ADMIRAL TSAI TING-KAN URGES JEWS TO SECURE INDEPENDENCE. See P. 10

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5688-1928

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Fast of Ab	Thurs.,	July 26
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Israel's Messenger

The Jewish National Monthly

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FOUNDED AND EDITED BY N. E. B. EZRA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

NATHAN STRAUS—THE IDEAL MAN

MR. NATHAN STRAUS is described as a quiet homely man, modest, unassuming, who devotes his life to helping the needy, succouring the poor and alleviating the pains and sorrows of his fellowmen. To-day he is in the fulness and harmony of old age and yet young, but happy, as JUDAH, the son of TEMA, describes the ideal man, he is strong as a leopard, light as an eagle, fleet as a hart, and strong as a lion, to do the will of the Father who is in heaven." From his early ages, MR. STRAUS realised the beauty of living a life dedicated to a noble of the highest order towards his fellowmen, and we are proud to say that he has lived up to the high standard he has planned out. EMERSON said that "all things are engraved in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountains; the very rain-drop on the soil; the animal, its bone in the Stratum. Not a foot steps into the snow or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man prints itself in the memories of his fellows, and in his own manners and face." Look gentle reader at any photograph of NATHAN STRAUS and see the smiling face full of kindliness, of spirituality and of homeliness, and immediately the character of a man's soul whose heart overflows with the love of God and humanity is unfolded before the gazer. The reader would do well to ponder and weigh what is meant by the word "charity." Many of us are apt to confuse "charity" with "almsgiving" whereas the real significance of charity is love, *Sedaka*. However lavish we may be in giving money, etc. we cannot call it charity, unless it is accompanied with loving-kindness and sweet disposition. On the one hand it is possible to give without being charitable, for just think of the millions rich men who just sit down and write cheques and never take of their time or interfere with their pleasures. And yet look at the other picture! A man who may not be blessed with worldly treasures but yet is prompted to scatter joy and happiness less fortunate. He takes flowers, or fruits, or some other gifts to the sick and lowly, and endeavouring to cheer and brighten some one's life. He endeavouring to cheer and brighten some one's life. He being. It is not difficult to tell which stands high out of God. We are glad to say that NATHAN STRAUS the latter category and lives up to the secret of his God. Through his able efforts, supported by his valiant wife pasteurised milk centres in our towns in the Levant read that in 23 years, a saving of 115,000 lives statistics of the health department. What an ure! *[To read about the memorials other charitable* STRAUS, *please read our brief description of its charitable*

are celebrating this month a joyous day in birthday of one of our illustrious sons, a National Jew, a Jew who is thrilled with every fibre of his being when he remembers Zion and delights in redeeming her soil from the blight of the ages. All these years the attention of the world had been focussed on the result created by the generous donor. Here a new Health Centre, there the relief of some earthquake victims and so on, but to-day multitudes of sufferers in all lands centre their attention on the home of him who is surrounded by his dear family and loved ones sitting in regal simplicity meditating not on the past, but rather planning future plans for the cause of suffering humanity. When JOSEPH ADDISON, the great English poet, was lying on his deathbed, he called his friends to his side and peering, as it were, into the dim beyond, said to them, "See how a Christian can die." NATHAN STRAUS by his beautiful life shows how a Jew can live! SAADI recounts the tale of a king who asked of a darweesh, "Favour me with a piece of advice," to which he replied, "Attend to the needy and the afflicted now that the good things of this life are in thy hands." How much more effective is STRAUS' deeds when prompted through no outside agency!

ISRAEL'S MESSENGER congratulates MR. and MRS. NATHAN STRAUS and family on this auspicious occasion and assures them that the whole Jewish People with the rest of the world are joining them in offering a solemn prayer in MR. STRAUS' honour. May he live to enjoy every golden hour, so well earned and so well yearned by him since his early days, and at the same time,

To minister to everyone.
Always and everywhere.

Why "Israel's Messenger" Celebrates

The reason why ISRAEL'S MESSENGER is issuing a special Number on the celebration of the eightieth anniversary of NATHAN STRAUS birthday, is not far to seek. The Grand Old Man has dedicated his life to Israel's National cause. He worked and still works indefatigably and heroically to bring about the manumission of Israel and release the fetters of galuth life from off the neck of his people. Were NATHAN STRAUS not animated with Jewish Nationalist spirit, were he, in short, a man possessing similar qualities as the late Sir CLAUDE MONTEFIORE'S in the field of philanthropy and culture, his celebration would have been restricted among his own community and not by *Kol Beth Yisrael*. To-day we honour a great son of Israel, for the simple reason that despite his wealth and position, he did not waver from his convictions that Israel has become the honour of forming an independent nation and has contributed much for the advancement of civilization and humanity. As lovers of NATHAN STRAUS we have followed his noble career and watched deeds with hearty interest. When in New York or in Jerusalem, this tried and loyal son of Israel has come to our assistance and educated in us a great [illegible] examples, albeit in our own humble way. In NATHAN STRAUS we have no hesitation in saying, we have a [illegible] and highest traditions of National [illegible] *Kol Beth Yisrael* may justly be proud. He [illegible] the pinnacle of our ambitions, our [illegible] and day by day we realise the lesson he silently

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We are celebrating this month a joyous day in Israel, the eightieth birthday of one of our illustrious sons, a National Jew, a Jew who is thrilled with every fibre of his being when he remembers Zion and delights in redeeming her soil from the blight of the ages. All these years the attention of the world had been focussed on the results created by the generous donor. Here a new Health Centre, there the relief of some earthquake victims and so on, but to-day multitudes of admirers in all lands centre their attention on the hero himself who is surrounded by his dear family and loved ones sitting in regal simplicity meditating not on the past, but rather planning future plans for the cause of suffering humanity. When JOSEPH ADDISON, the great English poet, was lying on his deathbed, he called his friends to his side and peering, as it were, into the dim beyond, said to them, "See how a Christian can die." NATHAN STRAUS by his beautiful life shows how a Jew can live! SAADI recounts the tale of a king who asked of a darweesh, "Favour me with a piece of advice," to which he replied, "Attend to the needy and the afflicted now that the good things of this life are in thy hands." How much more effective is STRAUS' deeds when prompted through no outside agency!

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teaches of making use of every minute in alleviating pain and misery, oppression and sorrow, hunger and anguish, no matter in what part of the world it may be found. This, to our mind, is the best way of living, it is the highest expression of a soul imbued with the loftiest teachings of Judaism and humanity. A writer once said, "Nothing strikes the mind of man so powerfully as instances and examples. They make a truth not only intelligible, but even palpable, sliding it into the understanding, through the windows of sense, and by the most familiar as well as the most unquestionable perceptions of the age." Therefore, through MR. STRAUS' example, multitudes will find inspiration, consolation and walk in his ways. This brings to our mind a beautiful story which is well worth recounting here.

"A young man, a student, took a walk one day with a Professor, and while they were walking together, they saw a pair of old shoes lying in the path belonging to a labourer who was working in a neighbouring field. The student turned to the Professor and said, 'Let us play the man a trick, we will hide his shoes, and hide and see results. 'My dear,' replied the Pro. 'we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe and then we will hide ourselves.' They did so and hid behind some bushes where they could observe everything. The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes, but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it round, and looked again and again; then he looked around him on all sides, but could see no one. He put the money in his pocket, when lo he felt something in the other shoe. On finding the other dollar his feelings overcame him, he fell on his knees and uttered a fervent thanksgiving, in which he spoke of his sick wife, his helpless children without bread, whom this timely bounty from some unknown hand saved from perishing. The young man stood greatly affected, tears filling his eyes. 'Now,' said the Prof., 'are you not much better pleased than if you had played your intended trick?' 'Oh dearest Sir,' you have taught me a lesson now that I will never forget. I feel now the truth of the words: 'It is better to give than to receive.'

This is the feeling which stirs us to our depths when we see suffering and agony staved off through efforts of our own. How much so must NATHAN STRAUS feel on a great day in his life! What a wonderful satisfaction he must have when he sees around him eager faces looking up to him with eyes and features expressing thankfulness! May such a great soul remain a potent factor for good in our midst. May such an exponent of genuine *Gemiluth Hassadim* live to celebrate like that national Jew, the late SIR MOSES MONTEFIORE, his hundredth anniversary, helped by MRS. STRAUS, still achieving, still pursuing to make this world not a valley of tears, but a gate of joy, hope and happiness.

Tribute From American Consul Cunningham

We have pleasure in publishing elsewhere in this issue, a fine tribute to MR. NATHAN STRAUS, from MR. EDWIN S. CUNNINGHAM, the local esteemed Consul-General for the United States of America. The message breathes liberality and expressions of goodwill which we are sure will touch the heart of the Grand Old Man of New York Jewry. We see therein further proof, if proof were needed, of American sportsmanship, her sense of justice and tolerance and we are proud to say that a keen sense of humanitarianism is broadly spelt out in the message. CONSUL CUNNINGHAM expresses the opinion that "MR. NATHAN STRAUS represents the finest type of American citizenship which your race had produced in my country," and this to our mind is made possible through the American idea of unity and brotherliness. It has been well said, and it cannot be repeated too often, that every country has the Jew 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.

We thank CONSUL CUNNINGHAM for his inspiring message which, to our mind, will go down in Jewish history as a document to be cherished, coming as it does from a representative of a great nation and country. We say "great" because the undying contributions which America has made to universal history is to be found in her Declaration of Independence, her Constitution and associated with such names as FRANKLIN, PAINE, WASHINGTON, JEFFERSON, LINCOLN, ROOSEVELT, WILSON, HARDING *et. al.* It is in these things that America is "great," making herself felt as an immortal influence among the nations of the earth. The tribute to NATHAN STRAUS by one of America's chosen should show our young men and women, the great heights Jews can rise in life under the guidance and spirit of such a great nation as America. It is through that great country that we will be taught the newer interpretations of peaceful and noble living, and we may all rest assured that she will not fail the world in times of stress and need. We must nnot forget that a great part of the success that greeted the BALFOUR Declaration ten years ago, was made manifest through American co-operation with Great Britain and other Powers. The name of WOODROW WILSON, as is ably shown by DR. STEPHEN S. WISE, in his brilliant contribution in *The New Palestine*, of 28th October last, will ever be immortally associated with the future of New Judea, owing to the fact that the late Chief Executive of America had co-operated closely with the Zionist leaders in winning for them a place under the sun. America is a country which is near and dear to the heart of every Jew and Jewess and such manifestations of goodwill and tolerance as are shown in the letter from CONSUL CUNNINGHAM, will help to deepen the love and respect which we all must have towards that nation which stands foremost to-day in the van of progress and civilization.

Judge Purdy's Message

We are pleased to draw the attention of our readers to a fine message from the eminent American Judge of the U.S. Court for China, in connection with the eightieth birthday of NATHAN STRAUS. In our opinion, the message is bound to create interest as well as arouse admiration, because it breathes sentiments that are bound to appeal to all. Judge JURDY'S first sentence reads, "It was my privilege some twenty years ago to meet NATHAN STRAUS on an Atlantic steamer," and this shows the message in a new light coming as it does from one who knows and met the man in whose honour a great celebration is being planned this month. The message should be of double significance, because it clearly delineates the character of the Grand Old Man of New York Jewry. It is bound to re-awaken in his mind memories of long ago, and well may we rejoice in the fact that he did not waste or misspent a single precious minute since then in the cause of suffering humanity. When the eminent JUDGE counsels all right-thinking people "to stop a moment and contemplate what he (STRAUS) stands for" in order "to help and stimulate us," we respectfully take note of it, for it is constructive and quite in accordance with the universal teachings of moral laws and progress. The closing sentence of JUDGE PURDY reads, "It is therefore eminently fitting that all parts of the world be given the opportunity of expressing appreciation of his life of service on this eightieth birthday." We thank the JUDGE for his noble and uplifting message, especially coming as it does from a leading jurist of the United States. His tribute along with that of CONSUL-GENERAL CUNNINGHAM creates a new epoch in American and Jewish histories and are both to be cherished and treasured by us. We eagerly associate ourselves with JUDGE PURDY when he says that "nowhere are the qualities of heart and mind, which STRAUS so well reflects, more needed than in this distraught land of China." We echo this plea. We pray in all sincerity that the time may not be far-off when peace and prosperity shall once more smile and dawn on China and crown Chinese achievements.

* * *

MR. KRISHEVSKY—KEREN HAYESOD ENVOY

Readers of ISRAEL'S MESSENGER will recall that it is a long time since Shanghai was visited by a Zionist envoy. The last emissary was here in April, 1924, in the person of DR. ARIEL BENSION, and it was hoped that DR. ALEXANDER GOLDSTEIN would be able to visit our shores during the early part of last year, but, unfortunately, the civil war in China had impelled him to abandon his contemplated trip and go straight to Australia. His mission there having been successfully accomplished, it was confidently hoped that he would be able to fulfil an engagement here, as was originally contemplated by the Keren Hayesod and the Keren Kayemeth, but his health having broken down he could not see his way to stand the strain of a prolonged stay abroad. In view of this, there was no other alternative but to depute MR. G. KRISHEVSKY who left on the 14th ultimo, per steamship *Malwa*, according to cable advice that reached us from Jerusalem. MR. KRISHEVSKY is expected here next week. He is known as a prominent worker in the Zionist movement, an orator who speaks English, Arabic, Yiddish and German, and until recently serving with the Palestine Government. He is thus thoroughly qualified to represent the cause for which he is delegated to Hongkong, Shanghai, Tientsin and Harbin and create for it abundant enthusiasm.

In extending him a hearty welcome to our shores, we recognize that at no time in the history of our community did we need him so much as now, a guiding genius to instill in our minds a stronger urge to do our maximum for our Fatherland, which is to-day expecting everyone to do his or her duty. We realise at the same time the critical times through which we are passing. Business is bad. Unrest is rampant in our midst. Nervousness prevails everywhere The outlook is uncertain and the list is formidable. What a strong case for the croakers, to be sure! And yet we are by no means pessimists. We believe in the saying that the darkest hour comes before the dawn. For the present it is true our minds are fully centred in Chinese politics, Soviet intrigues and factional strifes in China. These incidents are bound to detract one's attention from Jewish politics and render the task of MR. KRISHEVSKY all the more harder. We admit that he has a great task before him. He cannot expect to return from China in a hurry. He must have patience to build and concentrate his plan and win over the rank and file to the great task confronting us. We cannot and dare not shirk our obligations. The upbuilding of our ancient Homeland (to which graceful reference has been made by MR. EDWIN S. CUNNINGHAM, the local American Consul-General, elsewhere in this issue), cannot be put off indefinitely in order to suit our convenience. The Halusim and Halusoth cannot be told, "Wait until conditions improve." They are there because they have placed their implicit trust upon our own loyalty to an age-long ideal. It behoves us to face realities concerning Jewish politics and study them carefully in order to enable MR. KRISHEVSKY to return to our Homeland (now more than ever do we recognize the need of it) with glad tidings to the band of sturdy pioneers who have staked their all for an ideal. MR. KRISHEVSKY is described as a man of great personality, possessing charm of manner, enthusiastic to the extreme for our great cause. ISRAEL'S MESSENGER, in the name of the Jewish Communities throughout China, welcomes this leader in Israel, who represents the dearest aspirations of Jewry since our national debacle, and who is fully entitled to be heard and receive equally our homage and hospitality.

* * *

THE NEXT TEN YEARS

The Jewish Exponent of Philadelphia, Pa., publishes a striking article in its issue of November 11, from E. DAVID GOITEIN on the present prospects of the upbuilding of the Jewish Homeland. The latter surveys remarkably the critical situation through which the movement has passed since the BALFOUR Declaration and finds himself in a position to offer some constructive criticism. He starts off by saying, "Some people are ever looking backward, never forward. Others are so eager for the future that they do not see the present nor remember the past." This is nicely put. One must not assuredly forget that the present becomes the past, the future the present and therefore we Jews must strive to work and make the most of the opportunities that are afforded us right now. MR. GOITEIN explains that the "next ten years will decide the fate of the Jews—at least for a century," and this it seems to us is of vital importance. The ten years since the BALFOUR Declaration has passed and when we come to examine the progress we have made in our Homeland, we fully realize that the whole scheme is a reality and no more an experiment. The first ten years tried Jewish patience and endurance and we may truly say we passed through the crucible with flying colours. The second period of ten years will be of the greatest significance for it will decide whether we are to become a self-governing Nation or not. MR. GOITEIN says in his splendid contribution referred to above, that we must glance at our past and future and visualize our true position, for that will ultimately decide the hand of fate and so write and seal our own destiny. He then traces the trend of events from November, 1917 to the end of Turkish domination in Palestine, as an outcome of which Jews felt that they had a home of their own and that they were on the high road of becoming a nation with a national centre, a nation which is normal and "not a monstrous people to be preserved merely as a museum specimen or to be the scapegoat of the world." Now comes the exciting part of the article when the question is asked, "How far have we travelled?" MR. GOITEIN answers unhesitatingly, "We have failed and we have succeeded. The black frame in which the picture hangs to-day is due, not to the failure of Palestine, but to the failure of a promise, the failure of a people and to the recurring tragedy of the Diaspora. The BALFOUR Declaration, so fine, so high-sounding, made at a time when there was no immediate prospect of its being carried out, the BALFOUR promise has been so whittled down that one wonders whether it is worth the paper upon which it is written." MR. GOITEIN is right in expressing the inefficacy of the 'scrap of paper' in the past, but now we are promised that the British government will help the Jews to the best of their ability. This was said at a banquet given to LORD BALFOUR where such distinguished statesmen as READING, SAMUEL, ORMSBY GORE, MOND and WEDGWOOD were present. Our readers having followed MR. GOITEIN in his introductory remarks, should be careful in reading the following outspoken views which may be regarded as a fair summary of both sides of the question:—

Far from being desirous of seeing a Jewish national home, the Palestinian Government hopes to see nothing more than certain religious communities with autonomous right—preferably bickering and quarrelling among themselves. And yet the failure of the promise is partly due to the failure of a people. Had we answered the trumpt call of our redemption we could have forced the hands of the powers that be and demanded instead of begged. Had we risen to the occasion, and instead of giving aims sacrified more than we could spare conveniently; had we now half of Palestine in our hands—instead of a tenth—and six times as many halutzim working the land as there are to-day, we should be in a position to dictate. We could show that we mean—we, the whole Jewish people—what our propagandists say we mean. There would be some evidence that world-Jewry realizes the need of a national home and is willing to give of its best to see it in being. Pause one moment. Let there be no misunderstanding. The whole of the Jewish people has not failed. The halutz has not failed. He has worked and is working, asking for no reward and receiving none. There are thousands like him waiting, waiting, waiting, to be given an opportunity to start on the land, work it, and thus strengthen the backbone of the national home. The failure has been yours and mine. We have either closed our eyes to the striving and struggling of our people for expression. We have been satisfied with saying "I am not a Zionist, you know." Or we have foolishly imagined that we can milk a starved cow. It is preposterous to suppose that you and I have not sufficient capital for the purpose of floating the Jewish people. We have been too timid or too blind. We have preferred to give a dollar or two for a hospital in Haifa or for a lunatic asylum in Safed.

We notice that MR. GOITEIN covers the ground pretty well in the foregoing and gives the reasons which brought about the crisis. We must remember that in the history of small nations who are endeavouring to express their individuality we always read of crisis overtaking them from time to time. No one was ever immune from it. Some have succeeded in outliving and overcoming their crisis, while others of weaker elements have succumbed and vanished from the stage of existence. In spite of the gloomy outlook in Eres Yisrael, MR. GOITEIN explains that 1927 is not all gloom.

The old colonies are flourishing. The new colonies are finding their feet. If Tel Aviv is suffering from growing pains, she will—with a little care—grow out of them. The Hebrew University has been able to withstand even an earthquake!

And so time rolls by. The Jewish people have to rise with one accord and put their shoulders to the wheel, not only by contributing their shekels but by giving their moral support as well. Although we may proudly point out to the fact that Jews have done something durable for their Motherland during the past three decades, yet on the other hand, had the experiment failed totally there would have been nothing but contempt for the Jew everywhere. Happily, we may now proudly hold our heads up in the air and pledge our further support for the next ten years,—*haba'a aleinu l'shalom*,—when we hope to realise the dreams and aspirations which were nursed in our breast for centuries.

* * *

CHINA IN 1927!

The year 1927 which came to a close was a most eventful one in the history of China. We were confronted by a serious danger in the first half of the year, in the shape of the triumphant Nationalist army who were by no means just in their outlook towards foreigners and foreign property. In spite of added assurances on their part the catastrophe of Hankow followed, which absolutely dulled the confidence of the whole world towards Chinese militarism —for it was nothing else in spite of their claim put towards nationalistic aspirations—and which made the brilliant diplomats of Downing Street realize that an armed defence force in China was a much-needed factor. Slowly transports sailed for China in bringing enthusiatic companies of bright soldiere, ammunition, outfits, etc., hospital corps, Red Cross nurses and doctors and in a comparatively short span of time the whole China outlook assumed a cheerful and safer atmosphere. A great General was put in command—Major General JOHN DUNCAN who, immediately set to work to create and bring about normal conditions, in place of the electrified and expectant suspense that ruled then. The world did not fully realise the gravity of the situation until the final bombshell had burst in the shape of the Nanking outbreak and then the action of Great Britain was internationally vindicated before the whole world. Thousands of signatures were appended to the letter of thanks which were forwarded to the London Foreign Office by over thirty various nationals in Shanghai, who would otherwise have been left inadequately

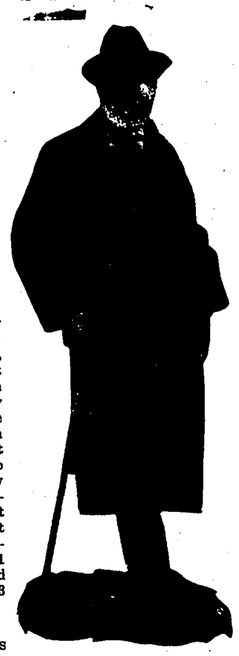
[*Continued on Page 12*]

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

NATHAN STRAUS, OF NEW YORK, CELEBRATES EIGHTIETH BIRTHDAY THIS MONTH

GREAT BENEFACTOR OF HUMANITY—TRIBUTES FROM AMERICAN CONSUL-GENERAL CUNNINGHAM, JUDGE PURDY, RABBI ASHKENAZI, STEPHEN S. WISE, LOUIS LIPSKY, JUDGE JULIAN MACK, JOHN SPARGO, ARCHBISHOP HAYES, JUDGE ROSALSKY, AND SEVERAL OTHERS

To few it is given to achieve immortality within the limits of a lifetime, and yet one is dazzled to see to what ends a man like NATHAN STRAUS, the leader among men, Zionist, humanitarian, philanthropist, benefactor, can go to accomplish the impossible. For impossible it seems to the on-looker when he sees such an imposing list of good deeds and actions following one another in quiet order without any hint of self-advertisement, quiet, unassuming but expressing in a beautiful language the history of a *ba'al miswoth*, BHAGTI YOGIST of the highest order. It is the telling history of one who lives a quiet retired life with his life co-partner, and both working silently for the needy, the distressed and the sorrow-stricken, with an ardour unequalled, unexcelled and undamped by the glitter of riches or splendour. Only lately Palestine suffered a severe earthquake, resulting in the death of hundreds of Arabs and only one Jew. A lot of Arab property was damaged and in fact the chief sufferers were known universally to be Muslims, who received no succor from their co-religionists in other countries. Many in MR. STRAUS' position would have overlooked the pitiful state of these Nomads, reasoning that the Arabs were of a different religion, in a land far removed from America, where their cries of woe would not sound at all, but not so with NATHAN STRAUS.



Nathan Straus

A GENEROUS RESPONSE

He felt the misery, the cry of agony and affliction, the torments of the sufferers, and immediately cabled a transfer of $20,000 for the relief of the sufferers and the needy, without distinction of caste, creed or denom nation. It did not strike him that it would be easy to shirk the issue, it did not strike him that by helping he would immortalize his already immortal name, but it did strike within him a sense of duty to fathom the depth of the sufferings of men —his brethrem, created by God the All-merciful. It was this same god-man, or super-man if you like to call him, who in 1892 recognizing the danger of raw milk especially for infants, established a pasteurization laboratory and distributing depots throughout the United States which he had maintained at great expense. Concident with the introduction of pasteurized milk the death-rate of children fell from 125.1 per thousand per annum in 1892 to 15.8 per thousand per annum in 1925, a saving of 445,000 lives in 33 years according to statistics of the health depot.

A BROAD-MINDED JEW

In his 79th year, (April, 1927) NATHAN STRAUS visited Jerusalem to lay the corner-stone of a health-centre which he had donated, (the announcement of which was announced by him exclusively in ISRAEL'S MESSENGER of May 6th, 1926), in spite of the fact that his health was not of the best. In Jerusalem there was a universal demonstration in his great honour, Jew, Arab, Christian met together to witness the opening ceremony. In a stirring speech which he delivered he said that the centre would be a house for all people irrespective of creed. Furthermore, he said, "Since Palestine was the cradle of the religions he would create a monument which would prove the universality of faith."

A LIBERAL-MINDED JEW

MR. STRAUS is well-known for his broad and liberal views as is borne out by the fact that he had co-operated with MRS. GROVER CLEVELAND and LADY MCDONALD, wife of the Governor General of Canada in building a Roman Catholic Church in Lakewood, New Jersey. His one great belief is that humanity is one great family of men, acknowledging the Father and serving Him alone, thus demonstrating the undying truth voiced by MALACHI, "Have we not all one Father? Hath not one God created us?" There is an heartrending tale of how NATHAN STRAUS lost his brother ISADOR and his wife and he related the tale with pathos. What a gem of thought is this from the great mind whose eightieth birthday will be celebrated this month! Here is the pearl of logic, listen! "In the Titanic tragedy all creeds were at least united in the brotherhood of death. If one could only hope for a brotherhood of life! Why wait for death to teach us the lesson of human fraternity!" What a homily from a distinguished lay man! And this incident had settled his future, when he decided to work for humanity.

NATHAN STRAUS THE ZIONIST

No pen, and least of all ours, could do sufficient justice to NATHAN STRAUS, the eminent Zionist. From the very outset of the movement, he was a great champion of the cause, to which he had contributed liberally from his purse. He worked incessantly to remove false notions and imaginary fears concerning the movement and fought those who were at "ease in Zion." He felt the call of his Motherland—Eres Yisrael—as no American Jew did, and on various occasions he visited the land and studied her problems on the spot. That did not make him the less loyal to America and American Democracy, but on the contrary he loved her more, since he could reconcile the ideals of both countries into a harmonious whole. As a leader in American Zionist Jewry, he towers above all, great in body and noble in soul. Prince and pauper, high and low, distinguished and undistinguished respect him for his high ideals and noble-mindedness. He fought the spirit of apathy and indifference in non-Zionist circles towards the movement with a courage and loyalty beyond description. While others were sulking in their tents, attending to parties and entertainments, NATHAN STRAUS by his lofty character and noble example worthy of emulation by our young men, had attended Zionist Conventions, presided at Young Judean meetings, and travelled from country to country to unfurl the message of New Judea! Thus the foremost Jew in America is known to be proud of his people, proud to be known as a Jew, proud to identify himself with the national aspirations of his own people and proud to stand for their just and righteous principles. His beautiful life has given the lie to the charges made by LANDMANS, PHILIPSONS and the WOLSEYS in America, that the Jew who works for Zionism is unpatriotic to the land of his adoption! Many were the battles and the victories which NATHAN STRAUS had fought and won over his opponents. To-day he is able to point out with pride, to the many achievements which Zionism had been able to accomplish in the land of our hopes and dreams. While the enemies who rowed against the tide will be forgotten and their names defaced from the pages of Jewish history, the name of NATHAN STRAUS, the Zionist, *par excellence*, will occupy a niche in the Hall of Fame. Space will not allow us to reproduce the many speeches which NATHAN STRAUS had delivered in support of the Zionist ideals, but the following which is the latest to reach us from a bulletin issued by the United Palestine Appeal, New York, will show the man who will be eighty this month, as still young and vigorous in fighting the enemies within and without. The message in question was addressed by the veteran Zionist and philanthropist to the assembled delegates of the Cleveland Conference held on the 30th October last, and should be treasured as a memento of the great fighter and liberator of his people, now that *Kol Beth Yisrael* will celebrate a great anniversary in his honour on the 31st instant:—

"Now, more than ever before, we need unity in Israel. We must make truly heroic efforts to increase our sacrifices for the rebuilding of Palestine. The Jewish people have performed veritable wonders during the past ten years, since the promulgation of the BALFOUR Declaration. "But it cannot be denied that we have not done enough. There are still too many slackers in our midst, particularly among the wealthy Jews. While a few of the rich Jews, who serve every noble humanitarian cause, have also aided us in the task of rebuilding the Holy Land, too many of them have displayed shameful indifference toward this greatest of all cause with which the fate of the Jewish people is definitely identified. The enemies of Zion are just now trying to magnify our difficulties in Palestine and the mistakes they claim have been made there. They are also endeavouring to minimize our achievements. The economic crisis in Palesestine is interpreted by these enemies of Zion as the collapse of the Zionist ideal. Nothing is further from the truth than this sinister propoganda. The only effective answer to all these attacks and criticisms against the rebuilders of Palestine is for all of us to concentrate ourselves with all our hearts and souls and our means to the sacred task which the Jewish people has assumed, which other nations expect us to perform, and which we are not to forsake."

A GREAT BENEFACTOR OF HUMANITY

Whatever may be the public estimate of MR. STRAUS as a philanthropist, he must be allowed a foremost place among the elect, the spiritual leaders of the world. He serves his people well, he practices the highest essence of Judaism, by adhering to its ethical laws and traditions. It is an established fact that moral laws appeal to our individual love and self. They offer us rewards for obedience and punishment for disobedience. Some describe this love and fear as selfish motive but it is not so. The men of self-sacrifice who live and let live, such as STRAUS are those whose sense of joy and sorrow is so acute that they are even willing to sacrifice themselves to perpetuate an ideal. MR. STRAUS had the opportunity of making much more money, but he placed his desire aside and set out working for a higher cause. So grand were his intentions that he even sold his yacht and used the money for some deserving cause. What a sublime ideal! What a spirit of nobility! The eightieth birthday of this great soul approaches and will be fittingly celebrated on the last day of this month. He came at the age of six with his parents from Ottenberg, Germany, and settled in America. After a short time they were established in business, but the civil war came and left them heavily burdened with debts. Father and sons made up their minds to discharge such an obligation of honour, and at the first opportunity their profits in New York went to their creditors. At the age of 46 NATHAN STRAUS was offered the mayoralty of New York. And did this grand old man forget Eres Yisrael? Although at that time the idea of a National Homeland for Jews was a distant dream, NATHAN STRAUS gave funds to fight trachoma, a dread epidemic in Palestine, looked after the hunger stricken unfortunates, helped the unemployed and founded a settlement house for nurses. He also opened a house-keeping school for girls, a factory for making souvenirs out of mother of pearls and countless other charitable works. There is only one ambition which has yet to be fulfilled, and that is, the dream of becoming a Mayor of Jerusalem! God speed that day!

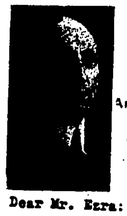
NATHAN STRAUS AND "ISRAEL'S MESSENGER"

ISRAEL'S MESSENGER had been singularly fortunate from the very outset in securing the sympathy of NATHAN STRAUS. He is probably the first in New York to enrol himself as a subscriber of and encourage the publication by his moral support. Several letters are in our files which show the great interest taken by him in our unpretentious journal and the warm manner in which he had approved of our policy. For some years he remembered us with New Year greetings, an honour which was only extended by him to the leading Jewish journal, namely, *The Jewish Chronicle*, the organ of British Jewry. The first time when we were favored with a cable greeting was in 1921, the text of which was published in ISRAEL'S MESSENGER of the 11th November, 1921, and which runs thus: — "Happy New Year. ISRAEL'S MESSENGER is the best and most courageous Zionist publication." Not content with this message, he wrote us by mail confirming the above despatch and adding the following significant passage:—

"I hope my cable for Rosh Hashana reached you in due time and conveyed to you not alone my good wishes, but also my admiration for the fine services your publication is rendering to the Jewish cause in general and Zionism in particular. I feel certain that the manner in which you expose fraud and insincerity, mainly emanating from Cincinnati, is the best way to get rid of these sinister influences which hinder the progress of the sacred cause of Zionism."

Another cable greeting was received by us in 1923, which was also published in ISRAEL'S MESSENGER of 5th October, and which reads as follows, "Happy New Year and continued success in your laudable services." The last greeting sent us was published in the November 1927 issue of ISRAEL'S MESSENGER, which is an indication of the Grand Old Man's continued interest in our publication. Apart from this MR. STRAUS maintains a regular correspondence with us and seldom fails to hearten us in our mission in life. It happens sometimes that MRS. STRAUS herself has to reply when her distinguished husband is away from New York, and so year in and year out, ISRAEL'S MESSENGER is kept in close touch with the man whose services to Jewry and humanity had rendered him an inspiring figure in Jewry. When the Golden Wedding of this happy pair was celebrated in May, 1925, we were privileged to write the following tribute in our issue of July 31st, of that year:—

ISRAEL'S MESSENGER on behalf of its readers desires to extend its hearty congratulations to MR. and MRS. NATHAN STRAUS, of New York, on the celebration of their Golden Wedding. Both the happy couple are well-known in China for their philanthropic deeds and an event such as this, is hardly likely to pass without expressing to them our meed of tribute. The celebration in New York has proved worthy of the occasion. Surrounded by children, grandchildren and a host of friends and relatives, the Grand Old Man said, 'My wife and I have been very



CONSUL-GENERAL CUNNINGHAM PAYS WARM TRIBUTE TO NATHAN STRAUS.

AMERICAN CONSULAR SERVICE

American Consulate-General
Shanghai, China, December 13, 1927.

Dear Mr. Ezra:

I am more than delighted to have this opportunity to congratulate the Honorable Mr. Nathan Straus and the Jewish community of Shanghai on the occasion of his 80th birthday. Mr. Nathan Straus represents, in my opinion, the finest type of American citizenship which your race has produced in my country. He has devoted his entire life and his large fortune to the service of mankind. He was the first in the United States to realize the importance of the baby as the fore-runner of the efficient and decent man and woman and his milk stations in the city of New York, because of which so many thousands of lives have been saved, will ever remain a monument to his wisdom, generosity and good citizenship. During a career which has brought him honor and position, he has never forgotten his own people and has faithfully served them in participating in the economic and cultural developments of your ancient homeland, Palestine.

May I again say that I appreciate the honor you have done me in giving me this opportunity to express my sincere

N. E. B. Ezra, Esquire,

Editor, Israel's Messenger,

SHANGHAI.

-2-

sincere appreciation of this grand old man of American Israel.

Faithfully yours,

Edwin S. Cunningham

Edwin S. Cunningham.



MR. & MRS. N. STRAUS

Congratulatory Telegram to the Hon. Mr. Nathan Straus, New York, on his Eightieth Birthday, by the Editor of "Israel's Messenger":—

IT IS WITH A SENSE OF DEEP FELICITATION THAT WE WIRE YOU ON THIS THE HAPPIEST DAY OF ISRAEL, YOUR EIGHTIETH BIRTHDAY. MANY ARE THE HEARTS THAT THROB WITH DELIGHT AT THE AUSPICIOUSNESS OF THE OCCASION, AND THOUSANDS OF SOULS BLESS YOU FOR THE VARIED GOOD YOU HAVE DONE AND ARE STILL DOING IN THE NAME OF HUMANITY. MAY GOD BLESS YOU AND KEEP YOU TO CARRY ON THE GOOD WORK FOR WHICH YOU HAVE DEDICATED YOUR LIFE AND WHICH IT IS YOUR PRIVILEGE TO PERFORM FOR THE WORLD. MAY THE TITLE OF 'BENEFACTOR' TO THE HUMAN RACE ALWAYS BE ASSOCIATED WITH THE NAME OF STRAUS. HEARTY CONGRATULATIONS TO MRS. STRAUS YOUR CO-PARTNER IN LIFE.

N. E. B. EZRA.

happy and we always will be very happy together.' Quite characteristic of the man in whose heart flows the milk of human kindness. He but illustrates the old undying truth by an old Talmudic sage that, husband and wife should so live that it would become true of them:—

'They share all troubles, and by sharing halve them:
They share all pleasures, and by sharing double them.'"

The foregoing has brought us a characteristic reply couched in the following words:—

"New York, September 3, 1925.

"MY DEAR MR. EZRA,—I am just in receipt of your esteemed favour of July 31st, containing ISRAEL'S MESSENGER'S congratulations on our golden wedding anniversary. We assure you of our highest appreciation of your good wishes and of your continued generous recognition of our efforts for the less fortunate.

"Very sincerely yours.

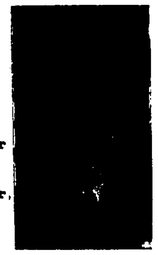
"NATHAN STRAUS."

Space does not permit us to publish the many inspiring letters which we have received from MR. STRAUS, but the last epistle written under date of October 20, 1927, spells liberality and good feeling. The following extracts are noteworthy:—

"I assure you of my sincerest appreciation of your great kindness. On every occasion you give me credit for what I am privileged to do for our people in Eres Yisrael. I also appreciate the flattering comment of MR. ENTUH C. S. YANG. It is typical of the Chinese character, and coming from such a foreign source, it is especially interesting. I have had the same experience in the Holy Land when the Arabs gave me more than credit at the time of my relief for the earthquake sufferers.....The cable you are sending to LORD BALFOUR on the tenth anniversary of his historic Declaration is a *very* appropriate one. I will also send him a cable on this memorable anniversary."

As stated above, ISRAEL'S MESSENGER has had no better friend and admirer than MR. STRAUS. He was and is to this day an inspiration to us. If ever we had any compensation rendered us for our services, it was found in our association with the man who is the soul of honour and who commands the love and esteem of his fellow men. It is no wonder that Jewry in all parts of the world is taking note of the celebration this month and preparing to honour the man who lives not only for himself alone but for others as well.

JUDGE PURDY LAUDS NATHAN STRAUS.



UNITED STATES COURT FOR CHINA
SHANGHAI, CHINA
JUDGE'S CHAMBERS

December

Mr. N. E. B. Ezra,
Founder-Editor of Israel's Messenger,
Shanghai, China.

My dear Mr. Ezra,

It was my privilege some twenty years ago to meet Nathan Straus on an Atlantic liner. I have not seen him since, but the memory of the man's gentleness and kindliness is something to be cherished. After eighty years of a usefulness to which few men attain, he is not in need of our praise, but for us to stop a moment and contemplate what he stands for is for us helpful and stimulating. When the world, or even a small part of it, can rise above the prejudices of race, religion and politics through greatness of character as he has done, this earth will be a better place in which to live. It is therefore eminently fitting that all parts of the world be given the opportunity of expressing appreciation of his life of service on this his eightieth birthday. Nowhere are the qualities of heart and mind, which he so well reflects, more needed than in this distraught land of China.

Yours very sincerely,

Milton D. Purdy

MILTON D. PURDY,
Judge of the U. S. Court for China.

MDP/ST.

"HONOUR IS RICHLY DUE TO MR. NATHAN STRAUS, THIS OUTSTANDING AMERICAN AND BELOVED BENEFACTOR OF HUMANITY."—Archbishop PATRICK J. HAYES, of New York.

* * *

"NATHAN STRAUS' LIFE IS AN INSPIRATION AND HIS ENDLESS DEEDS OF BENEFACTION AND PUBLIC SERVICE ARE ONE OF THE HEARTENING THINGS OF OUR TIME. WE HONOUR OURSELVES IN PAYING TRIBUTE AND HOMAGE TO SO NOBLE AND SELF-SACRIFICING A MAN AS NATHAN STRAUS, WHO IS OF THE VERY SALT OF THE EARTH."—ADOLPH S. OCHS, Proprietor and Publisher, "The New York Times."

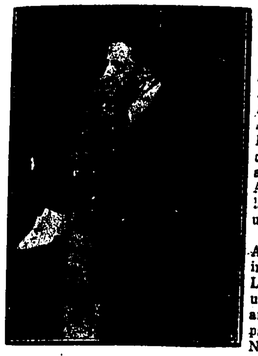
"IT IS A PLEASURE AND A PRIVILEGE TO ATTEST ONE'S ADMIRATION OF NATHAN STRAUS—A GREAT AMERICAN, A GREAT JEW, A GREAT HUMAN BEING.—ALBERT D. LASKER. (New York).

* * *

"NATHAN STRAUS HAS BEEN A BULWARK TO THE CAUSE OF ZIONISM, AND WHEN THE OUTLOOK WAS DARK AND UNPROMISING, HIS COURAGE, OPTIMISM AND AID ROUSED THE SPIRITS OF THE DEJECTED AND INSPIRED THEM WITH NEW HOPE AND A DETERMINATION TO SUCCESSUL ACHIEVEMENT."—JUDGE OTTO A. ROSALSKY (New York).

"OCCUPIES AN UNIQUE PLACE IN AMERICAN LIFE"
By Dr. STEPHEN S. WISE, New York

NATHAN STRAUS occupies an unique place in American life. I can think of no man who is better loved,—and the love that goes out to him is as unique in its character as is its measures. Multitudes who have never seen him love him as if he were an honoured and dear friend. This instinctive love is inevitable because it goes out to a man who loves men,—a true lover of his kind, one whose love is rooted in compassion, who bears upon his soul the burden of humankind and yet seeks to make lighter the burdens of others. NATHAN STRAUS is an American in the highest sense of the term. He loves America with the love that is rooted in high and unalterable faith. He believes in America,—in the America of large vision, of generous hopes, of ultimate brotherliness.



DR. STEPHEN S. WISE

NATHAN STRAUS' place in American Israel is unique. While in fact affiliaed with Reform or Liberal Synagogues, he is the unadjectived Jew, whose concern and whose loyalty and whose passion are for all Israel. NATHAN STRAUS is fanatically Jewish in the sense of being fanatically and gloriously biter against every faithless or renegede Jew. Such is the depth of his loyalty that Jewish disloyalty evokes that abhorrence, which he is wont to phrase in racy and biting fashion. The two best loved of living Jews are BARON EDMOND DE ROTHSCHILD and NATHAN STRAUS. Singularly, and yet in a sense quite inevitably, each has done fine, generous things for his country, and the hearts of both have turned to the land of Israel, BARON EDMOND, as he is with affectionate familiarity styled, seeking from his earliest youth to make it possible for his fellow-Jews to dwell in the land of their fathers. The vision came and it so gripped him that he has given with utmost generosity of strength and substance to Palestine,—above all giving the love of his heart and his passionate hopes to the land which he would help recreate for his people. God has blessed NATHAN STRAUS in many ways, and NATHAN STRAUS has been blessed with others. It may be that hundreds of thousands, perhaps even millions of little children live to-day who would not have lived had he not remembered and wisely cared for those who might else have been neglected. I see a thousand tims a thousand little hands lifted up in prayer that to NATHAN STRAUS be granted yet another two decades so that he, like SIR MOSES MONTEFIORE, the man of a myriad kindnesses, may have not less than a century of years.

Stephen S. Wise

"NO MAN HAS A BIGGER HEART THAN STRAUS"
By JUDGE JULIAN W. MACK, New York



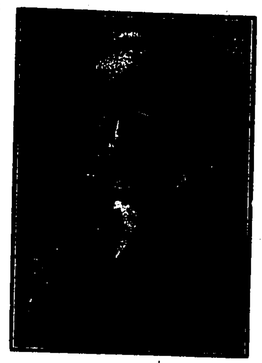
JUDGE MACK

I take pleasure in adding my tribute to the many that will be paid to that grand old man of American Israel, NATHAN STRAUS. No man of our time has a bigger heart than he, beating warmly for all humanity. His milk work has been that kind of philanthropy that is most fundamental. He aims to prevent disease and poverty—not merely to cure them. And while the great distress that prevailed in Palestine compelled him to engage there in large measure in curative work, he has been among the funders of the fundamental social-economic work created by the Palestine Development Council. As an American, as a Jew, as a man, he stands on the highest plane. May he live to celebrate many more anniversaries.

Julian W. Mack

"HE HAS BEEN MORE THAN GENEROUS TO ZIONISM"
By LOUIS LIPSKY, President Zionist Organization, New York

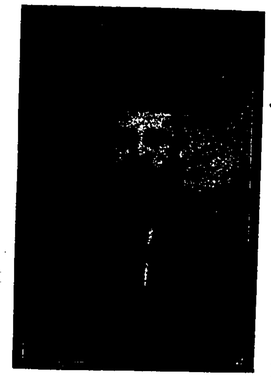
It gives me great pleasure to join in the tribute to be paid to NATHAN STRAUS upon the attainment of his eightieth birthday. I join with many thousands of Jews in America and elsewhere in wishing him many, many happy returns of the day. MR. STRAUS is a unique figure in American Jewish philanthropy. Aside from his remarkable generosity, his never-failing response to humanitarian causes, he has a personality that has intuitions that give his generosity a unique character. His first impulse is to give. He does not rationalize when confronted with a problem that involves humanity. He has never been implicated with discussions of philanthropic problems. Organized charity that establishes the machinery of distribution between the giver and the taker never seems to have made any impression upon him. He is always anxious to give himself with his gift. He likes to do the good deed himself without intermediaries. That is why he chooses with an unerring judgment the good deed that best appeals to his instincts, and he has been found valiantly supporting things that have been given the impress of his own character. In the Zionist movement he has been more than generous. He has been to a certain extent prodigal of his means. Palestine seems to appeal to his subconscious Jewish feeling. He sees only the good there. If he had the means he probably would squander it with a fine gesture in order to put to shame other great philanthropists who cannot see any of the beauties of Palestine. He has the fighting spirit of a young man. Would that there were many more like him in American Jewry.



MR. LOUIS LIPSKY

A LEADER IN ISRAEL
By Rabbi M. Z. ASHKENAZI, Rabbi Ohel Moshe Synagogue

I am glad to be given the opportunity of expressing our gratitude to God for having preserved MR. NATHAN STRAUS to the good old age referred to by the PSALMIST. I believe I am voicing the sentiments of our community when I congratulate the Grand Old Man on his eightieth birthday through the columns of ISRAEL'S MESSENGER. MR. STRAUS by his beneficent deeds has earned for himself an immortal name in the pages of history. He is one of the foremost sons of Israel who is watching with impatience the liberation of his people from the heavy yoke of their oppressors. He stands on the highest rung of life's ladder and commands our homage and respect. True, very few in Shanghai had the privilege of seeing him face to face, but happily we know him just as good, if not better, for his good deeds are known and admired far and wide. MR. STRAUS has an additional claim upon our gratitude. We know him best as a Zionist leader, as a national Jew who is not ashamed to work for the salvation of Judea and secure for her that which is her right and claim in the eyes of the world. That makes him a leader of National Judaism who interprets for us the dreams and hopes and prayers which are embodied in our Mahazor. His generous contributions to the Zionist funds, and his many-sided activtities for Jewish institutions in Eres Yisrael, culminating lately in the erection of a Health Centre in Jerusalem for men of all creeds and denominations, challenge our esteem and admiration. Mr. Straus does not belong to New York Jewry alone; he is claimed and acclaimed to-day by the whole House of Israel as a great leader and champion of our Nation. We rejoice with his esteemed wife, children and grandchildren in his celebration and offer him our sincere and hearty good wishes for many, happy returns of the day.



