

On the 1st March, U. S. Commissioner NELSON E. LURTON handed down judgment in favour of the COMMERCIAL EXPRESS and STORAGE COMPANY against the BELTING and LEATHER PRODUCTS ASSOCIATION, Inc., in a case involving charges for hauling and storage which came before him several weeks ago and in which he had reserved decision. "Judge" KATZ, who is the proprietor of the plaintiff company, appeared to plead his own case, refusing to entrust the matter to a paid attorney who might not have his interests truly at heart or who might refuse to take the matter seriously enough. The scoffers and chaffers who greeted his legal debut with raucous jeers have now been definitely answered. Yes, the "Judge" is elated. And with reason. It was not only a personal triumph, but the victory carried with it judgment in full to the amount of his claim $45.

NOTICE IS HEREBY GIVEN THAT WE HAVE BEEN APPOINTED SOLE AGENTS FOR CHINA FOR THE HIGHEST GRADE FRENCH PERFUME MANUFACTURED BY BROCARD & CO, PARIS

BROCARD & CO. WERE ESTABLISHED in 1864 and SINCE THEN THEY ENJOYED WORLD WIDE REPUTATION FOR THEIR PRODUCTS. THEY WERE ACCORDED HIGHEST REWARDS IN ALL THE INTERNATIONAL EXPOSITIONS INCLUDING GRAND PRIX AT PARIS, IN 1900.

PERFUME, EAU DE COLOGNE, SOAP, LIPSTICKS, ETC.,

SOLD AT ALL THE LOCAL DEPT. STORES, BEST DISPENSARIES, DRESSING AND BEAUTY SALONS, ETC.,

W. I. ZIMMERMAN CO.
21 Nanking Road. Tel. C8238.

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FOR JEWELLERY
DAINTY WRISTLET WATCHES
in DIAMONDS and PLATINUM

Brooches, Rings, Bracelets, etc.
Fancy Articles in Gold and Silver, Large Assortment of
Cut Glass
Call at
The Siberian Jewellery Store
(M. Lipkovsky.)
SHANGHAI—HARBIN
27 Nanking Road. Tel. C. 1915

TUCK CHANG & Co., Ltd.
Established 1901.

Shanghai's Premier Jewellers, Gold & Silversmiths,
EXPERT WATCH REPAIRERS
Are Now Displaying
EXQUISITE OFFERINGS
in
Silver Toilet Sets
Silver Tea & Coffee Services
PLATINUM SET DIAMOND WRIST WATCHES
Cut Glass Fruit Bowls
Genuine Amber & Crystal Beads
PLATINUM SET DIAMOND WEDDING RINGS
A Large Selection Of Cups and Trophies
Suitable For Prizes
67 Broadway, Corner of Minghong Road

H. J. ZIMMERMAN COMPANY

Importers of
DRIED AND CANNED FRUITS
Owners of
"TWIN BRANDS" RAISINS
and Distributors of
THE "SUNSWEET" PROVISIONS

Dealers in Tallow, Hides, Furs, and Egg Products.

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126 Bubbling Well Road

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SHANGHAI BRANCH:
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[Patronize Our Advertisers]

猶太月報社

ESTABLISHED 1904
24th year

SHANGHAI, CHINA
6th Iyar 5687
6th May, 1927

מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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.

NESTLE'S PURE THICK CREAM



WITH
Strawberries or Tinned Fruits
IS
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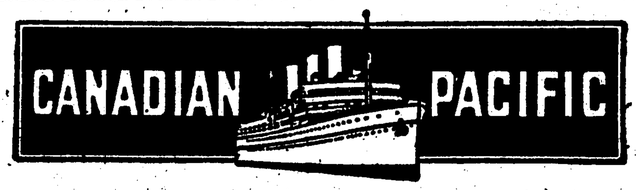
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EMPRESS OF CANADA	June 4	—	June 7	June 10	June 19
EMPRESS OF RUSSIA	June 25	June 26	June 28	July 1	July 10
EMPRESS OF ASIA	July 15	July 17	July 19	July 22	July 31
EMPRESS OF CANADA	Aug. 5	—	Aug. 9	Aug. 12	Aug. 21
EMPRESS OF RUSSIA	Aug. 27	Aug. 28	Aug. 30	Sept. 2	Sept. 11
EMPRESS OF ASIA	Sept. 17	Sept. 18	Sept. 20	Sept. 23	Oct. 2

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF CANADA	May 15	May 17	May 19	May 21
EMPRESS OF RUSSIA	June 5	June 7	June 9	June 11

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JEWISH CALENDAR
5687-1927

LAG B'OMER
Friday, May 20

ROSH HODESH SIWAN
Wednesday, June 1

SHABU'OTH
Monday, June 6

*ROSH HODESH TAMMUZ - Fri., July 1

FAST OF TAMMUZ
Sunday, July 17

ROSH HODESH AB
Saturday, July 30

FAST OF AB
Sunday, August 7

*ROSH HODESH ELLUL
Monday, August 29

5688-1927

NEW YEAR'S EVE
Monday, September 26

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

FOUNDED AND EDITED BY N. E. B. EZRA

Established:	*Discontinued since:*	*Revived:*
22nd April, 1904	4th February, 1910	27th October, 1918.

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Shanghai, China, 6th May, 1927. 4th Iyar, 5687

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

CHINA AND THE WORLD

We publish elsewhere a fine contribution from the facile pen of Mr. F. D. Zau, a young Chinese Nationalist who is filled with ardent love and enthusiasm for his country. Mr. Zau is a graduate of St. John's College, Shanghai, and wields a graceful pen which is dedicated for his nation's ideal. As a reasonable contributor in the Shanghai's leading morning daily, *The North China Daily News*, under his initial F. D. Z. will be remembered by the readers of ISRAEL'S MESSENGER. It is, therefore, a great pleasure that ISRAEL'S MESSENGER welcomes Mr. Zau to its columns and feels assured that the readers thereof will read his contribution with great interest and watch sympathetic all the onward progress of China to win independence and be the master of her own destiny.

Mr. Zau has written on a fascinating topic. As a Nationalist he has every right to express his views on the present situation in China and the aspirations of his people. The movement represented by him had gained considerable momentum in recent years and the world is beginning to take note of it. NAPOLEON once said, "China is a Sleeping giant. Woe be to her, for once awake she will move the world." And the world is moved to-day. China has an ancient history of which she may well be proud. Not unlike the Jews, she is justly proud of her history and traditions and the great men and Sages she has produced. It is natural that the Chinese should see in Great Britain a powerful and friendly nation on which she could rely upon to assist in her hour of trial and need. Major-General JOHN DUNCAN, the Commander-in-Chief of the British Defence Forces in China, in an interview with *The Sin Wan Pao*, one of the leading Chinese dailies, Shanghai, recently, made the following striking statement:

> The Chinese Nationalist Army [illegible] right for my fellow countrymen to [illegible] perfectly legitimate fears [illegible] I should like to impress upon you the [illegible] Chinese as evidenced by the [illegible] Hankow and Kiukiang. The [illegible] should be effected by [illegible] thoroughly and gentlemanly way."

China's young enthusiasts need no [illegible] onward march towards the Promised Land [illegible] one of her salt is the nation that [illegible] England may well [illegible] great heritage of [illegible] great because [illegible] has always been a respect for justice [illegible] and a belief that justice will be [illegible] persons. China, to be great must [illegible] fast as she can, and we Jews who [illegible] see her progressing along those [illegible] all in her territory will be honestly [illegible] reach.

A JEWISH PUBLIC TRUSTEE

The [illegible] from Eres Yisrael contains an item of some [illegible] interest. A Jew of means in Tel-Aviv, it is reported, has transferred to the Jewish National Fund, for entire [illegible] property. The land and the residence upon it was valued at £E2,000, a considerable sum which places the donor among the richer [illegible] of Jews in the Land of Israel. In itself the gift is noteworthy as indicative [illegible] toward felt for the National Fund in the [illegible] of all generations. But the form which the gift [illegible] more interesting. The benefactor is not [illegible] that the [illegible] how it should be devoted to [illegible] to the Fund. But after full owners[illegible] of the property was vested in the [illegible], a portion of [illegible] was granted [illegible] rights [illegible] the residence at a nominal [illegible] of [illegible], after which the full benefit will [illegible] the [illegible] over to the National Fund. The object [illegible] Tel Aviv [illegible] characteristically [illegible] such cases [illegible] to show. By the [illegible] portion of Eretz Israel [illegible] Jewish [illegible] other [illegible] be [illegible] afterwards, to [illegible] at the expense of others. Hence [illegible] property to the National Fund [illegible] and [illegible] to care.

[illegible] the unique character of the Jewish National Fund as a [illegible] like the Peace Treaty, with [illegible] concession. But [illegible] for securing the better [illegible] with his [illegible] Fund [illegible] to the donor. This [illegible] popular and [illegible] among [illegible] Persons [illegible] the world [illegible] the [illegible] who [illegible] at their [illegible] may not [illegible] large [illegible] [illegible] Persons [illegible] *MIRI.*

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Mr. ZAU has written on a fascinating topic. As a Nationalist he has every right to express his views on the present situation in China and the aspirations of his people. The movement represented by him had gained considerable momentum in recent years and the world is beginning to take note of it. NAPOLEON once said, "China is a sleeping giant, wake her not, for, once awake she will move the world." And the world *is* moved to-day. China has an ancient civilization of which she may well be proud. Not unlike the Jewish nation, she is justly proud of her history and traditinos and the great men and Sages she has produced. In the past we had clung to the hope that China would see in Great Britain a powerful and friendly ally whom she could rely upon to assist in her hour of trial and emancipation. Major-General JOHN DUNCAN, the Commander-in-Chief of the British Defence Forces in China, in an interview given to the *Sin Wan Pao*, one of the leading Chinese dailies in Shanghai last month, made the following striking statement:—

"The Chinese Nationalist movement has my best sympathies. Just as it is right for my fellow-countrymen to say 'Great Britain for the Britons,' so it is perfectly legitimate for your people to claim 'China for the Chinese.' I should like to impress upon you the surpassing friendship of Great Britain for China as evidenced by the rendition of the British Concessions at Hankow and Kiukiang. The retrocession of the International Settlement of Shanghai could also be effected by diplomatic and pacific channels. This must be done in a gentlemanly way."

China's young enthusiasts need not be reminded to-day in their forward march towards the Promised Land, that a nation that is worthy of her salt is the nation that lives up to the canon of ethics and righteousness. England may well be taken as a model. That nation is not great because of her army and navy, gun-boats and aeroplanes. She is great because where the British flag has gone, there has also gone a respect for justice unexcelled everywhere on earth, and a belief that justice will be administered without respect for persons. China, to be great must develop those instincts as fast as she can, and we Jews who wish her well would be glad to see her progressing along those constructive lines so that justice to all in her territory will be honestly administered by judges above reproach.

A JEWISH PUBLIC TRUSTEE

This month's news from Eres Yisrael contains an item of somewhat more than intrinsic interest. A Jew of means in Tel-Abib, it is reported, has transferred to the Jewish National Fund, his entire immovable property. The land and the residence upon it was valued at £E2,000, a respectable sum which places the donor among the richer class of Jews in the Land of Israel. In itself the gift is noteworthy: it indicates the regard felt for the National Fund in the country of its practical operations. But the form which the gift has taken is even more interesting. The benefactor is not so wealthy as to be able to forego the use of the house which he desired to present to the Fund. Hence after full ownership of the property was vested in the beneficiary, a contract of lease was drawn up whereby the donor is granted the ordinary use of the residence at a nominal rental, for the period of his lifetime, after which the full benefit will be enjoyed by the present owners, the National Fund. The object of the Tel-Abib donor (who rather characteristically in such cases remains anonymous) is clear. He desires the portion of Eres Israel which he has redeemed to belong to the people's trustee as an everlasting possession not subject, either while he lives or afterwards, to the unfettered laws of private gain at the expense of others. Hence he transfers the full legal title to his property to the National Fund and he requires only that while he is alive he be enabled to earn the fruit of his savings represented by the house he has built.

The determining factor in this gift is the unique character of the Jewish National Fund as a body, like the Public Trustee, with perpetual succession. It is as the medium for endowing the nation permanently with his wealth that the Fund appeals to the donor. This aspect of the popular land organ is now being appreciated. Persons who wish their world's good to benefit the community, or who have no heirs, or who fear that their heirs may not apply their legacy to Zionist purposes, or who have property in Palestine which is *MIRI*, that is, not disposable by will, and in other cases where the owner requires the services of a public immutable body, now turn to the National Fund asking it to accept title to their property on varying conditions. The immediate profit to the Fund is not always obvious but believing that the law which makes it a perpetual corporation should operate in favour of such applicants, the Directors are always willing to meet their wishes. Lately a request of somewhat different character was made namely that the Fund act as trustee for a memorial prize a sum of money being deposited with it for this purpose. In this manner the Jewish National Fund is building up for itself a reputation and practice as the Jewish People's Public Custodian, the trustee of its interests. In the course of time it, and through it, the nation, will enjoy considerable advantages from its "trust" property. The custom of giving to it "conscience money" which has roots perhaps in the idea behind the peace offerings of the Temple, might arise, and just as a coin is often thrown into the Blue Box as an expression of thanksgiving for some benefit, so actuated by contrition, persons might transfer wealth to which they feel they are entitled, to the People's Fund. There are immense

possibilities along this avenue and it calls for attention from the many supporters of an institution which has known how to diversify and multiply the means of attracting donations from the private individual to the National treasury.

EDITORIAL NOTES & COMMENTS

THANKS!

Our twenty-third anniversary last month has brought us felicitations from many quarters. We are thankful for the many manifestations of goodwill towards us and hope to still be able to serve in many other ways.

* * *

LIVE AND LEARN!

To make sacrifices for the observance of one's faith is but natural. But that sort of "sacrifice" which calls upon you to pay an exorbitant price for your bread because you cannot buy it elsewhere is an extortion which should not have been tolerated by any "Committee" worthy of the name! Well, we live and learn!

* * *

A PERISHABLE INSTITUTION

What is the Cincinnati Union College proud of? Not a few would say, of the gymnasium, the swimming pool, the dormitory and the group of buildings, located in the finest section in the town. All of which, *pace* ISAIAH, will wither like the grass, fade like the flower, but the "word of our God," the truth—*Torath Moshe—that shall stand for ever!*

* * *

WHO IS TO BLAME?

The high cost of Massa—unleavened bread—this year has staggered many a Jewish home in Shanghai. For an average family requiring 50 lbs. to last one whole week, a sum of $32.50 was demanded! That sum would be enough to supply leavened bread for well-nigh six weeks! A very costly Pessah, to be sure!

* * *

A WORD TO MR. MATTUCK

Every religion has had its martyrs and heroes. That is perfectly natural. 'MATTUCKISM," or 'Liberal' Judaism which is about a century old has thus far produced not a single hero or martyr. They are thinking of pitching their tents everywhere except in benighted countries where mob violence reigns supreme. To glory in the martyrdoms of those who had clung and still cling faithfully to Traditional Judaism is a farce. "Glory" in your own Mr. MATTUCK!

* * *

THOUGHTFULNESS OR THOUGHTLESSNESS?

The names of two celebrities. BRANDES and HEIFETZ were in the limelight lately, but they were passed as Danes and Russians respectively. Not a single journal of note had cared to state that they were of Jewish origin. That is how we Jews are being robbed of our racial distinctions by thoughtful or thoughtless Press. Of course, some would say it is a matter of indifference to us whether we are given credit or not for our services to humanity, but then when a Jew commits a fault or a crime, the Press should not emphasize his racial origin!

FROM CREED TO DEED

The January income of the Keren Hayesod for January last, shows a receipt of £500.- from the Singapore Jewish community which is creditable to the latter. It is gratifynig to observe that in recent months the income has shown a marked tendency upward which is an indication of the growing popularity of the Keren Hayesod. The upbuilding of our Homeland must be proceeded with energetically and without interruption, if we wish to see the realization of our hopes within our own life time. Happily, there are fine indications of world Jewry rising up to the occasion and converting into deed their ancient creed!

* * *

A CALL TO DUTY

For a long time past, it was noticed that the cemetery in the Baikal Road, needs a boundary wall to replace the dilapidated bamboo fence. The abuse to which the ground was subjected by animals and passers by beggars description. The time has come when the matter should no longer be neglected but remedied forthwith. We hardly think that a stirring appeal is needed to arouse the consciousness of our community. Those who have dear ones or relatives lying at peace in the Beth Hahayim will, we are sure, be impelled out of their own will to contribute for the cost of the erection of the boundary wall. It is estimated that a sum of Taels twelve thousand will be required to meet all obligations in the matter. Mr. ELLIS HAYIM, 7 Peking Road, has kindly consented to act as Hon. Treasurer for the Fund, and all contributions should be sent him direct. We are pleased to learn that the subscription list has been headed by the following donors:—

Messrs. ALBERT and ELLIS HAYIM T1,000.00
Messrs. JOSEPH BROTHERS T1,000.00

* * *

WHAT A TRAVESTY OF JUDAISM!

With the rise of reformed Judaism in the United States many cases of to *'aboth ra oth* were practiced by the devotees of the latter. The latest burlesque comes from New York City. A prominent Jewish millionaire, a member of a famous family, passed away. The funeral was conducted in his beautiful home and attended by a socially and religiously prominent crowd. The funeral service at the house was conducted entirely by an Episcopalian Bishop. The deceased was a prominent member of a Jewish congregation whose Senior "Rabbi" was asked to officiate at the grave and as the deceased was a member of his congregation, as well as a personal friend, he felt it his duty to comply with the request. However, he refused to go to the house, or go to the cemetery with the funeral cortege, but he went there alone and returned alone. For this service he was made 'the recipient of $500.- from the deceased's relatives, but the so-called "Rabbi" had the courage to return the cheque promptly with a letter saying he had been insulted and the whole Rabbinate with him and through him. And so this is reformed Judaism, founded by ISAAC M. WISE turning topsyturvy the lives of Jewry and creating chaos and confusion in Israel's camp! Where else except on the lap of reformed Judaism could such cases of mock Judaism be practiced? What a travesty of Judaism! Poor ISAAC M. WISE! What a failure!

* * *

IF ISAAC M. WISE WERE TO RETURN TO EARTH!

The President of the Cincinnati Union College has written a dissertation about his institution with a view to demonstrate its Jewishness in the eyes of the Jewish world. Well, we are not prepared to see eye to eye with Dr. MORGENSTERN on this point. The institution of which he is now the head has long been condemned by Kol Yisrael (minus the withered branch) as anti-Jewish. Proof for this grave accusation is not wanting. Show us a decadent congregation in America and we shall prove that it is a graduate of the Cincinnati College who is responsible for it. Show us a community of Jews who lack Jewish sentiments and ideals and we shall prove that it is due to the Cincinnati man. Show us a crowd of assimilated Jews who invite Christian divines to officiate at their funerals, and we shall prove that they were under the influence of the Cincinnati man or in league with him. And so—*ad infinitum!* Again and again we exclaim, poor ISAAC M. WISE! Was it for this that he had escaped from Germany to America to rear a generation of Torah-less Jewry? Lucky is he for not being alive to-day! To quote an Arabic adage:—

La ein ill t' ayin
Wu la khulb il yih zin!

* * *

HAIL, THE JEWISH AGENCY!

Critics of the Jewish Agency aver that the partnership started between the Zionists and the non-Zionists to which we referred in our last issue, may not last long. Some fear that the former will be swallowed by the latter. Some need not remind us of the profound LIMERICK:—

"There was a young lady of Niger
Who went for a ride on a tiger.
They returned from the ride
With the lady inside
And a smile on the face of the tiger."

Those are poor critics who think that the Jewish Nationalists are made of gentler sex and the anti-Nationalists are made of stefner sex. However, nothing like trying! A partnership of any nature can be dissolved if found unworkable. "Divorce" is not un-Jewish. On the contrary it is un-Jewish to say, as was said by the writers of the Berith Hadasha, nineteen twenty seven years ago, "Those whom the Lord had joined together we must not put asunder." Such is not the way of Ancient Israel whose laws are human and humane. Therefore, why fume and fret over the extension of the Jewish Agency?

Give it a trial by all means! There is nothing to lose but everything of value to gain from the venture. Jewish Nationalists are strongly imbued with their age-long ideals and no power on earth can eradicate the idealism with which they are impregnated. Hail then the Jewish Agency!

* * *

J. P. SOLOMON AND NEHEMIAH MOSESSOHN.—ALEHAIM HASHALOM!

In former years the American Jewish Press were ably and powerfully represented by two stalwart militant publicists who fought bravely for Jewish honour and Jewish principles. Woe betide the man, be he within or without, who had dared to cast reflections on Jewish ideals and aspirations. They were ever ready to pick up the gauntlet and chastise the invader. We allude to J. P. SOLOMON and NEHEMIAH MOSESSOHN, *Zichronam libracha!* These two giants in their field could be always relied upon to defend the Jewish citadel and chase the enemy and render him *hors de combat*. They were brilliant scholars —*Talmidey Hachamim*—who could readily supply abundant ammunitions from the Jewish fountain, with which to repulse any offensive launched against the Jews and Judaism. They were leaders in Jewish thoughts who had combined deep erudition with piety and devotion for the furtherance of the dearest aspirations of the Jewish people. Since their departure to that "other shore, where billows never break nor tempests roar," American Israel had been bereft of their services and look in vain for some one to step into their shoes and fill the gap! No wonder that the PHILIPSONS, the MORGENTHAUS, the LANDMANS and others are breathing freely to-day with no one to resist their idiosyncrasies and challenge their un-Jewish, nay, anti-Jewish thoughts! What a telling commentary upon the poor spirit of the galaxy of orthodox Rabbinate in the United States! Ah, for an ELIJAH to wake them up from their slumber!

* * *

THE VAGARIES OF REFORMED JUDAISM!

The vagaries of reformed Judaism fluctuate from time to time. Much depends upon the whims and fancies of the so-called "Rabbis" who hold a licence from their College to preach and teach "American Judaism." Now comes "Rabbi" MARIUS RANSOM, with a proposal in the *American Israelite* to revive the ancient Purim Festival "along lines of good-will." There may be something in it, but what are we to think of the next? One clever 'Rebel' SAMUEL THURMAN by name, who holds a diploma from the Cincinnati College makes the audacious proposal to establish "personal confession as a part of his synagogal activity." One cannot blame these "enthusiasts" too much. Not having much to do and having overthrown the *oal shel Torah* and mingling freely with their neighbours they get a craving for sensationalism and novelties. They do not know how to kill time. It is not all who could become editors or contributors of Jewish journals. So a way must be found with which to kill time. However, Mr. THURMAN'S suggestion fell flat. It was denounced severely by the Cincinnati spokesman of Reform Judaism. After belittling the whole idea as ludicrous, the *Israelite* says, "Probably the majority of 'Rabbi' THURMAN'S co-religionists and perhaps of his own congregation will only laugh at him:" We are rather of the opinion that he should be commended for carrying out loyally the vagaries of reformed Judaism. We should rather "laugh" at the Cincinnati College for turning out such 'half-baked' Rabbis to minister to the spiritual needs of Jewish congregations. Again we exclaim, poor ISAAC M. WISE! What a sight if he were on earth to-day to see a rebellious army from his College preaching sedition in the name of Judaism and introducing strange fires in the sanctuary of Israel? Was it for this he had lived, struggled, toiled and died?

* * *

THOSE "SHAM-JEWS!"

Some time last year, the CHIEF RABBI OF THE BRITISH EMPIRE had delivered a sermon, in the course of which he criticized those Jews who look forward to the restoration only, but pay little or no attention to the affirmations of Judaism. Such Jews were designated by him as "Hatikwah"-Jews but lo and behold! The forces of opposition to Traditional Judaism and Jewish Nationalism in London, have found in this pronouncement the very weapon with which to attack the Zionists and Zionism. Both Dr. CLAUDE G. MONTEFIORE and Mr. LAURIE MAGNUS, M.A., the Founder and Chief of the Pseudo-Zionist movement IN the British Empire, welcomed this epithet and repeated it whenever they wanted to poke fun on the Zionists. Of



course, the CHIEF RABBI had no idea of his remarks being misconstrued and twisted by his critics and least of all that he should give aid and comfort to National Meshummadim. However, he felt impelled to make his statement very clear. Let us quote his *ipsissima verba*:—

"He had been misrepresented as dividing Jews into Shema-Jews and Hatikwah-Jews. This division was quite false and unfounded, and he repudiated it. The true Shema-Jew was a Hatikwah-Jew, because the true Shema-Jew clung to the Hope of Israel and the Unity of Israel, lamenting schisms and sectarian defections towards the camp of the dominant Faith. The real division to-day was between Shema-Jews and SHAM Jews—those who were prepared to break with Israel's past and deny Israel's future, who repudiated Israel's spiritual treasures, the Torah, the Holy Language, and the Holy Land.

The above is a telling commentary upon some deluded folks who imagine that they can paralyze the Zionist ideals by cheap jibes and taunts!

* * *

ENGLAND'S UNIQUE ROLE ON BEHALF OF CIVILIZATION

Great Britain has added another glorious chapter to her past distinguished records *vis-a-vis* the oppressed and the weak nations. Her foresight in sending troops to protect British lives and interest in Shanghai had been the means of saving the lives of numerous non-British nationals who were not slow in acknowledging the debt owed to her. In the last issue of ISRAEL'S MESSENGER, we referred to the telegram thanking Great Britain for sending the Defence Force here in time to avert incidents similar to those that have occurred at Hankow and Nanking. This cable was signed by 2,350 men of non-British residents of Shanghai (among whom had figured the names of a large number of Jews) consisting of 32 nations, and was forwarded to H. M.'s Consul-General, Sir SIDNEY BARTON, for transmission to the British Government. It is thus obvious that the latter had earned well-deserved praise and gratitude which entitles her to retain her proud position as the defender of the weak and oppressed nations. We Jews require no further testimony to be reminded of the debt we owe this great nation, for in the words of that great British statesman, LORD BALFOUR, "We (the Jewish people and the Mandatory Power of Palestine) are partners in a great enterprise. I am sure we may look forward with a happy gaze to a future in which Palestine will, indeed, and in the fullest measure and degree of success, be made a home for the Jewish people." It is a great enterprise worthy of a great historic people and the great historic British nation.

* * *

ARE CHRISTIANS "GENTILES"?

In ancient times, especially when the Shulhan Aruth was compiled by JOSEPH CARO, care was taken to avoid any semblance of narrow-mindedness or attack upon our Christian neighbours. The custom to designate non-Jews in Rabbinic literature as *Akom* (worshippers of moon and stars) was explained that it was not meant to apply to Christians who were held as believers in a Supreme Being and not idol-worshippers. In our days, the habit to style Christians as "Gentiles" still prevails. Now, the word "Gentile" according to all dictionaries means a "heathen," and to our mind, it is wrong and absurd to designate our neighbours of the dominant faith as such. Jews very seldom use that word when referring to Christians, and we certainly never do. But, *mirabile dictu*, the Christians, do. In his letter to us, published in our last issue, the Rev. Dr. JOHN DARROCH referred to his audience (consisting mostly of Missionaries) as "Gentiles," which we regard as an error thoughtlessly fostered on account of its being ancient. We know that this term is resented by our thoughtful Christian neighbours who realize the injustice done to them. Such errors of the past still linger in the minds of men. Are there not Jews, for instance, who style their Bible as "Old" Testament? Why "Old?" "Old" presupposes "New" and we Jews certainly deny that our Bible had been superseded or replaced by a new one. And yet many of us do not hesitate to keep alive this ancient fallacy of designating our Bible as "Old" Testament! It is palpably evident that when an error becomes ancient it sticks fast,

"Like Aunt Jemina's plaster
The more you try to pull it off
The more it sticks the faster."

* * *

A "JUDAISM" THAT IS WORTH "TWO COINS"

We are in receipt of a brochure issued by the Hon. Miss LILY H. MONTAGU, London, giving a brief history of the rise and fall of the Jewish Religious Union, with a preface by so-called "Rabbi" Leader I. I. MATTUCK. The booklet refers with some amount of pride to the work accomplished during the last quarter of a century by Dr. MONTEFIORE and his followers until they had sufficient means to import a rebel from Cincinnati to assume charge of the modern *adath Korah* with headquarters at St. John's Wood Road. A preface by Leader MATTUCK (this Semicha was conferred upon him in February last by the High Priest of the J.R.U.) adorns the booklet which covers part of the ground governing the principles of "Liberal" Judaism. Miss MONTAGU writes in a style entirely her own. She records faithfully the rise of the "liberal" movement in England and tells of her own furtive efforts to wean her people from the faith of her orthodox parents. She refers with pride to the growth of the new cult and by way of proving that it is the best form of religion to follow, alludes to her own conversion from orthodoxy to reform, in the same way as Christian conversionists allude with pride to the "capture" of some renegade Jews to their fold, as a sign of their triumph! Miss MONTAGU has undoubtedly written a fine booklet which does infinite credit to her ability as a propagandist. To her is given the credit for establishing the J. R. U. and Dr. MONTEFIORE had paid her a great compliment in his recent semi-Jubilee address. Miss MONTAGU is still optimistic to win back, *pace* Dr. ISRAEL ABRAHAMS, "to enthusiastic allegiance those who at present are half-hearted or worse." The Union is liberal in the printing of brochures and none can deny its "conversionist" activities. It has made a great noise since its new headquarters were established at St. John's Wood Road. The tin noise which it makes is sometimes heard even in far-off China. It reminds us of a Talmudic saying. "Two pieces of coin in one bag make more noise than one hundred." In other words. "Liberal" Judaism as is now sponsored by three Ms, namely, MONTEFIORE, MONTAGU and MATTUCK, may be fairly estimated to be worth "two coins," hence the noise it makes from time to time.

LATE SNAPSHOT OF THE CHIEF OF THE ANTI-SEMITES



Mr. HENRY FORD,
Commander-in-Chief of the anti-Semitic movement.

SUDBURY, MASS. (JTA) An interesting story is circulated regarding HENRY FORD'S visit here recently.

FORD had persistently refused to pose for the newspaper photographers. Finally, he said to one of them: "I will pose for you."

While the camera man was setting up his tripod FORD explained his change of mind by saying: "I am doing this for a definite reason. People think I hate Jews, but I don't. You're a Jew and I am going to let you get your picture to prove I have nothing against the Jews."

Without a word the newspaperman went through the operation of taking the picture. As he was putting away the apparatus he turned to Ford and said:

"Thank you, Mr. FORD, but I am not a Jew. I am an Italian."

DETROIT, Apr. 22.

The Federal Court has declared a mis-trial in the million dollar libel suit against Mr. HENRY FORD by Mr. AARON SAPIRO, a wealthy Chicago lawyer, on account of alleged anti-Jewish articles in Mr. FORD'S weekly paper, the *Dearborn Independent*, on the ground that it was impossible to proceed as a jurywoman had given an interview to a local paper. The trial has been proceeding for several weeks and has been very expensive, arousing vast public interest as it is thought that anti-Semitism will play a large part, the *Dearborn Independent* suggesting that there existed a Jewish conspiracy for the control of agriculture in the United States. The jury consisted of six men and six women, not connected with the Ku Klux Klan or the Jewish race by blood or marriage. Mr. FORD'S counsel, Senator REED, a prospective candidate for the presidency, was to-day seized with severe pains in the abdomen and had to be removed to hospital.—*Reuter's American Service.*

CHINA, AWAKE! AND DO YOUR DUTY

An article under the above caption, was contributed by the Editor of ISRAEL'S MESSENGER *in the Lloyd's Weekly (Shanghai) of 4th May, 1919. We make no apology to our readers for reproducing it in this column and at this period of China's fateful history, since the subject is one that is engrossing the minds of millions of people throughout the whole world. The present political situation in China calls for able statesmanship on the part of her statesmen, and a single blunder committed by them may drive the wheel of civilization backward and bring about irretrievable harm. The attempt to Bolshevize China is a bad omen for the future and all her friends and well-wishers may hope and pray that from such a downfall and calamity she may be saved. It is not too late to undo the past. The past has not passed; it is still capable of being remedied and recalled. There are foreigners who lived in China for several decades and who look upon this country with an air of pride and as their second homeland. There are those who would not hesitate to make sacrifices in order to aid this country in her forward march towards independence and the right and best solution of her knotty problems. At the same time, it cannot be denied that there are forces working to undermine and shatter her whole moral fabric. The present outlook in China cannot be viewed with perfect equanimity. There are numbers of wolves at large wearing sheep's skins which require careful watching. China has an ancient civilization which should not be allowed to be swallowed by a bandit and outlawed nation. Happily, some of China's chosen are waking up and taking due cognizance of the great danger into which their country is running. It must be obvious to all observers that the world is not prepared to drink the cup of poison which is being prepared by the sons of Beliyal. Such forces as are arrayed against our modern civilization should be conquered and crushed by the combined forces of the civilized nations. The flaming words of President Wilson spoken in Paris in December, 1918, should be recalled in this instance. "There is a great wind of moral force moving through the world, and that every man who opposed himself to it will go down in disgrace." Heeding this admonition, history will be made to the joy of our posterity. Disregarding it, history will write our epitaph. The article referred to above follows:—*

CHINA, AWAKE! AND DO YOUR DUTY

By N. E. B. EZRA.

In the language of the fable writers there was, once upon a time, a little fish that lived in a small aquarium, whose side was one yard. It had abundance of gravel, a handsome ornament and some vegetable growth. The little gold fish lived in a world of its own. There were no pebbles like his pebbles, neither were there any growths in the vegetable world as beautiful as his, and there were no ornaments in any aquarium to be compared with his. Thus the little fish lived day by day in uninterrupted contemplation of the grandeur of his Japanese fan-tail fish, and the original inhabitant of the aquarium set about asking questions of the new-comer. Said he. "Where do you come from?" "I come from Japan," said the fan-tail. "Is that far from here?" "Quite a distance," answered the fan-tail. "Much further." "How much further?" said the gold fish. "Oh, perhaps it might be five million times as far." "It might be ten million times as far. "What," said the gold fish, "do you mean to tell me that there can be distances ten million times as great as from one side of my aquarium to the other?" "Indeed, I do mean to say so." "Then this is no place for you. From this day I declare war against you, for, knave that you are, there can be no such place as Japan, thousands of miles from here."

The foregoing is a fable, but it represents to a great degree, the mental attitude of the present two opposing factions in China represented by the Northern and Southern politicians. The internecine strife throughout China since 1917 has divided this great country somewhat hopelessly, and the so-called Peace Conference in Shanghai has so far produced no satisfactory results on which one can base his hopes of the future of this unhappy nation. To the ordinary observer the possibility of any peace being in sight seems as impossible as that vegetation should flourish without the sun or that rivers should flow without the help of the mountain's melting snows. It is a thousand pities that thus far China has produced no great leader strong enough to unify and vivify the nation, although it is hard to believe that a nation of four hundred million can remain bereft of a wise leader and statesman who could put a stop to the reckless manner in which the interest of this great country is being wrecked by selfish politicians. To sit down and talk and mourn and moan, and talk yet again about the present chaotic situation in China, is absurd. To do something is wise. Two years ago the women of China had issued a stirring appeal to the sterner sex to close their ranks and unite for the weal and welfare of their country. To-day the voice of the women of China is singularly silent in the midst of a great drama that is being enacted everywhere and unless the latter will wake up from their state of apathy and arouse the people, it may be too late to avoid the peril that is ahead of all. WEBSTER in his reply to HAYNE said: "The careful mariner in the midst of fog and storm, takes a reckoning of his altitude." It thus behoves the most skilful and the wisest statesman in China to-day to beware of the fog and storm that is gathering around the Chinese waters and to issue the signal danger ere it be too late. The time is fast approaching when China must do away with the false leaders who are blindly drifting the country into the black abyss of despair. Jewish history has furnished many concrete examples of a firm belief in the truth of the ancient Prophets' dictum that "where there is no vision the people perish." Has the Chinese statesmen no "vision" to foresee the dire necessity of achieving peace at any price and thereby safeguarding the dismemberment of their country? Shall the teeming millions of China "perish" for this lack of "vision" and forethought on the part of their leaders? To the young and progressive elements of the men and women of China, I say, "Seize your opportunity! Up and do your duty! Strike for the right and be not dismayed; the happiness of your future posterity and the greatness of your country far outweighs the frown and the dislike and the unpopularity of to-day's sufferings and hate!"

Beth Aharon Synagogue Number

The next issue of ISRAEL'S MESSENGER will be dedicated to the new Synagogue, to be known as BETH AHARON, which will be consecrated for the service of the MOST HIGH during Shabuoth Festival with solemn ceremony. The Synagogue which was built at the entire expense of Mrs. S. A. HARDOON at a cost of over $300,000.00 will be a monument to her liberality to Shanghai Jewry. The special edition of ISRAEL'S MESSENGER next month will contain a history of the Synagogues in Shanghai and other contributions suitable for the occasion. It will also be profusely illustrated.

Messages and greetings will also be published from the following noted Rabbis—Hachmey Yisrael—local and abroad:—

The Very Rev. Dr. MOSES GASTER, Ph.D., London. (Chief Rabbi of the Sephardim Congregations in the British Empire).

Rev. Dr. DAVID DE SOLA POOL, New York. (Rabbi of the Ancient Sephardic Synagogue of New York City).

Rabbi Dr. HERBERT S. GOLDSTEIN, New York. (President of the Union of Orthodox Jewish Congregations of America).

Rabbi W. HIRSCH, B.A., Pretoria, South Africa.

Chief Rabbi Prof. Dr. J. L. LANDAU, Ph.D., M.A., Johannesburg.

Rabbi Dr. SALIS S. DAICHES, M.A., Edinburgh.

Rabbi S. M. ASHKENAZI, Shanghai and others.

THERE WILL ALSO BE ADDITIONAL FEATURES OF GREAT INTEREST TO THE READERS. THE SPECIAL EDITION WILL IN EVERY RESPECT BE WORTHY OF THE MEMORABLE OCCASION AND SHOULD BE OF VALUE AS A RECORD OF THE UNIQUE CEREMONY

Advanced Orders Should Be Made. Single Copies $1.00

SHANGHAI JEWRY AND THE BRITISH DEFENCE FORCE IN CHINA

MAJOR-GENERAL JOHN DUNCAN'S FINE TRIBUTE.—INTERESTING LETTER

The presence of the British Defence Force in Shanghai to protect lives and property has given abundant satisfaction to all and sundry. Happily, more troops by other Powers have also been landed following the wake of Great Britain which had helped to inspire confidence and remove all uneasiness. It is a matter for gratification that Shanghai Jewry has given special attention to the British Force (they were the first to land here) and rendered what help they could for the comfort and recreation of the Tommies.



[Courtesy *North-China Daily News.*
MAJOR-GENERAL JOHN DUNCAN, C.B., C.M.G., C.V.O., D.S.O.
Commander-in-Chief of the British Defence Forces in China.

The last issue of ISRAEL'S MESSENGER contained words of commendation from Major-General JOHN DUNCAN, the Commander-in-Chief of the Force to some of the leading members of our community, which created a great impression amongst our readers everywhere. In forwarding a copy of that issue, the Editor of ISRAEL'S MESSENGER wrote to the GENERAL, *inter alia*, as follows:—

> "....There can now be no two opinions that owing to the foresight of Great Britain in sending the Force here, a great calamity to all the foreigners had been averted, thus entitling her most deservedly to the gratitude and praise of the whole world. I need hardly assure you, Sir, that Shanghai Jewry is entirely behind this great move of Great Britain to save not only China for the Chinese but the world for Humanity."

TRIBUTE TO LOCAL JEWRY

To the foregoing, the following reply has been received:—

"SHANGHAI, 16th April, 1927.

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR,—I have received the copy of ISRAEL'S MESSENGER which you so kindly sent to me. I would like to express my appreciation for the generous way in which the Jewish community have assisted the Shanghai Defence Force.

"I would particularly like to mention the names of SIR ELLY KADOORIE, MR. and MRS. ELLIS HAYIM, MR. S. A. HARDOON and MR. M. BENJAMIN who, at great personal sacrifice, have placed their properties at my disposal for the accommodation and recreation of the troops. Many others have helped in various ways whom I am unable to thank individually.

"The way in which the Jewish Community have come forward to help us is greatly appreciated and will never be forgotten.

"Yours very truly,
"JOHN DUNCAN."

"161, *Bubbling Well Road.*"

We need hardly say that the above generous tribute to our community will be read with great interest by our readers far and near. It is characteristic of our people that they seldom fail to respond loyally to the call of the country to which they owe allegiance.

Great Britain's wise move in despatching troops to China, and thereby saving a great calamity to over thirty nationals in Shanghai, had earned for her a niche in the Temple of Fame. "There are still many rocks ahead," says *L'Echo de Paris*, according to a Reuter's dated 14th ultimo from Paris, "but, if the foreign settlements survive in China, it will be to Downing Street that their gratitude will be due." That expresses in a nutshell the views of all good men. We have no doubt in the ultimate happy result of the present crisis in China. Both China and Great Britain will emerge stronger out of the conflict and a peaceful way be found to consolidate the interests of these two great Powers for the weal of humanity and the cause of our common civilization.

OUR BOOKSHELF



HOME AND SCHOOL, By Dr. ALEXANDER LYONS, Ph.D. Published by Messrs. BLOCH PUBLISHING Co. Inc., New York. Price 25 cents.

A remarkable booklet with a foreword by WILLIAM O'SHEA, Superintendent of Schools, City of New York. The subject is divided into (1) The Secular School (2) The Religious School, and the influence each play on the life of an individual. The author opens with the statement, that the home and mother are highly essential to the child, and alongside of home he places the school as the next great influence in life. The Jewish Sages of old when they maintained that the school is to be placed in importance even above the home, said that while our parents bestow life on us, it is really the teacher who guides us to properly use it. The school is really an extension into the outer world of the functions of home. The author claims and insists that the school should not be allowed to be severed from the home, but both should work and influence the mind of the individual, both co-operating and spelling the common good. Education is a means for self development and brings into reality the realization of life's rich possibilities. Dr. LYONS pleads that almost anyone can become a parent, but to become a parent according to a pattern of a high order, requires a spirit of consecration expresive of a judgement formed by conviction. The religious school in working combination with school and home heightens in potency and brings into relief the religious side of life. The religious school is rapidly spreading in Jewish life. While the school of general culture prepares the pupils to earn their living, the religious school instructs and then inspires us to live a life dedicated to usefulness. We are indebted to Dr. LYONS for presenting such a vital subject, concerning the welfare of the growing generation. This is a booklet which should be in every home! With the poet we may say:—

> "I reverence thee for
> Hast thou not lightened the woes
> Of the heavily laden?
> Hast thou not stilled the tears,
> Of the troubled in spirit?"

[To be Continued]

[Written for ISRAEL'S MESSENGER]

CHINA AND THE WORLD: VIEWS OF A CHINESE NATIONALIST

By F. D. ZAU

Until some eighty or ninety years ago, China was a separate world by herself. Self-contented, nay, self-conceited, she lived an isolated life, caring nothing for what was going on in the West. Then came the European invasion, at first commercial, then cultural, forcing China to open her doors to the rest of the world. A most momentous event this has proved to be: a new epoch in China's history has opened; a new epoch in the world's history has also begun. China found herself so very different from the rest of the world. In many ways, the world had gone far ahead of her; in science, in economics, in modern politics, she had everything to learn from the West. She was sadly ill-fitted to meet the keen competition of the modern world; her old civilization seemed to avail her nothing in the face of foreign guns and gun-boats. To save herself, it was essential that she should introduce all that is new from the West.

NEW CHINA AND OLD CHINA

The old order must die out; the new order must come: that is the temperament China finds herself in to-day. Western inventions, western thoughts, western ideals gradually displace the old ways of living until it looks as if China is no longer herself. China has taken everything from the world, but as yet she gives nothing in return. For the moment, the new civilization so dazzles her that she forgets herself: her past life has been lived in vain; it is time that she should make a new start in life!

Nationalism: in this one word may be summed up China's political activities at the present time. Chaos and disturbance is no longer the order of the day; the Chinese people are struggling, not aimlessly, but towards a definite end. To Chinese people and to Chinese people only should this great country belong. They are the master, and no other! The militarists have been oppressing the people; the foreign powers have been usurping our power by their unequal treaties: against them we must fight and keep on fighting until true democracy should be realized in China.

CHINESE NATIONALISM

Nationalism is essentially a western appeal; it is an appeal to individual interest. The state is formed to protect and help the individuals: to preserve and strengthen that state all individuals must contribute their part. This is patriotism, an ideal unknown to China until her contact with the West. Side by side with the strong European nations, China has no hope to survive unless she builds up a strong nation herself. Unconsciously, almost inevitably, the Chinese people are imbibing this new spirit of nationalism. The Chinese must stand together in their dealing with the foreigners; when foreign interest conflicts with the Chinese interest, it is only right that all Chinese patriots should fight bravely for China's cause and for China's honour! The conflict of national interests in Europe has given birth to the great European War of 1914. A most terrible war it was, unprecedented in history for its enormous loss and destruction. It was no longer merely one army engaging with another; it was a veritable war between nations, in which all civilians, as well as soldiers, took part. Nothing more tragic in all human history than this, that one nation should, in order to preserve herself, seek to destroy another. It is wilful, organized murder, the murder of not a few idividuals, but a whole nation. And to think that such a murder is not condemned, but praised as a noble act of patriotism!

IS WAR INEVITABLE?

The League of Nations and the International Conference are fine names, but in reality can achieve but little. As long as the spirit of nationalism prevails, the nations, when they expand, cannot but come into serious conflict. War is as inevitable as ever. It is as if two men are crossing from opposite sides a narrow bridge, too narrow to permit each to pass the other, and yet neither is willing to withdraw. Neither is more to blame than the other; both press their claims; the gain of one means the loss of the other; neither wants to go into war; but none the less war becomes inevitable. The present international relation in China: is it not already full of serious dangers and grave possibilities? There is no question of right and wrong here; a fundamental conflict of national interests and nothing more. The rising Chinese nation, conscious of her growing strength, is seeking for an opportunity to assert herself. I would not predict anything here; but, should the world persist in its cries for national prestige and national interest, another world war may break out very soon, which may exceed even the last war in its cruel and disastrous consequences.

"A MAD WORLD, MY MASTER!"

Truly the world is turning mad. Everywhere one sees the relentless struggles for individual interest. Not only between different nations, but between men in the same nation, the same struggle is growing everyday. And such struggle is always organized, between one class and another: added to the war between nations there is the no less bitter war between classes! Between the labourers and the capitalists, the farmers and the land-owners, between the poor and the rich, perhaps even between men and women, the war cries are growing louder everyday. Bolshevism is the latest menace to all civilized nations; but is it anything to be surprised at? Every man has as much right as any other to enjoy all things in this world: in Bolshevism the principle of self-interests has developed to its natural climax. If gain and interest is the only thing worth seeking for in this world, then indeed the Bolshevists are right in recognizing neither law nor order to rob others for their own enrichment!

CHINESE IDEALS AND CIVILIZATION

I have said, China has forgotten herself in her blind imitation of the West. I should say rather, China has already forgotten herself before she comes into contact with the West. The succession of despotic rulers has made Chinese people servile and Chinese civilization stagnant. Her great ideal lies buried; it scarcely makes any stand against the new ideal of the West. It is rather the insufficiency and failure of the new ideal which makes one turn to the old ideal once more. It now seems inevitable that this old Chinese ideal must come out. In learning from the West, China ultimately must learn to realize herself; and it is this self-realization of China which may open a new epoch in the world's history. While the West seems to base everything on individual interest, it is the Chinese ideal to strive after the universal good. The desires of men should be suppressed, wherever necessary; the ways of Heaven must be obeyed: such has always been the Chinese teaching. To the West, it is a noble thing to become a soldier. A soldier fights for his own country; he is the defender of national and individual interest. The East thinks otherwise. Here individual interest is nothing; universal good is everything. Until very recently, almost all Chinese soldiers are mercenaries hired from the poor and ignorant. The scholar is the honoured profession among the Chinese. All officials are supposed to

[*Continued on Page 10.*]

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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ISRAEL'S ZIONWARD MARCH—"WITHOUT FIRING A SHOT"

"Without Firing A Shot" was a magnificent sentence to be interpolated for the great cause in which Dr. WEIZMANN, the wonderful individual who preceded me, spoke. It was characteristic of the speaker and characteristic of the race for which he spoke. The Zionist Movement is one of the most thrilling incidents in the whole history of the world. The race which has honoured and helped to build every civilization under the sun is now seeking to establish a home for itself. It is a stupendous enterprise worthy of the vision, the intellectual power and the moral courage of the people for whom it is presented and I sincerely trust it will be the success it has been prophesied to-night."

This was the declaration made in his address by Senator WILLIAM E. BORAH, Chairman of the Senate Foreign Relations Committee at a banquet following the first session of the American Jewish Congress on the 27th February.

"WITHOUT FIRING A SHOT"

"Without firing a shot should be the guiding principle in all international affairs," BORAH declared, pleading for justice to the small and weaker peoples including the Jews.

"There is an infinitely stronger power and a more compelling influence in working out the proper relationship between this country and the Latin-American countries," the Senator said. "The truth is that the great problem in international affairs at this time is one growing out of the relationship between strong nations and small or weak nations. China, Syria, Nicaragua and Mexico all present the same problem and reveal the same sinister policy.

"Are small nations of helpless peoples to be deprived of their natural wealth, their governments set up and broken down, their own way of living denied them, all in the name of protecting life and property, or are we to adopt such methods and such means of adjusting the controversies which will inevitably arise, as will insure settlement upon the basis of justice rather than upon the basis of force. "People who acquire property in foreign lands should at all times be willing to submit their property rights, if brought in question, either to the laws and courts of the country in which their property is situated, or at most, to arbitration. "The time has passed when people will go to war to uphold titles which exploiters and investors are unwilling to submit to scrutiny of judicial investigation."



WILLIAM E. BORAH, United States Senator from Idaho.

INVINCIBLE!

Dr. WEIZMANN stressed the point that Palestine occupies a central position in any consideration of the world Jewish situation.

Turning to Senator BORAH, former Senator OWENS and other distinguished guests at the speakers' table, Dr. WEIZMANN declared: "We have chosen to exist and not to disappear. Our greatest strength and our greatest weakness is our indestructibility. We must have half a million Jews in Palestine within the span of our lives and we shall have this half million there. "For such a cause we are entitled not to beg but to ask for sympathy and support of the world's statesmen," he declared.

Senator BORAH in referring to Dr. WEIZMANN's speech declared that "the question of your cause is that you ask for nothing that any honest man can deny.

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[Continued from Page 9.]

be scholars; but as a rule not all scholars wish to be appointed as officials. The scholars are not men who merely can read and write well; they may be teachers or they may live by tilling the soil. They are something distinct in China; and yet they exert an influence which cannot be over-estimated. True scholars are rare; and yet in every period of Chinese history we always see some few such scholars who, either working as an official, or living in retirement, exert a boundless influence among the people.

"VIRTUE, TRUTH AND POWER"

True scholars are men who live for universal good, not for individual interest. The world around them may run after wealth and comfort; but it is their duty to stand for virtue and truth, to think for the world as a whole, and not for themselves. If they hold power, they will use that power for the good of all; if they have money, that money will be regarded as a gift of Heaven to confer blessing on humanity. They want almost nothing for themselves; no money can corrupt them, no poverty can make them less happy. They will say boldly what they firmly believed; neither power nor discouragement can make them change their mind. It is such men that the Chinese ideal would have to become rulers of men. Not representatives of this and that interest, but upholders of universal virtue and truth: to such men let us bend ourselves.

SAYINGS OF CHINA'S IMMORTALS

Almost no age in China has been without one or two such scholars. A few sayings from them will suffice to show what they feel uppermost in their mind. VAN ZOONG-I, the great minister of the Sung Dynasty, once wrote, "A scholar should be watchful before all the world is watchful; he can be happy only after all the world is happy." A retired scholar at the beginning of the Tsing Dynasty, KOO YI-WOO once said, "For the rise and fall of the world, every individual must hold himself responsible." The good of all humanity is the end all educated men must strive after. Not interest, national or individual, but universal virtue andd truth should be the ideal of all.

CHINA'S GREATEST CONTRIBUTION TO CIVILIZATION

The ideal of the West has its values; it encourages scientific study of nature, because from such study man has everything to gain in the form of material interest. The western ideal has brought about wonderful inventions, sanitary ways of living, improved intercourse between nations, and universal education for all children. But it is an ideal of war and competition, and, if left by itself, it will result in ruin and destruction. On the other hand, the Chinese ideal is not without its limitations. Its greatest asset lies in the fact that it will lead to universal harmony and peace. In a way, the Chinese achievement is truly wonderful. It has united four hundred millions of men into one nation. While in Europe, the English, the Scots, the French, the Germans keep on remaining separate, in this country all the countless millions have united into one indivisible whole. Would it be possible that, with the wider application of the Chinese ideal the wholle humanity might be so united as well! Then, and only then, war will cease and peace and happiness will reign in the world as a whole. That is what I believe will be the greatest contribution of China to the civilization of the world.

***[*We refer to the above in our leader elsewhere in this issue.—Editor,* ISRAEL'S MESSENGER.]

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THE BLUE BOX OF THE JEWISH NATIONAL FUND

The present upheaval in China and the nervousness all round, to say nothing of the dislocation of trade, has brought about partial suspension of our communal and non-communal work. The Purim Ball which was advertised to take place on the 23rd March, had to be postponed. At a meeting held last month, by the local Zionist body, it was decided not to suspend the local activities but carry on, albeit on a limited scale. No stone should be left unturned to maintain the Zionist banner in Shanghai and to keep it floating before the world. The upbuildig of the Jewish Homeland should not be delayed. The work of restoration must go on with undiminished vim and vigor. Local Zionists may not contribute their full quota of support but there can be no question of contributing even a minimum during the present grave crisis. The recent entertainment given to the children during Purim by the local Zionist Association and the Kadimah has brought in a net gain of $70.- for the Jewish National Fund, after deducting all expenses. The blue boxes of the Fund now placed in many Jewish homes in Shanghai should be cleared and the money remitted forthwith to Jerusalem. Zionists! it is an opportune moment to show your unquenchable faith in the idealism of the movement, the triumph of which will end once and for all the homelessness of the Jew. Jewry needs a home to-day of its own. That is her safeguard at the time of peril and unrset. All the nations of the earth enjoy a home of their own; all the nations of the earth had endorsed through the League of Nations the right of the Jews to return to their Fatherland and restore their ancient Homeland. It is up to us to make that good. By small coins or large coins, the homeland must be built. The Halusim and Halussoth must be loaded with ploughshares and spades with which to raise the soil of ancient Judea and make it yield sheaves full of healthy grain to make the Jewish heart glad. An opportunity was given us to welcome to our shores Dr. ALEXANDER GOLDSTEIN, the distinguished envoy of the Keren Kayemeth and the Keren Hayesod. Owing to the disturbed conditions prevailing here that opportunity is no more ours to greet the representative of the above national institutions. The regret and the disappointment to the local Zionists cannot be sufficiently expressed. But then there is hoping that the present crisis may come to an end and peace and tranquility shall once more smile on earth. The question of sending a delegate to Shanghai in November next is now under consideration. It behoves us to maintain the *status quo* and do the best we can under the present circumstances. Let every Jewish home remember the Jewish National Fund. That home that has not a box should apply for it. Let no mother or daughter in Israel fail to remember the Fund on the eve of Sabbath. Standing before the *Nair*, kindling the Sabbath light, affords the best moment to turn our eyes Zionward and reflect upon the glory of the past and of the future glory of Israel. Two thousand years of homelessness is now on the eve of being remedied and corrected. By means of small coins about two million pounds sterling have been raised. That is something. That shows that the Zionist ideals still glows with warmth and enthusiasm in the heart of every loyal Jew and Jewess. Here is our chance to-day! Let us do our duty and not be dismayed even when the hour is darkest. It is said that the darkest hour comes before the dawn! The eyes of *Kol Yisrael* are directed Eastward, the Mizrah, from whence cometh the dawn!



Teach your Children to do the same

BOX CLEARANCE.

The Hon. Secretary of the Shanghai Zionist Association is pleased to acknowledge the receipt of $25.—which was cleared from the Blue Box placed at the residence of Mr. and Mrs. D. J. DAVID, 147 Weihaiwei Road.

"A GUIDE TO JEWISH PALESTINE"

We are in receipt of the above booklet from the offices of the Jewish National Fund and Palestine Foundation Fund, Jerusalem, which is bound to be handy and useful to all the tourists visiting Palestine. Hitherto no guide-book dealing sufficiently with Jewish matters has been published and the present brochure containing all necessary information about Jewish colonization and activities in a brief and still more impressive way should be welcomed. The tourist traffic to Eres Yisrael is increasing by leaps and bounds and we congratulate the above two national institutions for the initiative taken to produce a useful literature which is bound to please many.

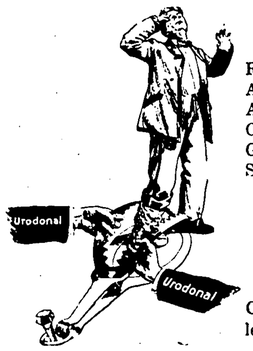
GALUTH JEWRY—SONS OF BENE YISRAEL IN FAR-OFF INDIA



Dr. ALEX. GOLDSTEIN *and the teachers of the Bene Yisrael School in Bombay. The lady on the right hand of Dr.* GOLDSTEIN'S *is Miss* REBECCA RAUBEN, B.A., *the Principal of the Israelite School.*

Dr. ALEX. GOLDSTEIN *among the peasants of Bene Yisrael in a village in the Koukan.*

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"THE JEWISH THEOSOPHIST"

The second number of *The Jewish Theosophist*, Seattle Wash., a quarterly devoted to the interests of Judaism and theosophy has just reached us. The magazine is edited by Mr. HENRY C. SAMUELS who is assisted by Mr. A. HORNE, formerly of Shanghai. The outstanding articles are "The Message of Judaism" by C. JINARAJADASA, M.A., (Vice-President of the Theosophical Society), "Heaven an Evolutionary Conception" by L. E. BLOCHMAN, Berkley, California; "The Ancient Kabbalah," by Mrs. W. B. Rubin and "The Need for Mysticism" by ALEXANDER HORNE.

In his article "The Message of Judaism," Mr. JINARAJADASA says, "What has especially attracted me in Judaism is the great contribution to the spiritual consciousness of the world which the Jewish Prophets have given." He goes on to explain that to the Jewish Prophet there is only one problem, viz, "that man is at all times and in all places either for God or against God; there is no middle position." What really strikes the reader is the statement that the life to the Jew on this sphere must not be one of peace and comfort, but more as a martyr for the cause of Humanity. (A timely message for the graduates of the Cincinnati Union College who are basking under the material wealth of their wealthy congregations!) The emphasis which Judaism lays on the moral life is similar to the teachings of Buddhism. In concluding his subject, which is admirably treated by him, Mr. JINARAJADASA sums up as follows:—

"I should were I a Jew, feel that the time had come to broaden out and carry the message of Judaism to the whole world. . . . I should take as my creed the ancient call, 'Hear, O World, the Lord is our God, the Lord is One!'"

Mr. BLOCHMAN in his article traces the idea of heaven, right back to the period when a nation such as the Jewish rises from a nomadic and tribal race, and after four thousand years is still individualised, a factor to be reckoned with. His explanations are from the religious and metaphysical viewpoints. The third article on the "Kabbalah" does not at all satisfy the reader as only an outline is given of the subject matter. A very crude statement starts the subject, namely, that "Mysticism is practically unknown to the Jews of to-day." We differ. Right in Eres Yisrael, Poland and other great centres of Judaism there are Rabbis who are great Kabbalists, conforming Jews who would view with horror the present wave of non-observance of the tenets of Judaism by the so-called Jewish theosophists. Mrs. RUBIN goes on to explain "when an institution like the Kabbalah falls into decay and *disgrace*.....(No, Madame, such an institution dealing with the spiritual plane, *cannot* and *will* not decay and fall into disgrace in spite of our RUBINS, neither can anyone resurrect its spirit for the same reason that nothing can change the destinies of an ocean). We will now leave this brilliant article and refer to the last by Prof. HORNE. The latter explains in detail the evolution of the Kabbalah and differentiates between the oral and the written. He then delves into a theosophical explanation of the One Life grouping for perfect expression and realising its object. We cannot understand by the life of us, why it is necessary to form a distinct sect in order that our young men and women may indulge in Jewish mysticism. The ancient heroes of Israel in the olden times and to this day, were never known to repudiate the Jewish Sabbath and disregard Jewish festivals, dietary laws and other sublime customs of Israel which are still cherished in the Diaspora; and to try to revive the Jewish Kabbalah minus everything is certainly audacious! This, however, does not detract from our high value of *The Jewish Theosophist* which shows promise of evolving into a magazine of great importance. The only suggestion that we could make to Editor SAMUELS (be it so humble) is that he and his associates should strive for individuality, not to write subjects which tend to show the multifarious sides of theosophy —but to present Jewish thoughts and reconcile them to the theosophical teachings.

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A NEW STAR IN THE RABBINIC WORLD

MR. SAMUEL HERTZ REGARDED AS "ONE WORTHY PULPIT OCCUPANT IN PROSPECT"

We call the following editorial notes of appreciation anent Mr. SAMUEL HERTZ, *the young Rabbinic aspirant, from the London Jewish World, of 3rd March, 1927. We are sure the readers of* ISRAEL'S MESSENGER *will read with interest the views of our contemporary anent the candidate who was "found" by us as the coming man in the future of the Rabbinate, the moment we heard of his decision to enlist in the vineyard of the Lord. Mr.* SAMUEL HERTZ *is still a student*



MR. SAMUEL HERTZ

of the Jews' College and there are some years of hard work before him ere he can secure his Rabbinic Diploma. His decision to join the calling of his father has evoked universal praise. It was given just at the time when others were looking askance upon the Ministry. Where are the sons of the Anglo-Jewish Ministers to-day? How many of them felt the need of answering the call? On the other hand, we must not forget that in the rank of a wealthy Jewish home in London, one son had been dedicated for the Ministry and who is now studying in the Jewish Institute of Religion, founded by Dr. STEPHEN S. WISE, *five years ago. It is to be hoped that the sons of other independent and wealthy parents would dedicate themselves for the sacred calling, as the ancient and modern* SAMUEL *did, so that Israel may not be widowed. It is needless to say that multitudes of friends of the* CHIEF RABBI *and Mrs.* HERTZ *watch to-day with growing interest their son in his preparation for the Ministry to which he is bound to shed lustre. Mr.* HERTZ, *according to our valued London contemporary, "gives good promise of shaping admirably in the high calling he has decided to adopt." That is excellent. Thus our contemporary:—*

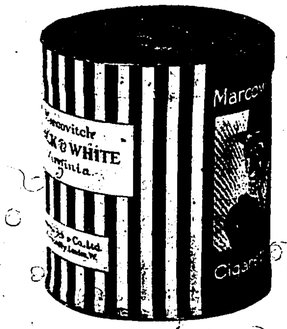
Mr. SAMUEL HERTZ, the eldest son of the CHIEF RABBI and Mrs. HERTZ, this week attained his civil majority. Those who know Mr. HERTZ entertain a high opinion of his future. He has chosen the pulpit for his career and elected to become a worker in the vineyard of the Lord. From all that can be told of him, he gives good promise of shaping admirably in the high calling he has decided to adopt. Mr. HERTZ has already made a pulpit effort—at Llandudno—a few months ago, and I am told (I merely retail the opinion of him as it came to me) that as a preacher he combines the acumen and the power he evidently inherits from his respected father, and the sweetness of dispesition and beauty of voice evidently the heritage of his mother. Those are natural characteristics which, with education and experience and employment, give us good hope for saying that the future of Anglo-Jewry has at least one worthy pulpit occupant in prospect.



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LAY CORNERSTONE OF JERUSALEM NON-SECTARIAN HEALTH CENTRE

JERUSALEM, 11th March, 1927.

The cornerstone of the Health Centre to serve all races and creeds in Palestine, modelled after American institutions, was laid last week with impressive ceremonies in the presence of the donor, NATHAN STRAUS, American Jewish philanthropist. Mr. STRAUS, who made a special trip to Palestine, notwithstanding his 79 years, to attend the ceremonies and survey the work, is defraying the entire cost of the Centre which is estimated will be G.$250,000. Lord PLUMER, High Commissioner of Palestine, laid the stone.

The Health Centre will consist of 18 departments, including sections for pasteurization, infant care, care of children of preschool and school age, and pre-natal care. The Centre will also serve as the headquarters for the medical work of the Hadassah in Palestine.

In his address Lord PLUMER expressed the thanks and appreciation of all the people of Palestine for Mr. STRAUS'S magnificent gift. The High Commissioner appealed to "all to follow the example shown us by Mr. NATHAN STRAUS through his methods of service. There are hundreds of children in Palestine who are crying for help. We must feel the responsibility and establish welfare institutions. This work precludes any controversy and fosters mutual respect and goodwill which is so essential for the future of Palestine," the High Commissioner declared.

ARAB TRIBUTE

Mr. NASHASHIBI, Arab mayor of Jerusalem, emphasized that the STRAUS institutions are being built for the benefit of all communities.

The huge gathering assembled on the site, in the sunny, Palestine afternoon, gave a long ovation to the grand old man of American Jewry.

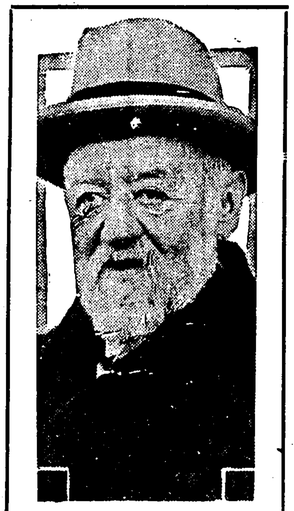
MR. STRAUS'S ADDRESS

"This is the happiest moment of my life. It crowns all I have done until now. The Health Centre will introduce into the Holy Land the latest modern methods in hygiene and sanitation for the benefit of all inhabitants, regardless of creed. I am anxious that peace shall prevail among Christians, Jews and Arabs. The rehabilitation of Palestine by the Jews is benefiting the entire population. I am proud of what any people have accomplished in Palestine during the last eight years; proud of our pioneers, of the Hadassah and of the old Jewish colonies. I must, however, say on this occasion that some of the rich Jews have lagged in their duty. They ought to come here and get inspiration. The new spirit will afford them greater happiness in all their wealth. Palestine is now the only land which is open to the persecuted Jews. It is high time for the Jews of the world to make greater sacrifices for our people. The world is watching us and by our actions in the next ten years we shall be judged. Jerusalem is destined to be the Capital of Peace and again become the fountainhead of the great religions. We are merely God's instruments. He will rebuild Palestine through us if we are big enough for self-sacrifice and wise enough to avail ourselves of the greatest opportunity of the last two thousand years," Mr. STRAUS declared.

Lord PLUMER cheered Mr. STRAUS on the conclusion of his address.

The ceremonies were concluded by singing Hatikwah.

A fund of $20,000 for the purpose of giving relief to the needy unemployed in Tel-Abib was presented to the municipality by NATHAN STRAUS, American Jewish philanthropist.



HON. MR. NATHAN STRAUS

INTERESTING LETTER FROM MRS. STRAUS

We are indebted to Mrs. NATHAN STRAUS for sending us a very interesting illustration showing some of the details of the laying of the corner-stone. On the left side of the picture one can see the raising of the stone, which was taken (this is noteworthy) from the newly-excavated Third Wall and used for the corner-stone. Mrs. STRAUS'S letter is sent from New York, under date of March 24, and was despatched prior to her husband's return from Eres Yisrael. All reports to hand indicate that the ceremony in Jerusalem was a brilliant affair and reflected creditably upon the donor for his magnificent offer and his personal interest in the welfare of all the inhabitants of the Land of Israel.

SOCIAL AND PERSONAL

Mr. and Mrs. H. KAMMERLING and the Misses KAMMERLING are leaving for Eres Yisrael fon the 24th instant on a brie vocation.

* * *

Among those who left for Canada last month on the Empress liner were Mr. and Mrs. J. M. JOSEPH, Miss JOSEPH, Mr. and Mrs. ALBERT M. SOPHER, Mr. and Mrs. ELLIS JOSEPH, Mr. and Mrs. R. M. JOSEPH and Mr. R. JULIAN.

* * *

Mrs. D. H. BENJAMIN and family sailed for Bombay, India, last month where they expect to remain there for some time.

* * *

Mr. MAURICE SIMMONS arrived here on the 9th ultimo, from San Francisco.

Miss MABEL SOLOMON whose departure from Shanghai was announced in this column has sailed for San Francisco and not for London as was stated in our last issue.

* * *

Mr. S. M. JOSEPH has forwarded to the *North-China Daily News* a cheque for Tls. 100 with the request that it be applied as follows:—Tls. 50 to the British and Indian Defence Forces: Tls. 25 to the American Marines: Tls. 25 to refugees who suffered in their recent frightful flight from the interior. Mr. JOSEPH left Shanghai by the R.M.S. *Empress of Canada*, for Vancouver last month and in his letter to our contemporary enclosing the cheque he wrote:—"With a thousand thanks for the presence of the British and foreign forces in Shanghai, and every success to the defenders of humanity and civilization."

* * *

A school for the children of American refugees resident in Palestine will be erected in Jerusalem. The site was donated by MENAHEM DANIEL, a Mesopotamian Jew. The cost of the school, it is estimated, will be £10,000.

* * *

Mr. E. S. MANASSEH, head of the firm bearing his name at Singapore, with branches at Billiter Square, London, and Calcutta, etc., is on a visit to Europe. After touring the Continent Mr. and Mrs. MANASSEH have arrived in London, residing at Piccadilly Hotel. They will be there about three months before returning to the Straits.

* * *

The amount of £40,000 was left for Palestine institutions by ISRAEL DAVIS, formerly chairman of the board of directors of the London *Jewish Chronicle*, who died in London on January 21.

* * *

The Sikh Community of Shanghai in accordance with their resolution passed unanimously at a meeting held on April 13, 1927, hereby tender their grateful and hearty thanks to Mr. MAURICE BENJAMIN for granting to them the use of his premises for their celebration of the Baisakhi festival on the Sikh New Year.

* * *

Mrs. J. B. KATZ, has sailed for America where she will spend several months in San Francisco, Los Angeles and other Californian cities.

* * *

Mr. and Mrs. DAVID EZRA, of Calcutta are leaving for London next month.

* * *

Mrs. E. E. J. ABRAHAM has returned to Shanghai after spending a vacation in Calcutta.

FEELING SEEDY?

Ten to one you have been neglecting Nature's chief means of ridding the system of toxic matter—the intestinal tract. A laxative will put you right.

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PINKETTES

Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE ZIONIST ENVOY'S TRIUMPHANT TOUR IN INDIA

DR. ALEXANDER GOLDSTEIN LECTURES AT THE BOMBAY UNIVERSITY

The second week of Dr. ALEX. GOLDSTEIN'S stay in Bombay was a very busy one as, besides the meetings the Doctor addressed, he took adequate measures to ensure the future of active Zionist work in Bombay after his departure. The Committee members of the Bombay Zionist Association were



DR. ALEX. GOLDSTEIN

appointed to carry on an energetic campaign on behalf of the Jewish National Fund in Bombay and of their number, Mr. S. H. NOORIEL and Mr. JOE I. SARGON were nominated as Commissioners. It was also agreed that Mr. BEN SARGON B.A., LL.B., the Honorary Secretary of the Bombay Zionist Association should also take up the secretary of the Bombay Zionist Association should also take up the secretarship for this Fund.

LECTURE AT THE MAGEN DAVID SYNAGOGUE, BYCULLA

Speaking on "Zionist Work in Palestine" before a large audience at which Mr. EZRA EZEKIEL presided, the Doctor gave a vivid account of the work that had been done in Palestine since the establishment of the Zionist Institutions. He appealed for funds to carry further the various projects they had in mind, as a result of which a large sum of money was promised.

Ever since the Doctor's arrival in Bombay, the students of the Bombay University were anxious that he should give a public lecture in their hall, but owing to the numerous engagements he was unable to comply with their request until the last evening of his stay here. On Tuesday the 15th February, he addressed the students at their hall on "The Future of the People of Palestine" when Sir CHIMANLAL SETALVAD KT., Vice-Chancellor of the University of Bombay and one of Bombay's leading citizens presided. The lecture hall was packed to its utmost capacity with a large crowd composed mainly of students and Jews. In a few words, Sir CHIMANLAL mentioned that it was a pleasure to him to preside at a Zionist meeting and said that he viewed with interest the great work the Jews had taken on their shoulders in the rebuilding of their ancient home and he wished the Zionist Movement every success. Dr. GOLDSTEIN arising mentioned that it was not an unusual feature for a non-Jew to occupy their chair at such a gathering. In England, America and South-Africa non-Jews like Lord BALFOUR, Lord CECIL, LLOYD GEORGE, Commander KENWORTHY, Col. JOSIAH C. WEDGWOOD and others have presided at Zionist lectures and some in fact had even addressed large crowds on Zionism.

The Jews were and still are the objects of severe tortures for no rhyme or reason whatever except for their being Jews and was a great crime to humanity that such a state of affairs should be allowed to exist any longer. The ratification of the Balfour Declaration saw a way out of their present difficulties and it was now up to the Jews to take full advantage of this opportunity and prove to the whole world that now as they were given a chance they were going to succeed. Palestine needed money and this task of collecting funds for Jewish colonisation there was taken in hand by the Keren Hayesod. Since its existence, with the money that so far was been collected much had been achieved. Palestine had a glorious future before it; she had the men and now all that was needed was money.

An interesting series of lantern slides were then displayed, showing scenes in the every day life of the Halusim and places of importance where Jewish colonisation was being carried on; and this was supplemented by explanations by the Doctor.

A young student on rising on behalf of the students of the University of Bombay to thank the Doctor for his interesting and enlightning lecture remarked that the Jews were lucky in having men like Dr. ALEXANDER GOLDSTEIN and he requested him to convey message from the students of Bombay to their brother students of the Hebrew University, which runs to the following effect: the students of Bombay viewed with keen interest and great sympathy the work that the Jews were doing in striving to rebuild their national home and wishing them every prosperity and entire success in their noble endeavour.

A farewell party was given in his honour before his departure. He left for Delhi on the 15th February from where he will proceed to Calcutta.

DR. GOLDSTEIN IN CALCUTTA

On Sunday February 27th, DR. ALEXANDER GOLDSTEIN has delivered his first address in Calcutta before a representative gathering of the local Jewish Community, which took place in the residence of Mr. and Mrs. DAVID EZRA. Mr. DAVID EZRA, who is one of the outstanding personalities of Indian Jewry and last year's Sheriff of Calcutta, was in the chair. Dr. Goldstein spoke on the problems of the revival of Judaism and the rebuilding of Palestine. He succeeded in creating a sincere interest in the Zionist achievements in Palestine. Another meeting is to be held in a few days at which Dr. GOLDSTEIN will speak on the Jewish Woman of to-day, under the auspices of the Calcutta Jewish Women's League. A systematic canvassing for the Keren Hayesod has begun, in which Dr. GOLDSTEIN is assisted by Mr. J. E. GUBBAY. The Organization of a National Fund Committee is in progress. The English Press of Calcutta has given much attention to Dr. GOLDSTEIN'S mission. Long interview and reports about the work in Palestine have been printed in all the papers. *The New Empire* has published a sympathetic leading article on "Home for the Jews."

WHAT DO YOUR HANDS TELL?

The size, shape and texture of the hands have been regarded from very distant times as highly indicative of character. From the hands also it is easily possible to form a substantially accurate opinion as to their possessor's health.

For instance cold, clammy hands prove poor blood and defective circulation, and trembling or unsteadiness of the hands is a certain sign of debilitated nerves. Both indicate clearly that the blood lacks richness and those red corpuscles so necessary to feed the overworked nervous system.

If your character as told by your hands interests you surely the much more reliable evidence the hands give as to your health should not be ignored. For to do so is but to court disaster, and the development of the trouble they indicate into worse stages.

For all ailments due to vitiated weak blood and run-down nerves there never has been a remedy so universally successful as Dr. Williams' Pink Pills. These pills during five-and-thirty years' world-wide popularity have come to be acknowledged as the greatest and surest blood-builder. On the least indication of anaemia, debility, nervous exhaustion, lassitude, indigestion, or lack of tone, get a supply of Dr. Williams' Pink Pills and watch the encouraging quick change in your condition. Of chemists everywhere, or direct from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, one bottle $1.50, six bottles for $8, post free.

COTTON INDUSTRY INQUIRY



Mr. EUGENE MEYER, Chairman of the Committee recently appointed by President COOLIDGE to investigate conditions in the cotton growing industry. The committee was appointed after an announcement by the Department of Agriculture that over-production in cotton had sent the price down so far as to threaten existence of many growers.

CORRESPONDENCE

GREETINGS FROM COL. JOSIAH C. WEDGWOOD, D.S.O., M.P.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks indeed for your letter and for the copy of your excellent paper, ISRAEL'S MESSENGER of 4th instant. I cut out your reprint of my speech—with gratitude.

Good luck to you all in these trying times.

I am, etc.,
JOSIAH C. WEDGWOOD.

LONDON, 17th February, 1927.
House of Commons Library.

WITH PLEASURE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is perhaps known to you that our library has a great hall of reading lying in the centre of the Jewish quarter of Vienna. Our library is visited by many co-religionists who find the only means of reading Jewish journals. May we take the liberty of asking you to send us your esteemed journal for our library which was founded ten years ago? This is the only popular institution of this kind here. A large number of Jewish periodicals from all parts of the world is placed on the shelf and we are convinced that ISRAEL'S MESSENGER will be a valuable acquisition to the patrons of our library.

Hoping that you will kindly accede to our request and thanking you in anticipation.

Yours faithfuily,
JUDISCHE VOLKSBIBLIOTHEK "ZION."

WIEN, II. February 5th, 1927,
Bezirk, Glookengasse, 30.

"I SEEK THE WELFARE OF MY BRETHREN"

From Rabbi W. Hirsch, B.A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I cannot help writing a few lines to express my sympathy with you and the Jews in China in general in the many troubles that gathered so thickly on the Celestial Empire. It is fortunate that not many Jews live in the interior, while Shanghai, I feel confident, will be protected from danger. So far as one can judge from reports, the dispatch of soldiers had already a sobering effect on the fire-eaters, and let us hope, before very long the situation will be normal. Trade, however, must have been dislocated for some time, and the commercial community of Shanghai must have suffered considerably.

I take this opportunity of thanking you for sending me ISRAEL'S MESSENGER which keeps me informed of what is going on in your community. You, however, very wisely exclude politics from its pages, and it is not, therefore, easy to say how the Jews fare under the present conditions.

With best wishes and kindest regards.

I am, etc.,
W. HIRSCH.

PRETORIA, 7th February, 1927.
221 *Struben Street.*

We are sure the above communication, coming as it does from the former Rabbi of Shanghai, will be read with great interest by our readers. His solicitude for the welfare of our community is sincerely appreciated. Happily, the crisis in China is growing less tense, thanks to the foresight of Great Britain and other Powers for sending troops to China for the protection of human lives and property.—Editor, ISRAEL'S MESSENGER.

THE PROBLEMS OF DIASPORA JEWRY

From Chief Rabbi J. L. Landau, Ph.D., M.A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have just received your kind note for which I thank you. As I have to leave town for a few days to attend a Zionist Conference I regret my inability to write at greater length and must ask you to accept these few hurried lines in reply to your question, re selling of a Synagogue for the purpose of building another. The *Din* is very simple and clear in Orah Hayim 117, and no one can argue against it. We here have in the course of ten years sold *two* Synagogues and erected others more convenient and more profitable to the Community. The Rabbis allowed even the old building of the Second Temple to be demolished in order to enable HEROD to raise another and more beautiful in its place. One cannot argue against the *Din*, the only condition is that the whole Community should agree to it, in accordance with the bye-laws of the Congregation.

I further notice in your issue of January 7th, that the Brisbane Congregation resolved to admit to the Jewish faith only people whose fathers or mothers are of the Jewish faith, unaware that the child of a Jewish mother (and Christian father) is *ipso facto* Jewish, *mipeney sh'holech aharey immo.*

I liked your article on Dr. GASTER. His views on Zionism are to-day as they were at the time of HERZL.

With kind regards and in haste,
I am, etc.,
J. L. LANDAU.

JOHANNESBURG, February 16th, 1927, 5687.
Park Synagogue Chambers.

SUPPORT OUR ADVERTIZERS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—ISRAELITE in your last issue has done well in drawing the attention of your readers regarding the necessity of patronizing the advertizers in ISRAEL'S MESSENGER. From my own experience, I am certain that to a large extent there is a tendency to adhere to this on the part of your subscribers, and given further emphasis, it might lead to a general move in this direction. It is indeed a great encouragement to the advertizers to know that their advertisements are taken note of and appreciated, without whose assistance, let it be said, no publications can endure very long.

Regarding the complaint that we seldom encourage our medical men in their profession, and patronize those who do not care for Jewish patronage, there is much to be said for and against the idea. Personally, I think it is a mistake to overlook the latest Jewish recruits in the local medical fraternity, and we should by way of appreciating their worth, invite them to be our yearly doctors. They serve with a devotion second to none. It is not therefore wise to ignore them and stick to some who are by no means free from the virus of anti-Semitism.

I am, etc.,
PROGRESSIVE.

SHANGHAI, 15th April, 1927.

HIGH PRICES OF MASSA.—A PROTEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—On the 4th instant, the following advertisement appeared in the *North-China Daily News* for one insertion only:—

SYNAGOGUE OHEL MOSHE

Members and Coreligionists are informed that orders for MATZOTHS for the coming Passover will be received daily between the hours 9 to 12 a.m. and 2 to 5 p.m. during April 4 to April 8 by Mr. Aaron Fein, 42 North Szechuen Road (opposite "Apollo" Theatre). Telephone North 683. There is only a limited quantity available and no complaints whatsoever will be entertained if not booked within the above date.

THE COMMITTEE.

The "mysterious" Committee did not advertise the prices they intended to charge, and consequently we thought that rates were unchanged. But we were disillusioned! Not 45, not 50, not 55, not 60, but actually 65 cents per lb. were asked for either Palestine or American Massa! Why this exorbitant price this year? was the first question asked by us to Mr. FEIN, the Hon. Treasurer. "Well, owing to the low rate of exchange and the low ebb of our Synagogue's finance, we are obliged to put up our prices." After further interrogation, he demurred saying, "I am sorry I cannot help you in the matter, this is our price this year."

What are we to do? We were then at the horns of a dilemma. Passover is approaching and we were evidently caught by the "mysterious" committee. We had no other alternative but pay the exorbitant price demanded and run away with our load lest a few days later the prices would soar skyhigh.

The above unpleasant incident has evoked denunciation all round. We know of the temper of many who were "caught." But we cannot understand why our premier Communal Association should allow an irresponsible "Committee" to handle a serious enterprise at the risk of endangering the welfare of the whole community. We would suggest that next year, as an object lesson to the "mysterious" committee, the sales of Massa be switched off from the latter and handled by the Communal Association, so as to avoid bitter unpleasantness in future.

We are, etc.,
BENEY ISRAEL.

SHANGHAI, 7th April, 1927.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The trouble we went through this year for Massa is indescribable. A so-called Committee had advertized in a local daily for the sale thereof with a request to apply to Mr. FEIN. The latter had a busy time of his life around his store. Orders rained galore at his head. He had no time to speak, attend nor discuss anything. The store was literally besieged with dealers. The time limit given for the purchase was from the 4th to 8th April—just five days and the price 65 cents per lb.! Every year several weeks ahead of Passover the announcement in the Press had appeared, but this year something mysterious has happened, which the public is quite unable to fathom. I need hardly say what the feeling of the community is towards the "Committee." It is simply monstrous. Let this lesson not be lost sight of next year. It is up to our Association to act forthwith. It is not right to rely upon broken reeds. We must act now and vindicate the prestige of our community.

I am, etc.,
A. P.

SHANGHAI, 11th April, 1927.

THE PROUD MOTHER

finds in her baby a never-ending source of joy and at the same time a never-failing responsibility. Above all other considerations she places that of her child's well-being, and if she is wise she keeps Baby's Own Tablets always ready at hand for the preservation of the little one's health.

Baby's Own Tablets

are of immense value in the home as a prompt remedy for infantile indigestion, constipation, colic, 'wind,' vomiting and diarrhoea. They quickly reduce fever, allay teething pains, quiet the nerves, and bring calm, health-giving sleep in a perfectly natural way. Are guaranteed absolutely free from narcotics or other injurious drugs, and perfectly safe for even the youngest or most delicate infant.

Of chemists, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—When I went to order Massa this year, I thought I would get besides the Palestine brand, the MANISCHEWTIZ'S as well. But no, it turned out a new brand, one which is sold cheaper than the latter! However, my experience was unpleasant. I had the temerity to argue with Mr. FEIN, the head of the "Committee." He had an air of pride in him since he became a boss and a leader to lead. "I want half Palestine and half American Massa," was my polite request to him. "You cannot choose, take what we give you, or if you don't want, we shall be pleased. There are others waiting," was the reply given me. I had to swallow this kind of talk for I had no other store to go to. There was not even time to cable to Eres Yisrael for an order. No wonder there was not the usual advertisement in the Press as was done every year. The "Committee" knew that their high price of 65 cents per lb. when the actual cost laid down here is a little over 40 cents would be resented, hence their silence!

Further comment is useless. It is for our community to act next year and thereby dethrone the irresponsible "Committee" who had broken the confidence reposed in them.

I am, etc.,
Z. R.

SHANGHAI, 12th April, 1927.

We have received several complaints and more letters on the above subject, for which we regret to say we are unable to find space. Our comments are reserved for our next issue.—Editor, ISRAEL'S MESSENGER.

THE MODERN THEOSOPHY AND JUDAISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Judaism is the great treasure house of the Divine Wisdom. A Jew who understands his own religion and philosophy does not stand in need of the modern theosophy finding expression through Mrs. BLAVATSKY and her talented disciple, Mrs. BESANT. What new message they have for a true Jew, who reads his Bible and prays to his God with a full heart? The modern theosophy is too poor to stand comparison with the great Jewish teachings, and if a theosophist cares to know anything of true philosophy he must go to Judaism. The modern Theosophical Society of Mrs. BLAVATSKY teaches tolerance, fraternity, and equality of all the religions of the world. But tolerance is nowhere so conspicuous by its absence, and also fraternity, as in the Theosophical society. In its official philosophy which one joining the society is bound to accept there is no One Supreme God, the Creator of heaven and earth. Its place is taken by Logos who was once a man and now has become the creator and ruler of the universe. A member is also obliged to pin his faith to the two fabulous Masters of India, KOOTHOMI and MAROI, who are pure creations of Mrs. BLAVATSKY. They reside in the Tibetian snows and only communicate with a few selected ones, *Leadbeter and Krishnamurti being their favourites.* Nobody among the great mystics of India, Persia, Bokhara and Tibet knows about them, and even PUNCHEN IHAMA is ignorant of their existence. Prayers are offered to them by theosophists. Will a Jew accept this theory? He is no longer a Jew if he does so!

There are some Jews in Shanghai who are leading the local branch of the Theosophical Society, but not one of them is ever seen in his house of worship, and none has been known studying the philosophy of Judaism. They read the ill compiled and plagiarised books of BLAVATSKY. Mrs. BESANT is a great women and she calls herself only a seeeker after truth, but not so her local disciples. They often repeat parrot-like utterances of others from their platform and claim to know all. I heard the local young Jewess when she spoke on St. Francis and the fact is that what she said was not even half of what any Catholic child knows of the saint. A theosophist is also supposed to believe in the divine mission of KRISHNAMURT, and accept him as a Christ. Will a Jew do so? The less we say about this matter the better it is for theosophists. Judaism needs a revival, but not through the Theosophical society. Those who do not want to think for themselves, and are fond of being fed like babies, may go to the camp of Mrs. BLAVATSKY, but a pious Jew has no need to go there. The Theosophical society teaches that all religions are true, still BLAVATSKY and LEADBETER gave up Christianity and adopted Buddhism of which they knew little or nothing. If Christianity is a true religion, why does Mrs. BESANT calls herself a Hindu? Dear Mr. Editor, Mr. HORNE whose brochure was reviewed in your last issue, is doing a great disservice to his religion by calling the Jews unspiritual, and I would sugest to him to lift his eyes from the mist of modern theosophy and look at the glorious sunshine of Judaism.

I, am, etc.,
A LOVER OF TRUTH.

SHANGHAI, 22nd April, 1927.

WHITHER ARE WE DRIFTING?

The following letter was published in the "Shanghai Times" and the "North-China Daily News" of the 8th ultimo:—

Editor, THE SHANGHAI TIMES,

SIR.—Turning our eyes to the north and south, the east and the west and gazing upon the bellicose attitude of the Powers, one cannot help exclaiming, "Whither are we drifting?" The present dilly-dallying in solving the knotty political problems of China is bound to recoil upon all. All are so constituted to-day that they can ill afford to see one nation collapsing and perishing without having a repercussion elsewhere. All are accountable for the welfare of each. There is no talk and should be no talk of war. "War is hell," says Sherman, and so it is. All loathe it and detest it. Settlements by force between nations should not be looked upon as an ideal settlement. What we need to-day is the spirit of conciliation and harmony among the nations of the earth.

In a special joint prayer recently drafted by Jews, Catholics and Protestants, we are strongly reminded of the kinship of the faiths and the brotherhood of man under the Fatherhood of God. One striking passage therein helps us to recall the sublime truth which we are most likely to forget in our present mad rush to annihilate each other. Here is a gem:—

"Open our eyes to see that as nature ends in variation, so differences in human beings, make for richness in the common life. May we give honour where honour is due—regardless of race, colour or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight and co-operation may we transcend our differences. . . ."

Such thoughts as the foregoing may help all to reconcile themselves with each other. "There is nothing better established," says the late ORISON SWETT MARDEN, "than the

EDWARD MENASHIH JOSEPH
DECEASED

Pursuant to Section 27 of the Trustee Act, 1925

Notice is hereby given that all persons having any claims against the Estate of Edward Menashih Joseph, late of Shanghai, China, deceased, who died on the 27th day of February, 1927, at Shanghai aforesaid, and administration of whose Estate in China was granted to the undersigned by His Britannic Majesty's Supreme Court for China at Shanghai on the 25th day of March, 1927, are hereby requested to send in writing particulars of or before the 31st day of May, 1927, after which date the undersigned will proceed to pay over their claims to the undersigned on the assets of the said deceased to the persons entitled thereto having regard only to the claims of which he shall then have had notice and will not be answerable for the assets so paid over or any part thereof to any person of whose claim he shall not then have had notice.

And Notice is hereby given that all persons indebted to the said Estate are hereby requested to make immediate payment to the undersigned.

RAYMOND MENASHIH JOSEPH
74 SZECHUEN ROAD,
SHANGHAI

Shanghai, March 26th, 1927.

philosophy that we are what we think, and that we become like our thoughts."

I am, etc.,

N. E. B. EZRA.

SHANGHAI, 7th April, 1927.

THE ADEN JEWISH COMMUNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Apropos of the letter which appeared in the February issue of ISRAEL'S MESSENGER over the nom-de-plume of SHALOM-SHALOM, I feel it in the interest of the Aden Jewish Community to write the following lines.

It is all very well for your contributor to give prominence to the artistic side of the Synagogue, but as he ignores the dire needs which confront the community and which deserve the urgent attention and efforts of our leaders, who form the Committee of the "Succath Shalom" Synagogue, I feel impelled to give them publicity in the hope of bringing them more intimately to the ken of our leaders. So far as the building, maintenance and distribution of the income of the Synagogue go, this is very commendable. However, the most disquieting feature in the life of the community is the lack of communal organization to guide and regulate its affairs and this is the tap-root of its social, economical and educational position being lamentably stationary and retrogressive. The community has none of the blessings of unity—not even a working agreement as to what the common good is—but all the shortcomings of communal monopoly. Therefore, everybody's business becomes nobody's and the masses suffer in consequence. Who amongst us occupies any position in the affairs of the community as a communal worker? Almost without exception, those possessed of much wealth who, for this reason only, but certainly not by democratic choice, came to be regarded as the leaders. Although the leaders have the excuse of overwhelming occupation in the management of their secular affairs, yet, on the other hand, they are discouraging, though they may be unaware of it, the willing offer of service of others, who are well suited to act, if not as leaders, as communal workers.

A synagogue is guilty of a great wrong if it does not seek out the intelligent and capable members of its congregation and enlist them in public service. If the Committee who are responsible for the management of the "Succath Shalom" Synagogue, in the same way as they are responsible for the whole communal affairs, wish to remedy this deplorable state of things they must try and enlist the co-operation of all intelligent communal workers, irrespective of wealth or age, secure their interest and give them position of trust and responsibility. The Synagogue should be as of yore not only as a place of prayer but a centre of life and activity. It may be humbly suggested that the large and attractive hall attached to the Synagogue could be put to good use if it should be well-equipped with a Jewish library consisting not only of prayer books, but with books of history, literature and general Jewish interest, and made accessible to young and old where they can meet for social and literary purposes. This will also serve as a natural training for our future communal workers. Here also meetings can be held to discuss and deal effectively with the contemporary problems that beset the community, and there is a great deal of good expected to result from such an association for the voicing of the general welfare of the community.

While writing on organization, I feel a tendency difficult to resist to write on education which is also a problem of vital importance to the community. The writer is not an expert on education but no one who is in the least acquainted with the method of training of this school dare question the obsolete, ineffective and unsatisfactory position of the whole standard of education. The community is gifted with a magnificently accomodating school, but the education imparted therein consists of scanty reading without a proper understanding of the meaning. Jewish history, literature and philosophy are outside the scope of the curriculum of the school. It is axiomatic that the teaching of the children is the foremost task of the Jewish father and it is simply pathetic, as it is admirable, to notice parents straining themselves in order to defray the fees of the school, but unfortunately the school does not satisfy the needs of the children. There is no greater opportunity for the leaders of our community to write their names large in the history of Aden Jewry, which will have a lasting and glorious record, than the organization of the school on modern lines. What the school lacks is proper management and a qualified teaching staff, and if this could be supplied, it would prove a great boon and a source of strength to the community.

Let me repeat that the problem of education is of the first and foremost importance and requires the combined efforts of all available forces and this is in keeping with the maxim "TALMUD TORAH KE NEGED KULAM."

I hope that I have stressed the needs of the community sufficiently and trust they will be generously responded to.

I am, etc.,

BENE YAHOODA.

ADEN, 2nd March, 1927.

ESTATE OF MRS. SEEMAH BELILIOS

7 LAKHS WILL

GRANTS TO JERUSALEM

Estate in Hongkong to the value of $707,200 was left by Mrs. SEEMAH BELILIOS who at the time of her death in Hongkong in November last, was believed to be the oldest resident of the Colony.

Mrs. BELILIOS, who was the widow of the late Mr. E. R. BELILIOS, C.M.G., was 90 years of age. Probate of her will was granted last month to Mr. D. J. LEWIS, solicitor, executor and trustee under the will. The other executor, Mr. C. A. HOOPER, renounced probate.

After detailing certain personal bequests and charitable grants, the will directs that the residue be given to the Jewish synagogue in Jerusalem to be invested by the Governing Body for succouring the poor and needy and infirm.

The Executors are asked to request this Governing Body "that they will of their charity cause for a period of one year after my death prayers to be said in the Synagogue for the repose of my soul and during the same period that a lamp be burnt day and night before the Holy Table in the synagogue."

Included in the other bequests are the following grants: 1,000 rupees to deceased's late father's synagogue, viz. the Magain David Synagogue, Calcutta; 25,000 rupees to the Talmud Torah (Teaching House) for housing, clothing and educating poor Jewish children in Calcutta and provision for the erection of a white marble tombstone over deceased's grave.

Regarding deceased's grand-children, LIONEL and NIGEL BELILIOS, the will requests them to marry and, so far as is practicable, perpetuate deceased's late husband's name and that they take a wife of the Jewish faith of their grandfather and great-grandfather.

Providing these grand-children marry in accordance with this expressed wish wives of Jewish faith and descent, they are granted respectively, a diamond brooch and tiara (for LIONEL) and a ruby necklace and ruby and diamond head ornament (for NIGEL).

To her daughters, SALLY JUDAH and HANNAH JUDAH, deceased leaves 50,000 rupees each; to her sister, DINAH RAPHAEL GUBBAY, of Calcutta, 2,000 rupees for mourning and to her grand-daughter KITTY JUDAH 5,000 rupees for remembrance and mourning.



philosophy that we are what we think, and that we become like the ideals we

I am, etc.,

N. E. B. EZRA

SHANGHAI, 7th April, 1927.

THE ADEN JEWISH COMMUNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Among the [illegible] which appeared in the February issue of ISRAEL'S MESSENGER under the heading "Jews of SHALOM-SHALOM, I feel it my duty on behalf of the Aden Jewish Community to write the following lines.

[illegible] for some explanation to give [illegible] of the Aden Community as the writer [illegible] needs [illegible] and which deserve the great attention and efforts of our leaders, as well as the Committee of the "Central Relief Committee," I feel compelled to [illegible] this time in the line of bringing [illegible] to the ken of our leaders. So far as the Aden Community is concerned, [illegible] of the Shaare Tzedek is very commendable. However, the [illegible] in the life of the Community is the lack of communal organisation to look after its affairs and [illegible] [illegible] [illegible]

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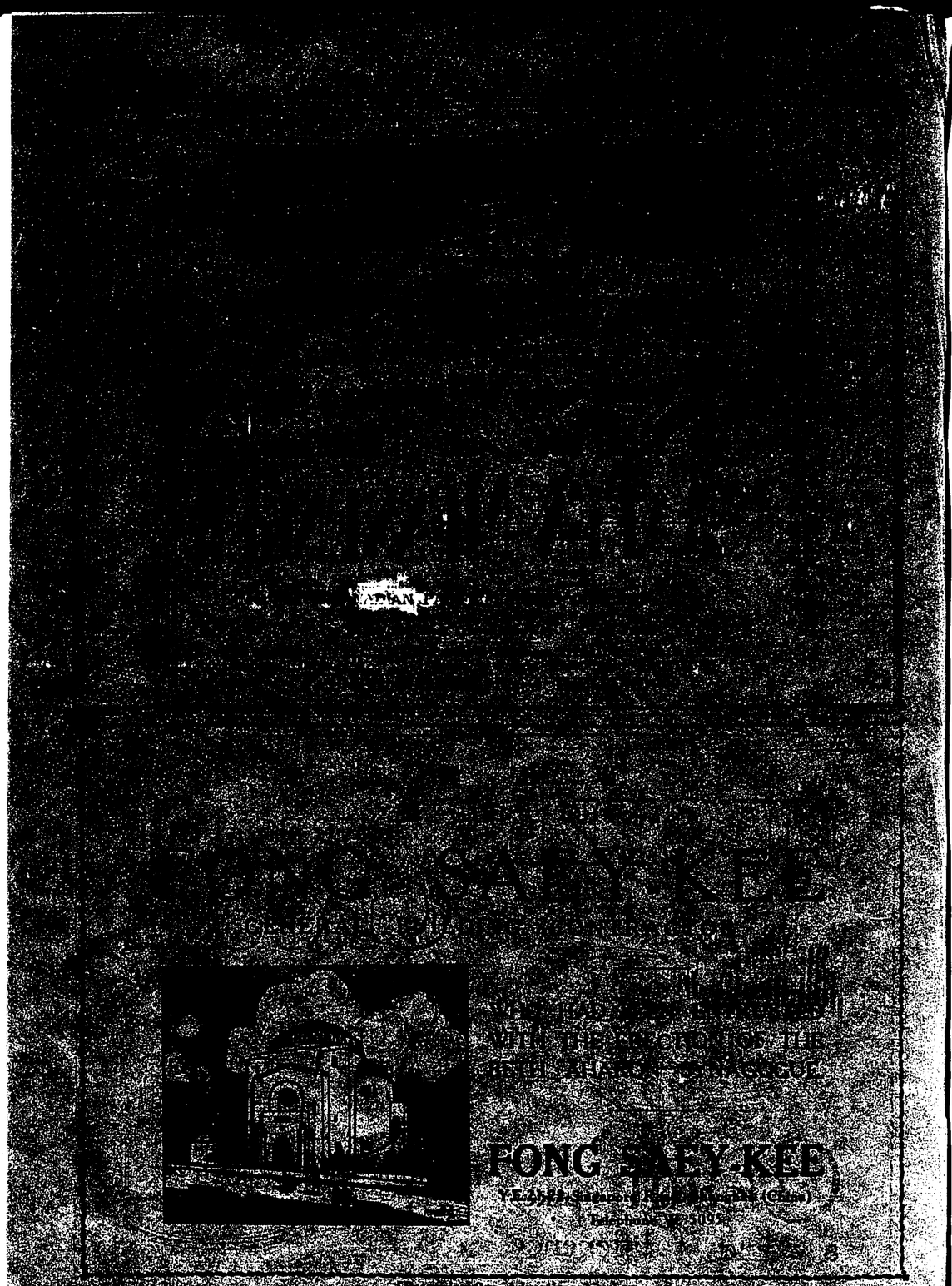
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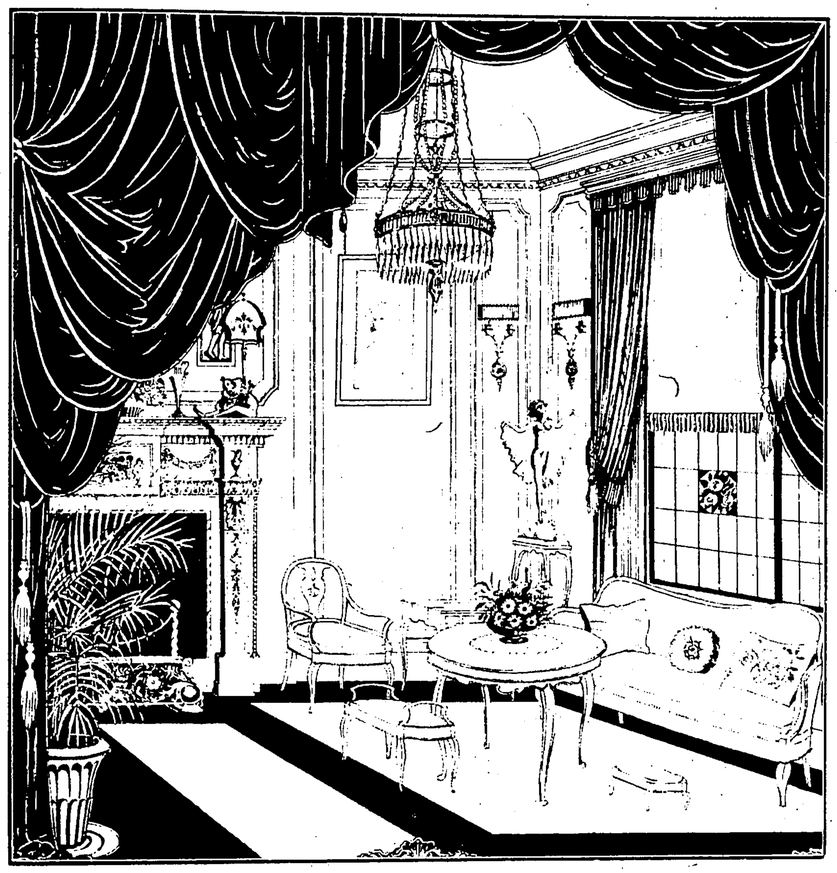
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BETH AHARON.

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WHAT CARE I FOR CLASS OR CLAN, IT IS THE MAN, IT IS THE MAN,
WHAT CARE I FOR ROTE OR STOLE, IT IS THE SOUL, IT IS THE SOUL,
IT IS THE FAITH, IT IS THE HOPE, IT IS THE STRUGGLE UP THE SLOPE,
IT IS THE BRAIN, THE EYE TO SEE—ONE GOD AND ONE HUMANITY."

JEWISH CALENDAR
5687-1927

SHABUOTH
Monday, June 6

*ROSH HODESH
TAMMUZ - Fri., July 1

FAST OF TAMMUZ
Sunday, July 17

ROSH HODESH AB
Saturday, July 30

FAST OF AB
Sunday, August 7

*ROSH HODESH ELLUL
Monday, August 29

5688-1927

NEW YEAR'S EVE
Monday, September 26

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

FOUNDED AND EDITED BY N. E. B. EZRA

Established:	*Discontinued since:*	*Revived:*
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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

BETH AHARON—HOPES AND PROSPECTS

This issue of ISRAEL'S MESSENGER is dedicated to a great function and occasion which is rare in the annals of the history of Shanghai Jewry. Elsewhere in this issue of ISRAEL'S MESSENGER, we present our readers with a glimpse of the historic ceremony to be performed this month, on the occasion of the dedication of BETH AHARON Synagogue, the gift of Mrs. S. A. HARDOON. It is gratifying to observe that after the consecration ceremony of the Ohel-Rachel Synagogue seven years ago, Shanghai can boast of another stately building in the heart of the Settlement to serve as a spiritual stimulation to the weary and depressed in soul. BETH AHARON will stand for the same principles which had guided the SHEARITH ISRAEL, and we sincerely hope that around its sacred walls there will grow a tradition worthy of the past and worthy of the future.

In this issue, there appears some account of the OHEL-LEAH and OHEL-RACHEL Synagogues, two great monuments which were founded by the late Sir JACOB SASSOON, BART., in memory of his mother and wife respectively. It cannot be gainsaid that we Jews of Sephardim descent, are lavish in our purse when we come to consider the need of erecting houses of worship; but few of us ever think of founding a College for the preservation of the soul of Judaism. We are not, however, decrying the increases of the Synagogues in the East, which grow commensurately with the number of *Sifrey Toroth* in the Ark, serving limited purposes, but we must bear in mind the fact that we have need to recast our whole ideas, *vis-a-vis* the preservation of Judaism, and try to shape them in accordance with the spirit of the times in which we live. We live, be it remembered, in a totally different atmosphere calling for a saner presentation of our creed to the young ones, and the dire need of adapting our beautiful faith in a manner which may not conflict with the spirit and progress of our age. We are convinced that Orthodox Judaism is the only form of religion which would and should satisfy our spiritual needs. To present it in a modern garb, without destroyong the root of the tree, which is our life-saving buoy, is the need of the hour. We must have a spiritual leader, an ordained Rabbi holding a Semicha from a reputable Seminary, to do that. We must look for him. We must instal that man in our midst. We must invite him to make his home here and cast his lot in our midst. We must remove all the obstacles in the way of securing such an acquisition of force in our midst. We must re-adjust our budget, if need be, and remove all the unessentiall items of disbursements in order to make it easier to import a qualified personality in our midst. We know full well that such a proposal to destroy antiquated methods as are now in vogue in our midst will not be successful overnight; we must be content for the present to do some spade work and mould the opinions of those who are strong and influential in the counsel of our *kehillah*.

And now a word of felicitation to those who work in season and out of season for our common cause in Shanghai. We offer our congratulations to the committee of the SHEARITH ISRAEL Synagogue for the success of their plan and thanks for their untiring devotion to the spiritual welfare of their congregant. We felicitate the seatholders thereof for the new spiritual home they have acquired. Last, but not least, we offer our meed of tribute to Mr. and Mrs. S. A. HARDOON for making possible such a spiritual gift as the BETH AHARON to our whole *Kahal*. And we offer *hoda'a* to Almighty God for having "kept us alive, preserved us, and enabled us to reach this season," to witness the dedication of a glorious structure for the Glory of His name in Eres Hagola!

* * *

THE HERO FROM CINCINNATI

Our esteemed colleague Mr. LEO WISE, the Editor and Proprietor of a weekly journal, is the best known hero of Cincinnati. He is known as a keen controversialist, always displaying a spirit of gentility and *anawa* to his adversaries. He possesses a happy knack of wrestling with the latter. He knows when and how to cut a long story short. He knows when to stick and when not to stick to the point. Consequently, many useful controversies between us were lost and the issues involved got more confused than ever. Our latest discussion was getting on very well. It centred on the question as to whether or not we could be sued for libel. In our issue of April 1st, we presented our pleadings through a legal luminary and forwarded a copy thereof to Cincinnati by a fast mail on the 11th March last. Now it turns out from the brief just to hand, that our esteemed colleague is under the impression that it is WE who intend to bring a suit for libel! How clever! Here is the letter from Mr. WISE containing a reversal of the position held by us. It is, however, quite characteristic of our esteemed colleague. What a hero he must be to the Reform Jewry of Cincinnati! Be that as it may, let us deal with the subject and proceed with the letter referred to above. Mr. WISE writes us as follows:—

"CINCINNATI, April 14, 1927.

'My DEAR COLLEAGUE:—Your letter of the 11th of March relieves my mind of a great load. I was afraid that if you brought a suit for libel I would have had to come to Shanghai to appear before a Chinese court and that failing to do so, the judge would pronounce me in contempt of ccurt and would issue a capias compelling me to come to China and appear before him for sentence, probably to be hung, drawn and quartered. However, thanks to your counsel's good sense and his sense of humour, I have escaped this".

The foregoing has created some amusement in the Editorial rooms of ISRAEL'S MESSENGER. On the other hand, great was the surprise for turning the table so adroitly. But there are certain points in the letter which must be made clear to Mr. WISE. Assuming that we intend issuing a writ *Rahamana perok, Rahamana shezib m'hai da' ta!*) there is no need to appear before a "Chinese court." As a full-fledged American citizen, he would enjoy extraterritorial rights here and appear before an American tribunal which is presided over by Judge M. D. PURDY. Our esteemed colleague need not be so nervous of the "Chinese court" issuing a sentence "to be hung, drawn and quartered." Chinese law as practiced here is not so harsh and cruel as some imagine, but rather humane. Our esteemed colleague need not hesitate to come to Shanghai. There is no one here in this office thinking of hurting him or striking back. On the other hand, we would not hesitate to visit the beautiful city of Cincinnati, *Ha' ir Rabbathi Am*, even if a writ for libel were hung around our neck. We would face the trial calmly and courageously. We would answer every question of the judge and jury. (We would prefer a Jewish Beth Din). We would defend the faith within us and vindicate the dignity of the Torah. We would plead in the spirit of ISAAC M. WISE for the restoration of the Torah to the Ark and the purification of the sanctuary from strange fires. Time and space impel us to be brief. We offer our colleague our salutations from far-off China and wish to assure him that we shall not exclaim *Shalom* (in order to curry his applause) when there is no *Shalom* in our camp. We yearn for 'life, and yet more life."

EDITORIAL NOTES & COMMENTS

A SHIP WITHOUT A CAPTAIN!

A new ship is about to be launched with an order to sail on the high sea but, alas, the captain who would be able to steer clear of the rocks and shoals that are likely to beset her course is lacking! And yet we expect the crew to survive and the ship to return to the harbour safely! Can anyone follow us?

* * *

BETH AHARON—A SPIRITUAL DYNAMO!

The preservation of Israel ever since the ancient Temple was reduced to ashes two thousand years ago, is unquestionably due to the Synagogue which had served as a religious club for all the weary and depressed in spirit. It served as the spiritual dynamo which gave a powerful impetus to Jewish life in the Diaspora. BETH AHARON is the latest life-buoy to preserve the life of a youthful congregation. Hail then, BETH AHARON!

* * *

A NEW LIGHT IN THE DIASPORA!

"Wherever ten Jews are found," says the Talmud, "they are in duty bound to organize a Synagogue. They may compel one another so to do. Moreover, whoever lives in a place where there is a synagogue, and fails to join it, is not a good neighbour." This is a forceful utterance, one which has a message for us to this day. There are, happily, few communities who have ignored the precept enjoined by the Sages of Israel, and the BETH AHARON of Shanghai bids fair to kindle a new light for the Jews in the Diaspora.

* * *

ISRAEL'S SPIRITUAL RAMPART!

The consecration of a sacred edifice dedicated for worship is often looked upon as a sign of life and vitality. It denotes progress in the development of religion which harmonizes the soul of man with the All Soul. Ever since Israel's dispersion, the Synagogue had been the lever which has kept our people strong and staunch in the faith. It behoves us to remember the *Beth Hatefilla* not only by our *presents* but by our *presence*. It is said of Dr. OLIVER WENDEL HOLMES that he went regularly to services at the King's Chapel of Boston, and, when asked for the reason said, "There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered about once a week." That is a true saying which needs little emphasis in these days!

* * *

ISRAEL'S LITTLE SANCTUARY

The ancient Sages of Israel had a noble conception of the mission of the Synagogues. They seldom failed to emphasise their significance. One Sage declared. "Whoever builds one wall of a Synagogue, or any part therof, though he fix but one nail for its maintenance or improvement, has done a deed of great merit." This demonstrates in an unmistakable manner the merit of those who maintain and build houses of prayer and thereby carry on the traditions of Israel's faith from generation to generation. And yet how true is the message of another Rabbi in Israel when he said. "Great is the worth of the Synagogue, for it corresponds to the original Temple, and it is therefore called a Little Sanctuary." And so it is to this day, *Mikdask m'At!*

NO SYNAGOGUE, NO SHECHINAH IN THE WORLD

The Talmud is replete with the sayings of our Sages regarding the true import of a *Beth Hatefilla*. One Rabbi is quoted thus. "When is it that the Holy One blessed be He is exalted in the world? Whenever the people of Israel are assembled in synagogues and schools and hear instruction from a wise teacher; at such times is He exalted with honour and beauty." And Israel in his sad dispersion—*Galuth Hammar*—has striven to uphold the miniature Temple of old and caused the name of Him to be glorified on earth. Ah, how true is the saying of another Rabbi when he said, "If there are no Synagogues and no schools, the Lord does not allow His Shechinah His Presence, to dwell in the world." A striking utterance full of ethical value and symbolism!

* * *

ATTENTION, PLEASE!

The demand for copies of ISRAEL'S MESSENGER continues to reach us by almost every mail from far and near. In some cases, extra copies are applied for, and whenever possible we manage to comply. Recently, a noted Rabbinical Seminary in far-off U. S. A. applied for copies (apparently missing numbers) of 1922 1923, 1924 and 1925, which is an indication that copies of ISRAEL'S MESSENGER are kept bound on shelves for reference. To cap the climax, an order has reached us to supply bound volumes of ISRAEL'S MESSENGER of two years ago! We confess that this is quite flattering and more than we can expect and certainly not in our power to oblige!

* * *

LEADER MATTUCK IN A HAPPY VEIN

The religion of convenience fostered by 'Liberal' Judaism encourages Leader MATTUCK (rather than call him "Rabbi") to look for more supports from weak-kneed Jews. After receiving a negative reply to each of the following queries. "Do your congregants keep the Sabbath?" "Do your congregants keep the dietary laws?" "Do your congregants keep Tisha b'Ab?" the exasperated enquirer angrily asked the Leader (this Semicha was conferred upon him in February last by Dr. MONTEFIORE). What then do they keep? Ah, exclaimed the Cincinnati man in an exultant tone. "They keep me and my wife, my son LUTHER and his wife. Us four and no more!"

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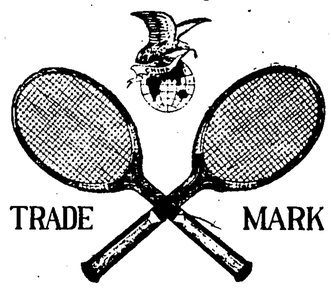
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SHABUOTH, THE FEAST OF WEEKS

The cycle of the festivals in the Jewish calendar which begins in the fall with the New Year and the Day of Atonement will close on Monday next, with the festival of Shabuoth or the Feast of Weeks. It is celebrated at the fiftieth day after Passover, the intervening days being called the Days of Counting or the Days of Omer or Sheafbringing. The latter term takes us back to those early days when this religions festival, like most others, was a farmer's festival. This early character of the feast is shown in the injunctions for its observance as found in the Bible. "Seven weeks shalt thou number from the time when thou puttest the sickle to the corn, and then thou shalt keep the Feast of Weeks unto the Eternal, Thy God.' Deut. xxi, 9. And Lev. xxiii, 15-17 enjoins that "ye shalt count from the day ye brought the sheef of the wave-offering seven complete weeks." Later, as again happens with most festivals originally connected with the soil, a historical significance was given to the feast. The Giving of the Law on Mount Sinai was ascribed to that date, the 6th day of Siwan, and added new sanctity to it. As Passover was the feast of the physical redemption of Israel, so the Feast of Weeks became the feast of consecration of a free people to the Moral Law.

IN GRATEFUL APPRECIATION OF THE BETH AHARON SYNAGOGUE DONATED BY Mr. and Mrs. S. A. HARDOON.

Mr. and Mrs. M. S. BLOCH

CONGRATULATIONS!

We have received the Silver Jubilee Edition of the *Jewish Advocate*, Boston, Mass., a number of goodly size, full of congratulatory letters from prominent leaders and men of America and England. We think it is not too late to tender our sincerest congratulations to the worthy publisher Mr. ALEXANDER BRIN and his staff of this fearless exponent of Judaism and Americanism, for having reached the first milestone of their career. There are many striking articles in this issue chief among them being "An Undelivered Sermon," by A. S. OCHS: "Will Syria become a Country of Jewish Colonization," by I. SCHECHTMAN. "The Unity of Israel," by Kaplan. "The Hebrew Union College," by Dr. J. Morgenstern, "A Christian's Explanation of the Persecution of Jews," by Rev. BROWN. "In Memory of Ahad Ha'am," by Dr. D. ASKOWITH, and "GEORG BRANDES, the savant, the man and the Jew, by Dr. S. M. MELAMED.

In the frontispiece we have a striking painting of ALEXANDER BRIN, the youthful publisher and owner of *The Jewish Advocate*, while on the page following that we have the Declaration of Principles of the same paper. The special number on the whole is highly commendable, and special attention must be made to bear on the beautiful cover design on an attractive silver background.

* * *

DR. GOLDSTEIN, BANNER BEARER OF NEW JUDEA

In our last issue, we drew attention to the contribution of £500|- made to the Keren Hayesod by the Singapore Jewish Community, as an indication of the growing popularity of the Fund for the upbuilding of Eres Yisrael. We are now informed by our Bombay correspondent that the committee of the local branch of the Keren Hayesod, headed by Mr. A. J. RAYMOND, J.P., have remitted £1,100|- to the headquarters as a result of Dr. ALEXANDER GOLDSTEIN'S visit to Bombay and that it is expected to remit Rs. 300|- regularly every month in future. This is very encouraging and a striking indication of the praiseworthy attempts made by the Keren Hayesod to arouse world Jewry in Zionist strivings for the upbuilding of the Homeland. Dr. GOLDSTEIN left for Australasia from Java in April last, and there is no doubt that he will be accorded a hearty reception by the Jewries in the Antipodes and a substantial sum raised for the cause.

ask him!



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We ourselves cannot sufficiently deplore the fact that owing to the crisis in China, Dr. GOLDSTEIN had had to abandon his contemplated visit to our shores. We are thus deprived of the presence of a personality who would have enthused more life into our movement here and captured the heart and purse of many who would have gladly listened to his message of Zion Redeemed. Latest news from Jerusalem indicates that a substitute for Dr. GOLDSTEIN will be delegated in November next, and let us earnestly hope that the situation in China by that time will be such as to permit our community to accord the Zionist envoy a hearty welcome in its midst.

* * *

RELIGIOUS PERSECUTION IN SOVIET RUSSIA

At a public meeting held at Manchester on the 28th February last, the CHIEF RABBI OF THE BRITISH EMPIRE referred to the lack of religious education for the 3 million Jews in Soviet Russia. Dr. HERTZ admitted that our co-religionists enjoyed the same freedom as the rest of the Russian population. That meant that if there was oppression of the Jews it was not because they were Jews, but because they were bourgeois or intellectuals. But there was no religious instruction in Soviet Russia. There was a total separation between religious and secular instruction in the schools, and religious instruction was forbidden after school hours. Therefore it was given to the children at midnight in the cellars and lofts or in the forests. There were informers, and some time ago 200 children were imprisoned for fourteen days because they would not give away the names of the teachers who gave them religious instruction. The fact was, added the CHIEF RABBI, that Judaism was being strangled, and there was religious persecution, no matter how it was camouflaged, as intense almost as at any time in their history. It must be patent to all observers that all forms of religion are taboo, and woe betide the coming generation with the band of atheists governing the country. The future is dark!

Sincere Congratulations to

Mr. and Mrs. S. A. HARDOON

FOR THEIR GENEROSITY IN DONATING THE BETH AHARON SYNAGOGUE TO THE WHOLE OF SHANGHAI JEWRY.

Mr. and Mrs. N. E. B. EZRA.

BETH AHARON GREETED BY A NON-JEWISH BODY

Asiatic Association's Platform Embraces Hatikw ...- Jews And Shema-Jews!

The following interesting message from a well-known non-Jewish body signed by Dr. Y. TONGU, M.D., and Prof. H. P. SHASTRI, Japanese and Hindu residents of Shanghai respectively, has reached us. We are sure it will be read with interest by the readers of ISRAEL'S MESSENGER:—



MR. Y. TONGU, M.D.

The Asiatic Association has always had a deep-seated respect for the ancient Jewish ideals, and held that in the future the Jews, firmly established in their home, Palestine, would add to the culture and spiritual growth of Asia. This Association has, therefore, always advocated the restoration of your Ancient and Glorious Land to you. Now this Association has learned with the greatest pleasure and satisfaction that Mr. S. A. HARDOON, the well-known local philanthropist and educationist, has erected a new temple of the true and One God in the central district of Shanghai. I, therefore, on behalf of this Association offer our warmest congratulations to Mr. HARDOON on this achievement, and am sure that each member of this Association joins me in the sentiment.

Y. TONGU, M.D. *President.*
H. P. SHASTRI, *Vice-President.*
Asiatic Association.

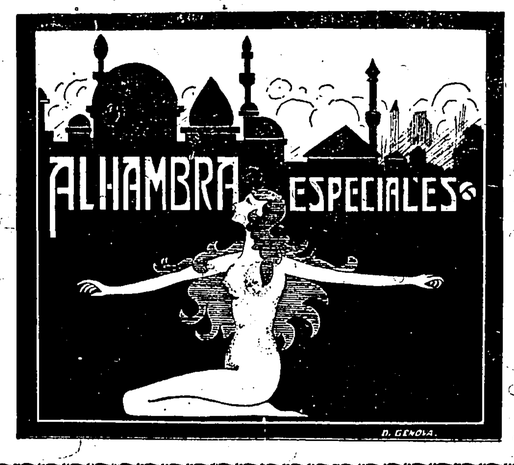
SHANGHAI, 20th May, 1927.

THE SPIRITUAL GIFT TO THE SHANGHAI JEWISH COMMUNITY BY

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WILL EVER REMAIN A MONUMENT TO THEIR LIBERALITY.

DANIEL F. BAROUKH.



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MR. S. A. HARDOON, *Hon. President, Synagogue Beth Aharon*

Mr. and Mrs. S. A. HARDOON are to be congratulated for the good rôle they had played in the field of culture, art and philanthropy in China. It is not inapropos to state that Mr. HARDOON is the only foreigner in China who has ever attempted to promote the Chinese technics for the benefit of the Chinese people at large. It is a well-known fact that Mr. and Mrs. HARDOON have spent a large sum of money to publish a complete set of 1,000 volumes of the Buddhist canon for distribution. Such a generous action and such a grand enterprise no individual person has ever done. The classical works were distributed all over the universities of the world, including the Hebrew University at Jerusalem and the Indian founded by TAGORE. Apart from this, Mr. and Mrs. HARDOON have spent a substantial sum in getting out two sets of books pertaining to practical science, including history, classics, poetry, painting, sculpture, and other professional crafts. All these were written by famous persons and experts. This is to show that they are enthusiastic promoters of the Chinese technics. "Europeans who came to China," writes a Chinese student in a recent publication, "were made famous in translating books relating to Christianity and modern sciences, but none gave so much attention to Chinese Classics and arts as Mr. HARDOON did."

EDUCATIONAL ACTIVITIES

Mr. and Mrs. HARDOON established an institute of education named St. Ching'e College. The college was named after an ancient sage and its aim is to instruct the students both in the ancient classics and modern sciences. The annual expenditure of several thousand dollars was paid by them without the help of other persons. They also founded the Old Men's Association to gather together aged persons and the Kwang-Chong Literary Society for the learned to study and discuss the various branches of the ancient science and arts. For the latter they contributed enormous sums of money to save more than hundred thousand persons from starvation at flood, drought, and famine areas in China. To quote again a Chinese student in his recent publication, "People know Mr. and Mrs. HARDOON far and wide that they are generous and have public sympathy for the Chinese people of various classes. They love to preserve the ancient literature, classics, rites and ceremonies which the present generation overlooked. They give aid to the old and the helpless persons. They have the noble intention to educate Chinese youths and thousand and one other things on behalf of the social welfare for our fellow-countrymen.".

MR. HARDOON FOREMOST JEW IN CHINA

Mr. HARDOON is a native of Bagdad and hails from a notable family long known for their staunch service to Judaism. He came to China from India in 1873 in the service of the SASSOONS and was for many years a partner in the firm until 1911. It is no exaggeration to state that he is the best known foreigner throughout China, holding the highest decorations from the Chinese government that were ever bestowed on non-Chinese citizens for his philanthropic deeds to the Chinese nation.

MRS. HARDOON'S CONTRIBUTION

We present Mrs. HARDOON'S latest portrait in this issue as is shown above. Her interest in things Jewish has led her to contribute of her wealth in erecting the Synagogue and satisfying a crying need in our community. Mrs. HARDOON, like her husband, is a genial hostess and presents an amiable disposition to rich and poor alike. She is noted for her cultural work and widely respected by multitudes of people who treasure her friendship and acquaintance.

CONTRIBUTION TO THE GOLDEN BOOK

In commemoration of the dedication ceremony of the BETH AHARON, Mr. and Mrs. HARDOON have given a contribution of £20|- to the Golden Book of the Jewish National Fund.

IRAQ NOTES AND NEWS

[*From Our Correspondent*]

BASRAH, March 17th, 1927.

OUR EDUCATIONAL GORDIAN KNOT

The problem of Jewish education in Iraq, and Basrah in particular, is still worth dwelling upon. For though it is well-known that its state is not so happy as it can be, it is not quite realised perhaps how much it has to do with our interests and how much it harms our would-be rights. The products of our schools have become worthless long ago or since an Arab Government was formed. Arabic became the official language of the country and a new system of education was introduced, and this alone was recognised by the Government. The Jew was behind it, as a result of which it seriously reflected on him and shall continue to do so if no new blood is introduced to our schools. The fact that among the whole 8,000 Jews of Basrah, there are far less than half a score who can write classical Arabic, might give an example of our educational position here.

The condition, so far, is dark, but there were some signs recently that offered ground for raising hopes. Mr. BROTMAN, B.S.C., who was sent down to Baghdad by the Anglo-Jewish Association of London, visited Basrah recently and his movements were watched with deep interest by every Jew. Here, he was the guest of Mr. YACUB NOAH, our most prominent worker. Interviewed by the reporter of *The Times of Mesopotamia*, Mr. NOAH spoke highly of Sir E. S. KADOORIE, and said that among the chief objects behind Mr. BROTMAN'S visit to Basrah, was to give a report to the Anglo-Jewish Association in connection with their approach made through Sir E. S. KADOORIE for an English headmaster and head-mistress. "Our educational condition can be tolerated no more and once we get these two leaders, our schools, will within a short time, I think, suffer no more," said Mr. YACUB NOAH. "Sir E. S. KADOORIE," Mr. NOAH continued, "will follow this matter very closely and considering his eagerness to promote Jewish education here, and the work he already has to his credit especially in this field, we have every hope that he will spare no effort in sending us what we are in bad need of. We will share half their expenses."

Needless to say, our whole problem can be solved by realising what Mr. NOAH said—an English head-master and head-mistress. Sir E. S. KADOORIE has three school-buildings here in memory of his beloved parents, and since he has contributed so much to our education by his school-buildings, he might as well extend his hand in the way of definitely letting us have an English head-master and head-mistress. Shall he cut our educational gordian knot?

MR. J. D. LEWIS

Among those who will be associated with their friendly policy to the Jews of Basrah, Mr. J. D. LEWIS, the editor of *The Times of Mesopotamia*, will be a leading one. He has been on this paper for the last two years, during which he missed no opportunity of helping the Jews in whichever way he could. To Jewish affairs, he gave much publicity, and his editorials on the Jewish problems of Basrah shall always remain to his credit. It was in his time that articles by some far-sighted Jews made their first appearance in his paper, and I can say that it awakened many of us. Though it was wished that Mr. LEWIS would remain indefinitely here, he resigned the editorship of *The Times of Mesopotamia*, some six months ago and left us on Friday last. Having deep regard to his departure, dinners were given in his honour by Arabs, Jews, Persians, and Indians and all paid high tributes to him. On beehalf of the Jewish Community, Mr. ALBERT SHOHET held a dinner in his honour, too, and he dwelt on the valued services Mr. LEWIS had rendered and deeply regretted his departure.

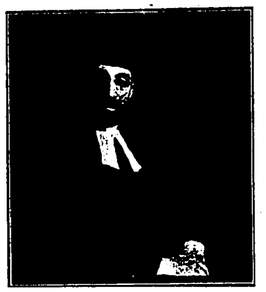
THE ALLIANCE ISRAELITE UNION

The Alliance Israelite Union, which is the only Jewish society in Basrah, was on fire recently and a good part of their premises including their fine stage were damaged. Fortunately, their property was insured, a case not usual in Basrah, and the money they recovered helped them to transform their premises to a much better state than what it was before. This evening they will be staging a play and it is to be hoped that it will be a great success, thanks to the efforts displayed by SALEM EFF. KATTAN in re-erecting what had been damaged.

BETH AHARON "AN OCCASION FOR JOY"—MESSAGE FROM FORMER RABBI OF SHANGHAI

From Rabbi W. HIRSCH, Pretoria, S. A.

I gladly respond to your invitation to send you a message for the consecration day of your new synagogue BETH AHARON which is now approaching completion. I do so all the more readily, because both Mrs. HIRSCH and myself endeavoured more than once to persuade Mrs. HARDOON to extend her benefactions also to the Jewish community. And it is very gratifying that she ultimately decided to enrich the Jews of Shanghai with so splendid a gift.



RABBI W. HIRSCH

The erection of a new sanctuary in a Jewish community is an occasion of joy, and in this your joy I share heartily from the distance. More than once, by word and pen, I tried to bring home to our people in Shanghai the great task which Providence thrust upon them to create in that remote part of the world an outpost of Judaism round which the stray fragments of former Jewish communties might gather and coalesce into a new spirit force. Alas, mortal vision is not quick enough to perceive the destiny which Providence traced out for us, and often do we stray and wander in dark and devious paths before we reach the goal that was set down to mark our aim at the beginning. But we reach there all the same. For the invisible hand of God leads us thither spite of ourselves. And so I see in this second temple of the Most High, erected in your midst, a new stepping-stone to the heights which the Jews of Shanghai, by virtue of their geographical position and the splendid fund of Jewish sentiment which they bring with them from the ancient rock-beds of Judaism, should occupy in building the breaches of world Jewry. I even trust that the cloud which is now hovering over China, let us hope temporarily, will leave you stronger and more fortified. For when do Jews see better than in time of the danger the need to unite into a body, compact and firm, that is able to withstand the tests and trials of time and circumstance?

May your new synagogue BETH AHARON be a dwelling place for the spirit of the *Oheb shalom w'rodef shalom*, drawing you all into one bond of brotherhood and love, and leading you from strength to strength in the service of God and man. *Y'hi rason sh'tishreh Sh'chinah b'maaseh y'deichem.*

W. HIRSCH.

PRETORIA, 18th March, 1927.
211, *Struben Street.*

WE beg to announce that we have been appointed Sole Agents in Shanghai for LIPTONS, Ltd. (London).

PROVISIONS

Just received: Tea, Coffee, Cereals, Jams, etc.
Always in stock: ROLLED OATS and PRUNES.

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BETH AHARON SYNAGOGUE.—MESSAGES AND GREETINGS FROM FAR AND NEAR

A GOLDEN EPOCH IN THE LIFE OF THE JEWISH COMMUNITY

From S. M. ASHKENAZI, Rabbi Ohel-Moshe Synagogue

We are now approaching a golden epoch in the life of the Shanghai Jewish Community, when a land-mark will appear in the shape of a new Synagogue, to be known as BETH AHARON, and dedicated to the glory of the Most High.



RABBI S. M. ASHKENAZI

This new edifice is a model in every way, and is an imposing structure. There are great hopes stirred within us, for will not this new God Centre help in radiating a spiritual current to young and old? On the other hand, one must not forget the auspiciousness of this holy occasion which falls on the eve of the Feast of Shabuoth, and which has a great significance. The Divine Commandments of God were handed down to Israel through the Lawgiver Moses during Shabuoth, and in return we are now rejoicing in dedicating this Synagogue consecrated to Israel's Law and Depository of the Scrolls. It is really a symbol of the spirit of Judaism, as it is said in MALACHI—"In every place shall incence be offered unto my name, and a pure offering."

We are deeply indebted to Mr. and Mrs. S. A. HARDOON for throwing open the doors of such a beautiful building to Shanghai Jewry and we are still more thankful for the spirit of the gift. May they live long to earn the fruits of their labour and carry on the work for humanity.

S. M. ASHKENAZI.

SHANGHAI, 15th May, 1927, 14th Iyar, 5687.

BETH AHARON IS THE EFFLORESCENCE OF JUDAISM IN SHANGHAI

From Rabbi Dr. DAVID DE SOLA POOL, New York

As the Rabbi of the ancient Sephardic Synagogue of New York City, it is a source of true joy to me to learn of the BETH AHARON Synagogue which is shortly to be dedicated.



RABBI DR. D. DE SOLA POOL

We Sephardim have preserved much of the *'hadrath kodesh'* in the manner of the recital of our services. But we have not given sufficient attention to the beauty of our Synagogue buildings. In medieval Spain the Sephardic Jews built monumental synagogues. Eloquent witness is borne to this fact by such buildings as the Churches El Transito and Santa Maria La Blanca in Toledo, churches which were originally synagogues and which, on account of their great architectural beauty, have been restored at the cost of the Spanish nation and made into national Spanish property.

In our own days, with the exception of such modern synagogues as my own, the synagogues in Cairo, Alexandria, Florence and Rome, the Sephardic synagogues which we are building are usually not worthy of our great past. The new building of the BETH AHARON Synagogue is therefore to be greeted not only as a sign of the efflorescence of Judaism in Shanghai, but also as a symbol of the growing pride and strength of the Sephardim in our day. Our most ancient Jewish tradition demands that there be beauty in our physical houses of worship. The way in which the Bible lovingly dwells on the elaboration of detail in describing the gold and silver and bronze and blue and purple and scarlet and fine linen and goats' hair and seal-skins and acacia wood, spices and onyx stones and the rest of the materials which went to make up the Tabernacle, and in later days the architectural achievements of Solomon's Temple, are precedent enough for the beautifying of our houses of worship.

In these days, when a synagogue can no longer be only a Beth Tefillah but it must also be, as it has historically always been, a Beth Hakeneseth, the Synagogue must necessarily partake of the nature of a community centre, and it is with a keen and correct appreciation of this fact that the BETH AHARON Synagogue includes also a Lecture Hall. The whole structure will combine the kedusha of the BETH HAMIDRASH and of the BETH HAKENESETH.

'Veasu li mikdash veshachanti betocham.' The text does not say "They shall make me a sanctuary and I shall dwell in *its* midst" but "They shall make me a sanctuary and I shall dwell in *their* midst." A building alone will not contain God's *shechinah* unless the community is to be found in it. A building however beautiful cannot contain the universal God. The belief that God can be held in stone is the essence of idolatry. But God's *shechinah* can dwell in a building dedicated to Him and thronged by His worshippers.

May the BETH AHARON Synagogue fulfil this glorious function of serving as a house of God's indwelling on earth among His children.

D. DE SOLA POOL.

NEW YORK, March 7, 1927.
99 *Central Park West.*

"A NEW LAMP" DEDICATED TO THE MOST HIGH

From The Very Rev. Dr. HAHAM MOSES GASTER, Ph.D., London

Your letter of the 1st February just received, with the information of a new and magnificent Synagogue having been built by Mrs. HARDOON in pious memory of her late father-in-law, and that it is to be inaugurated amidst the growing troubles which seem to converge upon Shanghai, has deeply impressed me. It is a remarkable fact that peace and war should again be so close to one another, and we can only pray that the danger of war may soon pass away, and that the realm of peace may be inaugurated, so beautifully symbolized by the new House of Prayer, dedicated to the worship of God. Thus, a new centre has been created where also the troubled soul can find peace in communion with its creator, and means be granted for that spiritual elevation which can only be obtained through piety and devotion. I wish to congratulate Mrs. HARDOON on this noble achievement. A new lamp has been lit by her hands which is intended to spread the light of the Torah among all the members of the community, and radiate even beyond the narrow limits of Shanghai. The very existence of such a Synagogue is in itself already a moral stimulus and an inspiration, reminding all the members of our community of their duties to God and man, and of the ties which bind them to the rest of their brethren throughout the world. Religious and national unity go hand in hand, and this consciousness sinks deeper into our heart and mind when gathered together for prayer and study. I only hope that a man may be found worthy, like AARON of old (whose name, by the way, this new Synagogue is going to bear) who will trim the lamp and keep it bright and shining. I sincerely trust that your search for such a man will prove successful, and thus complete the great and noble work performed by Mrs. HARDOON. May the Synagogue always be full of worshippers: may their prayers become more and more fervent, and may their attachment to our old faith and tradition become stronger from day to day, and may the Lord through His blessing establish the work of our hands!



REV. DR. HAHAM M. GASTER

M. GASTER.

LONDON, February 21, 1927.
193 *Maida Vale*, W.9.

[*Continued on Page 12.*]

[Continued from Page 11.]

THE ROLE OF THE SYNAGOGUE

From Rabbi MORDECAI SMITH, Manchester

It is with great pleasure that I write these few lines for the special edition of ISRAEL'S MESSENGER devoted to the dedication of BETH AHARON Synagogue.



RABBI MORDECAI SMITH

In these troublous times the Synagogue has a great rôle to play, in bringing the flock together to hear the message of truth which is enshrined within its walls. The Synagogue has always been looked upon as a spiritual centre. She stood for three things, Torah, Abodah and Gemiluth Hassadim. I have a vivid recollection of Shanghai Jewry. I know her leaders and the ideals for which they stand.

My heartiest congratulations to the Jewish Community, to Mr. and Mrs. S. A. HARDOON for the auspicious occasion—a new milestone in the progress of Shanghai Jewry. I sincerely hope that Synagogue BETH AHARON will serve the Lord with gladness as of yore as it was said in HABAKUK—"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the bed of the sea."

MORDECAI SMITH.

MANCHESTER, May 1, 1927.
14 *Garnett Street, Hightown.*

NOT THE SYNAGOGUE BUT THE SPIRIT THAT COUNTS.

From Mr. DAVID S. GUBBAY, Hon. Secretary, Obel-Leah Synagogue, Hongkong.

The inauguration of an imposing structure, a sanctuary for the glory of the Most High is an auspicious event for Jewry in the Far East. For countless ages Israel was a nation of Priests dedicating their life work for the cause of humanity spreading the truths of the spirituality and Unity of the Godhead. It was solely through the instrumentality of the Holy Temple—*Beth Hamikdash*—and later through the synagogues that the word of God was disseminated, as it is said in Exodus. "Go serve ye the Lord; as ye have spoken."



MR. D. S. GUBBAY

Now what is the significance of consecrating a Synagogue? The purpose of the ceremony is to instill in the minds of the worshippers the realization of the presence of God more vividly in the holy structure, to feel a soothing ray, wipe out the wrinkles and gladden the heart. But we must bear in mind the fact that it is not the Synagogue, the empty shell that makes the difference, but it is really the Spirit, the unfolding of the holy nature within man, and this is made possible solely through the ethereal atmosphere of the Beth Hakeneseth. JEREMIAH, ages ago said:—"My people have committed two evils; they have forsaken life, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I sincerely hope that in the opening of the doors of BETH AHARON, we are creating a building which will be saturated with the Holy Presence of God, who will bless us and lead us on to the right path.

On behalf of the sister community, OHEL LEAH I tender the BETH AHARON sincere and hearty congratulations and gratitude to Mr. and Mrs. S. A. HARDOON for their munificence in presenting the new edifice where the God of Israel may be worshipped and adored in consonance with the traditions of our historic people.

DAVID S. GUBBAY.

HONGKONG, 17th May, 1927.

"ONE MAN WITH GOD IS A MAJORITY"

From Rabbi Dr. HERBERT S. GOLDSTEIN, New York



RABBI DR. H. S. GOLDSTEIN

On behalf of the Union of Orthodox Jewish Congregations of America, please accept our heartfelt congratulations on the occasion of the construction of the BETH AHARON Synagogue, through the munificence of Mrs. S. A. HARDOON.

The future historian will regard this effort as a spiritual contribution on the part of the Jew to the general welfare of China. These religious monuments are the only strongholds and safety places of the Jewish people. When Israel is in the synagogue, she is one with God, and one with God is a majority.

HERBERT S. GOLDSTEIN, *President*,
THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA.
NEW YORK, February 18th, 1927.
131 *West 88th Street*

"FOR THE WORSHIP OF ONE TRUE GOD"—A HINDU GREETING

From Prof. H. P. SHASTRI

It is with the profoundest feelings of satisfaction and admiration that we greet the opening of BETH AHARON, the new house of worship to the ONE TRUE GOD, without a second, transcending time and space, and the only object of worship and prayer, in Shanghai. We also send our most cordial congratulations to Mr. S. A. HARDOON on his great contribution to the spiritual life of the Jewish residents of Shanghai. To the Hindu mind none is worthy of so much respect as a spiritual man, or a man who devotes his time or money to the cause of devotion to God. Kings have renounced their thrones in India, and men of culture like SWAMI RAM TIRTHA, SRI DADAJI, and a host of others, have dedicated their lives to the service and contemplation of God.



PROF. H. P. SHASTRI

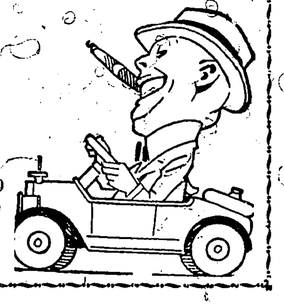
We, therefore, express our deep seated respect to Mr. HARDOON who is a highly spiritual man, and pray to God that He may grant him many more years of service to God and man, and add to his wealth of spirit, mercy and benevolence, for which he is already known far and wide.

H. P. SHASTRI,
President,
HINDOSTHAN SOCIETY.

SHANGHAI, 4th May, 1927.

[Continued on Page 13.]

It is Rrrresolutely
Rrright that after
a treatment at the
THERAPION
I feel ten years younger
One Treatment . . $ 3.50
10 Season Tickets $27.50
34 Rue du Consulat



[Continued from Page 12.]

BELIEF IN THE EFFICACY OF PRAYER IS A CHINESE VIRTUE—A CHINESE GREETING

From Dr. JAMES WOO, LL.D.



DR. JAMES WOO

It is with interest that I read in ISRAEL'S MESSENGER, of the forthcoming special edition in honour of the dedication ceremony of BETH AHARON Synagogue donated by Mrs. S. A. HARDOON. We, Chinese, believe a great deal in the efficacy of prayer, which is merely concentrating and contemplating things from the spiritual viewpoint.

What I mostly admire in the Jewish religion is the discipline and ethical value of the laws and regulations as laid down by MOSES and the learned Rabbis of the Talmud. The strict moral laws, the cleansing dietary laws, the dignified religious laws as taught by the Lawgiver are really unique in history. The Chinese Nation are absolutely at-one-ment with these laws as they have similar ones propounded by CONFUCIUS, MENCIUS and others. To illustrate this meekness of CONFUCIUS, I will quote from him:—

"It's wiser being good than bad,
It's safer being meek than fierce,
It's fitter being sane than mad."

My hearty respects to the promoters of the Synagogue, Mr. and Mrs. HARDOON, as well as to the Jewish Community, for this auspicious occasion. In concluding this note, may I be permitted to quote from your prophet ISAIAH when he says:—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." ISAIAH. XXXI. 3.

JAMES WOO.

SHANGHAI 6th May, 1927.

MAN'S DEPENDENCE ON HIGHER POWER—A CHRISTIAN GREETING

From The Rev. Dr. GILBERT REID

I send you a few lines wishing the Jewish community much success in their religious development. I dictate this while still in the hospital where I have been for eleven weeks.



DR. GILBERT REID

Several years ago, in a course of lectures which I delivered on "A Christian's Appreciation of Other Faiths," I had one lecture devoted to the theme "A Christian's Appreciation of the Jew." Every intelligent Christian cannot but be interested in the Jewish race from a religious point of view and also for their dominance of character through centuries of opposition. Men of outstanding ability are found in every country who are of the Jewish race, if not always clinging to the Jewish religious faith. It is a great pleasure, therefore, for me to know that here in Shanghai through the gift of Mrs. HARDOON there is to be erected and dedicated on Museum Road a Synagogue for the worship of the Most High God.

There have been in Shanghai many Jews who have been successful in business; it is my hope that among them, as among those that profess Christianity, there shall be a devotion to the spiritual aspects of human life and relationship and that this new synagogue will be the means of developing a spirit of real worship. We are all dependent on a higher Power, and we need those solemn moments when we may draw nigh to Him and obtain His guidance.

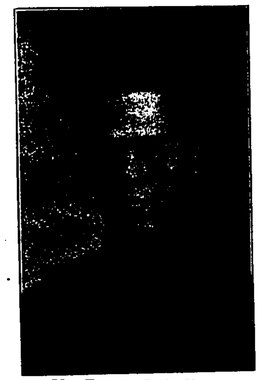
GILBERT REID,
Director-in-Chief,
INTERNATIONAL INSTITUTE OF CHINA.

SHANGHAI, May 3rd, 1927.

THE EFFICACY OF PRAYER—A MUSLIM GREETING

From Mr. ENYUB C. S. YANG

It affords me great pleasure to write a few lines for the special issue of ISRAEL'S MESSENGER regarding the inauguration of the beautiful Synagogue BETH AHARON donated by Mrs. S. A. HARDOON to the Jewish Community of Shanghai.



MR. ENYUB C. S. YANG

There is never a more splendid institution than the Synagogue, the symbol of the Holy of Holies, and the Ark of the Covenant. On the other hand the words of wisdom were broadcasted from the pulpit from time immemorial, and during the days of the second Temple the Synagogues were meeting places for the Rabbis and the Scholars.

I want to lay great stress on "Prayer." It is only through Prayer that one can succeed in living a beautiful life, because through meditation and centering the mind on all good, one is prompted to act good. An old saying goes on to say, "In prayer it is better to have a heart without words than words without a heart." Therefore I hope that BETH AHARON Synagogue will create a new meaning for the prayer, so that worship, religion, and Sabbath may have a deeper and finer interpretation.

The Islamic religion is similar in detail with the Jewish, and we lay great stress on prayer, and it is important for the Muslim to pray five times a day. When one is in the Synagogue in deep contemplation, mental impressions are created in the mind. No impression made during prayer is ever lost. Like the picture on the sensitive plate it may lay concealed for the time being, re-appearing long after in every detail when the proper developers are applied. Remember that man is endowed with a soul which no sensitive plate possesses.

A few words for the worthy donors of the BETH AHARON Synagogue. They are to be congratulated on presenting such a wonderful spiritual gift which will mould not only the lives of the Jews of Shanghai, but also their own lives. When a gift of such a significance is made to man it is also made to God. The poet proclaims:—

So nigh is grandeur to our dust,
So nigh is God to man,
When duty whispers low, "thou must,"
His Soul replies, "I Can."

As a representative of the Muslim community of Shanghai, I tender hearty congratulations, to the officers, members of the Community, as well as Mr. and Mrs. HARDOON and sincerely hope that all concerned will live to see a great influence radiating from BETH AHARON.

ENYUB C. S. YANG.

SHANGHAI, 5th May, 1927.

ARE YOU USING
Daw, Sen & Co's
(P.O. 9020, Calcutta)
Chutneys, Curry Powder and Curry Paste?
If not, ask your grocer. He will be only too pleased to supply your requirements.
The Popular Brand is
DAW SEN'S
Stocked by all Dealers including :
Sun, Sun Co., Sincere Co., Lane, Crawford & Co., and Wing On.

"SHEARITH ISRAEL" SYNAGOGUE TO BE MERGED BY "BETH AHARON"

BRIEF HISTORY OF AN HISTORIC PLACE OF WORSHIP

The Synagogue Shearith Israel will shortly take its exit and vanish to the "regret" of all. For well-nigh eight and twenty years it had served the community or rather the community had served it with a devotion second to none. Daily services (morning and evening) were held all along, and the best traditions of the Synagogues' rituals were preserved and maintained. Her founders include the late Mr. S. J. SOLOMON, the late Mr. S. D. HAYEEM, Messrs. D. E. J. ABRAHAM, A. E. ABRAHAM, N. S. LEVY, S. S. LEVY, S. MOOSA, S. S. SOMEKH,



MRS. S. A. HARDOON



MR. S. A. HARDOON

N. E. B. EZRA, I. A. LEVIS and others. It was founded on a small scale, the first premises being at Wuchang Road, but when the building was purchased by the Catholic Fathers, notice to quit was given. It next journeyed to Seward Road, but after a decade the accommodation there was quite inadequate for the purpose and it was decided to remove to Whangpoo Road. Here also after a period of six years the building had been condemned by the Municipal Council and another removal to Seward Road was rendered necessary. Here again after a period of two years (what a galuth!) the building was condemned by the Council and the last location was made at Boone Road and finally at Chapoo Road.

MRS. HARDOON'S GENEROSITY

For a number of years, the committee of the Synagogue have exerted their efforts to secure a suitable site on which to erect an edifice. Unfortunately, no progress was made owing to the high cost of land prevailing and insufficiency of funds. At this juncture, Mrs. HARDOON had volunteered to help and offered to contribute for the purchase of a site and the cost of the building. Several offers for land were secured, and, at last, the one at Museum Road was given preference, chiefly on account of its central location. It is but natural that such a spot could be had for a fancy price, but that did not deter the generous donor from entertaining the deal and closing it. A sum of $160,000.00 was eventually paid for the site and we understand that the present valuation is much higher. The cost of the construction ran in the neighbourhood of $150,000.00 which in addition to the price paid for the site brings the total to $310,000.00, a beautiful gift to the community, to be sure.

CREDIT TO WHOM CREDIT IS DUE

Well-nigh two years were needed to complete the building and the firm of Messrs. PALMER and TURNER had been entrusted with the task of drawing up the plan and supervising the construction thereof. The members of the firm who had won golden opinions in connection therewith, include Messrs. E. F. BOTHWELL, H. J. TEBBUTT and G. L. WILSON. Under their kind supervision, Shanghai can boast of a fine piece of architectural work which will ever remain a monument to their energy. Among the members of our community who have rendered yeoman service the name of Mr. S. A. HARDOON stands first and foremost. Every little detail was looked after by him and his unique experience in estate and property in Shanghai was brought to bear on the whole project. No effort on his part was spared to render lasting and efficacious service to the community. And there are others besides whose names must not pass unnoticed now that a brief history of the Synagogue is being outlined. We allude to Messrs. D. E. J. ABRAHAM, J. J. JUDAH and R. D. ABRAHAM. But for their untiring devotion and unflagging zeal many of the successes that led to the consummation of the Beth Aharon Synagogue would have been lacking. We owe much to them and their good work will ever remain green in the memory of all.

BETH AHARON OPEN TO KOL. YISRAEL

The new edifice which will be known as Beth Aharon (in memory of Mr. HARDOON'S father who died in Bombay several years ago) is, we understand, donated to the whole community of Shanghai as a trust to be managed and controlled by a Board of Trustees. Membership will be open to all Jews who wish to join and in this manner, it is hoped that the Synagogue will be conducted in future. It is the desire of Mr. HARDOON that the ritual should be orthodox along the minhag of Bagdad, from which no deviation would be permitted.

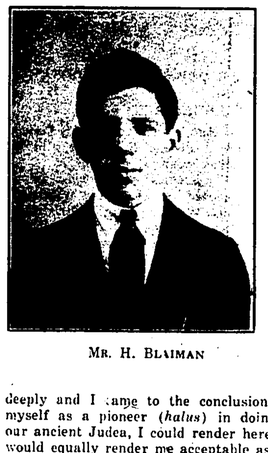
A VETERAN HAZAN

Ever since the establishment of the Shearith Israel Synagogue, its Hazan had been Mr. S. E. ABRAHAM, a native of Bagdad. It is interesting to note that his eldest son is a student of the Jews' College, London, since 1924, and it is not improbable that a call will be extended him hereafter to occupy the local pulpit and assume the position of a Rabbi here.

JEWISH NATIONAL FUND INSURANCE

FIRST POLICY ISSUED FOR £100/-.—A POPULAR SCHEME

The series of "talks" conducted in recent months in ISRAEL'S MESSENGER by the Jewish National Fund Commission for China, attracted wide attention. They culminated in an application being made to the SUN LIFE ASSURANCE OF CANADA by Mr. H. BLAIMAN, aged 19, for £100/- (20 year endowment policy) naming the JEWISH NATIONAL FUND as the beneficiary. The first annual premium of £5.1.0 was duly paid.



MR. H. BLAIMAN

Mr. BLAIMAN is an employee in the firm of Messrs. D. G. M. ARONOVSKY, 6 Ezra Road, Shanghai, and in the course of an interview stated:—

Who Lives If Judea Dies?

"I was very strongly attracted to the scheme as I have read all about it in ISRAEL'S MESSENGER. The first announcement which appeared in the January issue of ISRAEL'S MESSENGER was enough to make me interested. I was struck when I read the slogan, "Who Lives If Judea Dies?" That was the call I had vowed to reply. I thought the matter deeply and I came to the conclusion that if I was unable to offer myself as a pioneer (*halus*) in doing actual service on the soil of our ancient Judea, I could render here on the spot some service which would equally render me acceptable as a *halus*. Hence my application to the SUN LIFE ASSURANCE OF CANADA to insure my life and name the Fund as the beneficiary thereof."

A SMILING FACE

Mr. BLAIMAN'S face beamed with joy when we told him that he would be always quoted as the first young *halus* in China to render signal service to the ancient soil of Judea, inasmuch as he proved himself to be a pioneer in every sense of the word.

A POPULAR PLAN

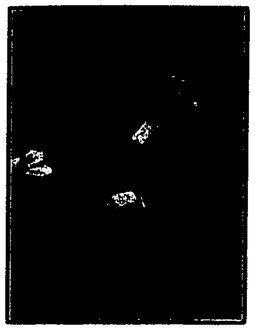
The plan prepared by the SUN LIFE in agreement with the JNF COMMISSION FOR CHINA affords every lover of the Judea's soil to render assistance and to promote the establishment of the third Jewish Commonwealth in Eres Yisrael. No matter what amount you can conveniently deposit and save, a plan can be submitted to meet your pocket. It is worth your while to investigate. Please apply direct to Mr. E. F. HARRIS (Manager).

SUN LIFE ASSURANCE OF CANADA.
10 Canton Road, Shanghai, China.

THE TORAH AND THE SYNAGOGUE

By The Very Rev. Prof. Dr. J. L. LANDAU, M.A., Ph.D

In one of the important religious centres of ancient Egypt there stood within a magnificent temple a veiled image, behind which, so the priests maintained, was throned the goddess of Truth. No mortal ever dared to lift that veil. Thousands and thousands passed it in silent awe and reverence without attempting to reveal the truth. They were told, and they also instinctively realised, that such profanation would be deeply resented by the goddess. One impulsive young priest, however, whose soul passionately craved for the knowledge of truth, unable to control his impetuous longings, rose at midnight, and, concealed by the gloom of night, entered the temple and raised the veil. But his closed lips could never tell what he saw, because in the morning he was found dead, prostrated before the image.



CHIEF RABBI J. L. LANDAU

The Talmud tells a story, based not on legend but on real facts, which expresses the same idea. Four eminent men, distinguished scholars, BEN AZZAI, BEN ZOMA, BEN ABUYAH and RABBI AKIBA, entered Paradise. This is the Kabbalistic expression for Higher Metaphysics. They attempted to raise the curtain which veils the Truth, to solve the riddles of the Universe. BEN AZZAI gazed and died; BEN ZOMA gazed and became insane; BEN ABUYAH became a Heretic; only Rabbi AKIBA departed in peace.

These two stories convey one and the same lesson: that very few mortals, if any, are graced with that rare intuitive power that enables one to catch a fleeting glimpse of the world beyond. In fact, the Bible tells us that God addressed those words to Moses: Thou canst not see my face, for man shall not see Me and live." History has vindicated that view. What the immortal thinkers of ancient times, what a PLATO and an ARISTOTLE, and all other similar princes in the ancient world of thought, regarded as indisputable certainty, as incontestable truth, is to-day ridiculed by schoolchildren as mere folly. Any schoolboy will to-day fearlessly exclaim: "The motion of the earth cannot be disputed." Men like EINSTEIN again, and the Keplers and NEWTONS of future ages, will no doubt the able to prove that the greatest thinkers of our age have just as little been able to raise the veil of the world beyond, have also failed in the daring attempt to see truth face to face. Du BOIS-REYMOND, the famous physiologist of the last century, therefore concluded his scientific observations and reasearches with the heart-rending exclamation: "Ignorabimus! we shall never know the whole truth."

And yet, the man in the street thinks he knows the truth. Ask him (to repeat the words of the German philosopher Hegel) to repair your boot, and he will indignantly retort: "Am I a shoemaker?" Ask him to mend your garment, and he will resentfully turn against you: "Am I a tailor?" But mention any difficult religious or philosophical problem, which has exercised the minds of the greatest thinkers of all Ages, and he is prepared to discuss it, without having given the matter a moment's thought, without being able to explain two simple sentences in a scientific essay. He refuses to do what any illiterate apprentice can accomplish quite satisfactorily, but does not hesitate to express an opinion on the destiny of man, on the theory of evolution, and even on the existence or non-existence of God. He believes in his commonsense, which rarely enables him to foresee the events of the next day. Hence the heresy of the masses, who in their blind conceit believe they can lift the veil that has for countless ages concealed the forces that mould the destinies of man, and they pay the penalty of their ignorance and vanity, of their conceit and folly. Their souls remain void both of the elevating thought of the scientist and of the inspiring message of religion Heresy is no source of moral gratification, no source of happiness. Spiritual force does not spring from mere brutal impulses, and the battle of life can be successfully fought only with the weapons of the spirit.

We are told that a wave of irreligion is sweeping through the modern world. Nay, it is a wave of frivolous arrogance. The Psalmist was deeply moved by the glory of the starlit sky and exclaimed with glowing religious fervour: "What is man that Thou art mindful of him?....O Lord, how glorious is Thy name in all the earth!" KANT maintained that nothing stirred his feelings so profoundly as did the speechless eloquence of the starlit sky above him, and the voice of conscience within him. But modern men and women whose feelings are lashed into brutal passion by the sight of a race-horse or by the fierce skill of a pugilist, have no eye for the wonders *of nature and no ear for the still small voice of the soul*, both of which have, even in the dim distant past, aroused in man and woman those deep sentiments of religious devotion which have been among all nations of all ages the well-spring of moral happiness, the fountain-head from which have sprung those thought-waves which have influenced the course of human progress.

A wave of irreligion is sweeping through the modern world! What do little boys and girls of the age of 14 and 15, who arrogantly discuss and reject religious institutions and traditions, know of the sublime doctrines of religion and of its metaphysical problems? What do even men and women, who spend their whole life in the ceaseless and ever more growing struggle for their daily existence, for the gratification of their animal needs and worldly ambitions, know of the great revolution religion has wrought in the spiritual world of the human race? The daily excitements which they cherish in the evenings to kill time or to make life tolerably pleasant, are not calculated to raise them to a loftier plane of vision, to widen their mental horizon, to deepen their conception of life, to enable them to realise the meaning of soul-life, of eternity. If those so-called heretics were wise they would think twice before rushing in where angels fear to tread, before venturing an opinion on a subject which men of eminence, theologians and philosophers of great renown, have approached with a feeling of grave responsibility; realising that their views may directly or indirectly affect the moral welfare of thousands of their fellow-men.

It must, however, be frankly admitted that those who pose as the guardians of religion, who assert that they have been appointed to minister in her shrine and to speak in her name, have been greatly responsible for the desertion of her temples and for the scepticism, for the spirit of heresy, which has so rapidly and so considerably reduced the number of her worshippers, and for that frivolity with which things, most sacred and most cherished are often treated by those who boast of their heresy. I am not thinking at this moment of the many hypocrites among priests and ministers of religion, whom we find in every religious sect, and who have wrought incalculable mischief: whose harmful and deceitful misdeeds have been exposed to ridicule by the BOCCACCIOS and VOLTAIRES of every age. The serious servant of God cannot be held responsible for such miscreants. Korahites are the products of the Satanic elements in human nature.

[*Continued on Page 16.*]

MESSAGE FROM CHIEF RABBI LANDAU

In a letter dated Johannesburg, April 13th, 1927, accompanied by a brilliant contribution which is printed in this issue, CHIEF RABBI LANDAU writes us as follows:—

DEAR MR. EZRA,—I was more than surprised to receive the March issue of ISRAEL'S MESSENGER. I thought that under the distressing and harassing condition in Shanghai you would be unable to attend to your journalistic work. It must have been a tremendous effort on your part.

Please convey my heartfelt greetings to the members of your community on the occasion of the dedication of BETH AHARON Synagogue. Mr. and Mrs. HARDOON deserve commendation for their liberality in accomplishing the end in view. I was glad to read Dr. GASTER'S letter in the March issue of ISRAEL'S MESSENGER. I know my friend well. Besides, his letters, which I often receive, fully confirm every word in that message. Dr. NORDAU, whom I saw shortly before his death and with whom I had a long chat in his house in Paris, spoke with exactly similar disappointment and despondency. If you have read HERZL'S Tagebuched, especially if you knew him as I had the privilege of knowing him, you know he would be just as strongly opposed to the present tendency in our movement. I personally do here what I can (as you can see from the *Zionist Record*) to support the organization, because in my opinion the British Government, which has a definite policy, will not yield to arguments. [*That may be so after the White Paper of 1922, but that is no reason why men like Dr.* GASTER *who took prominent parts in the movement from its incipiency, should stand aloof and not exert their infuence for pure and unadulterated Zionism. While we agree that all is not well with us, still, it is a great mistake to sit tight and do nothing to further Zionist strivings in Eres Yisrael. The Pseudo-Zionists who have done everything possible to wreck the movement, would be given great encouragements if somehow we were to lose heart and do next to nothing to gain our objective, which is after all an ideal of two millennia and should hearten all loyal sons of Jewry to uphold and maintain at all costs. Again we say, Plunge in! To stand firm is to play in the hands of the* SONNEI SIYON, *the implacable foes of Judaism and Zionism.—Ed.*]

With kindest regards.

Yours sincerely,
J. L. LANDAU.

MESSAGE FROM DR. EDWARD N. CALISCH

We are in receipt of an interesting communication from Dr. EDWARD N. CALISCH, who, it will be remembered was in Shanghai in January, 1926 spending a fortnight in Shanghai. His letter follows:—

MY DEAR MR. EZRA,—I have received your letter of the first instant, and I desire to thank you for your kind expression of sympathy and your thought of me. I have received several issues of ISRAEL'S MESSENGER, and have enjoyed reading them doubly, for the contents themselves and as a reminder of the pleasant visit I had in your city, and the courtesies, which you were kind enough to extend to me.

I do not, as you are aware, agree with all that you write though I recognize your ardent love of Judaism therein. Though my views do not agree with yours, I feel that my love of Judaism is no less than yours, though we express it differently. It is a case of the Rabbinic maxim. *"eleh w'eleh dibre elohim hayim."*

My thoughts are often with you now in these troubled times. I am glad to see that the Jewish community has so distinguished itself as to receive the official thanks of the British Government. I congratulate you. I was not surprised to see the names of Mr. HARDOON and yourself connected therewith. I pray you extend my greetings and those of my Son to Mr. HARDOON and his good lady, also to Mr. S. M. JOSEPH when he returns.

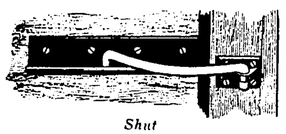
I am going to express another difference of opinion, and that is about the participation of America in this crisis. The sentiment of the American people is that neither the U. S. nor any other foreign nation, is justified in using force against the Chinese. Whatever the United States Government may do officially, the American people themselves, had they the say, would evacuate bag and baggage. The Chinese have a right to determine their own fortunes without interference of so-called civilized and Christian nations. The history of the connection of these nations with China is not a creditable one. It is more than possible that these sentiments may cause surprise and even displeasure, but I can assure you that they are the sentiments of the vast majority of the American people.

My kind greetings to you, and the friends whom I met and my very best wishes for your continued safety, health and prosperity.

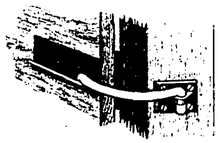
Sincerely yours,
EDWARD N. CALISCH.

RICHMOND, VIRGINIA, April 27th, 1927.
1643 *Monument Avenue.*

AUTOCATCH
FOR DOOR OR GATE



Shut



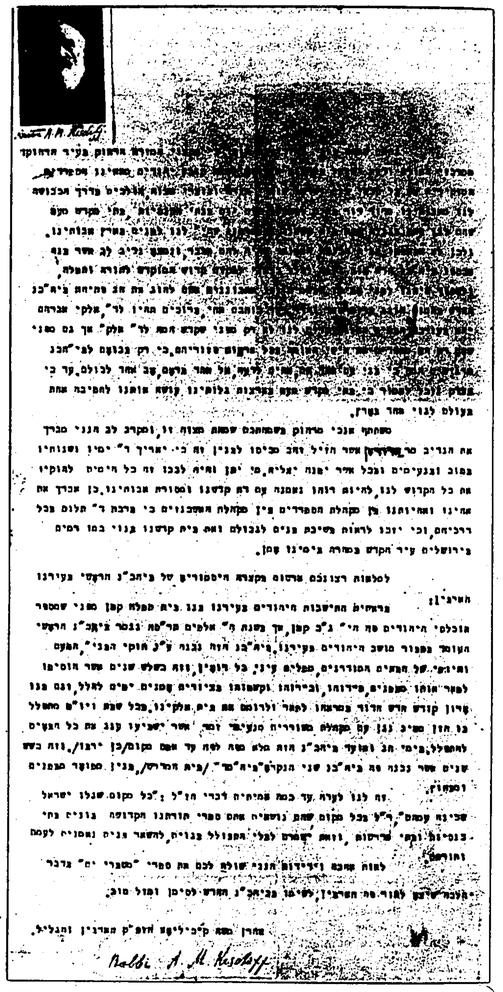
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CHIEF RABBI KISELÈFF OF HARBIN GREETS BETH AHARON SYNAGOGUE



[Continued from Page 15.]

They appear in society in various delusive garbs, and not rarely also in the guise of religion. But I am referring to those misguided men who, in their ill-conceived religious duties, with the war-cry *ad majorem Dei gloriam*, created most disastrous conflicts in their own ranks, have been the direct deplorable cause of schism and disunion in every country and community, and, sacrificing the kernel to the husk, the cardinal doctrines of their religion, the doctrine of love and pity and justice, the doctrine of the fatherhood of God and of the brotherhood of men, to trivial forms and formalities, they provoked that criticism of the laymen, which is largely responsible for the ever growing heresy, of the vast masses.

It is true that the smoke of blazing stakes no longer darkens the horizon. Human beings are no longer burned alive or tortured in Inquisition cells because of their different religious views, and I readily admit it is so, not only because the exponents of religion have now been deprived of temporal power, but also because a more conciliatory spirit dominates the modern world. The well-known fact, however,

[Continued on Page 17.]

THE CRISIS IN CHINA

Mr. Maurice Benjamin's Role.—Appreciation Shown for Services Rendered



MR. MAURICE BENJAMIN.

MR. MAURICE BENJAMIN who is well-known to the readers of ISRAEL'S MESSENGER needs no introduction. Born in Shanghai he identified himself closely with the civic life of the place. He served as a member of the Executive Council for the Foreign Settlement of Shanghai, in 1918 and 1919 and retired with honour after rendering meritorious work.

NOTED FOR TACT AND DIPLOMACY

During May 1925, when a grave crisis broke out in Shanghai, Mr. BENJAMIN offered his good offices to establish cordial relations between Chinese and foreigners. He enjoys the confidence of both; his unique tact and fine spirit of diplomacy enabled him to conquer many points in dispute in the interests of all concerned.

It is interesting to note that Mr. BENJAMIN'S good work was highly appreciated as may be judged from the presentation of a silver bowl (of which we give an illustration), having the following inscription:—

MAURICE BENJAMIN
BRIDGE BUILDER BETWEEN EAST AND WEST.
PRESENTED BY A GROUP OF HIS
CHINESE, BRITISH AND AMERICAN FRIENDS.
JUNE 23, 1925.



In the present crisis, Mr. BENJAMIN has rendered unique services which brought him in contact with the leading officials in the International Settlement. He was mentioned in Gen. DUNCAN'S message addressed to ISRAEL'S MESSENGER and published in our last issue, as one who had rendered, "at great personal sacrifice" unique service for the "accommodation and recreation of the troops."

HIS MAJESTY, THE KING.—UNIQUE CELEBRATION

To-day is the sixty-second anniversary of HIS MAJESTY KING GEORGE V. The event will be fittingly celebrated throughout the British Empire by all loyal subjects of all creeds and denominations. Here in Shanghai where the community is wholly conmopolitan the celebration will be none the less sincere and hearty. There is much respect shown to-day for the British Crown than at any other time in the history of Great Britain. We all know what we had gone through here recently. We all know to whom we are indebted for the safety of our lives. We all know what there is in stake in future and what rôle Great Britain may yet play in the progress of civilization. The history of the British nation is rich in royal names, but none had gained so warm an affection in the hearts of his people as the present ruler whose birthday anniversary millions will celebrate everywhere. Great is the burden which the Empire is shouldering to-day. It is a position of trust to which Providence has assigned her. Men and women of all shades of thoughts and beliefs endorse the noble saying, "Loyalty to the Flag before which the sun once stood can only deepen loyalty to the Flag over which the sun never sets." We echo this tribute and homage to the sovereign whose being rule has scattered peace and contentment among all his subjects who owe allegiance to him. Such a ruler can sedom fail to win the affection of all and sundry. It was not of him that SHAKESPEARE said, "Uneasy lies the head that wears the crown" For, KING GEORGE is a symbol of a people's love and greatness, and for this he is entitled to receive on his sixty-second anniversary hearty congratulations and best wishes for many happy returns of the day! Long may he live and rule over his great Empire!

NEW SEFER TORAH

A new Sefer Torah imported from Jerusalem will be consecrated on Sunday afternoon next at No. 15 Quinsan Road, in memory of Mr. SALEM S. DAVID, who died in Shanghai in February, 1926. Mrs. DAVID will be pleased to receive friends at the ceremony. Mr. J. E. SALMON, a life-long friend of the deceased will deliver an address on the occasion.

REMEMBER THE JEWISH NATIONAL FUND AND KEREN HAYESOD IN YOUR LAST WILL AND TESTAMENT

JEWISH CEMETERY FUND

The response to the appeal made by Mr. ELLIS HAYIM for a boundary wall and repairs to the cemetery in Baikal Road, has been responded to rather poorly, judging from the list of contributions published below. It should be remembered that a sum of Tls. 12,000.- is needed to meet the actual cost, of which hardly half has been contributed. We earnestly hope that the remaining sum required would not be delayed as it is essential that the work should be proceded with without further delay.

JOSEPH BROS	$2,000.00
CAPTAIN R. E. SASSOON	500.00
A. J. HAYIM	500.00
E. HAYIM	500.00
MAURICE BENJAMIN	250.00
A. E. MOSES	200.00
B. A. SOMEKH	200.00
J. J. JUDAH	100.00
EZRA SHAHMOON	100.00
S. S. SOMEKH	100.00
D. E. SASSOON	100.00
CHINA MOTORS—$100 at 73.1	73.10
D. H. BENJAMIN—$100 at 73.1	73.10
E. M. EZRA	25.00
M. EZRA	25.00

[Continued from Page 16.]

is that old prejudices, religious bias, and baseless suspicion, are still responsible for many open conflicts and veiled hostilities. In former centuries the aristocracy which wallowed in vice and affluence, and the peasantry which decayed and groaned under the crushing yoke of slavery, paid little attention to such conflicts, or blindly followed the lead of their trusted men. Times have in that respect radically changed. *I personally must strongly appeal to the sons and daughters of my people, to my brethren and sisters in faith, not to abandon that fountain of living waters from which our ancestors drew their invincible strength, which they needed in the long drawn out struggle for their ideals;* not to sacrifice the doctrines of their religion, the ideals taught by the Bible, for some passing social advantage mindful of the fact that our forefathers, who transmitted to us these precious, these priceless, spiritual possessions sacrificed for them lives out of number; and in view of the fact that we are indebted to that wonderful Book for our present moral and spiritual vigour, which enables us to take our place among the best and ablest of modern nations. We must persevere until the great day will dawn when the two pillars of light, the doctrine of the Fatherhood of God, and the brotherhood of men, will form the true foundations of social and national life, when the true meaning of religion will become manifest to all men, who will intuitively conceive the glory of truth, and finally enjoy her endless blessings.

[Written for ISRAEL'S MESSENGER]

DEDICATION OF BETH AHARON SYNAGOGUE

AN UNDELIVERED SERMON BY A LAYMAN

"And all the Congregation blessed the Lord, God of their fathers, and worshipped.—Chronicles. XXIX: 20.

We are dedicating a sacred sanctuary to the Glory of the Most High, a gift given to the community by a distinguished member of our Community and his wife, free from encumbrances and with a clean slate, for which we are truly grateful. This epoch in the life of our *kahal* will, I hope, mean a spiritual advance, raising the generation to a higher level. For many years we felt the need of a place of worship in this district, and this day witnesses the realization of our hopes which must fill our heart with joy and gladness. But we must remember that this is not the end-all and be-all of Judaism. Our task has not been completed, nay, it has only begun. We still have a long way to go. We have many hearts to conquer and many minds to train in the tenets of Judaism. This outward manifestation of our loyalty to our faith is a poor compliment were it not pervaded by a strong current of heart-devotion to the truth of Israel's teachings and doctrines.

THE GOOD HEART

It is related in the Mishna that, on one occasion, a great Rabbi asked his students to tell him what they thought was the most estimable thing in the world. One said, "A good companion." Another said, "A benevolent disposition." Another said, "A good neighbour." Another said, "One who has forethought." Another said, "A good heart." The master said, "I like the last answer best, because he that has a good heart, has all the other qualifications." And this should lead us to think of the most elevating thing in life—Religion. Religion is the aspiration of the human soul seeking the All-Soul. There is nothing mysterious about it. In every day life, the soul drifts and centres its energies on objective things forgetting the essentials of spirituality and the realities of existence. The Rabbis recognizing this, introduced hours of meditation three times a day, in order to reverse the process, thereby compelling the soul to understand and level in spiritual matters as explained in Psalms (12: 17) "Evening and morning and at noon will I pray and call aloud."

RABBIS AND SYNAGOGUES

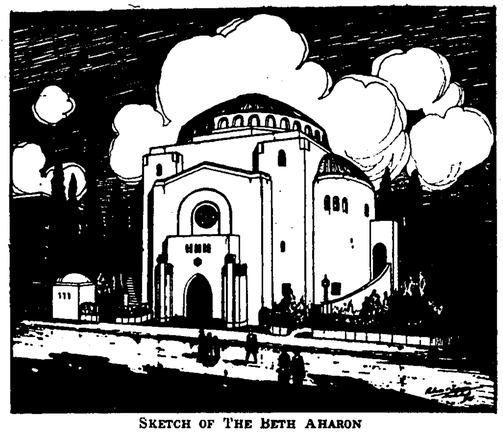
For this reason the Beth Hakeneseth helped a great deal in the evolution of Israel, broadcasting essential truths for the welfare of humanity. The recognized head of the Synagogue is the Rabbi, the Shepherd of his fold, one who had been trained in a Seminary to be a leader, guide and mentor of his people, to teach and inspire every individual who comes under his spell. Solely through his instrumentality the community actually becomes an individualized whole, withstanding the tides of materialism, disintegration and religious decay. The ancient Rabbis established the fact that it was the thought-force behind prayer that really is the fulcrum, moving and finally achieving the wish of the petitioner. The silent prayer of HANNAH is illustrative of the above remarks. It is the same thought-force which proves existence itself, for did not DESCARTES, the philosopher express this in his axiom when he said, "I think, therefore I am; I think, therefore I was; and I think, therefore I will be."

OUR SYNAGOGUE ATMOSPHERE

Now, let us picture the atmosphere created by man in the Synagogue, in the holy silence, in the presence of the Holy Ark. One could imagine the feelings arising in the mind as expressed in these words of the Bible, "O Lord God, behold I cannot speak, for I am a child." (JEREMIAH 11-6). "If ye be willing and obedient ye shall eat the good of the land." (ISAIAH 1-19). Now, linked with the Synagogue, are the different laws and regulations promulgated by MOSES, our Lawgiver. To regularly attend the Synagogue yet break the Commandments, laws, etc., does not mean really that we gain much, for it is solely the enforcing of the laws as expressed and defined in the Torah that upholds the dignity of the Synagogue.

THE PATH OF LEAST RESISTANCE

Few care to be lectured and reminded of their duties and obligations. Most of us prefer to follow the lines of least resistance. We



SKETCH OF THE BETH AHARON

are satisfied that the crooked shall remain crooked that the valley shall remain low, that the mountains shall remain high, whilst he that would protest in the words of ISAIAH, that "every valley shall be exalted and every hill made low, and the crooked made straight," is given a deaf ear and received with a chorus of apathy and indifference. We must have a heart of steel to wait patiently for the wheel of progress to march forward and onward until the dawn of a brighter day ushers in to lift the mist of ignorance and darkness from off our ken. Men of lesser intellects imagine that our Synagogue services afford no ecstacy—*nahath ruwah*—to our souls, that we enter the sacred precincts cold and leave it cold, unmoved and untouched. They imagine that our faith is like a mummy, full of maxims, fragrant of balm and spices, but without warmth and life. "Order the shrouds for it," say they, "dig its grave, purchase its coffin, for Judaism is dead!" Judaism dead! When there is no more one who yearns for justice; when the human heart throbs no more with divine love; when God falls into disuse; then will Judaism be no more! And yet we are not blameless when we allow men of our own faith to preach the doctrines of pessimism in our rank when we make a poor show of our divine services and present a sorry spectacle of a Synagogue bereft of a leader and a shepherd to "Speak unto the children of Israel that they go forward." "Go Forward" when the leader is lacking! "Go Forward" when the rank and file is paralyzed! "Go Forward" is an ancient slogan but it is neceessary that the elders of our community should be on the *qui vive* and render some tangible service to enable the Synagogues to discharge their proper functions. The Synagogues should not be a gilded mausoleum wherein only the mourners should find comfort and the orphans could recite the Kaddish. The Synagogue must essentially remain a house of prayer, a Beth Hatefillah, for all those who enter its portals and seek inspiration.

WHY WE MUST GO TO SYNAGOGUE

A very beautiful story was told to me illustrating the great influence of prayer and the Synagogue. The story runs as follows:—

A Jew was on his way to Synagogue for the morning-service at dawn, when he met an old man who stopped him and inquired where he was going. The Jew explained that he was going to pray to the God of Israel and that furthermore he had not missed a day going to the Synagogue. The old man replied "By your going to your temple, are you not really confining God to a small building, whereas he is really in your house, in the roads, nay, pervading all-space? Our friend pondered for a few moments and then replied, "True, God is all-pervading, yet our sages induced this habit of going to Synagogue, merely for the simple reason of seeking a quiet and holy atmosphere for meditation. How forceful is the sincere prayer of an individual, yet consider the potency of the combined co-operation in the silence of a big congregation!" The old man listened in silence and replied:—"True to your traditions and old customs! Now, I

[*Continued on Page 19.*]



HAZELWOOD ICE CREAM

In dainty cups and clean wooden spoons

"TEHIYATH YISRAEL"—A BRILLIANT PUBLICATION

I. J. YOFFEY, AUTHOR, RABBI, SCHOLAR DISCOURSES ON RELIGIOUS, NATIONAL AND SOCIAL PROBLEMS

EMERSON said, "Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world." Judged by this standard, it must be conceded that the Jews' contributions to things spiritual have made them "rule the world," from hoary antiquity, and their position, in spite of all drawbacks, remains to this day unassailable.



RABBI I. J. YOFFEY

We are pleased to welcome to our sanctum a brilliant work published recently in Hebrew by Rabbi I. J. YOFFEY, of Manchester, under the caption TEHIYATH YISRAEL containing a series of discourses on religious, national and social problems which can seldom fail to attract the young Rabbinical students in Colleges and elsewhere, who are out to drink from the fountain of Israel's master-minds to whom the latter must necessarily look for guidance and inspiration. Written in classic Hebrew, Rabbi YOFFEY has scored a triumph. His language is simple, lucid and musical through and through. Reading his mind, one is introduced into the wonders of Israel's spiritual truths and rendered spell-bound by the force of his logic and utterance. What a store-house of literary treasures one finds in this brilliant work! What a mind that could plunge into the vast ocean of the Talmud and extract beautiful nuggets with which to feast the eye and mind of the reader! It is said in the Talmud, (we quote from memory) *Mi shello ra' ah simhath beth hasho aba lo ra'ah simha b'yamaw!* May we not paraphrase this and say, *Mi shello shana w'kara Tehiyath Yisrael lo ra'ah hochma nit tosefeth b'yamaw!* It is indeed a pleasure and a delight to follow the author in his rapid flight to realms spiritual; in every passage and every chapter we discern his great erudition which impels us to exclaim, *Zebath w'halab ta hath Lshono!* (Honey and milk are under thy tongue).

OUR DEBT TO THE PAST

While on the subject, we desire to state briefly thus:—It was through the efforts of the Talmudists, in ancient times, mainly through their erudite explanations of obscure and difficult passages of the Bible, and their final summing up, that we really understand the Pentateuch, the Prophets and the Hagiographa. The Rabbis laid great stress on the ethical, the moral and the dietary laws and in the case of the latter they explained at length the root and derivation of the laws quoted. MOSES MAIMONIDES in his *Yad Hazakha* (The Strong Hand) sub-divided his book into many sections and even dealt with the Soul and the different planes on which they manifested. In his *Moreh Nebookhim*, (Guide to the Perplexed) he even went further and reached a dazzling height, arguing against and refuting the philosophy of Aristotle. His discussions on the Divine Nature, Attributes, and Sacred Names are so deep and mystical that the student must study the Talmud, in order to logically follow and understand the intricate philosophy propounded therein. The beautiful summing up in the last chapter is entitled "The Perfect Way to Worship God."

RABBI YOFFEY'S WORK MAY BE LIKENED TO "HAYAFA BA NASHIM"

The *Shulhan Aruch*, the *vade mecum* of religious laws written by the great commentator Rabbi JOSEPH CARO is a tremendous encyclopedia dedicated to the laws of MOSES with extensive explanations, giving reasons for the promulgation of these laws. In the same way Rabbi YOFFEY is trying to elaborate and expound to his readers the various interesting subjects of vital importance to the student, and one must be thoroughly versed in Rabbinical lore to be able to follow the author in his sublime and lofty thoughts. Such delightful intellectual excursions, serve to transform the mind into realms spiritual and enthuse in the reader the craving to conquer further regions of Jewish thoughts.

Rabbi YOFFEY is to be commended for his efforts to promote Jewish learning and we look in vain for a Sephardic Rabbi in our age to propound such subjects, doing his bit for the Jews in the East. We had such leader of thought less than two decades ago, who had produced brilliant works which remain to this day a guide and inspiration to the student. We allude to the late Rabbi JOSEPH HAYEEM MOSES, of Bagdad, (*alaw hashalom*) who was better known as *Ray yah tob* and whose scholastic publications had lifted part of the veil which obscured the normal vision. In Rabbi YOFFEY we have a powerful exponent of Rabbinical Judaism, who, we hope will continue to explore further regions and maintain the proud traditions of our people who had often insisted, in the language of EMERSON that, "spiritual is stronger than any material force; and that thoughts rule the world."

[We commend the work of Rabbi Yoffey to our readers. Orders for the book Tehiyath Yisrael may be sent direct to the author whose address is, 5 Moreton Avenue, Cheetham, Manchester, the cost of which is 10|6d. Another book entitled Keneseth Yisrael by the same author, published some years ago can be had at 7|6d.]

THE JEWISH NATIONAL FUND

The following contributions are acknowledged by the Hon. Secretary of the Shanghai Zionist Association:—

Mr. and Mrs. S. A. HARDOON	£20.0.0
Mr. S. HEIMENDINGER	$5.00
Box collection, Mr. and Mrs. N. E. B. EZRA.	10.00

[*Continued from Page 18.*]

realise the beauty of Synagogue attendance, the benefit derived from such a custom."

OUR RELATIONS BETWEEN GOD AND MAN

From time immemorial, Israel found comfort and consolation in visiting the Synagogue. That was his sense of duty towards his Maker and remains so to this day. Towards man, there was the desire to extend a helping hand to the fallen in the hour of need. The Rabbis asked, "God is strictly just and at the same time merciful." Now, we know that Mercy and Justice cannot go hand in hand as they belong to opposite poles. After a great deal of discussion they arrived at the conclusion that God uses Justice in the case of a man wronging another and Mercy when man transgresses against Him.

S. J. SOLOMON—A LEADER IN ISRAEL

Shearith Israel Synagogue was founded less than three decades ago. For all that period it stood for all that was best and noblest in our traditions. One who was the father of it from its very inception will not be present to grace the celebration. He departed five years ago, to that "other shore, where billows never break nor tempests roar." I allude to S. J. SOLOMON, the friend of the poor and the lowly, whose heart overflowed with love of God and humanity, whose noble mind was richly stored with the wealth of the Torah and which he was ever ready to impart to others. He did justly, he loved mercy and he walked humbly. By precept and example, he followed scrupulously the teachings of our Sires and Sages. It is meet that a tribute to his revered memory be tendered now that his dream of a Greater Shearith Israel for which he had zealously laboured had been realized.

HOPES AND RESPONSIBILITIES

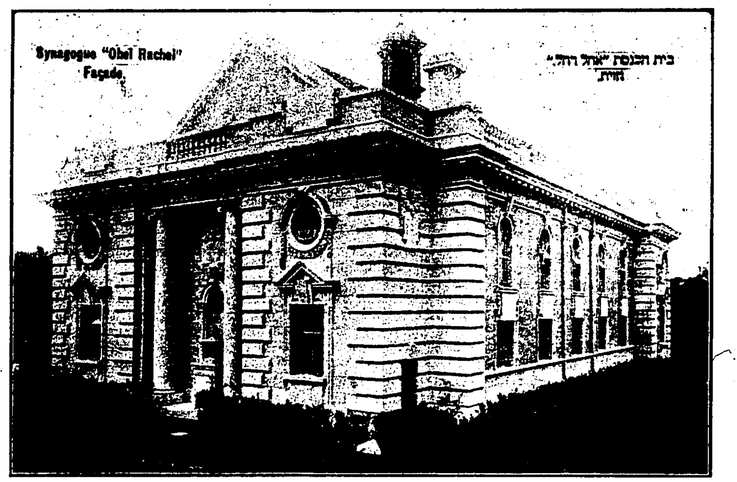
We stand to-day on holy ground—*admath kodesh*! It is a unique occasion which fills one's heart with hope and optimism. A new Synagogue has been consecrated. It means added responsibility. It means a new resolution to stand steadfast for that conception of Judaism which has for its basis the Unity of God. It means to us the unity of mankind. One God means one human family, undivided and indivisible. That is the Jewish conception of the brotherhood of man which was proclaimed by the Prophets of Israel and from which no school of thought had deviated in any age or generation. We must remember that our whole efforts would be wasted and rendered fruitless if no steps are taken to fortify our youths and maidens with the beauties of the Jewish faith. An ordained Rabbi fortified with secular knowledge is a *sine qua non* condition for any progressive community which claims to be abreast of the times. The marbles and bricks which we have erected to-day mean nothing. They will assuredly fade and wither in course of time. Only the ideal is real and which will stand the arrows of outrageous fortune and survive all stress and storm. We have a sacred heritage to preserve. We can only build and expend and soar to higher regions if adequate means are placed at our disposal. Let us, therefore, vow to dedicate BETH AHARON for the spiritual progress of our community, for the weal of Juadism, for the weal of Israel and humanity and for the greater Glory of God. May such be our will and resolution to-day. May we live to see the return of the *Shechinah* to Zion, *Beth Hayenu! Wuba l'Siyon Goel!* May the redeemer come to Zion and to them that turn from transgression in Jacob. Amen!

OHEL-RACHEL SYNAGOGUE NOTED FOR ITS ARCHITECTURAL BEAUTY

ENJOYS SPACIOUS PLAY GROUND, LIBRARY AND MIKWEH

GIFT OF THE LATE SIR JACOB SASSOON, BART., IN MEMORY OF HIS WIFE

SYNAGOGUE OHEL-RACHEL is the first construction on record built in Shanghai on soil owned by Jews. For many years prior to the 23rd January, 1921, Shanghai had prayer-halls which proved quite inadequate to accommodate the growing number of Jewish residents hailing from all parts of the world. The need for a special edifice was felt all along, until the late Sir JACOB SASSOON, Bart, had offered to contribute funds sufficient to cover cost of the site and building. Seymour Road was regarded as an ideal spot, albeit at that time it was felt that it was out of the way. Later developments have fully justified the action of the Trustees who were headed by Mr. SIMON A. LEVY and to whom the initiative of the erection of the Ohel-Rachel was mainly due. In recent years, a large number of Jewish residents from the northern district had emigrated to the western area, and the utility of a house of worship in that neighbourhood can be better imagined than described. Ohel-Rachel to-day plays a leading role in the developments of our communal affairs and religion and the future is pregnant with possibilities.



Exterior View of Synagogue Ohel-Rachel

COMMENDABLE ACTIVITIES

On January, 1923, OHEL-RACHEL was consecrated for divine worship by Rabbi W. HIRSCH, who was the first ordained Rabbi to minister to the spiritual needs of Eastern Jews. Serving for three years, he received a call from Pretoria where he still ministers, taking with him the good wishes of the local community. Attached to the Synagogue is a library and the Hebrew and Religion Classes where over 25 young ones are trained in the tenets of Judaism. The Hazan is Mr. ELIAHOO ISAAC who had been active for twelve years as a Reader in Hongkong prior to his engagement here. The service is thoroughly orthodox but there are some who feel that it is bereft of much spiritual force which is generally attached to services of that sort. We have no desire to criticize; we hope to refer to this on another occasion when the time is more propitious. At one time, the Synagogue had enjoyed the services of a choir under the able leadership of Mr. JACOB L. FRIEND, but unfortunately it did not live long to render fruitful service to the congregation.



Interior View of Synagogue Ohel-Rachel

COSMOPOLITAN COMMUNITY

Ours indeed is a cosmopolitan community. One member hails from Bakooba and another from far-off Cairo, and yet another from



THE LATE SIR EDWARD SASSOON, BART.

Constantinople; it is a problem indeed to reconcile these into a modern service and get them sit together patientenly until the service is over. Why, even when a minister preaches from the pulpit there are found some, either coughing or growing restless due to their inability to understand the language of the preacher. Meanwhile, the grass is growing under our feet and little or nothing is being done to improve the status of the rising generation. Be that as it may, we have every confidence in the future growth and developments of Shanghai as a centre of Judaism and to that end ISRAEL'S MESSENGER will dedicate itself and work for the Greater Jewry of Shanghai. "Great" not in material wealth but spiritual wealth. Ours the duty to idealize the real, and realize its ideals. That sort of spirit should dominate us in our future outlook of Jewish life, if we desire to maintain our hold on Judaism and leave our sacred heritage to future generations yet unborn.

WANTED: SPIRITUAL COMMITTEE

In recent months a Mikweh had been installed on Synagogue ground, the cost of which was borne by special contributions from the members thereof. The Synagogue is managed by a Board of Trustees and every year a committee is elected (some would prefer to say "selected," but we disagree) to manage the financial aspects and to see that no deficit should spring at the end of the year. It is hoped that in course of time a Committee to look after the spiritual affairs of the *kahal* would be appointed and therein would lie much of the *raison d'etre* of the Beth Hakeneseth which must serve its mission in the way it should. Is it too much to hope for it? We trow not! The forces of progress along healthy lines must triumph in the end and not remain strangled for ever.



THE LATE SIR JACOB SASSOON, BART.

THE FINANCIAL SITUATION

In past years the balance sheets have shown sharp deficits which were met by private contributions. In 1923 and 1924 there were shortfalls amounting to $3026.00 and $1339.00 respectively. But in 1925 and 1926 the positions were reversed, which is regarded as a feather in the cap of the Hon. Treasurer. There is every reason to believe that the financial situation will improve every year and grow better and better. The last balance sheet shows a receipt of over $10,000 from subscriptions alone which is most gratifying. On the whole, there is reason to be proud of the rapid advance made in the realm of finance which makes the position quite bright and rosy.



THE LATE LADY SASSOON

The Synagogue spends $450.00 annually for the upkeep of the Hebrew and Religion Classes which is a healthy sign for the future. It cannot be gainsaid that these Classes are doing good work and are thoroughly essential for the future well-being of our community.

THE LATE SIR EDWARD SASSOON

The deceased had contributed Tls. 25,000.- towards the completion of the building owing to the high cost of materials due to the late war. But for this generous contribution the progress of the building would have been greatly hampered.

THE CORNERSTONE OF JUDAISM

Dedicated To Beth Aharon

[Contributed]

As we stand here on this solemn occasion,
As we lift up our eyes to the sky,
As we gaze on this beautiful Synagogue
Of a religion that never can die;
We are brought to a realization
Of the truths, our Holy Books do state,
That the most enduring memorials
Are the ones that are founded on Faith.

When God spoke at the top of Mount Sinai,
It was given to MOSES alone,
To tell the world of God's Holy Commandments,
That were chiselled on Tablets of Stone.
Since then it has been our proud mission
To show that one God rules above.
And as dutiful children of Israel.
We have made it our labour of love.

And this cornerstone, that we are laying,
Does not mean that our struggles are done;
But just shows that the Synagogue is finished
That our real work has only begun.
Our work must be constant and ceaseless;
And we'll look for no earthly reward
While upholding the noble traditions
Commanded of us by the Lord.

Our religion is the nearest to perfect
That any religion can ever attain;
Our conception of the God of creation
Is quite easy for us to explain;
For we believe in but one Supreme Being,
Who created the earth and the Heavens above
Who will forever be God of the Universe
Ruling with infinite wisdom and love.

The Cornerstone of all our Judaism,
The One that forever will stay,
Even after our stone ones have softened,
And have decayed and crumbled away,
Is our belief in our God
A belief from which we never can part—
The Cornerstone firmly imbedded
In the depths of each true Jewish heart.

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THE cheapest prices in the town for smoking requisites.

THE AFTERMATH OF MATERNITY.

Nature decreed that motherhood should entail no serious consequences. Artificial modes of life have ordained otherwise. One sees all too frequently women whose vitality has been permanently impaired through childbirth, and whose health might have been conserved had timely thought been given to the inroads upon the feminine constitution by artificial standards of living.

Nervous tension is only one of numerous factors that sap vitality. For the wife, and hence the prospective mother, to provide against vitiation of nervous energy, is but to ensure to the life she brings into the world the maximum chance for health and happiness.

For building up blood and nerves, for fortifying the system against the constitutional exactions of maternity, there is no more convenient nor reliable medium than Dr. Williams' Pink Pills for Pale People. Experience has time and again proven their worth.

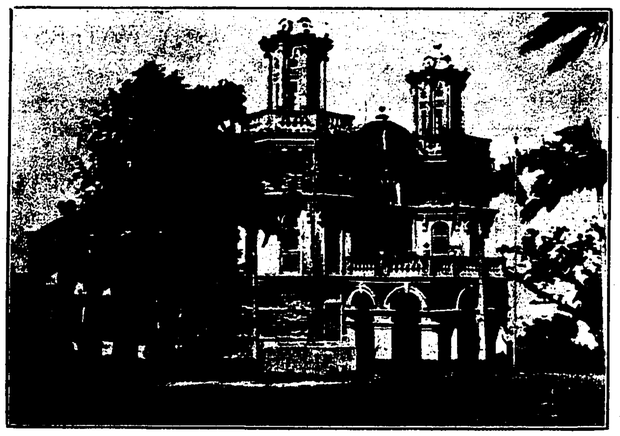
Of all chemists, or post free, at $1.50 per bottle, 6 bottles for $8, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

HONGKONG'S BEAUTIFUL SYNAGOGUE

The OHEL LEAH Synagogue in Hongkong passed through its itinerant days—which actually covered a number of years, until 1901 when it discovered a permanent home in a most beautiful site on the northern slope of Mount Victoria, Robinson Road, some 500 feet above the sea level.

Between the years 1860-1864 the community being a very small one, the late Mr. ARTHUR DAVID SASSOON was kind enough to lend one of his houses in Seymour Terrace ducted at one of the houses in Ripon Terrace rented temporarily by the community; but, alter, this house also proved unsuitable and a matshed structure was put up on a portion of the newly acquired site on Robinson Road, which served the purpose of a Synagogue until the present one was completed.

The cost of the new building was borne by the late Sir JACOB E. SASSOON Bart., and



Exterior View of Ohel Leah Synagogue, Hongkong

for the purpose of religious services. Later on, his brother the late Mr. SOLOMON DAVID SASSOON presented to the community a house in Shelley Street which was converted and used as a Synagogue until the locality became too congested, when the members decided to seek out a site for a new building. In 1882, the late Sir JACOB E. D. SASSOON, Bart., offered to purchase the premises of the defunct Cosmopolitain Club with adjoining property in Staunton Street. The community gratefully accepted his kind offer and these premises were soon transformed into a most convenient Synagogue which Sir JACOB dedicated to the memory of his mother.

In about the year 1883, the Union Church which occupied a site opposite to the Synagogue found it necessary to shift its quarters to Kennedy Road, and for similar reasons the Jewish community was also compelled to remove to another suitable place. The late Mr. D. H. SILAS, a member of our community, with the assistance of his colleagues, worked strenuously for this end, and finally, the present site was obtained. In the meantime, services were being conthe ground was donated by the same gentleman with his brothers. The Synagogue is dedicated to the memory of their mother, the late Mrs. LEAH ELIAS SASSOON, and maintained by subscriptions and donations.

D. S. GUBBAY.



Interior View of the Ohel Leah Synagogue



MRS. MAURICE BENJAMIN,
is well-known for her progressive views in Jewish affairs in which she takes deep and abiding interest. She is very popular in local circles and is known to be in sympathy with, and interested in the civic views of her husband. It is needless to say that she identifies herself freely with every movement for the welfare of humanity.



Lord ROTHSCHILD, head of one of the richest families of the world, is usually adverse to publicity. In this instance, however, he willingly posed for his photograph.

DROWSINESS AFTER MEALS

is a symptom of sluggish liver. To correct liverishness there is nothing so good as Pinkettes, the dainty little laxative regulators. As gently as nature Pinkettes dispel constipation, banish biliousness and sick headaches, clear the skin, purify the breath, relieve Piles. Your chemist sells them; also post free, 60 cents per vial, from The Dr. Williams' Mellicine Co., 60 Kiangse Road, Shanghai.

TRADE MARK PINKETTES

THE PROBLEMS OF DIASPORA JEWRY

CHIEF RABBI OUZIEL OPENS COMMUNICATION WITH MR. DAVID EZRA

Decay Of Sephardim Jewry Foreseen By The Spiritual Head Of Tel-Abib Jewry

MACHINERY SET IN MOTION TO STEM THE TIDE OF DISINTEGRATION

We are in receipt of an interesting communication from CHIEF RABBI BENSION M. OUZIEL, commending ISRAEL'S MESSENGER for launching a campaign in its columns, with a view to arousing the Jews in all the Oriental countries regarding the need of founding a Rabbinical College and stemming the tide of disintegration which is now facing them. The CHIEF RABBI has recently taken a trip to Iraq where he was received by King FASSAL and who expressed to him his sympathy with the Zionist movement. The absence from Tel-Abib has prevented CHIEF RABBI OUZEL from writing us earlier. It is evident that he has followed with keen interest and pleasure our efforts to secure public sympathy for the project which was launched



CHIEF RABBI BENSION M. OUZIEL.

by him some years ago, and it is hoped that his letter to Mr. DAVID EZRA on the subject, with be productive of good results. Although this communication was not intended for publication, yet we see no reason to withhold it in view of the recent developments in the situation and the possibility of getting the views reconciled which at one time were at variance. We see in the present efforts great hopes for the future and those who know of the earnestness and sincere devotion of the CHIEF RABBI will not be surprised that, through his persistent efforts a way out of the present grave situation were found and the chance of the tide of disintegration being arrested. The letter from CHIEF RABBI OUZIEL addressed to us and the one addressed to Mr. DAVID EZRA follow as under:—

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I desire to express to you my heartiest appreciation for the keen interest you have shown in the resurrection of the spiritual Sephardic Jewry, to found a theological Seminary with a view to supply Rabbis and teachers for the religious requirements of our brethren in the East.

The need of true shepherds to lead the flock from darkness to light had been felt all along, and there can be no two opinions about it. I must say that I did not expect to find in the Far East a man so worthy an exponent as you are of this ideal, and who will occupy himself entirely for the benefit of the holy cause. I hope that your work will be crowned with success. I am very pleased to learn that the Haham Dr. M. GASTER and other prominent Rabbis, are in favour of your idea and this encourages me to hope that our efforts will not be unproductive of good results.

You are, no doubt, aware of my recent visit to Bagdad and Syria for the purpose of studying on the spot the conditions of our people over there. I was more than convinced that only in the foundation of a Seminary could we expect any amelioration of our present status in the world. I enclose herein a copy of my letter to Mr. DAVID EZRA for your perusal.

Before closing this, I want to thank you for your interest in this matter and wish you a happy celebration of Passover holydays coupled with the hope that you will see Jerusalem restored and our people free in the Holy Land and in the Diaspora, both materially and spiritually.

I am, etc.,

BENSION M. OUZIEL.

TEL-ABIB, 10th April, 1927.
P. O. BOX 9,

HON. MR. DAVID EZRA,
CALCUTTA, *India*.

HONOURABLE SIR,—My public standing in Eres Ysrael in general, and in the new Jewish town in particular, aroused in me the embittering and aggravating problem concerning the spiritual regeneration of the Sephardic Jewry in the lands of the diaspora.



MR. DAVID EZRA

When I contemplate in my spiritual vision the magnificient past of this Jewry commencing from the epoch of the princes of the Diaspora and the Geonim, the epoch of the Spanish Rabbis and poets and completing with all the Rabbis and Geonim in the lands of dispersion in present times, I see to my great sorrow this Jewry continually deteriorating and in the near future, nay, even to-day, we may not find any suitable sacred servants and spiritual shepherds. With the grace of the Almighty I visited many congregations in the Diaspora and I saw the holy tabernacles and glorious temples which our forefathers had erected in all the lands of their dispersion; when I saw those wonderful houses of worship and learning, I recognized there the Jewish soul that erected them with such tremendous material and spiritual sacrifices. On the other hand, when I see now these tabernacles losing their sacredness and their essence, my heart aches in me and I feel a great desire to restitute to them their ancient glory and holiness and inner splendour. I wish that these Synagogues should not become empty and forsaken, should not merely be relics of the past, but true tabernacles wherein the divine presence of Israel should dwell and the people of Israel should find in them a real source of Judaism to draw therefrom the strength of spiritual Jewish life.

This aspiration of mine I had published in the press. Now it came to my notice a worthy proposition that appeared in ISRAEL'S MESSENGER, concerning a certain neglected synagogue in Calcutta, that has been erected by the great material and spiritual efforts of your noble parents and that this same synagogue could be rebuilt in a more suitable and central locality and at the same time make use of the surplus for the erection of a Rabbinical Academy and Synagogue in Eres Yisrael.

I can see in this scheme a realization of the saying of our great Talmudic sages: "The synagogues and the Rabbinical academies abroad will one day be removed to Eres Yisrael." Owing to the great importance of this subject, I beg to address myself to you, Honourable Sir, with my present letter, although I had not as yet the honour of your personal acquaintance, and I hope that you will pay your kind attention to this proposition and thus put up a monument to the memory of your noble parents in the Synagogue which we are erecting at Tel-Abib and in the Rabbinical Seminary which we intend to erect in our Holy Land.

At this opportunity I tender you my sincere blessings to the feast of liberty: May the Almighty grant you many, many years and may you celebrate this feast of freedom together with all yours in abundant happiness and joy and "next year in a built-up Jerusalem."

I beg to remain,
Honourable Sir,
Most sincerely and respectfully yours,
BENSION M. OUZIEL.

TEL-ABIB, 6th April, 1927.

"NOTHING CAN PREVENT SUCCESS OF REBUILDING OF JEWISH NATIONAL HOME," SAYS COMM. KENWORTHY

NEW YORK—"Nothing can prevent the success of the great plan of rebuilding the Jewish National Home in Palestine."

This was the message brought to the Jews of America by Lt.-Commander JOSEPH



COMMANDER J. M. KENWORTHY, M.P.

MONTAGUE KENWORTHY, noted member of British Parliament, who based his conclusions on the impressions he gained on his tour of Palestine.

Commander KENWORTHY, who came here to join the delegation headed by Dr. CHAIM WEIZMANN in the interests of the United Palestine Appeal, delivered his first address in this country at the reception given him on his arrival at the Waldorf Astoria.

"The Zionist movement is making Palestine a western oasis of progress in the sluggishness and stagnation of the East," the commander declared. "The naturally rich soil of Palestine has been neglected for hundreds of years and under the Moslem rule the irrigation system has been ruined and the country depleted of its forests. The Zionists have restored to the land its old bloom. I had occasion to visit the Holy Land 18 years ago and saw the stagnation that existed then. Now there is a new life there promising to restore to the Jewish people their ancient glory."

EMEK JEZREEL

A Flourishing District, Its Decline And Rise

A booklet entitled "Emek" is issued by the Keren Hayesod, Jerusalem, under the authorship of J. ETTINGER, describing the rise of a district which was formerly in a state of desolation, into a "smiling countryside" to use the words of Sir HERBERT SAMUEL. The brochure is profusely illustrated with pictures of the settlers, irrigation going on in the fields, and maps, each in turn showing the progress made ther eby the halusim. The author when he first saw the place in 1920. said that it was a desolation consisting of 4 or 5 small squalid Arab villages. The meaning of "Emek Jezreel" is "Here sows God," and the settlers are all trying their best to keep up the traditions ascribed to that name.

The broad plain of Emek Jezreel is unique in Jewish history, and it would be worth while to enumerate a few of the incidents of historical importance:—

(1)—BARAK, son of ABINOAM and the prophetess DEBORAH, did battle with JABIN, King of Canaan.

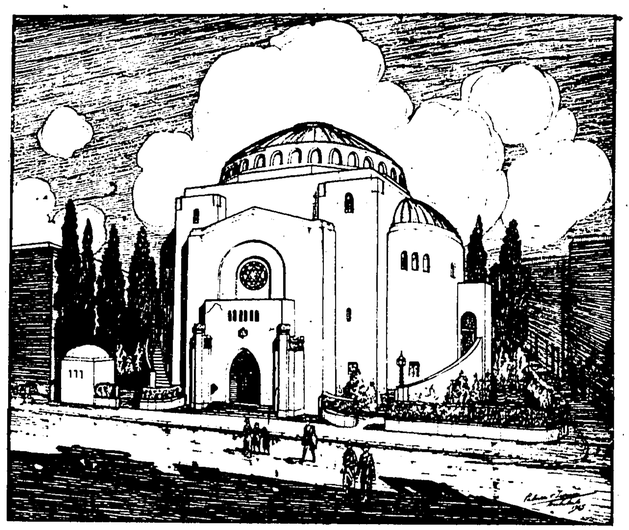
(2)—The abode of SISERA, captain of the host, is situated where to-day the Hassidim settlement stands.

(3)—Where the hassidim plough the soil stood the tents of JAEL, wife of HEBER, the Kenite, who hammered the nail into SISERA'S head.

(4)—At EIN HAROD, GIDEON with his 300 warriors smote the Midiamites and delivered Israel from their yoke.

(5)—On the mountain of Gilboa, the blood of the first king in Israel was spilt.

BETH AHARON SYNAGOGUE.—A UNIQUE CONSTRUCTION



Sketch of the Beth Aharon Synagogue

The design of BETH AHARON is quite new and unique in the annals of Shanghai architectures. It was found necessary to pay great care and attention in the planning in view of the fact that the natural place for the main entrance is in the centre of the west front. At the same time the Ark, which is the chief feature of the Beth Hakeneseth, had to be placed to the west also. This difficulty has been overcome by having the main entrance on the ground floor. From this entrance a central corridor runs to the back of the building into a staircase hall placed centrally on the corridor axis. From each end of this hall staircases lead up to a corresponding lobby on the main floor. From this lobby three doors open into the main large room of the Synagogue with the Ark containing the Scrolls placed on a platform 300 sq. ft. in area to the west immediately over the entrance portice. This main room contains a large ladies' gallery facing the Ark. The chief source of light will be from a large lantern light in the ceiling. Immediately beneath this in a central position the reading desk is placed. The other means of access and egress is provided by external staircases symmetrically placed each side of the building. The architects for the BETH AHARON are Messrs. PALMER and TURNER; the contractors Messrs. FONG SAEY-KEE, one of the leading firms of Chinese contractors in Shanghai. The electrical installations were entrusted to Messrs. H. C. WESSELS, whose work merits commendation. TAI-CHONG and Co. well-known in the furnishing and contracting lines had installed the chairs and fittings. The Arks and the Almmemar were constructed by ARTS and CRAFTS. The window casements were fitted by Messrs. LUX FER Co. London, which is represented here by Messrs. ALEX. MALCOLM and Co. The sanitary and heating by the SHANGHAI WATER WORKS Co. Ltd. Messrs. WM. JACK and Co. well-known firm in hardware lines had fitted the hardware for the doors, etc. Messrs. SHANGHAI ENGINEERING and PLATING Co. constructed the bronze standing and door handles.

HARDOON HALL

On the ground floor of the BETH AHARON there are two large rooms and four small ones which will be used for meetings, lectures, hathima, and other purposes. These will be known in future as HARDOON HALL, and will assuredly satisfy a crying need in our community.

NEW BOOKS.—JUST TO HAND

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Jewish Thoughts	$3.25
City Without Jews	4.25
Not Guilty	1.50
Faith and Science	7.00

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THE JEWISH NATIONAL FUND

NEGLECT OF THE LAND.—A SERIOUS WARNING

In the five months ending February 1926, the Jewish National Fund collected throughout the world the sum of £E99,998; in the corresponding period this year the collections have fallen short by some £E4,000. The decline would have been double that amount but for a payment on account of a long standing bequest. Last year the National Fund reached the pinnacle of its income figures —£E281,000 for the 12 months ending 30th September 1926. It was believed and expected that this record would be exceeded this year and the above quoted results can only be designated, therefore, as painfully disappointing. Explain as we may the causes of the setback—the depression in Palestine, the dispirited Zionists in European lands, to which unsuccessful immigrants have had to return from Palestine, the tiredness of workers—the fact is not explained away that so popular and so essential a Fund has suffered a decline that, in this year and at this time, should never have been allowed to take place.



THE BLUE BOX.—AN ORNAMENT IN EVERY JEWISH HOME.

HAVE YOU ONE FOR ONE OF YOUR NEIGHBOUR'S OWN? WHAT ARE YOU DOING TO SWELL THE COLLECTION AND REDEEM THE ANCIENT SOIL? ANSWER, O ISRAEL, ANSWER IN THE SOLEMN STILLNESS OF YOUR OWN CONSCIENCE.

For this is the Silver Jubilee Year of this oldest of our Funds, when congratulations have poured in upon it from all quarters of the globe. It is a year eminently significant from many points of view. It started with the soleumn warning of the President of the Zionist Organization, whose biting words should have stirred every Zionist if not every Jew:—

"The only thing that separates us from the land is the price. Here is the tragedy. Here is the land, the very life-blood of our national existence waiting for you . . . . it will not wait for ever. Here is your chance. Take it."

As though in very support of that appealing message there was issued almost simultaneously Lord PLUMER'S notable pronouncement addressed to Mr. USSISHKIN on the occasion of the celebration of the Fund's 25th anniversary at Jerusalem in which the High Commissioner departing from his characteristic reserve publicly described the Jewish National Fund as

"A practical expression of the Jewish People to revive the land of their forefathers."

To that statement was appended the tribute of the Director of the Government Department of Lands with its reference, ominous enough, to the land speculation which the Fund should be in a position to eliminate, and concluding with the hope

"that world Jewry will recognise its obligations to attain success for the efforts of your Fund."

Mr. USISHKIN'S call as the National Fund Chairman from Jerusalem not to linger in our task until too late and the message of Dr. WEIZMANN from Boston, adjured, while the Palestine Government's high representatives encouraged. Could the prospects of a successful Jubilee Year have been more hopeful? The answer has come at the end of 5 months in figures—a decline in income. Neglect of the Land Fund means neglect of the land. 25 years ago HERMAN SHAPIRO could point with a mathematician's precision to what we had lost by our neglect to put by a trifle each day for land redemption, and to-day we have barely learnt the lesson. After the real estate boom in Palestine, there is now a depression and thousands are unemployed. They are to be found naturally in the cities to which they were drawn by the activities consequent upon the wild speculation in land and building; at a time of stress when the re-action has set in, we ought put our house in order, to prepare for the next wave of prosperity so that it does not leave in its wake workless and moneyless people. That preparedness means getting the land in reserve for the people *before* they stream in, so that whether they proceed to the rural districts or the towns the land will await them instead of the reverse happening with its dire results.

Jews in Eres Yisrael have 6.6. dunams of land (1¼ acre) *per head*. The growth of that figure is solely dependent upon ourselves. We can all easily mend the situation. The National Fund does not canvass large donations from the individual person. It asks for a little from everyone, every day—on every occasion. This year it asks the Jewish communal institutions, the congregations and the societies, to celebrate its Silver Jubilee by a Golden Book inscription and that too is not a great sacrifice. There are still six months of the Jubilee Year—the decline that has occurred can be remedied—must be remedied. Neglect must be changed to care and attention. For we may be sure that the soil will not lightly suffer indifference; it will avenge itself upon us and our children—it will bring forth thorns and brambles in our national life unless we redeem it in time, *now* with our means and with our labour.

If you have an account at the bank, it will honour your demands upon it. If you have an account with God, He will honour your requests to the amount of your account.

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MR. MEYER DAVID WEDS MISS DORA NISSIM

A pretty marriage was soleminized in Bombay, India, on 29th March, the contracting parties being Mr. MEYER J. DAVID, the son of Mr. I. DAVID, formerly of Shanghai, and Miss DORA MISSIM, of London, a daughter of the late Mr. and Mrs. R. M. NISSIM and grand-daughter of the late Sir SASSOON J. DAVID. The ceremony took place at the Keneseth Eliahoo Synagogue in the presence of a large gathering of prominent men in all walks of life. After the ceremony a reception was held at the Willingdon Sports Club which was an interesting function. As the bride cut the wedding cake, four white artificial doves were made to fly by a mechanical contrivance and a shower of rose petals came down upon the couple which was considered as symbolical of blessings from the heaven.

In proposing the health of the bride and the bride-groom Sir STANLEY REED said:—Mr. and Mrs. DAVID, Ladies and Gentlemen. A wise man, whose name I forget, said many years ago that the greatest pleasures in life were those of anticipation and of retrospection, not realisation. Those of us who are waxing old find our greatest pleasures in looking backwards to the days when we were young. And I am sure that everyone living in Bombay, and so looking back, will find his memory stored with rich friendship. I should not like to say how long ago it was when my wife and I first knew Mr. and Mrs. DAVID. As we have celebrated our silver wedding, it may well have been when the young people we are speeding on their way to-day were in their swaddling clothes. Certainly, the head of the DAVID house, whom we sorely miss to-day, Sir SASSOON DAVID, was one of my earliest friends when I arrived in this city nearly thirty years ago, and a good friend he was too. Now we seem to renew our youth when the new generation take up the task and launch their own venturous bark on the sea of life. Perhaps I take my pleasures sadly, but I cannot see in an occasion like this a fit subject for mirth or humour. Rather it is time for us to think for a moment on the responsibilities of life and our fitness therefore. But drawing from our own experience, I am sure we shall agree that there is nothing ahead of our young friends here which cannot be conquered by courage by confidence, by cheerfulness and love. And may I add one other qaulity—compromise. We old married people often laugh at the young things who say when they are married they are going to do this thing and that; the reality is something very different. I wonder if you will agree with me if I say that perhaps the greatest secret of married happiness is compromise, in the free giving, if it is only giving way, of both. Well, that is enough good advice. The great charm of giving advice is that no-one ever takes it and so it is quite safe. I know you will all join with me in assuring Mr. and Mrs. DAVID that we sincerely rejoice at this happy milestone in their busy and useful life, and in wishing the young couple in whose special honour we are met all the good things the gods can shower upon them, in fact in hoping that they may be as happy in their own married life as we old folk have been in our own.

Mr. MEYER DAVID briefly acknowledged the compliment. He thanked Sir STANLEY REED for the felicitous terms in which he had proposed their health and to the company for the hearty manner in which they had received it. He added that in spite of Sir STANLEY'S advice, they had made their resolutions. (Laughter). He would not say what the resolutions were; but he would take them into his confidence in regard to one resolution specially made by him. It was to make his dear wife happy (applause). He certainly believed in compromise in business and so he would follow that golden rule in his future life.

DR. GOLDSTEIN IN DUTCH INDIES

The Reception By The Governor General —The Campaign In Java

Upon the arrival of Dr. ALEXANDER GOLDSTEIN in Java he was received in especial audience by the Governor General who inquired about the Zionist work and about the present situation in Palestine and expressed his warm sympathy with the building up of a Jewish national home in Palestine. The Governor General had also sent a letter to all the residents of the provinces of Java introducing to them Dr. GOLDSTEIN and asking them to render him all the assistance he may require. The Dutch press all over the Netherlands Indies had devoted much space and shown a very great interest in Dr. GOLDSTEIN'S mission and in the Jewish achievements in Palestine. In spite of the difficulties of organizing a campaign among a comparatively small and widely scattered Jewish community, the work of Dr. GOLDSTEIN was crowned with an exceptional moral and material success.



DR. ALEXANDER GOLDSTEIN

Dr. GOLDSTEIN visited Batavia, Bandoeng, Djokarta, Semarang, Malang and Soerabaja. Everywhere meetings of Jewish residents at which a subscription for the Keren Hajesod took place were followed by public meetings. Those public meetings were arranged under the auspices of the "Kunstkring"—the most influential European association in the Dutch Indies and attracted hundreds of Jews and non-Jews. After Dr. GOLDSTEIN'S addresses the new Palestine film had been shown. In all the cities Keren Hayesod committees had been formed, an well as Ladies' National Fund committees. The Nederlandsch-Indische Zionistenbond had been revived, and a Zionistenbond committee had been elected at Soerabaja.

On Thursday April 22, the Soerabaja Jewish community arranged a farewell function to Dr. GOLDSTEIN, on the eve of his departure from Java to Australia.

COLORATURA SOPRANO



Madame EMMA LIPKOVSKY, coloratura soprano, who was a soloist in the concert given by pupils of Madame TOMSKAYA on the 15th ultimo.

[Photo by The Shanghai Sunday Times.

A CHILD'S APPETITE

for sweets, ice-cream, and the other 'good things' of the table rarely knows reasonable limits. It is not always possible to exercise supervision, to restrain the child from too many helpings. A disordered digestive system is the inevitable result of this over-indulgence, with general lassitude, feverishness, stomach and bowel trouble and pain among the symptoms.

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SOCIAL AND PERSONAL

Mr. and Mrs. H. KAMMERLING and the Misses KAMMERLING sailed for Eres Yisrael on the 24th ultimo, on six months vacation.



Mr. H. KAMMERLING

This is the first instance we know of, that a vacation had been diverted to the Jewish Homeland which is a reply to our editorial in our issue of November last. It is hoped that this excellent departure from "olo custom" will be emulated by others. Mr. and Mrs. KAMMERLING were entertained at a banquet given in their honour by the Kadimah and the Hebrew Relief Society on the 18th ultimo, at the Jewish Club.

* * *

Hongkong papers state that local estate amounting to $304,800 was left by the late Mr. E. M. JOSEPH, bachelor, formerly of Hongkong and late of Shanghai, who died there on February 27, 1927. Resealing of exemplification of letters of administration has been granted to Mr. G. G. TINSON, of Messrs. JOHNSON, STOKES and MASTER, lawful attorney of Mr. R. M. JOSEPH, 74 Szechuen Road, Shanghai, the late Mr. JOSEPH'S brother. In addition to local estate, there was also left considerable estate in Shanghai.

* * *

Mr. I. A. LEVIS has returned to Shanghai

* * *

A son was born to Mr. and Mrs. R. JOSEPH.

* * *

Mr. A. E. ABRAHAM left for Jerusalem last month after staying here over eight months.

* * *

Mr. MAURICE SIMMONS returned to 'Frisco on the 21st ultimo, after his brief stay in Shanghai.

* * *

Mr. and Mrs. POLLONETSKY were host and hostess to their friends on the 30th April last, on the occasion of their son ISAAC being Bar Wiswah.

Dr. F. REISS left for Vienna last month on furlough. He will return to Shanghai in September next.

* * *

Mr. and Mrs. AARON LEVY announce the birth of a daughter.

* * *

Mr. E. E. TOEG has returned to Shanghai from his vacation in Europe.

* * *

Mrs. S. E. LEVY and her little baby son left for Frisco on the 21st ultimo to spend a vacation.

* * *

Great sympathy is felt for Mrs. D. G. M. ARONOVSKY in the death of her father which took place in Russia two months ago. The deceased was sixty years of age.

* * *

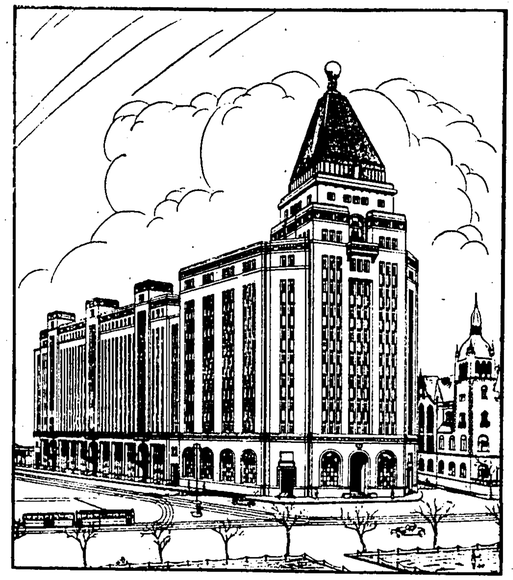
The partnership in the firm of CHINA LACE & EMBROIDERY Co. existed between Messrs E. J. MANASSEH and S. ALBERTO has been dissolved since February last. Mr. ALBERTO will, however, continue the business independently.

* * *

A daring jewel robbery was perpetrated on the 21st ultimo, at the offices and show rooms of Mr. MATHEO BERAHA, diamond merchant and jeweller, at 43 Kiangse Road. The latter is covered by insurance policies issued by French underwriters.

* * *

Mr. J. I. JACOB, Hon. Treasurer of the local Kupoth begs to acknowledge with thanks the receipt of $50.00 contributed by Mr. and Mrs. GEORGE E. SOKOLSKY for Arba Arasoth.



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POISE AND HARMONY

By ENYUB C. S. YANG

The good are better made by Ill,
As odours crushed are sweeter still.
And gloomy as thy past has been,
Bright shall thy future be!—ROGERS.

I ask those people whose outlook on life is dull, miserable and limited the question, "Who has made it so?" It is easy to see that they are the ones to blame for having set loose negative forces through false thinking and beliefs thereby losing both poise and power. It is highly essential that one should develop poise and by so doing draw its twin-sister, the harmony of everyday life. But, what is poise and how may we develop it, in order to derive the greatest benefit by it? It is really a method, a new one I should say, whereby the continuous increase of power is gained, which is next followed by a deep feeling of soul-serenity of the limitless power of the great within in Man. It is well known that when one wishes to attain or accomplish anything, a continuous increase of power is required for advancement is progressive as I pointed out in my last article. To attain much means to gain more later on, and the higher we rise in the scale of life, the more power is needed to go still higher. Take for example an orator who has poise, you will notice that he can stand before a huge assembly and draw their attention to his subject finally winning their sympathy. This is done solely through poise or soul magnetism. Now before one can gain poise and power he must first of all conserve and constructively use the force we already have, and then delve into the subconscious storehouse within thereby generating and accumulating much more power. The mental scientists are sure that when a man has this power he is not subject to negative adverse ills, so long as he can hold in his system the energy which is the secret of his well-being. The human body is a dynamo which generates energy all the time, so that when there is a lack we must come to the conclusion that it is only through wastage that the weakness arises. It is only through poise that one can stop and prevent all waste and loss of energy.

The great men of the world who have attained much, learned the secret of conserving their energy thereby increasing all the time their physical endurance and mental capacity and bringing it to a high pitch of efficiency. What are the two great factors that are highly essential to gain poise? They are Peace and Harmony, the state when one feels self-possessed and absolutely calm ready to undergo great hardships to attain ideals, and more so determined to succeed. The entire system must feel the soothing influence of that inward peace, as if a great and wonderful current is flowing through and through your innermost being soothing and preparing you for fresh battles.

The poet in describing the creation of the universe ascribed it chiefly to the harmonious relationship of immutable law and proclaims:—

From Harmony, from heavenly harmony,
This universal frame began;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man.

We must remember that where there is harmony there can be no discord. Emotions, excited feeling, anger, suspense, hatred and all the other states of mind not containing self-possessed action all disappear. Then only is one's whole being full of that absolute and infinite joy harmonising with a peaceful and sublime state of mind. Then, your whole system rising from the physical to the Spiritual throbs rhythmically like a chord struck on a beautiful toned harp. In fact, the note of that joy is the emotional keynote of spiritual illumination.

In conclusion, reader, strive hard to gain poise so that when you have attained your cherished ideal you may turn round to the world and exert a soothing influence, helping others to spell out their destinies in the same way. Having done good do not wait for your reward but go on achieving further victories, for as EMERSON said: "You cannot escape your own good." The poets and divines of the ages laid great stress on following the examples of great men of the world and learning the supreme lessons of life. [This subject is closely allied to the one on "The Ideal made Real" and should be studied together.] I repeat, to realise a great ideal you must first gain poise and power and harmony will soon follow, a slave—ready to do your bidding. Never strive to rise in life for purely selfish and ignoble purposes but let your desire be pure of the highest timbre, for do we not know that the

Lives of great men all remind us,
We may make our lives sublime;
And departing leave behind us,
Footprints on the Sands of Time.—LONGFELLOW.

FORESEES ERA OF "PEACE AND HARMONY BETWEEN JEWISH AND MUSLIM WORLDS"

DEAR MR. EZRA,—I am enclosing my last article entitled "Poise and Harmony," concluding my series of essays, presenting a sane interpretation of the Natural and Spiritual Life.

I sincerely thank you for the interest you have taken in the subjects I have attempted to explain, and also for the trouble in placing these in prominent positions in your high-minded magazine.

Before concluding this short note, I must express admiration for the efficient manner in which you are conducting your magazine, a monthly spelling broadmindedness, liberality and upholding just principles appealing to our best natures within.

It is only through such men as yourself, Mr. EZRA, that peace and harmony can be established between the Jewish and the Muslim worlds, and with deep fervour I implore *Rab-Il-Allamin* to shower upon you His blessings, so that you may rise to greater heights. Carry on the good work, in spite of obstacles, and become the messenger of peace and good tidings to all with whom you come into contact, for it is said:—

Attempt the end, and never stand to doubt;
Nothing's so hard, but search will find it out.

Thanking you once more,
Yours respectfully,
ENYUB C. S. YANG.

SHANGHAI, 10th May, 1927.

"YOU ARE GOING TO DIE, BROTHER!"

A father in a Lithuanian village died and left his two sons orphans. The younger one stayed in the village, while the elder went to a large city to seek his fortune. By and by he did become very rich. The younger, however, never had any luck, and grew up to be the village kabtsen (pauper).

Finally, stories of his brother's wealth reached the ears of the kabtzen, and he decided to go to the city and seek his brother. After being in the city for some days he finally gained admittance to his brother.

The rich brother looked at the torn clothes of the kabtzen and said: "I have never seen this man before in my life. Show him the door."

The younger brother looked at him and said in a sorrowful tone, "I think you are going to die, brother."

Alarmed, the rich man had his brother called back, and then admitted that he had recognised him. "But why did you say I was going to die?" he asked.

"When our father alaw hashalom was very near death, he failed to recognise his own family."



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CONSECRATION OF A JEWISH CEMETERY IN BOMBAY

[Address Delivered by Prof. E. M. EZEKIEL, B.A., LL.B., J.P. on January 9th, 1927, on the occasion of the Consecration of the new Bene-Israel Burial Ground in Bombay.]

We are assembled this day to dedicate and set apart by prayer this plot of ground—this mere spot of dust to which the Israelites, on receiving the inexorable summons from heaven, must render back their primordial dust, and sleep the long restful slumber until the triumph of doom. This spot, silent yet eloquent, must force upon our minds a serious contemplation not only of the vanity of human life, but also of the ways and means to prepare ourselves to approach the awful seat of justice. It has pleased God to scatter the remnant of Israel in various parts of the globe and to apportion the lot of our ancestors in this nook of Western India.



PROF. E. M. EZEKIEL, B.A., LL.B., J.P.

THE SILENT SPOT

Nearly ten centuries or perhaps more have rolled on since we bade farewell to the land of our fathers. And these ten long centuries, with their stupendous march of events, their revolutions and counter revolutions, the rise and fall of peoples and empires have rolled harmoniously over the Bene Israel so true to his ancestral faith and so loyal to his King. To an Israelite in his pious hopes on this earth, there are some places of greater esteem, love and reverence than others. Who does not love his home—the parental hearth at which he has been dandled in fond care? Dearer still is to him the temple of his God, where he sends up his devout soul in upward clouds of spiritual incense; and where, in true contrition and self to his heavenly Father. Less sacred perhaps, but equally calculated to awaken the heart of a Jew to introspection, is the site—the silent spot where rest the last remains of his deceased brethren and sisters—his kith and kin.

THE SILENT DEAD

There is nothing more provocative to serious reflection on human frailty and mortality than a visit to a graveyard and it is under the inspiration of this thought that a Jewish Medieval poet (Moses IBN EZRA) sings that "in a sepulchral home we heard the voice of the dwellers in darkness already reposing in graves crying: Wake up, ye, who are walking above us! When will ye be our colleagues" (Tarshish). KITAB ALGHANI remarks that ADI said to King NUMAN when they came across a graveyard, "Dost thou know what the graves say? They say "O ye galloping riders!! What you are, we have been: and what we are you will also be."

FATHER ABRAHAM'S ESTEEM TO MOTHER SARAH

It was our Father ABRAHAM, who, for securing a burial for SARAH, refused the present of a grave from the sons of Heth and paid for a cave and field an equivalent in silver. Thus, as the expression of his devotion and as a mark of his tender love for his life companion, ABRAHAM performed the sacred duty of paying the final tribute of his esteem for SARAH. The sepulchre was a dignified one known as the Cave of Machpelah, where SARAH was interred with royal honours; and which, with the mortal remains of ABRAHAM, ISAAC and JACOB of REBECCA and LEAH laid there, has become to us an object of universal veneration. Such hallowed spots of interment awaken in our hearts sentiments of respect for the memory of those near and dear to us, who have finished their pilgrimage on earth and now lie in its bosom. It is a graveyard that eloquently preaches to us the message of the secret of human destiny and reminds that "Man is like unto a breath his days are as a fugitive shadow," or as a Jewish poet whose brilliant muse shed its lustre in the dark ages sang: "Nothing will profit mortal man whose latter end adjoins the grave, even though the span of his life were extended to a thousand years."

"FATE OF MAN TO DIE. . . ."

Rabbi JOHANAN says R. MEIR, on concluding the reading of the Book of JOB, that extraordinary book in which poetry and eloquence seem to exhaust all their richness in deploring the misery of human life, gave vent to his deep feelings by saying "Oh, it is the fate of man to die and of cattle to be slaughtered and all are destined to die. Happy is he who, grown to man's estate, has laboured in the study of the Torah, who has caused tranquility of spirit to his Creator, advanced in good repute and departed from the world with a good name" Of him said SOLOMON, "A good name is better than precious oil".

A PARABLE

The Jewish Midrash gives as a beautiful parable: Two ships met at sea, the one was leaving the harbour and the other entering it. The spectators rang with shouts of jubilee over the seaward vessel, but received the one that had returned from her voyage with silence. Among the crowd of spectators there was a wise man, who pointed out to them that the joy was out of place and that there should be greater joy over the ship that returned safe from her voyage after overcoming the perils of the sea, than for the ship whose fate could not be foretold. This is what ECCLESIASTES meant when he said that, "the day of one's death is better than the day of one's birth, since no one can foretell the career of the newly born child and how he may finish his earthly course." These words of the preacher are sufficient to sustain us and to help us to dissipate the clouds that surround our destiny.

"FOOTPRINTS ON THE SANDS OF TIME"

Man, feeble as he is and so apparently ephemeral, can by breaking the narrow circle in which he appears to be shut in, achieve immortality on earth and thus make his rapid journey leave ineffaceable traces behind "footprints on the sands of time". There lies a task upon us, as rational beings endowed with free will and enlightened by the rays of divine wisdom, to do good to humanity. The only means to accomplish it is to obey the instinct for good which God has implanted in every one of us, to sacrifice the sentiments of egoism and to put our strength and faculties to the service of the good cause, for the triumph of virtue and truth—in a word to pay with both hands and a bountiful heart to our fellow beings the debt we contracted at our birth."

PRAYER

O just and upright God! We have assembled here this day to set apart this place as a graveyard for Thy people Israel, who after serving Thee long and many years shall, in this city, be gathered unto their people in accordance with Thy will. We declare Thy justice to be just, for Thy work is perfect, and Thy ways are the ways of justice. Nothing unjust comes forth from Thy presence.

Lord if the Universe! who lookest down kindly upon the afflicted and the lowly in spirit! Behold man's life on earth is a warfare and a struggle with the oppressor death. How can man justify himself before his Creator with all his impulses? What are we? What is our strength? We are accounted as nothing before Thee all the days of our existence, how much more so after our departure! But we do know that if we turn away from Thee, there is death within our life; and if we cling unto Thee, there is life in our death. Hence let us know Thy ways so that we perish not. Let Thy blessing be upon us to subdue our evil passions. May it be Thy will that the day of our departure for the place where our fathers now repose be far distant when the drops of tears shall cover all faces in this very place which we have dedicated for a graveyard.

O Thou, Mighty of Jacob! do wonders for us as a token of good at all times. Be gracious unto us. Hear and answer our prayers for Thou hearest the prayers of every mouth.

The ceremony was brought to a conclusion by Dr. E. MOSES who made a fervent appeal, for raising a fund for the Hebra Kadisha, to the congregants whose liberal contribution on the spot formed a fair nucleus.

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CORRESPONDENCE

GREETINGS FROM ERES YISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I trust that neither you nor any of our community suffered in the present troubles in China, and that by the time this reaches you everything there will have been amicably settled....I received the copy of ISRAEL'S MESSENGER which you were good enough to send me. You may be well proud of your journal—and you call a spade a spade quite fearlessly. The paragraph on Dr. GASTER brought back pleasant memories to my mind of the "old days" when we fought the good fight side by side with him and under him—and fought it well. I have always considered it such a great pity that in recent years he did not see his way to continue in the active ranks of the "Organization" which owes so much to his efforts and his simply wonderful personality.

My very kindest regards to you.

I am, etc.,

SOL COHEN.

HAIFA, (*Land of Israel*), 29th March, 1927.
THE PALESTINE MERCANTILE BANK LTD.
P. O. Box 159.

SUPPORT OUR ADVERTIZERS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I quite agree with your correspondent PROGRESSIVE in your last issue, that the subscribers of ISRAEL'S MESSENGER should not miss the chance of supporting the advertizers in your journal. It behoves us to prove to the latter that the confidence they have reposed in us should not be overlooked I make it a duty to scan the advertising pages in ISRAEL'S MESSENGER and consult them before start shopping. In some cases, I even mention your journal either in my correspondence or when talking to advertizers. I believe we owe it to ourselves to help in the preservation of the best Jewish Magazine we have here, which would not exist for long but for the supports given by the advertizers. The latter should equally be made to understand that they are displaying their goods before a community of eager purchasers who would not fail to give them preference.

I am, etc.,

K I.

SHANGHAI, 10th May, 1927.

JEWS AND THEIR DETRACTORS

The following letters were published in The North-China Daily News of the 13th and 14th ultimo:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—I was very surprised with a letter of "Contemporary," which was published in your issue of May 9, under the title "Comrade Borodin.' I was sure till the above mentioned issue, that such letters can be published only in Mr. FORD'S magazines or in Russian Monarchic newspapers; but I am sorry to state that these correspondents dare to write in such a good newspaper as the *North-China Daily News.*

In reply to the first point of "Contemporary's" letter, I would like to state, that we Jews do not think that our aquiline noses and high cheekbones are worse than his. We do not think about them because we know that they are on a good head. You know this very well, too, "Contemporary," etc., because you never do write about our faults or silly misses; you prefer to write about our noses and curled hair, with some, not very keen anecdotes, as an addition.

I am neither a Bolshevik nor a friend of them, but am very proud that "Contemporary" calls one of the cleverest governments of the world Jewish. I am very proud that the wisest leaders of Soviet Russia, such as LENIN, BOOKHARIN, DZERJINSKY, CHICHERN, etc., were and are called Jews; and I am very proud, that after the excluding of the Jews, such as TROTSKY, SINOVIEFF, KAMENEFF, etc., from the Political Bureau, the communistic movement went to an abyss.

"Contemporary" with sorrow stated that the British press wrote and writes: "Russian Designs," "Russian Policy," "Russian Intrigues," etc. "Contemporary" said that it must be: "Jews' Designs," "American Policy" and "Georgian Intrigues." Dear Mr. Contemporary you are very badly informed: KALININ, RICKOFF, BOOKHARIN, VOROSHILOFF, SEMASHKO, CHICHERIN, LUNACHARSKY, S. KAMENOFF, BUDENNY, etc., are neither Jews, nor Americans or Georgians. They are all real Russian without aquiline nose and high cheekbones.

You can point at STALIN, but he is alone, and he is not a member of the government, or a head of a "certain international organization."

You cannot say that policy or intrigues are not Russian, if only one member out of eight or 10 is not a Russian.

I know that in the time of the premiership of DISRAELI., Lord BEACOQSFIELD, nobody called the British government as a Jewish, because DISRAELI, was an only Jew, out of 10 Christians.

I am, etc.,

CONTEMPORARY TOO.

SHANGHAI, May 11, 1927.

To the Editor, of the
"NORTH-CHINA DAILY NEWS,"

SIR,—Your correspondent CONTEMPORARY TOO in your to-day's issue writes on the vicious habits of attributing all the ills to which the world is heir on the Jews. He has my sympathy. He has written on a subject which, to my mind, is not a new phenomenon in our history. The frantic efforts of certain misguided critics to identify the Jews with Bolshevism and to head them first on the list, have been a regular pastime since a decade ago which, happily, resulted in a ghastly failure. Here and there are still remnants who see no further than their noses and who persist in blaming the Jews (who form one per cent. of the world's total population) for all the ills under the sun. And yet I repeat that this is nothing new. Some of our critics possess a peculiar conscience. They follow the supposed good and neglect to heed the voice of God. AUERBACH is right when he says, "It is not conscience, but a perverted sense of it, custom, that rules the world." Critics strive to hurl the name SHYLOCK at us, but they never think of NATHAN THE WISE. They tell us we are FAGINS, but never call us RIAHS. CHARLES DICKENS displayed more honesty when asked how he could paint a Jew like FAGIN in *Oliver Twist,* and one like RIAH in *Our Mutual Friend.* "If I draw a FAGIN," he said, "it is because I have met FAGINS among Jews; and if I depict a RIAH, it is because I have known RIAHS." But the modern anti-Semites hold the Jewish type up to public reprohation. They certainly do not behave like CHARLES DICKENS. And yet what of it? Let them rage, fume and fret over their failure to bring the godlike within, without. The Jew is not on trial in Soviet Russia, nor elsewhere. His reputation had been made and well established. It is a fine record; a record of thousands of years.

I am, etc.,

N. E. B. EZRA.

SHANGHAI, 13th May, 1927.

WHAT DOES IT MEAN?

M. MITHROPANOW of Vienna, who has just completed a study of the "lost Jews" of Kaifengfu, China, repeats in his report the much rehashed assertion that the members of the Chinese colony of Jews were never persecuted. Authentic records disprove that claim. At periods in their history of some 400 years the members of the Kaifengfu colony were subjected to persecution and in addition suffered privations through floods. These facts, brought to light in authentic documents, have played havoc with the Chinese claim that China succeeded in wiping out Jewish existence by a polic yof unfailing kindness and freedom.—*The Jewish Independent* (Cleveland).



THE CRISIS IN CHINA

AS OTHERS SEE US

The Jewish Daily Bulletin, New York, of the 20th April last, carried the following item of news from Shnghai which was cabled to it:—

BRITISH COMMANDER THANKS SHANGHAI JEWS FOR AID IN PACIFICATION OF CHINA

GENERAL DUNCAN EXPRESSES APPRECIATION FOR "GENEROUS ASSISTANCE".

Shanghai, April 19.

Appreciation of the co-operation of the Jewish community in the steps taken by the British to bring about normal conditions in Shanghai was expressed by General Duncan, Commander of the Britissh defense in China.

In a letter addressed to ISRAEL'S MESSENGER, the Anglo-Jewish weekly in Shanghai, General Duncan expresses his "appreciation for the generous way in which the Jewish community assisted the Shanghai. defense forces".

The commander mentions particularly Sir Elly Kadoorie, Mr. and Mrs. Ellis Hayim, S. A. Hardoon and Maurice Benjamin who, at great personal sacrifice, placed their properties at the Commander's disposal for the accomodation of troops. Many others have helped in various ways, he says.

"The way in which the Jewish community has come forward to help is greatly appreciated and will never be forgotten," Genral Duncan declares.

JEWISH HOSPITALITY TO COLDSTREAMERS

Diarist writes in the London *Jewish Graphic*, of 2nd April as follows:—

I am very interested to learn from a Jewish source that the Coldstream Guards, on their arrival at Shanghai, have been housed in the extensive grounds of Mr. Ellis Hayim, a well-known Shanghai Co-religionist. At the inauguration of the canteen Major-General Duncan paid a handsome tribute to Mr. Hayim for his generous offer in looking after the comfort of the soldiers, and he also expressed his deep appreciation of the kindness of Sir Elly Kadoorie and Mr. S. A. Hardoon, and to other Jewish residents who have offered to entertain the famous regiment during its stay in Shanghai. Mr. Hardoon has not only given up the grounds of his house for a hospital, but it was found that further accommodation was required for numerous huts, and Mr. Hardoon has arranged this.

In connection with the steps taken by our co-religionists in Shanghai with regard to entertaining the British troops, I note that Mr. N. E. B. Ezra, one of the most prominent Jews in Shanghai, has addressed a letter to the Shanghai Times, in which he says "that the advent of Britissh troops on our shores must be hailed with satisfaction and joy by every lover of peace and humanity."

JEWISH LIFE IN CHINA

"SHANGHAI JEWRY TO DEDICATE A NEW AND SPACIOUS SYNAGOGUE".

Under the above caption, *The Jewish Exponent*, Philadelphia, Pa., U. S. A. writes as follows:—

The investigator who, according to a cable dispatch in the Public Ledger last Sunday, suddenly discovered that "the Jews who migrated to China more than 450 years ago have now been so completely absorbed into the Chinese race that even trained investigators can identify their descendants only by investigating family legends," really did not have to go to all this trouble to obtain his information. Had he turned to the Jewish Encyclopedia he would, without the slightest difficulty, have found that Jews have lived in that country for many centuries, little is known of their history and of their participation in the affairs of the land. While historians have not been able to ascertain with any degree of accuracy when Jews first settled in China, it seems plausible to assume they have been there from twelve to fifteen hundred years. Not having come into frequent contact with Jewish people in other parts of the world it was only natural that in the course of time the majority of them should be absorbed and their identity lost. This is true of many countries in which Jews have made their home, and China is no exception.

What is of interest, however, is the fact that in recent years there has developed a Jewish community in Shanghai. This latter community is not an offspring or a development of the early Chinese-Jewish settlers. But they are Jews, and certainly descendants of the same stock that gave China her first Jewish inhabitants. Viewed from this angle it may be said the continuity of Jewish history n China has continued uninterruptedly since the dawn of the present era. Even at this time preparations are being made by the Jewish community of Shanghai to dedicate a new and spacious synagogue. No doubt the Jews are sharing with the other inhabitants the economic depression this country has been compelled to face in recent years. This and the political turmoil, the presence of foreign ships and foreign armies did not weaken the devotion of the Jewish residents in the faith of their fathers. Unless retarded by the war or its concommitants it should not at all be surprising if in the very near future we read of the establishment of an aggressive Jewish community in that distant country.

THE PSEUDO-ZIONIST WEEKLY SNUBS "ISRAEL'S MESSENGER"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am a friend and an admirer of ISRAEL'S MESSENGER which I read regularly in the Jewish Reading Room at Whitechapel. I find in it much to interest me and wish to commend you most heartily for your spirited and brave advocacy of the Jewish cause. It heartens your readers considerably to follow the trend of your mind which endeavours to arrive at some adequate solution of our vexed problems.

I was greatly interested in your issue of April 1, where I read all about the crisis in China and the rôle played by your community. I was particularly struck by the tribute paid by General DUNCAN to the leaders of Shanghai Jewry which has created a deep impression here. My attention has been drawn to the bulletin issued last week by the *Jewish Telegraphic Agency* containing a cable news from Shanghai under date of April 19, giving the text of a message sent you by the British Commander of the Defense Force. It is noteworthy that although ISRAEL'S MESSENGER had been mentioned in the bulletin of the *Agency*, *The Jewish Guardian*, has seen fit to suppress the source and was content in saying "A Jewish newspaper published in Shanghai." But, however, the *Jewish Chronicle*, the organ of British Jewry, in its to-day's issue published your name which is as it should be. The petty-minded editor of the *Guardian* is not to be wondered at, after your brave fight with him in exposing ruthlessly his hollow mockery and pretensions. That "weekly sheet" is hardly to be admired or taken seriously.

Enclosing my card (which I am sorry was omitted in my last communication which appeared in your November issue) and with best wishes for the continued success of ISRAEL'S MESSENGER.

A. B. C.

LONDON, 29th April, 1927.

[We thank our correspondent for his interesting communication and his thoughtfulness in drawing our attention to a little episode which is more than amusing. We had noticed it prior to the receipt of his communication and regarded it as a compliment, anyhow. However, had Mr. LAURIE MAGNUS been a *Surba M'rabanan*, he would have recalled a fine passage recorded in the Talmud, namely, "He who mentions the name of the author (of some saying) brings Geulah to the world." But Mr. MAGNUS is not anxious to bring Geulah to Israel. He is a sworn enemy of Israel's dearest aspirations which had been sanctified by the blood and martyrdoms of Israel for two thousand years. He is determined to perpetuate the Galuth life on Israel and fight the movement for Israel's redemption from the fetters of the *Galuth* (O, that *odious* word! but odorous to us, Dr. MONTEFIORE!) to the bitter end. In this he has the best wishes of the extremist Arabs and the rabid anti-Semites, who hate to see Israel and Judaism survive after the great dispersion and install a culture and civilization in the land where DAVID trod and ISAIAH sang the day of ISRAEL'S release from his homelessness. Mr. MAGNUS, however, enjoys some advantage from which no one is anxious to dispossess him. He enjoys the goodwill and the hearty cheers of Israel's implacable foes. He receives their greetings and good wishes for the success of his sinister designs to undermine the forward march of his own people to their Fatherland. That is something to him. He is, of course, fully entitled to enjoy the "reward" due to him in *olam hazey!* We shall not say any unkind word about him. Rather we should pity him. There can be no two opinions that he will go down in Jewish history as a man who had failed to earn for himself an immortal name.—Editor, ISRAEL'S MESSENGER.]

Mr. and Mrs.

M. LIPKOVSKY

EXTEND TO

Mr. and Mrs.

S. A. HARDOON,

THEIR CONGRATULATIONS ON THE DEDICATION OF BETH AHARON SYNAGOGUE.

A Word To Our Readers

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SUED HENRY FORD



Mr. AARON SAPIRO, who is the central figure in the $1,000,000 libel suit against Mr. FORD for alleged statements made in Mr. FORD'S publication, *The Dearborn Independent*, against him and the Jews.

THE MASSA PROBLEM IN SHANGHAI

We regret to say that owing to lack of space in this issue the article on the above had to be held over till our next.

OUR BOOKSHELF



"NEAR EAST AND INDIA" PUBLISHES PALESTINE SUPPLEMENT.

We are in receipt of the above handsome number containing a comprehensive Palestine Supplement to its issue of January 20th. The Supplement contains numerous articles and illustrations showing recent progress in the upbuilding of Palestine. The RUTENBERG electrification and irrigation project is described at length, interesting details are given of the construction plans for the Haifa harbour, and Mr. CHARLES WOOD, the special correspondent of the *Daily Telegraph*, has written an article on Palestine as a tourist country. Three articles are devoted to industry in Palestine as a whole, and to the wine and tobacco industries in particular. The Zionist Organization and its two chief funds—Keren Hayesod and Keren Kayemeth—are briefly described in separate articles. The leading editorial on "Palestine in the Making" gives a clear analysis of the situation of the country at the present moment and its progress, and points out that, despite all ups and downs, the Jews have considerable achievements to show after a comparately short period. The writer appeals to the Arab leaders to change their attitudes and their policies, saying that unless they desire the country to become purely Jewish in character, they must participate in the construction of a common National Home for both peoples.

"FACTS AND PICTURES OF JEWISH LIFE IN PALESTINE"

The Keren Hayesod, Jerusalem, has published a very beautiful phamplet on the above subject, shewing in its pages various phases of life under different conditions and stages of progress. The first chapter is devoted to Immigration showing figures for the last ten years. Jewish Immigration within the last 7 years numbered over 100,000 souls. Reports show that in Palestine to-day there are 118 Jewish villages, and points of settlement, the oldest among them being Petach-Tikwah and Rishon-le-Sion. Great care is lavished by the Keren Hayesod on the agricultural experimental station, and they have established institutes and laboratories in Tel-Abib. The purpose for this is to aid agriculture, and this is most effectually treated by scientific and technical research. Great attention is paid to afforestation and the raising of fruit trees, and millions of saplings are continually being trained in the tree nurseries ready for distribution to new settlers. The most important town is Tel-Abib, which from a mere garden suburb, has already outstripped Jaffa. The electric power of Palestine was founded by Mr. RUTEBERG, the engineer, and there are power-stations in Tel-Abib, Haifa and Tiberias, and will shortly begin building-operations for the construction of a central power-station on the Jordan. The Hebrew School systems in Palestine, the budget for which is mainly covered by the Keren Hayesod, comprises 86 kindergardens, 93 elementary schools 8 secondary schools and training schools for teachers, 7 industrial schools and workshops or 194 educational

[Continued on Page 34.]

SPRING SALE OF BOOKS

Discount on sales during May and June

THE IDEA OF GOD IN THE LIGHT OF RECENT PHILOSOPHY. By A. Seth Pringle-Pattison, 443 pp.	$12.00
THE IDEA OF IMMORTALITY. By A. S. Pringle-Pattison	9.40
THE ATTRIBUTES OF GOD. By L. R. Farnell, 283 pp.	9.40
THE IDEA OF THE HOLY. By R. Otto. Trans. by J. W. Harvey, 228 pp.	5.65
THE THEORY OF GOOD AND EVIL. By H. Rashdall, 2 vols.	13.50
ISRAEL, Its Life and Culture. By Johs. Pedersen	11.25
THE PSALTER in Life, Worship and History. By A. C. Welch	3.75
THE GLORY OF GOD. Three Lectures by I. Abrahams	2.50
DEUTERO-ISAIAH. A Commentary. By Reuben Levy	3.75
THE DECLINE AND FALL OF THE HEBREW KINGDOMS. Israel in the Eighth and Seventh Centuries, B. C. —	3.40
THE BOOK OF JOB. A Revised Text and Version. By C. J. Ball	18.75
CODEX TAURINENSIS (Y). Transcribed and Collated by W. O. E. Oesterley	3.00
ECCLESIASTICUS XXXIX. 15—XLIX. 11. By A. Cowley and A. Neubauer	1.90
THE PLACE OF ECCLESIASTICUS in Semitic Literature. By D. S. Margoliouth	1.90
FRAGMENTS OF A ZADOKITE WORK. By R. H. Charles	3.75
STUDIES IN THE BOOK OF ISAIAH. By M. G. Glazebrook	4.15
ISRAEL'S SETTLEMENT IN CANAAN. By C. F. Burney	4.50
THE SEPTUAGINT AND JEWISH WORSHIP. By H. St. John Thackeray	4.50
A COPTIC PALIMPSEST, containing Joshua, Judges, Ruth, Judith and Esther in the Sahidic Dialect. By Sir H. Thompson	15.75
ISRAEL BEFORE CHRIST. By A. W. F. Flunt. (World's Manuals)	1.90
FIFTY YEARS AFTER. Sermons and addresses setting forth the teachings and spirit of Judaism. By Sir H. Gollancz	7.75
THE PSALMISTS. By H. Cressman, and others	5.65
SPINOZA'S ETHIC. Trans. by W. Hale White, revised by A. H. Stirling	6.40
THE LEGACY OF GREECE. Edited by R. W. Livingstone. Illus	5.65
THE LEGACY OF ROME. Edited by Cyril Bailey. Illus	6.40
THE LEGACY OF THE MIDDLE AGES. Illus. Ed. by E. F. Jacob and C. G. Crump	7.50
THE LEGACY OF ISRAEL. (Ready Shortly). Fully Illus	7.50

OXFORD UNIVERSITY PRESS

Corner of Museum Road, Shanghai, 44 Peking Road.

[*Continued from Page 33.*]

centres comprising 18,593 pupils. With regard to the language used in instruction, Hebrew is mostly spoken. Palestine has two Hebrew High Schools. For research work, the Hebrew University is to serve for the time being.

The concluding pages are devoted to the "Hadassah" and the Worker's sick fund. A statistical report showing the Keren Hayesod receipts for 1921-1926 is also given for 12 months.

ECHOES FROM THE TEMPLE, By Edith Ella Davis. Published by Messrs. BLOCH PUBLISHING CO. Inc., NEW YORK. Price G.$1.25.

The sentiments expressed in the above publication are beautiful and soul inspiring and we would especially recommend Prayer, Liturgy, Psalm, Nobility, The Bible, Revelation; in fact all the subjects discussed are too Jewish for words and are fully worthwhile reading. We would suggest to parents who are planning to educate their children in a Jewish atmosphere, that it would pay to have the young ones study these poems thereby familiarizing their minds with such lofty themes. The beautiful lines of the dedication are worth mentioning and are as follows:—

"Three loves there are that fashioned in my soul,
All that I am, all that I hope to be:
Who gave me birth, who shared, who held the scroll,
Will ye accept who gave, beloved three?"

A YEAR OF GAMES, By Carolyn H. Stern. Published by Messrs. BLOCH PUBLISHING CO. Inc., NEW YORK. Price G.$1.00.

School teachers and children of a Jewish School who are at a loss how to spend the play hours should not waste time but secure this useful book of games. It is compiled by CAROLYN H. STERN who did for many years experimental teaching work at the Central Synagogue, New York. It is an invaluable aid to the teacher and takes the Bible stories and characters, and weaves them into such well known popular games as anagrans, charades, cross-word puzzles, baseball, etc. The author deserves commendation for his good work.

MODERN HEBREW SCHOOL.

A phamplet containing full imformation of BETH REALI IVRI, (*Hebrew* Secondary School) was sent us for review, and we make the following remarks as to the contents therein:—

The booklet is essentially curriculum, and contains a list of the Board of Directors, the faculty, and the boarding school trustees. Beautiful art photographs of the main building, the chemical laboratory, the drawing class in session, the new dormitory building, the dining hall, and the corridor in the main building all go to enhance this catalogue deluxe.

In our opinion, this is the first chance for Jewish children to live a healthy, beautiful Jewish life amid congenial surroundings. Under the direction of such a formidable list of teachers, mostly University men, the pupils are all assured of the best education, training and a safe launching in life. We are very pleased to note that great importance is attached to Hebrew and the study of the Bible, and to give the reader a sample of the programme of say the seventh year class, we will quote from the book:—

Under the caption "Synagogue Service" we read:—"Sabbath and holydays are observed in the traditional manner. Congregational singing form an essetial part of the services, boys who qualify participate in the reading of the Torah and Haftaroth. Study groups meet Friday evenings to review the Parasha of the week."

We congratulate all those concerned with the BETH SEPHER REALI IVRI (Hebrew Secondary School) for elaborating such an extensive scheme and making a successful show of it. We hope to hear more in the near future of the welfare of this purely Jewish School. The school is highly recommended by Dr. HANS KOHN of the Keren Hayesod, Jerusalem, and Mr. and Mrs. D.G.M. ARONOVSKY whose two sons are at present students in that institution.

"NOT GUILTY!" This is the highly imaginative title of a booklet written by L. W. GOLDBERG, and published by the BLOCH PUB. Co. New York.

The author pleads before an international court composed of all sorts of people in different positions of life. He presents the Jew as a tragic figure, "a man without a country"—an alien, a pitiful and deathless being—the wandering Jew. From land to land, from pole to pole, this type of the Hebrew race, wanders, knowing no peace, no haven, scourged by relentless human hatred and oppression. This morbid picture is painted by the master-artist who gives a finishing touch to the landscape by adding a still more vivid colouring "Christ Killer." For 2,000 years the whole Nation has been condemned, in spite of their being unheard. But lo, the situation changes and then we have a wonderful personality, a peace-loving lawyer, taking up a forsaken brief, and pleading for his people. This is the fascinating introduction of the book, which goes on to explain and vindicate this wandering Jew. Two-thirds of the book are devoted to the life of JESUS, the conduct of PILATE, the story of the Jew and many other captivating subjects.

In the chapter A ROLL OF HONOUR, he gives a few Jewish names of note, who have given their quota to the country of their adoption, in spite of the crushing handicaps, and the insurmountable obstacles thrown in their path. In the field of literature we have such names as HEINE, AVERBACH, ZANGWILL, BRANDES; on the stage, the divine SARAH BERNHART, and WARFIELD. With the music crushed out of his soul we have such lofty musicians as MENDELSSOLN, MEYERBEER, STRAUSS, MOSCHELES, RUBENSTEIN, CALVE, ELMAN, GLUCK, ZINBALIST, HEIFETZ, AUER; such artists as BAKST, etc., such philosophers as PHILO, MAIMONIDES, SPINOZA, BERGSON. In the realm of economics rule RICARDO, KARL MARX, LA SALLE, DE BLOCH; in astronomy, HERSCHEL, GOLDSMIDT; in science EINSTEIN and MICHELSON. Among his eminent Jurists are Lord READING, former chief Justice of England; in the U. S. associate Justice of Supreme Court, LOUIS D. BRANDEIS. Note the statesman in whose hands have been the destinies of empires, MILLARAD of France, Lasker of Germany, LUZZATI of Italy, CASTELAR of Spain, GAMBETTA of the French Revolution, DISRAELI of England. These are names that would well dignify and shed a glamour of glory upon the proudest race. In the chapter WHO IS THE JEW the author concludes with "The Jew does not exist—there are millions of Jews. The Jew is LAZOIS. The Jew is CARL MARX, the Jew is ROSTSCHILD, the Jew is NATHAN STRAUS, the Jew is LEFTY LOUIE. The Jew is SHYLOCK; the Jew is Baron HERSCH. The Jew is DISRAELI; the Jew is HERZL; the Jew is JUDAS; the Jew is JESUS."

Thus ends the briliant defence. The lawyer has done his duty, and to our mind or to any sane mind he has vindicated the Jew to all intents and purposes. "Gentlemen of the Jury! In your hands rest the decision, weigh the evidence carefully and let not prejudice unsent your reason. If in your mind there exists the slightest shadow of a doubt as to the guilt of the defendant then you will bring in a verdict of acquittal."

We highly recommend this entertaining and enlightening account of a glorious imaginary trial to all the readers of ISRAEL'S MESSENGER without prejudice, and hope they will avail themselves with a copy of same. This is available at this office. (*vide* advertisement elsewhere in this issue.)