RABBI M. Z. ASHKENAZI

[*Continued on Page 10*]

"EVERY MINUTE ALLEVIATING PAINS AND SORROW"

A Chinese-Muslim Tribute.—By Mr. ENYUB S. C. YANG

It is with a sense of deep joy that I am penning this tribute on the occasion of the eightieth birthday of a great soul and benefactor to humanity, MR. NATHAN STRAUS. To few is it privileged to live such a noble, selfless life, where every minute is devoted to alleviating the pains and sorrows of the distressed and the needy. I had the good fortune to read a short description of the life of NATHAN STRAUS and lo, a countless number of deeds were related there. He was one of the pioneers who recognized that the use of raw milk was dangerous for babies, and after extended investigation he originated milk pasteurization in New York City for children, which was afterwards introduced in other parts of America and Germany. It was he who prevailed upon the dock authorities of New York City to roof over city piers to serve as recreative centres for mothers and children of the congested areas. At the time of the great earthquake disaster in Italy in 1909, he was to the fore in providing food, clothing and medical supplies with a physician for thousands of unfortunates in Naples and Messina. His recent charitable deeds in Palestine will not be forgotten by Christians, Moslems and Jews, and well may they say "If STRAUS lives we are assured of every help." It seems to me that to give and to take appears to be the inevitable law, and it would almost seem as if those who suffered most were indeed those who had given most to humanity in hours of pain and suffering. Therefore, as a Chinese Muslim, I pray that this glorious personality and MRS. STRAUS, his co-worker, will live to carry on and complete in their lifetime the spiritual deeds they are doing. May they always be associated with the appelation "benefactors," always up and creating never weary and tired of the great task before them.



MR. ENYUB C. S. YANG

"I NEVER MET A MORE GENEROUS, KIND AND TENDER-HEARTED MAN THAN MR. NATHAN STRAUS.—General NELSON A. MILES, Lieutenant General, U.S.A.

* * *

"THE WORLD WOULD BE A BETTER WORLD AND A FRIENDLIER WORLD IF WE HAD MORE MEN OF NATHAN STRAUS' TYPE AND CALIBRE."—EDWIN DENBY (New York).

* * *

"NO LIVING MAN AMONG OUR PEOPLE HAS MADE SUCH GENEROUS SACRIFICES AS COMPARED WITH HIS MEANS IN THE CAUSE OF HUMANITY, AS HAS NATHAN STRAUS."—SAMUEL UNTERMEYER (New York).

* * *

"MR. NATHAN STRAUS' LIFE IS BETTER THAN A WHOLE LIBRARY OF BOOKS OR A THOUSAND SERMONS AS A REPLY TO THE VICIOUS PROPAGANDA OF ANTISEMITISM."—JOHN SPARGO, the famous author of "THE JEW AND AMERICAN IDEALS."

* * *

"LIVING UP TO HIS CONCEPTIONS OF TRUE AMERICANISM AND JUDAISM, NATHAN STRAUS SERVES AS A SPLENDID INSPIRATION TO THE YOUNGER GENERATION OF JEWS EVERYWHERE. HIS LIFE IS A RECORD OF ACHIEVEMENTS AND OF SERVICE TO MANKIND THAT WILL REMAIN AN INSPIRATION TO FUTURE GENERATIONS AS WELL.—HERMAN BERNSTEIN, Famous Author of "THE HISTORY OF A LIE" being a denunciation of the "PROTOCOLS" AS A LITERARY FRAUD.

ADMIRAL TSAI TING KAN URGES JEWS TO "WORK FOR AN INDEPENDENT NATION"

Following the many messages which were published in the last issue of ISRAEL'S MESSENGER on the occasion of the tenth anniversary of the BALFOUR Declaration, we have received a striking message from ADMIRAL TSAI TING KAN, thus proving the sympathy of Chinese political leaders of note with the Zionist movement and



[*Courtesy Far Eastern Review.*

ADMIRAL TSAI TING-KAN

the work of reconstruction that is now being speeded up in Palestine by the Jews, under the aegis of Great Britain, the Mandatory Power appointed by the League of Nations. It will be remembered, that ADMIRAL TSAI, took a leading part ten years ago, in securing the adhesion of his own country to the BALFOUR Declaration and conferred oftentimes with the leaders of the local Zionist Association in connection therewith. The recent communication from the ADMIRAL is couched in sympathetic tones and urges the Zionists to work towards a definite object, in order to bring about a speedy consummation of their ideals. The letter in question runs thus:—

"DEAR MR. EZRA,—Thank you for sending me ISRAEL'S MESSENGER of November issue, which I real with interest. How quickly the tenth anniversary of the BALFOUR Declaration has come. I hope you and your compatriots will continue to work for an independent Jewish nation. You have had a wonderful history and deserve to exist as a people and a Government.

"Yours sincerely,

"TSAI TING KAN."

"DAIREN, (China) 1st December, 1927."

It is heartening to see such an encouragement coming as it does from such a powerful personality in Chinese Nationalism. From the very outset the Zionists have met with gratifying responses from the leading Chinese statesmen who have not hesitated to express sympathy with and interest in the Jewish National Movement. Jewish Nationalism has made rapid strides in recent years; it has its *raison d'etre* upon a freer intermingling with other races and nationalities in order to form a bond of univerral brotherhood on earth. It seeks to re-awaken the soul of Asia and weld the East and the West into a harmonious whole. As a brilliant and versatile Jewish thinker and author once said, "The realisation of this ideal will constitute the brotherhood of all nations,—the brotherhood of all nations, not the effacement of all nations." Zionism has without doubt created out of the Jewish experiment, a reality which speaks

for itself, and we may safely rely on our leaders to achieve a greater amount of success in the near future. Now that the leading statesmen of the world, and more especially the best elements of the Arabs in Palestine realize their responsibilities and are willing to share the labours with their Jewish cousins, we are assured of still greater amount of success which is bound to express itself in telling language to the world. Almost ten years ago, that far-sighted British statesman, LORD ROBERT CECIL, expressed his conviction in the rehabilitation of the world and the restoration of order out of chaos. Says he, "I believe myself when the history of the war comes to be impartially written, the two greatest results will be the establishment of a Jewish national home and the creation of the League of Nations." Therein lie, to our mind, te germ of peace and an international brotherhood. We heartily thank ADMIRAL TSAI for his liberal message and hope that in the not distant future there will be created an *entente cordiale* between China and New Judea, in order that there may be worked out a glorified future for the two most ancient and most peace-loving races of the world.

"IN THE END OF DAYS"

SERMON FOR THE WEEK—שבת ויחי

"And Jacob called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the end of days."—Genesis, 49—1.

The Sedra for to-morrow forms the concluding book of Genesis. The vision of FATHER JACOB regarding the future of Israel opens before us a great chapter in our sad history. Sad, but not bad when we contemplate the price we paid for the great lesson and experience gained by us and the future prospects in store. To no nation was it vouchsafed to read the dim future but with the sole exception of Israel. Only to the chosen of the Lord, were promises made by God of prosperity and success in their future, and even to-day the Jewish nation reposes in its hope the validity of that ancient promise. The dying patriarch on his death-bed sees a glorious vision of Israel's future, and so he gathered his sons who represented the seeds of Israel's glory, and described to them in life-like imagery the wonders of what would befall them in the end of days. Wonderful people! Wonderful history! History has proved and recorded that sublime vision, and we the people of God have hearkened to the prophetic voice, coming down to us from hoary antiquity. What is the lesson to be learnt by us from the text quoted above?

"OUR PRESENT AND FUTURE CONDUCT"

We are to look to our future and regulate our life in accordance with the Lawgiver's instructions, for a commensurate degree of success depends largely upon our present and future conduct. "Happily wise is he who in each day sees the realization of yesterday, who in each day sees a future that too soon becomes a past. Happy is he who brings his dream so close to his everyday life that each action makes visible a part of the future," sings the poet. It is also said that those who dwell in their past lose the incentive to action; those who live in future, fail to realize the blessings of the present, but he who lives in the present, understands that it is the future of the past, the past of the future, and therefore he makes the most of a great opportunity. To the perfectly regulated life of serene bliss there should be no future, but each day should fill its part not as a promise of what is to come, but as the fruition of our past days.

THE HOUR OF TRIAL

In short, everyone must realise that to-day is ours. Yesterday has gone never to return, to-morrow may never be ours with the present enthusiasm and strength of mind, so we must strive to make the most of the opportunities that are still at our command. This is the true interpretation of Israel's brilliant future which FATHER JACOB had described to his sons, for we must realise how could Israel hope for the future if we fail to appreciate our present? There is yet another interpretation to the lessen of our text, and that is, that the problems of the Natien apply to the individual as well. Every single soul must meet his hour of trial. The individuality of our natures necessitates that, so that every man has a boundless future before him. Each man's nature has its own peculiar rules, and he alone can solve his own destiny with no interference from outside channels. In an old sundial in the Edinburgh Museum, one finds the following beautiful lines:—

"As time and hours pass away,
So doth the life of man decay;
As time can be redeemed with no cost
Bestow it well, and let no hour be lost."

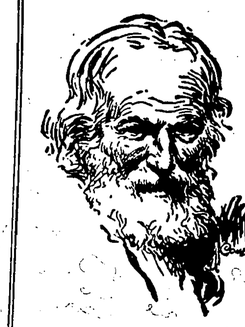
ISRAEL'S CONTRIBUTION.—SYMBOL OF SPIRITUALITY

The history of old nations come down to us in the form of ruined temples, adequate parchments, in pottery and countless other forms—the symbols of the generation of men who have passed away. Yet all historians acknowledge that the Jews have handed something more solid than mere monuments in the form of the Holy Scriptures, the symbol of an everlasting spirituality. TORATH MOSHE was ever our spiritual shield and buckler. Jewish history is well marked on every hill, brook, river and tree in Palestine. In whichever direction the eye turns one is confronted with the past, present and future of a stiff-necked people עם קשה עורף who refused point blank to surrender to the passage of time. How unique are the prophecies of JACOB, EZEKIEL, ISAIAH, and DANIEL as recorded in the Bible! The nations that have withered away into nothingness like a mirage, placed all their hopes and faith upon things which are of earth earthy! Matter is in a perpetual state of flux, changes are evident everywhere and strikes through causes and effects, leaving nothing fixed and permanent. MARCUS AURELIUS, the pagan Sage said in memorable words:—

> Man, remember what an atom you are in the universe, what a minute of immeasurable time falls to your share, and what a small concern you are in the empire of fate. A man misbehaves himself towards me. What is that to me? The action is his, and therefore let him look to it. As for me, I am in the condition that universal Nature assigns me. We ought to live with the gods. This is done by him who always exhibits a soul contented with the appointments of Providence."

A TURNING POINT IN HISTORY

Israel has now reached the turning-point in her history and every son and daughter of hers must rise, waive aside their idleness, and concentrate all their energies in doing their bit for their people and their ancient soil. We must not shirk our responsibilities of the present, but rather add our utmost to the quota of the whole Nation. "If we are not for ourselves, who will?" We have many adversaries, both within and without, to contend with, but such has been the struggle with us ever since FATHER JACOB had struggled with the Angel! Israel has struggled bravely for her dear principles and fought many a battle and won many a victory for the greater glory of God and for the help of man. The vision of the patriarch regarding Israel's prominence in history will yet be fulfilled and the Shechinah will again return to the place from which she had been driven, and the ancient glory and the splemdour of the nation will once more be revived in conformity with the prophecies of old, foretold by the patriarch to his sons in reference to the events that would befall "in the end of days."



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[Patronize Our Advertisers]

[Continued from Page 5]

protected by their respective governments. In spite of all the precautions taken to avoid bloodshed, we are sorry to say that the activities of the Chinese Communist party had increased and threatened the dislocation of trade and industries. Strike after strike was organized which added much to the discomfort of Chinese and foreigners alike. The struggle for a new era in China where a stable government could bring order out of chaos is still not in sight, and meanwhile there is no ray of hope and happiness for the struggling masses to see a new heaven and a new earth dawning upon them. All friends and well-wishers of this great country view with sorrow the present internecine strife which undermines the fabric of the nation and renders her impotent to achieve any progress in her vast country. The arrival of the British and Allied Forces in Shanghai created a wave of enthusiasm among the leaders of the local Jewish community who strived their utmost to make the troops comfortable and homely, and we are proud to say that the military authorities were lavish in their praises of such magnanimous conducts. Another episode well worth remembering was the magnificent opening ceremony of the BETH AHARON Synagogue by SIR SIDNEY BARTON, K.B.E., C.M.G., H. B. M's Consul General for Shanghai, where representatives of all the religious various denominations co-operated in a spirit of friendliness and tolerance A much needed factor in our communal life is the Jewish school. For over a quarter of a century we have managed to pull along although under trying circumstances. For years efforts were made to build an institution which would be self-consisting, but nothing much was done to hasten its consummation. It was only after the death of Mr. I. S. PERRY in March last, that a handsome sum was offered by him in his will subject to certain conditions, which are likely to be met by the local community. One ugly feature in our midst was the rise of anti Semitism in China, largely due to the frantic efforts of men who are not of the yellow race, but, happily, every time it raises its head it gets a sharp licking from unexpected quarters. It is hoped that the soil of China may not be tarnished by the white hooligans who are the products of a system of government that was rotten to the core and who are to-day as impenitent as ever. One noted friend of our people, namely, the late DR. GILBERT REID had been recalled by death. When alive the deceased expressed warm sentiments towards the Jews and Judaism in the symposium at the opening ceremony of BETH AHARON in June last. Such an example of a Christian liberal will always live in our memory and be cherished by us. The murder of Mr. L. S. VILENSKY at Hailar, China, has marred Chinese history when a fanatical White Russian shot him dead owing to his Jewish faith. We are glad to note that the Chinese court had sentenced the criminal to life imprisonment, once more proving to the world, that tolerance of the Chinese people towards religious views is by no means rare. China as she stands to-day offers a very poor spectacle to the world. Her internecine warfare, her backwardness in science, art and culture, her great crisis in trade and commerce is telling upon her nerves and impeding her natural growth and developments to the great disadvantage of her neighbours and well-wishers. It is hoped that her great statesmen will realize the expediency of settling their internal dissensions peacefully than by the continued appeal to arms. It has been well said that war makes men animals; peace makes animals men. No nation has emerged unscathed when appealed to force and no nation will survive long when her people learn the art of warfare. China, divided as a nation offers no solution to the problems from which the world is suffering. Her wound excites the pity and sympathy of her friends and well-wishers. Foreigners living in China view with regret the continuance of the strife which brings no lasting peace and happiness to the teeming millions. It is said that CHARLES IX. of France, when ADMIRAL DE COLIGNY had been wounded, offered him his rare expression of sympathy: "The wound is yours, the pain is mine!" We echo the same plea. We offer the same expression of sympathy to our friends whose guests we are. That is the acid test of the foreigners' brotherhood in China. May her day of emancipation be nigh and may her long-suffering people enjoy an era of peace and prosperity in the not distant future. In that spirit we welcome 1928. May her opening days bring joy, peace and contentment to this distracted country for which we hope and pray!

* * *

A WORD TO OUR DETRACTORS

Under the caption of "Radical Illiberalism in the Pulpit," the *Indiana Jewish Chronicle*, of Indianapolis, Ind., U. S. A., writes a very interesting leader which should draw the attention of every thinking man and woman on which to ponder and perforce to elucidate an extremely difficult problem. The leader is the pen-work of MR. MORRIS STRAUSS, the Managing Editor, who starts off with the following lines:—

A case of radical illiberalism in the pulpit has come to our attention in an advertisement published October 8 in the Los Angeles "Times," a clipping of which was sent to us by a reader of the Chronicle.

The ad in part is as follows:—

IS A CHRISTIAN MINISTER TRUE TO CHRIST WHO EXCHANGES PULPITS WITH A JEWISH RABBI?

Can an Orthodox Jew be a good American Citizen? Why are Jews turning to Christian Science? Will the Jews eventually be driven out of America? Did Henry Ford act wisely in apologizing to the Jews?

Hear DR. G. A. BRIEGLEB on his "Our Jewish Neighbour"

The foregoing should chasten the heart of many a missionary in the way of advertising, for not only is it sensational but it also shows lack of good faith in the Jewish race. Only recently a card was presented to the present writer, informing him that Paster So and So would deliver a lecture in Shanghai, and right under his name was printed in bold lettering "Converted Hebrew!" This to our mind tended to show the Pastor off in the light of a Zoological specie, for does one not usually read the notices pinned on the cages of lions, "Keep away from Angry Beast, he bites!" It proves to us that such unwanted advertisements, show off in very bad form, especially the one under discussion which to our mind is far worse than that of the poor weak-kneed so-called converted 'Hebrew.' However, let us not deviate from our subject; we would rather study the remarks of our Indianapolis contemporary and quote the following sentence from the advertisement referred to above, "Can an Orthodox Jew be a good American citizen?"

"The word 'orthodox,'" says the *Jewish Chronicle*, "implies one who observe the traditional precepts of his faith. [*Bravo! well said!—Ed.*] A presbyterian, we believe, can be called an orthodox Christian in the meaning of this term since he accepts the ancient Trinitarian and Calvinistic doctrines. Therefore if orthodoxy stands in the way of a Jew being a good citizen, then it would also bar a Presbyterian. But we are of the opinion that the true orthodox of any faith are better citizens, because of living a more pious and unrighteous life."

We agree with the foregoing striking analysis offered by our esteemed contemporary. Orthodoxy upholds the highest principles of our Sages and imposes a duty on every individual in order that he may live a life of righteousness. No doubt, this is a bitter pill for the "Liberals" to swallow, yet the sooner they realize its import the better would it be for their own sake. It is a well-known fact that wherever Jews have lived and enjoyed the freedom of a land, they were patriotic and went to extreme ends to uphold the banner of the country of their adoption. And yet it seems that men of the type of DR. BRIEGLEB'S have many truths to learn, and purge themselves of petty hatreds and other not too desirable qualities. *The Indiana Jewish Chronicle* quotes two famous Jewish names who had won distinctions in the American army, and no less a personage than GEN. PERSHING said of one, "There was no braver man in the American army." The next query in the advertisement referred to above, may be equally answered and silenced. It is, "Why are Jews turning to Christian Science?" To this we would say that the deserters were mainly weak-kneeds composed of ignorant classes who had not studied the tenets of their faith to understand the true import of their own religion. Lately, a great number of them have discovered their past errors and seceded from the alien faith into which they were drawn. Through the combined efforts of RABBI MORRIS LICHTENSTEIN, DR. LEVY and others, Jews may turn to Jewish Science, which is in direct consonance with the teachings of our Bible and Sages. DR. BRIEGLEB may now try to convert negroes and red Indians in future to the banner of Christian Science. The next point in the advertisement is too ridiculous for words. It asks, "Will Jews eventually be driven out of America?" To this we would reply in the words of our Indiana contemporary which says:—

Bad as some anti-Semites dislike us, none have gone so far as to raise such a question. Tolerant and true Christians would answer with a positive no, adding that preachers of his type should be driven out of the pulpit for they are religious quacks and a detriment to the church. Thankfully, his kind are few.

Another question raised by DR. BRIEGLEB, "Did FORD act wisely in apologizing to the Jews?" The questioner evidently thinks not otherwise he would not have asked the question. We admire the type of a FORD-man, who acknowledges his past blunders and narrow visions and retracts at the eleventh hour, in order that he may not die in his wickedness, but live a just and upright life. To such a type salvation is slowly, but surely approaching to apply its balm, to uplift into a still more beautiful life. Now we come to the bombshell, "Is a Christian minister true to Christ who exchanges pulpits with a Jewish Rabbi?" It must be remembered at this point that JESUS was a Jew, the apostles were Jews, the Gospels were not written in their days, and the lessons taught by them represented lectures from the Pentateuch, the Psalms and the Talmud. The object of a preacher in a Synagogue or a Church is not merely rhetoric, but wholly and solely to teach by word of mouth, or example the beautiful lessons of life. Even if a Chinese Taoist Sage were to approach the pulpit in a spirit of reverence and spiritual ecstacy, we must bow before the purity of his intentions and the sublimity of the lesson he is interpreting. It must not be the old story of the "dog in the manger," a case of selfishness, but rather of tolerance, liberality and truthfulness. Our Indiana contemporary echoes like sentiments when it says:—

The exchange of pulpits to-day is not for any conversion movement but dedicated to better understanding and toward the establishment of a more harmonious relationship between faiths. It is indicative of a new era of tolerance and brotherly love.

We commend the spirit that prompted our contemporary to devote a whole editorial to a vital and important subject. It seems to us that every effort must be made to offset the bad examples set by a few to throw dust on the good name of the Jew. It reminds us of the story of a man who looked up to heaven and began hurling stones, and calling imprecations for supposed past wrongs. But sad to say events turned out badly in favour of the thrower, for not only did he have a head full of bumps resulting from the stones which fell on him, but it changed his outlook on life and taught him to hold himself in check.

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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 CRUCIFIED JEW"

We are in receipt of a book under the above caption by MAX HUNTERBERG. The subject is of serious importance in view of the recent release of the film THE KING OF KINGS by CECIL B. DE MILLE to which we referred in our last issue. We deem it, therefore, necessary that all Jews should study this book and pass it on to their Christian friends to read, digest and hearken to the voice of truth.

In the preface the author explains that on one occasion while attending service in a Christian Church his eye rested on that famous large book, the Bible, the product of Jewish genius and creative ability. The minister prayed to the God of ABRAHAM, ISAAC and JACOB and quoted from the epistles of ST. PAUL, the Jew, and singing the wondrous Psalms of the immortal Jewish Bard. On hearing the congregation sing the author felt the glow and joy when he realised "that he as a Jew, was the only person in the congregation who could understand the trend of the service." Continuing, he writes, "Then I blessed the day that I was born a Jew, that I am descendant of a race which gave to the world a Bible, and a God." We will give a brief review of the outstanding arguments refuting the fallacious ideas held by the "die-hards." The author begins his book with the story of SOCRATES who was condemned by five hundred judges to drink the poison draught, "yet ask the schoolboy who killed SOCRATES and he will never answer 'the Greeks.' Ask the same schoolboy who assassinated JULIUS CAESAR and his answer will always be BRUTUS, the Romans or Pilate, but positively the Jews. The author describes JESUS as being too Jewish for words and gives us startling quotations upholding that JESUS was brought up in the tradition of his people. The arguments against the trial and crucifixion as being encouraged by Jews is subjected to minute and painstakinig criticism and there are vital quotations proving the arguments of Mr HUNTERBERG. To enumerate a few instances. He writes that JESUS was tried on the night of Passover which is absurd as "it is forbidden by Jewish law to transact business or to conduct trials on the Sabbath or on the festivals. Jewish law also prohibited the opening of trials at night." Secondly JESUS was not tried before a Jewish Court (See Gospel of JOHN) whereas Capital cases *had* to be tried in the court called "Lischath Hagazeth" adjoining the Temple.

We advise all our readers to procure a copy of this book and read it, in order to refute the arguments of the "die-hards." The book is issued by Messrs. BLOCH PUB. Co. of New York, who as usual present their publications in a handsome light, using good paper and a large type of print.

ANNOUNCEMENT !

Beginning from the next issue of ISRAEL'S MESSENGER, we shall publish a series of articles, the first dealing with the "SPIRITUAL ASPECTS OF THE NEW TESTAMENT," throwing light on the many dark spots and presenting a sane interpretation of the teachings of Jesus as viewed by a Jewish mystic. It is bound to create harmonious relations between Jews and Christians and dispel the present fog that hovers in the minds of those who have misinterpreted the teachings of Jesus the Jew. This will be followed by another equally interesting contribution on the ASPECTS OF THE QURAN, showing once more the converging sidelights of Judaism and Islam.

IMPORTANT ANNOUNCEMENT

"THE HISTORY OF A LIE".

RUTHLESSLY EXPOSING THAT FRAUDULENT PUBLICATION "THE PROTOCOLS OF THE WISE MEN OF ZION."

BY HERMAN BERNSTEIN, FAMOUS AUTHOR, PLAYRIGHT AND PUBLICIST.

BEING A THOROUGH EXPOSURE OF A MOST DANGEROUS LITERARY FORGERY BY WHICH ANTI-SEMITIC PROPAGANDISTS HAVE ENDEAVOURED TO INJURE AND DISCREDIT JEWS THROUGHOUT THE WORLD.

RE-PUBLISHED IN SHANGHAI BY SPECIAL PERMISSION FROM THE AUTHOR AND WILL SHORTLY BE RELEASED FOR DISTRIBUTION.

EVERY READER OF "ISRAEL'S MESSENGER" (LOCAL AND ABROAD) WILL RECEIVE A COPY BY MAIL GRATIS. WATCH FOR IT!

EDITORIAL NOTES & COMMENTS

LONG LIVE NATHAN STRAUS!

The significance of this issue of ISRAEL'S MESSENGER lies in the fact that it will be read all over the world on the eve of the celebration of the 80th birthday of NATHAN STRAUS. Thus, ISRAEL'S MESSENGER will be the first Jewish periodical in the far-off centre of the globe that will herald the auspiciousness of the day to Jewry throughout the world. Long live NATHAN STRAUS!

* * *

UNIQUE CELEBRATION

Arrangements have been made to present this issue of ISRAEL'S MESSENGER to MR. STRAUS on his great day, which fails on the 31st instant, in the presence of a very large assembly. MR. STRAUS deserves well of his people. His life had shed lustre on *Kol Yisrael*. His humanitarian deeds exemplify the best of the teachings for which Judaism stands. A great Jew and a great soul celebrates an anniversary in which Kol Yisrael find occasion to rejoice. Therein lies the true import of his achievements which find favour in the eyes of all and sundry.

* * *

"LIVING JUDAISM"

We had reviewed in our October issue RABBI LEO JUNG'S book, LIVING JUDAISM, and recommended it to all who look to progress in the home school and the synagogue. The author has given the work a thorough exposition of all the duties of life, the love of truth, of faith and constancy and many other vital subjects. For the benefit of our interested readers, we would mention that LIVING JUDAISM is published by the NATHAN EIBSCHUTZ Press (The Night and Day Press) New York, and is done up in an admirable style and bound in attractive leather. The retail price is G.$3.— per copy, a trifle compared with the wealth of knowledge expressed in the pages. We are looking forward to receiving circular booklets showing criticism received from prominent people, and which we will gladly distribute to applicants or prospective buyers.

ERRATA

* * *

We regret to say that in our last sermon we have inadvertantly referred to JACOB'S wrestle with the angel in the spot which was finally called BETHVEL. This incident took place at PENUEL, and the oversight on our part is due to the rush of work which brought the confusion.

* * *

A PUZZLE

We wish to draw the attention of Mr. HENRY C. SAMUELS, Editor of *The Hebrew Theosophist* to the fact that we did not receive the October issue of his magazine, which sets us guessing. It seems that cross-word puzzles are easier to elucidate than this question. We need hardly remind our readers that our interest in this particular number is of double importance, as we expect some criticism to be directed against anything that we have written on theosophists and theosophy. Will MR. SAMUELS please help?

* * *

"FUND FOR POLITICAL WORK"

Elsewhere in this issue, we publish a striking appeal for political work from the World Zionist Organization, and commend it earnestly to all our readers. It seems to us that its object is quite methodical and sensible, for we cannot ignore the Fund that is intended for political work on the success of which depends a great deal our future ability to resume our life as a nation in our historic land. To quote a passage from the appeal, "We consider it to be of such vital importance for the uninterrupted development of our movement to have at our disposal an adequate fund for the education of public opinions in various countries, that we are impelled to appeal for further sacrifices." In view of this plain talk who would hesitate to give his or her financial support to this efficient scheme? We confess that we are making this appeal to those of our readers who believe in the vitality of the movement, and who understand well its psychology. We ask them to respond to it in their own usual way by either sending their contributions direct to 77 Great Russell Street, W. C. I., London, or to the local Zionist Association, care of ISRAEL'S MESSENGER.



This advertisement is issued by the British-American Tobacco Co., (China) Ltd MB-158

GEN. JOHN DUNCAN RECEIVES NEW APPOINTMENT

The announcement made in the local press by Reuter's London Agency that GEN. JOHN DUNCAN will be leaving for home to join the Aldershot regiment, will be received with mixed joy and regret by the readers of ISRAEL'S MESSENGER. We have always admired the Commander-in-Chief of the British Defence Force for the thorough method employed by him to bring about a normal and peaceful situation in Shanghai. Under his able command the Force have done their duty doubly well and we are proud to say their discipline was exemplary. GEN. DUNCAN has endeared himself in our hearts and although his departure will be felt by all, yet we are sure all our readers will share our view when we say that his influence had indelibly imprinted itself everywhere. His task was the more harder than would be the case with his successor, for he had to pave the way with which to create means to combat the forces of evil and confusion. No tribute is too great for GEN. DUNCAN'S meritorious services, and both foreigners and Chinese alike should join together at an opportune moment to show their appreciation and high respect for him.

* * *

"LE JOURNAL DE SHANGHAI"

The value and the potency of the press is undeniable. It is growing daily to be *the* factor in the world and world's politics. For several months, our French neighbours in the local French Concession had been deprived of their daily organ, *The Echo de Chine* having had to surrender to the inevitable and vanish from the stage. Not until the advent of a noted French patriot, MONSIEUR FONTENOY, was an attempt been made to fill up the gap. It is, therefore, our pleasant duty to extend a hearty welcome to *Le Journal de Shanghai*, which made its first bow on the 15th ultimo. It was naturally greeted with a chorus of praise all round. The new daily presents the news and views in an impartial manner, while the editorial columns are dedicated to "liberty, equality and fraternity," the famous trinitarian principles of the French nation. We are sure our readers will join us in saying that in the new organ of thought, we have a much-needed factor to help obliterate false impressions and class hatreds and to implant instead truthful facts that will maintain the fine traditions of French impartiality and fairplay. Glorious is the mission of the press. It has its uses and abuses. *Le Journal de Shanghai* has come to stay and we can foretell for it a pleasant future and smooth sailing. Sail on, MONSIEUR FONTENOY! China needs France and France needs China! Here is a fine opportunity to cement the old ties of friendship into an indissoluble knot.

* * *

A RABBI WITH A MESSAGE

RABBI LEO JUNG, the eminent scholar and author writes us an appreciative letter in reply to our recent review of his remarkable book, LIVING JUDAISM, which we publish in our correspondence column. RABBI JUNG is a great moral force in New York Jewry. It is through the efforts of such men of the type of RABBI JUNG that Judaism becomes a living potent force to be respected and upheld by all. RABBI JUNG pays us a little tribute which we much appreciate. Says he:—

"I am glad to think of the fine sentiment expressed therein and I join you in the hope that some good may perhaps eventually come from the perusal of the volume."

"Perhaps" is not the word. We assure you RABBI JUNG, that the sentiment we expressed in our review is but a poor attempt to describe a wealth of wisdom and details contained within the confines of thy treasures. We are positive that the greatest good will accrue to the reader who studies the work and pushes his way and makes of the instruction a part and parcel of his life by living it in deeds alone. An ancient saying teaches, "Read everything that interests you; nothing that does not. And let the test of your interest be the attention you can pay." 'Attention' is the watchword of all work, to learners. And we should all be learners to the end. "I am learning still" said MICHAEL ANGELO, and we echo his words and ask everybody to avail themselves of a copy of LIVING JUDAISM and strive to "walk and lift the latch" of their everyday problems. May we hope RABBI JUNG, that in the not very distant future you will reward us with another of your enlightening and interesting works, nay, better still a score or so, to satisfy a great need? There is a spiritual famine in the land and with GOETHE we cry for *More Light!*

* * *

"A STORY WITH A MORAL AND A VISION!"

Noticing an article in the New York *Jewish Tribune* concerning adoption of Jewish orphans by the Free Synagogue, sponsored by MRS. STEPHEN S. WISE, we wrote to the latter on behalf of an interested party to recommend one child to whom a good home would be given with a good education. Our astonishment was great when we received a letter signed by the vice-Chairman MRS. MAY V. FISHER, under date of 13th September last, conched in the following words:—

> "Your letter to MRS. STEPHEN S. WISE has been received. MRS. WISE has been in Europe all summer and I am acting Chairman at the present time. I beg to say that it would not be possible for us to place a child in China. Our lawyers have reached a decision that we cannot deprive a child of American citizenship, [*How nice! How sweet is the expression!—Ed.*] and if legally adopted by a citizen of another country the child, naturally, becomes a citizen of the land of the parents. In addition to this, we have at the present time nearly five hundred American couples waiting for children. It is, therefore, impossible for us to accede to your request and place a child in China."

The foregoing epistle is a study in itself. It shows how keen is the desire in Amreica to adopt the orphans, and how eager our co-religionists are to protect the nationality of the children under their care. What a lesson to us, we who strive to revive our nationhood in these days of Eres Yisrael restoration! It is indeed about time that Jews everywhere should make an effort to emulate the grand ideals of Nationalism. It is only when our national consciousness will be on the alert that we will advance and take our rightful place on the Council of the League of Nations. We welcome the decision of the Free Synagogue, Child Adoption Committee, because like AESOP'S fables it conjures in our mind a story with a moral and a vision!

* * *

RATHER A MODERNIST THAN A FUNDAMENTALIST!

As an aftermath of the SAPIRO-FORD case, HERMAN BERNSTEIN, the New York author, editor and playright whose libel case against HENRY FORD was amicably settled outside the court, paid a visit to the motor-magnate in November last at his Dearborn offices. MR. BERNSTEIN is reported by the J. T. A. to have said, "We met as old friends" and that with regard to the *Dearborn* articles MR. FORD said, "I never had any animosity against the Jewish people. My retraction was made absolutely without any reservation." These words are sure to cast a chill and silence the doubts of many die-hards who are still hoping to turn the table against us. There is no doubt in our mind that MR. FORD'S repudiation of the articles on the 'International Jew' has dealt a deadly blow to bigotry and race prejudice everywhere. In an address on "Anti-Semitism, Bolshevism Fascism and World-Peace" MR. BERNSTEIN characterized the first three as dread diseases of civilization, with world-peace as the prescription for recovery. In conclusion he said that FORD'S retraction struck a deadly blow at anti-Semitism and bigotry in all lands, but *not to such an extent as to deter two irresponsible propagandists in Shanghai to continue their sinister designs upon their neighbours and outrage their feelings.* The creating of racial hatred is one of the most serious and heinous crimes against civilization and culture, and to our mind it should be thoroughly and absolutely condemned by all right-minded men. The recent attempt made by men of unbalanced mind was, we are glad to say, utterly quashed by reason of our efforts in presenting irrefutable facts in a clear and clean type style. It is to be hoped that the die-hards will emulate FORD'S example and learn to live a life true to religion and higher code of morals. VOLTAIRE, was right when he said, "True religion should be universal. The human conscience and morality are the same everywhere. MARCUS AURELIUS, PLATO, SOCRATES, DESCARTES, NEWTON and LOCKE all belong to the same Church and every persecutor is an enemy of God and Man." One need not be a Fundamentalist to belong to the universal Church. Rather a

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* * *

THE LATE RABBI JOEL BLAU.—A TRIBUTE

It is with deep regret that we record the death of a great star in the Rabbinical world, *videlicet*, JOEL BLAU, Chief Minister of the West London Synagogue of British Jews, which took place in October last in London. The deceased was 49 years, and his passing away in the prime of his life has caused widespread sorrow and regret. A word about the Rabbi's useful career will not be out of place, and we are sure it will strike admiration in the heart of every reader of ours. RABBI BLAU was a preacher of no mean ability. He was widely known for his prolific contributions to the Jewish Press, especially his sermonettes in the defunct *Hebrew Standard*, of New York, were regular features, for many years and which were widely read and admired for their original thoughts and flashes. As a Zionist he was highly esteemed by his co-workers in the Rabbinate and outside. Having regard that RABBI BLAU had graduated from the Cincinnati College, his Zionistic proclivities were all the more remarkable, which indicate his intense Jewishness and loyalty to Israel's age-long ideals. It is indeed remarkable that he was one of those few graduates who were not contaminated with the un-Jewish teachings of the College and remained loyal to Israel's heritage, without being moved and swayed by the anti-Jewish doctrines for which his Alma Mater stands. RABBI BLAU was a profound scholar and thinker, and well-known for his interpretations of the mystical side of Judaism. He well deserved the title of "the Jewish EMERSON" for his essays were the products of his genius mind and treasured by all who have read them. He is now on "the firm and vast continent of eternity, free from all the troublesome agitations, from all the perilous storms, from all the nauseous qualms, of this navigation for death is a sure haven from all the tempests of life, a safe refuge for rest and peace." Our sympathy goes out to MRS. BLAU and her three sons, and we pray that they may receive the balm of comfort and resignation. In the words of C. KINGSLEY, we may well conclude this, our brief tribute to one of Israel's illustrious sons of our age:—

"Can we forget one friend,
Can we forget one face,
Which cheered us toward our end,
Which nerves us for our race?
Oh! sad to toil, and yet forego
One presence which has made us know
To God-like souls how deep our debt!
We would not, if we could forget."

* * *

DR. LOUIS I. NEWMAN

Rev. DR. LOUIS I. NEWMAN, of Temple Emanu-El, 'Frisco, is a new recruit to Jewish journalism. He presides at a page in the *Scribe*, of Portland, Oregon, under the caption, "Tell it in Gath." The young Minister is a prolific writer and promises to play big roles in the field. His trenchant criticism of the film 'The King of Kings' has attracted attention. He is after it well and bids fair to conquer the apathy of the Jewish anti-Defamation League. DR. NEWMAN is an ardent Zionist and holds strong views on the subject. We cull the following striking passage which scintilates some flashes of wit:—

The miracle of the Red Sea was a forerunner to the entrance of Israel into the Promised Land. The miracle of the Dead Sea may presage the return of Israel to the land of Zion. For the salts of this famous sea may be the corner-stone of the economic life of the new Palestine. May the Architect of the Nations fashion a "wonder" for us so that the work of rebuilding the waste places may march forward.

Coming as it does from one who holds a diploma from the Cincinnati College, it is rather refreshing. It shows unmistakably that not all the graduates are containated with the virus of anti-Jewish teachings which are characteristic of the College. The extract cited above may well have been indited by LEO JUNG, DAYAN HAYAMSON, DAVID DE SOLA POOL, HERBERT S. GOLDSTEIN and other stars in the orthodox Rabbinate. But, alas, they have no love for journalism: they contribute little or nothing to uphold it as a powerful medium with which to disseminate the truth of Judaism.

No wonder that the American Press is decaying and yielding poor harvests. Our great men in the Rabbinate prefer to restrict their messages within the four walls of the pulpits instead of capturing the press as a medium to instruct and entertain. In other words they place implicit faith in the oral laws, *Torah sh'b'al pay*, which is a virtue nevertheless. But what a greater virtue, to be sure, to combine it with *Torah sh'bichtab!* That would be the true essence of Traditional Judaism.

* * *

THOSE FORGED "PROTOCOLS"

We are indebted to the REV. DR. STEPHEN S. WISE, of New York, for a copy of his interesting lecture which he had delivered before the Free Synagogue in October last, anent "HENRY FORD'S Retraction: Some Further Lessons." Therein are to be found some valuable gems which should not be meaningless to our readers way cut here. DR. WISE is a fearless preacher and a respector of no person. We cull the following extracts from the lecture:—

"Whether or not he (Ford) knew what he was doing it became the duty of self-respecting Jews earnestly to heed and firmly to refute the most heinous of the libels which week after week was poured forth against the Jew. Many of my fellow-Jews chose to be silent on various grounds, adequate to themselves, such as 'Why advertise him?'

You are doing exactly what Mr. Ford wants in answering and spreading his libels." "The best thing to do is just to ignore him." But in the meantime, the Protocols of the Elders of Zion were going around the World, and anti-Semitism was deriving moral comfort and probably material help from Mr. Ford and the propaganda machinery associated with his name."

The foregoing is a striking illustration of the truth that human nature is the same everywhere. What happened in America happened in China as well. When the so-called "China Edition" [*poor China what crimes have been committed in her name!*] of the "protocols" was thrown in the local market by some well-known "pious and God-fearing men," it was strange that this attitude was also suggested in certain quarters, on the ground that "Silence is golden' thinking that by so doing all attention will be withdrawn from them, regardless of the fact that it shows moral weakness of the lowest grade. Such men in our opinion have not acquired sufficient knowledge to understand that it is a dangerous policy to adopt. Take for instance a case when a man is accused of a heinous crime by an opponent in public. If he hangs his head in shame and remains silent, what is the inference to be deduced therefrom? Nine out of ten will immediately pronounce him guilty and hand him over to the authorities for punishment which he so rightly deserves. If, on the other hand, he refutes the calumny and silences his traducer, he will be commended for his action and gain the applause of his neighbours and friends alike. We are similarly placed in regard to the notorious "Protocols." It is up to every right-thinking Jew and Jewess to adopt the attitude of "fight to the last" and preserve his and her good name from being besmirched by irresponsible critics. DR. WISE further on in his admirable lecture said, "Some years ago MR. FORD produced millions of copies of a document entitled, 'The Protocols of the Elders of Zion,' the foulest collection of lies ever assembled within the covers of a book as witnessed by the considered judgment and comment of some of the leaders of American life." Are we to keep quiet and swallow the poisonous pill, or are we to stand and fight to the last! In our judgment, Israel needs no vindication and he must need show facts and figures to silence the traducers who are hopelessly in the minority to-day and fighting a vain cause.

JEWISH NATIONAL FUND.—BOX COLLECTIONS

We are pleased to say that the latest clearances show a total of $150.- which is highly satisfactory. We hope to publish a list of donors in our next issue.

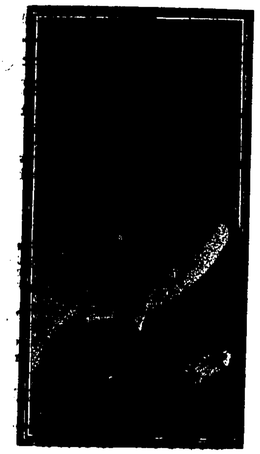
At the *Berith Milah* ceremony of the infant son of MR. and MRS. K. BERMAN, on the 18th ultimo, a private collection was made for deserving cases and about $120.- has been raised. Of this $35.- has been allotted to the Fund, and a like sum to Kupath Harabanim in Jerusalem.

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A BRIEF HISTORY OF A SHANGHAI PROGRESSIVE INSTITUTION

One of the most outstanding examples of enterprise in Shanghai, is that of Dr. Charlesworth P. Rakusen of the Oculists' Institute Co. Ltd. The story is really the history in China of the optical profession (or Optometry as it is known and legally recognized in America), and dates back over a quarter of a century to the establishment by John A. Gatton, first foreign optician in China, of an optical office near the present location of the O. I. C.



DR. C. P. RAKUSEN

Not only has Dr. Rakusen put Optometry 'on the map,' but he has made "O.I.C." synonymous with Optometry and the eye-service for which it stands. After taking over the original business, he incorporated therewith the business of the British Lens Mnfg. Co., The Empire Optical Co., and Thompson Optical Co., and with numerous innovations this resulted in the largest, most modern and best equipped optical offices in the Orient.

Dr. Rakusen has also made history in the field of advertising in China, for in order to 'put over' the O.I.C. idea he spent over $100,000.00 in advertising in the first two years. His methods have been original in the use of new ideas, and the O.I.C. announcements have been read with the greatest pleasure and interest by followers of advertising and the general public alike.

No one in China ever thinks of glasses without thinking of O.I.C. and the letters are so well known that everyone who uses the phrase "Oh I See" (and who doesn't?) invariably thinks of the Oculists' Institute Co., and the O.I.C. trade mark.

The O.I.C. Ltd., to-day represents an investment of a quarter million-dollars, besides which it has behind it the goodwill of a host of satisfied patrons, who daily recommend their families and friends. It is a remarkable fact that practically every personage of note—every distinguised visitor to Shanghai in the past five years, have availed themselves of the services of Dr. Rakusen. There have been only three members of Royalty to visit China during the past several decades, and yet all of them have been served by Dr. Rakusen,——H.R.H. Prince George of the English Royal Family, and T. R. H. the Crown Prince and Princess of Sweden.

Soon after his arrival, Prince George called for an eye examination, recommended by Admiral Anderson, former A.D.C. to H.M. King George of England and then in command of H.M. Naval forces in China. During Prince George's stay in China, several orders for extra pairs of glasses were made up to Dr. Rakusen's prescription, and extra pairs have been forwarded to Buckingham Palace, from whence Prince George has written an acknowledgment of his satisfaction.

Sir Harry Lauder concluded his letter of thanks with—— "and now I can truly say O.I.C. better than ever." Many other letters appear on the walls of the offices at the O.I.C. including letters from Admiral Anderson, Ariel Varges (International Newsreel), N. E. B. Ezra (Israel's Messenger), C. H. Gonda, B.A., D. G. M. Aronovsky, Prof. Langsner, R. C. K. Johnson (local billiard champion), George Gray (World's Champion Billiardist), George Billings (Head of Shanghai Municipal Council Public Schools), are only a few of many hundreds.

A striking fact indeed, is that within a few weeks of the arrival of the various units of the Shanghai Defence Forces, all of the Commanders in Chief have been served by Dr. Rakusen, and all have testified to their complete satisfaction in glowing words of praise. Anent these, the "North China Daily News" wrote, on July 6th last——

"The O.I.C. again has added to its laurels, having recently received letters from General Duncan and Admiral Tyrwhitt commending the O.I.C. service in no uncertain terms. General Butler also has written, expressing his thanks relative to optical work for the American troops in China. A number of prominent visitors to Shanghai during the past five years have taken the opportunity of visiting these well-appointed optical offices, including H. R. H. Prince George and the Crown Prince and Princess of Sweden, who were supplied with glasses while here. The O.I.C. has been built up by persistent and consistent advertising, but if the service rendered were not of a high order the response on the part of so many hundreds of prominent local residents and visitors would not have been so gratifying."

Besides attending personally to his thousands of patients, Dr. Rakusen has found time to invent an improved instrument for eye-examination, which is original and entirely automatic in operation. He also writes and directs all O.I.C. publicity, and the recent 200 page book "As Others See Us," published by the O.I.C. was written and compiled by Dr. Rakusen, and has received favourable comment in the entire local press. This journal reviewed "As Others See Us" recently, and "The North China Daily News" wrote in part:—"

"The very enterprising concern the O.I.C. is distributing quite a pretentious book, in which are reprinted appreciative articles which have appeared from time to time in various local newspapers, several instructive chapters on matters to do with the eyes, written by experts, and a regular flood of testimonials from Shanghai residents and distinguished visitors. In fact, one begins to wonder who does not get either glasses or advice from the O.I.C."

Due to extensive business and the impossibility of waiting several months for the importation of goods, the O.I.C. carries extensive stocks, among which are to be found the entire range of styles of every leading European and American manufacturer—stocks which would be considered large for even a wholesale house abroad.

Besides the largest lens-grinding laboratory in the Orient, the O.I.C. has its own frame factory and in this connection is one of the few, if not the only organization in the World in this unique position.

FINE MESSAGE FROM JUDGE LOBINGIER

We are in receipt of a very interesting communication from JUDGE CHARLES S. LOBINGIER, which is characteristic of the man who had rendered Jewry yeoman service in the past. His interest in Zionism is still unabated, we are pleased to say. JUDGE LOBINGIER may rest assured that he had left



JUDGE C. S. LOBINGIER

behind him a grateful community who will always cherish the pleasant time spent with him in various manner of activities. It is a pleasure to hear occasionally from him, and we are sure his letter which we publish below, will be read with great interest by our readers:—

MY DEAR MR. EZRA,—It was good to receive your letter of November 4 with its interesting enclosures. I only regret that I had not learned earlier of your intention fittingly to observe the tenth anniversary of the BALFOUR Declaration; for it would have been a pleasure to add my own congratulations for that occasion.

It hardly seems possbile that a decade has passed since we hailed in Shanghai the first public announcement of that memorable document, and still more marvelous is the progress made by practical Zionism within that brief time. The added impetus to colonization in Palestine, the establishment of the Hebrew University at Jerusalem, the general improvement and steady progress in the land which has once more been set aside as a home for the Jewish people are among the most remarkable achievements of this wonderful age. Many who, only a brief decade ago, stood aloof and at least doubted the practicability of Zionism are now convinced that it is not only practicable but that it affords the only solution of the Jewish problem in Eastern Europe.

Please extend my cordial greetings to the members of the local Association which has so signally honoured me in the past and accept my felicitation upon the great work you have accomplished as founder and editor of your influential journal whose latest issues I am delighted to receive. MRS. LOBINGIER joins me in reciprocating your kind regards and in desiring to be remembered to you and the other members of the Shanghai Zionist Association.

Always yours faithfully,
CHARLES S. LOBINGIER.

WASHINGTON, December 1, 1927.