THE AMERICAN JEWISH YEAR BOOK 5687. Vol. 28. Issued by the JEWISH PUBLICATION SOCIETY of America. 1926. Edited by Harry Schneiderman.

The above volume contains mines of informations anent Jewish Institutions in the United States which no student dare put aside. A survey for the year 5686 is well worth perusal since it covers the doings of Jewry throughout the whole world. A novel feature introduced is the biographical sketches of some of the leading scholars who passed away to the Great Beyond. These include ISRAEL ABRAHAMS, by Herbert LOEWE; KAUFMAN KOHLER, by G. G. ENELOW; HENRY MALTER, by ALEXANDER MARX; EPHRAIM LEDERER; by JULIUS H. GREENSTONE. The Society is to be commended for the innovation which will not fail to introduce some of Israel's master-minds to the readers of the Jewish Year Book.

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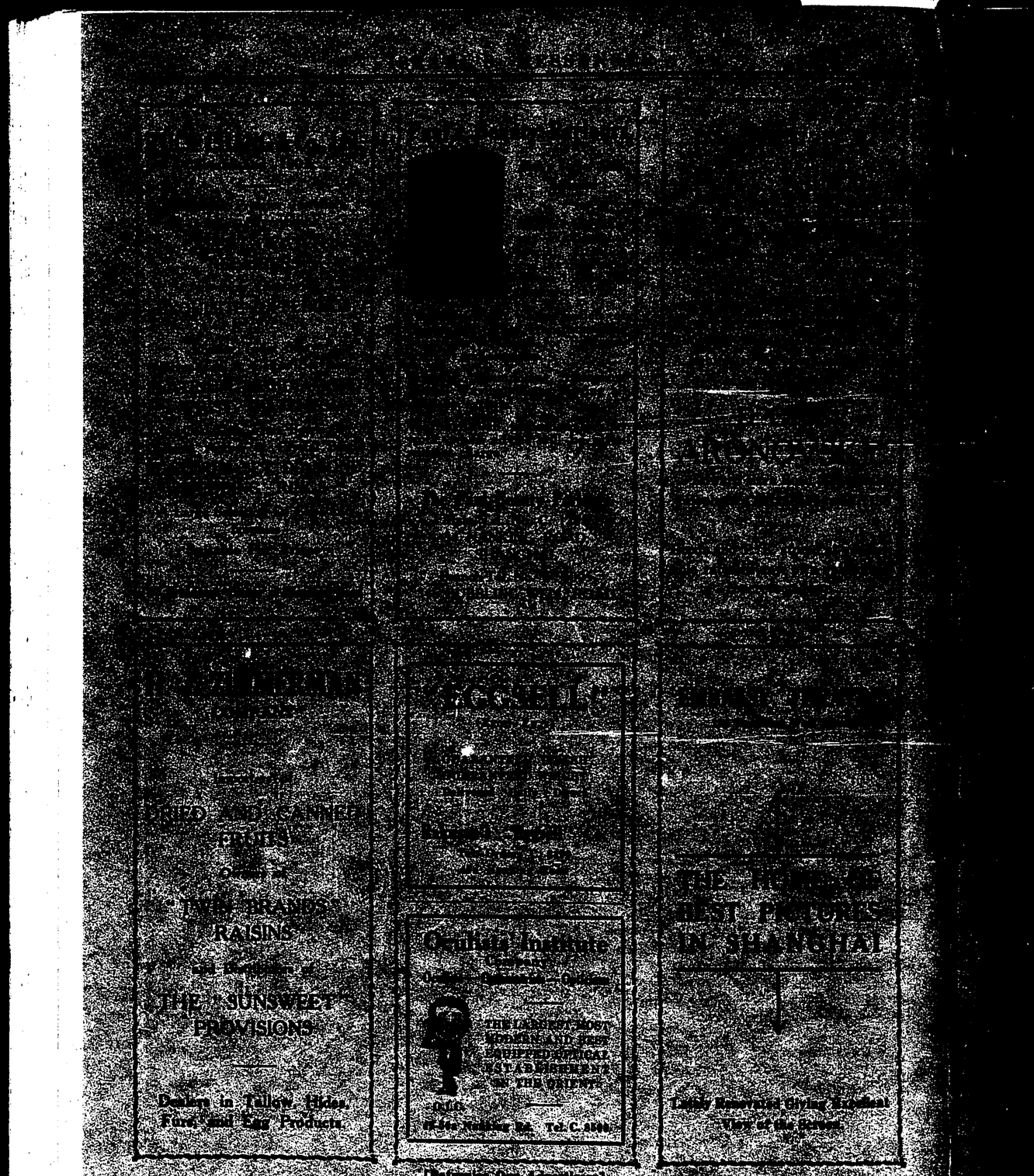
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JEWISH CALENDAR

5687 1927

Fast of Tammuz	Sun., July 17
Rosh Hodesh Ab	Sat., July 30
Fast of Ab	Sun., Aug. 7
*Rosh Hodesh Elul	Mon., Aug. 29

5688 1927

New Year Eve	Mon., Sep. 26
Rosh Hashanah	Tues., Sep. 27
Yom Kippur	Thurs., Oct. 6
1st Day Succoth	Tues., Oct. 11
Shemini Atzereth	Tues., Oct. 18
Simchath Torah	Wed., Oct. 19
*Rosh Hodesh Cheshvan	Thur., Oct. 27
Rosh Hodes Kesleve	Fri., Nov. 25
1st Day Hanukah	Mon., Dec. 19
*Rosh Hodesh Tebeth	Sun., Dec. 25

Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME

FOUNDED AND EDITED BY N. E. B. EZRA

Established:	*Discontinued since:*	*Revived:*
22nd April, 1904	4th February, 1910	27th October, 1918

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Shanghai, China, 8th July, 1927. 8th Tammuz, 5687

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J.A.B. Ezra, New York.
H.S. Ikchela, Tel-Abib.

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LOCAL LITERARY TALENTS

DR. GOLDSTEIN, ENVOY OF NEW JUDEA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

LOCAL LITERARY TALENTS

For the first time in the record of ISRAEL'S MESSENGER, we have inaugurated in this issue a sermon column, and hope to continue it uninterruptedly in future. ISRAEL'S MESSENGER is a monthly journal and we cannot, of course, include more than one sermon in each issue. The subject would be on the Sedra of the Sabbath following the issue of ISRAEL'S MESSENGER and will reflect the views of this publication. On the other hand, we would be glad to receive sermons written expressly for this column by our readers. We fancy we have quite a number who would do fair justice to it. In Mr. J. E. SALMON, we have a well polished *darshan*. As a Hebrew scholar he knows how to utilize the flashes from the Bible, Talmud and Midrash. A specimen of his discourse is published elsewhere in this issue, when it fell to his lot to pay a tribute to the memory of the late Mr. SALEM S. DAVID. Last year he spoke from the pulpit of the Ohel-Rachel Synagogue, in eulogy of the late Mr. D. M. DAVID. Both these adresses were replete with citations from Jewish classics, to say nothing of the exquisite style of his English and his convincing logic. Mr. SALMON is, of course, an exception. A lawyer by profession he is a graduate of a home University. It is, therefore, no wonder that he is often invited to speak from Jewish platforms and pulpits. Another instance of bright men in our community may be noted. At the dedication of BETH AHARON last week, we had listened to a fine discourse from Mr. R. D. ABRAHAM, a genuine *talmid hacham* who received his training from his father, who is well-known for his piety and deep erudition in Jewish lore. Another schoiarly young man who is destined to corruscate brilliantly in the Jewish firmament is Mr. DAVID E. LEVY (who had donated part of his father's library to the Hebrew University as was announced in ISRAEL'S MESSENGER of November last). Mr. LEVY is a writer of no mean merit and ability and his contributions which are often published under a *nom de plume* scintillate with sparks of brilliance which students of colleges may well envy. Mention should also be made of Mr. S. S. LEVY, a scholar of note and distinction. As a philosopher few could excel him in the East. Several young men sat at his feet in years gone by, to drink from his inexhaustible well words of wisdom and inspiration. Mr. S. M. JOSEPH who is away to Canada on a vacation may well be remembered as an orator and deep thinker. Mr. M. MYERS is also another writer who may be relied upon to deliver discourses from the pulpit. And last but not least, there is Mr. CHARLES S. GUBBAY who is gifted with a fine pen and exquisite thoughts and who has made a great study of Jewish lore. He possesses a fine library and is noted for his voracious reading. The list is by no means exhausted. We have more talents in our midst who are known for their scholastic attainments. Happily, among the fairer sex quite a number of names may be cited. It is most unfortunate that there exists no channel suitable to exploit our literary men and women for the benefit of our *kahal*. Why should for instance, Mr. SALMON or Mr. R. D. ABRAHAM not be invited occasionally to deliver discourses from the local pulpit? As stated in our last issue, if we had a committee looking after the spiritual needs of the seatholders such arrangements would have been made long ago. So long as the committee exist only for the purpose of improving the financial aspects of a synagogue (in itself there is nothing wrong in it, *kol hamoreh l'hargi'ze meshubah!*), we sadly fear the progress would be slow and poor. And yet we make bold to say, why not make an attempt right now? The *yamim nora' im* are approaching and if steps were taken to invite a few leading men in our community to deliver messages from the pulpit, a forward step might yet be taken to improve the spiritual status of our community. We fancy there will be many notes of hesitations, protestations and disapproval of the proposal adumbrated by us, but this should not deter us from taking the initiative to remedy a state of affairs from which a progressive community like ours is continually suffering. So far there is no indication of ZEITLYNS visiting our shores (how long may we rely on *Nidis*?) and pending the engagement of a suitable Rabbi for our *kahal*, we plead once more for a saner judgment and stronger sense of proportions to prevail. Therein lies, to be sure, the hope of a healthy future for a robust Judaism in our congregation.

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DR. GOLDSTEIN, ENVOY OF NEW JUDEA

We are pleased to observe that a gratifying response was made by the Singapore Jewish community to the Keren Hayesod, consequent upon the visit of Dr. ALEXANDER GOLDSTEIN, who was able to create renewed interests for the cause, hence a pleasant surprise in the shape of £1,500/-. Singapore Jewry has for a long while been in the van of progress whenever an appeal for Zionism was made and the recent handsome contribution shows that her proud position in that rôle is still strong and unchallengeable. Similar good results were obtained at Rangoon where the community had received the Zionist envoy royally and bestowed upon him great honours by contributing lavishly to the cause for which he was delegated by the World Zionist Organization. To cap the climax, we are in receipt of a gratifying report from far-off Brisbane where £1,500/- had been raised after a short visit made by Dr. GOLDSTEIN. Brisbane is a small community, until a few years ago, her Jewish pulse was beating low and slow and on the point of prostration and death. But thanks to that dynamic force in the person of Rev. NATHAN LEVINE, B.C.E., there is a veritable rustling of the decayed leaves, where Jewish life is beating high and Jewish ideals soaring and ascending to the joy of all who are interested in the Jewish Renaissance. While on the subject, we cannot help reproducing the following extracts from a letter which has reached us from Brisbane under date of May 15:—

"A year ago the local community had not held a Zionist meeting for three years and were quite ignorant of this greatest of all miracles of the present age—the rebirth of the Jewish nation. Dr. Goldstein has done marvellous things here and he expected to find chaos! Fortunately we had everything well organized and the result has been superb. I feel sure that the net result will be at least £1,500—for poor little down-trodden Brisbane which was not even on the map two years ago. I feel sure our work will benefit enormously by this great event."

It is noteworthy that the British press have accorded a great reception to Dr. GOLDSTEIN, for in every report that has reached us mention was made of this fact, which is gratifying indeed. The influence of the press is vast and far-reaching and we would not be surprised if at the end of Dr. GOLDSTEIN'S journey, he would be able to attribute much of his success to the press. And we would add, not a little of it to the Jewish Ministers who, being imbued with the strong Jewish ideals understand well that it is an unpardonable sin "to sit still on the fence" *pace* Rabbi FRANCIS L. COHEN, of

Sydney, and wait and watch from a distance how others are toiling manfully and struggling against tremendous odds to make Judea safe for Israel and humanity. The days of anti-Zionistic Rabbis in the pulpits are numbered. It is, therefore, not surprising to see that modern Jewish congregations everywhere insist upon securing Rabbis who are not hostile to the Zionist ideals and the strivings of Zionists in Eres Yisrael. A new generation of Jewish Jews must be reared and for this we must have more men of the types of NATHAN LEVINES in the pupilts to serve Israel and his mission to restore the third Jewish Commonweal:... It is an opportunity to do away for ever with the homelessness of the Jew and end the Galuth life of Israel! Let this be our reply to the MONTEFIORITES. the last dying gasps of the dark forces in our midst.

* * *

SEPHARDIM JEWRY AWAKE!

In a series of articles published in *The New Judea*, London, (official organ of the World Zionist Organization) under the caption "Zionism and the Sephardim," Dr. ARIEL BENSION (who is well-known to the readers of ISRAEL'S MESSENGER) refers to the deplorable religious decline, culture and education prevalent among the Sephardim Jewry in South America. Dr. BENSION, it should be remembered, was a Zionist delegate to that far-off country and during his visits to several communities inhabiting the latter places, he found conditions thoroughly revolting and desperate for the future of Judaism in that remote corner of the world. His impressions in the *New Judea* bring home the fact that the Sephardim Jewry is decaying very fast religiously and that unless some immediate steps are taken to stem the tide, a once glorious element in Judaism would become extinct. Dr. BENSION is not known to be a sensationalist or that he is fond of painting a dark picture of his people wherever he goes. On the contrary, he is known to err more on the side of leniency. His contributions show that he considers the Jews in South America as the real wandering Jews who are living in the most hidden corners of Central and South America, cut-off from world-Jewry, too busily engrossed in their everyday struggle for existence. These Jews are losing gradually sight of their identity and becoming part of the general population, but in some cases they secretly observe their religion and hold fast to ancient traditions. Dr. BENSION'S picture in the opening lines is indeed a very gloomy one, but we note with satisfaction that he changes his colouring into a brighter shade when he relates of the harmony and unity created by the spread of Zionism in South America. He cites a curious case which took place at Lima where he was lecturing before the Jewish inhabitants of the town. Men came to hear him who although well-known to the Jewish inhabitants were not known to them as Jews. The National Consciousness is re-awakening among the Jewish population, and the Jews of Lima have now ordered some Hebrew books in order to study and re-tread over lost ground. There can be no two opinions that the only salvation of Sephardic Jewry to-day lies in the foundation forthwith of a Theological Seminary in order to educate and train enthusiasts for the Rabbinate. Chief Rabbi BENSION M. OUZIEL is giving the matter his earnest attention and there is a possibility of this scheme being matured in the not distant future. In his recent letter addressed to Mr. DAVID EZRA, of Calcutta, he puts in a nutshell the whole situation. Says he:—

"When I contemplate in my spiritual vision, the magnificent past of the Jews, commencing from the epoch of the princes of the Diaspora and the Geonim, the Spanish Rabbis and poets and completing with all the Rabbi and the Geonim in the lands of dispersion, I see to my great sorrow Jewry deteriorating continually; . . . . I wish these Synagogues should not become empty and forsaken, should not merely become relics of the past, but true tabernacles wherein the Divine presence should dwell and Israel should find in them a real source of Judaism to draw therefrom the strength of Jewish consciousness."

The foregoing is a masterly summing up of a great mind who understands the critical position of Sephardim Jewry and the ills from which it is suffering. It is conceded that a College established for any purpose is often looked upon as the rallying-point to conserve the cause for which it is dedicated. The reform Jews of Cincinnati *e.g.* with their policy of assimilation would have long been extinct and shared the fate of the Karaites, but for the College which they have founded and which is supported by them. Happily, our leaders are awakening in some parts of the world regarding the peril through which we are passing, and let us hope that they will do their best to pave the way and create a Jewish Renaissance which will spread all over the world and tie world Jewry into a strong bond of brotherhood.

THE MASSA QUESTION

The recent controversy in ISRAEL'S MESSENGER over the sales of Massa (Passover bread) must be still fresh in the minds of our readers. Some letters were published in our May issue, complaining about the high prices charged which were not denied by the committee of the OHEL MOSHE. About four years ago, be it remembered, an arrangement was made to entrust the latter with the responsibility of handling the sales of Massa in Shanghai, in order to suppress profiteering and put a stop to mismanagements and abuse of power which were in the hands of some irresponsible individuals. Mr. D. G. M. ARONOVSKY who was a member of the committee in those days was strongly supported by his colleagues, Messrs. KATZ, KAMMERLING, FUXMAN, ROTHSCHILD and others. For a few years the arrangement was carried out quite admirably and not until last year when a new committee was appointed that a departure from the established practice had taken place and the sale price raised from 40 to 65 cents per pound! A letter was sent in April last, by the local Jewish Communal Association, protesting against the excess in price, to which a reply was vouchsafed signed by the Hon. Secretary wherein he points out that owing to the low rate of exchange and other incidents the Committee were not unjustified in their attitude in the matter. Needless to say, the letter was written in a spirit of conciliation ending in dulcent tones showering profuse greetings and good wishes for the festival of Freedom and hoping that a happy and enjoyable Passover would be spent in Shanghai and expressing an assurance that the Committee would in future be ready to lend their continued co-operation for the mutual benefit of all concerned. Thus an important communal matter affecting gravely the rights of the members of our community were lightly disposed of and we are led to believe that "All's well that ends well." We have, however, decided not to comment freely on the incident but let bygones be bygones. We are pleased to say that next year there will be no profiteering in the sales of Massa in Shanghai, as the Jewish Communal Association has decided to import the bread direct from Eres Yisrael and to handle the affair in the best interests of our Kahal. Steps are being taken to contract for next year and it is hoped that this move on the part of the premier Association will remove all frictions and give satisfaction to one and all. We congratulate the Association on its decision in the matter and commend it for the prompt action taken in connection therewith.

* * *

"THE JEWISH THEOSOPHIST"

We have before us the April number of the above quarterly which is issued at Seattle, Wash., U. S. A. Its editor Mr. HENRY C. SAMUELS draws our attention to a contribution from his pen under the caption, "A Message to the Jewish Press," in the course of which he writes thus":—

It is indeed good to note the favourable tone of the Jewish Press as a whole, though it is to be regretted that the majority make the error that the A. H. T. is a new sect in Judaism. The Association of Hebrew Theosophists is not a new sect in Judaism but it is a body of Jews who are seekers after truth, and as such it is obvious, that its efforts tend further to unify instead of to divide".

How erroneous such a statement sounds when you come to analyse and study it! We cannot for the life of us understand why a group of Jews who "are seekers after truth," should have to go out of their way and try to lift the veil and gaze on the Goddess of Truth through the medium of Theosophy, when they could easily satisfy themselves through Judaism, and the many books on Jewish mysticism. Do they not realise that they are really causing a split in the ranks of Judaism, and that in future they may be more readily known as Theosophists rather than Hebrews? Our argument goes still further and that is, that Judaism is an age-long religion, and is unique in presenting truth, spirituality, ethics, morality and cleanliness in a way which none can deny. On the other hand, Theosophy is a comparatively new movement, borrowing all its truths from the different religions of the world and does not give you anything new in order to justify a body of Jews to go rushing into its protective arms. Mr. SAMUELS then goes on to explain that some of the editors aim to point out that the A. H. T. is leaning towards the teachings of JESUS of Nazareth. The report by the *Jewish Telegraphic Agency* in London ends with the statement by Dr. BESANT in which she hopes "that the Jews will recognize the same world-teacher who has come to Palestine 2,000 years ago through JESUS his Jewish disciple." Do the Hebrew Theosophists realise that by believing in the statements of Dr. BESANT they are really insulting the sages, prophets and seers of Israel? Do they not know that the Jews are multi-millionaires in spiritual lore, and that by their accepting a Christ they are really begging in foreign lands? We claim, be content with what you have, let it suffice that the greatest fearless teachers of the world are represented in the Bible in the person of ABRAHAM, ISAAC, JACOB, DAVID, ISAIAH, and a host of Israel's immortals. We would like the editor of *The Theosophist* to prove that there are in other works more elevating, simple but lucid thoughts as those expressed in the Psalms! Further on in the same defence, Mr. SAMUELS quotes Mrs. BESANT as saying in Esoteric Christianity:—

"His (Jesus) parents were well-born though poor, and he was educated in a knowledge of the Hebrew scriptures. . . . when he had reached the age of 12, he went to the Essene monastery near Mount Serbal, a monastery which was visited by learned men travelling from Persia and India to Egypt, and where a magnificent library of occult works—many of them Indian of the trans-Himalayan regions—had been established."

We are bewildered at the wonderful way Dr. BESANT traces the life of JESUS, and she even goes so far as to actually give the position of the Essene monastery near Mount Serbal. The only comment we can make here, is that there is no doubt that JESUS was an Essene Initiate. The Essenes were really the simple yet mystical Initiates of the Kabbalah who followed the teachings of Rabbi SIMEON BEN YOHAI. How in the world could men who only knew Hebrew and Chaldean understand and appreciate a library of Indian books of the trans-Himalayan regions? Perhaps Dr. BESANT would explain here that the Essenes had translators and dictionaries to help solve the difficulties of language! It is no use going further into the substratum of this absurd defence and we will now conclude with a few remarks which we address to the editor and members of the A. H. T.

The Jewish people are looking forward to the advent of the Messiah, the saviour who will save Israel and humanity and restore Jewish manhood and nationhood. It is the turning point in the life of the Jewish Nation. Now, all will appreciate the fact that the person who lives an everyday worldly life, delving now and then into spiritual realms, and then coming back to earth to carry on his material experiences will never forge ahead. No spiritual Christ can uplift him as it is well known that "Man is the master of his own destiny, the key to the riddle of the universe." The only explanation is that we may succeed not in preaching a high doctrine but in living *the life* itself. As the saying goes, before "We can," "We must be." It would be infinitely better for the Jewish seekers of the truth to treasure the words of WORDSWORTH, when he said:

"Verily, methinks,
Wisdom is oft times nearer when we stoop,
Than when we soar".

Never be afraid of criticism or ridicule; always remember that opposition and calumny are often the brightest tribute that vice and folly can pay to virtue and wisdom. The commendations of some men justly excites suspicion, and their censure is equivalent to a certificate of good character.—R. B. Hayes.

EDITORIAL NOTES & COMMENTS

AN APOLOGY

The fine message of greetings to BETH AHARON from Rabbi MORDECAI SMITH in our last issue, was rather disfigured through an oversight on our part. The last sentence being a quotation from ISAIAH, was somehow misspelt HABAKUK. On the face of it, it was obvious to the reader that the oversight was due to thoughtlessness than thoughtfulness. We offer our apology to the young learned Rabbi.

* * *

WHAT HAS HE DONE?

"We are entirely in sympathy with the aims of British policy in Palestine" shouts Mr. LAURIE MAGNUS in his 'weekly sheet' of 27th May, 1927. Well, what has the latter done to prove his sincerity in the matter? Yes, we know. Once he had raised (in 1924) a sum of £60/- for the Jewish LAND Fund, and that was all! Is that not enough to entitle him to shriek and shout from the housetops? Really it is worth reading the 'weekly sheet' in any library it may be placed, if only to see the usual stunts performed by the editor to the satisfaction of the master who pays for the tune!

* * *

THE LATE LORD SWAYTHLING

The death of LORD SWAYTHLING reported by Reuter from London last month, removes a great figure from the world of finance. The deceased was a well-known personality in Anglo-Jewry and took some interest in Jewish affairs. For a number of years he had held the position of President of the Federation of Synagogues in London, and seldom enjoyed a peaceful meeting over which he had presided. He was often attacked for his unpopular views and censured for his autocratic demeanour. Of late years, he had joined the League of "British" Jews with the object of fighting Jewish



Nationalism. On one or two occasions he had attended its annual meeting and seconded some resolutions which were proposed by DR. CLAUDE MONTEFIORE, thereby showing his eagerness to identify himself with the latter's views on "Liberal" Judaism *vis-à-vis* Zionism. The late LORD SWAYTHLING had inherited the title from his late father, SAMUEL MONTAGU, (ALAW HASHALOM) who was renowned for his piety and orthodoxy.

* * *

A FINE ENTERPRISE

We are in receipt of a prospectus of a private school for boys under the guidance of a well-known scholar Mr. WALTER BUCHLER. The school was organized with a view to provide a thorough education for the pupils for the London Matriculation, entrance and scholarship examination to public schools. Foreign languages are also included, and their relative literature and grammar is also taught, equipping the pupil with a very necessary safeguard. The principal Mr. BUCHLER was in Shanghai last year, and we found in him a man thoroughly methodical, and imbued with ideals. We hope to hear more of the progress achieved by BUCHLER HOUSE and wish the principal every success in his venture. We would wish to draw the attention of Mr. BUCHLER to SHAKESPEARE'S maxim when he says:—

No profit grows, where is no pleasure ta'en
In brief, Sir, study what you most affect.

* * *

O TEMPORA! O MORES!

Time was when the name MONTEFIORE was mentioned with deep sense of respect and reverence. Sir MOSES MONTEFIORE, the orthodox Jew, the great lover of his people and religion, the champion of Zion as *the* homeland of Jewry, was a name to conjure with. His was a personality that was saturated with true Hebraic culture. For several decades he commanded the homage of his brethren in all parts of the world and handed down a name that was destined to remain imperishable. But to-day? Alas, the name MONTEFIORE which is carried by CLAUDE signifies hatred of orthodoxy, orthodox Jews and Zionism. No one reading the AFFIRMATIONS OF JUDAISM, by the CHIEF RABBI OF THE BRITISH EMPIRE (a review of which appears elsewhere in this issue) would fail to note the deep schism that had been created by CLAUDE in Anglo-Jewry. Leading a rebellious movement, giving aid and comfort to the foes of Judaism, accusing Zionists of dual nationalism, branding orthodoxy as a retrograde movement, flirting with Christianity, CLAUDE presents an awful picture as a scion of MONTEFIORE. *O tempora! O mores!*

* * *

CLEVER PUBLICISTS

There are certain publicists who, having seceded from orthodoxy arrogate to themselves the right of lecturing to orthodox Jews on what is Judaism and what is not. Such a man is Mr. LAURIE MAGNUS, M.A., Chief of the pseudo-Zionists IN the British Empire. In season and out of season, Mr. MAGNUS lectures from his "weekly sheet" regarding the essentials and non-essentials of Judaism and lays stress on the point that Judaism is not national in the sense it is understood and interpreted by our ancient Siddur. The Johannesburg *Zionist Record* was taken to task by Mr. MAGNUS for alluding to 'national idealism" and dwelling on the fact that we Jews are still in Galuth serving the terms of our imprisonment from our national Homeland. The ire of Mr. MAGNUS may thus be safely imagined than described. Here is a man who had seceded from the camp of orthodoxy and joined the newfangled Judaism which interprets wrongly the history and destiny of Israel. Here is a man, a thorough disciple of DR. CLAUDE MONTEFIORE, who arrogates to himself the right to teach his superiors a lesson on how to interpret the Zionist ideals. But when it comes to attacking loyal Jews for adhering to the logical interpretations of their present and future destiny we have one who is the acme of עזות פנים He is the one who would not be tolerated in any age and least of all in an age which is witnessing the restoration of Eres Yisrael and the destruction of the man-made theology of "Liberal" Judaism.

* * *

MONTEFIORITES REBUKED!

Time was—and that not very long ago—when 'Liberal' Jews had gloried in the suppression of Hebrew from the curriculum. So loud was their insistence on the abrogation of Hebrew as a medium of prayer and conversation that even the school children were denied the chance of studying the language. Those were the halcyon days of 'Liberal' Judaism when KOHLER, HIRSCH, KRAUSKOPF *et. al.* were rulers in American Israel and who thought that they had subdued the consciousness of Keneseth Yisrael. But, happily, they did not remain long to enjoy the fruit of their labours. In their own days they lived to see the disillusionment of their hopes and dreams. With the forward march of Zionism, there has developed a genuine enthusiasm for Hebrew and schools and colleges were opened to prosecute the studies thereof. In Eres Yisrael the language became the only medium of conversation and this has had a repercussion in the Diaspora to the horror and dismay of the assimilated Jewry. KOHLER, the apostle of the latter, had lived to see his own dream of 'universalism' extinguished and went to his grave as one who had failed miserably to realize his mission in life. Realizing their hopelessness to banish Hebrew from the curriculum, the 'Liberal' Jews had struck a new note. Not being anxious to plough a lonely furrow, they have suddenly made it known that Hebrew as a sacred language should be reserved for the Synagogue. As a language of conversation it should not be persisted in. THE CHIEF RABBI OF THE BRITISH EMPIRE, in his AFFIRMATIONS OF JUDAISM, rebukes these 'hypocrites' in the following terse language:—

". . . let us not forget that among those who are loudest in condemning Ibrith b'Ibrith instruction because of its secularization of Hebrew, are to be found men who would like to see the Hebrew language banished altogether from the curriculum. Their condemnation thus smacks somewhat of hypocrisy, with perhaps a touch of Rishus. It is infinitely better to teach Hebrew by the Ibrith b'Ibrith method, whatever its drawbacks, than with suicidal blindness not to teach it at all. A Hebrew-less Jewry has not future, because it cannot fairly be said to have even a present."

"Men will kiss the lips him that giveth a proper answer," says the WISE KING. And Dr. HERTZ has exposed the MAGNUSES and the MONTEFIORITES for their sinister designs upon Jewry. These hypocrites would go to any length in order to hurt Traditional Judaism. They do it in such a way as not to be easily detected. They do it calmly and scientifically. It was MILTON who said, "Neither man nor angel can discern Hypocrisy, the only evil that walks invisible through heaven and earth."

No one has any more right to go about unhappy than he has to go about ill-bred. He owes it to himself, to his friends, to society, and to the community in general, to live up to his best spiritual possibilities, not only now and then, once or twice a year, or once in a season, but every day and every hour.—Selected.

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THE LATE DR. THEODORE HERZL

TWENTY-THIRD ANNIVERSARY—APPEAL FOR HERZL FOREST

The month of Tammuz is not a happy one in the Jewish calendar. It is ever associated with bad and sad memories. It saw the Romans broke through the gates of Jerusalem nineteen centuries ago, which culminated in the downfall of the Jewish State and the disintegration of the Jewish nation. That catastrophic event brought in its train widespread sorrow and oppression which remains to this day a blot on the escutcheon of Jewish honour and dignity. The sorrowful day which is observed on *shib'a asar b'Tammuz* as a day of fast and humiliation leaves the spirit of optimism unquenched in the Jewish heart. To be sure, there blossoms *hope* after recalling a tearful event!



THE LATE DR. TH. HERZL

LEST WE FORGET!

On the 20th of Tammuz, 5664, which corresponds this year on the 20th instant, the death of Dr. HERZL took place at the age of 44. Twenty-three years ago, we had a born leader, a modern MOSES who rose to defend the cause of oppressed Israel, and plead for their redemption from the fetters of their long exile. He pleaded before Shahs and Tsars, Kings and Sultans, Popes and Kaisers for the manumission of Israel and pointed out the only road to salvation, the return of the exiled sons of Judea to their ancient Fatherland. Towards that end he had dedicated his life and succeeded in arousing the consciousness of Israel to bestir himself to fight for his liberation, to claim for his legitimate rights to his ancient soil, and thereby secure and win independence. A kindly leader, loving and lovable he left us forever in his debt. As a result of his leadership, the Jewish people to-day are well organized and well disciplined. They point out with pride to the era of Renaissance which had taken place in their recent history. They possess a parliament of their own, a tribunal which enables them to speak and have their voices heard. They possess a virile press, a weapon which is stronger than an army and navy. They possess a world-wide organization which could speak in the name of Kol Yisrael in the Diaspora. They possess a bond of unity which is a striking contrast to the pre-HERZL era when our people were disunited and wholly indifferent to the fate of their Fatherland. To-day we make common cause. As a result of HERZL'S movement in Jewry, Great Britain had issued ten years ago, a Magna Charta declaring the right of the Jews to return to Palestine and establish their National Homeland. To-day we cannot look backward without thinking of him who brought a ray of sunshine in Israel's camp. The immortal leader occupies unquestionably a leading position in the affection of his people whom he had served with a zeal and devotion second to none in his days. It was his strong faith in his people that made him what he was and what he means to us to-day.

WHEN DREAMS COME TRUE!

His dreams have become a reality. Those who had scoffed had remained to bless. The dreams of HERZL had shattered the man-made theology of Reformed Judaism and annihilated it to the four winds of heaven. There is a veritable mourning to-day in the camp of the latter consequent upon the disparagement of their once fashionable theology, and the modern Book of Lamentations by KOHLER and others, may be said to have found a sure foothold in all the leading reform synagogues in the United States. We cannot say what would have been our fate to-day if there was no HERZL to lead us Zionward. But this much cannot be gainsaid, that a new torch was found to quench the light of the assimilated Jewry which rose in the eighties to dim the light of Zion. While still in the prime of life, 23 years ago, we were deprived of HERZL'S leadership. It was a sad hour for Israel when he breathed his last after giving us all he possessed. However, his life works and deeds were not in vain. They are treasured by us as a sacred heritage. The great band of halusim and halusoth in Eres Yisrael honour his memory by tilling the soil and breaking stones in the streets. We almost hear the same answer of the volunteers to ABRAHAM LINCOLN:—

We are coming Father Abraham
The nation to restore,
We are coming Father Abraham,
Three Hundred thousand more.

That sort of spirit dominates Israel to-day and which finds its reflex in the hundreds of thousands of trees planted in Eres Yisrael in HERZL'S memory. The sweet remembrance of the just shall flourish, when he sleeps in dust. The following slogan may well stir within us a desire to contribute our mite in our forward and onward march to win our freedom and independence:—

Plant young brother, a tree,
Lofty and fair to see,
There in the land of the Sun,
Where Israel's Life is begun;
Tall and proud, and rife;
A symbol of Israel's life.

ISRAEL'S MESSENGER renews its appeal this year for trees in HERZL'S memory. Last year about 100 trees were secured, thanks to the response meted out by our readers. We hope to receive the same measure of support this year. No words of encouragement are needed to impress upon our readers the desirability of strongly supporting the appeal for trees in Eres Yisrael. On the eve of HERZL'S *yahrzeit* last year, BIALIK, our gifted poet laureate, in a beautiful language describes the need of shade for the sun-scorched country. "We must hasten and restore to the land the bloom and the glory.... the birds also and all the myriads of winged songsters will return and fill the forests and the valleys with their singing." With these flaming words, we open our subscription list to-day. We rely upon our readers to do their maximum best. HERZL'S spirit still hovers over our deliberations. He is not dead but lives enshrined in Israel's hearts. Our contributions to HERZL'S forest place a sprig of immortelle on his grave!

A SCENE AT AIN HAROD



The above illustration shows how the trees are planted with the donations made to the Tree Fund by Shanghai Jewry. The photograph depicts trees of woods at Ain Harod in the Valley of Jezreel which was visited last year by Mr. CHANANIA GOLDREI, a well-known resident of Shanghai, to whom we are indebted for the picture which had been given him by the Jewish National Fund, Jerusalem. The trees are planted in accordance with natural conditions of the settlements and, of course, are to be found in all parts up and down the country. The scene at Ain Harod which is illustrated above was only several years ago a swamp ridden area treeless and desolate. Numerous young trees are now, as will be noticed, flourishing at several points in the area photographed.

N. MALLECK
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AFFIRMATIONS OF JUDAISM.—SERIES OF SERMONS

BY THE CHIEF RABBI OF THE BRITISH EMPIRE

The Chief Rabbi, Dr. J. H. HERTZ, has enriched the Jewish literary world with another jewel in the shape of a work entitled, AFFIRMATIONS OF JUDAISM, published by the Oxford University Press. The book consists of a series of sermons delivered on various occasions from the various puplits in London last year, and is dedicated to the CHIEF RABBI'S father.



THE CHIEF RABBI OF THE BRITISH EMPIRE

The present religious unrest everywhere and the consequent rise of false prophets who preach sedition against Israel's religious laws and authorities, has called forth vigorous denunciations and onslaughts from the citadel of orthodoxy, the leaders of which are naturally anxious to stem the tide and repulse the enemy. It is conceded that we are living in a period where adequate ammunitions are wanted with which to fight the foe who, *mirabile dictu*, is trained and taught in a college located at Cincinnati to revolt against traditions and subvert the vital principles of orthodoxy. It cannot be denied that modern Rabbis who are faithful to Israel's law and standard, and who realize the gravity of the situation are facing the forces of darkness and sparing no ammunitions from the fountain of Israel's well with which to combat the modern KORAH and his disciples. In Dr. HERTZ, Anglo-Jewry, nay, world Jewry has a supreme leader who may be relied upon to defend the spiritual ramparts of Israel and drive away the MONTEFIORITES from fouling the pure well of Judaism. We must draw the attention of our readers to the magnificent subjects treated by the CHIEF RABBI in his work referred to above. We recommend it unhesitatingly to parents, schools, religious classes, nay, to all Jews who love to dwell in the tents of their ancestors and draw pure water from the well of Israel's spiritual treasures.

A DISRUPTOR IN ANGLO-JEWRY

The first sermon is a vital one to the reader as it deals with the 'Unity of God,' which is the fundamental truth by Judaism from time immemorial. The CHIEF RABBI has actually exposed the heretic tendency of Dr. MONTEFIORE, the recognized spokesman and champion of 'Liberal' Judaism in England. We are told that the latter is actually "weakening in his stand for the absolute unity of the Godhead." Passages are quoted from the essays of Dr. MONTEFIORE which prove the indictment up to the hilt. It is obvious from this that the tendency of 'Liberal' Judaism is to disrupt the purity of the Jewish faith and pollute the well of Judaism. The timely sermon of Dr. HERTZ in arraigning the leader of newfangled Judaism, has attracted widespread attention and gave much food for thought. We all must feel grateful for this effort to expose the dangerous inroads which the graduates of the Cincinnati College are planting and men of piety and deep erudition are needed to combat the dark forces which are being let loose from a far-off corner in U. S. A.

Second in importance is the subject treated by Dr. HERTZ entitled, "The Revelation at Mount Sinai," when a code was established covering the *summum bonum* of religion, in the form of Ten Commandments. From this had evolved in detail the whole of Israel's *vade mecum*, the Shulhan Aruch which dealt with every conceivable offence, the laws applicable to it and its remedy. Here we see the CHIEF RABBI at his best. He soars higher and higher and crosses swords with critics who, at one time had been hailed as quite unassailable in their theories to destroy and nullify the established codes of Israel's ethics. In conjunction with the revelation on Har Sinai, we have the HUMMASH, which is the soul and essence of everything the Jew has been and has done in the world. It was really an epitome of all that was to come, namely, the works of the prophets, sages and seers, who followed the *Manhighainu harishon*, each giving the truth as was conceived by him.

THE BEAUTIES OF JEWISH HOME-LIFE

To those idealists who picture a perfect and happy home we would strongly advise them to study "The Holiness of Home." Here we have exquisite ideals set forth by a true and faithdul *connaisseur* of the beauties of home-life. The CHIEF RABBI appositely says:—

"There are various presuppositions in the Jewish ethics which alone render the Holiness of Home possible. These are, the centrality of the child in Judaism, the unchanging sacredness of parental and filial affection in Israel and the place of women in Jewish life."

The weary and seeker after truth need study well the last series of sermons entitled, "The New Paths: Whither Do They Lead?" Here most of the doubts, and misbeliefs are wiped away one by one and lo, truth stands before us in a naked light. The followers of ISAAC M. WISE must have to-day some idea of the chaos that was introduced in Israel's camp by the very institution which was founded by him, although we cannot help saying that if the said WISE were to return to earth he would bewail the great *hurban* which others have succeeded in kindling in his name. From this point of view, we are of the opinion that the late Dr. ISAAC M. WISE was a great failure, inasmuch as the good which he had intended to do had not materialized but caused division and *mahaloketh* in Israel, which makes all efforts of healing an impossibility. Dr. HERTZ, in the last series of his lectures has mapped out a brilliant road for Israel to walk on, and it remains for all those who wish to travel through the straight path to realize the errors of their ways and turn back to the true mother on which he could safely depend for help and sustenance.

AFFIRMATIONS OF JUDAISM is a book which every Jew and Jewess should have in the home and we are pleased to observe that it has made its entry into the Jewish world at a most opportune moment. The CHIEF RABBI has ably defended Israel's citadel and delivered a vital message to *Kol Yisrael*. We are convinced that his spirit will seldom fail to dawn upon the reader and inspire him to uphold the purity of the Jewish faith, Jewish lore and Jewish principles. We are heartened by this evidence of Dr. HERTZ to safeguard the principles of Traditional Judaism. His is a great force in world Jewry.

We may truly say of him, רוח נביאה שריא עלך (Zohar, BALAK 196a). The diversity of the subjects, their spiritual tone, their sublime ethics cannot but strike a sympathetic cord, coming as it does from the heart of a great master mind in the Rabbinical world. As a parting request to the CHIEF RABBI, we would humbly echo the lines of HORACE:—

> Oh yes, believe me, you must draw your pen,
> Not once or twice, but o'er and o'er again,
> Through what you've written, if you would entice,
> The man who reads you once to read you twice.

BRISBANE ZIONISTS GREET ZIONIST ENVOY



STANDING: BACK ROW:—MESSRS. ROBRIN, PORTRATE, BLUMBERG, BABITSKY, CRAFTI, KANGAN, DUROFF, COHEN, BLUMBERG.
FRONT ROW:—MESDAMES KANGAN, BABITSKY, ROSENBERG, LIEUT. J. MYERS, MR. FREEDMAN, MRS. COHEN, REV. NATHAN LEVINE, DR. ALEXANDER GOLDSTEIN, MR. P. FRAKEL (Pres. Brisbane Heb. Cong.) Capt. Mrs. NATHAN LEVINE (Capt. First Judean Guide) MR. LEBANON (Headmaster Talmud Torah), Mr. and Mrs. BORSHT, Mrs. ROUBIN, Mrs. PHILLIPS.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical up-to-date and sensible. You cannot fail!—Book of God's Cheer.

MODERN BALAAMS, BALAKS AND BELLOCS!

SERMON FOR THE WEEK שבת בלק

By A LAYMAN

"And Balaam said unto the Angel of the Lord, I have sinned, for I knew not that thou stoodest in the way against me: Now, therefore, if it displease thee, I will get me back again." Numbers XXII.

The story of BALAAM and his speaking ass is well-known to the students of Holy Writ, and yet of all narratives it is the least understood. Everywhere you meet with critics who look upon the poor speaking ass with contempt and doubt. Yet all must acknowledge that there is a great wisdom imbedded in this narrative, otherwise it would have found no place in that, *pace* WALTER SCOTT, "awful volume within which lies the mystery of mysteries." Let us see the nature of the ass lives and also its usefulness. The ass is always used as a beast of burden and in the Greek classics, reference was always made to typify some meaning. Silenus, the drunken god was said to have been eclipsed by his ass intellectually, while we read in Apulieus and Orpheus, of demi-gods being transformed into asses. In the Bible, moloch the terrible stone monster to whom babies were sacrificed by being thrown into a red-hot furnace had an ass' head. We must stop and ponder over the statement made in the Holy Writ that the Messiah will enter Jerusalem riding over a white ass. In the Midrashic legends we come to the story of a great priest, Rabbi SAMUEL who said to the King of Persia when he was offered a fine looking steed for the coming Messiah! You cannot supply a better horse than our old beast of burden the lowly ass.

MAN'S STUBBORNNESS

It seems to us that figuratively speaking the ass is really the lower self, the form, spirit is forced to adopt in order to manifest on our plane of activity. The ass is an allegorical creature in the Scriptures and other Books of Wisdom. Let us not forget that the ass is very stubborn and not easily managed except by a rider of superior merit. The soul, the divine rider cannot very easily subjugate this lowly ass of a body, unless he practices renunication, and subdue the carnal appetites of every day life. The angel of the Lord who accosted BALAAM when riding on his ass is what we term conscience. Whenever we do anything truthfully we follow the dictates of our conscience, or otherwise we must turn back like BALAAM and say, "I have sinned, for I knew not that thou stoodest in the way against me." But there are others who are stubborn and not likely to heed the words of warning of conscience; to them we must extend pity and commiseration for their days are bound to pass in tribulation and hard toil.

THE BALAKS AND BELLOCS!

On looking through Judges we come to the passage, "Speak ye that ride on *white* asses, ye that sit on rich cloths, and ye that walk by the way." (Judges V. 10) Here we observe a distinction made between an ordinary and a white ass. Now, what does the colour signify? It signifies that white is the symbol of illumination and purification, and therefore the white ass symbolizes the perfect man. That is the reason why we are told that the Messiah will use a white-haired animal. The curse-motive looms largely in the Sedra of to-morrow, for BALAK, the king of Moab, fearing Israel, sent messengers to BALAAM begging of him to curse Israel as he said. "For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed." In return for this favour BALAAM was promised a generous reward and great honour. But the heathen prophet could not conquer the forces that were arrayed against him. They were too mighty to resist. History has vindicated the truth that the powers of darkness always tempt to seduce the powers of light, but the spiritual powers are not to be bought cheaply. Much as BALAAM would like to gratify the whims of the king of Moab, yet he had to reckon against that power on which man depends for light and leading. The lesson to be learnt from the failure of BALAAM'S mission to comply with the wishes of BALAK is that whenever an attempt is made for the downfall of a spiritual nation like Israel, the plotter rarely goes away safe with his life. Such were the fates of PHARAOHS of old. Such were the fates of HAMANS. Such were the Czars of the CZARS! They were swept away like leaves by the forceful currents of spirituality which students of history could not afford to ignore. In our own days we are face to face with a modern BALAK

[*Continued on next column*]

[*Continued from previous column*]

in the person of a writer and publicist, BELLOC, and a modern HAMAN in the person of HENRY FORD, but we may rest assured that the evil forces which they are setting loose in the world will not fail to recoil on their heads and destroy them with a terrible vengeance.

THE SPIRIT OF CONTENTMENT

The lesson taught in to-morrow's Parasha teaches us to use our heart, the ass, in a fitful manner and train it to cure its stubbornness. To quote an ancient Rabbinic maxim, "Who is powerful? He who can control his passions." Again, who is rich? "He who is contented with his lot." If we are sincere in our efforts towards the truth, charitable in our nature, lovable in our disposition, we may take it for granted that what we call Providence is sure to come to our help, for He is nigh to all these who call upon him, ready to work out our destiny and salvation because, we must remember that, "There is a divinity that shapes our ends, rough hew them how we will."

THE LATE MR. HERMANN CONHEIM, NEW YORK

ZION'S GREAT LOSS

Death has removed a fine pioneer from the field of American Zionism. Into the portals of the silent hall of death the soul of HERMAN CONHEIM has entered, having finished life's journey, a life full of richness and virtue. On May 2, at the age of 63, one of the American Zionists' leaders, national treasurer of the United Palestine Appeal and for many years an active figure in the Zionist movement has passed away. The late Mr. CONHEIM contributed a mind of great power and insight, enriched by a lifetime of experience in the conduct of large affairs. He brought an even more precious gift, a personality of natural grace and distinction marked by overflowing kindliness, gracious modesty and princely generosity. His loyalty to every cause of the Jewish people, and in particular his life-long zeal and devotion to the restoration of Jewish life in Palestine, have been a dynamic inspiration to his colleagues and followers.



THE LATE MR. H. CONHEIM.

In July 1921, CONHEIM headed a delegation to the White House and acted as official spokesman. His address was listened to by the late President HARDING with great attention, and published in extenso in our issue dated 2nd October, 1921. In beautiful language, CONHEIM had clothed his thoughts before the Chief Executive of the American nation. The following extracts should serve to remind the readers of ISRAEL'S MESSENGER of the ideals which swayed the departed friend and Zionist:—

"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 Hebraic 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 endeavours to the fulfilment of that aspiration."

Space does not allow us to give further extracts from that noble address delivered by that loyal son of Judea on a memorable occasion. CONFUCIUS has said, "If you want to know the moral and cultural standard of a people, hear its music." In the same token, we would say, if one wishes to understand the fine ideals which had animated the late Zionist leader, he should read his soul-stirring message delivered by him before a mighty ruler of the American nation. His death removes a great personality from the Jewish stage. We agree with the summing up of the editorial writer in *The New Palestine*, New York, that "All in all, we shall not look upon his like again."

OUR CHOIR.—ITS HISTORY AND A PLEA TO ESTABLISH IT ON A PERMANENT BASIS

The opening of the beautiful Synagogue BETH AHARON last week ushers in a new era which we hope may be one of prosperity, harmony and spiritual rejuvenation in the life of the Community.



Mr. J. L. FRIEND

We are sure that all those present at the opening ceremony must have appreciated and enjoyed the anthiponal singing of the Choir as conducted with masterly skill and depth of appreciation by Mr. J. L. FRIEND, who is well-known to our readers. On the other hand, one must realise the difficulty that presented itself to the conductor when he was confronted with a choir of children who had received no previous musical instruction, while on the other hand the whole course of training amounted in all to nine weeks of two hours practice daily. From the foregoing explanation, we cannot but draw the inference that Mr. FRIEND has achieved the maximum result with a minimum amount of work. The choir consists of four part voices, namely, they are subdivided into sopranos, altos, tenors and bassos, and the four parts combined swell out from an organ point to a chord, presenting to the listeners harmonies that are really divine. Now the choice of selections is also of great merit and presents Mr. FRIEND as a versatile musician who understands his work thoroughly. The beautiful opening piece MA TOBU (Open to me the Gates") begins like a beautiful chorale and is the work of the famous Cantor Sulzer who was at one time the appointed maestro of Reale Academia di St. Cenlia of Rome. He was the great Jewish classic writer of Synagogue music and left to the world many books of hymns and sacred works. The EES HAYIM is also exquisite in its arrangement and with the ANNA HOSHEEANAH is the composition of the ober-Cantor BERENSTEIN, of Vilna who officiates at the Head-Synagogue. The HALELUJAH was written by Dr. LEWANDOWSKI. Those who are interested in the lives of these famous composers would do well to look up and read the articles especially written for the *Jewish Encyclopedia*.

EFFORTS TO MAINTAIN THE CHOIR

The conductor of the choir Mr. J. L. FRIEND received his musical education at the Royal School of music Vilna under the direction of Prof. GALKOWSKY who was a pupil of the great Russian composer RIMSKY-KORSAKOV. Mr. FRIEND received a thorough training under the Professor in Theory of Music, solfejio, harmony and composition, while his singing lessons were under the direction of Prof. KARMILOFF. (For the benefit of those who do not know, we are pleased to say that Mr. FRIEND has a fine basso voice with a beautiful timbre on the low notes). Mr. FRIEND wrote the music for the organ and voice parts for this choir, reconstructing through his memory what he had heard 15 or 16 years ago at the Synagogue at Vilna, Warsaw and in may German cities. It was solely through his unceasing efforts that the first Jewish Choir came into being and officiated with success at the OHEL RACHEL Synagogue. It was run for over one year, singing on festivals, weddings, etc., but was finally abandoned through lack of support. (To quote an instance the choir sang at the wedding of Mr. and Mrs. S. GATTON). The last choir was a one-voice one, and was therefore not so effective as the 1927 choir, which requires rigid discipline and months of practice to bring it up to a still higher pitch of efficiency. Mr. FRIEND also officiated at the OHEL MOSHE Synagogue as voluntary Cantor for the last six years, and lead the congregation in the High Holydays.

We must not forget in our report the accompanist who helped to make a whole success of the choir, and we will now introduce Mr. ALEXANDER SLOBODSKY who is a pianist of merit. On many occasions he helped to train the youthful singers under FRIEND'S guidance and direction. Can we not manage to put up the choir as a permanent institution in our local Synagogues drawing on its endless sources for inspiration, and acclaiming with the poet:—

> Oh joy, that in our music
> Is something that doth live;
> That nature yet remembers
> What was so fugitive.

DR. ALEXANDER GOLDSTEIN IN SINGAPORE

£1,500 Raised For The Keren Hayesod



DR. ALEX GOLDSTEIN

The visit of Dr. ALEXANDER GOLDSTEIN in Singapore was crowned with a splendid success. The whole English press devoted much space to the personality and mission of the Zionist Delegate. On Tuesday, March 29, Dr. GOLDSTEIN addressed a meeting of the Singapore community. Mr. I. MEYER was in the chair. As a result of the meeting a very strong interest in the building up of Palestine has been created.

Immediately after the meeting the canvassing of the members of the community had been organised, with the result that in the first three days the amount of £1,500 ($12,000) had been collected for the Keren Hayesod.

GALUTH JEWRY.—JEWS IN FAR-OFF BRISBANE



First Judean Girl Guides and First Judean Scouts, Brisbane, Australia.

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SYNAGOGUE BETH AHARON DEDICATED TO THE GLORY OF THE MOST HIGH

LARGE GATHERINGS CONSISTING OF MEN OF VARIOUS FAITHS ATTEND CEREMONY

SIR SIDNEY BARTON, REPRESENTATIVE OF THE MANDATORY POWER FOR PALESTINE, PAYS GLOWING TRIBUTE TO JEWRY

CHOIR AND ORGAN ADD IMPRESSIVENESS TO THE SOLEMN DEDICATION

FINE ADDRESS BY MR. R. D. ABRAHAM.—FULL REPORT

The Beth Aharon Synagogue was a scene of great splendour and grandeur on the 30th ultimo, when practically the whole community turned out (banainu wubney banainu) to witness the opening ceremony which was performed by H. B. M. Consul-General Sir Sidney Barton, K.B.E., C.M.G., after which followed the order of service leaving nothing to be desired. An hour before the appointed time a crowd commenced to filter through the main entrance and collect within the wide, cool corridors and reception rooms until by six oclock the new synagogue, was taxed to the utmost to accommodate the enormous crowd which included Christians, Chinese, Chinese Muslims, Hindus, Buddhists, Taoists, Parsees, etc. It is conceded that about one thousand people were present.

Guard Of Honour

Lining the entrance hall was a guard of honour formed by the Shanghai Jewish School Boy Scouts under District Scoutmaster Mr. Noel Jacobs. At the main door stood the donors Mr. and Mrs. S. A. Hardoon, receiving the handshakes of friends and admirers of their generous action in presenting the Jewish community this much needed house of worship.

Exit Shearith Yisrael

The last and farewell service was performed at the Shearith Israel Synagogue in the afternoon from which place the Scrolls of the Law were removed to Beth Aharon. Sir Sidney and Lady Barton arrived promptly at six o'clock and were officially received by Mr. and Mrs. S. A. Hardoon while the guard of honour presented staves upon arrival of the British Consul General. Recourse was made to the first floor where, at the closed entrance to the main hall, Sir Sidney delivered his dedication speech amid a hush silence as he paid tribute to the philanthropy of the Jewish community as a whole and particularly the donors. During this part of the ceremony, Rabbi S. M. Ashkenazi of the Ohel Moshe Synagogue pronounced in Hebrew, "Open to me the gates, so that the righteous may enter," and recited a short prayer "Let the House of Aaron" amid great silence which created a grave impression upon all. This was followed by an address by Sir Sidney Barton, the full text of which follows:—



[Photo by The Shanghai Sunday Times.

SIR SIDNEY BARTON, C.M.G., K.B.E.,
H.B.M. Consul-General for Shanghai,
who has kindly performed the opening ceremony of the dedication of Beth Aharon Synagogue in the presence of a brilliant assembly.

British Consul-General's Tribute To Jewry

"The British community in Shanghai is true to type in this as in other respects that it comprises representatives of not a few of the many races and creeds which are glad and proud to acknowledge the bond of union which cements that great whole known to the world as the British Commonwealth of Nations. The British Jew has the double advantage **of being a member of a faith which is itself a nation** and of a nation which comprises citizens of all faiths.

"The building which is being opened to-day is the gift to the Jewish Community of Shanghai of a British Jew and while as British Consular Representative here I am deeply conscious of the meaning of the invitation to me to perform the civil ceremony of the opening of the Synagogue, as an individual I cannot but appreciate highly the personal compliment involved in an invitation to one not of the Jewish faith to take part in the proceedings.

"In an age when a general decline in adherence to the observances of religion is noted by many with misgiving and in surroundings where a revival of religious persecution is threatened, the provision of a new centre dedicated to the service of the Living God must be to all a cause for thankfulness, while the recollection that Synagogues have existed on Chinese soil for many centuries is to many of us not only a source of added interest but a reminder of the unfailing accuracy of those inspired scriptures which are the common heritage of both the Jewish and the Christian faiths.

"British interests in Shanghai owe much to the services rendered by members of the Jewish community and those interests can only derive yet greater benefit from the moral impetus which we believe will be imparted through the generosity of Mr. and Mrs. Hardoon in providing the beautiful

building which I am now privileged to declare open."

With these words the Consul-General turned and opened the door with a golden key specially manufactured for the purpose. He then entered the splendid new hall of worship followed by Mr. and Mrs. Hardoon and leading members of the Jewish community after which the public filed into the seats and awaited the consecration service.

The Scrolls of the Law Placed in the Ark

The Scrolls of the Law were carried to the Ark amid solemn ceremony, the choir chanting the beautiful "Anna Adonai Hosheeanah." Mr. D. E. J. Abraham, one of the founders of the Shearith Israel Synagogue and one of the trustees of Beth Aharon then followed the time-hallowed minhag and lighted the Nair Tamid (Perpetual Light), the choir singing Ma Tobu Ohalekha (How goodly are thy Tents) arranged for the ritual by Cantor Sulzer who is famous in Europe for composing beautiful sacred music. This number was highly appreciated by the congregants owing to its beautiful chorale opening phrase, and the organ (which was used for the first time in the history of local Synagogues) further added to the melodious voices of the youthful singers. Those carrying the Scrolls were: Rabbi S. M. Ashkenazi, Messrs. S. P. Cohen, D. J. David, S. A. Hardoon, Aubrey Hillaly, Eliahoo Isaac, E. I. Jacob, I. A. Levis, N. S. Levy, A. E. Moses, M. Myers, Arthur Sopher, J. A. Sudka and I. A. Toeg. Psalm 84 was read by Mr. S. S. Somekh after which the seven circuits round the Almemmar with the Scrolls were performed. Mr. J. I. Jacob, opened the hechal accompanied by the choir "And when it rested he said," which brought to a close the first half of the ceremony.

Address by Mr. R. D. Abraham

The opening address was made by Mr. R. D. Abraham who spoke without trepidation his voice being heard distinctly all round and who was listened to with rapt attention. Mr. Abraham has quitted himself well and proved a masterly orator through and through. We hope to hear him preach from the pulpit often in future, since his power of oratory and literary ability qualify him to do so and thereby render fruitful service to the community. In our leaflet elsewhere in this issue, we refer to the subject and trust the first discourse of Mr. Abraham will be the forerunner of many more to come. The full text of his address follows:—

My Friends:—It is with feelings of deep emotion that I address you to-day. Indeed, we are all touched on this important occasion in the Jewish history of Shanghai. This Synagogue Beth Hakeneseth Aharon succeeds the Shearith Israel Synagogue after being obliged to change its site nine times during the last twenty-seven years of its history, and the congregation at last finds, we trust, a permanent place of worship here. At this time some of the thoughts of a famous song of the Great War come to my mind, to the effect that those heroes died not in vain if the torch they held out was received by willing hands. The torch held out by Sassoon Jacob Solomon, of blessed memory, burns brightly to-day, and his dream, when things looked darkest, of a permanent Synagogue for the Northern District, has now come true. It has been made possible, through Divine Blessing, by the generosity of Mr. and Mrs. Hardooon. This beautiful Synagogue, this magnificent edifice, is built by them for the worship and glory of God. It is with a feeling of pride and pleasure, my Friends, that I tell you that this gift to the Jewish Community is made as a humble offering of gratitude and thankfulness by Mr. and Mrs. Hardoon. Messrs. Palmer and Turner deserve our thanks not only for the very able planning and construction of this well thought out building, but also for their patience, courtesy and anxiety to meet us in every way.

"A Small Temple"

My Friends, a great responsibility has been put upon us to-day I do not refer to the upkeep and management of this Synagogue, but to the duty that devolves upon us individually to make of this place, in the words of our Rabbis, "a small Temple," a replica of that ancient Temple of Solomon, not in the sense of imitating its gorgeousness, but, in the words of Moses our Teacher, that it be an active influence in inspiring our people to become "a Nation of Priests and a Holy Nation." To-day we have no priesthood nor clergy; the whole nation should be, yea, must be, "A Nation of Priests," vested with spiritual power not in a limited signification but as an entire "Holy Nation." Thus only can Israel be a "Peculiar People."

The Mosaic Ideals

The Mosaic Code inculcates much that the modern world is striving for to-day:—It presents us with a simple monotheistic belief; it gives us laws pertaining to a moral and healthy living; it teaches us with deep emphasis the necessity of absolute honesty in our commercial dealings; its chief doctrines aim at ameliorating the conditions of our less favoured brethren; it inspires mercy, and charity to the stranger within our gates. Judaism has for its inspiration the up-building of the world on the idealistic belief of "The Fatherhood of God in Heaven and the Brotherhood of Man upon Earth." It is to us all a matter of deep pride and thankfulness to God that throughout its history Judaism has kept so unswervingly to its purpose of the worship of God and has not been ensnared in the politics of men.

Religious zeal, however, has always produced active, and often bitter, opposition. Of late years, much has been said by people opposed to us in their anxiety to find a scapegoat for the suffering which humanity is undergoing as an aftermath of the Great War.

The Prophetic Ideals

Our wise prophets of old taught that when one finds suffering come upon him, he should seek the cause and remedy it within himself. Gentiles well versed in the Law, and there are many such, can testify to the wisdom of this. They well know that Hebrew teachings are broad, and that the Rabbis of the Talmud were human,—knew human frailities and preached a law of charity and love. At times I feel disappointed that such men do not rise up and speak more fearlessly than they do. The Synagogue's chief function is that it is a House of Prayer,—the sanctuary of the outpourings of the Soul. Here again Judaism teaches Universality, "for My House shall be called a House of Prayer for all Nations." We also read in the dedication of Solomon's Temple,—"Moreover, concerning the stranger that is not of thy people Israel, but cometh out of a far country for Thy Name's sake.....Hear Thou in Heaven, Thy dwelling place, and do according to all the stranger calleth to Thee."

The Rabbinic Ideals

My Friends, our Rabbis taught that our Fathers in Egypt merited deliverance because of their adherence to four main principles:—(i) The chastity and purity of their religious and social life: (ii) They did not slander nor speak aught evil: (iii) They did not change their Jewish names: (iv) They kept alive the Hebrew tongue. It is also said elsewhere that they built each other so as to be helpful to each other in case of need. If their homes close to each other so as to be helpful to each other in case of need. If the Synagogue to-day assists in inculcating these cardinal virtues of our forefathers, then she will have more than justified her existence.

The Synagogue Ideals

There is yet another thing that the Synagogue has stood for, and I am proud to name it to-day: it has faithfully kept the teachings of Jeremiah to the Exiles:—"Thus saith the Lord of Hosts, the God of Israel, unto all that are carried away captives .....seek the peace of the City whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Let me say that this teaching is Loyalty.—loyalty to the countries of our adoption.

England's Share in the Upbuilding of Palestine.

The Jews are a grateful people, and the work England has done and is doing for the development of our Homeland makes our hearts beat with love and devotion to King and Country. We British Jews of Shanghai owe and acknowledge our debt of gratitude to his Majesty's Consular Officials here for their active sympathy and assistance on our behalf at a time of great stress. His Britannic Majesty's Consul-General has to-day honoured us in opening this House of Prayer,—a personal courtesy, as well as a wider expression of co-operation and good will, that fills our hearts with gratitude.

The Ideals of Beth Aharon.

My Friends, this Synagogue is named "Beth Aharon" in memory of the donor's father, who was a pious Jew. Tradition tells us that "Aaron the High Priest" was a lover of peace and pursued peace and by his love and devotion drew those that were far off to the Spiritual Peace and to the comfort of the Torah. May his spirit always promote loving kindness and peace amongst the whole House of Israel. May there be peace and harmony soon in China, a country now torn by strife and undergoing so much suffering. May this blessing of Aaron the High Priest and his descendants rest upon each one of us:—"THE LORD BLESS AND PRESERVE THEE; THE LORD LET HIS COUNTENANCE SHINE UPON THEE AND BE GRACIOUS UNTO THEE. THE LORD TURN HIS COUNTENANCE TOWARDS THEE AND GRANT THEE PEACE."

The Beautiful Choir.

Words are inadequate to express our appreciation of the choir which was under the direction of Mr. J. L. Friend, (to whose ability we pay special tribute elsewhere in this issue). The Yigdal sung by the choir had stirred the congregants profoundly, the ancient tune expressing some beautiful thoughts. If encores were allowed, we believe the request would have been demanded vociferously but it is needless to say it struck the heart of everyone. The climax was reached when Halleluyah was sung to the accompaniment of the organ which left no heart untouched by the soulful melody and the beautiful manner in which both the conductor and the choir had rendered the sacred piece. When such beautiful treasures are found in the synagogue rituals and when we contemplate how slothful we are year in and year out regarding our services, how poorly they are recited and often in a perfunctory manner, we cannot but blame the committee of management for their short sightedness in neglecting the spiritual sides of the prayers and overlooking the needs of our rising generation. No one after hearing the choir and the exquisite music has left the service the poorer for having attended it, and this should serve as a warning to the seatholders that the neglect of it during the whole year round robs us of those treasures of which the Synagogue is rich to supply if only we possessed the key to unlock the storehouse.

Jewish National Anthem and God Save the King

The Hatikwah was sung lustily by the choir all the congregations standing. This was followed by "God Save the King" during which the British Consul-General and the Boy Scouts saluted in the usual manner. The prayer for the King and the Royal Family was recited by Mr. D. E. J. Abraham both in Hebrew and English. The majority of those present having dispersed the Arbith service followed bringing the ceremonies to a close.

Men of All Faiths Join in the Dedication.

The following striking comments appeared in the "North China Daily News" of the 1st instant:

"Strangely significant, these words of the Hebrew Litany which are translated to mean, "Hear O Israel, the Eternal the God, the Eternal is One." Jew and Gentile, Buddhist and Taoist, Catholic and Protestant, Faithful and Unbeliever, bore devout testimony to that Oneness yesterday at 6 o'clock of the evening of the 30th day of Siwan in the year 5687, when Shanghai's newest house of worship was dedicated to the Glory of God."

Bouquets.

Lady Barton and Mrs. Hardoon were presented with bouquets and the synagogue was beautifully decorated with flowers which added to the solemnity of the occasion.

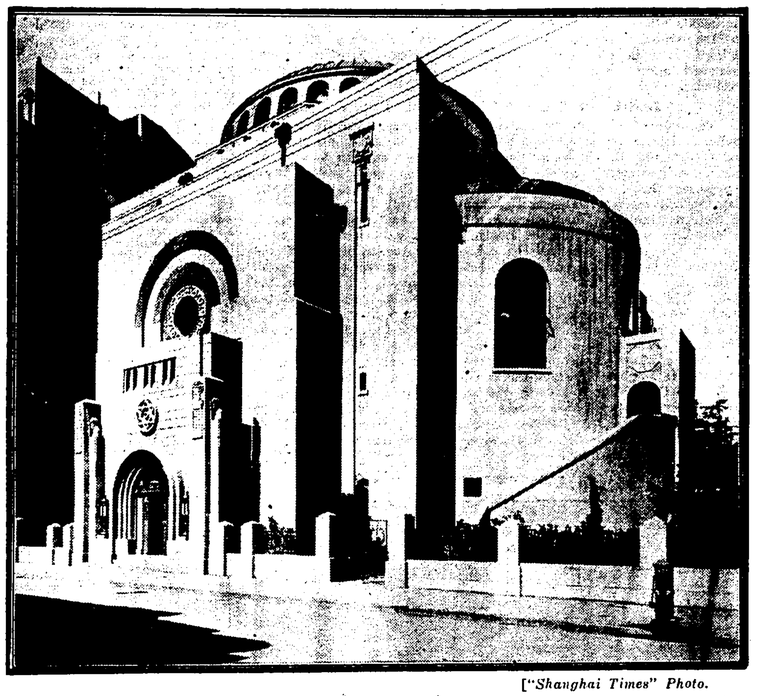
China's Ex-Premier Sends Greetings.

The sacred function was graced by the attendance of several Chinese notables who respect Mr. and Mrs. Hardoon for their many good deeds performed for the Chinese people and country. Mr. Hsu Shih Ying, China's ex-premier has sent greetings in Chinese inscriptions which were framed and placed in a prominent centre of the lobby. General Mah, a leading Mohammedan, and Mr. Enyub C. S. Yang were present representing the Muslim community. Prof. H. P. Shastri brought greetings from the Hindu community.

On The Eve of The Dedication

The following article was published in the two leading morning dailies of Shanghai of the 30th ultimo, namely, The North-China Daily News and The Shanghai Times by the Editor of ISRAEL'S MESSENGER:—

The dedication of a new Synagogue BETH AHARON this evening in the heart of the Settlement marks a landmark in the history of Shanghai Jewry. Seven years ago, another imposing structure in the western district had been dedicated to the glory of the Most High, thanks to the munificence of the late Sir JACOB SASSOON, Bart. The present edifice is the gift of Mr. and Mrs. S. A. HARDOON and is lovingly cherished and admired by the community.



["*Shanghai Times*" Photo.

The Photograph shows the imposing frontage of the new BETH AHARON Synagogue, the gift of Mr. and Mrs. S. A. HARDOON, which was officially opened on the 30th ultimo, by Sir SIDNEY BARTON, K.B.E., C.M.G., H. B. M. Consul-General in Shanghai, in the presence of a large number of the local Jewish Community. Messrs. PALMER and TURNER were the architects.

Houses of worship in Shanghai have grown rapidly in recent years and must be taken as an indication that material force has not conquered the spiritual force. To be sure, men of all denominations have vied with each other in making their contributions for the religious and spiritual advancement of Shanghai.

"More Things are Wrought by Prayer. . . ."

Prayer is an old institution. From the very dawn of civilization down to the present day, man was found believing in its efficacy and acknowledging some Power higher than his own. It has been well said that prayer is the heart of religion. And so it is. By prayer one gives vent to the spiritual force which is inherent in him and His earnest desire to harmonize his soul with the All-Soul. Men of great mind found their best inspirations through prayers. GLADSTONE, who took no little pride in the fact that from his early childhood to past his eightieth year of life he missed not one or two services on Sundays. JACOB SCHIFF, a man who stood high in the financial world, had never missed a Sabbath service when in a town where Jewish services were conducted. Dr. OLIVER WENDELL HOLMES went regularly to services and, when asked for the reason said, "There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered once a week."

Dean Farrar's Views

The three great world religions, namely, Judaism, Christianity, and Islam, lay great stress on prayer. Advanced men have realized that man should be judged best not by his creed but by his deed.

None has given it greater stress than that great Churchman, the late Dean FARRAR who, in his book "True Religion" (p.39) says:—

"Are you pure? What are you in your home? What are you in your heart? What are you to your enemies? Are you humble, truthful, honest, generous, unselfish, kind? If so, you are not far from the kingdom of heaven, and all the party-mongers and religious slanderers, and Inquisitors that ever were, should unite to curse and to burn you, and to cover your name with lies—as they have done ere now to nearly all of the best of the saints of God,—nevertheless you shall hear with unutterable beatitude the approving welcome of God. 'Well done, good and faithful servant'".

Golden words worthy of a silver setting! Were such broad sentiments allowed to prevail in the past ages there would hae been no Inquisition, no Auto-da-fe, no St. Bartholomew's Night to extinguish the light of love. Dean FARRAR'S views are often quoted, cherished and treasured by Jews, for age cannot wither their freshness.

Jewish Allegiance to the British Empire

The role of Sir SIDNEY BARTON, the British Consul-General, in to-day's historic ceremony will be unique in the relations of Jews and Christians. It will be a tribute on the part of both to acknowledge the supremacy of the Power higher than our own. As a representative of the Mandatory Power for Palestine, Sir SIDNEY BARTON will receive the respectful homage of all Jews, irrespective of their nationality. Our future, even as our past and our present, is bound up with a revival of Jewish life in a Jewish land. Lord BALFOUR in one of his speeches did well in reminding us of the partnership between us, partners in this great enterprise, the Jewish nation on one side, and the Mandatory Power of Palestine on the other. His prophecy of hope and confidence in the realization of the Zionist ideals, impels us to look forward with a happy gaze to a future in which Palestine will, indeed, and in the fullest measure and degree of success, be made a home for the Jewish people. This prophecy of Lord BALFOUR but serves to intensify Jewish loyalty towards the Empire on which the sun never sets. The Jew is happy under the British flag. To him the flag has ever been a symbol of justice unexcelled anywhere on earth and a belief that justice will be administered without respect for persons. Therein lies the surety of the continued greatness of the Empire. Therein lies, to be sure, the hope of a regenerated humanity!

THE JEWISH BOGEY IN RUSSIA

The following letter was published in the North-China Daily News of the 17th ultimo:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The PSALMIST says, "Truth shall spring out of the earth." This finds a striking illustration in the bogey of Jewish "domination" in Russia. In a leader appearing in the New York *Jewish Tribune* of May 13, 1927, (which is edited by HERMAN BERNSTEIN, the well-known author of "The History of a Lie" exposing ruthlessly the Protocols of Zion as a forgery), the forces of darkness were given a crushing answer. Says the *Jewish Tribune*:—

"There was a time, not very long ago, when, as a result of propaganda, the belief was widespread that the Bolshevist revolution of ten years ago was a Jewish plot and that Russia at that time had passed into the control of Jews. The fact was that there were a few persons of Jewish birth in the ranks of the Bolsheviks, as there are in every sort of political group. On the other hand, the Jews of Russia were the greatest sufferers from the revolution because it abolished that by which most of them lived—private trade. But only in the first fact was there any sensational element—Jews, the most oppressed and persecuted of the peoples of Russia, had come to be among the rulers of the country? There was nothing dramatic about the other fact, the fact of the suffering of millions.

"Nor is there anything dramatic about the latest facts which have come from Russia regarding the position of the Jews, which have not, therefore, been noticed in the newspapers. These facts are: first, no Jew was elected to the Council of Peoples Commissars at the Soviet Congress held two weeks ago; second out of the 450 communists elected to the Central Executive Committee only 20 are Jews, third the Jewish communist press complains that forty per centum of the Jewish population, being neither workers nor peasants, do not possess the right to vote: fourth, the communist newspapers are forced to admit the existence and the growing influence of anti-Semitism among the 'enlightened' proletariat.

"Such is the stuff of which is made the myth of the Jewish "domination" in Russia!"

Further comments are superfluous.

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

SHANGHAI, 16th June. 1927.

MR. DAVID EZRA OF CALCUTTA KNIGHTED!



MR. S. A. HARDOON



MRS. S. A. HARDOON

Both the doors were deeply touched with the mark of tribute and appreciation shown them by the community for their generous gift. At the main entrance of the edifice, a marble stone was placed containing the following inscriptions on the left side—"Synagogue Beth Aharon Presented by Silas Aaron Hardoon and his wife Leah. Rosh Hodesh Siwan, 5687, 1st June, 1927." On the right side of the entrance follows the Hebrew inscriptions.



SIR DAVID EZRA, K.B.E.



LADY EZRA

We are pleased to announce that among the King's birthday honours on the 3rd ultimo, the title of knighthood was conferred upon Mr. David Ezra, of Calcutta. Sir David is married to the eldest daughter of Mrs. Flora Sassoon of London, and our congratulations are due to the new knight and Lady Ezra for the honour which the King had conferred upon them. As was announced in our May issue, Sir David and Lady Ezra are spending a vacation in London.

JEWISH CEMETERY FUND

We are indebted to Mr. ELIAS HAYIM for the second list of contributions for the above Fund which now stands at Taels 7,193.40. A sum of Taels 5,000.- is still needed to complete the total required and it is hoped that the balance would be forthcoming. The list of donors follows:—

SIMON A. LEVY	Taels 500.
MRS. ED. EZRA, MESSRS. ARTHUR & THEODORE SOPHER	300.
ANONYMOUS	200.
ED. NISSIM	200.
A. COHEN	200.
H. GENSBURGER	200.
V. D. GENSBURGER	100.
E. E. SHAHMOON	100.
J. BENAVITCH	100.
M. HEIMENDINGER	100.
ANONYMOUS	100.
F. M. GENSBURGER	75.
F. S. ELIAS—$100, @ 72.2	72.20
ANONYMOUS	50.
I. SILBERMAN	50.
M. BERAHA	50.
C. H. GONDA	25.
J. SORIANO	25.
J. KOPELMAN	25.
S. E. LEVY	25.
S. DAVID	25.
A. HILLALY	25.

CONSECRATION OF A NEW SEFER TORAH

IN MEMORY OF THE LATE MR. SALEM S. DAVID

Sunday, 5th June, 1927, has witnessed the dedication of a new Sefer Torah in Shanghai. Mrs. HABABA DAVID was "At Home" on that day at the residence of Mrs. M. NISSIM, No. 15 Quinsan Road, to receive the many friends of her late husband, Mr. SALEM S. DAVID, in whose memory the new Scroll of the Law had been consecrated. There was a large gathering to witness the sacred ceremony and some pleasant hours were spent where speeches were made and eulogies delivered recalling the virtues of the late Mr. DAVID. Hazan ISAAC ELIAHOO delivered a Talmudic discourse, after which Mr. J. E. SALMON spoke in eulogy of the deceased. [THE full text of his address is published below.] At the conclusion of the ceremony light refreshments were served, after which the Sefer was removed to the OHEL RACHEL Synagogue, of which the late Mr. DAVID was a seatholder.



THE LATE MR. SALEM S. DAVID

"A GOOD NAME IS BETTER THAN PRECIOUS OINTMENT . ."

In addressing the assembly Mr. SALMON said:—

I deem it a privilege, as a very old friend, to be enabled on this solemn occasion of the consecration of a Sepher Torah in his name, to pay a tribute of respect and affection to the memory of our late friend SALEM DAVID. The sage no doubt had types like him in mind when he declared *Gadal beshem tob weneftar beshem tob*.....He grew up with a good name and departed out of this world with a good name, and of such like him said SOLOMON in his wisdom "A good name is better than precious ointment and the day of death better than the day of one's birth." From his childhood onwards, we see unfolded before our eyes a life of usefulness, unselfishness and humility—a life not spent in self—indulgence nor wasted in idle pleasures—a life dedicated to the service of the Holy One and humanity. It is no wonder, then, that he earned the esteem and approbation of his fellow men—so difficult to obtain because human nature is more prone to detect blemishes, whether physical or moral, than acknowledge merit. Yet after all what is this esteem but a measure of God's own approval of man's conduct and a reflection of it! For was it not said *Kol asher ruah haberiuth noha homenu ruah hamakom noha homenu*—"He in whom the spirit of his fellow-creatures takes delight in whom also the spirit of the Omnipresent takes delight." He won that crown of a good name which is considered superior to those worn on the heads of kings and high priests—nay, even to that of the Torah itself as it is said, *Wekether Shem tob oleh alguholhem*—"And the crown of a good name excels them all."



THE NEW SEFER TORAH

A PILLAR OF THE SYNAGOGUE

What were those attributes of SALEM DAVID that so endeared him to all with whom he came in contact? Let us make an attempt to classify and analyse them:—First and foremost, stood out his piety. In an age of spiritual decay, he was conspicuous for his strict adherence to his religion. With joy and reverence, he worshipped his Creator in thought, word and deed. A pillar of the synagogue, he was generally the first in attendance and followed the service from beginning to end with fervour and devotion. Do we not see him with our mind's eye sitting in his corner, wrapt in his sisth, engrossed in devout prayer, distinctly resentful of the least conversation or interruption! To keep the services going, he used to pay minyan men out of his own pocket to attend morning and evening prayers at the old Beth-El Synagogue. His next outstanding chracteristic consisted in the public spirit displayed by him on all occasions. It may not be generally known that he served the community at Bombay for several decades as honorary secretary while holding the position of treasurer and secretary of the synagogue at the same time. It is not necessary to dwell on the needs of such a vast and important community. They are bound to be manifold and exacting. Nevertheless, he spared neither time nor trouble to cope with his work and succeeded markedly well. To him it was a labour of love: on his retirement he carried with him the regret and gratitude of high and low alike. In Shanghai also he worked for the community quietly and unobtrusively. He filled the position of honorary librarian to the library attached to the Ohel-Rachel Synagogue up to the time of his death and set the same seal of efficiency and thoroughness on his work.

AN ARDENT PATRIOT

In the course of his duties, innumerable cases requiring relief naturally passed under his eyes. To none of them he was known to have turned a deaf ear. The poor could always count upon him as their friend and advocate. He not only gave freely of his own but induced others to do likewise. *Zacha wezicha eth harabim*—He acted righteously and likewise caused the multitude to act righteously. An ardent patriot, his gaze was continually turned towards Jerusalem. No movement having for its object the redemption of Eres Israel or

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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the improvement of its present conditions found him a stranger. Lower only to his veneration of his Maker, was the honour and respect in which he held his parents. He steadfastly discharged his filial duties towards them both during their life time and after their death. Such a man cannot but be true to his salt. He served his employers diligently and faithfully as long as his strength permitted him. Immense opportunities of enriching himself beyond the dreams of avarice lay within his grasp both in Bombay and Shanghai where he held important positions of trust. Yet notwithstanding these powerful temptations his hands ever remained pure and clean—touching nothing save the honourable remuneration of honest labour. Instead of ill-gotten wealth, a clear conscience and the unshaken esteem and confidence of his employers became his portion. A good son, he was likewise a good husband and a good father. He was blest in his family who reciprocated his love. Our ancient philosopher king moralised *Masa ishu masa tob wayaphek rason mehashem* —Whoso findeth a wife findeth a good thing and obtaineth the favour of the Lord. In the partner of his life, he was indeed fortunate. She stood by him, encouraged him and seconded all his efforts. From her he derived strength and counsel. Lastly, we his friends, we who have enjoyed his friendship know what a sweet and enduring thing it was. Built on a solid rock, no blast could shake it, no force undermine it! Alas, we are now cut off from that cheery smile, from that warm clasp of the hand! To sum up, he could fittingly be described in these words *Oheb eth hamakom, oheb eth haberioth*—"A lover of his Creator, a lover of his kind." For a man of its calibre, what terrors can death have? Like unto a faithful servant—his day's work done, he is summoned in the presence of his Master to receive his wages. His good deeds go in front to light up the way, while behind is left a trail of sweet fragrance! *Gadal beshem tob weneftar beshem tob*—"He grew up with a good name and departed with a good name."

MR. MYERS IN A REMINISCENT MOOD

Mr. MYERS spoke as follows:—

LADIES AND GENTLEMEN,—I would very much like to supplement the meet tribute that my friend Mr. SALMON has just paid to the memory of our departed friend the late SALEM DAVID. Please allow me to take you back to the time when the Shanghai opium Combine was carrying on their business in full swing here, and all those who were connected with the trade, were gaily gathering in their haryest in handfuls, and the late SALEM DAVID was in sole charge of Messrs. E. D. SASSOON and Co.'s godown in Broadway. I met the late gentleman one day, and incidentally asked him why he had been refusing presents from the Chinese opium dealers offered to him in exchange for harmless privileges indirectly authorized by the members of the Combine, and further had explained to him how others who held similar positions to his, were already considering their retirement from the service, by virtue of the handsome income they had derived from that source. Salem turned briskly on me, gave me a disdainful look, and simultaneously pulled out his gold watch and chain and requested me to read the inscription on the lid of the watch. I read and discovered that that watch, which he had so affectionately treasured and cherished during his life—time was presented to him by the late Sir JACOB SASSOON Bart. as a memento of his continued and faithful services, he had rendered to the Bombay House of Messrs. E. D. SASSOON and Co. prior to his transfer to the Shanghai branch.

"But SALEM what I am suggesting to you should not reflect any doubtful impressions on your good name and transparent honesty, absolutely. Please permit me to enlighten you upon the subject. As for instance. A dealer presents to you on a Monday morning a definite delivery order, calling for one chest 'Patra Ordinary; your duty of course would be in turn, to deliver to him any one chest 'ordinary' cargo from the stock in your godown. But should the man ask you to do him a little favour in delivering to him a higher numbered chest, and for which service he offers you a present, and you do ultimately accede to his request, would you consider your business-conduct in this connection a misdemeanour? My answer decidedly is in the negative, because you have carried out your part of duty in the strictest terms of the letter-you have, as you are aware, delivered one chest 'Patna ordinary'-nothing more nor less, and remember that all the ordinary Bengal stock that is now in Shanghai is considered as of the same weight, quality and value. The Combine allows you to do anything you like, so long as you donot make yourself a criminal."

"*Shoof fatih enock mlech*. Look here Mr. MYERS please understand, that I have so far accepted no bribes, and am not on the eve of my life going to deviate, from that age-long sound principle, which I have hitherto pursued, to render myself a criminal. My earnest wishes are to meet my God after the Great Result, with clean hands and a clear conscience. Your advice may be good and practicable-it does not however appeal to me," "Salem you cannot call this bribery."

"No? What would you call it then? Why should a dealer choose a chest from the stock and pay for that choice if there were no material advantage in it? Why, the gift is in itself a glaring evidence against the idea, and you cannot convince me that a clandestine offer does not come within the province of bribery or corruption!"

"You would be perfectly right in your judgment of the case, if the members of the Combine have no knowledge of the fact, and since they are fully alive to the truth, I take your contention into view as unsound in this particular case. I advise you to welcome the soothing windfalls that the invisible hand of God caused to fall in your way. If you donot change your mind Salem, and do what I tell you, another more enterprising man would make up *his mind*, and do it without a second telling, as sure as the sun rules the day, and the moon and stars rule the night."

"*Foot! Foot! Intom killitkom chole*. Go! Go! You all are a waste." And with the wave of his right hand, he abruptly brushed me off, and left me alone on Broadway to ponder over his honest simplicity.



[Photo by The Shanghai Sunday Times.

Miss EVA LIPKOVSKY, who sailed for Europe last week on the s.s. Fulda accompanied by her brother and their mother, Mrs. M. LIPKOVSKY. Miss LIOKOVSKY is to complete her studies in Brussels.

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ON THE EVE OF DR. HERZL'S YAHRZEIT!

A TRIBUTE TO HIS EMINENT AND FAR-SEEING VISION

Although a comparatively young movement, Zionism has succeeded in asserting its influence on the world in general, and Jews in particular. It has succeeded in knitting together into a harmonious whole world-Jewries who, sacrificing their existing differences are now unified in a spiritual endeavour to build a national homeland in the country of their forefathers. Zionism does not merely aim in restoring Eres Yisrael in the heart of the Jew, but strives moreso to reinstate the glorious Torah in a niche in the Soul of Israel, or in other words to awaken the religious life of Judaism and make it a more vivid life-force.

MANUMISSION OF ISRAEL

Zionism was organized by Dr. HERZL, a dreamer and idealist, who brought together men of learning and ability and worked unceasingly towards his cherished goal. The aim of Zionism is religious in a larger sense, but it also uses diplomacy as a means to objectivise its schemes, thereby creating a model state which may act as a beacon of hope to Israel. In fact, it is the only hope for us and should it fail (?) but we must not think of failure here at this juncture when reassuring news reach us from time to time of progress achieved. Remember, it is not only a national home that our people need, but rather equality of rights with their fellow-citizens in every clime, thereby generating self-respect a much needed force, because for the Jew to maintain his dignity, he must be proud of his birthright of "JEW." Then only can he strike back when jeered and hooted at by an anti-Semite, and explain that he is fully proud of being a member of the race that has given to the world a sincere and profound interpretation of religion. To quote MAX NORDAU, "the period of rhetoric is over, the hour of deeds is approaching."

A TRAGICAL POSITION

Let us see the state of affairs of the Jews in Central Europe, and their hopes of the future. To our co-religionists in Poland, Ukraine, Hungary, etc., every minute is passed in mortal dread and agony, for the anti-Semite has left nothing undone to ruin these innocent folks. Some time back the CHIEF RABBI of Vilna wrote about Jewish sufferings in the Russian war-zone, as follows:—

"Under the old Russian Czarist Government we suffered as Jews. When the Germans occupied Vilna we no longer suffered as Jews but as human-beings, together with the rest of the population, whom they robbed of everything. Then, when the Bolsheviki came, we suffered as bourgeoise. And now when the Poles have set foot in Vilna we suffered again as Jews. But these sufferings are more pitiable and horrible than anything we have as yet experienced."

"ARE YOU READY?" HERZL'S VOICE FROM THE GRAVE

What hope can these poor people have of religion, security or well-being? No answer presents itself to the mind, because the plummet here sounds the bottom of human misery as expressed by the CHIEF RABBI in his tragic story of betrayal, rapine and murder. Now, simply for the sake of the Jews who suffering without even a murmur, Zionism must be successful, and must encourage hope and serve to unravel the knot of human sufferings. It is up to every Jew who is living in a country of freedom and toleration to make Zionism a success through the shekels and dollars of his surplus cash. Dr. HERZL in an address in England said to his audience:—"Are you ready? Are you ready to show yourself gratful for an historic succour which is being brought to you? Are you ready to stand by him who is ready to stand by you? How great, how swift is your readiness? Without money nothing can be done. Even to drag iron out of the bowels of the earth gold is necessary."

"YES, WE ARE READY!"

It is now up to every man to answer Zionism, "Yea, I am ready to do my bit, ready to sacrifice a little for our ideals, for our distressed countrymen." Well may you say then, with fervour, "I have accomplished much. *Leshanah habaa beyrushlayim*, (Next year in Jerusalem) and yet more earnestly *Leshnah Ha'baa beni horin* (Next year, sons of freedom, not only in Eres Hagola but in Eres Yisrael!)

A NURSERY OF JUDAISM

TALMUD TORAH IBRITH B'IRBITH, London

The name of the Rev. J. K. GOLDBLOOM, London, is well-known to the readers of ISRAEL'S MESSENGER. We had on more than one occasion referred to his valiant spirit in resisting the wave of anti-Zionistic onslaught of one who is rated high in the counsel of the London United Synagogue, and challenging him to interfere with his plan of instilling the Zionist ideals in the minds of the young students attending his Talmud Torah classes. That episode in the history of Zionism in London should not be permitted to be buried in oblivion, however, anxious Mr. LIONEL DE ROTHSCHILD may be in doing so. We are certain that the courageousness of Mr. GOLDBLOOM in the matter will be recalled by future posterity with pride and joy. In him London Jewry has a teacher of inflexible determination, one who knows how to inject the spirit of our *lashon hakodesh* and the sublime and lofty ideals of Judaism and Zionism in the minds of our youths.

We are indebted to him for a copy of the special report of the Talmud Torah classes with the annual statement of account in Hebrew and English. It was solely through the establishment of this T. T. (not Telegraphic Transfer, but Talmud Torah, mind you!) that a new period in the history of Hebrew and Religious education was introduced. The preface deals with the good work done during the 25 years of existence, the early hardships and struggles and the subsequent success achieved by the staff and the Ladies' Society, etc. The financial position of the school is also covered, and the conclusion shows "that pupils who have passed through the top class of Talmud Torah can no longer be classed as *am-haaratzim*. They have had the foundations laid of a sound knowledge of Hebrew and the Jewish Law."

We offer our hearty congratulations to the Principal (Rev. GOLDBLOOM), Staff and all those concerned with the welfare of the school, for having successfully brought the institution to a high state of efficiency, reaching the first milestone of a quarter of a century in spite of obstacles and opposition. The nursery of Judaism, as the classes are called, stand to-day as a bulwark against assimilation and the preservation of the flower of our youths for our historic faith. Mr. GOLDBLOOM has many, many more years of useful service to render to Judaism and we certainly expect great things from him. One who could stand courageously for Jewish principles and challenge ELIJAH-like the modern king of finance, for his outrageous interference in matters that concern a moral teacher of Judaism, may be relied upon fully to rear a generation of Jewish Jews, and instill in them the fire of Jewish ideals with which to withstand all the allurements of the age. Rev. GOLDBLOOM, *hazak w'emass!*

OUR TWENTY-THIRD ANNIVERSARY

In its issue of the 5th May last, *The American Israelite* says some kind words about ISRAEL'S MESSENGER which we appreciate. Although we do not often see eye to eye with our contemporary, still we endeavour to present a dignified attitude towards the principles for which we stand and for which we shall ever present an uncompromising front. The remarks of our esteemed Cincinnati collegue follow:—

....With the foregoing words the esteemed Shanghai (China) contemporary opens its salutatory upon entering the twenty-fourth year of its publication. *The Israelite* is happy to felicitate the editor, Mr. N. E. B. EZRA, and to wish for him and ISRAEL'S MESSENGER many more years of continued usefulness and success. That the views of an Orthodox editor in China and a Reform editor in America should differ radically, goes without saying, and still there is that as yet very faintly discernible indication that the hitherto rigid straight line of orthodoxy, yielding to the inexorable law of evolution, is beginning to show a tendency to curve in the direction of the Occidental conception of Judaism. It may require another generation to put into effect even a small part of that spirit of liberalism and progressiveness, in spiritual as well as temporal affairs, that has penetrated into nearly every country in the world, and there is no more striking evidence of the truth of that contention than the China-in-the-making of this very day and hour.

A Word To Our Readers

THE ADVERTIZERS OF "ISRAEL'S MESSENGER" DESERVE YOUR PATRONAGE; THEY MERIT YOUR SUPPORT. SEE TO IT THAT THEY GET IT!

THE CRISIS IN CHINA

A hopeful and consoling note out of war-torn China is a statement from Shanghai to the effect that the British commander has seen fit to publicly express his appreciation for the co-operation of the Shanghai Jewish community in restoring normal conditions.—*The American Israelite* (Cincinnati, O.).

REDEEM THE ANCIENT JEWISH SOIL!

Answer The Call Of New Judea. —A Chance For All!

To train young Judeans in the art of saving small earnings for the Jewish National Fund, is by no means a problem in these days. Jews everywhere are giving for the cause and specially the young ones have never beem known to hesitate to do their "bit" for their



Teach your Children to do the same

Fatherland. Eres Yisrael is the Jew's real motherland and towards it he turns in his prayers and devotion. The question arises, what are WE doing here for the conquest of our ancient soil and the upbuilding of our ancient Homeland? Or better still, have YOU secured the white-blue box from the local Zionist Association? If you have, your next duty would be to train your children and your near relatives and friends and well-wishers alike to throw small coins in the box and nurse it until it could hold no more coins. We know of a local firm where every visitor is taxed almost daily for the Fund. Box clearances in the last month locally, have yielded over one hundred dollars, with which we are not satisfied. Surprise is expressed that in some of the wealthiest houses the box was so neglected that it did not contain more than half a dollar! Happily, this is an isolated case, one which should not be a criterion for Shanghai Jewry. But we must sound a note of warning. The soil of ancient Judea will not be redeemed speedily and in our days, if any spirit of inertia were to fasten upon us and the home of the wealthiest among us could not raise more than half a dollar! Happily, in other homes there were tens of dollars to clear and this certainly is a gain which counter-balances the bad results sustained elsewhere. Again we ask, what are YOU doing for the soil of ancient Judea? Answer now and take a box and collect and do your duty so that shalom may be our lot in the days to come when the third Jewish Commonwealth becomes a *fait accompli*!

At the gate of abundance there are many brothers and friends; at the gate of misery there is neither brother nor friend.—The Talmud.

HERZL FOREST.—SHANGHAI'S RESPONSE

On the 20th Tammuz, which falls this year on the 20th instant, the 23rd anniversary of the death of Dr. HERZL will be observed in every land where the Jewish flag bears the symbol of Israel's redemption from his homelessness and his return to his Fatherland. For several years the custom has been established to plant trees in Eres Yisrael in memory of the founder of modern Zionism. These HERZL Woods are found in various parts of the country and together contain hundreds of thousands of trees, all, however, still young. Any lover to trees, any man or woman who feels the beauty and the lure of the woods can make even a small space of gound a green and altogether charming memorial.

LOCAL CONTRIBUTIONS

Mr. J. E. SALMON	$7.00
Mr. N. E. B. EZRA	3.00
OHEB YISRAEL	10.00
Mr. and Mrs. E. M. EZRA	6.00
Mr. MOISE EZRA	4.00
Mr. S. M. JOSEPH	6.00
In memory of the late EDWARD M. JOSEPH	12.00
Mrs. E. E. J. ABRAHAM	6.00
Mr. H. AUSLANDER	3.00
Mr. LEOPOLD RYSSEN	3.00
Mr. E. E. ELLIS	6.00
Mrs. E. E. ELLIS	6.00
Mr. CHARLES S. GUBBAY	10.00
Mr. J. S. ISAACS	3.00
Mr. SAMSON S. ISAACS	3.00
Mr. DANIEL F. BAROUKH	9.00
Mr. E. SALMON	3.00
Mrs. R. E. TOEG	3.00
Mr. DAVID TOEG	3.00
Mr. EDMUND TOEG	3.00
Mr. DAVID E. LEVY	3.00
Mr. JACOB L. FRIEND	3.00
Mr. Z. SACHS	3.00
Mr. M. LIPKOVSKY	3.00
Dr. E. G. LOBZOVSKY	3.00
Mrs. E. G. LOBZOVSKY	3.00
Dr. S. D. JOFFICK, M.D.	3.00
I. COVIT	3.00
Mr. S. RAKUSEN	3.00

Further contributions will be gladly received by the Hon. Secretary of the Jewish National Fund Commission for China, and duly acknowledged in ISRAEL'S MESSENGER.

TEETHING WITHOUT TEARS.

The period of dentition is a time dreaded by the mother, a time of nerve-racking experience in which she feels helpless to mitigate her child's suffering. Mothers who have once used Baby's Own Tablets for their teething little ones fear no longer, for they find in these Tablets just what is needed to help the child and save it pain.

Baby's Own Tablets

guaranteed to contain no narcotic or other harmful drugs, quickly cool Feverishness; remedy indigestion, constipation, colic; check diarrhoea; relieve croup and colds; allay teething pains; expel worms; quiet the nerves and promote sound health-giving sleep. Your chemist sells Baby's Own Tablets, also post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE JEWISH NATIONAL FUND

Tientsin's Gratifying Response.—Local Zionists' Rally.—Inscriptions In The Golden Book

The Jubilee Year of the Jewish National Fund is being celebrated with great *eclat* everywhere and reports of interesting functions in honour of the event still reach this office from all the corners of the globe. Officially the date was fixed as on the 23rd December last, but not unlike the happy bridegroom in Jewish life, the Jubilee of the JNF is *hathan kol shenatho!* Jews everywhere are entitled to celebrate the event during the whole of this year, and this should stimulate the campaign for securing inscriptions in the Golden Book of the JNF. Each entry costs £20/- and it is essential that China Jewry should not lag behind the movement to establish a unique record.

TIENTSIN TAKES THE LEAD

Tientsin Zionists have responded with one entry in having the name (as was suggested by us in our issue of September last) of the late Mr. MORRIS GROSS inscribed in the Golden Book and for which £20/- was remitted in the early part of this year. It is hoped that further inscriptions will shortly be made and announced. The Zionists in Tientsin have shown this year commendable zeal and enthusiasm for the Fund. As far back as May last, no less than £350/- was remitted to Jerusalem, and the hon. treas. has still a balance of $365.19 to the credit of the Fund, which is highly commendable.

LOCAL EFFORTS

Locally there are signs of a rally. In the early part of this year £100/- was remitted out of the Shanghai Zionist Association, Kadimah. In May last, the names of Mr. and Mrs. H. KAMMERLING were inscribed by the latter in the Golden Book and for which £20/- was remitted. On the 22nd ultimo, the local Zionist Association has remitted 20/- to the Jewish Colonial Trust, London, being a contribution given by Mr. and Mrs. S. A. HARDOON, as was announced in our last issue. Box clearances last month have yielded about $140.00 as per list published elsewhere in this issue. The present appeal for HERZL Forest gives hope of a generous response on the part of Shanghai Jewry and it is anticipated that this year's result will eclipse that of the previous one.

LATEST ENTRY FOR THE GOLDEN BOOK

The Hon. Secretary of the Jewish National Fund Commission for China, desires to acknowledge with thanks a contribution of £20/- for the Golden Book from Mr. and Mrs. MAURICE BENJAMIN. This is not the first contribution made by Mr. BENJAMIN the former one being in 1919 on the occasion of his election as Councillor of the Shanghai Municipal Council. The draft for £20/- has been forwarded to the Jewish Colonial Trust on the 30th ultimo. It is to be hoped that further entries to the Golden Book may be made by our readers so that Shanghai may not remain in the background in this Jubilee year when special efforts are being made to secure thousands of names for Jewry's Roll of Honour!

BOX CLEARANCES

Box clearances in Shanghai were attended to last month by Mesdames D. G. M. ARONOVSKY and WM. KATZ, the result of which is given below. A draft for £8.15.0 to the Jewish National Fund has been forwarded a fortnight ago. It is hoped that in future the clearances would show better results. A word of commendation is due to Mrs. WEINSTOCK for her $58.00 odd which is a record for Shanghai. The last two items of $10.00 and $25.00 acknowledged in the list were transferred from the account of the Shanghai Zionist Association to the Shanghai Zionist Association, Kadimah, in order that the box collections here may be consolidated and one draft forwarded to the head office. The names of the donors follow:—

Mrs. WEINSTOCK	$58.60
Mr. SOLOMON FEIN	4.00
Mr. NAER	.40
Mr. ROTHFELD	2.00
Mr. LIPKOVSKY	3.90
Mr. M. BLOCH	1.00
Mr. D. G. M. ARONOVSKY	11.00
Mrs. D. G. M. ARONOVSKY	18.00
Mrs. TALLAN	11.90
Mr. EDWARD NISSIM	.60
Mr. H. KAMMERLING	3.00
Mrs. ROTHFELD	10.00
Mrs. SLOSSMAN	.47
Mr. L. KASSARNOVSKY	1.80
Mrs. W. KATZ	3.60
Mr. A. FEIN	3.00
Mrs. O. LANDAU	18.40
Mr. MARCO	.20
Messrs. SENNET FRERES	3.40
Dr. S. D. JOFFICK	2.00
SYNAGOGUE OHEL-RACHEL	3.00
Mrs. BENDERSKY	.70
Mr. N. E. B. EZRA	10.00
Mr. D. J. DAVID	25.00

OUR BOOKSHELF



"PALESTINE AND THE NEAR EAST"

The tourist number of the above publication issued at Tel-Abib contains a wealth of useful contributions which are bound to stimulate interest in visits to Eres Yisrael in the current year. To those interested this magazine comes as a boon, playing a useful rôle presenting vital information in an interesting yet condensed form. As a frontipiece there is a map of Eres Israel prepared by the Palestine Land Development Co., showing the land purchased, metalled roadways, railways, etc., On the opposite page is an article "The Land of Contrasts," written by Sir HERBERT SAMUEL in which he describes the characteristics of Palestine.

"The Population of Palestine" written by Dr. A. RUPPIN of Jerusalem is also very interesting, and he gives figures of Jews and non-Jews in different towns, as well as pictures of different types of Jews showing racial distinctions. Dr. CANAAN contributes an article on the "Celebrations of Mohamedan Feasts in Palestine," and the Rev. BRIDGEWAN on "The Christian Holy Places." A page is also devoted to "Tel-Abib" the model Jewish town, and is written by M. DIZENGOFF, the mayor of that town. Space forbids us to spread ourselves on the other interesting features of this guide, but we would suggest to our readers to apply for a copy and secure it for reference. The many art pictures, illustrating points of interest showing the progress achieved all go to enhance the edition.

SOCIAL AND PERSONAL

Mr. LEON A. LEVY is sailing for San Francisco to-day on vacation. He expects to return to Shanghai in November next.

* * *

Mr. D. E. SASSOON left for London last month on a visit to Sir VICTOR SASSOON, his nephew. He is expected here in October next before the autumn races.

* * *

Mr. and SIMON A. LEVY have left for Japan for their summer vacation.

* * *

Dr. and Mrs. ALEXANDER RENNER and their son departed for Budapest, via Siberia on the 18th ultimo on five months' vacation.

* * *

Dr. and Mrs. OSCAR FISCHER have sailed for Italy and expects to return to Shanghai in the Fall.

* * *

Mrs. E. E. J. ABRAHAM and Miss M. PERRY are summering at Unzen, Japan.

* * *

Mr. and Mrs. E. M. EZRA and Mr. MOISE EZRA are spending their summer vacation at Tsingtao.

* * *

Mr. D. M. GUBBAY has left for London.

* * *

Mr. and Mrs. ELIAHOU POLITI have removed to No. 379 Route Cardinal Mercier.

* * *

Mr. R. H. ELIAS is spending a vacation at Weihaiwei.

* * *

Mr. D. H. BENJAMIN left for Bombay last week to join his family on a tour to Iraq.

* * *

Mrs. M. BERAHA and children have returned to Shanghai after an extended tour in Europe.

* * *

Mr. S. HERTZBERG has left for San Francisco.

* * *

Rabbi and S. M. ASHKENAZI announce the birth of a daughter.

* * *

Mrs. MAX FRIEDMAN and Mrs. V. D. GENSBURGER are summering at Tsingtao.

* * *

Mr. A. E. MOSES who acted as Hon. Treasurer for the collection made here for the Hebron Yeshiba (for which Rabbi MORDECAI SMITH was sent as a delegate), has received a letter of thanks and acknowledgement for the draft for £61.8.3 from the Treasurer of the College. In a letter dated 22nd March last, the latter wrote to Mr. MOSES as follows:—"We have the honour to acknowledge the receipt of your draft for £61.8.3 collected by Rabbi SMITH for our Rabbinical College at Hebron, and tender you our sincerest thanks for your kind interest and endeavours on its behalf. We sincerely hope that your kind benevolence and devotedness will continue uninterruptedly in the future and that you will exert your influence amongst your circle of friends and acquaintances in favour of our Yeshiba. May the sweetness and benignity of the Lord our God rest upon you and your virtuous deeds be established; your deeds on behalf of our Holy Land and Torah according to our most earnest wishes." Another draft for £1.4.8 has been remitted to Hebron last week being the balance of the collection raised in Shanghai.

* * *

At the annual meeting of the Royal Asiatic Society which took place on the 23rd ultimo, Mr. R. D. ABRAHAM was elected Hon. Secretary. Mr. ABRAHAM is also Secretary of the Beth Aharon Synago

* * *

Mr. S. M. JOSEPH who is ha vacation in Vancouver, writes under June 2nd, interestingly about the clim the pleasant time he is having in Mr. JOSEPH is expected here in the

* * *

Mr. and Mrs. A. S. GRIMPEL are sp a vacation at Tsingtao and expect to to Shanghai at the end of this mont

YOUR ILL-HUMOUR

may be due to interrupted intestinal tion. Pinkettes, the mild, sure laxative when required, spell the way to cheer and health. Keep them at hand. Th

PINKETTES

ever promptly. helpful when you feel li bilious, headachy, "blue." Your chemis them, or post free, 60 cents the vial, The Dr. Williams' Medicine Co., 60 K Road, Shanghai.

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Our Turkish Coffee is somethi special. Try it!

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Man's Barber Sh Attached

Nestle Perma ent Waving h special attenti and the method chosen to suit t texture of the ha

Postiche d'Art. Our models Shingle and other Transformatio cannot be surpassed for lightnes comfort and elegance.

Bobbing, Shampooing, Shinglin Marcel Waving, Water Waving done by experts.

We invite an inspection of o work, when advice will be giv without charge.

The Paul Beauty Parlours
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DR. ALEXANDER GOLDSTEIN STARTS AUSTRALIAN CAMPAIGN

GREAT WELCOME AT BRISBANE

[From Our Correspondent]

BRISBANE, 20th May, 1927.

The arrival of Dr. ALEXANDER GOLDSTEIN, the world-famed Zionist emissary has been eagerly awaited for the past two weeks and great anxiety was felt by the Jewish and non-Jewish community when it became known that the boat upon which he was travelling from the East—the *Tasman*—had become



DR. ALEXANDER GOLDSTEIN

stranded upon a coral reef near Clerk Island, one thousand miles from Brisbane. The passengers on the stranded vessel had a perilous experience and there was a feeling of deep relief and thankfulness felt throughout the Commonwealth when it became known that a Japanese boat—the *Aki Maru*—had succeeded in reaching the stranded *Tasman* and had taken off the passengers. Besides the distinguished Zionist emissary there was also on board the gifted violinist JASHA HEIFITZ.

A SPLENDID WELCOME

Dr. ALEXANDER GOLDSTEIN was welcomed by a very large and representative gathering of the Jewish community of Brisbane and he seemed none the worse for his startling adventures. The community has as its spiritual head, the Rev. NATHAN LEVINE who had the opportunity of welcoming Dr. GOLDSTEIN upon another occasion when he visited Port Elizabeth, South Africa, in 1924. Dr. GOLDSTEIN was delighted and touched that the first to board the boat to greet him, in a land completely strange and new to him, should be two Port Elizabeth friends, the Rev. and Mrs. LEVINE; for he holds very dear his memories of South Africa. Members of the First Judean Company of Girl Guides were also among the first to meet him on the wharf, the Judean Guides being accompanied by their Captain, Mrs. NATHAN LEVINE. Mr. P. FRANKEL, President of the Brisbane community, and his Board of Management representatives of all the Zionist societies and others were present, anxious to catch the first glimpse of the man for whose coming they had been waiting with such anxiety.

Over a year ago, Rev. LEVINE, finding that Zionism was completely dormant in Brisbane, brought into being the Queensland Zionist Council, and as President of this Council he was able to work up great interest in the coming of Dr. GOLDSTEIN. He was very greatly assisted by the President of the congregation, Mr. P. FRANKEL, who consented to take the chair at all the Jewish public meetings held by Dr. GOLDSTEIN. A perfectly organized communal and newspaper campaign was arranged by the Rev. and Mrs. LEVINE and they were aided by the able and hard-working secretary of the Council, Mr. ADOLPH BLUMBERG. They spared no efforts to make his visit widely known, with the result that, to Dr. GOLDSTEIN'S delight and surprise, everything was ready to commence when he arrived. A Council meeting took place directly after his arrival at the Hotel Cecil when, in re-arranging important details, Dr. GOLDSTEIN displayed his well-known and remarkable powers of organization. The small and representative gathering afterwards partook of lunch at the Hotel and a pleasant time was spent. In the afternoon Dr. GOLDSTEIN visited the Rev. and Mrs. LEVINE at "Hatikwah" Synagogue House, and in the evening a meeting to finalise arrangements took place.

MAYOR'S CIVIC RECEPTION

The following morning a wonderful civic welcome was arranged by the Mayor at the Town Hall which created a remarkable impression. The speeches of the MAYOR (representing the City) and the Hon. M. J. KIRWAN (representing the Government) touched a deeply sympathetic note to the Zionist cause and these gentlemen also displayed a remarkable knowledge of the Zionist movement. Even though great things were expected from Dr. GOLDSTEIN on this occasion no one was prepared for the magnificent oration he gave. He electrified his audience and aroused in them extraordinary enthusiasm.

FIRST MASS MEETING

The first mass meeting took place at the Margaret Street Synagogue that evening when there was a crowded attendance. Dr. GOLDSTEIN kept his audience spellbound for one hour and a half and he deeply touched the hearts of his listeners. At this meeting the sum of £650 was collected. The MAYOR of Brisbane was present on this occasion and he expressed his delight and happiness at having been privileged to hear Dr. GOLDSTEIN'S great message. People left that meeting with a new feeling of joy and hope in their hearts.

ADDRESS AT THE CONSTITUTIONAL CLUB

The following day Dr. GOLDSTEIN addressed the members of the Constitutional Club where he stated his case for the Jewish National Home with his natural and marvellous eloquence. He created a great impression upon this non-Jewish audience and his words were the theme of conversation at the Club for many days afterwards. His obvious sincerity and powers of oratory completely won their hearts and they insisted upon making a collection the result of which will be shortly known. At this function he was accompanied by the Rev. LEVINE and Mr. P. FRANKEL, both of whom have been towers of strength during this great campaign.

GATHERING AT PRESIDENT'S HOUSE

On Friday evening he was entertained at the house of the President of the Congregation, Mr. and Mrs. P. FRANKEL when a delightful time was spent, many friends availing themselves of this opportunity of personal conversation with the learned Doctor. There was an atmosphere of great happiness and hope and the evening closed with fervent wishes for the success of his mission. On Sabbath morning a special Zionist Sermon was preached by the Rev. LEVINE which further impressed the community.

MASS MEETING AT SOUTH BRISBANE

On Saturday evening great excitement prevailed at South Brisbane when in the new Communal Hall, Dr. GOLDSTEIN addressed a very large gathering. He aroused his audience to tremendous enthusiasm and he impressed his hearers to such an extent by his true picture of the Jewish position to-day that, at the end of an epic speech, he was given an ovation. Money, cheques and pledge cards poured in from all sides and by the end of the evening a further £650 was collected. The MAYOR of Brisbane, who appeared deeply stirred by the remarkable scene, himself contributed, and flourishing his cheque aloft, arose and made a further remarkable appeal to those who had not already given. This splendid gesture was immediately responded to and further sums amounting to a considerable total were donated. The MAYOR concluded his self-appointed task with a thoughtful and learned peroration. One remarkable effect of Dr. GOLDSTEIN'S address that evening was that many people present increased their former subscriptions—in one case, to the amount of £100, and another to £50 from a former promise of £25. This meeting opened with the presentation by Dr. GOLDSTEIN of the handsome Certificate of Inscription in the Golden Book to the Brisbane Children of Zion Society. The Certificate was received on behalf of the Society by its able and energetic president, Mr. E. CRAFTI.

CONCLUDING ARRANGEMENTS

On Sunday morning Dr. GOLDSTEIN addressed the children of the Talmud Torah and deeply impressed the little people (and many of their parents) by his beautiful and touching message to them. It is felt that here he has laid a wonderful and sure foundation for future Jewry. Dr. GOLDSTEIN has still two days before him in Brisbane. He has already become a loved member of the community and great will be the sorrow of one and all when the hour arrives for his departure. A picnic has been arranged for Sunday afternoon when a large gathering is expected to meet at Lota, and on Sunday evening a great meeting of all the young people of the Jewish Community will take place at the house of the Rev. and Mrs. LEVINE, "Hatikwah," Synagogue House. At this meeting Mrs. LEVINE is gathering around her all the ardent young people whose help is so urgently needed for future work for Zion.

Dr. GOLDSTEIN is delighted with his first experience in Australia and is overjoyed at the tone which is being set by Brisbane. He is sure that other States will follow the example of Queensland. He is cheered and heartened in a way which has made up for all the anxieties consequent upon his difficult journey. And Brisbane, in its turn is delighted with Dr. GOLDSTEIN; for he possesses that essential element in personal magnetism —which is a consuming sincerity—an overwhelming faith in the importance of the work which he has set his hand. Many of us go through the world mentally divided against ourselves. We wonder whether we are in the right place, whether we are making the right investments whether, after all, anything is as important as it seems to be. Instinctively we wait for a commanding voice, for one who shall say with authority "I have the truth; this way lies happiness, hope and life." In Dr. GOLDSTEIN we have supremely that quality of conviction. Through him we realise that our enemies are those of our own being and creation. He has but his own wonderful personality, his manner, his tone, his golden speech, his great burning enthusiasm. These are enough. In any crowd and under any circumstances the leader stands out. By the power of his own faith in his message, he commands. And men, women and children instinctively obey.

YOU MAY BE THE GREATEST GENIUS

the world has yet seen; your business acumen may exceed that of any other living man; but this will avail you little or nothing if you are sickly and cannot attend to your daily work.

Without good health success is impossible. To attain success, then, means first of all conserving your health. To do this you have but to fortify the system to ward off disease, to reinforce those natural processes which, because of the stress and strain of modern existence, do not always function to best advantage.

The rational use of a tonic when feeling run-down or when you begin to lose interest in your work, commends itself to the intelligent. The tonic you want is one that will benefit you permanently, and not merely stimulate you for the time being.

Dr. Williams'-Pink Pills for Pale People are such a tonic. They restore natural vigour by reinforcing the normal functions of the human system. They are the prescription of an experienced and highly qualified medical practitioner, and have been eminently successful as a remedy for anaemia, debility and nervous ailments, also for the disorders of women, for over a long period of years.

To be had of all chemists, or post free at $1.50 per bottle, six bottles for $8.00 from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.



[Photo by The Shanghai Sunday Times.

Master BORIS LIPKOVSKY, the son of Mr. M. LIPKOVSKY, proprietor of the Siberian Jewellery Store, who left Shanghai last week and is proceeding to Brussels, where he will enter school.

THE LATE MRS. SEEMAH BELILIOUS'S WILL.

RESIDUE AMOUNTING TO ABOUT SIX LAKHS TO GO TO THE SYNAGOGUE IN JERUSALEM

In our issue of May 6th, 1927, we published the full text of the will of the late Mrs. BELILIOUS, widow of the late Mr. E. R. BELILIOUS, C.M.G., which directs that the residue be given to the "Jewish Synagogue in Jerusalem to be invested by the governing body for succouring the poor and needy and infirm." As the late Mrs. BELILIOUS was of Sephardic origin it is believed that the Sephardim Jewry in Eres Yisrael would be entitled to share the legacy in full, but this is a matter of law which will be decided in Hongkong and the executors will have to abide with the court's decision. Meanwhile correspondence with the High Commissioner's office at Jerusalem had been opened with a view to ascertain the actual position, and it may not be improbable that both the Ashkenazim and Sephardim elements would participate in the bequest. CHIEF RABBI BENSION M. OTZIEL, of Tel-Abib has been communicated with and future developments are awaited with eagerness and impatience.

DEATH OF LORD SWAYTHLING

LONDON, June 11.—Lord SWAYTHLING has died. LOUIS SAMUEL MONTAGU, 2nd Baron SWAYTHLING, was born in 1869, the son of the 1st Baron and Ellen, youngest daughter of the late LOUIS COHEN of the Stock Exchange. Lord SWAYTHLING was head of the banking firm of Samuel MONTAGU and Company, London. The 1st Baron assumed the name of Montagu by Royal Licence.—Reuter.

SYNAGOGUE "BETH AHARON"

Members of the "Shearith-Israel" and others wishing to become members of the Synagogue "Beth Aharon" are requested to apply as soon as possible to the undersigned with regard to their seating accommodation.

R. D. ABRAHAM,
Hon. Secretary

NEW BOOKS.—JUST TO HAND

	Mex.
Jewish Thoughts	$2.25
City Without Jews	4.25
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[Written for ISRAEL'S MESSENGER]

THE JEWISH NATIONAL MOVEMENT IN ADEN

By B. J. YAISH, Aden

All Jews who believe in the Bible must of necessity be Zionists unless another Bible is invented. The Jews of Aden belong to the Orthodox section of Jewry and they are therefore all Zionists. There is no such term as non-Zionist known in our ranks. To our community the rebuilding of Eres Yisrael is a religious obligation and those who go to Palestine are actuated by religious as well as social motives. They believe in Rabbi SIMEON'S dictum that to live in Palestine outweighs the performance of all the commandments of the Torah. They also lend support to the belief that he who makes his home in Palestine is certain of a share in the world to come. Others go to Palestine in order to improve their conditions and live in a more healthy and congenial surroundings and to escape from the oppressive climate of Aden. To them the political situation is not of such concern as the economical position. Many of the Jews of Aden after selling their houses and all their belongings with a view to make their permanent home in the Holy Land, had to return to Aden destitute after trying to carry on the hardest and meanest work in order to eke out an existence. However, our Yemenite coreligionists fare better in Palestine by reason of their having been inured to a harder and humbler way of life in their former place of exile, and it is very rare to hear of a Yemenite family returning from Palestine by reason of unemployment. Our Yemenite brother is fit by nature to do work which is a hardship to his fellow-Jew who comes from the more liberal countries of the Diaspora. In fact the Yemenites in Palestine have got an organization of their own which deals with their needs in and outside Eres Yisrael.

THE ROLE OF ADEN JEWRY

It was only in the early part of the year 1922 that our Community started to play its part by contributing its quota towards the upbuilding of our National Home, when Dr. ARIEL BENSION visited Aden on behalf of the Keren Hayesod. As a result of his mission the sum of £800 - was collected at that time. A Keren Hayesod Committee was formed and glowing hopes were entertained for the future, but owing to the absence of a properly organized association to arouse the smouldering interests of the community, these hopes unfortunately failed to blossom. The Zionist Movement was most welcome by the masses here, not only out of religious sentiments, but they looked to it as a movement destined to infuse into the community a new spirit of independence and democratic organization. By the influence of Zionism, our community was to keep its head erect and cast off the spirit of sufferance. A Zionist Association is very essential to Aden which is far removed from the centres of Zionism. Moreover, Aden is a centre of emigration for the Yemenite Jews who incessantly stream from Yemen on their way to Eres Yisrael and there is no institution which provides these transmigrants with the necessary permits, information and encouragement which they need. To fill such a gap, the Reverend MESHUMOR SHEMUEL NISSIM, a saintly communal worker, is voluntarily carrying on the task of applying for permits for these transmigrants and supplying them with all the necessary encouragement and assistance. He does all his work single-handed and with zeal and devotion.

ADEN'S LOVE FOR ERES YISRAEL

Once more our Community was given the opportunity of manifesting its love for Eres Yisrael as the result of the visit of two Zionist envoys, Rabbi MENACHEM S. LEVY and Mr. MICHAEL NAAMANI, in March this year. In response to a general invitation many members of the community assembled at the hall of the Succath Shalom Synagogue to listen to the appeal on behalf of the Keren Hayesod. At the end of the address made by the Zionist delegates, some of the audience thought fit to place their so-called grievances before the said delegates. They pleaded that the Jews of Aden could not fare well in Palestine by reason of the fact that they did not receive the same aid and encouragement which their brethren from other parts of the Diaspora got at the hands of the Zionist Organization. To this the delegates retorted that the Zionist Organization was there to help all Jews without distinction and irrespective of the countries they hail from; and if the Jews of Aden did not get the same help it was because they did not approach the Zionist Organization. Had the Jews of Aden organized themselves and placed their case before the Zionist Organization they would have receveid all help and encouragement. It was eventually resolved to appoint Rabbi MENACHEM S. LEVY as the Community's spokesman at Palestine which the REVEREND RABBI kindly accepted assuring the audience that he would do all he could on behalf of our community. On the following Sabbath the said Rabbi LEVY delivered addresses in Hebrew in two Synagogues. His fiery addresses were full of pathos, and by his sweeping eloquence he infused into the people a new spirit and aroused the dormant interest of the community.

The material response was satisfactory for the amount donated reached the sum of £900 - and the pledges amounted to Rs. 6000 -. In many instances real sacrifice was made as the community consists mainly of artisans. Besides looking after its own poor, it has also to look after the poor Jews who flock from Yemen. Although charity begins at home as the slogan goes, our community placed the call of Eres Yisrael above their pressing needs and gave unstintingly of their substance towards the rebuilding of their National Home. On the eve of his departure, Rabbi LEVY was accorded a hearty send-off and the Synagogue was crammed up with an unexpected multitude bubbling with anxiety to hear the last words from the lips of the learned Rabbi. At the conclusion of his speech, he announced the formation of the Keren Hayesod and Keren Kayemeth Committees. In reality, we cannot help mentioning that Rabbi LEVY has proved himself to be the right envoy for Aden as by his natural tact and ingenuity he won the wholehearted co-operation from all and sundry. Amongst the list of those who gave the largest donations, stand the names of Messrs. MENAHEM MESSA, leaders of the Community and Mr. JACOB S. MESHA, a staunch Zionist. While Mr. MAHALLA S. JACOB spent neither time nor energy to render the mission of the delegates a success. As in the previous occasion, the residents of Aden received the present delegates very kindly and showed every interest and sympathy in their mission.

In conclusion, we can only hope that the impetus which the Jewish National Movement has already given to Jewish learning and unity of Israel will react on the community here and will be the means of establishing an organized and virile Jewish community free from the spiritual slavery of ignorance and indifference. We also look anxiously forward to the day when the economic position in Palestine will enable all our coreligionists to live an easy life in the land of their forefathers.

Never attempt to bear more than one kind of trouble at once, some people bear three kinds—all they had, all they have now, and all they expect to have.—Edward Everett Hale.

Prayer is a golden key, which should open the morning and lock up the evening.—Bishop Hopkins.



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"CHINA IN THE GRIP OF THE REDS."—HOW FALSE SENTIMENTS ARE CREATED FOR JEWS AND JUDAISM. See Pp. 13 to 17

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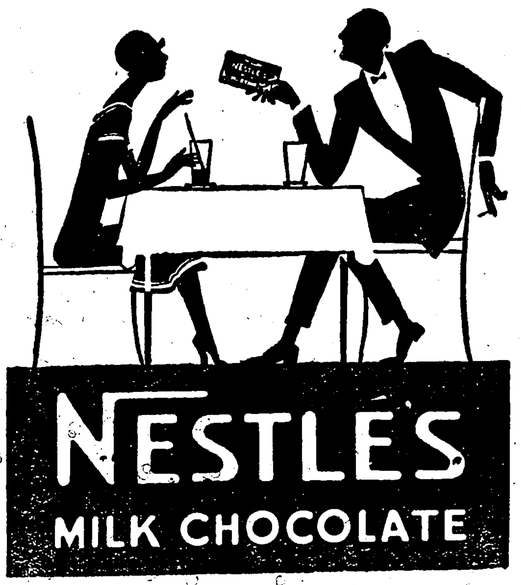
מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

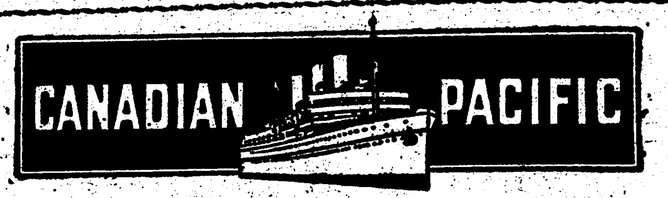
How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.

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EMPRESS OF ASIA	Sept. 17	Sept. 18	Sept. 20	Sept. 23	Oct. 2
EMPRESS OF CANADA	Oct. 8	—	Oct. 11	Oct. 14	Oct. 25
EMPRESS OF RUSSIA	Oct. 29	Oct. 30	Nov. 1	Nov. 4	Nov. 15
EMPRESS OF ASIA	Nov. 19	Nov. 20	Nov. 22	Nov. 25	Dec. 4
EMPRESS OF CANADA	Dec. 10	—	Dec. 13	Dec. 16	Dec. 25

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JEWISH CALENDAR
5687-1927

Fast of Ab ..... Sun., Aug. 7
*Rosh Hodesh Ellul ... Mon., Aug. 29

5688-1927

New Year Eve ..... Mon., Sep. 26
Rosh Hashanah ..... Tues., Sep. 27
Yom Kippur ..... Thus., Oct. 6
1st Day Succoth ..... Tues., Oct. 11
Shemini Atzereth ..... Tues., Oct. 18
Simchath Torah ..... Wed., Oct. 19
*Rosh Hodesh Heshvan Thur., Oct. 27
*Rosh Hodes Kisley Fri., Nov. 25
1st Day Hanukah ... Mon., Dec. 19
*Rosh Hodesh Tebeth Sun., Dec. 25

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

SHANGHAI'S ONLY JEWISH ORGAN FOR THE JEWISH HOME
FOUNDED AND EDITED BY N. E. B. EZRA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

WHAT TISHA B'AB TEACHES US

The Black Fast, Israel's national day of humiliation, falls on Sunday next, as a grim reminder of Israel's exile from his homeland, 1859 years ago. It is a day unique in the annals of the history of Israel, since it helps to remind one of the dark days gone by, of the destruction of the Holy Temple, *beth tif'artenu*, and the dispossession of Eres Yisrael, the land of Jewish ideals. It also helps one to realize that out of our past failures, we must succeed in outlining our future success, instead of bewailing our hard lot. When we study the histories of Greece and Rome, we turn from the spontaneity of creativeness to that of a world of imitators. Greece sent out a great influence and sought to convert Jews from Judaism, who at that time were subject to reactions from the outer world. In spite of these adverse overtures, Jews remained adamant and refused to accept any foreign doctrine not in consonance with the teachings of their prophets, poets and sages. Rome also tried her utmost to bring our proud Nation to its knees, and even went so far as to order the worship of ZEUS which was erected in groves and in the Holy Temple. But history proves the stability of a religon that embraces the Truth. Rome and Greece are but names, grim reminders of an age long gone by, an echo of the past. Not so Israel whose history and traditions are to this day a reality. Critical as may be the situation of Israel to-day, there is yet a spirit of optimism prevailing in the prospects of the Homeland being rebuilt in our days and the new era, or rather the Golden Age may be within the realms of possibility. The task is unquestionably colossal, we admit, requiring a constructive policy and a united Israel. We must not look for new roadways to travel, but must tread the self-same path on which the Prophets, the Poets, and the Sages of Israel had travelled. The homelessness of Israel is as acute to-day as when the Jews in Babylonia had sung the *Al Naharoth Babel*. The Jewish Nation, the captives of two millenia are to-day free to sing on their harps the songs of consolation *Nahamu*, the *Hatikwa*, the Hope in their present homeless surroundings. Israel has now but to learn after their years of sufferings the beautiful lesson voiced by the ancient poet in Hebrew Scriptures, "They that sow in tears shall reap in joy." The Jews have learned by sorrow that which was taught in their songs. The songs of Zion would lose half their lustre and value if they did not enshrine such beautiful truths. When we shall have realized the great sufferings and tribulations which Israel had gone through, and also appreciate the fact that she is about to be purged of her sins by virtue of her exile from her Homeland, we may well sing with the sweet singer in Israel, "Thou shalt purge me and I shall be clean; Thou shalt wash me and I shall be whiter than snow." When modern Jewry shall have accomplished its task of rebuilding the Homeland, and sending out the old but ever new message fo the Bible through the medium of the Synagogue, University and Yeshiba, the words of the כי שוחרר would then come to pass in all their grandeur and splendour, "The Lord hath done great things for us, whereof we are glad." Such is the message of *Tisha b'Ab!* It is one which helps us to drive away all the forces of darkness from within and without and opens a new vista of Israel's future greatness after the *galuth* period!

A WORD TO DR. CLAUDE G. MONTEFIORE

At a consecration service of a new synagogue in Belfast, Dr. CLAUDE G. MONTEFIORE, the "Cohen Gadol" of 'Liberal' Judaism in London, gave an address in the course of which he had outlined the progress achieved by the congregation in erecting a new edifice to commune with God in the place of a hired hall. Dr. MONTEFIORE is a scholar of no mean ability. He is known to be a brilliant lecturer capable of leading big congregants. His sermons are often delivered from the pulpits and run into volumes. The last consecration address delivered at Belfast is published *in extenso*, and needless to say, contains a glorification of 'Liberal' Judaism. Obsessed with the idea that the latter conception as interpreted by him, is the only one that can save the Jews from total shipwreck, he says, "Liberal Judaism *represents* to-day or *is* to-day, the truest kind or type or phase of Judaism to which Judaism, in its long history, has yet attained." Is it? What a slap to the galaxy of Israel's immortals who defied their enemies and climbed the stake rather than betray the religion of Torah Moshe? But Dr. MONTEFIORE is true to his salt. He has no wish to wean the orthodox Jews from their moorings. Says he, "There is room for us both, for the eager adherents of Orthodox Judaism and for the eager adherents of 'Liberal' Judaism. Friendly rivalry let there be in what, at bottom, is a common cause." Would that it were true! Would that we were pursuing "a common cause" based upon the root of the Torah and not upon the whims and fancies of false prophets! The fundamental principles of Judaism, the dietary laws, ethics, moral laws are all super-planted by some newfangled fad or done away in order not to embarrass the Jew and Jewess in their pursuit in life. The Jew who holds fast to the principles of his religion, the Jew who understands the Torah and the sublime teachings of the Rabbis and Sages will not assuredly compromise with any conception of Judaism which teaches doctrines that are wholly subversive to Historic Judaism. Dr. MONTEFIORE should begin to take stock. He should endeavour to see himself through others' angles as well. Sitting at the feet of Christian theologians, imbibing from their mouths Christological dogmas and breathing impure air from their nostrils, does not entitle him to assume the spiritual leadership in Jewry without receiving strong resistance and vigorous protests. Does not Dr. MONTEFIORE realize that modifying an ancient religion, pruning its essentials here and there, and finally leaving nothing but the form or shell he is playing with fire? ROBERT BROWNING admirably explained it in his little verse:

'Tis an awkward thing to play with souls,
And matter enough to save one's own.

* * *

"GHETTO JUDAISM"

We have followed with keen interest a debate conducted through the columns of *The Jewish Guardian* on the above subject, by the Rev. MORRIS JOSEPH, and the Very Rev. HAHAM DR. MOSES GASTER, both of London. The Rev. Mr. JOSEPH'S contention is that since the HAHAM had condemned the Ghetto as a hindrance to Jews to expand and develop spiritually, he has *ipso facto* assumed a re

formed outlook on life and was therefore at-one-ment with the ideals of reformed Jewry. [This should not be identified with the "Cincinnati brand" known as 'Liberal' Judaism, which is outside the pale of Jewish Judaism.]

Let us now tabulate and examine the salient points in the explanations of thee two doughty contestants and analyse their views impartially:—

A FEW INSTANCES OF DR. GASTER'S ARGUMENTS.

(1)—The Ghetto walls separated Jews from the world and cramped their outlook on life.

(2)—A MAIMONIDES, JEHUDA-HALEVI BEN EZRA could not rise in the Ghetto, as their intellectual activities became concentrated almost exclusively on the Halachic side reaching its acme in the hair-splitting pilpul.

(3)—The Ghetto bred timidity, shrinking from close contact with the world, whereas the scientific study needs courage, dignity and power of defence.

4)—I have only to mention here the names of FRANKEL, ZUNE and GRAETZ to exemplify clearly what I meant when I spoke of that Judaism which is the result of an historical development.

A FEW INSTANCES OF THE REV. JOSEPH'S ARGUMENTS.

(1)—Reform has never repudiated Tradition. On the contrary it has consistently striven to make both its ritual and its creed conform to tradition.

(2)—There must be freedom, progress if Judaism is to live vigorously.

(3)—Reform instead of being cut off from the body of catholic Israel is fast bound with it.

(4) What were those great thinkers FRANKEL, ZUNZ and GRAETZ if not reformers?

We are in agreement with the views propounded by Mr. JOSEPH that Judiaism to live must develop and progress along constructive lines with a certain amount of freedom, but we differ at the parting of the ways when he states that through the reform movement such an advance is made possible. Orthodox Judaism modified here and there and developed along the Biblical and Rabbinical laws should prove beneficial, but on the other hand one must forbear in undermining the fundamentals of the religion which is far beyond reform. Thanks to the reform movement the Hebrew language was affected and somewhat disfigured, and words such as "Schule" took on a new garb and meant to refer to the 'Synagogue,' "Bar Mitswah" that of 'Confirmation' and so on. It is well-known to psychologists that no difference of life is possible without difference of language. When the HAHAM Dr. GASTER explains that the 'Ghetto' stands for the limited cramped life in the existence of the Jew, we concur with him in every respect. It cuts him from the rest of the world and turns his genius into sterility. When the HAHAM expresses his view that MAIMONIDES, or JEHUDAH-HALEVI could not blossom in a Ghetto, he is really acknowledging the importance of natural law, as e.g. in the case of a caged bird which never can be so beautiful as when free in the fields of Nature, warbling to its hearts' content. In the same way plants can never grow advantageously in a cramped flower-pot, far away from the sunlight. What good did the Ghetto exert on the Jew? Here the brilliant HAHAM explains that the character of the Ghetto Jew was effected, breeding a timid mind, shrinking from before the eyes of the world. It is really a phase of life which no one should envy or like. The Jew to-day has to stand before the world MORDECAI-like courageously and dignified-ly, striking back when necessary any foe waiting to harm him. Mr. JOSEPH in his contribution referred to above in paragraph 1, explains that the reform movement never repudiated the orthodox branch of Judaism, but on the contrary it has consistently striven to make both its ritual and its creed conform to tradition. If that is the case, why create a division in our ranks? Why not join and co-operate together in order to achieve beneficial results? The next plea that there must be freedom and progress if Judaism were to llive vigorously also depends on the degree we are to take it. Are we to eat into the kernel of a nut and leave the husk only? The 'liberal' movement, i.e. the Cincinnati brand, has done more harm than good in advocating a freedom none too good for the spiritual life. It had pruned and shorn away ruthlessly most of the essential rules and laws, in order to gratify the lust of weak-kneed Jews.

Mr. JOSEPH rightly asks, "What were those great thinkers, viz, FRANKEL, ZUNZ and GRAETZ if not reformers?" True, those great minds were 'reformers' but not in a destructive sense. So long as one adheres to the spoot of the Torah he is treading on safe ground. Those great thinkers had harmoniously built up by study and labour a monument in honour of Israel and blazed the path for posterity. In fact, they raised the historical and cultural life to a higher pitch than heretofore. The 'liberal' Jews who follow the lead of Cincinnati actually cause "a partition wall to be separated between themselves and any of their kind". Fancy a so-called Rabbi indulging in נבלות וטרפות שקצים ורמשים He is a sham and a disgrace to the title of "Rabbi" which he insists upon affixing to his name. To sum up in a nutshell, the differences between orthodox and 'liberal' Jewry, we will quote a verse from WORDSWORTH with which this article may be brought to a close:—

> Men who have ceased to reverence, soon defy
> Their forefathers! lo sects are formed and split
> With morbid restlessness; the ecstatic fit
> Spreads wide; though special mysteries multiply,
> "The saints must govern," is their common cry.
> And so they labour, deeming Holy Writ
> Disgraced by aught that seems content to sit
> Beneath the roof of settled modesty.

* * *

JUDAISM AND THEOSOPHY

We are publishing elsewhere in this issue a rejoinder to our recent editorial re "The Society of Hebrew Theosophists," from Mr. A. HORNE, late of Shanghai, who is at present residing in San Francisco, Cal. Mr. HORNE is well-known among Theosophical circles, and was the President of the Shanghai Lodge at one time. Before we reply to some of his remarks we would like to draw his attention to the fact that we are not attacking the Theosophical Society or its manifold tenets, but merely striving to bring home to the Hebrew Theosophists their crass folly in seeking for the guilded truth through the medium of Theosophical Books. Theosophy was really created to satisfy bankrupts and was not at all meant for Jews who have the highest form of Wisdom direct from the very source, so to speak. If the Hebrews still persist in saying their salvation lies with the Society, why not call themselves Theosophists and be done with it? We remarked in our last editorial that if Jews go a-begging for mystic lore in foreign domains and not through the Sages of Israel, they are really donning the robe of a beggar and silently affirming to the world a misrepresented fact that Judaism cannot supply the necessary lore for us to progress. The Hebrews should remember that illuminating little verse of GOETHE in which he advised one to be patient and not rush about madly seeking for the Truth, for it cannot be bought cheaply without any sign of discipline and advancement The words are as follows:—

> "Why seek at once to dive into
> The depth of all that meets your view?
> Wait for the melting of the snow,
> And then you'll see what lies below."

Now to come back to the remarks of Mr. HORNE in which he says that his little booklet SPIRITUALISING UNSPIRITUAL JUDAISM caused us to believe that he was aiming same to describe Judaism proper, and that if we would carefully examine the contents of the pamphlet we would no doubt realize that it was directed against American Jewry. In reply, we find it surprising indeed that Mr. HORNE should entitle his book SPIRTUALISING UNSPIRITUAL JUDAISM, and then resent the remarks we passed in our editorial. There is no doubt that the title is very misleading and plays into the hands of our opponents. On the other hand, the *am ha arassim* gain a very poor picture of what Judaism implies or teaches. When God described Israel He said: "I will make of thee a Kingdom of Priests and a holy nation," there were among the Israelities a certain element who were not religious and who were known as grumblers, always wanting the impossible. Now how is it that God did not condemn the whole Nation for the sake of the unworthy few? The lesson to be learned from this is that Mr. HORNE should not have given a misleading title to his book. The motive of Mr. HORNE is no doubt honourable, and the only comment we can make here is. "Why help to re-vivify the spiritual life of Jews through the medium of Theosophy?" Are the Jews such a bankrupt Nation that they cannot help themselves through their Talmud or their Bible? Perhaps Mr. HORNE wants these Jews called Theosophist-Jews, as it must sound better to themselves. When he explains that "When I say, therefore 'Unspiritual Judaism,' I mean 'not Judaism proper,' he must be careful to clearly explain his views, in order to avoid some people misrepresenting him.

To our mind Theosophy is by no means a perfect system of teaching, and is subject to fatal mistakes. Take for instance the writing of Dr. BESANT, on THE EVOLUTION OF THE UNIVERSE, in which she wrote as follows:—

(Vide THE LIGHT OF THE EAST.) (a) "The Universe came into existence for the gaining of self-consciousness by Parabrahm. The pilgrimage of the Ego is the central idea, and this gaining of self-consciousness is the very object and outcome of the Universe; for this it was manifested, exists groaning and travelling in pain to perfection to bring forth the self-conscious spirit."

To the foregoing a critic in the *Light of the East*, replies as follows:—

"(1) That the Absolute before gaining consciousness is unconscious is fully repugnant.

"(2) It implies that the Absolute has an aim. This idea is also fallacious in as much as Parabrahm exists through all eternity, and had he any aim it would have been accomplished long ago.

"(3) The Absolute being perfect can have no want and consequently no aim. For aim implies want."

The foregoing proves that Theosophy is not self-immune to blunders. Now to examine Mr. HORNE'S explanation in which he speaks of the system of the Kabbalah and the Theosophical teachings coinciding with each other, and which he calls a mis-statement of facts, we are sorry to note that he did not understand us when we said the Nekondah Rishonah was the starting point of the Kabbalist, whereas the Theosophist starts from the lowest planes rising to the "Mundane Egg of Madam BLAVATSKY." We would like to draw his attention to the fact that he cannot quote Madam BLAVATSKY and ask us to believe that it is Theosophical lore, for it is well established that the latter copied most of the 'Secret Doctrine' and 'Isis Unveiled' from the Hindoo Sacred Books and the Chaldean Books of the Kabbala. It is well-known that part of the 'Secret Doctrine' is known as the 'Book of Dzyan' which is nothing more or less than the Siphre Dzneeotha of the Zohar, that sublime book which so few understand and which is the 'Book of Equilibrium of Balance.' To substantiate what we have said we will now quote from a book entitled THE THEOSOPHIC HERESY by W. LANCELOT HOLAND in which he writes as follows:—

> What was the cause of this mysterious acrobatic feat? (Namely that Mrs. Besant jumped from Atheism to the balderdash of Blavatskyism) simply the reading of a book 'The Secret Doctrine' by Madam Blavatsky. Mrs. Besant merely read it, she did not stop to enquire whether the book was original or a hash of Eastern Dogmas, which it has since proved to be. Sanscrit Scholars have proved that it is full of plagiarisms; in some places they have found whole pages copied bodily, with a little alteration in the text." Pages 15 and 16.

Mr. HORNE must henceforth quote us only from the Theosophical Books, as we are not prepared to accept either THE SECRET DOCTRINE or ISIS UNVEILED as purely Theosophical works. In the last paragraph addressed to us, Mr. HORNE says that we accuse the Association with attempting to substitute a tinted glass through which to study our religion instead of the normal vision. He explains that the normal vision is not strong enough for abstruse metaphysical problem, etc. Mr. HORNE must remember that the Kabbalah was not written for ordinary souls like us, who live the everyday life on earth, and delve now and then in spiritual realms, alas, to return back to our animal life. It was solely written for those true initiates who have done with this life only to rise to a purer and healthier one. Therefore, Mr. HORNE must realize that when we spoke of tinted glass we were not referring to the study of the Kabbalah and its many commentaries, but to the intellectual and spiritual interpretation of the Bible which was bound to be interpreted along Theosophical lines. The Hebrew Theosophists will be wasting precious time if they think that Theosophy will explain the Kabbalah (which was hidden from time immemorial from profane eyes) and lay bare the Truth, nay, we will be more bold and say that even Judaism cannot explain or remove that veil. It is only for a Rabbi like SIMEON BEN YOCHAI to understand the 'Not Understandable.' It depends on oneself to live a pure and beautiful life to prepare for the higher studies, namely, the Bible, Talmud and finally the Zohar. There is a Hermetic saying "The Lips of Wisdom are open only for the ears of understanding," which proves that the Truth will find one out when he is ready, and it is of no use to search for it. The word Theo-Sophia really means 'The Wisdom of God' and one does not need join a Society to become a true 'theosophist.' As a final word of parting to our friends in America, the Hebrew Theosophists, we would advise them to study Judaism, history, laws, the dietary laws which helps to keep a clean mind and body, and they will have achieved more than any Theosophical Society would do for them.

EDITORIAL NOTES & COMMENTS

ISRAEL'S NATIONHOOD

Tisha b'Ab and the two modern Jewish national institutions, viz, Keren Kayemeth l'Yisrael and the Keren Hayesod stand for two opposite poles in our history. Tisha b'Ab commemorates the tion of Zion and Jerusalem, while the KKL and KH stand for the resurrection of Israel's nationhood and manhood!

* * *

TITUS DEAD,—ISRAEL LIVES!

1859 years ago,—on Sunday next—the Jewish State fell in the hand of TITUS and the great galuth began. TITUS is dead, buried and would have been forgotten but for the conquered nation which is still alive and looking forward to the resurrection of their ancient glory and the rehabilitation of their desolated country! Verily, Israel is invincible!

* * *

"JUDEA TO THE JEWS"

"China for the Chinese" is a well-known slogan of the Chinese Nationalists. Jewish Nationalists who are interested in a similar field of politics, cannot help repeating the slogan coined by Lord CECIL of CHELWOOD, at the meeting in celebration of the promulgation of the BALFOUR Declaration, "Judea to the Jews," or "Zion for the Zionists!"

* * *

JEWISH NATIONALISM A LIVING FACTOR

The fall of the Jewish State 1859 years ago, did not mean the fall of Jewish Nationalism. Jewish Nationalism is as old as the ancient Siddur, a veritable *vade mecum* of orthodox Jewry which clings loyally to the past and looks hopefully forward to the future. Verily, Israel IS a nation among the nations!

* * *

EXIT, KAUFMAN KOHLER!

Tisha b'Ab, a decade ago, might have been observed with the reading intensely of all the kinoth incorporated in the prayer-book. But to-dey when Ar'a d'Yisrael is within our easy grasp and the key thereof is in our possession, there is every reason why we should emphasise more of *Nahamu* than *Echa*, more of *Hatikwa* than *Al Naharoth Babel*. Verily, Israel's foes, within and without, must be dumbfounded to-day when the man-made theology stands shattered and annihilated before the gaze of the whole word. Exit, KAUFMAN KOHLER and his עדתו

* * *

CONGRATULATIONS, MR. HENRY FORD!

Mr. HENRY FORD having made up with Jewry and kissed hands, we should no longer regard him as a אויב (enemy) but as a אוהב (friend) of Yisrael. We should not tell him any more, *zechor ma'seecha harishonim*, remember thy days of old. We should regard him as a real *ba'al teshuba* in the presence of whom (as the Sages of Israel said) even *Sadikim gemorim* would be unable to stand. We congratulate Mr. HENRY FORD on his courageous action in making the *amende honourable!*

* * *

TREMORS IN ERES YISRAEL!

The earthquake in Eres Yisrael last month as reported by Reuter and published in the local dailies came as a rude shock to many. Such a possibility was never even remotely imagined by anyone. The damage done to the buildings and the toll of death exacted is a matter for deep regret. In the face of such a calamity man is helpless and the least we can do is to endeavour to assuage the sufferings and come to the rescue of the sufferers, for whom we are pleased to learn a subscription list has been opened.

* * *

A LIBERAL'S INDICTMENT OF 'LIBERAL' JUDAISM

Rev. Dr. LOUIS I. NEWMAN, of Temple Emanu-El, San Francisco, is a young minister and has many years of good work before him. Although a graduate of the Cincinnati College, he is an ardent Zionist and devotes much of his time for the cause. Recently he was invited to deliver the Baccalaureate sermon at the second commencement Exercises of the Jewish Institute of Religion, New York, founded by Dr. STEPHEN S. WISE, in the course of which he had arraigned the 'Liberal' movement, declaring it to be "a tragic disappointment." This is a sharp reply to Dr. CLAUDE G. MONTEFIORE from an unexpected source and should impel him to give up dreaming fantastic dreams.

* * *

DR. CLAUDE G. MONTEFIORE

It is reported that the University of Oxford has conferred the Doctorate of Letters, *honoris causa*, on Mr. CLAUDE G. MONTEFIORE, a scion of the House of MONTEFIORE. According to a scribe in a London weekly sheet, Dr. MONTEFIORE is wearing the new honour with characteristic modesty. "We shall have to learn to call him Dr. MONTEFIORE," says the scribe, "and to teach him to answer to the appellation. With his customary modesty, he took Manchester's D.D., in his stride, and continued to call himself "Mr." And why not? One does not need to assume the title of doctor in order to perform some surgical operations! For five and twenty years, these operations were skilfully managed and the knife is still sharp and flawless!

* * *

NATHAN STRAUS ENJOYS REFU'A SHELEMA!

Not a little anxiety was felt last month when the news became known that Mr. NATHAN STRAUS, the grand old man of New York Jewry, was taken ill to hospital suffering from an acute attack of appendicitis. General relief is now felt that the venerable philanthropist (who will celebrate in February next his eightieth birthday) has fully recovered and went back to his home, sweet home. That at one time his case was serious goes without saying. It is now a matter of sincere rejoicing that the man whom the whole world love and esteem highly for his humanitarian deeds has recovered his strength and health and is again in harness. We are impelled to voice our

own joy in the matter. We are impelled to pronounce an ancient Talmudic benediction, Blessed be He King of the Universe, for having given him unto us and not to mother Earth!

בריך רחמנא מלכא דעלמא דיהבך לן ולא יהבך לעפרא

* * *

THE ZIONIST CONGRESS

We are officially informed by the World Zionist Congress that the fifteenth Zionist Congress will be held at Basle on the 30th instant. This is a momentous gathering of Israel from all the corners of the earth to deliberate upon the national problems facing world Jewry *vis-a-vis* the upbuilding of the third Jewish Commonwealth in Eres Yisrael. Delegates from all parts of the world will assemble at Basle, the birth-place of the Congress, thirty years ago. The Congress is a living monument to HERZL'S genius to form a representative Jewish body and weld them into a homogeneous whole. It is, we believe, the only representative Jewish parliament of Diaspora Jewry which can speak authoritatively on behalf of Kol Yisrael (minus the withered branch). We shall watch the proceedings with keen interest and trust Reuter will keep us *au courant* with the results and the net gain achieved.

* * *

MR. BARNETT FRIEDBERG AND "THE JEWISH GRAPHIC"

For over a year now, *The Jewish Graphic*, of London, had been a regular visitor to our sanctum. We had followed its editorial policy with keen interest. Once it was made known that our contemporary stood for "Sincere Zionism and reasonable orthodoxy." However, not until lately we noticed a sudden change in its views which struck us as rather queer. We did not know what happened, but recently we had solved the mystery. We noticed that the name of the Editor and founder, Mr. BARNETT FRIEDBERG was no more printed on the front page as it used to be until the end of May last. It is thus obvious that a change of proprietor, editor and policy has taken place. This *per se* is a matter of no concern of ours, but we respectfully submit that in the interests of honest and clean journalism, Mr. FRIEDBERG should have advertized his severance from the *Graphic* and not kept his readers in the dark. He owes this duty to himself, to his readers and to his contemporaries. It is not fair that a paper which said it stood for "Sincere Zionism and reasonable orthodoxy" should all of a sudden change its moorings and preach doctrines that are subversive to both. We hope Mr. FRIEDBERG will not hide himself under a bushel but make a pronouncement on the subject, so that the *Graphic* may not remain under a cloud of suspicion.

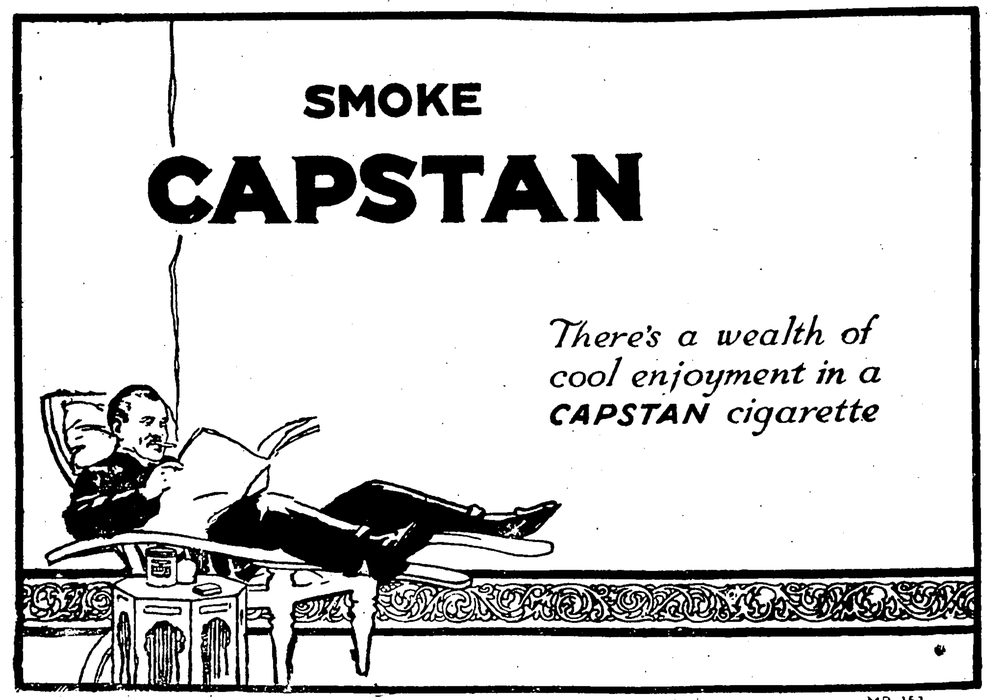
* * *

THE B'NAI B'RITH

We have much pleasure in drawing the attention of our readers to a well-known order, called THE B'NAI B'RITH and the useful work it is doing in the service of Judaism. This Society was formed several decades ago in America with the sole idea of enrolling young desirable Jewish men in a fraternal organization, having in view the spiritual and moral welfare of the members. The Society also helps in strengthening the Jewish ideals and doing away with bigotry and race hatred rampant among a certain element in the races of the world. The keenest interest is taken in humanitarian, educational and other constructive lines, which tend to elevate and inspire the youthful aspirants. We are in receipt of a copy of the proceedings of the Twelfth General Convention of the Constitution of the Grand Lodge, which was held in Atlantic City, N. J. and comprises very healthy reading matter. We should point out to our readers that the order of the B'NAI B'RITH is responsible for highly constructive work in Mexico and other parts of the world, and it has created for itself an enviable reputation of power, authority and honesty of purpose. The B'NAI B'RITH MANUAL is a book for every Jewish student and presents the high lights of Judaism in a beautiful yet forcible manner. The various messages from the various Presidents of the United States, endorsing the good work of the Order and a highly illuminative definition of what a B'NAI B'RITH should be is written by A. COHEN. The Manual is subdivided under the following captions:—

1.—Judaism
2.—Literature
3.—Jews in Art and Science
4.—Jewish Communities of world
5.—Jewish Problems

Under the last heading we have problems such as anti-Semitism, Zionism, List of Books, National Jewish Organizations, Jewish Calendar for 6 years (Abridged). We extend our hearty congratulations to the President and Members of the Order and sincerely wish them more and greater success in their sphere of activities. There is a movement on foot to establish a branch of B'NAI B'RITH here with a Lodge included, and all those who wish to join are kindly requested to apply to Mr. I. COVITT, 4 Carter Road or the Editor of ISRAEL'S MESSENGER.



This advertisement is issued by the British-American Tobacco Co., (China) Ltd. MB 151

HENRY FORD APOLOGIZES FOR PUBLISHING ATTACKS ON JEWS

NEW YORK, July 8.—The New York American says that HENRY FORD has issued an apology concerning aspersions on the Jews in his paper the *Dearborn Independent*. He disclaimed all knowledge of details concerning the subject and ordered a discontinuance of the attacks. The same paper states that HENRY FORD has rejected an offer from WILLIAM RANDOLPH HEARST of a million dollars of the *Dearborn Independent*.—*Reuter.*



Mr. HENRY FORD,
who now repudiates the anti-Semitic movement.

The apology is seen as the outcome of an expensive libel suit filed against the automobile manufacturer by Mr. HERMANN BERNSTEIN, editor of *The Jewish Tribune* (New York), and is said to be the outcome of a personal disagreement years ago on board the famous Peace Ship which FORD took to Europe at the beginning of the World War.

The following letter was published in "The North-China Daily News" of the 12th ultimo:—

To the Editor of the
NORTH-CHINA DAILY NEWS

SIR,—Reuter's cablegram from New York published in your today's issue according to which Mr. HENRY FORD, the powerful man on earth, the man whose great genius in the auto industry had made him known as "the flivver king" has issued an apology to the Jews "concerning aspersions in his paper the *Dearborn Independent*. We are further told that FORD had "disclaimed all knowledge of details concerning the subject and ordered a discontinuance of the attacks." Such a manly retraction will be noted with satisfaction by all those who are interested in the triumph of truth, justice and honour.

For well-nigh seven years, the *Dearborn Independent* had waged a pitiless crusade against the Jews in its columns. It unqualifiedly declared the forged Protocols of the Wise Men of Zion to be genuine and argued that practically every Jew was a Bolshevist. The amount of poisonous "literature" which was issued from Detroit was enough to constitute a menace for us everywhere. With pitiless ingratitude the Jew was made

"The very butt of slander and the blot
For every dart that malice ever shot."

To-day the man who stood behind the publication surrenders unconditionally to truth, justice and honour and lays down his arms. He hoists the white flag not for a truce but for peace! His manly retraction does him infinite credit for which he must be congratulated. He did not hesitate to condemn wrong and vindicate the truth. He did not hesitate to spurn his satellites when he found that murder has taken the place of mercy, and lust for the place of love. He did not wait to allow himself to share the fate of those who were overtaken by Nemesis. To be sure, his retraction will not fail to have a serious repercussion in all the anti-Semitic countries. We Jews will forgive HENRY FORD for the great disservice he had rendered us. We shall let bygones be bygones and be friends again. Justice, though tardy, has triumphed again and we of the House of Israel are truly grateful. "The Lord our God, is a sun and shield," said the poet in Hebrew Scriptures. And so He was and is and will be to the end of days!

N. E. B. EZRA.

SHANGHAI, 11th July, 1927.

FORD TENDERS APOLOGY TO SAPIRO

CHICAGO, July 16.—The million dollar libel suit by Aaron Sapiro, the well-known Chicago lawyer, against Henry Ford in connexion with alleged anti-Jewish articles in Mr. Ford's paper, the Dearborn "Independent," has been settled out of court, the terms including a retraction of all personal charges against Mr. Sapiro but no money payment.—Reuter.

DR. MORGENSTERN QUOTES JEREMIAH

SAYS ISRAEL'S ANCIENT PROPHET ACTUALLY FORESAW THE PROBLEMS OF "LIBERAL" JUDAISM

UNIQUE ADMISSIONS WHICH SOLVE THE PROBLEM OF ISRAEL'S SURVIVAL AND BELIEF IN MIRACLES

In the United States, June is devoted for giving diplomas to the College graduates. This year quite a number have graduated from the New York Jewish Theological Seminary and the great Yeshiba of Rabbi ISAAC ELCHANAN. The one located at Cincinnati is also supposed to be a training ground for "Rabbis." This year the usual batch of 'Rebels' was again released being fortified with diplomas to teach and preach that which is *assur, muttar*, and that which is *tamey, tahor!* We cannot help saying that while the rank of each force in Jewry is being replenished with new forces annually, the rank of Sephardim elements is receding backward and backward and its strength and prowess growing thinner and weaker to the dismay of all. Not one graduate, from the Sephardim camp is known to have graduated from a Rabbinical college for several years, and yet we expect to see Sephardim Jewry to survive in the Diaspora! What is wrong with us? Why have we fallen so low? Is there no one in our midst with sufficient conscience and bravery to step forward and heal the breach? Chief Rabbi BENSION M. OUZIEL and others associated with him, would do well to bestir themselves in the matter and give serious thoughts to this problem of problems before we see the actual writing on the wall.

BELIEF IN MIRACLES

The exercises conducted at Cincinnati were enlivened by an extraordinary address by Dr. JULIAN MORGENSTERN, the head of the College. He started by saying, "That Judaism has survived through all the ages is a miracle." It is palpably evident that the oracle of Cincinnati is a believer in some kind of miracles, although he discards those of Biblical origin! Let that pass. Dr. MORGENSTERN'S plea is that as mankind (Judaism being a type) progresses, we must "accept new truth and larger knowledge, and constantly re-interpret itself to meet the life and needs of each new world." The learned scholar fails somewhat to realize that the survival of Judaism was solely through the merit of the Torah, that sublime spiritual volume "within which lies the mystery of mysteries." We wonder how long it would take the reformed Jews to survive a hostile world without a home of their own after clinging to the *berith hadasha* prepared by Dr. MORGENSTERN! We fancy not more than two or three generations!

NOT A NEW HEAVEN BUT A NEW EARTH!

"What a world this is!" exclaims the apostle of newfangled Judaism. He points to the tremendous changes that are taking place in radio, the wireless telephone, industry, nations and other systems of the world. All of which, to our mind, will not destroy the fact that the Spiritual is eternal and is not influenced by outer reactions. In fact, it is the only reality from which we may derive our hopes, consolation and progress. Since the fundamental principles of Judaism are established on that self-same bare rock of Spirituality, Judaism defies the ages and is in the same way eternal, challenging the ravages of time. Dr. MORGENSTERN goes on to say, "Here we have Judaism with its new-found freedom." We admit that this so-called new-found freedom suits the wealthy reformed Jews of Cincinnati very well, since it creates for them a religion of convenience, free from the *ol shel Torah* and *ol malchuth shamayim!* It is curious to see how the leader who is moved by the sign of the "new-found freedom" quotes JEREMIAH to suit his taste. He actually refers to the latter as one who was "charged by God with his prophetic mission" and for what?

DR. MORGENSTERN REPUDIATES DR. MONTEFIORE

To 'pull down and destroy and overthrow, and build up and plant." It is evident that the oracle of Cincinnati believes in a God who can speak to man and that man can commune with Him. This is a great advance over the 'revelation' of Dr. CLAUDE MONTEFIORE, when he says, "God does not, and, we may even venture to say cannot, reveal himself to man in the absolute way in which the orthodox conception implies." And yet the same MONTEFIORE is President of a Synagogue and presides over prayer services and preaches! Anent this, it is worth listening to a fine devastating rebuke administered him by the CHIEF RABBI OF THE BRITISH EMPIRE, in his "Affirmations of Judaism," when he says, (p. 33), "Why do its missionaries busily canvass the members of the old congregation with the bait that in their synagogue alone does the weary soul find 'spiritual communion with God in prayer?' A dumb God is a deaf God, an impersonal God, an It; and you cannot honestly pray to an unconscious, nebulous Being chained in mechanical laws." Dr. MORGENSTERN, however, is opposed to the views of the 'sainted' MONTEFIORE, the "master-builder of 'Liberal' Judaism," since he admits that God did reveal himself to JEREMIAH and actually spoke

to him about the possibilities of Reformed Judaism as is practiced in Cincinnati to-day!! Continuing Dr. MOGENSTERN says:—

JEREMIAH FORESAW THE "LIBERAL" JUDAISM OF CINCINNATI!

"Five terms describe his (JEREMIAH) prophetic activity. Three are terms of destruction: only two are terms of construction. So it is all too frequently in the work of Reform. Pulling down and destroying and overthrowing must of times precede the work of planting and building up. I believe that in Reform Judaism the first period of discarding that which was outgrown and had lost its meaning, is almost at an end...." We must not weary our readers by further extracts from the speech delivered by Dr. MOGENSTERN. It is enough, as he avers, that JEREMIAH foresaw רוח הקדש the new conception of Judaism of 'Cincinnati brand' and it was left for the speaker to make this known to the whole of Kenesseth Yisrael! And now let us make our תמונינו netilla *not* being optional! Dr. MORGENSTERN concludes his remarkable oratory with the following striking statement, "Judaism cannot stand still. Therein it cannot find salvation, but only decay and death" Since the days of JEREMIAH, Judaism stood still until it was given to Dr. MORGENSTERN to make known the oracle of God! Three cheers for him who believes in God's revelation to man and man's humbleness to commune with Him! Who can now deny that "Liberal" Judaism is not making serious efforts to return to orthodoxy? What is this noise we are hearing in our camp? Does it presage the deliverance of an Eleventh Commandment from הר סבור?

THE EARTHQUAKE IN PALESTINE

MISGAB LADACH HOSPITAL DAMAGED

We are in receipt of a telegram from the committee of the Misgab Ladach Hospital in Jerusalem, informing us that the institution is seriously damaged in the recent earthquake and that funds are needed to repair the great havoc caused by the quake. We shall be pleased to receive contributions from our readers and forward them to the headquarters whose appeal should not be ignored by our local community.

Daisy Brand

BUTTER

SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF

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TRANS-ATLANTIC FLYERS



CLARENCE D. CHAMBERLIN and CHARLES A. LEVINE, first pilot and passenger to fly across the Atlantic, travelling from New York to within a few miles of Berlin, where they had to make a forced landing. The achievement of LEVINE, who not only financed the Columbia's trans-Atlantic flight but accompanied CHAMBERLIN, the pilot, in what has already become one of the greatest feats in the history of aerial navigation, marks another record of Jewish courage and vision, declares the *Day* of New York. Writing editorially under the caption "A New Jewish Record," the paper, in yesterday's issue, observes:—

"This is a record of Jewish daring, of Jewish foresight in the wonderful conquest of the elements of blind nature. "It is no longer necessary to prove that Jews are just as brave in the field of physical courage as in the field of spiritual endeavour. The fronts of all the battlefields in the World War can tell the story of Jewish courage and heroism. Every field of sport is full of Jewish names. But until recently little was heard about Jews in the field of aerial navigation, of conquering the air. "It has fallen to the lot of a New York Jew, as on of an immigrant from Vilna, to demonstrate that the Jew is not backward in this latest sphere of human conquest and triumph over nature. Along with CHAMBERLIN, the non-Jew, LEVINE risked his life, looking steadfastly and fearlessly at the greatest danger. Together with CHAMBERLIN he won, breaking the world's record for distance flying. "LEVINE, in fact, showed more than mere physical courage. He is a rich man. He possesses great wealth and could easily live his life out in luxury and contentment. He could lead a life of undisturbed material comfort. In his case, the prospect of material gains could not have played any part as it did undoubtedly in the case of others. It was essentially the will to achieve, the will that inspires all great inventors, discoverers and heroes, that urged LEVINE to stake his all, to play with death. In this respect he is a true Jewish hero. As Americans and as Jews, we are proud of his achievement. The anti-Semites in Germany and everywhere else will have to take their hats off for the Jew LEVINE, no less than for the Nordics LINDBERGH and CHAMBERLIN."

"FIVE YEARS OF JEWISH SCIENCE"

We regret that owing to the heavy pressure on our space the above interesting article by Dr. MORRIS LICHTENSTEIN written for ISRAEL'S MESSENGER is held over till our next issue.

CORRESPONDENCE HELD OVER

Due to the same fact referred to above, some interesting correspondence is crowded out from this edition, we regret to say.

ISRAEL'S NATIONAL DEBACLE.—THE OUTCOME OF SIN

SERMON FOR THE WEEK—שבת חזון

"Learn to do well; seek judgment, relieve the oppressed, judge the widow."—ISAIAH, 1—17.

To-morrow's Parasha opens with the first chapter of Deuteronomy. It falls annually on the preceding week of *Tisha b'Ab*, the day on which Ancient Israel mourns the loss of his national independence and his exile from his homeland. The Haphtarah of to-morrow is also selected from the first chapter of ISAIAH and is called Shabbath Hazon. ISAIAH is nationally known as the prophet of Consolation whose prophecies allude to Israel's return to his Fatherland and the end of his homelessness. The text selected by us convey to the reader a system of thinking which is both sublime and practical. It sums up in a nutshell, the ethical and moral laws of Judaism, and helps us to follow our highest inclinations regardless of selfishness and sin. The cause of Israel's National débâcle is conceded to be due to his sinfulness. The musaf service during the three leading festivals in the Jewish calendar stresses this point in an unmistakable manner. ומפני חטאינו גלינו מארצנו "But on account of our sins we were exiled from our land, and removed far from our country," forms part of the Amidah for Musaf service during the leading Festivals. Such was the cause or rather the why and the wherefore of Israel's *galuth* in the minds of the *Kenesseth hagedola* two thousand years ago, when the form of synagogue service was prepared and arranged for Galuth Jewry. The outcome of sin is in every case punishment and what greater punishment could Israel receive for his "sin" than the loss of his national independence and dispersion throughout the world? An ancient philospher, HESIOD, said, "The seeds of our own punishment are sown the same time we commit sin." Humanity may be likened to a wanderer on the path to freedom, spiritual emancipation and soul expression, and to succeed he must obey and respect certain laws and regulations belonging to God and Nature. No matter if a man hides his guilt and shirks his responsibility, yet silent and relentless justice must mark him out and deal with him according to his own deserts.

DIVINE RETRIBUTION

There is a divine law of nature from the operation of which we cannot exclude ourselves. "To-morrow is also a day" and to-morrow will test whether to-day's investment pays or not. A story is told of a traveller who was crossing the English channel with a man who was boasting of the fortune he had made from his milk farm. He pulled out a bag full of gold coins, in evidence of his wealth and showed it to his fellow passengers. Just then the ship gave a lurch, the coins fell to the deck and rolled into the Channel. Everybody deplored the loss. One who was somewhat of a humorist said, "I see nothing to mourn here. I see the working of the divine law of compensation; what comes from water goes back to water." And there is much truth in this. The law of cause and effect proves incontestably that as a man sows, so he reaps, and it follows that if we think and act good for ourselves we are setting loose constructive forces which will work out our salvation.

OUR SUBLIME DUTY

Recognizing this principle, ISAIAH solemnly adjured us, "Learn to do well; seek judgment...." thereby creating that atmosphere of good which must necessarily permeate and saturate our moral and psychic natures resulting in good deeds, actions and words. Why was sin created? Sin is an absolute necessity, being the twin-sister of good created on the self-same tree of good and evil. To test metals, certain acids are used to corrode into it in order to examine its texture and in the same way sin is that strong acid which helps us to prove our soul-force, leaving an indelible imprint for individuality and genius. The moral we have to learn is, take heed of sin which brings in its wake suffering and pain. Dr. KNOX admirably explains it in a brief sentence, "If you would not have affliction visit you twice, listen at once to what it teaches."

ISRAEL'S OPPORTUNITY

This is the month when Israel must ponder well over the past, present and future. The past has passed. The present calls for a searching enquiry. The still small voice should vibrate in our innermost being, "Have you sinned against God or man?" If so, "Be sure, your sin will find you out" (Numbers, 32—23). If no, "Behold I have refined thee, but not with silver" (ISAIAH XLVIII—10). We may strive to forget our sin or ignore it, yet conscience makes "Cowards of us all," hence the trembling awe of AESCHYLUS when he heard the thunder-thread of the power governing destiny, cried out, "O never may my will be brought into collision with his stern decrees!" Job also expressed a pathetic appeal when he cried out, "Wilt thou break a leaf driven to and fro?" Note also the dread utterance as put in the mouth of MACBETH whose hand was stained with blood:—

"Whence, is that knocking?
How is't with me when every noise appals me?
What hands are here?"

THE GOLDEN AGE

The history of Israel borne through furnace and affliction teaches us the indestructible truth that the world is ruled by justice and mercy. Israel's dispersion, Israel's homelessness for two millenia, Israel's oppression and martyrdom, was not an accident—מקרה—but due to stern justice on the part of שפט כל הארץ to purify Israel from the sin to which he had been addicted in the past. This is the period of the year which beckons us to be true to our past and spurn the invitation of the foe within to regard Israel's dispersion as a blessing to us and humanity at large. Such a voice of woe and despair which is untrue to Israel's traditions merits the severest rebuke and condemnation from all those who revere Israel's ancient history and look forward to the golden future optimistically. The soul of Israel marches on. It looks down "into the pool of Truth and see its beauty reflected on the surface; and Truth must likewise as in the case of the pool see its pristine beauty pictured in the eyes of the soul." The mission of Israel will begin when he is in possession of his ancient Homeland and *de jure* government is established. On that day there will be made a solid contribution to the world's civilization and progress. In the golden verse of the poet, which is illustrative of ISAIAH'S beautiful and sublime teaching:—

"That day is best, wherein we give,
A thought to others' sorrows;
Forgetting self we learn to live
And blessings born of kindly deeds
Make golden our to-morrows."

A TIMELY PUBLICATION

אינה: ללול תשעה באב

We are indebted to the Keren Hayesod, Jerusalem, for a copy of a timely prayer-book for the night of Tisha b'Ab, published in Jerusalem and which should serve a useful purpose to all our co-religionists in the diaspora. The prayers are all arranged in chronological order and the reader is bound to find it handy. On page 3, we are given striking instances of prophecies from the Bible, Talmud, Midrash, etc. They clearly and unmistakably portray the dejected feeling of the Jews in captivity who are torn from their Motherland for almost two millenia, and yet in spite of their overwhelming sorrows and tribulations they have never for a moment forgotten the land of their ideals. Next follows the Arbith service with the elegies which form part of the ritual for the night, dwelling upon the downfall of Jerusalem and the exile of the *Shechina* from the Holy of Holies. The Keren Hayesod suggest that copies of this service should be placed with the publishers in Jerusalem, the cost of which is 2 piastres. As a grand finale we are given extracts from the proclamations issued by King CYRUS and Lord BALFOUR, declaring the glad tidings regarding the cessation of Jewish homelessness and the end of Jewish sufferings. As stated above, it is a timely publication calling upon Jewry to learn a great lesson from the downfall of the Jewish State and the necessity of re-building again the old wastes, raising up the former desolation and repairing the waste cities, the desolations of many generations. This is the significant message of Tisha b'Ab to-day; not mourning with sackloth and ashes over the faded glories of Israel's past, but doing actual work right now in order that a great and elevating ideal may be accomplished, *bimheira b'yamenu*, soon and in our days!

JERUSALEM SUFFERS EARTHQUAKE

JERUSALEM, July 11.

Earthquake shocks lasting four seconds have occurred here but the city escaped lightly. The small dome of the Holy Sepulchre was cracked. Some buildings in the old city collapsed, several people were wounded and the loss of life is serious. Damage was done in the neighbourhood of Mount Olivet. The Ramallah Hotel collapsed at Jericho, burying three tourists. Twenty-six persons were killed any thirty injured in the earthquake in the Jerusalem district and thirty killed at Nablus. Many houses were damaged in Jerusalem. The interior of Government House was seriously damaged while the Hebrew University also suffered considerably. The shock was widespread throughout Palestine and Trans-Jordania. A hotel at Jericho collapsed. Three Indian women tourists were killed. The streets of Jerusalem are full of excited crowds refusing to re-enter their houses.—Reuter.

JUDAISM AND THEOSOPHY

By A. HORNE, San Francisco, Col.

The April and May issues of ISRAEL'S MESSENGER were kind enough to take notice of my humble efforts at arousing American Jewry to the need of discussing spiritual truths. In both the above criticisms, several statements were made which are totally erroneous, not only as a matter of personal opinion, but as a matter of positive and indisputable fact. The writers are very evidently misinformed on these few particulars, and the Editor of ISRAEL'S MESSENGER will no doubt accord me the courtesy of an opportunity to correct these bits of misinformation.

First, as to your April article, written no doubt by the Editor himself, as it is unsigned:—

1.—You are evidently under the impression (as is also your May correspondent signing himself A LOVER OF TRUTH) that my little pamphlet "Spiritualizing unspiritual Judaism" is aimed at Judaism as a whole and accuses Judaism of being unspiritual. I would be insane indeed were such my intention. A careful perusal of my pamphlet should without difficulty disclose the high regard I have for Judaism in its loftiest, most spiritual manifestations; as, for instance, found in the lives and works of the mystics and sages of ancient and mediaeval times, the Cabalists and Hasidim. My remarks, on the contrary, were addressed to present-day American Jewry, whose generally unspiritual and materialistic attitude to life, is decried, not only by me, but by many religious leaders in this country as well. To the "true Jew," (to use the words of A LOVER OF TRUTH) "who reads his Bible and prays to his God with a full heart," I have nothing to say. But such true Jews are unfortunately not to be found in profusion among the educated newer-generation American-Jews, for whom my pamphlet was intended. I should like indeed to see more of such true Jews, and it is to that end that I am working, calling the attention of those I am able to reach to the need of being true Jews in spirit also, not only in outward appearance. When I say, therefore, "unspiritual Judaism," I mean, not Judaism proper, but its temporary manifestation among a certain class of people, a manifestation that is without doubt materialistic, agnostic, and unspiritual. It is this un-Jewish Judaism (un-Jewish because Judaism at its best has always been highly spiritual) that I would like to see spiritualized, and in this I am sure you agree with me.

2.—Your editorial article compares the system of the Cabala with that of Theosophy, the former building its philosophy from above downwards; from the Absolute, the Primordial Point, to the material plane, in ever-coarsening gradations; while the latter (so *you* say) builds its system in the opposite direction, from below upwards, from the material to the spiritual. This is simply a mis-statement of fact, as any one the least acquainted with the theosophical philosophy ought to know, and as your readers can very easily verify for themselves. "Nature," says H. P. BLAVATSKY, "is the emanation from.... the Absolute Consciousness." (*The Secret Doctrine*, vol. I. p. 298). In the Proem to the first volume, the authoress begins with this very idea of a Primordial Point, which "denotes the dawn of differentation. It is the Point in the Mundane Egg, the germ within it which will become the universe." (p. 31). This is purely a Cabalistic idea. Throughout the *Secret Doctrine* and *Isis Unveiled*, theosophic cosmogony is shown to be identical with the Cabalistic conception in this regard. If I can be proven to be wrong, I am willing to make a public acknowledgment of my error.

3.—You accuse the Association of Hebrew Theosophists with attempting to substitute "a tinted glass through which to study our own religion instead of the normal eyesight." Perfectly true; but you forget that the Cabalistic system is just such a tinted glass itself, interpreting Scripture allegorically and mystically, and not according to the plain reading and obvious meaning as given by "normal eyesight." The "normal eyesight" is not strong enough for the sun of Truth; a tinted glass *must* be used, so that abstruse metaphysical problems might be made understandable to the intellect. The main thing to remember is that the theosophical glass is of the same shade as the Cabalistic, as can easily be determined by any one who takes the trouble to compare the two systems of thought.

To come now to the letter of A LOVER OF TRUTH:—

1.—"In its official philosophy," he says, "which one joining the society is bound to accept, there is no One Supreme God." The politest thing one can say is that this simply is not so; though, in the face of such ignorance on the part of one who takes upon himself the role of critic, to express onself politely is by no means easy. There is no such thing as an "official philosophy which one joining the society is bound [!] to accept," and I challenge A LOVER OF TRUTH (?) to produce evidence in support of his contention. The Society, as a matter of sober fact, has no dogmas; a candidate for admission is expected to believe in universal brotherhood only; in every other respect he is absolutely free. There are of course, doctrines held in common by many theosophists; there are, let us say, teachings given out by the President of the society, but they are in no way binding on any member.

2.—"A member is also obliged to pin his faith to the two fabulous Masters of India: Koothoomi and Moria." This is another prevarication, or else your correspondent is misinformed. No question is ever raised as to faith in Masters, and there are numerous members in good standing who have their doubts on this question, and who are perfectly welcome to keep on entertaining such doubts as long as they like.

3.—"A theosophist is also supposed to believe in the divine mission of Krishnamurti, and accept him as a Christ." This is the third prevarication of your LOVER OF TRUTH, for such is simply not the fact, as any theosophist well knows. That is all that can be said about it. Countless theosophists are not at all convinced of the Christ-mission of Krishnamurti, and their "orthodoxy" is never questioned on that account. An incontrovertible proof of this is the fact that a separate organization exists, called the Order of the Star in the East, membership in which is dependent upon one's belief in the near coming of the World Teacher. There are numerous theosophists who are *not* members of this latter organization, so how can your correspondent maintain the correctness of his position? It is indeed a pity that those who attempt to criticize are often satisfied to base their arguments on second-hand information and on ill-digested reading. If I were to demand that your LOVER OF TRUTH quote "chapter and verse" in support of his various contentions it might prove very embarrassing.

[*We reply to the foregoing in our editorial page as far as we are concerned. The Seeker After Truth may answer to the strictures passed against him if he wishes to do so.—Editor*, ISRAEL'S MESSENGER.]

PHOENIX INSURANCE CO. BUYS ZIONIST MORTGAGE BONDS

JERUSALEM 1st June, 1927 [P. C.] The Phoenix Insurance Co. which by its agreement with the Keren Kayemeth Leisrael (Jewish National Fund) is obliged under its agreement to invest its premiums received from Palestine in that country, has for the present purchased Bonds for £2,000 of the General Mortgage Bank of Palestine, an institution founded by the Zionist Organization. It is expected that its investments in result of the efforts of the Jewish National Palestine will shortly be increased as a Fund.



HEBREW AND RELIGION CLASSES OF OHEL-RACHEL SYNAGOGUE

DISTRIBUTION OF PRIZES

The seventh annual distribution of prizes to the pupils of the above classes took plalce at Ohel-Rachel Synagogue on the 6th ultimo, at which Mr. CHARLES S. GUBBAY presided.

The CHAIRMAN after extending a welcome to the visitors called upon Mr. N. E. B. EZRA who had examined the classes to read his report.

The report read by Mr. EZRA showed an improvement in the knowledge of Hebrew, religion and traditions and eagerness to study on the part of the children. The attendances have also improved and are likely to be maintained in the years to come. The full text of the address follows:—

Jewish education in Shanghai did not develop to a great extent in recent years, although it kept pace with the growth of our community. The slowness is due to factors over which we have no control for the present. The one drawback from which we are suffering and will continue to suffer is that we have not sufficient efficient teachers to train classes along modern lines. The young ones naturally look to us to train them in the tenets of Judaism and their eagerness to learn would astonish anyone who cares to visit the classes now under the control of Mr. A. BENARTZY.

Mine was the privilege to examine the Hebrew and Religion Classes of the Ohel-Rachel Synagogue a fortnight ago. The privilege to which I refer was not due to any merit of mine, but only to the circumstance of time. Few realize what a privilege it is to see the buds blossoming in their infancy. These buds are the men and women of to-morrow. Into their keeping the future mainstay of Judaism would be entrusted. They are undergoing a training on which depends the future well-being of Judaism. Few realize what a sight it is to see the young ones recite the Shema and the Hatikwah (one without the other is unthinkable) in the *lashon hakodesh*. If we were to visit the classes more frequently in future, I believe it would be an incentive both to the teachers and the young ones to persevere hard with their studies and impel them to look forward with hopefulness. It is rather unfortunate that we have not yet won over our members to take interest in the problems of our educational institutions in Shanghai, which require new blood to reinforce those who are growing old and tired and weary in the service. With our continued growth and expansion, the problems besetting us are bound to assume serious proportions. We cannot hide our face ostrich-like and imagine that there is no problem, no danger, no work to do and face and solve. Five and twenty years ago, when our community was in its infancy, such a *laissez faire* policy might have been justified, but to-day it is criminal to do so. We are face to face with a serious question, the magnitude of which will not be lessened but increased in the years to come.

HOME INFLUENCE

The classes at present conducted by Mr. BENARTZY are doing good work. The number of children attending have grown since last year, owing to the exodus of Jews into the western district. The average attendance is better than the previous year and bids fair to improve now that the parents are beginning to realize the utility of giving their children instructions in the tenets of Judaism. I know of a case where a mother occasionally brings in her son to the classes and remains with him to the end. In some other instances, the parents are even giving their children private lessons at home, a home influence which is bound to have far-reaching effects upon the adolescent mind.

TRIBUTE TO MRS. HANNAH ABRAHAM

The classes examined by me occupied two hours. I found most of the children are well grounded in our religion, history and traditions. They have shown marked ability and enthusiasm to answer all the questions that were put to them. The majority of them are girls and four of them, namely, FLORENCE EZRA, CISSY EZRA, LEAH NORAH LEVY and EVELIN MENASSEH have shown marked knowledge in Hebrew, religion and history. There is, however, one drawback to which I would like to direct attention. I found an absence of knowledge of prayer-service which Mr. BENARTZY himself is anxious to commence teaching provided prayer-books are placed at his disposal. It is never too late to begin in this direction and I hope an assistant to Mr. BENARTZY may be engaged so that he may not be hampered in his difficult task. At one time, such a reinforcement was available which proved an invaluable acquisition to the classes. I allude to Mrs. E. E. J. ABRAHAM whose devotion to the latter in the years gone by merits commendation. For several months, Mrs. ABRAHAM had volunteered her kind services which were interrupted owing to her departure to India but since her return to Shanghai, it is hoped that she will resume the classes and continue to take interest in them.

NURSERY OF JUDAISM

The children are eager to learn and study. Some of them who have been admitted six months ago, are beginning to read the alphabets and recite the Shema. At no age in our history were the education of our children neglected. Our Rabbis said, "As long as the sound of little children repeating the Shema is heard within the walls of Jewish schools and Synagogues, all the BALAAMS and HAMANS in the world cannot prevail against Israel." No one who understands the psychology of Israel's history would question the wisdom of this potential utterance. It is an appeal by the *Hachmey hatalmud* to all Jewry to do their utmost, by warning and teaching, not to prevent the mastery of the knowledge of the Torah so that the homes of Jews may not become lifeless, soulless edifices. They knew and realised the difficulties which must surround Jews whose lot was cast in *Eres hagola* far distant from Jewish environments and Jewish religious atmosphere. It is, therefore, our incumbent duty to train and nurse the young ones in the tenets of Judaism. We must look forward to a healthy robust generation of young men and women who may be relied upon to transmit our precious heritage to generations yet unborn. To do this effectively, we must support whole-heartedly the Hebrew and Religion Classes which are universally known as the "Nursery of Judaism."

MRS. M. E. DANGOOR DISTRIBUTES AWARDS

The distribution of the prizes to the young children were kindly given Mrs. M. E. DANGOOR after a few remarks of welcome made by the CHAIRMAN. The children presented a smart appearance and manifested keen pleasure in receiving their awards.

ADDRESS BY THE CHAIRMAN

The CHAIRMAN after thanking Mrs. DANGOOR for her kindness in performing a pleasant task, said:—

LADIES AND GENTLEMEN,—I have to thank you for coming here to grace our proceedings, and thereby giving the classes of Hebrew and Religion your good support. To you Mrs. DANGOOR, we owe a debt of gratitude for consenting to give away the prizes. Prize giving day is an event in the life of the young people, and I feel sure the joy you have given them by handing them the prizes must find an echo in your own heart.

Our Synagogue, in instituting these classes, is only expressing its true and proper spirit, and realising its lofty ideals, for, as you are aware, the Synagogue is as much a House of learning as a House of Prayer. Mr. EZRA has kindly examined the children. You have heard his report. Considering the limitation under which the Classes are functioning, the result of the examination must be considered very satisfactory. I should like to see these Classes expanding, and the scope of the teaching widened; but these are merely pious wishes. Unless members of our Synagogue are prepared to offer their personal services, I fear they must remain so. We always indulge in dreams, but seem rarely able to emerge from that stage into one of reality.

TALK TO CHILDREN

I shall now address a few words to the children. We are all very glad to be with you this afternoon. We have heard the report of your examiner and must tell you that you have done well. I congratulate you on the excellence of the report. I congratulate those who have won the prizes. There may be some of you children who think it a great hardship to have to attend these Hebrew and Religious Classes. You may be asking yourselves and each other—"What is the use of coming to these Classes? We have enough to learn at school, and it is hard that we should have to give up our playtime." Your parents and we lay great stress on your learning Hebrew and Religion—and I will tell you why. Hebrew is the language of the Jews. ABRAHAM spoke in that language; MOSES delivered God's Commandments and instructed the Israelites in Hebrew; the Prophets exhorted them in the same language; King DAVID sang his lovely songs in Hebrew, and coming down through all the long ages Hebrew is the medium in which we Jews to-day offer up our prayers to the Almighty. Hebrew is the link that binds the

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Jews of the world. Surely you must feel the importance of being held by that bond. Now as to Religion. What does Religion teach us? Religion teaches us the path that leads to God; it teaches us to distinguish between good and evil; it teaches us to cling to what is right, and to avoid what is wrong. It helps us to grow up into good Jews and Jewesses. Jewish History has also its importance. History tells us a lot of things about our people, of which you as Jews and Jewesses should not be ignorant. When you grow up you will be thankful for having been given the opportunity of learning all these things. You will probably, on leaving this hall, be saying to yourselves that you heard very similar remarks before, and no doubt you are likely to hear exactly the same again, but I can only say that Truth never loses by repetition.

MR. BENARTZY COMMENDED

The CHAIRMAN paid a tribute to Mr. BENARTZY for his good work and referred to the need of giving him all the assistance required in the prosecution of his difficult task.

DR. JOFFICK SPEAKS

Dr. S. D. JOFFICK, M.D., in his capacity of President of the Shanghai Zionist Association, Kadimah, expressed his gratification at the manner in which the classes were conducted and the diligent way the pupils had discharged their duties. He felt strongly that in the preservation of the Hebrew language lay the secret of their national progress in their national homeland. Every Jew and Jewess should feel proud of their sacred heritage and do their best to carry on their traditions without any wavering on their part. He congratulated the pupils on their successes and hoped their progress would remain uninterrupted in future.

TRIBUTE TO CHAIRMAN

In proposing a vote of thanks to the CHAIRMAN for presiding at the meeting and manifesting unabated interest in Jewish affairs, Mr. N. E. B. EZRA, said:—

Mr. GUBBAY is well-known to us for his distinguished communal work and the able and efficient manner in which he promotes the welfare of our community. A man of ideal and culture he finds pleasure in working for the advancement of our local institutions and seeing that all are well looked after, supported and maintained. His is a force for good in our community for which we are truly grateful. We owe much to him and I am sure you will all agree with me that we are richly rewarded by his unstinted devotion and kind services rendered to one and all.

THE CHOIR WHICH SANG AT BETH AHARON



[Photo by The Shanghai Sunday Times.

First Row (left to right) NURA LITVIN, LIZA JACOB, HILDA JACOB, IDA SHKOLNIK and MOZELLE COHEN.
Second Row (left to right) POLLY BERRICK, CELIA ROSENBLAT, Mr. A. SLOBODSKY, BELLA BERRICK, DEBORAH BLOOMFIELD.
Third Row (left to right) SAMMY SHEIFLIN, SAMMY ROSENBLAT, BENJAMIN SHLOSSMAN, M. M. COHEN, SAMMY GREENBERG, JACK JACOB, BORIS BRISIN.

I. S. PERRY BEQUEATHED FUNDS LOCAL JEWISH SCHOOL

The late Mr. ISAAC SAMUEL PERRY was an old resident of Hongkong and Shanghai. He passed away in Shanghai on March 9 this year, leaving estate in Hongkong to the value of $151,200; also large estates in Shanghai and elsewhere. Probate of the will with five condicils has been granted to the executors Mr. S. S. PERRY, exchange broker, and Mr. EDWARD EZRA, Manager of Messrs. DAVID SASSOON and Co., both of Hongkong. Bequests totalling $13,500 to servants are made and also provision for a Jewsh school in Shanghai. The will stated:—

"I am of opinion that it is desirable and beneficial that a Jewish school be built in Shanghai. I am prepared to contribute from my estate $150,000 towards the cost of erecting and endowing this school on the express condition that within two years from the date of my death a further sum of $150,000 shall be raised by contributions from the Jewish community in Shanghai." He bequeaths to his trustees $100,000 for the purpose of erecting such a school, and $50,000 for an endowment fund to be called "The Perry Endowment Fund."

DETAILS OF WILL

After the directions his will have been carried out and his bequests attended to he bequeaths the remainder of his estate to the Anglo-Jewish Society in London upon trust, to use at their discretion "in advancing the relief of poverty and distress amongst the poor in Palestine and Bagdad." The administrators of the society are given power to invest. The bequests to his servants include one of $10,000, and $500 each to a clerk and office boy at Messrs. DAVID SASSOON Company Ltd. He also bequeathed $10,000 to the Jewish Benevolent Society in Hongkong, and to his two sisters an annity during their lives of $3,600 each. To DIANA SASLAVSKI, wife of MEYER SASLAVSKI, is left $25,000, to a friend at Poona is bequeathed $1,000 as a gift of remembrance. EDWARD EZRA receives $3,000 for his executorship. The sum of $35,000 is left upon trust, the income from this to go to SAMUEL PERRY for his life, and to his children afterwards, in equal shares.

A Chinese woman named MA CHUEN, 24 Elgin Street, Hongkong, receives $20,000, and in the event of her pre-deceasing him the money would have gone to her daughter, known as Miss ROSIS PERRY, Mr. PERRY'S adopted daughter.

A UNIQUE OPPORTUNITY

We are pleased to note that the problem of a local school is about to be solved. The intention of the late Mr. PERRY to engage the local Jewish community as a partner with him in the scheme is undoubtedly the only way out to stimulate the latter to finish the task which it had on hand for some years. It is a unique opportunity for the community to show its prowess in this project and it should be of great interest to each and every individual in Shanghai. Future developments will be watched with interest.

A WORD OF COUNSEL

The absence of any provision made for Zionist funds is commented upon locally, but it is pointed out that the late Mr. PERRY has given a contribution of £500|- to the proposed Garden City Fund in 1924, and which was lately diverted for a hospital in Erez Yisrael. Moreover, the will is regarded as an old one and it is doubtful whether the estate would yield sufficient income to carry out all the provisions made by the deceased. It is, however, to be hoped that Jews living in China would not fail to remember the Keren Kayemeth l'Yisrael and the Keren Hayesod in their last will and testament.

"MY LITTLE ONES LIKE THEM"

Another Mother Tells Why She Finds Baby's Own Tablets Splendid For Her Children

All the trouble and tears formerly associated with medicine-giving and medicine-taking have ceased in homes where Baby's Own Tablets are used. Parents everywhere testify of the satisfaction these Tablets are giving them. For example:—

"I think Baby's Own Tablets a splendid medicine for constipation in children. They also quiet the nerves and produce restful, natural sleep. My little ones like the Tablets and I shall always have the remedy in the house," writes Mrs. M. Laliberre, of 16 Middle Street, Pawtucket, U.S.A.

Baby's Own Tablets are guaranteed free from opiates or other harmful drugs and to be obsolutely safe for even the youngest infant. Chemists everywhere sell them, or post free, 60 cents the vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

"CHINA IN THE GRIP OF THE REDS"

HOW FALSE SENTIMENTS ARE CREATED FOR JEWS AND JUDAISM

From time to time efforts have been made to stir up bad blood against Jewry in China by the discontented elements of humanity. In the past all such attempts have been frustrated and nipped in the bud. But the dyed-in-the-wool anti-Semite would not surrender without making a bold bid for "supremacy." We publish elsewhere in this issue a complete series of letters which appeared last month in the columns of the leading British morning daily in Shanghai, THE NORTH-CHINA DAILY NEWS, *on the "Russian Outlook" which we are sure will be read with absorbing interest, since they tend to show the mentality of our would-be friends and calumniators, vis-a-vis Bolshevism. There is a tendency in certain quarters here to link the Jews with the latter. That was a hobby in Europe and America some years ago. To-day this pastime has shifted in China and some vicious publicists are busy with their pen to strike a blow on Jewry. The absurdity of such a preposterous move will appear palpable to every reader after a perusal of the letters which we reproduce below. We are, however, surprised to see some of our would-be friends, wolves in sheep's skins taking such a stand in spite of the overwhelming facts against them. There is no doubt in our mind, that some renegade Jews are taking parts in the hateful propaganda to disrupt the peace of China, but these men are in the service of their government as many others are. The manner in which our traducers were dealt with impels us to hope that some success has been achieved in driving away the enemy and rendering him hors de combat for the time being. One of the contributors had the temerity to warn us to beware of the day when the "Whites" will re-possess their country when they will massacre all the Jews, man, woman and child!* ISRAEL'S MESSENGER *would like to warn such bigots and narrow-minded souls to beware and take heed of the fate of ancient* PHARAOHS, HAMANS, TSARS *et al, who went to their early graves unwept, unhonoured and unsung! It is a pity to see such types of humanity retrogressing all the time instead of taking upon themselves the role of a Buddha or a Tolstoy! These are the types who in the name of God and religion are capable of every atrocity under the sun, who murder and oppress in the name of Him whom they worship! The poet of Persia* FIRDAUSI *places in the mouth of a wise counsellor the following advice:—*

> *"Nauder, I charge thee Place not thy trust upon a world like this, Where nothing fixed remains. Why do the good suffer in this world, but to be prepared For future rest and happiness?"*

and this explains the whole case in a nutshell. Time will expose the whole series of injustice levelled at the Jewish nation by the enemies of humanity and for this reason we must counsel our readers to possess their souls in patience and wait for the salvation of the Lord.

The following letters were published in The North-China Daily News of 9th, 11th and 12th, 14th, 16th, 20th, and 22nd (2), 23rd and 25th ultimo, respectively:—

Editor, NORTH-CHINA DAILY NEWS,

SIR,—The series of articles now running in your esteemed journal under the caption, "China in the Grip of the Reds" are an eye-opener to the whole world regarding the menace of Bolshevism and our duty to crush this snake in the grass in order to make the world safe for humanity. Your contributor has, however, taken special care to single out some names who are engaged in this abominable propaganda as of Jewish origin, while in the case of others who are associated with the latter their racial origin remains undisclosed. The "staff commandant is a Jew," "Moussin a Russian Jew," "Tsirkins, an Austrian Jew," "So and So" is married to a Jewess, which is a hint that he of the sterner sex is under the heel and thumb of his fairer sex! And yet for all that, why should I be debited and not credited as well? I plead for a square deal, no more and no less.

In your to-day's issue, I read a Reuter's cable that at a meeting held in Paris on the 6th instant, the International Airmen's League, at which the trans-Atlantic flyers, Mr. CLARENCE CHAMBERLAIN and Mr. CHARLES LEVINE, were received, the President of the League announced that Mr. LEVINE had handed over Frs. 100,000 to establish an aviators' club.... Now, your readers (including the writer of the articles on "China in the Grip of the Reds") are actually left in the dark regarding the racial origin of Charles Levine which is of course Jewish, and I must object to his being passed as not of a member of the House of Israel. Personally, I loathe the idea of distinguishing people by their racial origin, but the fault is not my own. I do not deny that the Jew has failings; I do not deny that you will find in the Jew traits which are not admirable, but they are human traits, not Jewish. There are Jews whose character is as sweet as the perfume of the new-mown hay, and whose hearts are as full of generosity as the autumn is bountiful. The same may be said of others. There is no monopoly in virtue. The fact that there are some Russian Jews who are identified with Bolshevism should occasion no surprise. When you think of the cruel treatment which has been accorded to the Jew in Tsaristic Russia, the marvel is not that we should find some dark spots in his character; the marvel is that there is the slightest strain of goodness in his make-up; the marvel is that the infamous treatment at the hands of his oppressors and persecutors has not converted into the gall and wormwood of wickedness every drop of honest blood in his veins. My plea is that the world must cease being one-sided in its justice. It must stop making deductions in one direction only. When it does this, humanity will triumph and the shadows shall flee before the bright morn.

N. E. B. EZRA.

SHANGHAI, July 8, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—I trust you will not grudge me a little space in your paper to reply to Mr. EZRA'S letter published in Saturday's issue. He says he wonders the Jews in Russia have retained any good nature at all after all the persecutions they had to suffer under the Tsarist *régime*. These persecutions were undoubtedly great, but were they half so dastardly as the persecution of the whole of the Russian people under the Bolshevik *régime!* They were not, and Mr. EZRA will not wish to deny it. I am far from believing the story that the present state of affairs in Russia was caused by any wilful conspiracy on the part of the Jews, but I think it is only human for the Russians, who have seen their wonderful country ruined by a gang of cut-throats and madmen, to feel embittered against all the non-Russians who are now in such an overwhelming majority amongst the ruling or rather misruling class in Russia. A Russian had so many ties binding him to his country—religion, language, customs—whilst a Jew had not; he was always a stranger to whom not Russia, but rather the whole world was his country. Is it then so unnatural for a Russian to wish to point out, whenever he can, that the work of his country's ruination is not done by Russians, but largely by other nations, or a people who have no country?

AUDIATUR ET ALTERA PARS.

SHANGHAI, 9th July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—"A. E. A. P." whose letter you published in your to-day's issue, should indulge less in sarcasm and more in facts which alone, to my mind, would bring salvation to his country. He should know that at the last Soviet Congress held in Russia a few months ago not a single Jew was elected to the Council of Peoples Commissars. Out of the 450 Communists elected to the Central Executive committee only 20 were Jews. The number of Jewish delegates attending this Congress at Moscow was less than four per cent. of the total membership of over 1600 delegates. If your correspondent were to ponder over these facts instead of indulging in heartless innuendos, he will not in future rush headlong into print and make baseless accustions against a defenceless people.

Another "pearl of logic" drops from his throat. Says he:—"A Russian had so many ties binding him to his country—religion, language, customs—whilst a Jew had not; he was always a stranger to whom not Russia, but rather the whole world was his country." This long exploded fallacy has no leg to stand upon. The Jew in Russia was never a lodger or a stranger. He had lived there for several centuries and proved his patriotism to the rulers thereof in a manner that was second to none. Despite his hardships and organized progroms to which he was subjected, he had none the less proved his love of the country on the battlefields and shed his blood for her honour. The language he spoke was the language of the country—Russian—and as for his religion, it goes without saying that he had been swayed by the teachings of his ancient prophets, seers and sages to "pray for the welfare of the government" (Vide, Sayings of the Fathers, chap. 3—2), in which he lives. To endeavour to make him responsible for the present chaos in Russia is the height of folly and unfairness. Half of the Jews in Russia are disfranchised to-day under the rule of prohobition against non-proletarian workers. They always had the worst of it. Under the Tsar, they were not permitted to own land or do little else than engage in petty trade. Under the Soviet, they were not even allowed to do the only thing they had been taught for generations, and although willing to become peasants and proletarians, the want of opportunities in the productive vocations by reason of the breakdown of the economic forces of the nation prevented any escape from virtual starvation. The Jews represent less than three percent, of the population in Russia, and they "dominate" the government in even lesser ratio than that small percentage. Your correspondent would do well to digest these facts in his hungry stomach so that he may not be accused of misrepresenting facts. The craze for bigotry, narrow-mindedness and fanaticism should cease. It should give way for a broader conception of humanity. No nation has prospered and thrived by building its edifice on the ruins of others. "Righteousness exalteth a nation,"

says the Wise KING. Or as WENDELL HOLMES PHILLIPS put it, "You may build your Capitol of granite, you may pile it as high as the mountains, but if it be mixed up with iniquity (which is inequity) the hand of a girl will, in time, beat it down."

N. E. B. EZRA.

SHANGHAI, 11th July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—Mr. EZRA is right in pointing out the evil of the evil-minded, who seek by all sorts of subterfuge and false deduction to show that Bolshevism is being foisted by the Jews on a people who are made to appear as innocents who have never harmed a creature. As man soweth so also shall he reap is equally applicable to nations as to individuals. For centuries the Russian nation—and by nation I do not mean, the great mass of the Russian people who are second to none in beautiful human qualities, which are God-given, and which if rightly directed would make the Russian people a blessing to humanity—the nation, in the form of the Tsarist government, has with its own hand undermined the very foundation of its greatness. For centuries what passed as the Russian nation has sown the seeds of innumerable crimes for which it now stands convicted. The nation, as it was, is guilty of sowing prisons instead of schools. Schools it had few, prisons it had many—prisons full to overflowing with cultured men and women, whose crime was that they sought a way to ease oppression. It is guilty of sowing Pobedonostsoffs and Rasputins instead of an enlightened and beneficent priesthood. It is guilty of sowing bigoted religious intolerance and persecution instead of tolerance and good will. It is guilty of segregating several millions of human beings in an already over-populated area, and this in an Empire that can support its population several times over. Jewish soldiers, worn, torn and maimed at the battle-front were expelled from St. Petersburg and Moscow hospitals, their service and sacrifice forgotten. "Israelites" they were told, "you cannot stay outside your segregated area." Russia was fast filling her cup of iniquity. The country that has forbidden a Jew to be even an ordinary policeman on the street, the nation whose judges, attorneys and priests were capable of imprisoning and doing their best to convict on the absurd charge of human blood ritual, the nation that for years and years has sown the seeds of misery by driving innocent men and women in chained convict gangs to the mines of Siberia or to the desolate wastes of the Arctic region—what harvest could that nation expect from such a sowing? What harvest could the world and humanity at large, that tolerated such iniquities, expect? The tiny acorn brings forth the mighty oak. The forces of Nature are bountiful; everything is returned with manifold interest. The seed of a grain brings forth sustenance to life, the seed of good brings forth multitudinous good. Russia has sown red in the blood and suffering of her political prisoners in the old *régime*. She has sown red in her frequent pogroms, and has well-watered the soil with blood at Kishenioff and Belostok. Her harvest now in nature's retribution is fully red. Old Russia has sown the seed of the Jewish question. Several millions of the house of Israel awaited in fear and trembling the decree of their fate—would it be expulsion or general massacre? Now she is reaping the harvest in that the world has the Russian question, and the nations of the world are pondering what to do with Russia. Whatever Russia has sown that also she is reaping. She has sown the whirlwind, she is now reaping the hurricane. But even a hurricane must pass, and the great-hearted Russian people, purged in the red fire of her suffering, having learned her lesson and found her God, will yet become a blessing to humanity.

SANAT.

SHANGHAI, 12th July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—JUPITER, you are angry therefore you must be in the wrong! Why can't Mr. EZRA discuss the subject dispassionately? Why does he fly into such a rage as to miss the whole point of my letter? If Mr. EZRA had kept his head and carefully read through my very short letter, the greater bulk of his own, in reply, had not been necessary. He is not dealing with an anti-Semite and I definitely said so in my first letter. What I want Mr. EZRA to understand is that there is such a thing as human nature, and, whether he likes it or not, and, whether for all that, I like it or not, it is unavoidable that there should be a considerable illfeeling amongst the millions of Russians towards the Jews.

I am not in the position to refute his statistics although at a recent lecture by Captain HOWARD I heard very different statistics indeed, but I am certainly in the position to tell him that it is impossible to go to a Government office in Russia without coming across Jews, and mostly in high positions. The Soviet representatives abroad are similarly mostly Jews; who was that most worthy comrade representing Soviet interests in England, was he—comrade ROSENGOLZ—perhaps also a Russian; who are the most active Bolshevik agitators in China and elsewhere, who is "BORODIN." and a host of others. I do not deny that some Jews shed their blood for Russia during the war, but to say that their language and customs were identical with those of the Russians is to say an untruth. Jews in Russia, with perhaps the only exception of a few Jews in Siberia, never assimilitated. It was sufficient for a Jew to open his mouth and utter but a few sentences in Russian for a Russian to place him. And until Jews do assimilitate, there will always be a certain amount of resentment towards them on the part of the Russians. The Jews aggravate this feeling in Russia by resorting to softer jobs in the hateful Soviet Government, and until they step aside and let the Russians manage their affairs themselves no good will come. It will take much more than Mr. EZRA's dialectics to change human nature.

AUDIATUR ET ALTERA PARS.

SHANGHAI, July 13, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—"A. E. A. P.'s" attempt to appeal to the feeling of your readers that I wrote an angry letter which is an indication that I "must be in the wrong", would be surely discounted by the knowledge that the subject treated is one of grave import to our existence and calls for a vigorous rather than a tame reply couched in dulcet tone. To quote facts and figures with a view to demolish the flimsy and baseless strictures passed by a critic does not mean the loss of one's temper and cool-headedness.

Your correspondent assures me that I am "not dealing with an anti-Semite". This is re-assuring indeed. In civilized countries such a dehumanized being is out of place. The "ill-feeling amongst the millions of Russians towards the Jew", to which "A. E.-A. P" refers is unquestionably the product of ignorance, hatred and prejudice. Psychologists tell us that to love and respect is a matter of education, while to hate is natural and constructive. To love one's neighbour as one's self, is a spiritual ideal that is over 3,000 years old, while to hate one's neighbour because he has a different religion, or comes from a foreign country, or was of a different race, is to act on the animal heritage of the race, and has behind it an incalculable past. I am sorry for my critic. To regenerate himself he must pass through the furnace of affliction and resolve to undo the past.

If your correspondent is "not in a position to refute my statistics", to use his own words, he should not and must not rely upon broken reeds but go straight to the fountain-head for corroboration. The statistics quoted by me are irrefutable and may be easily verified by an appeal to Moscow, the seat of the Soviet government. Says "A. E. A. P.", "It is impossible to go to a government office in Russia without coming across Jews, and mostly in high positions". Arrogantly he refers to some names abroad who are known to be of Jewish origin and believes that he had outwitted his adversary and won his case. Now, in my last letter I made it aboundantly clear that there is not a single Jew on the Council of Peoples Commissars. I will not deny that there are so-called Jews who hold position in their government's service. They are not there because of their affiliations with the Jewish people, but because (and this is very important) they

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are full-fledged Russians who owe loyalty to the flag under which they live. Such being the case, no one has a right to blame them for carrying out the duties of their government and their hateful doctrines.

Not "some" but countless Russian Jews had shed their blood for their country. Their culture in spite of the numerous drawbacks and hardships to which they were subjected were far above the level, if not superior to others. They have assimilated admirably the culture and the usages of the country and achieved not a little success in promoting the science and literature of the latter. The treatment meted out to them under the Tsarist regime was cruel and beastly; it was enough to make the angels weep. DISRAELI once said, "The Lord deals with the nations as the nation deals with the Jews".

The "softer jobs" in Russia to which "A. E. A. P." refers are held not by Jews but by such great men as Klanin, Rykoff, LUNACHARSKY, CHICHERIN *et. al.* who form the brain power of Soviet Russia. A recent telegram from Moscow published in your esteemed journal states that both TROTSKY and ZINOUVIEFF are being ousted from their position. Space and time impel me to cut this letter short. I reply to "A. E. A. P". not because I am anxious to perpetuate feud and strife between Jews and Russians. I know full well that Russia had great men and thinkers who hated their country's unjust legislations and inhuman laws. To recall the name of a great humanist, LEO TOLSTOY would be enough to impel one to rise before an awe-inspiring figure. TOLSTOY did what he could to save his country from ruin but his was a voice in the wilderness. A new TOLSTOY may yet arise to regenerate Russia and men of good faith need not despair of the future.

N. E. B. EZRA.

SHANGHAI, 14th July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—It is not in quoting figures that Mr. EZRA's loss of temper became apparent, but in his use of "pearls of logic" and "heartless innuendoes," by which expressions he sought to describe my statements, and also by his attacking me as an anti-Semite, which, as I told him in my first letter, I was not. Mr. EZRA is quite wrong when he says that such "dehumanized" beings would be out of place in a civilized country. I do not suppose that Mr. EZRA would describe Germany as an uncivilized country, or does he divide countries into civilized and uncivilized merely by the fact of the existence or absence therein of anti-Semitism? But I am at one with Mr. EZRA that this feeling of resentment towards strangers of a different racial physiognomy should cease. As it is, however, the product of human nature such as we know it to-day, I am afraid Mr. EZRA and myself will not live to see its disappearance. This feeling is not so much due to the Jew's different religion as to his physical type which had become so sharply defined perhaps through a rigid exclusiveness in the matter of marriages.

Passing through the furnace of affliction—and has not Russia already passed through years of it?—has not tended to deprive the Russians of their resentment towards the Jews, but in fact has accomplished the very opposite—this feeling has become intensified. Why is this so? The Government that has established itself in Russia since October, 1917, is not a Russian national Government to whose flag all full-fledged Russians should owe loyalty. It is the Government of an international communist party that looks upon Russia merely as a convenient *point d'appui* for carrying out their experiments in class war on a world scale. It is the government which will more readily spend money on the revolution in England than on any improvement calculated to benefit the Russian people of to-day. Is it then so unnatural for the Russians, whose government offices now simply teem with the Jews from one end of the country to another, to suspect them—the aliens of a distinct type, that for so many centuries did not succeed in assimilation, in having a pronounced interest in the (I mean the communist International)? the time comes for the counter-revolution, Hence my apprehesion for the Jews when when the Russian people will arise and clamour for their own national government. Countless Jews shed their blood side by side with the Russians, a great number of Jews contributed largely to our literature, art and music. But this all will be of no avail when the day of retribution comes for the international gang and their alien helpers.

What I am telling Mr. EZRA concerning the great number of Jews in the present Bolshevik Government will be confirmed to him by every Russian who has recently left the country, and the absence of Jews among the People's Commissaries in Moscow does not discount it. Moreover, now we know where Mr. EZRA has got his statistics—the official Bolshevik sources in Moscow. But have these sources of intelligence always been so irreproachable as to inspire one's permanent trust in them? Why, I was always under the impression that according to the Bolshevik official statistics, Russia is already now the happiest country in the world.

One more word. I thought Mr. EZRA was as much an anti-Bolshevik as myself. Why then, refer to Comrades KALININ, RYKOFF, LUNACHARSKY, CHICHERIN, *et al*, great men. They have done nothing for Russia which could entitle them to this praise. The Russian prestige abroad is all lost—Russian legations, consulates, etc., are searched in a most ignominious way, and their heads deported—is this the achievement for which CHICHERIN is to be called great? Children in schools are taught a perverted version of the world's history, and advised to spy on their parents—is this the work of Lunacharsky for which Mr. EZRA wants him called great. What have these professional revolutionaries done but continued the work, for which only they were qualified, the work of revolutionary propaganda and sedition *ad infinitum?* An unscrupulous man, a crook, may score a temporary advantage over an honest man; a Bolshevik statesman may succeed in making a Western statesman look ridiculous, when the latter suddenly finds out that all the promises and all the written undertakings given by the Bolshevik diplomat have never been and never would be regarded by him in any other light than scraps of paper. But is such success a great achievement?

AUDIATUR ET ALTERA PARS.

SHANGHAI, July 19, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR.—According to your correspondent AUDIATUR ET ALTERA PARS, published in your yesterday's issue, the Jews in Russia are doomed to die and perish as soon as the counter-revolution begins and the hundred per cent. "Russian people will arise and clamour for their own national government." Poor innocent souls consisting of three millions, innocent babes, old fathers and mothers whose days are to be numbered and who are to be thrown into the pit and furnace of human hatred in order to gratify the lust for revenge!

During the French revolution ABBE MAURY made a plea for life and said, "When you have hanged me to the lamp-post do you think the lantern will give you any better light?"

May I deliver a similar address to a Russia's plenipotentiary in Shanghai, so admirably represented by your correspondent, in whose heart the milk of human kindness flows freely and generously and liberally and unabatedly,—When you shall have massacred all the Jews in Russia (assuming that God has deserted this planet) 3 millions all told and done your very worst, will the religion of goodwill and love—all for which Christianity stands, and which you profess—shine any more brilliantly before mankind?

ISRAELITE.

SHANGHAI, 21st July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—To accuse one of losing his temper when defending a just cause is not a compliment. I have resented it at the time, bearing in mind what ECCLESIASTES said, (chap. 7—9). "Be not hasty in thy spirit to be angry; For anger resteth in the bosom of fools." It now turns out that the expressions "pearls of logic" and "heartless innuendoes" had formed the sole text for casting the fling upon me. If left at that I am no more worried over myself.

True, Germany is a civilized country and the reason that it harbours a bunch of well-known anti-Semites does not mean that it is an uncivilized place. The fact is that the human and humane elements of the people would not permit the animal in man to conquer the soul of the nation. No country has prospered or will ever prosper by trampling upon justice, equity and fairplay. That is the inexorable law of nature from the operation of which no nation or individual can exclude itself.

Passing through the crucible of affliction is one thing and to determine to eschew

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wrong and wickedness and reform the law of life is another. The arrogant way in which "A. E. A. P." argues does not indicate that there is any spirit of reformation dawning upon his people, but I earnestly hope that his is not a true representative voice, which all right-minded men and women would deplore and regret if it were so

Whatever government got hold of Russia since 1917, it is the *de jure* government today and all those living in it are in duty bound to carry out their obligations and conform to the rule of the place. One may fire at it from a distance, but the moment one fires at it from close quarters he will find himself behind the iron bars. That day will yet come when the unrighteous régime will end, but it will not be in the manner that is described by your correspondent. It is a gross misstatement to aver that the government offices in Russia "simply teem with the Jews from one end of the country to another." I have not denied that there are renegade Jews in the service of Soviet Russia. but they are there (I repeat again) not because of their affiliations with the Jewish people, but because they are citizens of the country to which they owe allegiance. To repeat the charge of Jewish "dominance" in Russia is to fly in the face of all facts.

"A. E. A. P.'s" compassion or rather his "apprehension for the Jews when the time comes for the counter-revolution, when the Russian people will arise...." has touched my heart. Here is one raising the danger signal for the fate of 3 million Jews in Russia out of 100 millions! What a spirit of vengeance, to be sure! What a grim warning to the civilized leagues of humanity to wake up! But the answer should be simple. Once an angered man said to MILTON, "I have the power to kill you." To which MILTON replied, "I have the power to be killed and also to despise you for killing me." "A. E. A. P." can hardly be congratulated for depicting the Russian people in such a black hue. He cuts a sorry figure before the eyes of the whole civilized world. It is a pity there is no law in force to punish people for harbouring blood-thirsty and vindictive doctrines against their neighbours.

That the Russian Jews are not in full sympathy with Sovietism may be attested by the fact that several of them were executed and imprisoned under suspicion of contra-revolutionary activities. I have successfully disposed of the allegations that Jews in any way dominate the Bolshevik government. My statistics were based upon reliable news agencies whose results were published in the European and American Press and commented upon freely by the leading journals. If your correspondent does not care to approach Moscow for verification he should accept the version telegraphed by reputable news agencies and not cast doubt upon their veracity any more.

In referring to the greatness of Comrades Klanin, Rykoff, etc., etc., I intended to show that as non-Jewish rulers of Soviet Russia they are "great" in their own sphere of activities. It is not a compliment to them to be referred to as preaching "hateful doctrines." Even a thief can be termed "great" if his mission in life, albeit temporary, is a "success." There is no doubt in my mind that sooner or later Bolshevism will collapse. The arm of unrighteousness cannot dominate for long. A government that squanders the nation's assets for disrupting the peace of the world is an immoral government. Somehow, for the time being it may batten on it, but Nemesis will come! A regenerator must reveal himself. Who that is no one knows. But one thing is certain and that is, that that saviour will not raise a red flag to massacre innocent souls in order to redress imaginary grievances. The world is simply tired of bigotry, intolerance and fanaticism. What Russia needs to-day is a new TOLSTOY whose heart must overflow with the love of God and humanity. Such a dictator will reveal himself one day to regenerate his country and bring order out of chaos. The new TOLSTOY will be the symbol of New Russia who would lead back the people on the path of virtue. rectitude and benevolence. I pledge myself to volunteer myself in his army! N. E. B. EZRA.

SHANGHAI, 20th July, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—Your correspondent Mr. EZRA in his numerous letters printed in your journal for the last few weeks seems to endeavour to impress on your readers that the Bolshevization and the ruination of Russia is a purely Russian affair and that the Jews have taken no greater part in it than in proportion to their population in Russia. To support his statement he quotes figures showing a very low percentage of Jews attending the last congress in Moscow. Then he says, and it is one of the strongest arguments of his, that there is no single Jew among the People's commissaries at present. I do not believe, of course, that anybody would be convinced by the fact that there are no Jews in this particular Council of the People's Commissaries in 1927, that the heaviest portion of their responsibility for the countless evils brought by Bolshevism to our country must be taken from Jews—but still, in the interests of logic, I should like some other figures to be put by the side of those quoted by Mr. EZRA.

I know he becomes somewhat nervous whenever a Jewish name is pointed out in this connection and that he would like to make everybody understand that it is more than unfair on the part of Russians to do that. still I can't help mentioning some few of them now.

Here they are:—The Council of the People's Commissaries in the early years of Bolshevism in Russia.

1.—President Lenin (Russian); Members:—2. Chicherin (Russian); 3. Dynghashvilly (Armenian); 4. Lurie (Jew); 5. Shlister (Jew); 6. Profian (Armenian); 7. Lander (Jew); 8. Trotsky (Jew); 9. Koufman (Jew); 10. Snmidt (Jew); 11. Lilina (Jew); 12. Lunacharsky (Russian); 13. Shpitsberg (Jew); 14. Zinovieff (Jew); 15. Anvelt (Jew); 16. Gukovsky (Jew); 17. Volodarsky (Jew); 18. Uritsky (Jew); 19. Sitemberg (Jew); 20. Fenigstein (Jew). Total:—

Russians	3	——	15 per cent.
Armenians	2	——	10 per cent.
Jews	15	——	75 per cent.

These figures refer to the time when the greatest portion of the destruction was made in Russia by the Bolshevists and when the greatest number of victims were massacred by them.

V. F. G.

SHANGHAI, July 20, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—The letters of "A. E. A. P." in your journal are very interesting from the viewpoint that they present to the public the turn of mind adopted by the white Russians in Shanghai, and their absurd belief that the Jews are responsible for the turmoil and state of unrest—a reign of terror—in Russia. This is of deep interest to psychologists, who should ponder and reflect on such writings, for the simple reason that it tries to prove that Jews consisting of three per cent. of Russia's total population are trying to lead the total population of the country by the neck to what end? That a minority should prove so daring, also proves on the other hand the impotency of the majority—a state quite impossible for any sane mind to accept.

The saying that "truth buried will rise again," must once more be applied to the case under discussion. We have the latest example in *The Dearborn Independent* which preached the gospel of hatred and prejudice against the Jews completely changing its policy and retracting all its previous slanders. I admire the public-spirited attitude of Mr. EZRA in championing the cause of his people by presenting the case in a fearless yet truthful light, proving himself a beacon to the ignorant and the unenlightened. He stands for the true type who satisfies a crying need and the usual cry for "More Light."

LEVITICUS.

SHANGHAI, 24th July, 1927.

The following letter in reply to "V. F. G." was for some unaccountable reason refused publication by the NORTH-CHINA DAILY NEWS. *It was, however, published in another leading morning daily,* THE SHANGHAI TIMES *on the 28th ultimo:—*

Editor, THE SHANGHAI TIMES.

SIR,—A correspondent signing himself "V. F. G." in a local morning daily published on the 23rd instant, has the temerity to quote names of Jewish origin to show that Russia had been ruined by the latter who formed at one time 75 per cent. of the People's Commissars! This sort of calumny had been resorted to by *The Dearborn Independent* in the heyday of its youth since seven years ago. It is now on record that that publication has tendered a public apology to Jewry and Mr. HENRY FORD has given an assurance that the attacks would cease. But the battle is not over yet. There are other fronts to defend and conquer. The calumny of "V. F. G." is not difficult to refut. Permit me to quote one or two authorities. First and foremost stands that brilliant writer, JOHN SPARGO, who in his interesting and instructive publication (January, 1921) challenges the list of names in a masterly manner. In his work entitled, "The Jew and American Ideals," he contributes a chapter on 'Socialism and Bolshevism,' in the course of which he says:—

"I have before me the official list of the members of the Sovnarkom—that is, the Council of the People's Commisars of the Soviet government. As is well-known the elaborate and intricate governmental system of Soviet Russia centers ultimate authority in this Council of People's Commisars, which consists of seventeen members. A most striking refutation of the statement made by the Dearborn Independent is found in the fact that of the 17 members of this supreme Bolshevist authority only one, Trotzky, is a Jew. The official list speaks for itself:—Lenin, Tchitcherin, Trotzky, Raskolnikov, Petrovsky, Krestinsky, Krassinñ Serda, Bruchanov, Lunarcharsky, Stuchka, Kolontai, Smidt, Rykov, Stalin, Semashko and Bench-Brouyevuch."

The foregoing receives a striking corroboration from another source, namely, WM. T. GOODE, M. A., special correspondent of the *Manchester Guardian* in Eastern Europe, who in his book (published January, 1920) entitled "Bolshevism at Work," says (pp. 122-123):—

"It is flung at the Soviet Republic as a dishonourable thing that among its commissaries are Jews. Improving on that some go so far as to make Jew and Bolshevik convertible terms, and of the hideous iresults of this slander reports from the south and west of Russia are full. Well, in any body of Russian revolutionaries there have always been Jews, and in this last great revolution there were also Jews. And among the Commissaries there are Jews. But why should not a race which among the Russian nationalities has always distinguished itself by its arder for culture find a place where ability and knowledge are of the first value? The very utmost that can be said—is that Jews are found among the prominent men of the Soviet Republic to an extent greater than the proportion they bear to the entire population. The following numbers speak for themselves:—Out of eighteen Commissars of the People, only one is of Jewish blood, and 115 members of the Government, only eight are Jews. But I have also seen them as privates and officers at the front, as local Commissaries and offiials, and wherever I have seen a Jew there in number infinitely greater have I seen other Russians. The cruelty of this slander can only be properly appreciated on the spot in Russia, where it is used to justify the most hideous cruelties revolting barbarities committed by Poles, by the soldiery of Denikin, and of Koltchak on the Jewish populations who fall into their power. Of these, authenticated documentary reports and photographs have been in my hands."

The above should convince the most callous that the campaign of calumny has reached its limit and should disappear like the morning dews before the light of the sun of knowledge. Jews in Russia have tought Bolshevism tooth and nail. May I quote SPARGO again? On p. 65, he says, "Here is a list which is submitted in proof of the charge that 'nearly all the Bolshevist leaders are Jews,' and in that list I find the names of ten men who are known to me to be among the most active leaders of the struggle against the Bolsheviki, men who have made heroic sacrifices and risked their lives in that fight. I say that the list includes the names of ten men known to me to be bitter opponents of Bolshevism; there may be others concerning whom I am not informed." Consideration for your space impels me to cut short the extracts from Spargo's, but I advise all those who wish to understand the truth of this vicious propaganda against Jewry. to order the book from their booksellers and understand the great tragedy of Russian Jewry and their hard plight.

"V. F. G." has the courage to say that I grow "nervous whenever a Jewish name is pointed out in connection with Bolshevism." So far not one real Jewish name, other than renegades, was cited who could be taken or held as a model. TROTZKY has many times declard that he is not a Jew, but a "general proletarian." No Jew who is in the service of Soviet government is identified with Jewish communal work or takes an interest in the welfare of his people and religion. Why then should I be "nervous" when such renegades are quoted by "V. F. G.?" If the latter wants me to be "nervous" he should, if he can, quote the names of leading Jews, such as Sir HERBERT SAMUEL, Dr. CHAIM WEIZMANN, Lord READING, Justice LOUIS BRANDEIS *et al.* as upholders of Bolshevism and its hateful doctrines. Then, and only then, I shall grow serious, pause for a while and sink into "nervousness." The survival of the Jew after many hundreds of dark centuries during which he had faced earthquake, fire and storm of human hatred, prejudice and ill-will is not destined to end ignominiously by his forsaking the tree of life and embracing the tree of death. "The Jew has traditionally stood for religion," says Mr. LOUIS MARSHALL, the lay head of American Jewry, "law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism."

N. E. B. EZRA.

SHANGHAI, 27th July 1927.

THE APPEAL FOR A SYNAGOGUE BUILDING FUND IN TEL-ABIB

CONTRIBUTION BY Mr. D. E. J. ABRAHAM

The appeal for fund for a Beth Hakenesseth in Tal-Abib published in ISRAEL'S MESSENGER some months ago, by Chief Rabbi BENSION M. OUZIEL, has elicited a gratifying reponse from Mr. D. E. J. ABRAHAM. In our issue of January last, we referred to the failure of the Garden City project in Eres Yisrael and the suggestion made by the head office of Keren Hayesod to transfer the amount collected here for same for a hospital. Local donors have agreed to it. but some of them preferred to withdraw their contributions in favour of the schemes in which they were interested. Mr. ABRAHAM'S contribution of £500 - to the Garden City was thereupon divided into half for the proposed hospital and the remaining half, viz, £250 - was handed over to Chief Rabbi BENSION M. OUZIEL in response to his appeal in ISRAEL'S MESSENGER referred to above, we are pleased to say.

While on the subject we may add that another contributor to the fund was from Singapore in the person of Mr. MENASSEH MEYER who donated £100 - the receipt of which was duly acknowledged in ISRAEL'S MESSENGER by Chief Rabbi OUZIEL.

We would like to urge upon our readers the desirability of supporting the proposed scheme outlined by the Chief Rabbi of Tel-Abib, for a synagogue is badly needed and would assuredly fill a long felt want in days of Eres Yisrael restoration.



"HOW IS YOUR TONGUE?"

asks the doctor when you complain of feeling out of sorts, for most often temporary indispositions are due to a disordered condition of the digestive tract, and a coated tongue tells the story.

If your tongue is yellow and furred, if you are constipated, liverish, bilious, have sick headaches, flatulence, ill-smelling breath, try a little does of Pinkettes to night; you'll feel ever so much better in the morning.

Chemists everywhere sell Pinkettes, the dainty little laxative liver regulators, also post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

A Word To Our Readers

THE ADVERTIZERS OF "ISRAEL'S MESSENGER" DESERVE YOUR PATRONAGE; THEY MERIT YOUR SUPPORT. SEE TO IT THAT THEY GET IT!

THE JEWISH NATIONAL FUND.—HERZL FOREST

The response for the Tree Fund in HERZL Forest for which an appeal was published in the last issue of ISRAEL'S MESSENGER, shows further increase which we hope to see it maintained in the coming months. The second list of contributions follows:—

Amount already acknowledged	$136.00
Mr. S. I. JACOB	3.00
Mr. S. C. WHITE	3.00
Mr. I. A. LEVIS	3.00
MISSES LEVIS	7.00
MADELINE	6.00
Mr. ALEX. N. FISHMAN	6.00
Mr. I. A. TOEG	6.00
Mr. M. S. BLOCH	3.00
Mr. M. SAMSONOVICH	1.00
Mr. ARTHUR FLASHMAN (of London)	10.00
Mr. WM. COHEN	3.00
Mrs. S. OLINER	3.00
Mr. A. SOLOMON	3.00
Mr. A. HOLZBERG	3.00
Mrs. OSCAR LANDAU	10.00
Mr. YEHUDA LEB KASARNOVSKY ..	3.00
	209.00

Further contributions will be gladly received by the Hon. Secretary of the Jewish National Fund Commission for China, and duly acknowledged in ISRAEL'S MESSENGER.

BOX CLEARANCES



Teach your Children to do the same

A further sum of $37.- has been collected in addition to the list published in our last issue. Another remittance to the Jewish National Fund for £8-5-11 was made by the Shanghai Zionist Association, Kadimah, which in addition to the sum of £8.15.0 remitted already, makes a total of £17-0-11. The distribution of boxes is now in full swing and those who have not received a box are kindly requested to communicate with the Hon. Secretary of the Kadimah, Mr. WM. KATZ, 41 Szechuen Road, who will be glad to attend to same.

An urgent appeal for funds has been received here from the headquarters and it is hoped that Shanghai will not lag behind others in this Jubilee year of the Fund. Redeem the ancient Jewish soil! should be our slogan in these days of our National *debucie*, the 1859 anniversary of which falls on Sunday next. Mark the day by throwing your mite in the Box. The three Synagogues in Shanghai have such Boxes and it is, therefore, appropriate to celebrate the day by remembering the Fund. Sums, whether large or small, would be welcomed. The

Fund was built that way. It is to-day the most popular Jewish institution all over the world. It is regarded as a new way of expressing the symbol of New Judea. The days are coming or have come when not by sackcloth and ashes shall we gain our national independence but by doing actual work of redemption on the spot. The BALFOUR Declaration and the Palestine Mandate have paved the way for that. In the years to come, the anniversary of the fall of the Jewish State would be observed as a holiday *yom tob*, for he that sows in tears shall reap in joy. The joy and the comfort of the restoration will not be properly completed until we shall have regained the soil of our ancient Fatherland. The best way to do so is to increase your collections for the Fund. Apply for a white and blue box, the symbol of New Judea!

SOCIAL AND PERSONAL

Conducted by Ben Pelont

Mr. and Mrs. S. A. HARDOON were "At Home" on the 10th ultimo, at their palatial residence No. 243 Bubbling Well Road, to the members of our community. The Jewish Boy Scouts under Mr. NOEL JACOBS were present in full force.

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* * *

Mr. and Mrs. EDWARD NISSIM and the Misses KADOORIE are summering at Unzen, Japan.

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* * *

The engagement of Miss LILY FOOX, second daughter of Mr. H. FOOX to Mr. ISADORE WEINBERG, of Tientsin, has been announced.

* * *

Mr. and Mrs. DAVID ABRAHAM are receiving congratulations upon the birth of a daughter.

Rabbi and Mrs. S. M. ASHKENAZI have removed to No. 4 Haskell Road.

* * *

Mrs. I. A. TOEG was a passenger on the *President Cleveland* this week leaving for San Francisco.

* * *

Mr. M. J. NATHAN left for Japan for his summer vacation.

* * *

A son of Mr. and Mrs. J. J. MOALEM was Bar Miswah on the 24th ultimo, and the happy parents were "At Home" at their residence No. 5 Ford Lane. to all their friends. Mr. MOALEM is Beadle of Ohel-Rachel Synagogue and has served the community for forty years.

* * *

Mrs. JULIAN FRANKEL, of Singapore, accompanied by her daughter ANITA left for Europe last month, the former for an extended tour of England and the Continent, and the latter for schooling in England. Mr. FRANKEL who is a well-known merchant in Singapore and a prominent figure in the community will join his wife at the end of this year.

* * *

Mr. A. SOLOMON of SHANGHAI MUTUAL TELEPHONE Co. and Mrs. SOLOMON and her three daughters left for Tsingtao last week for a brief vacation.

* * *

Mr. and Mrs. I. L. HASSER have left for Tientsin where they intend to make their home in future.

* * *

A unique gift of Talmud Babli was made to the OHEL MOSHE Synagogue by Mrs. E. E. J. ABRAHAM in memory of her parents the late Mr. and Mrs. JOSEPH MEYER SASSOON, of Bombay. The Hebra Sha's organized by Rabbi S. M. ASHKENAZI is well attended daily and a Siyyum was celebrated some time ago. The donation of Talmud is seldom made by the generous public and is in poor proportion to *Sifre Toroth* in the Synagogues.

* * *

The annual meeting of the OHEL MOSHE Synagogue took place last month and a new committee was elected for the ensuing year. Mr. M. LIPKOVSKY was chosen President; Mr. J. COVIT, Hon. Sec. and Mr. D. G. M. ARONOVSKY, Hon. Treas. Rabbi S. M. ASHKENAZI dwelt upon the necessity of building a new Synagogue for the Ashkenazim community in Shanghai. The proposal was well received.

* * *

We are in receipt of a fine publication entitled *Mishberey Yam*, (Waves of the Sea) by Chief Rabbi A. M. KISELEFF, of Harbin. We hope to give it an extended notice in our next issue.

* * *

Mr. E. M. EZRA who is spending a vacation at Tsingtao writes us under date of 24th ultimo, saying that all rumours of trouble in Tsingtao are foundationless. The place is as quiet and peaceful as it could possibly be. Mr. EZRA will return to Shanghai with his wife and son next month.

* * *

Will ANON. E. MOUS kindly send us his name and address?

* * *

We are in receipt of a post card from Dr. ALEX. RENNER, from Vienna under date of July 1st, announcing his arrival there and hoping to return to Shanghai by the middle of next month. Dr. RENNER is associated in partnership with Dr. MAX ENGEL, a brilliant physician, the latest to enter the local field from Europe.

Mrs. D. G. M. ARONOVSKY and her children left for Harbin last week for a vacation.

* * *

Death has claimed Mrs. LANA MARCO, an old Shanghai resident, who passed away suddenly on the 27th ultimo, at her home at 91 Route Say Zoong at the age of 75 years. She leaves a son and a daughter both of whom live in Shanghai to mourn her loss.

* * *

Mrs. MAURICE BENJAMIN is summering at Tsingtao.

RUSSIAN ANTI-SEMITE RUNS AMUCK AT HAILAR.

STABS TWO JEWS AND "GLORIES" IN HIS FOUL DEED.

IMPRESSIVE FUNERAL SERVICE AT HARBIN.

Russian anti-Semitism is struggling for a grip in China. The ruined nation having ruined their country by their wickedness and immorality are now reaping that which they had sown. But all these trials leave them untouched. Their wicked deeds continue to darken the chapters of man's inhumanity to man.

A case of murder is reported from Hailar, China. Two Jews, Messrs. L. S. VILENSKY, and BYKHOVSKY, both of Harbin, employed by the Chinese Eastern Railway, were standing on the platform at Hailar reading letters on the 9th ultimo, hardly realizing the fate which was in store for them. Without warning a former officer of the army of General SEMENOFF, RIUMIN by name who was employed at the station as an electrician descended from an electric pole, approached the two Jewish contractors who were unknown to him with a query, "Are you bloody Jews?" whereupon, he stabbed them with a knife in the abdomem, first on BIKHOVSKY and then on VILENSKY. Having committed the foul deed, the murderer attempted to escape, but was caught shouting, "I have just killed two bloody Jews." The murderer was quickly handcuffed by the police awaiting trial at the hands of the Harbin District Prosecutor.

The victims were immediately taken to the hospital, but VILENSKY died on the following day, while the condition of BIKHOVSKY is regarded as very serious. The remains of the late Mr. VILENSKY were brought to Harbin on the 13th ultimo, the funeral taking place on the following day. There was a large concourse of friends and mourners present, to show their respect and horror of the foul deed perpetrated on an innocent man. The Jewish shops were closed on the day of the funeral. Speeches were delivered by Chief Rabbi A. M. KISELEFF, Mr. GURIN, and Dr. A. KAUFMAN. The CHIEF RABBI ordered all the Jews in town to abstain from visiting the places of amusements on that day as a mark of sorrow and respect for the murdered man. The latter is survived by his wife and children, two of whom reside in Shanghai.

JUST RECEIVED

ZOHAR OF THE HOLY BIBLE, Five-Volumes. TRANSLATED INTO HEBREW BY CHIEF RABBI YODEL ROSENBERG. Montreal, Canada.

$30.00 for the whole set

Apply:—ISRAEL'S MESSENGER

CORRESPONDENCE

GREETINGS FROM THE LEADING JEWISH THEOLOGICAL SEMINARY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The reason for our asking for back numbers of ISRAEL'S MESSENGER is that we bind our volumes of the more important weeklies when complete, and it is always awkward to miss numbers in the middle.

With kind regards and best wishes.

ALEXANDER MARX,
Librarian.

NEW YORK, June 10, 1927.
The Jewish Theological Seminary of America.
531-535 West 123rd St.

From Rabbi Haim Z. H. Rubins, Of Hebron

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I feel that I owe you and your worthy paper—ISRAEL'S MESSENGER—a most hearty apology. You have been kind enough to send me your paper ever since Kislew. I must thank you for this courtesy and for the help that you have given my friend and colleague Rabbi MORDECAI SMITH. . . . .

I want to tell you that I am very pleasantly surprised at the wonderful work you seem to be doing for Jewry in the Far East in general and in Shanghai in particular. Especially I appreciate your staunchness in reference to Traditional Judaism. I am inspired to say to you, *Loch b'kokacha zeh w'koshakta eith Yisrael.* May the Lord give you strength and endurance to keep up your splendid work.

HAIM ZVI HALEVI RUBINS, PH.D.
HEBRON, 5th June, (*Ereb Shabuoth*), 5687.

MR. HENRY FORD AND THE JEWS

Editor, ISRAEL'S MESSENGER.

SIR,—At last an apology from HENRY FORD! Some two years ago, I sent this now good Christian a copy of the Holy Bible. No doubt the sublime teachings contained in this good book had some influence on the apology just referred to. Anyway, we have helped to make HENRY a real Christian, and as a real Christian, he must now be a good "one of us."

JULIAN FRANKEL.
SINGAPORE, 14th July 1927.

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We write to express our warmest thanks for the kind gift of books forwarded to our Library on behalf of Mr. DAVID LEVY.

We appreciate the spirit which has prompted Mr. LEVY to establish so fitting a memorial to his father.

Shanghai Jewry has already established ties with our Library by sending a valuable collection of Rabbinical books; and we are glad of this further evidence of their living interest in the work of our Library and its place in the Yishub.

Dr. HUGO BERGMANN,
Director.

JERUSALEM, 15th June, 1927.
Jewish National and University Library.

INTERESTING LETTER FROM THE REV. ISAAC MASON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In reply to the query as to evidences of thought-contact of great Oriental thought-leaders with Hebrews, or the Hebraic Scriptures, I have not found in my own reading any such evidences, nor am I aware that any case has been made out in favour of such contact. LAO TSE and CONFUCIUS were thought-leaders about 550-500 B.C., and MENCIUS some 200 years later. We have no historic record of Jews having been in China earlier than those periods, and it is probable that the sages just mentioned never heard of the Hebraic Scriptures. On the other hand, the mention in ISAIAH 49, 12, to "these from the land of Sinim" is usually taken to refer to the Chinese, which would indicate that they were not unknown to the Hebrew prophets, even before the time of Confucius. It is quite conceivable that dynamic thought had filtered in both directions, and been mutually beneficial.

It seems quite clear that the Spirit of God has influenced men of different periods, and in widely separated regions, so that they have been led to common conclusions, and certain fundamentals of religion have been known among those who have had little or no intercourse one with another. All educated Chinese are perfectly aware that, according to Confucian teaching, charity to all mankind, loyalty to the State, and duty in all our actions, are the immoveable bases of public instruction, and of tranquillity in every branch of social life. The Chinese are at one with us on these important points.

In the conception of God, and man's relationship to Him, we find differences; yet there is much that is common underlying the worship performed by ABRAHAM, JACOB, and SOLOMON, and that of past ages at the Altar of Heaven at Peking. Confucian teaching, and the Chinese proverbs in common use, have much similarity to some of the writings of DAVID and SOLOMON.

In the absence of any evidence of direct contact between thought-leaders of the different peoples, we fall back on the common source,—JEHOVAH, the God and Father of us all, who has revealed Himself to his children in many ways and in different ages and places.

I take this opportunity to thank you again for sending me ISRAEL'S MESSENGER, which I always read with interest.

ISAAC MASON.

SHANGHAI, 28th July, 1927.
8, *Darroch Road.*

"COMMERCIAL JUDAISM"

The following letter was published in THE SHANGHAI TIMES *of the 26th ultimo:—*

Editor, THE SHANGHAI TIMES.

SIR,—The article on "Bolshevist Tyranny in Vladivostock" published on p. 4 in your to-day's issue, quotes "a British doctor, a graduate of Edinburgh University," who recently returned to his home from the Far East, as saying:—

"Bolshevism was only to be interpreted in one phase, and that was a deliberate attempt to ruin Christianity, and in its place to put not a religious Judaism but a commercial Judaism".

Such loose talk is bound to intensify hatred and ill-will on earth. It is surprising that "a British doctor" holding a British diploma can act in a spirit of unfairness and illiberality towards a nation which is to-day suffering untold hardships and agonies under the hands of its oppressors and persecutors. Who is making "a deliberate attempt to ruin Christianity" is not stated, although it is safe to infer that since it is intended to replace it by "a commercial (*sic.*) Judaism," it is by no means difficult to draw some conclusions and point the finger on the Jews! What is "commercial Judaism?" Where and when this vulgar phrase was coined? In what vocabulary is it to be found? Who is he whose heart is so filled with gall and wormwood as to suppose that Jewry would tolerate the extinction of Christianity, the daughter of Judaism, and gloat over the triumph of "commercial Judaism?" It is most annoying to have to contend against such reckless utterances by men of honour and leading who, in these days of unrest should think three times and speak once. But, alas, there are many who speak three times without even thinking once! In that category, I would unhesitatingly give a seat of honour to that "British doctor of Edinburgh, a graduate of Edinburgh University."

N. E. B. KHAN.

SHANGHAI, 25th July, 1927.



JUST FIVE MINUTES MORE!

A Talk To Sufferers From Insomnia.

After a restless night, during the long hours of which you have tossed and turned, vainly longing for sleep, you sink just when day is breaking into a sort of torpor, which lulls and seems like slumber come at last. But this is not the sleep which recruits strength; it is simply mental and physical exhaustion, the giving-in of the nervous system for a while. And when the time to get up arrives, and you are called, the awakening comes as a shock. You feel worn-out and quite unfit to rise to get ready for the labours of the day.

If you are frequently subject to such attacks of insomnia the reason is that your nerves have been overworked or your blood has become impoverished and thin, with the result that your entire system is run-down. In order that worse results may not follow the proper thing to do is to begin a course of tonic treatment, and for this purpose nothing could possibly be better than Dr. Williams' Pink Pills, these Pills containing everything necessary to build up the blood and nerves. Thus your forces will be renewed, your body's physical equilibrium will be re-established, calm health-and-strength giving sleep will return to you every night.

For sufferers from anaemia, neurasthenia, general weakness, the ill-effects of over-work, anxiety, mental or physical exhaustion, Dr. Williams' Pink Pills are a restorative of the utmost value. Medicine vendors everywhere sell them, or post free $1.50 per bottle, $8.00 for 6 bottles, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

NEW BOOKS.—JUST TO HAND

	Mex.
Jewish Thoughts	$3.25
City Without Jews	4.25
Not Guilty	1.50
Faith and Science	7.00

Apply to ISRAEL'S MESSENGER

Fund was built that way. It is to-day the most popular Jewish institution all over the world. It is regarded as a new way of expressing the symbol of New Judea. The days are coming or have come when not by sackcloth and ashes shall we gain our national independence but by doing actual work of redemption on the spot. The BALFOUR Declaration and the Palestine Mandate have paved the way for that. In the years to come, the anniversary of the fall of the Jewish State would be observed as a holiday *yom tob*, for be that sows in tears shall reap in joy. The joy and the comfort of the restoration will not be properly completed until we shall have regained the soil of our ancient Fatherland. The best way to do so is to increase your collections for the Fund. Apply for a white and blue box, the symbol of New Judea!

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* * *

Mr. and Mrs. DAVID ABRAHAM are receiving congratulations upon the birth of a daughter.

Rabbi and Mrs. S. M. ASHKENAZI have removed to No. 4 Haskell Road.

* * *

Mrs. I. A. TOEG was a passenger on the *President Cleveland* this week leaving for San Francisco.

* * *

Mr. M. J. NATHAN left for Japan for his summer vacation.

* * *

A son of Mr. and Mrs. J. J. MOALEM was Bar Miswah on the 24th ultimo, and the happy parents were "At Home" at their residence No. 5 Ford Lane, to all their friends. Mr. MOALEM is Beadle of Ohel-Rachel Synagogue and has served the community for forty years.

* * *

Mrs. JULIAN FRANKEL of Singapore, accompanied by her daughter ANITA left for Europe last month, the former for an extended tour of England and the Continent, and the latter for schooling in England. Mr. FRANKEL who is a well-known merchant in Singapore and a prominent figure in the community will join his wife at the end of this year.

* * *

Mr. A. SOLOMON of SHANGHAI MUTUAL TELEPHONE Co. and Mrs. SOLOMON and her three daughters left for Tsingtao last week for a brief vacation.

* * *

Mr. and Mrs. I. L. HASSER have left for Tientsin where they intend to make their home in future.

* * *

A unique gift of Talmud Babli was made to the OHEL MOSHE Synagogue by Mrs. E. E. J. ABRAHAM in memory of her parents the late Mr. and Mrs. JOSEPH MEYER SASSOON, of Bombay. The Hebra Sha's organized by Rabbi S. M. ASHKENAZI is well attended daily and a Siyyum was celebrated some time ago. The donation of Talmud is seldom made by the generous public and is in poor proportion to *Sifre Toroth* in the Synagogues.

* * *

The annual meeting of the OHEL MOSHE Synagogue took place last month and a new committee was elected for the ensuing year. Mr. M. LIPKOVSKY was chosen President; Mr. J. COVIT, Hon. Sec. and Mr. D. G. M. ARONOVSKY, Hon. Treas. Rabbi S. M. ASHKENAZI dwelt upon the necessity of building a new Synagogue for the Ashkenazim community in Shanghai. The proposal was well received.

* * *

We are in receipt of a fine publication entitled *Mishberey Yam*, (Waves of the Sea) by Chief Rabbi A. M. KISELEFF, of Harbin. We hope to give it an extended notice in our next issue.

* * *

Mr. E. M. EZRA who is spending a vacation at Tsingtao writes us under date of 21th ultimo, saying that all rumours of trouble in Tsingtao are foundationless. The place is as quiet and peaceful as it could possibly be. Mr. EZRA will return to Shanghai with his wife and son next month.

* * *

Will ANON. E. MOUS kindly send us his name and address?

* * *

We are in receipt of a post card from Dr. ALEX. RENNER, from Vienna under-date of July 1st, announcing his arrival there and hoping to return to Shanghai by the middle of next month. Dr. RENNER is associated in partnership with Dr. MAX ENGEL, a brilliant physician, the latest to enter the local field from Europe.

Mrs. D. G. M. ARONOVSKY and her children left for Harbin last week for a vacation.

* * *

Death has claimed Mrs. LANA MARCO, an old Shanghai resident, who passed away suddenly on the 27th ultimo, at her home at 91 Route Say Zoong at the age of 75 years. She leaves a son and a daughter both of whom live in Shanghai to mourn her loss.

* * *

Mrs. MAURICE BENJAMIN is summering at Tsingtao.

RUSSIAN ANTI-SEMITE RUNS AMUCK AT HAILAR.

STABS TWO JEWS AND "GLORIES" IN HIS FOUL DEED.

IMPRESSIVE FUNERAL SERVICE AT HARBIN.

Russian anti-Semitism is struggling for a grip in China. The ruined nation has ruined their country by their wickedness and immorality are now reaping that which they had sown. But all these trials leave them untouched. Their wicked deeds continue to darken the chapters of man's inhumanity to man.

A case of murder is reported from Hailar, China. Two Jews, Messrs. L. S. VILENSKY, and BYKHOVSKY, both of Harbin, employed by the Chinese Eastern Railway, were walking on the platform at Hailar station on the 9th ultimo, hardly realizing the fate which was in store for them. Without saying a former officer of the army of General SEMENOFF, RUMIN by name who was employed at the station as an electrician descended from an electric pole, ran up to the two Jewish gentlemen and were going to him with a query, "Are you Shody Jews who refuse to," he cursed them with a the abdomen, first on BIKHOVSKY and on VILENSKY. Having committed the deed, the murderer attempted to escape, was caught shouting, "I have just killed Shody Jews." The murderer was then handed over by the police to the military authorities of the Harbin District Prosecutor.

The victims were immediately taken to the hospital, but VILENSKY died on the following day, while the condition of BYKHOVSKY is regarded as very serious. The remains of the late Mr. VILENSKY were brought to Harbin on the 13th ultimo, the funeral taking place on the following day. There was a large concourse of friends and admirers present, to show their respect and horror of the foul deed perpetrated on an innocent man. The Jewish shops were closed on the day of the funeral. Speeches were delivered by Chief Rabbi A. M. KISELEFF, Mr. GORIN, and Dr. A. KAUFMAN. The CHIEF RABBI ordered all the Jews in town to abstain from visiting the places of amusements on that day as a token of sorrow and respect for the murdered man. The latter is survived by his wife and children, two of whom reside in Shanghai.

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CORRESPONDENCE

GREETINGS FROM THE LEADING JEWISH THEOLOGICAL SEMINARY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The reason for our asking for back numbers of ISRAEL'S MESSENGER is that we bind our volumes of the more important weeklies when complete, and it is always awkward to miss numbers in the middle.

With kind regards and best wishes.

ALEXANDER MARX,
Librarian.

NEW YORK, June 10, 1927.
The Jewish Theological Seminary of America,
531-535 West 123rd St.

From Rabbi Haim Z. H. Rubins, Of Hebron

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I feel that I owe you and your worthy paper—ISRAEL'S MESSENGER—a most hearty apology. You have been kind enough to send me your paper ever since Kislew. I must thank you for this courtesy and for the help that you have given my friend and colleague Rabbi MORDECAI SMITH. . . . .

I want to tell you that I am very pleasantly surprised at the wonderful work you seem to be doing for Jewry in the Far East in general and in Shanghai in particular. Especially I appreciate your staunchness in reference to Traditional Judaism. I am inspired to say to you, *Lech b'kohacha zeh w'hoshahta eith Yisrael.* May the Lord give you strength and endurance to keep up your splendid work.

HAIM ZVI HALEVI RUBINS, PH.D.
HEBRON, 5th June, (*Ereb Shabuoth*), 5687.

MR. HENRY FORD AND THE JEWS

Editor, ISRAEL'S MESSENGER.

SIR,—At last an apology from HENRY FORD! Some two years ago, I sent this now good Christian a copy of the Holy Bible. No doubt the sublime teachings contained in this good book had some influence on the apology just referred to. Anyway, we have helped to make HENRY a real Christian, and as a real Christian, he must now be a good "one of us."

JULIAN FRANKEL.
SINGAPORE, 14th July 1927.

SHANGHAI JEWRY'S GIFT TO THE HEBREW UNIVERSITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We write to express our warmest thanks for the kind gift of books forwarded to our Library on behalf of Mr. DAVID LEVY.

We appreciate the spirit which has prompted Mr. LEVY to establish so fitting a memorial to his father.

Shanghai Jewry has already established ties with our Library by sending a valuable collection of Rabbinical books; and we are glad of this further evidence of their living interest in the work of our Library and its place in the Yishub.

Dr. HUGO BERGMANN,
Director.

JERUSALEM, 15th June, 1927.
Jewish National and University Library.

INTERESTING LETTER FROM THE REV. ISAAC MASON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In reply to the query as to evidences of thought-contact of great Oriental thought-leaders with Hebrews, or the Hebraic Scriptures, I have not found in my own reading any such evidences, nor am I aware that any case has been made out in favour of such contact. LAO TSE and CONFUCIUS were thought-leaders about 550-500 B.C., and MENCIUS some 200 years later. We have no historic record of Jews having been in China earlier than those periods, and it is probable that the sages just mentioned never heard of the Hebraic Scriptures. On the other hand, the mention in ISAIAH 49, 12, to "these from the land of Sinim" is usually taken to refer to the Chinese, which would indicate that they were not unknown to the Hebrew prophets, even before the time of Confucius. It is quite conceivable that dynamic thought had filtered in both directions, and been mutually beneficial.

It seems quite clear that the Spirit of God has influenced men of different periods, and in widely separated regions, so that they have been led to common conclusions, and certain fundamentals of religion have been known among those who have had little or no intercourse one with another. All educated Chinese are perfectly aware that, according to Confucian teaching, charity to all mankind, loyalty to the State, and duty in all our actions, are the immoveable bases of public instruction, and of tranquillity in every branch of social life. The Chinese are at one with us on these important points.

In the conception of God, and man's relationship to Him, we find differences; yet there is much that is common underlying the worship performed by ABRAHAM, JACOB, and SOLOMON, and that of past ages at the Altar of Heaven at Peking. Confucian teaching, and the Chinese proverbs in common use, have much similarity to some of the writings of DAVID and SOLOMON.

In the absence of any evidence of direct contact between thought-leaders of the different peoples, we fall back on the common source,—JEHOVAH, the God and Father of us all, who has revealed Himself to his children in many ways and in different ages and places.

I take this opportunity to thank you again for sending me ISRAEL'S MESSENGER, which I always read with interest.

ISAAC MASON.
SHANGHAI, 28th July, 1927.
8, Darroch Road.

"COMMERCIAL JUDAISM"

The following letter was published in THE SHANGHAI TIMES *of the 26th ultimo:—*

Editor, THE SHANGHAI TIMES.

SIR,—The article on "Bolshevist Tyranny in Vladivostock" published on p. 4 in your to-day's issue, quotes "a British doctor, a graduate of Edinburgh University," who recently returned to his home from the Far East, as saying:—

"Bolshevism was only to be interpreted in one phase, and that was a deliberate attempt to ruin Christianity, and in its place to put not a religious Judaism but a commercial Judaism".

Such loose talk is bound to intensify hatred and ill-will on earth. It is surprising that "a British doctor" holding a British diploma can act in a spirit of unfairness and illiberality towards a nation which is to-day suffering untold hardships and agonies under the hands of its oppressors and persecutors. Who is making "a deliberate attempt to ruin Christianity" is not stated, although it is safe to infer that since it is intended to replace it by "a commercial (*sic.*) Judaism," it is by no means difficult to draw some conclusions and point the finger on the Jews! What is "commercial Judaism?" Where and when this vulgar phrase was coined? In what vocabulary is it to be found? Who is he whose heart is so filled with gall and wormwood as to suppose that Jewry would tolerate the extinction of Christianity, the daughter of Judaism, and gloat over the triumph of "commercial Judaism?" It is most annoying to have to contend against such reckless utterances by men of honour and leading who, in these days of unrest should think three times and speak once. But, alas, there are many who speak three times without even thinking once! In that category, I would unhesitatingly give a seat of honour to that "British doctor of Edinburgh, a graduate of Edinburgh University."

N. E. B. EZRA.
SHANGHAI, 25th July, 1927.



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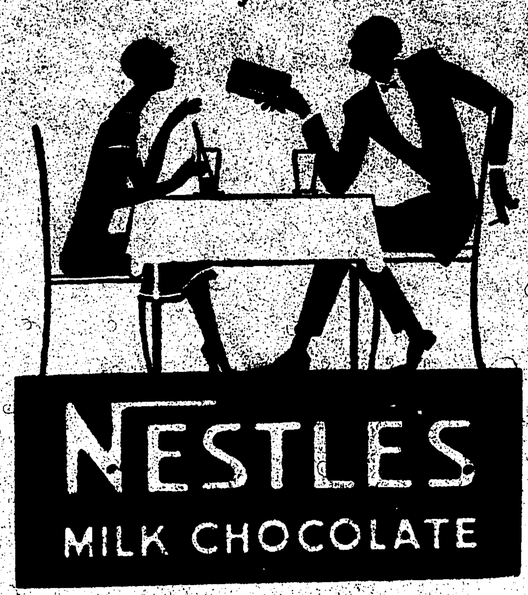
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CONQUEST OF JEWISH SOIL - - „ 8

猶太月報社

ESTABLISHED 1904
24th year

5th Elul 5687
SHANGHAI, CHINA
2nd September, 1927

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.

מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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URGES U. S. TO PROTECT JEWS - - - - - See P. 15

JEWISH CALENDAR
5688-1927
NEW YEAR'S EVE
Monday, September 26
ROSH HASHANAH
Tuesday, Sept. 27
YOM KIPPUR
Thursday, Oct. 6
1st DAY SUCCOTH
Tuesday, Oct. 11
SHEMINI ATSERETH
Tuesday, Oct. 18
SIMHATH TORAH
Wednesday, Oct. 19
*ROSH HODESH HESHWAN Thurs., Oct. 27
*ROSH HODESH KISLEW Friday, Nov. 25
1st DAY HANUKAH
Monday, Dec. 19
*ROSH HODESH TEBETH Sun., Dec. 25

*Also observed the day previous as Rosh Hodesh.

מבשר ישראל

Israel's Messenger

The Jewish National Monthly

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FOUNDED AND EDITED BY N. E. B. EZRA

Established:	Discontinued since:	Revived:
22nd April, 1904	4th February, 1910	27th October, 1918

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Shanghai, China, 2nd September, 1927, 5th Elul, 5687

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR "PAST SINS"—עונות ראשנים

ISRAEL'S MESSENGER has adopted the invariable rule not to insert letters in its correspondence column, unless they are accompanied by the real name of the writer and his address, as a guarantee of good faith. We have recently received a communication from a correspondent who failed to conform to the above rule, and our first impulse was to consign it to the waste basket, but upon second consideration we thought it better not to do so, since the letter discusses an impersonal theme of rather serious import to our community. The letter in question runs thus:—

Editor, ISRAEL'S MESSENGER.

"DEAR SIR,—There is an alarming tendency amongst the young Jews in Shanghai towards atheism, and since this is by no means a healthy sign for the Jewish community and the Jewish life of this port, it is my opinion that public-spirited Jews should take up this subject for discussion with a view to cutting to the root of the evil, and thereby helping to eliminate it. The average young Jew in our midst is very little acquainted with, and knows practically nothing about, Jewish History, Tradition, Ideals, Country and the basic principles of our religion. He is totally uninspired when he attends synagogue—when he has to—and babbles away what he does not understand with an ill humour easy to comprehend. He is brought up in many cases under conditions that fetter him body and soul so that, directly he reaches the age when he begins to think and to compare himself with a healthier broader lot, the spirit of disgust, of revolt, arises within him to finally cause him either to hold his religion in indifference or turn atheistic. I have in mind numerous examples to substantiate my statements and I cannot help feeling myself that in a great measure those that are turning away are not wholly to blame. The Jewish community of Shanghai is a great one and possessive of marvellous potentialities, but there is one big flaw, and that—lack of public spirit, lack of co-operation as a body and as a whole. That flaw unborn, we should have long had a fine school, a first rate sporting club, a worthy centre of Music, Art, Literature and business in a club to compare with the best in this city. Through the excellent medium of your columns I hope to find this subject, this vital question to the life of our community, fully discussed and thrashed out, and I am looking forward with interest to the opinions of your readers."