MRS. NATHAN STRAUS.—THE IDEAL WOMAN



MRS. NATHAN STRAUS

actively identifies herself with the philanthropic work of her distinguished husband, inspires him with courage and fortitude, and urges him on to greater deeds and greater heights. We congratulate her on this auspicious occasion and sincerely hope to hear of bigger achievements in the coming year. It is in the fulness of home life, in the harmonious atmosphere, that the Woman of Israel comes into her own, and we are proud to say that MRS. STRAUS has painstakingly filled the picture given in the Holy Writ of an *Esheth Hayil*. May every effort of hers be crowned with success, and may the spirit of doing never forsake her in her daily sacrifices to God and Humanity.

APOLOGY!

We are sorry we cannot publish a very interesting article from Mr. N. S. BURSTALN's pen entitled "A Strand of Destiny" which deals with the SCHWARTZBARD trial and its relations to anti-Semitism. This we have had to suppress at the eleventh hour owing to the accumulation of articles of local interest which cannot be delayed. We hope to give MR. BURSTEIN'S article a prominent position in our next issue.

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FUND FOR POLITICAL WORK

FELLOW-ZIONISTS!

The completion of ten years since the issue of the BALFOUR Declaration, which we celebrated in the presence of its illustrious author only a few days ago, must have made many realize that gratifying as may be the progress that we have already achieved, we have still a long way to travel to reach our goal. On looking back upon the achievements of the past ten years, we are able to measure the need of extending and intensifying our activity in various directions in the years before us, and we are anxious to embark upon this task with as little delay as possible.

The work that we have in mind is primarily of an educational nature. It is with the aid of a political instrument, the BALFOUR Declaration, that we are engaged in our national endeavour in Palestine, and we must, therefore, employ ways and means of a political or semi-political character to further our movement. Not only have we to maintain offices in London, Jerusalem, Geneva, Paris and Rome, but we have also to carry on our official press in English and Hebrew and to enlighten political circles and public opinion generally concerning our aims and achievements. Our efforts in this domain have inevitably been restricted by the resources at our disposal, and we have thus been prevented from undertaking various measures that would have been conducive to the interests of our cause. In order to overcome this difficulty the Executive have now decided to create a new fund, the Fund for Political Work.

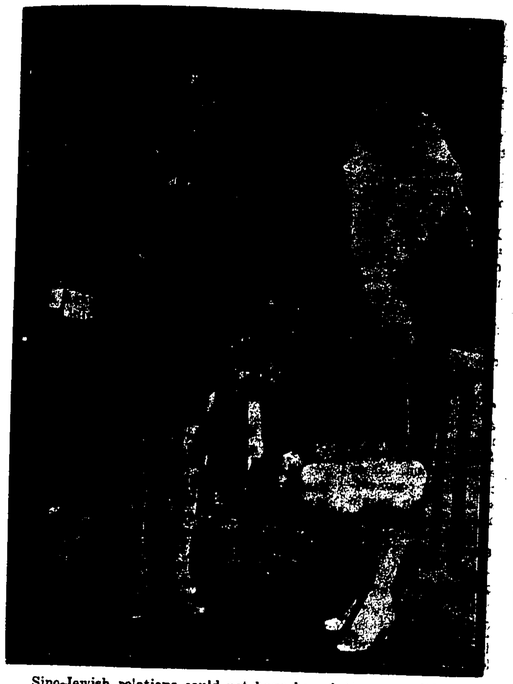
We fully appreciate the seriousness of the calls already made upon all Zionists to assist in creating a Jewish Palestine, and would naturally have hesitated to add to their number. But we consider it to be of such vital importance for the uninterrupted development of our movement to have at our disposal an adequate fund for the education of public opinion in various countries, that we are impelled to appeal for further sacrifices. The Shekel, the universal symbol of adhesion to our cause, and the Golden Shekel, our secondary source of revenue, have proved even in Congress years altogether insufficient for our purposes, and they must now be supplemented by an additional income. Efforts to raise such an income have indeed been made in certain countries in recent years, but they must now be undertaken in a systematic manner in all countries without exception.

We, therefore, call upon the Executives or Central Committees of all our Federations and Separate Unions to take immediate steps to launch the Fund for Political Work in their respective countries, and to report to us the results of their efforts as early as possible.

CHAIM WEIZMANN,
Presdt. of Zionist Organization.

NAHUM SOKOLOW,
Presdt. of Zionist Executive.

LONDON, November 15, 1927.
Heshwan 20, 5688.



Sino-Jewish relations could not have been better exemplified than at the Hanuccah Ball, given under the auspices of the local Zionist Association, Kadimah, last month. Several leading members of the Chinese community were present and enjoyed the entertainments. At the fashion show two beautiful young Chinese ladies took part, wearing excellent models by HONG ZANG, a leading Chinese tailor on the Bubbling Well Road. Our picture shows the MISSES WONG WEI-LANG and TONG NIAN-WEI, who represent the modern types of Chinese women in their latest style of dresses.



[Photo by The Shanghai Sunday Times.

NEW PALESTINE CURRENCY

The above photos show the new bank note for 500 Mils, equal to ten shillings, which has come into circulation in Palestine since November 1, replacing the former Egyptian currency. The Palestine pound (divided into 1,000 Mils) is equal in value to the pound sterling. Pictured on the notes are such historic places as the Temple Area, David's Citadel and Rachel's Tomb. Denominations are given in Hebrew as well as in English and Arabic.

"THE EMANUEL CLUBMAN"

We are in receipt of a copy of the *Emanuel Clubman*, the official organ of the Temple Emanu-El Men's Club, San Francisco, for September whose editor for that month happened to be MR. ALEXANDER HORNE, of the Hebrew Theosophical Society's fame. The number before us contains report of speeches by officials, the programmes for the season and many other interesting data. It is just the type of bulletin that should be fostered by our local clubs when they re-open in order that the public may know something about the progress achieved from time to time. The Secretary-Treasurers' report is a lengthy section giving the debates for the whole year. By the way, we notice that a very interesting lecture was delivered in April last on "The Chinese Situation" by DR. HUANG SHIH of the Peking National University.

LORD BALFOUR RETURNS THANKS

We are in receipt of a letter from the political Secretary of the World Zionist Organization, MR. LEONARD STEIN, expressing thanks on behalf of LORD BALFOUR for the cable sent by us on the tenth anniversary of the Balfour Declaration on the 2nd November last. The letter runs thus:—

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR,—I am directed by the Executive of the Zionist Organization to state that LORD BALFOUR has asked them to convey to you an expression of his cordial thanks for your telegram of October 31st, which he warmly appreciates. I am, Sir, your obedient servant.

"LONDON, 8th November, 1927. "L. STEIN

"*77, Great Russell Street, W. I.*"

OUR BOOKSHELF

"WHAT'S RIGHT WITH CHINA," By Dr. O. D. RASMUSSEN, The Commercial Press Ltd. Shanghai, China, M.$3.50.

The above is the title of a new book published in Shanghai by DR. RASMUSSEN, an old resident and friend of China who knows everything that is worthwhile knowing about Cathay and her inhabitants. The author came to China when he was a boy of 14, and has studied since then the problems confronting the foreigner and his host the Chinese. Many people have written articles on "What's Wrong with China," but no one had the courage to present the other angle of view. It is for this reason that we welcome this addition to the literature on the subject. The work is dedicated to "the young men and women of China whose exalted idealism is leading their country from the stagnant marshes of an alien-imposed regression to the hard highway of progress." DR. RASMUSSEN by his efforts has gone to great pains in presenting bare facts alone; he has done away with false impressions, the mirage of false perspectives, and he has brought the foreigner and Chinese to understand each other and in a worthier mamnner. It is related of KELPER after he had discovered the laws of planetary motion, that all he had been able to do was to read a few of the thoughts of God, and in the same way one may say of DR. RASMUSSEN that he has seen the traditions and minds of various types of Chinese, examined with close scrutiny the source of Chinese history following it up with close contact with Chinese labourers and artisans to Cabinet Ministers and War-lords. On the whole we may say that the book presents facts and figures, free of prejudice and should be read both by Chinese and foreigners alike. The closing lines of the work are well worth quoting here showing DR. RASMUSSEN'S spirit of liberalism when he says:—

"China and its millions stand at the dawn of an immense regeneration; the magnitude of industrial, commercial, and economic interests to which this country will have reached within a few decades demand a free sovereign, and entirely homogeneous state to keep pace with that growth. Anything that hampers stands in the way of world progress."

CORRESPONDENCE

GREETINGS FROM RABBI LEO JUNG

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I express my keen appreciation of your very gracious review of my book (LIVING JUDAISM) in the October issue of ISRAEL'S MESSENGER? I am glad to think of the fine sentiment expressed therein and I join you in the hope that some good may perhaps [*No, we are certain, Rabbi!* —*Ed.*] eventually come from the perusal of the volume which, in DR. GASTER'S words, was a labour of love to the author [*P'Ullath Sadik L'Hayim.—Ed.*] and is a gift of love to my people. With good wishes, I remain,

שלום וברכה Very truly yours,

LEO JUNG.

NEW YORK, November 9, 1927.
The Jewish Centre, 131 West 86th St.

[We refer to the above interesting communication in our Editorial Notes.—Editor, ISRAEL'S MESSENGER.]

A WARNING TO SHANGHAI JEWRY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The last issue of ISRAEL'S MESSENGER depicting the local outrage perpetrated by the white men in China on Jewry, has caused me no alarm. This is as it should be, as far as the anti-Semitic cult is concerned. For several years, I have watched this movement in the Continent and found it to be a child of despair. The failure of Christianity in China, has somewhat provoked the ire of a few disgruntled individuals, for which a scapegoat was sought. Jews are blamed for the advent of the anti-Christ movement in China. Rumour has it, (and it is a strong rumour emanating from a good source), that one disgruntled being (pious and religious soul) approached a wealthy white man resident of Shanghai and pleaded strongly before him to save Christianity and Christian Mission from total collapse and bankruptcy. He pictured before him the dark spectre of Bolshevism in China, with the allegations against the Jews who live in comfort and joy, and where they dominate in trade and commerce, in journalism and Stock Exchanges, in property and finance, in politics and capital; here, he pointed out, is a handful of the chosen race, who are actually dominating us and whose wings must be clipped again, if we wish to save our own skin from wreck and ruin!! The wealthy man, so it is reported, was so moved with the entreaties made before him, that he immediately signed a cheque for $10,000.- in order that the subversive literature might be printed and made available for the masses, who, as a rule are composed mainly of fanatics and are ready to swallow any pill given to them. With this amount, an office was established, several coolies were engaged to distribute freely the foul literature to all the local firms and residences, from which great things are expected. If this fabulous sum turns out insufficient to attain the aim in view, take it from me that another like amount would be donated. I give your readers this information in order to warn some of the leading members of our community not to lull themselves into the belief that the storm is over, and that nothing further should be done to silence the calumny and the traducers in our midst. We must fight the latter with our own weapon and show them that they are not better off than the powerful man MR. HENRY FORD. My advice to the community is to wake up and not rest until the fight is won and over. This is not the time to flirt with anyone. I cannot help saying that credit is due to you, Sir, for what you have done already to paralyze the efforts of our enemies. Your reward should be great, but I know well that you do not look forward to it. I hope that my warning to the elders of our community will be heeded and that we shall never be caught napping here, now that the enemy is making preparations for a great offensive against us.

BABAR B'ITTO.

SHANGHAI, 22nd December, 1927.

[*En passant*, we would state that it is a mistake to suppose that there is any genuine movement in China to foist anti-Semitism. China, *per se*, has no such intention to darken her records by imitating the Western nations and introducing class and racial hatreds in her soil. The Chinese people, as a rule, have shown unmistakable signs of sympathy with, and friendliness towards Jewish ideals. Jews have lived in China for several centuries and to this day find many points between themselves on which to make common cause. It is for this reason that we condemn the "author" for having used the words "China Edition" on the cover, when printing the forged "Protocols," thus making it look as if the Chinese nation were responsible for the publication. It is just the opposite. What a telling commentary on the backwardness of certain people who boast of 'Christian' civilization! Ah, for the Christlessness of Christendom! Editor, ISRAEL'S MESSENGER.]

THE ENEMY WITHIN OUR GATES.—A VIGOROUS PROTEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—How greatly I admire your facile pen, always wielded in the cause of our Jewish National hopes! To confound the enemies of the Jewish National Home is the greatest Miswah, but to know our enemies is sometimes very difficult, because those who masquerade in the garb of friends may be doing us the greatest harm.

Permit me to draw your attention to an item of news which appeared in *The New Judea* of October 21, 1927, according to which the Confederation of Sephardi Jews in Jerusalem, denounced the World Zionist organization to the Council of the League of Nations Union! If they had complaints, and if they are really good Zionists as they claim to be, why did they not bring their grievances to the Congress where all friends of Zionism bring them, instead of behaving *a la* Arab agitators and Agudath Israel and other enemies!

If you have noticed the item to which I refer, I hope you will not spare them the rod and denounce them in your own vigorous fashion. If you see it now for the first time, then I await your journal in which you will voice the righteous indignation of the Sephardim of the Far East against that irresponsible group that is dragging the glorious name of Sephardi in the mud. Bulgarian Sephardim and Italian Sephardim have repudiated them in no unmeasured terms from the very beginning. It is the duty of all true Sephardim who love Eres Yisrael to do the same. A spontaneous cry coming from you, the authoritative voice of the Far East, against the "brigandage" inflicted upon our national cause by a small group of irreconcilables, who have never been given the right to speak in the name of the Sephardim of the world, will do much to counteract the bad impressions about Sephardim. Your voice is the powerful one and that is why I feel that it should be heard; and with best wishes for your continued success, I remain.—Yours sincerely,

A SEPHARDI.

LONDON, November 15, 1927.

[The above letter voices a genuine grievance with which we are in sympathy. There is no doubt in our mind that spasmodic efforts are made by disgruntled beings to hurt the Zionist movement, but, happily, they are unable to inflict a crushing wound. Their designs are often thwarted and nipped in the bud by the Zionist leaders, who are ever on the *qui vive* to protect Jewish national interests. It is an irony that those who seek to disturb the peace and harmony of New Judea, are men recruited from our own camp. Cruel, cruel indeed must be the bitter strokes of a friend. When DAVID wept because one, whom he trusted, harmed him, he, in so many words, expressed the universal sentiment, "Had it been my enemy, I could have borne it without complaint, but that my dear, trusted, bosom friend should deceive; this is hard indeed." And so history must repeat itself. Ignore the mischief-makers? No! Rather resist their inroads and expose their hollow mockery and their folly before *Kol Beth Yisrael*.—Editor, ISRAEL'S MESSENGER.]

MR. HENRY FORD MAKES THE AMENDE HONORABLE

The following letter was published THE SHANGHAI TIMES *of the 20th and* THE *Evening News of the 22nd ultimo:—*
Editor, THE SHANGHAI TIMES

SIR,—The distribution of MR. HENRY FORD'S book, "The International Jew" which was widely circulated and read throughout the world during the past seven years, was definitely ordered stopped in Europe by MR. FORD in a letter addressed to THEODOR FRITSCH, leader of the German anti-Semites, translator of the book into German and owner of the "Hammer Verlag," which published the translation. Up to now FRITSCH and other anti-Semitic agitators in Europe denied the authenticity of FORD'S signature to his retraction of his anti-Jewish acts and withdrawal of the book. The letter, dated November 1, 1927, was made public by LOUIS MARSHALL, president of the American Jewish Committee, at the committee's annual meeting on November 13 last. MR. FORD'S letter follows:—

Dearborn, Mich., Nov. 1, 1927.

Theodor Fritsch,
Koenigstrasse 17, Leipzig, German.

DEAR SIR,—On June 30, 1927, I issued a statement regarding articles concerning the Jews which had appeared in the "Dearborn Independent" and some of which had been reprinted in pamphlet form under the title "The International Jew." Being satisfied that these publications were unwarranted and that consequently it was my duty as an honourable man to retract the charges against the Jews contained in these publications and to withdraw the publications from circulation. I gave this statement the fullest publicity, and took it for granted that my wish in this regard would be scrupulously observed. I am inclosing a correct and authorized copy of that statement. All of the copies of "The International Jew" in the possession or under the control of the Dearborn Publishing Company have been destroyed at my instance.

I am informed through the public prints that you are still publishing and circulating these pamphlets in various European countries in a number of languages, using my name in connection therewith and asserting that the publication rights thereof have not been withdrawn.

In order that there may be no misunderstanding as to my wishes in this regard, you are accordingly notified that whatever rights you have or claim to have to publish "The International Jew" anywhere or in any language whatsoever, are hereby revoked and terminated, and that the publication, sale or other distribution of "The International Jew" and the use of the name of HENRY FORD or of the Dearborn Publishing Company in connection therewith, by you or by any person or corporation claiming under you or acting by your authorit as agent, licensee or otherwise, are hereby forbidden.

In acknowledging this letter will you kindly inform me of your assurance that you will in all respects acquiesce in this demand.

Yours truly,

HENRY FORD.

An identical letter was sent to *Hammer Verlag* of Leipzig, the publishers of the foreign editions of "The International Jew." The manly attitude of MR. FORD in sending out categorical intructions to his quondam agents abroad, shows unmistakably that he is perfectly candid and sincere in his detestation of the crimes committed in the past and his retraction of the articles which appeared in the "Dearborn Independent," wherein the Jews were persistently attacked and maligned for seven years. Of course, the mischief done can never be recalled or undone, but something can be done to mitigate it. As MR. HERMAN BERNSTEIN, the author of the "History of a Lie" exposing the "Protocols" as a forgery, says in the New York "Jewish Tribune," of November 18, 1927, when referred to MR. FORD'S latest evidence of sincerity, "This will deal a further blow to the anti-Semites abroad who have used MR. FORD'S name to lend importance to their own vicious and vituperative rayings against the Jews."

N. E. B. EZRA.

SHANGHAI, December 18, 1927.

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SIAMESE MINISTER READS "ISRAEL'S MESSENGER"

Siam And New Judea

Following the letter from ADMIRAL TSAI TING-KAN, we are in receipt of a communication from HIS HIGHNESS the Siamese Minister for Foreign Affairs in reply to our own addressed to him on the 2nd November last. The letter follows:—

MINISTRY OF FOREIGN AFFAIRS.
BANGKOK, 23rd November, 1927.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am directed by HIS HIGHNESS the Minister for Foreign Affairs to acknowledge the receipt of your letter of the 2nd instant, with which you kindly mailed to him a copy of the current issue of ISRAEL'S MESSENGER dedicated to the tenth anniversary of the BALFOUR Declaration.

HIS HIGHNESS has duly received the journal in question and I am to convey to you HIS HIGHNESS' thanks for this interesting communication.—Yours faithfully,

NIKARA.
Secretary.

We are glad to remind our readers that the Imperial Royal Government of Siam were among the first Asiatic Powers to express their sympathy with Zionism and the national aspirations of the Jewish People. This letter comes as a further link to seal sympathetically the aims of the two Asiatic races, who are both striving to rise in the great scheme of things in the political world. We admire Siam's aspirations. We have followed her own struggles in the past with keen interest. Her own efforts have taught us the great uses of determination and the will to do, and were the Jewish People to follow Siam's brave struggles we are positive that success would greet us just as well as it is now greeting her. We thank HIS HIGHNESS for his sympathy and interest he has taken in the fate of our oppressed nation and the goodwill shown us in the past. Such efforts prove unmistakably the dawn of brotherliness and humanitarianism in Asia, (the cradle of the three great world religions) who are each trying to individualize and once more act in the capacity of teachers and spiritual helpers to the world at large.

SINGAPORE ZIONIST SOCIETY

The Singapore Zionist Society shows an attractive balance-sheet, with a summary of collections for the year 1927, regarding fees, Keren Hayesod contributions, National Fund boxes, with tde names of the generous donors. We are glad to see the amount remitted is equivalent to £1,622.0.0 as compared with total of £800|- remitted in 1926.

On his way home from Australia, DR. ALEX. GOLDSTEIN, the Zionist envoy re-visited Singapore, and addressed the annual meeting of the Zionist Society, to which the Jewish community were all invited. His address was interesting for he gave a summary of the results of his tour in Australia and a detailed analysis of the problems confronting Zionists in Palestine.

There is a decided revival in Zionist activities in Singapore, which to our mind was considerably stimulated by DR. GOLDSTEIN'S visit. The apathy in Shanghai requires the presence of a distinguished leader who will re-kindle our dormant enthusiasm and create a similar balance-sheet as our Singapore confreres. We note that part of their success is attributed to the untiring efforts of MRS. M. NISSIM (daughter of MR. MENASSEH MEYER) who is described in the minutes as "the heart and soul of the movement in Singapore." What the latter lacks is an organ to voice its needs, and this we hope will be produced in the near future. A new committee was elected with MR. MENASSEH MEYER (President), MR. J. LEVY (Vice President), MR. ISAAC MEYER (Hon. Treasurer) and DR. C. LEVY (Hon. Secretary). At the conclusion of the meeting, MRS. M. NISSIM thanked on behalf of the committee, MR. C. R. GINSBURG, the retiring secretary, for the devoted services he had rendered to the cause.

TALMUDIC SAYINGS

The ultimate end of all knowledge and wisdom is man's inner purification and the performance of good and noble deeds.

To what may he be compared who teaches a child? To one who writes on clean paper; and to what may he be compared who teaches an old man? To one who writes on blotted paper.

Beware of an over-pious ignoramus and of one badly trained.

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TWO COURAGEOUS COMBATANTS

John Spargo And Father Saccheti Prove The Absurdity Of The "Protocols"

There is an ancient saying, "Self-preservation is the supreme law." The law of non-resistance was never applied in any age or generation by any nation or individual. On the contrary when one is being undermined by an adversary, it is his duty to protect and shield himself from aggressiveness. *The Shanghai Sunday Times*, of the 11th ultimo, carried two defensive contributions refuting the charges of the "Protocols of the Elders of Zion" and other absurd allegations. One contribution was from FATHER A. SACHETTI who wrote a year ago to Mr. HERMAN BERNSTEIN, of New York, author of A HISTORY OF A LIE, throwing an interesting light upon the notorious "Protocols," stigmatizing them as base foreries and unworthy of consideration.



FATHER SACHETTI



JOHN SPARGO

Another half page contribution was from the pen of JOHN SPARGO, one of America's illustrious authors, being extracts from his book, THE JEW AND AMERICAN IDEALS published in January, 1921. The contribution was from chapter five, under the caption of "The Jewish Socialists and Bolshevism."

The two contributions which were splendidly displayed in the columns of the *Shanghai Sunday Times*, attracted much attention and widely read. The spaces were donated by members of our community who desire to remain anonymous.

Thus once more our enemies were foiled and their efforts to create false and misleading sentiments against the Jews were crippled and paralyzed—let us hope for ever.

LECTURE ON THE JEWISH COLONY IN KAIFENGFU

A very interesting address was delivered before the members of the North China branch of the Royal Asiatic Society, in the Lecture Hall, on the 5th ultimo, by DR. D. MACGILLIVRAY.

The subject of the address was ::The Jews of Honan—a Tragic Story of Submergence." The speaker said that the story of the Jewish people since the destruction of Jerusalem and the Temple was indeed one long tragedy. They had wandered into every land but, with remarkable tenacity, had retained their separateness as a people. But no one new until Ricci's discovery that some of diaspora of Israel were to be found even in China. It was recorded that 70 families found their way to Pienliang City (now Kaifeng) in Honan. But, like the Nestorians in China, the middle wall of partition between them and the Chinese wore thin and collapsed. "The swarthy and characteristic features htey bore when they first came, are now changed to the colour and general facial resemblance of the yellow race," said the speaker. "They worship their ancestors: their women bind their feet. There is not even a wailing place where they might cry Ichabcd."

The speaker then gave the romantic discovery by Pere Matteo Ricci of the young Jew who presented himself for examination in Kaifengfu and who afterwards went to Peking to seek higher honours and through whom the information was gleaned of the synagogue that had stood in his native city for over 400 years. Later copies of the Mosaic rolls, etc., and plans of the synagogue were sent Rome.

The speaker spoke of the trials and tribulations of the early Jews, how floods swept away many of their sacred treasures of the synaogue, and of their visits to the Court. Soon the process of apostasy and denationalization set in, helped by the similarity of many of the customs of both the Chinese and the Mohammedans amongst whom they lived. So strong were Chinese influences that the form and contents of the synagogue were changed. The distance separating the colony from Jerusalem: the impossibility of performing the annual sacrifices: the absence of a prophet to chide the wanderers for their slackness: intermarriage with the Gentiles: the unwillingness energetically to convert the community to their doctrines, and the influence of the three standard religions of the community—Confucianism, Buddhism, and Taoism—were some of the more important factors which led to the gradual disintegration of the Jewish colony of Kaifeng. "When help came, they were so far gone that they refused to receive it, and that was the last act of the tragedy."

DR. A. GOLDSTEIN IN JAVA

On his way from Australia in November last, DR. ALEXANDER GOLDSTEIN visited the three main cities of the Dutch Indies—Sourabaya, Bandoeng and Batavia. In all those cities DR. GOLDSTEIN addressed meetings of the Jewish communities and made all the arrangements for the 1928 Keren Hayesod Campaign in Java.

In Sourabaya DR. GOLDSTEIN addressed the meeting of the Netherlandsch Indian Zionistenbond at which a new committee was elected. At the meeting in Batavia a Zionist Association has been formed.

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GETS DEAD SEA CONCESSION



SIR ALFRED MOND

The concession over the exploitation of the mineral wealth of the Dead Sea in Palestine was granted to a syndicate presided over by SIR ALFRED MOND, prominent leader in British politics and an internationally prominent Zionist figure. Cables verify the concession to SIR ALFRED. This grant is considered the most important in all the efforts for the upbuilding of the Jewish Homeland in Palestine, because the Dead Sea mineral wealth is said to be valued at many billions of dollars. The Dead Sea is said to contain two billion tons of potash, twelve billion tons of sodium chloride, 22 billion tons of magnesium chloride and 4 billion tons of magnesium bromide. The exploitation of the Dead Sea's wealth is expected to prove the greatest boon to the saettlement of Jews in the Land of Israel.

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ANTI-SEMITISM IN CHINA?—MISPLACED ZEAL

THE FORGED PROTOCOLS BANNED

The local agitation to secure a foothold for anti-Semitism in China by some irresponsible propagandists did not make much headway last month. On the contrary, proof is accumulating that China is a poor soil for anti-Semitic products and that any chance of success is remote. The author of the "China Edition" of the "Protocols" (it is really a mistake to designate it as such, since China or the Chinese *per se* are by no means responsible for the publication thereof), after finding it hopeless to induce the local bookstores to handle the sale thereof, had to give up advertising in the local papers. As a matter of fact, an advertisement did appear once in a local leading morning daily in November last, but with the title "Protocols" entirely left out. We presume that that journal did not care to insert the advertisement any more in view of the local feeling engendered in the matter, and also its own attitude in connection therewith. Meanwhile, the services of the local Post Office were utilised for the purpose and Shanghai residents continue receiving copies through that medium, either with the author's compliments or to have the book returned if not found "delicious." One who had the courage of his conviction had written to the local Press, denouncing the agitation in very strong terms, as will be seen by his letter published below.

Now, apart of the "Protocols" there is another "baby" which is presented to the public by the same agitator. In an advertisement inserted in a local morning daily on the 10th ultimo, the following text may be read with some surprise: "Have You Read About The World's Greatest Peril? A Bolshevised China." Only obtainable from—(The word *only* is significant, since it shows that this book also had been receiving poor attention from the public and the leading book-stores). Some correspondence was published in the *North-China Daily News* which tends to elucidate the local attitude in the matter, insofar as the chief of the movement, Rev. EDGAR E. STROTHER, is concerned. The letters follow in the order in which they were printed in the above contemporary:—

"A BOLSHEVIZED CHINA"

Under the above caption, the following letter of protest was published in the NORTH-CHINA DAILY NEWS, *of the 3rd ultimo, which elicited no reply from the author of the book, Rev.* EDGAR E. STROTHER:—

Editor, NORTH-CHINA DAILY NEWS,

SIR,—The charm of reading good books is often irresistible. It has been well said there are "tongues" in trees and books in running brooks. The difference between a book and a newspaper is that one is temporary, while the other is lasting. A well-known author advertizes in your to-day's issue regarding a certain book of his and after stating the reason why the local leading bookstores refuse to handle the sale thereof, he assures your readers that it is "on account of the nature of the revelations which it contains." Permit me to challenge the accuracy of this statement. The book referred to contains no new revelations to instruct and entertain. At any rate, it is not a new book just thrown on the market. It ran into several editions according to the statement of its own author. Prior to that it has attracted some attention by reason of its vigorous criticism of Bolshevism in China. It is only the latest edition which is partially gotten out and being deliberately one-sided that objection to it had been raised. The author who is responsible for its production in its present form is a missionary of note and preaches the Gospel. He knows the value of ethics and morals as great helpers in forming right conduct and character. He knows that any deviation from truth and just principles is an abomination in the sight of God who would not condone unrighteousness practiced in any form or manner. This author of the book has knowingly—or may I hope unknowingly—outraged the feelings of a section of the community in Shanghai, by giving full publicity to the correspondence of a detrimental nature to the latter, while entirely and deliberately ignoring to give equal prominence to the replies which were published in the local press from time to time, and which contributed immeasurably to defeat and paralyze the efforts of an irresponsible propagandist in our midst. By so doing the author of the book made it look to the gentle readers that all the vile attacks, insinuations and slanders of the writer of the correspondence referred to above, were not answered, nor noticed, nor refuted, but left unnoticed and unchallenged! What a vicious policy premeditated and pre-arranged with which to poison and inflame the minds of the world! Could anyone beat this? There are incendiaries who maliciously set fire to buildings and destroy property. There are incendiaries who deliberately inflame the passions of men and women and kindle the fires of hate. Of the two the latter are undoubtedly the greater menace. We can extinguish the fires in our cities, but who can extinguish and check the fires of hate?

I shall not criticize further the book nor refer to the scandalous illustration published therein at length. The author who is responsible for it must have known in his heart of hearts that the picture is propaganda of a vile and vicious nature void of decency and good sense. However, the mischief has been done and the good author has his own conscience to satisfy and justify when he sees the Pilot face to face when he shall have crossed the Bar! N. E. B. EZRA.
SHANGHAI, 2nd December, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—I recently received through the post a copy of the "Protocols of the Learned Elders of Zion." Having read it I had no hesitation in consigning it to a fit and proper place. A more infamous forgery has surely never been published! To accept such a thing as this as a genuine document needs a mind obsessed by one idea to the point of insanity or a mentality that is criminally credulous. But along with this book, under the same cover, and from the same office, was another publication in which there appears a reproduction of a photograph of Major-General JOHN DUNCAN. I may say that both books are alluded to simultaneously in the covering letter accompanying them. The implication is of course perfectly obvious, and I wish to make my most earnest protest as an Englishman against a distinguished servant of His Majesty the King being even by implication associated with such an infamous publication. ENGLISHMAN.
SHANGHAI, December 11, 1927.

Editor, NORTH-CHINA DAILY NEWS,

SIR,—"Englishman" is not alone in his denunciation of the local agitation to flood the gates of Shanghai residences with vile and subversive literature. Despite the fact that the "Protocols" were condemned as a base forgery by reliable authorities, the local pious and God-fearing man still persists in his determination to be the instrument of bringing the "light" where "darkness" dwell and to convert some to his side. CROMWELL once said, "No man goes so far as he who does not know how far he is going." Perhaps this would serve to remind the gentle author of the "China Edition" (poor China, what crimes have been committed in her name!) that he is rendering mankind a great disservice in his present propaganda against a section of the community which is bound to defeat his own object in the end.

The other publication referred to by "Englishman" calls for yet another protest. Apart from the reproduction of a portrait of Gen. JOHN DUNCAN, there is that of our esteemed Chairman of the Shanghai Municipal Council, MR. S. FESSENDEN, an American who stands unflinchingly for the American ideals of democracy and humanity. I am sure MR. FESSENDEN did not know to what use his portrait was being made use of, otherwise he would not have countenanced it. And yet another outrage! The book is dedicated to the memory of the late SIR EVERARD FRASER, an Englishman who viewed with horror and dismay any move to distill and instill the poison of prejudice and hatred between man and man and between race and race. It is a pity this letter is directed



DON'T RUB—ERADICATE.
The Wrong And The Right Ways With
Rheumatism

When Rheumatism clutches do not waste time on liniments—and rubbing the trouble to another part—but root it out by eliminating from the blood the uric acid poison which is its cause.

To do this you need the best blood medicine modern Science knows—in other words, Dr. Williams' Pink Pills. These Pills have cured thousands of Rheumatic sufferers, many of them afflicted with Rheumatism in its worst forms, during the past five-and-thirty years. They are curing it still, every day, in all parts of the world, and they do this simply by dispelling the poisonous acid from the blood stream, and by making new, red, health-renewing blood at every dose.

Dr. Williams' Pink Pills for Pale People are sold by medicine vendors everywhere, and by the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, one bottle for $1.50, six bottles $8 post free. Let yours be the next cure, and begin it to-day with

DR. WILLIAMS' PINK PILLS.

against one for whom the present writer has a real liking, but he feels, as TENNYSON felt of GLADSTONE, that he must dislike his policy. There are some who win immortality in a moment and lose it in a second.

N. E. B. EZRA.

SHANGHAI, 13th December, 1927.

STRANGE LETTER FROM DR. WHITE

Editor, NORTH-CHINA DAILY NEWS,

SIR,—The public has had quite enough of the flurry and bluster on this subject. As I have pointed out previously, efforts to scare men from reading this book have the opposite effect, and I for one admire the wisdom of those who published the "China Edition" in preserving a dignified silence under galling circumstances. We have noticed that the persecutory attacks come from a very small group who have been known to repeat themselves, and we may hope that the saner elements of our Jewish friends are able to study this subject in a more judicial attitude of mind. Indeed, it was a Jew who first showed me the book. When congratulating his people on getting their land back, he replied, "Yes, but Anti-Christ has to come first," and drew a copy of the "Protocols" from his suit case.

As to whether the book is a forgery, some of us are watching with interest to see who takes up the challenge to prove it so. Unless that is done, it will be well to leave the whole matter for time to decide.

HUGH W. WHITE.

c/o Associated Mission Treasurers.

SHANGHAI, December 14, 1927.

Editor, NORTH-CHINA DAILY NEWS,

DEAR SIR,—The letter of DR. HUGH W. WHITE came as a surprise to me. He, at any rate, makes it clear where he stands. He sees something to admire and extol. He admires the "dignified silence" of the man who made himself responsible for the publication of the "China Edition" and outraged the feelings of a section of the community. The quarrel is not with the reading of the book. It is directed against the misplaced zeal on the part of some to push their vicious propaganda by supplying the readers with poisonous literature capable of arousing and inflaming passions when greater minds had proved the same to be a forgery. Such misdirected efforts are bound to stir up strife and disturb the peace of everyone in the International Settlement. When the French High Commissioner of Syria had placed a ban on the book last year, he knew well that he was acting in the best interests of the country.

Says DR. WHITE, "We (I wonder on whose behalf he is addressing your readers) have noticed that the persecutory attacks come from a very small group...." Why call it "persecutory?" Can he quote a single sentence written thus far to substantiate it? Has one no right to defend himself? If those who seek to do so are referred to as "a very small group," what about those who lead the offensive movement? Are they composed of large and powerful groups of men? And does the learned doctor think it necessary to mobilize a large group of battlers to combat the attackers in our midst?

I respectfully call upon DR. WHITE to disclose the name of his Jewish friend who first showed him the book with the special remarks attributed to him. One would then know what sort of an official he is, what position he holds in Jewry, what is his authority in making such an un-Jewish statement, for which let me add with all the emphasis at my command, there is no basis in Jewish history nor support from any recognized Jewish authority anywhere.

The concluding part of DR. WHITE'S letter is most amazing. He evidently is not satisfied that the book is a forgery. "Some of us are watching with interest to see who takes up the challenge to prove it so," says DR. WHITE. There is no need to wait. Just read the work of MR. HERMAN BERNSTEIN, "The History of a Lie" and others and you will be more than satisfied that you and "some" of your friends were relying upon broken reeds. DR. WHITE'S appeal "to leave the whole matter for time to decide" is nothing new. The appeal was made seven years ago, with the result that the chief of the anti-Semitic movement in Europe and America has eaten his words, tendered a public apology and asked for forgiveness. Of course, nothing can compensate the Jews for the harm and mischief done already, and yet we see the same strange move to repeat the same history in China, the populace of which consist of mixed nationalities and where it is incumbent upon us to avoid complications and behave in a manner not to excite the suspicion of our Chinese friends whose guests we are. But then happy is he and twice blessed is he who can speak upon an obedient ear!

N. E. B. EZRA.

SHANGHAI, 15th December, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I wish to draw the attention of DR. HUGH WHITE that the subject of those Protocols was discussed and re-discussed and refer him to my letter in your issue of November 23. If he should doubt the genuinenes of my statement he has to inquire from the famous Russian lawyers Koralchevsky, Maklakoff, and Grusenberg at present in exile in Paris.

ESCULAPE.

SHANGHAI, December 17, 1927.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Please allow me to say to MR. EZRA that it has been my hope to meet him in a friendly way. Indeed two unsuccessful calls were made at his office. The discussion on this subject which to some is tiring and to others is scary, to those who study deeply is most enlightening. By making allowances for hurt feelings on both sides, I have been able to learn much, and not the least from MR. EZRA himself. Both the Jews and those who issued the Chinese edition hate this book. Looking backwards on the experiment of publishing it there, it becomes evident that to issue it under this name without comment or explanation is capable of being understood as charging the Jewish nation with being the authors. On the other hand for Jews to fight those who wish to study or to sell the book puts them in the unenviable position of being defenders of the book. My position which has been brought out, perhaps none too successfully, in our Shanghai papers, is that nobody could have written this book 30 years ago except the men who have planned, and seem to be carrying out this dastardly conspiracy against both Jews and Gentiles, and those men were what is now known as Bolshevists. I believe and have stated that Jews have done as much as if not more than Gentiles to defeat this conspiracy. And allow me to thank "Esculape" for his note. The men to whom he refers, and who were mentioned on November 23, if in exile in Paris, should be Russian Whites, which would make their opinion more valuable. It would be enlightening to know what is meant by the word "forgery." If "Esculape" means that others wrote the book and forged the name of the "Elders of the Wise Men of Zion," that comes very near to my own position. But somebody wrote it, and wrote it 30 years ago before the events therein specified came to pass. We are forced to believe either that the men who wrote it were themselves planning this conspiracy, or that they had supernatural means of information, a theory which I should not lightly accept. I should appreciate further consultation, in a quiet, reasonable frame of mind with both MR. EZRA and "Esculape."

HUGH W. WHITE.

SHANGHAI, December 19, 1927.

***DR. WHITE'S suggestion is obviously the best way in which to deal with this controversy. Our columns were only re-opened to it in order to deal with a particular protest, and this having been made and replied to, the correspondence is now at an end.—Ed. N.C.D.N.

THE CARE OF THE CHILD.

The majority of children's ailments arise from defects in the digestive processes and neglect of the bowels. It is obvious that the stringent remedies applicable to adults are unsuitable for the very young.

Simplicity is the keynote of therapy as applied to children. Baby's Own Tablets are the logical corrective of infantile disorders and their consequences, being not only simple and efficacious, but altogether harmless, even for the new-born. They quickly reduce fever, restore bowel regularity, correct indigestion, cure colic, check diarrhoea, allay teething pains, relieve croup and colds, expel worms, quiet the nerves and induce health-giving sleep in a perfectly natural way.

Your chemist can supply Baby's Own Tablets, or post free, 60 cts. per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

HONG ZANG

LADIES' TAILOR

No. 1860 Bubbling Well Road

Tel. W. 2267

Ready-made stocks of gowns, coats, suits and furs always on hand. Full range of sizes from 34-44 inches Bust.

We guarantee we use only the newest and most up-to-date material and trimmings, model-lining. All orders on latest cuts and designs, giving a beautiful finish.

A good selection of French model gowns carried in stock to suit all tastes and at very moderate prices.

Orders can be executed in five days or in twenty-four hours according to your requirements.

A trial order will convince you of the quality of our finish and our moderate charges.

SOCIAL AND PERSONAL

DR. ALEXANDER RENNER, and MRS. RENNER returned to Shanghai last week from their vacation in Europe. DR. RENNER has an extensive practice here and is associated in partnership with DR. A. ENGEL, both of



DR. ALEX. RENNER

whom, it is needless to say, had established excellent reputations during their years' of practice in Shanghai. DR. and MRS. RENNER were given a hearty welcome by their host of friends upon their return to Shanghai.

* * *

MRS. E. JONAH, MR. SASSOON JONAH and MR. IRVINE JONAH sailed for Frisco on the 15th ultimo, and were given a hearty send-off by a large circle of friends and relatives.

* * *

The Hon. Treasurer of the Hebrew Relief Society, begs to acknowledge with thanks the receipt of the following contributions:—MRS. H. KAMMERLING $60.-, MR. ALEXANDER N. FISHMAN $50.-, MRS. D. G. M. ARONOVSKY $15.- and MR. B. S. BARBASH $15.-.

* * *

If "Young Man" who wrote to us anent the local Club were to send us his name and address, we shall be glad to publish his letter. We cannot accept anonymous contributions. They must always be authenticated with the real name of the sender, not necessarily for publication. This is our invariable rule from which we seldom deviate.

* * *

MRS. E. E. J. ABRAHAM and her youngest son have left for Bombay.

* * *

MR. J. S. GUBBAY sailed for Hongkong a fortnight ago.

* * *

MR. CH. S. GUBBAY returned to Shanghai last week from his vacation spent in the Colony.

* * *

MRS. D. M. NISSIM is spending a holiday in Hongkong.

* * *

MR. and MRS. K. BERMAN announce the birth of a son.

* * *

MRS. E. E. ELLIS and her infant baby returned to Shanghai a fortnight ago from Europe where she had been holidaying since April last.

* * *

SIR ELLY KADOORIE, K.B.E., had the honour of entertaining at 6, Princes Gate King FEISAL, of Iraq, to dinner on the 12 Nov. The CHIEF RABBI and MRS. HERTZ, the DOWAGER LADY SWAYTHLING and SIR HERBERT and Lady SAMUEL were among the guests at the dinner. In the evening SIR ELLY held a numerously attended reception, at which King FEISAL was also present.

* * *

MR. and MRS. ELIAHOU POLITI announce the engagement of their son MENASSEH to MISS IVY ABRAHAM, daughter of MR. and MRS. S. ABRAHAM of Bombay. MR. POLITI, JR. left for the latter place on the 9th November last, and the announcement of the engagement was cabled by him to his happy parents in Shanghai.

* * *

MR. and MRS. H. KAMMERLING and the MISSES KAMMERLING whose return to Shanghai from their vacation spent in Eres Yisrael was announced in the last issue of ISRAEL'S MESSENGER, will earn the distinction of being the first to spend their holiday in the Jewish Homeland. MR. and MRS. KAMMERLING spoke very enthusiastically, about the rapid developments of the Yishub, the great strides made in all directions, the salubrious climate enjoyed by them and the



MR. H. KAMMERLING

hundred per cent. Jewish atmosphere permeating all round. No matter where one travels and moves about, he is bound to see signs of Jewish life, be it among halusim or halusoth, visitors or otherwise. Both MR. and MRS. KAMMERLING had ben deeply impressed with the progress achieved all round and regard the success of the building of the Homeland as a foregone conclusion. Not unlike some who returned to Shanghai with *dibba ra'a* contaminating the air with their childish vapourings, MR. and MRS. KAMMERLING hope to make further pilgrimages to Eres Yisrael and ultimately make their home in the ancient homeland. MR. KAMMERLING was most enthusiastic when he was interviewed. Hebrew words flew freely from his tongue, for in Eres Yisrael you must learn and speak that language. MR. KAMMERLING assures us that his trip to Eres Yisrael has given him renewed life and vigor, faith and confidence in the final outcome of the establishment of the Jewish Commonwealth. He is of the opinion that we here are not doing enough in our support of the Zionist funds. We agree with him. We believe there is much room for improvement. Let us hope that the year 5688 will enable us to show better results than heretofore.

BIRTH

BERMAN.—On December 10, 1927, at Country Hospital, Shanghai to MR. and MRS. K. BERMAN, a son.

DISCOVERED!

WELL READER, WHAT NEXT?

At last! We have discovered "MOI SHA." Not through the competition we held (*Vide* our October issue) but through an announcement in the *North-China Daily News* of the 7th ultimo. It runs runs:—

MR. MAURICE A. Cohen, well-known in Nationalist circles and once the bodyguard of the late DR. SUN YAT-SEN left Shanghai yesterday morning after a visit here lasting several days."

On enquiry we were infromed that MR. MAURICE COHEN "plain MOE" left for Canton, the capital of the Kuomintang party on an important business! [*What a shame our competition department has closed down to actual business!*] Be that as it may, we have written "MOE" a letter, requesting him to send us his biography, a sketch of his activities in China, how many battles he had won for the Nationalists, how many millions of silver bullets had passed through his hands when handling the finance of the army and navy, and also a copy of his portrait. Should he acquiesce, we see no reason why he should not, we shall publish in our next issue the whole text in an exciting article, full of thrills, creeps and what not! And now we want to express our joy for discovering "MOI SHA" and offer apologies to our various contemporaries abroad for belittling their remarkable sketches written about him in their own columns. We hope to deliver our "goods" in our next, so please watch for same and be patient!

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.

DEATH OF MR. B. A. SOMEKH

The Grim Reaper has claimed a prominent member of our community in the person of MR. B. A. SOMEKH, who lived in Shanghai for over two decades. The suddenness of his death came as a shock to all his friends. The deceased who was a native of Bagdad, passed away on the 27th ultimo, at his residence No. 1066 Avenue Joffre, the immediate cause of his demise being due to heart failure.

The late MR. SOMEKH came to Shanghai twenty years ago in the service of MESSRS. DAVID SASSOON and Co. and after some years had severed his connection with the latter



THE LATE MR. B. A. SOMEKH

and established himself as a merchant under his own name dealing in raw silk, tea and China produce. Luck favoured him and within a short time had piled a fortune which may be largely attributed to his energy and ability to handle the interests of his clients abroad in an honourable and scrupulous way. Later in life he devoted considerable attention to the real estate market and became one of the leading landed proprietors of the Settlement. He took great interest in the local communal affairs and played a leading role in the establishment of the Jewish Country Club in Seymour Road, of which he was President. Those who came into contact with him will testify that he was the embodiment of gentility, a perfect gentleman, pleasing and pleasant to all. He was ever ready to do his "bit" for the honour and dignity of his people and was ever eager to identify himself with their woes and fortunes. His loss will be keenly felt in local circles while there will be many who will mourn his death in his native country.

The funeral service at the Baikal Road cemetery was attended by many of the friends of the deceased which testified to the great esteem in which he was held. The late MR. SOMEKH was sixty years of age and leaves a widow, two sons and four cousins there to mourn his passing away.

We publish below the first list of subscriptions in memory of the late MR. SOMEKH in aid of the Shanghai Jewish Communal Association:—

MR. and MRS. E. M. EZRA $10; MR. and MRS. S. E. TOEG $10; MR. and MRS. ELLIS HAYIM $10; MR. and MRS. S. E. LEVY $10; MR. and MRS. J. J. JUDAH $10; MR. and MRS. D. J. DAVID $10; MR. and MRS. A. HILLALY $5; MRS. H. HAYIM $10; MR. R. E. KADOORIE $10; MR. and MRS. D. H. BENJAMIN $5; MR. E. E. SHAHMOON $10.

THE SHANGHAI JEWISH SCHOOL

The committee's report for 1927 of the above institution is both interesting from the viewpoint of progress, and on the other hand concise, presenting bare facts alone. It shows the great progress made by the school and also explains the efficiency of MRS. E. J. O'TOOLE, the headmistress and her staff.

It is interesting to note that the school has now on roll 123 children, consisting of 51 Sephardim and 72 Ashkenazim. There is no denying but that Shanghai has passed through critical times last year due to the arrival of the Cantonese victorious armies. As a result, confusion prevailed in the outskirts of the settlement, and as the school was situated beyond the boundary limits, it had in common with other schools similarly placed, to cease functioning for about six weeks during March and April. Under the circumstances, the Jewish community must ever strive to have a decent premises erected in the central district, where no like effect will be felt in future, thereby causing the school-machinery to cease functioning.