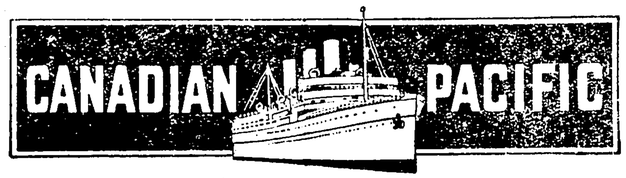
This is not the first time when our mail box contained such a warning from our readers regarding the backwardness of our young men, the future mainstay of our community. The alarming tendency towards "atheism" to which our correspondent refers, is a state not to be wondered at, when the fact is borne in mind that we have no spiritual leaders, ordained Rabbis and no centre of interest to serve as a magnet to draw our youths and maidens together. Such precious or rather precocious souls who found no chance to study our history, ethics and the basic principles of Judaism, are not to be blamed for their backwardness and aim-less view in life. Our correspondent draws attention to our community possessing "marvellous potentialities," but he does not realize that a wonderful undeveloped coal-mine has also its untold possibilities, yet it remains purely in a state of disuse, until some enterprising company starts with a capital to draw on its vast resources. Why then should we expect something different when we come to tackle with our spiritual problems? Our men of wealth refuse to unloose their purse-strings; they sit tight when the question of our educational problems are discussed and they imagine that they can save the situation by contributing parsimoniously to the fund. Some of our leaders in our community, are, happily wide awake and realize the danger lurking us in the face. They deplore the *laissez faire* attitude which has fastened upon us. One of our enthusiastic men (would that we had more of him) is growing restless over the whole situation and getting ready to attack the problem, but somehow he is afraid to go far, lest he disturb the "peace" and "harmony" of those who may not see eye to eye with him. He admits that our present failure to achieve much is due to עונות ראשנים. By this he means that since our community had been burdened with "useless" and inefficient men in her service, the time is not yet ripe to dismiss them and thereby cut-off their living on which they solely depend! In other words, we are to go on "murdering" the spiritual lives of our young men and maidens for an indefinite period until by some fluke or chance the situation becomes quite different for our leaders to take the lead in the re-organisation of our communal craft! We are afraid that the vexed problem before us would never be satisfactorily solved by the adoption of such half-hearted measures. The well-known axiom that "Time wasted, is existence; used is life" goes to prove that every minute is precious, and that we should make every possible effort to materialize our well-wished aims. What we need to-day is a dictator who would be fearless to make a clean sweep of the inefficient hands who fail or are incapable of moulding the young generation in the faith of our forefathers. While it is true that "money talks," we are yet bold enough to say that the man of the hour who is filled with a desire to save the bankrupt situation by engaging efficient ministers in the service of our community in order that our rising generation may not die in the wilderness, can achieve most even if he were handicapped for want of funds. There are various ways and means of retrenching our expenditures (a glance at the last balance-sheet of the local Jewish Communal Association would convince anyone who wishes to be convinced) and the earlier we do so, the better would it be for our future well-being. Hesitation on our part to act promptly would spell disaster for us. It would be a fatal policy which would bring in its train spiritual starvation, disintegration and decay!

* * *

THE JEWISH SCIENCE MOVEMENT

Elsewhere in this issue we have published a striking article under the caption of FIVE YEARS OF JEWISH SCIENCE, by the leader and founder, Rabbi MORRIS LICHTENSTEIN of New York. In his article he states "that whenever a new movement comes into existence be it social, political or religious, there is always a deep cause for its appearance." Realizing this heartfelt spiritual want in the life of Jews in America and elsewhere, the founder introduced a new movement presenting a sane interpretation of life and religion, and this in turn influenced hundreds of Jews, who had in the past turned for consolation towards Christian Science and Theosophy. Jewish science

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presents spirituality entirely in consonance with the ideals expressed by the Sages of Israel and the Bible, so much so, that truths which were hidden and obscure are now naturally presented to the seeker after truth. The basic principle of truth expressed by this movement is that mind is creative, and that conditions, environment and the different experiences in life are the result of habit or predominant mental mood. Now, the attitude of mind absolutely depends upon what we think. Therefore, to create through mind either power, achievements or possessions must necessarily depend upon our method of thinking. This is substantiated by the truth that we must "be" before we can "do," and we can do only to the extent of soul-force and thought. The corollary to the above conditions is that one cannot express powers that one does not possess, and the only way to do so would be to become conscious of power, learning in the same time that all power comes from the great within. This is the magic master-key that opens the lock of the reservoir of unlimited soul-FORCE. Now, we all know that there is an internal world of thought, feeling, power, poetry, life and beauty and though not visible to us yet the forces that are dormant are mighty. This world is ruled by Mind, and when once we discover the master key we will have solved all our problems. The external world is but a reflection of the world within ourselves and the more we progress within, the lighter will the problems of the external world prove, thereby solving and removing all obstacles, and attaining much in a lifetime. The process of thought is as follows:—We first have a created thought in mind, which then becomes active and goes forth from whence it was created. It then returns to its source completing the cycle and finally presenting the fruits of its labours.

Having given an outline of the science of being, we will now come back to the subject of Jews and Christian science. It is a real pity to see some of our people drifting away and losing sight of the gems preserved in our Bible and seeking for them in the books of other faiths. In other words, the multi-millionaire who has endless resources goes a-begging in strange lands! "It is really an insult to our faith and an accusation against our teachers and leaders of our faith" as Dr. LICHTENSTEIN puts it in his article. The Jewish (?) followers of Christian science may be likened to the Prince of a great realm who was put to a rigid test by the prime-minister before the King and his courtiers. The minister put forward the plea that intelligence cannot be gained in an off-hand manner but through experience and deep study in life, and in order to prove his contention arranged that the key of the Royal Treasury dangling on a gold chain was to be hung round the neck of the Prince when he was asleep. On the Prince's awakening he was ordered by his father to find that key, and all day was passed in strict searching all over the Palace, in the royal court, everywhere except his own person. Here and there, high and low, the Jew goes searching for that key which will unlock the door to truth but in vain, for he must search for that key in the within of his own being through the instrumentality of our Holy Bible. The decline of spirituality is a test for the Jew to find the key which will finally unlock the doors to the inheritance of his fathers! . . . .

"NATIONALIST JUDAISM."—OUR REPLY TO THE MONTEFIORITES

The pseudo-Zionists in London headed by MR. LAURIE MAGNUS, are still making frantic efforts to save the man-made theology of reformed Judaism established a century ago, from utter extinction. It is conceded that, the wave of Jewish Nationalism has practically extinguished their dream of de-nationalizing Judaism and abolishing the ancient Siddur. Our London contemporary, *The Jewish Guardian*, which is edited by MR. MAGNUS (although, according to a London correspondent elsewhere in this issue, he is ashamed to admit it), once more indulges in bad dreams which it finds difficult to interpret in the absence of JOSEPHS in St. John's Wood Road. It instituted "fast" after "fast" in order to drive away the nightmare but without avail. A discussion fraught with many dangers to the organ of the pseudo-Zionists was initiated lately by MR. MAGNUS under the caption MIXED COMPANY. The latter is apparently worried at the mere idea of the Jewish National Fund inviting SIR WYNDHAM DEEDES, a noted Christian Zionist and the CHIEF RABBI OF THE BRITISH EMPIRE at a luncheon in celebration of the jubilee year of the Fund. MR. MAGNUS assumes the rôle of a בעל תביה by reminding the CHIEF RABBI of his own rooted objection to Jewish-Christian Conferences and quoting the following passage from the AFFIRMATIONS OF JUDAISM:—"This is something quite different from being associated with a Jewish-Christian Conference such as that called by the 'Liberal' Synagogue, at which Judaism is ridiculed by perverts and the good name of the Jew defamed." Having quoted this extract, MR. MAGNUS then explains that the CHIEF RABBI like his predecessor in office, the late DR. HERMANN ADLER, is always ready to meet in public meetings thereby helping along public welfare work, but on the other hand he is dead against conferences designed to bring Christian voices into

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EMPRESS OF ASIA	Sept. 17	Sept. 18	Sept. 20	Sept. 23	Oct. 2
EMPRESS OF CANADA	Oct. 8	—	Oct. 11	Oct. 14	Oct. 23
EMPRESS OF RUSSIA	Oct. 29	Oct. 30	Nov. 1	Nov. 4	Nov. 13
EMPRESS OF ASIA	Nov. 19	Nov. 20	Nov. 22	Nov. 25	Dec. 4
EMPRESS OF CANADA	Dec 10	—	Dec 13	Dec 16	Dec. 25

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STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
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council of the religious duties or religious constitution of the Jews.

From the foregoing, the plea of the CHIEF RABBI of "Hands off Judaism!" sounds to our ears quite reasonable and just, in spite of MR. MAGNUS'S contention to the contrary. There can be no doubt that Jews wherever they may be can manage their own affairs and look after their own spiritual interests without the help of Jewish-Christian Conferences, which to our mind merely act to play into the hands of our opponents. The speaker SIR WYNDHAM DEEDES at the luncheon referred to above, was naturally one of the principal orators. He recommended in his address a new (?) type of Judaism, viz, 'Nationalist Judaism' the state when Jews feel and are conscious of their individuality, religion and homeland. This did not suit His All Highest MR. MAGNUS who exclaimed, "He (SIR WYNDHAM) wants to convert us to the particular brand of Judaism which he happens to favour." Jewish Jews can follow well the meanness of MR. MAGNUS and his desire to uproot Jewish Nationalism. His so-called friend of ours is in the service of 'Liberal' Judaism. He sings the song of his master. DR. CLAUDE G. MONTEFIORE, who is obsessed with the fear lest Jews become a nation once more and establish *de jure* government in the land of their forefathers. While on the subject, we must stress the fact that Judaism is not merely a religious creed as is supposed by the minority group who had seceded from orthodoxy, but is a nationalistic movement as well, upheld for ages by the collective consciousness of Kenesseth Yisrael. The very same idea of nationalism is again being revived in our days and we notice with pleasure its soul-stirring effect manifesting all over the world where Jews understand their history and tradition. Tourists who have visited the Land of Israel have carried with them sentiments of extreme joy and fervour, caused by that same nationalistic earnestness of the *halusim* and *halusoth* which had been indelibly imprinted in their songs. If MR. MAGNUS and his satellites doubt our word, we would suggest that they visit Eres Yisrael by aeroplanes (the quickest route, so as to prove that the nationalism we are describing is not shortlasting) and hear the wonderful songs of liberated Judea in the field, town or village.

Here is another "gem" from MR. MAGNUS'S throat:—"Nationalist Judaism is in no sense or kind the traditional Judaism of the Bible and the Rabbis. It is not primarily religious Judaism, for it sets chief store in the Jewish complex on a national and not on the religious consciousness." We cannot quite follow this hotchpotch with its queer twists and turns. Will some readers who happen to read this in the Whitechapel Reading Room in London, be kind enough to explain the differences between nationalism and religion? Our definition of Nationalist Judaism is more honest and based on the rock of Jewish tradition and we would explain it as the only hope for Jews to survive a hostile world and finally revive their nationhood in their ancient soil, where the voices of MAGNUSES and MONTEFIORITES will not disturb the tranquil peace and work of reconstruction. Non-Jews of light and leading have seldom misunderstood or misinterpreted the mission of Jewry. They have respected our ideals and national aspirations without questioning our loyalty to the country of our adoption. SIR SIDNEY BARTON, the local British Consul General, who understands the Bible from cover to cover, has uttered a sterling truth in his opening address at the dedication of BETH AHARON, in the course of which he said, "The British Jew has the double advantage of being a member of a faith which is itself a nation." This admission coming from a non-Jewish source, should silence the MONTEFIORITES that the Jews are not a nation. Psychology teaches us that time to the Nation as to the individual is nothing absolute; its duration depends on the rate of thought and feeling. PASCAL also expressed a great truth when he said. "The entire succession of men through the whole course of ages, must be regarded as one man, always incessantly living and learning." Therefore the national consciousness of Judaism must solely depend on this concerted rate of thought and feeling upholding the Jewish Nationalist movement, the one and only hope of Israel in the Diaspora!

* * *

"A DANGER SIGNAL"—OUR REPLY TO MR. MAGNUS

One is much tempted to paraphrase ECCLESIASTES, "of the making of many books there is no end" into "of writing Editorials there is no end." MR. LAURIE MAGNUS has recently been writing provocative editorials in *The Jewish Guardian*. He is in the service of the "Grand Dukes" of Anglo-Jewry. No one can deny that he does his work conscientiously, as far as the latter are concerned. Elsewhere in this issue, we criticize one of his editorials and show how far we dissent from the views expressed therein. In another issue dated 22nd July, MR. MAGNUS embarks on an excursion which he designates A DANGER SIGNAL. The title is most appropriate as it shows the distant thundering of conscience in his mind, warning him in the lines of BYRON that:—

"The mind that broods o'er guilty woes
Is like, a scorpion girt by fire,
In circle narrowing as it glows,
The flames round their captive close."

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and to refrain from not being true to himself and his religion. But enough of this, let us examine the 'danger signals' of MR. MAGNUS and try and avoid them one by one, as much as we can. He writes that a Conference on Jewish Rights is being convened by the Committee of Jewish Delegations in Paris and the American Jewish Congress of which the Hon. MR. NATHAN STRAUS and DR. STEPHEN S. WISE are prominent leaders. The object of this Conference is defined as "the furtherance and strengthening of all work which is being done to prevent further attacks upon the Jewish communities in Eastern Europe, and to bring about a complete fulfilment of the guarantees of the rights of minorities vouchasfed in the Treaties of Versailles in 1919." From the foregoing aim expressed so honestly and fearlessly one cannot but infer that the movement should it succeed, will prove beneficial to the House of Israel, and yet in spite of this MR. MAGNUS airs his views with, "We have to say at once that we can conceive few methods less well calculated to give effect to this object." Why so? How does he arrive at this conclusion? Is it because M. REUBEN BLANK, of Paris, who is called 'a particularly competent authority' and who exactly expressed the grounds for MR. MAGNUS' grave misgivings" since the two agree prove anything? Or is it because MR. MAGNUS explains that he (MR. BLANK) felt alarm at the fact that a Jewish Conference should be convoked "by a small circle of Jews on behalf of organizations with very responsible denominations but rather irresponsible composition" that the conference will fail? Pray why should we believe the two 'alarmists' who have transmitted to each other their fever? After all it seems that our claim that MR. MAGNUS was always an alarmist of the (*ma yomru hagoyim* type) when we expressed our view in MIXED COMPANY published elsewhere in this issue, is quite justifiable, now that he acknowledges it!

MR. MAGNUS says, "We are concerned solely with the interests of Judaism, to which this pretentious scheme of pan-Jewish Congress at Geneva seems to us to be dangerously opposed." How very interesting and lucid in expression, but we wonder if it is a truly sincere voice! In the next paragraph he quotes a writer M. ALFRED BERL, editor of *Paix et Droit* as saying that the idea behind the conference is 'ulterior and stealthier motive' which is to combine the activities of the Big Three, namely the ALLIANCE in Paris, the DEPUTIES in London, and the HILFSVEREIN in Berlin. Without hesitation we now place the "Three Jews," MR. MAGNUS, MR. BLANK and MR. BERL side by side and term them MIXED COMPANY! It really surprises us to see what a prophet MR. MAGNUS proves himself in selecting such appropriate captions for his editorials, and may we hope for some other 'extra specials?' Further on MR. BERL and his colleagues are quoted thus, "We hold that all Jews are united by the religious tie, but not by nationality (*sic*)" which MR. MAGNUS expresses as an affirmation of Judaism which we fully share, though we miss it from a recent volume of *Affirmations*. As a member of that same MIXED COMPANY he has every right to share the views of his colleagues, and the reason why the author of the *Affirmations* omitted that view point is simply to make room for LAURIE to express it so as to cut a figure, a dash! With the words, "We sympathize with the work of the Zionists in Palestine," immediately create a warmth of feeling for LAURIE, in our editorial bosom, yet when he adds, "We deplore the attempts in certain quarters to minimize or undo that work" creates a qualm and conscience whispers in our ears, "Are you immune from MR. MAGNUS'S suspcions—his conscientious outcry against treachery and deceit?" We of course refuse to answer such a tiny voice which can be easily stifled (?) so we have sent it to seek LAURIE and whisper in the Editorial Sanctus words to the same effect as "Little deeds of kindness, little words of love, make the earth an Eden, like the heaven above."

MR. MAGNUS says, "The coast is being eaten away by the encroaching tide of so-called 'National Judaism' seeking to establish at Geneva and elsewhere permanent signs of its growing domination." Once more we hear the bogey cry of the alarmist and we dismiss it without further thought. In the closing lines we are reminded that "The response of British Jews to British Freedom since 1858, has not been mean or ineffective; it has proved of the utmost value to their co-religionists in more backward countries." It is a pity MR. MAGNUS does not designate which country. Does he include China in the revolutionary throes of opposing forces?

We will conclude this brief article with a short *resume* that the reader must carefully weigh, reflect and judge what we have written and argued against with an unbiassed mind and remember that:

Dim truths that men knew but as phantoms
Stand up clear and bright in the flame.

SOCIAL AND PERSONAL

Tsingtao, the summer resort of China, is noted for its salubrious climate, a fine beach and quite a few comfortable hotels. The Strand, the premier hotel, adjoining the beach has a record guest list this year of local well-known members of our community. *The Tsingtao Times*, of 11th ultimo, registers the following large number of Jewish guests in the above hotel:—MR. and MRS. V. D. GENSBURGER, two children and nurse, MR. and MRS. H. GENSBURGER, MISS V. GENSBURGER, MISS A. GENSBURGER, MRS. MAX FRIEDMAN, two children and nurse, MR. M. SHIBBETH, MR. MOISE EZRA, MR. and MRS. E. M. EZRA, MR. D. B. JUDAH, MR. V. M. HAIMOVITCH, MISS STERNBERG, MR. S. A. JUDAH, MR. and MRS. L. SAPHIERE, MR. and MRS. S. GATTON and two children, MR. and MRS. STERNBERG and infant, MR. and MRS. A. SAPHIERE, MISS P. SAPHIERE, MR. F. S. ELIAS, MR. E. GENSBURGER, MR. LEON FRIEDMAN, MR. and MRS. MAURICE BENJAMIN, MR. and MRS. T. SAPHIERE, MR. S. DAVID, MRS. J. ROSENFELD and MR. F. M. GENSBURGER. At the Grand Hotel, the following are registered, MR. and MRS. C. R. JUDAH and child. It is regarded as a record season this year and Tsingtao is rapidly becoming a "City with Jews," albeit during the summer months. Quite a number have gone to Unzen, Japan, and a few to Weihaiwei. The latest to return to Shanghai from Tsingtao are MR. and MRS. MAURICE BENJAMIN. *The Tsingtao Times* of the 11th ultimo, has extended a welcome to the latter during their brief stay in the beautiful summer resort and quoted extracts from ISRAEL'S MESSENGER of 3rd June last, regarding their activities in Shanghai. It is quite gratifying to note that our humble voice has penetrated into the sunny seaside of China where men of all walks of life assemble once a year to escape the oppressive heat of Shanghai.

* * *

MR. and MRS. ALBERT M. SOPHER, MR. and MRS. R. M. JOSEPH, MR. and MRS. ELLIS JOSEPH and MR. R. JULIAN left for Shanghai yesterday from Vancouver on the *Empress of Canada*. MR. S. M. JOSEPH and MR. and MRS. J. M. JOSEPH have booked passages for Shanghai on the *Empress of Russia* leaving Vancouver on the 22nd instant.

* * *

MRS. S. SIMMONS and MRS. S. E. LEVY and infant son are leaving San Francisco to-morrow for Shanghai.

* * *

MR. and MRS. A. SOLOMON have returned from their vacation in Tsingtao.

* * *

DR. E. Z. LOBZOVSKY is spending a holiday at Unzen.

* * *

DR. S. D. JOFFICK who left for Japan for a brief vacation is expected to return to Shanghai next week.

* * *

MISS L. NOBLSTON has left for Unzen, Japan, to spend a brief vacation.

* * *

MISS AGNES NISSIM sailed for San Francisco last month.

* * *

MR. ALBERT COHEN has returned to Shanghai after spending a brief vacation in Unzen, Japan.

* * *

MR. HORACE KADOORIE left for Hongkong last month on some urgent business and returned last week.

* * *

MISS SOPHIE ELLIS has left for Tsingtao for a holiday.

* * *

MR. (not "MRS." as stated in our last issue), I. A. TOEG has returned to Shanghai from his brief visit to Japan.

* * *

We were in error in saying in our last issue that we were in receipt of a card from DR. RENNER announcing his arrival in Vienna and his return to Shanghai on the 15th instant. It was sent by DR. FREDERICK REISS who has an extensive practice here and who is bound to receive a warm welcome from his numerous friends and patients in Shanghai.

* * *

MR. A. S. GRIMPEL has returned from his holiday trip to Tsingtao. MISS RACHEL SOLOMON after spending a vacation at Unzen returned to Shanghai last week.

* * *

MR. DAVID BENJAMIN left for Unzen, Japan, for a short holiday and will return before the New Year 5,688.

* * *

MRS. LUNA BENJAMIN is returning to Shanghai on the 8th instant, from Singapore on the *Kashima Maru*.

* * *

MR. M. SPEELMAN was entertained at a dinner by a number of his friends on the 17th ultimo, the occasion being the thirtieth anniversary of his arrival in Shanghai. MR. SPEELMAN is head of the International Savings Society and is reputed to be a financial genius in local circles.

* * *

The engagement is announced between Eric R. SUMMER, only son of Mr. and Mrs. PHILIP V. SUMMER, of Hillcrest, Oakhill Avenue, Hampstead, and Eileen Winfred, only daughter of the late Mr. I. R. MICHAEL, of Shanghai, and of Mrs. E. MICHAEL, of 47b, Courtfield Gardens, Kensington.

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EDITORIAL NOTES & COMMENTS

OUR NEXT ISSUE

Our next issue will be dated 1st October, but it will be ready for distribution on the 23rd instant, a few days before the New Year 5688. Correspondents are kindly requested to send in their contributions not later than the 18th instant. Several interesting features will be added in this edition. Watch for it!

* * *

"SEVEN ABOMINATIONS IN HIS HEART"

"We sympathize with the work of the Zionists in Palestine. We deplore the attempts in certain quarters to minimize or undo that work," exclaims MR. LAURIE MAGNUS, the leader of the pseudo-Zionists in his "weekly sheet" of 22nd July last. Let no one be deceived over such a pronouncement. There is no change of heart or repentance on the part of LAURIE but a pure deception to hoodwink the unwary. He neither sympathizes with the "work of the Zionists in Palestine" nor is he eager to foster their *national* strivings in the land of their ideals. Mere 'words' count nothing. This is part and parcel of LAURIE'S cleverness to poke fun on others. "Believe him not, when he speaketh fair," says MELECH SHELOMO, "for there are seven abominations in his heart." (Proverbs 26-25).

* * *

JEWISH EDUCATION

"If the Jewish children of to-day are not given a Jewish education, in two or three generations there will be no Jews in the United States. What the Jews have most to fear is not anti-Semitism but spiritual race suicide."

The foregoing statement is made by a business man, Mr. JONAH J. GOLDSTEIN, of New York. It appears to us rather strange that with all the educational facilities in America there should be any pessimism regarding the future. Way out here and all over the East, where no provision is made for houses of learning and where our ashirim are satisfied with doling out few crumbs for the maintenance of schools which are mostly conducted along antiquated lines, we must then have more cause to bewail GOLDSTEIN-like regarding our future. Perhaps we are not endowed with the vision of a GOLDSTEIN to raise the danger signal, otherwise there would be trembling and trepidation in our camp. And yet there are few who care to take the trouble and give the problem some serious thoughts and reflections! We are indeed a peculiar people, growing accustomed to slothfulness and let-well-alone policy. When the awakening comes, there will be many, we fancy, who would be disillusioned!

* * *

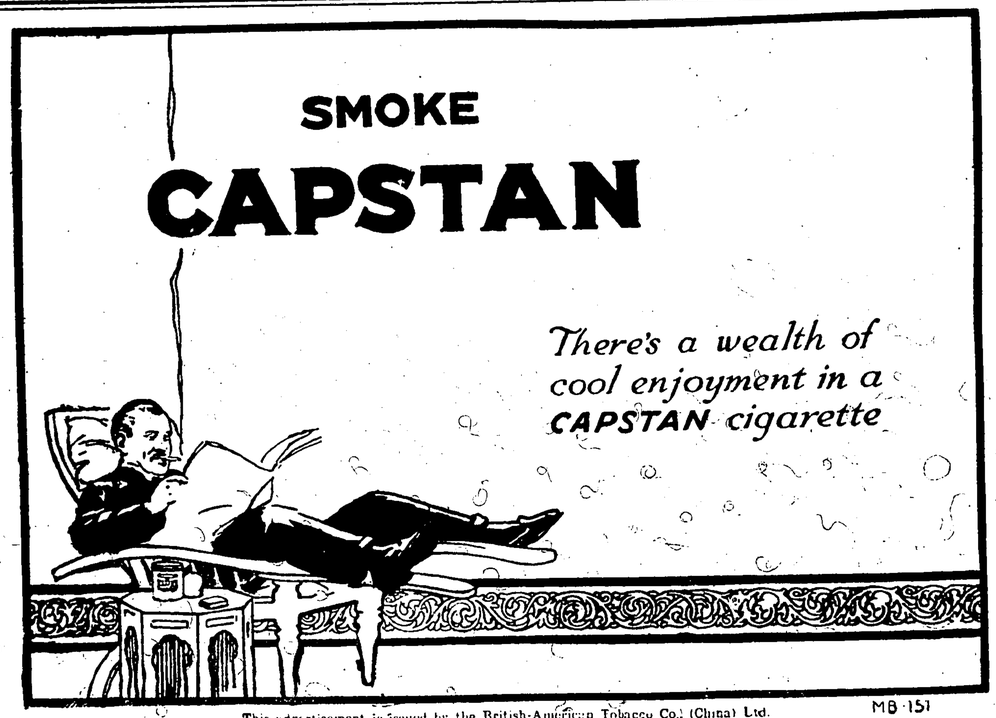
DR. AND MRS. BENSION'S GOOD WORK FOR KEREN HAYESOD

We are pleased to learn that our friend Dr. ARIEL BENSION, who is well-known as a Keren Hayesod envoy to Eastern Jewries, is actively engaged in his mission to arouse our people in the plan to upbuild Eres Yisrael. DR. BENSION is singularly fortunate in his sphere of work in that he is aided by his wife who is herself an ardent Zionist and takes great interest in the movement. Prior to her marriage about two years ago, she was Editor of the *Canadian Jewish Chronicle*, a weekly publication in Montreal, which is enough to stamp her as a great writer and fond of working for the nationalist cause. We have recently been favoured with an interesting communication from DR. BENSION who writes from Barcelona, Spain, under date of July 22nd, in the course of which he says:—

"Having just come to Spain, I was shown by our mutual friend Mr. Farache the splendid issue of ISRAEL'S MESSENGER published on the occasion of the opening of the new synagogue donated by Mr. and Mrs. Hardoon. Both Mrs. Bension and myself were greatly interested in the number which we read from cover to cover, and please convey our hearty felicitations to the donors for their spiritual gift to Shanghai Jewry. I trust that your community will find in the new edifice the true expression for all its spiritual and communal needs and that it will shed upon succeeding generations of Jews in Shanghai, the benign influence of the great spiritual truths that have been our prop and our mainstay and our glory and our consolation throughout the centuries of Israel's chequered history."

It is interesting to note from the Bulletins issued by the Keren Hayesod office in Jerusalem that DR. BENSION'S mission to South America had been an unqualified success. Several useful foundations were laid by him for future work on behalf of the movement and particularly the formation of Bene Kedem is eulogised as a distinct advance in the interests of the cause. In Lisbon, Portugal, DR. BENSION has raised £1,500|- in cash, a tremendous amount in Portuguese currency, $150,000.00. A Bene Kedem was also formed and MRS. BENSION organized the ladies committee, which is pledged to raise £150|- annually for the Women's Work in Palestine. Both Dr. and MRS. BENSION commend us for issuing ISRAEL'S MESSENGER uninterruptedly in the face of the recent upheaval in China. MRS. BENSION who is a gifted writer adds, "Especially are you to be praised for keeping ISRAEL'S MESSENGER going all the time. I think newspapers in time of war, are like music in time of panic. They help people to keep their balance. And a newspaper man working to send out his cheering messages at such a time is really doing humanity a great service." For which תודה רבה!

It is not improbable that Dr. and MRS. BENSION will visit Shanghai one day; if they do, they may be assured of a great welcome. It must be remembered that DR. BENSION'S work for the Keren Hayesod has yielded vast sums of money to the treasury which have contributed much for the rapid upbuilding of our Homeland.



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JUSTICE, THE QUINTESSENCE OF JUDAISM

SERMON FOR THE WEEK—שבת שופטים

"Justice, justice shall thou follow, that thou mayest live and inherit the land which thy Lord thy God giveth thee.—Deuteronomy, xvi—20.

The fifth Book of MOSES דברים may be said to be the farewell address of the Lawgiver to the Israelites. It is replete with the human and humane laws which "age could not wither, nor custom stale its infinite variety." Each and every chapter recounts the sublime and noble laws which Israel was enjoined to obey and observe. The Sedra for to-morrow presents to the reader the laws and commandments which are necessary for the spiritual life of Israel. Our text teaches us that justice is the keynote of all our laws and should be rigidly enforced upon all without distinction of caste and creed. Justice without mercy was understood by our Sages as 'extreme injury,' so that when our Lawgiver enjoins upon us to follow justice and justice alone, he wishes us to be circumspect in our dealings with our fellow-men, fair in our daily transactions and just in giving a square deal to all. When our Master MOSES taught the sublime truth that justice alone should be the ideal worthy to be pursued, he perceived therein a sublime moral with which to arm Israel in his struggle for spiritual supremacy on earth and to struggle against adverse forces by which he may be surrounded.

TESTIMONY OF CONSCIENCE

We are often confronted with the question of how are we to know if we are following the wake of justice without prejudice? The answer is not far to seek. We have the testimony of conscience and the reasoning power which is relentless and cruel in its decrees. In vain does one seek to silence that inward monitor which always strives to win over duty and repulse sin. With BYRON we may say:—

Yet still there whispers the small voice within,
Heard through Gain's silence, and o'er Glory's din;
Whatever creed he taught or land he trod,
Man's conscience is the oracle of God.

Our Bible always stresses the justice and moral laws which make a perfect code for all. We must remember that conscience does not belong to the domain of the senses, nor is it in the process of understanding, nor can anyone gain it by study, but it is solely intuitive. As a famous writer appositely expressed it, "It is in us, yet not of us; in us yet above us." It does not belong to any given country or clime, nor does it speak a fixed language, but it addresses itself through a universally felt medium, subjective in its texture. SOPHOCLES explained it as follows in his little verse:—

O be the lot forever mine,
Unsullied to maintain,
In act or word, with awe divine
What potent laws ordain.

THE SPIRITUAL INHERITANCE OF OUR FOREFATHERS

All should rejoice in knowing that within our innermost being there is a tremendous power which raises us to a higher standard, where we can follow justice and thereby inherit the land which God giveth us. Whence proceeds these just moments of admonitions? Who is that awful judge before whom we stand, trembling like an aspen-leaf? It is that self-same voice who asked CAIN thunderingly, "Where is ABEL thy brother?" and although it evoked an answer, yet in spite of that the voice warned CAIN that the blood of his not-long since murdered brother had arisen to cry out for vengeance! It is also the self-same voice which cried out to MOSES, "MOSES, draw thy shoes off thy feet for the ground on which thou standest is holy ground." ELIJAH also responded to that same voice when he experienced the earthquake and the whirlwind and yet it is amazing to notice that all these men who heard this tiny voice were sorely afraid and prostrated themselves before an invisible power. The only way to explain this *is*, that it is the link between the Soul and the All-conquering Soul. The sweet poet in Hebrew Scriptures cried out pathetically, "Search me, O God, and know my heart, try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." What a sublime outpouring of the soul! What a sublime lesson that the tiny voice which we all hear in the stillness of our soul dare not be suppressed, ignored and murdered!

THE PENITENTIAL DAYS

Let us conclude our sermon with a brief note on "Justice" and "Mercy." The penitential days are approaching. These days which are dedicated to self-scrutiny and introspection exhort us to listen to the tiny voice within us and prepare ourselves for the grand march on the Day of Days in Israel's Calendar! These days warn us with overpowering force to heed the injunction of our Lawgiver to pursue justice and to regard it as the *summum bonum* of our whole existence on earth. These penitential days should help us all to do justice, love mercy and blazen the path to a useful life of harmony with God and man! כן יהי רצון

"REBUILDING THE LAND OF ISRAEL"

We have received a very interesting pamphlet on REBUILDING THE LAND OF ISRAEL copiously illustrated with pictures, maps and statistical charts, published under the auspices of the United Palestine Appeal of 1927. The chairman of the organization is STEPHEN S. WISE, and Hon. Chairmen Judge JULIAN W. MACK and Rabbi B. L. LEVINTHAL. A highly colourful preface OUT OF BONDAGE describes how in spring time of 1826 the amazing story reached the American Press of the arrival in Jerusalem of a vanguard of Russian Jews who had secretly left Russia and had travelled across the Steppes, the Caucasus, into Persia striving desperately to reach the land of their ideals. In the second half of the samo introduction, the sub-title describes Palestine as A LIGHT IN THE DARKNESS, a beacon to suffering Jewry promising Jewry a haven of independance and hard work. The growth of the Jewish population is admirably shown in a chart as follows:

1900	.. ..	55,000 souls
1914	.. ..	100,000 „
1919	.. ..	55,000 „ (fall in figures due to war)
1925	.. ..	160,000 „

In the subject of the GROWTH OF JEWISH LAND-HOLDINGS in Palestine the chart shows:—

1900	.. ..	320,000 dunams
1920	.. ..	510,000 „
1926	.. ..	1,000,000 „

There are many illustrated pictures entitled CLOSE UPS OF LIFE IN THE JEWISH HOMELAND, showing various phases of life and progress achieved. In a map of Eres Israel the different principal centres of interest are all marked with a list of agricultural and Industrial commodities written in big letters on its side. Mention must also be made of the activities of the Hadassah Medical Organization which is doing excellent work. The chart shows that whereas in:—

1920	.. ..	4,673 New hospital patients
1922	.. ..	6,936 „ „
1925	.. ..	8,330 „ „

In conclusion there is an appeal for the years' programme which requires the sum of ten million gold dollars for the normal development of the Jewish National Home.

The record for the previous years shows:—

1914|1918	.. ..	Gd. $2,830,000
1918|1922	.. ..	5,130,000
1922|1926	.. ..	12,748,000

A perusal of the above timely articles will convince the most callous in our rank that the Keren Hayesod is grappling seriously with the upbuilding of our Homeland and that world Jewry must rise up to provide the Foundation Fund with the necessary means with which to achieve the aim in view.

'THE JEWISH THEOSOPHIST'

We are just in receipt of the July issue of the above quarterly magazine issued in Seattle, Washington, and edited by Mr. HENRY C. SAMUELS. READ IN OUR NEXT ISSUE: "OUR REPLY TO HEBREW THEOSOPHISTS."

THE FIGHT FOR THE CONQUEST OF ANCIENT SOIL OF JUDEA

Every nation in the world is proud of its soil. The ancient soil of Judea was noted for its fertility. It was described in the Bible as a land "flowing with milk and honey." That was the pride which was inherent in our people who felt highly elated at the prospects of owning the soil which was rich in its produce. The homelessness of the Jew for two millennia did not divert his attention from the soil. It was ever in



his mind, in his prayer, in his determination to win it back and rescue it from sterility. As a result of the collections by the Jewish National Fund, great strides were made in the conquest of the soil. Since the Great War, our land ownership has risen from 400,000 dunams to over 1,000,000 dunams. The Fund has only recently acquired an area of 9,727 dunams, which will be used to establish a settlement of Orthodox workmen, members of the Ha-poel Hamizrahi organization. To settle a million Jews in Eres Yisrael, we shall need about 5 million dunams. For this large sums, something like £25,000,000|- would be required! And yet this is not impossible to secure when we realize what colossal sums have been squandered in recent years in order to patch up the wounds of the pogrommed Jewries in Eastern Europe! The Jewish National Fund does not "patch up." It builds the country, tills the soil and recovers its fertility! Every dollar given for the Fund is a dollar invested in an inalienable property of the whole Jewish nation. It is laid on a solid foundation. Masons know that when the master lays the cornerstone, he declares in the presence of the great assembly the formula "well and truly laid." The cornerstone of the Jewish homeland which is prepared by the Fund must equally be well and truly laid. The penitential days are coming and Jews who flock to the House of God will remember Zion in their prayers. The ancient prayer to the Most High to have mercy upon us and upon the sanctuary, and have it rebuilt speedily and its glory magnified will but serve to bring home to us the paramount duty to support the movement for the conquest of the ancient soil and reclaim that which was ours from time immemorial. Our counsel to every reader who understands his history and his future destiny is to be proud of the white-blue box in his home and teach his children to make their "investments" in that little box. The month of August has brought in $21.50 from the Hon. Treasurer of the late Shearith Israel Synagogue, Mr. J. I. JACOB, which is equivalent to £1.18.3. This was remitted on the 22nd ultimo, to the Jewish Colonial Trust, Ltd., London with a request to place the amount to the credit of the Fund. Let us hope that September month will bring in better clearances and record collections. Now is the time to study the need of the Fund and the great cause for which it stands.

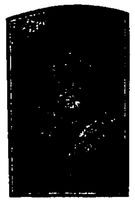
HERZL FOREST

The collection is growing although not quite up to our anticipation. The subscription list will not be closed but will remain open until December next. It is hoped that this year's efforts will eclipse that of the past. On the 18th ultimo, £10|- was remitted to the Jewish Colonial Trust, and it is hoped that further remittances would be forwarded. The third list of subscription runs thus:—

Amount already acknowledged	$209.00
Mrs. S. S. SOMEKH	3.00
Mr. A. E. MOSES	3.00
Mrs. A. E. MOSES	3.00
Mr. LIONEL MOSES	3.00
Mr. ALBERT SHAHMOON	3.00
Mr. J. ASHEAR	3.00
Mr. D. ASHEAR	3.00
Mr. D. B. VILLENSKY	3.00
Mr. A. M. MUSRY	3.00
Mr. E. DWECK	3.00
Mr. H. ZAIS	3.00
Mr. S. H. LEVY	5.00
Mr. JAMES B. KATZ	3.00
Mrs. CLARA KATZ	3.00
Mrs. JAMES B. KATZ	3.00
MASTER MORRIS J. KATZ	3.00
	$259.00

Further contributions will be glady received by the Hon. Secretary of the Jewish National Fund Commission for China, and duly acknowledged in ISRAEL'S MESSENGER.

Paul's Beauty Parlours



Men's Barber Shop Attached

Nestle Permanent Waving has special attention and the method is chosen to suit the texture of the hair.

Postiche d'Art. Our models of Shingle and other Transformations cannot be surpassed for lightness, comfort and elegance.

Bobbing, Shampooing, Shingling, Marcel Waving, Water Waving all done by experts.

We invite an inspection of our work, when advice will be given without charge.

The Paul Beauty Parlours
Main Tel. No. C. 1278
34 NANKING ROAD,
SHANGHAI.

Branch Tel. No. W. 6005
346 BUBBLING WELL ROAD.

THE NEW COMMITTEE OF THE OHEL MOSHE

Launch A Movement for The Erection of A New Synagogue

It is inevitable! First OHEL-RACHEL and second BETH AHARON vieing with each other in their architectural beauties. After dedicating the latter place of worship a few months ago, the desire to build the third 'House" *(bayith shelishi)* is growing irresistible. Our Ashkenazim brethren who outnumber the Sephardim community, find it rather hard to endure the sufferings of their spiritual "galuth." Like the ex-Shearith Israel they are experiencing the hardships and annoyance of removing their "House" from one premises to another. Give us a "home" of our own, our own site and buliding, which will do away with the need of occupying rental premises and be at the mercy of others, is the latest cry heard in many quarters.

As stated in our last issue, a new committee of the Ohel Moshe Synagogue was elected at the annual meeting in July last, which include some representative men of the community who are reported to be determined to carry out the proposed scheme of erecting a new Synagogue in Shanghai. A suitable site has been spotted. It is located at the corner of Chapoo and Honan Roads. A central location, suitable for a school and synagogue. The cost of the land and building is not known yet. But it is well-known that it is owned, or rather controlled by a prominent member of our community who has already carved out for himself a niche in the temple of fame. More of this in our later issues. Meanwhile, there is a great deal of stir which bids fair to bud and blossom during the *Yamim Nora'im*. The Ashkenazim community have been aroused from their sleep. The new committee mean to act. Among themselves they can raise sufficient sum to pay the bargain money. The future is pregnant with possibilities. Let us hope that the present agitation will be productive of good results. There is every reason to believe that before the world is aged another year the new OHEL MOSHE will become a *fait accompli!*

WHAT ONE DOES FOR ERES ISRAEL

The world knows something, yet too little, about Jewish Palestine. One of the principal factors in bringing Eres Israel tidings to Jewish homes are those few select men who have made it their life task to prepare the Jewish people for its rebirth. Opening hearts is not easy nor always pleasant. In addition there is physical hardship, snow storms in Finland, tropical heat in Brazil or Australia. Dr. BENSION was recently wounded while crossing the Andes on mule-back, trains being stopped by weather conditions. Dr. GOLDSTEIN was shipwrecked a thousand miles or so, off Brisbane. Still, he has reached the coast and has immediately initiated activities to fulfil his mission. History will have to reserve a special chapter for each of Zion's flag bearers, that is, for Keren Hayesod delegates.—M. E. (Jerusalem).

A USEFUL PUBLICATION: מושברי ים

By THE CHIEF RABBI OF HARBIN JEWRY

Jewish literary works in China are few and far between. Seldom a publication of any magnitude is attempted and produced and when it does come out, it is hailed with joy and satisfaction. The latest to produce a work of value and utility is A. M. KISELEFF, CHIEF RABBI of Harbin Jewish



CHIEF RABBI A. M. KISELEFF

community. We extend a hearty welcome to his book, entitled משברי ים (WAVES OF THE SEA) in Hebrew which is bound to make a welcome addition to the Jewish library and Yeshiboth everywhere. CHIEF RABBI KISELEFF is a great scholar, a lamdan and חריף in his field whom few could excel in the East. His knowledge of Rabbinical lore, poskim and dinim is vast and astonishing judging from the skill which he displays in his publication under review. Such a useful work with its elevating thoughts act as a sort of link to connect us with the thoughts of the past, and lighten the obscure passages and problems which present themselves to the mind. גדול בת המתיר, for he CHIEF RAABI leans more on the side of leniency than severity in his decision of intricate cases. משברי ים is in the form of שאלות ותשובות questions and answers mostly bearing on גטין (divorces) and the English caption, WAVES OF THE SEA explains to the reader that the human thoughts like the waves change all the time and reflect the depth of the boundless ocean with its unlimited possibilities. WAVES OF THE SEA should be in every Jewish home and library where Jewish law is sought after and studied. If we may be allowed to strike a note of criticism, it is in connection with the poor and inexpensive binding, the cover being of common paper although the printing and the types leave nothing to be desired. The work was printed in Harbin and the cost thereof was borne by the Jewish community whom we congratulate for their public-spirited action. We also felicitate the CHIEF RABBI for his devotion to Jewish lore and his eagerness to promote תורה ואורה. The work is of great value to *Talmidey Hachamim* and should command ready sales all over the world.

ANTI-SEMITISM IN JAPAN?

A COMPARATIVELY NEW MOVEMENT

By SHOGUN SAKAI, Tokyo, Japan

We are in receipt of an interesting article from the Rev. SHOGUN SAKAI, *of Tokyo, in which he graphically describes the outline of a new movement in Japan, against Jews due to the outward influence of the so-called European civilised Nations on an Occidentalized-Japan. What is the outcome of such a movement? Can we offset this mischief? These two questions are thrashed out in the article, and we are presented with an idealistic means to promote harmonious and cordial relationship between the two races of an age-long civilization. (The Japanese are considered to be descendants from the same root race as the Chinese). Mr.* SAKAI *describes the Japanese as the lost tribe of Judah, and if that is the case is it not an easy matter to quell and suppress such a movement as anti-Semitism? Mr.* SAKAI *takes upon himself the robe of a messenger of peace, and since he is shortly leaving for Palestine, the land of our ideals, we sincerely hope that his mission will be successful. It is men of such calibre that bring about peace on earth, which "makes golden our to-morrows." We tender our best wishes to Mr.* SHOGUN SAKAI, *and wish him Bon Voyage. May we hope to hear from him in future, especially on the progress achieved in Palestine by the Zionists, that group of idealists, to whose rank Mr.* SAKAI *belongs. The article follows as under:—*

It is amusing to see a movement started in Japan akin to anti-Semitism, in a land where there are more or less 700 members of the Jewish Faith. Up to this day Japan was the only country where the Jews had every freedom free from persecution or bad feeling, where anti-Semitism was practically unknown. To my mind, Japan will be the last place in the world where the old play of race hatred will be tolerated. The signs of the times are always changing, and we notice that even HENRY FORD, the flivver king, retracted all his insinuations and drafted a public apology, thereby proving his honesty of purpose. Therefore, reader, is it not funny to see such child-play in Japan? Is there any reason why the Japanese should stand up against the Jews? The propagandists say that the Jew signifies a SHYLOCK, but why in the name of fairplay do they not mention him as a MACCABEUS? From the foregoing one can only infer that anti-Semitism in Japan is quite different to that of BISMARK or SCHONERER. The Japanese have no bad feeling for Judaism or the Hebrew race, as the European races have, yet how can we account for this feeling in Japan? The only comment one can pass is that the movement is part of a fashion-show, not founded on necessity. Are not the Japanese receiving the doctrines of CARL MARX with interest, in spite of the fact that his principles are opposed to the Japanese National consciousness? In a word the Japan of to-day is just like the JUDAH of the days of King ZEDEKIAH as it was said:—"For ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathens that are round and about you." (EZKIEL 11-12.)

If the readers of ISRAEL'S MESSENGER will examine the history of the Hellenised Jew of the past, he will no doubt, understand why Americanised-Japanese go about blindly copying the American customs in place of his own. The Japan of to-day is dreaming of Occidental culture, so that when we read of an aggressive movement such as I have related about, we know that it is being copied from the so-called Christian countries preaching tolerance and civilization. Therefore I emphasize, anti-Semitism has no legal foundation in Japan among my people. [*It really has no legal stand anywhere; in no country professing culture and advancement.*—Ed.] I warn that if the Japanese aid and abet such a movement, they really reject themselves first of all as they are really the lost tribes of Judah. It is a thing which few Japanese know, for they cannot trace their source neither do they know anything about the Jew. Originally Japan was the nation professing Theocracy and her ideals are expressed in the wisdom of SOLOMON in the passage:—"For she is more beautiful than the sun and above all the order of the stars; being compared with the light, she is found before it." [*Our correspondent quotes Hebrew Scriptures fluently, so does not that show that his people belong to the lost tribes of* JUDAH?—*Ed.*] Is not this the same ideals of the Zionists? If the two nations must not stand against each other, may they not co-operate in the same way creating harmonious results? [*We admire the ideals of our correspondent, and would remind him that Japan has already proved her cordial relationship towards the Jewish nation, by endorsing the Balfour Declaration through her minister Count Uchida.—Ed.*] "And then from the sunrise God shall send a King who will give every land relief from the bane of war; some he shall slay and to others he shall consecrate faithful vows. Nor shall he do all these things by his own will, but in obedience to the good ordinances of the mighty God." (Sibylline Books.)

This was the mission of the Founders of Japan, but the present day Americanised-Japanese are entirely in the dark and do not know of it. Being the first and only Zionist in Japan, it is my holy mission to create harmonious relationship between the Orthodox Jews and the Orthodox Japanese. [*Why not the Liberals as well?—Ed.*] This is my solemn prayer which I will carry with me to Eres Israel and hope that one of the lost ten tribes will be ere long presented before the Jew who fought and won as the Chosen People of God.



THE NEAREST WAY TO A MAN'S HEART

is through his stomach, so wise wives tell us. But unless the digestive tract is in proper working order the efforts of the good lady in this direction are liable to miscarry. Therefore keep Pinkettes handy in the house, as a prompt corrective of intestinal or liver torpor, to aid digestion, and as a safeguard against billious attacks, sick headaches and those little rifts in domestic harmony so liable to arise therefrom.

Chemists everywhere sell Pinkettes, also post free, 60 cents the vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PALESTINE AND THE AWAKENING OF THE JEWISH SOUL

By JUDITH WOLFERT

[EDITOR'S NOTE: *The following essay was written by* MISS JUDITH WOLFERT *of Brooklyn, and was used by her as her oration in the National Oratorical Contest of Young Judaea, first in the local competitions in Brooklyn, then at the regional contest of all Brooklyn contestants, and finally at the national conventions of Young Judaea and the Zionist Organization of America at Atlantic City,* MISS WOLFERT, *who is 16 years old, will receive as the prize for the national oratorical championship of Young Judaea a free round trip to Palestine, through the courtesy of the Rosen Oriental Tours*].

The history of the human race, is a sad record of war and horror, of misery and bloodshed, seething with revolution after revolution. The English, the American, the French, and the Russian peoples struggled for their freedom, and won it, only through the use of the mighty sword. Different, however, has been the struggle of the Jewish people, throughout so many centuries of constant oppression and persecution. Physical suffering in the Jew has never called forth physical rebellion. Reared and nurtured in the cradle of his holy religion, the Jew has borne his hardships without a murmur because of his infinite faith in the wisdom of the Almighty God. The auto de fe, the rack, the thumb screw, and the other instruments of torture of the inquisitor did not daunt the loyal Jew, as, with an exalted outcry, he gave himself over to his Heavenly Father. For, to the Jew, the child of the "People of the Book", his physical self is only a means of attaining a higher spiritual existence. In the face of starvation and cruelty, he has clung tenaciously to the faith of his fathers, ingrained in his very soul. Even now, when his chance has come for the rejuvenation of the broken Jewish body, his foremost thought is the revitalization of the withered Jewish soul.

ISRAEL'S SUPREME CONTRIBUTION

This soul of which I speak was born four thousand years ago in the perfect conception of the One God. It was nourished by freedom and hope, by religious devotion and right living, by brotherly love and moral integrity. It blossomed forth in worldly wisdom and divine prophecy in the Book of Books, the Holy Bible. It flourished, secure and proud, for two thousand years, its hands to the heavens, its face to the sun, a happy, healthy soul. Then, in the year 70 of the common era, with the destruction of the holy Temple, it was plucked from the soil that had fed it, and scattered throughout the Diaspora. It shriveled up and hung its head; it lost its sober wisdom, its grave simplicity, in a maze of foreign culture. It was no longer a purely Jewish soul. The world now respects this soul only for its one supreme contribution to culture and civilization, the Holy Bible. But, asks the world, what else has the Jewish soul, incorporated into a Jewish nation, contributed to the advancement of civilization? How else have the Jews, as a collective body, proven their right to the title of "GOD'S CHOSEN PEOPLE"? CHARLES ELLIOT, late President of Harvard University, said, "The Jews originated, and still preserve, the loftiest conception of the attributes of God." There he stops. Can he go any further? What else have the Jews, as a nation done for the happiness of the human race? True, they have contributed to the world of music a RUBINSTEIN and a MENDELSOHN, to the world of art an ANTIKULSKI, to the world of letters a HEINE and a MAX NORDAU, to the world of jurisprudence a LOMBROSO, to the world of statecraft a BEACONSFIELD, to the world of science an EINSTEIN, to the world of philosophy a SPINOZA. Yet, although these men were Jews, descendants of ABRAHAM and ISAAC, they contributed their genius, genius called forth by the beauty and grandeur of the Jewish soul, not as Jews, but as Englishmen, Frenchmen, Germans, Rusians, Spaniards. The Jewish nation can claim no one of them. Even distinctly Jewish culture as that of IBN GABIROL, JUDAH HA-LEVI, ACHAD HA-AM and CHAIM NACHMAN BIALIK, has remained unappreciated by an unreceptive world. We, the Jews, who have laid the foundations of all civilization, are accused of accused of being parasites. We take all, and give nothing. Is it remarkable that as a nation we ceased being of use twenty centuries ago, when we consider that the Jews were deprived of the first requisite to national existence, namely, a national home? How can we contribute anything as a collective body, if we are not a collective body. It is of necessity that we were parasites.

A GREAT SPIRITUAL AND CULTURAL REVIVAL

Now, thank God, it is no longer necessary. The sacred hope of Israel cherished throughout two thousand years of pain and suffering, the hope that some day we might once again take our stand as an honored Nation, is beginning to crystallize, slowly, gradually, steadily, at the hands of noble pioneers, the Halusim. These men and women, many of them well-educated, have left the lands in which they were born, their friends and their careers, in order that they might help to fulfill the Jewish dream. Through the instrumentality of the world-wide Zionist movement, the Halusim, through earnest physical labor, are preparing the way for a great spirtual and cultural revival that will be Jewish through and through—of and by the Jews, and for humanity. The Hebrew University on Mt. Scopus will produce geniuses like LASSALLE, MAIMONIDES, BERGSON. Then they will be Jewish geniuses. A great thinker like Lassalle, who, with typical Jewish sympathy, was among the first to take up the cudgels for labour in its battle against Capital, was only the child of Jewish parents. He was a German and his accomplishments are accredited to Germany. Had he been a thief, a criminal, a defiler of humanity, then the world would know him as a Jew. To the world all Jews are SHYLOCKS, not SPINOZAS. But when genius will blossom forth on Jewish soil, it can be none other than Jewish genius. The Jewish soul can smile once more; it will be back on its own soil, the only soil which can truly nourish it. It will raise its beautiful head, sing its happy psalms, and croon its words of brotherly love. It will sound its hushed trumpet of prophecy, "From Zion will go forth the law, and the word of God from Jerusalem". It will lift up the broken Jewish spirit, and heal the heavy Jewish heart. But it can only bloom in Palestine, among the Jews, in the land that God has chosen, among the people that are His children. Upon us, the American Jewish youth, devolves a sacred and solemn obligation to aid in this mighty work, both in word and deed. Let us carry the historic message of an awakened Jewish soul, and a Zion restored, to every Jewish home, and into every Jewish heart, so that once again will the hills of Jehudah resound with the laughter of Jewish children, and the fields of Zion vibrate with the toil of Jewish peasants. Then will our poets sing to us, songs of joy and of hope, and sorrow, will forever vanish from the House of Israel.

THE EARL OF BALFOUR'S SPEECHES

The Hebrew edition of Lord BALFOUR'S Palestine speeches is just ready. During the University inauguration visit, the Earl of BALFOUR went through Fres Israel's towns and villages, he was welcomed wherever he went, and made a few speeches which were faithfully recorded. A facsimile hand written introduction as well as the full text of the University address further enhance this collection's interest. The Keren Hayesod in publishing a document of such historical value, has rendered the Jewish people a service of the grestest importance. Each address is accompanied by a view showing the spot where Palestine's great advocate uttered his prophetic words. We have no doubt that in asking for further editions in all languages read and spoken by Jews, we voice a popular demand.—M. E. (Jerusalem).

JEW INVENTS LEATHER TIRES

WARSAW.—Another Jew was added to the long list of inventors when Morris Sachs, of this city, applied for a patent in the Polish Patent Office, on an invention of his for leather tires. It is said by experts who have made tests that elaborate investigation of Sachs' claims tends to make them believe that his invention will revolutionize the automobile industry. If the invention proves a success, it will mean the end of "flat tires" and complete abandonment of rubber tires.

OHEL MOSHE SYNAGOGUE

Preliminary Announcement

Those who wish to reserve seats for the Rosh Hashana and Yom Kippur services, are kindly requested to apply personally or by letter to the Synagogue Committee between 5 and 7 p.m. daily on Monday, Tuesday, Wednesday, Thursday, and 10 to 12 noon on Sunday.

THE COMMITTEE.

ENGLISH GENTLEMAN, WISHING TO ADOPT THE JEWISH FAITH, WOULD LIKE TO RESIDE WITH A HIGH-CLASS JEWISH FAMILY (NOT BOARDING-HOUSE). TERMS SHOULD BE MODERATE. ADVERTIZER IS OF QUIET HABIT AND A TOTAL ABSTAINER. PLEASE WRITE to C.P.O. Box 581.

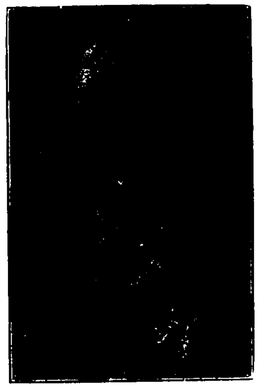
[Written for ISRAEL'S MESSENGER]

FIVE YEARS OF JEWISH SCIENCE

By Rabbi MORRIS LICHTENSTEIN, New York

Leader And Founder Of The Jewish Science Movement

Five years have elapsed since the Jewish Science Movement came into existence; and although its beginnings were very small, it is now influencing the lives of hundreds and hundreds of our people throughout the land. Now when a new movement, be it social or political or religious, comes into existence, there is always a deep cause for its appearance, some profound need for its birth. For the human mind is by nature conservative; it prefers to foster beliefs transmitted to it rather than delve into truth for itself. If therefore we witness the rise of a movement which aims at the interpretation of life and religion in a new light, we may rest assured that deep, urging causes are responsible for its appearance.



DR. MORRIS LICHTENSTEIN

What, then, are the causes which gave birth to the Jewish Science movement? Let me say, first of all, that one man is not the creator of a movement. An individual may serve as an instrument, he may be the messenger of the ideal, but the cause that makes the ideal grow and gain lies in the consciousness of the people; a movement must always answer a need, and the need must be consciously or unconsciously felt by the people; and it is from this need that the ideal receives its impetus and its energy, its depth and its growth. The causes which called the Jewish Science movement into existence are two, and one is really an outgrowth of the other. The chief reason why the need of Jewish Science has been deeply felt lies in the unfortunate fact that *Judaism in America has greatly deteriorated.* Judaism exercised the most potent influence in the lives of our ancestors. To them religion was the motive power of all thought and action; it was the spring of their hopes and the source of their joy. God was to them a Sustainer, a Tower of Strength, a Healer, a Keeper "that sleepeth not and slumbereth not," but who is everlastingly watchful over His people. They lived in the consciousness of God's Presence—a consciousness which sustained them during so many centuries against the onslaught of animosity, against riots and terror and torture and privation and segregation. The consciousness that God was ever near, encased their spirit in an impregnable armour through which the arrows of vicissitude could not at all penetrate. This consciousness gave richness and loftiness to their minds even when they were immured within the impoverished, narrow confines of the Ghetto. Their relation to God was earnest and devout; their prayer was sincere and profound and frequent, and God never failed them in their devotion.

JUDAISM, PAST AND PRESENT

To us, their descendants in America, Judaism has taken on an entirely new form, it has clothed itself in a most grotesque garment—a garment which has many fringes, but little substance and form. It may still serve as an outer vesture, but it is insufficient to keep the soul warm. Judaism in this land is like a statue which commemorates greatness in the past, but which itself has no breath of inspiration and is therefore unable to animate and enhance the lives of men. This dearth of true religion is now being more and more keenly felt; for without the help and influence of religion, it is more and more realized, life becomes empty and meaningless; without the consciousness of a great, ultimate ideal, the human mind can only gain artificial joy, it can only dilate upon small things to exercise its skill and occupy its time, it can only interpret life in material terms. Without a deep realization of God's Presence, without a profound conviction of His Goodness and His Help, man often finds himself disheartened and helpless; every wind may bend him, every storm may throw him down; every difficulty, every hindrance, every barrier, every threatening circumstance, may paralyze his hopes and throw him into a state of despondency. Unfortified with faith, man's life resembles a fenceless garden in which destructive parasites find easy access to trample upon its beauty and devour voraciously its products; without the stronghold of faith the human heart becomes as easy prey to pernicious, destructive influences, it becomes a pasture for worry, fear, perplexity and doubt.

JEWS CANNOT GROW SKEPTIC

When I speak of the decline of Judaism in this land, I do not mean to imply that the Jew here has grown atheistic or even agnostic. I do not mean that he is relinquishing his faith of old because he is becoming subject to the influence of new cosmic ideas and new philosophies of life. This is not at all the case. With centuries of religious zeal and devoutness behind him, and with the limitations of the physical sciences before him—which make no claim at all to solve the riddle of the universe or to substitute religion—the Jew, as a people, cannot possibly grow skeptical to the truth of his faith. The Jew here has not become atheistic, but he has grown cold and indifferent to his religion. He does not deny his God, but he has transferred his religious zeal and energy to other channels. Outwardly he still lays claim to his faith of old; he still erects, in truth more than ever, beautiful temples of worship, he still adheres to some religious ceremonies and traditions; but these temples, as we know, are deserted, the religious ceremonies have become stereotyped forms; neither temple nor ceremony are invested with the warmth of life.

THE TRAGEDY IN THE JEWISH SOUL

The founder of Reform Judaism felt the silent tragedy in the Jewish soul, he saw clearly the decline of the Jewish faith in this land, and the instituted Reform Judaism. But he, great a man as he was, earnestly and deeply as he felt the deterioration of Judaism in this land, sought to remedy the condition merely by giving Judaism a more modern appearance. He gave it a more polished aspect, he instilled more decorum, more beauty into the services; he, with the aid of other religious leaders, changed the ritual into something more acceptable to the modern mind; abolished many obsolete ceremonies and instituted prayers in the vernacular. But while these innovations have given Judaism a more attractive appearance, they have not at all touched its heart. Reform Judaism has not given more depth to religion, it has not brought out its hidden treasures, it has not unlocked its resources and its infinite spiritual wealth; it has not brought cheer to the depressed, hope to the despondent, health to the ailing. It has not brought home the truth that God is a Sustainer, a Healer and a Stronghold in the hour of trouble, and that He answers the prayers of those who seek Him earnestly. And because Reform Judaism has failed to impress and demonstrate this truth, it has failed in its mission to revive the Jewish religion in this land. Religious cosmetics can only produce the effect that other cosmetics do; they can make things appear more attractive, but they cannot inject freshness and vigor and vitality. The lack of emphasis on the vital influences of faith, on the part of Reform Judaism, as well as the decline of conservative Judaism in this land, constitute the first cause for the rise of Jewish Science.

A DEEP SPIRITUAL TRAGEDY

The second cause lies in the fact that thousands and thousands of our men and women have entirely relinquished their faith and their people and have gone over to Christian Science. Here you witness a deep spiritual tragedy. Behold men and women whose ancestors fought for centuries with awe-inspiring heroism, gave up their possessions, their freedom and their very lives for the faith of Israel, willingly surrendering that faith in order to obtain in

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exchange that which is so abundantly found in their own religion. They throng to Christian Science because they find themselves in need of the refreshing, invigorating, cheering, strengthening influences of religion and they do not at all realize that God's help may come and does come even more readily through the channels of their own faith. This wholesale conversion to Christian Science is a canker in the flesh of our race, it is a silent accusation against our religious teachers and leaders, it is an insult to our faith. If great masses of our people go over to another faith when they are in need of spiritual help, it implies that our own traditions are worthless, that our own spiritual treasures are valueless, that our God is unwilling to help us, which, of course, we know, is not true. Here you find the second cause which has called Jewish Science into existence.

THE AIM OF JEWISH SCIENCE

Jewish Science is interested in the vital essence of religion. It does not seek to change the ritual or interfere with the flow of tradition, it does not antagonize one or another branch of Jewry, nor does it endeavour to imitate other faiths. Jewish Science is inherently retrospective, it brings back to the Jewish spiritual treasures, of which he has grown oblivious, it casts aside those masses of theological controversy, it breaks through the multitudinous accretions of ceremony and form, and it shows that underneath all these, the Jewish religion, fundamentally, is a realization of God's Presence—a realization that an Invisible Power exists who called into reality all forms, all shades of life, who unified and harmonized the world, who, through His Goodness, supplies creation with sustenance and vitality, who gives man life, who makes his heart beat and his mind think and his limbs and organs move and act, who dwells in everything He created and maintains and sustains all through His very Presence. Jewish Science emphasizes the divine attribute of goodness. Jewish Science teaches that creation itself is only an expression of His Goodness, that His relation to His creatures is that of a parent to his children. We maintain, therefore, that Man's misery is not God's creation, but man's own. God placed man in a world of abundance and plenty, in a world in which the fields carry copious provisions and the trees are luxuriantly laden, and He endowed man with the faculties and powers which enable him to reach out for this supply and satisfy his needs. Jewish Science accentuates the truth that God is not the author of sickness and pain, but that on the contrary, in His Goodness, He has lavished upon man unlimited reservoirs of health and strength. Man's ailments are his own creation; they are the consequence of his violation of the divine laws of living. Jewish Science teaches that man, even in his darkest hour, has no cause for despair; in his deepest misery there is still hope. Through an earnest appeal to God for help, through whole-hearted prayer, man's suffering subsides, his misery is mitigated, and his despondency is no more. We believe in the absolute efficacy of prayer; God has instilled in man the power to pray and has therefore bound Himself to answer prayer. Jewish Science demonstrates the truth that earnest prayer properly offered never fails in its purpose.

These truths we have been demonstrating for five years, and during this short period we have gained, I am happy to say, hundreds and hundreds of followers throughout the land. During these five years, hundreds of Jewish families have returned from Christian Science to Judaism and many more have been prevented from going there. Christian Science is losing its attraction and its hold upon the Jew. During these five years, through Jewish Science, despondent spirits have regained themselves, dejected hearts have found courage, ailing and suffering ones have been returned to health.

PROGRESS OF JEWISH SCIENCE

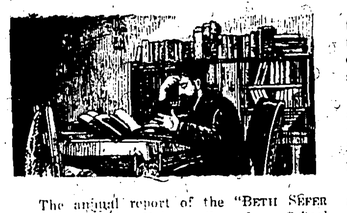
During these five years many crippled souls have come to Jewish Science and have been restored; perplexity and doubt and sorrow have been assuaged, worry and anxiety and fear have been completely wiped out; and these are not mere assertions, but describe in brief terms that which we effect every day. During these five years Jewish Science has begun to change our people's mode of living. The Jew in this land is particularly a victim to two pernicious habits; hurry and worry. In his business or in his profession, his mind races, his heart leaps violently, his limbs rush; he spends his days in a whirlwind. This habit of rushing is greatly impairing the health of our people; this increasing haste is devouring their energy and sapping their strength. And with this is the other destructive tendency so prevalent among our people, the habit of worry. The emotions of the Jew are too easily aroused in a pessimistic direction, he is too prone to place a gloomy interpretation upon his future; sad and unhappy influences find a too ready haven in his consciousness. Both hurry and worry are two deep, clandestine foes in our midst. Both are ruinous, both cause ailment and suffering, both are responsible for the nervousness of the Jewish group, and the numerous "breakdowns" among our people.

THE TREASURES OF THE JEWISH RELIGION

During the five years of its existence Jewish Science has taught serenity to its followers. It has shown that poise and serenity are inherent in man and part of the divine design. Man may work and achieve and expand his enterprises, but always with a serene mind and a peaceful heart. Jewish Science has also banished worry from the heart of those who follow it. It has done this by engendering absolute faith in God. It implants strongly the truth that God is a Sustainer and a Helper, that He does not relinquish those whom he called into existence. Just as man must trust his very life into the hands of his Maker, so must he also trust his difficulties, his perplexities, his future, into his care.

During the five years of its existence, Jewish Science has opened the treasures of the Jewish religion to the Jews. It has shown the Jew the road to his own God; it has taught the Jew how to pray. In this, Jewish Science does not alter any tradition, it does not in any way change the ritual, but it brings back to the Jew the ancient method of affirmative prayer. The Psalmist affirms the things he needs. In his suffering he affirms health, in his want he affirms plenty, in his hour of despondency he affirms cheer, and in his moments of dejection he affirms hope. "The Lord is my shepherd." "The Lord is my light, whom shall I fear." "The Lord is my stronghold in the hour of trouble." Instead of offering a petition to God in the manner in which it is offered to a human king, he offers his prayer by declaring to God the state of his wish, the state in which he desires to be in. For God is always near and He needs not the enumeration and depiction of suffering in order to be stirred to pity; He needs only man's earnest wish to be helped and restored. This method of prayer has therefore a far greater religious significance than that which takes the form of an appeal. During these five years we have witnessed a religious awakening among many of our people. Jewish Science has stirred their religious consciousness and brought their soul into action; it has given them a spiritual outlook upon life. Jewish Science has helped and has therefore grown, for that which helps man must grow, that which leads to the goal of truth must flourish. In these five years we have only made a beginning, we have opened the soil, but we see that the field is exceedingly fertile, for the Jewish people need their religion and so do they need Jewish Science to show them the way.

OUR BOOKSHELF



The annual report of the "BETH SEFER REALI IVRI" (The Hebrew Secondary School of Haifa) has reached us and makes interesting reading. The school is wholly run on a religious as well as educational basis, and fills in a long-felt want in the life of the growing Jewish child. More important is the position and historical significance of the school, (being in Eres Israel) and is a sort of spiritual centre which serves to train future generations.

DR. SHALOM SPIGEL'S stirring address at the graduation exercises in July, 1926, serves to show the spirit of the teachers and staff of the school. It is an inspiring speech and should be widely read.

The aims of the school are idealistic as well as practical, and promises to the pupil a healthy future. We are really inspired when we read such a positive message breathing freshness, health and idealism, and the words of the poet are gently brought to mind when he says:—

"Higher, nobler hopes are stealing
Conquest over fluttering fears,
God grant such visions bright revealing
Down the vale of future years!"

The report of the progress achieved and the new work for the coming session is all outlined with meticulous care in the remaining pages of the pamphlet. A very novel innovation is being introduced in the shape of excursions into the country of 8 days to 10 days journey, with a camp kitchen and other facilities. The pupil derives the greatest help from such an experiment if we may call it so, as then a chance is given to study and contemplate Nature in a natural way free from artificial prejudice. The list of the members of the staff are also given and a copy of the speech by Dr. SPIEGEL is given in Hebrew.

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CORRESPONDENCE

GREETINGS FROM THE AUTHOR OF תחית ישראל

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please accept my sincere and heartfelt thanks for the review of my book which appeared in your invaluable paper last month. It was very kind of you to devote so much space to my humble efforts.

With repeated thanks and kind regards.

I am, etc.,

I. J. YOFFEY.

MANCHESTER, 13th July, 1927.
5 *Moreton Avenue, Cheetham.*

MR. LAURIE MAGNUS CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have perused with some interest, as another reader of ISRAEL'S MESSENGER in the Whitechapel Reading Room, the letter from "A. B. C." in your June issue, whose remarks regarding the Fleet Street "Weekly Sheet" I heartily endorse. It may not be generally known that, in supplying his biography to "WHO'S WHO," Mr. LAURIE MAGNUS makes no reference to his connection with the *Jewish Guardian* or to any of his other Jewish communal activities, though he mention matters that are, in comparison, of minor importance. Mr. MAGNUS' reticence, so far as the *Jewish Guardian* is concerned, can be fully appreciated, since no person could be proud of being associated with the "Weekly Sheet." But, as I have pointed out, he has also failed to make any mention of his many other communal activities. The only conclusion one can arrive at is that it is the desire of Mr. MAGNUS to hide the fact that he is a Jew and is ashamed of being identified with the Jewish people. This is the individual who claims to be the *Jewish Guardian*. What a paradox!

With all good wishes and every success to a journal which is in truth a Messenger from Jews resident in China to their brethren in every part of the world.

I am, etc.,

X. Y. Z.

LONDON, 5th July, 1927.

CONTEMPLATED VISIT TO THE LAND OF ISRAEL BY A LEADING NIPPON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I will give thanks unto the Lord for affording me the opportunity of visiting Eres Israel, the land of the clarion call of the prophet and the Psalmist. I expect to be there just about the Jewish New Year, and will immediately study the Works of Reconstruction, and judge how much Zionism has accomplished in the short span of time after the BALFOUR Declaration. I am very sorry I will not be able to see you when I pass through on my way, but that should not deter you from giving me the helping hand. Dozens of pastors visited Palestine, but not one of them tell us the interesting things about Zionism, or that wonderful Hebrew University, so it is now my good luck to visit and see for myself. I wish to stay there as long as I can, but my visit must not exceed more than a year. Will you let me know which is the best hotel in Jerusalem?

May I hope for your earnest co-operation, in giving me letters of introductions to the leading personalities in Palestine? Thanking you for the past courtesies you have shown me and with best wishes.

I am, etc.,

SHOGUN SAKAI.

TOKYO, 12th August, 1927.
744 *Shimoshibuya.*

TOLERATION TOWARDS IDEALISM

The following leter was published in The North-China Daily News of the 13th ultimo:—

Editor, NORTH-CHINA DAILY NEWS,

Sir,—Some of your readers (judging from their style of writing) would appear to have a poor conception of life. They go through it without pondering on any of the problems of existence. Drink the wine (say they) while it is flowing. Eat, drink to-day; for to-morrow you die: Happily, the world is not filled with such idealless beings. Thinking men (who write you on the problems of life) live for better things than food and raiment. They live for some purpose regardless of what "One of Them" may think of them. One may not agree with the views of your Chinese correspondent "F.D.Z." so fearlessly expressed in your columns, but we have no right to be intolerant towards him and belittle his idealism. There can be no sigh of relief or "thankfulness" (to whom ?) when we suppress an honest writer who is swayed with the love of his people, country and humanity.

I hope "F.D.Z." will remain unshaken in his resolution to stand for his ideals and learn some lesson from history. There is work for all of us to do.

"For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

N. E. B. EZRA.

SHANGHAI, 14th August, 1927.

DR. ALEX. GOLDSTEIN'S SUCCESSFUL TOUR IN AUSTRALASIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—I thank you for the copy of ISRAEL'S MESSENGER of June 3rd. It is indeed a fine number. The new Synagogue BETH-AHARON will apparently be a handsome building, but I presume will not rival the other one, the beauty of which impressed me much when in your city, which is to be congratulated on having two such fine edifices for public worship.

Dr. GOLDSTEIN has gone to Auckland and I sent him the number of ISRAEL'S MESSENGER. His mission in Sydney has been successful, not so much from a monetary standpoint as from that of a propagandist. He has been received well by all classes and has aroused interest in Palestine in quarters that were before apathetic. He has been accorded welcome by both Jew and Gentile people. He has addressed several meetings of the Jewish people, spoken at a luncheon of the Millions Club, addressed the Christadelphians and Ladies Clubs, occupied the pulpit in a Presbyterian Church and been received in a civic reception by the LORD MAYOR. He has spoken at both Bondi and Newtown (Suburban) Synagogues and every one is pleased with his tact and personality. He is a good speaker and has a splendid flow of language. As regards the response, he is not likely to be as successful as Mr. ISRAEL COHEN was, but I anticipate he will collect for the Keren Hayesod a fair sum from Sydney. Incidentally he has benefitted the National Fund as some donors are allocating their subscriptions to that object. Dr. GOLDSTEIN is returning to Sydney from New Zealand and then on to Melbourne Adelaide and Perth and I understand he does not during his present tour intend to visit China.

You must have been having an anxious time in Shanghai but according to the cables things are quietening down, and I trust that all trouble with the different Chinese factions is now over at any rate as far as your settlement is concerned.

With Zion's greetings.

PERCY J. MARKS,
President of Union of Sydney Zionists.

SYDNEY, 7th July, 1927.
92 *Pitt Street.*

WHEN YOUR LITTLE ONE CANNOT EAT.

The normal, growing child is always ready to eat, and any disinclination for food must be set down to ill-health. Ninety-nine times out of one hundred that ill-health is merely a temporary indisposition, some slight derangement of digestion, or of the intestines, or of both.

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A CALL TO MR. J. E. SALMON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Please permit me to voice a subject which had long since been thrashed out in the columns of your worthy paper, namely, to engage a Rabbi who will preach, expound and make a living dynamic religion of Judaism in Shanghai. This is a heartfelt want and not a whim or phantasy of the imagination, and needs the attention of the leading members of our Community.

If we are not to have a Rabbi for the present why cannot the Committee approach for instance Mr. J. E. SALMON and request him to deliver a message every Saturday or every other Saturday, or once a month or every Festival, (not before empty benches but, full of people who will carefully listen and seek guidance in his practical wisdom) helping to patch up and neutralise our lack of interest in things spiritual. On some occasions, I heard Mr. SALMON deliver inspiring addresses, and am of the sincere opinion that he is capable of ranking with any Rabbi of learning, a lecturer who always has a deep message of truth to teach, underlying a language both flowing and uplifting. I know how anxious you are Mr. EDITOR to see things righted, and therefore wish to quote a garland from the Poet's Corner proving the gravity of haste in such an important climax. The verse runs as follows:—

"Time is fleeting, death is stealing
Slowly surely on his way:
Yield not to the question, urging
Why such haste? awhile delay.
What is worthy of thy doing
Do to-day! Do to-day!

In conclusion, Mr. EDITOR, why should we go a-seeking after ZEITLYNS from foreign spheres, when we have right in our midst our worthy SALMONS?

Hoping to see order out of the chaos of our communal life in the very near future, and thanking you for the space.

JUDEAN.

SHANGHAI, 11th July, 1927.

A PLEA FOR A BETTER SYNAGOGUE SERVICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I shall feel grateful if you will publish this letter in the next issue of

ISRAEL'S MESSENGER, bradcasting an appeal for an urgent need in our Community of a trained choir, a qualified Hazan and an ordained Rabbi. Why should we not make an effort to overthrow the old *regime* with its narrow and non-progressive ideas? No one can deny the fact that our local choir under the direction of Mr. J. L. FRIEND had played an important rôle at the dedication ceremony at BETH AHARON, and actually enhanced the service. Can you name me a hard-hearted HANNAH who refuses to appreciate the beautiful and poetic strains of "Halelujah" as interpreted by the choir? When you listen to such heavenly Jewish music, the soul forgets the petty jealousies and strives of this sordid world, and revels in a purely spiritual atmosphere. How much more beautiful will the same Halelujah sound sung by a regular choir of goodly size trained all the year round, and accompanied by a large sized mellow organ? We have the so-called heads of our community crying out their eyes at the thought of having empty benches during service, but do they not realise that there is nothing inspiring in our service as intoned by our permanent fixture the local Hazan? At the Indian Congress a famous speaker advised his listeners in words as quoted: "Gentlemen, to succeed and realise a much cherished and desired project one must Agitate! Agitate! Agitate! and only then will the realisation be made manifest," and this is a very true statement. But let no one run away with the idea that this is a very easy thing especially in Shanghai, for here we require a whole strings of "AGITATES" to draw the attention of our worthy leaders to sit up and do a little useful thinking. Is it possible that Chinese politics is sapping and drawing their interest away from Jewish things? No, it cannot be, as the Chinese upheavals are of recent dates, but I think it is the self same lazy reply of "Why should I move in the matter, when it is up to Mr. X the exchange broker to do it. Mr. X on the other hand shirks responsibility and suggests Mr. J. the wealthy sharebroker, and lo! the ball goes rolling looking for someone to take the lead. Will some kind enthusiast who feels with me in the matter kindly endorse and take up this subject of vital interest thereby helping to shove the ball along on its predestined road? Will he not help in fighting the local spirit of inerita in our midst? The task is by no means an easy one, but yet it is worthwhile in possibilities. One must not expect to see results in a short time, as it takes ages to materialise a plan. A splendid verse which I read some time back presents itself to my mind describing the difficulty of achieving much in a short span of time, and runs as follows:—

"Let no man think that sudden in a minute
All is accomplished, and the work is done;
Though with thine earliest dawn thou should'st begin it,
Scarce were it ended in the setting sun.

Thanking you for allotting me space for this very urgent subject, and hoping to receive some comment on same.

INTERESTED.

SHANGHAI, 12th July 1927.

THE "HEBREW" THEOSOPHISTS PRESENTED IN A NEW GARB

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With reference to your editorial in the July issue of ISRAEL'S MESSENGER re the Society of Hebrew Theosophists, I beg to take exception to the remark you passed on the learned Dr. BESANT, doubting her powers of insight into the past about which you remarked as follows:—"We are bewildered at the wonderful way Dr. BESANT traces the life of JESUS and she even goes so far as to give actually the exact position of the Monastery of the Essenes near Mt. Serbal." Regarding the library of the Essenes which were of the Trans-Himalayan period, you said "perhaps Dr. BESANT will here explain that the Essenes had translators and dictionaries to help solve the difficulties of language."

For the benefit of your host of readers, I would like to suggest the following explanation:—No one will deny that Dr. BESANT is a great personality gifted with that elusive power known to us as "psychic vision" and her use of this power effectively is shown to to us in that book entitled "Esoteric Christianity." You will, no doubt, have heard in your vastly experienced life of a man of letters that these leaders of Theosophical Thought received weekly visits from the Mahatmas or Masters of Wisdom. the real elder brothers of humanity who came forward to help build up the spiritual section of the Society and to bless its members. Now these directors came not in their physical but in their ethereal bodies and spoke through the medium of thought transference. You may scoff at this, but, nevertheless, it is true as the very blue sky. You may also say "How is it that these creatures of a nether world do not visit me to uplift and help me in my troubles?" My reply is that you are not a Theosophist and therefore you are not ready for them. Now the MAHATMAS KOOT HOOMI (many say that he is a reincarnation of Paracelcus) and MOHINLAL who dwell in the mountains of Thibet away from the baneful influence of this world are really the two very bright minds of the Theosophical Society, who really inspire and upraise the minds of Dr. BESANT and her many followers. It was solely through their instrumentality that KRISHNAMURTHI (Alcyone) wrote that useful book "At the feet of the Masters," and dedicated himself to work out the destiny of his beloved Society. Note that although KRISHNAJI was brought up among an inspired circle of guardians, yet the final touch of the brush to complete the oilpainting was missing, and was finally completed by the very masters themselves. Under the guidance of the Very Rev. LEADBEATER he was taught the significance of the aura, thought, force, and the mysteries of Theosophy. Now any sane mind can see that KRISHNAJI when he wrote his book merely took down the thoughts of the Mahatmas, and in the same way Dr. BESANT also wrote her life of JESUS having read same in the akashic records stored on the astral plane of vision. (Here, as before, Dr. BESANT was helped by the same masters who vouchsafed that vision).

Now Mr. EDITOR after such a lengthy explanation you will no doubt see why the Hebrew Theosophists without prejudice jumped into the open arms of the Society. Do you grudge them the honour of meeting MOHINLAL and KOOT HOOMI? The same reason also prompts, Mr. HORNE and the editor of the *Theosophist*, Mr. SAMUELS to shine in public and converse, as it were, with angels (*malachey hashareth*) in order to bring down a new revelation! BEN ZOMA.

SHANGHAI, 11th July, 1927.

[We are really not quite interested in the above subject. We are going out of our way in giving space to our correspondent, but do so only after some consideration due to the fact that a new sect of Jews is rising who pretend to follow along Kabbalistic lines, wtih a mixture of various philosophies borrowed from everywhere and thus stalk about the highways and byways of the Jewish world as Kabbalists or M'Kubbalim, while neglecting the kernel and removing and destroying the fence which kept us alive in the Diaspora for two millennia! It is, however, by no means a new phenomenon in our history and we can afford to wait and watch. What next?—Editor, ISRAEL'S MESSENGER.]

HENRY FORD APOLOGIZES TO THE JEWS

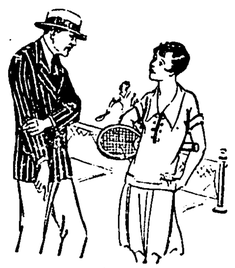
The following letter was published in The Shanghai Times of the 2nd ultimo:—

Editor, THE SHANGHAI TIMES.

Sir,—May I hope that you will kindly find space in your esteemed journal for the attached letter of apology which Mr. HENRY FORD has tendered to the Jews for the series of slanders and attacks which appeared in his publication, *The Dearborn Independent*?

The retraction which "is made on his own initiative and wholly in the interest of right and justice" to use his own words, does infinite credit to the man who had his signature affixed to it. It deserves wide publicity since the slanders and the attacks were widely circulated and commented upon by the general public. To us Jews the retraction of Mr. FORD constitutes a great victory and vindication, inasmuch as it serves to silence all our traducers in every land. Particularly gratifying is the denunciation of the "so-called Protocols of the Wise Men of Zion," which are characterized by Mr. FORD "to be gross forgeries" and the pamphlet entitled "The International Jew" issued by him, a work calculated to foster racial hatred and prejudice against the race for which he has now great respect and admiration. Such a candid statement is bound to create a great impression for him everywhere and inspire many in the triumph of right over might.

Not very long ago, a local scribbler had been doing his best to convince a gullible world regarding the genuineness of the



THE HANDICAP OF RHEUMATISM.

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HENRY FORD APOLOGIZES TO JEWS

THE HANDICAP OF RHEUMATISM

DR. WILLIAM SPENCE

"Protocols" and the guilt of the Jews! Today he stands discredited in the eyes of the whole world, as all others are, in view of the public retraction of one who was for some years known as the Chief of the anti-Semites. Truth has triumphed again. At one time it was hung on a pole, buried in a sepulchre, now it burst its cerements, rolled away the stone and rises transfigured to the glory of God, and for the help of man.

N. E. B. EZRA.

SHANGHAI, August 1, 1927.

The Apology.

The signed statement of Ford begins:

"In the multitude of my activities it has been impossible for me to devote personal attention to their management or to keep informed as to their contents. It has, therefore, inevitably followed that the conduct and policies of these publications had to be delegated to men whom I placed in charge of them and upon whom I relied implicitly. To my great regret, the statement continues, I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-Semitism, but regard me as their enemy. Trusted friends with whom I have conferred recently have assured me in all sincerity that, in their opinion, the character of the charges and insinuations made against the Jews, both individually and collectively, contained in many of the articles which have been circulated periodically in the Dearborn Independent and have been reprinted in the pamphlets mentioned justifies the righteous indignation entertained by Jews everywhere toward me because of the mental anguish occasioned by the unprovoked reflections made upon them. This had led me to direct my personal attention to this subject, in order to ascertain the exact nature of these articles. As a result of this survey I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called protocols of the wise men of Zion, which have been demonstrated, as I learn, to be gross forgeries, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world, besides laying at their door many offenses against decency, public order and good morals. Had I appreciated these utterances I would have forbidden their circulation without a moment's hesitation, because I am fully aware of the virtues of the Jewish people as a whole, of what they and their ancestors have done for civilization and for mankind toward the development of commerce and industry, of their sobriety and diligence, their benevolence and their unselfish interest in the public welfare. Of course there are black sheep in every flock, as there are among men of all races, creeds and nationalities who are times evil-doers. It is wrong, however, to judge a people by a few individuals, and I therefore join in condemning unreservedly all wholesale denunciations and attacks. Those who know me can bear witness that it is not in my nature to inflict insult upon and to occasion pain to anybody, and that it has been my effort to free myself from prejudice. Because of that I frankly confess that I have been greatly shocked as a result of my study and examination of the files of the Dearborn Independent and of the pamphlets entitled 'The International Jew.' I deem it to be my duty as an honourable man to make amends for the wrong done to the Jews as fellowmen and brothers, by asking their forgiveness for the harm I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will."

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URGES U.S. TO PROTECT JEWS

Has No Sympathy With Opponents Of Zionist Plan



SENATOR WILLIAM H. KING

NEW YORK,—[J. T. A.]—Senator WILLIAM H. KING of Utah urged the United States Government to protect oppressed Jews in all countries with which the United States has regular diplomatic relations, in an address yesterday at a luncheon of the Brooklyn Women's Division of the United Palestine Appeal, at the Hotel Astor.

Senator KING poposed that the threat of severed diplomatic relations be held over such countries as persecuted the peoples within their borders.

"It is my duty," he said, "if the black man be in trouble, to help. The same I say for the Jew or any oppressed race. I must feel a kinship for all people of the world.

"I place above the philosophy of Greece and Rome that greater philosophy of life, of beauty, of ideals that has been transmitted through the Jews. I beg you young ladies not to be ashamed that you are Jews.

"There has been much criticism of the Jews that they are internationalists. Pray, what are Christians, if they are sincere?

"I have no sympathy with the antagonists of the movement for the upbuilding of Palestine, which traditionally and morally belongs to the Jews."

DIETARY LAWS MAKE JEWS IMMUNE, SAYS PHYSICIAN

NEW YORK, N. Y.—So long as the MOSAIC laws concerning food are adhered to, says Dr. LYLE CAMERON in *Lancet*, the Jews are likely to be immune to many bacterial diseases to which the other inhabitants of the same countries are prone. Ordinary septic infections trouble them but little, and they are the best suited of all white races to live in malarial districts. Of the factors which have preserved their racial characteristics health has been one of the most important. On the other hand, the nervous system and mentality of the Jew, although of a high order, is more likely to break down under stress, a fact for which persecution may be partly responsible. In research undertaken by Dr. SICHEL in the Frankfort (Germany) Hospital for the Insane, it was discovered that there were relatively more Jewish inmates than the corresponding percentage of the Jewish population of Frankfort. This however, only held for certain groups of nervous disorders. The Jewish race is peculiarly susceptible to certain diseases and immune to others. Tuberculosis is rare and cancer is common among them, and they have always been considered very prone to diabetes.



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Vol. N$_{0}$. 15

ROSH HASHANAH, 5688.

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לשנה טובה תכתבו

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no matter if the party be liberal, orthodox, moderate or conservative. BYRON expressed these sentiments in his verse:—

"To what gulfs
A single deviation from the track
Of human duties leads even those who claim
The homage of Mankind as their born due,
And find it, till they forfeit it themselves"

We have always submitted our criticism with what the Memphis Editor calls 'a delivery in a very good humour' and when he advises "sneers form very poor material for constructive criticism," we agree that it is not a pleasant medium to obtain desirable results. Now we come to an important statement:—"Every person has the right to his particular point of view." Rightly so, provided he keeps his thoughts and ideas to himself. But when it comes to foisting his views before the various communities of the world then it becomes public property and the public has the right to criticize them. Further he says, "Interpretation of religion has caused numerous creeds to be formed, and every individual has the priviledge of accepting that which he considers to be correct." Our remarks to the last stricture applies to this as well. In conclusion our contemporary says:—"The funny part about human nature is the fact that we always count those who disagree with us as being wrong. People may differ, and yet both may be right." We have always expounded the cardinal rules of Traditional Judaism, that is to say we stand for all the subject matter that is upheld and substantiated by the Rabbis and Sages of Israel. If we err in the views propounded, by us, it necessarily follows that the Sages have also erred considering that we follow their precepts. Pray show us who backs MR. WISE and his movement, when he disregards the truths of our religion? We thank our Memphis contemporary for coming forward with constructive criticisms, which are pure in ideals and unbiassed in form. PLATO said:—"Then my friend we must not regard what the many say of us; but what he, the one man who has understanding of just and unjust, will say, and what the truth will say." That explains in a nutshell our attitude of mind. We are quite satisfied that our stand was prompted solely in the interests of truth and justice. We shall not waver in upholding those great principles. We shall not falter in upholding those ideals for which ISRAEL'S MESSENGER stands. The poet expresses our faith admirably when he says:—

"Be strong!
We are not here to play, to dream, to drift,
Who have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song."

* * *

INVISIBLE MENACE TO WORLD JEWRY

We are informed that a photoplay entitled THE KING OF KINGS depicting the life of JESUS of Nazareth is promised to Shanghai cinema-goers in the near future. In view of the fact that the screen version has evoked considerable interest in the United States, we consider it advisable to study the play and point to the danger lurking to Jewry as a result of this passion picture. *The Jewish Exponent*, of Philadelphia, Pa., as well as other journals in America have published a very enlightening article from the facile pen of MR. HENRY MONTOR who reviewed the play *in extenso*, showing the highlights and the weaknesses, criticizing admirably the acting and trying to show the readers that although the director, CICIL B. DEMILLE did his utmost to present the picture in a clear light without any hints that the Jewish nation were at all responsible for the crucifixion of JESUS yet he failed simply because he was lavish with his technique, his photography and his choice of artists. It is surprising to note that engaged in the two most prominent rôles are the SCHILDKRAUT brothers taking the parts of CAIAPHAS the high priest and JUDAS respectively. In a foreword, our Philadelphia contemporary asks:—"What will be the results of a national exhibition of the scenes of the crucifixion? What will be the effect of the participation of two noted Jews in the cast of a story narrating the life of JESUS?"

We are not in a position to foretell what effect this picture may have, as the time is not yet ripe, and it may be fully a year before one can follow the trend of effects. The aim of the Director is very honestly put in a quotation from the picture which reads as follows:—

"Here you reverently see the Divine Man who sacrificed all for humanity, the Roman and Judean power; the loveliness of the three Marys, the well-lived characters and vivid acts of the apostolic band; the myriads of interesting folk story down the ages. Over and above the engrossment of eye and ear, shines the spiritual radiance of the central figure—yet a human Jesus, whom to know is to love."

We endorse MR. MONTOR'S view when he writes that the movies are the most powerfully felt influence in American life to-day, and to the Jews of America and elsewhere the KING OF KINGS is more of a "sword of Damocles than any single incident in American Jewish history." The story of the crucifixion served the anti-Semites in a wonderful manner resulting in the colossal atrocities committed in the name of religion; in fact the screen version of it may be of greater menace to world Jewry. MR. MONTOR writes that a hundred million people may see the screening in America alone, and each individual will see a picture which shows the myth that Jews killed JESUS. It is not difficult to imagine the effect of it on the minds of the narrow-minded and the bigoted! Let us now examine the intentions of the director DEMILLE. In the story he goes out of his way to show that it is the highpriest CAIAPHAS alone who seeks the death of JESUS. He does not at all mention the word Jew disparagingly. He has even gone to great lengths in omitting "Jew," except in the instance when a man is offered pay to shout for JESUS' crucifixion obstinately refuses and says, "I am a Jew. Why should I seek the death of my brother?" CAIAPHAS also appears in the Temple at the end of the picture and prays, "Oh God, do not visit Thy wrath, upon the entire people of Israel, for this deed, for I alone am guilty." JUDAS on the other hand kills himself in shame and remorse. MR. MONTOR concludes with the plea that from the foregoing one cannot but infer that the intention of the producer was but friendly, but he loses much sympathy owing to the fact that he uses the two SCHILDKRAUT brothers who are deserving of "unmitigated indictment." According to MR. MONTOR, the two brothers have given a most wonderful performance of their entire screen career, yet they have taken upon themselves the two most disgraceful rôles in the entire Jewish history. He thinks the only redeeming feature of the film is the sympathetic portrayal of the part of JESUS, by H. B. WARNER, who shows JESUS as "utterly the Jew, a selfless noble powerful personality." MR. MONTOR in conclusion writes that if only the producer had done a little to emphasize the Jewishness of his JESUS, he might have offset the evil of his offering. As it stands, the play is bound to revive a legend which might have lain dormant for a long time because of increasing efforts by non-Jewish clergymen to counteract its influence. Not one thousand *auto da fes*, not one million hostile pastors, not an infinite number of hoodlums can create as much anti-Jewish sentiment as THE KING OF KINGS, is the conclusion arrived at by MR. MONTOR. In view of this, one cannot but realize the grave dangers lurking in the dark with which world Jewry is threatened. Just imagine what havoc such a picture reviving an ancient myth will play on the minds of the ignorant and the bigoted when they see reconstructed on the screen the crucial and poignant moments of the crucifixion! It is a serious menace to our people everywhere and yet we are helpless to counteract the evil and the spirit of ill-will and hatred which it is bound to engender everywhere. RABBI DR. RUDOLPH I. COFFEE, of Oakland, after seeing the photoplay writes in the New York *Jewish Tribune* of August 5, pessimistically about it. Says he, "During the crucifixion scene, I heard a woman sitting in front of me say to the man beside her: 'I never want to sit next to a Jew again.' DE MILLE'S *King of Kings* is a message of discord." And so say we!

* * *

OUR REPLY TO HEBREW-THEOSOPHISTS

The Jewish Theosophist of July comments editorially on the attitude taken by ISRAEL'S MESSENGER anent Theosophy vis-a-vis Judaism. *En passant*, we may add that the editor MR. SAMUELS remarks favourably regarding the greetings conveyed to the BETH AHARON by the different religious leaders and says, "Their expressions are wonderful and most encouraging to all who aim to realise and look forward to ideal unity and fellowship." The attitude of ISRAEL'S MESSENGER towards the members of other religious bodies of the world is too liberal for words; it was solely through our invitation that the representatives of the various denominational leaders came forward with their messages of goodwill. The spirit of toleration should always be adopted for that is the kindred spirit of respect and brotherly feeling. The aim of ISRAEL'S MESSENGER is very clearly stated on the front page of our editorial, namely, "A fearless exponent of Traditional Judaism and Jewish Nationalism," and our policy of adhering to our principles of truth and justice has always been commented upon and commended by our readers far and near. With the poet we may well say:—

"How happy is he, born and taught
That serveth not another's will
Whose armour is his honest thought
And simple truth his utmost skill."

After acknowledging our fairness in giving the *Jewish Theosophist* some constructive criticism, MR. SAMUELS says, "Of course we do not agree with all that MR. EZRA has to say about Theosophy and The A. H. T. MR. EZRA is led by a preconceived attitude and thus his statements are not in harmony with the spirit of truth as well as facts." These are bitter pills for us to swallow! We have consistently followed our policy of speaking the truth when we criticized the weak points of Theosophy, but as our readers must judge, we would remind our colleague of the saying "truth is always hurtful." In

journalism and other kindred subjects, it is necessary for one to study 'the other angle of view' which should enable us to realise the slips and errors otherwise passed through over-indulgence or through self-estimation.

Here follows a significant statement by MR. SAMUELS, "But MR. EZRA'S ideal for fellowship and greater understanding among all religions strikes a harmonious chord with the ideals of the A. H. T. yet because of that we cannot help but view with great surprise his attitude towards sects and elements in Judaism different from his. How can we hope (adds MR. SAMUELS) to be instruments for tolerance among different peoples if we do not extend the same tolerance to our own kin? Can intolerance beget intolerance?" This outburst is most remarkable. However, we would like to ask our colleague that because the "sects and elements" belong to Jewry, one should not attack their erroneous views? To stand for the principle of truth as a fearless exponent one must even attack members of his own family should they also follow the path of error! Surely MR. SAMUELS does not entertain the idea that we attack our opponents just for our love of wielding the pen in a war of words? No! No! No! That is not our ideal; rather we will stand and uphold the banner of truth even in the face of fierce opposition. "Truth is a torch," says GOETHE, "but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side-glance with a blinking eye, lest, looking it fairly in the face the strong glare might blind us."

Further on MR. SAMUELS delights his readers with the following "gem":—"And wherein is the justification for any objection to different expressions in Judaism—can we object to different flowers in one garden? It is the beauty which the flowers seeks to express that matters. The variation of form is an acquisition to the garden as a whole." What an opportunity to retire from the world and say nothing when false notions are propagated and truth distorted by unworthy nebi'im? May we ask MR. SAMUELS what he would propose to do if he had a wonderful garden of peonies all of exquisite colouring, arranged in flower-beds all in rows but with the only difference that scattered among the flowerbeds one could see traces of that peculiar pest the 'dodder' known to botanists as a deadly parasite, which clings with its tendrils round and round its victim, sapping the life fluid, and completely destroying same, after which turning towards some other unfortunate plant? In that case MR. SAMUELS we think would not uproot and destroy the 'criminals' but would look after them, for are they not after all plants? It would be interesting to watch MR. SAMUELS' face and see the emotions when one fine morning he walks to a window overlooking his garden, only to see no traces of his once beautifully-tended peonies, but instead havoc greeting him from all sides. But enough of this mournful picture!

ISRAEL'S MESSENGER has repeatedly explained its stand which we believe is one without any semblance of prejudice. It is sad to see the flower of our youths running after the will o'-the-wisp and imagining themselves "super-Jews!" There is a craze for "theosophy." It has captured their imagination. Bereft of sound Jewish education in the original, bereft of sound Jewish ideals they think they can imitate the lives of our *M'kuballim*, sainted souls and heroes whose lives on earth were devoted solely to meditations and communion with the ALL-SOUL! Here is a group of men who are busy in their struggles for existence desirous of posing as Kabbalists, of the truth of which they have a hazy knowledge from alien sources! It is sad to see the havoc that Theosophy is causing among the uninitiated, and one need but look on page 27 of the *The Jewish Theosophist* to scan the list of names of the deluded "Beni-Israel Theosophists" of Bombay, the once withered branch of Jewry who were led into the new movement blindly and given position of honour as a reward for lending their names to a "useful" movement! There is no thought given to the present national movement in Jewry to upbuild the land of our sires, to recover that which we have lost two thousand years ago, so that Israel may end the days of his homelessness and become a source of honour, power and strength to the peoples of the earth! These "Theosophists" know more about LEADBEATER than WEIZMANN, more about ANNIE BESANT than HENRIETTA SZOLD! Alas, for the heavy toll of sacrifices and "loss of lives" sustained by us in our present dispersion! The voice of conscience is stilled, and our young men and maidens are making strong preparations to bring their sacrifices on the altar of "Theosophy." Is it too late to ask them to reflect on the grave steps they are taking? Have they no duty to perform for ancient Judea which needs every son and daughter of Israel to combat the sterility of the soil, the apathy of the classes and the hostility of our external foes? The poet describes in flowery language our plea that:—

"Those lofty souls have microscopic eyes
They see the smallest speck of distant pain,
While at their feet a world of agony
Unseen, unheard, unheeded writhes in vain."

* * *

MR. LAURIE MAGNUS IN A NEW ROLE!

Yet another leader appears in the *Jewish Guardian* of August 5th from the facile pen of MR. LAURIE MAGNUS entitled 'Palestine.' We must confess that we have been disappointed this time with the title, but hope for something better in the near future. We must, however, confess that MR. MAGNUS has always shown ready disposition to give word of counsel where it is not wanted. As Editor of a weekly journal it is perhaps his privilege to assume that rôle. Anent the recent quake in Eres Yisrael he gives the following advice which is quite characteristic of him:—"We could wish that the Zionist Congress, would pass a vote of sympathy with the sufferers from the earthquake and then adjourn for another two years." We wonder whether MR. ISRAEL COHEN was good enough to take note of this suggestion! Anyhow, what is his plea to adjourn the Zionist Congress for another two years? Listen to this "pearl of logic" which emanates from the leader of the pseudo-Zionists *in* the British Empire:—"The money saved could go to the Relief Fund. The vote of sympathy might be passed by the Executive; then the riding money of the delegates would be set free for the charitable object, and further amounts would be saved on administration, entertainment, etc." Really this is something novel which may well be entertained by the elders of 'Liberal' Judaism in London whenever they desire to convene mixed religious meetings in which Jewish perverts are given privileges to speak and flaunt Jewish sentiments openly!

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Be that as it may, we would like to remind MR. MAGNUS that the Zionist Movement is essential to the Jewish Nation in the same way as the physician is of vital importance to the patient, and when the former prescribes an antidote the latter has no alternative but to gulp it down! In the same way, the Zionist Congress must always look to the betterment of the Nation, and must prescribe an antidote in the atmosphere of a representative gathering of the Jewish National Assembly. MR. MAGNUS who has assumed the rôle of a public mediator whenever there were some seeming differences in the internal policies of the Zionist movement, should not be disheartened when we turn down his free counsels and look askance at him. He quotes in the same article, to which we referred in our opening lines, a writer known by his pseudonym APELLA [rumour has it that he is no less a personage than MR. LAURIE MAGNUS himself! The latter is noted for his anonymity. There is a strong suspicion that the attack on the Zionist Movement in 1917 in a non-Jewish publication, prior to the issuance of the BALFOUR Declaration, had emanated from him. Compare this with his desire to hide his identity as Editor of the *Jewish Guardian* which was referred to by a London correspondent in our last issue, and you find some strong resemblance to the suspicion regarding MR. MAGNUS'S habit to stab his people from the back while wearing a mask] as asking earlier this year:—

"What will happen to the Children of the Halutzim? Will there be room for them in Palestine? Can Tel-Aviv be distended to provide for them? Or will they emigrate to lands of wider broadcloth, and leave Palestine, modernised and improved to folk who are content with meek ambitions?"

Please MR. MAGNUS do not allow your emotions to run away with your reason after reading the criticism of APELLA! Do not allow your emotions to act like the recalcitrant donkey (we say this without cynicism) who threw its master into the first ditch to the detriment of a beautiful velvet suit! Do not concentrate your energies to speculations regarding the future, otherwise we will reluctantly be forced to dub you a 'prophet of the future!' Should you win this title, it would mean the entailment of further added responsibility on your shoulder! Do you like it?

Now we come to a legitimate quotation from MR. HOROWITZ'S book, "The Jewish Question and Zionism," a work which won the prize for its author from the Zionist Organization, and which impels MR. MAGNUS to exclaim, "Though (the essay) is not official, (yet) it represents official view." That is quite logical, otherwise the author would not have won the prize. Another illuminating quotation runs thus, "The Jews of the west are to pay for the settlement in Palestine [MR. MAGNUS not unlike the Arabs, would never dare to write *Eres Yisrael*] of such Jews from Eastern Europe as may desire to make Palestine their home." MR. HOROWITZ' explanation of why 'the financial response in the west has not been fully commensurate with the migratory desire in the East is attributed to two causes, viz, a general apathy and rooted prejudices.' MR. MAGNUS the defender of the 'Grand Dukes' hastens to question the views of the author of the above book. He gives again some free counsel which is a repetition of his *Shir Ashirim* in the days gone by. Says he:—

"We are not quite certain we agree with him. We should say that the main deterrent has been the grim resolve of the Zionist authorities to disguise the true character of the movement"..... "Yet taking the diagnoses of Mr. Horowitz' which seems to us singularly clear, what is it but a charitable business, in which Jews of America and British Commonwealth are to provide the funds for the removal of their necessitous co-religionists in Eastern Europe from countries where they are nationally unassorted to the country where they are assured of a national home?"

Bravely put! This system of doling out charity with a view to perpetuating pauperism is no more relished by Jewry. We are tired of treating our problems from that point of view. We have cause to disagree. We wish to emphasize for the thousandth time that Zionism is both nationalistic and idealistic. It is a progressive movement which is a living protest against the silly methods of the past to solve the Jewish question along eleemosynary lines. We must, however, admit that the question of money is of secondary importance and helps the material achievement of that object. If the Zionists allowed the money question to dominate above their ideals, then Zionism would not have achieved wonders in such a short span of time. The movement does not, as MR. MAGNUS suggests, "set itself the calamitous (*sic*) object of substituting a 'national' Judaism; the *Hatikwah* for the *Shema*," but rather it combines Nationalism with Traditional Judaism, so that the two need not clash together. They are really two different aspects of the same thing, and both are vital to revivify the life of he Jewish Nation. The last parting arrow of malice of MR. MAGNUS speaks as follows, "When that home [*Eres Yisrael—Ed.*] is broken by earthquake, Jewish help should be forthcoming." Rightly so! NATHAN STRAUS, the leading Zionist, may be held as a model of Jewish benefaction who did not wait to be approached for help, but wired his contribution on the morrow of the quake. The saying that truth buried must rise again in all its pristine glory, is well-known to our readers. The good work done by Zionism must be made manifest in spite of the cynicism of MR. MAGNUS and the obstacles that are put in its way by its opponents. Our advise to MR. MAGNUS would be in the graceful words of that great Bard of England who said:—

"Blest are those
Whose blood and judgment are so commingled
That they are not a pipe for fortune's finger
To sound what stop she pleases."

EDITORIAL NOTES & COMMENTS

לשנה טובה תכתבו

* * *

5687

The old year is passing and sinking into eternity. We have not much use for it. We are more concerned with 5688. May it fulfil all our hopes and aspirations for which we long and yearn! May it bring us a step nearer to our goal and in the language of ISAIAH "bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound." So mote it be!

* * *

5688

We hail thee as a harbinger of peace and goodwill to all. We hail thy coming in and rejoice over thy new kingdom. Thy kingdom may be short but we hope it will be crowded with sheaves full of healthy harvest to make the heart glad. 5688! We proclaim thy kingship by blowing the shofar and announcing solemnly thy right to sit on the throne. May thy throne be just and usher in an era of peace to thy subjects who are yearning for it daily and hourly! May it be given to us to give thee a hearty send-off when thy short kingdom comes to an end!

* * *

NEW YEAR'S WISHES

ISRAEL'S MESSENGER wishes all its readers everywhere a happy and prosperous New Year. May the ensuing twelve months bring peace and joy to this distracted world and end the useless hostilities which are raging in this part of the world. May China emerge happier and stronger from her present conflict! May all the peoples of the earth enjoy an uninterrupted era of tranquility and happiness for which they hope. This is part of our New Year resolutions and may they come to pass!

* * *

ONE-SIDED JUSTICE!

SACCO and VANZETTI, the two notorious Communist leaders have met their doom after several years of fruitless struggle to defeat the end of justice. Not one critic, not one newspaper referred to their racial origin. Had they been Jews, they would have excited the imagination of many a *Howard* and a *Coward!*

* * *

SOME DELUDED SOULS!

The face of a *Sonnei Siyon* beams with joy when he learns of a setback to Zionist aspirations. Certain crowds of anti-Zionists are actually gloating over the present economical depression in the Jewish Homeland and imagine that this would bring about the final defeat of the realization of the Jewish hopes for which we have yearned and prayed for two millennia! Poor deluded souls! How soulless they have become! How true it is that—

* * *

WHAT A SIGHT!

What a sight to see the dignified RABBI DR. HERBERT S. GOLDSTEIN, President of the Union of Orthodox Jewish Congregations in America, going a-begging annually at the door of a leading reform journal in Cincinnati, soliciting for some space in order to convey a message regarding Kashruth or New Year observance to the millions of orthodox Jews in the United States! What a sight to see the latter without an organ of their own! What a sight to see the orthodox Rabbinate refusing to take a hand in journalism and leaving the field in the hands of the withered branch of 'American Judaism!" Ah, for a JOSEPH MEYER ASHER, or a SCHECHTER to revive the zeal of the warriors who should be the first to answer the summon of militant Judaism!

NATHAN STRAUS, ALWAYS NATHAN STRAUS—ירום הודו

The recent earthquake in Eres Yisrael has stirred the whole world. The saying that 'one touch of nature makes the whole world kin' was well exemplified by the tremor which had proved so unfortunate to thousands of people and detrimental to many public buildings. Among those who rendered prompt monetary help was the Hon. Mr. NATHAN STRAUS the New York philanthropist, who cabled a contribution of G.$20,000.00 with a proviso that it should be distributed to the sufferers irrespective of class, creed or denomination. The Arab leaders had been deeply impressed with the generous response of the leading Zionist and humanitarian and commented freely on the liberal instincts of the donor. 'We have cabled for help,' said they, 'to ROCKEFELLER and to HENRY FORD, but we have so far received no reply, while NATHAN STRAUS sent his donation without having been asked." Such a noted example of liberalism is not a passing phase in Jewish history, which is replete with humanitarian deeds due to the catholic spirit of Judaism. STRAUS' action is that of a noble Jew and a true idealist, yet also of a soul with practical foresight. We share the hope expressed by him that others in happy circumstances may follow his lead and alleviate pain and sufferings in the present dark hour in the lives of destitute beings.

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DR. GOLDSTEIN'S UNIQUE SUCCESS IN NEW ZEALAND

Under the caption of ISRAEL'S MESSENGER (we have enjoyed the pun, Brother GREEN!) the *Jewish Times* of Wellington (the organ of New Zealand Jewry) makes constructive remarks in a leader concerning the visit of DR. ALEX. GOLDSTEIN in that country on behalf of the Keren Hayesod. Our gallant contemporary writes that in spite of the aim of DR. GOLDSTEIN to raise funds for Zionist work, yet his visit is more of an educational character. His message is permeated with vitality and delivered with eloquence and depth of feeling. His stay in Auckland has been quite successful. It is indeed gratifying to take note of all that is said of such a distinguished leader, especially when he is described by the HON. GEORGE FOWLDS "as the most brilliant speaker he had ever heard in his life." Another speaker expressed his views more strongly when he said, "Jews who have heard DR. GOLDSTEIN speak walk with their heads carried at least two inches higher." It is unfortunate for Shanghai Jewry that DR. GOLDSTEIN will not visit us, as he had relinquished his desire owing to the state of unrest due to the political situation here. Although we still recall the charming personalities of the delegates who were here and whose inspiring messages still ring in our ears, yet we need the eloquence of DR. GOLDSTEIN to re-vivify and create a still more active national urge. It is not too late for the Zionist emissary to change his mind and call at our port on his way home, being so near to China and thereby help to re-create the spirit of enthusiasm which is sadly lacking. We sincerely trust that DR. GOLDSTEIN will take note of our remarks, if he deigns to oblige us. We need not assure him that some of us will "walk with our heads carried not only two inches higher," but with tophat and on tiptoes!

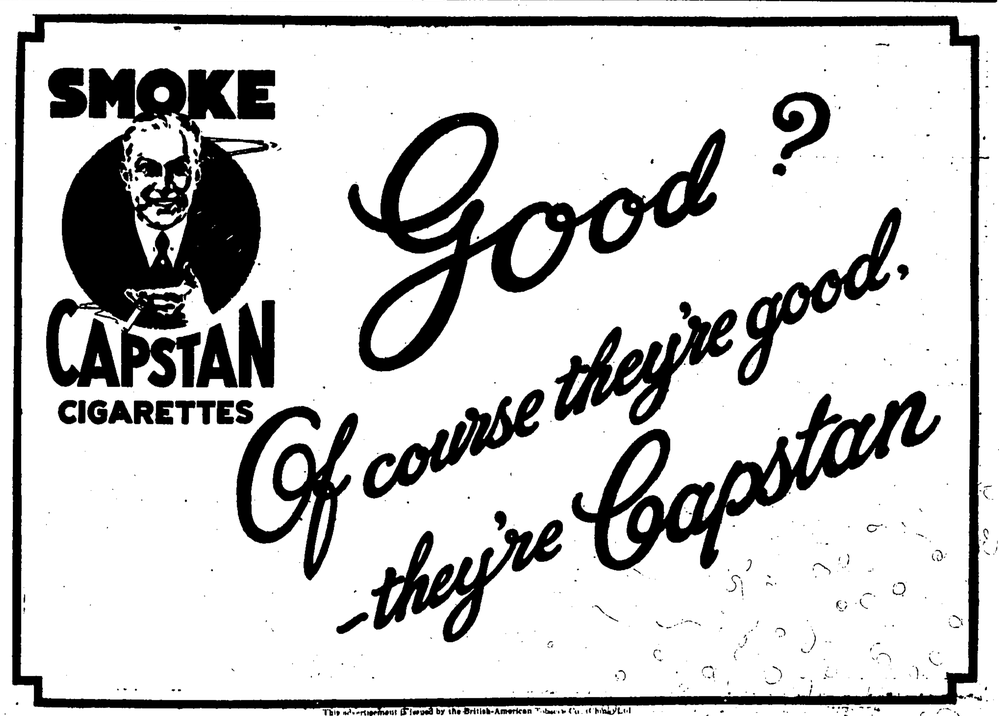
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"STEP FORWARD, THEN, BROTHERS....."

True to its salt, *The Jewish Theosophist* re-publishes a passage in bold types, from the message of Dr. ANNIE BESANT to the Hebrew-Theosophists, containing the following striking catchwords:—

"Step forward, then, brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein."

So here we are! These Hebrew-Theosophists have to take their cue from a non-Jewess in order to "take their rightful place among the Nations." No! No! No! We Jews must not forget the farewell address of our MASTER MOSES when he exhorted us to remain true to our mission and our ideals! What is wrong with the 'Hebrew-Theosophists' that they need a *Goya* to lead them on to an undisclosed destination? Have we become so bankrupt that we have no special messages fron our own leaders with which to adorn the front covers of our publications? "Step forward," O ye "bankrupts" and take your rightful place among JEWRY! Step forward, then, brothers, and take your rightful place in Jewish religion and Jewish leadership! Step forward, for the Zionist ideals and listen to the urge of Mother Zion by rallying towards her spiritual call for the rejuvenation of the ancient soil and the conquest of the soul! Step forward, O ye enthusiasts, and emblazon forth the fervid call of the Zionist leader, DR. CHAIM WEIZMANN, by spreading it on the front page of your publication announcing to your votaries the following significant message:—



"Every hill and every dale of Palestine demands the co-operation of all Jews, and what is happening to-day in the world, in the history of the last nine years, is both a challenge and a call to the Jews."

Prove yourselves that you are not "bankrupt" in faith and void of Jewish ideals! Away with delusions! Seize your opportunity to remain faithful to Jewry and Judaism by spurning the 'catch-words' of clever people! We have many 'catch-words' of our own with which to shout our slogans and fly the flag of Israel's noble ideals! Cease insulting your mother Faith and realize that in Judaism there is all that which you need for your progress in life and success in spirituality! Step forward, then, brothers, and take your rightful place not through Theosophy but through Jewish Judaism, the Mother of Religion! Take heed of our warning before it is too late, and remember the golden rule that counsels:—

"Our opportunities glide by like ghosts,
Or motes athwart a sunbeam. They are gone
Even while we pause to question their intent,
Gone and forever. Coy, each comes but once!

* * *

THE AMERICAN JEWISH PRESS

The editing of Jewish journals in America is growing easy and simpler, thanks to certain agencies. The "Contributing Editors" (composed largely of graduates from the Cincinnati College) are occasionally responsible for some extracts from their Sunday lectures which they cleverly put in a prominent position, thus giving the impression to the readers that they have written something original. In some publications the publishers do not rely upon the reformed "Rabbis" (as a rule they are well paid) but employ an Editor to do the job in a better way. But, nevertheless, it is conceded that the "Editors" have little to do. One CHARLES S. JOSEPH, hailing from Pittsburgh, supplies week in and week out, his notes to a Syndicate which in turn distributes them as Editorials to various journals. Then comes MARTIN GOLDE who writes the reviews of Jewish books. These find their way into several weeklies. To cap the climax, the Jewish Telegraphic Agency, which runs the *Jewish Daily Bulletin*, supplies all the world news to our American contemporaries in a tabloid form, readily prepared and cooked for the press. The columns of the latter are thus filled with these items of news giving full credit to "J. T. A." All in all, the so-called Editor finds his job either curtailed or done by others for a nominal sum. This symptom is to be greatly deplored. The signs are by no means healthy. It is absurd to open every journal in all over the U. S. and find therein the same editorials, the same reviews of books, the same items of news. The development of Jewish News Syndicates may be regarded as a healthy enterprise, but to our mind they tend to stagnate the Jewish Press in America. We wonder if something could be done to stop this tendency. What say you brother Editors and Publishers?

* * *

"THE JEWISH QUESTION"

We have received a splendid book entitled "The Jewish Question" by P. HORWITZ published by ERNEST BENN LTD., London. Every Zionist, nationalist and Jew should possess a copy of same for the simple reason that most of the unanswered problems will find elucidation within its pages. In a graphic foreword MR. LEON SIMON speaks of the achievements of Jewish efforts in Palestine under the mandate of having attracted public attention in England. He says we hear a lot of Tel-Aviv, of the revival of Hebrew as a national language, the Hebrew University but next to nothing of the driving force that is behind all this creative activity. MR. HOROWITZ opens his subject with a chapter on "What is the Jewish Question?" in which he gives a vast survey of the subject and during the course of the chapter he asks to the effect:—"What is the bond that draws the Jew irresistibly to Palestine? What is his explanation? How is it that the religious Jew finds in it divine inspiration?" The author explains that it cannot be simply the love for the land, for how can the modern Jew love a land which he has never seen before? MR. HOROWITZ explains it is due solely to that what we call 'tradition.' In chapter 2, we have "Suggested Solutions," and this to our mind attempts to answer away all our doubts and prejudices. The concluding chapter "Zionist Achievements and Prospects" defines Zionism as a sentiment, as an ideal and explains how the Zionist organization came into being in 1897 and the Congress was held in Basle when the famous programme was drawn up, viz:—"To create for the Jewish People a home in Palestine secured by public law." The book was originally an essay written expressly for a competition instituted last year by the Zionist Organization and which won thhe prize. MR. HOROWITZ explains with great lucidity the principle features of Zionism and his essay should be of great service to idealists as well as to those seekers after a suitable answer to the Jewish Question. A few copies are available at this office. (*Vide* advertisement elsewhere in this issue).

* * *

'GRAND DUKES'

In *The Jewish Guardian* of August 19th, we are entertained with a leader on the above fascinating topic. This time MR. LAURIE MAGNUS does not disappoint us with his short exposé, describing the pedigree and life of a 'Grand Duke.' No doubt the readers of ISRAEL'S MESSENGER, especially those who gather at the Whitechapel Reading Room in London, will appreciate the fact that no better critic is more able to undertake such a colossal task than MR. MAGNUS. On reading his exposé we must all agree that his knowledge is encyclopedic! He airs his views in words to the following effect, "To call a man a duke nowadays has almost become an insult, and to call him a Grand Duke makes matters rather worse." Without doubt the gifted publicist is justified in condemning those who make use of this title and who do not justly deserve it, yet name us any man who has the courage to contest MR. MAGNUS's claim to that title? His close friends who adorn the letter-heads of the League of 'British' Jews are well-known for their claim to that title. The late ISRAEL ZANGWILL was a bitter opponent of the reactionary regimé of the latter and his epithet quoted by DR. STEPHEN S. WISE suits the case admirably.

We are pleased to observe that some restraint is shown towards the Zionist Organization by MR. MAGNUS. Says he, "The Zionist Organization is at present too young to suffer from the same complaint...." In reply to the subtle shaft we would like to remind our readers that Zionism is a movement too idealistic for words and its followers look forward towards the furtherance of their cause and the speedy realization of their age-long dream. They have no time to look up to the aristocracy or the Dukedom, but it is far more important that they discharge their duties and carry on their constructive work in Eres Yisrael. MR. MAGNUS ends his observation with the startling sentence, "And what if DR. STEPHEN S. WISE should in his turn, become a Grand Duke?" Beware, DR. WISE! There is a steamroller behind you! Take heed of the warning before it is too late! O, the irony of such a malicious thought! O, the terrible fatalism that is attempted in the showing! We are satisfied to acknowledge that our 'Grand Duke' of Fleet Street, has shown us the intricate pathways of dukedom, yet we are not favourably impressed with his flow of language in which he tries to convince the readers with his views. On the other hand, none need be taken aback with his grandiose style, yet it must be acknowledged that he has a wonderful talent in choosing his subjects and their titles. Week after week he refreshes his readers with new and newer titles, some carrying the taint of prophetic warnings, others giving descriptions that just tally with our impressions of the writer. But above all this hustle and bustle of his editorials, we would like to place before him the following lines of ALEXANDER POPE:—

"But'you who seek to give and merit fame,
And justly bear a critic's noble name,
Be sure yourself and your own reach to know,
How far your genius, taste and learning go;
Launch not beyond your depth, but be discreet
And make that point where sense and dulness meet.

[*Continued on Page 9*]

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PSEUDO-ZIONIST IN DISTRESS!

The Jewish Guardian in its issue of August 12 starts with an editorial under the caption of "Variegated Zionism." To our mind here was never a more morbid outlook penned before by the Editor. The latter keeps on offering suggestions and advises to the Zionist organization free of charge. Writing on the forthcoming election of delegates to the Fifteenth Zionist Congress, which MR. LAURIE MAGNUS thinks "is an omen which forbodes stormy scenes and some very plain speaking," says:—

"It remains to be seen whether the wild men will be allowed to wreck the constructive policy adumbrated by Dr. Weizmann in the course of the interview given just before his departure from London."

This reminds us of the story of the three naughty children who at one day gazing at the flowing river at their feet, through the medium of coloured slides of gold, silver and ruby. The first swore that the river was of pure flaxen gold liquid, the second denied that and emphatically put it that it was pure white silvery fluid, while the third shouted that both had gone off their mind and that it was the sparkling blood-red ruby which it was a delight to see! Unfortunately, MR. MAGNUS' slide is more on the darker shade of the spectrum. [Yet do not despair brother, that dark slide can be used for the next coming solar eclipse!] He next writes of the "critical condition of the Zionist Movement which finds itself at this juncture of its history on the eve of the Congress and on the day of mourning which makes the anniversary of the Jewish National debâcle." We are rather surprised that after painting this gloomy picture he excuses himself with, "We will not add to the gloominess of the occasion," as to say that the whole matter is far worse than he has already pictured and painted!! When the *Jewish Chronicle*, the organ of British Jewry asks, "Why should not Zionists seek means whereby a definite portion of Palestine could become a Jewish Commonwealth, the National Home for the Jewish People," our friend LAURIE put in a sour expression and says, "The failure of the movement is not *quantitative* but *qualitative*." O, the pity of it! O, the sorry plight of not having such a distinguished Yehoodi like LAURIE in our camp to lend his spirit to a Movement which would then assume a *qualitative* turn for the better! Bear in mind MR. MAGNUS what GOETHE wrote:—

"Nay don't lose heart; great men and mighty nations
Have learned a great deal when they pratice patience."

Another misleading statement follows:—"The Jewish State is a mare and a delusion, neither the aim of British policy in Palestine nor consistent with the tenets (sic) of Judaism. Until State intoxicated Zionists realize this, so long will disillusion and disappointment be their lot—and the building up of Palestine be postponed." Such an extravagant wild explanation borders on thhe verge of the World of Fairy Tales and of ALICE in Wonderland, where ALICE sees sights which exist in the realm of Fancy and Imagination. What would MR. MAGNUS say that after all his breathless talk, the Jewish Nationalists would turn back and repeat the lines of an unknown poet:—

"We are not concerned to know
What to-morrow's fate will do;
Quite content are we to say
We'll enjoy ourselves to-day!

A happy New Year to you, LAURIE, and may we hope to elicit similar sentiments from you for the ensuing year, *haba'a aleinu v'shalom!*

Messrs. I. SHAININ & Co.

TAKE THIS OPPORTUNITY OF WISHING ALL THEIR FRIENDS A HAPPY AND PROSPEROUS NEW YEAR.

ISRAEL'S DAY OF SPIRITUAL SIGNIFICANCE

A DAY OF ATONEMENT SERMON

"And the people of Nineveh believed God; and they proclaimed a fast and put on sackcloth from the greatest of them to the least of them.—Jonah, 3-5.

Judaism is essentially a religion of life. Its purpose is moral perfection and its aim is to raise life to the highest level attainable. For this reason the moral, civil, criminal and dietary codes were established by our Sages so that we may gain salvation. This is made possible through the gate of repentance, that saving gift of God to man, for it is said, "Good and just is the Lord; therefore showeth He to sinners the right way." (Psalms, 25-8). This is the message of the Day of Atonement, an ancient institution, dating back to early Bible times. It is observed by all Jews through total abstinence from business occupations, as well as from all food and drink. The majestic liturgy and glorious music of the day, stir the Jew to the depths of his soul, lead him to remove the stumbling blocks from his spiritual path, and refresh in his mind the sacred ideals for which Israel has lived and struggled for thousands of years amid all odds and perils. The spiritual interpretation of Yom Kippur is that it is the day of the at-one-ment of the Holy Spirit of God with the spirit of man, a day which should be "a Sabbath of Sabbaths when ye shall humble your soul." (Leviticus).

GREAT THINGS WROUGHT THROUGH TRIVIAL SIGNS

Man is not eager to know God as the Creator, Judge or Lawgiver (in a sterner character), but simply as the Father, the All-Merciful. In our hours of yearning we feel that the highest way to understand Him is through Love. It is through the quickening touch of the Heavenly Father's love that we begin in turn to return the love. The simplest events of life explain the mysteries of high importance, and simplicity is also the attitude we must adopt on Yom Kippur. The philosophers of ancient days discovered great things through noticing trivial signs; and we have ARCHIMIDES when in a public bath discovered the laws of specific gravity simply through the observation that when he entered the bath the water rose up owing to the displacement of water. Our Sages have taught the sublime truth that by living the simple and dignified life, we may realize the mysteries of religion.

SONG OF HOPE, JOY AND MERCY

Let us examine the attitude of Israel towards God in daily life. Is it one of fear, awe or terror? No, it is rather one of familiarity, for Israel is known as the Spouse of God. In the Psalms reference is made of God as a Spirit, a Comforter and the Rock of Ages. The highest thoughts of Israel are found in Psalms, pre-eminently the Book of Israel's devotion, the perfect epitome and religious experience that the world can boast of. The bard of Israel sings song of hope, joy, consolation and mercy, without any hint upon gratitude for bounties received; but rather he presents a picture of the frailties of humanity, the sufferings of a toiling world whose main attention is directed towards divine salvation. It is the tender feeling of the child for the all-loving Father, that complete trust and resignation that all will end well and harmoniously. The thoughts expressed in the Psalms were not given as mere propositions to be sung alone, but living principles which were adhered to by the nation who introduced it into their daily life, as a "righteous God who loveth righteousness." A famous preacher on being asked, 'What constitutes true Judaism?,' replied, 'The truths of Psalms to my mind are the highest form of spirituality; if one is to follow them, he will achieve the all of Judaism.'

NEW RESOLUTIONS

To-day Israel is protected by the Righteous Hands of God, and while we feel the sacred balm of the Day of Atonement, we must form our resolutions, create our ideals and fulfil our past promises. Like the people of Nineveh we must repent and proclaim a fast, giving our iota as a sacrifice to God, willing to live the life of the Bible as taught by the prophets and seers of old. The Atonement Day is a sacred institution in Israel's calendar, and its significance cannot be under-rated. It is a call to the nation to return from their sinful ways and remember that life, while worth living, is given to us in rust with which to fulfil a mission in accordance with the Divine ordinance. Blessed is he who could square himself with his Maker, and find in the Atonement Day a spirit of forgiveness to raise his soul to loftier realms. Blessed is he who takes advantage of the great Day, so that his future days may be one fine string of pleasant deeds achieved in the sight of his Creator. May the spirit of the Day of Kippur help us to make lofty resolutions so that at the close of the day we may repeat with joy and gladness, the sublime words of the משורר "In the multitude of sorrows which I had within my heart; Thy Comforts have refreshed my soul." (Psalms XCIV-10).

NEW YEAR MESSAGE:

From The Very Rev. Haham Dr. MOSES GASTER, Ph.D., London

We are in receipt of a New Year message from the spiritual head of the Sephardim Jewry in the British Empire, the venerable Dr. HAHAM M. GASTER, *which we are glad to publish below. Dr.* GASTER *has written rather pessimistically regarding the outlook of Jewry and her perplexing problems in the Diaspora, but it is not difficult to imagine that we are emerging slowly but surely from our galuth life and striving for the physical and spiritual emancipation of Israel. Such a colossal task is not going to be accomplished in a lifetime, but there is some consolation in knowing that the task has begun and the reactionaries who were in the saddle have been driven away and replaced by stalwart men and women who may be relied upon to uphold the banner of Jewry and bring us nearer to our goal one day. For the rest we are satisfied that the eminent* HAHAM *has raised a warning and his words are not likely to fall on deaf ears. He is still a leader to be trusted. He is still a champion of Zion, although to-day what was once impossible, it is the voice of the* CHIEF RABBI OF THE BRITISH EMPIRE *that is heard often from the Zionist platforms! We are convinced that so strong and virile a commander-in-chief as* CHIEF RABBI GASTER *is, will not remain silent in the face of a critical stage in our history through which we are passing to-day. We still need him to lead Israel Zionward, and so we publish herewith his Rosh Hashanah message:—*



HAHAM DR. M. GASTER

LONDON, 8th August 1927.
193, *Maida Vale W.9.*

DEAR MR. EZRA,—I am in receipt of your letter of the 18th ultimo: You ask me for a message and you hint that it might be an optimistic one; as a rule we Jews are optimistic, perhaps too much so, but we are just as much justified under actual circumstances to allow the pendulum to swing to the other extreme. With the best wish in the world, I see no reason now for being optimistic. We are unquestionably in the trough and who knows how long it will take us to be again on the crest of the waves. Whichever way we turn, door after door has been closed, geographical, political, economical, and above all scientific. There is a dearth of men of intellect all round, very few have either the strength or the courage to keep the torch aloft—the more reason, therefore, to turn again to the centre of light and to pluck out one more brand from the fire which is being slowly extinguished and kindle another one, greater, more bright and more enduring. A nation lives or dies by its intellect and so long as our people will cultivate the spirit, will concentrate again upon drawing inspiration from the wells of the past, then hope may spring up again in spite of despondency, and light again in besetting gloom.

My message is "Go to thy chambers, my people, to the house of study and learning, and abide there until the storm passes, for the watchman says 'Though it be night, the day is sure to come'. Hold on with tenacity of purpose and determined devotion and better times are sure to be in store."

With my best wishes for a happy and prosperous year.

M. GASTER.

REV. DR. E. N. CALISCH ON SHANGHAI JEWRY

HIS VIEWS ON CHINESE POLITICS

We are in receipt of an interesting communication from the Rev. Dr. EDWARD N. CALISCH, *Richmond, Va., U.S.A., tendering congratulations to Mr. and Mrs. S. A.* HARDOON *for their gift of* BETH AHARON *to Shanghai Jewry. Dr.* CALISCH, *it will be remembered, was in Shanghai about two years ago and had the opportunity of coming into close touch with the leading members of our community. His stay was brief but it was crowded with activities which are characteristic of the man who is a spiritual leader in his country. His reference to Chinese politics will certainly not open any discussion in our columns, since* ISRAEL'S MESSENGER *shuns politics for obvious reasons. The interesting letter of Dr.* CALISCH *follows:—*

DEAR MR. EZRA,—I have received your letter and also the copies of the ISRAEL'S MESSENGER, containing the account of the dedication of BETH AHARON Synagogue. I was deeply interested in the account, as it recalled to me the very pleasant visit I made to your city, in happier times, and because of my acquaintance with the generous donors, whose gracious hospitality is one of my most cherished memories.

I rejoiced also to know that the Shanghai Jewish community had another beautiful house of worship. I recall the beauty of the one already established with much delight. If not too late, I would like to add my congratulations and good wishes to those already expressed, and my very earnest hope that this "second house" may add to the glory of the Name of our God, also materially influence the life of the Jewish community to a constant loyalty to the noble truths of our common faith, for differ as we will, we still are Jews and brothers. [*Quite so! Af al pi s'hata Yisrael hu!—Ed.*]

My views on the Chinese situation may have, as you say, been bound to displease many, but is it not possible that those who are displeased are too near to the situation, and too much personally interested and involved, to judge dispassionately? I am confident that the time will come, even in our generation, when it will be acknowledged that the attitude and treatment accorded the Chinese by the "foreigners," both government and individuals, are not altogether just, and that a great change in both will take place. China is going through the pangs of a tremendous parturition just now. To what it will give birth cannot be dogmatically stated, it may be another empire, a republic or a dictatorship. At present it is a period of the judges, where every man doeth what is right in his own eyes. But chaos cannot indefinitely continue. And if the western nations take advantage of the situation to continue to exploit the ancient land and people, then both Judaism and Christianity are vain. But perhaps I am displeasing some people still more, and rather than stir up controversy will cease.

Pray accept my grateful appreciation of your courtesies, and the cordial greetings of myself and my son for yourself and the delightful people whom I had the pleasure to meet. Sincerely yours,

RICHMOND, 25th August, 1927. EDWARD N. CALISCH.

KEREN HAYESOD ISSUE REPORT

We are in receipt of a copy in English of the Keren Hayesod report which will be submitted by the Board of Directors to the XV, Zionist Congress which will be held at Basle, during August and September, 1927. We are pleased to say that the booklet is of a high character and is encyclopedic in its condensed data, thus clearly reflecting the efficiency of the Zionist machinery. Following the introduction are given the Resolutions of the Congress relating to the Keren Hayesod, which is, in turn followed by the work of administration and organization of that body. A complete report is given on the works of the central committees in the United States of America, Europe, Africa, Canada and Australasia and other countries and it would be interesting to quote from "the report on China and Siberia," one or two passages. The first paragraph reads:—

"The receipts figuring as having come from Shanghai form part of the results of the Kadoorie Garden City Campaign inaugurated in Shanghai during Dr. BENSION'S sojourn in China, sums up to the amount of £1,697: 1: 1. still having been received within the past 2 years on account of this campaign." Another passage reads:—"Keren Hayesod activities in Shanghai have been greatly facilitated by the able support lent by ISRAEL'S MESSENGER."

We are indeed proud to see that our feeble efforts are taken note of by the powers-that-be and our policy will always be constructive, and our mission that of a messenger to the will of the Jewish People. The concluding part of the book is reserved for the financial report for the period from April 1, 1925 to March 31, 1927. On the whole the book is a welcome requisite to carry on propaganda work, and supplies the reader with firsthand information of Zionist activities for the past two years.

NEW YEAR GREETINGS

THE COMMITTEE OF MANAGEMENT OF THE OHEL-MOSHE SYNAGOGUE DESIRE TO EXTEND THEIR HEARTFELT GREETINGS TO THE SEATHOLDERS AND CO-RELIGIONISTS AND BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR. KETHIBA AND HATHIMA TOBA!

THE NEW OHEL MOSHE.—STEPS TO ORGANIZE THE DRIVE

DISSENTIENT VOICE RAISES GROUNDLESS FEARS

SITE CHOSEN IN THE HEART OF HONGKEW

The movement to erect a new place of worship in the Hongkew strict launched by the new committee of the OHEL MOSHE, to which ference was made in our last issue, created a great deal of interest d stir locally and expressions of sympathy and approval were heard



Mr. D. G. M. ARONOVSKY, *Hon. Treasurer, Ohel Moshe Synagogue.*



Mr. M. LIPKOVSKY, *President, Ohel Moshe Synagogue.*

n several quarters. Offers to contribute fat sums were made by some ell-known members of the Ashkenazi community, on condition that he new committee show deep earnestness and a strong determination o carry out the proposed scheme successfully. It is pointed out that n the past, half-hearied measures were adopted and consequently the lan did not mature and had to be dropped. Some scepticism was lso shown in some quarters as to the sincerity of the new committee o launch out a successful drive, but when it was pointed out that measures were already taken to enlist the sympathy and co-operation *f all* the elements in the community there was a disposition to regard he venture seriously.

A DISSENTIENT VOICE

It is but natural that the proposal should meet with some opposion. One voice was heard which is likely to receive some considerion. Mr. M. SAMSONOVICH has made a strong representation to us that he proposed scheme is fraught with danger to the future well-being of udaism in China. He contends that bricks and mortars will not ave our youths from disintegration and decay, but a sound Jewish ducation which alone would ensure the maintenance of our traditions, ustoms and observance of our faith. "Of what use is a Synagogue" ays he, "when twenty years hence our young men are estranged from he beauties of Judaism and find that attendance at the place of orship is cold and uninspiring?" Mr. SAMSONOVICH is doubtless ncere in his attempt to bring about a clear understanding between he leading members and we have no doubt that his criticism will ceive the serious attention it deserves. On the other hand, it is nlikely that such a strong question raised by Mr. SAMSONOVICH ill escape the notice of these who are engaged in the campaign to rect a new OHEL MOSHE, and we may therefore safely leave the atter in their hands for fair adjustment.

NO HALF-HEARTED MEASURES

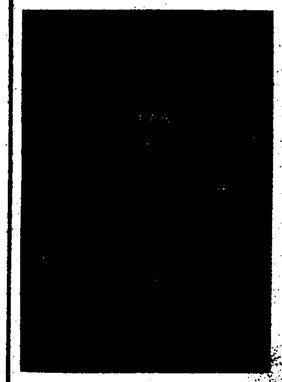
The new committee are holding frequent meetings in order to evise ways and means regarding the best solution of the problem ith which they are now confronted. Thanks to the good offices of r. MAURICE BENJAMIN (who is a director of the SHANGHAI LAND NVESTMENT Co. Ltd.,) an offer for a suitable site has been made, f which we hope to give some details in our next issue. The building ommittee are composed of the following:—Rabbi S. M. ASHKENAZI, lessrs. D. G. M. ARONOVSKY, K. BERMAN, ALBERT COHEN, S. FEIN, . KASARMOSKY, M. LIPKOVSKY, and Z. SACHS. During the High olydays addresses will be delivered in the Synagogue by the abbi and the committee in order to impress upon all and sundry the

[*Continued on next column*]

NEW YEAR MESSAGE:

From S. M. ASHKENAZI, Rabbi Ohel-Moshe Synagogue

We are now celebrating Rosh Hashanah, the New Year, marking off yet another milestone in our progress towards righteousness. The words of the ancient prophet "What doth the Lord require of thee" on this solemn occasion is the crying need of the hour. While living on this earth, we must try "and build thee more stately mansions" for the Soul, and follow our higher inclinations. The Shofar will once more blow the clarion call warning our people to take heed of the Laws of Moses, stop our evil doings, and look up to God to forgive us all our past misdeeds, and to mark the new path which we will travel in future. We must separate [illegible] mind that [illegible] according to our [illegible] of the seven [illegible] God created [illegible] world came into existence. The power of repentance is great, for it reaches the Throne of the Almighty, and arouses His pity for his Children who are walking in the pathway of Truth and pain. In the beginning of the New Year, let us form our good resolutions, fortify ourselves, gain courage and renew our strength, so that our hearts may be full of righteousness, peace and joy.



RABBI S. M. ASHKENAZI

Let us not forget China in her troubles, when the whole country is in a state of unrest, where the people are split up into different factions warring against each other, and let us pray for the peace which abideth, and which will heal the wound thereby creating harmony and goodwill.

Israel is now launching all her efforts in rebuilding Palestine, the land of our ideals, and every individual Israelite should give moral and financial support to the Zionist strivings in Eres Yisrael and should be identified with that spiritual movement with interest, joy and sympathy. In days gone by our brethren used to go to Eres Israel to die, to-day the Halusim go there to revivify the whole land and to live there. Help this great movement, to rebuild Zion for the prophesy of ISAIAH shows that "From Zion shall go forth the Law and the word of God from Jerusalem."

S. M. ASHKENAZI.

SHANGHAI, 20th September, 1927.

[*Continued from previous column*]

desirability of supporting financially the scheme so that next year the Ohel Moshe may not have to wander from place to place to ensure better accommodation for the seatholders.

CANTOR FROM HARBIN

Cantor A. GLOSSMAN has been engaged by the new Committee from Harbin to officiate at the services during the New Year and Yom Kippur. To ensure accommodation for the large number of applicants, the Royal Asiatic Society's Hall has been engaged where the Cantor will officiate.

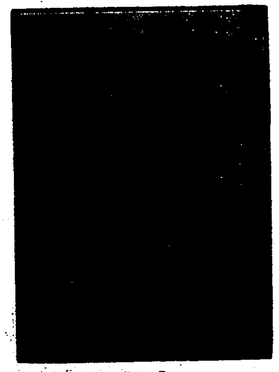
BIBLE PASSAGE PROHIBITED IN LONDON PLAY

London, (J. T. A.)—Is a Bible passage subject to the rulings of state censorship? This interesting controversy has developed between the Globe Theatre and the state censor.

The censor prohibited the reading of a passage from the 39th chapter of Genesis dealing with the story of Joseph and Potiphar's wife. The manager of the play, "Potiphar's Wife," wanted to have the passage read from the stage. Following the prohibition of the censor, the theatre management asked permission to print the passage in the programme.

"LIVING JUDAISM."—A BRILLIANT TREASURE

Jewish orthodoxy is indebted to RABBI LEO JUNG, M.A., PH.D., for his latest useful and instructive production entitled LIVING JUDAISM, which is bound to receive a hearty welcome from hundreds and thousands of readers everywhere. The volume is dedicated to 'MEINER LIEBEN FRAU' (the Rabbi's wife) which is prefaced thus:—'I am conscious of her rare good qualities, of her helpful cheer, her courageous approach to life's problems, her gracious companionship and her Torah-true Jewishness.' A lofty tribute, worthy of a modern BERURIAH, to be sure! Here in this book we have sparkling gems of truth expressed with a lucidity and simplicity presentable to the everyday wayfarer in life; in fact the whole work is replete with noble and sublime thoughts expressed in a way which only a *Talmid Hacham* deeply steeped in Rabbinic lore is capable of presenting to his flock! The whole book is divided into a series of lectures giving various explanations to the many un-answered questions; in fact, it presents Judaism as a 'dynamic force' upon which we may all draw guidance, inspiration and a beautiful outlook on life. The first lecture is dedicated to orthodoxy—the movement of Torah-true Judaism, which upholds the essentials, fundamental truths, and customs of our noble religion. Such beautiful and essential subjects as FAITH AND SCIENCE, LIFE IN THE LAW, PRAYER, THE THREE PRINCIPLES, JUDAISM AND ENVIRONMENT, USES OF LOYALTY, FREEDOM OF WILL, etc., are all presented in an entrancing and dazzling light. In JUDAISM AND HEALTH, we have an outline of Jewish Science as consistent with the explanations of the Bible and the Talmud, and there is a valuable discussion on the NEGATIVE AND POSITIVE aspect. In PREVENTION AND CURE, we have the summation of the subject, where we have a picture of harmonious living and absolute faith in God, our Rock of Ages. We would strongly advise all our readers to procure this book from the publishers Messrs. NATHAN EIBSCHUTZ, (*The Night and Day Press*), New York, which, to our mind, is a key to a perfectly balanced life, and read the subjects in order of interest as follows:—OUR NATIONAL GALLERY, THE PORTRAIT OF THE FIRST JEW, THE FIRST JEWISH MOTHER, THE FIRST JEWISH SON, THE THREEFOLD CORD, THE SHIR-HA-SHIRIM, etc. To our young men and maidens on the threshold of life we would advise them to study, "THE MARRIED STATE, WHY ART THOU DISQUIETED? PARENTS AND CHILDREN.



RABBI LEO JUNG

We offer our hearty congratulations to RABBI JUNG for launching LIVING JUDAISM on Jewish shores at a critical time in the history of Judaism. Great men are needed to pilot the ship of Jewish life in these days of unrest, where our people are beset with dangers of external influences in their daily walks of life. It is only through reading and studying such a book under review that we can gain confidence, equilibrium and spirituality. We earnestly hope that the message of LIVING JUDAISM will bring untold happiness to our co-religionists who are in need of hope, consolation and trust. May it also prove beneficial to all who come in contact with the radiant principles expounded by the author in his brilliant work. LIVING JUDAISM has enriched the Jewish literary world with precious pearls and rubies. It should silence the countless literature teeming with baneful influences produced from the camp of the withered branch of Judaism in the United States, and prove to the world the beauty, truthfulness and simplicity of Judaism which is the medium through which the world will rise still higher towards a given goal. ISRAEL'S MESSENGER hails with joy the LIVING JUDAISM produced by RABBI JUNG and looks forward to further similar productions from him to enrich the treasures of Israel's lore. Ah, how true rings the lines of SOPHOCLES when he says:—

One soul working in the strength of love
Is mightier than ten thousand to stone.

JEWISH REFUGEES IN CHINA

Reckless Statement By The Hias-Ica Of Harbin

Calls "Israel's Messenger," Organ Of Shanghai Wealthy Jews!

The Jewish Daily Bulletin, New York, dated July 21st, publishes a very interesting half-column despatch from Berlin on 'Jewish Refugees in China,' the report emanating from the Jewish Emigration Society, Hias-Ica-Emigdirekt, of Harbin. The report states that the refugees in China face rather difficult situation due to the interesant war between the rival conflicting Chinese forces, yet of all the depressing and likewise encouraging news that we received, not a word of appeal was made to our local community by the refugees. Notwithstanding this the Jewish Emigration Society with offices at Harbin says, 'The Jewish emigrants in China are living through a difficult time." Continuing it adds, 'We have just obtained reports from Jewish emigrants in Hankow, the seat of the Kuomintang Government....the Jewish emigrants who have no money and have not all the necessary papers find themselves in great trouble." It is surprising that the Agency should remark as above, without studying the conditions and judging if the reports are correct.

LOCAL RELIEF WORK

We can cite many instances of Jewish refugees receiving the necessary help in their hard plight. If some of the refugees do not make known their presence through the right channel either personally or by letter, it would be impossible to render any assistance. Their whereabouts could only be ascertained through using the 'divination rod' if we knew how to use that wonderful instrument! This same Agency also draws attention to a recent report which was published in the Jewish press of America and Europe that the Jews of China are doing good service in military forces. This is as it should be. In troublous times all forces must be organized in order to preserve the peace and order of the country.

REMARKABLE OUTBURST

Another clever statement emanates from the same Agency which is most amusing. It says, "This report" (referring to military forces) "emanates from ISRAEL'S MESSENGER, the organ of the wealthy Jews of Shanghai, who spend $300,000 on a new Synagogue, but will not let a Jewish emigrant over their doorstep." We are amazed at the mistake of the Agency in designating ISRAEL'S MESSENGER, the 'organ of the wealthy Jews of Shanghai.' Nothing is further from the truth. Right here we would remove this misapprehension and explain that although ISRAEL'S MESSENGER is the official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China, yet the ownership is held wholly and solely by the Editor who founded it in 1904 with the help of some friends who are happily still with us. In view of this categorical denial by us we fancy that the Agency cannot be relied upon in giving correct information, especially when it jumps to such sudden conclusions which are baseless. Incidentally we would add, that it is not the "wealthy Jews of Shanghai who spent $300,000.-" on a spiritual edifice but one wealthy co-religionist, Mr. S. A. HARDOON who had the spiritual urge in him to do service to his people.

UNCALLED-FOR SLUR

The Agency becomes provocative when it gives currency to a mistaken notion that "the wealthy Jews of Shanghai spend $300,000 on a new synagogue, but will not let a Jewish emigrant over their doorstep." This is a slur quite uncalled for and quite unjustified. Shanghai Jewry has a clean record of good work done in the past and such scurrilous criticisms may well be ignored. In the last paragraph we are presented a picture of untruth when it states, "The fact is that it is inpossible for a Jew to do military service because the dominant spirit in the Shanghai army is that of the Russian Black Hundreds, of the officers of KOLCHAK and SEMENOV." Does the Agency here refer to the Kuomintang army? We would disillusion the critic and state that our Jewish youths have joined the Shanghai Volunteer Corps, consisting of honourable Shanghai gentry and not of specimens of woe-begone army, pictured by a highly-strung Agency!

REMEMBER THE JEWISH NATIONAL FUND AND THE KEREN HAYESOD IN YOUR LAST WILL AND TESTAMENT!

'GENERAL' YANG SEN

THIS CHINESE 'GENERAL' CAUSED THE DEATH OF SEVEN BRITISH NAVY MEN

READ ALL ABOUT HIM IN:

"SIX MONTHS PRISONER"

Not only as a human document is Mr. Elly Widler's "Six Months Prisoner of the Szechwan Military" of importance to the observer of China and things Chinese, but coming just at this time when pleas for the abolition of extraterritoriality are rising from the Chinese on all sides, the book is worthy of close study. The author tells a plain unvarnished tale, disclaiming literary ability, in the desire to get his story before a public that knows next to nothing of the contacts between Chinese of the dominant military class and the foreigner who is isolated in some port far from the legation quarter to which reports of occurrences, such as Mr. Widler outlines, filter very slowly and sometimes never reach the diplomat at all.

For six months Mr. Widler endured the discomforts of a Chinese jail, cold and hunger his daily portion until the work of influential friends began to shake the confidence of the Chinese in their ability to hold a foreigner prisoner indeterminately, and as sudden as was his arrest, came the order for release. Many interesting sidelights are cast upon Chinese customs, especially those that prevail in prison and much of human interest accompanies the prisoner's tale of his sufferings. The book is not in the least harrowing and has many droll touches in depicting various men and events. Not only Mr. Widler, but various writers in the public press comment on the disinclination of the Chinese to permit investigation of their admirable (on paper) penal code which afforded the victim of Chinese tyranny no relief, no trial and treated him as did the feudal lords of the XIII century their prisoners. As a comment on the inadvisability of abolishing the extraterritorial rights of foreigners to be tried by their consuls instead of falling under the tender mercies of a Chinese (so-called) court, the book is worthy of circulation.

The Student of things Chinese—the Foreign Merchant interested in China—the Naval, Military and Civil Officials, will find this book of intense interest—a real live record coming at a time when the whole world is watching the Chinese Military and the outcome of their present conflict.

Facts that are irrefutable—incidents which are unique and remarkable are enumerated in this book; not satisfied with keeping the Author prisoner for six months, "General" Yang Sen "Confiscates" all of Mr. Elly Widler's property, including three thousand dollars in cash, personal effects, merchandise, a full sized billiard table, and real estate and building—a total value of Two Hundred and Seventy-Nine Thousand Dollars.

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THE LIFE THAT COUNTS.—A NEW YEAR SERMON

I will sing unto the Lord as long as I live; I will sing praise to my God, while I have any being....I will rejoice in the Lord.—Psalms 104.—33 and 34.

The beautiful lines of the 104th Psalm are unquestionably among the finest of that wonderful soul-stirring collection inspired and sung by the sweet singer in Israel. The words are so simple in structure that the ideals expressed convey a wealth of thought which would not fail to charm and thrill the reader. Such thoughts are appropriate for an auspicious occasion like the Rosh Hashanah, the יום דין where introspection should be the process whereby one should probe into one's innermost being and examine his past deeds and actions. The suppliant must meditate and revel in lofty thoughts, and try to realize the significance of the word דין (judgment), the call of the rams horn, שופר and understand the spiritual message of Rosh Hashanah.

OBEDIENCE TO GOD

While on the threshold of yet another year with all its uncertainties and manifold possibilities, we should remember the memories of days gone by. The New Year is not a day for frivolity and funniosity as is customary among other religious denominations, but a day of consolation unto us, of faith in the boundless generosity of our Creator, when all our deeds are carefully weighed and judged by Him. One generation goes only to be followed by another generation, yet everything remains the same, and we should pin our faith and hope in the prayer expressed by the prophet of old, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." In the prayer service of Rosh Hashanah, there is the beautiful story of the obedience of Patriarch ABRAHAM to the command of God to sacrifice his son ISAAC, and that attitude of obedience and resignation must be emulated by us.

DEGREES OF CONSCIOUSNESS

There are three degrees of consciousness in man, namely, through the body we have sense-consciousness, through the soul we have the self-consciousness and through the spirit we have the God-consciousness. Through these three man should ascend to his spiritual state and glory in his possession. Realizing we have the God-consciousness, we must also understand that God is *near* us. קרוב ה לכל קוראו pervading all space, and is not hidden far away in the heavens or in the earth beneath, or near the blue skies, so that the more we yearn for Him the quicker will the ideals of Rosh Hashanah be grasped.

"Speak to Him then for He hears and spirit with spirit may meet,
Closer is He than breathing, and nearer than hands or feet."

Our attitude in life must be that of wakefulness and our mind on the alert. We must be aware of our divine mission on earth, and with PASCAL repeat, "I am greater than the sun." How so? Show it! "The sun could fall and crush me; but I should be conscious of defeat, while the sun would be unconscious of victory". Herein lies the greatness of man; even his failures but show the mystery of his being—he is majestic in ruin; he is all but divine even in death!

OUR AIM IN LIFE

It is a grand thing to live and strive towards immortality in the heyday of our youth. Since life is the gift of God, we must make the most of it and show our appreciation to Him; "for life is a web; time is the shuttle; and man is the weaver". No matter how low down in life is man, yet he must have ideals which although crude should serve to raise him higher and higher to further heights. What does the call of the שופר impress on the mind? While most of our days are spent in worldly pursuits, there must be a halt for a short period, so that the call of the שופר may awaken us from our worldly dreams and warn us in words such as these, "Stop! Reflect! Repent of the sins committed! Learn to purify the animal within and raise it to the level of the Sage!"

SELF-DISCIPLINE

Another highly necessary factor for self-discipline is "conduct" for as MATHEW ARNHOLD expressed it, "Conduct is three-fourths of human life". Through good conduct there is a restraint from doing evil acts, and then one comes under the shadow of the Law. Like MOSES, we turn our backs to evil and strive to climb the holy Sinai of good deeds, good actions and words. Like unto the PSALMIST we cry out, "Shew me thy ways O Lord, and teach me Thy paths (25—3). When we are on the plane of action, our salvation will lie in acts alone, of good and charitable works, not in preaching a wonderful doctrine alone.

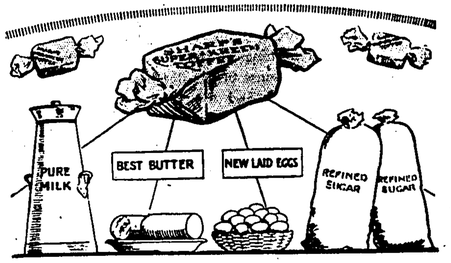
GOOD FORTUNE NOT A SIGN OF GOD'S FAVOUR

In bringing our brief sermon to a close, we will explain the word דין (judgment) and state that no sin of thought, word or deed can escape the righteous condemnation of God. 'Be sure your sin will find you out', is what conscience whispers to each of us, and in spite of all our denials or deceits, we cannot stifle that still-small voice. God's judgment of us is never delayed no matter how anxious we may appear to murder the thought of it. We may prosper and flourish for a-while; the world may smile at us and Fortune Dame may cling to us, but the day of judgment will not be abandoned unless we have paid for the sin and satisfied the man against whom we have sinned. This is the message of Rosh Hashanah, and it behoves us to prepare our minds and draft our resolutions to turn over a new chapter in life and pray to God with a repentant heart, with a humble demeanour justifying the words of the poet laureate in Hebrew Scriptures, "Judge me, O Lord, according to Thy Righteousness' (Psalms 35—20) so that we may sing unto Thee hymns of praise as long as we live.



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ROSH HASHANAH, THE DAY OF JUDGMENT

By Chief Rabbi BENSION M. OUZIEL,
(Tel-Abib)

Israel's National Day is otherwise known as the "Yom Hadin" or the Day of Judgment and Remembrance. As the years roll by, the New Year comes again and again not to remind us of national victory or defeat, but to teach us to sanctify ourselves on such a solemn occasion according to the traditions of the Bible. It is an emanation from a firm belief in the Creator and renewal of the World for.... (This day is the commencement of your work, the remembrance of the first day of creation.) [*Vide New Year Prayers.*]



CHIEF RABBI BENSION M. OUZIEL

On the dawn of this auspicious day, a voice cries out to us in the heart of every Israelite, summoning us to approach nearer to God and to His Law, whether it be father or child, young or old, ever moving forward with uplifted eyes towards the road that they had forgotten and abandoned. It is the road of progress which our forefathers of old trod, and it leads us to a haven of holiness, purity and spirituality. It is with such purity of heart, and with holy meditations, with a clear mind and firm faith, dominated by an exalted spirit, that the individual must look back retrospectively on our past deeds weighing carefully our shortcomings and failures and then learn the great lesson for the dim future. All must hearken to that voice and implore Heaven to remove the curse of poverty of spirit and place instead the righteous nature, so that when the dawn of the New Year approaches, there is revealed to us the Light of the Lord that permeates all Creation and from every mouth should come forth the prayer fervently:—"May the New Year begin with its blessings!" This is the earnest desire of the Oversoul of Israel, praying for progress and sucess—crying out for the expression of the uplifting of divine spirit, for a heavenly world of peace, harmony and true knowledge, which are the source of blessings that pour on us a sublime life yet a simple one devoted to mankind. In the New Year the whole world stands before the Supreme Tribunal, a court where justice remains supreme, not in the body but subjectively. The Judge who is just yet merciful in the same time, directs his loving kindness towards his creatures, so that the divine rays penetrate into man's consciousness and uplifts him accordingly. A Talmudic legend relates that on the New Year all mankind pass before the Creator like sheep, and they resemble a flock grazing in a field who scatter in all directions, only to be gathered to the fold by the SHEPHERD who rules them by means of his crook. In the same way men of all colours, creeds and denominations pass before the Judge who examines them and looks into their innermost natures.

It is the supreme day when Israel remembers his past rôle, and strives to remind the world of their duties towards God and their fellow-men, and he advises all to rise and walk in the path of moral-perfection. Strive to understand the ways of the Almighty is his injunction, walk in the path of righteousness and follow his commandments and you will have achieved all his clarion call. But above all show love towards your fellowmen for it is said: "Thou shalt love thy neighbour as thyself, I am the Lord." Have a firm belief in the existence of the Supreme Creator, and let his light penetrate into the depth of your heart, and dry and help brighten the dark pictures of life.

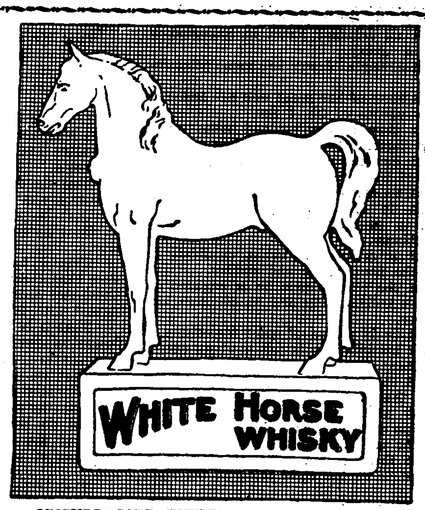
These are the noble thoughts which should envelop us in the New Year and subsequent days to follow us in our evolution. Many ask how is it the New Year comes year after year, and yet redemption does not follow in its wake? Our reply is that since Israel derives great spiritual benefit from it year after year, devoting himself through its influence to the Holy Law and his national mission of life, we have to a certain step realised redemption in the sense that we can differentiate the difference between sin and good actions. Be satisfied, and await for the salvation (final) through the mercies of God, which will come all in its good time. Equipped with these sacred thoughts we are armed and ready to enter into the arena of life's battles to work out our salvation. Israel remembers the long exile, and when he stands before the Throne of God, he claims with the Nation his rights as a Nation and implores the removal of the curse of exile to give place to redemption. And yet dear friends, it is not too far, for we can see a glimpse of it looming, pointing to Eres Israel the land of Ideals. God warns "Return to Me and I shall return to You," prepare yourselves for the redemption and you will be redeemed; awake and arise from your sleep and stupor and show by your deeds that you are ready. Rebuild the sacred Land that has been given to you since you have now the opportunity of doing so.

Only a few days separate us from the Yom Hadin, so let these days of retrospective meditation be passed in communion with the All-Soul. Let the sound of the Shofar arouse and awake us, and above all let the voice of Eres Israel strike a chord in our hearts when we hear: "Remember, O Israel, on the day you stand before your Judge, your duty towards me, to your God and His Holy Law!" Bring your sacrifices which must be spiritual and lay it on the altar of Love, and then the blessings of the Most High will be showered upon you. May this message of goodwill fructify and be imbedded in your conscious, coming from one who tenders this spiritual message with loving kindness while surrounded by the mountains and valleys of the sacred homeland of Judea.

THE LATE MRS. SEEMAH BELILIOS' WILL

£60,000/- To Go For Synagogues in Eres Yisrael.

Towards the end of this month, Mr. LEWIS, a co-Executor of the will of the late Mrs. BELILIOS will visit Jerusalem with a view to discuss the matter with he High Commissioner. A Conference will also be held with HIS EMINENCE JACOB MEIER and CHIEF RABBI BENSION M. Ouziel. The matter will be finally settled in the Hongkong Court upon Mr. LEWIS' return to the Colony.



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THEY SAY—

[Continued from our issue dated 3rd September, 1926]

They say,
What do they say?
Let them say!

That the New Year is approaching again.

That old and young must find their way to the Synagogues.

That the majority of the worshippers view with great significance the great day.

That the sollemn ritual is bound to arouse the conscience of the worshippers.

That it is to be followed with the great Day of Atonement.

That it is a pity the local pulpits on these days are silent.

That the committee of management are not possessed with a vision, even of O.I.C.

That they look more to square up the balance-sheets at the end of the year than anything else.

That they glory in the surpluses.

That there is not sufficient thought given to studying the needs of the rising generation.

That some think it would be a mistake to disturb the present *status quo*.

That we must not deprive others of their living.

That the young generation can be fed with crumbs for the time being.

That *Hakdosh Baruch Hu* watches over his remnants in their dispersion.

That there is no cause for alarm.

That teach your neighbours to repeat this slogan and all will be well.

That the less you grow restless and nervous about our problems the better it would be.

That it is the height of folly to raise the danger signal too often.

That an ordained Rabbi in Shanghai is to some a luxury.

That Shanghai Jewry has great potentialities.

That some of her great men are endowed with the visions of Oh, I See!

That they look miles and miles away and can forecast the future easily.

That our community is blessed with a number of Shohatim.

That we are proud of our Shehita Board.

That it is infinitely better for the Shehita to be maintained luxuriously than the Rabbinate.

That it is hard to get a candidate to satisfy the need of all and sundry.

That the Shohet once he is engaged he buries his individuality and no one sees him any more.

That he is a man of quiet disposition.

That his influence is felt nowhere except on Shulhan!

That it is better to possess a kasher stomach than a kasher mind!

That atheism may run rampant but shehita'ism will offset everything and swallow it like the rod of AARON.

That there is not sufficient stamina in our midst to do the right thing in the right place.

That we apprehend some beings but do not comprehend the vital need of setting our own house in order.

That we lack "vision" even the Oh, I See vision!

That there are great days coming for the Shanghai Jewish School.

That CHAIRMAN SALMON is getting ready to endorse the cheque for $150,000.00 bequeathed by the late Mr. I. S. PERRY.

That he will move heaven and earth to secure the remaining sum from the local Jewish community.

That the late Mr. PERRY has placed a difficult task before CHAIRMAN SALMON.

That it would be a job to induce the community to raise $150,000.00 within two years.

That CHAIRMAN SALMON is undaunted.

That he is prepared to pledge himself for the honour of the community.

That there is a dire need of having a new building erected for the school soon.

That the present premises is a disgrace to those who run the institution.

That Mr. LEON A. LEVY is still taking interest in the school.

That he is always prepared to contribute a generous sum if the committee would take their cue from him in future.

That Mr. LEVY is holidaying in 'Frisco and will not return until December next.

That CHAIRMAN SALMON knows how to humour him and empty his purse.

That he addresses him soothing letters which help to buoy up his spirit and keep his barometer high.

That the Jewish Boy Scouts are unfailing in their courtesy and appreciation of Mr. LEVY's liberality.

That the return of Mr. LEVY to Shanghai is awaited with eagerness and impatience.

That the will of the late Mr. PERRY has created quite a stir everywhere.

That hopes are high that others may emulate his example and donate liberal sums for the needs of China Jewry.

That the call of the Jewish Homeland should not be overlooked.

That *Siyon, beth hayenu*, should silence once and for all those who repeat parrot-like the saying, 'Charity begins at home.'

That our home is also in Eres Yisrael.

That the ex-SHEARITH ISRAEL seatholders are wearing a smiling face.

That the new BETH AHARON is a beautiful architecture which is a credit to the donors.

That Mr. and Mrs. S. A. HARDOON were overwhelmed with congratulations for their spiritual gift.

That the dedication ceremony proved a great success.

That the special Synagogue Number of ISRAEL'S MESSENGER was a triumph of Jewish journalism and a credit to any community in the world.

That the dedication address by Mr. R. D. ABRAHAM was a revelation to many.

That he proved himself a great orator.

That he proved himself the man of the hour.

That it has strengthened the belief of some that there is no need for an ordained Rabbi for Shanghai when the community is blessed with fine students.

That it is too early for the Jews in the Orient to emulate the spiritual progress of their brethren in the West.

That we must be content with Hazanim and Shohatim to represent our Judaism.

That the pinch comes in once a year when we feel the want of spiritual leaders.

That the rest of the year makes us unconscious of our duties to higher things in life.

That large savings have been made since the congregation had dispensed with an ordained Rabbi.

That the savings are reflected in the surpluses which bid fair to grow fast and become an asset.

That it is better to "save" much than run the risk of an overdraft.

That the loss of spirituality is seldom noticeable as when the year ends in a deficit.

That only those who are obsessed with the spirit of progress raise the cry of alarm.

That it is better to ignore them and hide our heads ostrich-like.

That the examples of "Two British Jews" in the local Press some months ago should occassion no alarm.

That in every blessed community there are young men who drift.

That the phenomenon is by no means alarming.

That we can afford to lose "Two British Jews" for Jewry so long as we are left alone.

That it is no use to bother over such bagatelles.

That Mr. LEVY is not exercising great influence in the solution of our communal knotty problems.

That he is losing his fighting zeal.

That ill-health and absence from town is responsible for it.

That Mr. GUBBAY is a shining leader in the rank of Jewry.

That he renders unobtrusive services.

That he is an asset to the *kahal*.

That he is blessed with a far-sighted vision and knows the ills from which the community is suffering.

That he is the author of the latest "book" entitled 'Awonoth Rishonim!'

That he will prove himself one day a liberator of his people.

That he is the coming man!

That the Ashkenazim community are waking up.

That the dream of 'bayith shelishi' in Shanghai may not be far distant if the new committee of OHEL MOSHE will persevere with their task.

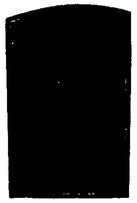
That there is actual need for a new Beth Tefilla to satisfy the needs of the Ashkenazi Jewry.

That there are hopes of large contributions forthcoming from abroad.

That one individual in London who has a branch office in Shanghai is expected to contribute $30,000.—

[*Continued on Page 17*]

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That the Building Committee are not excited over it but keep their heads cool.

That Shanghai will soon have three great Beth Hakeneseth vieing with each other in their great splendour and magnificence.

That these institutions are run without captains and pilots.

That happily there is no storm developing to capsize the "crew."

That the season for "typhoons" is not very far-off.

That the day of reckoning is yet to be.

That the peril ahead of us is seen but by few of us.

That the rest are either indifferent or refuse to admit of any signs of danger.

That the new OHEL MOSHE will be a modest structure.

That the Hebra Shas inaugurated by Rabbi S. M. ASHKENAZI is a feather in his cap.

That China Jewry is developing fast to the astonishment of many.

That marriages in Shanghai during 5687 were few and far between.

That our young men are failing in their duties.

That 5687 was a dismal year for marriages.

That some attribute it to the civil war in China and the other to uncertainties of life here.

That, *mirabile dictu*, the rich young men also indulge in the same swan song!

That the problem is one which is not likely to be solved easily in 5688.

That something must be done by the elders to relieve the tension.

That the extinction of our clubs adds more burden to our sorrows.

That the future of *kol kathan* and *kol kallah* in our midst is menaced.

That only two marriages were solemnized in 5687 among the Sephardim; twelve among the Ashkenazim.

That 5688 does not look promising judging from the circumstances under which we live.

That Western civilization is eating like a canker into the vitals of our home lives.

That the book of fashion is more in demand than the book of books.

That the craze for fashion is still dominating the younger elements.

That it is a curse to be greatly deplored.

That our young men and maidens seldom know of the influence in their lives of a spiritual leader to lecture to them on the problems of higher life.

That every one takes his or her chance in life and drift with the crowd.

That we are not sufficiently organized to stem the tide of disintegration and decay in our camp.

That voluntary workers are few to shoulder the communal burden.

That the Massa problem in Shanghai requires judicious handling.

That an eye should be kept on importing the bread of affliction from Eres Yisrael.

That Mr. ELLIS HAYIM is making his good influence felt in local communal work.

That his efforts to raise a large amount for the boundary wall in the Jewish cemetery is worthy of commendation.

That he did yeoman service to the S. V. C. this year.

That his efforts to organize our young men for the Corps have been a great success.

That Mr. A. E. MOSES is receiving congratulations upon his efficient work for OHEL RACHEL.

That he has a great responsibility during the whole year round.

That he was deprived this year of his summer vacation.

That he is none the worse for it.

That he please every seatholder and his task assumes a burden when the *Yamim Nora'im* usher in.

That Mr. E. SALMON is another Synagogue official who is carrying a burden.

That the duties of Hon. Treasurer are always toilsome and heavy to discharge.

That he is a genial official who seldom fails to oblige.

That the SALMON brothers are an asset to the community.

That we live in deeds not years, in thoughts, not breaths.

That he who thinks most, feels the noblest, acts the best.

That there is a general sigh of relief that the crisis in China is over.

That several old residents were planning to take their exit and bid good-bye to Shanghai.

That many were disillusioned and turned pessimist overnight.

That optimism is returning and gaining more recruits.

That the future is pregnant with possibilities.

That Shanghai Jewry is becoming a centre of Judaism.

That what is lost in monopoly is sometimes gained in monotony.

That Mr. HENRY FORD'S apology to Jewry is an event of great significance.

That anti-Semitism has received a great set-back in consequence.

That some of the local anti-Semites have very little chance of success in China.

That constant vigilance is necessary and should not be relaxed.

That the faint-hearted amongst us should return to their homes and cease discouraging the gallant army of battlers.

That the only luck which ever held real sway is called pluck.

That faint heart never won a fair lady, nor did it ever win anything else.

That many a man envies the success of another and sits down to indulge his envious longings.

That the holiday-makers this year had a pleasant pastime in their summer resorts.

That money was spent lavishly in utter disregard of the general cry of "bad business."

That entrenchment will soon be made when the cause of sweet charity will be pleaded.

That such is the way of human nature.

That the best gift of £250|- given by a leader in local Jewry went to a Synagogue building Fund in Tel-Abib.

That it should serve to silence those who repeat parrot-like the slogan, 'Charity begins at home.'

That the spirit of *Sedaka* knows no bounds.

That it should be practiced within and without.

That *Kol hamakhnir tabo alaw beracha!*

That the silver jubilee of the local Jewish School this year passed off without any celebration.

That CHAIRMAN SALMON had realised the mistake too late.

That he promises to observe the golden jubilee.

That he will be more on the *qui vive* in future.

That the passing away of the Jewish Country Club is to be regretted.

That the failure is attributed to several causes which are difficult to enumerate.

That the social and cultural life of our community had been seriously menaced.

That the less said about it the better will it be.

That it would be worth while making another effort to rescuscitate the "dead" institution.

That nothing should be done until the return of SIR ELLY to Shanghai.

That an ordained Rabbi for Shanghai is badly needed.

That the Shanghai young student now studying in the Jews' College may be the choice candidate after all.

That he may be expected to suit the taste of all and sundry.

That he would be a combined official serving as Hazan and preacher.

That he would not object to being dictated.

That great efforts should be made to induce him to have his eye on Shanghai.

That no other community abroad should take advantage of him.

That having been reared in Shanghai to Shanghai he should belong.

That it would be a pity to miss his ministry for Shanghai.

That much depends on everything.

That SIR DAVID EZRA has not replied to CHIEF RABBI OUZIEL'S letter published in the April issue of ISRAEL'S MESSENGER.

That silence is sometimes regarded as the most perfect solution of any inconvenient problem.

That Haham Dr. GASTER'S interview with the new knight is still looked upon as confidential.

That the Sephardim Jewry is facing spiritual extinction.

That there are few who realize the danger under which it labours.

That the man of far-sighted vision to rescue the Sefarad from spiritual extinction is still hiding somewhere.

That we still believe in surviving the present wave of disintegration setting in.

That we must leave everything to *Kakadosh Baruch Hu* and sit tight on our treasures.

That worldly treasures are sometimes more effective and useful than spiritual treasures.

That the Jewish Renaissance in Spain is only a memory to-day.

That one GASTER here and a DE SOLA POOL there is enough to shelter the Sephardim Jewry in their *galuth*.

[*Continued on Page 18*]



THAT HEADACHE

might easily have been avoided. You alone are to blame if you are "liverish" or bilious and cannot interest yourself in your daily affairs. Keep Pinkettes, the ideal laxative and liver regulator, at hand and use them when required to clear your system of matter that literally poisons your blood. Then there is no reason why you should not keep well and fit all the year round.

Of your chemist, or post free, 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

PINKETTES KEEP YOU WELL.

That we may rely occasionally upon the Ashkenazim to supply us with ordained Rabbis and retain one or two Sephardim for the Rabbinate.

That the Editor of ISRAEL'S MESSENGER should be rebuked for his outspokenness.

That had he not been a Sephardi himself we would have been justified in questioning his motives.

That but for him no one would have been reminded of the decay of the Sephardim Jewry.

That as a result of his wicked exposure the Sephardim have been humiliated in the eyes of the Ashkenazim.

That until recently the Sephardi regarded himself as the pink and chosen of Jewry.

That until recently the Sephardim were banking on the glory of the Jewish Renaissance in Spain and gaining abundant laurels from the writings of such Nestors of Jewish Science, MAIMONIDES, ABRAHAM BEN EZRA, IBN GEBIROL JEHUDAH HALEVI, *et. al.*

That to-day the glory is fading or is about to fade.

That in the words of our Yom Kippur liturgy, *Ubchain haya l'ayin mahmad kol ayin....abal zichron debarim t'hay kaparathainu?* "And thus, what formerly was the desire of every eye, has become as naught; .....but may the memory of these things make an atonement for us?"

That we must not hide our face any more ostrich-like and pretend that no one is seeing us.

That instead of rebuking the Editor of ISRAEL'S MESSENGER we should commend him for raising the danger signal.

That Mr. ELIAHOO *("Dally")* SOLOMON is growing grey in the service of the community.

That he will soon celebrate his twenty years of active work for the Communal Association.

That he is regarded as the right hand man of our Communal Exchequer.

That our leading beadle Mr. JOSEPH MOALEM has a record of forty years service in the leading Synagogue.

That he does not care to retire nor ask for home leave.

That his home is in Ford Lane where he is happily surrounded by his wife and bunch of children who make his declining days happy and pleasant.

That the community owe him a testimonial address and a cheque.

That the time to offer a flower of affection is *now* and not after one is removed from the power of rejoicing in the gift.

That the best communal worker who knows more about his useful work is Mr. J. E. SALMON.

That it is up to him to take the lead in the matter.

That due to his initiativeness other communal workers were given due recognition for their services and their names inscribed in the Golden Book of the Keren Kayemeth.

That may peace in China be restored and business once more assume its normal aspect.

That may all the nations of the earth join together and uphold the ideal of peace and abolish warfare and tyranny.

That may the vision of ISAIAH not be delayed longer but become a reality in the not distant future.

That may the upbuilding of our National Homeland progress by leaps and bounds.

That may the *Sonnei Siyon* find themselves dumb-founded and compelled to surrender unconditionally.

That may all the readers of ISRAEL'S MESSENGER enjoy a happy and prosperous 5688 and be inscribed in the Book of Life.

That so mote it be! *Ken Yehey Rasonf*

"THE JEWISH THEOSOPHIST" —A REVIEW

We are in receipt of the July number of the *Jewish Theosophist*, which contains the usual quota of articles of average standard. The first contribution is by H. BLUMENFELD *(M'kuball Elahi!)* and is entitled "Theosophy and Cabala." Our versatile writer begins his illuminating essay with saying, "Being a Jew, I am intensely interested in the teachings of Theosophy in the light of the Cabala for according to *my absolute knowledge* (our own italics) Theosophy is a correct prototype of the Cabala of old." We are indeed quite interested to note that Mr. BLUMENFELD does not as yet call himself a theosophist-Jew, preferring to style himself (a plain) Jew, but when he writes of being intensely interested in the teachings of Theosophy we do not blame him as 'bankrupts' are always excusable when they seek for treasures in fields other than their own. However, when he speaks and boasts of his 'absolute knowledge' the end of the tether has been reached. Show us any man who has ever attained 'absolute knowledge,' nay, not one, not even MOSES for he was known to have cried out to God "O Lord, I am not eloquent' (meaning spiritual attainments). Let us examine the word 'absolute' and construe what the word signifies. It means, 'perfect, complete, supreme, autocratic, authoritative, commanding, unquestionable, etc." the attributes which should refer to God alone, the Supreme Creator. Therefore, it is a mistake to use that word, and that in his explanation that "Theosophy is a correct prototype of the Cabala of old," especially pronounced by such a writer with 'absolute knowledge,' needs be discounted since it does not suggest a correct explanation. Rather, we would suggest humbly that he should amend that sentence into 'Theosophy tries to copy the principles of the Cabala of old, etc.' When Mr. BLUMENFELD says the Cabala and *Theosophy* are thoroughly Jewish we agree with him, as the word Theo-Sophia means 'the divine wisdom of God,' so that one need not be a member of a Theosophical Society to realize the higher mysteries of Nature. Further on, Mr. BLUMENFELD says, "Thus we may look for truth in our Synagogues...." Is this a new discovery? Is it only now that he has realized it? Mr. BLUMENFELD embraces Theosophical doctrines and then asks us to look for the truth in our synagogues, probably he means the 'Adyar Synagogue' now in process of construction! (We would request our readers to be patient and hold their souls in readiness, waiting for salvation until the Synagogue is ready). Mr. BLUMENFELD then says, "The study of Theosophy is also *mystical*." Yes, in the same sense that it mystifies the Theosophist-Jews!

The Theosophist publishes an imposing plan of the Adyar Synagogue, a list of the committee and a portrait of the founders of the Hebrew Section taken during the laying of the foundation-stone of the Synagogue. There is also an article by C. W. LEADBEATER entitled, "The Idle Word" being an extract from an address of his. The lecturer begins with "The only repentance" once said a Master of Wisdom, (Is it KOOT HOOMI, MORIAH or the shade of PARACELCUS? Will some kind reader shed some light on the subject?) "that is of any value is the resolve not to make the same mistake again." Furthermore, we are told, "We are liable to make mistakes in many ways, in our thoughts, in our speech, in our actions," and this advise we note is directly opposed to Mr. BLUMENFELD'S 'absolute knowledge.' Another important contribution is one on "Heaven as Evolutionary Conception," by L. E. BLOCKMAN, a well-known writer on Cabbalistical lore. He writes of the various aspects of the hidden doctrine, the *kochma nistorah*, of the survival of the spirit, the ten emanations of the Sephiroth, Ideas of Angels, and other items. We would advise our readers to read this article in conjunction with that written by Mrs. RUBIN, as then we have a general survey of the whole subject. Other interesting articles are the Hasidim, Mysticism and the Kingdom of Happiness by KRISHNAMUTRI. In the article "Rabbi ISRAEL on Theosophy," is a sermon delivered by the silver-tongued orator, ABBA HILLEL SILVER, of Cleveland, in which he says, "Theosophy has brought to the Jewish, Christian, Buddhist and Mohammedan consciousness a new realisation of the unity of all religions." That is something new, coming as it does from a reform Rabbi in American Israel! Ever since we started to learn our *Tanach*, we have known that Israel is the intermediary, a kingdom of priests and a holy nation, who have proclaimed the Spirituality of God, and the brotherhood of man to the world. Does not the Holy Writ say, "Israel is my First-born" which necessarily implies that other nations are our younger brethren, so that the Theosophical Society need not have gone into the time and expense of proclaiming the unity of nations which is too evident for words? With reference to the world-teacher, ABBA HILLEL SILVER says:—

"Krishnamurthi according to the Theosophists is one of the line of teachers incarnating the spirit of the World-teacher, one of whom appears at every great movement in the world's thought. There is undoubtedly such a change in progress to-day and Krishnamurthi comes to translate Divine wisdom in terms of modern development."

We are surprised! Well, enough of fairy-tales! The World-Teacher has to prove himself with the 'sign' as it is foretold in DANIEL, in other words KRISHNAMURTHI has not only proved his weakness and ignorance for he has followed the voices of his teachers (Vide AT THE FEET OF THE MASTER, where he must have sat and drank the draft of wisdom from KOOT HOOMI and MOHINLAL!!) and solely influenced by LEADBEATER and BESANT. The World-Teacher, or the Messiah must have certain qualifications which must tally with the signs given in DANIEL, and by merit of same, all and sundry will recognise him. On the whole the *Theosophist* is beautifully done up with a very attractive cover, but the subject matter has yet to improve. We must concede that the task before its Editor, Mr. HENRY SAMUELS is rather difficult and requires some patience before he can produce creditable numbers of high literary value.

G. B. S. ON FORD'S RECANTATION

The New York Yiddish daily, *Der Tag*, cabled to GEORGE BERNARD SHAW three questions on the FORD case, and received replies characteristic of the great satirist. They are as follows:—

1. 'What prompted the Ford retraction?'
'Ask Mr. FORD.'

2. 'What effect will it have upon anti-Semitism in general?'
'Possibly to make it ashamed of itself. Anyhow, let us hope so.'

3. 'Do you think the accusations of the *Dearborn Independent* against the Jews will now cease to be made by other anti-Semitic forces throughout the world?'
'No! So long as there are people who get their living by that sort or thing, they will go on until the public stops reading it.'

DEDICATION OF BETH AHARON

AS OTHERS SEE US

"And His Name Shall Be One"

We clip the following interesting notes from THE HEBREW WATCHMAN, *a weekly published in Memphis, Tenn., U. S. A., and edited by a Board of 'Contributing Editors.' The present remarks were made by* MILTON W. GOLDBERGER:—

"The following striking comment appeared in the *'North China Daily News'* Strangely significant, these words of the Hebrew Litany which are translated to mean "Hear, O Israel, the Eternal God, the Eternal is One," Jew and Gentile, Buddhist and Taoist, Catholic and Protestant, Faithful and Unbeliever, bore devout testimony to that oneness yesterday at 6 o'clock of the evening of the 30th day of Siwan in the year 5687, when Shanghai's newest house of worship was dedicated to the Glory of God."

The above appeared in ISRAEL'S MESSENGER published in Shanghai, China, July 8, 1927. Indeed, it was a significant event—the dedication of a Jewish synagogue in far-off China amid the welcome and good wishes of all of the representative religions of the world. The Jews of China might well congratulate themselves upon the feeling of Good Will which they have brought to themselves in that country. It does not smack of tolerance, for we only tolerate our inferiors—this has a substantial ring of equality and understanding. Fundamentally, all accept the same thing—the oneness of God—and only differ in the interpretation and customs that have been woven about the differences of opinion. China is commonly supposed to be a heathen country, and the most backward nation of the world. However, as we think of the many so called "Christian" countries who foster hatred and ill will, who seek to glorify their religion in the blood of others who do not believe as they do—a serious doubt enters our mind, and we wonder why China, who has been preyed upon and despoiled because of her "backwardness" might not well seek an apology from the rest of the world, for we do not believe that at any other time in the history of the world has an instance of this kind happened—. Even in the United States of America, we seriously question whether or not, representative members of all creeds would gather to wish a Jewish synagogue God speed in its work. There is another very interesting angle to this dedication. As a picture of the new synagogue come before us, and we view the members of almost every race and creed gathered in a Jewish temple to invoke the blessing of God and to declare His universality and oneness, the ancient prophecy come clearly in our mind: "O may all, created in thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be for ever united before Thee. Then shall thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign for ever and ever." "On that day the Lord shall be one and His name shall be one."

British Consul-General Opens a Synagogue

DIARIST *writing in the London Jewish Graphic of 12th August last, makes the following striking observations:—*

We are constantly having instances brought before us of the kind and sympathetic interest displayed by highplaced officials of the British Administration in ceremonial functions connected with the opening of synagogues, Jewish Burial Grounds, Schools and other Communal Institutions. At festival dinners in aid of Jewish Charities, English Cabinet Ministers are only too pleased to give a stimulus to the collections appertaining thereto by attending the dinners and adding to the entertainment by their speeches. I wonder in what other country but England (and when I say England I mean the Empire) such a thing could occur? But a more intriguing illustration of the sympathy existing among high British officials abroad in the Jewish Community has been shown by Sir Sydney Barton, C.M.G., H/B.M. Consul General for Shanghai, who has just performed the civil ceremony of opening the handsome Beth Aharon Synagogue in that city. The Synagogue was the gift of Mr. and Mrs. S.A. Hardoon, of whose munificent benefactions to the Shanghai Community I recently referred at some length in this Diary.

Is This a Precedent?

In performing the ceremony, Sir Sydney Barton, who has been very prominent in the public eye during the recent troubles in China, took the opportunity of paying a graceful tribute to Shanghai Jewry. He said that "the British Jew has the double advantage of being a member of a faith which is itself a nation and of a nation which comprises citizens of all faiths." There is a great deal of truth in this. He then added that while, as British Consular Representative, he was deeply conscious of the meaning of the invitation to perform the ceremony of opening the Synagogue, as an individual he could not but highly appreciate the personal compliment in an invitation to one not of the Jewish faith to take part in the proceedings. I should like to know if there is another instance on record of a high British official, not a Jew, opening a Synagogue. I think not, and I should imagine that this is a precedent.

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$30.00 for the whole set
Apply :—ISRAEL'S MESSENGER

SOCIAL AND PERSONAL

The following local residents have returned from their summer vacation:—Mr. and Mrs. SIMON A. LEVY, Mr. and Mrs. ELLIS HAYIM, Mr. and Mrs. E. M. EZRA, Mr. MOISE EZRA, Mr. and Mrs. S. GATTON, Mr. and Mrs. VICTOR GENBURGER, Mrs. HANNAH ABRAHAM, Dr. S. D. JOFFICK, Dr. R. A. BELILIOS, Mr. and Mrs. EDWARD NISSIM, Mrs. ABONOVSKY and her children, Mr. and Mrs. MAX FRIEDMAN, Dr. E. G. LOBZOWSKY, Mr. S. DAVID, Mr. M. J. NATHAN, Mr. F. S. ELIAS, Mr. and Mrs. HENRI GENSBURGER, the Misses GENSBURGER, Mr. EMILE GENSBURGER, Mr. and Mrs. F. M. GENSBURGER, Mr. and Mrs. A. SAPHIERE, Mr. R. H. ELIAS, Mr. LEON FRIEDMAN, Mr. and Mrs. D. H. BENJAMIN and family, Mr. E. H. SHIBBETH, Mrs. CLARA KATZ, Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. ELLIS JOSEPH, Mr. and Mrs. ALBERT M. JOSEPH and family, Mr. JULIAN, Mr. LEON BLUM, Miss MABEL SOLOMON, Miss L. L. NOBLSTON, Mrs. S. E. LEVY and child, Mrs. S. SIMMONS, the MISSES KADOORIE, Mr. A. MICHAEL, Mr. M. E. DANGOOR, Mr. EZEKIEL E. J. ABRAHAM, Mr. D. BENJAMIN, Mrs. LUNA BENJAMIN, Mrs. D. M. NISSIM and Mr. R. E. KADOORIE.

* * *

Mrs. KELLY MINNY and her son MAX left for Hongkong last week on the *Empress of Canada*.

* * *

Mr. HORACE KADOORIE has been operated at for appendicitis at the Country Hospital. His many friends will be glad to know that the operation was successful and that Mr. KADOORIE has returned to Marble Hall, at Bubbling Well Road.

* * *

Mr. and Mrs. ISAAC E. ELIAS, of Hongkong, after visiting Japan are staying here for some time and will not return to the Colony until December next. Mr. and Mrs. ELIAS are staying at No. 24 Quinsan Road.

* * *

At the annual meeting of the Jewish Recreation Club, on 7th ultimo, it was decided, owing to the temporary closing of the Shanghai Jewish Club, with which the



'Bayer' Tablets of
Aspirin

There is no Country in the World where 'Bayer' Tablets of Aspirin cannot be obtained. Few products can lay claim to such wide distribution, and 'Bayer' Tablets of Aspirin owe it to their unrivalled power of relieving pain. But their very excellence has given rise to a host of imitations.
You can make sure of genuine 'Bayer' Tablets of Aspirin only by getting the original package with the Bayer Cross.

J.R.C. was affiliated as its sports section, to reorganize the latter as a separate club on a purely sports basis. The following officers were elected:—Executive Committee:—Mr. A. S. GRIMPEL, President; Mr. J. B. KATZ Vice-President; Mr. H. M. TUTTELMAN, hon. treasurer; Mr. I. GREENBERG, hon. secretary; and Messrs. M. B. CHAIKIN and H. WHITGOB. Football Committee:—Mr. G. POLIAK, captain; Mr. S. TUTTELMAN, vice-captain; Mr. I. JONAH, hon. secretary; and Messrs. J. B. KATZ and L. GREENBERG. Basketball Committee:—Mr. I. GREENBERG, captain; Mr. I. G. SHISTAR, hon. secretary; and Mr. W. HASSIK.

* * *

Rabbi S. M. ASHKENAZI wishes to convey to all his congregants and co-religionists through the medium of ISRAEL'S MESSENGER the best compliments of the season coupled with the hope that they may all enjoy a happy and prosperous New Year, *shana toba Umboreceseth!*

* * *

Mr. E. DWECK left Shanghai for New York on board the *President Jefferson* on the 10th ultimo, to join his parents. Mr. DWECK was the Shanghai representative of the firm of ELIE TAWIL and Bros. for several years and acquired here a host of friends who gave him several farewell parties and a brilliant send-off.

* * *

Mr. H. TUTELMAN has donated a handsome Hannuah lamp suitably inscribed in the memory of his father, the late Mr. M. TUTELMAN to the Synagogue CHEL MOSHE.

* * *

Mr. H. S. EPSTEIN and family have arrived here from Harbin to make Shanghai their home. Mr. EPSTEIN was very active at Harbin as communal and Zionist worker.

* * *

Mr. L. BLUM, Manager of Messrs. ULLMANN and Co. has returned from Tsingtao where he spent his summer holiday.

* * *

We are glad to inform our readers that some practical steps have been taken regarding the functioning of a permanent choir. We are informed that Mr. J. L. FRIEND has decided to continue the choir and accordingly invites Jewish boys and girls as well as adults, to join it. It is proposed by the conductor to have twice a week choir practice and twice a week to hold classes for the instruction of elemenetary theory of music and solfedjio which will be free for all choristers. The choir will firstly be trained for regular Synagogue services and afterwards Jewish modern music for the home and secular music will be taken up with a view to give concerts of Jewish and general music. This is a splendid opportunity for the members of our community to enrol themselves for the purpose, since the singing coupled with musical instructions will develop aesthetics and other fine arts. The minimum limit of the choir is 40 voices strong. Those wishing to join are kindly asked to send in their names to Mr. J. FRIEND, c/o BETH AARON Synagogue.

* * *

Mr. DAVID LIONEL TOEG was a passenger on the *President McKinley* leaving for Seattle on the 2nd ultimo.

* * *

We are in receipt of post card from Dr. ALEX. RENNER (we are careful this time) from Budapest under date of 1st August, informing us of his arrival there and conveying greetings to all friends and well-wishers. Dr. and Mrs. RENNER will return to Shanghai in December next.

* * *

Mr. ELSLEY ZEITLYN writes us an interesting letter from Capetwon, under date of 26th July last, where he is enjoying the bright and sunny winter weather. Mr. ZEITLYN expects to remain in Capetown for some months and does not give any indication as to his visit to China in the hear future. His many friends here would be glad to welcome him again but much depends upon the political situation in China. Mr. ZEITLYN'S presence in Shanghai at this time of the year would have given much pleasure to us all and his absence is likely to be felt and regretted. What is our loss is Capetown's gain. Mr. ZEITLYN'S address is P. O. Box 2823, Capetwon.

TIENTSIN

The Tientsin Jewish Grammar School

Only a few years ago there was hardly any sign of Jewish life at Tientsin. To day it can boast of a Zionist Association, Jewish Communal Association, Synagogue and even a Jewish School. The latter was established by the initiative of Mr. L. GERSHEVITCH two years ago. The programme is very much like the Public Schools, Hebrew is being given special freferince and a graduate of the school will be well versed in Hebrew, its literature, Jewish history and traditional Judaism. There is also a kindergarten attached to the school for the benefit of beginners. The school which is being conducted mostly by Russian Jews could not free itself from the Russian spirit and introduced Russian language study as a foreign language. It seems that the pogroms inflicted on the Jews were not sufficient and it must be for that reason that Jews are studying Russian language on Chinese soil. It was that particular language that attracted many Russian non-Jewish children (Among the pupils were also Americans, British, and many other nationalities) and the famous "Quota" for non-Jews was at first introduced, similar to the one which existed in Russia during the Tsarist regime. Now this quota has been done away with and all those joining the school are on the same footing and are obliged to study Hebrew and other Jewish subjects together with the Jewish children. The yearly fee is $60.00. There is a possibility of opening of a pensionate for boarders from abroad.

WOMEN'S MALADIES.

The ailments of women constitute almost a speciality in the practice of medicine. The feminine temperament is as much a factor in determining the treatment of these as is the feminine constitution.

Tonicity is the clue to woman's health and well-being. The blood and the nervee being in normal condition, good health logically follows.

Dr. Williams' Pink Pills for Pale People offer a long-tried and thoroughly proven remedy for the more common ills that feminine flesh is heir to. They have been found to be virtually specific in minimizing the discomforts and aftermath of Nature's inexorable exactions. A wise and experienced physician lived to hear his prescription blessed by many grateful women. This prescription, the basis of Dr. Williams' Pink Pills for Pale People, has since been similarly acclaimed by thousands.

To be had of all chemists, or will be sent post free, at $1.50 per bottle, 6 bottles for $8, by The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

WHERE IS "COHEN MOI-SHA?"

"Israel's Messenger" Offers A Prize For The Successful Contestant!

Our London and American exchanges are agog over one "COHEN MOI-SHA" and his mysterious influence in present-day Chinese politics. The London *Jewish World* of August 25, gives prominence to the man and his achievements, while the *Seven Arts Syndicate* and the powerful "J. T. A." broadcast some sensational outlines about the Celestial Jew who, we are assured, is a real power behind the Hankow Kuomintang! *[Hear! Hear!]* The real name is COHEN: MOI-SHA in Chinese; plain MOE COHEN in the East End of London from whence he sprung! This is really news to the host of foreigners out in Shanghai, who, as a rule, are most up-to-date with happenings in the Chinese political world. The despatches furthermore state that MOI-SHA went to China in boyhood along with his father where he picked up Chinese. In 1923, he went to China to train the Cantonese armies along modern lines. *[Well, no wonder, one hears of the Nationalists' sweeping other rival factions before their powerful army like the chaff before a stormy wind!]* Now, listen! *[Shimu na Rabbothainu!]* It is also solemnly declared that COHEN is handling the finances of the Hankow Nationalists! *[Bravo! there will be less likelihood for squeeze!]*

In view of the foregoing interesting disclosures, ISRAEL'S MESSENGER is prepared to give a prize to all those who are lucky enough to get a handsome snap of 'Moisha,' in Chinese togs, as well as write a thrilling account of his activities. We are sure the adventures could be filled with some spice and a well-sized thrilling novel! The conditions for the contest are not too rigid and are given below:—

1.—That all applicants who do not believe in "Moisha" as existing in the flesh, are not invited to enter their names in the contest.

2.—That contestants are not allowed the use of the Ouija Board, the divining rod or use of the Planchette, or either to invoke or call the spirit to inform re the whereabouts of MOISHA.

3.—Applicants under 16 are not invited to compete.

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OBTAINABLE AT ALL GOOD STORES

[Written for ISRAEL'S MESSENGER]

THE TRUTH IN JUDAISM

By S. S. LEVY

Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a treasure unto Himself above all people. The Lord did not set His love upon you, nor choose you because you were more in number, for ye are the fewest. He chose you because He loves you.—Deut. VII 6-7.

I have formed this people for Myself: they are for revealing the glory of my nature.—ISAIAH XI-III-21.

Israel did not choose God. He created them for Himself. He chose them and he has ever been forcing Himself upon them. From the day of the golden calf up to the time of Israel's idolatry in Palestine the struggle between the Will of God and the will of the nation has been going on. To prevent man from becoming an automaton or blind machine, God had to endow him with a ray of free will and its consequent responsibility. The great sages of India allowed idolatory because they thought the undeveloped mind would always prefer a solid tangible god, and it was for this reason also that Judaism had to be materialised with a veil and "speak the language of man." To make God acceptable to Israel, MOSES and the prophets had to represent Him as a human being. BRAHMA the God that breathes out the universe to breathe it in and dissolve it again, is a nice figure for the imagination and philosophy. He will not do for the Jew. The aim of Judaism is not science or philosophy. The aim of Judaism is a perfect *RELIGION*. Its laws are personal, domestic, social, civil, military, dietary, sanitary, hygienic, physical, intellectual, moral, emotional and spiritual. Its central idea is expressed by:—"Be ye holy for I, the Lord your God, am holy." To be holy is to become a suitable vehicle for the Spirit, or the Divine Nature—clean, pure, healthy, sound, sane, whole, harmonious, clear and as simple, righteous and perfect as possible. The man who makes his heart and mind a suitable dwelling place for God, God will make His home in him. "Let them make a sanctuary for Me and I shall dwell in them." God is a Spiritual Fire of Life, Love, Light or Wisdom and Law. Man is a clay vessel full of God's Essence. "The soul of man is a lamp of God that penetrates all the mysteries." Proverbs (XX-27). "A lamp for my steps are Thy words and a light upon my path" says the Psalm. The clay vessel can be cleaned and made transparent like an electric lamp with the two wires one from God and the other from Nature for the illumination of Man—but since the foundation and edifice of Judaism stand or crumble into ruin by the existence or non-existence of God let us devote a special chapter to the subject of God.

JEWISH CONCEPTION OF GOD

Does God exist? The answers to this question are various and many. HERMES TRESMAGISTUS answered it by closing his eyes and lips and throwing into his face an expression too sublime for words. CONFUCIUS refused to answer it. The grandest and most sublime character in history is GAUTAMA the BUDDHA. He denies the Personal God of Israel and the efficacy of prayer. He claims more than one-third of the human race of this planet. MOSES, however, in spite of the continued minority of the Jews alluded to in the heading of this article, may claim more than half of the human race. The world is half paradise, half hell. MOSES sees a Personal God and all His creation are good both every one in itself and also in its relations with all the others. BUDDHA sees no such God nor any goodness. "Life is evil, it must be renounced." ZOROASTER offers the compromise of Ormuzd and Ahriman—a God and a Devil in perpetual strife. Happily we are here concerned with MOSES more than any other world teacher. Let us see how he accounts for the existence of evil and preaches so optimistic an outlook. In the first chapter of Genesis he gives us a portrait of God. The second verse of this chapter is a picture of a bewildering reign of chaos. This is the background. The rest of the chapter speaks of Light, Life, Law, Order, Design, Purpose, Reason and Beauty—a *Cosmos* issuing from God and settling upon a Chaos. Every item as soon as created is inspected and declared to be "*good.*" For evil he accounts in this allegorical story; God created man from Himself. He made him like Himself—bisexed or sexless and avoided the creation of woman. But man seeing all creatures were of two sexes longed to be like them. To exclude any alloy or foreign element and preserve his purity, God threw him into a trance and took a portion from a spot near his heart and architectured it into the woman. Being the last work of God, woman became more profound and perfect in her structure and nature. Man represented power and strength, woman beauty and tenderness. But God did not breathe into her a separate soul. He brought her to her husband to accomplish this. The Good God of the purely good world then planted a glorious garden and placed this couple and all his creatures in it. In the centre there grew two trees, one of Immortality and one of *Mind* or Scientific Knowledge. The latter was of a poisonous nature for it bore the fruit of good and evil in twins. The word for tree in Hebrew is 'Etz' and for a private counsel or mystery is 'Etzah.' Thus the tree here hints on a mystery. Knowledge is not Wisdom. The former is a narrow and limited perception of the Truth. The latter sees the whole Truth at once from the First Cause up to Ultimate Effect. Opium throws man into happy dreams or nightmares, but its worst vice consists in the craving for the repetition and increase of the dose. Man wakes up from the nightmare of the death-bed only to experience the tortures of the craving that leads to his reincarnation. The word for serpent in Hebrew, namely, "Nahash" conceals the meaning of magic also. This gives us the magical serpent or circle of Involution and Evolution. Thus for MOSES our life and world and their good and evil are phenomenal, a delusion, a dream for exercise and education in the Divine Nature. Every minute a sigh issues from the lips of Nature which says "CHANGE!" God standing and confronting her smiles calmly and responds "ETERNAL!" As Nature sighs out "Change" undulations or waves pass from one end of the world to the other changing and displacing every atom.

THE WORLD A DREAM

The world is an apparition, a dream. It is the vanity of vanities for the vexation and trials of the spirit. The oceans and continents, mountains and valleys, seas and rivers that are on the map are all false. Yet what navigator or world traveller would go back to the schools to destroy the maps? In the midst of all the changes the immutable laws maintain the same world and all its order and in the midst of all the delusion is concealed the Reality. Dreams borrow from wakeful life.... There is but one single maker of the watch or timepiece—Man. There is but one unique maker of the universe—God. The Psalmist is right in singing:—"The Heavens publish the glory of God." But is he also right when he sings?:

"God is unto us a refuge and a source of strength
"An ever present help in troubles or distresses"

ISRAEL THE CHOSEN OF GOD

Judaism introduces us to a God compared to whom all that is best in our earthly parents sinks into a few obscure rays of love and tenderness from the central sun. Does this Infinite Reservoir of supply of all our needs, expansion, strength, help, salvation and triumph exist? Is there a God that cares for the atom as He does for the universe, for the unit as much as for the whole race? Does He really suffer in everyone's suffering, feel shame and regret at every man's shortcomings and failures and vice versa? Judaism makes this claim. We shall deal with it in our next contribution. Let us sum up the above:

God chose Israel for His instrument of blessing to the human race. Israel is not to blame for this choice. Always in the minority, they have maintained life against disastrous odds. The "Legend of the Conquering Jew" is now a fact from the intellectual, moral and spiritual points of view. The destiny of Israel has always been foretold. The second Psalm was sung a thousand years before the birthdays of JESUS and MOHAMMED. It loses much of its force and beauty by translation. The veil of MOSES has not been drawn aside yet. "Ye shall be for Me a Kingdom of priests and a holy people," says God to Israel. If they fail to become an efficient transmitting medium of the blessing of God, the fault could never be theirs. This blessing consists in the knowledge of familiar intercourse with God. Man once lived as a creature of Instinct. He has now risen to live by Reason. Later on he shall live as naturally under the control of the Divine Consciousness as he now does under the sway of the Intellect. Few people nowadays doubt the existence, operation, claim and conclusion of the Intellect or Logic, most people do—those of God. Judaism is to incorporate and naturalise into human life the latter. The two wings of the soul-dove are Religion and Science. Its ultimate goal, God. More than two thousand years ago Virgil sang:

"To God again the enfranchised soul must tend
He is her home, her Author is her end;
No death is hers; when earthly eyes grow dim
Starlike she soars and Godlike melts in Him."

And the earthly founder of Judaism:

"Is it thus that ye would requite God
A people stupid and by no means wise
Is He not thy Father, Owner, Maker and Constructer?"

(Deut. XXXII-6) and in his last breath:

"Happy art thou O Israel
Who is like unto thee
A people saved by God
Who is the shield of thy help
And the sword of thy triumph!

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A REVIEW OF THE YEAR 5687

An old year is on its death-bed. As it passes into eternity we look back at the many opportunities wasted and our failure to use our energies in a constructive sense, yet there is always some pleasure in looking forward to the New Year and pledging to do our utmost for the common weal. EMERSON, the great essayist and philosopher said, "One of the illusions is, that the present hour is not the critical, decisive hour. Write it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that everyday is Doomsday."

EVENTFUL YEAR

The year 5687 has been an eventful one in the history of the Jews. We can look back with pride and view the great work of reconstruction in Eres Yisrael, which kept pace to a certain extent in spite of the fact that immigration has fallen off. The Keren Kayemeth l'Yisrael and the Keren Hayesod are the two recognized national agencies for the upbuilding of the Homeland, and the contributions to these two institutions go to increase the prospects of Zionist progress and strivings in our ancient Fatherland. It is through the medium of these two institutions that we can wrest for ourselves the desired success, and every Jewish enthusiast who does not wish to see his Judaism buried in the Diaspora must support wholeheartedly and contribute liberally to the national treasury. [*May we hope that this suggestion will constitute one of the first resolutions for the New Year of every Jew?*]

JEWRY'S CONDITIONS

Conditions of Jewry all over the world have not grown worse although in some instances there were distinct setbacks, as in the case of the Jews in Roumania where there was a sharp recrudescence of persecution. At the time of writing, re-assuring news reaches us regarding conditions over there, and there may yet be some ray of sunshine and hope for the oppressed in that country. In Russia there is no change. While the Jews there enjoy immunity from physical disabilities their souls are crushed and their religious freedom is gravely imperilled and restricted. In Eres Yisrael a sharp earthquake has caused considerable havoc and loss of lives which stirred the whole world. Very few Jews were killed although the damage done to properties is regarded as serious. Anti-Semitism has received a crushing rebuke and a stunning blow all the world over after the recantation of MR. HENRY FORD for his attacks on the Jews in his *Dearborn Independent*. That *per se* was an event of great significance during the passing year which constitutes the victory of right over might. The moral lesson to be adduced therefrom should not be dismissed without serious examination. Side by side with this sweeping victory, Jewry is now threatened with a new menace of a photoplay THE KING OF KINGS, to which we draw the attention of our readers in our editorial page. There is no gainsaying how much injury this picture which will be shown in the cinemas all over the world will cause. The growth of Bolshevism has become more menacing to the world during the year under review. It penetrated into China and threatened its peace and industry. Unrest has been the order of the day in every Province of China which brought in its train unhappiness to the people. We Jews living here were not immune from attacks and insinuations that Jews were behind the sinister movement; such charges were openly resorted to by narrow-minded bigots and fanatics. Happily, the stigma was challenged and refuted promptly in the press. Jewish relationship with Chinese has received striking cordiality from Dr. V. K. TING who wrote us an inspiring letter which was published in our December issue. Therein the ex-Mayor of Greater Shanghai dwelt on the Jewish ideals of peace as follows:—

"The Chinese people always love peace and justice among themselves and with their neighbours, and so an unbiassed observer will not fail to sympathize with them in their present difficulties. The kindly feelings of the Jewish people as expressed by their leaders are gratifying; it is such sentiment which makes for world peace."

THE CRISIS IN CHINA

Shanghai Jewry's efforts to support the movement of Great Britain to suppress the cult of Bolshevism in China and make China safe for the Chinese has received a striking commendation from General JOHN DUNCAN, Chief of the British Defence Force in China, who wrote us in April last as follows:—

". . . . I would like to express my appreciation of the generous way in which the Jewish community have assisted the Shanghai Defence Force. I would particularly like to mention the names of Sir Elly Kadoorie, Mr. and Mrs. Ellis Hayim, Mr. S. A. Hardoon and Mr. Maurice Benjamin who, at great personal sacrifice, have placed their properties at my disposal for the accommodation and recreation of the troops. Many others have helped in various ways whom I am unable to thank individually."

DEDICATION OF BETH-AHARON

Fresh in the minds of our readers is the auspicious occasion of the dedication of BETH AHARON, the gift of Mr. and Mrs. S. A. HARDOON. The function was graced by the presence of Sir SIDNEY BARTON, the esteemed local representative of the Mandatory Power for Palestine, whose inspiring address on the occasion was read with great satisfaction by our readers far and near. It cannot be gainsaid that the erection of the new magnificent synagogue was a great advance made locally, but unfortunately we did not keep pace spiritually owing to want of a spiritual leader who is still needed very badly and without whom the community is bound to drift like a ship without a rudder. [*Let us hope that a second resolution will be adopted by the elders of our community for the New Year!*] It is a hard problem to solve and on it hinges the future welfare of our people in China. Young men who need spiritual nourishments find it hard to get them from any of the local communal officials whose conception of modern education is poor and nil and who are quite inefficient to rear the rising generation in the faith of Israel. Their presence here is a stumbling-block to the latter. Those in responsible positions are themselves unable to realize that we have a perplexing and serious problems to face and solve. As a matter of fact, they seldom think of the difficult crisis facing us. They are almost indifferent to the future. They think most of themselves. HILLEL'S dicum, "If not I for me, then who's for me?" is solemnly recalled by them to the disadvantage of the young generation who is growing desperate and restless with a decided leaning towards atheism, as was pointed out by a contributor in our last issue. The bequest of $150,000.- by the late Mr. I. S. PERRY reported in our August issue for a Jewish School building fund in Shanghai, provided local Jewry raises a similar sum within two years, affords hope for some solution of our vexed problem. [*Here is a third resolution for our community to vow on the eve of the New Year!*]

ZIONISM IN SHANGHAI

The Jewish National Movement in China cannot be said to have remained in the background. The *status quo* in Harbin, Tientsin and Shanghai has been solidly maintained. The local collection of £3,000|- for the proposed Garden City mooted three years ago, was handed over to the Keren Hayesod for the foundation of a hospital in Emek. It is indeed unfortunate that the contemplated visit of Dr. ALEXANDER GOLDSTEIN to China had been abandoned owing to the political situation. Another fine gift of good books was presented to the Hebrew University in Jerusalem by Mr. DAVID E. LEVY in memory of his late father Mr. EZRA S. LEVY and there are signs of others emulating this example. In bringing this sketchy article to a close, we hope that the New Year 5688 will be a blessed one for all and bring us all the joy and happiness for which we hope. First and foremost our prayer is for peace everywhere. The resolutions are indeed many. We cannot enumerate them one by one. With CARLYLE we may well say:—

"So here has been dawning another New Year, Think! Wilt thou let it slip useless away? Out of eternity this New Year is born; Into eternity at night will return."



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CORRESPONDENCE

GREETINGS FROM THE PRINCIPAL OF THE LONDON TALMUD TORAH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am greatly obliged for your kindness in sending me some copies of your valuable journal of the July issue. I also beg to acknowledge with many thanks your kind letter adressed to me on the 8th July. It is needless for me to say that your continued remarks about my work in connection with the above Talmud Torah classes are greatly encouraging to my committee and myself, and as you are so interested in my institution, I can assure you that as long as I live, בעזה I shall always be true to the great ideals of our people and our Torah, and will certainly always do my best to educate the children who are under my supervision in the same spirit.

With regard to the general Zionist work in this country, I am glad to say that we are also progressing, and even some of our anglecised brethren are beginning to realise that the upbuilding of our Holy Land is a question of life or death for our people. I watch with the greatest interest the work which our friends are doing for our cause in Shanghai and I can really congratulate you upon the progress you are also making in this direction.

As we are now approaching the New Year, I take this opportunity of sending you my best wishes and compliments of the season and may you and our friends in Shanghai of the Jewish Community be blessed with a כתיבה חתימה טובה

J. K. GOLDBLOOM.

LONDON, 4th August, 1927.
61, *Redman Road, Stepney, E. I.*

From "The Israelite Brotherhood"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I find from our records that you have been kind enough to send us for a number of years a free copy of your most interesting journal for the benefit of our members. It is needless to say that with the large number of useful articles and interesting pictures the MESSENGER has become very popular with our members and is much appreciated, and were it not for the paucity of our funds we would have gladly subscribed to it. We are exceedingly grateful to you for continuing to send us the issues so regularly and we sincerely trust you will do so in the future.

M. A. MOSES,
Hon. General Secretary.

BOMBAY, India, 22nd July, 1927.
2nd PEERKHAM Street, Byculla
THE ISRAELITE BROTHERHOOD.

[No fear of any discontinuance on our part. You are quite welcome to it, BROTHER ISRAELITE! We appreciate the fine sentiments expressed in favour of this publication.—Editor, ISRAEL'S MESSENGER.]

MISGAB-LADACH HOSPITAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With reference to our telegram we sent you [*this was published in our August issue.—Ed.*] regarding the recent earthquake which ravaged our country on the 11th and 17th, we hope to hear favourably from your community, in order that we may start the necessary preparations before winter for the reconstruction of the hospital building. Of course you must be aware that the Palestie Government has appointed a special Relief Committee who are authorized to collect donations from all over the world, in order to help all refugees who were faced with the terrible crisis. Presuming you are not yet aware of the arrangements arrived at by the Committee, we would like to show by means of figures the percentage meted out to the different religious bodies. The Moslems are entitled to receive 75 per cent. (viz inhabitants of the towns of Nablus, Ludd and Ramleh), the Jerusalem district is entitled to 25 per cent. only, i.e. only 12 per cent. to Jerusalem City or in plainer terms 1 per cent. for all Jewish inhabitants of Jerusalem!

Just imagine what good such a miserable share would do to the poor unfortunate Jews! Many charitable institutions are badly hit, and the Jewish Hospital, the only institution of its kind within the walls of the old city of Jerusalem is damaged and requires serious attention. We trust our brethren will realise the serious situation and help us out of our sorry position, so that they may rest assured that by so doing, they will draw upon themselves the countless blessings of suffering patients and maternity cases, which it is our privilege to serve. Yours faithfully.

THE COMMITTEE.

JERUSALEM, 31st July, 1927.

ANTI-SEMITISM IN CHINA?—A MISGUIDED MAN

Shanghai is harbouring an individual who has a proclivity to besmirch the good name of Jewry. He seizes every opportunity to identify the Jews with Bolshevism. It is an obsession with him; a craze which he finds not easy to eradicate. Perhaps the letters published below and which we reproduce from the NORTH-CHINA DAILY NEWS *will help to dispel the ignorance of the man about Jewry and remind him of his debts to the latter for his Bible and the religion which he professes to observe. The attitude of the two correspondents who wrote to our local contemporary in castigating the man for his narrow-mindedness and sheer bigotry may do him good and help to warn others of his ilk that China is not a fertile soil on which to plant the seed of anti-Semitism. What has disgraced Europe in the past hundreds of centuries and left a black stain on her escutcheon should not be dropped in to Asia which had shown wonderful regard for the sanctity of human lives and freedom from racial prejudice and intolerance. The two letters published below appeared in the* NORTH-CHINA DAILY NEWS *of the 27th August last, eliciting no rejoinder from the man who was responsible for the creation of bad feeling, in an otherwise peaceful cosmopolitan settlement of Shanghai:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—How comes it that a Christian gentleman as Captain HOWARD claims to be, should persistently continue to put the label of "Jew" on some of his Bolshevik specimens. The supreme intelligence in whose creative mind everything rests in the idea, has seen fit to place on this planet of ours the tiger and the lamb, the lovely delicate flower and the noxious weed, the health-giving grape and the poison-berry, yet the human heart adores the Creator as such; it does not condemn the whole animal creation because of the tiger, neither does it condemn all plant-life because of the poison-plant; and yet this is exactly what Captain HOWARD is doing—he finds a soulless VOIKOFF, a Bolshevik,, a tiger, and forthwith labels him "Jew." He should label him "Bolshevik" and deal with the specimen accordingly. Captain HOWARD is doing a great wrong by adding the epithet "Jew." Russia has been cursed with pogroms, and much innocent Jewish blood and tears have been shed on less insinuation.

That VOIKOFF was a Bolshevik. His rabid and blood-befouled ideas made him to know nothing but hate; from his cradle onward he knew nothing but fear and hate; in hate he grew up, hate he has created; and through hate he went to his final account. He has sown hate—his harvest was hate; when we sow love our harvest is love. Therefore we will be well advised to invoke and not provoke that mighty invisible Power that neither slumbers nor sleeps. Captain HOWARD should no more debit the Jews with a devil like VOIKOFF than credit them with a saint like Saul, yes, the very same Saul, the Apostle Jew, the toe of whose statue is being worn away with kisses. Captain HOWARD being a just man should do the crediting as well; let him start with Shem, the progenitor of the Jewish race some thousands of years back and go right through the ages till he comes to the year of grace 1927, this day August 25, when he will find in the same esteemed paper that published his statement about Voikoff the Jew, also an account of another Jew, the artist-colonel, the inventor of camouflage, SOLOMON J. SOLOMON, a brilliant and loyal officer of his most gracious Majesty King GEORGE V. Thus the record stands to the good of the Jew for thousands of years. Now, if that VOIKOFF would have been born under the benign rule of Britannia, he must most likely would have been an honoured ambassador to some foreign country, giving of his best to the glory of his nation, but being born in dark benighted Slavonic Russia, and being chased from post of pillar and educated in an underground Nihiliistic school, he became what he became. The blood of the innocents thus falls on the Slavonic, and Captain HOWARD should bear in mind that it is the Slavonic and not the Jew that puts now a VOIKOFF in power. So Captain HOWARD should leave the Jew alone.

Where is Captain HOWARD'S discretion

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to say that JACOB SCHIFF forced President TAFT to act towards Russia in a way he should not have done. A hundred million or so of good United States citizens have chosen the wisest and best man to be their chief, and here comes Captain HOWARD and tells them that the man in whom they have put their trust could be coerced and forced to do what he should not have done.

It is also hard to believe that capitalists and "alien financiers" would undertake to finance a movement which is destructive to their very existence. This only shows that Captain HOWARD everywhere sees, *red* and what else could a nature like that do but lower his head, shut his eyes and charge. Captain HOWARD is creating a dangerous situation when he persistently speaks of the immolation of Christian Russia, giving the false impression of Christianity and Christians being persecuted while other religions flourish. What about the prohibition of religious teaching to Jewish children? What about the synagogues that have been closed? And what about the rabbis and the Jewish elders that have been put to death in their place of worship? Captain HOWARD being a just man should equally pour out his grief for these sufferers from Bolshevik tyranny, and in doing so he would render a real service to humanity. Bolshevism itself would stand condemned for the evil it does, and not drag in to pogroms and massacres a defenceless people; for this is what Captain HOWARD is doing by his frequent and repeated insinuations. SANAT.

SHANGHAI, August 25, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I notice that Mr. A. E. N. HOWARD has once more resorted to drag the name of "Jew" in his latter published in your issue of to-day. He refers to that generous hearted soul, the late Mr. JACOB SCHIFF as having influenced President TAFT to abrogate the trade law with Russia, and also to one obscure individual, VOIKOFF, as responsible for the murder of the Tsar and his family. I do not know how your correspondent can mention the two names in one breath, the first spelling idealist in the highest sense, whereas the other—nothing short of an outcast of humanity ,a product of the late cruel Russian *regime*. It is about time your correspondent refrained from causing animosity and race prejudice in place of peace and goodwill in the minds of your readers, especially in a period where the spirit of unrest is prevalent. I am indeed surprised at you, Sir, for tolerating such a dangerous man to air his fantastic and intolerant views in your esteemed columns. As a responsible journal, I think it is time for you to exercise your rights in curbing the enthusiasm of this noisy man who spares no effrots in injuring the feelings of a large number of your readers who view with disgust the flauntings of a narrow-minded bigot. I know it for certain that two of your morning contemporaries have refused hospitality to him especially when his letters are written with a view to anger others, and it is high time for a journal of the standing of the *North-China Daily News* to exercise its prerogatives in the matter.

ANTI-FANATICISM.

SHANGHAI, August 25, 1927.

"ISRAELITE" *sends us a copy of a letter which was sent by him to the* NORTH-CHINA DAILY NEWS, *but somehow it was not published in that journal. The letter in question runs thus:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—On reading your issue of yesterday's date, I came across a letter signed by Mr. HOWARD wherein he refers to one so-called Jew (what prove has he?) VOIKOFF for comitting a foul deed. If I were to refer always to such Communist leaders Socco and VANZETTI as "Catholics" I am sure Mr. HOWARD would resent it strongly. To cut the matter short, I would like to relate a joke which I read years ago and which may explain Mr. HOWARD'S attitude. The story runs as follows:—

One day a western Judge said to accused, "Sir, I see the villain in your face." "May it please your worship" replied the man, "that is a personal reflection" and this explains the whole case in a nutshell.

We are now in a crucial period in the history of the world, when race prejudice and differences are playing havoc among the peoples of different countries. It is about time that we at least attempt to create harmony, kindly feeling and invite the spirit of toleration. Much depends on you, Mr. EDITOR, to restrain certain individuals from disfiguring your columns and running amuck under the wing of the N.C.D.N. with their fantastic views. May we rely upon you in future? ISRAELITE.

SHANGHAI, 25th August, 1927.

TOLERATION TOWARDS IDEALISM

Further correspondence on the above subject was published in the NORTH-CHINA DAILY NEWS *of the 18th, 19th, 22nd, (2), 23rd, 25th, 26th (2) and 27th August last, and which was brought to a close by our contemporary declining to accept any more letters on the subject. The communications follow in the order of dates mentioned above:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—As one of the protagonists in the recent controversy, and one who sought to correct and disprove the misconceptions and misstatements contained in the voluminous contributions of "F.D.Z." I beg leave wholly to disagree with your correspondent Mr. EZRA in the opinion which he expresses regarding "F.D.Z."

It need hardly be said that I am not "intolerant" towards this writer, neither do I wish to belittle his idealism (or what there is of it).

But if the truth must be told, "F.D.Z.'s" letters and his attitude were characterized throughout by persistent insincerity, a disinclination to face facts, evasion of the points at issue, myopic reasoning, inability to disassociate the real from the ideal, and failure to grasp the logic of an opponent's argument.

[*Here follows extracts from "F.D.Z.'s" letters published recetly*].

If Mr. EZRA can see in this farrago of nonsense any idealism, honesty and love of people, country and humanity, he is entitled to his smug opinion, but few, will be found to share it. H. A. T.

SHANGHAI, August 16, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—To keep one's body and soul together as your correspondent "A Chinese" writes in your issue of to-day, or to "concentrate one's thought upon the urgent problem of eking out a daily existence," should not prevent one to think about the higher things of life. The question is often asked, "What has poverty done?" Aye, but what has man not done through, or in spite of, poverty? Some of the greatest men in all history were among the poorest, and the Napoleons of finance have yet to excel in their beneficence to society, the services of mankind's great prophets and seers. Let me illustrate! MOSES, the liberator of his people, was a man of small means. Of ISAIAH'S banking-account no one knows or hears. To come to modern times. SHAKESPEARE was certainly not rich. No one will accuse MILTON of being among the multimillionaries. LINCOLN, GRANT and some of the greatest worthies were among the poorest of men.

I hold no brief for "F. D. Z." He is, I believe, quite capable of defending himself against the onslaught of his critics. If I had kept on files the long series of letters of "F.D.Z." contributed to your esteemed columns, I might have been able to quote, as "H. A. T." did, such illuminating passages as would have helped your readers to know of the man's love of his people, country and humanity. Again let me add that it is not necessary to agree with all the views expressed by "F.D.Z." in order to appreciate his idealism. Toleration towards others with whom we do not see eye to eye should be one of our cardinal virtues. An ancient Sage, BEN AZZAI said, "Despise not any man and sneer not at anything. For there is not a man that has not his time nor a thing that has not its place." N. E. B. EZRA.

SHANGHAI, August 18, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I do not see exactly what object Mr. EZRA has in view in giving us his little sermon on the "higher things of life."

I think there is not an adult among us who has not been duly and properly impressed from his early youth by the Biblical dictum that "man does not live by bread alone," and the "higher things of life" is an aspect few educated men are unacquainted with.

As regards my exposure of "F.D.Z." I felt it a duty to do so, and Mr. EZRA'S championship of this writer is both weak and purposeless, and proves nothing as to the worth of sincere and permissible ideals.

I have quoted from "F. D.Z.'s" writings to establish my point, and I challenge Mr.

TIMES OF SERVICES
AT THE
SYNAGOGUE OHEL MOSHE
AND
ROYAL ASIATIC SOCIETY HALL

Monday, Ereb Rosh Hashana
29th Elul (26th Sept.) Arbith 6.30 p.m.

Tuesday, 1st Day Rosh Hashana
1st Tishri (27th Sept.) Shahrith 7.30 a.m.
Tekios & Mussaph 10.00 a.m.
Minha 4.00 p.m.
Arbith 6.30 p.m.

Wednesday, 2nd Day Rosh Hashana
2nd Tishri (28th Sept.) Shahrith 7.30 a.m.
Tekios & Mussaph 10.00 a.m.
Minha 4.00 p.m.
Arbith 6.30 p.m.

Wednesday, Erev Yom Kippur
9th Tishri (5th Oct.) Minha 2.00 p.m.
Begin of Fast 5.15 p.m.
Kol Nidre 5.45 p.m.

Thursday, Yom Kippur
10th Tishri (6th Oct.) Shahrith 7.30 a.m.
Yizcor & Mussaph 10.30 a.m.
Minha 3.15 p.m.
Neila 4.40 p.m.
Thekeea 6.00 p.m.
Breaking of Fast 6.05 p.m.

By Order of THE COMMITTEE.

to say that JACOB SCHIFF forced President TAFT to act towards Russia in a way he should not have done. A hundred million or so of good United States citizens have cursed the evil and cost money to their chests and here comes Captain HOWARD and tells them that the poor Jew is to blame and their trust could be corrected and told what he should not have done.

It is also hard to believe that a prudent and "astute financiers" would undertake to finance a war against which he declares "to their very center." The only source that Captain HOWARD evokes to back up his what else could a nation do? If the Jew has no hand, but the eyes and money Captain HOWARD is creating a ridiculous situation when he persistently seeks out the machinations of Christian Russia, while the subjugation of Christianity and Christians proceeded unchecked before his eyes. What about the expulsions that have preceded? Will what is to be done with the Jewish exiles and refugees now to death in their place of exclusion? Captain HOWARD has a great deal to say about the Russian people and their sufferings from Bolshevik tyranny, and is anxious to see a free Russia restored to humanity. But he says nothing as to what would be the attitude of the Russian people, and what would be done to the Jew if Captain HOWARD's dream should come true. Captain HOWARD is doing no help to the cause he has at heart.

SANAL

SHANGHAI, August 25, 1927.

Editor, NORTH CHINA DAILY NEWS.

SIR, I refer to Mr. A. E. N. HOWARD's use of the word "Jew" in his letter published in your issue of to-day. He refers to "our cause" as heard said, to date Mr. JACOB SCHIFF as having induced President TAFT to aggravate the trade ban with Russia, and to do, of course, illegal. VOLKOFF, as "outside for the murder of the Tsar and his family. I do not know how many readers of your paper, like myself, are not conversant with the Russian, the direct translation of the original sense, whereas the other not in any of an out-and-out abuse of the Jew and the Russian people. It is also true that a considerable number of readers will be unable to make out the real meaning of such words as "Jew" and "Jewish" when used in connection with Russia. I think it is time that we, as a community, should have a clear understanding as to what is meant by the use of such words in connection with Russia, and I suggest that it is a matter of importance that your *North China Daily News* should ascertain the views of its correspondents in the matter.

ANGLO-SAXON

SHANGHAI, August 25, 1927.

"SEMITE" writes to say that he has sent a letter to the NORTH CHINA DAILY NEWS, but considers it unlikely that it will appear in that journal. He therefore sends it to us.

Editor, NORTH CHINA DAILY NEWS.

SIR, On reading your issue of to-day I observe Mr. HOWARD, having failed [illegible] called Jew (what [illegible] VOLKOFF for committing a foul deed. If I were to refer always to Captain CHARLES LINDBERGH as "Catholic" I am sure Mr. HOWARD would resent it strongly. To me [illegible] I did not like to make a comment, but I did not agree with what [illegible] Mr. HOWARD's attempt. For sixty [illegible]

Of course, as Judge SWAYNE [illegible] "Mary, I am not a Jew, but I can't help it." Many [illegible]

We [illegible] Jew [illegible] HAVIT

SHANGHAI, [illegible]

Editor, NORTH CHINA DAILY NEWS.

SIR, I [illegible] Jew [illegible] VOLKOFF [illegible] HAVIT

SHANGHAI, [illegible]

Editor, NORTH CHINA DAILY NEWS.

SIR, I [illegible] Jew [illegible] VOLKOFF [illegible] HAVIT

SHANGHAI, [illegible]

TOLERATION TOWARDS IDEALISM

Editor, [illegible] NORTH CHINA DAILY NEWS [illegible]

Editor, NORTH CHINA DAILY NEWS.

SIR, [illegible] "EDZ" [illegible]

EZRA in the [illegible] Ahab [illegible] OMRI [illegible] "EDZ"

[illegible] "EDZ" [illegible]

But [illegible] "EDZ" [illegible]

Editor, [illegible] "EDZ"

If Mr. [illegible] HAVIT

SHANGHAI, [illegible]

Editor, NORTH CHINA DAILY NEWS.

SIR, [illegible] Jew [illegible] VOLKOFF [illegible] HAVIT

SHANGHAI, [illegible]

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AT THE
SYNAGOGUE OHEL MOSHE
AND
ROYAL ASIATIC SOCIETY HALL

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[illegible] Sept. [illegible] p.m.

Tuesday, 1st Day Rosh Hashana

[illegible]

Wednesday, 2nd Day Rosh Hashana

[illegible]

Wednesday, Erev Yom Kippur

[illegible]

Thursday, Yom Kippur

[illegible]

By Order of THE COMMITTEE

[illegible] certainly not rich. No one will [illegible] among the multimillionaire [illegible] GRACE [illegible] "EDZ" [illegible] had [illegible] of [illegible] as [illegible] ged [illegible] [illegible] [illegible]

TENTH ANNIVERSARY OF THE BALFOUR DECLARATION — CONGRATULATORY TELEGRAM TO THE EARL OF BALFOUR — UNIQUE ASPECT IN JEWRY

ESTABLISHED 1904

SHANGHAI CHINA 3rd November 1927

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A fearless Paper devoted to the interests of Jewry and Judaism in the Far East.

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STEAMER	Shanghai Leave	Nagasaki Leave	Kobe Leave	Yokohama Leave	Victoria Arrive
	1927	1927	1927	1927	1927
EMPRESS OF ASIA	Nov. 19	Nov. 20	Nov. 22	Nov. 25	Dec. 4
EMPRESS OF CANADA	Dec. 10	—	Dec. 13	Dec. 16	Dec. 26
	1928	1928	1928	1928	1928
EMPRESS OF RUSSIA	Jan. 7	Jan. 9	Jan. 10	Jan. 13	Jan. 23
EMPRESS OF ASIA	Jan. 28	Jan. 29	Jan. 31	Feb. 3	Feb. 13
EMPRESS OF CANADA	Feb. 18	—	Feb. 21	Feb. 24	Mar. 4
EMPRESS OF RUSSIA	Mar. 10	Mar. 11	Mar. 13	Mar. 16	Mar. 25

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF CANADA	Nov. 19	Nov. 24	Nov. 25	Nov. 30
EMPRESS OF RUSSIA	Dec. 5	Dec. 7	Dec. 8	Dec. 10

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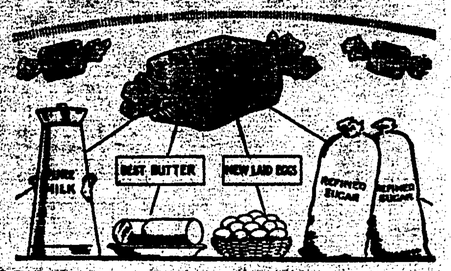
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Rosh Hodesh Iyar	Sat.,	April 21
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Fast of Tammuz	Thurs.,	July 5
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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

TEN YEARS AGO

When the BALFOUR Declaration was issued on November 2, 1917, there was great rejoicing in the camp of Israel. The entire Jewish Press (we do not take the few reformed anti-Zionist weeklies into consideration) devoted considerable space to bring the new message before the attention of their readers. Even that "die-hard" publication, *The American Israelite* has shown a remarkable reaction. In an editorial it stated that "under the just, if strict rule of Great Britain a large and flourishing Jewish community might be built up in Palestine, that probably in time would bring glory to Israel. 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Members of Parliament have equally vied with each other in supporting the Declaration and endorsing the national aspirations of the Jews. Thirty-three Privy Councillors, including LORD ROBERT CECIL, VISCOUNT GREY, MR. WALTER LONG, MR. WALTER RUNCIMAN and LORD SELBORNE, have publicly expressed their concurrence in the British Government's policy as expressed in the letter from MR. BALFOUR to LORD ROTHSCHILD. Church dignitaries including eight Bishops of the Cathloic Church also expressed their agreement with the Government policy. That was ten years ago. Since then Jewry has marched with flag in hand to rescue their ancient soil from sterility and to people it with a band of sturdy halusim and halusoth. Over 100,000 Jews have been repatriated and numerous enterprises launched. The Keren Hayesod was able to raise over 3 million sterling, while the Jewish National Fund has added hundreds of thousands of dunam of lands for colonization purposes. The task is by no means accomplished, nay, it has hardly begun. We are now entering upon a great enterprise which bids to try our souls. The task confronting us is large but, happily, our people everywhere are making heavy sacrifices to join the builders of Zion. Our leaders are showing no signs of fatigues, they are imbued with that lofty ideal which was responsible for the survival of Jewry and Judaism in the Diaspora. We look to the future with perfect confidence, confident in the success of our national movement and the triumph of our ancient ideal. We enter into the second stage of BALFOUR Declaration in the full hope of making the maximum of efforts and sacrifices to win for New Judea a place under the sun. 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TENTH ANNIVERSARY OF THE BALFOUR DECLARATION

The House of Israel will celebrate this week in every part of the world a great event full of historical and religious significance, a day which may be inscribed in letters of gold in the pages of our history. Ten years ago, a little 'scrap of paper' written in English by the then Secretary of State for Foreign Affairs, ARTHUR JAMES BALFOUR, addressed to LORD ROTHSCHILD, vice-President of the English Zionist Federation, declaring the sympathy of the British Government with Zionist aspirations and its favourable attitude towards the establishment in Palestine of a National Home for the Jewish People. That charter contained in it the fulfilment of our age-long dream, the re-birth of Jewish nationhood in its historical land. It opened a new vista of hopefulness and showed the Jewish world a panorama of great possibilities, of coming achievements and commanded them to create the will to do and achieve! It gave to the persecuted and the oppressed Jews in benighted countries the soothing balm which they needed so much and for which they prayed and yearned for two millennia; it whispered in their inner lights words of courage, hopes of liberation and songs of cheer. The historical Declaration is published elsewhere in this issue, where we narrate the work done by the Shanghai Zionist Association in securing the sympathy and endorsement thereof by the three leading Asiatic Powers on this side of the globe. On February 12, 1918, the French Government gave its approval of the Declaration. On May 9th, 1918, the Italian Government showed its willingness to aid in the same undertaking. Favourable statements were also received from America, Belgium, Siam, China, Japan, Holland, Persia and Serbia. Then again, on July 24th, 1922, the League of Nations gave its opinion in favour of the Jewish National Homeland. In a short time, the Declaration became a historical document and its celebrated author, LORD BALFOUR, a central figure with his name linked with CYRUS of old, who was equally instrumental in granting the Jews their right to return to Palestine and establish their Homeland. Ten years ago, history has repeated itself. Ten years ago, Jewry was on the slough of despond. Ten years ago, the nerves of Jewry were shattered and the sky was dark and gloomy. Ten years ago, the Zionist ideal was in the realms of the dreams and hopes. Jewry was unaware of any coming miracle to transform their prayers into a reality. The great news has electrified Jewry. The voice of jubilation and the shofar was heralded in every nook and corner of the world. It was realized that the "Jewish Homeland should be," as GEORGE ELLIOT said, "a republic where the Jewish spirit manifests itself in a new order founded on the old." It is on record that that Declaration had been ratified by all the Powers, and Jewry of one accord has chosen Great Britain, the traditional ally of the weak and oppressed nations, as the Mandatory Power for Palestine under whose aegis we may in the language of ISAIAH, "re-build the old wastes, raise up the former desolation, repair the waste cities, the desolations of many generations." We all know what DR. CHAIM WEIZMANN, MR. NAHUM SOKOLOW and their co-workers have done for the Zionist ideal within the short span of ten years, how obstacle after obstacle was faced and removed and overcome. Those ten years were a period of experiments for us in home-building with a crisis which would have crushed hearts less courageous, but our brave and inspirited pioneers did not lose hope and confidence, nor did our guiding geniuses WEIZMANN, SOKOLOW *et. al.* falter and despair. Ancient JOSEPH'S admonition אל תרגזו בדרך "fall not out by the way," was kept vigilantly before our eyes. And what of the Jewish Homeland? The Zionist leader at the recent Congress jubilantly declared, "Nevertheless considered as a whole, our Jewish work in Palestine as it grew and took shape conquered the attention and the respect of the world. Hardly a single expert who has visited Palestine has failed to pay his meed of recognition and often of admiration to what of new and valuable the Jews have created." The whole world to-day has changed its idea for good towards Zionism and the Jewish People, and we have evolved to-day an idea of self-respect which was sadly lacking in centuries gone by. No word can describe the difficulty of transforming a barren soil into a veritable garden full of vegetation and rich in development, and yet we are proud to say that Zionism has partially achieved that end. Zionism had to fight the modern SISERAS valiantly against fearful odds, foes within and without, foes who did not strike and fight in the open but always in the dark in order to take us unaware! But that is a chapter or rather a sad chapter by itselff. We shall not dwell on it long to-day. In our years of plenty we shall probably recall those days with a smile and dismiss them as unworthy of further thought. We are to-day wholly concerned with the future welfare of Jewry. We are in the midst of "a great venture," to use the words of LORD BALFOUR uttered at a great Zionist meeting some years after the Declaration, the significance of which cannot be exaggerated. For this we need every ounce of energy to be concentrated around the great undertaking that lies still ahead of us. World Jewry is awakening to the wisdom of supporting morally and financially the upbuilding of the Homeland and Zionist delegates are everywhere receiving enthusiastic and loyal supports.

At the recent Zionist Congress which was described as "a stage for more than one scene," we heard of echoes of mistrust at Great Britain's non co-operation regarding the administration of Palestine in the fullest sense of the word, and although protests were lodged by the opponents of DR. WEIZMANN'S regime, yet we read later that these attempts were summarily defeated. Another echo was heard in MR. PHILIP GUEDALLA'S speech in which he warned the delegates from troubling the British 'man in the street' too much, otherwise it would result in England revoking the mandate! To our mind both these views are too extremes for serious consideration and must be waived aside. Nowhere in history is it recorded that Great Britain has ever broken her pledges or annulled her promises, and this will not be the first instance of her doing so. What England, a country near and dear to the heart of every Jew, has done from the days of ALFRED THE GREAT down to the days of ALFRED TENNYSON can never be forgotten or obliterated from the pages of history. England has given the world the Magna Charta, the Petition of Right, the Habeas Corpus Act. She stands unique in the world of literature. SHAKESPEARE, MILTON, SCOTT, DICKENS, CARLYLE, RUSKIN, DRYDEN, *et. al.* the English translation of the Bible, poets, liberators, inventors, discoverers, have risen from her own nest and soil. Moreover, she has given the world that democratic yearning for liberty that has spread all over the world and transformed the fetters of slaves into the rational laws of free men. It is not the wealth, not the armies and the navies of England, which will be referred to in ages to come. It is not her bankers or brokers who will establish her proud record. It is neither the Bank of England, nor the Royal Exchange, to which men and women will pay tribute but, as has been well said, to the House of Parliament, to Westminister Abbey, to the schools around them, which nourished and expressed the soul of England that indomitable spirit of honesty and loyalty that has been characteristic of the British and that has made them, to this day, one of the really great influences for good among men. Shall we despair of such a great agency to aid us in the realisation of our age-long ideals? No, certainly not! That voice of a worthy Jewess MRS. ARIEL BENSION, at the recent Zionist Congress expresses our faith in England admirably when she says:—

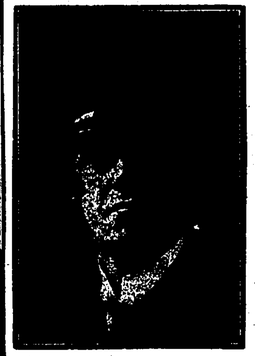
> "Lastly, I want, as a member of the British Empire, to thank Rabbi WISE for reminding us not to take MR. GUEDALLA'S facetiousness too seriously. Great Britain will not break her word. Her Empire has not been built up on breaking her word. And in her diadem of Empire there is one tiny gem that the average English man is not liable to lose sight of, for of all the blame that has been laid at the door of England's Imperialism, of all who have questioned the right of this or that gem in the Imperial crown, none will deny that this small gem of a Jewish Palestine is one that she may wear most proudly, for its presence carrics with it the promise of social justice, of spiritual righteousness, and of a vindication of the progress of civilisation."

Our faith in that statement will not be lessened as the years go by. We stand face to face before a colossal task which involves partnership between us and the Mandatory Power of Palestine. In the words of the EARL OF BALFOUR, "We are partners in this great enterprise. I feel assured (addressing a Zionist meeting) that we shall not fail you and that you will not fail us." That's it! We shall not minimize the significance of that message from the ex-Prime Minister of Great Britain. He had laid Jewry under a debt of gratitude which will never be repaid. Our cable message to him this week expresses our sentiments towards the man whose name will be remembered by posterity not so much because he has written great works on philosophy, not so much because he was once a Prime Minister of Great Britain, but because he issued the BALFOUR Declaration and rendered immortal service to Jewry. We have abundant faith that the "great venture" will not be a failure. We stand for the great principles which were at the back of our nation ever since our National débâcle. We have behind us a deathless ideal which had been voiced in our ancient Siddur and nursed and reared within the four walls of our Synagogues. The will to achieve our age-long ideal has never been fanned so glowingly in any period of our exile. We want to assure the Chief of the Zionist Executive and his associates that we stand behind them in all their initiativeness in future. We want to assure them that our hearts, our hopes, our prayers, our tears are all with them, are all with them. Dedicated to this noble enterprise, we stand whole-heartedly behind the movement which had won for us the BALFOUR Declaration and thereby opened a new era for our People everywhere.

THEY WHO STAND FOR PALESTINE AS JEWISH AS ENGLAND IS ENGLISH



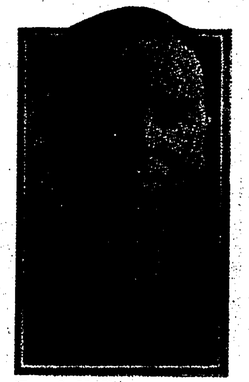
MR. N. E. B. EZRA.
Hon. Secretary, Shanghai Zionist Association, since 1902. [Photo by Kobza



HON. COL. JOSIAH WEDGWOOD, M.P.
A Fearless Exponent of Jewish Nationalism



JUDGE CHARLES S. LOBINGIER.
United States Attorney General, Washington, D. C.



HON. J. M. KENWORTHY, M.P.
who visited Palestine recently and toured America on behalf of Keren Hayesod.

MESSAGES FROM MEN OF VARIOUS NATIONALITIES

FROM PROF. H. P. SHASTRI: A LEADING HINDU PHILOSOPHER.



PROF. H. P. SHASTRI.

On behalf of the Hindosthan Society of Shanghai, I send you our heartiest congratulations on the occasion of the 10th anniversary of the famous BALFOUR Declaration to the Jews of the world, regarding the establishment of a Home of the Jews in their ancient and glorious land, Palestine. I have followed with a keen interest what the Jews have done in the land, and I can say that you have worked wonders there in such a short period. The crowning glory of your efforts is the University you have founded there, and I hope the time will come soon when scholars from all the Asiatic universities will visit it.

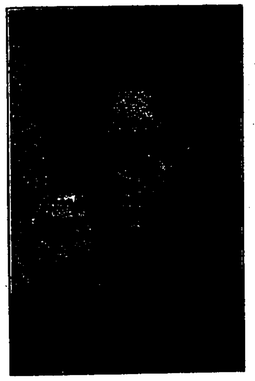
God has blessed you with intellegence, organizing powers, and honesty of purpose, which coupled with your high moral character, and a charitable heart, must make you leaders of your brothers. I am sure that mundane glory and power are not your chief aims in life; but also that sunshine of spirituality without which the worldly power is merely a burden, will flow from your land and give illumination to the world. We expect of you science and art, but more than anything else we expect of you that all consuming love of God, and adherence to your ancient spiritual Ideals which is your chief mission.

H. P. SHASTRI.

HINDOSTHAN SOCIETY,
SHANGHAI, 7th October, 1927.

"MUSLIMS ARE IN PERFECT ACCORD WITH THE ZIONIST MOVEMENT."—SAYS MR. YANG

I am very pleased to contribute a short message for your BALFOUR DECLARATION NUMBER, and wish to tender my hearty congratulations to you, Mr. EDITOR and the Jewish Community of Shanghai, for this auspicious occasion. The Muslims are in perfect accord with the Zionist Movement and we are assured of harmonious co-operation in the present and future in Palestine from Dan to Beersheeba.



MR. E. C. S. YANG

To the Jewish aspirant, Zionism is an express duty and must be strictly followed out as an aim. Selfishness is probably at the bottom of all the ills of life. In the history of great men we invariably find unselfishness of character, a high sense of duty, and a sublime belief in Nationalism. A. HELPS once wrote:—"In the affairs of life, what is said and what is thought are almost of more importance than what is done," and so it is the duty of every Zionist to cherish an ideal in the mind and make it manifest by deed as well.

I was glad to read in the last issue of ISRAEL'S MESSENGER of the great help given by the noble Mr. NATHAN STRAUS of New York, for the poor unfortunates of all creeds, ("without being approached") who suffered as an aftermath of the disastrous earthquake which took place in Jerusalem. Such examples of soul-richness are, alas, too rare nowadays like the rare tulip, the King of Flowers. It is the example that should be emulated by others who have greater resources than STRAUS at their command. Such expressions of goodwill emanating from a distinguished Jew are, nevertheless, the cause for still further signs of *rapprochement* between the Jew and his first cousin, the Muslim. With LONGFELLOW we may well say:—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still persuing,
Learn to labour and to wait."

SHANGHAI, 7th October, 1927. ENYUB C. S. YANG.

[*Continued on Page 6.*]

FROM DR. JAMES WOO, LL.D.,—A LEADING CHINESE

Your request to me to write a message for the "BALFOUR Declaration Number" of ISRAEL'S MESSENGER is most opportune as then I can express myself and define Zionism as a movement which strives to gain independence for the Jewish People. While writing this message, the Chinese people are facing great problems in the battle-field, in the home and in the political world, and I sincerely pray that things will right itself in the end. NAPOLEON on writing about Nationalism expressed it in words:—"Independence like honour, is a rocky island, without a beach," and this definition I think sums up the great difficulty that lies in our pathway.



DR. JAMES WOO

In a Movement like Zionism, we are confronted with two great factors, viz, the Actual and the Ideal. The cause of right demands both the actual and the ideal for the furtherance of its aims. Just as fast as the actual absorbs and realises the ideal, does the ideal rise and expand and find truthful expression. One should always remember this great truth! To separate the two by force is like divorcing the past and present, the soul and the body, etc.—SCHILLER'S sister once said: "GOETHE brought heaven down to earth, and SCHILLER took earth up to heaven." We need both and the Jew needs it more than others, in order to rebuild his national homeland. It is a well-known fact that "to rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own," (JAMES) and it is with the same joyful feeling that I am composing this message. *Arise, O Israel, gird up thy loins, advance, and win further victories!*

SHANGHAI, 10th October, 1927.

ISRAEL'S WORLD MISSION

SERMON FOR THE WEEK—שבת לך לך

"And I will make of thee a great Nation; and I will bless thee, and make thy name great and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.—Genesis, 12—2 and 3.

Our text from to-morrow's Parasha is a guarantee of God's promise to make Israel a great and undying Nation and shield him from the destructive forces of the world. The pledge was given to FATHER ABRAHAM and remained a solemn pledge to this day. History has shown how often Israel had been rescued from the slough of despond, how often the tiger in man had been subdued and conquered, how often his enemies rose to annihilate him from off the face of the earth. It was not for naught that Israel has survived his enemies and lived to see their overthrow. Israel, the first-born of God has a divine mission to perform, for he was chosen as the instrument through which all the nations of the earth would be blessed and gain salvation. Israel has been from time immemorial the custodian of that divine book, the Torah, and a family of priests who have consecrated their lives for the glory of the Most High. For this reason God promised, "I will make of thee a great Nation and I will bless thee." What a solemn and sublime assurance from the Highest to render the world Israel's eternal debtor for values received! Because of Israel's fidelity to the teachings of his prophets, sages and seers, and his descendants' observance of the laws, the assurance was given that the families of the earth would be blessed. God's promise goes even further than mere blessing for He says, "I will bless them that bless thee, and him that curseth thee will I curse." We see in this an indication that the friends of Israel will prosper while the enemies will perish forever. Was this not the case throughout our whole unchequered history?

ISRAEL'S SURVIVAL

Israel's adherence to *Torath Moshe* was the surest pledge and surety of his deliverance from the destructive forces of the world. His survival depends wholly and solely upon the observance of God's law and his readiness to inculcate in the minds of his charges the legacies of which he was made a custodian. Both the *Shema* and the *Hatikwah* are essentials of Judaism if Israel were to achieve his real emancipation. The text from to-morrow's Sedra should enable us to realize the mission of Judaism as being spiritual, its sole purpose being to raise up the Nation, the whole of humanity as much as the individual soul, hence it is a religion that is mostly impregnated with the spirit of joy, hope and optimism.

JEWISH NATIONALISM

The nationalistic tendency in Israel which had for many centuries remained dormant, is happily once more re-asserting itself and the yearning to return once more to Eres Yisrael is gaining momentum day by day. The restoration for which we prayed in our days of oppression and persecution looms once more before our spiritual vision. The modern movement known by the name of Zionism is the chosen instrument of God which aims to re-create a Jewish State where the wandering Jew may once more rest his weary feet. There, in the land of his ideals, the national genius will once more re-awaken and become manifest in the songs, prayers, arts and sciences of the enthusiasts, whose sole energy must still be directed towards the Light of the Torah. What a fallacy to say that Zionism is irreligious. What a calumny to aver that Israel has lost his Torah because he is striving to conquer the soil of ancient Judea! No! Zionism is not an irreligious movement, but a revival of Jewish sentiments. Where Jewish sentiments thrive and prevail, there you see the destruction of "Liberal" Judaism, which can never flourish on a fertile Jewish soil. In the piece of plain or hillock or in the shadow of the olive tree will the Jew sing with a fulness of heart the song, "I will sing unto the Lord for His glory abideth forever."

TENTH ANNIVERSARY OF BALFOUR DECLARATION

An unfaltering trust in God's guidance will encourage us to gain what we have lost in the Diaspora, so that we may realise JEREMIAH'S prophecy. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thy espousals; how thou wentest after me in the wilderness, in a land that was not sown." Israel's outlook on life will always be not only the fear of God, but trust in the boundless charity and his silent affirmation will always be uppermost in his mind. The key-note of progress rests in labour and our whole success depends upon it. This week witnesses the commemoration of the tenth anniversary of the immortal BALFOUR Declaration. What a wealth of lesson and experience we have passed through that decade! What inspiring devotions were shown by the Halusim and Halusoth in their desire to upbuild the Jewish National Homeland! While our pioneers are doing their "bit" in rebuilding the New Judea, the individual Zionist must equally labour to re-build the good nature within him so that he may be a worthy citizen of the third Jewish Commonwealth. JEREMY TAYLOR emphasised this in his definition, "If it were not for labour, man could neither eat so much, nor relish so pleasantly, nor sleep so soundly, nor be so beautiful, nor so noble, nor so strong, nor so patient, nor so untempted," and this is the spirit we must all adopt. Let us also remember that

"If we sow, we shall be reapers
And pain is not all pain,
There's recompense in sacrifice
And loss in greatest gain."

THE LAND OF PROMISE HAS BECOME THE LAND OF REALIZATION," SAYS THE ZIONIST LEADER



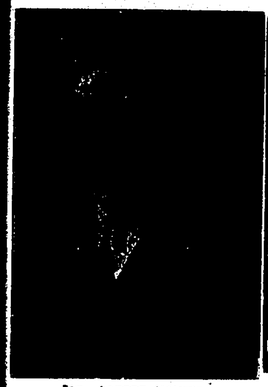
MR. NAHUM SOKOLOW

who was re-elected President of the Zionist Executive at the recent Congress held at Basle. He delivered a most brilliant address on the occasion, declaring his undying faith in the triumph of the Zionist ideal. "The Land of Promise," says the Zonist leader, "has become the Land of Realization. We shall win; we shall continue to build; we will bring any sacrifice. In this spirit the various parties in Zionism—nay, the whole Jewish people—must unite. Our unbendable determination will secure victory."

The general public, especially those who are interested in shipping and transportation will be pleased to learn of the enterprising zeal of the firm of Messrs. D. G. M. ARONOVSKY. The latter has purchased the entire fleet of 14 Reg. steel lighters and two powerful steam tugs, which will henceforth contribute to the facility and ease of those growing clienteles who have long been accustomed to rely upon the reliable and satisfactory services of ARONOVSKY'S. The firm was founded over a decade ago and is owned and controlled by its founder, Mr. D. G. M. ARONOVSKY, whose motto has ever been "The key to satisfactory service."

THE NEW OHEL MOSHE.—THE NEED FOR ADVANCED HEBREW CLASSES IN SHANGHAI

The plan to launch a drive for the purchase of site and building of a Synagogue in the northern district, is well under way, we understand. Several meetings were held by the committee who were appointed to look into the matter. On the New Year Mr. Z. SACHS spoke in the Synagogue on the need of supporting the proposed scheme, and Mr. M. LIPKOVKY addressed the congregants on Yom



MR. ALBERT COHEN



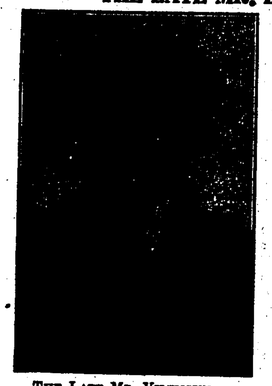
MR. C. H. GONDA, B.A.

Kippur on the same subject. He was supported by Rabbi ASHKENAZI, who dwelt on the vital necessity of securing ways and means to make the drive a success.

The Building committee consist of the following:—MR. ALBERT COHEN, Chairman, Mr. M. LIPKOVSKY, vice-Chairman, Mr. Z. SACHS, Hon. Secretary, Mr. K. BERMAN, Hon. Treasurer: Committee, Babbi S. M. ASHKENAZI, Messrs. D. G. M. ARONOVSKY, *I.* COVIT, Dr. FRED. REISS, C. H. GONDA, L. KASARNOVSKY and Dr. F. REISS.

The belief is expressed that in addition to the building of a new Synagogue, sufficient accommodation will be reserved for establishing Talmud Torah classes under the management of capable teachers from abroad. The criticism offered in our last issue by Mr. M. SAMSONOVITCH has aroused keen interest in the matter, and opinions were not divided in regard to the vital necessity of first supporting the Hebrew and religious education of the rising generation, the future mainstay of Judaism. It is pointed out that the present slipshod manner in which the tuition is conducted is not conducive to our best interests and something must be done to remove the obstacles in the way. An impartial critic was a recent visitor to our shores from Harbin, Cantor A. GLOSSMAN, who, we understand is the Prinicipal of Talmud Torah classes in Harbin. The latter expressed to us his strong disapproval regarding the Hebrew classes that are now conducted locally, which according to him are open for much improvement and reform. That there is a substratum of truth in this statement cannot be gainsaid. There is no doubt in our mind that we are in for some further criticism by men of independent views, if no steps are taken to ameliorate present conditions, and we trust that some of the abler men in our community will tackle with the problem and suggest radical changes to better present conditions which are far from being favourable to the future of Judaism in China.

THE LATE MR. L. S. VILENSKY



THE LATE MR. VILENSKY

In our issue of August 5, we refered to the murder of the late L. S. VILENSKY which took place in Hailar, China. The murderer, RUMKIN, Russian, was arrainged before the Chinese court in September last, and sentenced to life imprisonment.

The wife of the late Mr. VILENSKY testified that her husband was murdered by RUMKIN because he was a Jew. "We are living in China," she said, "and enjoying Chinese hospitality and justice, but these Russian anti-Semites desire to import their virus of anti-Semitism into Chinese soil and cause much damage to the Jews in Asia." Mrs. VILENSKY pleaded for exemplary sentence so that it may serve as a deterrent to others.

The Judge allowed Mrs. VILENSKY a monthly allowance of $10.00 for life and her two children $10.00 each till they become of age. Mr. BIKOHVSKY who was wounded by RUMKIN was allowed $150.00 as allowance for hospital expenses. The murderer has lodged an appeal against the sentence.

A PROPHETIC VISION



THE LATE DR. THEODOR HERZL

In an address delivered by the late DR. THEODOR HERZL, on July 6, 1896, he made the following prophetic declaration which is a striking testimony to his worth as a great leader who rose three decades ago to emancipate his People from the galuth slavery and to expel the 'Grand Dukes' from the camp:—

"I am neither prophet nor seer, but I declare; I hope, and indeed I am convinced that the great day of a great Jewish inspiration is coming. Ah, yes, the Jewish day is dawning. We need only to rub the sleep out of our eyes, and to straighten out our limbs to make of the dream a reality.....I see it to-day—you will see it to-morrow. I know to-day that the Jews will have their State where they will live and endure as free men. To-morrow the world will know it."

KEREN KAYEMETH ISSUE REPORT

We are in receipt of an attractive booklet issued by the Jewish National Fund, Jerusalem, entitled "Twenty-five years 5662-5687 of the Keren Kayemeth. It is gratifying to notice that all the recent booklets that were issued by the Zionist institutions were printed in Jerusalem, bound handsomely for whereas previous to this they were printed in Europe. This goes some way to securing work for a number of Jewish hands and solving in a measure the question of unemployment. There is a very attractive map of Eres Yisrael as a frontispiece showing lands purchased by the Jewish National Fund, another indicating the redemption of the soil and yet another pointing to urban settlements. A complete review of twenty-five years work is given in detail where the whole history is narrated in a very simple and lucid manner, illustrated here and there with statistical tables. A chapter is reverently dedicated to Our Dead, while part two of the book shows activities in Palestine and financial results. The book is handsomely printed by the "Amanut" Printing Press of Tel-Abib who deserve commendation for their excellent printing and style, reflecting great credit upon their fine touches and betraying a work of art. We congratulate the Keren Kayemeth on producing such a creditable publication which is replete with useful informations to the readers whose thirst for knowledge may well be quenched after perusing the creditable number before us.