And yet the Committee entertains the hope that there may be a way to solve this problem, due to the provision made by the late MR. ISAAC FERRY who bequeathed a sum of Hongkong $150,000.00, subject to the condition that a like sum must be contributed by the local Jewish community within a period of two years from the death of the testator, which will expire on March 9, 1929. Failing this the bequest would lapse and fall into the residue of the estate. The Committee has already collected a substantial sum, but there is still more to raise before the terms of the will are complied with.

GIFT IN MEMORY OF THE LATE E. M. JOSEPH

The latest addition to the list of donation is a handsome gift of $35,000.00 in memory of the late MR. EDWARD M. JOSEPH, by his brother MR. R. M. JOSEPH. This amount will form a fund to be known as "Edward M. Joseph School Endowment Fund,' and provide an income for the maintenance of the school.

MISCELLANEOUS

The Jewish Boy Scouts are living up to their high tradition and are still holding the championship trophy. Under the able guidance of MR. NOEL JACOBS, their Scoutmaster, they are always on the alert and ready for fresh victories.

Mid-day meals are on all school days served free to the majority of the children, as well as text-bokos. MR. LEON A. LEVY can always be relied upon to do the right thing at the right moment, for he presented the school with a complete set of maps at the beginning of the year and has lately donated a handsome sum for the purchase of books and clothings. The members of the committee of management for the year 1927-1928 are:—MR. J. E. SALMON, (Chairman), MRS. D. E. J. ABRAHAM, Messrs. Ch. E. GUBBAY, EZEKIEL SHAHMOON, I. COVIT and SAM DAVID (Hon. Secretary). A word of praise is due to MR. SALMON for his indefatigable efforts in putting the school on a high state of efficiency and for the fatherly interest he is taking in the welfare of the children. The distribution of prizes is announced to take place on the 8th instant.

HONGKONG COURT TO DECIDE ON JERUSALEM LEGACY

JERUSALEM—(J. T. A.)—The High Court of Hongkong will decide on the award of the G.$450,000 legacy left by a Jewish woman, MRS. BELILIOS, of Hongkong, for the "Great Synagogue" of Jerusalem.

The authorities had difficulty in determining which is the "Great Synagogue" of Jerusalem. Both the Sephardic and Ashkenazic communities claim that the legacy rightly belongs to them as theirs is the "Great Synagogue" in the Holy City. Both parties declined a compromise.

THE PALESTINE LOAN

LONDON, December 1.

The subscription list of the Palestine Government loan of £4,475,000, bearing interest at five per cent. and offered at 100 per cent., opened this morning and closed in about two hours. The principal and interest are guaranteed by the British Treasury. It is understood that the loan has been many times over-subscribed.—British Wireless Reuter.



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The latest addition to the list of donation is a handsome gift of $35,000,00 in memory of the late MR. EDWARD M. JOSEPH, by his brother MR. R. M. JOSEPH. The amount will form a fund to be known as "Edward M. Joseph School Endowment Fund," and provide an income for the maintenance of the school.

MISCELLANEOUS

The Jewish Boy Scouts are living up to their high tradition and are still holding the championship trophy. Under the able guidance of MR. NOEL JACOBS, their Scoutmaster, they are always on the alert and ready for fresh victories.

Mid-day meals are on all school days served free to the majority of the children, as well as text-books. MR. LEON A. LEVY can always be relied upon to do the right thing at the right moment, for he presented the school with a complete set of maps at the beginning of the year and has lately donated a handsome sum for the purchase of books and clothings. The members of the committee of management for the year 1927-1928 are: MR. J. E. SALMON, (Chairman), MRS. D. E. J. ABRAHAM, MESSRS. CH. S. GUBBAY, EZEKIEL SHAHMOON, I. GOUT and SAM DAVID (Hon. Secretary). A word of praise is due to MR. SALMON for his indefatigable efforts in putting the school on a high state of efficiency and for the fatherly interest he is taking in the welfare of the children. The distribution of prizes is announced to take place on the 8th instant.

HONGKONG COURT TO DECIDE ON JERUSALEM LEGACY

JERUSALEM (J. T. A.)—The High Court of Hongkong will decide on the award of a G$150,000 legacy left by a Jewish woman, MRS. BELILIOS, of Hongkong, for the "Great Synagogue" of Jerusalem.

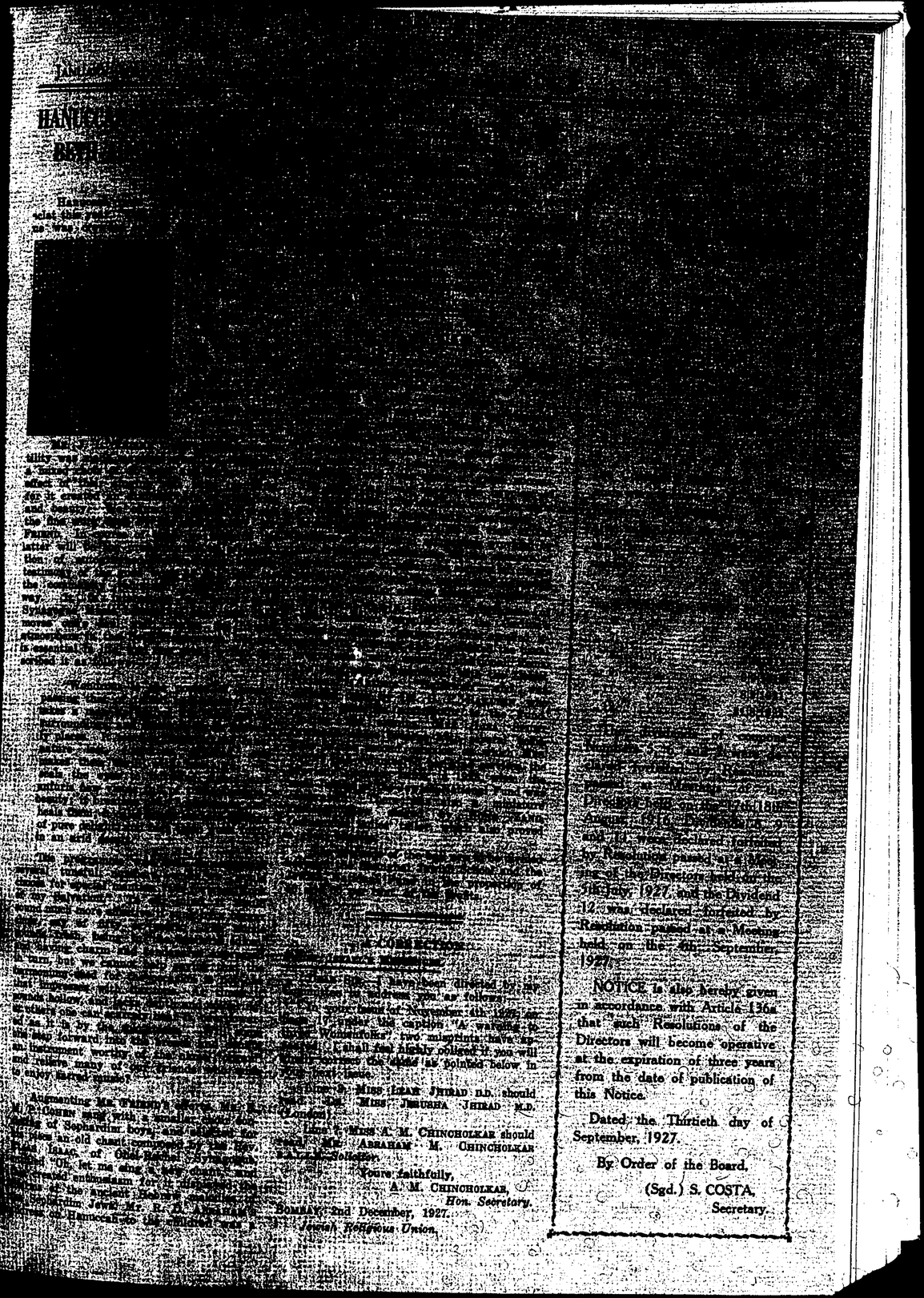
The authorities had difficulty in determining which is the "Great Synagogue" of Jerusalem. Both the Sephardic and Ashkenazic communities claim that the legacy rightly belongs to them as theirs is the "Great Synagogue" in the Holy City. Both parties declined a compromise.

THE PALESTINE LOAN

LONDON, December 1.

The subscription List of the Palestine Government loan of £4,175,000, carrying interest at five per cent. and offered at 100½ per cent., opened this morning and closed within a few hours. The principal and interest are guaranteed by the British Treasury. It is understood that the loan has been many times oversubscribed. British Wireless Reuter.





HANUKKAH

[illegible]

[illegible]

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猶太月報社

ESTABLISHED 1904
24th year

12th Shebat 5688
SHANGHAI, CHINA
3rd February, 1928

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 messenger of happiness, that publisheth salvation, that saith unto ZION thy God reigneth.—Isaiah, 52.7.

Shadow

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are the rewards of correct feeding

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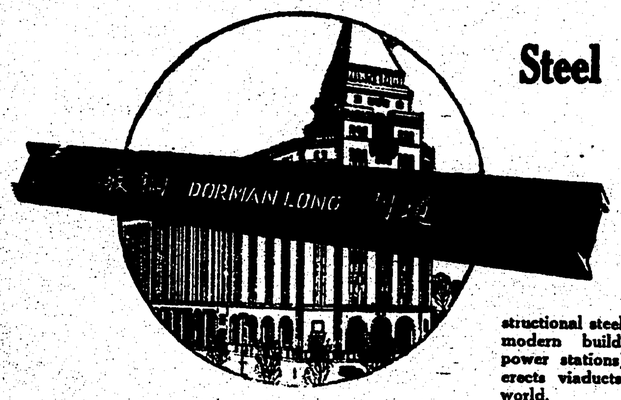


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STEAMER	Shanghai Leave 1927	Nagasaki Leave 1927	Kobe Leave 1927	Y'hama Leave 1927	Vancvr. Arrive. 1927
EMPRESS OF ASIA ...	Jan. 28	Jan. 29	Jan. 31	Feb. 3	Feb. 13
EMPRESS OF CANADA ...	Feb. 18	—	Feb. 21	Feb. 24	Mar. 4
EMPRESS OF RUSSIA ...	Mar. 10	Mar. 11	Mar. 13	Mar. 16	Mar. 25
EMPRESS OF ASIA ...	Mar. 31	April 1	April 3	April 6	April 15
EMPRESS OF CANADA ...	Apr. 21	—	April 24	April 27	May 6
EMPRESS OF RUSSIA ...	May 12	May 13	May 15	May 18	May 27

TO HONGKONG AND MANILA

STEAMER	Shanghai Leave	Hongkong Arrive	Hongkong Leave	Manila Arrive
EMPRESS OF RUSSIA ...	Feb. 21	Feb. 23	Feb. 24	Feb. 26
EMPRESS OF ASIA ...	Mar. 13	Mar. 15	Mar. 16	Mar. 18

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READ IN THIS ISSUE: "CHINA AND JUDEA."—VIEWS OF A CHINESE NATIONALIST. By F. D. ZAU. See P. 16

ISH CALENDAR

5688-1928

*R...	...esh Adar..	Wed., Feb. 22
Pu...		Tues., Mar. 6
R...	...h Nissan	Thurs., Mar. 22
Le...	...ssah	Thurs., April 5
Ye...	...ssah	Wed., April 11
*R...	...esh Iyar	Sat., April 21
L...		Tues., May 8
R...	...h Siwan	Sun., May 20
L...	...abuoth	Fri., May 25
*R...	...h Tammuz	Tues., June 19
L...	...mmuz	Thurs., July 5
R...	...h Ab	Wed., July 18
L...	Ab	Thurs., July 26
*R...	...sh Elul	Fri., Aug. 17
R...	...shonah	Sat., Sep. 15
Yo...	...pur	Mon., Sep. 24

...observed the day preceding 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	1th February, 1910	27th October, 1918

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Shanghai, China, 3rd Feb., 1928. 12th Shebat, 5688

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

SHANGHAI JEWRY'S CHANCE

...We [illegible] has never [illegible] to record the [illegible] Shanghai dearly [illegible] made in the east for the up[illegible] Yishuv. We [illegible] ...ngest we are the young[illegible] ...h ... of our population and our age. We ... that a renewed opportunity awaits us to de... our faith in our ancient ideals, due to the ... lecture on the mission of Mr. GERO KRUSHEVS... ...rmans and fine tact are impressing many hearts ... Mr. KRUSHEVSKY ... a magnetic personality and ... which ... the ... of the Zionist ideal. The delegate is here not for ... ...ssions in order that *Kol Yisrael* ... the great undertaking to which we are now ... we ... this, arrangements are being made to ... to be added to Mr. KRUSHEVSKY whose ... with a wide circle of adherents and ... ...ssion. Mr. KRUSHEVSKY has already ... with the leaders of which he has had several ... in Palestine and ... his prospects, ...rtainly in comparison to the ... ...se from world Jewry in support of the ... ...ations. The time has arrived when every ... Jew ... should take ... during the next few ... ...ry become self supporting and build the ... forward. Some are asking, "Will there be a ... for the Jews of Communities ... in our own day?" ... a small nation, and yet ... or a ... in the Council of the League of Nations ... ...ed during the last two years to such a great ... ...e means to compare, say, the periods ... 1929. Recently, ... three movements were ... of time of a brother, First, the ROCKEFELLER ... Government of two million gold dollars for a ... the offer from Baron ROTHSCHILD to assist the ... Palestine, for which he has contributed £10,000 ... ...able ... of Jews ... from Canada ... that far-off centre have shown themselves ... they have ... the ... to ... of $1,000,000 ... National Fund, quite an enormous sum for the ... ...mparatively dwelling ... there. In order to ... ...hand some sum, some of the leading ... ...s have signed Promissory Notes to a ... ...e make a large advance to the National Fund ... ...ents of the Jews of Canada! Bravo Canada! ... What a lesson for us to emulate such a ... are today confronted with a similar ... the same cause! Our ... ...t off ... ... the ... a town such as Montreal, ...that Shanghai Jewry with its fine ... ...e characteristic way and consequently shows ... MESSENGER hopes that Mr. KRISHEVSKY's ... ...to China will be a great success and that he may return to our Homeland ... ...ly laden and ... ...ndmarked. Such is our hope, nay, such ... the hope of the most ... of our community who, we are sure will ... ...later on, ...sacrifice their great reputation for a mere shadow.

* * *

THE CRITICS OF ERES YISRAEL

The ... ...s of certain ... of our people in regard to the ... ...ilding of ... Homeland is most strange and queer. "Either give us a ... ...ate or we ... have ... ...g to do with it," say the ... ...s and ... ...ing Eres Yisrael. In a leader ... ...ntitled "Play the Game" ... ...ontemporary, *The Australian Jewish Herald* ... ...the arrival of some two hundred Jews who arrived in ... ...Palestine. In ... the exodus ... from the ... ...ountries in the following ... ...national headlines: "The Jewish Colonies in Palestine Have Failed," and that ... ...ation of Jews from Palestine and elsewhere might be ex... ...ected at any moment. To this our contemporary replies that ... ...ation deserves ... ...ll ... ...ympathy which the ... ...unfortunates who have ... ...ll to establish in Palestine their future home. The ... ...ews have responded to the appeals from that quarter ... ...en proved, but no effort will be made to ... ...ation that because an individual ... has failed, the ... ...has failed. *The Herald* takes a ... ...ground and ... ...emphatically that it is not going to ... ...welcome as brothers, and assist in ... ...that lie to the outside world. "For ... and ... is," adds our ... ...ed in nipping in the bud ... is bound to react against our ... such complaints in Shanghai of ... ...sted at ... the Zionist ... and who have returned sad at ... ...water to drink, nor servants ... to carry them, as they were ... ...tales of woe and of failure are ... ...raised their dinners to help ... and who imagine that by some ... ...solved as would be solved ... ...part to ... the hand of ... ...more harm than good ... ...dissatisfaction some... ...examine the depth of their ... ...germs of their own failures ... ...room, through its reflections ... ...its sense ... ...obtaining the truth. *The* ... ...initiatives in ... ...

...ING SERIOUS ECONOMIC ...GESTION OF FAILURE ...ABLE UNEMPLOYMENT

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JEWISH CALENDAR
5688-1928

*Rosh Hodesh Adar	Wed., Feb. 22
Purim	Tues., Mar. 6
Rosh Hodesh Nissan	Thurs., Mar. 22
1st Day Pessah	Thurs., April 5
7th Day Pessah	Wed., April 11
*Rosh Hodesh Iyar	Sat., April 21
Lag b'Omer	Tues., May 8
Rosh Hodesh Siwan	Sun., May 20
1st Day Shabuoth	Fri., May 25
*Rosh Hodesh Tammuz	Tues., June 19
Fast of Tammuz	Thurs., July 5
Rosh Hodesh Ab	Wed., July 18
Fast of Ab	Thurs., July 26
*Rosh Hodesh Elul	Fri., Aug. 17
Rosh Hashonah	Sat., Sep. 15
Yom Kippur	Mon., Sep. 24

*Also observed the day previous as Rosh Hodesh.

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

SHANGHAI JEWRY'S CHANCE

ISRAEL'S MESSENGER has never hesitated to commend the little contribution which Shanghai Jewry had made in the past for the upbuilding of Eres Yisrael. We say "little" because we are the youngest Jewry on earth, both in size of our population and our age. We are pleased to observe that a renewed opportunity awaits us to demonstrate once more our faith in our age-long ideals, due to the presence of a distinguished envoy in the person of Mr. GERO KRISHEVSKY, whose prepossessing ways and fine tact are conquering many hearts for the cause. Mr. KRISHEVSKY possesses a magnetic personality and to sit with him for a short while is to catch the contagion of enthusiasm and appreciation of the Zionist ideal. The delegate is here not for any selfish purpose but to capture our hearts in order that *Kol Yisrael* may be mobilized for the great undertaking to which we are now committed. As we write this, arrangements are being made to hold a public meeting to be addressed by Mr. KRISHEVSKY whose message is awaited with interest by a wide circle of adherents and well-wishers of the movement. Mr. KRISHEVSKY has already assured our community, with the leaders of which he has had several conferences, that things in Palestine are becoming brighter in prospects, although there is a standstill in immigration due to the economic crisis and the poor response from world Jewry in support of the Keren Hayesod contributions. The time has arrived when every community in the Diaspora should tax itself during the next few years, until the country becomes self-supporting and yield the return to which we look forward. Some are asking, "Will there be a prospect of founding the Jewish Commonwealth in our own days?" We answer, look at Iraq, a small nation, and yet obtained or about to obtain, a seat on the Council of the League of Nations in 1932. Palestine has advanced during the last ten years to such a great extent, that there can be no means to compare, say, the periods 1925-1927 with those of 1918-1920. Recently two or three movements were made within a short span of time of each other. First, the ROCKFELLER'S offer to the Palestine Government of two million gold dollars for a Museum, and second, the offer from BARON ROTHSCHILD to assist the educational system in Palestine, for which he has contributed £15,000|-. And yet another remarkable instance of liberality comes from Canada. Our co-religionists in that far-off centre have shown themselves in glowing colours, since they have pledged themselves to raise G.$1,000,-000.00 for the Jewish National Fund, quite an enormous sum for the by no means large community dwelling over there. In order to give immediate effect to this handsome sum, some of the leading members of the Canadian Jewry, have signed Promissory Notes to a leading bank which agreed to make a large advance to the National Fund, to be paid by instalments by the Jews of Canada! Bravo Canadian Jewry! *Ashrechaim!* What a lesson for us to emulate such a noble example when we are to-day confronted with a similar call to do our own "bit" for the same cause! Our greatest efforts, no doubt, will not compare with those, say, a town such as Montreal, but we can readily understand that Shanghai Jewry with its fine tradition can do its bit in its own characteristic way and consequently shine with the rest. ISRAEL'S MESSENGER hopes that Mr. KRISHEVSKY's mission to China will be a great success, and that he may return to our Homeland victory-laden and crown-honoured. Such is our hope, nay, such is the hope of the members of our community who, we are sure will not falter in their duties nor sacrifice their great reputation for a mere shadow.

* * *

THE CRITICS OF ERES YISRAEL

The attitude of certain portions of our people in regard to the upbuilding of our Homeland is most strange and queer. "Either give us a ready-made house or we shall have nothing to do with it." say those who took a chance in visiting Eres Yisrael. In a leader entitled, "Play the Game," our esteemed contemporary, *The Australian Jewish Herald*, comments on the return of some two hundred Jews who arrived in Melbourne from Palestine. In explaining the exodus, a section of the press announce it in the following sensational headlines:—"The Jewish Colonies in Palestine Have Failed," and that "an invasion of Jews" from Palestine and elsewhere might be expected at any moment! To this our contemporary replies that Australian Jewry have all along sympathised with the poor unfortunates who have gambled their all to establish in Palestine their future homes. That Australian Jews have responded to the appeals from that quarter has already been proved, but no effort will be made to sympathise with the poor notion that because an individual has failed, the whole country *en masse* has failed! *The Herald* takes a stronger stand and proclaims emphatically that it is not going to permit those whom it desires to welcome as brothers, and assist in placing on their feet, broadcasting that lie to the outside world. "For a lie of the most outrageous kind it undoubtedly is," adds our contemporary. We commend all those concerned in nipping in the bud such subversive propaganda that is bound to react against our common good. We, too, have some such complaints in Shanghai of a few co-religionists who have never studied adequately the Zionist movement and what it stands for, and who have returned sad at heart for not being able to procure a job, water to drink, nor servants to attend to them, nor rickshaws to carry them, as they were accustomed to look for here. Their tales of woe and of failure are listened to by those who have not yet moved their fingers to help in the upbuilding of the Homeland, and who imagine that by some sort of miracle the whole problem confronting us would be solved without the need of any movement on our part to "force the hand of Providence!" Such individuals who cause more harm than good occasionally "succeed" in planting the seeds of dissatisfaction somewhere, but, to our mind, they had better examine the depth of their being where probably they will see the germs of their own failures. It is like examining the contents of a room, through its reflections in a mirror so placed as to distort every object within its scope. Furthermore, in order to be perfectly fair in obtaining the truth, *The Australian Jewish Herald* had wired to its special representatives in Jerusalem to, which the following reply has been vouchsafed:—

"JEWISH COLONIES FACING SERIOUS ECONOMIC POSITION, BUT ANY SUGGESTION OF FAILURE RIDICULOUS. CONSIDERABLE UNEMPLOYMENT

MAIN TROUBLE, BUT INEVITABLE BECAUSE OF LARGE NUMBER OF IMMIGRANTS ENTERING THE COUNTRY. AN ABSOLUTE HILUL HASHEM FOR SUCH STATEMENTS TO BE MADE."

From the foregoing text of the telegram one can arrive at a definite conclusion. It should silence all the croakers, the calumnies and the misrepresentations of the few who have made a failure of their experiments in Palestine, and it should also teach them to be more tolerant and truthful in future. Although we have a crisis in Palestine due to unemployment, we are confident that everything will right itself. Considering the age of the whole Jewish experiment, namely, not ten, but seven years, one cannot be surprised at the difficulties with which we are confronted from time to time. But in spite of the dark clouds looming before our vision, we can assure our readers that Zionism has succeeded in planting the real seed of nationhood in Judea, and in making out of an experiment an undeniable reality. This month we have in our midst a delegate from the Keren Hayesod, who will give us first hand information regarding actual conditions that are prevailing to-day in Eres Yisrael, and which we hope will silence the voice of calumny and misrepresentation here and everywhere.

* * *

SEPHARDIM JEWRY

Our attention has been drawn to the Mikweh Israel Synagogue, of Philadelphia, of which RABBI DR. ABRAHAM A. NEWMAN is the spiritual leader. This Synagogue follows the Sephardi ritual and is known to be one of the great pillars of the Sephardim Jewry in America. There is another congregation in New York at which RABBI DR. DAVID DE SOLA POOL presides. The latter is well-known to the readers of ISRAEL'S MESSENGER as a brilliant scholar who stands as one of the outstanding geniuses in the Sephardim rank. At a meeting held in the Mikweh Israel Association at Philedelphia in December last, DR. POOL made an earnest plea for the creation of a Union of Sephardic Congregations in America. DR. POOL said in part:—

"American Jewry cannot afford to allow the Sephardic tradition to disappear. It is the oldest Jewish tradition in America. In fact, historically the Sephardic Jewish tradition deserves the name of American Judaism. Even if we do not claim Columbus as a Sephardic Jew, it is the tradition of the great colonial trader Aaron Lopez, of Major Benjamin Nunes, Gershon Mendes Seixas, Judah Touro, Mordecai M. Noah, David Levy Yulee, Benjamin F. Peixotto, Emma Lagarus, Sabato Morais and other great names in American Jewish history.

The Sephardic element is a small one in world Jewry to-day, yet at one time the greatest leaders in the world of thought hailed from that element. Due to persecutions and sufferings the Sephardim have dwindled down to a very small percentage and now need wholesale revival to recreate its dormant genius. We are proud to own celebrated names such as ABRABANEL, BEN EZRA, MAIMONIDES *et al.* the greatest leaders of modern thought, who revolutionized the world with their ideas on philosophy, metaphysics, astronomy and medicine. "There are," says RABBI POOL," "other valuable qualities in the Sephardic Jewish tradition which must be conserved such as the purity of its liturgy, its old tradition of preaching in the vernacular which in this country long antedates the earliest beginnings of reform, the honored position which it accords to the Hazan and to the service in not making the service of prayer subsidiary and secondary to the sermon. Its simple chants which favour congregational singing, its classical pronunciation of Hebrew, its tradition of decorum, its unburdened orthodoxy and enlightened traditionalism—these are all characteristic elements of the Sephardic tradition which are of essential value and which must be preserved."

RABBI POOL has given us a beautiful picture of the ritual of the Sephardi, his old traditions and the beauty of the Synagogal chant. After hearing such an eloquent exposition of the charms of the Sephardim group, it should make us realise our sad position and strive to create a Sephardic Renaissance. DR. POOL, at least, foretells a bright future for American Sephardim, and says:—

"To-day there is bright hope of bringing about a renaissance of the Sephardic tradition in America for a number of reasons, chief among which is the influx of tens of thousands of Sephardim from the Levant. While these settlers are concentrated mainly in New York City, many are scattered in smaller groups all over the country from Atlantic City to Seattle. But this very scattering is a demoralizing and disintegrating force, as it multiplies the difficulty of maintaining a small Sephardic enclave in an Ashkenazic environment. These small and scattered communities are in urgent need of the strength which would come from a Sephardic Congregational Union to encourage them in the upkeep of their synagogues and religious schools, and to provide them with the Hazanim and prayer books without which the perpetuation of the Sephardic minhag is a physical impossibility."

We have considered it expedient to comment on RABBI POOL'S thoughtful and brilliant address, for the simple reason that Jews of Sephardic origin placed far and apart across the seas should wake up and emulate the great push urged so eloquently by one of Sephardic's brilliant sons. Barring the HAHAM DR. GASTER and a few others, we believe he is one of the few ordained Rabbis who combines Jewish scholarship with secular knowledge, and yet what a poor ratio for over a million Sephardim Jews all over the world! We begin to realise seriously our past and present drift from our moorings, and if we allow matters to go on as they are, the consequences for us would be serious, alarming and fatal. It has been our privilege to draw our readers' attention to CHIEF RABBI BENZION OUZIEL'S messages from Tel-Abib published in ISRAEL'S MESSENGER, in which he called upon Sephardic Jewry to rally to their standards and realise the great dangers which beset us. The same learned RABBI pleaded earnestly for a Rabbinical College and he strived hard to stir up the consciousness of his flock, dispersed as they are around the globe. But, alas, those in responsible positions took refuge in silence and instead of realising the great danger facing us, they pursued the even tenor of their ways, regardless of the consequences. Our joy is therefore great when we see RABBI POOL bestirring himself in the future problems of Sephardim Jewry, and we hope that this distinguished leader, who may be proud (as far as he is concerned) to be one of the few ornaments shining in the firmament of Sephardim horizon, will rally towards him the cream of our people and put before them a plan by which our future problems may be faced and solved in the best manner possible. We shall watch RABBI POOL'S progress with great interest and desire to assure him of our sympathy and co-operation in his praiseworthy movement.

* * *

"F. D. Z." CHINA AND THE FOREIGN POWERS

In an interesting letter to our local contemporary, *The North-China Daily News*, "F. D. Z." a noted Chinese idealist and thinker (from whose pen, by the way, we publish an article elsewhere in this issue), argues and gives constructive criticisms on the relationship between the foreigners and Chinese in China. The concluding paragraph deserves attention and consequently we think it an opportune time to comment on same. "F. D. Z." says:—

I agree Western imperialism, extraterritoriality, and the so-called unequal treaties all work for China's good. Adversity alone spells progress. China should be grateful to the West for without Western imperialism China would have remained stagnant and unprogressive. But Western imperialism will die and China's freedom will before long see the light of the day. Nature is irresistible. There is something in us which tells us we cannot be conquered. We refuse to admit that we are inferior beings and we shall have nothing to do with those who look down upon us.

"F. D. Z," has given a frank expression of his views, yet we think his last sentence deserves attention. In our opinion, no civilized being has the right to look down upon another, no matter what his colour, creed and standing may be. We admire the Chinese nation and respect their age-long culture and ideals. But can one deny the existence of a destructive element in young China—Communist they call themselves——, and for these no law-abiding citizen must have any sympathy. They are the ones who must be looked down upon, and we may say that every right-thinking Chinese must join in condemning them. CARLYLE very aptly said, "There are things in this world to be laughed at, as well as things to be admired; there is no complete mind, that cannot give to each sort its due. Nevertheless, contempt is a dangerous element to sport in, a deadly one if we habitually live in it." "F. D. Z." in another part of his letter says, "The Chinese are certainly thinking for themselves when they persist in living alone unto their old ways. The material civilization of the west proves to be no great attraction to us. We are not against it; but we do not consider it in any way essential." We agree with the writer's view that a self-respecting nation must think for themselves, otherwise they are not worthy of any civilization. "F. D. Z." says that foreign material culture is not a great attraction. If he excluded religion we would have been in perfect accord with his views, for the Chinese have very little to learn in the way of morality, ethics and a spiritual grasp of life. But on the other hand, if he points to medical sciences, hygiene, engineering or the many other branches of the physical sciences, we may aptly say he is misinterpreting facts, for we do know that great benefits have been received by China along these lines, barring which it would put China back to the primitive ages. We would suggest before closing that China's greatest friend to-day is not Soviet Russia, but Great Britain, America, Japan, France *et al.* They have initiated useful reforms in the country, of the greatest good, and we would single out EDUCATION, as an instance of seeds sown, out of which will grow up a veritable forest of possibilities. Consider well, that whatever return is made by China to these magnanimous nations, nothing can repay what they have continuously been doing. As we write this, a great British General, SIR JOHN DUNCAN is bidding Shanghai good-bye. His presence at the head of the British Defence Force contributed much for which the Chinese, our fellow-residents of the International Settlement, must feel truly grateful. Not an inch of Chinese territory was seized, nor compensation demanded for the great outlay incurred in despatching the troops to China by Great Britain. Here is food for thought, and we hope that men of the type of "F. D. Z." will not fail to draw from it a moral and adorn a tale. China is bound to awake

nay, she is awakening from the coma of communism, and we see signs of cordial relations developing towards the foreign Powers who have sincere motives towards the Chinese nation and country.

* * *

BANEFUL INFLUENCE OF "LIBERAL" JUDAISM

In the December issue of ISRAEL'S MESSENGER, we referred to the march of "Liberal" Judaism to Bombay and the manner in which the new cult is being pushed in India. Our attention has been drawn to a letter published in a Bene Israel Journal, the *Israelit* by Mr. I. A. ISAAC, ex-Editor of the defunct publication *The Voice of Sinai*, wherein he criticizes orthodoxy and finds fault with its leaders. We deem it our duty to reply to this critic and point out his weakness on several points adduced by him. Says MR. ISAAC in his opening sentence:—

The importance of every dot and letter in the Bible and the soul-saving efficacy of every detail of Rabbinic legislation is fast dying out under the mighty pressure of social and cultural forces of our time. The late Rabbi Krauskopf in his Evolution and Judaism says that the religion of those who are low in mental culture cannot be the religion of those that are far advanced.

Mr. ISAAC'S explanation seems to imply that the 'liberal' movement is necessary in order to withstand "the mighty pressure of social and educational forces," but when an impartial critic studies the issue, he will no doubt see that great harm has been and is being done by that movement. It is all very well to speak of reform and what not, but the fact is there that 'liberalism' does away with the Torah until we come to the bare boards. To make a few reform here and there in accordance with the Din is permissible, in order to conform with the present standard of living, but to undermine the essentials of the faith merits condemnation by every sane soul. It may be said that nothing gives so deep an impulse to man as the certainty of eternal things. The Biblical laws, and the fundamental principles are also eternal and not subject to change or reform. Even JESUS, a reformer recognized this when he said, "Verily, I say unto thee, Heaven and earth shall pass away, yet not a Yod of the law will be changed." It is all very well for Mr. ISAAC to say, "There has always been two forces—the static and the dynamic working among the Jews to hold balance between the orthodox and the reformed Judaism," but are the forces in a destructive sense? Continuing he adds, "MAIMONIDES, the greatest philosopher of his time endeavoured to interpret the Bible in a rational manner." [*And rightly so! The eternal truths do not need supernatural interpretations.—Ed.*] He denied the existence of miracles and attempted to harmonize the MOSAIC laws and rites with science." To this we would say and ask at this point, what is meant by 'miracle?' and in what sense it was denied by RAMBAM? Take the case of a man who is a miracle worker, it is known that he accomplishes his miracles by a knowledge of and obedience to nature's laws. For instance, the steam engine, electric telegraph, photography, or the aeroplane if placed before SOLOMON or MOSES would appear to be miraculous, that is, assuming they knew nothing of what was happening on earth since their time. A miracle, brought by a thorough obedience to the laws of nature, ceases to be a miracle. MR. ISAAC then shows indiscretion when he writes:—

True to our heritage, the Liberal Union has manifested itself among some of the cultured Bene-Israels. The difference between the orthodox and the Reformed Jews is that one holds fast to the letter and the other to the spirit. One does not believe in the Progressive revelation and the other does. One wants to frequent the time worn beaten track and obey some of the slavish forms and ceremonies which the other finds the old path irksome and socks to improve it, looking more to ethics than formalities. The Jewish Prophets suffered for their efforts to impress on the people the spirit of the law. They taught that there is something more solid and abiding than forms and ceremonies and that is the spirit which is real and capable of creating forms and destroying them to suit age, place or circumstances. Form dies but spirit lives for ever.

To the unbiassed critic the foregoing sounds absurd. MR. ISAAC condemns orthodoxy ruthlessly as holding fast to the letter and the 'liberals' to the spirit. Does Mr. ISAAC mean here spirit-of-wine? We ask in all seriousness, is the form not necessary? What is the use of spirit alone without any receptacle or body in which to manifest on the practical plane? How would Mr. ISAAC look without a body? A shimmering and cloud form flitting to and fro and even passing through walls and doors? No, we are sure that would not do. And yet another blunder on the part of the irrepressible critic. Says he, "Form dies but spirit lives for ever." True, but for this plane *we must have form*, for we have not yet risen to the fourth dimension! Mr. ISAAC sinks deeper into the quagmire when he writes, "The prophets did not observe dietary laws and sabbath in all good rigidity and yet they were good Jews." Is a prophet to be compared to an ordinary man? To him, greater licence is allowed than to the simple soul, for he is following divine injunctions. Furthermore, what proof is there to show that the great men of the Bible ignored the laws or were relax in their observances? The closing lines of Mr. ISAAC goes to show him in a better light, for he says, "As long as there is sincerity in our motives we ought to respect one another and not be met with embarrassment or antipathy." We do not doubt MR. ISAAC'S sincerity and it is solely for this reason that we have replied to the mistakes in his letter. Criticism of this nature helps us to understand each other better and to appreciate each others' good points. Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend, "All that which pleases is but for a moment." On the other the words, "All that which troubles us is for a moment." But underneath the great central entrance to the main aisle is in inscription, "That only is important which is eternal." Our ples, therefore, is this much and no more. When we realise this truth, then all petty differences will fade away and truth alone, which is the seal of God, will hold sway in our hearts.

* * *

LEADER I. I. MATTUCK'S CLAP-TRAP.

In a little monthly sheet at which LEADER I. I. MATTUCK presides, he publishes an article entitled, "The Present Need," airing his views on Zionism and attacking the movement which was wholly responsible in the past for strangling in the nick of time the theological basis of "Liberal" Judaism. The leaders of the latter, have seldom failed to show their hatred of Jewish Nationalism, and always hoped and prayed that by some mishap the movement would collapse and come to an end. We are, therefore, not surprised to see that that Goy-Rabbi is busy in his fanatical opposition to the movement which threatens to undermine his own existence. As it is our privilege to review the latter's works, we will not hold the contribution referred to as an exception. Mark, dear reader, what LEADER MATTUCK says in his opening lines:—

"The Zionist Congress at Basle should face the question [*company, attention!—Ed.*] whether or not to make open confession that Zionism as a movement for the national upbuilding of Palestine is bankrupt. [*Well, comrade Zionists, let us give up the fight for it is useless, since the Leader sayest so!—Ed.*] Various causes are responsible for the present low condition of Zionist activity in Palestine, but they all draw their greatest power from the inherent weakness of the Zionist aims."

Now, what is an ideal? An ideal is a condition of sustained action; and action is the mark of man. The Zionist ideal is the rebuilding of Eres Yisrael and restoring to the Jewish People their

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nationality and freedom as a healthy nation. One cannot realise an ideal, the minute it is pictured and focussed in the mind, but it takes time before it materializes and manifests on the plane of action. The Zionist ideal, on the other hand, is well on its way of becoming a practical reality and although we have met with setbacks, it is recognized by all sane thinkers that it is part and parcel of a plan. An ideal, lofty and noble, is worth fighting for and dying for, and although as LEADER MATTUCK says, "Palestine is in the grip of a serious industrial crisis," there are ways to remedy it and fight it with still more serious weapons. To make it plainer in spite of the obstacles in the way of realizing our great ideal, "the Zionist idea remains unsuperseded, and its ideal is humanly speaking imperishable," to use the words of that gallant battler and ardent champion of Jewry, the London *Jewish World*. [*We thank our contemporary for buoying up our hopes, in the face of Leader Mattuck's gloomy predilections.—Ed.*]. It is worth quoting what BISHOP WESTCOTT said, so that we may pay our last compliment to an adversary who is a traitor to Jewish ideals and aspirations:—

> "Ideals grow wider, and brighter, and nearer within our own years and with the years of the world. I see now that far more is within a measurable distance for Nations and for men than seemed possible before. Thoughts whispered in the old days have become commonplaces. We know our dangers; in fact we know our aims and resources. [*We may well say that Zionism is similarly placed, especially when we get warnings from Leader I. I. Mattuck, we may well be on the qui vive.—Ed.*] We stand on the edge of a new age. It is for our young to shape it. To them we commit, without our fear, our ideals and our faith."

These flaming words of BISHOP WESTCOTT express our faith, our hopes, our prayers and our tears admirably. They silence all the traitors in the camp. We have no time to answer at length all the rigmaroles of LEADER MATTUCK which he publishes in his monthly *Bulletin*, and were we to answer the rest of his insinuations and innuendos, we could easily tear them to shreds. Unfortunately, we have to leave alone the other issues in which LEADER MATTUCK airs his fanatastic views, owing to the exigencies of space. We would remind our would-be friend that the whisper of a "Jewish nationality" will very soon "become commonplace." On that day it will see the end and final annihilation of the false theology propagated by "Liberal" Judaism for well-nigh a century! LEADER MATTUCK would then do well to understand the meaning of בְּיוֹם הַהוּא

* * *

THE JEWISH PRESS AND ITS MISSION!

The Canadian Jewish Review, Toronto, in its "Every Friday" column remembers us occasionally. In its recent issue just to hand, the contributor "F. F. C." writes as follows:—

> "The editor of ISRAEL'S MESSENGER, of Shanghai, China looks at this country from a good long distance and deplores the low state into which Jewish journalism in America has fallen."

We can assure our contemporary that although there is a big stretch of ocean between us yet we have the "vision" described by DICKENS in the *Pickwick Papers* as "nextra powerful magnifying eyeglasses' which can even see through walls, and we do know very well how to use them to our best advantage. On the other hand, we emphatically repeat that Jewish journalism in the United States is at a low ebb on the whole, although we can see here and there sparsely dotted a few bright examples led by eminent publicists, shedding their lustre and feeding the hungry in spirit. And yet we believe that that is not enough! *The Canadian Jewish Review* seems to suggest that because there are revolutions cracking the sinews of China, so to speak, we have no time to turn and look for inspiration from American Jewish exchanges. The daily workings of the Chinese revolution has made us callous and defiant to a greater amount of intensity so that it is through the same feeling of disgust that we believe that, "Editors have little to do now, thanks to certain agencies." [*Would to Heaven that we had a few such organizations to sift the truth from the untruth about China's happenings. It seems that outsiders abroad know more about China than we do!*] Continuing, our contemporary quotes us:—"Rabbis are the contributing editors, there are syndicated columns of comments, and book reviews and news services which supply the world news in tabloid form to papers that want it. The foreigner finds the same editorials, reviews and news cooked up and served alike in all the English Jewish Papers on the exchange table." We would respectfully ask *The Jewish Canadian Review* to either admit or honestly deny these charges if it can. Are not these conditions existing, and in spite of that nothing is being done to save the situation? Some time ago, Mr. A. HORNE, the leader of the Hebrew Theosophists in San Francisco, came out in condemnation of Jewish journalism (*Vide* his booklet, SPIRITUALIZING UNSPIRITUAL JUDAISM), as presenting nothing lasting or spiritual, and giving this as a reason why he and his followers are obliged to turn to *The Theosophist*, or *The Adyar Bulletin* for inspiration, rather than turn to the insipid pages of American Jewish publications containing nothing wholesome for the soul! That charge is true to a certain extent. We felt that way some years ago. We drew the attention of our readers in America regarding the unwillingness of some of the leading Orthodox Rabbis to enter the field of journalism and through that instrument broadcast their messages to the Jewish world. Some years ago (in 1921), we wrote to the learned Principal of the London Jews' College for a contribution to which he replied in the following words, "A man of my type and position has only the silent duties of instruction and scholarship to perform. On that account, I have consistently declined such flattering invitations, and I hope to be equally successful in the future." Think of it! A great Rabbinical scholar, a modern Rabbi YOHANAN BEN ZACCAI, a scholar of astounding genius, an *Oker Harim*, regards the call to assist the Press in its mission as a "flattering invitation" and which must be turned down! Another instance we have in view of a great leader in orthodoxy who hesitates to lend any assistance to the Press thinking himself presumably too 'holy' for the purpose. We shall not dwell on the subject very long, except to say that so long as the Press is dominated by the graduates of the Cincinnati College and ignored by the elders of orthodoxy for some unaccountable reason, so long will there be a poor Press to satisfy the cravings of men like HORNE and others. *The Jewish Canadian Review* in the course of the article referred to above, starts ventilating a grievance. It says, "Papers paid little or nothing for what they used and they all lifted what they wanted from each other without a by-your-leave. A story could be called 'The Abyss' starting out in a paper in London, and wind up three years later in Milwaukee, Wis, under the title "A Grandmother,' some harrassed editor having lost the original title on a day when he had to meet a note." [*Is it not funny that some busybodies in China do not forget the title of the Protocols, or other subversive anti-Jewish literature, which they retitle China Edition? What a fine substitute "The World Bogey" or "The Protocols of Nilus, the arch devil" would sound instead!*]

But stop! Our Toronto contemporary sees better days ahead, and note its views when it says, "But, alas, times are changing...." And no doubt it is. The sooner we realize this the better, for then alone will salvation creep towards us. In our opinion, the Jewish Press has a sacred and solemn duty to perform, for it has to awaken the sleeping consciousness of our Nationality which had remained dormant owing to the heavy oppression and persecution of the past ages. The Jewish Press has to construct order out of the existing chaos, and present a true picture of Traditional Judaism and Jewish Nationalism. These two are great factors in the present stage of our history. We cannot escape destiny. Only then will success loom ahead and our mission will develop along pre-ordained lines. We are glad to notice that the *Canadian Jewish Review* has fully realized the gravity of the situation. Needless to say, we have thoroughly enjoyed its explanation regarding the root of the whole evil from which we are suffering. We hope that great things may develop in the near future and men of light and leading may be drawn for the service, so that our young boys and girls may not continue to blow in the *horn*—e our shortcomings, and be satisfied with the spiritual gifts which lie within our own doors for the need of all who are hungry and are desirous of satiating their hunger and thirst.

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PLAIN TALK OF MR. MAGNUS NEEDS STUDY

The Jewish Guardian in its issue of 25th November, 1927, writes again on the all-absorbing topic of *Affirmations*, citing three or four passages from the latest book by the CHIEF RABBI OF THE BRITISH EMPIRE, and subjecting them to 'liberal' criticism. [*We wonder if MR. LAURIE MAGNUS repeats every morning the old affirmation, 'I am getting better and better,' a la PROF. COUE. It seems to us that the above leader indited by Mr. MAGNUS breathes a better tone. What with subjects such as Trees, Affirmations, The Beauty of the World, Perplexity, Anxiety!—Ed.*] The first passage quoted by MR. MAGNUS from the *Affirmations* runs thus:—

> 'To all competent observers, Liberal Judaism is a moving staircase carrying those who have taken their stand on it out of Judaism. In the long run, there will be no other Judaism but Traditional Judaism."

The reply to the foregoing is rather amusing. Says our London contemporary, "The question whether 'all competent observers' are convinced that 'Liberal' Judaism is a moving staircase carrying its votaries out of Judaism is merely a matter of observations." MR. MAGNUS quotes two well-known names, the first MR. BERNHARD BARON, who has given £50,000/- to rebuild the Settlement in East London 'which embodies the War Memorial and the 'Liberal' and Reform synagogues, and also DR. MONTEFIORE, the prince of the 'Liberals,' and triumphantly states that both these gentlemen do not seem to be moving out of Judaism. We ask our readers, especially those who gather around the Whitechapel Reading Room in London, not to be led away by such an argument, for we all know that LAURIE possesses the gift of a persuasive tongue. We would point out that no eye wearing "liberal" spectacles can notice the drifting of their fellow-mates. For example, one sees a ship moored in midstream, apparently in a state of rest. If one were to gaze at the contrasting picture of the funnel or masts against hills or houses in the background, then he would be able to judge for himself. He would see the landmarks slipping past one by one, at which point well he may exclaim, 'By Jove the ship is drifting at a quick speed!' Because MR. BARON has given a large sum of money, or DR. MONTEFIORE has written his epilogue to "The Legacy of Israel," or even gone to the extent of dedicating a Hanuccah lamp, does not mean that "Liberal" Judaism is firmly moored and not liable to drift away and drown those nominal and weak-kneed Jews who have lost their Jewish consciouness and awaiting to breathe their last! Vain talk, to be sure, and quite valueless to convince the keen observer! But enough, let us examine the second quotation from the *Affirmations*, which runs thus:—

> 'Men and women, as we know them, cannot dispense with symbols that give tangibility to ideas, at least the Jew cannot. He either says his morning prayers in Tefillin, or he does not say them at all.'

MR. MAGNUS discusses the above with a roundabout explanation, and says:—

> "Nor need we take much more seriously the second extract above as to our morning prayers. That is surely a matter of experience, and if a Jew is accustomed to say his prayers without Tefillin, it will take more than an ipse dixit, however authoritative, to convince him (and may we say, his Auditor) that he is not saying them at all.

The *Tefillin* is a symbol illustrating a spiritual truth and for this reason it is essential that we wear it not blindly, but with an eye on the significance of the sublime lesson which it conveys to us. We cannot dispense with symbols no matter how lazy we may be. CARLYLE uttered a sterling truth when he said, "A symbol is ever to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all these glimmers something of a divine idea." It does not

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show good faith on the part of Mr. MAGNUS to dismiss the subject with "Nor need we take much more seriously the second extract above as to our morning prayers." [*Naturally not, nor need we heed the dietary laws, the Ten Commandments, the Circumcision, or better still the Bible but rather let us be comfortable and look after the lining of our stomachs.*] The next quotation reads:—

'The demand for a re-interpretation of Traditional Judaism that shall in all things be in line with modern thought and life assumes that there exists a consistent body of ideals which can be called Modern life, and that it is an advantage to Judaism, or, for that matter, to religion in general, in no way to differ or dissent from this body of thought. But, surely, we must not . . . forget that modern life tends to the destruction of the family, the cheapening of human life, and the loss of all belief in absolute values, be they of religion or of morality.'

To the foregoing, Mr. MAGNUS makes the following observations:—

"It is when we reach the next extract that we come to a matter of opinion on a higher intellectual plane. [Ah ha! so we have expressed here a belief in a higher plane and the necessary corollary that of faith in the Law of Karma or Cause and Effect.—Ed.] The relation of religion to modern life has exercised Church and Synagogue at every stage of the world's progress, and we wonder very much if that relation can be regularized by wholesale abuse of the tendencies of modern life. Does it tend to the destruction of the family and the rest of the ruinous practices, of which the Chief Rabbi accuses it?

In order to explain, Mr. MAGNUS delves or rather strays into history and politics and says: "In England at least, and at least since the middle of the eighteenth century, those tendencies have run in precisely the contrary direction." Furthermore, the writer of the leader says, "It is to Parliament after all, it is to Parliament that we must look for the expression of those ideas—we should say that our chief criticism of the three Parties in the House of Commons is that they are engaged in a competitive pursuit of objects of social reform, almost regardless of the pace which the finances of the country can stand. They all alike aim at preserving the family, and at an appreciation of the value of human life in employment and in unemployment, by invoking every kind of aid, educational, eleemosynary, economic." There is no doubt that the CHIEF RABBI'S plea that "modern life tends to the destruction of the family, etc," still holds good in spite of Mr. MAGNUS' lengthy fling at recalling history and politics to prove to the contrary. What is modern life composed of? One writer expressed it thus:—"We are living to-day in a world where wrong thinking and wrong-living is fostered by which the people become vitiated; and catering to those tastes in every department of manufacture and production, there is created and fostered among all classes a spirit of competition and rivalry in dress, equipage, fine horses, and epicurean pleasures. The lust of the flesh, the lust of the eye, and the pride of life rule society at large, and from the triple chain of the soul's enslavement to the world—a bondage stronger than the yoke of the Egyptians or the manacles of the slave." This is a picture of modern life, and yet we have Mr. MAGNUS pleading in eloquent language:—"He (LECKY) would find us morally superior even to our immediate ancestors—more sensitive to suffering and wrong, more careful of the individual life, more alert to the promptings of the social conscience." It seems to us that Mr. MAGNUS takes the high stage of living of the many from the few. We have such a master in Jewish thought to-day as a C. G. MONTEFIORE, (*a Sadik*), but does that mean that we are all MONTEFIORITES or up to his level in life, dealing bred to the hungry and water to the thirsty? And now for the last extract from the *Affirmations*:—

'Traditional Judaism must defend the Shema, with all its divine implications, against those of its own children, who, instead of a clear, open proclamation of Judaism, whisper the Shema so that even their own ears cannot hear it; against those who dispute its primacy of place in the Jewish consciousness and in the curriculum of the Jewish school-child, and would accord such primacy of place not to the Shema but to the Hatikvah.'

Winding up the discussion, Mr. MAGNUS says, "If we come to the last of our quotations, we touch on a very difficult field of controversy. [*We should say so, considering* LAURIE'S *ways and means of perverting a plain statement, like the above written in limpid language.—Ed.*] The CHIEF RABBI was present at the dinner to LORD BALFOUR, held in commemoration of the tenth anniversary of the Palestine Declaration. There were also present Jewish guests of distinction whose children are well-known to have married in Church. [*Why quote a few remote cases?—Ed.*] Can it be said that Jews of this kind, ardent Zionists though they be, do otherwise than accord 'primacy of place' in their Jewish consciousness 'not to the *Shema* but to the *Hatikvah*'? We are not imputing praise or blame; we are merely stating common facts, when we venture to ask the CHIEF RABBI how far his defence of Traditional Judaism carries him on a Jewish occasion, when Christian and Jewish speakers unite in support of Hatikwah—Judaism?" As usual Mr. MAGNUS with his alert liberal mind cites a particular case to substantiate a statement applying to Jews as a whole. And yet he claims he is not imputing praise or blame! How interesting! If we were to follow his illiberal idea, we would not and should not have Christian and Jewish speakers in support of *Hatikvah*-Judaism. Why not? Were an Hottentot or a black Andamanese, leave alone a Christian or a Mohammedan or a Chinese come forward to support the plan for the restoration of the third Jewish Commonwealth with his shekels, would we not accept it? Does the Chief of the pseudo-Zionists in England realize that it was partly through the efforts of our leading Christian friends that we won the BALFOUR Declaration? In spite of the battery of charges to contravene passages of the *Affirmations*, we still hold that MR. MAGNUS has failed to convince sane thinkers of the inefficacy of the extracts quoted by him. In fact, we are strengthened in our belief that these citations come out more in the limelight to show us the weaknesses of some of our fellow-Jews. Our Sages taught us that "as the oil cannot be obtained from the olive without pressing it, so Israel does not return to his Heavenly Father without feeling the pressure of his enemies." Perhaps our would-be friend and critic may help us to feel the pressure to which we are subjected, and cause us to turn over a new leaf. Who can then blame us for devoting space and time in replying to Mr. MAGNUS' "plain talk?"

* * *

"TREES IN PALESTINE"

Instead of the thorn shall come up the fir tree,
And instead of the brier shall come up the myrtle tree—Isaiah.

The tenth anniversary of the BALFOUR Declaration in November last, has given birth to a fine idea among the leading Zionists in England, to form a BALFOUR Forest in Eres Yisrael. This suggestion was favourably received in all circles, and more especially by LORD BALFOUR himself who has given the scheme his approbation. *The Jewish Guardian*, which in 1924 showed some interest in trees in Palestine has not hesitated to renew its interest and pledge for the cause. In its issue dated 23rd December, 1927, there appears a significant letter from the pen of SIR PHILIP MAGNUS, Bart, on the subject, which was ably backed by the Editor, who happens to be his son, in the following language:—

"Sir Philip Magnus writes to us to-day to say that he is contributing his mite to the fund for the Balfour Forest in Palestine. The size of the contribution bears no relation to its significance—the mite is its might, so to speak—for it was perhaps hardly to be expected that Sir Philip Magnus, who has never disguised his lack of sympathy with the nationalist aspect of Zionism, and who is, in fact, an original vice-President of the League of British Jews, would have lent his powerful support to a cause started under the auspices of the Jewish National Fund."

ISRAEL'S MESSENGER is pleased to read of the soft heart of the aged Baronet and his son's favourable criticism in the matter.

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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We sincerely hope that his mite will go a long way this time to show its might. On close study we see deep philosophy penetrating between the lines of MR. LAURIE MAGNUS' admirable opening lines. MR. MAGNUS explains that the contribution bears no relations to its significance and we heartily agree with him. Wealth cannot purchase pleasures of the highest sort, for it is the heart, taste and judgment, which restore to man the highest form of being. BURNS very ably expressed this in a little verse in which he said:—

"It's no in titles, nor in rank,
It's no in wealth, like Lon'on Bank,
To purchase peace and rest,
It's no in books, it's no in lear,
To make us truly blest:
If happiness has not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest."

The gift of SIR PHILIP MAGNUS, no doubt, comes directly from the "centre of his breast" and for this reason alone his contribution is doubly welcome. We think it was SOCRATES who advised in words, "The fewer things a man wants the nearer he is to God," which proves the efficacy of giving. MR. MAGNUS truthfully states that SIR PHILIP "never disguised his lack of sympathy, with the nationalist aspect of Zionism," which, no doubt, is a personal taste—but for the present we are interested in the giving alone, and we Zionists should accept any trifle without examining the motives latent in the mind of the giver. Now we come to MR. MAGNUS' explanation of the motive for lack of sympathy with the national aspect of Zionism. Note, gentle reader, what he says:—

At this point may we interpolate [You tire us with your interpolations—Ed.] a brief word of explanation? The Jewish National Fund, as we have said before in these columns, is much more deserving of support than its provocative title suggests. [Will some of our kind readers, especially those who gather around the reading room of the Jewish War Memorial in London, please explain why such a fine title should act as a red rag to some?—Ed.] It has really no direct connection with the vague dream of a Jewish nation which still haunts the pillows of extreme Zionists. Under its Hebrew name of Keren Kayemeth, it disguises from English readers its modest and excellent aim of laying the foundations of a fund for transferring into the possession of Jewish settlers in Palestine Allotments of the soil consecrated in the history of the Jews. This aim is non-national. It is directed solely to land-tenure. And its success is a condition preliminary to the fulfilment of the main object of the Palestine Mandate, which is likewise an object in the constitution of the League of British Jews, viz., the settlement in Palestine of such Jews as desire to make it their home."

We must not forget that the above parapgraph is MR. MAGNUS' own interpretation in which he is an adept. There is, no doubt, that he allows his imagination to run away with him when he pleads for a settlement on the land alone in Palestine, without a Jewish national status. We notice that he still clings to his worn-out idea of a "British experiment." If it came to that we could easily have accepted the British proposal in East Africa, or the recent proposal of Brazil. It is interesting to note that British statesmen on visiting Palestine and "spying" the country grow so enthusiastic with the progress that they express the Jewish experiment in forceful terms of not being an experiment any longer but a reality, yet in spite of that MR. MAGNUS tries to convince us that it is not so. We must not forget that without a Jewish national status we cannot get anywhere, for it means to us a great deal. Nations will respect us for showing determination and pluck, and for this alone we should be on the alert. By realizing our idea of a Jewish national status, it would naturally mean that Jews everywhere must be treated on an equal footing and not abused or discriminated by other nations. We now come to the subject of "trees." Says MR. MAGNUS:—

There is in fact in existence in Palestine—and we trust that it flourishes—a "Jewish Guardian" Grove of tree, which were planted out of contributions made by readers of this journal—It was a very small attempt in the right direction [Well, Sir, it is in your power to make it a big successful attempt this time.—Ed.]—a mere gesture, as used to be said, when a son of a more gesticulatory nation than the English was British Prime Minister."

Although it was a small attempt on the part of *The Jewish Guardian* to raise funds towards its grove, we still have a vivid recollection of those days in 1924 when it was able to collect the sum of £60|- from its readers of whom the late LORD BEARSTED had contributed £2.10.0. Those were days when every confidence was felt that the pseudo-Zionists would raise no less than five and twenty million pounds sterling for the Keren Hayesod! MR. MAGNUS, however, still talks in riddles. Says he:—

Our gesture showed that there were some dependents in the Zionist programme in which Jews of different opinions might be united, and might combine for the furtherance of British policy in Palestine. Planting trees is an innocent recreation. [No doubt about that, so make haste and show more progress. The greater it is, the higher will be our opinion of the truths of the foregoing passage.—Ed.] It does not affirm a new national status either for those who plant the sapling, or for those who, at a later date, take shelter under its leafy boughs."

We assure our colleague that the Jews were born farmers and agriculturists. So for that reason alone, the contributions should help the halus to practice the "innocent recreation" in order to remember what he has forgotten.

Another extract reads:—

Hebrew symbolism has played about trees almost as familiarly as old Teuton wood-lore. There is a new year for the trees in the Hebrew calendar, and surely it would be difficult to invent a more appropriate soil for the modern expression of ancient Hebrew tree-worship than the soil of Palestine itself. It should appeal, we think, to the most fully assimilated Western Jew, this sense of his association with the trees growing in Palestine. He cannot grow there himself. He does not want to plant his roots in that soil.

MR. MAGNUS once more shows his belief in symbolism (although in an article on *Affirmations* reviewed elsewhere in this issue), he tries to undermine the use of *Tefilin* during morning-prayers on the ground that symbolism is of secondary importance. Continuing further, he says, "but the symbolism survives. It is a Jewish sentiment deeper in our being than all the accumulated associations of Western life and modern civilization. We are spiritual Zionists everyone of us; Zionists in the final conviction that out of Zion shall the Law go forth and the word of the Lord from Jerusalem." We are glad to see there are "spiritual Zionists" as apart from the Zionists who through actual work and labour are upbuilding their ancient homeland. But sad to say the "spiritual" Zionists are doing nothing in materially helping in this direction. They may only be distinguished by the beautiful ribbon bow they wear—their conviction that out of Zion shall the law go forth. They are a type who sit by the fireside, comfortable, warm and let their convictions take wholesale possession of their souls. We would remind our readers that we cannot and must not depend too much on "conviction," for did not THOMAS CARLYLE aptly say?:—

Conviction, were it never so excellent, is worthless till it converts itself into conduct. Nay, properly, conviction is not possible till then; inasmuch as all speculation is by nature endless, formless, a vortex amid vortices; only by a felt indubitable certainty of experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that "doubt of any sort cannot be removed except by action."

In spite of the above, MR. MAGNUS insists, "We are Zionists, everyone of us, in our belief in the Messianic destiny of Israel, and some of us are prepared to recognize the present chapter in the age-long history of Palestine as marking a mile-stone, though not the goal on our road to that destiny. The road is long, and individual life is short [*Make it useful then!—Ed.*] and between that length and shortness comes the reconciling touch of planting a tree in Palestine, for the tree symbolizes length of days." MR. MAGNUS talks grandiloquently like a true Zionist, and yet there is something lacking to give the finishing touches to his picture. To our mind, a halus is a finer type than a "spiritual" Zionist, for the simple reason that he sacrifices himself for the nation while the other is an egoist and remains so until he changes his methods. On the whole the suoject of "trees" is a profound one and creates the impression that there is a lot attached to this "innocent recreation." We Jews have a sacred mission to perform and for this reason we must not fail in our great test. Our halusim are working heart and soul for us, they are in fact "servants" of Judaism and are looking up to us to give them every support we can. There is yet another underlying principle in this article on "Trees." We are not only to plant a tree in Eres Yisrael, but we must also plant the tree of truth for Zionism and not pervert the ideals of our leaders. When we have done so, we shall then have established "the seed of that great truth from which shall spring the forest of the future which will also shade the reapers of the harvest."

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The Greatest Drama In Jewish History
—A Word To China Jewry!

The advent of Mr. Gero Krishevsky in Shanghai, on behalf of the Palestine Foundation Fund and the Jewish National Fund, is the most important event in the history of Shanghai Jewry. His presence in Shanghai has already stirred Jewish consciousness to its very depths. Mr. Krishevsky is here with a message of vital importance to the Jewish people. Indeed the destiny of our race is inevitably bound up in the great cause of which he is the accredited representative. The re-establishing of Eres Yisrael, the Renaissance of Jewish literature, language, culture and religion, and above all, the rekindling into enthusiasm of the eternal flame of the Jewish spirit—this will form the burden of Mr. Krishevsky's speech this month. His mission is unique in our history and we would do well to listen to his message and make his mission to China the success it deserves. Welcome, Mr. Krishevsky! We are conscious of the great honour which your presence means to the Jews of Shanghai and the whole of China!

PALESTINE *IS* BEING RE-BUILT!

HOW THE FUNDS ARE UTILISED!

Keren Hayesod
Palestine Foundation Fund

1.—Assists immigrants to Palestine, by an elaborate system of preparation, regulation and reception.
2.—Promotes agriculture by financing farm settlements, conducting experiment stations, afforestation, etc.
3.—Supports the Hebrew educational system comprising 138 schools, 600 teachers, and 16,000 pupils.
4.—Assists labour groups through loans, etc.
5.—Contributes substantially to the budget of the Hadassah Medical Organization.
6.—Promotes building construction and industry in general, particularly the Rutenberg electrical enterprise.

Hadassah Medical Organization
"For the Healing of the Daughter of My People"

1.—Maintains four hospitals, one each in Jerusalem, Tel-Abib, Haifa and Safed.
2.—Conducts six dispensaries.
3.—Has established and conducts a Nurses' Training School.
4.—Maintains a system of Infant Welfare Stations.
5.—Conducts medical school inspection, medical rural circuits, immigrant aid and other healing and preventive activities.

The Jewish National Fund
(Keren Kayemeth)
For the Redemption of the Soil of Palestine

1.—Aims to acquire the soil of Palestine as the inalienable possession of the Jewish people, in line with Jewish and social ideals.
2.—Has already acquired 250,000 dunams of the soil of Palestine as the eternal property of the Jewish people.
3.—Prepares the land for colonization by works of drainage, afforestation, installation of water systems, etc.
4.—Leases its land to agricultural groups and for Jewish national structures.

The Hebrew University
On Mt. Scopus at Jerusalem
Consists at Present of the Following Units:

1.—The Faculty of Humanities (The Institute of Hebrew Studies and the Institute of Oriental Studies).
2.—The Faculty of Sciences (The Department of Chemistry and the Microbiological Institute supported by the American Jewish Physicians' Committee).
3.—The Institute of Palestine Natural History.
4.—The Institute of Mathematics and Physics.
5.—The University Library.
6.—The Central Hall and Amphitheatre.

EDITORIAL NOTES & COMMENTS

ANTI-SEMITISM

Our recent attempt to fight the local tendency to create anti-Semitic feeling in China, has brought us encomium from a leading member of Anglo-Jewry, who writes us from London, under date of December 29, 1927, *inter alia*, as follows:—

I think you did admirably and I admire your zeal, your pluck and your energy. If anti-Semitic attacks were always "scotched" in the very sensible manner in which you "scotched" this one, we Jews would be in a happier position the world over.

* * *

TREES IN PALESTINE

The "innocent recreation" in which ISRAEL'S MESSENGER had indulged in last year, urging its readers to contribute for trees in HERZL Forest, has yielded £26.10.0 (cost of 90 trees) and was remitted by us to the Jewish Colonial Trust, London. The "innocent recreation" will be repeated again this year. We hope to give Mr. MAGNUS another surprise. We are out to compete with him. It is a fine "innocent recreation," and we hope to win again.

* * *

KEREN HAYESOD

What is Keren Hayesod? These two Hebrew words mean much to every Israelite. They stand for the upbuilding of Eres Yisrael and the revival of Jewish nationhood. They stand to close the dark chapter of our galuth-life and restore the ancient glory of New Judea. Now is the time to wake up and give our brain a wracking in order to find the remedy we are lacking. If not now, when? Or as LOWELL sang, "Once to every tribe and nations comes the moment to decide." Let us "decide" now and put our hands deep in our pocket. This is not the time to stinge. Give until it hurts was not said for or by NATHAN STRAUS alone, but to all of us who are interested in the upbuilding of our Homeland.

ASK FOR MASSA "MADE IN PALESTINE"

The recent economic crisis in Eres Yisrael, due to unemployment, should convince the most callous that it is the duty of Diaspora Jewry to support Palestine industries, and give full supports to the Agents who are appointed to handle the products. There is a unique chance this year to patronize Palestine Massa of which a very large shipment is due here shortly. We urge upon all our readers, both local and abroad, to give preference to the "bread of affliction" that is "made in Palestine." There can be no better way of showing our admiration to the enterprises undertaken in our Homeland than by becoming regular customers of the Agents who handle Palestine products.

* * *

PALESTINE MASSA IS A SYMBOL OF RE-BIRTH

Massa "made in Palestine" tastes well during the whole year round, but the taste grows better during the Festival season. It reminds one forcibly of the days when we were slaves to PHARAOH in Egypt and helps us to realize the fact that we may still live to enjoy the fruit of our homeland, while the ancient PHARAOHS are dead and no more! What a unique celebration, to be sure! But then it is only the Massa that is "made in Palestine" that should arouse in us such a vivid remembrance of our unique history in life, both from a material and spiritual points of view. Let us then insist upon Massa that is made in New Judea. The Massa would then be a real symbol of the re-birth of our people in the land which had witnessed our national independence when we left the Egyptian shores over three thousand years ago.

* * *

CAN WE ESCAPE HISTORY?

It is conceded that the Keren Hayesod and the Keren Kayemeth are the two main pillars to-day which are responsible for the fulfilment of the pledges given to the world by Jewry's Chief Executive to meet the partnership made with Great Britain to upbuild the Jewish Homeland. Jews everywhere, irrespective of their nationality, have a double duty to perform, first, towards their Fatherland and second, towards the Mandatory Power. Let us see to it that we shall not fail in our great 'adventure.' It is a critical moment from



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which it is our imperative duty to emerge with flying colours. What an opportunity for all of us! Seize it! Up and do your duty! ABRAHAM LINCOLN, the great American statesman, addressed Congress on some occasion of great emergency with the words, "Fellow-citizens, we cannot escape history." What a ringing message for us in these days of Eres Yisrael restoration! Can we escape history? We would not if we could and could not if we would!

* * *

"A PULL TOGETHER"

At the distribution of prizes to the pupils of the Shanghai Jewish school last month, MR. J. E. SALMON referred to the large legacy to the institution made by the late Mr. ISAAC S. PERRY, with the proviso that the local community raises a like sum within two years. The date of the expiry of the period was stated to be 9th March, 1929. "That day," said the rather nervous leader of the institution, "may either be a red-letter day or a black-letter day in the history of the school." There is much in the statement which should make us furiously think. We shudder to think of the possibility of losing the large sum owing to our failure to conform with the wishes of the testator. And yet what did the latter require of thee, O ye enthusiasts? "A long pull, a strong pull, and a pull together." What a chance for the future! And yet what a shame to lose it! We refuse to believe it. We have faith in the community's good sense to make good and not throw away the unique chance to which it is now heir. Let us then have a strong will and "a pull together."

* * *

ANTI-SEMITISM IN MOSCOW

We would draw the attention of our readers to a cable despatch to a news agency from Moscow, according to which there is a secret group in Russia having for its purpose the spreading of anti-Semitism. We would refer our readers to our comments on MR. WALTER HURT'S proposed new magazine, elsewhere in this issue, where he says that "Anti-Semitism is like the ticks of a clock" and will never stop. Therefore, it is not news to read of new societies being formed to spread the hateful cult. Surely Moscow is not backward enough to be fashionable in what is termed Judeophobia? Nevertheless, one can hear the death-knell of anti-Semitism ringing and we are sure a time will come when these agitators will have to look for better jobs in order to make a decent living. The news therefore from Moscow is no news; the only news in it is that it is a "secret" movement. That may be a sign of the times. Not very long ago, or to be exact on the 30th July, 1926, a local propagandist wrote in the columns of *the North-China Daily News*, taking exception to being dubbed an anti-Semite, and even gave a hint that he would take out a libel action against anyone who is caught spreading such a rumour about him! That may have been a bluff, or probably he was sincere in the demonstration of his affections towards the Jews. At any rate, we must not doubt too much the sincerity of our would-be friends. The world is bound to move, not backward but forward. As GALILEO would say, "And still it moves!"

* * *

WHICH WAY IS THE WIND BLOWING?

At a recent Conference of Jews and Christians held in London, LEADER I. I. MATTUCK read a paper on "The Religious Value of Nationalism in its bearing on the Problem of War," in the course of which he stated:—

Nationality was a spiritual fact. Nationality represented the highest form of human unity yet attained. It was a spiritual unity which showed itself in a nation's institutions, in its art, music, its literature. It was sometimes that the Jewish prophets din not have a sufficient appreciation of the individual soul, but they had a profound appreciation of the national soul. Their appeal was for the salvation of the national soul through individual and national righteousness. In a sanctified nationalism, which meant a nationalism conscious of its own spiritual quality and of its spiritual possibilities, lay the hope for the ultimate cessation of all wars. . . . . The task of religion was to emphasize the need for salvation of the national soul. That is the way to overcome social evils within the nation's life and to destroy war, which is the evil in the life of humanity.

It is surprising to take stock of the pearls that have inadvertently dropped from the throat of LEADER MATTUCK, and this impels us to put the query, "Which way is the wind blowing?" We know that LEADER MATTUCK is an anti-Jewish Nationalist a "dyed in the wool" opponent of Zionism and the upbuilding of Eres Yisrael, so that his words offer us a treat. An ancient Greek poet wrote in verse, "They who drink deep, to boundless talk incline," and this caught the fancy of DR. BOSWELL who quoted the above line to DR. JOHNSON. The latter replied in words:—"That may be an argument on drinking deep (of lore). But, Sir, I would not keep company with a fellow who lies as long as he is sober, and whom you must make drunk (in lore) before you can get a word of truth out of him."

* * *

THE LATE DEAN C. F. J. SYMONS

It is with a sense of deep regret that we learned of the death of the Very Rev. Dean C. F. J. SYMONS of the Holy Trinity Cathedral, which removes a great moral force from our midst. The late DEAN was an old resident of Shanghai and had a large following. He took a great deal of interest in the philanthropic activities of the place, and did much to alleviate sufferings and sorrow. His conception of humanity was broad and nothing human was foreign to him. When the BETH AHABON Synagogue was dedicated in June last year, the late DEAN SYMONS wrote a fine letter to the donor thereof, expressing his joy at the auspiciousness of the day and his regret at his inability to attend the ceremony owing to a sudden call of duty elsewhere. The deceased had enjoyed the friendship of many members of our community who respected him for his high idealism and catholic views. He believed in action, in good deeds and thereby made way for the great harmony that enveloped him like a cold. His passing away is a distinct loss to the International community of Shanghai and all those who knew him, irrespective of race or creed, will mourn his death. We extend our condolence and sympathy to the bereaved family, the committee and the Trustees of the Cathedral over their irreparable loss.

* * *

A VALUABLE BROCHURE

In commemoration of the tenth anniversary of the BALFOUR Declaration in November last, the South African Zionist Federation issued a useful booklet containing the speeches of prominent men, the text of the Palestine Mandate contining articles 2 and 4 and the addresses of South African Jewry to GEN. SMUTS and MR. L. M. S. AMERY, Secretary of State for the Dominions. Other features of interest are a foreword written by GEN. SMUTS, address by the Chief Rabbi Prof. DR. J. L. LANDAU, presidential address by Mr. A. M. ABRAHAMS, the President of the above-named Federation, address by GEN. SMUTS, GEN. HERZOG, Prime Minister of the Union of South Africa, NAHUM SOKOLOW, Hon. T. J. ROOS, MR. CRESWELL and MR. AMERY. The brochure is excellently done up and the materials are of the best. To the uninformed reader the book will serve to put him in touch with Zionist ideals and work since the pronouncement of the memorable Declaration which created the great future for the Jewish People. We congratulate our brethren across the seas for the fitting way in which they have celebrated this great day in the history of Diaspora Jewry. In fact, the work of the South African Zionist Federation in recent years calls for unstinted admiration and praise. Scores of incidents may be pointed out proving the unquenchable enthusiasm and faith of the Zionists in far-off Africa. They stand out, to our mind, as bright examples to the communities in other parts of the globe. May their light never fade but corruscate always brilliantly on the Jewish horizon.

* * *

NOT HERE FOR HIS HEALTH

Let every reader of ISRAEL'S MESSENGER throughout China remember that MR. GERO KRISHEVSKY, the Zionist envoy, is not here on a visit to recoup his health or to study Chinese politics. He is here to bring the message of our Fatherland to the heart of every son and daughter of Judea, in order that they may understand the great significance of the crisis in our colossal efforts to upbuild the ruins of the past and make our ancient homeland a habitable place on which to live and flourish as a nation among the nations of the earth. Let those who are in doubt about anything make it a point to call on the distinguished emissary and ascertain for themselves the real conditions prevailing to-day in Eres Yisrael. There are some who are not satisfied with things as they are managed to-day,

BRITISH JEWS IN CHINA SHOULD REMEMBER THAT IT IS NATURAL THAT THE BRITISH EMPIRE, WHICH, BY SUPPORTING THE ZIONIST IDEAL, IS GIVING TO THE WORLD AN EXAMPLE OF GENEROUS SYMPATHY, SHOULD EXPECT ITS JEWISH CITIZENS TO DO THEIR UTMOST TO ENSURE THE SUCCESS OF THE LOFTY ENTERPRISE ON WHICH IT HAS EMBARKED.

while others hold the opposite view, but still prefer to wait. Both, however, agree not to co-operate in any way and that is the greatest difficulty which we must combat to-day. House-to-house visits may not be possible but, still, it may be an excellent idea to form an active committee to undertake such a job in order to bring the message of New Judea direct to the homes of our people, whose hesitation to come out of their shells must be broken and converted into an asset. What say you? We are addressing ourselves to every Zionist in Shanghai on whom certain responsibility rests. It is no more a question of a few but a question of many. Once upon a time, the many were in the hands of the few, but to-day the position must be reversed. Rather it should be, few in the hands of the many, and those few *Weiz*—men are the ones who would lead our ship of state back safe to harbour in Zion. What an opportunity!

* * *

A WORD TO OUR WEALTHY CO-RELIGIONISTS

A Reuter telegram from Chicago recently gave the world the news of the generosity of MR. ALBERT LASKER, as under:—

Chicago, Jan. 6.

Mr. Albert Lasker, former Chairman of the United States Shipping Board, and his wife, have given $1,000,000 to the Chicago University for the establishment of a Lasker Foundation of Medical Research into the cause and prevention of disease among middle-aged and eldaged persons, with a view to ascertaining how to prolong human life.—Reuter.

We are surprised to see such a large sum of money, virtually speaking, thrown away on research work, which, to our mind, will result nowhere. We do not mean to disparage the work, yet we think it would have been better to provide for young people who are starting life under adverse conditions. Again, when we see how urgent is the cry to upbuild our own homeland in Eres Yisrael, it is strange that our own people should like to shine elsewhere in utter disregard to the call that reaches us from Mother Zion! A million dollar fund for medical research will not be missed in America than in Palestine, where there is an urgent need for every ounce of our energy to be spent in several directions. Our wealthy co-religionists would not be blamed if they were to concentrate more attention for the time being in the way of helping their own cause, which within the next ten years, is bound to yield a good harvest of plenty and enrich the world with many useful contributions. That is a point which, to our mind, every Jewish journal of note must stress in these days. Our millionaires must not remain indifferent to the call made upon them in these days. If they were to fail us in our greatest need, we cannot travel very far, for one must not forget that we still feel the pangs of birth-thoses.

If it were needed, this contrast would only give a sharper edge to the stubborn will of the builders of Palestine. But it is not needed. That will engage to the limit in the Zionist task; by that token it will succeed with or without the few. And yet the pity of the situation cannot be denied: immortality waiting for easy purchase and finding no takers.

ALBERT LASKER, may, or may not be a Zionist, but we believe no Jew can afford to turn a deaf ear to the call that reaches every one from Mother Zion, where the country is undergoing serious transformations, thanks to the band of sturdy halusim who are making real history for us. It is not our desire to criticise those who are swayed with the best of intentions, but our readers will agree with us when we offer criticism in a constructive sense. One cannot do away with suffering or death, and the million dollar of LASKER will result nowhere. We say this with all due respect to the donor, for it is said:—

"Knowledge by suffering entereth
And life is perfected by death."

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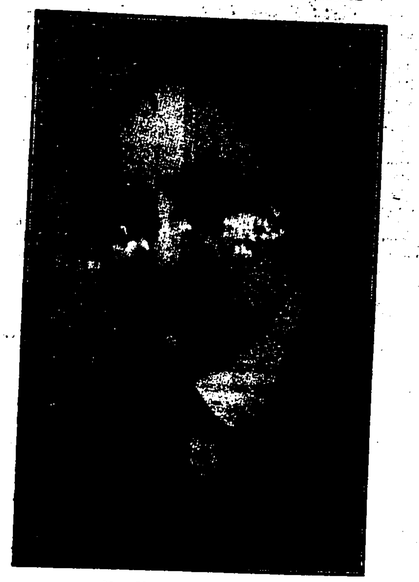
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THE MAN OF THE HOUR

Who Tore The "Protocols" To Pieces



MR. HERMAN BERNSTEIN,
the author of "The History of a Lie," is a recognised authority on Russia and Russian literature as well as on Jewish matters.

THE KEY

The gates of Palestine are no longer barred from within. The key is in the hands of the Jewish people. It is for Jewry to decide whether they are, to its lasting dishonour, to remain unopened, or whether they are to welcome in the multitudes that are expectantly awaiting the hour of redemption. CHINA JEWRY MUST HELP to mould the golden key which will open wide the gates of Palestine.

MR. GERO KRISHEVSKY ARRIVES IN SHANGHAI

CORDIAL RECEPTION GIVEN HIM; INTERESTING CEREMONY HELD ON BOARD THE SHIP

JEWISH BOY SCOUTS UNDER MR. NOEL JACOBS FORM GUARD OF HONOUR

MR. G. KRISHEVKY the Zionist delegate, arrived here on the 9th ultimo, and was welcomed by the representatives of the two local Zionist Societies. The Jewish Boy Scouts under the direction of MR. NOEL JACOBS formed a guard of honour, and as the steamer came alongside the wharf, the usual salute was offered and the *Hatikwah* was sung which was enjoyably listened to by all the passengers on the boat, as well as the visitors who were present to receive the latter.

A short cermony of welcome was held on board the steamer, when DR. S. D. JOFFICK, M.D., President of the Kadimah, addressed the Zionist delegate and assured him of the great honour done them on his visit to Shanghai. He hoped that MR. KRISHEVSKY will tell them all about the happenings in Palestine and elucidate the problems confronting them in a spirit of frankness and clearness. There were many who had waited for the advent of a delegate to the Far East, and the Zionists throughout China would be pleased to welcome in their midst one who



MR. GERO KRISHEVSKY

would be in a position to guide them and lead them on the right road to victory to which they were looking forward. He (DR. JOFFICK) knew well that they had difficult task awaiting them, the country which was now being re-built required many years of patient labour before they could convert the barren soil into a fertile one. He hoped that MR. KRISHEVSKY will be successful in his mission and return to Palestine with a special message from the Jews in China.

WHAT IS AN IDEAL?

MR. N. E. B. EZRA in supporting the remarks of DR. JOFFICK, delivered a brief address as follows:—

"On behalf of the Shanghai Zionist Association, which I have the honour to represent, I have great plesaure in welcoming MR. GERO KRISHEVSKY, the Zionist envoy, who visits Chinese shores for the first time in an official capacity. MR. KRISHEVSKY represents New Judea and the new type of *halus* that is now developing in Eres Yisrael. He is our guest of honour and is entitled to our homage and hospitality. MR. KRISHEVSKY will make clear to us Israel's ideals, the building of nationhood and country. He will tell us of the achievements of the past, of the present problems confronting us and of the future prospects awaiting us. He will urge us to go to great ends in order to fulfill our obligations and what is required of us. He will urge us with all the force at his command to adhere steadfastly to the *Hatikwah*, no less than the *Shema*, in order that our age-long ideals may not suffer setbacks but be realised soon and in our days. Now, what is an ideal? An ideal is a condition of sustained action; and action is the mark of man. A great writer once said:—

"Man is born not to think, as regarding the element only of his constitution; not to be, as gathering into himself all the treasures which he can command, but to act, to concentrate to one supreme cause the fulness of his powers, as knowing that life is not a search for personal happiness or aggrandisement, not an effort after self-centred culture, but the accomplishment of a Divine Service. Such ideals of nature, humanity, life are intensely practical, even if they are unattainable."

YOUNGEST JEWRY IN THE WORLD

"One need need not ponder how much important the Zionist ideal is, how many centuries it has kept up aglow the flame of Nationalism in our breast and nursed unceasingly our undying faith in the revival of our nationhood in the land of our prayer and dream. MR. KRISHEVSKY, we look to you to enlighten us on many points and to show us the way how we can best further the cause in the present critical times through which our homeland is passing. You have visited the youngest Jewry in the world, but not young in its service to Zionism. I am sorry to say, we are behindhand to-day in some respects and fully realise our sins of omission and commission. We lack leadership. We lack that spirit which sways the bulk of our people in the West. We expect you to revive the dry bones, *asamoth hayebesoth*, and to create in us a new spirit, a new zeal and a new urge for our Fatherland. We expect you in due course to lead our thoughts Zionward, to revive our interest in Jewish politics, to create word-pictures on the canvass of our mind and to condense in few words the whole philosophy of Zionism.

"In the name of all those who are interested in your mission to the Far East, in the name of the Association which I am representing, I greet you, I welcome you MR. KRISHEVSKY, and hope that your short stay here will be productive of good results, your task an easy one grounded on a mutual basis of give and take; and when you shall have accomplished your mission here and elsewhere in China, may you carry back with you to Mother Zion beautiful and inspiring memories of your stay with your kinsfolks and your travels in age-long Cathay."

MR. KRISHEVSKY, on rising to respond, was visibly moved at the cordial reception given him, and said that he was hardly prepared to witness such a display of strong Zionistic sentiments among his brethren in far-off lands. He hoped to do his best to arouse his people to a sense of better understanding regarding their duties to Eres Yisrael, which was now undergoing a serious transformation all round. The task awaited them was by no means beyond their power to achieve. With patience and perseverance they would reach their goal. A great deal had been done in spite of obstacles and opposition, but a great deal more must be accomplished so that a strong foundation may be laid for the future. He sincerely hoped that he would be able to make a serious impression upon the Jews in China, to whom the Keren Hayesod and the Keren Kayemeth, are specially indebted for their past moral and financial contributions to the cause.

After the close of the ceremony the party left the steamer where they were photographed. MR. KRISHEVSKY is staying at the Palace Hotel and will be pleased to receive friends by special appointment. An interview with him in the *North-China Daily News* was published on the 11th ultimo, as under:—

THE DEVELOPMENT OF PALESTINE

Among the passengers who arrived in Shanghai by the P. and O. S. *Malwa* was Mr. G. KRISHEVSKY, a delegate of the Keren Hayesod, or Palestine Foundation Fund, an ardent worker in the cause of his people, who has come here to visit the Jews of Shanghai and give them some idea of the work and progress that is being carried on in their homeland.

Mr. KRISHEVSKY has not been long with the Keren Hayesod, for, after the war, he served four and a half years with the police in Palestine on the northern frontiers, and was in many exciting adventures with armed robbers and marauders who raided the borders of north Galilee. After that he joined the government service and became District Officer over Tiberius and later over Mutulla and then served as assistant to the Governor of Jerusalem for two years following which he devoted himself entirely to the work of the Palestine Foundation Fund and the rebuilding of Palestine. Many people, says Mr. KRISHEVSKY, seem to think that the work of re-organizing Palestine dates from the BALFOUR Declaration of 1917, but, as a matter of fact, it was not until 1920 that any real advance was made and the work of reconstruction and rebuilding begun in real earnest but since then the progress has been enormous.

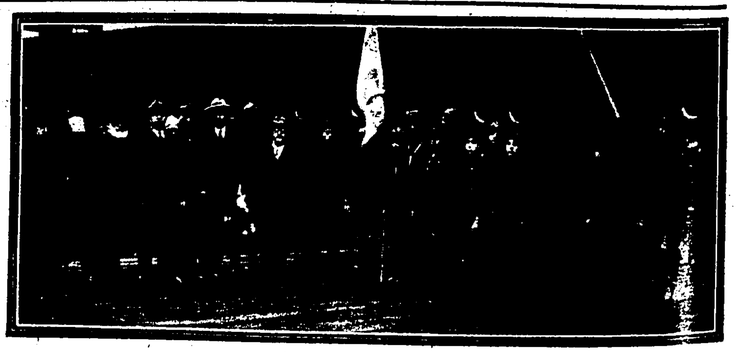
100,000 JEWS REPATRIATED

Over 100,000 Jews have come back to their country and, full of enthusiasm for the making of Palestine once more a country of the Jews, are throwing themselves eagerly into all kinds of work, chiefly in connection with the soil. Many settlements have been founded in suitable places on a communal basis and here agricultural work is carried on, at present on a small scale, but with the hope that gradually the settlements will spread and link up. Towns are being rapidly developed along modern lines; electricity which was non-existing prior to the British administration is now supplied by Engineer Ruttenberg who has commenced work on the scheme to harness the Jordan for electrician power; industries are being encouraged and some of these, notably the "Shemon" Oil Co., which deals with oils, soaps, and perfumes, and the Portland cement companies, are already making names for themselves. Most of the enterprises are backed by the National Fund and the Keren Hayesod. Swamps are drain and sand dunes planted with trees; sites are being prepared for growing towns; schools are built and run for children of all ages, from the kindergarten to university; hospitals and clinics are set up and subsidized; research and all medical and scientific work is encouraged and even the popularization of a Hebrew Opera in Jerusalem is aided by these two hardworking funds and their delegates; and the fact that all this has been done and much more started in seven short years gives hope to all those interested that it will not be too long before Palestine reaches her ideal.

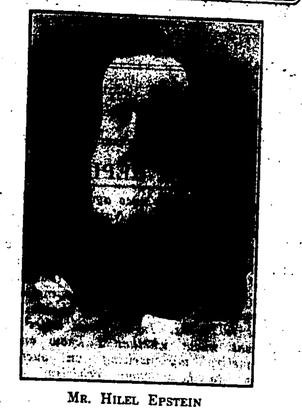
MR. KRISHEVSKY expects to stay in Shanghai for at least four weeks, during which time he will possibly give one or two lectures, and will then visit Tsingtau and Harbin and perhaps later to Manila.

WELCOME TO ZIONIST LEADER

Boy Scouts of the Jewish Troop and members of the Jewish community at the wharf to welcome MR. G. KRISHEVSKY, the Zionist leader, on his arrival in Shanghai on the 9th ultimo. From left to right:—MR. W. KATZ, (Hon. Sec. Kadimah), MRS. KORF, MR. H. EFSTEIN, DR. S. D. JOFFICK, President, Zionist Association Kadimah," MR. L. KASARWOVSKY, MR. G. KRISHEVSKY, MR NOEL JACOBS, District Scoutmaster of the Shanghai Jewish School Troop and MR. N. E. B. EZRA.



ACCESSION OF STRENGTH TO SHANGHAI JEWRY



MR. HILEL EPSTEIN

who arrived in Shanghai a few months ago in order to join his daughter MRS. R. RODFELD. In presenting a portrait of MR. EPSTEIN, we would ask our readers not to mistake him for MAX NORDAU, although he bears a strong resemblance to the late Zionist leader. MR. EPSTEIN was for seven years Chairman of the Jewish National Fund and committee member of the Zionist Association in Harbin. Since his arrival here he had joined the local Kadimah, in the welfare of which he takes deep interest. Need we say how eager and ardent he is in supervising the local white and blue box collections! Indeed, he is a strong advocate of "innocent recreation," that of planting trees in Eres Yisrael. How old he is, just look at the portrait and judge for yourself! As an orthodox Jew, he enjoys the confidence of a large circle of friends who respect him for his deep erudition in Talmudic and other Rabbinic lore.

MR. AND MRS. SIMON A. LEVY'S IMPENDING DEPARTURE

Shanghai Jewry is proud of some well-known leaders who work indefatigably and whole-heartedly for the common cause. A well-known name among this group of sturdy champions is undoubtedly Mr. SIMON A. LEVY, the President of the Ohel-Rachel Synagogue and other local institutions. For well-nigh forty years he had made history in our community, and devoted much time to solve our every-day problems in a modest and an unassuming manner. His decision to retire from China in April next, and leave for London for good is regretted by us all. We need hardly say his departure will be a great loss to our community, who have learned to rely on him and look upon him as a veritable pillar of support. At an opportune moment, we shall dwell upon his meritorious services and express our appreciation of them.

We are pleased to say that there is a movement on foot, which is sponsored by the leading members of our community, to inscribe the names of Mr. and MRS. LEVY in the Golden Book of the Jewish National Fund, in token of the good work done by them in the past. The subscription list is now thrown to every member of our community and it is hoped that a great number of them will avail themselves of the only opportunity that is given them to register their sense of appreciation of the work done unobtrusively by MR. and MRS. LEVY during their stay here.

ANTI-SEMITISM IN CHINA

We cull the following Editorial Notes from the London JEWISH WORLD *of the 29th December last:—*

From Shanghai comes the news of an attempt to add to the troubles through which the country is passing by a virulent anti-Semitic campaign. It is not pleasant to know that a protagonist in the outrage is a reverend gentleman—the Rev. EDGAR E. STROTHER—who has had the impudence (I cannot characterise it by any other name) to circulate what purports to be an extract from he infamous "Protocols of Zion." Nor, I imagine, will the gentlemen who signed that equally reprehensible letter some years ago to the *Morning Post*, falsely charging The *Jewish World* and *The Jewish Chronicle* with propagating Bolshevism, be pleased to know—or maybe they will!—that the misquotation they made from the columns of the latter journal was employed for all he could make it worth by the propagator of Anti-Judaism in Shanghai.

Thanks, however, chiefly to MR. N. E. B. EZRA, the Editor of ISRAEL'S MESSENGER, the campaign was quickly scotched and soon killed. With commendable energy MR. EZRA exposed the hollow Nonsense of Nilus and nailed to the counter the lies about Jews that had so deftly been spun. He soon gathered to the side of fairness and reason all that was best in Jewish and non-Jewish opinion, so that the egregious Rev. MR. STROTHER had to beat a hasty retreat. The thanks of all Jews everywhere are due to MR. EZRA for having so energetically and successfully dealt with a situation which might easily have developed into an alarming condition, having regard particularly to the prevailing circumstances in the country.

NOTICE

BENSION AARON SOMEKH

(Deceased)

All persons having any claims against the estate of the above deceased are requested to send particulars in writing as soon as possible to the undersigned, the Solicitors for R. D. ABRAHAM and A. E. MOSES, the Trustees and Executors of the Will.

HANSONS,
7 Peking Road.

Shanghai, Jan. 10, 1928.

[Written for ISRAEL'S MESSENGER]

CHINA AND JUDEA

VIEWS OF A CHINESE NATIONALIST

By F. D. ZAU

Both China and Judea are among the cradles of the world's earliest civilization. Then, for more than a thousand years China had become stagnant, and for even a longer period Judea had ceased to exist as a nation. But the sparks of life are not put out by all this passage of time. Today, at the dawn of the twentieth century, China is showing active signs of an early renaissance; and Judea, long since buried, seems to be on the eve of the birth of a new nation. There is no doubt that the future history of the world will be shaped by these two events, if ever they take place. And one has every reason to believe that they will take place.

We perceive the law of cause and effect in the physical universe that surrounds us. Everything that happens must have some cause that precedes it; everything that happens must have something that follows it as its consequence. Not in the events themselves does this conception of casual relation reveal itself; it is rather innate in our own mind. If there is such a thing as casual relation in the physical universe, how much more must the same law hold in matters pertaining to our own mind, in the world spiritual and eternal? Know that there is such a law as the law of eternal retribution. Every act that is really good must bring good to the doer himself; every wicked deed must mean harm to the one man who commits it, more than to anybody else. Eternally, this is infallibly true; and even in this world which is but a shadow compared with the one eternal, how often do we see that this also is true?

THE MARTYRDOM OF ISRAEL

No nation has ever suffered what the Jews suffered. The Jews had been haughty enough to consider themselves God's Ohosen people. They had nothing but contempt for the Gentiles; they felt no sympathy for them at all. Their arrogance was punished, and what a punishment! For two thousand years they wandered about homeless—men without a country, unappreciated, despised, trodden under foot. But they clung to their own truth; in all their terrible trials they wavered not in their belief in the one and only one God—the God of love, mercy and justice. They bowed not to each and every power that forced itself upon them; their bodies might be enslaved; but their spirit could not be conquered. Power and glory pass away with a flash; but true greatness never dies! The conquerors of Judea; where are they? But Judea and its noble tradition and lofty ideals are today as much alive as they were two thousand years ago. The independent country of Judea is going to be built. The new Jewish nation will spring up upon the ruins of the old. And the world, wonder struck, will witness God's law of eternal retribution going so far as to recall to life an apparently dead and helpless nation.

THE SCHOOL OF ADVERSITY

A little man succumbs to adversity and melts before wealth and power. Adversity tends to make such a man servile or revengeful. That poor man is great who flatters not. Others may be richer than I, but why should I prefer their lot to that of my own? My greatness is in myself and not in the wealth that I possess. To covet money is to be money's slave; and how many men to-day are such slaves! Many Jews to-day are Englishmen and Americans; but they cannot forget that they are Jews as well. Why should they be ashamed of their name as Jews? Is not that name as honourable as any other in the world? If the Jews are not honoured to-day, they shall be honoured to-morrow and let every Jew in the world strive hard that that to-morrow may come!