THE TENTH ANNIVERSARY OF THE BALFOUR DECLARATION

THE CHARTER OF POLITICAL ZIONISM AND JEWISH NATIONALISM

Graphic Description Showing How The Shanghai Zionist Association Was Instrumental In Securing The Adhesion Of Siam, China and Japan For The Balfour Declaration.—Interesting Correspondence.—Notable Achievements.—How Leading Non-Jews Co-Operated With The Shanghai Zionist Association To Secure The Sympathy Of The Three Leading Asiatic Powers.

The tenth anniversary of the BALFOUR Declaration this week is a historical event in the annals of the history of the Jewish nation. To be exact, it was on the 2nd November, 1917, that ARTHUR JAMES BALFOUR, Secretary of State for Foreign Affairs, had issued a 'scrap of paper' addressed to LORD ROTHSCHILD, Vice-President of the English Zionist Federation, London, intimating to him the desire of the Cabinet to establish a Jewish Palestine and rendering every conceivable help for the happy consummation thereof. The text of his letter runs as follows:—

THE CHARTER OF ZIONISM

FOREIGN OFFICE, November 2, 1917.

"DEAR LORD ROTHSCHILD,—I have much pleasure in conveying to you on behalf of His Majesty's Government the following Declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:—

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

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

"ARTHUR JAMES BALFOUR."

"THE RE-BIRTH OF THE JEWISH NATION"

The above news was cabled by Reuter to all parts of the world including Shanghai, and created a wave of enthusiasm amongst Jews and non-Jews as well. "The Re-Birth of the Jewish Nation," "The End of Exile" etc., were headlines featuring in the press, all being united in acclaiming the historic note as a great triumph and victory for Zionism. The local Zionist Association was informed officially by wire by the London Zionist Organization conveying the full text of the Declaration and suggesting means by which the work should be conducted hereafter. Coming as it did on the eve of the capture of Palestine by the Allied Powers, the Declaration added much significance and hopes were high that it would result in the final accomplishment of Jewish hopes.

SIAMESE GOVERNMENT ENDORSES DECLARATION

To secure the adhesion of the Far Eastern Powers for the BALFOUR Declaration was the self-imposed task which the Shanghai Zionist Association undertook to accomplish. On July 12, 1918, a letter was forwarded to His Royal Highness Prince DEVAWONGSE VAROPAKAR (since deceased), the Minister for Foreign Affairs by the Association, drawing his attention to the Declaration and invoking his Government's sympathy for the endorsement of same. In addition to this a letter was addressed to Dr. ELDEN R. JAMES, Foreign Adviser to the Siamese Government, who was recommended to the Association by His Honour JUDGE CHARLES S. LOBINGIER (Judge of the U. S. Court for China) and Mr. J. B. POWELL, Editor of the *Millard's Review*, with the result that the Siamese Government has sent an official letter fully endorsing the Declaration, of which we give a facsimile below.



Foreign Office,
BANGKOK, 22nd August 1918.

Dear Sir,

I beg to acknowledge the receipt of the letter of the Shanghai Zionist Association of July 12, 1918, with reference to the establishment of Palestine as a national home for the Jewish people. In reply, I have the honour to state that the Royal Siamese Government expresses its accord with the sympathetic position taken by its Allies with reference to the establishment of Palestine as a national home for the Jewish people and, in cooperation with the Allied Powers, will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine.

I am, Very truly yours,
Devawongse

Mr. E. S. Kadoorie,
President of the Shanghai Zionist Association,
8, Jinkee Road, Shanghai. China.

A suitable letter of acknowledgment was forwarded on the 11th September, 1918, to the Siamese Government by the Association, containing appreciation of the steps taken and adding, "Your Government's momentous Declaration will assuredly evoke feelings of appreciation from the Jewish people throughout the world."

News of the Declaration was cabled to New York and London on the 10th September, 1918, by the Association which created deep stir and elicited warm commendation from the Zionist Executive. In a letter dated 29th November, 1918, Mr. S. LANDMAN, Solicitor and Secretary of the Zionist Organization wrote to the local Zionist Association, *inter alia*, as follows:—

"Mr. SOKOLOW and Dr. WEIZMANN have followed with the keenest interest the valuable work which you are doing so energetically and with so much devotion in your country. The endorsement by the Eastern Powers of the policy of the Allies cannot fail to be of value at the Peace Conference.... We have written a letter of thanks to the Siamese Legation in London for transmission to the Royal Siamese Government, a copy of which is enclosed. In due course we feel sure we shall have news from you regarding a similar Declaration from the Chinese and Japanese Governments."

The full text of the letter to the Siamese Government referred to above follows:—

"LONDON, 29th November, 1918.

"*The Secretary,*
SIAMESE LEGATION, 23 Ashburn Place, S. W. 7.

"SIR,—We have received from the Shanghai Zionist Association a copy of the Declaration issued from the Foreign Office of the Royal Siamese Government at Bangkok on the 22nd August last, as per text enclosed.

"We are profoundly gratified to hear of the endorsement by the Royal Siamese Government of the policy publicly announced by the principal Allied Powers with regard to the future of Palestine as a National Home for the Jewish pepole. We are proud to think that the undeniable justice of our claims to a Jewish Palestine have been recognized by the most powerful governments of the world, and now that their victory has been secured in so striking a manner we confidently hope to see in the near future the laying of the foundations in Palestine of that National Home for which our people has longed and prayed for the last two thousand years.

"We shall be grateful if you will convey our appreciation to the Royal Siamese Government.

"We are, Sir,
"Your obedient servants,
"ZIONIST ORGANIZATION,
London Bureau.
"S. LANDMAN,
"Solicitor and Secretary."

Another letter of appreciation was received from the Zionist Organization of America signed by MR. JACOB DE HAAS, the Executive Secretary. Under date of December 26th, 1918, he wrote us, *inter alia*, as follows:—

"Permit me to thank you for your kind letter of November 13th, enclosing the original document of the Siamese Government, endorsing the British Declaration. A letter of thanks and appreciation has been sent to the Siamese Government from this office. May I also take this opportunity of thanking you and Mr. KADOORIE for the further endorsement of the British Declaration by the Chinese Government, in accordance with the cabled information we received from you several days ago?"

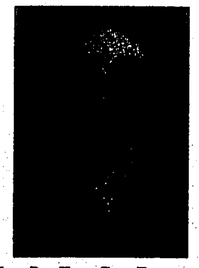
EXTRANEOUS HELP

Three non-Jewish friends have rendered unique services in securing the endorsement of Siam, namely, Dr. ELDON R. JAMES, JUDGE CHARLES LOBINGIER and Mr. J. B. POWELL. The names of DR. JAMES and the JUDGE have been inscribed in the Golden Book of the Jewish National Fund by the local Zionist Association. Mr. POWELL was tendered thanks officially for his kind services. In a letter dated 11th September, 1918, he made a suitable acknowledgment of same. He wrote, "I appreciate very much indeed your kind words regarding my small assistance in the movement for a Jewish National State in Palestine."

CHINESE ENDORSEMENT

The next move on the part of the Shanghai Zionist Association was to secure the endorsement of China for the BALFOUR Declaration. Being on the throes of revolution and the constant shifting of the Cabinet, it was a most delicate and difficult task to achieve. But, nevertheless, with the help of the American Minister, the late Dr. PAUL REINSCH, the late Dr. G. E. MORRISON, British Political Adviser to China and Judge LOBINGIER, the way had been paved for bringing China into line with the Allied Powers. But not until some protracted correspondence had been conducted. Admiral TSAI TING-KAN, a leading Chinese figure in Peking, was interviewed on several occasions and letters were addressed to him. One was written from this office on the 16th May, 1918, and an interview with him had taken place soon after his visit to Shanghai. It can be said without exaggeration that the Chinese ADMIRAL, who is a great scholar and speaks English fluently, took a great deal of interest and promised to render all help. On the 24th June, 1918, the late Dr. G. E. MORRISON wrote us from Peking as follows:—

REMEMBER THE JEWISH NATIONAL FUND AND THE KEREN HAYESOD IN YOUR LAST WILL AND TESTAMENT!



THE RT. HON. THE EARL OF BALFOUR, K.C., O.M.

CONGRATULATORY TELEGRAM TO LORD BALFOUR

The following cablegram was despatched to Lord Balfour by the Editor of "Israel's Messenger" this week:—

ON TENTH ANNIVERSARY OF PROMULGATION OF HISTORIC DECLARATION HERALDING RETURN OF ISRAEL TO HIS LAND, DESIRE CONVEY TO ITS ILLUSTRIOUS AUTHOR OUR HUMBLE TRIBUTE OF RESPECT AND GRATITUDE.

EDITOR, "ISRAEL'S MESSENGER."

THE RT. HON. THE EARL OF BALFOUR, K.C., O.M.
Photographed during his visit to Palestine in April, 1925.



ADMIRAL TSAI TING-KAN. [*Courtesy Far Eastern Review.*

"DEAR MR. EZRA,—I have been a long time in answering your interesting letter of the 16th May, but I wished before answering to read the Zionist pamphlets which you were so kind as to send me. Truly Zionism has made great strides in high circles. I did not know that MR. SANDELSON had been in Peking; I am sorry I was absent at the time. You will no doubt have seen Admiral TSAI TING-KAN in Shanghai, and will have discussed with him the possibility of China's joining with the other nations of the world in supporting the policy of a Jewish Palestine."

FURTHER LETTER FROM DR. MORRISON

On the 16th September, 1918, the late Dr. MORRISON wrote us again from Peking on the subject as follows:—



[*Courtesy Far Eastern Review.*
THE LATE DR. G. E. MORRISON

"DEAR MR. EZRA,—I am obliged to you for your letters and for your paper. I am surprised that you did not obtain from the Chinese Government the communication that you were expecting. I had understood, as I thought, that everything had been arranged during JUDGE LOBINGIER'S recent visit to Peking. Would you mind sending me privately the wording of the letter that you require? I will then be glad to see what can be done. I assume that it is not yet done, otherwise you would have written to me a second letter."

AMERICAN LEGATION RAISES A QUESTION

In the absence of the late Minister REINSCH, the *Charge d'affairs*, Mr. MACMURRAY wrote an interesting letter to Judge CHARLES S. LOBINGIER drawing his attention to certain matters which are clearly defined in the despatch published below. The full text of the communication follows:—

"AMERICAN LEGATION,
"PEKING, 5th July, 1918.

"MY DEAR JUDGE LOBINGIER,—As you may know, I arrived back in Peking only about twenty-four hours before Mr. REINSCH was leaving; so that he necessarily had to turn over current business to me in a summary fashion. Among the papers that he left with me were the enclosed two letters, addressed to you on June 6th and June 14th, respectively, transmitting a letter for the Minister for Foreign Affairs from the Shanghai Zionist Association.

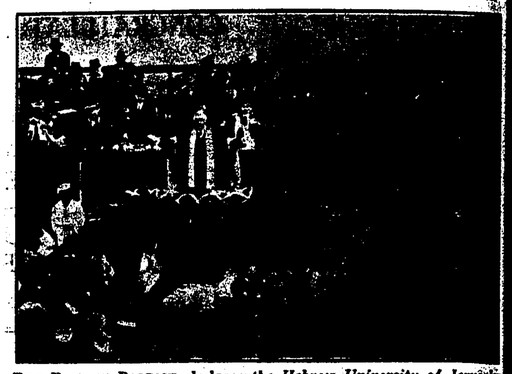
"I am very sorry to have to say that I am afraid under our standing instructions I could not accede to the request that the Legation forward the communication to the Minister for Foreign Affairs. I am the more sorry, because I understand that our Government takes a sympathetic interest in the object of this petition, and would probably be entirely disposed to authorize the action requested by the Association. I do not feel that I would be justified in stretching the interpretation of our instructions, by approaching the Chinese Government (even in the capacity of a mere acquiescent medium of communication) with any proposal as to the policy to be adopted by it at the Peace Conference.

"May I ask you to be good enough to explain this situation to the representatives of the Association, and suggest to them that the matter could perhaps be taken up more appropriately through the Zionist organization in the United States, which might lay the matter before the Department of State with a view to its issuing to the Legation such instructions as it may consider suitable.

"Let me take this occasion to supplement the bare formal announcement of my having assumed charge of the Legation, with a more personal word of my pleasure in having the opportunity to work once more in co-operation with you.

"Yours sincerely,
"J. V. A. MACMURRAY."

In a letter under date of September 11, 1918, Judge LOBINGIER wrote to Mr. EZRA as follows:—"The enclosed letter was received during my absence from Shanghai. I have since returned your letters to Mr. MACMURRAY, *Charge d'Affaires*, calling his attention to the fact that Minister REINSCH before his departure definitely promised to transmit these letters and, if desired, o take the matter up with the Allied Legations. I have asked the *Charge d'Affaires* to hold the letters pending the return of the Minister."



THE EARL OF BALFOUR *declares the Hebrew University of Jerusalem opened on 1st April, 1925.*

JUDGE LOBINGIER'S LETTER TO MINISTER REINSCH

Under date of November 1, 1918, Judge LOBINGIER has addressed officially to Minister REINSCH, the text of which runs thus:—

"HON. PAUL S. REINSCH,
"*American Minister*, Peking, China.

"SIR,—I beg to enclose a self-explanatory letter from Mr. N. E. B. EZRA, Honorary Secretary of the Shanghai Zionist Association. You will recall our conversation on the subject last June in which you voluntered to bring the matter to the attention of the Chinese Government, either alone or in conjunction with the presentatiives of the other Powers. In view of the PRESIDENT'S unqualified endorsement of the Jewish aspirations as regards Palestine, following as it did the official declarations from other Powers it would seem quite appropriate for American officials in China to interest themselves in the subject, and the local Zionists are earnestly hoping that you may be able to obtain in behalf of their cause a favourable expression by the Chinese Government.

"Your obedient servant,
"CHARLES S. LOBINGIER,
"*Judge, U. S. Court for China.*"

GRATIFYING RESPONSE

MINISTER REINSCH has forwarded a gratifying respone to the JUDGE informing him that he had taken the necessary steps to bring the matter to the notice of His Excellency CH'EN LU, the Vice-Minister in charge of the Ministry, who promised an answer to the communication and expressed himself "in personal sympathy with the aspirations of the Jewish people for a national center."

MINISTER LOH ISSUES DECLARATION OF SYMPATHY

The following is the official text in English of the reply sent by the Waichiao Pu, Peking to Mr. KADOORIE, the President of the Shanghai Zionist Association:—

"PEKING, December 14, 1918.

"SIR,—I have the honour to acknowledge the receipt of your letter of June 6, 1918, informing me that the English Zionist

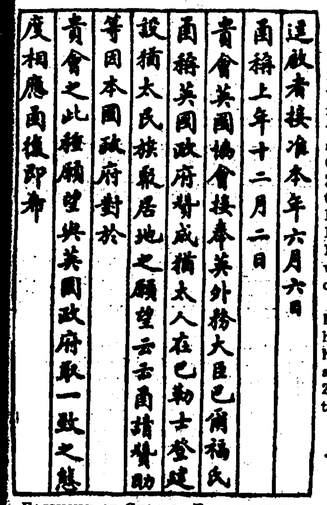
If you want to have a proper Indian Curry, always insist upon having

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FACSIMILE OF CHINESE ENDORSEMENT

退放者接准本年六月六日
函稿上年十二月二日
貴會英國協會接奉英外務大臣巴爾福氏
函稿英國政府贊成猶太人在巴勒士登建
設猶太民族聚居地之願望云云函請贊助
等因本國政府對於
貴會之此種願望與英國政府取一致之態
度相應函復即希

To the foregoing the following reply was forwarded:—

"The SHANGHAI ZIONIST ASSOCIATION greets with intense satisfaction and joy China's noble and high-minded endorsement for the establishment of a Jewish National Homeland in Palestine. This statement coming as it does on the eve of the Peace Conference in Europe, when the fate and the self-determination of all peoples, great and small, with be decided, will assuredly evoke sentiments of gratitude and goodwill for the Chinese Republic from Jewry throughout the world.

"E. S. KADOORIE, *President*,
"N. E. B. EZRA, *Hon. Secretary*."

China's endorsement of the BALFOUR Declaration was cabled to all parts of the world and created a great stir. The Zionist Organization of America under date of December 31, 1918, wrote through Mr. A. H. FROMENSON, *inter alia*, as follows:—

"Our heatiest congratulations to you and Mr. KADOORIE and to all of the other who took such an active and persistent part in the successful negotiations to secure a declaration by the Chinese Government. It is really very gratifying to note how the newspapers of this country have seized upon this declaration as an important news item."

COMMENDATION FOR MINISTER REINSCH

The local Zionist Association showed its appreciation of the late Minister REINSCH'S good work by sending him a suitable letter of thanks on the 20th December, 1918, informing him at the same time that his good name had been inscribed in the Golden Book of the Jewish National Fund. To this the late Minister replied on the 24th December 1918, as follows:—

"I desire to acknowledge your letter of December 20th in which you express recognition of my unofficial mention to the Minister for Foreign Affairs of the Jewish National Movement; and to thank you for the honour of having my name inscribed in the Golden Book."

THE LATE DR. SUN YAT-SEN AND JEWISH NATIONAL ASPIRATIONS



THE LATE DR. SUN YAT-SEN

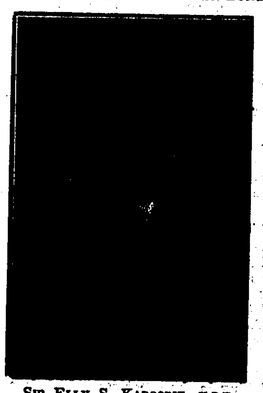
Replying to a letter addressed by the Editor of ISRAEL'S MESSENGER, to the late DR. SUN YAT-SEN, the latter wrote under date of 24th April, 1920, as follows:—

"I have read your letter and the copy of ISRAEL'S MESSENGER with much interest, and wish to assure you of my sympathy for this movement—which is one of the greatest movements of the present time. All lovers of Democracy cannot help but support whole-beartedly and historic nation, which has contributed so much to the civilization of the world and which rightfully deserve an honourable place in the family of nations."

[*The foregoing was published in our issue dated 4th June, 1920.*]

JAPAN'S ENDORSEMENT

The last, but not least, of the Asiatic Powers to fall in line with the British Palestine Declaration is the Imperial Japanese Government which was approached by the local Zionist Association in September 1918. The petition was handed over by Mr. (now Sir) E. S. KADOORIE while in Japan to the French Ambassador at Tokyo for transmission to Viscount UCHIDA, the Japanese Minister for Foreign affairs. The Association received a statement from the Secretary of the French Ambassador, *Charge d'Affaires*, reading thus:—



SIR ELLY S. KADOORIE, K.B.E.

"EMBASSY OF FRANCE
IN JAPAN;

"TOKYO, December 27, 1918.

"SIR,—I have forwarded to the Japanese Minister for Foreign Affairs your letter of September 24 last, in connection with the repatriation of your people.

"In answer to this communication, the Imperial Government informs me, and I have the honour to advise you, that it is pleased to learn of the ardent desire of the Zionists to establish in Palestine a National Jewish Homeland, and that it will accord its sympathy to the realization of your aspirations.

"Accept, MONSIEUR, the assurance of my esteemed consideration.

"E. S. KADOORIE, Esq., "ROGER MUGRAS."
President, Shanghai Zionist Association,

To the foregoing reply has been sent:—

"SHANGHAI ZIONIST ASSOCIATION,
"SHANGHAI, January 15, 1918.

"YOUR EXCELLENCY!—We have the honour to acknowledge the statement issued by your Excellency to the French Embassy, informing them of your sympathy with the establishment of a National Jewish Homeland in Palestine.

"In reply, we desire to record our sense of deep appreciation for the generous impulse which has led His Imperial Japanse Majesty's Government to support the aims and aspirations of Jews throughout the world. We are convinced that this magnanimous attitude of your Government will evoke a feeling of universal gratitude on the part of the rejuvenated Jewish nation.

"We venture to give expression to our firm conviction that your great country will rise to still further greatness in the near future, and we feel confident that Japan is destined to occupy a loftier place in the very forefront of the Great Powers of the world.

"We beg to remain,
"Your Excellency,
"Your obedient servants,
"E. S. KADOORIE, *President*,
"N. E. B. EZRA, *Hon. Secretary*."

"*His Excellency*,
"VISCOUNT UCHIDA,
"*H. I. J. M's Minister for Foreign Affairs, Tokyo.*"

The news of Japan's declaration was cabled by the local Association to the Zionist Organizations both in London and New York, where wide publicity was given to it. It was, we believe, the last but not least, of the Powers which had given official endorsement to the BALFOUR Declaration.

MR. DAVID SANDELSON



MR. DAVID I. SANDELSON, O.B.E.

In bringing the brief sketch of the local Zionist Association's activities to a close, mention must be made of one who had rendered unobtrusive services to the cause. We allude to MR. DAVID SANDELSON, of Leeds, who happily was out here on a mission from the British Government and manifested ddep interest in securing the adhesion of the three Asiatic Powers for the Declaration. He wrote several letters to friends and interviewed officials as well. He worked indefatigably and when the Siamese Government's letter of endorsenent had reached us, he was, happily, in Shanghai and voiced his grati-

gratitude over the consummation of a much desired goal. His mission to China had led Mr. SANDELSON to tarvel up North and he was on some occasions inaccessible. When the Chinese Declaration was made known Mr. SANDELSON was in Vladivostock. From that place he wrote us under date of January 11, 1919, a fine letter which is characteristic of him. An extract from same is given below:—

"MY DEAR EZRA,—I am writing to you a private letter at length shortly to congratulate you and your Society upon the issue of the Chinese declaration. I have heard from Mr. TSIRINSKY that you are sorry my name was omitted from the report. I am satisfied in my mind and in my conscience to know that the idea of obtaining a declaration from the Far Eastern Governments originated with me, that I have done my very utmost with the Chinese government, you yourself have seen my file. I can only assure you and your committee that I have worked with a single-minded purpose and will continue to do so."

A FINE CHAPTER CLOSED

This brings to a close a fine chapter in the history of the Zionist Movement by the Shanghai Association. It is our unfaltering faith in the just and righteousness of our claims on Palestine that moves us to do our utmost for the great cause which is the greatest trial and the last barrier to complete our emancipation. Life to us is measured by service which we are pleased to say we have always placed freely at the disposal of our Nation. When we see how our people are allowing opportunities to float by like phantom ghosts' we feel more impelled to work harder for the Jewish Cause and appeal to our readers to reflect and avoid failing in the great test which is a wonderous mission too spiritual for words. Jewry is beset to-day in a gigantic task, the magnitude of which cannot be exaggerated, yet every individual is comforted in the thought that "He who does well does his best." The Jewish Nation has slept for ages after the Great Exile 2,000 years ago, the sleep of inactivity, but now it is ordained that the scales of the balance should be reversed. SOCRATES wrote in the dim past, "There is in reality a coming to life again, and a birth of the living from the dead; and the souls of the living do exist; and it fares better with the good, and worse for the bad." Now more than ever we must double and treble our efforts to win a place in the sun, and to see to it that Jewry's representative secures a seat in the League of Nations in order that the cause which is right and the cause which is just may find adequate response and support from the powers-that-be. The tenth anniversary of the BALFOUR Declaration is a unique event in our history. We must take stocks and see where we have failed and where we succeeded. Not one-tenth but nine-tenths of world Jewry must worry itself over the problems; not one millionaire but nine-tenths of our millionaires should be ready to answer to the call of Mother Zion and thus render immortal service to New Judea. We are on the eve of stirring days which bid likely to try our souls. We make a strong appeal to our readers to abandon their *laissez faire* policy and render some tangible service for their Motherland. We have too often indulged in bagatelles and dissipated our forces over non-essentials. Let us vow on the tenth anniversary of the BALFOUR Declaration to join the army of halussim and with spade in hand lay the foundation of the Jewish State in Eres Yisrael. The task may be difficult but by no means without possible chance of success. Let every reader bear in mind the ideals of the poet who explained that if every man realised and performed his duty conscientiously, the resultant good for the whole Nation would be very rapid. The lines are:—

"I am only one, but I am one.
I cannot do everything,
But I can do something.
What I can do I ought to do;
And by the grace of God, I will do."

THE HEBREW UNIVERSITY IN JERUSALEM OPENED BY LORD BALFOUR OVER TWO YEARS AGO



THE HEBREW UNIVERSITY

has received a sum of £10,000|- from America for the purpose of repairing the damage done by the earthquake. This amount practically covers the whole of the damage sustained.

MR. AND MRS. NATHAN STRAUS CABLE NEW YEAR GREETINGS TO "ISRAEL'S MESSENGER"

A MESSAGE OF GOODWILL

On the eve of Rosh Hashanah, (soon after our last issue had been in circulation), we were made the recipient of a congratulatory telegram conveying greetings for New Year from MR. and MRS. NATHAN STRAUS, of New York, of which the following is the full text:—

Mrs. Straus and I send you best wishes for Happy New Year. I congratulate you on the splendid work you are doing for our people through your publication which I read with profoundest interest and profit.—Nathan Straus.

The spirit of the message and the text thereof had moved us and we feel deeply heartened by the sentiments expressed by our distinguished friends and well-wishers. To receive such a graceful recognition of our humble service from the Grand Old Man and Lady of New York Jewry is some achievement of which we may well be proud. This is not the first occasion on which MR. STRAUS had stepped forward in appreciation of ISRAEL'S MESSENGER and the policy which it advocates. In the past years, MR. STRAUS was equally in the forefront in his praise for our modest work on behalf of *Eretz Yisrael*. It is pleasant to recall that ISRAEL'S MESSENGER is continually making friends and such notable expressions of goodwill as has been demonstrated by MR. STRAUS, overwhelms us with the lofty sentiment so well expressed by CARLYLE, "One of the God-like things of this world is the veneration done to human worth by the hearts of men." The heart of MR. STRAUS is always moving and beating in the right direction. The heart that overflows with the love of God and humanity, the heart that knows of no barrier between Jew and non-Jew, no division between sects and creeds when in the face of danger and calamity, is supremely illustrated by the notable examples which MR. STRAUS himself has shown in his recent generous contributions to the call of suffering humanity. Both by pen and speech he had exemplified the deeds of which he is a fine exponent. We acknowledge with thanks his message of goodwill, and in the words of an unknown bard echo our own setiments:—



MR. & MRS. NATHAN STRAUS

"What wouldst thou be?
A wondrous magnet to all I see.
A spirit whose power may touch and bind
With unconscious influence every mind;
Whose presence brings, like some fabled wand,
The love which even a monarch may not command!"

M. BLOCH & Co.
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Tel. Address: Blomso. Tel. No. N. 3885.

[Continued from Page 8.]

London *Jewish Chronicle*, the organ of British Jewry, offers some constructive criticisms and says:—

"He would indeed, be a poor sort of Zionist, and indeed a doubtful sort of Jew, who found himself unmoved in a great World-Congress, drawn from all parts of the earth in the interests, and meeting in the birth-place, of the greatest Jewish movement in the modern History of our people."

The above sentiment should be echoed by all true Jewish Nationalists who look forward with hope to the liberty and independence of their people and country from off the yoke of their oppressors. We are faced to-day with an economic crisis in our Homeland, but there is reason to hope of better times approaching. In his speech at Basle, Dr. CHAIM WEIZMANN referred to this critical stage in the following words:—

"It would be imprudent to depreciate the gravity of the crisis, but it would be dangerous to exaggerate it. We are confident that the foundations of what we have built are firm enough to withstand the shock."

When such a statement is made by the Chief Executive of Zionist Jewry, whose life has for many years been dedicated to the cause, and whom we congratulate upon his re-election at the Congress together with Mr. NAHUM SOKOLOW, we cannot but look forward to the silver lining in the dark cloud which hovers before our vision in a spirit of optimism. We can say positively that both WEIZMANN and SOKOLOW are the true captains whom we rely upon to pilot our ship safe back to port. The future is pregnant with possibilities. There is no reason to consign ourselves to gloom. The crisis may be said to be over. We stand for principles which can weather any storm. We stand for the age-long ideals which our enemies within have not been able to grasp and understand well. To quote again, the organ of British Jewry:—

"He (Dr. Weismann) made it plain that it is for a Jewish Commonwealth that Zionism is striving. It is a National task, he insisted, upon which it is bent; and by the pronouncement, clear and without reserve as befits the responsibility that rests upon him and his colleagues, he rid the movement and himself at least morally, from such dangerous entanglements as the Churchill Memorandum with its Jewish Communities as the absurd ideal of a National Home for the the Jewish people, the crazy notion of relying to help in bringing it to Triumph, the vain pseudo-Zionists of all brands and the Jewishly anæmic anti-Zionists of several kinds—indeed of many hindrances into which he has been drawn, forced by circumstances, which, in our view, he has not done so much as he could have done to control."

The position confronting the Zionist leader and his colleagues is somewhat tense, and to fully appreciate its dangers and dark spots one must peruse and digest the paragraph which we have just cited. The whole situation is clearly put with a lucidity too evident for words. One cannot but feel the anxiety of Dr. WEIZMANN which runs as an undercurrent in his opening speech at the Congress in spite of his brave optimism, but we should not, however, lose our sense of proportion. It is the manifest duty of every one who believes in the future of Jewry as a Nation to rally towards the movement and give his or her whole-hearted support to Zionism. It is a question of now or never. Procrastination is the thief of time. As CERVANTES said, "By the streets of 'by and by' one arrives at the house of 'never.'" Who can live in the house of "never?" In other words, who lives if Judea dies?

* * *

ROWING AGAINST THE TIDE!

We are inclined to believe that if there were no Zionism there would have been no MAGNUS to assume responsibility of a 'weekly sheet.' It is, however, an open secret that that 'weekly sheet' had been founded ostensibly for the purpose of combatting the Jewish Nationalists, their aims, policies and aspirations. Hence, we must not be surprised if Mr. LAURIE MAGNUS finds himself always too busy in interferring with the growth and progress of Zionism and bewailing the destruction of the new theology for which "Liberal" Judaism stands sponsor. In its issue dated 2nd September, *The Jewish Shomer* comes out with a leader on "The Fifteenth Congress." The Zionist Congress met at Basle on the 30th August last, despite the free advice given by Mr. MAGNUS to abandon the solemn conclave and adjourn for another two years! This by the way. From reports reaching us, we observe that the Jewish National Assembly at Basle, was a most representative gathering of men from all parts of the world and occupied less than a fortnight to complete its deliberations. The Congress discussed ways and means with which to combat the economic crisis in Palestine, since unemployment figures and immigration statistics do not show well. What a joy swells the heart of the pseudo-Zionists when they are reminded of the acute problems facing the Zionists in their forward march to their goal? We pity the brave spirit of Mr. MAGNUS in trying to conceal his sense of satisfaction over this temporary crisis, although it must be remembered that such events are inevitable in new countries where the resources at the command are not sufficient to cope with the onrushing tide of the pioneers.

The first spontaneous outburst, or rather cloudburst, on the part of Mr. MAGNUS is sounded in the following striking passage, which we cull from the leader referred to above:—

Trade statistics make dull hearing for delegates, who like to have their ears tickled by flights of emotional oratory. 'Sugar, Mr. Speaker, sugar,' said the elder Pitt, during a debate in the House of Commons, and, glaring at the few members who ventured a smile at the homely topic of debate, 'who will now dare to laugh at sugar?' We wish Dr. Weismann could take a leaf out of Pitt's book, and, eschewing for the nonce high politics, give the Congress a speech on the qualities of Palestinian olives, oranges, and soap.

After reading the foregoing who can deny Mr. MAGNUS' creative suggestions? Is there any enthusiast in Israel's camp "with soul so dead" who could miss such original thoughts? We hear it whispered that better than the subject of Palestinian olives and oranges, it would pay to speak before the Congress on that thrashed out subject of "Grand-Dukery" with good old SIR PHILIP (congratulations to him for celebrating his 85th birthday last month) as a budding model. Imagine what a glorious picture could be outlined, what sort of enthusiasm would gush forth from the hearts of the delegates after the oration? May we not ask the leader of the pseudo-Zionists in the British Empire to refresh his mind with SCOTT'S famous verse?:—

(If) Every feature had the power
To aid the expression of the hour;
Whether gay wit, and humour sly,
Danced laughing in your light blue eye!

Would it not be worth-while to compose your features into a sublime expression and then give constructive criticisms? Another significant statement follows:—

"Yet even under the best circumstances and assuming that a considerable increase in trade takes place, it must be admitted that for many years Palestine cannot absorb anything like a considerable Jewish immigration without the aid of capital from abroad."

[Well, MR. MAGNUS, why not start convassing for funds? Perhaps this time you would be rewarded with more than £60|- which was the maximum sum you have ever raised in 1924!] Yet another instance presents itself, showing the kind-hearted LAURIE in the rôle of a *Nabi l'goyim* in which he thunders out:—"The fact is that there is not the remotest likelihood of the Palestine Government accepting one of the fantastic proposals. It is unfortunate that hardly any of the delegates have had any practical experience in administration." Now, let us quote a small passage from the address delivered by the Zionist leader at the last Zionist Congress. Says Dr. WEIZMANN:—

"Our movement, the work of a minority (hear, hear) of the Jewish people inexperienced in politics and colonization can after 3 decades look back upon two fundamental achievements; it has created the elements of a Jewish Commonwealth and it has put upon a normal basis attitude of the world towards the Jewish question."

The foregoing should satisfy so good and clever a critic as Mr. MAGNUS is. Of Dr. WEIZMANN, he says, "He is the man who alone possesses the confidence both of the British Government and the great Jewish community of America." Well said, LAURIE! We agree with you that Dr. WEIZMANN is the veteran-captain who will sail his ship safely into the harbour of Zion, where the final realization of the Jewish Commonwealth will loom larger and larger before the horizon of our gaze. GEORGE ELIOT speaking of such a leader sums up the case admirably when he says:—

"For high service is still the highest force,
And he who holds the secret of the wheel
May make the rivers do what work he would!"

* * *

THE MODERN ESAUS

The vagaries of "Liberal" Judaism as they are practiced in America know no bounds. That "Tower of Confusion" at which Dr. JULIAN MORGENSTERN presides is wholly responsible for the present chaos and disorder in the 'liberal' camp. To our mind, so long as that institution flies the flag of disloyalty to *Torath Moshe* and revolts against the Rabbinical conception of Judaism, so long will there be a plethora of 'Rebels' released annually for the propagation of doctrines that are subversive to Traditional Judaism. The cry against 'Liberal' Judaism should be shifted and made against that "Tower of Confusion and Darkness" which is located at Cincinnati, a name which is uttered with horror by every loyal son and daughter of Judea. We are led to make these observations after reading an open letter addressed to the President of the Central Conference of American Rabbis in *The Jewish Forum*, New York, addressed by RABBI GUSTAV HAUSMANN, who passes constructive criticisms on various aspects of 'Liberal' Judaism. Dr. HAUSMANN explains that although he is a great friend of the Conference, yet he felt grieved and heart broken at the sight of the behaviour of the graduates of the Cincinnati "Tower of Darkness" which justifies the reproach levelled against the new cult. Says he, "Was it a conspiracy or merely an accident that prompted whole groups of Rabbis (sic.) to violate the Sabbath openly?" It is surprising (?) that the religious heads of Reform institutions should behave so blatantly and set a poor example to their respective congregants. Continuing Dr. HUASMANN says, "During the Sabbath afternoon, several gropus of Rabbis (sic.) got into their golf-suits, carried their outfits, puffed their pipes and thus marched like professionals, into

their arena." And such beings, mind you, are armed with diplomas from the "Tower of Darkness" to teach and preach Judaism! It is against such radicals who are Nihilists in the kingdom of faith that we direct our shafts of criticism so that the "Tower of Confusion" from which they have graduated may be judged by Jewry in its true perspective. For a long time it was known that the men recruited for the Ministry for so-called Reform Judaism are those who have clamoured for *ta' swath haolam*, men who look more for seeing the world, *pace*, *The American Israelite* than the world to see their good behaviour. May we remind the Chief of the "Liberal" wing at Cincinnati the simple truth voiced by QUARLES that:—

"The world's a bubble; all the pleasures in it,
Like morning vapours, vanish in a minute;
The vapours vanish, and the bubbles broke;
A slave to pleasure is a slave to smoke."

The description given of the "Rabbis" returning from the golf-field on a Sabbath is too comical for words; it is worthwhile reproducing the passage in the open letter by Dr. HAUSMANN. These "Rebels" are described as "wearing their caps and puffing pipes, while the perspiration fell from their foreheads, the following Biblical text came to my mind, 'And ESAU came from the field and he was faint" After this description of puffing 'Rabbis' one need not attend a cinema show to get a bagfull of laughs. We cannot help pitying the late ISAAC M. WISE, the founder of Cincinnati College. We even weep for him. He who wanted to dignify the faith of Israel and adapt it for our modern use, was the greatest failure in history. Though dead he may yet turn green in his grave when he contemplates how two hands, KOHLER and MORGENSTERN have defiled the sanctuary he had built and sprinkled it with strange fires, fires that are incapable of being extinguiished and liable to cause lasting injury to be cause of Judaism. It is rather late to do anything and so long as that "Tower of Confusion and Darkness" lasts, so long will there be the annual output of "Rebels" drafted out for disservice to *Kol Yisrael*. We commend the action of Dr. HAUSMANN in the open letter addressed by him for denouncing the indiscretions of half-baked "Rabbis" before the Jewish bar of public opinion. We would remind him of the following lines by an unknown poet with which we may bring this article to a close:—

Nor stay'd he yet—his eye, his frown, his speech,
His very gesture, had a power to teach;
With outstretch'd arms, strong voice, and piercing call,
He won the field, and made the Reformed ones fall.

* * *

A NON-ZIONIST VISITS ERES YISRAEL

It is conceded that since the BALFOUR Declaration was issued ten years ago, many were the converts from Jewry who have changed their hostile attitude and became ardent Nationalists. Some did not go so far as that. They wavered and sat on the fence waiting and watching the results of Zionist strivings in their national Homeland before plunging in. One noted leader in American Jewry deserves commendation for his outspokenness, judging from an interview given by him to *Doar Hayom* (Jerusalem Hebrew Daily). We allude to Dr. LEE K. FRANKEL, communal worker, and Vice-President of the Metropolitan Life Insurance Company, Chairman of the American section of the Palestine Survey Commission, selected under the terms of the WEIZMANN-MARSHALL agreement to send a committee of experts to Palestine to make a scientific survey of the country and its prospects and to make a report on that basis. Dr. FRANKEL, who was the only member of the American section to visit Palestine, with the exception of the various American experts has given an interview to which we referred above. He was careful to assert that he was neither an expert nor a Zionist, yet in spite of this his views are profound and very interesting. We cull the following extracts from his frank and lucid statements which indicate the rapid growth and strength of the Zionist Movement:—

"But there is one thing that the Zionists of the world accomplished and that is: the non-Zionists must admit the existence of Palestine. Whether it is good or bad: whether it has its advantages or whether it has done harm as some believe—but it is a fact that the Jewish National Home in Palestine exists—an impregnable, logical fact which cannot be denied. . . . I had never imagined, even in widest imagination, that I would find in this country what I did find from the time I arrived to the present day. It is, however—the only country in the world where the Jew feels at once that the Jewish Spirit hovers over everything."

The foregoing statement is most re-assuring. To the virulent anti-Zionists of the types of CLAUDE MONTEFIORES it is a bitter pill to swallow, to be sure. Reading the interview by Dr. FRANKEL one is impressed by the lucidity and the breadth of his views. Pray what influenced him to give voice to conditions in the Jewish Homeland in such glowing terms? Why does he speak of a 'Jewish atmosphere' where the Jew feels quite at home? It is simply due to 'extreme patriotism' of our halusim, the rejuvenation of our national tongue, the mode of Israel's expression, and the revival of our ancient customs which without a National Centre would be doomed to decay. The idealism of Zionism is spiritual and is therefore entitled to a greater amount of success. Tourists returning from the Jewish Homeland relate to us with a flow of enthusiasm of the gradual change taking place for the better, of the songs of the pioneers, that outpouring of the soul which thrills the heart of the listeners, and above all the transformation of a desert waste to a land of plenty. And yet above all this humdrum of earthly existence in Eres Yisrael, comes the awakening of the National Consciousness of the Jewish People which remained dormant for ages. Even our friend Dr. FRANKEL, (a non-Zionist of the type of our local co-religionist Mr. J. E. SALMON) shows consciousness of this wonderful change in his sincere outburst when he says:—

I am first an American, but I am, too, a Jew. That is why it makes me happy to see these Jewish inscriptions on the stations; that is why I am so glad when I hear the living Hebrew tongue spoken in every city and village. I had never believed that a language which I had always deemed dead and buried forever, in the same manner as old Latin and Greek, would enjoy such a revival and development in the land of the prophets.

Well said! We cannot sufficiently stress such a frank and loyal avowal of faith in Israel's future. Until every Jew and Jewess, young or adult, develop such spontaneous and genuine Jewishness the national consciousness will remain buried from before our gaze. But when we see a revival and what it means to a Jewish Nation, then salvation is at hand and the experiment of the Zionists will turn out a success which will speak in glowing terms to the glory of Israel and his ancient homeland.

* * *

HOW CAN THE DIETARY LAWS BE OBSERVED?

Our American exchanges publish a very interesting and intelligent article on "How Can the Dietrary Laws be Observed To-day?" by IRVING DAVIDSON, of New York. The latter had won the first prize of the ISRAEL FRIEDLANDER Essay Contest, which is conducted annually by the Young People's League of the United Synagogue of America. The subjects to which it was this year devoted were based on studies of various phases of the Jewish Dietary Laws. Quite an interest was aroused among the youth and a good number of essays were submitted in the contest. We cannot help saying that this subject is of vital significance to us in days when science is trying her utmost to combat diseases; it is, therefore, worthwhile reproducing some of the salient points of the essay referred to above, with our brief criticism. IRVING DAVIDSON has written a superb contribution of which he should be proud. We cull the following striking passage which may help our readers to realize the hygienic value of kasher kitchens in our homes:—

"The hygienic value of the dietary laws is unquestionable for there is no particular phrase connected with the meticulous cleansing of "Kashering" processes that 'can be adequately termed unhygienic under any existing code of health." Medical Science recognises the efficiency and efficacy of the laws of Moses which were written at a time when civilization was still in its infancy."

Mr. DAVIDSON voices a still more expressive explanation:—

"Granted therefore that the Jewish Law does prescribe a distinct and probable different method—not at all inferrior to others, for preparing and cleaing food before it is eaten, we must concede in the light of past experience that besides other Jewish practices, like the keeping of the Sabbath, the observance of the dietary laws is the most vital factor in preserving the form of a Jewish life—for the individual Jew eats more than he prays and has more meals to digest than Sabbaths or Festivals to observe."

The foregoing makes interesting reading and should find an echo in the camp of the "Liberals" who have done away with kasher kitchens at the peril of their lives. Speaking of the 'Jewish dish,' DAVIDSON explains himself thus, "On the contrary, it is the only dish that has a serious purpose. The health and well-being of the individual where other food preparations strive to tickle the palate, the Jewish meal in addition purports to stimulate one's mind." No wonder those who do not adhere to the dietary laws call themselves "Liberals" and who have to resort to artificial stimulus "to stimulate their minds!" Pray what is the reason? "A real Jew," writes Mr. DAVIDSON, "eating a real Jewish meal cannot help but feel that behind his food is a tradition, a system of ethics resting on humane considerations, the elimination of all that is putrid, savage and cruel." We are next confronted with a problem, namely, "Why are Jewish dietary laws violated? Because they are out-of-date, old fashioned, no longer necessary?" The hero of the Contest explains, "Not at all, but rather because the Jewish home is not the place in which they are adequately fostered and because the places outside of the home definitely discourage any tendency on the part of none too careful Jews to observe them." In explaining the best means by which Jewish families are to observe the dietary laws mention is made of the "mother" for the "entire strength of these laws rests therefore with the women of Israel who must become highly specialized experts in this respect. Upon them depends the success or failure of these laws." How true! [*We have in mind the case of a local ardent Jewess who spent her summer vacation in Japan recently and was accompanied by a Shohet in order that the dietary laws may be properly observed. Such examples of devotion to kashruth are heartening and worthy of emulation by the Mothers of Israel everywhere.*] As stated already, Mr. DAVIDSON'S contribution gives *kasher* food for thoughts. It is bound to arrest attention and command the respect of many who have been delinquent in the observance of the laws. The rest of his article is devoted to the problem as how to fight the laxity prevalent among families, and suggestions are made with a view to enforce rigid means through the medium of Synagogues. It is easy to see that by observing the dietary laws, our Lawgiver naturally brought about a state of cleanliness of body and a healthy state of mind. This in conjunction with the laws on intermarriage preserved the spiritual life and soul of our Nation. The Jews who "are the chosen of God" also belong to "the Royal Family" among the Nations owing to their purity of ancestry. To transgress these laws will entail the entire loss of purity or 'high estate,' and our Nation will no more be prepared to act the role of the prophet to humanity. It behoves us, therefore, to mend our ways, so that every man, woman and child may zealously guard and adhere to the age-long laws of our great Lawgiver. Let us also remember that the beauties of life are made manifest only to those who seek for it through the medium of some science. We have an ancient science in the system of our dietary laws, of which we may well be proud. Just reflect what it means to us in these days when science has abundantly demonstrated the need of hygienic laws in our food with which to rear and build up a healthy generation of beings! It is at once a challenge to every Jew and Jewess to uphold the traditions of our religion and observe with meticulous care those laws which help to build a healthy mind, body and soul!

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BUTTER
SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF
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EDITORIAL NOTES & COMMENTS

"AND A LITTLE CHILD SHALL. . . ."

In an interview given by DR. LEE FRANKEL, a leading non-Zionist in America, upon his return from Eres Yisrael recently, he tells the story of one of the little girls of the Jewish schools in Jerusalem. The teacher asked her which of the languages she liked to study best, Hebrew, English or any other? The child immediately answered "Hebrew." When asked why, she replied, "Because it is the language God talks!"

* * *

WHAT HAS HE DONE?

The Chief of the pseudo-Zionists in the British Empire is not happy over the result of the Fifteenth Zionist Congress held in Basle in September last. In his "weekly sheet" of September 16, he shouts on the top of his voice in a headline, "What Has It Done?" We counter-ask, "What Has HE Done?" Lest we forget! He had raised in 1924 the sum of £60|- for the Jewish NATIONAL Fund and we know of no other collections made by him to place to his credit. And yet for all that he dances between the right and the left parties, as if he is a liberal supporter of Zionism and fully entitled to offer free ecunsels to the Movement! How clever LAURIE is sometimes! We wonder!

* * *

"AWONOTH RISHONIM"

In reply to a correspondent Mr. JACOB L. YEDEED enquiring about the "book" AWONOTH RISHONIM, attributed to a leading member of our community (*vide* our last issue), we desire to state that this "latest" has since been swallowed up by SEFER LO HAYA, the publisher being MR. LO NIBRA, with offices at No. 36 *Ella L'Mashal Haya* (northern district). A review of SEFER LO HAYA will appear in ISRAEL'S MESSENGER as soon as the advent of the time referred to by the *Hachmey Hatalmud*, when "it is neither day nor night." After giving the foregoing explanation, we hope MR. YEDEED who is a fine Hebraist, will not threaten us with further quixzes, especially in view of the fact that the gentle author has assured us that he has written the last chapter on the subject and hopes to bring about the emancipation of our community from the yoke of *Awonoth Rishonim!*

* * *

A FEASIBLE FORMULA!

The French psychologist, PROF. COUE, was responsible for the prescription to cure his clients physically, intellectually and materially on condition that they repeat daily the following formula: "Day by day and in every way I'm getting better and better." That may not be ineffective to prescribe as a Zionist formula to read thus: "Day by day and in every way I'm coming nearer and nearer the goal of my strivings in Eres Yisrael to make it as Jewish as England is English." Repeat this slogan or rather COUEISM and resolve to reach the goal for which Zionism is destined! It is by no means un-Jewish and should be an effective remedy to solve the Jewish Question in these days when world Jewry is observing the tenth anniversary of the BALFOUR Declarataion and pledging herself to make all the necessary sacrifices to achieve the end in view!

* * *

"ASK THE RABBI."—A USEFUL BOOK

We have received a very attractive book entitled "Ask the Rabbi," compiled by A. K. WEINBERG M.A., in collaboration with Dr. MORRIS S. LAZARON. The contents are divided into (a) general quizzes (Nos. 1-30) (b) special quizzes on the subjects of ritual, holidays, customs, literature, modern history, religious, literature, Reform Judaism, Zionism, Biblical quotations, Jewish values and beliefs. It is followed by the answers, that are both clear and concise and to our opinion there is a library of information buried within the confines of the book. It is now up to the treasure-seekers to dig up and renew their store of facts and knowledge. Two thousand fascinating questions and answers are given, ready in a minute to stimulate interest and enthusiasm in the class-room, whether religious or otherwise, the Jewish home or in the debating hall. We must not overlook the foreword written by Dr. LAZARON who begins with:—"The Rabbi must make a confession—that he has not contributed many of the answers," a modest statement to make! This is the book for every Jewish home! Send your order to Messrs BLOCH PUBLISHING Co. Inc., New York.

* * *

A GUIDE TO JEWISH PALESTINE

Jews and non-Jews should heartily welcome a handy booklet issued by the Jewish National Fund and Keren Hayesod, entitled "A Guide to Jewish Palestine." It serves to augment the existing handbooks inasmuch as it presents the tourist means whereby to visit the centres of Jewish Colonization, to study the working of the Zionist Machinery. In the foreword written by F. LOEWENSTEIN (the manager of the Zionist Information Bureau for Tourists) he draws attention that before commencing the journey through the country according to the plan in Part 1, it would amply repay the tourist to carefully study and make himself familiar with Part 2 of the Handbook where an account is given of the previous activities of the Zionist Organization a survey of the BALFOUR Declaration

and the Mandate, the restoring of the Jewish National Home and other interesting data. The starting point of the traveller (See Part 1 of Booklet) is taken as Jerusalem followed by detailed discriptions of the other towns and Jewish Settlements, while a whole chapter is devoted to describing Tel-Abib. For the convenience of travellers, an efficient map of Eres Israel is given in large size, showing the Jewish Frontier, the Jewish Settlements described and other points of interest. It is highly creditable on the part of the Zionist Organization to turn out such a splendid booklet printed and designed in Jerusalem.

* * *

INVISIBLE MENACE TO WORLD JEWRY!

Our American co-religionists are waking up to the great menace of the photoplay THE KING OF KINGS, portraying the crucifixion story, now being screened in the United States, to which reference was made in our last issue. The passion play is being translated into 27 languages prior to its exhibition in such "advanced" (?) countries, Poland, Roumania, Hungary, Russia and every other centre in the world. RABBI HERMAN LISSAUER, of Temple Emanu-El, Los Angeles, has voiced his protest in the *California Jewish Voice*, in the following striking manner:—

"Unfortunately just at the time when the K. K. K. is on the wane and Henry Ford has withdrawn the lies spewed forth for years by the 'Dearborn Independent,' another dark cloud has appeared on the horizon. The motion picture 'King of Kings' is becoming a dangerous successor in the line of anti-Jewish influence. No pussyfooting by the anti-defamation league of the B'nai Brith can hide the fact that this picture misrepresents the Jew as surely as the 'Dearborn Independent' has done it. It will raise a storm of angry passion in the hearts of religious bigots. It bears within itself a menace especially to the Jews of Eastern and Central Europe where it may easily stir the ignorant to religious frenzy and bloodshed.

We congratulate RABBI LISSAUER for his timely intervention and vigorous denunciation of the unwise enterprise of CECIL DE MILLE, who probably will find out later the great harm and disservice he has rendered to the Jewish nation, and tender an apology when it is too late. We agree with Rabbi LISSAUER when he says, "Repentance is neither antidote nor cure for the moral poison which is being injected deep into the spiritual constitution of mankind." We are afraid it is too late to do anything. Mere protests will avail nothing. CECIL DE MILLE is seeing a vision of worldly treasures lying before him. The ancient myth and slander against an innocent people will be propagated by him in the hope of winning some "laurels" for the religion of JESUS, the Jew. Alas!

* * *

THE 'COUNT' THAT DOES NOT COUNT!

Elsewhere in this issue we publish an item of news for which we are indebted to the Jewish Telegraphic Agency, New York. It runs thus:—"That NICOLAI SACCO was a Jew is the claim made by Count REVENTLOW, national anti-Semitic leader." *[Well done, Count, you have not allowed the embers of the recent fire to burst! We had a betting contest that before long we would have some such sensational disclosures that Sacco and Venzetti were Jews, and so you Count, win the prize for being the first to mention this.]*

This is a stupid statement coming as it does from such a notorious anti-Semitic Chief. It is well-known that both SACCO and VENZETTI were approached by a Catholic priest before the execution of the death sentence, and both declined to listen to any plea for confession preferring to die impenitent. Be that as it may, we would remind COUNT REVENTLOW of a smart verse which runs as follows:—

"We grant, although the Count had much wit
He was very shy of using it,
As being loth to wear it out,
And therefore bore it not about;
Unless on holydays or so,
As men their best apparel do.
Besides 'tis known he could speak Greek
As naturally as pig's squeak."

COUNT REVENTLOW is noted for his persistent adherence to anti-Semitism. He has a record as dark as charcoal behind his career. He is noted for his originality. Listen to this "pearl of logic":—"We know only that VENZETTI is Cathloic by faith, by race it is quite possible that he too was a Jew." *Sha bash!* This is another Great statement which is hard to understand, resembling as it does the pig's squeak, yet in the latter part of the sentence the COUNT speaks of "race." He probably means "an obstacle race?" Do you COUNT! We all know that COUNT REVENTLOW is a prince of the anti-Semites, so it is not impossible that he is a sower of seeds whom DEMOSTHENES described as "assuredly the author of a whole harvest of mischief" Beware, O beware of the fate that is bound to overtake you for meddling with the chosen of God! There has never been a scarcity of gallows in any age since HAMAN went to his doom several centuries ago!

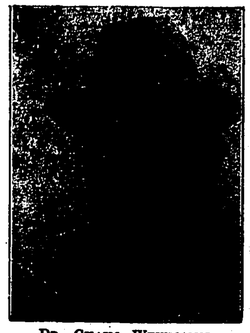
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A WARNING TO THREE WOMENFOLKS!

We read of how "Liberal" Judaism has gained a foothold in India through the reports of "J. T. A." The Jewish Religious Union in Bombay was started by a young Jewess MISS LEAH JHIRAD, D.D., who during her stay in England took the opportunity of studying the religion of convenience. Another member of the Union is MISS R. REUBEN, B.A., Principal of the Israelite High School, Bombay, who is a Hebrew scholar. She is in turn assisted by MISS A. M. CHINCHOLKAR, another Hebrew scholar, We are wondering what happened to the male sex! Have they not yet succumbed to the new cult? Three Jewesses are formidable in a handful community of the once withered branch of Jewry in India, and shows the inroads of "Liberal" Judaism in seducing the womenfolks from their traditional faith. It is, however, not quite surprising to see that the Bene-Israelites in Bombay should be the first to push "Liberal" Judaism into few fields, and to foster the same liberality towards undermining the principles of Torah-true Judaism. Do we not all know that these offshoots of Judaism are the first to fall prey and led astray by others? On the list of the Hebrew theosophists there were no less than five or six of the same tribe, and one of them is actually in charge of the glorious Synagogue in Adyar! The poet describes in the lines:—

"Full many a soul to life hath leapt,
And no man knows and no man wept."

[Is it through Theosophy or "Liberal" Judaism?] The aim of this new sect is to encourage the undermining of *Torath Moshe* and revolt against Rabbinic Judaism. The words of SIR WALTER SCOTT should act as a balm to the misguided fair sex in Bombay, and warn them not to drift away as wreckages after a storm. Neither the name of CLAUDE nor LILY should prove incentive to them to barter their birthrights for a mess of pottage. It is not all gold that glitters. They who remain true to heir inner lights will be the ones chosen to lead others to the Promised Land. In the words of SIR WALTER SCOTT, "He that follows the advice of reason, has a mind that is elevated above the teachings of injury; that sits above the clouds, in a calm and quiet other, and with a brave indifference hears the rolling thunders grumble and burst under his feet." Let the "trinitarian" group beware that it does not burst over their heads to their own detriment!



DR. CHAIM WEIZMANN

THE ZIONIST CHIEF

has been re-elected President of the World Zionist Arganization at the last Zionist Congress held at Basle. His opening address reviewing Zionist accomplishments since 1897, was a masterly oration worthy fo the occasion. "Thrity years," says the Zionist leader, "is but a litlte space in the history of an ancient people, but to-day we stand in the midst of the work of building our national home; the Basle programme's fantastic dream is being transformed into historic reality."



THEY MAKE ALL THE DIFFERENCE.

How Dr. Williams' Pink Pills,
The World-Renowned Blood Builder And
Nerve Tonic, Restore Health, Energy,
THE JOY OF LIVING.

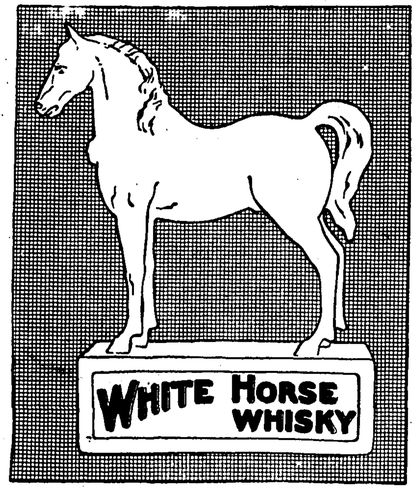
You must know what it means to feel "below par." Most people do, especially those who live "out East." Your nerves feel out of order. You become languid, irritable, depressed. Your brain feels fogged. Your appetite is poor and your digestion weak. You have lost colour and flesh. Perhaps headaches frequently assail you.

With some people this condition comes and goes; with others it is chronic; they can't shake it off. It interferes with business, spoils recreation, robs life of joy. These men and women are only able to live and work at "half-speed." Their energy and nerve-power have evaporated; they are always "breaking down."

Lack of energy and spirit is as much a form of ill-health as Rheumatism or Indigestion. It is due to nerve-weakness. And nerve-weakness is caused by poverty of blood.

You can begin to improve your condition to-day by starting Dr. Williams' Pink Pills, for these Pills benefit by the most direct and natural (and therefore, the most successful) of methods. They rapidly purify and enrich the blood, thus overcoming anaemia and the evil conditions arising therefrom. They revivify the nerves, and in this way remedy nervous troubles. They strengthen the stomach so that food is properly assimilated, thereby enabling the system to obtain from what is eaten the maximum of nourishment. Of great strengthening, revitalizing value to men, Dr. Williams' Pink Pills for Pale People have an especial usefulness to women in the fact that they are a proven specific for the ailments of the gentler sex. Obtainable from chemists everywhere, but

BE SURE THEY ARE DR. WILLIAMS'.



UNSURPASSED EITHER AS A DIGESTIVE OR STIMULANT. TAKE NOTHING FOR GRANTED; LET YOUR PALATE JUDGE! ASK FOR "WHITE HORSE" IN THE NON-REFILLABLE BOTTLE.

Sole Agents:-
GEORGE McBAIN (IMPORT DEPARTMENT)
17 KIANGSE ROAD, SHANGHAI.



A quality production.
made of selected golden Virginia leaf
manufactured & packed with the utmost care.
dependable in any climate

CAPSTAN.
CIGARETTES

This advertisement is issued by the British-American Tobacco Co (China) Ltd MB·18.

THE JEWISH NATIONAL FUND

HERZL FOREST

The collection this year for HEREL Forest initiated by ISRAEL'S MESSENGER did not disappoint us. Our list shows new names aggregating 67 donors who have contributed to the Fund, the total amount being $293.—



as against $260.25 raised last year. Owing to the drop in foreign exchange, the equivalent in sterling shows a falling off. Whereas last year we remitted about £28|-, this year the remittance thus far made stands at £22|-, although the prospects of making a further remittance is not remote. We are pleased over the response made to our appeal by our readers, which is encouraging. The new list of contributors follows:—

Amount already acknowledged ..	$259.00
In memory of the late Mr. ISAAC JOSEPH	6.00
Mr. L. MERKIN	3.00
Mr. SAMSON ISAACS (in memory of his father)	3.00
Mr. F. S. ELIAS	5.00
Dr. ALEX. RENNER	3.00
Mr. ABRAHAM BACH	3.00
Mr. M. J. NATHAN	3.00
Mr. D. LEVY	3.00
Mr. I. SILBERMAN	5.00
	$293.00

Further contributors will be gladly received and duly acknowledged in ISRAEL'S MESSENGER.

BOX COLLECTION

The Shanghai Zionist Association Kadimah wishes to acknowledge the sum of $12.50 cleared from the box in possession of Mrs. SALEM S. DAVID. It is hoped that others who have boxes will effect clearances and remit same to the Kadimah, which is handling all the local box collections.

SING SUN KEE
Address 64 Markham Road. Tel. W. 522
GENERAL CONTRACTOR
Private Road, Pavement, and Tennis Court Builder. Experienced in all Types of Asphaltic Work. The most Hygienic, Dust-proof and Permanent Treatment for Roadways, Paths, Alleyways, etc.
CHARGES REASONABLE
Guaranteed to give satisfaction.
Shanghai Land Development & Co.'s Agency
General Managers
74 Szechuen Road. Tel. C. 5078

OH, I SEE! PUBLICATION

Dr. C. P. RAKUSEN and the O. I. C., are to be congratulated on issung an attractive and instructive booklet printed on art paper copiusly illustrated entitled, "As Others See Us," which is encyclopedic in its subject matter. The keynote of the book is that little verse by *BURNS*:—

"Oh wad some power the giftie gie us
To see oursel's as others see us!"

As we turn each page we read the faithful opinions of a galaxy of writers well-known throughout China and beyond, who are full of praises in their presentation of the other angle of view. As a frontispice we have the portrait of the Director of the O. I. C., Dr RAKUSEN, while the following pages are devoted to a gallery of celebrities with facsimiles of their letters of appreciation and their portraits. Whether it be royalties, high government officials, merchants, brokers musicians, vaudevile artistes, or architects, all vie with each other in commending the high class services of the O. I. C. An article of merit is one written by Dr. RAKUSEN on "How to care for your Glasses" followed by "The Conservation of Vision" which should be read by all those who are interested—and who is not?—in the care of their eyes.

The most striking expression of satisfaction was uttered by Mr. S. A. HARDOON, the noted philanthropist, who on being fitted with a pair of glasses enthusiastically said: —"I feel now, just as I felt when I got my first glasses. I feel as if I had wasted many years in not coming to you before." On the whole, Dr. RAKUSEN has done very good work, being the first to inaugurate a new era for opticians in China, and he justly deserves the confidence and the patronage of the general public. So long as he continues to follow along his progressive policy one cannot but see success looming large before his vision and causing the O. I. C., to rank in a scale, second to none in the Far East. Dr. PLATT once said, "Success is like the robber's cavern in the 'The Forty Thieves', there is only one key that will open it—Ppreseverance", and this, to our mind, Dr. RAKUSEN and his efficient staffs amply have. They have now only to perform the magic formula, "Open Sesame" and they will have won the confidence of new friends and patrons.

BASLE CONGRESS CALLED
'ELDERS OF ZION' MEETING

BASLE, August 31.—[J. T. A.]—"The Traitors' Congress in Basle—Basle 1897, Basle 1927" is the headline of an article by the National Socialist writer, Alfred Rosenberg, appearing in the "Voelkischer Beobachter," the organ of the Hitlerist Party. "The Fifteenth Zionist Congress at Basle," the article says "is a Congress of the Elders of Zion." The writer then quotes long passages from the "Protocols" to support his contention.

NOTICE

NOTICE is hereby given that the business of Messrs. S. Behr & Mathew carried on by them in London, Shanghai, Hamburg, and Berlin has been, since the 1st instant, taken over by Messrs. S. Behr & Mathew Limited, a Private Company having its Registered Office at Bank End Wharf, Southwark, London, England.

S. BEHR & MATHEW LTD.
Shanghai October 12, 1927.

THE BALFOUR DECLARATION.

TO THE JEWS OF CHINA!

November 2nd sees the commemoration once again of the issue of the BALFOUR Declaration, the event this year marking the passage of a decade since that memorable date. As the years go by the significance of the historic document is increasingly appreciated by the Jewish world. In the course of translating formulas into practice the luminous hopes aroused in November 1917 have perhaps been shadowed at times. Economic depressions have been experienced. But despite this, Zionists everywhere recall with deep joy and gratitude that momentous declaration which sent such a thrill through the hearts of the Jewish people. In this decade much has happened in the process of realisation of our new hopes. The Jewish population of Eres Israel has been increased three-fold, new tracts of soil have been redeemed for the Jewish people, new settlements have been founded, industry has expanded, the Hebrew University has become a living reality. Setbacks too have been witnessed, many due to factors outside the control of the Zionist Organization, and disappointments suffered. But it is still felt in Jewry—and as time goes on, and we march ever nearer to our national goal, that feeling will gain ground—that the BALFOUR Declaration was a signpost in our national destiny. And if the fulfilment of our national aspirations is in some measure governed by external factors, the determining factor must always be the degree of internal support. This year that witnesses the tenth anniversary of the Balfour Declaration sees also the close of the semi-Jubilee year of the most popular of Zionist institutions—the Jewish National Fund. But the Declaration, in the words of COLONEL WEDGWOOD, has not set the Jews free—while the Jewish National Fund can do so and will, if our friends only desire it. For the essence of a free people is free land. And that is the aim of the National Fund to secure the Land of Israel for the People of Israel, as an inalienable possession. The BALFOUR Declaration has provided a glorious basis to build on. But the major part of that building depends upon ourselves. And not until we have secured that the quintessence of the National Home—the land—is ours, will that building have a sound and permanent foundation.

With Zion's greetings,
DR. G. WOLSTEIN. HARRY LEVIN.
JERUSALEM (*Land of Israel*)

22nd September, 1927.
P. O. Box. 288.

SOCIAL AND PERSONAL

Mr. and Mrs. R. E. TOEG have returned from their vacation in Tsingtao.

* * *

Mr. S. HERTZBERG has returned from his business trip to 'Frisco.

* * *

Mr. S. M. JOSEPH, Mr. and Mrs. J. M. JOSEPH and Miss JOSEPH were among the passengers on the *Empress of Russia* who returned to Shanghai last month from their vacation in Canada.

* * *

Mr. J. E. JOSEPH of Hongkong was here for a fortnight and left again for the colony.

* * *



DR. FREDERICK REISS

who returned to Shanghai last month after spending five months on holiday in Vienna and other parts of Austria and Germany. Travelling via Siberia he attended a Congress of noted German physicians on the 4th September in Bonn and spoke on skin diseases. He was elected a member of German Dermatological Society. Dr. REISS has been elected a member of the building committee of the OHEL MOSHE Synagogue since his return to Shanghai, a position which has been accepted by him.

* * *

The Shanghai Zionist Association Kadimah has given a Succoth entertainment to the pupils of the school at the ex-Jewish Club on the 16th ultimo. Dr. S. D. JOFFICK, the President, delivered an address on the significance of the Festival, which was attentively listened to by the children. An interesting programme was contributed by the latter which was greatly admired by all those present.

* * *

Among the passengers sailing on the *President van Buren* last week were Mr. and Mrs. MAX STERNBERG, who left for their new home in Singapore. Mrs. STERNBERG was Miss FROGE before her marriage to Mr. STERNBERG which took place at the Ohel Moshe Synagogue on Simhat Torah, the ceremony being solemnized by Rabbi S. M. ASHKENAZI.

* * *

On Sunday the 23rd ultimo, Mr. SOLOMON C. WHITE and Miss SOPHIE MIZRAHI (sister of Mrs. M. CHALK) were united in holy wedlock at the BETH AHARON SYNAGOGUE, Mr. S. SOMEKH, being the celebrant. There was a large gathering at the house of worship after which a reception was held at the Carlton Cafe, where the bride and the groom were overwhelmed with felicitations.

Capt. E. R. SASSOON left for London last month.

* * *

Their many friends will be interested to learn that a daughter was born to Mr. and Mrs. JACK E. ELLIS.

* * *

Mr. and Mrs. E. E. ELLIS are receiving congratulations upon the birth of a daughter. Mrs. ELLIS had confined in London and is expected here with the baby next month.

* * *

Mr. and Mrs. MAURICE BENJAMIN have moved from their residence No. 52 Rue due roi Albert to Majestic Hotel.

* * *

Mr. JULIAN ABRAHAM left for Bombay last month and expects to return to Shanghai after six months.

* * *

Mr. A. KRISEL, the well-known local attorney, has returned to Shanghai from his visit to the United States.

* * *

We regret to record the death of Mr. JOSEPH SAMUEL which took place some time ago, from tuberculosis. The deceased arrived from Aden about five years ago, and was connected with Mr. S. YAHIA in his business. He was about thirty years of age and unmarried.

TO CURE SICK HEADACHES
arising from disordered liver or sluggish digestive processes there is nothing better than Pinkettes, the dainty little laxative liver regulators. Used when needed Pinkettes

Pinkettes

ensure that daily regularity which keeps you cheery and well. Of chemists, also post free, 60 cents per vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Mrs. EZEKIEL SOLOMON and her mother returned to Shanghai from Jerusalem last week.

* * *

Mrs. ALBERT COHEN after spending a years' holiday in Europe returned to Shanghai this week.

* * *

Mr. and Mrs. H. KAMMERLING and the Misses KAMMERLING left Jerusalem last week for Shanghai.

SION HANANYA

Late of 227 Bubbling Well Road who died on the 31st of September, 1926.

NOTICE IS HEREBY GIVEN that creditors and others having claims against the estate of the deceased should give notice thereof in writing to the undersigned SASSOON SOLOMON SOMEKH Administrator of the Estate of the said Sion Hananya within two months from the date hereof after which time the administrator intends to distribute the estate of the said Sion Hananya among the parties entitled thereto having regard only to the claims of which notice has then been received by him.

S. S. SOMEKH,
2A Kiukiang Road, Shanghai.
November 1st, 1917.



'Bayer' Tablets of Aspirin

There is no Country in the World where 'Bayer' Tablets of Aspirin cannot be obtained. Few products can lay claim to such wide distribution, and 'Bayer' Tablets of Aspirin owe it to their unrivalled power of relieving pain. But their very excellence has given rise to a host of imitations.
You can make sure of genuine 'Bayer' Tablets of Aspirin only by getting the original package with the Bayer Cross.

HOW THE BALFOUR DECLARATION WAS SECURED

By ANNE HARD

In this intimate study of CHAIM WEIZMANN, *which was published recently in* the New York Herald Tribune, ANNE HARD, *noted journalist, draws a portrait of one of the most remarkable personalities of our time,-whose eminence as a Jewish leader has been enhanced by his power as a scientist and inventor. Mrs.* HARD *derives the title of her story from* LLOYD GEORGE'S *reputed offer to* WEIZMANN *of anything he wished as a reward for an invention which helped Britain in winning the war.*—THE EDITOR.



DR. CHAIM WEIZMANN

Back in the crowded ghetto of Pinsk, in Russia, a boy sat and listened while his elders talked of Jerusalem. Once he looked up when a letter came from England and, as his elders read it, he said:

"Our help will come from England."

He was then ten years old. Already he proudly called himself a "Zionist," as his father did. At the same time he began to determine that some day he would live in England. But there seemed to be no road thither. He went as a student to the University of Darmstadt and then to Berlin, were he took his doctor's degree in chemistry. He still, he says, "longed for England"; and now suddely his chance came. He went to the University of Manchester as professor of biological chemistry.

"And I was happy there," he says.

He was happy because he had a large laboratory where he could experiment in the composition of various starchy materials, and because he could lecture to many students.

"And I felt isolated from Zionism. The war was isolating. The rest of the Jewish world was German, Russian, Polish."

He used to say that If England would annihilate Turkey she would win the war. The Jews in pre-war days were split into two parties, those who believe that any homeland would do (so be it they might recreate a country) and were therefore willing to accept the British offer of Uganda, and those who held out for a return to Palestine. In 1906 this discussion reached a head, with WEIZMANN leading the opposition to the Uganda idea. A friend of his who inclined toward the Uganda plan, after exhausting arguments with him, determined to introduce him to Balfour, who, he said, would convince him. WEIZMANN, accordingly, had his first chat with Balfour, who seemed sunk in British indifference to any but the idea then occupying his own mind, until WEIZMANN, in an attempt to make him understand, said:

"What would you think if we were to offer you Paris instead of London?"

"Ah, but we have London," said BALFOUR.

"Yes," said WEIZMANN, "and we had Jerusalem when your London was a bog."

The two men did not meet again for ten years.

WEIZMANN went back to his chemistry. Finally the war broke out and the government issued a circular letter asking any one who had any inventions or schemes that might further the war to communicate with the War Office. WEIZMANN had a little thing that he thought might be useful, out of those experiments of his, but he received from the War Office only a "Yours of the 13th received" acknowledgment. He went on, nevertheless, with those experiments. They had to do with a thing called "acetone," whose importance is as follows:

The British navy, like other navies, used cordite as an explosive. Now cordite, especially when slightly impure, is extremely sensitive to changes in temperature and is likely to explode spontaneously, as witness several gruesome accidents at that time in the navy of France. The only way to prevent such explosions was to wash the cordite with acertone. And England was dependent for acetone upon Germany. She had only some 10,000 tons of it, as against the 40,000 tons she needed. It was whispered that the navy was using unsafe cordite and WEIZMANN got into communication wiith the authorities about his experiments through an official who happened to visit his university at the time. WEIZMANN was called to London. The story in Palestine is that when the government asked him what he would take for his discovery he answered.

"Twenty minutes with the Cabinet."

Taking only the salary he had been receiving as a professor, he started transforming old distilleries into factories for his product. He began making it in Terre Haute, Ind., for it required thirteen tons of corn to make one ton of his product. Then one day LLOYD GEORGE called him in.

"What do you want?" he said.

"Nothing," WEIZMANN replied. And in answer to Lloyd George's bewilderment he went on: "Only when this is over I shall ask for a hearing."

Only a short time after WEIZMANN'S interview with Lolyd George, Balfour sent for him and said:

"When the guns are silent you shall have your Palestine."

Meanwhile, all the important Jews who were close to WOODROW WILSON were Zionists. Jewish opinion in the United States entwined with Jewish opinion in England. The famous "BALFOUR declaration," publicly securing the establishment of a "national home" for the Jewish people, followed in 1917, and the idea was recognized in the United States by a joint resolution of Congress, amounting to a resolution of sympathy to the idea. The dreaming boy of Pinsk, the obscure chemist of Manchester, had made new history. The dreamer though he was, his life became full of amusing incidents. After he had become a hero among his people, he was one day in Rome. There he came by accident upon a Jewish ghetto which had not changed since the Middle Ages. It lies near the Vatican and the inhabitants speak a mixture of Arabic, Hebrew and Italianate Latin. It was some time before he could make himself understood in the midst of a mob that surrounded up, it seemed, from everywhere and surrounded him, shouting applause. They wanted to carry him in triumph on their shoulders to the Arch of Titus. To the Arch of Titus. To that old monument which still stands to commemorate the burning by the Romans of the Jewish Temple at Jerusalem!

"It still stands," he thought, "while the Jews remain in exile. Titus is living still." He slipped away from them.

But if that arch still stood, so, too, WEIZMANN also more than one opportunity to observe the persistency of his race. He had lived and mingled with what called "assimilated Jews," those who have given up the forms of their tradition and have intermarried with other races. He had also seen that this "assimilation" is often very superficial. While the question of the mandate for Palestine was still under discussion and unanimous consent was required for its execution, WEIZMANN learned indirectly that the Vatican was anxious to prevent it, if possible, and that it would work through Spain. For Spain is the only country that has few or no Jews in it. WEIZMANN cast about for some method of approach to Spain on the matter. Suddenly he remembered that some years before, during war, he had received a telegram of congratulations from some one at the University of Madrid. He dug up the letter and asked this man for help. The reply was an invitation to come to Madrid. WEIZMANN went at once. In a short time there was a Spanish movement in favour of the mandate. The reason? The university friend of WEIZMANN furnished it:

"After the Jews were expelled from

CHILDREN EVERYWHERE
Find Help In
BABY'S OWN TABLETS

AMERICA: Mrs. C. R. Lee, of 40 Foster Street, Barre, Vt., writes:—"My little one was troubled with obstinate constipation. I gave him Baby's Own Tablets; they relieved him at once and he has not been bothered since."

BURMA: Ma Khine, wife of Maung San Tun Aung, 164 Abo Quarter, Pazundaung, Rangoon, states:—"My baby girl was not in good health and had worms. Since I gave her Baby's Own Tablets she has not been troubled with worms and has kept in good health."

CANADA: Mrs. Lunette, Immaculate Conception, Quebec, writes:—"My baby was a great sufferer from indigestion but Baby's Own Tablets soon set her right and now I would not be without them."

DUTCH EAST INDIES: Mr. Oei Siong Seng, principal of the Tiong Wah School, at Pemalang, Java, reports:—"Not long after our baby's birth he caught cold and suffered from diarrhoea. I tried Baby's Own Tablets for the child and am very glad I did so for by their use he was soon restored to health."

Chemists everywhere sell Baby's Own Tablets or post free, 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

pain," said the Spanish Catholic, "some centuries back, there were some Jews who did not leave. Catholics, business men, professors, even a few noblemen, remained Jews at heart."

It is his deep understanding of this essential race quality of his people which in part gives WEIZMANN his belief not only in the necessity of Palestine to the Jewish race but in the sureness of their ultimately possessing it. It is a quotation from WEIZMANN which most infuriates the Arabs here in Palestine. Whether correctly or not, he was said at one time to have remarked:

"Palestine must be as Jewish as England is English."

These Arabs, it may be sugested, need not be too alarmed by those words. Every one knows how English England is; and the slow facing and mingling hand of Time, if left free to operate freely (with no compulsions of racial or religious prejudices) may work in Palestine as his hand always works. Indeed, to the impartial outsider who looks at Palestine, it would seem that if the Arabs would withhold judgment, after a time economic forces will adjust the population to the possibilities of the country. But will the Arabs do so? An Arabic problem says:

"Every Arab is an onion—all head and no tail."

In other words, with little capacity for co-operation or for uniting about a leader, every Arab is a possible politician. As individuals they are, very many of them delightful. As a whole, they are difficult. And they seldom can be called "a whole," and then only for a few moments at a time. On the other hand, the Jews in their mere possession of a measurable part of this land of their fathers, will, in the opinion of many of their leaders be creating not merely a new spirit for those who are able to live here (relatively a small portion of the entire Jewish race) but a very different spirit for those who do not or cannot come. It is the opinion of many Jewish leaders that the more consciousness that he has a country which he may call "home" will raise the morale of the Jew in other lands and will end in making him like the emigrse of other races, all of whom have "homelands." He then, after their manner, may look upon Palestine as his mother country and upon the one of his adoption as his "wife country." In turn, these leaders think, this feeling will affect this behavior toward non-Jews, smooth out irritations, and in the gentile world make for possibility of better understanding.

ANTI-SEMITES IN GERMANY SAY THAT SACCO WAS JEW

"GOOD NEWS" FOR MR. HOWARD

Berlin, September 1.—[J. T. A.]—That NICOLA SACCO was a Jew is the claim made by Count REVENTLOW, National Anti-Semitic leader, writing in his paper, the "Reichswarts." "Of VANZETTI," he writes, "we know only that he was a Catholic by faith. By race it is quite possible that he too was a Jew."

[*We refer to the above in our Editorial Notes.*]

Schwarzbart Acquitted of Murder of Gen. Petlura

Paris, Oct. 26.

The Russian Jew, Schwartzbart, who was tried here on a charge of murdering a former Hetman of the Ukraine, General Petlura, in the streets of Paris in May last year, has been acquitted.—Reuter.

THE LATE DR. GILBERT REID.

The following letter of condolence was sent by the Editor of ISRAEL'S MESSENGER *to Mr.* JOHN GILBERT REID, *son of the late Dr.* REID, *a prominent Christian missionary worker in China:—*

DEAR MR. REID,—I regret to learn of the passing away of your father whom I have known for a number of years as a distinguished leader among men. He was a man eminently distinguished by the clearness of his intellect, by patience and



THE LATE DR. GILBERT REID

love of truth and by the benevolence of his heart. "He who possesseth a good heart," say our Rabbis, "possesseth the greatest of all treasures." And such "treasures" it was your father's lot to inherit all his days. In every walk of life he found interest. He aimed to bring about harmony and union between the votaries of various faiths. He gathered around him under the roof of the International Institute men of diverse beliefs and shades of thoughts in order that they might express the same truth of which we are heir in their own ways. For the time being the voice of discord was hushed and the voice of harmony elevated. No narrowness had entered his mind and he strove for the weal and betterment of humanity. What a fine message of good-will was his to the dedication ceremony of the new Synagogue Beth Aharon in June last! What a fine spirit of liberalism permeated his soul when he penned that epistle breathing a genuine air of love and brotherhood! He will assuredly be remembered for good, for such a liberal-minded man can seldom fail to leave his footprints upon the sands of time. So shall he live in the hearts of men who knew him, pointing the way to that goal where peace and happiness may be found.

Yours sincerely,
N. E. B. EZRA.

SHANGHAI, 3rd October, 1927.

ACKNOWLEDGMENT

To the foregoing the following letter has been received:—

DEAR MR. EZRA,—Your letter of a week ago came to me as both a surprise and a reason for gratitude. I am glad that you feel as you do about my father and his work, and it is a comfort to know that he is understood by some of those with whom he had come into contact. May I thank you not only for your appreciation but also for your sympathy. I intend to quote your letter in a memorial I hope to prepare regarding my father.

May I take this opportunity, also, to express to you and to members of your faith and the Synagogue Beth Aharon my shock at the recent invasion of the Synagogue on the Day of Atonement of your faith, when so-called Christian missionaries violated the sacred ceremony and place in such an un-Christian manner. It is too bad that such persons exist in 1927 A. D. and consider themselves messengers of the Christian Gospel. I am sure my father, also, would wish to express sorrow that this should have happened.

Sincerely Yours,
JOHN GILBERT REID.

SHANGHAI, 9th October, 1927.

ISRAEL HOMEWARD BOUND*

By GLADYS CRASILNECK

A Jewish land! A Jewish home!
No longer all wide world to roam,
No longer all the earth to tramp,
No longer hear the servile stamp.
No longer hide my Jewish face
For fear of torture and disgrace.
No more expose my sold for sale
And buy the air that I inhale....
Two thousand years pursued and wronged
My forbears hoped, and pined, and longed,
And every day three times did pray
That God might send that longed for day.
A Jewish home! A Jewish land!
Still fleet of foot, still strong of hand,
We answer, Mother, to thy call,
We come, we come, thy children all;
From North and South and West we hail.
To build thy own, to plant thy vale,
Thy wounds to heal, thy shame to drive,
From foreign lands, we hasten home—
O Motherland, we come, we come!

**Dedicated to the Tenth Anniversary of the Balfour Declaration.*

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BETH AHARON SYNAGOGUE IN VADED BY MISSIONARIES

DISTRIBUTION OF TRACT ON YOM KIPPUR: RESTRAINT SHOWN BY THE CONGREGATION

Our local contemporaries have given prominence to an unusual case of three missionaries, believed to be Americans, who invaded the BETH AHARON synagogue on the Day of Atonement, and started evangelical work by distributing leaflets in Yiddish propagating Christianity and the coming of Christ. Early in the morning, it is reported, one missionary arrived together with a Chinese lady, the latter occupying a seat in the ladies' gallery and after a brief stay distributed leaflets. Later, another party of missionaries called and acted in a similar manner when they were politely requested to leave the building. When the third party arrived, however, considerable resentment was shown on the part of the congregation especially the younger generation who were considerably incensed by the invasion of these parties of propagandists, more especially on this particular day.

CHRISTIAN SYMPATHY

We have received several expressions of sympathy from our Christian friends regarding the above incident which is an indication that the matter complained of did not receive any measure of approval by the latter. Letters in the local Press which we reproduce below were published expressing disapproval of the action taken by some over-zealous missionaries. The first letter was from MR. W. BRUCE LOCKHART, another from the Rev. Dr. F. L. HAWKS POTT. The one from Bishop HUGH W. WHITE makes no actual reference to the incident but it was timely. We ourselves received a communication from a well-known Christian resident of Shanghai, Dr. O. D. RASMUSSEN, which we publish below:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As a member of the so-called Christian peoples, that hodge-podge of professional virtue-mongers and private hypocrites, may I offer a somewhat vicarious apology on behalf of those few independents whom I feel I can represent for the despicable action of those alleged "missionaries" who desecrated the temple of your faith on the sacred day of your Atonement. My presumption of representation is based upon the expressed sentiments of practically all unbiassed and independent "Christians" with whom I have discussed the matter, or whose conversation I have happened to overhear.

The acts of those men in invading your synagogue, even when given the benefit of all extenuations such as "zeal on behalf of their Lord," "militant proselytism in the cause of their Saviour," "misguided faith," and the rest of Churchianity's facile clap trap, are unequivocally condemned as deliberate and unforgiveable asininitiy.

The colossal magnitude of their deception and insult leaves one stunned; it leaves one devoid of adequate phraseology in which to reduce it to understandable terms. It is almost impossible to conceive in this year 1927 of any sane member of a modern religious order entering the temple of another order with malicious intent to scatter unbelief among the worshippers and doing so moreover under the guile of professed interest in the service and under the aegis of the extended hospitaltiy of keepers of the temple.

One might have forgiven them, had they marched in boldly and guilelessly, as crazed proselytisers suffering from self-induced insanity as the result of religious intoxication of the medieval Church type, but one cannot find the slightest extenuation for downright lying, cheating and outraging of hospitality. Even in their craziest paroxysms of camp-meeting revivalism the most zealous of the Christian faith have never even charged PONTIUS PILATE with such wretched treachery, while the much abused JUDAS ISCARIOT cannot be said to have committed as deep a betrayal.

The whole so-called Christian faith has received another shock almost equal in degree if not in extent to the Great War schisms, for news of this outrage will travel swiftly around the world and add another element to the disintegrating forces that have long beset Protestantism, the decay of which is even now agitating the minds of its leaders.

It is not the Jewish faith; it is not the worshippers at your synagogue who will suffer for this outrage. Your congregation will recover from the first horror of this thing and in the reaction tend to weld even more closely than ever in pursuance of the tenets of your faith, but Protestant Christianity will recoil with even more horror as the extent of the insult is realised. Jewry will gain while Christianity will suffer immeasurably.

An act of this indescribable nature committed by alleged "Christian" missionaries, not once but thrice on the same day and with preparations of propaganda and method of dissemination obviously made well beforehand without the excuse of perverted "inspiration" once again proves that there is something wrong with the faith these men profess to follow.

The fact that their religion not only permitted but also could not prevent such an act *by its professed interpreters,* not mere laymen, in palpably sufficient reason to understand why Protestantism is going into a state of decline. It is not unknown in the strongholds of Protestantism for members of one sect to enter the temple of another and loudly shout down the preacher and break up the service, but until this occasion I have not, nor have many others, seen it recorded that they could and would enter the sacred precincts of another religion, like Judaism, by stealth, deception and with evil intent.

I might say much more on this unfortunate contretemps but there is so little that can be said one way or another that will even remotely approximate the damage that will eventually be done to Protestantism, and the resulting good that will accrue to your faith in its temporary affliction, that further comment would be futile.—Yours, etc.

O. D. RASMUSSEN.

SHANGHAI, October 10, 1927.

LETTERS IN THE LOCAL PRESS

The following was published in THE SHANGHAI TIMES *of the 9th ultima under the caption, "The Insult At the Synagogue":—*

Editor, THE SHANGHAI SUNDAY TIMES

SIR,—There will be many, other than those of the Jewish faith, who must feel anger and indignation at the disgraceful and shameful insult put upon the congregation of the Beth Aharon Synagogue in Museum Road, disturbing the Day of Atonement services held on Thursday.

Many of us have old and valued friends who are of the Jewish race and faith and one feels impelled, when reading of this abominable thing, to express sincere sympathy with the earnest God-fearing men and women who, with their children, were wantonly disturbed at such an especially solemn time in their worship.

In reading the accounts one is struck by the absence of the names and addresses of the vulgar fanatics who dared to place such an affront upon a body of fellow residents, and I do not think these so-called "missionaries" and their "missions" should be spared the stigma of an ignoble publicity after such unspeakable conduct. It must have been especially painful to the Elders of the beautiful Beth Aharon Synagogue that such a thing should have happened so soon after its consecration to public worship, and they will have the sympathy and support of hosts of unknown friends in Shanghai in any measures they may see fit to take if there is any further manifestation of such disgraceful fanaticism in a House of Worship.

One cannot help regretting that the young men of the congregation did not seize those wanton fanatics and frog-march them to the gaol in Whangpoo Road where, one feels confident, the authorities would take the severest view of such unpardonable behaviour.

Shanghai is becoming a centre of all kinds of queer hole-and-corner sects which, for the most part, are quite irresponsible and are parasitical.

Loth as a Jewish congregation may be to take the severest measures available to it, even under such extreme provocation, yet one feels that they owe it to themselves, and also to the public interest as well to crush such a manifestation at its very outset, extending it no consideration except the sternest punishment and reprisal. If such persons are allowed to get away with such disgraceful conduct they are liable to persist in it and the fact that these fanatics actually went to the length of distributing their tracts to the children at worship in a Synagogue makes their offence the more heinous for if such wretched creatures cannot even leave children alone during public worship they have neither respect for God nor man, and should be regarded as pariahs.

One feels sure that any measures however severe, that the Jewish community may see fit to take to preserve their public worship inviolate, will recevie the whole hearted approbation and sympathy of the responsible body of opinion amongst all their fellow residents who are not members of their own ancient faith, but who, nevertheless, feel profound respect for it.

W. BRUCE LOCKHART.

SHANGHAI, Oct. 8, 1927.

[*Continued on Page 23.*]

NOTICE

DR. Frederick Reiss returned from Europe and resumed practice at his new offices: 21 Museum Road. Tel. C. 1151.

Shanghai, Oct. 20, 1927

THE SYNAGOGUE OUTRAGE

Under the above caption, the following letter appeared in the North-China Daily News of the 10th ultimo, signed by Dr. HAWKS POTT, *Principal of St. John's University:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—All right thinking persons will, I am sure, condemn the outrage perpetrated in the Beth Aharon Synagogue on the Day of Atonement by those who perhaps call themselves missionaries. Nothing could be more contrary to the mind of Christ than the fanaticism displayed by these propagandists. The discourtesy and the dishonesty of the whole proceeding calls for the severest censure from the missionary body.

F. L. HAWKS POTT.

SHANGHAI, October 8, 1927.

OUR DEBT TO THE JEWS

The following interesting communication was published in The NORTH-CHINA DAILY NEWS *of the 10th ultimo, by* BISHOP WHITE, *under the above caption:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The Jew is unique in history. He cannot be understood on the basis of mediocrity, for he is not mediocre. The world has feared and fought the Jew,—and ridiculed him. The world has pitied the Jew—and patronized him. Understood him? No.

Having felt constrained to bring out the part played by Jews in the Bolshevist movement, further study has convinced me that the great nations of the West owe no little of their greatness to the Jew. Two epochal works have appeared of late. That thesaurus on Judaism, "The Hidden Hand," by the late General Cherep-Spiridovitch, and "The Alien Patriot," an appreciative work on Disraeli. From these and other writings we learn monumental facts. One is that Bismarck was the son of a Jewess, if the "Hidden Hand" is correct. But Bismarck was the foundation of what the Bolshevists so hate, imperialism. Another fact has been, hitherto, unappreciated, if not unknown. It was Rothschild and Disraeli who conceived and carried out the idea of England getting the Suez Canal, and who immediately thereafter got England to give Victoria the title of Empress of India.

It will, therefore, be seen that the development of the great empires owed much to Jewish brains and Jewish capital.

The questioin of the day is, in the Bolshevist assault on our common civilization, where will the Jew stand? From the sacred history, we know that Daniel stood loyally for his Gentile relers, and Jeremiah was killed for preaching loyalty to the existing relationship with Babylon. The loyalty of the Jew was the acid test of Cromwell's revolutionary policy. Before his day, England had fought the Jew because he was a Jew. Cromwell was the father of the British-Jew co-operation.

That Cromwell was right seems indicated by outstanding facts. When Bolshevism launched the great strike against England's heart, we were told htat it was a Jew, Sir Herbert Samuel, who proposed the plan that settled it. When Bolshevism challenged America over the Sacco-Vanzetti case, Justice Brandeis, a Jew declined to intervene. In the field of journalism, who is doing the most to expose and overthrow Bolshevism? Is it not the papers which are controlled or influenced by Jews?

Bolshevism is an enemy of the Jews, just as it is of Gentiles. The world rejoices in the wonderful progress of Zionism, by hoeeting a Bolshevist Zion in the Crimea. The audacity of Bolshevism may be seen when they put on the screech in Shanghai a film aimed at the respectable Jews. It was exhibited in the Peacock Theatre under the title "Jewish Fortune." The heroes were poor Jews and the villain a rich Jew.

It will be well for both Jew and Gentile to think things to the bottom. Vainly to contest the validity of "The Protocols" or to damn all Jews for the villainy of the Bolshevists, are alike perilous. Justice must discriminate.

HUGH W. WHITE.

SHANGHAI, October 8, 1927.

The letters reproduced below are culled from the North-China Daily News of 11th, 12th and 13th ultimo:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—As one who is in touch with many missionaries of varying churches and nations, may I say that the incident recorded in Saturday's paper as taking place in the Beth Aharon Synagogue can scarcely be more deeply resented and regretted by the Jewish community than by very many—I am confident almost all—Christian missionaries. The respect which Christians claim for their own religion they owe to the sincere followers of any other, and it seems strange indeed at this time that any should come to another country to proclaim the Christian Gospel who could act in the way described in your columns. A tribute is due to those who were able to restrain their feelings in face of such provocation.

HENRY T. HODGKIN.

SHANGHAI, October 9, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—At the risk of becoming a public nuisance I again ask for the hospitality of your columns, if possible, to raise a howl of indignation from all decent minded Christians at the unprecedented piece of impertinence, bad taste, and aggressive vulgarity, by certain missionaries. These people, taking advantage of the forbearance of the Jews, asked for permission to be present at the most solemn and impresive ceremony of the Jewish faith; they were admitted to the Synagogue and promptly abused that privilege by distributing certain so-called Christian propagand.st literature amongst the congregation.

I would ask with all due respect: Are there no healthy, hefty Jewish boys in Shanghai? Boys like those old Joshua and David commanded, who could have and should have ducked these missionaries, male and female in some convenient puddle. Had they done so I venture to think that the majority of Shanghai Christians of any breeding or refinement would approve of their action.

I admit that my language may be considered by some to be somewhat warm, but I can assure you it is as nothing compared with my seething contempt and indignation at this contemptible action on the part of these so-called Christian missionaries, especially at this time, and under present conditions in China. W. V. CARMICHAEL.

SHANGHAI, October 10, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—May I plead for a cessation of the wordy abuse which is being heaped on the heads of those misguided beings who, let it be granted, did comit an unnpardonable breach of the proprieties in their zealous fanaticism?

Surely enough has been said and enough has been disavowed to refute any implication that their act has been in no way approved or countenanced by the missionary bodies or their associates.

Why this meanness and excitement, amounting to a replica of that same spirit of fanatical unreason which actuated the outrage, when the people most concerned have treated the matter in that dignified and manly spirit which is the best answer to such intrusions?

CITIZEN.

SHANGHAI, October 11, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—Nothing, I think, could have been more gratifying to an Englishman, than to hear the comments of members of other nations on the conduct of the Royal Marines during a recent evacuation. It was the discipline and control of the troops in question, in the face of the grossest provocation which elicited such expressions of admiration.

I, a gentile, venture to think that the Jewish community in Shanghai is similarly to be congratulated on the dignity and self-restraint of its younger members, in the absence of which a vulgar display of ill-manners by ignorant persons might have led to violence.

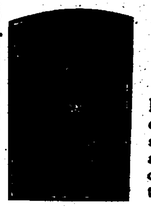
T. W.

SHANGHAI, October 12, 1927.

INVISIBLE DANGER TO WORLD JEWRY

We are reliably informed that the Independent Order of B'nai B'rith is seeking an injunction in the United States Courts to prohibit the photoplay, 'The King of Kings' from being further exhibited, unless the story is altered, on the ground that it is historically incorrect and defamatory to the Jewish natiCn. We shall watch the result of the litigation with interest.

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CORRESPONDENCE

GREETING FROM Mr. NATHAN STRAUS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I acknowledge with thanks the receipt of your letter of August 5th and also the copies of ISRAEL'S MESSENGER of that date. I am always very much interested in your publication and have taken note of the paragraph on page 5. I thank you for having caused this to be inserted, and assure you of my appreciation of the interest that has been taken by you and your associates in my recent illness.—Very cordially yours,

NATHAN STRAUS.

NEW YORK, 1st September, 1927.
119 *Fifth Avenue.*

From Rabbi Dr. V. Schonfeld

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You were good enough to send me lately copies of ISRAEL'S MESSENGER, which interested me very much. It is gratifying to know of such a staunch defender of Traditional Judaism as your journal evidently is. I also noticed your efforts in furthering Hebrew and religious education; I thought therefore that it might interest you to receive copies of my Hebrew Primer SEPHAT MOSHE Vols. 1 and 2, which I have much pleasure in sending you under separate cover.

V. SCHONFELD.

LONDON, 9th September, 1927-5687.
ADATH ISRAEL SYNAGOGUE,
126, *Green Lanes, N.* 16.

A SYNAGOGUE INCIDENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In time like the present when China is torn up by strife and internecine war, general upheaval everywhere, we are quite aware that revolutionists abound on all sides, although we are quite safe in the International Settlements protected by the British and Allied Forces. It is therefore surprising that the Synagogue Beth Aharon had been invaded on the Day of Atonement and the service disturbed by a red bombshell hurled by missionaries guised as friendly visitors.' Such acts constitite, to my mind, a revolt against commonsense, decency and humanity, retrogressive and subversive tending to revive scenes of the Dark Ages. What disaster would have befallen such invaders had they attempted to do so to a Mosque or a Hindu Temple, I leave it to the imagination of your readers. IBRI.

SHANGHAI, 9th October, 1927.

A MUSLIM ON "THEOSOPHY"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read with absorbing interest your strictures replying to the Hebrew Theosophists, and in the review of their magazine I came across a passage which reads:—

This passage I notice is quoted from the sermon of Rabbi ABBA HILLEL SILVER of Clevelnnd, and is not nn accordance with Theosophy who preach of the coming of a Christ in the body of a Hindoo, neither do we believe in the so-called phantoms of the nether world who are supposed to assume shape as the Mahatmas. If that claim was true how is it that they do not manifest before the Sufis those Persian mystics? Is it (as one of your correspondents so admirably expressed it) because "they are not Theosophists?

We Muslims are quite satisfied to acknowledge the prophets of the Bible, and to follow the wealth of wisdom embedded in the Holy Quran. We are even more satisfied to pray to our Creator everyday, create a healthy state of body and mind and above all discharge our Creator everyday, create a healthy state of body and mind and above all discharge our duties with a pure conscience.

ENYUE C. S. YANG.

SHANGHAI, 3rd October, 1927.

ANTI-SEMITISM IN CHINA?

In the columns of the China Press dated 11th September last, Captain A. E. N. HOWARD *took upon himself the task of defining his attitude towards Jews and Bolshevism. Bearing in mind that he had been accused of anti-Semitic views, he wrote a long article trying to justify his previous criticisms in the Press by adding, "None but an ill-formed bigot or a veritable ignoramus on present-day world events would attempt to accuse the Jews of being responsible for the infamy of Bolshevism." He went on a little further, but lo and behold! we see again the subtle arrow of malice which had characterized him in the past. He could not overlook the fact that Jews have taken a prominent part in leading the Bolshevistic movement in Russia and were responsible for the massacres of millions of innocent beings! He quoted again the infamous charge that "of the twenty or thirty commissaries, or leaders, who provide the central machinery of the Bolshevist movement, not less than 75 per cent. were Jews," regardless of the fact that such well-known authors and publicists as* JOHN SPARGO and Wm. T. GOODE har proved *this to be a myth in their respective works. Not satisfied with this, Capt.* HOWARD *quoted "ten British Jews" for rebuking the London Jewish Chronicle and the Jewish World in the columns of the Morning Post in 1919, for their alleged Bolshevistic leanings. Here half the truth had been stated, and the other half suppressed. Readers of the above two Jewish contemporaries need not be told how absurd the whole charges were, how some of the "ten British Jews" had repented for having been caught in a trap by the anti-Semitic*

ISAAC SAMUEL PERRY
DECEASED

Pursuant to the Trustee Act 1925

Notice is hereby given that all persons having any claims or demands upon or against the Estate of Isaac Samuel Perry, late of Victoria in the Colony of Hongkong gentleman deceased who died on the 9th day of March 1927 at the Country Hospital Shanghai are hereby requested to send in writing particulars of their claims or demands to the undersigned the Solicitors for GEOFFREY HERBERT WRIGHT the duly appointed Attorney of Silas Shalome Perry and Edward Ezra Executors named in the last Will and Testament of the said deceased and to whom a Grant of Probate of the said last Will with five codicils thereto was granted by The Supreme Court of Hongkong and which said grant was reseaked by H.B.M. Supreme Court for China on the 16th day of September 1927 on or before the 5th day of December next after which date the said Silas Shalome Perry and Edward Ezra will proceed to distribute the assets of the said deceased amongst the persons entitled thereto having regard only to claims and demands of which the undersigned shall then have had notice and will not be answerable for the assets so distributed or any part thereof to any person of whose claim or demand the undersigned shall not then have had notice AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said estate are hereby requested to make immediate payment to the undersigned.

HANSONS,
Solicitors for the said
GEOFFREY HERBERT WRIGHT,
7 Peking Road, Shanghai.
Dated 23rd day of September, 1927.

HANUCCAH BALL

IN COMMEMORATION OF THE TENTH ANNIVERSARY OF THE BALFOUR DECLARATION AND THE FEAST OF LIGHTS

Will be given under the Auspices of the Shanghai Zionist Association Kadimah at the Carlton on Wednesday, 21st December, 1927.

CELEBRATE THE DOUBLE EVENTS BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND WHICH STANDS FOR THE REJUVENATION OF THE ANCIENT SOIL OF JUDEA AND SUBDUING ITS STERILITY. THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO REMEMBER WITH PRIDE THE GREAT ROLE WHICH THE FUND HAD PLAYED IN REJUVENATING THE SOIL OF ERES YISRAEL AND THE NEED FOR CONTINUING TO SUPPPORT THE INSTITUTION WHICH STANDS FOR THE CONQUEST OF THE LAND WHICH HAD SUFFERED FOR TWO MILLENNIA FROM THE BLIGHT OF THE AGES. IN THE PAST YEARS THE FESTIVAL OF HANUCCAH ENJOYED A REVIVAL IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE GENEROUSLY SUPPORTED. THIS YEAR IT IS AGAIN GIVEN AT THE CARLTON AND IT IS HOPED THAT TEE PUBLIC WILL ACCORD THEM THEIR LIBERAL SUPPORTS.

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NOTE:—Percentage of the net proceeds will be given to the Shanghai Jewish School.

CORRESPONDENCE

GREETING FROM Mr NATHAN STRAUS

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I am in receipt of your letter dated the 1st instant and also the issue of ISRAEL'S MESSENGER of that date. I am always very much interested to read your paper and I congratulate you on the splendid work you are doing. I am sorry I cannot write anything at present. I am going to Europe in a few days and have a great deal to attend to before I leave. I hope that has been the case with you and that you have taken a good rest. With kindest regards, I am, Yours very truly,

NATHAN STRAUS.

NEW YORK, 1st September, 1927.
110 *Fifth Avenue*.

From Rabbi Dr. V. Schonfeld

Editor, ISRAEL'S MESSENGER.

DEAR SIR, You were kind enough to send me fairly copies of ISRAEL'S MESSENGER, which I received [illegible]. It is interesting to know that such a paper is published in China. Traditional Judaism [illegible] Jews. I observe that you are doing [illegible]. We will not judge a paper by its first issue, but I must say that I was very much interested in the paper. I wish you success in your work. I am sending you a copy of *The Hebrew Observer*, which I edited for a short time. Please send me a copy of your paper regularly.

V. SCHONFELD.

LONDON, N. 16, September 20th, 1927.
ADATH ISRAEL SYNAGOGUE,
128, *Green Lanes*, N. 16.

A SYNAGOGUE INCIDENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR, In these days when China is torn by civil strife and internecine war, general disorder everywhere, we are quite aware that no religious sound can fall on civil ears, although we are quite safe in the International Settlements, protected by the British and Allied Forces. It is therefore surprising that the Synagogue of the Ward had been closed on the Day of Atonement and the service that could be performed was shelled by Chinese gunners posted as friendly soldiers. Such an attitude, to my mind, is not [illegible] to decency and humanity, retrogression and conversion tending to the conditions of the Dark Ages. What disaster would have befallen a mosque had they attempted to do so to a Mosque or a Hindu Temple, I leave it to the imagination of your readers. IBRI.

SHANGHAI, 9th October, 1927.

A MUSLIM ON "THEOSOPHY"

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I read with a soaring interest your strictures relating to the Hebrew Theosophist, and in the review of their magazine I came across a passage which reads:—

"This passage I notice is quoted from the sermon of Rabbi Abba Hillel Silver of Cleveland, and is not in accordance with The writer's preach of the coming of a Christ in the body of a Hebrew, neither do we look to the so-called Christians of the nether world who are supposed to a similar as the Mahatmas. If that claim was true, never is that they are not manifested before the earth that a Person appointed. Is it the one of your correspondents so adversely criticised [illegible] because "they are not Theosophists"?

We Muslims are quite satisfied to acknowledge the prophets of the Bible and to believe the wealth of wisdom revealed in the Holy Quran. We are even more satisfied to pray to our Creator everyday, make a healthy state of body and mind and [illegible] discharge our duties with a sense of [illegible].

ESAUR C. S. YANG.

SHANGHAI, 3rd October, 1927.

ANTI SEMITISM IN CHINA?

*In the course of the China Press dated 29th September last, Captain A. E. N. Howard [illegible] Jews and Bolshevism. Incidentally he said that he had been informed at [illegible] that the word [illegible] being applied to the Jews by Chinese in the Peking hinterland. We cannot understand how an intelligent person can [illegible] Jews could [illegible] the Jews as being responsible for the [illegible] at Peking. He went on to say further, but he was informed that [illegible] the Jews [illegible] Peking [illegible] Jews [illegible] Jews [illegible] Jews

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CHINA AND JAPAN GREET NEW JUDEA ON THE OCCASION OF THE TENTH ANNIVERSARY OF THE BALFOUR DECLARATION.—WORLD-WIDE CELEBRATION.—SEE PP. 4 TO 6.

猶太月報社

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24th year

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SHANGHAI, CHINA — 2nd December, 1927

מבשר ישראל

ISRAEL'S MESSENGER

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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STEAMER	Shanghai Leave	Nagasaki Leave	Kobe Leave	Y'hama Leave	Vancvr. Arrive.
	1927	1927	1927	1927	1927
EMPRESS OF CANADA	Dec. 10	—	Dec. 13	Dec. 16	Dec. 25
	1928	1928	1928	1928	1928
EMPRESS OF RUSSIA	Jan. 7	Jan. 8	Jan. 10	Jan. 13	Jan. 22
EMPRESS OF ASIA	Jan. 28	Jan. 29	Jan. 31	Feb. 3	Feb. 12
EMPRESS OF CANADA	Feb. 18	—	Feb. 21	Feb. 24	Mar. 4
EMPRESS OF RUSSIA	Mar. 10	Mar. 11	Mar. 13	Mar. 16	Mar. 25
EMPRESS OF ASIA	Mar. 31	April 1	April 3	April 6	April 15

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF RUSSIA	Dec. 6	Dec. 7	Dec. 8	Dec. 10
EMPRESS OF ASIA	Dec. 27	Dec. 29	Dec. 30	Jan. 1

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Rosh Hodesh Ab	Wed., July 18
Fast of Ab	Thurs., July 26
*Rosh Hodesh Ellul	Fri., Aug. 17
Rosh Hashonah	Sat., Sep. 15
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מבשר ישראל

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

BACKWARD OR FORWARD?—A LOCAL CRISIS

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[*Continued on Page 11.*]

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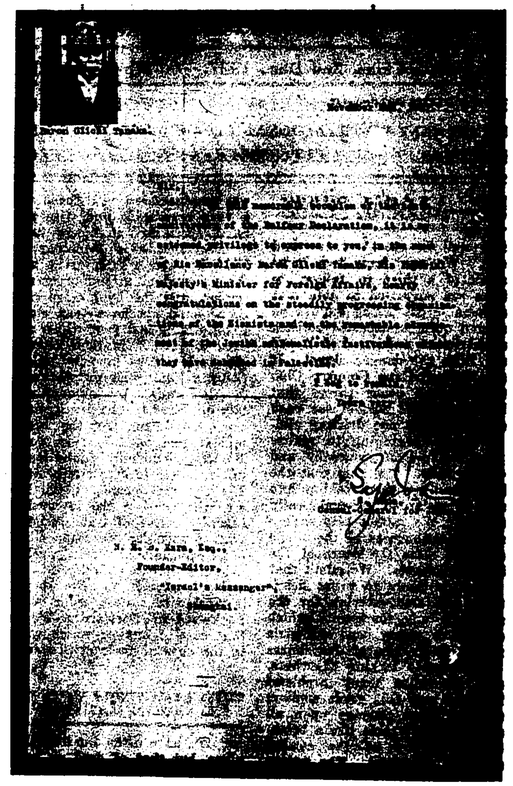
[*Continued on Page 11.*]

TENTH ANNIVERSARY OF THE BALFOUR DECLARATION

CHINA AND JAPAN GREET NEW JUDEA

Congratulations From Japanese Minister "On The Steadily Progressing Organizations Of The Zionist And On The Advancement Of The Jewish Nationalistic Institutions."

The tenth anniversary of the BALFOUR Declaration last month has come and gone. The celebration everywhere was complete and thorough. In London, the home of the Declaration, a banquet was tendered to LORD BALFOUR on the 10th ultimo, under the auspices of the Anglo-Palestine Club, at which MR. JAMES DE ROTHSHLD presided. Numerous telegrams of congratulations from all parts of the world had rained upon the author of the Declaration, including one from the HON. MR. NATHAN STRAUS, the Grand Old Man of world Jewry. Such a universal celebration of the day must convince the most callous observer of the determination of Jewry to accelerate the upbuilding of the Homeland and thus bring about the complete manumission of Israel. It would mean a destiny for us. It would mean the end of our galuth life and the beginning of our national independence. November second will ever remain a red-letter day in Israel's calendar. It saw the birth or rather the re-birth of Jewish Nationalism. It broke the fetters of our exile and linked us in an unbroken chain. It gave the answer to the enemies, both within and without, in regard to our real destiny in life to live nationally on the soil whereon ISAIAH and DAVID trod and MOSES our master saw from the distance. Our greatest need to-day is patience and perseverance. A nation that waited for two millennia for her manumission can afford to wait for a few decades, more or less, in witnessing the realization of her age-long dream.



N. S. Yada, Esq.,
Founder-Editor,
"Israel's Messenger"
Shanghai.

WITHOUT NATIONALISM JEWRY HAS NO FUTURE

The world is beginning to realize Israel's rights to re-enter the comity of nations. A nation that contributed much for civilization and given her the precious jewels of which she is proud, should not be trampled upon or ignored any further. "Why should we not also be among the representatives of the nation?" exclaimed NAHUM SOKOLOW, the illustrious Zionist leader, two years ago. "Nobody will say that we have not contributed as much to the world as, say, Liberia." Our case is admirably put. We are beginning to secure a hearing or rather a re-hearing. With the rise and growth of Jewish Nationalism a great wrong will be corrected. We have come to realize and realize well that without Nationalism, Jewry has no future on earth. The Asiatic Powers have rejoiced with us and demonstrated their goodwill in a manner which leaves no room for scepticism. Asia is rapidly awakening. The re-awakening of New Judea bids fair to bring about a great stir in the East. Palestine is part of Asia. True, a small territory but it represents the soul of all that is best in the world. In that country we have developed our greatest geniuses and gave to civilization a gift that is imperishable to this day,—The Bible!

ASIA GREETS NEW JUDEA

Our Asiatic neighbours are heart and soul with us in the rebirth of our nationhood. The Hindosthan Society which represents a large following has wished us God-speed on several occasions. RABINDRANATH TAGORE, the light of modern Asia has endorsed Zionism. In a message which he had delivered right in our midst in 1924, he said to us, "You welcome me as the Poet of Asia and I am proud of it. I have deep sympathy for that great movement of yours in the West of Asia in that creative activities of Zionism in Palestine, for it presents a great truth—the marvellous stir of awakened life to discover its homeland. Yes, the whole mind of Asia is hungering for its spiritual home." To cap the climax, we have received two striking messages from the two leading Asiatic Powers in this part of the globe, lauding Jewish National aspirations and wishing Zionist strivings in Palestine abundant success.

JAPAN'S MESSAGE A SYMBOL OF UNION IN ASIA

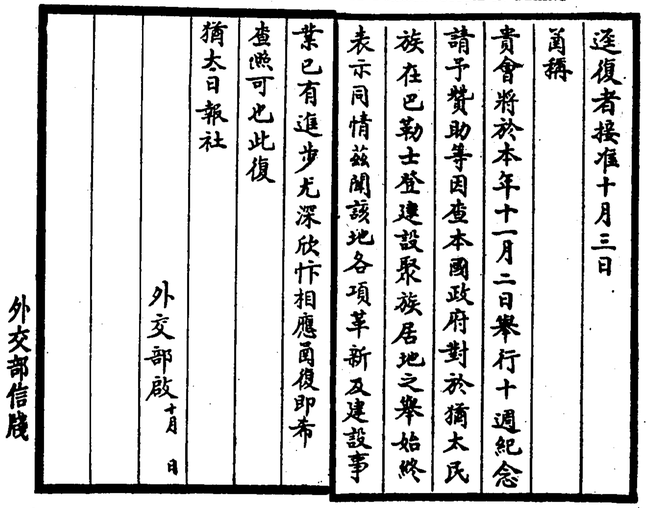
The message from BARON TANAKA, Japan's Foreign Minister, sent us through the local Consul-General MR. S. YADA, of which we give a facsimile below, is heartening to all sons and daughters of New Judea. The sentiments of goodwill expressed by the Japanese Minister is sure to strike a sympathetic chord in the heart of every Zionist and Jew all over the world. It draws, we need hardly say, the bond of friendship between Japan and New Judea into an indissoluble knot, which time cannot separate or untie. The Zionist Movement is a democratic movement and is the only representative body in Israel that can speak authoritatively on behalf of Knesseth Yisrael. It is imbued with a faith to accomplish the age-long ideals of Jewry and it is this quality which will by merit of its powers allow us to advance to height unscared by any mortal, for it is said "When we begin to believe, we begin to accomplish." Japan's faith in New Judea will be hailed with satisfaction by our people everywhere. We need Japan and Japan needs us. One of her sons, REV. SHOGUN SAKAI, passed through Shanghai last month, en route for Palestine. He called at our office during his brief stay here and expressed his personal admiration of the Japanese nation towards New Judea. He assured us of the great interest that is being taken in Japan in the Hebrew University and the project to upbuild the Jewish Homeland. His present trip there is with the avowed object of studying things on the spot and seeing in his own eyes what the pioneers are doing for the rejuvenation of the Jewish soil. He hopes to return to Japan within a year's time with a message of hope to his nation from New Judea. That sort of spirit is heartening. It thrills us to see the new awakening that is dawning upon Asia. Japan's success in the past was due solely to the wave of Nationalism which proved her salvation and real rise in the political scale of life and also to her sense of fairness to humanity at large. Japan has a great future for good and her influence will always be felt as an immortal force among the nations of the earth. Her greetings to world Jewry on the occasion of a historical celebration last month, will be greeted with enthusiasm and cement the bond of union into an indissoluble knot.

CHINA'S MESSAGE OF GOODWILL

China's greetings to us, of which we also give a facsimile, and a translation below, is another indication of her desire to associate herself in the universal joy of New Judea's awakening. Like Judea, China is an old nation with a history and a civilization of her own. We Jews feel strongly for China's present state of civil war which retards her progress nationally. In the midst of her great trials and tribulations, China did not forget to issue a message of greeting to New Judea for which we are truly grateful. The cordial message of goodwill from DR. JAMES WOO, a noted Chinese thinker, published in the last issue of ISRAEL'S MESSENGER, will be read with great interest throughout the world and serve to unify the Asiatic forces in a common cause. Asia has slept too long and it is time she woke up to accomplish that which comes within her role and sphere. We give below the text of the letter that was sent us by the Central Government in Peking through the Waichiaopu:—

"We have the honour to acknowledge receipt of your letter of October 3, 1927, informing us that the Tenth Anniversary of the Balfour Declaration will be celebrated on the 2nd November. In reply, we have the honour to inform you that the Chinese Government is quite in sympathy with the Zionist aspirations for the establishment in Palestine of a National Home for the Jewish People, and we are much pleased to hear from you that in Palestine your people have obtained very good results along constructive lines."

FACSIMILE OF LETTER FROM THE CHINESE FOREIGN OFFICE IN PEKING



逕復者接准十月三日
函稱
貴會將於本年十一月二日舉行十週紀念
請予贊助等因查本國政府對於猶太民
族在巴勒士登建設聚族居地之舉始終
表示同情茲聞該地各項革新及建設事
業已有進步尤深欣忭相應函復即希
查照可也此復
猶太日報社
外交部啟十月 日
外交部信箚

JEWISH RESTORATION

The task before Jewry in Palestine, while beset with difficulties, is one of hopefulness. There is abundant chance of Palestine being rebuilt in our own days. Only those who have discarded the belief in our future, only those who yearn after the flesh-pots of Egypt, see the uselessness of our strivings to rebuild the land and recover our nationhood. After two millennia of wandering, Jewry must settle on her own soil. We owe it to our manhood and nationhood to bring to fruition the age-long ideals which had served as a beacon light to us in our wanderings. We were tossed to and fro by every nation on earth, with the result that we lost more than we have gained during our great exile. LOUIS LIPSKY, the American Zionist leader, in *The New Palestine* of 7th October, 1927, expresses our faith admirably when he says:—

"We have no alternative. We have set in motion a great movement in which the redemption of a people is involved. That redemption is tragically essential for the cleansing of Jewish life. Ours is the opportunity. Ours is the obligation. We cannot and dare not turn back. If we fail, the hope of Israel is lost. All that is hopeful and refreshing in Jewish life—the only thing that gives it value—is involved in acquiring a place in the sun for a liberated Jewish people. The task is a heavy one. But if we be worthy of our ancestors we shall not falter."

STRIKING MESSAGES FROM LORD BALFOUR, LLOYD GEORGE, LORD ROBERT CECIL, AND GEN. SMUTS TO AMERICAN ZIONIST ORGANIZATION.

LLOYD GEORGE REGARDS DECLARATION AS BINDING

In a special message, which was read before the delegates of the United Palestine Appeal Conference, and which was sent to the *New Palestine*, official organ of the Zionist Organization of America, DAVID LLOYD GEORGE, former Premier of England, said:

"Tested by the events of the past ten years the policy embodied in the BALFOUR Declaration of 1917 has been amply justified. A regenerated Palestine is in the making, and the Jews are playing their part in the work of reconstruction. The difficulties have been and will continue to be encountered, difficulties which are inherent in this task which the Jews have undertaken. But what has already been accomplished in Palestine is sufficient to show that they can be and will be surmounted. Under the wise and statesmanlike guidance of Dr. WEIZMANN, the Zionist movement has already succeeded in laying the found ations of the Jewish National Home, I am convinced that Jews will not falter in work to which they have set their hands, and that in the fullness of time their aspirations in Palestine will be realized. The BALFOUR Declaration, now incorporated in the Mandate for Palestine is a pledge of British sympathy and goodwill. It is a pledge which will be strictly honored. The Declaration is accepted as binding by every party in the State, and no matter what Government may be in power, Great Britain will stand by her word. Let the Jews do their part and Great Britain can be relied upon to do hers."

LORD BALFOUR SEES JEWISH HOME ASSURED

ARTHUR JAMES, Lord BALFOUR, who was responsible for the British declaration ten years ago in favour of a Jewish homeland in Palestine, wrote:

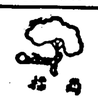
"Ten years have now elapsed since the Declaration on Zionism made by me on behalf of the British Government in 1917. Nothing has occurred during that period to suggest the least doubt as to the wisdom of this new departure. The experiment was admittedly a bold one, dealing with a unique situation in a manner wholly without precedent in history. I am, however, convinced that, if it be supported by Jewish communities throughout the world, its success is assured, and that a Home will be secured for the Jewish race in the land, which is immemorially associated with their name."

GENERAL SMUTS CALLS BALFOUR DECLARATION ONE OF NOTABLE EVENTS OF HISTORY

The most enthusiastic approval of the BALFOUR Declaration and of the ten years of achievement in Palestine by Jews was received in a cable from South Africa, from General JAN SMUTS, former Premier of South Africa, in which he said:

"The BALFOUR Declaration is one of the notable events in history, and its true importance will be realised in the decades to come, when much else that occurred in the Great War will have become but a dim memory, for though it is not as spectacular as some of the other peace settlements, neither is it like many of them vitiated by injustice and war passion. On the contrary, it is based on a

Keep fit on cocoa



BOURNVILLE

SEE THE NAME "Cadbury" ON EVERY PIECE OF CHOCOLATE

A Rabbi visiting Cadbury's Works at Bournville was able to certify Bournville Cocoa perfectly pure and therefore eligible for the Jewish people to use.

sense of historic justice, and constitutes a great act of historic reparation and renews once more the promise which is basic to Jewish history. Throughout the long centuries Palestine remained for the Jews a foreign land and the promise remained in abeyance. Then came the Great War in which their historic oppressors suffered crushing defeat, even to the verge of extinction. And from that awful judgment seat of history came at last the pronouncement known as the Balfour Declaration. It was apparently a minor incident in the midst of a world of shaking events, but in reality it was one of the remarkable events of history, for it was a renewal and fulfillment of the promise, and it showed historic justice triumphant at last across the long stretch of centuries. From the human point of view, and from the high spiritual point of view there is nothing more dramatic or more significant in history. What an argument Job would have founded on this great act of fulfillment after almost two thousand years of doubt and denial. View it as we will, the Balfour Declaration in its great setting of history, is one of the most wonderful confirmations of the moral and spiritual principles operating in human affairs."

LORD CECIL FINDS DECLARATION WISE ACT OF STATESMANSHIP

A special message from CECIL, LORD ROBERT, of the Duchy of Lancaster, declared:

"I have watched with deep interest the efforts and progress of Zionism in Palestine; and now on the tenth anniversary of the Balfour Declaration I am confident that its issue was a wise and farseeing act of Statesmanship. There will be difficulties in the future, as there have been in the past, but they will surely be overcome, by the devotion and prudence of Zionists and their leaders."

REUTER CABLES NEWS OF CHINA AND JAPAN'S GREETINGS TO HOME PAPERS

Reuter carried a news item by cable to all the London papers on the 7th ultimo, regarding China and Japan's greetings to the local Zionists on the occasion of the tenth anniversary of the BALFOUR Declaration.

"LIBERAL" JUDAISM TRAVELS TO BOMBAY

"KING" CLAUDE GAINS MORE TERRITORIES.—JOYFUL NOISE HEARD IN THE CAMP.—NEW CONVERTS AID PROPAGANDA MOVEMENT

"Liberal" Judaism, that *rara avis*, has got a hold somewhere in India. It is reported that in the city of Bombay where there is a thriving colony of Bene Israel, a few members who are not of the male sex had sold their soul to the King of the "Liberals," CLAUDE, who is held as a model Yehoodi throughout the length and breadth of *Eres Nochriya*. "King" CLAUDE recently celebrated his seventieth birthday. That gave him a chance to measure his dominion and lo! and behold he found some dots on the map! Musing on the stretch of territories gained by him and his co-adjutor MATTUCK, he piped the following song to the deluded sons and daughters of Israel:—

"Will you come and join the dance?
Will you, won't you, will you, won't you,
Won't you join the dance?"

And sad to say the sentiments found echo and pierced into the heart of one Miss LEAH JHIRAD, M.D. Immediately, two more hearts (*benoth Israel*) beat with unison and joined the group of *nashim sidkaniyoth* to put many an operatic troupe to shame!

"COPYRIGHT" JUDAISM

The Canadian Jewish Review of September 23, publishes a long article entitled "Liberal Judaism in Bombay," written by JOSEPH ISRAEL, the hon. secretary of the Jewish Religious Union of Bombay. It is interesting to note that the contribution is copyright, which implies that "Liberal" Judaism is also "copyright" and applies only to the chosen few who are allowed initiation in the Grand Lodge of mystery. Let us now perforce examine the subject matter of the article and pass a few constructive criticisms which we think will not be out of place. One significant statement is made by JOSEPH ISRAEL: —"However I think, I shall not be far wrong if I say that the Jews from Bagdad are strictly orthodox in their practices, and that 'Liberal' Judaism does not, at present, appeal to them." [Bravo! *did we not suggest in our opening lines, that one has to get a thorough grounding in the rudiments of dancing to join the 'Liberals' in their grand chorus?*] Unfortunately, the Bagdad Jews are too backward in such intellectual pursuits, and they require a stronger representative of "King" CLAUDE than a MISS JHIRAD to convince them of their 'stiff-neckedness.' Let us read the next significant statement by JOSEPH ISRAEL. Says he:—"Thus they *(the deluded ones.—Ed.)* did not accept the custom of Levirate marriage because they saw that it was obsolete." Was it for this reason that "King" CLAUDE came forward with a plea for a newer and handsomer creed with little or no worries? To quote ISRAEL again:—

"At first these Jews (the Baghdad ones) mixed freely with the Bene Israelites, but after settling down and making a reputation for themselves as great business men the leaders of this community thought it to their best advantage to repudiate the Bene Israelites as their co-religionists."

One should not wonder on reading this passage, for does it not signify that our compatriots from Babel saw the baneful influence of mixing with some of those who did not "believe in the custom of Levirate marriage?" And what was the result of this estrangement? Listen to this:—

"A regular campaign was carried on to show that the Bene Israelites were more Hindus than Jews. The chief charge brought against them was that they did not follow the Oral Law to the letter and the result of this was fear that they would be despised by their countrymen, and would not be treated as their equals."

As a result passive conditions prevailed till the triumvirate ones of the community returned from the stronghold of 'Liberal' Judaism in London where they had come under the spell of "King" CLAUDE and the "Priestess" LILY. Some have even helped the 'Hebrew' Theosophical movement in Adyar! It seems so surprising that all the lost causes of the world should be championed by students of immature age. Even here in China, the Nationalists, the Judges, officials, etc., are students still in their teens! We cannot but infer that the modern type of student must have some redeeming feature in his character.

THE SHIRKERS

Mr. ISRAEL is apparently not satisfied with the treatment meted out to the members of his community. He argues thus:—

"The chief charge brought against them was that they were not performing the ceremonies required by Judaism.'

The present writer recalls that when he was in Bombay (never mind when), he saw an instance when on the eve of the Sabbath (at the hour when all good pious ones should welcome the Queen Sabbath), SARAH the good housewife was still seen cooking the dinner. When it was pointed out to her that the Sabbath hour already commenced she replied:—"Oh, never mind, in a few minutes I shall have finished all the work," as if to say that the few seconds devoted to household work in direct opposition to the Jewish law should not really matter when it concerned the appetite of the inmates:

A CONTAGIOUS "DISEASE"

MR. ISRAEL gives a brief history of the movement in India. Says the historian:—

"Their enthusiam for Liberalism they tried to pass to their brethren here. Mr. Erulkar, B.A., attorney-at-law, after his return from England, founded and edited a monthly magazine, in which appeared a series of articles by Dr. Mattuck, of the Liberal Synagogue, London on Liberal Judaism."

We notice from past experience that whenever that Goy-Rabbi MATTUCK has a finger in a pie, he applies higher mathematics to his aid, in order to pull an extra large plum out, and in the case of a few of our co-religionists in Bombay he has partially succeeded. It is a pity to see the latter who were at one time on the decline, clinging to the clutching hand of the "liberals" when they should have fortified themselves and studied more deeply orthodoxy with all its redeeming hopes and promises. True, the number who had joined the new cult hardly exceed two dozens, but still the noise which "King" CLAUDE and his satellites had made over this "conquest" must have sent a thrill of joy to the President of that 'Tower of Confusion' to prepare more 'Rebels' in future to assume charge of new 'congregations.' "Liberal" Judaism may be described as a huge bog with its treucherous quicksands. Like the triumvirate ones, no man should be sure of his footsteps, for he will be drawn into the bog to be swallowed up into oblivion with a few blackbirds singing his funeral obsequy. There is still time to turn back into the way of life on which all our Sages and wise ones trod with sureness, faith and determination. Let us conclude our remarks with a fine fable: —

A LESSON FROM HISTORY

Once upon a time there was a country where all the inhabitants were of the white race. Never in the history of the land did they see a dark face, and yet it was ordained that a negro child should be born to a happy white couple. The news was immediately broadcast from pulpit, tower, market place and as a result all the country were talking of the happy occasion. The day arrived for the glad service of christening and all the inhabitants turned out in full force to see the wonderful child. Many were the kisses that were lavished on the dear one, but sad to say the child was found dead in the evening owing to the heavy battery of kisses that were rained on the black face of the child. Let us remind the deluded ones that the child born in far-off Bombay will meet with the same fate, even with all the care of its foster parents "King" CLAUDE and Leader MATTUCK! The moral teaches "Learn from experience and be wise!"