If other nations have been harsh and cruel to the Jews, God's eternal retribution will overtake them as it has overtaken many other oppressors of the world. The time will come when the tyrants will fall; he who is pitiless to-day will be an object of pity to-morrow. Why hate, why seek revenge on our enemies? Man's greatest enemy is always himself and no other. Others cannot harm us; but our own wicked deeds will bring about our own destruction!

JUDEA AND CHINA

The problem of Judea is also the problem of China. Let China profit by Judea's example. China, too, has been a truly great nation: let her stand firm on her own truth and not be dazzled by the vain glories of the west. Let China respect her own tradition; let her assimilate slowly whatever good there is in the civilization of the west, but never imitate blindly. The saddest spectacle is to see young China falling on her knees before the newcomers from the west, as if they were superior to her in everything. Let China not forget herself and the time will come when her innate spiritual greatness will reassert itself.

If China should not be servile she should not be revengeful either. Are not the unequal treaties the result of China's own fault? Why should she falsely attribute all the troubles in China

[Continued on Page 18.]

OUR REPLY

We are glad to publish once again an article from the facile pen of a young Chinese Nationalist, MR. F. D. ZAU, *whose voluminous contributions to the local press on Chinese ideals and politics, are well-known to the readers of* ISRAEL'S MESSENGER. *We are glad of the opportunity to discuss our own problems with a leader of Chinese thought whose sympathetic views are all the more encouraging and heartening to us. We appreciate the stand taken by* MR. ZAU. *We find him amenable to reason. In a special letter he writes us, thus:—"I do not know whether I know enough of your Nation to justify my writing on such a subject; I would like to hear your criticism on it—a real impartial criticism." In accordance with this suggestion, we would like to point out to our valued contributor a serious mistake committed by him, no doubt through an oversight. Says he, "The Jews have been haughty enough to consider themselves God's chosen people. They had nothing but contempt for the Gentiles; they felt no sympathy for them at all." This statement is not in consonance with Jewish teachings and history, for we must remember that it was our* MASTER MOSES *who first taught the law of love when he enjoined us, "To love thy neighbour as thyself," one of the cardinal injunctions of Israel's Lawgiver. On the other hand, it is not the Jews who chose for themselves the appelation "chosen of God," but rather it was God who chose them for service, selected them to be a "kingdom of priests and a holy nation." This precludes the idea of "hate" and "revenge" to which* MR. ZAU *draws our attention. The basic principles of Judaism are all inclusive. Its God is the Father of all, ethical rules apply to all men and were made to be thus applied. If* MR. ZAU *had erred in his views, it is because he had been misled by those whose object is to misrepresent Judaism in order to exalt their own religion. Barring these few observations, we have no quarrel with our Asiatic neighbours.* MR. ZAU *apparently understands the extent to which our people have suffered and suffer to this day. His reference to Israel's sufferings recalls to our mind what* ZUNZ, *the noted Jewish historian and philosopher, said:—*

> *"If there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows and the patience with which they are borne, ennoble, the Jews can challenge the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies —what shall we say of a national tragedy lasting for fifteen hundred years, in which the poets and actors were also heroes?"*

The foregoing amply demonstrates the fact that Israel is a martyr to the truth proclaimed by his prophets and seers from hoary antiquity, and stood well the test in the face of persecution and terrorism and intense sufferings, in order to uphold that which the world to-day cherishes most in its pursuits for an ideal. When we come to examine Jewish history we may well see Israel's stubbornness to withstand the tides of time and age. What a lesson to our detractors! MR. ZAU'S *reference to the revival of Jewish nationhood and his broad and sympathetic views towards our national aspirations is characteristic of all our Asiatic neighbours, who see in our re-birth a great chance for Asia to come into her own. "The Jews going to Asia," says* MR. SAMUEL UNTERMYER, *the head of the Keren Hayesod, New York, are "not actuated by revenge or the lust of conquest, not with fire and sword, but with the tools of civilization and culture, with the school and university, the railroad and the tractor, and hydro-electric equipment." With the Jewish Commonwealth an accomplished fact, the future of Asia may well be watched, for then there will arise great factors which would weld the East and the West together, into a harmonious whole.*

GEN. SIR JOHN DUNCAN REPLIES TO OUR LETTER OF CONGRATULATIONS

PAYS TRIBUTE TO SHANGHAI JEWRY ON THE EVE OF HIS DEPARTURE TO LONDON

The honour of knighthood conferred upon MAJOR-GENERAL JOHN DUNCAN by HIS MAJESTY the KING, was hailed with satisfaction by the members of our community. ISRAEL'S MESSENGER paid a deserving tribute in its last issue, to the Commander-in-Chief of the British



(Courtesy O.I.C.

MAJOR-GEN. SIR JOHN DUNCAN, K.C.B., C.M.G., C.V.O., D.S.O.

Defense Force, and was among those who sent a note of congratulations to the latter. We are pleased to publish the following reply received from SIR JOHN DUNCAN, which we are sure will be read with great interest by our readers:—

"Editor, ISRAEL'S MESSENGER.

"DEAR SIR,—I much appreciate your kind letter of congratulations and was very much touched by the article in ISRAEL'S MESSENGER in regard to my services in Shanghai.

"I feel that I hardly deserved the flattering remarks you made about me, but it gives the greatest pleasure to realise that the troops have made such a good impression in Shanghai.

"With all good wishes for the Jewish community which has helped us so materially,—Yours sincerely,

"JOHN DUNCAN.

"SHANGHAI, 6th January, 1928."

Once more GEN. DUNCAN has referred to the material support extended to the Defense Force by our community. In our May issue, we published from him a striking message of commendation to the latter which must be fresh in the minds of our readers. As we write this, GEN. SIR JOHN is bidding farewell to Shanghai in order to assume charge of the new post in England. He leaves behind him, it is hardly necessary to state, a memory of a great personality, one who has observed the high traditions of his country even in times of stress and storm. He stayed among us but for a short span of time, and yet he has endeared himself in our hearts. Shanghai will not easily forget him and the great service he has rendered. We wish him and LADY DUNCAN *bon voyage.*

ISRAEL'S FORWARD MARCH

SERMON FOR THE WEEK.—שבת בשלח

And the Lord said unto Moses: Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward."—Exodus, 14:15.

When the children of Israel left Egypt, they were ready to cross the Red Sea, and thought themselves safe from the Egyptians and slavery. But little did they know that PHARAOH'S heart had been hardened and that he ordered his hosts to pursue the Israelites without delay. Then PHARAOH himself took sole command of the army and sword in hand let them onward, in hot pursuit of the Israelites. We all know the timely end of that host in the waters of the Red Sea and the death of the PHARAOH himself. Holy Writ relates that when the Israelites saw the oncoming Egyptian army they were afraid and cried out to MOSES, blaming him for putting them in that awful position. Following that, it is said, "And the Lord said unto MOSES: 'Wherefore thou criest unto me? Speak unto the children of Israel that they go forward.'" Our Sages in explanation said, (*Vide* Tractate Sota 37a) "At that time MOSES was in deep prayer, out the Holy One, blessed be He, said unto him, 'My children are drowning in the sea and thou prolongest thy prayers': and he (MOSES) asked, 'And what shall I do?' And He (God) answered, 'Thou speak unto the children of Israel that they go forward.'"

THE UNHAPPY SENTENCE

This last sentence had been heartlessly mutilated by every preacher of note in "Liberal" Judaism. It served as a peg on which to remove the fence of the Torah and destroy all holiness and Jewishness. Preacher after preacher exclaimed. "Speak unto the children of Israel that they go forward." *Forward*, from the ancient traditions of Israel, not backward. *Forward* from the laws of Shulhan Aruch and onward to the whims and fancies of the so-called Rabbi, who constituted the law unto himself. Seldom has a Biblical sentence been so mercilessly torn and wrenched from its context, than the one that enjoins upon MOSES to "speak unto the children of Israel that they go forward." Be that as it may, the real significance of the injunction should never be overlooked. It has a message to us to this day. It teaches us that in the hour of our doubt and fear, we must not lose faith and courage, but march onward, onward along the path of progress and truth in consonance with the spirit of the laws laid down by MOSES. The Sedra for to-morrow lays great stress on prayer and its efficacious features, for it teaches that prayer may relieve our troubles, remove our worries, and yet it cannot substantially reduce or eliminate them out of our pathway.

PRACTICAL PRAYER

MOSES prayed with all his heart for his people,—Israel,—yet Israel could not be saved from drowning if action did not necessarily follow at once. It is just like sitting directly in the path of an oncoming mail express, and defying harm by sheer merit of prayer. It is absurd, for we know, and we must know it well, that it *is* the right act at the right time alone that relieves and saves us. It is true that prayer is the only thing in man which is wholly divine, but we must not forget that it belongs to the plane of the ideal. If we pray and then join its forces with action in following out what we outline, we shall have achieved our highest ambitions in life. LAMARTINE said:—

> "Prayer was not invented; it was born with the first sigh, the first joy, the first sorrow of the human heart; or rather, man was born to pray. To glorify God or to implore Him was his only mission here below—all else perishes before him or with him: but the cry of glory, of admiration, or of love, which he raises towards the Creator, does not perish on his passing from the earth; it reascends; it resounds from age to age in the ear of the Almighty, like the reflection of His Own Magnificence."

THE REAL PRAYER

Another great virtue in prayer is that it draws us nearer to God, not at the rate in which we pray at present, uttering a few hundred words a minute, without touching the heart of the reader and developing within him any emotion with which to realize the consciousness of his being present in the presence of his Maker. The PSALMIST said, "The heavens declare the glory of God, and the firmament showeth His handiwork." This proves that wherever we turn we find manifestations of a great Principle underlying everything on the earth and in heaven. One is impressed by the thought of His Eternity when we study objects round about us, and yet in spite of outward reverence we want some insight into the spirit of God. Man has a free will, אדם בחיר, say our Sages, and it lies within our power to choose between the right and the evil. This truth is reflected, if we are not amiss, by no less a thinker than HERBERT SPENCER, who said, "Man is free to

do everything which is directly or indirectly requisite for the due satisfaction of every mental and bodily wants, for without this he cannot fulfil his duty or God's will."

THE PROMISED LAND OF ISRAEL

From time immemorial Israel has struggled to emancipate himself from the power of darkness and march forward to the Promised Land. He felt unhappy and restless whenever he found himself in *eres nochriya*, and many were the cases where sufferings and dishonour were his lot. His homelessness was always a source of worry to him and no wonder he aimed to march forward without looking backward as his goal in life. While there are to this day Egyptian-Jews who hanker after the fleshpots of Egypt and decline to help their brethren in the upbuilding of their ancient Homeland, yet it must be conceded that these elements will find their own burial in the wilderness, while those who look forward to realising the ideal are the ones who will inherit the earth. This is the lesson which tomorrow's Parasha teaches us. Faith in God and faith in His promise will enable us to cross the perilous Red Sea and reach the haven of refuge, the Land of Promise as a compensation for looking steadily forward and not backward.

[Continued from Page 16.]

to the workings of other nations? Let China read into herself and repent. War, corruption, selfishness, ignorance; these are the curses of China. With peace, clean government, love and wide dissemination of knowledge, China will be as great as she ever has been. Western imperialism has saved China from her age-long stagnation; it has done China not harm, but good. With true China once more realizing herself, what have we to fear? Western imperialism is a thing as feeble as a thread. It has not been able in two thousand years, to conquer the spirit of a handful of Jews scattered throughout the world. If China will ever be conquered, it will be wholly China's own fault. Anti-foreignism and anti Christianism; these shall be no more. Hate and revenge will merely bring retribution on China herself; while love and truth will make China a truly great nation.

SEES PALESTINE AS NEAR EAST MODEL

That the success of the Jewish national homeland in Palestine is assured is the substance of a message sent by Sir Esme Howard, British Ambassador to the United States, to leaders of the United Palestine Appeal headquarters in New York, who are preparing to open the national campaign for $7,500,000 for reconstruction work in Palestine.



SIR ESME HOWARD

In his official message on behalf of the British Government, which in 1917 pledged its support to the establishment of Palestine as the Jewish Homeland, addressed to Judge William M. Lewis, National Chairman of the United Palestine Appeal, Sir Howard writes:

"All the world is watching with interest the development of the great undertaking of the Zionist to set up after so many centuries a national home for the Jews in Palestine. There are many who prophecy that the difficulties are too great to be overcome. But so much has indeed been accomplished already that we cannot believe that their enterprise will not be carried through to a successful issue. We must believe that the wellknown perseverance of the Jewish race and their great genius for organization will triumph over all difficulties and make of Palestine a model and an example for all the people of the Near East."

THE FORGED PROTOCOLS

We have published a very striking reprint of HERMAN BERNSTEIN'S work, "The History of a Lie," being a reply to the "Protocols of the Wise Men," an exposé of one of the most dangerous literary forgeries of the times, by which anti-Semitic propagandists have endeavoured to injure and discredit world-Jewry. We have included in the booklet the entire correspondence of HENRY FORD'S recantation, including the text of his apology, the reply thereto by MR. LOUIS MARSHALL and a brilliant letter by Father A. SACCHETI, who is known as a traveller and author and who pronounced the "Protocols" as the most shameful libel and slander on Jewry. In view of the situation created by a few local irresponsible propagandists, we call upon our young men, in fact all those who are interested in the dissemination of the booklet referred to above, to see that this publication is passed from hand to hand in order that the truth may once more triumph and the untruth propagated by others may be crushed and silenced. To every reader and subscriber of ISRAEL'S MESSENGER, both local and abroad, a copy of the "History of a Lie" has been mailed, and those who did not receive, or wish to receive more copies are requested to apply to us for same. We are confidently expressing our belief that MR. BERNSTEN has answered all the issues that were FORGED in the "Protocols" and which have been quashed by reason of the explanations put forward by the author. It is solely with this idea that we have placed his book before the reading public who are called upon to judge its merits.

מכירה יחידית במזרח הרחוק למצות ארץ־ישראל.

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מכירה יחידית במזרח הרחוק למצות ארץ־ישראל.

SHANGHAI JEWISH SCHOOL

Distribution of Prizes: Mr. Isaac Perry's Magnificent Bequest and Local Efforts

On the 15th ultimo, at the Masonic Hall, the distribution of prizes to the pupils of the Shanghai Jewish School took place in the presence of a large gathering at which MR. SIMON A. LEVY presided.

The exercises opened with the singing of the Hatikwah, after which several songs were lustily sung by the children and dances were indulged in by the latter. The programme was most interesting throughout and aroused flattering comments from the audience, reflecting great credit on the headmistress, MRS. E. J. O'TOOLE, and her staff.

The awards to the pupils were kindly distributed by MRS. SIMON A. LEVY, who was given a handsome bouquet by a young girl amid great applause.

JUSTIFICATION FOR THE SCHOOL

The Chairman in addressing the gathering remarked on the efficient manner in which the children had discharged their programme and commended the headmistress, MRS. O'TOOLE, and her staff. He congratulated those who had won prizes and consoled those who had not. He felt that the school had justified itself since its establishment 25 years ago, and referred to the good work and the excellent foundation laid by MRS. D. E. J. ABRAHAM in the interest of the institution. The committee had been fortunate of late in securing a legacy of $150,000 from the late MR. ISAAC S. PERRY, but it was made on the clear understanding that a like sum must be raised by the local community within two years. Quite a large sum had been raised locally to conform with the terms of the bequest, but there was still more to raise before the terms of the will were complied with. The chairman struck an optimistic note regarding the future of the school, and hoped that the standard of efficiency would be maintained. He looked forward to the day when a beautiful central site would be found on which to erect a new building to house the institution. The present premises were totally inadequate for the purpose, and it behoved them to do their best to face the problem in the near future. The chairman concluded his address by complimenting MR. NOEL JACOBS for his good services as District Scoutmaster of the Jewish Boy Scouts.

MR. JACOBS suitably responded and expressed the hope of winning the Boy Scouts further laurels in future.

CHAIRMAN'S HOPE FOR BEQUEST

MR. J. E. SALMON, B.A., LL.B., chairman of the school, then proposed a hearty vote of thanks to MR. SIMON A. LEVY for presiding and to MRS. LEVY for distributing the prizes with so much grace. He said:—"This proposition does not require any words of recommendation on my part. MR. LEVY is well-known to you. Ever since his arrival in Shanghai several decades ago, he identified himself with every communal movement and every communal activity in relation to which he has brought to bear his wide knowledge, his sound common sense and his deep sympathy. The words of praise and encouragement uttered by him this afternoon have no doubt cheered the hearts of both children and teachers. The children have acquitted themselves very ably to the credit of themselves and those who trained them. They entertained us with Hebrew melodies and Irish melodies and this is really the regime on which the school is brought up. If any of the teachers is not Jewish she must be Irish. This is a good combination for wherever Jews and Irishmen are thrown together in the lands of their dispersion, *nolens volens*, they get settled in the same localities and create the incidents of the place—its lights and shadows. The atmosphere is not free of rows but on the whole they somehow understand each other and help each other to carry their burdens. (Laughter) Whether Jewish or Irish, the teachers deserve well of the Community. MRS. O'TOOLE is an ideal headmistress and so are all of them in their respective spheres. You have seen the children at play in this comfortable hall. I now ask you to look on another picture where they are at work. There you have damp floors, draughty rooms, unpretty surroundings! But we have no choice and are indeed thankful to have even this shelter where education may be imparted to the children and good citizens made of them. In fact, we agree with the old lady, who when somebody complained in her presence that the weather was disagreeable and constantly changing, closed the argument by remarking that any weather was better than no weather at all (laughter). So any school house was better than no school house at all. Like TOPSY, the school has 'jes growed'; it has become a strong and sturdy youth overtaxing the strength and

HARBIN'S CHIEF RABBI EXTOLS NATHAN STRAUS



РАВВИНЪ
при Харбинѣ
A. M Киселевъ

Chief Rabbi A. M. KISELEFF

אדרן משה קיסילאוף
הרעפיק האדבן הצליל

ב. Харбинѣ, _____ 192 г. שנת הרי"ת _____ יום ב' ד' כ"ח מרחש שבח

החבר כבל עדם עמר "באורה צדקה חיים/כמלי י"ב כ"ח/ובכתוב אחר /כמלי כ"א
כ"א/"דודף צדקה וחסד ימצא חיים צדקה וכבוד" המכוביח האלו נתקיימו פמעם
באחד מאחיבי אני עכנו בדורנו זה העכון חצבורי חנדע לעשנב חנדיב חמצוין
עושה צדקות בכל עת,אוהב עמו האדצו באמת ובחפיבם כפי טוב שראוהו ב"ה בארצות
חברית באמעריקה חצפונית אשר הגיע לשנות נבודות ובאדש זה יחוג חג יוכ
חולדתו חשפיבם.
מעפיב חפת בחובנו "פיחוד בין אילי חכסף "אנשים כפר שראוהו
חסבור בכל לבו ובחום נפשו לעמו,חדואג לקיומ/תחיתו וחפרחתו,איש אשר בל דבר
חנוגע לעם ישראל קרובים ללבו חפיד,איש העומד בראש חצדקה הלאומים בפעריקא
וראש חמנדבים לכל דבר שבצדקה,איש אשר כבר השקיע סכומים גדולים בפשפדים
צבורים עבריים שונים בארצנו הקדושה ועור ידו נטויה לקום על נדיבות בכל עת.
איש אשר אין כל פעלו טוב ומועיל לעמנו בכל ארצות פזוריו שלא השתתף בו בחונו
אונו נפרצו,איש העומד לסומה לרבים בצדקה לבו ונדיבת רוחו,בעבודתו חצורית
לפובת עמו אשר אתב סלח.
לבן גם אנחנו בני ישראל יושבי קצוי מזרח הרחוק ביחד עם כל טובי
עמנו נשתתף פרחוק ביום שמחת לבו זה ונשא תפלה לאלקי אבותינו כי יאריך ימיו
בפוב ובנעימים,ינוב בשיבה טובה דשן ורעננ,כי עוד שנים הרפה יוסיף לעבוד
עבודת עמו,יוסיף לעשות צדקה וחפד,כי עוד זמן רב יהיה מעוז ומשגב לשאר עמו
בארץ אבותינו אשר לכל בת חי רוחו.
גם אנכי הצעיר באלפי יהודה רועה צאן קדשים בעיר הארבין ירחש
לבי לכבוד ויקר לאיש סדום מעם זה ומעכשי לבי שולח אני את ברכתי פרחוק אחים
מרוכים,וחיו ימיו מאת ועשרים שנה,חיים של עושר וכבוד,חיים שיש בהם אהבת עמו
ועבודת פוריח לפובתו ויזכה לראות בשוב ח"א שבות עמו וימלאו משאלות לבו.

תחרן משה קיסילאוף חתומך חאחיון וחעבך

MINISTER MACMURRAY ON NATHAN STRAUS

We are in receipt of a letter from Mr. J. V. A. MACMURRAY, U.S. Minister to Peking, written under date of January 7, 1928, wherein it is pointed out that our communication to him was through some regretable delay did not not reach his desk until the day on which he wrote to us, hence his inability to respond to our invitation to have his own tribute included in the special edition of ISRAEL'S MESSENGER, issued last month. MINISTER MACMURRAY assures us that he has always entertained "the greatest possible respect for that great American Mr. NATHAN STRAUS," although, as he says in conclusion, "it has not been my good fortune ever to have met him."

energies of its parents and guardians who will soon be compelled to give up the struggle if no assistance is forthcoming. The opportunity of rendering this assistance has now presented itself in the shape of the PERRY bequest. It has, therefore, become the sacred duty of every Jew and Jewess in Shanghai to do their share in fulfilling the conditions of the bequest. I have great pleasure in submitting the vote of thanks and want you to carry it by acclamation."

A SILVER SHIELD

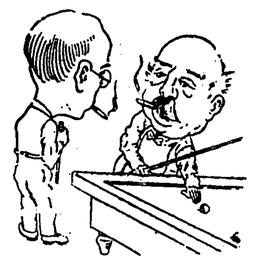
At the conclusion of the prize-giving, a siver shield was presented to the stag patrol, the winners in the inter-troop competition of the Shanghai Jewish School Scouts.

SHANGHAI'S LOSS

The meeting marked its sense of deep appreciation to MR. and MRS. LEVY for their kind service rendered that day. It is an open secret that MR. and MRS. LEVY are severing their connection with China and expect to leave for England in April next. Their impending departure is thus keenly felt since the school will be deprived of valuable assets.

The gathering dispersed after the singing of "God Save the King."

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SUCCESS OF A LOCAL JEWISH BOY

We have pleasure in welcoming MR. ISAAC JACOB to our midst again after a successful University career. MR. JACOB is eldest son of MR. EZEKIEL JACOB, our local Shohet, and arrived in Shanghai March 1921. Immediately after his arrival he joined the Shanghai Jewish School. His



MR. I. E. JACOB, B.SC.

knowledge of English was slight and his knowledge of mathematics nil, so he was placed in Form IV. Before the summer holidays, MR. JONES promised him that if he continued to work hard during the holidays he would be promoted on his return to school. He made such progress that he *was* promoted and entered for the Hongkong Junior Local Examination that December He should have received a certificate for this examination, as he passed in the necessary subjects except for Dictation, a compulsory subject which he was unable to take, owing to the fact that this examination was held on Saturday.

One year later, i.e. December 1922, twenty-one months after his arrival here, he sat and passed the Hongkong University Matriculation Examination. Continuing his mathematical studies with MR. JONES, he again sat the Matriculation Examination the following June, when he passed in Higher Mathematics and also obtained Distinction in Mechanics.

This remarkable record induced MISS NORAH TOEG and MR. JONES to put their heads together in an endeavour to make it possible for this boy to attend Hongkong University. A Donor's Nomination Scholarship was obtained, and owing to the great generosity of MR. J. E. JOSEPH, of Hongkong and SIR ELLY KADOORIE of Shanghai, he was able to take advantage of this. Arriving in Hongkong one term late, he, by working during the summer holidays, made this up, passing his first examination the same year. All through his course he has done consistently well, and graduated as B.SC, in Civil Engineering on January 9th, 1928, having taken the minimum time possible. Much of his success was due to the great encouragement and many kindnesses he received from MR. J. E. JOSEPH for his having taken so much interest in a member of our community.

JUDGE PETER GRAIN KNIGHTED

In common with all the readers of ISRAEL'S MESSENGER, we offer our congratulations to JUDGE PETER GRAIN on the signal honour of knighthood conferred upon him by HIS MAJESTY THE KING last month. It is a worthy tribute from the Chief of the Realm to the worthy JUDGE of the British Court in China, which has behind a worthy tradition quite characteristic of the British nation. That, to our mind, constitutes one of the main reasons which contributes to the greatness of the Empire as a great moral force in the world. It is the secret of her invincible strength which renders her as an immortal influence among the nations of the earth. WEBSTER speaking of "Justice," says:—

> "It is the greatest interest of men on earth. It is the ligament which holds civilized beings, and civilized nations together. And whoever labours in this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars . . . connects himself in name, and fame, and character with that which is, and must be, as durable as the frame of human society."

These are precisely the sentiments that strikes us when we deal or speak about British justice. Jews who have enjoyed British hospitality for centuries are in a better position to pay this tribute to England, and incidentally to Judges of the calibre of SIR PETER GRAIN, who stand solidly behind the Empire's moral force, for whom there could not be, to our mind, sufficient praise laid at their doors.

In congratulating the CHIEF JUDGE on the honour bestowed upon him, we were favoured with the following reply:—

"H. B. M. SUPREME COURT.

"SHANGHAI, January 16, 1928.

"MY DEAR MR. EZRA,—I thank you very much for your kind letter of congratulation on the honour conferred upon me by HIS MAJESTY.

"I much appreciated your letter and the generous tribute that you paid to the administration of British justice by British Courts throughout the world.—Yours sincerely,

"PETER GRAIN."

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CORRESPONDENCE

GREETINGS FROM A COLLEAGUE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have just finished reading your excellent New Year Number which I found to be very interesting indeed. I assure you that I have very much enjoyed the contents of this paper which I always read and then pass on to Jewish soldiers stationed in our border outposts. I represent the Jewish Welfare Board, an American Organization that keeps in touch with the Jewish soldiers and sailors in the American armed forces and shows them hospitality upon the occasion of religious holidays and also look after hospital and guard house cases. I always send my Jewish papers to them and they enjoy reading them.

With congratulaions to you upon your publishing an excellent New Year number. I am, sincerely yours.

LEON A. BAER.

Editor, San Antonio Jewish Weekly.

SAN ANTONIO, TEXAS, December 6, 1927.

MRS. SYMONS RETURNS THANKS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—MRS. SYMONS wishes me to convey to you her keen appreciation of the kindly and sympathetic reference made to the late Dean in your publication. [*This was published in advance in the two best local morning dailies, namely,* THE NORTH-CHINA DAILY NEWS *and* THE SHANGHAI TIMES, *of the 21st ultimo.—Ed.*] It is a great comfort to her to know he was so loved outside his own intimate circle.—Believe me, sincerely yours.

W. ROBBINS.

SHANGHAI, 24th January, 1928.
Astor House Hotel.

THE PETLURA MURDER TRIAL

[Some correspondence was published in the North-China Daily News on the above. "Justice" who wrote on the subject, desires us to re-publish his letter, which runs thus:—

Editor, NORTH-CHINA DAILY NEWS,

"SIR,—With reference to Capt. HOWARD'S letter on the Petlura' murder trial in Paris, I wish to inform your correspondent, that Shwartzbard had been acquitted by the court in Paris and, that all efforts of the prosecution to prove that Shwartzbard was an agent of Moscow failed as having no foundation. As to PETLURA being a friend of the Jews and knowing very well that Capt. Howard takes the affairs of the Jewish race to heart, I wish to state that under Petlura's leadership 16,000 Jews, men, women and children have been murdered.

When a delegaion came to General Petlura and begged of him to stop the massacre, the only answer he gave to them was "If you don't like it go and dig your graves."

A witness in the murder trial Dr. Figomersky, a Pole and Christian, representing the Danish Red Cross in Ukrainia and who witnessed all the horrors of the massacre, made the following statement:—"They who had the power planned the massacre in Proskurov, and in other places in the Proskurov and in other places in the Ukraine, and it was done openly." Another witness Mr. Felix Grenevsky, a Pole and Christian, 65 years of age, made the following written statement to the Court:—

"I witnessed the massacre of Jews in Elisavetgrad, Akimoretz, Novoarchangeisk, Man Vistza, Dooge Vistza and in all these places. Petlura himself was present. I have seen such horrors that many times I have prayed to God that I should get blind and not see these horrors."

The chief of the general staff of the allied armies in the Ukraine, a French colonel, called Petlura a bandit. Petlura as general in chief of his army of bandits never punished any one for all that has been done in the Ukraine, 60,000 Jews have been murdered, not counting the wounded and cripled, and Petlura with his bandits was responsible only for 16,000 victims. A glorious deed is it not Capt. Howard? The Court of Paris found the action of Shwartzbard just and acquitted him. Is this not enough proof for a friend of Jews like Capt. Howard to know who was Petlura and who is Shwartzbard. Petlura was a bandit, Shwartzbard not an agent of Moscow but an honourable man, a hero of the Great War with the medal of the Legion of Honour for bravery at the front and an avenager of the sufferings of his people.

JUSTICE.

SHANGHAI, Dec. 8, 1927.

"THE MACCABEAN CLUB"

Birth Of A Fine Institution.—About $15,000.00 Raised In Debentures

We are pleased to say that our criticism in the December issue of ISRAEL'S MESSENGER, regarding the sudden closure of the two local clubs, has produced a marked effect in the right quarters. The leading members of our community were greatly stirred over the unpromising outlook, and several of our readers have commended us for drawing the attention of the latter to the great danger lurking the young generation owing to the absence of a social centre. As a result of active canvassing kindly undertaken by Messrs. HENRI GENSBURGER, S. DAVID, I. COVITT and others, 125 members were enrolled and about $15,000.- raised in debentures. A suitable premises in a new modern building is being secured which should give ample accommodation for billiard tables, reading room, lecture hall and a lounge.

At a meeting held on the 18th ultimo, at the residence of MR. GENSBURGER, 41 Rue Massenet, it was unanimously decided to name the new institution, The Maccabean Club, in memory of the inspiring hero, JUDAH MACCABEES, whose victory over two thousand years ago against the Hellenic forces had saved the Jews from total extinction and Judaism from being merged by the pagan world. We welcome the Maccabean Club in our midst and hope it will play a good role in the revival of Jewish social life and solidarity in our community. We understand that it is the desire of the management to engage a paid secretary to run the club on an up-to-date basis and that an excellent candidate for the post has already been secured. It is hoped that the Maccabean Club will make its bow on or before the Purim holiday next month.

TRAGEDIES OF MARRIAGE.

Thousands of girls and women marry who are unfit for marriage. It is to this cause that much of the misery of which the world is so full is due.

An anaemic bride begins her married life under an enormous handicap. And anaemia, the blight of womanhood the world over, is more prevalent here in the East than in any other part of the globe.

Do you suffer from life-blighting anaemia? Are your lips and cheeks bloodless? Do you lack bright spirits and sparkling eyes? If so, there is a way back to health and happiness for you through the discovery of an eminent medical man, whose prescription was so successful in private practice that he arranged for it to be available to the whole world of sufferers from anaemia and nervous weakness. This prescription to-day in the form of Dr. Williams' pink pills for pale people is world famous.

The secret of the curative power of Dr. Williams' pink pills is that they rapidly make new, rich, red blood, and strengthen the vital organs until the whole system is invigorated with new life. Begin your own cure now with Dr. Williams pink pills. Medicine vendors throughout the world sell them and they are also obtainable from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, 1 bottle for $1.50, 6 bottles $8, post free.

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The best proof of their excellence is their distribution all over the globe.



DR. ALEXANDER GOLDSTEIN

Concludes His Mission

On his way from Singapore to Colombo, DR. ALEXANDER GOLDSTEIN visited Rangoon, the Capital of Burma. On Tuesday December 27th, he addressed a crowded meeting of the Rangoon Jewish Community. MR. A. J. COHEN, the President of the community, was in the Chair. DR. GOLDSTEIN related in his address the impressions of his tour in India, the Dutch Indies, Singapore, Australia and New Zealand and gave an analysis of the present problems of the Zionist work in Palestine.

The Zionist activities in Rangoon in 1927 met with excellent results. The Keren Hayesod campaign inaugurated by DR. GOLDSTEIN resulted in Rs. 4,900|- being collected and remitted to Palestine. An active Ladies' National Fund Committee has been formed, which has distributed 100 N. F. Boxes. DR. GOLDSTEIN had special meetings with the K. H. and N. F. Committees at which it was decided to launch the 1928 Keren Hayesod campaign in the second half of March and to arrange for the benefit of the National Fund a show of the film "New Judea." DR. GOLDSTEIN had also organized a Committee for Zionist work in Mandalay, the ancient capital of Burma, which has a small Jewish community. DR. A. I. SIMON has accepted to act as the K. H. and N. F. Commissionaire in Mandalay.

DEPLORES CAUSE WHICH PREVENTED HIS VISIT TO CHINA

In a letter from Rangoon, under date of 28th December last DR. ALEX. GOLDSTEIN writes us as follows:—

Editor, ISRAEL'S MESSENGER.

"DEAR SIR,—Upon my arrival in Rangoon, I received the copy of ISRAEL'S MESSENGER, in which you make an appeal to me to visit China. I was moved and impressed by this appeal. And I wish to assure you and our fellow-Zionists in China that if only I could do so, I would be very glad to pay this visit to China immediately. Unfortunately, the state of my health does not allow me to do so. My tour has lasted over a year—a great part of which I spent in the trying climate of the tropics. I have visited India, Australia and New Zealand. As a result I feel very tired and worn out. To make things worse I had a bad attack of tropical influenza. And my dcotor advises me to return home as soon as possible and to have a good rest after the ceaseless work of my long tour.

"I would like to add, in conclusion, a few lines about ISRAEL'S MESSENGER. Only when one has, like myself, come into close contact with the Jewish communities of the East, one can fully appreciate the great services for the cause of Jewry and Palestine your organ is rendering. In those far-away and widely-scattered communities the Jewish paper is very often the only source of information about Jewish life and Palestine and the strongest link connecting those far-away brethren of ours with the other parts of the Jewish world. All over my travels, from Bombay to Calcutta, from Rangoon to Singapore, from Batavia to Sourabaya, I saw the copies of ISRAEL'S MESSENGER in the Jewish homes and felt how much good it is doing by awakening interest in Judaism and Zionism and providing information about the main events of Jewish and Zionist life.

"May an ever increasing success crown the noble work ISRAEL'S MESSENGER is doing for the great cause of our people. With Zion's greetings,—Yours sincerely,

"A. GOLDSTEIN."

TREES IN ERES YISRAEL

We are in receipt of leaflets issued by the Jewish National Fund, Jerusalem, explaining the significance of planting trees in Eres Yisrael. We assure our readers without hesitation that "planting a tree is an innocent recreation," hence our invitation to our readers to procure a copy of the leaflet by applying direct to the propaganda department of ISRAEL'S MESSENGER.

BIALIK, our national poet, said in his appeal to school children to plant trees in Palestine in memorable words, thus:—

"Let the trees rustle on the summits of the mountain, the slopes of the valleys; let them fringe the roads and give shade by day to the wanderer and shelter to the tired labourer."—

Who can resist such a touching appeal? Already more than 450,000 trees have been planted in Palestine on various Jewish settlements by the Jewish National Fund. Woods are already flourishing at Kiriath Anawim near Jerusalem (planted by Roumania); at Nuris, on Mt. Gilboa (planted by Great Britain); at Kfar Nahalal near Tel-Abib (planted by Brazil); at Hittim, near Tiberias (planted by Canada). There is a very interesting account which relates that on *Hamisha assar b'Shabat* (which falls on the 6th instant), the school children of Eres Yisrael march out to the fields and meadows to plant trees as the symbol of the Homeland. They pass under almond trees in fragrant blossom, anemones and cyclamen forming a lovely spring carpet under their feet. A picnic and sports are held and the teachers speak to the pupils under the open sky of the Jew's return to Nature, the value of afforestation; the moral of land labour. Flying school banners and singing songs of the revival, they return in procession to the city filled with joyous impressions of the green countryside. The children are urged to care for their own gardens; to grow flowers and to make their homes sweet with the scent of Nature's bouquets. What a school and experience in the upbuilding of a Homeland! What a thrill to witness such a scene of genuine revival in nationhood! Do we need any further proof regarding the great work of restoration that is now being speeded up in our ancient Homeland? Where is the heart that can turn a deaf ear to planting trees in Eres Yisrael?

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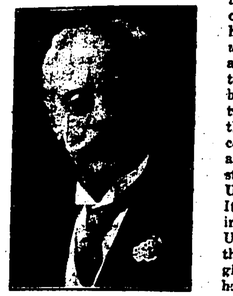
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[Written for ISRAEL'S MESSENGER]

A STRAND OF DESTINY

By N. S. BURSTEIN, Cardiff (England)

There is nothing more profound in human thought than VICTOR HUGO'S great saying: "There is one thing that is stronger than armies—an idea whose time is come." The time of the idea to uproot the cowardly forces of evil has come, and France has now made a heroic effort to promote its advance in a truly religious manner. The French judge FLORY and his jury who have freed SCHWARZBARD from the charge of murder, have made an open confession of right and they have courageously shown the civilized world that the *unwritten law* which is always dictated by the purest motives and principles of the human consience, is still kept alive in the human heart, and will never be allowed to be smothered by the dregs of human society. It was not a SCHWARZBARD trial but a Petlura trial. As an eye-witness described it, those in court noticed that the proceedings seemed to be concerned rather with the charge against PETLURA and his associates than with the charge against SCHWARZBARD. The story of the pogroms and the sufferings of the Jews in the Ukraine, he tells us, formed the central point of the session. It almost seemed that PETLURA was actually present, standing in the dock, and the Advocates of the Jewish victims in the Ukraine were conducting a prosecution against him before the bar of the conscience of the world. It seemed as if the ghosts of the victims of the massacres in Ukraine were hovering in the Court room. What could there have been more damning to PETLURA and his associates than the evidence of such widely known, sterling characters as Advocate SLIESBERG, VLADIMIR TIOMKIN, MR. TCHERIKOVER and LEO MOTZKIN? Full of cold, terrible facts, they unrolled the vast canvass of the years of the Jewish sufferings and the streams of innocent Jewish blood that flowed in Ukraine under PETLURA'S Government. With evidence that could make angels weep, these valiant men demonstrated the beastly acts of PETLURA'S army and how his soldiers turned Ukraine into a swamp by floods of Jewish blood and tears.



MR. N. S. BURSTEIN

A CONSPIRACY OF SILENCE

Is there then, any wonder that a French jury found PETLURA guilty and SCHWARZBARD not guilty? Not *Lex scripta*, but Lex non-scripta was the ruling spirit there. And the French jury, though its foreman declared.. "before God and our conscience that SCHWARZBARD is not guilty!", MR. LEO MOTZKIN, who was one of the best witnesses, knocked the nail on the head and touched the very core of the desire of thinking Jewry, when he said,.... "there was one thing with which he was concerned, and that was that the truth about the pogroms must be established, otherwise there would be a terrible danger for the future...." And thank Heaven the truth was established! The SCHWARTZBARD trial brought to light one of the most tragic and one of the most terrible chapters in recent Jewish history. It is the duty of the Jews to strike out and strike out effectively against the leading European papers, which have kept up, and are still keeping up, a conspiracy of silence at a time when innocent women, men and little children were outraged, maimed and brutally slaughtered by the thousands. The Bishop of Norwich recently said, that "the press now offers a remarkable and quite new vehicle for the diffusion of religious and moral thought. But to suppress it, I say is criminal!"

THE MENACE OF ANTI-SEMITISM

M. CAILLAUX, a former Premier of France, in his recent book "Whither France? Whither, Europe?" predicts that unless something effective is promptly done to salvage European civilization, it will break down completely and Europe will become a tiny appendix to the Asiatic continent, a kind of Asia Minor "dotted with Babylons and Nineveh."—All men and women, Jew and Gentile, who are immuned with honest thought, will agree with me, that the safest way to save European civilization is to stop the channel of pollution—anti-Semitism. This is, to my mind, the chief source of all evil. It is the supreme menace to world peace. The tide of modern degeneracy which has swamped that mighty Empire—Russia, must not be allowed to touch free and blessed countries like France, England and America! The general public is not aware that according to the statistics of the League of Nations, there are at present 1,125,000 Russian political refugees scattered over Europe and Asia. This, of course, is one of the most tragic phenomena of the post-war period. France with her usual generosity and love of humanity, harbours 400,000 of these unfortunate refugees. What I am afraid of is, that it may have escaped the keen mental gaze of the enlightened French statesmen that there may be an element in those emigrants which, if not curbed, will eventually run amok. They do not seem to be aware that Paris is now actually the centre of the Russian Black Hundreds and of Pogroms.

ORGANIZERS OF POGROMS

The well-known American journalist, MR. ALTMAN, in a most powerful article in the *Jewish Advocate*, Boston, January 6th, 1927, proved up to the hilt that these Russian reactionary "patriots" in Paris, are not content with carrying on their political work. They are utilising the hospitality of France in order to conduct an unconcealed pogrom agitation. They go even further, he said. They do not restrict themselves to theory alone. They organize actual pogroms. The notorious MARKOW who for ten years, MR. ALTMAN tells us, agitated from the Tribune of the Duma for ruthless anti-Semitism and was the creator of the "Black Hundreds," arranged in Paris a series of lectures in which he called upon his numerous audience to show no mercy to Jews and things Jewish. MR. HERMAN BERNSTEIN, the valiant journalist and contributing Editor to *The Jewish Tribune*, New York, who is now touring European countries, describes in a series of articles the activities of Russian monarchist emigres against the Jews. In his contribution in the *Jewish Tribune*, October 4th, 1927, he gives a sickening account of all the dastardly doings and writings of these anti-Semitic Russian monarchists in Paris, Berlin and Belgrade. The articles in the *Lutch Sveta* (A Ray of Light) *Vozrozhdenie* (Regeneration) and other papers, he says, "*are of a distinctly pogromist character, written by people obsessed with a fierce mania.*" The Editor of the "Lutch Sveta," a certain Weinberg, commenting on these articles, concludes with the insane regret, that in the past were organised "short local pogroms" which did not attain their purpose, instead of "one general, radical all-destroying purifying pogrom." The introductory article by the same editor, WEINBERG, adds MR. BERNSTEIN, is full of quotations from the New Testament about brotherly love and threats against the "Satanists."

ANTI-SEMITISM IN GERMANY

The latest reports from Germany show that anti-Semitism is simply flourishing there. The desecration of Jewish cemetries has become a regular feature in the activities of the Hitlerites, who, unable to avenge themselves on the living Jews, endeavour to pour out their venom on the dead. LUDENDORFF and his second wife, who was a nerve specialist in Munich, have been touring East Russia and lecturing against Jews, Jesuits and Masons. The General, we are told, tried to impress his audience with the fact that these groups have formed a conspiracy, as early as 1912, with the view of robbing him of the fruits of his victory. MRS. LUDENORFF, according to the report, has apparently become a very apt pupil of her husband in the art of anti-Semitism, so that she is ready to go to the extent of repudiating Christianity because of its Jewish origin, and to revive the worship of the ancient Tueton god Wodin. This is only to show how far the madness of the anti-Semites is capable of going. Their watch-word is purely and simply—pogrom! Kill the Jews anyway—morally, spiritually, politically, materially or physically, but kill them! is their general cry.

PETLURA FOUND GUILTY

The judge and jury at Schwartzbard's trial, however, gave the anti-Semites a *coup de grace*. They found PETLURA with his wicked gang of pogromists guilty. The verdict of the jury, says *The Referee*, October 30th, is a verdict that he, PETLURA, was guilty, is a condemnation of the brutalities which for three years were perpetrated in the Ukraine under PETLURA, and brands PETLURA and his colleagues as murderers and criminals. Hence the leniency with SCHWARZBARD, for they know the story of his people which has been written, not in ink, but in their life's blood, mingled with bitter tears. The idea to uproot anti-Semitism is come to its time and it is stronger than armies. I am fully convinced that no jury even in England, would find SCHWARZBARD guilty. *The unwritten law* has also now found its way into this blessed land of ours. We have just had palpable proof of it. *The Daily Express*, October 22nd, 1927, under the heading "Can murder be justified?" reported:—"Remarkable comments on the state of law in regard to murder were made by MR. JUSTICE BRANSON to-day. He was addressing the grand jury at Chester Assizes, and, referring to the indictment of ALBERT EDWARD DAVIES, for the alleged murder of his child, said:—'This is a heart-rending story of a father who, driven to distraction by the suffering of his child, takes on himself to put an end to its suffering. It is a matter which gives food

for thought when one considers that, had this poor child been an animal instead of a human being, so far from there being anything blameworthy in the man's action in putting an end to its suffering, he would actually have been liable to punishment if he had not done it. That is the state of the law, and we must administer laws.". The grand jury returned a true bill against DAVIES—and DAVIES was acquitted.

THE "UNWRITTEN LAW"

Now what law did Justice BRANSON really mean? He did not mean the English law as it stands in relation to human life. The law tells us distinctly that one who shortens the life of a human being by one hour, is a murderer. No doctor will ever knowingly dare to shorten his patient's life by one minute. It was to the *unwritten law* Justice BRANSON was referring. "It is a matter which gives food for thought," he said, not cold law. What would Justice BRANSON say if he would have heard the heart rending story of SCHWARZBARD who saw an army fighting against helpless unarmed people, against the Jewish population of the Ukrainian towns, of whom over fifty thousand were brutally done to death—men, women and little children? What would Justice BRANSON say if he heard such horrible stories as HENRI BARLUSSE wrote: They murdered for the sake of murder. Pregnant women were ripped open, mothers were forced to hold up their children to the cutlasses of the Cossacks, cutting their necks," or the story of the venerable head of the Ukrainian Jewish Secretariat, VLADIMIR TIOMKIN: "These wild beasts would put boiling water down the throats of their victims. Ears, noses, fingers would be cut off from individuals, who were fully alive. Often the body would be ripped open and the victims at the same time made to cry "long live free Ukraine!" "Jews and Ukrainians went to PETLURA to urge him to take measures against the Pogroms. He refused even to receive them." This was DR. TCHERIKOVER'S heart-rending story..... What would Justice BRANSON say to all this? I am fully convinced that he would say something like this:—The common law was made for human beings, not for angels. SCHWARZBARD driven to distraction by unparalleled suffering of his relatives and thousands of his sisters and brothers in faith, who perished at the hands of Petlura's inhuman satellites to whose brutalities he was an eye-witness, took on himself to put an end to the miserable life of the man who was responsible for the thousands of innocent lives destroyed." If a man would hunt down a tiger that destroyed the inhabitants of a village, he would be far from blame-worthy. Can we blame a man who hunted down a tiger in human form, who was responsible for the destruction of thousands of innocent lives in so barbarous and horrible a manner? "You are not trying him, you are trying pogroms." That is the state of the law of our clear conscience, and we must administer this law. And I am sure an English grand jury would return a true bill against SCHWARZBARD as they did against DAVIES.

THE AVENGER OF HIS PEOPLE

MAXIM GORKY writes now, in commenting on the result of the trial, that "SCHWARZBARD'S action in shooting PETLURA was not only to take revenge for the past, but it was to prevent the possibility of PETLURA organising fresh pogroms in Ukraine." This trial will undoubtedly help to prevent the Grand Duke NICHOLAS carrying out his nefarious plans against the Russian Jews. Time and space do not permit me to give here a full account of how moral depravity is actually practiced by this Duke, with his satellites in free France. It is admitted on all sides that SCHWARZBARD has not been made a hero and there is not now, never was, and never will be, a Jewish glorification of murder; nor did the Jews ever worship the *Lex talionis* as a cult. Can anyone calculate all the misdeeds that were perpetrated on them (the Jews) throughout all those centuries? Is there another nation on the face of the earth, that had, and has even now, so much to forgive and forget as the Jewish nation? And again, where is there a people who are so willing and so eager to forget and forgive as the Jewish people? But, alack-a-day, all this is not put to their high moral standard! It is simply taken as the Jewish weakish weakness and often taken full advantage of. The Jewish character, nay, the very being of the Jew, simply abhors murder and violence. But the equity of the verdict has been extolled by every truly Christian and Jew alike all the world over! SCHWARZBARD'S trial, I repeat, has been a *strand of destiny* for the millions of Jews who are still so unfortunate as to live in those benighted countries. How happy would the organizers of murder have been had the verdict been otherwise! The pogroms would soon begin to flourish.

THE ROLE OF FRANCE

To my mind, the case of SCHWARZBARD was somewhat like the DREYFUS case in this —that it was a case in which the very soul of a people is tested and displayed. And France has also this time played well on the chessboard of humanity. France has lifted the veil of treacherous silence, in which the horrors in Ukraine had been enshrouded. It is to be hoped that France will now take the golden opportunity to uproot the cankerous growth of anti-Semitism from the French soil and give the benighted nations a lesson, that human lives have still the greatest value in the civilized world and that human lives must not be played with like shuttlecocks with a battledore. How long shall the Jew have to continue to pray

אל רחמני בידי אכזרים

"Give us not in the hands of the cruel." And how long yet shall we have to ask "Whither Europe? Whither humanity?" France has given refuge to MARKOV, the Grand Duke NICHOLAS and their accomplices as *political* refugees, but not as *criminals*. The principle of right of asylum, laudable as it is, must have a limit somewhere. The actions of these refugees are directly and indirectly opposed to human happiness and moral law. The great moral for the general public is, that while such things are allowed to pass, there is no safety and no protection for life and limb. The judge and jury in the SCHWARZBARD case realised this, and their verdict will, undoubtedly, give the death-blow to these cowardly forces of evil. But of this we may be sure, that France, like England and America, obeying the laws of humanity, will, as PASTEUR said of science, always labour to enlarge the frontiers of life. With hope and confidence, I sing the old song:

"The wind on the heath, brother, the sun on the mountain,
The roar of the world, brother, and love being born,
The great darkness falling, and the day, the dawn!!

Coming! Coming!!
Coming!!!

A New Jewish Film

Entitled

"Modern Judea"

A MOST FASCINATING PICTURE WHICH WILL BE SHORTLY EXHIBITED HERE UNDER THE AUSPICES OF THE SHANGHAI ZIONIST ASSOCIATION.

NET PROCEEDS WILL BE GIVEN TO THE JEWISH NATIONAL FUND.

Date and the Location will be announced in the Local Press



"Appetite good?
I should say so!
When it isn't Mother gives me
Baby's Own Tablets
and they soon set me right.
I like them, too!"

Baby's Own Tablets are mother's favourite remedy for the little ones in tens of thousands of homes throughout the world because they allay teething pains almost as if by magic, quickly correct indigestion, colic, constipation, 'wind,' check diarrhoea, relieve croup and colds, expel worms. Are guaranteed absolutely pure and safe even for the youngest or most delicate babe in arms. Of chemists everywhere, or post free, 60 cents the vial, from The Dr. Williams' Medicine Co., 69 Kiangse Road, Shanghai.

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for thought when one considers that, had this poor child been an adult instead of a human being, so far from considering anything standing in the way of action in putting an end to such horrors, he would actually have been made to punishment if he had not done it. That is the state of the law, and we must accept the laws." The grand jury returned a true bill against DAVIES and DAVIES was acquitted.

THE "UNWRITTEN LAW"

Now what law did Justice BRANSON really mean? He did not refer to English law as it stands in relation to human life. The law tells us distinctly that one who shortens the life of a human being by one hour, is a murderer. No doubt a mother knowingly dare to shorten her infant's life by one minute. It was a case of *infanticide* but Justice BRANSON was not trying. "It is a matter which gives food for thought" he said, not cold law. What would Justice BRANSON say if he would have heard the recent reading story of SCHWARZBARD who saw an army fighting against helpless unarmed people, against the Jewish population of the Ukrainian towns, of women over fifty than and were brutally done to death men, women and little children? What would Justice BRANSON say if he heard such horrible stories as HENRI BARBUSSE wrote: They murdered for the sake of murder. Pregnant women were ripped open, mothers were forced to hold up their children to the ushasses of the Cossacks, cutting their necks," or the story of the venerable head of the Ukrainian Jewish Secretariat, VLADIMIR TIOMKIN: "These wild beasts would put boiling water down the throats of their victims. Ears, noses, fingers would be cut off from individuals, who were fully alive. Often the body would be ripped open and the victims at the same time made to

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THE AVENGER OF HIS PEOPLE

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THE ROLE OF FRANCE

To my mind, the case of SCHWARZBARD was a parallel [illegible] DREYFUS [illegible] but it was not in which [illegible] a soldier [illegible] and displayed. And from what has so far been placed on the records and brought to France has [illegible] the soul of treacherous silence, in which the crimes and outrages had been enveloped. It is to be hoped that France will not lose the golden opportunity to [illegible] the murderous growth of anti-Semitism [illegible] and give the benighted [illegible] a lesson, that human lives have still the greatest value in the civilized [illegible] that human lives must not be played like shuttlecocks with a battledore. How long shall the Jew have to continue to pray

אל תתני בני אמנים

"Give us not in the hands of the cruel," And how long yet's all we have to ask: "Wither Europe? Whither hand? France has given refuge to Many Grand Duke NICHOLAS and their as as *political* refugees, but not as *exiles*. The principle of asylum [illegible] as it must have a limit somewhere. The actions of these refugees are directly opposed to human happiness and moral law. The great moral for the public is that while such things are allowed to pass, there is no safety and no protection for life and liberty. The judge and the SCHWARZBARD case has left their verdict with, undoubtedly, the death [illegible] to these cowardly fellows, but of this we may be sure, that justice, here England and America, obeying the laws of humanity, will, as PASTEUR said of science, [illegible] to enlarge the frontiers of human happiness and confidence, I sing the old song:

"Up, up on the heath, brother, the sun on the mountain,
The sweep of the world, brother, and the heights before,
The great distance follows, and the dawn, the dawn!"



"Appetite good?
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SOCIAL AND PERSONAL

The Hon. Treasurer of the local Jewish Communal Association acknowledges with thanks the following donations in memory of the late Mr. B. A. SOMEKH:—Mr. and Mrs. S. A. HARDOON $25.00; Mr. and Mrs. R. E. TORR $10.; Mr. E. TORR $10; Mr. C. S. GUBBAY $10; Mrs. D. M. NISSIM $10; Mr. and Mrs. D. E. J. ABRAHAM $10; Mr. and Mrs. SIMON A. LEVY $10; Mr. and Mrs. R. D. ABRAHAM $5; Mr. and Mrs. EDWARD NISSIM $10; Mr. S. M. JOSEPH $10; Mr. C. J. BUTT $10; Mr. H. G. F. ROBINSON $10; Mr. and Mrs. D. S. GUBBAY $10; Miss JUDAH $10; Mr. S. G. JUDAH $10; Miss R. JUDAH $10; ANONYMOUS $10.

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Mr. J. H. EZEKIEL left yesterday for London via New York on a six months' furlough.

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Messrs. E. D. SASSOON and Co., Ltd., having acquired a controlling interest in Messrs. Arnhold and Co., Ltd., it has been decided, for reasons of economy, to amalgamate the respective offices in London, and from Jan. 1, 1928, the business of ARNHOLD and Co., Ltd., will be transferred to Messrs. E. D. SASSOON and Co., Ltd., at their address, 17, St. Helen-place, E. C. 3. Messrs. E. D. SASSOON and Co., Ltd., will, from Jan. 1, 1928, act and sign as agents for Arnhold and Co., Ltd., Hongkong and China, and will liquidate all outstanding contracts and engagements of ARNHOLD and Co., Ltd., London, and will be responsible for all contracts made by them on behalf of Arnhold and Co., Ltd., China. Messrs. ARNHOLD and Co., Ltd., for their part, desire to inform their friends that the alteration in title and address of the London firm is the only change that is being made and that their business here and in China will be conducted in future as heretofore.

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SIR ELLY KADOORIE, K.B.E., and Mr. LAURENCE KADOORIE are arriving here on the 16th instant per *Empress of Australia*.

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Among those present at the jetty to bid adieu to Sir JOHN and LADY DUNCAN on their departure to London this week, were Mr. and Mrs. ELLIS HAYIM. Mrs. HAYIM has presented a bouquet of flowers to LADY DUNCAN.

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Mr. GEZO KRISHEVSKY, the Zionist envoy, has had interviews with SIR SIDNEY BARTON, C.M.G., K.B.E., British Consul-General, Mr. EDWIN S. CUNNINHAM, U. S Consul-General, MONSIEUR JACQUES METRIER, Consul-General for France, Comm. GALANTHI, Consul-General for Italy, Mr. F. THIEL, Consul-General for Germany, and Mr. QUO TAI-CHI, Chinese Commissioner for Foreign Affairs, all of whom have shown keen interest in the present progress and development of the Jewish Homeland.

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Mr. M. POLITI, son of Mr. and Mrs. ELIAHOU POLITI, of Shanghai, was married in Bombay to MISS IVY ABRAHAM, daughter of Mr. and Mrs. S. ABRAHAM, of Bombay on the 8th ultimo. Mr. and Mrs. POLITI left for Shanghai on the 13th idem, and are expected here next week.

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Mrs. Z. SACHS and her little daughter left for Egypt last week and hope to visit Jerusalem as well. Mr. SACHS who is a Manager of the local branch of Messrs. A. D. SUTTON and Sons, expects to follow his wife shortly.

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Mr. A. J. HAYIM is spending a brief vacation in Manila.

Miss GRACE EZRA was a passenger on the *Haruna Maru* last week on a visit to her father in Hongkong.

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The death of Mr. DAVID GUBBAY, a director of Messrs. DAVID SASSOON and Co. Ltd., London, is announced by cable to have taken place on the 19th ultimo. The Shanghai branch office was closed on the 21st idem, as a mark of respect to the deceased.

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The London *Jewish World* of January 5, 1928, reproduces the facsimile letters which were addressed to us by the Chinese and Japanese Governments on the occasion of the BALFOUR Decennium. These appeared in the December issue of ISRAEL'S MESSENGER.

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Mr. JOSEPH RAFFAELLI has arrived from Manila and joined the Shanghai Municipal Council Police Force.

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Before leaving Shanghai for Europe, Messrs. Hu Han-ming, SUN FO and Dr. C. C. Wu, the leading Kuomintang leaders had been invited to luncheon by Mr. and Mrs. GEORGE E. SOKOLSKY, at their residence No. 315 Rue Tenant de la Tour, on the 21st ultimo. Mr. GEZO KRISHEVSKY was also invited and was introduced to the Chinese Nationalists, all of whom have shown great interest in Zionism and noted with enthusiasm the progress made in the upbuilding of the Jewish Homeland. Dr. Wu, who is, by the way, Foreign Minister in the Nationalist Government, and who heads the delegation to Europe, will also visit Palestine. He carries with him a letter of introduction to Col. KISCH, of the Palestine Zionist Executive, from Mr. KRISHEVSKY.

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"Dos Pintelle Yid" the famous Yiddish operette by B. TAMASHEVSKY will be staged at the Apollo Theatre on February 11, by Mr. S. WULF assisted by Mr. FUKS. The operette though for the first time to be seen in Shanghai, has been staged with great success in many towns in America, and the local Jewish Amateurs have been spending much time and energy to make this play a success. "Dos Pintelle Yid," as its name implies, is an operette of a national character and one that no Jew should fail to see. Dancing, Yiddish songs, a choir, etc., are among the outstanding features on the programme. The cast, composed of old players most of whom have had great success on the stage before. 25 per cent. of the proceeds of the show are given in aid of the Shanghai Jewish School.

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With a view to producing plays and other forms of theatrical entertainment in Yiddish and English, a group of local Jewish enthusiasts have banded themselves together under the style of the Jewish Amateur Players. The names of a number of ladies and gentlemen have been secured as members and there is every hope that this list will be considerably increased within the next week or two. Among those who have already been enrolled are a number who have had much previous stage experience. The organizers feel they have enough talent available to present plays in both languages at regular intervals. They will probably make their first bow before the public in a play entitled "The Stranger," written by the well-known play right JACOB GORDIN, for which a strong cast has been secured. Rehearsals will commence shortly and a definite announcement can be looked for at a not very distant date. The Jewish Amateur Players is a new organization and it is intended to devote the proceeds of performances to deserving causes. The Organizing Committee is as follows: Messrs. E. S. JACOBS (Chairman,) I. GAZNOVITSKY, H. M. TUVERMAN, S. HANDLEY, M. LEVENSOHN, H. FUKS, L. GRANBERG, C. I. SUTTNEY, H. WEINTON and J. HELLMAN (Hon. Secretary.) A meeting will shortly be called of all members and prospective members, when officials and a committee will be elected. An invitation is extended to ladies and gentlemen interested in amateur dramatics to send in their names and addresses to the Acting Hon. Secretary, Mr. Hellman, 126 Broadway, first floor. Besides those interested with a view to performing, the organizers will be glad to welcome those who can assist in the equally important work behind the scenes and on the business side of productions. There is no limit to the enthusiasm apparent among the members, which bids fair to make the Jewish Amateur Players a great success.

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Through the joint efforts of Mr. S. FELDMAN and Mr. H. M. WHITCOM, the first Jewish play was shown in Tientsin by amateurs. The "Jewish King Lear," a melodrama in four acts, was presented in Yiddish on the 11th ultimo, before a packed house. The net proceeds were given to the Tientsin Jewish school.

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We regret to record the death of Mrs. D. H. Silas which took place in London last month. The deceased was a well-known resident of Shanghai and left for London about four years ago. She leaves several children and a sister in Shanghai (Mrs. LUNA BENJAMIN) to mourn her loss. We extend to them our sympathy and condolence.

RELIGION AND CONSISTENCY

Word comes from Shanghai, China, that a new edition of the discredited concoction of nonsense, the "Protocols of the Elders of Zion," was published there by a former Christian missionary, the Rev. EDGAR E. STROTHER. Perhaps this may not be an appropriate time of the year for asking the question, but is it not rather strange that many Christian ministers are engaged in projects whose purpose is to disseminate hatred? JESUS taught his disciples, "Love your enemies," but many of his official followers are constantly preaching hatred and prejudice. What moral right does the church have to bring to the heathen the gospel of love when many of its recognized leaders do not follow it themselves?—*The Sentinel* (Chicago, Ill., U.S.A.)

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BARON TANAKA SENDS STIRRING MESSAGE TO KEREN HAYESOD MEETING IN SHANGHAI. See P. 11

JEWISH CALENDAR
5688-1928

Purim	Tues., Mar. 6
Rosh Hodesh Nissan	Thurs., Mar. 22
1st Day Pesach	Thurs., April 5
7th Day Pesach	Wed., April 11
*Rosh Hodesh Iyar	Sat., April 21
Lag b'Omer	Tues., May 8
Rosh Hodesh Siwan	Sun., May 20
1st Day Shabuoth	Fri., May 25
*Rosh Hodesh Tammuz	Tues., June 19
Fast of Tammuz	Thurs., July 5
Rosh Hodesh Ab	Wed., July 18
Fast of Ab	Thurs., July 26
*Rosh Hodesh Ellul	Fri., Aug. 17
Rosh Hashonah	Sat., Sep. 15
Yom Kippur	Mon., Sep. 24

*Also observed the day previous as Rosh Hodesh

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Established:	*Discontinued since:*	*Revived:*
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The Jewish Guardian publishes an interesting article from the pen of DR. CECIL ROTH, the first of a series to be continued weekly during 1928 entitled, "The Jewish Year." Our contemporary, with its usual vigour endeavours to interpret one or two recent events in Jewish history, and as is the case its views at times sound discordant in our ears. However, we find ourselves in agreement when it says:

What will be the verdict of history on the Schwarzbard affair? Our own verdict, at the moment, that, while there is nothing in Jewish Law to justify [illegible] without trial, yet there is much to be said in favour of the French system, and our suggestion that such appeals should be examined [illegible] one of the firms for the relief of Jewish distress in Eastern Europe, have been widely quoted and applauded.

Our contemporary's views so far are admirable but later on in the course of the article referred to above, it makes itself more than plain. Continuing, it says:

But we venture to claim that history will condemn [illegible] Schwarzbard into [illegible] tery, [illegible] partly [illegible] country [illegible] ledge [illegible] through [illegible]

It is to follow the trend of thought of our contemporary which [illegible] acts [illegible] to find [illegible] between [illegible] out [illegible] of the [illegible] conditions [illegible] ever, [illegible] history [illegible] insertion [illegible] and [illegible] which [illegible] Jewish [illegible] MAGNUS [illegible] attempts [illegible] subject [illegible] never, [illegible] Zionism [illegible] physique [illegible] his part [illegible] who turn [illegible] hateful [illegible] of an ob[illegible]

[illegible] and, is a de reasoning; it condemns SCHWARZBARD [illegible] on a moral point of view." It would be interesting to know Mr. MAGNUS' views would be on the [illegible]

It is [illegible] justifiable that nations should attempt [illegible] each other and murder each other [illegible] less a crime when endorsed by so-called [illegible]

We now come to the parting of the ways. [illegible] There is one aspect of SCHWARTZBARD affair [illegible] such a [illegible] sue, we would hope that [illegible] approve. We have read that Zionists [illegible] are in what is called, we believe, [illegible] *our contemporary's mind of the expression* [illegible] *religious leaders*—*Ed.*] the Gaffen Bund [illegible]

In the past we have [illegible] especially when he makes a point [illegible] him, and dealing it a side-blow which [illegible] very different significance. Mr. MAGNUS never [illegible] opportunity of spitting forth his full [illegible] whether he is writing on nature, on [illegible] the human emotions. The hatred of Zionism [illegible] out of place and detracts the attention of [illegible] with antipathy, otherwise than read such [illegible] ridiculously. To make it still more ridiculous, the entire [illegible] admirable article is turned acid or better still rancid [illegible]

Consequently this publicist excuses himself when he says, "If we have been misinformed [*Oh, so there is such a likelihood!—then You[illegible]*] we shall be delighted to publish a *denenti* [*Is it necessary to add such more doubts!—Ed.*] but if our information is correct [*Stop readers, there is a veiled threat soon to burst on our heads. Ed.*], we can hardly conceive a stronger case against that so-called nationalism itself. For what kind of national sentiment is [illegible], and if the usages of civilized life by rendering particular honour to a man who shot a fellow man [*May we interpolate here? better say a useless crusade.—Ed.*] without trial and not in self defence?" We are absolutely taken aback with the outpourings of outraged feeling on the part of MR. MAGNUS. For his benefit it is worth explaining that the French tribunal established beyond a shadow of a doubt the fact that that "beast" described by MR. MAGNUS in human words "fellow man," deserved the death meted out to him by a brave man, who was willing to take upon himself all hour condemnation from the whole world, and may we say also from the ancient Editor of the *Jewish Shomer* as well? MR. SCHWARTZBARD, a man with a record short down one creature [illegible] *—Ed.*] while the other slew (we may say indirectly) through his approval hundreds and thousands of innocent men, women and children. And yet MR. MAGNUS writes in telling language, "We would not reverse the [illegible] we would not turn the act of killing into murder, but we would [illegible] an isolated act, uniquely judged, into a [illegible] national celebration." Here we have a noted publicist [illegible] editorial [illegible] and passing judgement; he does not [illegible] the intense feeling of dejection and bitterness of heart of the [illegible] countries of [illegible] in the [illegible] Eastern Europe, who [illegible] sisters, brothers, fathers, mothers, [illegible] brave, [illegible] and in fact their whole [illegible] life. These [illegible] should not express their [illegible] for fear of [illegible] they could, in fact, express [illegible] And yet another [illegible] MR. MAGNUS [illegible] "least of all, would [illegible] and diplomatic obligations, [illegible] We are [illegible] the death of a sinister [illegible] of nations." [illegible] earnest of joking! [illegible] truthful [illegible] nation must [illegible] magnanimous [illegible] We are [illegible] was brave [illegible] and not hide [illegible] hurt the [illegible] contemporary [illegible] another [illegible] showing [illegible] much of [illegible] and [illegible]

BARON TANAKA SENDS STIRRING MESSAGE TO KEREN HAYESOD MEETING IN SHANGHAI. See P. 14

JEWISH CALENDAR
5688-1928

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"What will be the verdict of history on the Schwartzbard affair? Our own verdict on it at the moment, that, while there is nothing in Jewish law to justify killing without trial, yet there is cause to approve the equity of the French decision, and our suggestion that such approval might best be expressed by a donation to one of the funds for the relief of Jewish distress in South-Eastern Europe, have been been widely quoted and applauded.

Our contemporary's views so far are admirable but later on in the course of the article referred to above, it makes itself objectionable. Continuing, it says:—

But we feel certain that history will condemn any more favourable conclusion from the facts. 'Vengeance is Mine,' it is written, and since Schwartzbard, whatever his provocation, took the function of vengeance into his own hands, he sinned against the law of God and man. This seems to us elementary, and the exception made in the penalty is condoned partly by our sense that his co-religionists should not be harsher than the countrymen of his adoption, and partly by a sense of our inadequate knowledge of the state of mind which is engendered by the scenes of horror through which he had passed.

It is easy to follow the trend of thought of our contemporary which, to our mind, is able reasoning; it condemns SCHWARTZBARD'S action of killing from a moral point of view. It would be interesting to find out what MR. MAGNUS' views would be on the subject of war between nations. Is it justifiable that nations should attempt to wipe out each other, hate each other and suppress each other? Does a crime become less a crime when endorsed by so-called society of modern life? We now come to the parting of the ways. Says our contemporary, "There is one aspect of SCHWARTZBARD affair, however, which, though a side-issue, we would hope that the future historian will not approve. We have read that Zionist enthusiasts inscribed his name in what is called, we believe, [*Why, were there any doubts in our contemporary's mind of the existence of such a book prior to its writing its leader?—Ed.*] the Golden Book of the Jewish nationalists." In the past we have severely criticized MR. MAGNUS' diatribes, especially when he makes it a point to turn his attention to Zionism, and dealing it a side-blow when writing on subjects of entirely different significance. MR. MAGNUS never lost or never loses an opportunity of spitting forth his full venom on Zionism, no matter whether he is writing on nature, on botany, on physiognomy or on the human emotions. This hatred of Zionism on his part is most out of place and detracts the attention of readers who turn aside with antipathy otherwise than read such vicious and hateful propaganda. To make it still more simple, the entire value of an otherwise admirable article is turned acid or better still rancid.

How eloquently this publicist excuses himself when he says, "If we have been misinformed [*Oh, so there is such a likelihood!—then Yedu lashem hasdo.—Ed.*] we shall be delighted to publish a *dementi* [*Is it so easy to waive aside your doubts?—Ed.*] but if our information is correct [*Stop reader, there is a veiled threat soon to burst on our heads.—Ed.*], we can hardly conceive a stronger case against that so-called nationalism itself. For what kind of national sentiment is it which can flout the usages of civilized life by rendering particular honour to a man who shot a fellow man [*May we interpolate here? better say a useless renegade.—Ed.*] without trial and not in self defence?" We are absolutely taken aback with the outpourings of outraged feeling on the part of MR. MAGNUS. For his benefit it is worth explaining that the French tribunal established beyond a shadow of a doubt the fact that that "beast" described by MR. MAGNUS in human words "fellow man," deserved the death meted out to him by a brave man, who was willing to take upon himself wholesale condemnation from the whole world, and may we say also from the august Editor of the *Jewish Shomer* as well? MR. SCHWARTZBARD, a man with a peaceful record shot down one creature [*man is too refined a name for such a specimen.—Ed.*] while the latter slew (we may say indirectly) through his approval hundreds and thousands of innocent men, women and children. And yet MR. MAGNUS warns in telling language, "We would not reverse the acquittal; we would not turn the act of killing into murder, but we would not on any account raise an isolated act, uniquely judged, into a cause for national celebration." Here we have a noted publicist sitting in an editorial armchair and passing judgment; he does not fathom the intense feeling of dejection and bitterness of heart of those poor compatriots of ours in the sore-benighted countries of Eastern Europe, who lost their sisters, brothers, fathers, mothers, uncles, aunts, nephews, nieces, cousins, and in fact their whole earthly possessions. These poor dumb souls could not express their hatred for fear of further chastisements; they could, in fact, express nothing of the great bitterness except by prayer. And yet another outrage on the part of MR. MAGNUS. Says he, "Least of all, would we do so as a nation with its international and diplomatic obligations, its duty to public opinion, and to the comity of nations." We are at a loss to see how a national celebration on the death of a sinister anti-Semite can have anything to do with the "comity of nations?" We ask the Editor of our contemporary if he is in earnest or joking! Does he, with his usual art of seducing his readers from truthful facts, wish once more to establish that the Jewish nation must refrain from expressing heartful satisfaction to a magnanimous nation—France, for meeting out justice to a brave man? We are disappointed. We thought all along, that MR. MAGNUS was brave enough to stand for and express views which he felt and not hide them in seductive language, with the plea that it would hurt the "comity of nations." Fie, fie! that the true colour of our contemporary is shown in all its hues, we will now give our readers another sample of MR. MAGNUS' spite on Zionism. Listen to the following "pearl of logic":—

For the nationalism which is robbing modern Zionism of so much of its power for good is, no doubt, Jewish sentiment. It proceeds from and chiefly appeals to sections of the Jewish people who have suffered from

repression and inhibition in their national rights. Estopped outwardly, they have turned inwards, and have manufactured a spurious nationalism by an intensive cultivation of certain local deposits in Judaism. The result is neither a nation nor a religion, as the Grand Rabbin of France says on the next page, but an alloy or amalgam of both, requiring a special vocabulary and almost a special philosophy to sustain its difficult claim on men's allegiance. It does not possess the elements of permanence.

As usual, the critic of Jewish nationalism uses rhetoric to explain what seems to him a strange phenomenon. He acknowledges that support for "nationalistic idea" emanates from a section of world Jewry who know the burdens of suffering. It would be interesting to know what MR. MAGNUS would do if he were living in one of the sad and woefully benighted countries of Eastern Europe. Would he turn to nationalism and welcome the idea openhanded, or would he reject the only haven of rest and respectability? It is this sense of comfort which makes us callous and lax in matters of importance, so that we actually fail to realize its significance to our brethren who are less fortunate and comfortable in a sense beyond proportions. Should this sense of the national status succeed and help our oppressed nation, Zionism will have performed its great service to God and fellow-Jews. MR. MAGNUS quotes the GRAND RABBIN of France, and we would like our readers to turn to our editorial in which we answer and brush aside every doubt. A section of Jewry to-day "sits on the fence," *pace* RABBI FRANCIS L. COHEN, and fails to realise the significance of Zionism, and we assure them that it will not be before very long, they will realise their folly and acknowledge that the Zionist ideal is an endeavour to fulfil words of prophecy proclaimed several hundreds of centuries ago. It would do well for the section of non-Zionists to realise the truth enunciated by HUMBOLDT that, "In the consciousness of his freedom lies the true dignity of man. This also it is whereby he leaves the world of dependence and enters that of freedom; for in the material nothing can be free, in the spiritual nothing can be held in bondage." It would do well for that (small) section of non-Zionists to place this definition before their spiritual vision, to reflect daily on its boundless truth and perchance make of it a spiritual affirmation.

* * *

"CHINA DIGEST" AND "HISTORY OF A LIE"

Our contemporary *The China Digest* which is edited by Mr. CARROLL LUNT, writes a brief review of our recent publication by HERMAN BERNSTEIN in its issue of February 4, 1928. We notice in the opening lines an inaccuracy in the statement "that BERNSTEIN recently arrived in Shanghai." Mr. BERNSTEIN, to our knowledge, was never further away from Shanghai than at the moment of writing, for he is the Contributing Editor of *The Jewish Tribune* and other publications in New York. Continuing, EDITOR LUNT says:

"It is inevitable, one supposes, that race rivalry produces attack and counter-attack, accusation and refutation, and that a harassed world be flooded with explanations from both sides which it relishes or brushes aside as annoying."

Our colleague in Nanking Road very clearly states his position in the foregoing paragraph. It would be worthwhile reminding him that we have published the book expressly to counteract the evil that is being introduced into a none too peaceful town. Shanghai has not quite settled down after the recent disturbances, so that the introduction of a subversive publication as the notorious "Protocols" does not help to foster brotherliness. What makes the crime of publishing it more heinous is the participation of a religious man who should practice more scrupulously the injunctions of his Bible with a view to introduce peaceful measures to usher in the era of goodwill on earth. Surely *The China Digest* will allow us to answer the falsehoods openly declared in the forged "Protocols." Our contemporary must realize that we are not creating what it terms "race rivalry," but simply trying to nip in the bud the controversy launched in our midst by one or two irresponsibles. *The China Digest* closes its review with the following explanations and suggestions:—

This brochure will no doubt be read by those interested in this controversy. It seems to have dealt very fully with the matter and in a readable fashion, but this is all we can say about it of a nature pleasing to the sponsors. Controversy is not the best food for a world anxious to have peace, and there can be little good in familiarizing oneself with enmities and hatreds when time can be better spent in devotion to literature of a more helpful and constructive nature.

We want to assure our contemporary that the booklet of BERNSTEIN was published by us in order that it should be read and digested by all the readers, whether interested or otherwise, in order that they may be fortified to fight the devilish machinations of the sponsors of the "Protocols." We did not intend the publication to please or displease, but merely stated facts to substantiate our viewpoint, and we trust the data supplied by BERNSTEIN will readily speak for itself and silence our traducers once and for all. When EDITOR LUNT says, "Controversy is not the best food for a world anxious to have peace," we entirely agree with him. This justifies our action in publishing "The History of a Lie" in order to bring about a clearer understanding of the ideals of Judaism and their relations to Bolshevism. Mr. LUNT'S closing suggestion is striking, for he advises "devotion to literature of a constructive nature." We are reminded of the words of MICHAEL ANGELO, the celebrated sculptor who said, "When I read HOMER, I look at myself to see if I am not twenty feet in height," showing that works of nobility and grandeur raise man to great heights, whereas works such as the forged "Protocols" tend to work in the opposite direction, for which reason they should be consigned to flames or in another fit sphere—the waste basket.

* * *

MR. GERALD MONTAGU AND THE MESSIAH

The correspondence which is occasionally published in *The Jewish Shomer*, is so diverse in nature that we are obliged to select a letter written by one of the surviving sons of the first LORD SWAYTHLING, the HON. MR. GERALD S. MONTAGU, in order to show our readers the absurd notions fostered by him. Says MR. MONTAGU:—

I am writing these few lines because I myself, and other members of my family, think we owe it to the memory of our father, to clear away the misunderstanding which the reference to him published in Dr. Herzl's diary might produce. Our father, Lord Swaythling, was, in no sense, a political Zionist. He was devoted to England, and delighted to serve her interests in every way in his power, and we never heard him express any desire to leave his country for another.

It is very interesting to study the mentality of some people who imagine that they are defending important principles. No matter how eager we may be in respecting the views of others, still, in this instance we are bound to say that MR. MONTAGU has overstepped his zeal and patriotism. It is noteworthy that in spite of the first LORD SWAYTHLING'S desire not to leave the country of his adoption, yet it was necessary that he should "leave" it forever by divine compulsion in order to travel to

The undiscover'd country from whose bourn
No traveller returns.

No one reading the letter of MR. MONTAGU will fail to notice the hint of insinuation conveyed between the lines. He shows his cleverness by calumniating the "true Zionists," forcing upon the innocent minds of the readers the falsehood that all Zionists are traitors to the land of their adoption. Fie upon such a mean slander! If Zionism fosters such treasonable thoughts, it deserves condemnation, not commendation. And yet, on closer examination, we see that the League

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of Nations are in entire accord with the fundamental principles of Zionism. The concluding lines of MR. MONTAGU'S letter deserve attention. Basking himself under the cloak of a *hassid*, who practices daily all the *taryagh miswoth*, he explains the notions of old concerning the Messiah in whose advent he believes, in the following limpid language:—

As a literalist, he believed in a personal Messiah who, in God's own good time, would lead the faithful remnant of Jews back to the Holy Land; and furthermore, in his piety, he believed in the fulfilment of prophecy in all its miraculous setting.

It is palpably evident that Mr. MONTAGU shares his father's belief in the personal coming of the Messiah, and would rather have the Jews cultivate wholesale laziness, depending on some miracle to carry out all the arduous labours of upbuilding the national homeland, while the masses would walk each one into a ready modern, comfortable home with a garden, tennis court, swimming pool, and what not. We imagine that even then MR. MONTAGU would be reluctant "to leave his country" since that would make him less loyal to the king and the country of his adoption. But maybe we are mistaken. Mr. MONTAGU would probably have us believe in the transformation of the land and his ability to persuade Great Britain to believe in his honest intentions "to leave his country for another." Or that may be the views held by the first LORD SWAYTHLING only. We are rather inclined that Mr. MONTAGU believes in what his father had believed, otherwise he would not rush with full speed to cite the cardinal belief once held by his father. So we have still some who believe that the ancient soil of Judea could be conquered by a simple puff of breath by the Messiah. What about the old adage "God helps those who help themselves?" Does MR. MONTAGU want us to believe that it is ante-dated or obsolete? Perhaps he will come out of his shell and answer this question for us. Perhaps the *Jewish Shomer* which was eager to publish his letter will be equally hospitable to him again, so that Jewish "lore" may be further enriched with the new light which is now in possession of the MONTAGU family in London!

* * *

"HOW DOTH HE SIT SOLITARY!"

We concede unhesitatingly that MR. LAURIE MAGNUS is "a painter of word pictures," an artist who creates on one day beautiful mental images (*Vide* his article headed THE BEAUTY OF THE WORLD in the December issue of ISRAEL'S MESSENGER) only to dispel the fine vision the next day. We would draw the attention of our readers to the reply in our last issue, to the leader which appeared in *The Jewish Guardian on Affirmations*, being an interpretation of MR. MAGNUS' own *a la Prof.* COUE. Our above-mentioned contemporary has given us a few random thoughts on the BALFOUR Dinner under the section of "Notes of the Week," which it pronounced "a conspicuous success." What struck MR. MAGNUS most, barring aside the auspiciousness of the occasion was, to quote his own words, "the preponderance in authority (not in number) of non-Jews over Jews." On points of observation, MR. MAGNUS always tries to score by virtue of his fantastic notions, and his suggestions and interpretations are unique in their own way. The success of the dinner, we are told, was partly due to the array of celebrities who were present, and this prompted our London confrere to ask:—

"What is it that drew men and women of the calibre which we have briefly indicated?" He replies:—"A satisfactory reply to this question would tell us a great deal about the position and prospects of the Zionist movement. A partial answer may be sought from the speech of Mr. Ormsby-Gore, in response to Lord Reading's toast to the Mandatory Power. He stated his own faith in Zionism, as a movement which possessed a value, not merely for the Jewish People, but for the whole of humanity. What attracted a Gentile like himself to assist in the progress of the movement was the hope of a spiritual revelation."

Such an interpretation of Zionism coming as it does from a British high official is bound to be treated with respect by all right-thinking friends of the Jewish People, and we trust MR. MAGNUS agrees with us. Speaking of the essence of Zionism, MR. MAGNUS asks the readers, to do him justice to admit that "all he has written about Palestine during the past eight years [*And what about previous to that, intriguing, scheming, plotting under a nome de plume? Why not tell us something about it?—Ed.*] critical, horatory, laudatory—he never lost sight of the ideal aspect of the movement, of the hope that on the historic soil of the country of Jewish prayer, there may be revived in a new time a new expression of the Jewish genius." Taking into consideration, the foregoing honest expression so beautifully expressed in appealing language, we agree with MR. MAGNUS, for we have no quarrel with him on this point. We differ only on the question of the nationality status of the Jewish People, which no doubt will evolve in its own good time. It will not pay us to fail in realizing this important point. In continuation, MR. MAGNUS explains:—

"In this sense we have always been Zionists, if that is the right, as it is the current name to Jews and Jewesses who recognise that Judaism has a message for the world—a message not to be discharged, too, by special service, by intellectual co-operation, and by a contribution to humanism in its largest sense."

We are all bound to admit that Jews are born Zionists, and that Judaism has a divine message to proclaim to the world from time to time, but we must also not forget that there are various types of Zionists hailing from different sections of the globe, which we classify as follows:—The highest and the noblest type of Zionist is the *halus*, who by sheer dint of labour and enthusiasm works for his country, his people and himself; then we have the "spiritual"

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Zionist, one who sits by the fireside on a cold, dreary day sipping his coffee and reading the New Year Number of the "weekly sheet," forgetting the nationalistic aspects of Zionism; then follows the "liberal-Zionist" who believes in planting a tree in Palestine regarding it as "an innocent recreation"; lastly, there is the latest double-tongued Zionist, one who preaches against Zionism openly on one day, only to extol Nationalism as the precursor of self-respect and other virtues on the other day! MR. MAGNUS also reminds us of a type of Zionist which goes to augment the happy list. Note what he says, "The Christian-Jewish fellowship of the 'Liberal' Synagogue is itself a form of Zionism; there is precisely the same fellowship as in the Zionist camp. Both movements are 'Zionist' in the true sense of impressing a Jewish mind on human affairs." We may depend upon MR. MAGNUS to evolve yet another type, since it is his ambition to create chaos and confusion in the camp of the Jewish Nationalists. He knows that when our ancestors had left Egypt there were "mixed multitudes" that followed them in the hope of creating disunion and division in the rank. MR. MAGNUS knows that unity in the Jewish Nationalist camp would spell the final death-knell of the new theology which he is preaching to his readers. He knows—well, let us take note of another misleading statement made by him. "Coming back to Palestine, however, we have to record with regret. [*No, you don't have to, for it is proved that the experiment is no more an experiment, but a wonderful reality!—Ed.*] that the reality is still far distant from the ideal." MR. MAGNUS says further on that the "thoughtful guests as they went away from the banquet had listened to DR. WEIZMANN'S careful speech, with its moderately piano tone, and they wondered how he would solve his problem of transforming the townsman into a peasant, now that the holy zeal of the pioneers is inevitably waning." Really, how interesting! And how pleasant it sounds in the ears of the MONTEFIORITES! Well, may the leader exclaim, *Mi Yittain w'haya!* O, MR. MAGNUS, yours must be a sorry plight when you are pushed to secure solace and comfort from such an imaginary failure of the "pioneers" and their dwindling hopes! However, let us make it clear that "transforming the townsman into a peasant" is not so difficult a task as our contemporary tries to show us, for it depends solely on the shekels and the number of trees donated by Zionists in order to forcibly bring home to these townsmen the intricate technic of "an innocent recreation." For instance, SIR PHILIP MAGNUS' efforts should go a long way to make this attempt successful, while *The Jewish Guardian's* Grove (for which it raised, lest we forget, the sum of £60|-) is yet another instance showing liberal foresight on the part of its able Editor. The concluding part of MR. MAGNUS'S impressions are recorded under the sub-title, "Zionism is not Nationalism." Here we come to the parting of the ways, for we refuse to recognize such a picture which our contemporary tries to portray. The conflicting views with ours is expressed thus, "For the one point which was clear through all the proceedings is the fact, on which we have always insisted [*And which we have always consistently opposed with all due respect.—Ed.*] with diminishing opposition for the other side [*Let others say it.—Ed.*] that Zionism is not Jewish Nationalism." Stop, friends, refrain from going any further, there is no hope now that the last Jew on earth is about to disappear, for MR. MAGNUS has decreed the death-knell of Jewish Nationalism! Probably it would be good for our London critic to sail for China to study the aspects of Chinese Nationalism in order to compare and study same side by side with Zionism, an ideal form of Nationalism. It is of interest to our readers to know that Dr. C. C. Wu, the Nationalist Foreign Minister of Nanking Government, has sailed for Eres Yisrael last month, carrying with him a letter of introduction from a Jewish Nationalist to a Zionist leader in Jerusalem, in order to observe conditions prevailing and methods used by the authorities in the upbuilding of our Homeland. It is obvious that we cannot convince our London critic of the hopelessness of his discredited theology, which looks upon the Jews as wanderers on earth, without a home of their own and without a legal status with other nations who compose the League of Nations. Here we must part company and be at loggerheads for a while. Meanwhile, Jewish Nationalists are content to march forward to their goal at the present rate of progress and given the good and even the bad weather, there is no reason why they should not deliver their precious cargo into the harbour of Zion, their final destination and from which there can be no escape! Poor MR. MAGNUS, "how doth he sit solitary!"

* * *

"GUIDE FOR THE PERPLEXED"

The Jewish Guardian publishes an interesting leader under the caption "Perplexity," being an interpretation of *Morah Nebuchim*, or Guide for the Perplexed, from which it gives the following extract:—

'The object of this treatise is to enlighten a religious man who has been trained to believe in the truth of our holy Law, who conscientiously fulfils his moral and religious duties, and at the same time has been successful in his philosophical studies. Human reason has attracted him to abide within its sphere, and he finds it difficult to accept as correct the teaching based on the literal interpretation of the Law. . . . . Hence he is lost in perplexity and anxiety.'

We take it that MR. MAGNUS' article is meant for consumption among liberal Jews, since he makes it clear by explaining, "We venture to place in juxtaposition with this old, clear rescript for a re-interpretation of Jewish teaching in accordance with the dictates of human reason, a passage from the CHIEF RABBI'S *Affirmations of Judaism*, to which we drew attention a week ago. [*Our reference to this was published in our last issue.—Ed.*] 'The demand for a re-interpretation of Traditional Judaism that shall in all things be in line with modern thought and life assumes that there exists a consistent body of ideals which can be called Modern life, and that it is an advantage to Judaism, or, for that matter, to religion in general, in no way to differ or dissent from this body of thought.' To which MR. MAGNUS adds,

"The 'snag' in this argument seems to lie in the suggestion that the demand requires a conformity in all things between religion and modern thought, and a difference in none. Maimonides saw more clearly that a limited conformity was wanted: he specified the sphere in which 'moral and religious duties' are tested by 'human reason.' Moreover, the Chief Rabbi's attitude is explicated in a foot-note to his text: 'Many expect,' he says, 'such a re-interpretation of Judaism from these sermons. They would have me remove 'the rough edges' of Judaism; that is, explain away most of the positive and negative requirements of Judaism as unnecessary and unimportant, and present a Judaism of such broadness and elasticity that it does not oppose itself to anything in particular—not even to treason and heresy in our own camp."

We are surprised to see MR. MAGNUS quoting the above footnote from the CHIEF RABBI'S *Affirmations* to substantiate his point of view, when to our mind it silences his arguments once and for all. It is all very well to say MAIMONIDES saw that "a limited conformity was wanted," but since he advocated it, "Liberal" Judaism overstepped the boundary line and entered into the unlimited ocean of liberalism. We assure our readers that before long this new cult will lose its identity and vanish from the stage of Jewish life forever. We have always said that reforms are needed to keep pace with the times in consonance with *Din* Torah, but not the revolutionary reforms of the "Liberals." GOETHE admirably expressed his abhorrence for revolutionary reforms, and said:—

> "I hate revolutions, because as much is destroyed by them as gained. I hate those who achieve them as well as those who give cause for them. But am therefore no friend to the people. You know how greatly I rejoice at every improvement. I am a friend to plants; I love the rose as the most perfect flower which our German soil can produce; but I am not fool enough to desire that my garden should have them now in April. I am satisfied if I can now find the first green leaves—satisfied if I see how one leaf after another is formed upon the stem, from week to week. I am pleased when in May, I perceive the buds, and am happy when at last in June, the rose appears in all its splendour and all its fragrance. If anyone cannot wait, let him go to the hothouses." (Extract from "Revolution in Nature").

And yet in the face of the above beautiful gems of thoughts, we have MR. MAGNUS voicing a complaint, when he says:—

These medieval epithets strike oddly on a modern ear. No one expects the Chief Rabbi to expound an interpretation of Judaism which shall be satisfactory to heretics and traitors. As little, or nearly as little, [Quite modest indeed.—Ed.] do we expect him to expound a system of religion which shall in all things conform with the conclusions of current thought and in no way differ from them." [The fault lies solely with those who profess and admit having a modern ear, for whatever true is piped out to them, they will interpret it according to their receiving instrument.—Ed.]

We wish to interpret this passage of MR. MAGNUS which we quote as under:—

But, what epithet would have been attached to Maimonides if ratification of this kind had governed the Rabbi of Cordova in the twelfth century? 'For,' according to Dr. Friedlander, 'in stating what the traditional Law enjoined, he had to exercise his own judgment, and to decide whether a certain dictum was meant to be taken literally or figuratively; whether it was the final decision of a majority or the rejected opinion of a minority; whether it was part of the Oral Law or a precept founded on the scientific views of a particular author; and whether it was of universal application or was only intended for a special period or a special locality.'

It stands to reason that the Bible is open to interpretation according to the four planes of existence. We classify them as under:—

(A.) PESHAT, the literal interpretation consists of legends, history, customs, etc.
(B.) DERASH, expositions, lectures on moral precepts, etc.
(C.) REMEZ, or allusion giving hints as to some special meaning to be sought after, parables, etc.
(D.) SOD, Eternal Truths, mysteries, Kabbalistical interpretation, above reason belonging to spiritual world.

We emphasize that in order to have a sound knowledge one must specialize in these four departments and having done so, he is then at liberty to create reforms which will not clash with either of these four sections. It is necessary to conform to the letter in all these four departments to gain a sense of completeness. MAIMONIDES' argument, therefore, cannot refer to "Liberal" Judaism which does not even specialize in any given branch which we have enumerated above. We refer our readers to the parable of the four men who entered the *Pardes* and the triumphant return of RABBI AKIBA, who alone out of the four succeeded. All the other three failed owing to their leanings on one or more of these departments. MR. MAGNUS draws up his conclusion with words which move us to our very depths, for he argues, "We would beg not to be misunderstood. We are not defending Liberal Judaism. [*No? then you are not doing full justice of the new cult.—Ed.*] For all is value or relevance to our present argument, it may be absolutely indefensible, or it may equally be absolutely defensible. That is not the problem which immediately concerns us. We are concerned with the problem of the perplexed. They seek a guide for their perplexity, and they are stormed at as heretics and traitors. [*How nicely put!—Ed.*] The hungry sheep look up and are not fed." [*We are sorry to say the sheep are too stubborn and turn up their noses when they are offered wholesome food. What other alternative is there? We know of none!—Ed.*] The concluding lines are characteristic of MR. MAGNUS. Note what follows:—

But there are other than Orthodox Jews in the British Empire. There are Orthodox Jews who are not orthopractic, and—surely a finer variety—there are non-orthopractic Jews who formulate a new orthodoxy. We all live at peace together. Jewish institutions are manned by all. British Judaism does not deny her children.

These sentiments strike us with having abundant fertility. They should be emulated by all right thinking Jews, who have the honour of *Kol Beth Yisrael* at heart. We thank MR. MAGNUS for heartening us with his lofty sentiments and fine ideals. They teach us that

> "Each (Jew) must feel as if 'twere ho
> On whose sole arm hangs victory."

* * *

"WHAT OF THE JEWS IN CHINA?"

Our attention has been drawn to an article published in *The Jewish Exponent*, Philadelphia, Pa., entitled, "What of the Jews in China?" written by B. BERKMAN, who is described by our contemporary as a "well-known German-Jewish author, who spent a great deal of time in China." MR. BERKMAN'S articles is made up from the notes taken from his diary which he wrote as a result of his stay in China, and for this reason we are reproducing the salient features with our criticisms, for the benefit of our readers.