ANTI-SEMITISM IN CHINA?—A LOCAL OUTRAGE

Readers of ISRAEL'S MESSENGER need not be told of the recent frantic efforts made locally by some irresponsible propagandists to create an anti-Semitic feeling in China. A series of letters appeared in the local press to prove (?) that Bolshevism is a Jewish cult, organized by Jews and supported by Jews. These have brought forth a censure of replies and rebuttals from some writers who were quick to realize the uselessness of the campaign initiated by those who have axes to grind. Lately, however, one well-known missionary, EDGAR E. STROTHER by name, connected with the Christian Endeavour Union for some years, but recently dismissed by the Board, published a book entitled, "A Bolshevised China: The World's Greatest Peril," and offered it for sale on the open market. We will examine the publication and subject it under the hammer of criticism, and thereby uncover its one sidedness and the partial tone in which it is written. We are not concerned with the first half of the book which is devoted to the political happenings since the Nationalist campaign and conquest of Central China, but we strongly object to the middle half which is devoted to that long-since exploded joke of the "Protocols of the Wise Men of Zion," about which we shall refer in a separate article below. On reading such stuff and piffle one wonders if "Alice in Wonderland" or the "Chapter on the Mad Hatter" sounds even more extravagant than the "Protocols." This subject was originally written in a series of letters in the columns of the *North-China Daily News* and elsewhere, by an irresponsible local propagandist (who shall be nameless) and who showed extreme prejudice for Jewish ideals and Nationalism. His overweening ignorance of Jewish history, religion and ideals was ruthlessly exposed in the columns of a local daily which must have provoked his ire to further continue his sinister designs upon the Jews to whom he is actually indebted for his ethics, religion and morals. It is surprising to see that these letters covering a period of about eighteen months should be collected and re-published in the book referred to above, in such a thoroughly unsportsmanly manner, for the author of the book purposely omitted throwing in the replies which were published in the press from time to time, and which contributed immeasurably to defeat and paralyze the efforts of the irresponsible propagandist referred to above. The two main pleas of the latter are:—(1) That the Protocols have not been proved to be a forgery. (2) That the Protocols are not literature but statesmanship now in course of partial fulfilment! In order to study the character of the modern critic, one must note what he says,

"I believe English Freemasonry, together with the Lodges recognized by it, will be one of the two great institutions which will save Christian civilization. The other is the Catholic Church."

When the Editor of ISRAEL'S MESSENGER in his reply quoted "The History of a Lie," by HERMAN BERNSTEIN, and another by LUCIEN WOLF, note what the same critic had to say:—

"I flatly contradict your correspondent's statement that the Protocols have been proved a forgery by any Committee or person including Mr. LUCIEN WOLF."

What a great authority this propagandist must be when he is able to compare himself with eminent publicists! Not unlike the other anti-Semites, he disclaims any tendency towards anti-Semitism. In a letter to the *North-China Daily News* on the 26th July, 1926, he wrote as follows:—

"I am credibly informed that my name has been used in connexion with the proposed publication locally of an edition of the "Protocols" and at the same time, accusations made against me of anti-Semitism. Both statements are false and I will take what I consider would prove to be a very interesting action-at-law for libel, or slander, or both as the case may be, against any person or persons making them."

The straight-minded man on reading the above would be convinced of the purity of his intentions and lulled to sleep as one would say only to awaken after the expiration of fifteen months to discover that he had associated himself in the production of the banned "Protocols" placed on the market in an attractive style. Following the controversy in the local dailies, in which the Editor of ISRAEL'S MESSENGER vindicated the Jewish People from the taint of such a vicious lie, the local propagandist approached the *China Press* in September last, and published an article entitled "Jews and Bolshevism" in the course of which he said:—

"The writer of this article has never stated verbally, or through the Press, that the Jews are responsible for the infamy of Bolshevism *[No! Then what a relief!—Ed.]* but that some of them took a prominent part in its establishment is beyond any shadow of doubt and it is to be regretted that by accident of birth they were born in the Jewish religion." After lulling the unsuspecting reader into a sleep or coma, he burst a shell and quotes a writer as saying:—"Not less than 75 per cent. are Jews.....Among the minor Soviet Officials their number is legion." [*The falsity of this has been proven by* JOHN SPARGO *and others.*]

Now to go back to the Rev. EDGAR STROTHER who assured us on two or three occasions at our editorial offices, that he had no intention of publishing any anti-Jewish book, and least of all the "Protocols." Now that he has come out in the open, it is our duty to present bare facts without prejudice for all to read and digest. Such vile 'literature' although radiating a baneful influence can easily be counteracted by us, owing to the fact that we are upholding the banner of truth and honest principles. In a series of articles which we hope to publish it will be our duty to expose the designs of the local propagandists and demonstrate their hollow mockery and pretensions and the great disservice they are rendering to civilization. Instead of fighting the real source of danger and evil to which we are exposed to-day, they are fighting and seeking vainly to undermine the very people who could render the best service in the present chaotic state of the world. We Jews who are conscious of our contributions to civilization must resent and spurn the malicious libel cast upon us by unworthy critics that we are a force behind the movement to destroy our modern civilization. Perish the thought! The people who gave the Bible, the Prophets, the Ten Commandments and a galaxy of great men of genius, thinkers, philosophers, inventors, discoverers, liberataors and what not, at a time when the world was slumbering and sinking in darkness, should not sit supine at this late day and let the wreckers of humanity sit in judgment upon us and pass their shameless verdict. Fie upon such a mean slander! Fie upon such unworthy motives which can only be fostered by disgruntled people who have themselves become bankrupt in faith and void of ideals. The recantation of HENRY FORD, the ex-Chief of the world anti-Semites in July last, should convince the most dyed-in-the-wool opponent of Israel that it is the height of folly to disseminate vile propaganda at the expense of others. It should convince the local misguided critics that they are not going to succeed when others mightier than they had failed, collapsed and vanished from the stage, leaving a poor memory behind. We shall not appeal to history further. We shall be content to fight the local traducers of our nation with the same weapon of truth which is in our possession to this day. The Jew has nothing to hide. His record for four thousand years is clean and open in the pages of history. We did not and do not pretend that all Jews are perfect. We admit that there are Jews who are active in the Bolshevistic movement, as men of other denominations are and even more so. On the other hand, there are Jews who fought the new destructive cult tooth and nail, and suffered martyrdom and agonies for their principles. The best friend of the Jews is he who describes them just as they are. "Paint me as I am," said OLIVER CROMWELL to the artist who, wishing to hide a disfiguring scar on the forehead of the great Lord Protector of England, suggested that he should pose as a man reading, with his head resting on his hand, so that the blemish could be obscured. We echo the same plea. "Paint the Jew as he is," not as he is *not!* Nothing is further from the truth than "as is one Jew, so are all Jews." Our busy-bodies will yet live to learn something from the past experience which history teaches. They may yet live to disprove the statement—let us hope so—made by HEGEL when he said that "the only thing men learn from history is that men learn nothing from history."

"SHANGHAI SUNDAY TIMES" ON THE "PROTOCOLS"

The Sunday issue of the *Shanghai Times* of the 20th ultimo, devoted considerable space to the "Protocols" criticizing the publication, in the course of which, it says:—

"Last week, a 'China Edition' of the 'Protocols' was published in Shanghai. This has caused no small stir in Jewish circles, where the revival of this controversial document was wholly unexpected. The genuineness of the 'Protocols' has not only been denied by Jews, but impartial students and publicists have expressed the gravest doubts upon the matter. A year ago there was considerable correspondence in the Shanghai newspapers upon the question. Now the controversy has been revived by the issuance of the China Edition by MR. EDGAR E. STROTHER, who gives, among his reasons for bringing out this edition, that they contain, 'it seems to me, the only explanation of the real origin of Bolshevism and its programme of world-wide revolution.' Local Jewish feeling on this matter is shown by two articles that are to appear in the December issue of ISRAEL'S MESSENGER. The Editor of that paper has sent us proofs of these articles, and STROTHER has handed us a copy of the book for review. We may, therefore, be permitted to say that Mr. STROTHER shows us no good reason for the action he has taken: it must have been obvious to him that it would cause great offence to a people who are as entitled to

their religious beliefs as he is to his. We cannot agree with him that any useful purpose is served by what he has done. It is a long way from 'Modernism' in the Church to gratuitous wounding of the feelings of a large section of the community. We have been requested to publish the articles which are to appear in ISRAEL'S MESSENGER, but we think readers who are keenly interested will obtain copies of that journal. Meanwhile, we quote the following paragraphs:—

[*The paragraphs referred to were the concluding part contained in the foregoing article.—Ed.*]

THE FORGED PROTOCOLS

That was a great triumph for truth and justice when Mr. HENRY FORD, for seven years the reigning monarch of the world anti-Semites, had laid down his arms and tendered his apology to the Jews for the repeated slanders on the latter in *The Dearborn Independent*. That was in July last. Referring to the "Protocols" he said:—

> "As a result of this survey I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called protocols of the wise men of Zion, which have been demonstrated, as I learn, TO BE GROSS FORGERIES, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world...."

The foregoing must have proved a bitter pill to the local men of unbalanced mind to swallow, and by way of showing their rage they have resorted to the issuance of a China edition of the discredited "Protocols." This was handled by REV. EDGAR E. STROTHER who also wrote a preface to it. According to an advertisement inserted by him in a local daily, he makes it known that this fraudulent publication "is almost impossible now to buy in America, orders sent to various booksellers in the U. S. A. not having been filled." Further on he states: "Do you know that it is not easy to procure this book even in Britain?" So a gap has been filled and this man of God becomes a tool in conducting a strong campaign in China to our detriment. That must have been a busy week for him when he saw the consummation of his hopes, and the "Protocols" actually put into circulation. The moralist speaking of this type of propaganda says:—

> "Cobwebs! A few pitiful meshes—halftruths magnified, a little weak widening into a dangerous breach; a few words uttered at random, to be wiped out by bitter tears. There is a wonderful axiom in philosophy—God help us if it be true!—that sound never dies; that evil or good words uttered goes echoing on through space for ever. Think of the vast inconceivable torrent of sound rolling up among the stars, think of the foolish utterances, the horrible blasphemies of earth, the foul words that add volume to that dread accusation."

The "protocols" have passed in history and will be judged by future historians as a clever ruse with which to involve the Jews by their avowed enemies. It was left for a noted Missionary in Shanghai to revive a dead plot and give it renewed life and vigour. A preface to it by Mr. STROTHER shows the mentality of the man and his prejudice. He gives his reasons for publishing the "Protocols" in the following words, (1) "They contain, it seems to me, the only explanation of the real origin of Bolshevism and its programme of world-wide revolution." Mr. STROTHER assured us oftentimes that he was not anti-Semitic, and now he is actually preaching a virulent campaign against the Jewish people! He blames them for all the ills under the sun, a hateful suggestion from one who styles himself a Christian! No argument would convince him that the "Protocols" had been forged by the anti-Semites. It is nothing to him that the London *Times* in its leader of August 18, 1921, stated that "The author of the 'Protocols' simply copied from the 'Dialogues'....and put them into the mouth of an imaginary Jewish Elder." It is nothing to him that the Editor of the London *Morning Post* has doubted the genuineness of the "Protocols" and that the anonymous author of that book, after using them as his text, is unable to give them any higher certificate than that they may or may not be genuine. Indeed, he goes so far as to say:—

> "We have said that this document flashes a blaze of light, and so it does, but whether this document is genuine or not, whether the blaze of light is true or false, can only be judged by internal evidence and probabilities. We may say at once that NILUS advances nothing in the nature of real evidence to prove the document, and that his account of how it came into his hands consists of assertion only, without evidence to support it."

It is nothing to Mr. STROTHER that so eminent a publicist as LUCIEN WOLF has characterized the "Protocols" as a forgery and unworthy of consideration. It is nothing to Mr. STROTHER that FATHER A. SACCHETI only recently came out with interesting and important evidence to discredit the notorious "Protocols." In our issue of March 4th, 1927, we published the following letter from Mr. STROTHER:—

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR,—Confirming my statement over the 'phone, I desire to state most emphatically that I am not anti-Semitic. I have the highest esteem for the Jewish people as a race and deep love for many personal Jewish friends. I also dissociate the large mass of the Jewish people from the Bolshevist policy and the Bolshevist crimes. However, it seems to me that there is conclusive evidence that atheistic Jews (sic) have played a leading part in the Bolshevist upheaval. [*In the same manner as "atheistic" Christians (?) have done and more so than the apostate Jews.—Ed.*] I also realize that these Bolshevik leaders are only a very *small minority* of the Jews.

"EDGAR E. STROTHER."

"SHANGHAI, 3rd February, 1927."

The sudden change of attitude on the part of Mr. STROTHER in making himself responsible for the publication of the "Protocols" explains how true is his statement made in February last, that he is not anti-Semitic! Although his action may puzzle our readers, still there are some who are ready to solve the enigma, but we do not wish to go into any detail at present.

Another reason for the publication of the "Protocols" is stated in paragraph No. 4, which reads thus:—

> "The Protocols indicate that it is the Jews of whom JUDAS ISCARIOT and the hypocritical scribes and pharisees were a prototype who are now at the back of the world-wide atheistic movement, one of the most subtle sections of which is the so-called 'modernist' propaganda within the Church."

We now know what is actually disturbing Mr. STROTHER. In February 1927, he was of the opinion that "these Bolshevik leaders are only a very *small minority* of the Jews," whereas in November, 1927, he indicts a whole nation! In this instance, we would remind him of what EDMUND BURKE said, "You cannot indict a whole people."

"THE NORTH-CHINA DAILY NEWS" AND THE "PROTOCOLS."

The above local leading morning daily has published a letter from the Editor of ISRAEL'S MESSENGER in its issue of the 22nd ultimo, which runs thus:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I hope that "O.D.R.'s" letter in the *North-China Daily News* of the 19th instant, may be taken as a specimen of what the best elements of the international community of Shanghai is saying and thinking about the notorious "Protocols." A few days ago, the feeling against that publication was running high and regret was general that steps should have been taken to disseminate that baneful literature which had been proved to be "one of the most dangerous literary forgeries by which anti-Semitic propagandists have endeavoured to injure and discredit the Jews throughout the world." Some of my friends have dissuaded me from writing to the press on the ground that I would be giving publicity to the book, but since every office in Shanghai had been presented with a copy with an appeal to buy it on approval, or return it after being dissatisfied with it, I believe I am not hurting the cause in writing you, even though I take some risk in giving the booklet a little free advertisement.

The "Protocols" have passed by now in history and will be judged by future historians as a clever ruse with which to involve the Jews in their alleged attempt to overthrow our modern civilization. This campaign started in 1920 in Europe and America and was fiercely debated in the columns of every responsible organ. It took seven years for the chief of the anti-Semites (Mr. FORD) to lay down his arms and apologise to the Jews for the great disservice he has done them. Permit me to give his *ipsissima verba*:—

"As a result of this survey I confess that I am deeply mortified that the 'Dearborn Independent,' which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called "Protocols" which have been demonstrated, as I learn, to be gross forgeries, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world."

Permit me, however, to give your readers a brief outline of the campaign initiated in Europe and America seven years ago, against the Jews when the "Protocols" were fiercely debated as of Jewish origin. In November, 1920, the American Jewish Committee invited to its annual meeting representatives of the leading national organization—the B'nai B'rith, the Central Conference of American Rabbis, the Zionist Organization of America, the Union of Orthodox Jewish Congregations, etc., to discuss the situation at great length. It was then decided to issue a dignified statement, which was drafted by LOUIS MARSHALL, and issued on December 1, 1920, as "An Address to Their Fellow-Citizens by American Jewish Organizations." This was gladly received by the press and given wide publicity. It had a most welcome effect. On December 5, the Federal Council of the Churches and 150,000 individual churches, at its quadrennial convention in Boston, adopted a spirited resolution deploring the attack upon the Jewish brethren and extending to them an "expression of confidence

in their patriotism and their good citizenship," and admonishing their constituents "to express disapproval of all actions which are conducive to intolerance or tend to the destruction of our national unity through arousing racial division in our body politic." On January 16, 1921, a statement signed by 121 American citizens of "Gentile birth and Christian faith" was made public. The signatories were led by President WOODROW WILSON, ex-president W. H. TAFT, whose names were followed by CARDINAL O'CONNELL, LYMAN ABBOTT, JANE ADAMS, NEWTON D. BAKER, W. J. BRYAN, N. M. BUTLER, BAINBRIDGE COLBY, Cardinal, then Archbishop HAYES, FRANKLIN K. LANE, ROBERT LANSING, and others equally prominent and distinguished. This address was prepared on the initiation of JOHN SPARGO, who, soon after, brought out his famous work "The Jew and American Ideals," an eloquent plea to the American people "for America's safety and honour" to unite in suppressing anti-Semitism, "this sinister foe lurking within the gates, as against all foes, no matter under which flag they may be marshalled." But these resolutions and statements had no effect on "The Dearborn Independent." It went on with its unholy work. The character of the articles may be guessed from the titles, "The Jew in the United States:" (a mixture of fact and libel); "The Jewish Question—Fact or Fancy?;" "Anti-Semitism—Will it Appear in the United States?;" "Does a Jewish World Programme Exist?" (an introduction to the Protocols); "Jewish Plan to Split Society by Ideas," etc. After twenty articles had been published they were printed in pamphlet form and sold at 25 cents a copy. They were also bene gratis to members of Congress, Governors, Mayors, journalists, editors, etc. The first volume appeared in November, 1920. A second came out in April, 1921, a third came out in November of the same year and there was also a fourth. The articles did not stop at general attacks against the Jews, individuals were also maligned and slandered—some of the series and some of the articles outside it. These pamphlets were sent abroad in large numbers; their contents were translated into many languages, published in newspapers and in brochure form, all bearing the stamp of the weighty authority of HENRY FORD. The latter became the demigod of the anti-Semites everywhere. In March, 1924, there was an anti-Jewish riot in Bucharest in the course of which A. BLANK, Jewish banker, was almost killed while the rioters shouted "Hurrah for HENRY FORD." ADOLPH HITLER, leader of the Austrian fascisti, the "Hakenkreutzler," kept a portrait of FORD on the wall of his headquarters. It was rumoured that FORD subsidised him and other anti-Semitic leaders.

The above is history and cannot be denied. I merely re-state the events in order to show your readers what baneful and subversive literature can do. In your issue of July 17, 1926, you referred to the rumour of the "Protocols" being published and circulated in China and expressed "a sincere hope that it will come to nothing." You referred to the attempt "to work up a wave of anti-Semitism" in Shanghai and issued a warning to the party "not to expect any help from you." To-day we see a different situation. We are on the eve of a great attempt to embroil the Jews in China with their neighbours and arouse racial feeling against them. In the "Protocols" (China edition) there appears a preface blaming the Jews for all the ills under the sun. Apparently no argument would convince the writer that the "Protocols" had been proved a forged publication. It is nothing to him that the London "Times" in its leader of August 18, 1921, stated that "The author of the "Protocols" simply copied from the Dialogues....and put them into the mouth of an imaginary Jewish Elder." It is nothing to him that so eminent a publicist as LUCIEN WOLF has characterized the "Protocols" as a forgery and unworthy of consideration. It is nothing to him that Father A. SACCHETI only recently came out with the interesting and important evidence to discredit the notorious "Protocols." The writer of the preface quotes from an article in the Jewish World "four words" to the effect that "fundamentally Judaism is anti-Christian.' The article in question not being accessible, it is hard to judge what was meant to convey by those "four words." It may not be impossible that the sentence had been distorted and wrenched from its context. However, to speak of Judaism as being "fundamentally anti-Christian," is to my mind not in consonance with the spirit of truth, for Christianity is the daughter of Judaism and the ethics and morals taught and preached show no deviation from those promulgated by Judaism. Did not Lord BEACONSFIELD say, "Should Judaism fail, where will your Christianity be?" which signifies that the Christian Bible leans on the Jewish Bible for support. The writer of the preface says, "Many of the greatest saints of the church were Jews and many of our most esteemed friends are Jews of noble character." If, so, what is all this fuss about? Why go into the expense of publishing and broadcasting poisonous literature which was proved to be a forgery by no less an authority than the London "Times?" Have we not enough trouble to contend with without creating new ones? How significant rings in our ears the statement of Dean SWIFT when he said, "We have just enough religion to make hate but not enough to make us love one another." To-day in Shanghai we need tolerance and goodwill towards each other, and the problems of the individual should be identical with those of the community. Such pernicious and hateful propaganda launched during the last few days, but serve to fan the flame of racial prejudice, divide humanity into war-like camps and revive the Dark Ages, the memory of which still lingers in our minds and saddens the heart of many who are to-day the foremost leaders in the rank of Christendom and civilization!

N. E. B. EZRA.

SHANGHAI, Nov. 20, 1927.

"THE NORTH-CHINA DAILY NEWS" DENOUNCES THE "PROTOCOLS"

Our local leading morning daily, *The North-China Daily News* of the 23rd ultimo, came out with a vigorous denunciation of the "Protocols," characterizing them as forgery and unworthy of any further consideration. It criticized the man who was responsible for the introduction of "this instrument of misrepresentation by the publication of a China edition." In closing the correspondence in its columns, our contemporary has paid a tribute to Jewry and issued a warning to the local propagandists that it will give no shelter to the latter nor encourage them in their sinister designs upon "a race, to which so many nations owe so much." We wish to assure the organ of the British public opinion in China, that we fully appreciate the stand it has taken once more on a matter of vital interest to the peace of our international settlement, for we regard further discussion on a 'dead' subject as futile, unnecessary and waste of time. We reproduce *in extenso* the weighty views of the *North-China Daily News*, which runs thus:—

"It is perhaps somewhat sudden, or at least some of our readers will consider it so, that we put a closure on anything in the nature of a discussion of the "Protocols of the Wise Men of Zion." We do so for two reasons:—first, because we are inclined to adopt the opinion held by others, who were more able to investigate the facts, that the whole production is something in the nature of a forgery: and, secondly, because if it were not a forgery it neither serves to prove the animus of any one race against the rest of the world, nor the existence of any plot outside the minds of the writers, for the subversion of our existing civilization. The best that can be said about the "Protocols" is that they may represent the opinions of a few and by no means the most powerful few: the worst is that the whole compilation is an arrant forgery designed especially for the purpose of damning a race which has contributed so much for the advancement of humanity at large. Bolshevism is its own best explanation; it requires neither racial hatred on the one hand, nor humanitarian love on the other to explain it, for it is either the outcome of natural wickedness—a political manifestation of original sin—or an overweening fondness in the earlier sense of the word. The biggest protagonist of the "Protocols" has eaten his words, words spread broadcast for the past seven years: there is hardly a scrap of evidence to show that the work was the product of Jewish minds, certainly not sufficient to hang a dog on. For the rest we are sorry that someone has found it necessary to perpetuate further this instrument of misrepresentation by the publication of a China edition, and we do not intend to assist its dissemination by carrying on any prolonged discussion which can result in the conviction of none and the possible exacerbation of the feelings of many. As we said in July, 1926, we hoped that the rumoured publication of this document would come to nothing. Apparently our hope has not been justified, but we do feel that something very much stronger than the "Protocols" is necessary to pin on a race, to which so many nations owe so much, the obloquy attendant upon responsibility for the mess in which Russia finds herself to-day."

OUR NEIGHBOURS' SYMPATHY

Many were the expressions of regret and sympathy received at this office and by the leading members of our community from non-Jewish sources in Shanghai, regarding the wanton outrage perpetrated by the local propagandists in broadcasting the "Protocols" in the International Settlement. We are assured that the local leading missionary bodies have disapproved of the vile propaganda conducted by one of their colleagues, who, it is pointed out has been dismissed by his Board and is no more holding an official position in Shanghai. Some of our readers have stated to us that the recent outrage far exceeds that perpetrated at the BETH AHARON Synagogue on the Day of Atonement, to which we referred in our last issue. Others are inclined to believe that those who invaded the above place of worship, must be connected with the same bunch of propagandists who succeeded in adding a dark chapter in the history of the local cosmopolitan settlement. In the opinion of others, it would be necessary to keep a sharp look out in future, as the symptom of disturbing the peace of our community is just beginning to develop. With the large influx of White Russians in Shanghai, there is every possibility of the latter importing the virus of anti-Semitism here, which is their only stock-in-trade, but China not being their own country, they stand a very poor chance of success. Some of our readers have pointed out to us the fact that some of the local Russian dailies are actually incit-

ing their readers against the Jews. We would appreciate if such copies are sent to us, so that steps may be taken in connection therewith.

LOCAL LEADING BOOKSTORES BAN THE "PROTOCOLS"

The local leading bookstores, Messrs. KELLY & WALSH, Ltd., and Messrs. BREWER & Co. have refused to countenance the sale of the "Protocols," treating the booklet as a dangerous publication, calculated to stir up bad feeling among the various denominations in Shanghai. The "Protocols" were imported from London which were issued by Messrs. The Britons Publishing Society, London. A paper cover was added to it, making it look as a "China edition" (poor China as if she is guilty of this onslaught on humanity!!!) with the name of EDGAR E. STROTHER given from whom the booklet could be purchased. The original home price is one shilling, but the local price was raised to $1.00. We are reliably informed that the majority of the reading public in Shanghai, to whom the "Protccols" were sent on approval have returned them to the sender, while others have consigned them to the waste paper baskets.

JACOB'S SPIRITUAL REALIZATION

SERMON FOR THE WEEK.—שבת ויצא

And Jacob awaked out of his sleep and he said:—"Surely the Lord is in this place, and I knew it not."—Genesis 28—16.

The Sedra for to-morrow is replete with the narratives of JACOB'S life which unfold before our gaze a remarkable personality. Our text is explicit. It stimulates in us a desire to know more about the Unknowable and to search more of the Unsearchable. Is is not surprising that JACOB should repeat the words attributed to him only after he had awakened from his sleep? Is it not strange that one who had been reared in the knowledge of God and saturated with the omnipresence of Him should say, "Surely the Lord is in this place," when he was aware that the Highest is all-pervading without space? On the other hand who can speak with authority as to His nature? We know nothing of the essence of God. "No man shall see Me and live," says the Holy Writ. In the Book of JOB (37-23), we are taught, "Touching the Eternal, we cannot find Him out." No one attempted to define God. SPINOZA said, "A God defined is a God denied." In his "Guide to the Perplexed," MAIMONIDES teaches that we can tell what God is not, but no man can tell what God is. And FATHER JACOB did not hesitate to realize the presence of God when he woke from his sleep. Here the Bible used a veiled language. Sleep is the symbol of the uninitiated soul, so that when the Bible says, "JACOB awaked from his sleep," there is no allusion made to the normal everyday sleep, but rather the "awaking" typifies soul illumination or the realization of the Divine Spirit which naturally followed the sleep.

HUMANITY'S STRUGGLE

It should be borne in mind that mention is made of this awakening after JACOB'S struggle with the Angel, in the spot which was finally named Beth-El. When a soul arrives at such an exalted stage in its evolution, the psychic faculties cry out in sympathy, "The Lord (Divine Spirit) is in this place, yet alas, I knew it not for so long!" Humanity to-day is striving to ascend towards the point where the individual may fight his last battle with the lower self and vanquish it in a spiritual struggle. When success is attained we immediately recognize our divine origin, and life is made beautiful, and our potential spirit within begins to unfold exactly like a skein of wool. We throw off all our bad qualities, until our carnal senses are dulled to extinction-point when there is nothing left except all that is good and divine. This faculty of recognizing our divine origin is the lever for our higher aspirations and our fondest hopes. FATHER JACOB had climbed on the highest rungs of life's ladder when he made that declaration attributed to him. It is said that WILLIAM BLAKE, the artist, was once asked, "When you see the sun set, don't you observe a round, golden ball like a guinea?" "No," he said, "I see a choir of seraphim and cherubim, singing a joyous and reverential refrain of 'holy holy, holy, is the Lord of Hosts, the whole world is filled with his glory.'" It is the unseen that adds true grandeur and splendour to life, seldom the material and the seen.

OUR SPIRITUAL EYE

Mighty men are they who could see the Unseen in their spiritual eye and add grandeur and splendour to it. ARCHIMIDES once said, "Give me a lever long enough, and a prop strong enough and with my own weight I will move the whole world," and yet we must realize how more effective our spiritual lever will be, for the physical world is but a reflection of the spiritual. SIR WALTER SCOTT also pointed out that it was necessary to gain knowledge to advance in life and to open our spiritual eyes. In a letter to his son he wrote as follows:—"

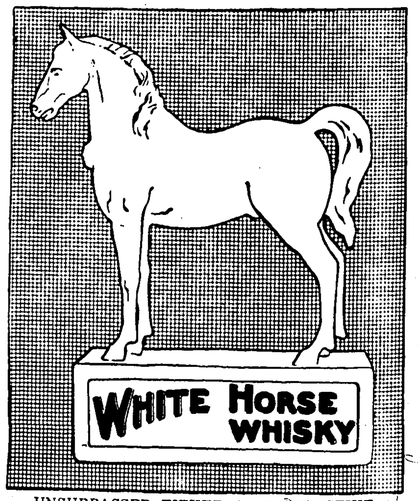
"Man only differs from birds and beasts because he has the means of availling himself of the knowledge acquired by his predecessors. The swallow builds the same nest which its father and mother built, and the sparrow does not improve by the experience of its parents. It is not so with the human race. Our ancestors lived in caves and wigwams, where we construct palaces for rich, and comfortable dwellings for the poor; and why is this?—but because our own eye (spiritual) is enabled to look back upon the past, to improve upon our ancestors' improvements and to avoid their errors."

THOUGHT-FORCE

Man is given a wonderful weapon in the form of 'thought-force.' The important corollary to this is the Universe which exhibits thought. There can be no thought without a thinker, so that one should also realize that the basis of the Universe is subject to the rule of a Thinker. Had FATHER JACOB not realized the presence of God through the medium of thought-force, where would he have been? The Universe exhibits as far as we can see perfect unity of thought, for one need but see the law of gravity and the other natural forces which are the same everywhere! The first step towards the realization of divine spirit lies in the recognition that we know nothing. This is the starting point! A beautiful story is related about the celebrated ABOO YUSOF who was Chief-Judge of Bagdad in the reign of CALIPH HADDEE, which shows a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own defficiencies often led him to entertain doubts where men of less knowledge and presumption were decided. It is related of this Judge that on one occasion after a very hard investigation of facts, he declared that his knowledge was not competent enough to decide upon the case before him. "Pray, do you expect," said a pert courtier, who heard this declaration, "that the CALIPH is to pay for your ignorance?" "I don't know," was the mild reply, "the CALIPH pays me well and for what I do know; if he were to attempt to pay me for what I don't know, the treasures of his empire would not suffice."

LADDER OF WISDOM AND LEVEL OF SPIRITUALITY

When we adopt a similar attitude of humility and the recognition of our ignorance of the wise and learned chief Judge, we may rest assured that we have begun to climb the ladder of wisdom and attain some level of spirituality. The Sedra for to-morrow teaches us to reflect on the sublimity of JACOB'S dream and realize its true essence. To discover the Divine Spirit as JACOB did is not only the beginning, but also the end, of wisdom. In the words of a Jewish poet, "From God, unto God, for and with God." When we shall have realized this deep understanding, it would mean the attainment of wisdom that grows out of reverence for God.



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[Continued from Page 3.]

"To the man-in-the-street it will sound queer that the yearning of the collegiate youth for an intellectual presentation of religion should be satisfied by giving them Kasher food, as though Kashruth was the most important factor in Judaism and furnishing Kasher food was going to make any man more religious or more ethical, even though this food is more sanitary than that which is ordinarily eaten by Jews and Christians alike."

It is obvious that MR. WISE did not give much thought to the subject under discussion. Perhaps his thoughts were centred on a scrondrous table full of delicacies which are otherwise banned by Jewish law! What a shame to forbid the eating of such meals which impart such a glowing feeling to any epicure? MR. WISE evidently does not realize that the physical and the spiritual are irrevocably linked together and that the eating of hazir (swine) for instance is absolutely detrimental to the spiritual life. Even MOHAMMED recognized this great truth as is mentioned in Koran. If MR. WISE is concerned solely with the lining of his stomach, that is a different question. Further on he states, "though Jewish orthodoxy in the literal meaning of the term hardly exists in the United States or for that matter in the civilized portions of Europe among the rank and file of the Jews, even among those who honestly believe that they are strictly orthodox." Enough of this nonsense! Let others speak for themselves. We know of numerous cases where the strictest look-out is kept on the dietary laws even in far-off China! We cannot help saying that MR. WISE has made a poor case, but then what can we expect from one who is a 'rebel' in the camp and upholds the man-made theology of a century ago?

* * *

"IN THE BEGINNING"

Our contemporary *The Jewish Guardian* passed interesting comments on the Presidential address of SIR ARTHUR KEITH, the DARWINIAN expert, in an article entitled "Bereshith." Says the *Guardian*:—

"The most remote period which he touched was that of 'the heyday' of anthropoid history, its Periclean Age, so to speak which he placed at the beginning of the Miocene Era. At that date, the human and anthropoid lines of descent began to diverge, and in our modest scale of reckoning, that gives Man the respectable antiquity of about one million years."

Further on, SIR KEITH reminded his audience that in 1858 SIR RICHARD OWEN had been President of the Association, and that then too it had met at Leeds. 'The Assemblage which confronted him was convinced without a dissentient, that Man had appeared on earth by a special act of creation; whereas the audience before him "if not convinced DARWINISTS, are yet prepared to believe, when full proofs are forthcoming, that man began his career as a humble primate animal, and has reached his present estate by the action and reaction of biological forces." That man appeared by a special act of creation is not the true interpretation of Bible as borne out by the explanation of the great Jewish Philosopher, the learned MAIMONIDES who speaking of the Book of Genesis said:—

"We ought not to take literally that which is written in the story of creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our ancient Sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninitiated the veil of allegory which conceals the truth it contains."

From the foregoing extract we can only infer that the story of ADAM is a comparative study of man's evolution and that he stands for a "type" or "rootrace." One cannot disagree with SIR ARTHUR that the fundamentals of DARWIN'S outline of man's history remains unshaken, but we do disagree that man began his career as a humble primate animal. DARWIN'S theory respects the origin of species, but he does not try to explain the origin of matter or even the origin of life. He asserts that man has evolved from an ape, but at the same time he acknowledges that there is a vast gulf between them which it is impossible for him to bridge. In summing up his subject he finds matter and life existing and then goes on to show how things around about us came to evolve into their present forms. He speaks of the physical nature of man as being traceable to a few primordial germs, but of the existence of these out of which all these multifarious forms have developed still remains a grand mystery. His last words in his book is worthwhile noting for he says:—

"There is a grandeur in this view of life with its several powers having been originally breathed by the creator into a few forms or into one; and that, while this planet has gone circling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been, and are being evolved."

MR. MAGNUS admirably sums up the matter with his explanation:—

"But though 'Darwin's position has become impregnable,' and is not likely on present evidence, to be shaken, the narrative in the first chapter of Genesis still holds its place in the human mind."

And so it does. It will take many years before Genesis can readily be understood, or its message assimilated. But let us see what MR. MAGNUS has to say in conclusion. He writes:—

"Somewhere, at the back of those million years through which man may trace his descent, there is a beginning of man. It is true, on the evidence before us, that there are a myriad of coincidences pointing to a common ancestry for monkeys and men. But still there are men. Some of our common ancestors, if so we shall still call them when the coincidences have been added up to proof, evolved out of what was common into what is unique. There was something in them which enabled them to transcend the determination of their vestial structures? If there were not we should all be anthropoid apes, 'fondling, nursing and suckling our young in the human manner' but not raising young Darwins and Keiths out of that plastic material."

It is well-known that the lowest bush-man or red Indian is still capable of further progress but what is there to show us that a highly intelligent ape improves any the more? We do know that an intelligent ape always remains the same, jumping from branch to branch and fondling and suckling her young ones. *The North-China Daily News*, a local leading daily morning paper reasoned in a very amusing manner in lines:—

"We all agree that Man is of the earth earthy; that dust we are and unto dust we must return. We are willing to style ourselves brothers to the worm, but we refuse to be the Sons or Grandsons of monkeys."

This sums up the whole matter in a nutshell. What say you, MR. MAGNUS?

* * *

JUDAISM AND THEOSOPHY

Elsewhere in this issue, we accord the hospitality of our columns to Mr. A. HORNE, the Dean of Hebrew Theosophists in California, wherein he makes an attempt to reply to our criticism which appeared in the August issue of ISRAEL'S MESSENGER. Truth to tell, we are not specially interested in the subject but for the fact that we desire to warn our young men who are making frantic efforts to desert their camp by throwing themselves on the arm of Theosophy. It is for this reason that we are tolerating the discussion in our columns and giving it the space which we can ill afford. This by the way.

MR. HORNE in the course of his reply quotes from our editorial our plea that, "We cannot allow you to quote MADAME BLAVATSKY and ask you to believe that it is Theosophical lore for it is well established that the latter copies most of the 'Secret Doctrine' and 'Isis Unveiled' from the Hindoo Sacred Books...." Questioning this, MR. HORNE gives us a rambling account from the writings of G.R.S. MEAD, an occult student, and the late PROF. MAX MULLER in which the former tries to convince the latter regarding the authenticity of MADAME BLAVATSKY'S works. We quoted from W. LANCELOT HOLLAND a lengthy denunciation of MADAME BLAVATSKY'S methods where "in

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some places (Sanscrit scholars) have found whole pages copied bodily, with a little alteration in the text . . . ." To this Mr. HORNE writes:—"It is easy enough, as you see, to make hasty and ill-considered remarks, but when pinned down, even a MAX MULLER was unable to produce any real evidence." We are surprised that Mr. HORNE should chide us of making what he terms "hasty and ill-considered remarks" when all we did was to give a quotation from an authority. To our mind, if Mr. HORNE would write direct to Mr. HOLLAND he would get the necessary information to satisfy him. We would also remind him that there is another book written by Mr. J. N. MASKELYNE called "The Fraud of 'Theosophy'" exposed, published by by GEORGE ROUTLEDGE and Sons, but our quarrel is with the "Hebrew Theosophists" in whose welfare we are concerned alone.

Nothing will make us believe that the wonderful lore of "the Secret Doctrine," described by Mr. HORNE in poetical language as the book which "is in accord with the highest and most sublime teachings of the Jewish mystics etc." is a product of H.P.B.'s brain, but rather it is universal wisdom gathered, garnered by the great souls of the world and re-adapted by her in Theosophical language to suit the thirst of the followers. Mr. HORNE will, no doubt, admit that Theosophy did not present to the world anything new in the way of wisdom, but rather it echoed the teachings of the sages of the world. It, therefore, logically follows that since all the religious bodies of the world had their respective teachings and their Bibles, may we ask in whose interests did Theosophy come forward? To our mind it was created solely for "bankrupts" who did not possess their spiritual bank-accounts and had to tap on other resources! Taking for granted that "The Secret Doctrine" presents the highest truths to be had, will Mr. HORNE please explain what good such literature can do, written as it is in such obscure language, that even the leaders of theosophical lore may be challenged to shed light and lustre on their interpretation? It is all very well to delve into the astral Plane and explain its bye-pathways, as if one was walking along Fifth-Avenue in New York (we are sure, one is liable to be lost even in that well-regulated road, leave alone the astral Plane with all its horrors!) and to give a description of thought forms with multi-coloured drawings alongside a detailed exposition, that we wonder if even the modern cinema can outrival such a book! And what about that wonderful work on "auras" with its exquisite coloured diagrams? The present writer on looking over the different shades of auras in the same book felt himself bristling and tingling all over his body, so much so, that it was indeed a pity that no camera was invented to photograph that wonderful feeling. The aspirants' inquiry re these sublime subjects meets with a decided rebuff in words, "Hush, you have not got 'psychic' vision to see sights which are vouchsafed to a few initiates", and, alas, one has to sigh and keep quiet. No, Mr. HORNE, you have yet to convince us on these few instances out of a pile waiting for elucidation.

MISS MCNEILE'S comments are worth quoting here; she explains that "Theosophy is a great structure raised. . . . .in the hope of reaching heaven. The fact that the result is not heaven, but a confusion far-reaching and most disastrous." Mr. HORNE excuses the Hebrew Theosophists with eloquence and says:—"And these writings (Theosophical works), being in the English language, are therefore of value to the average person unacquainted as he is with the Hebrew language, and who is thus enabled to learn much of the noblest and most inspiring aspects of his own religion." This is puerile. We can cite a list of Jewish books written in English by eminent leaders of Jewish thought and published by the BLOCH PUB. CO. of New York, and yet in spite of this we have an outcry:—"It is the fault solely of Jewish leaders and thinkers if they do not produce works intended to satisfy the spiritual longings of their own people, and it is for this reason alone that the latter must perforce turn to works outside the strictly Jewish circle for inspiration." This reminds us of a like case in which the poet expressed in words:—

"The fault, dear Brutus, is not in our stars
But in ourselves."

Mr. HORNE must not blame the Jewish leaders who have done their utmost to satisfy our cravings. We would suggest the works of RABBI MORRIS LICHENSTEIN on "Jewish Science" and "Peace of Mind" to the Hebrew Theosophists which we are sure will satisfy them and create less likelihood for mystification as in Theosophy. In conclusion, we would suggest to MR. HORNE that if he is so eager to gain inspiration he should study carefully the catalogues of the BLOCH PUB. CO. in which names of eminent authors, such as SPINOZA, ADOLPH FRANCK, MAIMONIDES, SCHECHTER, KOHLER, ABELSON *et. al.* may be found. Yet we would draw his attention to a higher life than mere reading or idealism, viz: "action". We are to-day on the Plane of Action and it is by our deeds alone that we will have achieved the all in life. Give the Zionist Movement your moral and material support, for you are indebted to your Nation, before all. Adhere to the religious precepts of MOSES and our Sages, and by so doing you will achieve more than all the books in the world will do you. EMERSON speaking of "a true man" says:—"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Therefore, our advice to our young men, the members of the A.H.T. and others, is to be true to themselves and their lofty ideals. Then, and only then, will they be able to work out the salvation of their age-long religion and spell out a glorious destiny for themselves. We sincerely hope that our feeble efforts will take root like seeds and develop in the minds of the members of the A.H.T. into a potent force, and in a manner that will cause them to reflect, pause and perchance turn back again at the parting of the ways. If there are none so blind as those who do not wish to see, yet it is to be hoped in this case that there are those who wish to see in spite of their sightlessness!

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"A JEWISH VIEW OF THE CRUCIFIXION"

The Scribe of Portland, Ore., publishes an interesting article on the above theme from the pen of RABBI FEINBERG, a subject of vital importance due to the fact that Jewry is confronted with a screen-showing of 'The King of Kings' which we regard as a menace to our people everywhere. DR. FEINBERG has done well in contributing a few notes on the subject, as it is our paramount duty to-day to make our non-Jewish friends see through our angle of vision and not permit them to linger long in their erroneous views. We cull the following interesting passage from DR. FEINBERG'S article:—

It is essential that we regard the theological implications of the Crucifixion. To the Christian world the cosmic drama of salvation—which is the meaning and the basis of the Universe—was consummated in the martyrdom of Jesus. In one tremendous deed of self-surrender he atoned for the sins of humanity." The writer explains further, "If there is one belief to which Israel must cling it is that of individual responsibility. No spirit, however pure and noble and transcending, can intermediate for our own groping and passion-darkened self. No voice, however tender and gentle and beloved of God, can plead for our shortcoming. No sacrifice, however grave and disinterested and surpassing, can outweigh our accounting. Ours is the burden."

DR. FEINBERG has very clearly shown the mistake of believing in one man atoning for the sins of humanity, even though the life of that man may be spotless in its purity and lofty idealism. According to some theologians ADAM'S sin brought the penalty of death on us and humanity must all pass through the experience of the pangs of mortal death, in order to atone for the sin of eating of the tree of Eden. Now if JESUS came to the world and 'in one tremendous deed of self-surrender' atoned for the sins of humanity, may we ask the intelligent reader how is it that man is still dying the same death ordained by the Creator? To carry the argument further, man may sin as much as possible and throw the burden of his evil deeds on his (JESUS') shoulders—an idea which is fallacious, unconvincing and demoralizing! DR. FEINBERG has more to say on the subject. He states the Jewish attitude clearly and leaves no room for doubt. The subject is reverentially treated for obvious reasons. Says DR. FEINBERG:—

"The more vital interest of Jews in the crucifixion is historical. What role did Israel play? According to some, this is a central question. Israel, the people of Jesus lives eternally in the shadow of the cross. Though the actual causes of anti-Jewish feeling are many and complicated, the role assigned to Israel in the crucifixion has been one of the most potent and perennial. The Crusades, the persecutions of the modern church and the memories of our youth converge upon that murder allegation."

Another argument against the allegation is that 'Crucifixion' was a well-known form of Roman execution and was not in conformation with Jewish punishments which are limited to stoning, burning, strangling and drowning, or in other words death was caused through the instrumentality of the four elements of Nature (ARMA). It is conceded that when JESUS died it was only as a man and Jew, whose last appeal was directed to the God of Israel, in the words of the Psalmist, "Eli, Eli, lama sabachtani." (Sabachtani is Aramaic, whereas azabtani is Hebrew). My Lord, my God, why hast thou forsaken me! words proving that he was too human for words, a faith relying on the loving kindness of God. DR. FEINBERG rightly says, "If JESUS were to return, would he cry out against Israel, whose flesh he was, or against the Christians, who in making him a god, deprived him of his people?" It seems to us that the teachings of JESUS are too Jewish for words and many of his thoughts find their parallel in the Midrash, the Talmud and other sacred works. Even in the prayer of the Church of "Our Father, who are in Heaven," is expressed in the Biblical conception of the idea of God as *Abinu Shebashamayim*. The founders of the Church after some centuries have put their own touches to the Christian faith, and our modern civilization known as 'Christian' is in direct antagonism to the standard of life inculcated in the teachings of the founder of Christianity. Such fundamental changes may be described as follows:—The circumcision (the covenant of ABRAHAM) was changed into Baptism, the Saturday Sabbath into Sunday, the Passover into Easter, and were JESUS to come back to earth he would not recognize the fundamental changes, for according to the Gospels he followed all the Jewish rites and ceremonies and rigidly adhered to the faith of his people. To JESUS rapine and murder were quite foreign and he believed solely in peace, harmony and goodwill among men, yet we have these glorious 'Crusaders' who sewed the Cross of their redeemer on their breast-plates and went to war against the 'infidels' (who probably were highly cultured in sciences!)

Summarizing the above, we cannot help saying that we are at a loss to know how the Jews can be held guilty of the crime of crucifixion, considering that the purpose for which JESUS came to the world, was to gain salvation for humanity, and had he not been crucified, the salvation according to the divine scheme would not have taken place. We could go on citing further arguments proving our Jewish view of the life of JESUS and his crucifixion, but we must take into consideration the limited space available in this issue. DR. FEINBERG has made a fine contribution which should help to dispel much erroneous views from the minds of our Christian neighbours against us. Prejudices die hard. We Jews must be patient and wait. We cannot expect an ancient fallacy to be dispelled overnight. But we can afford to wait. We have outlived all our persecutors and oppressors. We have seen empires wrecked and ruined. We have seen the downfall of TSARS and SHAHS. We have seen changes which gravely affected the nations who were our cruel taskmasters. We have also seen Christianity in progressive countries changing her mooring and creeping slowly toward Judaism. To-day the world is no more aflame with the cry, "What must I do to be saved?" but "How can we best serve mankind?" Progressive Christians are beginning to vindicate the Jewish ideals and discarding unbelievable dogmas which simply tend to divide humanity and cause discord where goodwill should prevail. We see the future with the eye of faith and hope. It may not be within sight yet, but we behold it though it be not nigh!

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THE BEAUTY OF THE WORLD

We have often in the past felt impelled to criticize *The Jewish Guardian*. It is, however, pleasant to know that sometimes we can give it praise where praise is due. In one of its recent numbers of our London contemporary, we came across an interesting leader under the caption, "The Beauty of the World." We wonder if this contribution and the previous ones entitled 'Danger Signals' and 'Grand Dukes' were penned by the same writer, MR. LAURIE MAGNUS, for in our humble opinion there is a vast difference between them. Whereas the one headed, 'The Beauty of the World,' presents gems in beautiful setting, the two previous ones were full of incongruities and misrepresentations which we believe were written expressly for an aim and purpose. What that aim and purpose may have been may be better imagined than described by our readers. We suggest to our contemporary to refrain from writing on subjects which are beyond and far removed from natural talents and which show 'Liberal' Judaism in bad odour everywhere. This by the way.

MR. MAGNUS in his contribution referred to above, proves that the Jews felt the beauty of the world too clearly, citing the Bible as their witness. According to BEN SIRA, one of the signs of the blessed life is a perception of the beautiful, for he writes, "The clear-shining firmament on high is a beautiful vision; and glorious it is to behold the substance of the heavens." While another instance is BEN SIRA'S description of SIMON the HIGH PRIEST. It is also well-known that KING SOLOMON was a devout admirer of the world's beauty, and that the Psalms are also an embodiment of the beautiful and the ideal. Another well-known truth follows in the thought "that the Jew had no heart for anything but the Torah, the last 'remnant' of his ancient joy and greatness," for it is explained, "his one preoccupation was religious study and his one prayer for his recovered land." Therein, to be sure, lies the strength of Judaism, and the determination of that stubborn race which clung to the ideals emulated by its Sages in the face of cruel persecution and oppression. Following the Holy Writ, came the inspired Psalms and next came the Talmud with its endless arguments and controversies, to say nothing of the Midrash "with its romantic stories about God and man, its eloquent exhortations to a noble living, its praise to Nature's wonders, its response to the call of her beauty." The concluding lines of the article by MR. MAGNUS strikes one with its abundant beauty where descriptions are given from the liturgy. "A whole category of benedictions in the Daily Prayer Book designed as praises for Nature's charms!" The story of the famous Kabbalist of the 16th century, ISAAC LURIA, is also cited showing that on every Friday eve he placed two pots on his table to give an added grace and charm to his Sabbath devotions.

Notwithstanding all the fine impressions written in beautiful language, we fancy that MR. MAGNUS has missed the inner interpretation of "A beauty that abideth," which is too abstract while evident to the seeker after it. It may be that MR. MAGNUS has in view another contribution next summer which is the best time to dwell on Nature, but it is an established fact that when man is at peace with himself and the world, he gazes upon outward objects through a glory-tinted telescope showing all the manifestations of beauty. There is beauty everywhere; but it requires to be sought, and the seeker after it is sure to find it if he so wills it. Hearing a young lady highly praised for her beauty, GOTTHOLD asked, "What kind of beauty do you mean? merely that of the body, or that also of the mind? I see well that you have been looking no further than the sign which Nature displays outside the house but have never asked for the host who dwells within." Well said! When we apply this to the beauty of the world, we must not merely take note of the outward manifestation but rather the inner working of inexorable law, which we described as the "beauty which abideth". The poet said, "It is far better to acquire beauty of expression rather than to be born with it", for we know that in spite of our rapture in gazing on this wondrous world, in contemplating upon the manifold forms in which the "All-Beautiful has concealed his essence," the delightful sights are bounded. The eye can only reach the finite beautiful. Again we know it is perishable beauty, a sight that saddens rather than gladdens. Our consolation lies in the fact that we pant not for the transient, that fades into nothingess but rather for the eternal Loveliness. Beauty is the natural food of a healthy imagination and is the great means whereby we can seek the great end of existence. The poet declaims in rapturous lines:—

Thy works, O God are wondrous,
So vast and yet so small,
Worlds in bright skies beyond us;
And atoms on this ball.
In all there is a meaning
Beyond the reach of sage,
Something inside the seeming
That mortals cannot gauge."

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NOT I! NOT I! NOT I! BUT I. I. MATTUCK!

We have often stated in these columns that the graduates of the Cincinnati College render good service as journalists. Recently, one who had held a diploma from the latter institution had spent a vacation in America and upon his return to London published a long account of his impressions in the *Jewish Guardian* under the caption, "America Revisited." MR. LAURIE MAGNUS assigns a whole page to Leader I. I. MATTUCK'S impressions, and says:

"He had the advantage in renewing his impressions of a great country, of knowing what to look for, how to look for it, and where to recognize changes in what he saw."

It is really a great pity that Leader I. I. MATTUCK cannot visit China in behalf of some News-Agency, and use his powers and



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intellect to ferret out the true state of affairs in the ever-changing Chinese politics. Gifted as he is with talent in this sort of thing, it is a pity he is wasting it in a direction where it is not needed, whereas in this country it would be a crying necessity. Speaking of the FORD type of anti-Semitism transplanted on American soil, Leader I. I. MATTUCK, says, "It hardly deserves the dignity of a special name. There are a few Jews who are disturbed by this social prejudice, and try to circumvent it. Most of them ignore it." That seens to us not the path of wisdom or the right way of going about it, for to ignore an attack simply means a form of cowardice. Rather it would pay to thrash the whole thing out and come to some tangible results. Further on, speaking of Judaism in the United States, Leader I. I. MATTUCK says, "America is the land of organization, and Judaism in America is strongly organized. This does not mean, apparently, that it is organized throughout on orthodox lines." Leader I. I. MATTUCK is well-known as one who offers a sugar-coated poisonous pill—*sam amaweth*—for the innocent to swallow. In all his lectures (he seldom delivers sermons) he must introduce shafts with which to wound the orthodoxy of his parents or grand parents, but we would draw his attention to the fact that one of these fine days the arrow in which he is shooting may deviate and come back home and strike him in a vital spot. In another part of his article Leader I. I. MATTUCK speaks of "attempts made by 'Liberal' Jews who are Zionists ("but who prefer Zionism above 'Liberal' Judaism") to convert the one to the other. Having failed they console themselves by proclaiming the decay of 'Liberal' Judaism, hoping that what is proclaimed will come to pass." Affirming his statement as to the vitality of the movement, he says, "Its self-criticism is the best sign of its life; it is intensely alive." This reminds us of what the late REV. DR. J. LEONARD LEVY once said, "He really lives whose body, mind, heart and soul are all living. If from finger tip to toe tip, if from head to sole, body, mind, heart and soul are all alive, man lives, he lives wholly; and when he lives wholly, he may become, in course of time, holy." What say you CLAUDE? Are you satisfied with the favourable impression given "as to the vitality of the Zionist movement?" Would you subscribe to it if you would take a trip to the United States? We hear already a tiny echo in our ears Not I! Not I! Not I! but I. I. MATTUCK!

* * *

ZOHAR IN HEBREW

"Zohar," the Book of Splendour, has been translated into Hebrew with its Aramaic counterpart by Chief Rabbi YODEL ROSENBERG, of Montreal, Canada. We have just received a full set thereof in five volumes and extend to same a hearty welcome. Needless to say, Chief Rabbi ROSENBERG has accomplished a work of inestimable value which will not fail to have far-reaching results to the Hebrew students in all parts of the world. In these days, when the Aramaic language is not widely known and studied, it is but natural that the Zohar which is widely read in all countries should be translated in a language which many could understand. While on the subject, we hope that some day, the Zohar would be translated into English with commentaries as well, so that the students may not be obliged to set aside the work as of no immediate value to him. This by the way. Chief Rabbi ROSENBERG has done his translation with meticulous care. The Zohar, it must be remembered, is sub-divided under the following captions:—(1) The Book of concealed mystery the root and foundation of the Zohar, known in Aramaic as the Sifra Disneoutha; (2) The Greater Holy Assembly, or Adra Rabba Kadisha: (3) The Lesser Holy Assembly, or Adra Zuta Kadisha.

Let us give a brief outline of the philosophy of the Zohar, and how it was derived. The Kabbala may really be defined as proving the esoteric Jewish doctrine and is derived from the Hebrew root "Kabel," meaning to receive. The origin of the Zohar is explained by some as follows:—It was first taught by God Himself to a select company of Angels, who formed a theosophic school in heaven. After the fall of ADAM, the Angels imparted this heavenly doctrine to man, to furnish him with the means of returning to his former nobility and glory. From ADAM it passed to NOAH, and then to ABRAHAM the friend of God. MOSES was then initiated into its mysteries and became proficient in its mysteries while wandering in the wilderness. MOSES in turn initiated the seventy elders and they again transmitted it from mouth to mouth. Of all who had formed the unbroken chain of tradition, King DAVID and King SOLOMON were the most deeply initiated. Not one of the great initiates dared to write it down until the advent of Rabbi SIMON BEN YOHAI who lived at the time of the *hurban bayith sheni*. The Kabbala is sub-divided into the following categories:—(1) The Practical, (2) The Literal, (3) the Unwritten (4) and The Dogmatic. The first deals with talismanic and ceremonial magic; the second gives the general scope of the science and is in turn re-divided into three parts, Gamtaria, Notariqon and Temurah. The unwritten Kabbala is applied to that knowledge which is never written but communicated from mouth to ear or orally. The last section gives one the doctrines and must be studied with the following treatises:—(a) Sefer Yesira, (b) Sefer Sefiroth, (c) Aish Messaref and its symbolism. The Zohar revels in the efforts to seek God. Now we all know that God is the Absolute. And yet how can anyone define the Absolute? Even as one defines it, it is easy to slip from one's grasp and cease to be Absolute. In other words, the finite can never comprehend the Infinite. The same thought is admirably expressed in the BAGAVAD GITA where it is said, "I, O Arguna! am that which is and that which is Not." Rabbi LOURIA explains that the soul is a veiled light and that this light is sub divided as follows:—Neshama (pure spirit), Ruwah (the Soul or spirit). Nefesh (the plastic mediator). The subject before us is vast and rather incomprehensible and must be treated comprehensively in order to catch a glimpse of the divine light which the Zohar seeks to shed upon the reader. Chief Rabbi ROSENBERG has rendered a unique service to Israel's sacred literature in producing a great work and we congratulate him on the results achieved by him. Jewish students everywhere should help in the dissemination of this useful *vade mecum* and order the latest publication as per advertisement elsewhere in this issue.

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EDITORIAL NOTES & COMMENTS

JEWISH BIRTHRATE IN PALESTINE

The statement that the Jewish birthrate in Palestine exceeds that of the Jewish birthrate in any other country was the hopeful strain in the address of DR. ARTHUR RUPPIN, Zionist colonization expert and formerly a member of the Executive, which he delivered at the Fifteen Zionist Congress. The opinion of DR. RUPPIN on the present state of affairs in Palestine is based on knowledge and is supported by his observation of many years.

* * *

O, MOI SHA! WHERE IS MOI SHA?

Could nobody inform us of MOI SHA'S whereabouts? Is it fair that such a brilliant personality whose advent had been widely heralded in the American and London Jewish Press should be clouded with mystery and hidden from our gaze? We are sorry to say that the competition we announced in our October 1 issue is now declared closed. For the information of our many readers, we wish to state that there were no entries at all. Better luck next time!

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"THE MEMOIRS OF A CAMP RABBI"

We have received a little booklet entitled THE MEMOIRS OF A CAMP RABBI, written by RABBI LEON SPITZ, M.A., in which he relates some interesting experience gathered from impressions during his war-time services at Camps Upton, Hancock and Merritt among Jewish men and Gentiles.

Among the interesting chapters we would single "Hatikwa at a baseball game," "Your Kippur in camp," "Gefilte fish" and other pages of past memories. The booklet makes interesting subject-matter, and we would point out to the undercurrent of Jewishness that one finds in every page. The author has written a book entitled "The Bible, Jews and Judaism in American Poetry" while another one "Hebraic Studies in the World's Literature" is in preparation. They can all be obtained from THE BLOCH PUBLISHING Co. of New York.

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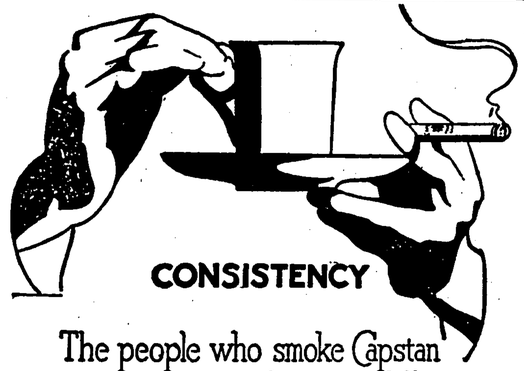
ANENT "DAISY BUTTER!"

Under the department entitled "Judaica" the *Reflex*, of New York, reproduced the following advertisement which appears regularly in ISRAEL'S MESSENGER:—Note the remarks at the head of the advertisement which runs:—

"INTER-CONTINENTAL. Aid of Australia effective in settling important affair in China, as advertised by the Shanghai's ISRAEL'S MESSENGER.

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The phrase 'settlement of an affair' in Shanghai may be construed in many ways. We can assure our contemporary that without exaggeration the situation is quieter in Shanghai, but we cannot vouch if it is the "Daisy Brand Butter" or the "Defence Forces" which so speedily brought about normal conditions. How long it will remain so, we do not know, it may still have to depend on the "Butter" or "the Defence Units." Is it worth-while guessing?



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"MODERN PALESTINE"

Tourists and globe-trotters who are contemplating visiting Palestine, the historical land of the Bible, where an innumerable host of the world's greatest sages declared the truth to mankind should find invaluable assistance in a book issued by the BLOCH PUB. Co., entitled MODERN PALESTINE where the Jewish life is vividly described and the many problems confronting the pioneers readily solved. The author A. S. WALDSTEIN is a trained observer who spent thirteen years in the land and when speaking of the book he says that, "It is not the result of a mere automobile trip to various places but they are the result of observation and participation in the Palestinian life." The book describes the problems besetting the progressive Jew with his modern ideas and the native-Arab still observing his primitive habits. The author also talks about Jewish self-government, the Hebrew Language and Literature in Palestine, while he gives us an appendix on Tel-Abib, a city in evolution. The book makes splendid reading matter and we heartily commend it to all our readers, young aad old.

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GREETINGS FROM A FRIENDLY OPPONENT

We are in receipt of a very interesting letter from the Editor of the *American Israelite*, Mr. LEO WISE which we publish elsewhere in this issue, spelling liberality and good feeling. Although our line of thinking is on rather a different plane than that of Mr. WISE, yet we realise that he is carrying on the work bequeathed to him in his own way. A well-known writer once said:—"As we become more truly human the world becomes to us more truly divine," and in the same way may we hope that Mr. WISE will overlook petty differences and work with us for the common and holy cause of Mother Zion? Through the merit of that humanity of ours we may yet achieve much within the sphere of a lifetime for that same divine cause. It is said that the cause of right demands both the actual and the ideal for its furtherance and in the same way no duty is too small, or too common, or too prosaic for truth and justice, no ideal too sublime to reach and embody in our work for Judaism and Zionism. We reciprocate the good wishes tendered by Mr. WISE, and we sincerely hope that *The American Israelite* "the National Jewish Journal," will be a potent factor in working for the welfare of the Jewish People as a whole.

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RABBI HIRSCH'S MESSAGE FOR THE NEW YEAR

The Pretoria News of September 8th, published a fine New Year message, from the facile pen of Rabbi W. HIRSCH, former Rabbi of Shanghai. The sentiments expressed therein are to be cherished, especially as it speaks of "reconciliation," that redeeming feature between man and man, and between man and God. It is that force which draws the Israelite "as it by an invisible hand to the fount of spiritual life, lifting him from the depths of a material world to the heights of contemplation," to use the words of RABBI HIRSCH. Another significant truth is uttered by the latter when he writes:—"In Bolshevist Russia, a systematic war of annihilation is waged against religion in general and against Judaism in particular." To our mind, it would do good to our misguided friends to read this statement which gives one a true version of the state of affairs in Russia. We have many enemies who would try to make the world believe that the Jews are riding the horse in Russia, rather than being ridden upon. For such God-forsaken men the Rabbi's closing lines should serve to seal their lips from uttering further falsehoods. The lines are:—

"May the nascent year 5687 hasten the approach of this era, so solemnly heralded by the trumpet sound, an year of divine benison and human betterment, when in the words of our liturgy, "iniquity shall close her mouth and all wickedness shall vanish like smoke."

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"THE JEWISH LIBRARY"

We are in receipt of the remaining numbers of "The Jewish Library" (First Series) edited by Rabbi LEO JUNG the eminent scholar, and written by leading authorities on religion and ethics. These series were issued by the "Union of Orthodox Jewish Congregations of America" and the first series saw the light sometime in 1923. So great was its success that the second edition had to be published in 1924 followed by the third (blue book) edition 1925 and the new fourth Edition issued this year. Sufficient praise cannot be bestowed on such an admirable set, in which every doubt of ours, ignorance and mistakes are wiped away one by one. Nothing has escaped the subtle and many-sided genius of the writers of the different volumes, for they have done their subject full justice. We recommend it to every Jewish home, school and library without hesitation. To our mind a first random glance will convince the seeker after truth that we have now practical and useful knowledge condensed within the small pages of a pocket-booklet. A word about the appearance of the set will not be out of place, and we must praise the foresight of the promoters of this Library in creating books of just the right size, viz: the same as that of a pocket dictionary. We sincerely hope that the series will find their way in every sphere where their good influence is needed, and may they create the enthusiasm and zeal for Jewish wisdom, ethics, and science.

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THE BRISBANE COMMUNITY AND ITS RABBI

The Jewish Community of Brisbane are making large strides towards progress and success, and have done wonderfully with the Brisbane Talmud Torah which was established last year. It seems to us that the first signs of advancement in a Jewish Community is the Jewish School, the cradle for training youths and maidens for the preparation of a God-fearing Jewish life resulting in some certain achievement of spiritual merit, in their own future. It is well known, as MATHEW ARNHOLD puts it, "that a child's mind is a soil with its own powers; a soil which we did not make, but into which we have to put the right thing. Our best art consists in enabling the powers of the soil to act, instead of thwarting and perverting them." Therefore the mission of the school is sacred in that respect and should have its management in the hands of an efficient minister to tend and care for his flock and sow the right seeds conducive to moral and spiritual well-being. The Brisbane Community are indeed lucky to have such a Captain at the helm in the person of Rabbi N. LEVINE who is a wonderful organizer and a loyal shepherd in the true sense of the word. To quote from RABBI LEVINE'S letter is to show his keen zeal in the welfare of those under his care. He writes:—

"The great event of Mr. Blashki's visit was the presentation of a beautiful Sepher Torah which he had especially written in Palestine for Brisbane. This was presented in recognition of the fact that I have reinstated, ever since I came here, the full reading of the Law. When I came, this Community was heading for reform; and besides other innovations had the "triennial Reading of the Law" deeply implanted. That was quickly altered and Mr. Blashki is delighted. The spirit here has altered too. The people are rallying round us wonderfully, supporting us in all our endeavours and making our work possible. We have wonderfully well attended services and now daily morning services in the Synagogue at 1 o'clock. The dear children of the Talmud Torah also form a choir and we have a Sabbath School under Mrs. Levine."

And this is the great work of a great Rabbi. He has succeeded in wielding the Community into a harmonious whole, with a spirit of brotherly consciousness. It is opportune at this point to remind the leaders of our Community to take heed of Brisbane's forwardness. We need a man like RABBI LEVINE to lead our straying flock into the fold once more. RABBI LEVINE reminds us of the poet who said:—

Men will be richer now that thou art there
In food and solace for the studious mind;
Nor, if they seek thee, will they fail to find,
Counsels of help and antidotes to fear.

• • •

HANUCCAH

Once more the Feast of Light approaches and sets us asking. "What is the significance of such an auspicious day? What lesson is to be learned by the brave example of the MACCABEANS, the Saviours of Israel, and the *Ned Tamid*, the perpetual light of the Temple?" To our mind the perpetual lamp stands for the effulgence of spirit, a light which sheds lustre on all those with whom it comes into contact. Through its inner merits it remains burning perpetually and does not need external re-kindling to keep its bright flame from extinction. Within us also is an eternal light shining, which we call consciousness, by merit of which we judge our individual actions. The light of spirit sends forth a beam, while the light within responds sympathetically and rythmically so that the man attains illumination and in the same time condemns the evil within him which drops off like the rotten leaves of a tree. At this stage of development we are well-wishing, mentally praising a good action and blaming a bad one and we fully realise the injunction of the prophet who said:—"Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness." Judaism is a religion of love and is fixed and centred solely upon the love of righteousness of our Maker, Who is merciful in his dealings towards humanity. But we must realise that the love for God is not based merely upon gratitude for bounties received, but based rather on the darker aspects of human life. It springs up out of the knowledge of the world's wars and tumults, its cruel disappointments and false hopes. Therefore by merit of this historical Jewish day which reclaimed for us the Temple as well as the soil we invoke on the House of Israel and the world, the blessings taught by the lesson of Hanuccah, and may each individual realise the consciousness of which we have written. May all find comfort in that knowledge, so that all doubts, sorrows and keen disappointments may be wiped away by the balm which alone cures without leaving a scar.

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"THE REFLEX"—A NEW MONTHLY

In welcoming the first issue of *The Reflex* to our sanctum, we must also pay a tribute to its illustrious Editor, Dr. S. M. MELAMED, who is widely known in the Jewish world of thought, as a thinker and publicist of rare gift. In this and consequent issues of *The Reflex*, we can foretell a programme of great promise to the readers, a mine where will be found treasures of prose, poetry in Jewish thought for the enrichment and guidance of the latter. There is no doubt but that such a useful journal is still a crying necessity of our age. The American Jewish Press is by no means rich in its productions and we are convinced that *The Reflex* will fill a great gap in the field. Everywhere around us we find indifference to Jewish ideals and teachings, and we are convinced that the new journal comes at an opportune moment to impress the reader by its loftier meanings to treat life seriously. The Jewish press has a great mission to perform and its influence is mightier to-day than the pulpit. The latter is restricted to the four walls, while the former has the whole world as its stage. With the poet we may say:—

"Here wisdom dwells, with all her gather'd lore;
Here genius soars, communing with the skies;
While noble deeds bring triumph to men's eyes,
And souls grow larger than they were before."

A writer once said, "To distinguish any noble work in literature from any other of mediocrity, one must look to see that it must console the afflicted, to add sunshine to daylight by making the happy happier, to teach the young and the gracious of every age to see, to think, to feel and therefore to become more actively and serenely virtuous." If these are the intentions of DR. MELAMED, the great mind of New York Jewry, and the publishers of *The Reflex*, then success looms large before them.

It is a well-known fact that "a great writer is a friend and benefactor of his readers," to use the words of MACAULAY, "for he has guided them to truth." In the same way we may look up to DR. MELAMED for inspiration, confidence and most important of all for more knowledge and more light. Such as it is, we extend a cordial welcome to *The Reflex* and commend it to all who find pleasure in the best that can be said and written by a great thinker. We wish its promoters every success and many years of useful work in the field of journalism. For the benefit of enquirers, *The Reflex* is published by the GILBOA PUBLISHING Co., 250 West 57th Street, New York.

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THE UNITY OF RELIGION

The editorial pages of *The Jewish Monitor*, of Fort Worth, Texas, are imbued with a spirit of tolerance and understanding, presenting sentiments worthy of the Editor, Mr. LOUIS MORRIS. The latter in an article under the caption, "The Unity of Religion" contends that after all is said and done by the great men of to-day, it must be conceded that all the religious sections, creeds, doctrines and dogmas are based upon ancient Judaism, the mother of all religions. Further on, he writes that all the creeds are based upon the Hebrew Pentateuch, the Psalms, Prophets and Proverbs. The sentiments expressed in the Tehillim are so sublime and uplifting, that had it not blossomed on the tree of Judaism, even then we would have had to bow before its superior and lofty teachings, its glorious outlook on God and man. Mr. MORRIS states his belief convincingly that the unity of all religions lies in their embodying the same fundamental truths. He quotes from the many religious Scriptures of the world showing the convergence of the teachings as outlined in its pages. But we would like to draw his attention to one small necessary clause not included in his admirable article, namely, that in spite of the unity of religions, yet it is necessary for each member to follow his own creed in order to help in its individual expression to the whole. This stipulation we fancy would not appeal to the 'Hebrew' Theosophists who speak of the creeds "as different flowers in a garden", and yet they run into the arms of Theosophy, thereby jeopardising their religion and its creative expression. It is well-known that wherever humanity is found at its highest, religion has been its chief motive power, leader in all progress. We are not merely speaking of a religion of creeds alone, but rather one of deeds. The following invocation of the Persian poet, FIRDANSI, will not be out of place, presenting as it does the unity of thought among men of various creeds and denominations:—

"Thee I invoke, the Lord of Life and Light!
Beyond Imagination pure and bright!
To Thee, sufficing praise no tongue can give,
We are Thy creatures, and in Thee we live!
Thou art the summit, depth, the All in All,
Creator, Guardian of this earthly ball;
Whatever is, thou art—Protector, King,
From Thee all goodness, truth and mercy spring.
O pardon the misdeeds of him who now
Bends in thy presence with a suppliant brow.
Teach him to tread the path, The prophets trod;
To wash his heart from sin, to know his God;
And gently lead him to that home of rest,
Where filled with holiest rapture dwell the blest!"

BULLHEADS REMAIN BULLHEADS

Under the above caption, *The Jewish Tribune* of New York, publishes a letter from a correspondent who signs himself SOLOMON SUFRIN, informing its readers anent the attitude of the official anti-Semitic press in Roumania, regarding HENRY FORD and *The Dearborn Independent*. *The Infratirea Romaneasca*, the official organ of the National Christian Defense League, of the National anti-Semitic party, writes and propagates the foulest and blackest lies which clearly reflects the degrading character of a devilish party. We cull the following illuminating extract:—

"The Jews through the voice of the subsidized press are drumming urbi et orbi that the American billionaire, Henry Ford, the most productive factor in the economic life of America at present, has abandoned Anti-Semitism as his belief. The Jews think that by such news, totally invented by them, they will disarm European public opinion in the intensified battle against the moribund and dissolvent Judaism. They fool themselves, the tribe of Juda! Fooling in the same time the whole world with false information. Henry Ford, besides his unlimited knowledge of his industry is also a leader of men the world over and a very deep thinker, famous writer, who writes powerfully and originally, in his weekly page in his weekly page in his famous newspaper, The Dearborn Independent. A man of his calibre cannot turn turtle for the love of the Jews, nor abandon acquired truths, gained through his deep spirit of observation, due to personal contact of a man of great affairs with Jews. He cannot, as a whole man and a steady character qualify to-day as a mere error what he has up to yesterday denounced to the entire world as being the truth. The Jews, pure and simple are lying. . . . ."

In explanation MR. SUFRIN makes it quite clear that this newspaper is not the only one which tries to bury its viper head ostrich-like in the sands of disbelief. Continuing he writes:—"In spite of the fact that the daily press of Roumania published photostats of HENRY FORD'S signature attached to his letter addressed to MR. LOUIS MARSHALL, and also the news of his settlement of the SAPIRO and BERNSTEIN cases, the anti-Semitic press of Galatz and of Jassy continue to declare the photographs, and the contents as forgery." Just imagine the damage that would accrue if HENRY FORD and others paid attention to the rabid vapourings of a poisoned editor! It would console them to reflect on the lines:—

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error, wounded writhes with pain,
And dies among her worshippers."

Happily, we are not living in the Middle Ages. We live in an age when the world is trying to realize more deeply the significance of goodwill and harmony. One should only have to turn to Europe and study the aims of that noble institution, known to all of us as "The League of Nations" to realise that an international effort is being directed to a saner and more fitting interpretation of life. Petty jealousies, strifes, discords and the other malignant purposes represented by the *Infratirea Romaneasca* should all cease. If our Roumanian contemporary still persists in carrying on its malicious propaganda, it will be included on the list of that gathering where:—

"Satan was the first
That practiced falsehood under saintly show,
Deep malice to conceal, couch'd with revenge."

I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, service, fidelity to every trust and childlike trust in God.—John H.

ENJOY YOUR LUNCH
Insist on your curry to contain the highest class of goods
They are DAW SEN'S CONDIMENTS.
Be it Curry Powder, Curry Paste or Chutney
ASK FOR
Daw, Sen & Co's
THE WORLD'S POPULAR BRAND
Stocked by all Dealers including:
Sun Sun Co, Sincere Co., Lane, Crawford & Co. and Wing On

CHIEF RABBI AND MRS. J. L. LANDAU

South African exchanges to hand devote considerable space to the silver wedding of the Rev. Dr. and Mrs. J. L. LANDAU of Johannesburg. Both were the recipients of several beautiful gifts and congratulations from their many friends and well-wishers on the unique celebration on the 9th August last



Chief Rabbi and MRS. J. L. LANDAU.

DR. LANDAU is Chief Rabbi of the United Hebrew Congregations in South Africa, a forceful speaker and author of well-known works in Hebrew. Twenty-four years ago, he received a call from South Africa, which he accepted. There he made his presence felt by the large community in a beneficial sense, ministering to the spiritual needs of his flock in a manner which had won him golden opinions. There are few indeed who could achieve distinction within this short span of time, yet all his friends admit that CHIEF RABBI LANDAU and his worthy partner deserve the highest praise in their noble efforts. DR. LANDAU is a leader to be admired. His occasional contributions to ISRAEL'S MESSENGER will be remembered by our readers In the BETH AHARON Number of ISRAEL'S MESSENGER in June last, there was a vigorous article from his facile pen together with a brief message on the dedication of the new Synagogue in Shanghai.

JOHN BARKER wrote in his book:—"The genuine nobles are the good, the wise, the great....the men and women who labour for the illumination and improvement of their fellowmen," and who can deny that DR. and MRS. LANDAU possess these qualities? They who sympathise with suffering humanity and minister to their wants are pronounced souls of 'true nobility.'

In tendering our good wishes to the happy co-workers of Israel in far-off South Africa, we pray that they may rise to still greater heights and conquer newer fields in the world of spirit. May the CHIEF RABBI and MRS. LANDAU live to celebrate their 'Golden Anniversary' amid their pleasant and harmonious surroundings in this one task to which their life is dedicated.

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FOR ALL PASTRIES DAISY BUTTER IS USED.

Speciality:—TURKISH COFFEE

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UNJUST DISCRIMINATION

The following letter sent to the *North-China Daily News*, but was refused publication on the ground set forth by the Editor of the latter, which we also publish below:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I observe that you have fallen into the habit of designating every Jewish defendant in the Provisional court by his racial origin, while failing to distinguish such geniuses as ZIMBALIST, MOISEVOITCH et. al. about whom you wrote in flattering terms last week, as belonging to the same race. I have no quarrel with you on that score provided you give us the credit balance as well, otherwise in the eyes of the multitude of your readers (specially the Chinese) the Jews will appear as a discreditable nation void of ideals and bankrupt in faith.

In this connection it is of interest to refer to the answer returned by LEOPOLD GODOWSKY, the pianist, to one who questioned the advisability of establishing a Jewish institute of music in Palestine. "Why I want to do this?" he exclaimed in his broken English. "I'll tell you why. When I gave beautiful concerts in France, in England, in Germany, in America, everybody shouts 'Vive Godowsky Russian!" Ah, but one night I drink a little too much, I order a taxi, I beat up the driver, I get pinched. Next day papers say that—GODOWSKY, Russian? No! Driver beaten up by GODOWSKY, Jew! That's why I go where it's no disgrace to be a Jew."

I hope, Mr. EDITOR, you will see our point of view and not imitate the Irishman of old, who carried a brick as a specimen to describe a beautiful mansion. In the words of DESCARTES we must free ourselves of all prejudice and examine things with an eye to a strict examination. N. E. B. EZRA. SHANGHAI, 14th November, 1927.

REASON GIVEN FOR SUPPRESSION

Mr. N. E. B. EZRA.

DEAR SIR,—I am returning your letter of November 14 herewith as I am informed that it is extremely doubtful whether Mr. GODOWSKY would have made the statement which you attribute to him.—Yours truly, R. WOOD. SHANGHAI, 14th November, 1927.

To the foregoing the following reply has been sent:—

Editor, NORTH-CHINA DAILY NEWS.

DEAR SIR,—I have just received your note and in reply beg to say that the statement attributed to GODOWSKY appeared in an article in September last, in the *Jewish Sentinel* of Chicago, a reputable publication of good standing. There is, however, nothing in it to arouse any suspicion and I hope you will see your way to publish my letter which you did not return to me, as was stated in your memo to which I am replying.—Yours truly,

N. E. B. EZRA.

SHANGHAI, 15th November, 1927.

Another communication was addressed as follows:—

Editor, NORTH-CHINA DAILY NEWS,

DEAR SIR,—Referring to my note of this morning, I beg to enclose a clipping from the *Jewish Sentinel*, of Chicago, containing the reference to GODOWSKY, for your perusal.

Should you, however, dislike giving it publicity in your esteemed journal for reasons of your own, I have no objection to your deleting the paragraph in question from my letter, which please note.—Yours truly,

N. E. B. EZRA.

SHANGHAI, 15th November, 1927.

It is obvious that the above communications did not satisfy our contemporary, otherwise the letter in question would have been given the hospitality it deserved in its column.

JUST RECEIVED

ZOHAR OF THE HOLY BIBLE, Five Volumes. TRANSLATED INTO HEBREW BY CHIEF RABBI YODEL ROSENBERG. Montreal, Canada.

$30.00 for the whole set

Apply :—ISRAEL'S MESSENGER

THE BREAKING POINT.

When Brain And Nerves Cry Out For Help.

When you begin to hesitate in speaking, cannot "collect your thoughts;" when you find that your ideas become confused, your memory is no longer reliable, you are unable to concentrate on your work; when after slight exertion you feel mentally and physically fagged out, any doctor will tell you that yours is a case bordering on neurasthenia or nervous break-down, and that unless prompt measures are taken to set matters right collapse may follow.

Overwork, worry, grief, excesses of any nature, or climatic influences such as a long trying spell of hot damp weather, may have helped to exhaust your physical forces, but the real cause of your enfeebled condition is weak impoverished blood. You know yourself that healthy people—those whose blood is pure and rich and red—are possessed of nerves capable of meeting all the stresses and strains of daily life. Therefore your duty in order that you may quickly recover health is to immediately commence a course of tonic treatment for your nerves and whole system through the blood.

As a blood builder and nerve tonic there is one specific—world-renowned under the name of Dr. Williams' Pink Pills for Pale People—which has triumphantly passed through the severest tests. The good rich, red blood needed to overcome nervous debility and neurasthenia is created in abundance by Dr. Williams' Pink Pills, and as this pure strong blood goes coursing through the veins it rapidly strengthens the enfeebled organs, revives mental energy, imparts fresh vigour to the whole system. In this way countless anaemic nerve sufferers have been restored by their use.

Begin to build up your own health today with Dr. Williams' Pink Pills; they will surely do you good. Of chemists, or post free, $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SOCIAL AND PERSONAL

MR. GEORGE E. SOKOLSKY has undergone an operation last week at the Country Hospital for appendicitis. He is progressing well and expects to be out shortly.

* * *

MR. CH. S. GUBBAY is spending a brief holiday in Hongkong and will return this month.

* * *

MR. HORACE KADOORIE has spent a fortnight in Hongkong and returned to Shanghai last week.

* * *

MR. SHALOM YAHIA has returned to Shanghai from Frisco.

* * *

Mr. and Mrs. F. M. GENSBURGER announce the birth of a son.

* * *

Mr. NOAM and Miss TOBA NURIEL have donated to the Keren Hayesod their portion of the legacy of their mother, RIWKA NURIEL, remitted to the Head Office of the Keren Hayesod the sum of Rs. 3,444.10. As a result of this laudable action the Keren Hayesod receives its first remittance from Bagdad this year.

* * *

MR. D. E. SASSOON has returned to Shanghai from his trip to London and is staying at the Majestic Hotel.

* * *

MR. and MRS. LEO SAPHIERE announce the birth of a daughter.

* * *

MR. LEON A. LEVY has returned from San Francisco where he has spent his usual annual vacation.

* * *

Mr. EVELYN DAVID and Mr. D. JEPHSON have arrived from London.

* * *

Mr. and Mrs. Z. Sachs are receiving congratulations upon the birth of a daughter.

* * *

NAHUM SOKOLOW, chairman of the Zionist Executive in London, was received by Pope PIUS XI in an audience which lasted half an hour.

* * *

Mrs. E. JONAH, Mr. IRVINE JONAH and Mr. SASSOON JONAH, are leaving for 'Frisco this month where they hope to make their home in future. Mrs. JONAH is the second daughter of the late Mr. S. J. SOLOMON (of revered memory) and Mrs. SOLOMON, was born and bred in Shanghai and quite popular in local circles. Her departure from Shanghai with her two sons will be keenly regretted by a host of friends who wish her well in her new home.

* * *

Mr. and Mrs. M. E. DANGOOR announce the birth of a daughter.

* * *

An advertisement elsewhere in this issue points to the fact that a Kasher Cafe under Jewish management has been opened this week, which deserves the patronage of our readers. The pastries are made of Daisy butter imported from Australia which is absolutely kasher, and everything of the best is used and served.

* * *

Mr. and Mrs. H. KAMMERLING, the Misses KAMMERLING returned to Shanghai this week from Jerusalem where they spent a pleasant vacation this year.

* * *

Dr. O. FISCHER has returned to Shanghai after an extensive vacation in Europe and was accorded a hearty welcome by his friends and members of the Bar.

* * *

Dr. S. D. JOFFICK is in the Country Hospital suffering from typhoid fever. He is making rapid progress towards recovery.

MUNIFICENT GIFT TO PALESTINE

The Palestine Government has accepted a munificent offer by Mr. J. D. ROCKEFELLER of $2,000,000 for the erection of a museum on condition the building is completed within three years. The Government is already negotiating for the purchase of a site.—Reuter.



BEGINNING THE DAY WITH A SMILE

is largely a matter of habit—the habit of keeping the system clean and in regular working order. If your liver is sluggish or you are troubled with intestinal inactivity Pinkettes are your need. As gently as nature these dainty little regulators dispel constipation, stimulate the liver, banish headaches and billious attacks, clear the skin, purify the breath. They also quickly relieve piles.

Of your chemist, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Paul's Beauty Parlours



Men's Barber Shop Attached

Nestle Permanent Waving has special attention and the method is chosen to suit the texture of the hair.

Postiche d'Art. Our models of Shingle and other Transformations cannot be surpassed for lightness, comfort and elegance.

Bobbing, Shampooing, Shingling, Marcel Waving, Water Waving all done by experts.

We invite an inspection of our work, when advice will be given without charge.

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SHANGHAI.

Branch Tel. No. W. 6005
346 BUBBLING WELL ROAD.

HANUCCAH BALL

IN COMMEMORATION OF THE TENTH ANNIVERSARY OF THE BALFOUR DECLARATION AND THE FEAST OF LIGHTS

Will be given under the Auspices of the Shanghai Zionist Association Kadimah at the Carlton on Tuesday, 20th December, 1927.

CELEBRATE THE DOUBLE EVENTS BY ATTENDING THE BALL AND SO HELP TO SWELL THE FUND WHICH STANDS FOR THE REJUVENATION OF THE ANCIENT SOIL OF JUDEA AND SUBDUING ITS STERILITY. THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO REMEMBER WITH PRIDE THE GREAT ROLE WHICH THE FUND HAD PLAYED IN REJUVENATING THE SOIL OF ERES YISRAEL AND THE NEED FOR CONTINUING TO SUPPORT THE INSTITUTION WHICH STANDS FOR THE CONQUEST OF THE LAND WHICH HAD SUFFERED FOR TWO MILLENNIA FROM THE BLIGHT OF THE AGES. IN THE PAST YEARS THE FESTIVAL OF HANUCCAH ENJOYED A REVIVAL IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN WERE GENEROUSLY SUPPORTED. THIS YEAR IT IS AGAIN GIVEN AT THE CARLTON AND IT IS HOPED THAT THE PUBLIC WILL ACCORD THEM THEIR LIBERAL SUPPORTS.

TICKETS ON SALE AT $2.00

APPLY TO THE LOCAL ZIONIST ASSOCIATION KADIMAH, or Office of "ISRAEL'S MESSENGER."

NOTE:—Percentage of the net proceeds will be given to the Shanghai Jewish School.

OUR BOOKSHELF



A GRAMMAR OF MISHNAIC HEBREW, By H. M. Segal, M.A., *The Hebrew University, Jerusalem.*

The above book is published under the auspices of the Jewish Institute of Religion, New York, and is dedicated to the Chief Rabbi of the British Empire, Dr. J. H. HERTZ.

The author's intention in writing this writing this useful work is twofold, viz: (1) to provide students of early Rabbinic literature with a complete grammar of that dialect: (2) to demonstrate the organic connexion of this Mishnaic dialect with Biblical Hebrew, and its relative independence of contemporary aramaic, at least in the field of grammar. The contents are admirably classified and we have (1) an introduction. (2) Part I is divided Phonology and Orthography. (3) Part (2) Morphology (4) Part (3) Syntax with their various subdivisions. We also have a useful list of abbreviations (Tractates of the Mishna, Tosefta and the Talmud, the Literature of the Talmud (a list of books) and lastly an addenda. In the introduction the author writes that Hebrew has been used for the expression of thought for some 3,000 years. Its history he divides into four periods, viz: (1) Biblical Hebrew 200 B.C.E. (22) Mishnaic Hebrew from about 400-300 B.C.E. (3) Medieval Hebrew about 500 C. E. to 1,700 (4) Modern Hebrew from the beginning of the 18th century to date. It is worth noting:—"The revival of Jewish life in Palestine through Zionism has brought with it a new efflorescence of the Hebrew both as a literary medium and as a spoken tongue." We would draw attention to the chapter on Page 26 entitled, "The Gutterals" aleph, bay, heth and ayin, from which one can immediately decide how to pronounce "Tel Aviv" or "Tel Abib."

We have no adverse criticism to pass, and on the other hand the book is to be recommended to all students of Hebrew who wish for a thorough grounding in the language. Our hearty congratulations to its author M. H. SEGAL for turning out such a highly commendable and useful book. It is published by the OXFORD UNIVERSITY PRESS.

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NOTED VISITOR TO SHANGHAI



MR. L. GERSHEVICH,

who visited Shanghai last month and left again for Tientsin. MR. GERSHEVICH is President of the Tientsin Zionist Society; Hebrew Relief Society; Hebrew Communal Association and the School. He visited Europe last year and conferred with the leading Zionists, such as USSISCHKIN, JACOBSON, *et. al.* on some important matters connected with Zionism, with particular reference to China. Mr. GERSHEVICH is also President of the Tientsin branch of Keren Hayesod. Last year a sum of $5,000.00 was raised and remitted to the head office in Jerusalem. The Jewish National Fund boxes in Tientsin are growing very popular. This year quite a substantial sum has been remitted which speaks volumes for the great efforts of the whole community to support the Fund for the conquest of the soil in Eres Yisrael. MR. GERSHEVICH is an old resident of Tientsin and head of the firm of GERSHEVICH BROS. with branch offices in North-China, America and Europe. He hopes to visit Shanghai again in the near future.

REJOICING IN PALESTINE

The Palestine newspapers published special issues announcing SCHWARTZBARD'S acquittal. There was great rejoicing in the streets. In Tel-Abib demonstrations were held and banners were carried bearing the inscription "Vive la France."

STRANGE STORIES ABOUT THE CHINESE JEWS!

Do Not Laugh, Dear Reader; Wait Until You Come "To The End Of The Chapter"

The London *Daily Mail*, according to a bulletin issued by the *Seven Arts Syndicate*, New York, writes about the ethnological expedition being sent to investigate the Falasha, or black Jews of Abyssinia and relates the old and thrashed out story of the Jewish community of Kaifengfu, in age 1,300 years old. We will quote an illuminating extract to show our readers the absurdity of the notions entertained by our London contemporary. Says the *Daily Mail*:—

"Do you know for instance, about the three hundred Chinese Jews, huddled together at the city of Kaifengfu in Honan Province, sadly contemplating the ruins of their Synagogue, and carry on, by word of mouth the teachings of their last Rabbi, who died eighty years ago?"

ISRAEL'S MESSENGER wishes to assure its contemporary that it knows very little about this ancient extinct community. Many well-known men have gone to the spot and studied the subject and returned with the assurance that, let alone 300 Jews, there are not even a score left to relate their sad history. Their experiences have been rather worse than the remnants of the Bene Israel in India! To talk of a huddled group, sadly contemplating the ruins of their Synagogue is too childish for words when faced with bare facts. Where have these few hundreds (sic) the time to contemplate the ruins, when the whole country echoes with the boom of guns and the whirr of aeroplanes, following the clash of opposing armies? Another misleading passage attracts our attention. We are told that the members of the Orphan Colony are very poor and what is worse, "None of their wealthy fellow communities elsewhere in the world lends them a hand, nor does any museum or archaelogical institution take steps to preserve what remains." What a fine opportunity to start a drive in these hard times to come to the rescue of a community long non-existent! Were we so foolish as to do that why, the whole Shantung army would step forward and present themselves as the remnants of those self-same Chinese Jews! Who would question their identity? Were we to do so, it may not be improbable that each soldier would show a stone from the same ruins of the Synagogue that was long levelled to the ground and demand in the spirit of brotherhood the helping hand in the shape of silver bullets! Again, what an opportunity, to be sure, for some museum or archaelogical institution to step forward to preserve a few stones and blades of dry grass, or perhaps a few chips from the Altar on which may be found inscribed some Hebrew characters! At one time, interest was deeply aroused to save this tribe from total extinction, and Mr. A. HORNE (now in 'Frisco) and others did their best to carry on the rescue work, but, alas, their efforts dwindled down to nothingness and ended in smoke! Perhaps some one else would re-organize an army of efficient workers to *help save the unsavable!* We, at least, have done our best and are willing to surrender unconditionally!

CORRESPONDENCE

GREETINGS FROM RABBI J. SHACHTER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was pleasantly surprised to have received a copy of ISRAEL'S MESSENGER, for which I thank you.

It was with deep interest that I followed its contents and I noticed with particular delight how the flame of the spirit of Israel is sparkling in the far end of the Globe. I am pleased to forward to you the book מחות אברהם עם לקוטי יעקב which I have recently published with my annotations. I shall greatly appreciate if a review on same will be published in the next issue of your valuable journal. With anticipatory thanks.—Yours faithfully,

J. SHACHTER.

BELFAST, 29th September, 1927.
RABBI, JEWISH COMMUNITY.
Northern Ireland, 101 Cliftonpark Ave.

KUPATH HARABANIM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We shall esteem it a favour if you will kindly give us space in your next issue, regarding the recent appeal made by us for the Kupath Harabanim in Jerusalem. The latter was organized by Chief Rabbi SONNENFELD with the object of helping indigent Rabbis who live in Jerusalem. The institution's main support is derived from donations and is doing very important work. We have thus far been able to raise locally a sum of $85.63, the equivalent of which £8|- had been remitted to Jerusalem. The list of donors is as follows:—

ARONOV H. $0.50; BLOCH M. $10.00, EPSTEIN H. $2.00, FAIN A. $5.00, HELLMAN A. 2.00, GELBART A. 10.00, KAZARNOVSKY 3.00, MEYER J. 10.00, ROSENSTEIN J. 5.00, SACHS Z. 5.00, SHAININ I. 5.00, SHARMINSKY S. 2.00, SEGERMAN S. 5.00, UVAROFF B. 10.00, WALLACH H. 4.15, WHITCOB H. 5.00, ZAIS and STEINMAN $3.00.

We would add that those who received direct appeal from the Kupath Harabanim, would do well to remit their share direct as help is urgently needed.—Yours faithfully,

H. WALLACH.
S. SEGERMAN.

SHANGHAI, 18th November, 1927.

WHITE RUSSIANS AND JEWS

The following letter was published in the NORTH-CHINA DAILY NEWS *of the* 19th *ultimo:—*

Editor, NORTH-CHINA DAILY NEWS,

SIR,—I have seen threatening letters from some kind of white Russian organization addressed to several local Russian Jews, who, without doubt, are anti-Bolsheviks in every respect, wherein is stated that they had better look out as they are going to be killed. I have also seen drunken Russian women with men in motor cars going up and down Broadway shouting "Beat the Jews." I am an ardent Anti-Bolshevik and only wish to see the day of a happier Russia, but as long as the so-called white Russians are still continuing their anti-Jewsh agitations I do not see any headway for a better Russia. The Jews I met in Russia during my 15 years' stay in that country were not in favour in any way for Bolshevism and a very good proof is that you to-day meet all over the world Russian Jews who have fled after losing everything they possessed in Russia. In my opinion Russia would have been far worse off if not for the Russian Jew merchants who were the bearers of commerce, by that, I do not mean to say that Russia had no pure Russian business men-that is essential-but the Russians have never been real business men never up to date and rather easy going. That is the Russian nature, and therefore I can only say that those Russians who are agitating against the Jews are more or less hooligans and do not do their cause any good, but a lot of harm, as the sympathy of the world will never be with them in violent acts against human beings who have done nothing wrong and who are also longing to go back to a free and happy country. I think that those Russians agitating against the Jews should rather try to smooth out the wrong done to those Jews by the Tzarist regime, and together try to build up a new Russia. I hold no brief for the Jewish race, but have known many of them for years and years and am convinced that they are just as good Russian patriots as those who are agitating against them if not better, and therefore I protest against anti-Jewish agitation anywhere and mostly against it here in our Settlement. Shanghai Municipal police please note.

NOT A JEW.

SHANGHAI, Nov. 18, 1927.

JUDAISM AND THEOSOPHY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As regards the remarks in your editorial of August 5th, there is one particular point I would like to draw your attention to. You say you cannot allow me to quote MADAME BLAVATSKY as a representative of theosophical doctrine "for it is well established" (so *you* say) "that the latter (H.P.B.) copied most of the 'Secret Doctrine' and 'Isis Unveiled' from the Hindoo Sacred Books and the Chaldean books of the Kabbala," etc., etc. Your position is an understandable one, because many have made the same mistake, and a mistake it certainly is, in spite of your quotation from the learned W. LANCELOT HOLLAND, whoever he is. Even the late Professor MAX MULLER had made in his time the same mistake, as the following rather laughable episode will show. The writer of the quotation given is Mr. G. R. S. MEAD, a learned and serious student of Oriental subjects, and an author of some repute.

"Some ten years ago or more," he writes (this was in 1904), "the late PROFESSOR MAX MULLER....expressed himself as surprised that I should waste, as he thought, what he was good enough to call my abilities, on 'Theosophy'....Above all, he was puzzled to understand why I treated seriously that charlatan, Madame Blavatsky, who had done so much harm to the cause of genuine Oriental studies by her parodies of Buddhism and Vedanta, which she had mixed up with Western ideas. Her whole theosophy was a rechaufee of misunderstood translations of Sanscrit and Pali texts.

"To this I replied that as I had no object to serve but the cause of truth, if he could convince me that Madame Blavatsky's Theosophy was merely a clever or ignorant manipulation of Sanscrit and Pali texts, I would do everything in my power to make the facts known to the Theosophical world.... I therefore asked him to be so good as to point out what in his opinion were the original texts in Sanscrit or Pali, or in any other language, on which were based either the 'Stanzas of Dzyan' and their commentaries in the 'Secret Doctrine,' or any of the three treatises contained in the 'Voice of the Silence.' I had myself for years been searching for any trace of the originals or of fragments resembling them, and had so far found nothing. If we could get the originals, we asked for nothing better; it was the material we wanted.

"To this Professor Max Muller replied in a short note, pointing to two verses in 'The Voice of the Silence,' which he said were quite Western in thought, and therefore betrayed their ungenuineness.

"I answered that I was extremely sorry he had not pointed out the texts on which any sentence of the 'Precepts' or any stanza of the 'Book of Dzyan' was based; nevertheless, I should like to publish his criticism, reserving to myself the right of commenting on it.

'Bayer' Tablets of Aspirin

A Universal Possession

of mankind is what 'Bayer' Tablets of Aspirin have become, thanks to their unrivalled efficiency. Millions of sufferers recognise in them the best of pain-killers, and have been freed by them from

Headache, Toothache, Rheumatism, Pains in Joints and Limbs, Gout, Chills, Neuralgia

and many other painful conditions. But good products are always imitated, and so imitations of 'Bayer' Tablets of Aspirin are numerous. Your only guarantee of genuineness is the original package with the Bayer Cross.

BAYER



"To this Professor MAX MULLER hastily rejoined that he begged I would not do so, but that I would return his letter at once, as he wished to write something more worthy of the review. I, of course, returned his letter, but I have been waiting from that day to this (a matter of ten years) for the promised proof that H.P.B. was in these marvellous literary creations nothing but a sorry centonist who out of tags of misunderstood translations patched together a fantastic motley for fools to wear. And I may add, the offer is still open for any and every Orientalist who desires to make good to me, ludicrous contention of the late Nestor of Orientalism."

The above speaks for itself. It is easy enough, as you see, to make hasty and ill-considered remarks, but when pinned down, even a MAX MULLER was unable to produce any real evidence. Notice how anxious he seemed to regain possession of his self-incriminating letter, under pretext of writing something "more worthy." Your position is therefore no longer tenable. The 'Secret Doctrine' is in accord with the highest and most sublime teachings of the Jewish mystics; theosophical writings in general, which are but expansions of the teachings found in H. P. BLAVATSKY'S works, are similarly in accord with these Jewish doctrines, in principle if not always in detail; and these writings, being in the English language, are therefore of value to the average person unacquainted as he is with the Hebrew language, and who is thus enabled to learn much of the noblest and most inspiring aspects of his own religion. It is the fault solely of Jewish leaders and thinkers if they do not produce works intended to satisfy the spiritual longings of their own people, and it is for this reason alone that the latter must perforce turn to works outside the strictly Jewish circle for inspiration. But so long as these works make them better Jews, and help them understand and appreciate the sublimities of their own religion, what matters it if they are published by the Theosophical Press instead of by the Jewish Publication Society? Let the latter bring out highly inspiring works of a spiritual nature, and it will no longer be necessary for Jews to go elsewhere. Till then, you cannot with any justification blame a Jew if, yearning for higher things than can be found in the average Anglo-Jewish periodical or book, and unable, unfortunately, to make use of the original Hebrew sources, he finds himself compelled to get his inspiration wherever he can find it. Help remedy the situation, and the condition of which you complain will cease largely to exist.

With the greetings of the season, believe me to be,—Very sincerely yours,

A. HORNE.

SAN FRANCISCO, October 4th, 1927.
240-22nd Ave.

[Our reply to the foregoing appears in our Editorial page elsewhere in this issue. —Editor, ISRAEL'S MESSENGER.]

THOUGHT CONTACT OF ORIENTAL SAGES WITH THE HEBREW PROPHETS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read with interest Rabbi H. PEREIRA MENDES' letter in your July issue, in which he asks for evidences of thought contact of great oriental Sages with the Hebrew Prophets, and since I am aware of a few instances, I shall thank you to grant me space to enumerate them with instances from the Bible. In the writings of LAO TSZE, entitled THE TAO TEH CHING, there is instance No. 1 when the sage says:—

(a) The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre, where *nothing* exists. Existence, therefore, is like unto gain, but non-Existence to use.

Here LAO TSZE shows that Man is the existent and Tao, the non-Existent. The Hebrew Scriptures also show the same principle in the verse "Exists there God in our midst or *Nothing*." Exodus.

We have instance No. 2 where the text reads:—

(b) These (attributes) being indiscernable, may be regarded as an unity—I H. W. Tao. LAO TSZE here tries to show that the Absolute can have no attributes. Mr. CHALMERS in explanation on the cryptogram le He, We shows them to be identical with Yod, He, We as (I. H. V.) of the Kabbalistical name of the Deity. He also says that time after time one suspects LAO TSZE of having had access to some of the mystical writings of the west and even to the Hebrew Scriptures, so closely does he voice phrases and ideas already familiar to our minds. Whether this be so or not we have no certain means of judging, though it be reasonable to suppose that as Curator of the Royal Library, he had access to every sort of book that had then found its way to China.

(c) Before Heaven and Earth existed there was in Nature a primordial substance. It was serene, it was fathomless. Without doubt LAO TSZE is here referring to the *'tohu wabohu'* the formless void of Genesis, out of which the world was created.

(d) Tao emaned the One; the One emaned the Two; and the Two emaned the Three.

Here reference is made to the kabbalistical Sephirotic triad Kether, Binah, and Hokhmah from which emanated the other Sephiroth. See the Zohar.

(e) That which unites *them* is the Immaterial Breath (viz the manifest and unmanifest).

The Breath of Elohim is also referred to in Genesis when it is said:—"Ruach Elohim merahepheth al peney hamayim" (the spirit of the Lord fluttered upon the face of the waters). Genesis. These are the few instances showing the similiarity of thought as propounded by LAO TSZE the ancient Chinese Sage. There is no need in going into the Christian Bible or the Koran, as scores of passages could be quoted at random. The principle that Truth is One, is readily explained, yet we have differences in language, style and expression, all based on the fundamental rock of spirituality. It seems to me that the Jewish People are at present the custodians of the Kabbalah and its manifold commentaries, and that the only key to the whole system of the Zohar must lie hidden in the Pentateuch, especially in the Book of Genesis. The Free Masons must also look for the key in that same book, in that what we call the Leb Netiboth Hokhma (the thirty two paths of wisdom) as given in detail in the Sepher Yesirah. In the Sankaya Philosophy and the Vedanta of India, we have the most telling instances of similarity of thought although expressed in a different idiom. I sincerely trust that my humble efforts to reconcile the Bible and the Tao teaching will be taken in a generous light as they are just the work of the moment.

SHELLAH.

SHANGHAI, 4th August, 1927.

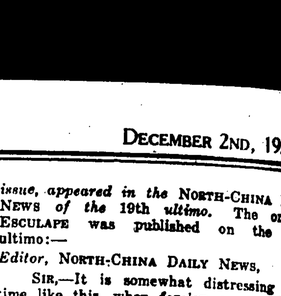
[We regret that the above letter has been unavoidably delayed for publication owing to pressure of space.—Ed.]

THE PROTOCOLS OF ZION

The following letter under the initials "O. D. R.', a well-known Christian resident of Shanghai, and author of a book entitled "What Is Right with China," of which we hope to give a review in our next issue, appeared in the NORTH-CHINA DAILY NEWS *of the* 19th *ultimo.* The one by ESCULAPE was published on the 23rd ultimo:—

Editor, NORTH-CHINA DAILY NEWS,

SIR,—It is somewhat distressing at a time like this, when foreign co-operation is considered essential, to find that an attempt is being made to split the influential elements of this community into racial and religious schisms. I refer to the distribution of a pamphlet called the "China Edition" of the alleged "Protocols of Zion." It makes no difference what "proofs" may be adduced, or what authority lies behind this work; its dissemination at the present moment is inept, unnecessary and provocative. It can do little else but stir up racial bogies, upset public confidence and disturb business. As to the actual authenticity of this pamphlet, its antecedents matter very little, for it is on the face value of its contents nothing more than decayed matter salvaged from the literary garbage cans of the world. And yet like rotting garbage it can poison with its infected contents. It is in a class with the rest of the world's anti-racial and anti-sectarian hocus-pocus. It belongs to the sort of buncombe which once had Protestant America upset over the alleged existence of arms and ammunition in the basements of every Knights of Columbus building, ready to overthrow Washington and establish a popish state. What possible good can it achieve by circulation in Shanghai? What public sentiment can it arouse in this cosmopolitan community to an extent that would make it lose its power over the rest of the world? What forces could it start in Shanghai that it has not started abroad? Suppose



HEALTHY CHILDREN MAKE HAPPY HOMES.

How cheery is father's home-coming when the little ones are awaiting him with rosy chubby faces and joyous smiles! And how sad when mother greets him with the news that one or other of the dear ones is sick.

Every parent knows those anxious days when there is sickness in the house. To be prepared for them

Baby's Own Tablets

should be kept ready at hand. These Tablets gently and quickly remove bowel obstructions, cure indigestion and colic, cool feverishness, check diarrhoea, relieve colds and croup, allay teething pains, expel worms, soothe the nerves and banish sleeplessness by removing its cause. Your chemist sells Baby's Own Tablets, or post free, 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

[illegible] its contents [illegible] diversified [illegible] about it? Do we [illegible] not. What if [illegible] that, whether true [illegible] development of [illegible] does the Divine [illegible] apostle [illegible] ests? One can [illegible] and thousands of [illegible] schisms. I refer to the distribution of a pamphlet called the "China Edition" of the alleged "Protocols of Zion." It makes no difference what "proofs" may be adduced, or what authority lies behind this work; its dissemination at the present moment is inept, unnecessary and provocative. It can do little else but stir up racial bogies, upset public confidence and disturb business. As to the actual authenticity of this pamphlet, its antecedents matter very little, for it is on the face value of its contents nothing more than decayed matter salvaged from the literary garbage cans of the world. And yet like rotting garbage it can poison with its infected contents. It is in a class with the rest of the world's anti-racial and anti-sectarian hocus-pocus. It belongs to the sort of buncombe which once had Protestant America upset over the alleged existence of arms and ammunition in the basements of every Knights of Columbus building, ready to overthrow Washington and establish a popish state. What possible good can it achieve by circulation in Shanghai? What public sentiment can it arouse in this cosmopolitan community to an extent that would make it lose its power over the rest of the world? What forces could it start in Shanghai that it has not started abroad? Suppose

[illegible] jury was [illegible] trivial fantasy [illegible] or criticism, [illegible] acquittal more than [illegible] most famous lawyers of the Russian Bar like O. O. GRUZENBERG, Kommissarov, MAKLAKOFF and others. No defence could surround the jury of Beilis's innocence, as conspiration was *premeditated*, but the inability of the charge supported by the Protocols to compliished exactly the purpose of which was intended; by a miraculous [illegible] the unfortunate innocent man was set free. At that time of Black Terror in Russia, these Protocols were condemned and ridiculed by all. What made them come up now, when they are long forgotten? How did they come here and for what purpose? A few years ago I found in my letter box in Yokohama a printed pamphlet of the shorter, not Bolshevized protocols, distributed by the Zealous "Black hundreds" in emigration. I hope the distributor of the "Protocols" will find a more useful field of activity. ESCULAPE.

SHANGHAI, Nov. 20, 1927.

***This correspondence is now closed.—Ed. North-China Daily News.

HANUCCAH ENTERTAINMENT

On Sunday the 25th instant, a children service with a choir and organ accompaniment will be held under the direction of Mr. JACOB L. FRIEND, at the Beth Aharon Synagogue. An address on the significance of the Hanuccah will be delivered by the Hon. Secretary of the Synagogue, after which the children will be entertained at the Hardoon Hall and gifts presented.

TWO FRIENDLY GREETINGS

Editor, ISRAEL'S MESSENGER.

MY DEAR FRIEND,—I have the various communications that you sent me and have read them with interest. I do not know that I will have any reply to make, nor whether I do, or not [*We hope you would.—Ed.*] rest assured that they have not disturbed the friendly feeling *Ull did not disturb ours, either.—Ed.*] I have for you, and which I hope will always be maintained [*We share the same view, brother WISE.—Ed.*]

Although somewhat belated, accept my best wishes for the New Year. May it be one of Health, Happiness and Prosperity for you, and not only for the coming year, but many, more to come. [*We sincerely reciprocate.—Ed.*] Yours truly,

LEO WISE.

EDITOR, THE AMERICAN ISRAELITE.
CINCINNATI, October 28, 1927.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As I am retiring from the editorship of the San Antonio *Jewish Weekly*, I wish to assure you of my appreciation of your exchange with me and of my pleasure in going through your paper each time upon its receipt. I wish to say that your New Year Number was very fine. Again thanking you for past favours, I am, sincerely yours,

LEON A. BAER.

SAN ANTONIO, Texas, October 27, 1927.

SCHWARTZBARD TRIAL

MAITRE TORRES' house is filled from top to bottom with flowers which have been presented to him by various Jewish delegations in appreciation of his remarkable efforts which have resulted in the acquittal of SHALOM SCHWARTZBARD. SCHWARTZBARD was released from prison late on the 27th October and spent the night at his home. At the end of the trial, the Court formally awarded one franc as damages to Petlura's widow. The local Zionist Association, "Kadimah," has cabled congratulations to M. TORRES, for his able defence.

"To this Professor MAX MULLER hastily rejoined that he begged I would not do so, but that I would return his letter at once, as he wished to write something more worthy of the review. I, of course, returned his letter, but I have been waiting from that day to this (a matter of ten years) for the promised review of that H.P.B. was in these marvellous literary creations nothing but a crazy egotist who out of tags of misunderstood translations cobbled together a fantastic medley for fools to wear. And I may add, the offer is still open for any and every Orientalist who does so make good to prove Professor MAX MULLER'S contention of the late Nestor of Orientalism."

The above speaks for itself. It is easy enough, as you see to make hasty and ill-considered remarks, but when pinned down, even a MAX MULLER was unable to produce any real evidence. Notice how anxious he seemed to regain possession of his self-incriminating letter, under pretext of writing something "more worthy." Your position is therefore no longer tenable. The 'Secret Doctrine' is in accord with the highest and most sublime teachings of the Jewish mystics, the sophical writings in general, which are but expansions of the teachings found in H. P. BLAVATSKY'S works, are similarly in accord with these Jewish doctrines, in principle if not always in detail; and these writings, being in the English language, are therefore of value to the average person unacquainted as he is with the Hebrew language, and who is thus enabled to learn much of the noblest and most inspiring aspects of his own religion. It is the fault solely of Jewish leaders and thinkers if they do not produce works intended to satisfy the spiritual longings of their own people, and it is for this reason alone that the latter must perforce turn to works outside the strictly Jewish circle for inspiration. But so long as these works make them better Jews, and help them understand and appreciate the sublimities of their own religion, what matters it if they are published by the Theosophical Press instead of by the Jewish Publication Society? Let the latter bring out highly inspiring works of a spiritual nature, and it will no longer be necessary for Jews to go elsewhere. Till then, you cannot with any justification blame a Jew if, yearning for higher things than can be found in the average Anglo-Jewish periodical or book, and unable, unfortunately, to make use of the original Hebrew sources, he finds himself compelled to get his inspiration wherever he can find it. Help remedy the situation, and the condition of which you complain will cease largely to exist.

With the greetings of the season, believe me to be, Very sincerely yours,

A. HORNE.

SAN FRANCISCO, October 8th, 1927.
240 22nd Ave.

[Our reply to the foregoing appears in our Editorial page elsewhere in this issue. — Editor, ISRAEL'S MESSENGER.]

THOUGHT CONTACT OF ORIENTAL SAGES WITH THE HEBREW PROPHETS

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I read with interest Rabbi H. PEREIRA MENDES' letter in your July issue, in which he asks for evidences of thought contact of great oriental Sages with the Hebrew Prophets, and since I am aware of a few instances, I shall thank you to grant me space to enumerate them with instances from the Bible. In the writings of LAO TZE, entitled THE TAO TEH CHING, there is for instance No. I when the sage says:

(a) The thirty spokes of a carriage wheel uniting at the nave are made useful by the void in the centre, when *nothing exists*. Existence, therefore, is like unto gain, as *nothing* is Existence to use.

Here LAO TZE shows that Man is the existent and Tao, the non-Existent. The Hebrew Scriptures also show the same principle in the verse "Exists there God in our midst or *Not*?" Ex. xvii.

We have instance No. 2 where the text reads:

(a) These catchpenny being indeed, above all to be regarded as any. I H. W. Tao. LAO TZE here tries to show that the Absolute can have no attributes. Mr. CHALMERS' explanation on this point is that I H. We always from to be identified with You. He. We as (I H V H) of the Kabbalistical name of the Deity. He also says that time after time ever insists Lao Tzu of having had access to many of the sacred writings of the west and even to the Hebrew Scriptures, so closely does he follow them and ideas already familiar to us. We don't see any reason to have recourse to means of linking, though it may be as to suppose that as Curator of the Royal Library, he may have had access to a copy of such rare book as the Bible then existed in China.

(c) Before Heaven and Earth existed there was in Nature a primordial essence. It was soundless and formless. What it needs Lao Tzu is here referring to the *Ruach Elohim* the Spirit of God, one of which the world was made.

(d) Tao created the One; the One created the Two; and the Two created the Three.

Here reference is made to the mystical Sephirotic triad Kether, Binah and Hokmah from which emanated the Sephiroth, Seven, Zeir.

(e) The wise keep silence. By material Reason [illegible]

The Book of Life [illegible] to in Genesis as the [illegible] Kabbalistic meta-ether, or [illegible] spirit of the Lord [illegible] of the waters. Gen. [illegible] instances being [illegible] as recorded in Lao Tzu [illegible] Chinese Sage. There [illegible] to the Original Revelation [illegible] Tao-teh-king [illegible] are [illegible] to that Jew [illegible] are at [illegible] the Book of the Kabbalah [illegible] also look for the key [illegible] that which we call the Law Written. Hebrew [illegible] Chinese sages [illegible] as given in detail in the Sacred Writings. In the Sacred Book of Yetzirah of [illegible] we have the Hebrew names of [illegible] and [illegible] of the Hebrew Alphabet [illegible] I trust that my [illegible] to the Bible and the Tao [illegible] a practical [illegible] of the

SHILLAH

SHANGHAI, 7th August, 1927.

[We regret that the above letter has been [illegible] delayed [illegible] publication owing to pressing of space. Ed.]

THE PROTOCOLS OF ZION

Mr. [illegible] writing [illegible] under the initials "D. B." a well-known Christian resident of Shanghai, and author of a book entitled "What Is Right with China," of which we hope to give a review in our next [illegible], appeared in the NORTH-CHINA DAILY NEWS *of the* 19th *ultimo.* The one by ESCULAPE was published on the 22nd *ultimo*.

Editor, NORTH CHINA DAILY NEWS.

SIR, It is somewhat [illegible] ing at a time like this, when foreign [illegible] eration is considered essential, to find that an attempt is being made to split the [illegible] elements of this community into racial and religious schisms. I refer to the [illegible] tion of a pamphlet called the "China Edition" of the altered "Protocols of Zion." It makes no difference what "proofs" may be adduced, or what authority lies behind the work; its dissemination at the present moment is inappropriate, unnecessary and provocative. It can do little else but stir up racial [illegible], upset [illegible] evidence and disturb [illegible]. As to the actual authenticity of the pamphlet, its antecedents matter very little; it is on the [illegible] of its contents [illegible] more than doubtful matter salvaged from the [illegible] garbage cans of the world. And [illegible] putting garbage it can [illegible] with [illegible] contents. It is [illegible] class with the rest of the world's anti-racial and anti-[illegible] hoaxes. It belongs to the [illegible] of long ago which once had Protestant America [illegible] over the alleged existence of [illegible] and communion in the basements of [illegible] Knights of Columbus [illegible]. ready [illegible] Washington and establish a [illegible]. What possible [illegible] can a [illegible] circulation in Shanghai? What [illegible] comment can it arouse [illegible] cosmopolitan community to an extent that would [illegible] use its power over the rest of the world? What forces could [illegible] in Shanghai that it has not started [illegible]? Suppose



HEALTHY CHILDREN MAKE HAPPY HOMES.

How cheery is father's [illegible] coming when the little ones are awaiting [illegible] with [illegible] faces and joyous [illegible]! And how sad when mother greets [illegible] with the news that one or other of the [illegible] ones is sick!

Every parent knows these [illegible] days when there is sickness in the [illegible]. To be prepared for them

Baby's Own Tablets

should be kept ready at hand. [illegible] Tablets recently and quickly remove [illegible] constipation and colic, [illegible] croup, break diarrhoea, relieve cold [illegible], soothe allay teething pains, expel [illegible] by the bowels and banish sleepless[illegible] sent remedy its cause. Your [illegible] Baby's Own Tablets, or post [illegible] cents personal, from The Dr. Williams [illegible] medicine Co., 60 Kiangse Road, Shanghai.

ing its contents were true, what can be the diversified foreign populace of Shanghai do about it? Do we mould world opinion? I think not. What if HENRY FORD actually said that, whether true or not, it "fitted in" with developments of the past 16 years? What does the flivver merchant and peace ship apostle represent outside of his own interests? One can find thousands of things for and thousands of things against almost any public movement in the world, according to what one seeks. There are just as many cranks who disprove Christianity as there are martyrs to prove it. The circumstance of this inane propaganda is not without its humour. Just when certain elements have accumulated an imposing fabric of evidence against the communist movement, along comes this nightmarish clap trap to tie the whole affair to the empty frothings of a diseased imagination. Once identified with this mummery the whole structure will begin to topple; to dissipate into the rabid vaporings of cranks. What a joke! O. D. R.

SHANGHAI, Nov. 18, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Concerning the "Protocols of the Learned Elders of Zion" I would like to make known to the public, the reason, if reason it may be called, of their existence. They were inverted by their author by order of the Government, to clear it as much as possible, in the public opinion, after the epidemic of Pogroms in Russia between the years of 1902 and 1907. They were ordered after the horrible pogrom in Kishineff (Easter 1903). These writings were first exposed publicly in Kieff during the world known court case of Beilis who was accused of a "ritual murder," kept for two years in prison, and ultimately acquitted by the most hostile of judges. To read these Protocols came a priest from Turkestan, named Pronajtis, as there could not be found an imbecile in the country who would consent to disclose his imbecility so openly and publicly.

The impression of these Protocols on the jury was most distasteful and odious. Their trivial fantasy of invention, below all logic or criticism, contributed to the defendant's acquittal more than all the defence of the most famous lawyers of the Russian Bar like O. C. GRUSENBERG, KORABCHEOSKY, MAKLAKOFF and others No defence could persuade the jury of Beilis's innocence as condemnation was *premeditated*, but the invalidity of the charges supported by the Protocols accomplished exactly the reverse of what was intended; by a miraculous effect the unfortunate innocent man was set free. At that time of Black Terror in Russia, those Protocols were condemned and ridiculed by all. What made them come up now, when they are long forgotten? How did they come here and for what purpose? A few years ago I found in my letter box in Yokohama a printed pamphlet of the shorter, not Bolshevized protocols, distributed by the Zealous "Black hundreds" in emigration. I hope the distributor of the "Protocols" will find a more useful field of activity. ESCULAPE.

SHANGHAI, Nov. 20, 1927.

***This correspondence is now closed.—Ed. North-China Daily News.

HANUCCAH ENTERTAINMENT

On Sunday the 25th instant, a children service with a choir and organ accompaniment will be held under the direction of Mr. JACOB L. FRIEND, at the Beth Aharon Synagogue. An address on the significance of the Hanuccah will be delivered by the Hon. Secretary of the Synagogue, after which the children will be entertained at the Hardoon Hall and gifts presented.

THE JEWISH COLONIAL TRUST HOLD ANNUAL MEETING

BASLE, Sept. 10.—The twenty-ninth annual meeting of shareholders of the Jewish Colonial Trust was held on the 9th September. The report of the Directors submitted to the meeting said that with the exception of certain reactions resulting from the economic stringency in Palestine during the latter part of the year 1925, the business of the bank during the year 1926 showed little change in its main characteristics from that transacted in the preceding year. The turnover in all departments of the Bank's activities was well maintained. The earnings of the Bank in respect of interest were greater than in the previous year.

Despite the fact that the economic depression in Palestine and the Near East showed no appreciable abatement during the year 1926, it is satisfactory to note that the volume of business handled by the Trust in connection with the export and import trade of the countries marked an increase over that for the year 1925, the report stated.

"Having regard to the economic crisis through which Palestine has been passing, the results of the business of our subsidiary, the Anglo-Palestine Company, Limited, for the year 1926, must be considered as satisfactory. The general depression has not been without its effect upon the profits earned by our subsidiary, and in all the circumstances the Directors of that Company have deemed it wiser to use the profits earned in writing down certain doubtful assets than to distribute same in the form of a dividend.

"The net profit, after making provision for all expenses, including Income Tax, amounts to £16,150. 15s. 3d. as compared with £16,258. 17s. 9d. for the previous year. In pursuance of the settled policy of the Directors they propose to apply the profits earned in further consolidating the position of the Trust, and for that reason are unable to recommend any distribution of profits in the form of dividend," the directors' report declared.

TWO FRIENDLY GREETINGS

Editor, ISRAEL'S MESSENGER.

MY DEAR FRIEND,—I have the various communications that you sent me and have read them with interest. I do not know that I will have any reply to make, but whether I do, or not [*We hope you would.—Ed.*] rest assured that they have not disturbed the friendly feeling [*It did not disturb ours either.—Ed.*] I have for you, and which I hope will always be maintained [*We share the same view, brother* WISE.—*Ed.*]

Although somewhat belated, accept my best wishes for the New Year. May it be one of Health, Happiness and Prosperity for you, and not only for the coming year, but many, more to come. [*We sincerely reciprocate.—Ed.*] Yours truly, LEO WISE,

EDITOR, THE AMERICAN ISRAELITE.

CINCINNATI, October 28, 1927.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As I am retiring from the editorship of the San Antonio *Jewish Weekly*, I wish to assure you of my appreciation of your exchange with me and of my pleasure in going through your paper each time upon its receipt. I wish to say that your New Year Number was very fine. Again thanking you for past favours, I am, sincerely yours, LEON A. BAER.

SAN ANTONIO, Texas, October 27, 1927.

A GREAT VINDICATION

[AN EDITORIAL]

Justice has once more asserted her rights in France and the SCHWARTZBARD trial has come to a glorious end. The slayer of PETLURA committed the deed on May 25th 1925, and clearly stated in Court that he did the act to avenge the victims of the ghastly pogroms held in the Ukraine and that in planning the death of PETLURA he was simply acting on his own behalf, not being accessory to any group, organization or party. The Jewish watchmaker, dreamer and soldier said that he was driven to do the act by the horrors of the pogroms that still lingered in his mind and obsessed his spirit. Without doubt, we find on examination of clear facts that SCHWARTZBARD'S intentions were honest and that his only craving was to see justice done to PETLURA. It is also evident that when the individual takes the law into his hand, he must be ready to pay the extreme penalty himself, and in the case under discussion SCHARTZBARD gave himself up and was ready for the Court's ruling. He was careful to carry a photograph of PETLURA and was constantly comparing it with the features of the other men he met, and when he saw PETLURA and his family on one occasion he postponed the killing, all these incidents going to show that SCHWARTZBARD was afraid to risk the lives of others. Another reason was admirably stated in his description of the shooting where he said:—"He fell. My only worry was whether it was really PETLURA. I might have killed the wrong man. When a policeman told me it was PETLURA I threw my arms about his neck in joy." We are assured that the character of SCHWARTZBARD is irreproachable and that all the French newspapers paid homage to his service in the French Army during the world War, and they were unanimous in their praise for his service in the French Army during the world War, and his bravery. It is not for us to condone the deed of killing, but we must confess that SCHWARTZBARD'S intentions were pure and not actuated by revenge or hatred. He believed in a solemn duty and merely carried it out as an instrument, which in turn would be swept aside. We must be lavish in our praise over the defendant's counsel, the Court officials and others who were instrumental in applying justice to this case. Once more in history, France has proved that she has the greatest regard for justice and justice alone, and that the stranger has equal rights before her Tribunal. Jewry may rejoice and triumphantly greet their brother who held their honour deeply at heart. May they be more such great souls who will plead and vindicate the good name of a down-trodden and oppressed Nation, who, nevertheless, have given their greatest offerings towards civilization and soul culture.

SCHWARTZBARD TRIAL

MAITRE TORRES' house is filled from top to bottom with flowers which have been presented to him by various Jewish delegations in appreciation of his remarkable efforts which have resulted in the acquittal of SHALOM SCHWARTZBARD. SCHWARTZBARD was released from prison late on the 27th October and spent the night at his home. At the end of the trial, the Court formally awarded one franc as damages to Petulra's widow. The local Zionist Association, "Kadimah," has cabled congratulations to M. TORRES, for his able defence.

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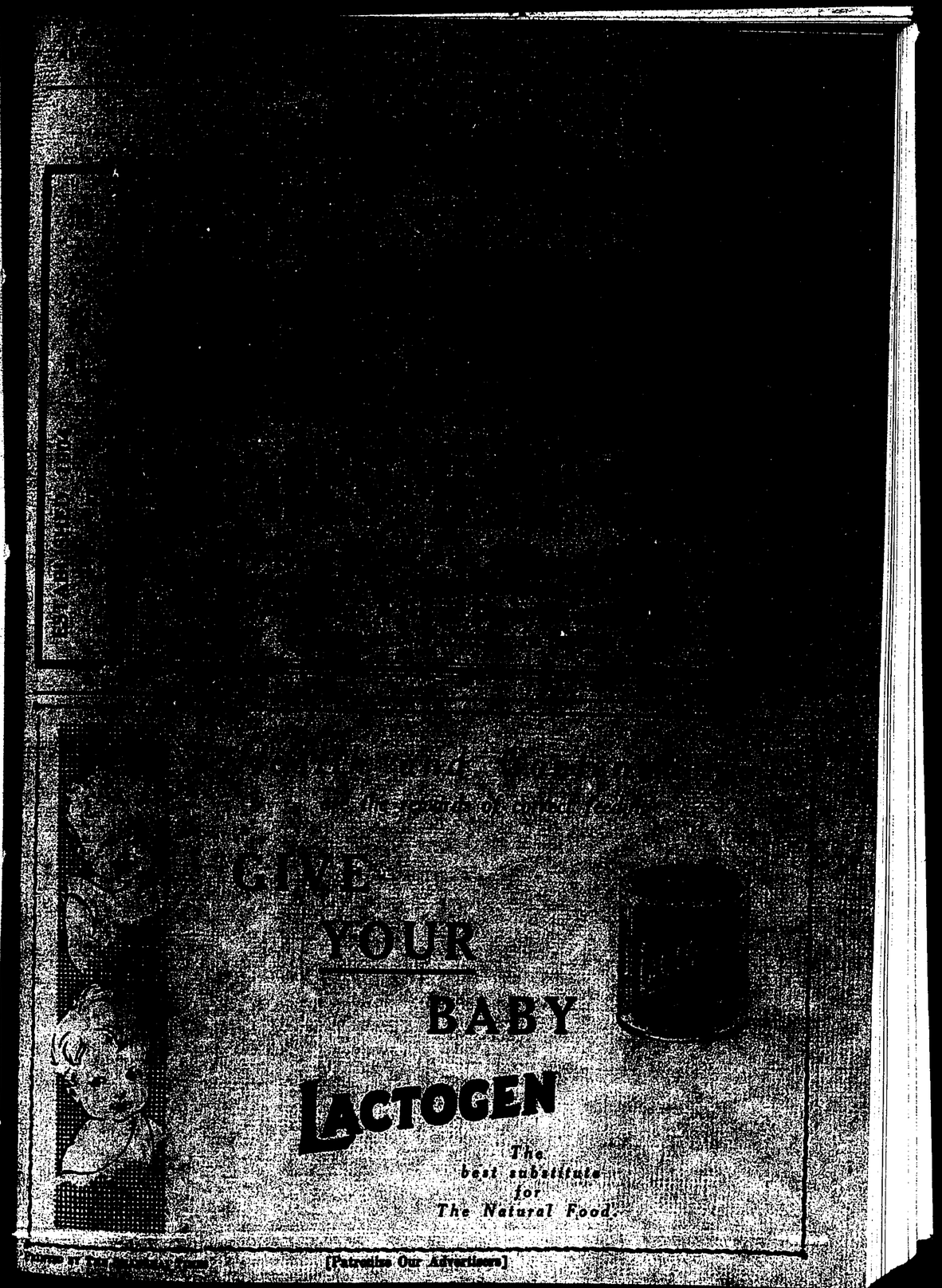
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