The Jewish Exponent in an introductory note, says, "MR. BERKMAN records his impressions of a particular group of Chinese Jews, whose relation to Jewish life is so vague as almost to be indescribable and who have yet maintained their knowledge of their Jewishness throughout centuries." MR. BERKMAN relates of his experiences in a Chinese restaurant in Shanghai which he visited with his friend CAPTAIN BULANOW, a linguist having a command over various dialects. Two Chinese musicians entertained the foreigners with weird tunes played on the fiddle, and the songs sung by the younger of the two made an impression as "whining, shrieking melodies, with melody missing," consequently sounding unintelligible to the listener from across the seas. The collection plate was passed round and MR. BERKMAN in an extra charitable vein threw in a bigger coin than was the rule, with the result that the recipient offered an "extra bow" and an encore. MR. BERKMAN confesses that the Chinaman interested him, and so to whet his curiosity asked his friend the CAPTAIN to carry on a conversation, where he derived the information that the Chinese musician was born in Canton, his father died thirty years ago, which prompted him to leave the native village with the remains of his father, in order to give him a decent burial in the Jewish cemetery at Shanghai. MR. BERKMAN was bewildered at what was related by the old Chinese, so he burst the question, "Why in a Jewish cemetery?" to which the following reply was vouchsafed:—"Because my father was of the Jewish faith." Thereupon, the old Chinaman took a rolled-up parchment out of his pocket and cried, "Do you know what it is?" MR. BERKMAN looked at the parchment and to his surprise saw it was a scroll from the Mezuzza. Further development follows. Says MR. BERKMAN:—

As far as religion is concerned, they feel themselves Jews. In Shanghai they have a big, beautiful synagogue. On holy days the synagogue is crowded. If you see this Chinese crowd elbowing its way into the synagogue, Chinese dressed and coiffeured in the good old Chinese way, you will have difficulty in believing that a Jewish religious service is the goal of these people. As a matter of fact they themselves know little about Judaism. It is a ceremony which they keep by habit and tradition when they go to synagogue, while innerly absolutely alien to the service. Even the Hebrew language has been forgotten. The prayers are read in a language that even the Sephardic Jews cannot understand. It has certain Hebrew elements, here and there a familiar syllable, but as a whole it is incomprehensible. A European Jew has to converse with an Arabic Jew in English. They all know a bit of it and have great respect for English culture.

MR. BERKMAN judges the whole community rather hastily, as it takes some instances and naturally presumes that the whole must be of the same type, it is worthwhile noting that we have not drifted further away from our sense of Jewishness than we would have done otherwise, not having an ordained Rabbi, and being separated from the stream of Jewish centres of learning by large expanses of land and water.

In Shanghai there is a Jewish club, "Achduth." Several Arabic Jews are members. I made the acquaintance there of a wealthy merchant, a respected citizen who contributes to many charities and whose counsel is looked for by many people in commercial or spiritual difficulties. I had the impression, at first, that he was a conscious and proud Jew.

Answering my question as to how he felt that day, he said:

"Not well, I am getting and gray." Sadly he pointed to his hair.

I consoled him: "Gray hair does not necessarily mean old age. Did not Abraham have a son at the age of a hundred?"

"Not possible," he remarked. "I won't believe it. Where did you hear this? Do not mock me, sir."

"What do you mean how I know? From the Torah, of course."

"Torah." The old man repeated, surprised. "Where does this paper appear and in what language is it published?" . . . . .

Contradictory as it may be, the Arabic congregation in Shanghai has a learned rabbi, by the name of Hirsch, He enjoys a great reputation not only in Jewish circles but in non-Jewish as well. I told him of the amazing conversation I had with the wealthy merchant.

"It does not surprise me. I have tried with several members of my

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congregation to interest them in Jewish history and religion. Impossible. I read parts of the Bible to them. When I have finished they are still waiting for the point or moral. They are my brethren, but how far apart we are."

And Rabbi Hirsch looked at me sadly, with tears in his eyes.

The old man's dialogue is quite amusing and gives us hints of theatricalism. This once more proves that MR. BERKMAN seeks types of "Jews" of the same kind as the "old man" and then dubs the whole community "un-Jewish." On the other hand, RABBI HIRSCH'S dialogue also surprises us. It even mystifies and eludes interpretation. The latter is described "With tears in his eyes." Is "tears" the only way to show sorrow at the neglectful attitude of the Jewish community? Would not action have helped better in uplifting the rank and file? MR. BERKMAN must be weaving fairy tales when he gives such a pen-picture of our *kahal*. To our mind, he fails to describe actual facts of Jewish life in China. He is narrow in his vision and prejudiced in his views. It seems to us that Shanghai Jewry is far more advanced in its Jewishness and loyalty to Jewish ideals than others of India, or the Straits, and yet the "German-Jewish author" overlooks this important point. We do not, however, wish to imply that we could be compared with the communities of England, America, etc., with all their resources, Rabbis, authors, scholars, and erudite laymen. But can we be blamed for that, isolated as we are in a distant speck of the globe, away from Jewish influences, activities and what not? On the whole, we may say that MR. BERKMAN'S pen-picture is a pretty one to people who do not know the run of the land in far-off China, but to those who do know, is it a real one?

* * *

GRAND RABBIN ISRAEL LEVI AND ZIONISM

Hasofeh l'beth Yisrael publishes an interview with the Grand Rabbin of France, ISRAEL LEVI, secured by MISS BETTY ROSS, a young Jewess who is fast establishing a reputation as a brilliant journalist in America and Europe. Our contemporary suddenly found someone to console it in its drooping spirit consequent upon the earnestness of the Zionists to establish the Jewish Commonwealth in Eres Yisrael. Finding the GRAND RABBIN to be in opposition to the upbuilding of the Jewish Homeland, our contemporary finds it a pleasure to quote him in order to bolster up a discredited theology which it strives to uphold and maintain at all costs. We all remember the Grand Duke LAURIE'S old friends, such as MR. REUBEN BLANK and others of "Mixed Company" fame who also spoke discouragingly about the Congress of Minorities. In view of this, we can only come to the conclusion that France must be a dismal country for meditating on Jewish problems, because not one of the gentlemen referred to by our contemporary has honestly expressed optimism for the Jewish cause. We wonder if it is the climate of France which leaves a depressing sensation on one! The interview gained by MISS BETTY ROSS is rather interesting and amusing at the same time, and what surprises us most is that the article under discussion is copyright. When the GRAND RABBIN was asked about the Hebrew University, he replied, "It is only a dream, I was present at the opening of the University and was convinced then that it was only a reclame—a stunt to attract the attention of the world." What a ridiculous taste! That soul must be languishing when it could resort to such temper and language! We can imagine the deep shrugs and waving of the hands accompanying the words. Note what follows:—

'France was not attracted by the idea of the University from the start,' he admitted frankly. 'Because we feared it would militate against the welfare of the Jews in Palestine,' he exclaimed. 'All Jews have a thirst for education. It is in their blood—especially the Poles and Russians. Thus they will all attend the courses, learn engineering, science, etc., and then leave for other countries where they can put their knowledge to practical use. It will be good for people who go to this University to study the country and conduct research, but bad for the interior.

Here we have a wholesale denial of a University at the beginning of the dialogue—a University which is a dream—a réclame—a stunt—and yet the GRAND RABBIN speaks of the students who after they have graduated will leave for foreign lands! A strange leader of Jewry! However, we are not concerned at the present with what happens after graduating, but we are looking to the great good that is being done by the University to the students of all classes. ISRAEL LEVI thinks it is too soon to talk of the influence of the University, owing to the existence of two real departments only, viz, the section on biology and chemistry. If ISRAEL LEVI can assume responsibility for funds from his wealthy community in France, we can assure him that the powers-that-be can produce a dozen other departments dealing with every conceivable subject. One cannot expect that the University will be complete and thorough at the start. The talk of ISRAEL LEVI convinces us that he belongs to that group of assimilationists who would rather see Israel perish in the Diaspora than revive his nationhood in the land of his forefathers. There are some who are constituted that way. They watch and wait the present drama in our history from a distance feeling confident that their failure to co-operate will bring about the defeat of the Zionist strivings. But they err who imagine that there is any mortal who can thwart the will of God or check the destiny of a nation. The Zionists are animated with hope and confidence and will not surrender one iota of their ideals. They are open to work hard and build up the country from the bottom and lay for it a strong foundation. "Palestine as a National Home?," asks the GRAND RABBIN, "in horror." MISS ROSS describes him in the following terse language, "The hazel eyes of the silvery haired Grand Rabbin lost for a moment the sparkle as he became agitated. [*Was it really horror or despair we ask?.—Ed.*] Rien, rien, rien! he exclaimed with a wave of his hands. Never! Palestine cannot serve the Russians and Poles and Jews of Eastern Europe. They are far too numerous. What help is it if 20 per cent. of the people go there? It does not solve the problems of those countries." So spoke the oracle of French Judaism! It is indeed amusing to study human nature! We are all afraid to lose our comforts, our privileges, our investments, etc., and so Palestine as a Jewish National Home cannot, must not exist. We must not foster such a movement. We must creep everywhere like bees and ants and kiss the rods of those who hit us. We must not foster national pride, nor attend to our own national culture and agriculture,—always guests in *Eres Nochriya!* Perish the thought! If Zionists were to take their cue from ISRAEL LEVI, or were they to listen to the fears and tremors of these fellow-Jews, where would we all be? Says the GRAND RABBIN:—"We have not as much love for Palestine as the Americans. [*Why not cultivate it or imitate it if you like, but please do so at once.—Ed.*] We are sympathetic and willing to help our brethren in any part of the world, [*How kind of you to perpetuate their galuth life and leave them unaided to work for their national independence!—Ed.*] because they are Jews—not because of any Zionistic feeling. The Jews in France regard themselves as do the Catholics in France. [*Then may God help them!.—Ed.*] We are citizens of France. [*Same as we were citizens of Spain four centuries ago.—Ed.*] Jewish in religion." There need be no waste of time in commenting on the foregoing passage, for we are sure our readers will see the absurdity of the notions fostered by the GRAND RABBIN. Continuing he says, "The upbuilding of Palestine is a *beau geste*—from the moral point of view. [*French optimism or pessimism, which?.—Ed.*] It is good for the reputation of the Jews. But, practically, it cannot work out. [*Yes, provided you will it so!.—Ed.*] There is not enough work there. [*We will create it in course of time.—Ed.*] Everything stops when people with money cease coming into a country. But to demonstrate the idealism of the Jews that they are a people who can and do make sacrifices, it is a good movement" [*Bravo, at last a heartening word!—Ed.*] The GRAND RABBIN'S interview impresses one with the idea that many are the shades of interpretation to a problem. Take a musical selection; no two musicians play it the same, and yet the music—the substance is there in all its grandeur. The Zionist ideal will always remain unsuperseded because it belongs to the spirit; it is eternal. In spite of the interpretations to which it is subjected, we are confident that wholesale success will crown the Zionist endeavour. The GRAND RABBIN in his interview complains of the Halusim not being religious, the Sabbath being more honoured in the breach than in the observance. ISRAEL LEVI says, "If these Jews in Palestine do not set an example to the other Jews in the world, something is amiss. Why should the citizens there declare they are of the Jewish State, and not of the Jewish religion?" It is obviously becoming a hobby with a certain class of critics to dwell upon the irreligiousness of the Halusim whenever Zionism is criticised. As if the anti-Zionists abroad are ardent *shomrey Shabbat* and truly pious, observing all the *taryag mis'voth!* At any rate, our spiritual leader Chief Rabbi KOOK is satisfied that the charge of irreligion of the Halusim is exaggerated and should be ignored as shadowy and baseless. Assuming, however, that ISRAEL LEVI is right in his assumption, we will answer him by relating a little gem in the way of a story with a moral. LORD ASHLEY before he charged at the battle of Edgehill, offered up this prayer, "O Lord, thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me." The Halusim are probably similarly placed. They are doing the grand work of re-building Eres Yisrael, the land on which the *Shechinah* had rested; so that if they forget to observe their religion, it will only be because they are busy in the sacrifice of love and devotion to an ideal. We assure the GRAND RABBIN that before the task is over, the Halusim will observe strictly the religion of their fathers (that is, assuming that the critics have not erred in their calculation) and adhere to the principles of Judaism to the astonishment of those who flay them in public.

THE PURIM BALL

The twelfth annual Purim ball to be given next week on the 7th instant, bids fair to see a huge gathering assembled at the Majestic. For several weeks ahead of Purim the Committee had been working indefatigably in arranging the function and securing the necessary financial help for the cause for which the ball is given. The proceeds derived last year were devoted to the Hebrew Relief Society's work in Shanghai which had rendered yeoman service in the past. The Society was founded thirteen years ago, in order to help indigent Jews.

[*Continued on Page 11.*]

EDITORIAL NOTES & COMMENTS

PURIM

Purim this year falls on the 6th instant. It celebrates the victory of right over might. From time immemorial its celebration was closely identified with *shelah manoth*, sending gifts to those who are not sufficiently well blessed with worldly goods. The Ball given next Wednesday under the auspices of the Hebrew Relief Society should be well patronized. Its huge success must be a foregone conclusion.

* * *

"THE REDEMPTION OF THE LAND"

The Jewish National Fund has entered upon its twenty-sixth year. The Fund stands for the conquest of the soil in Eres Yisrael, to remain as an inalienable property of the Jewish Nation. Purim should give us a better chance to remember this national institution and the rôle it is destined to play in the future rejuvenation of our Homeland. This year we must celebrate Purim with zest and zeal. Remembrance of the deliverance of our people in ancient Persia should spur us to hasten our national deliverance to-day by means of the redemption of the land.

* * *

THE RETURN TO SANITY

Is the Book of ESTHER a novel? It used to be treated as such some decades ago, by the so-called "Liberal" Rabbis, until they have succeeded in banishing the Festival from the Jewish calendar. To-day there is a return to sanity. There are not a few preachers who would like to revive Purim and stress the message which it brings to the dejected and the oppressed in spirit. The days of sensationalism in the pulpit are numbered. Happily, there are no disciples of EMIL G. HIRSCH, KOHLER or KRAUSKOPF (whose memories are fading rather rapidly) to emulate their craze for sensationalism. That is a redeeming feature in a country which is yearning for the return to Jewish observances, customs and ceremonies.

"THE JEWISH THEOSOPHIST"

We are in receipt of the December issue of the above quarterly publication, which is much reduced in size owing to financial difficulties. We are glad to observe that MR. HENRY SAMUELS takes the keynote of his magazine the passage from Psalms XXIV, "Lift up your heads, O ye gates," instead of MADAME BESANT'S slogan, "Step forward, brothers....." and this after our humble suggestion in the October issue of ISRAEL'S MESSENGER. It only goes to show that Editor SAMUELS realizes the absurdity of having a slogan which is too commonplace for words. What his readers need is a spiritual message which strike the reader and help him to rise in life and achieve something durable and lasting.

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NEW JEWISH JOURNAL IN SINGAPORE

Through the initiative of MR. ELLIS M. BASSOUS, Editor of the *Buyers and Sellers Exchange*, Singapore Jewry will shortly be proud of a Jewish monthly journal, entitled *The Jewish Standard*. MR. BASSOUS will preside at the editorial sanctum and the publication will be devoted to the interests of Jews, Judaism and Zionism in Straits Settlements. Needless to say such a journal will be welcome by all, especially by our compatriots in Singapore and the adjoining districts who are steadily asserting their influence in that part of the globe. In congratulating MR. BASSOUS on his commendable venture, we hope he would pay special heed to the interests of his community, and help in matters concerning the welfare of our co-religionists in the outlying districts as well. If he does thus, we assure him his magazine will force its way into every circle and by merit of its achievements become a potent and useful publication.

* * *

THE MITE IS ITS MIGHT

It is computed that there are about two hundred white and blue boxes of the Jewish National Fund in the local Jewish homes. More boxes are needed and these will be supplied as soon as they arrive from Jerusalem. Meanwhile, those who are already in possession of this useful "treasure" should not omit to nurse the box and to train the young ones to "water" it every day. By means of small sums, covering a period of two and a half decades, we were able to reach our



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present zenith in our homeland. Much yet remains to be done. We are not out of the wood yet. We need more trees to plant. To some this may be an "innocent recreation," but to the Jewish Nationalists it is a serious recreation and a joy in life to serve our nation in the present stage of our history. Invest then your mite in the white and blue box and show its might. Let this be your slogan on the day of Purim.

* * *

THE RICSHA MISSION

The Shanghai Mission to ricsha men is now a well-known institution under the able management of its Founder, MR. GEORGE MATHESON. We may well call it in fact a landmark of the town of Shanghai. It is interesting to note that the mission was founded in June, 1913, by MR. MATHESON with what he describes as "the outcome of profound sympathy evoked by close observation of the hardships of the ricsha man's life." We have just received the fourteenth annual report of the Mission for 1926-1927, done up in artistic style in a brochure, illustrated with pictures of members of staff, the rickshamen shelters on roads, and the representative group of children who attend the school regularly throughout the year as an outcome of the work done by the Mission. There is no gainsaying that Founder MATHESON has worked unceasingly for this deserving cause, and he may now be called the ricsha men's "guardian angel." It is heartening to see the Shanghai public have shown approval to this deserving institution, by way of donations. May MR. MATHESON carry on the great work for many more years to come and his success continued as the years go by.

* * *

A USEFUL PUBLICATION

The Keren Hayesod of Jerusalem has issued an attractive booklet entitled "Rebuilding Palestine." It gives us an up-to-date account of the work fostered and to be carried out in Palestine for the year 1928. Such important subjects as immigration (we wish the word repatriation would be used instead) agricultural colonization, urban colonization, cultural activities and public health are satisfactorily explained. The concluding pages of the booklet give us important statistics, such as Keren Hayesod receipts from April 1st, 1921 to September 30th, 1927, allocation of Keren Hayesod monies in Palestine covering the same period, population of Jewish agricultural settlements, etc. We would explain for the benefit of our readers that the Keren Hayesod (for which a delegate is here in the person of Mr. Mr. GERO KRISHEVSKY) is the main financial instrument for the reconstruction of the Jewish National Homeland. We shall be glad to forward copies of the booklet to those who apply for them. We assure our readers that every minute spent in studying the pages of the latter will be of interest and education.

* * *

OUR EDUCATIONAL INSTITUTIONS

We publish elsewhere in this issue a report of the proceedings of the ELIAS MEYER Free School and Talmud Torah of Calcutta, as well as a short note from the Hon. Secretary, MR. EZRA A. ARAKIE, M.A. We have watched with interest the progress of this worthy institution since its initial inauguration, alongside with its sister institution, the Jewish Girls' School, established by the late REV. E. M. D. COHEN, Minister of the Magen David Synagogue, of Calcutta. In the case of the Talmud Torah, the school was not self-supporting and had to depend on the outside help of the community and friends of the school so that MR. ARAKIE'S efforts covering a long period of years deserve special commendation. To our mind, no trouble is big enough for his zeal and enthusiasm in braving the storm, and finally creating a subsidy through the legacies of the late MRS. SEEMAH BELILIOS and the late MR. ELIAS MEYER. Our local Jewish school is at present struggling to secure a big legacy to which it is heir, and we must strive to make it self-supporting and independent. It is offered $150,000.- by the will of the late MR. ISAAC S. PERRY, subject to certain conditions to which we referred in our last issue.

* * *

ISRAEL'S DEATHLESSNESS

Purim celebrates the downfall of a ruthless foe and the triumph of a whole nation. HAMAN was not satisfied with less than the wholesale destruction of our people. His edict or rather conspiracy showed no mercy to the aged, young or maimed. His wholesale accusation remains the stock-in-trade of all the anti-Semites. "Their customs, their laws, differ from those of other peoples" was a basis on which a *prima facie* case was made by that arch-enemy HAMAN, the Agagite. And yet that was no accusation but rather a compliment. History shows the Jews to have the moral force to prefer a life, to a life of depraved pleasures. Their despoilers erect places of amusements; the Jews build Synagogues. Their conquerors frequent the palaces of gilded vice; the Jews attend the Yeshiboth to study the laws "so different from those of the other nations" that were a source of the inexhaustible energy that helped them to outlive their oppressors. To this day Israel stands for those just and moral principles which defied those who were bent upon to crush and annihilate. Be he a PHARAOH, or a TSAR, or a TORQUEMADA, or a FORD, the end is the same. Israel rises sphinx-like from the ashes and holds the torch light undimmed before the world. Therein lies the strength and the will to remain deathless in spite of the HAMANS.

* * *

ZEVI PEREZ CHAJES.—A TRIBUTE

It is our melancholy duty to record the passing away of a prince in the Rabbinical world, ZEVI PEREZ CHAJES, Chief Rabbi of Vienna and an enthusiastic Zionist. Thus another great man in Israel has fallen like a mighty oak and gone the way of man. "If the evil which men do lives after them, then the good they do is not interred with their bones," but is perpetuated and extended and works among men left behind on earth. Therefore, the monumental work of CHIEF RABBI CHAJES is not lost but still lingers among us in the form of thought, example, influence and memory. A writer once said, "There is an immortality of influence for every noble worker in walk of personal life beyond the grave. They contribute their share to the capital of faith, of devotion and of nobility which constitutes the true riches of humanity." This may be fittingly applied to the departed Rabbi, *(alaw hashalom)*, for it is recognized that no true work done for God and humanity can ever really perish. It is conceded that the works of the dead follow them, as the foundation of still greater and grander activities amid their new surroundings. It is conceded that

> "Our death is not a sleep, but a transition;
> This life of mortal breath
> Is but the suburb of the life elysian,
> Whose portal we call death."

DR. CHAJES, therefore, although gone from our plane, has our interests still at heart. From that realm of his, he will inspire and guide us and bless our good actions as he did in actual life. He is now on that plane where peace and harmony exist, where the souls of the righteous men gather and direct some soothing influence towards the toiling people of our sphere. *Zecher Sadik Livracha!* We hope to publish the full text of the memorial address so thoughtfully sent us by the VERY REV. DR. J. H. HERTZ, the CHIEF RABBI OF THE BRITISH EMPIRE.

* * *

TREES IN PALESTINE

MR. LEOPOLD SCHEN, President of the Jewish Fund Commission for England, in a letter issued by him speaks kindly of MR. LAURIE MAGNUS. He writes, in part, as follows:—

After your very kind remarks on 'Trees in Palestine' in your leading article, it might appear ungracious for me to pass any comments upon it. But in the first place, I desire to assure you, upon the authority of the Jerusalem Headquarters, that the Garden contributed by your readers some three years ago, is located at Ain Harod (Well of Harod), and that your hope as to its flourishing condition is well on the road to being realised. Indeed the Keren Kayemeth L'Israel in Jerusalem would be very happy to conduct any visitor to the Jewish Guardian Garden, as well as through the different woods in various parts of Palestine—woods, which in the aggregate number half a million trees, planted by the Jewish National Fund upon the rocky portions of the Land in its possession.

The foregoing should lull the *Jewish Shomer's* suspicions "that money seems to be swallowed up in a huge reservoir, which is always crying out for more," for the truth is now established beyond the peradventure of a doubt, that the *Jewish Guardian* Garden really exists, and in a healthy state of existence also. There is ample food for thought in the fact that the contributions of £80|- raised by our contemporary in 1924, had served to revive that "innocent recreation" of planting trees in Eres Yisrael. Indeed, it should urge MR. MAGNUS to outdo what he has already done, and we are sure that his readers will agree with us when we say that the title the *Jewish Guardian* FOREST would sound much more nicer than Garden. One would then not place too much confidence in MR. MAGNUS' "interpretations," for what with the likelihood of our worthy *confrere* with his cogitative imagination working out mentally the problems of the forest, the correct number of trees and other important points would leave him no spare time to write down his doubts, whims and fancies in his "weekly sheet." Perhaps he would then try to locate the Well of Harod (by mental deduction) among the maze of trees and shrubs. Who knows?

* * *

PASSOVER IS COMING!

A great problem in our communal life is the Massoth question. All these years we have had to depend mostly on American brand of Massa with all the irregularities of shipping, etc. and in vain we have been looking for some solution of the problem. It is only recently that the Palestine Flour Mills was established in Haifa which gives a ready answer to our difficulties. The Palestine Flour Mills are now established on a sound basis, provided with modern machineries with a daily output of fifty tons of wheat. Two Diesel motors of modern design run the mill developing regularly 250 h.p. The Mill is housed in a modern five-story, re-inforced concrete building; on the roof of this there is a water tank connected by a system of iron pipes with every point of the Flour Mills building. Now, regarding the baking special means are enforced in order to conform in every particular way to the Jewish ritual law. For this purpose special supervisors appointed by the Chief Rabbinate of Palestine and by the local (Haifa) Rabbinate attend during the time of the baking to see that the Massoth are baked strictly according to the Jewish Law and certified kasher for the Feast of Passover. There are about 150 persons employed in the Massoth factory. In view of the facilities and the nearness of the Palestinian Factory, we advise members of our community to order from the local agents (Vide advertisement elsewhere in this issue) this special brand and so help our national factory in its endeavour to give the best to the world. The American factory and others can look to their own communities for support, but the Palestine factory which is a young enterprise needs our first and foremost attention. The greater its output, the more employees it will need to enrol, so that our people will find a means to make an honest living and become self-supporting. We assure our readers that they will find a finished product and not have cause to regret for giving preference to Palestine Massoth. Here is a real chance to support the upbuilding of Eres Yisrael and we hope our appeal for genuine co-operation in this enterprise will bring prompt and tangible response from everywhere.



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LARGE SUM FOR ERES YISRAEL

As a means of celebrating his eightieth birthday on the 31st January, 1928, and as a token of appreciation for the thousands of birthday greetings which he received from all parts of the world, NATHAN STRAUS has contributed G.$100,000 for reconstruction work in Palestine, according to an announcement made by HERMAN BERNSTEIN, author, dramatist and intimate friend of the aged philanthropist, who presented MR. STRAUS with a handsome album of greetings from outstanding personalities. This gift of G.$100,000 makes the amount which MR. STRAUS has given to the cause of Palestine during his lifetime substantially more than G.$1,500,000, which includes a recent gift of G.$250,000 for a Health Centre in Jerusalem and G.$75,000 for a Health Centre in the city of Tel Abib. MR. STRAUS' interest in the rebuilding of Palestine as the Jewish national homeland has been the central one of his life, having begun in 1904, when he and MRS. STRAUS made their first visit to Palestine. So many and so necessary have been the gifts which MR. STRAUS has bestowed upon Palestine, that the whole country, regardless of race or creed, has given him the title of "The Great Giver." MR. STRAUS was the first American Jew to give a large amount for the rebuilding of Palestine, and his gift recently is one of the large ones to that cause of recent years. The contribution was made in answer to the United Palestine Appeal, which is the American fund-raising agency for the reconstruction of Palestine, of which MR. STRAUS is Honorary chairman in New York, which will begin its campaign for funds in New York on February 15th.

The text of the letter in which MR. STRAUS announced the gift follows in part:

"It is a source of great satisfaction to my dear wife and myself to announce that on the occasion of my eightieth birthday I have given to the Hadassah Medical Organization, in answer to the United Palestine Appeal, the sum of One Hundred Thousand Dollars. It is to be used along the lines of my health and relief institutions in Palestine and is to be supervised and administered by HENRIETTA SZOLD, the American member of the Palestine Executive. She knows the true needs of Palestine, and is pre-eminently qualified to judge how the money contributed by us on this special occasion can best be utilized. The ideal of a reconstructed Jewish Homeland has been one of my chief thoughts and concerns for many years. I could therefore find no better means of expressing my gratitude to God who has preserved me for eighty years than by making this gift to Palestine. To-day I have received congratulatory messages on my birthday from people throughout the world. They have expressed their good wishes and the high regard which they have for my work. If the true friends of Zion would show their affection for me, and if they want to afford me genuine joy on my eightieth birthday they will intensify their aid in the cause of the rebuilding of Palestine. My wife and I have dedicated ourselves to the upbuilding of the Holy Land, and we have co-operated in its growth by every possible means, without distinction of race or creed. This gift of ours is but a further mark of the high place which Palestine holds in our hearts.

[Continued from Page 8.]

During last year, 35 families and ten sundry cases were given financial help while fifteen families were repatriated from Shanghai. The Society has to look after the education of the poor children attending the local school, for which it contributes $400.- every month from its Fund. Recently it stood practically "bankrupt" the treasury being depleted and many important cases which required financial help had to be overlooked and inadequately supported. Indeed, for some months the usual contribution to the school could not be made. The Society is thus actually in debts and but for the Purim ball it would be unable to carry on. A contribution of $1,000.- is gratefully acknowledged from SIR ELLY KADOORIE by the Society, which hopes to raise $6,000.- this year from the ball. Quite an interesting programme has been arranged and the function next week should be well patronised by the members of our community. We understand there will be no bazaars and no raffles of any kind. Credit is given to Maison MARCUS for donating robes and evening cloak, which we understand will be auctioned. The Committee of the ball consists of MR. and MRS. HENRI GENSBURGER, MRS. R. E. TOEG, MRS. B. SHAININ, MRS. M. SAMSONOVITCH, MRS. H. KAMMERLING, MR. and MRS. H. MARCO, MR. M. S. TEPLITSKY and MR. BENDERSKY.

THE KEREN HAYESOD MEETING IN SHANGHAI

MR. G. KRISHEVSKY, ZIONIST ENVOY, DELIVERS BRILLIANT ADDRESS AND TELLS OF SPLENDID WORK BEING DONE IN PALESTINE TO REALIZE AGE-LONG IDEAL OF JEWRY.

STRIKING MESSAGE FROM BARON TANAKA AND WORLD ZIONIST ORGANIZATION.—ADDRESS OF WELCOME BY MR. QUO TAI-CHI, THE CHINESE NATIONALIST LEADER.—SIR SIDNEY BARTON ON THE JEWISH NATIONAL ASPIRATIONS.—FULL REPORT OF AN HISTORIC GATHERING.

On the 20th ultimo, the first public meeting of the Keren Hayesod addressed by MR. GERO KRISHEVSKY the Zionist envoy, was held at the Masonic Hall under the auspices of the Shanghai Zionist Association. There was a very large gathering and the large hall was packed to its utmost capacity. It is conceded that there were 500 people present, which included quite a number of leading non-Jews of Shanghai. The interest shown was intense judging from the manner in which the seats were occupied long before the time of the hour fixed for the meeting. At the back of the platform were hung two large flags, the Union Jack and the Zionist banner which attracted much attention. Soon after 5.30 p.m., SIR SIDNEY HARTON, K.B.E., C.M.G., who presided at the meeting, was accompanied by MR. GERO KRISHEVSKY and others, had ascended the platform and the meeting opened with the organist MR. W. HOWELLS playing the British National Anthem. On the platform was seated MR. S. YADA, Consul-General for Japan, MR. QUO TAI-CHI, Chinese Commissioner for Foreign Affairs for Kiangsu, MR. SIMON A. LEVY, MR. J. E. SALMON, MR. GEORGE E. SOKOLSKY, SIR ELLY KADOORIE, K.B.E., and MR. HILLEL EPSTEIN.

THE CHAIRMAN'S ADDRESS

THE CHAIRMAN in introducing MR. KRISHEVSKY referred to the pleasure it afforded him to preside at the meeting. As a representative of the Mandatory Power in Palestine, he regarded it as a privilege to welcome the Zionist envoy who would unfold



MR. G. KRISHEVSKY

before them the progress made in the upbuilding of the Jewish National homeland in Palestine. Many who were not of the Jewish faith had watched with keen interest the movement of Jewish restoration and he felt convinced that the task involved in that adventure would redound to the credit of all who were devoting their time, energy and money for the realisation of an elevating ideal. Several British statesmen in the past had identified themselves with the movement and expressed their satisfaction with the progress made by the leaders thereof. He referred to the recent foreword written for the special booklet issued by the South African Zionist Federation in October last, by GENERAL the RT. HON. J. C. SMUTS, P.C., which he regarded as an important pronouncement from a leading British statesman which the British nation had to-day. The CHAIRMAN then read the entire statement which was listened to by the audience with rapt attention. He concluded by saying that the BALFOUR Declaration, which was also read by him, was a document which had clearly defined the status of the Jewish people in Palestine and elsewhere. He had great pleasure in calling upon MR. KRISHEVSKY to address the assembly.

THE ZIONIST ENVOY SPEAKS

MR. KRISHEVSKY was given an ovation on rising to address the meeting. The speaker has a strong voice which reverberated throughout the hall and was enjoyed by every listener. He spoke for nearly an hour and kept the attention of his audience spell-

Cable Message to Shanghai Jewry

"NEW JUDEA EXPECTS FAR EASTERN JEWRY WILL DO THEIR DUTY."

Executive, THE WORLD ZIONIST ORGANIZATION.

London, 14th Feb., 1928.

bound from beginning to end. His rapid sketch of the progress of the work in Palestine by the Keren Hayesod and the Keren Kayemeth was highly appreciated and to many it was an eye-opener to know that these two institutions were able to carry through big tasks and accomplish them so well within less than a decade. MR. KRISHEVSKY'S reference to the rôle played by Great Britain in Palestine has elicited warm applause from the audience who had realized what a great asset the Jews possess in the Mandatory Power. MR. KRISHEVSKY did not hesitate to pay a tribute to Shanghai Zionists for the rôle they had played in securing the adhesion of three Asiatic Powers for the BALFOUR Declaration, with special reference to the activities of SIR ELLY KADOORIE, the President of the Shanghai Zionist Association in connection therewith. We publish the text of MR. KRISHEVSKY'S masterly oration which runs as follows:—

ZIONISM, GREAT BRITAIN AND PALESTINE

MR. CHAIRMAN, LADIES AND GENTLEMEN:—

It would be unnecessary to repeat the history of our people since the days when a tribe of shepherds under Patriarch JACOB they came 70 souls to the prosperous land of the Nile—their development and extraordinary increase during their stay of several centuries in Egypt is well known and I shall therefore abstain from going into details. It is, however, interesting to mention a feature which has, in those early days of the formation of our people, stamped it with a peculiar mark that neither time nor different aspects of life and varying conditions were able to obliterate. Although in origin the Jews were a tribe similar to those which lived in Mesopotamia and in the Arabian Peninsula and which, as history tells us, had also at various times visited Egypt in search of pasture (they were mentioned as "hyksos" in various hieroglyphic scripts) and although they had no definite religion, their conception of God and the traditions inherited from Abraham kept them apart from other tribes and their life was in every way different from that of the Egyptians among whom they lived. In Egypt the Jews did not enjoy their freedom long and because they prospered and multiplied, they were persecuted without mercy. A reluctant and subversive people, but sensible to religious teachings. When their sufferings were at their climax a leader appeared, who, after diplomatic negotiations and miraculous demonstrations contrived to free his brethren from the yoke and guided them towards the Promised Land.

ORIGIN OF ZIONISM

I therefore feel that Zionism and the aspiration towards this particular spot on the map, Eres Israel, dates as far back as the days of our people beginning to feel for the first time that they are a nation united under one leader. Even before this nation was given the laws of religion and rule and had begun to exist as a nation, their feeling of unity prevailed, especially in their longing for the land the Almighty had promised to ABRAHAM. The history of our people since the occupation of Eres Canaan until the destruction of the second Temple and the dispersion of Israel among the nations is too well known to require repetition. The sufferings of the Jews are outstanding events in the history of every nation. However, no attempts at their destruction, no *auto-da-fes*, persecutions, oppressions and torture could suppress the existence of our nation as a separate people which although separated by political and natural boundaries, by nearly as many languages as are in

existence in the world, by various customs and manners adopted by them from the countries where they live, withstood storm and tides of time, whilst great nations, great in numbers, in armies and material strength, who had conquered and subjugated continents and numerous populations, including the Jews, were obliterated from the globe and were unable to withstand their fate.

ISRAEL'S STRONG BOND

Although many Jews have from time to time forfeited their religion and moral prescriptions, yet that hidden spark which attached them to their nation of divine teachings and the unconscious hope of turning to the land of their forefathers created the strong bond which held them together and sustained the Jews through ages. Their peculiar way of life which had estranged Israel from the nations among whom he lived, has been the cause that they have always been considered aliens and because they had no home of their own to which they could turn in their distress and because they had no moral or political support to fall back on in their numerous plights, they were at the mercy of their oppressors. Moreover, a circle was drawn around us as time advanced. We were excluded from certain professions and were not allowed to dwell where we chose—were restricted in all our dealings and also handicapped by our religion. However, as time passed, many people began to realize the injustice of such treatment of fellow human beings, the walls of the ghettos were gradually pulled down and the Jews were allowed to live among the Gentiles and to benefit from this freedom. Then our emancipation began. However this was only an illusion. The Jews forever bore a mark which kept them apart and in many countries the way to higher education and to the occupation of higher civil functions was closed to them. Each century has produced a man whose aspirations were the return of his long-suffering people to the land of their forefathers.

ISRAEL'S LONGING FOR THE LAND

Right through the ages since the dispersion of the Jews in the Diaspora, this longing for the Promised Land, which has become the Holy Land for many nations, has been expressed almost by every Jew in his daily prayers. This longing he has so often repeated that unconsciously *volens volens*, if not in practice then in principle the expression of this feeling has become the tie between every Jew and the centrifuge towards which the idea of the homeland gravitates. This idea took the form of a reconstructed land for the Jewish nation, the nation which has outlined the humanitarian and social principles, may be considered as the path of virtue and self-control so necessary for the existence of society. Since time immemorial it was felt that "MeZion Tesseh Torah" can only be realized when the nation will be safely established and firmly rooted to the land under such conditions as would enable them to lead the life of a nation in the true meaning of the word. To attain this object or be it from a religions feeling or as a last resource, Jews have come to live in the Holy Land to spend their last days and die there. No journey was too difficult, no hardships unsurmountable and in spite of the fact that the entry to Eres Israel was often prohibited, Jews entered the country and no one could prevent them from weeping at the Kotel Hamaarabi and lamenting the fate of their nation on the graves of their ancestors. However, this again was not the way to return to our home. About the second part of the last century, after the appalling pogroms in Russia, societies, such as the Hobabei Zion have sprung into existence who struggled to find their way to Palestine. In 1896, when DR. HERZL appeared on the stage which records history and succeeded in creating what we to-day call the Zionist Movement, to realize the dream of our people which lasted for two thousand years, his call awakened the nation from their trance and the best among the Jews, who proud of the great part our nation played in the world history and of the teachings of Israel and the Bible which is taught in all schools, they felt again that the blood of the Maccabees, the heroes who fought for the freedom of their country and the welfare of their people, circulated in their veins.

UNDER ONE FLAG

But this time the signal was not a way cry, but such as to rally under one flag the dispersed flocks and the humiliated sufferers and lead them back to the land of the fathers and their spiritual culture in a peaceful and safeguarded way. Not with destructive arms, not with the power of war did DR. HERZL propose to take possession of our Homeland, but by the recognition of our rights of thousands of years standing to restore and up-build the Land to its former glory. Incredulous as most of the Jews always were in such cases and on the eve of



Halusim repairing roads at Tel-Abib.



Poultry yard at a Keren Hayesod agricultural settlement in the Emek.



Orange picking by Halusim at Petach Tikwah.



Haluz at work in a Keren Hayesod agricultural settlement.

great events, not all and particularly those who had the means to assist in achieving this aim responded to the call and the majority remained behind the hedge, undecided, anticipating the development of events. It is not worthy of the descendants of ABRAHAM to cowardly file in the ranks of workers when the foundations have been completed and the structure shows progress. It is evident that when such an enormous and magnificent edifice is to be erected, the participation of all is essential and the more such participation comes forth, the achievement is better secured and progress more expedient. No matter where a Jew lives or what his profession may be, it is his bounden duty as a Jew to help in the reconstruction of his homeland. He may live happily and well respected in the country which for the time being gives him abode and protection. His prestige will, however, be greater when he will be able to say "I have also a homeland of which I am proud."

A LITTLE HISTORY

Let me take you back for a little while to our history since the days when Joseph had died and a new Pharaoh arose who did not know Joseph "Wayakom Melekh Hadash," and thence follow step by step in our blood-stained history through the ages, when our last stronghold in the homeland was captured by our enemies, and remember how our forefathers were treated by the Romans after Herod. What we have undergone in many countries after flourishing Jewish communities with high officials in the Government, had been established and found there a comfortable home, they were driven out mercilessly of the country and had to find new homes. How many countries are there where the Jews have not suffered? And even now their sufferings are not yet at an end. In Turkey where we have always lived a quiet life—only recently we have witnessed an outburst which only added a new ring in the chain of our humiliations. We have to rebuild our homeland and the Jews of every country have to do their share to help in this work. Even in ancient times, Jewish communities existed in Egypt, Mesopotamia, Greece and Italy and other countries and they prospered. Not all the Jews lived in Eres Israel, but how happy and proud were they, wherever they lived, to feel that they had a background, a Homeland to which to turn in need. This fact alone gave them the prestige which is due and worthy of the children of such a nation. In those glorious days the Jews who lived far from the fatherland considered it their sacred duty to visit the Holy Land at least once a year during the celebrations of the great festivals, and whenever not in a position to undertake this journey they regularly sent their offerings every year and their contributions towards the upkeep and needs of their original home. The payment of the tithes was at all times an important part of the Jewish religious worship. In the days of Hezekiah one of the first results of the reformation of religion was the eagerness with which the people brought in their tithes. Be it from a religious or be it from a national point of view, it is the duty of every Jew to participate in this great work of restoration, which is no more a dream but a reality.

OUR MAN-POWER IN ERES YISRAEL

Since the Balfour Declaration, Eres Israel has increased in population as a result of the immigration of more than 100,000 and many thousands are waiting their turn to be admitted. New colonies and urban settlements have been established, daring efforts were made in every part of the world materially to assist the self-sacrificing strugglers who are drying swamps, of those who are draining swamps, afforesting sand dunes and tilling the soil. They found thorns, marshes, sand, mosquitoes and malaria, hardships to no end and no roof or tree under which they could rest after a long day of toil. They have straightened their backs and lifted up their heads, bent by sufferings and humiliations through generations, they have at last identified themselves with the land of their ancestors, proud to be the promoters of the prestige of their nation to the benefit of all the Jews.

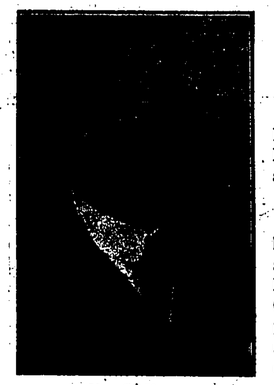
AS OTHERS SEE US

Leaders of great nations who have visited Palestine have already admitted in admiration our accomplishments, that we are a nation and have the right to live our own life in our Homeland, and still there are Jews who are hard-necked and stubborn in their misconception, like in the times of Moses, who stand apart as strangers and remain indifferent to the great events in history of which they will benefit even while they do not cooperate. They will, one day, and the day is nearer the more they lend their help for its approach, be proud of their race and gain the esteem of others. The Zionists have set before them a difficult task, unprecedented in history. This task implies the restoration of the Promised Land to the Jews who were forcibly exiled from the Homeland some two thousand years ago. The only connections which linked up the Jews with Palestine were the daily prayers for a speedy return, the sufferings they had endured and the hope they entertained during all those centuries that one day their claim would be justified.

OUR DAY

The day came. It was not a simple process, but finally the great powers were convinced of the right we claimed. Without a national treasure and without a power to collect the required funds in a form of tax or contribution, the Zionists imposed upon themselves a program to repatriate to Eres Israel a maximum number of Jews and assist them to settle on the land, to develop industries, to revive our spiritual life and live the life of a nation in its own country. Our return to Eres Israel was not to be in the form of colonization applied by the colonizing nations. Ours was to be a peaceful return home. Every inch was to be paid for. Our conduct was not to prejudice the religious or civil rights of the existing communities. We were to create a new world-order in the Jewish Commonwealth. Our return was, since the occupation of the British troops until on a few years ago, looked upon by the Arabs with suspicion. They saw British bayonets in the hands of Jewish Battalions and the leaders of the Arab anti-Zionists indicated them to the peasant and uneducated class to prove that the Jews were coming to Palestine to take back their Homeland by force of arms. They saw in the arrival of every immigrant ship an element that was superior to them in culture and national feelings who would drive them away from the land they had occupied since generations. The Zionist movement was pictured to them in such gloomy colours that the call to disorders was easily fermented.

JAPAN'S SYMPATHY WITH JEWISH NATIONAL ASPIRATIONS



MR. S. YADA,
Consul-General for Japan.

MESSAGE FROM BARON TANAKA

Mr. S. Yada, the Consul-General for Japan, has read the following message from his Excellency Baron Tanaka, the Prime Minister of Japan and Foreign Affairs:—

"The Japanese Govt. has been watching with a keen interest the development of the Jewish nationalistic movement. The re-establishment of their Home in a country dear to their heart provided my Government with an occasion to manifest its sympathy with Jewish nationalistic aspirations. It is sincerely hoped that the Jewish people will overcome difficulties that may arise in their path and thus augment their share of contribution to world civilization."



H. E. BARON GIICHI TANAKA,
Prime Minister of Japan.

RICH LAND-OWNERS

Entire villages belonged to one man and the peasant who lived and toiled on the lands of these villages were at the mercy of their masters, and moreover at that time they had no reason to disbelieve what they were told. The rich land-owners had every interest to keep the peasant and the poor working class at a very low standard to make the best profit of their labour. Also knowing that the Jews would, at any cost, come to Palestine and buy land at any price, it is clear that in their own interest they put up as many obstacles as were possible to raise the price of land. Very soon large tracts of land were purchased from the rich land-owners and although the peasants had no original claim to the land, they were, notwithstanding, in most cases, given compensation by the Jews in addition to the money that was paid for the land. The sanitation work which naturally improved the health of the surrounding villagers and the establishment of medical services which were also at the disposal of the neighbouring Arabs has to a large extent shown our ways and manners and the confidence which we required was soon existing—the past hatred and distrust forgotten—which were replaced by friendship. In the meantime the Jewish battalions were demobilized together with the British troops. The Arabs, although very conservative in their system of cultivation which I believe has not progressed since the days of Abraham soon watched the new implements and machinery, and in many villages, the harvesting machine is being loaned from the Jews to replace the picture we read of in Ruth of the Bible. The prestige of the Arab leaders soon became ineffective and the anti-Zionist Movement was concentrated in such parts of the country where no Jewish colonies have so far been established.

COST OF LAND

One acre of agricultural land in its savage state in the hinterland was paid £20 and land for urban settlement in the vicinity of the towns sometimes cost £1,000 an acre. It should not surprise you, after I say that, that a well situated building site within the city was paid in more than one case £10 to £12 a square yard. Where did all this money go? It went to the Arabs since the land is in their hands. Before the war when land was much cheaper and for the amount spent since the war, five or six times as much land could have been purchased, the Jews had not realized the necessity of redeeming the Homeland. Only Baron Rothschild who was a practical Zionist and also a few private persons bought land before the war and created colonies which were to be considered when the moment of the recognition of our claim by the nations would arrive. The Jewish National Fund had at that time very few possessions in Palestine. The Arabs have also benefited from the Jewish immigration in the form of the opening of schools in the villages. Although the Government Revenue has increased by the Jewish immigration both directly and indirectly, during the first five years, the Government spent no money on the education of the Jewish children and the whole budget for education was spent solely on the Arabs and schools were opened in the villages at a ratio of one a week.

JEWS AND ARABS

To illustrate the feeling now prevailing between the Arabs and the Jews, I shall quote two facts. Since more than two years, the leaders of the anti-Zionist and the Pan-Arab movements have been trying to call for the 7th Arab Congress in Palestine, but have so far failed to find a sufficient number of supporters. Some of them have in the meantime sold land to Jews, but obviously not direct, they did so through the Arab agents. In July last year, Palestine was shaken by an earthquake and Nablus, the capital of Samaria District which has always been a nest of anti-Jewish and anti-Zionist propaganda was nearly 80 per cent. destroyed. The remaining 20 per cent of the houses were so badly damaged that all the inhabitants had to flee into the open country. This earthquake occurred shortly after three o'clock in the afternoon. It was an occasion for all the Arab Mayors to send telegrams of condolence, but the Jewish town of Tel Abib which at that time was in difficulties to provide for the unemployed and had scarcely sufficient bread to feed its own people had sent five tons of bread which reached the distressed at dawn the next morning. Jewish Police of the township of Tel Abib, a 100 per cent. Jewish town accompanied the transport. Had it not been for the bread sent by the Jews, these homeless unfortunates would have starved to death. Many a young Jew volunteered to help in the unearthing of those who were burried under the ruins. You will understand that after such an attitude these same anti-Zionist leaders felt ashamed of their past behaviour and not only changed in their attitude, but more han that, you find today already 300 immigrants employed by the Arabs in Nablus and the number is increasing daily. Since I am telling you of the earthquake, I might just as well add that except for the Biological Institute of the Hebrew University and a Talmud Torah, the damage caused by the earthquake was 95 per cent. to the property of the Arabs. Of the 219 persons who were killed in these circumstances, all were Arabs. Many a superstitious Arab saw in the effect of the earthquake the punishment the Almighty had inflicted on them for their behavior towards the Jews and they are only too pleased now to make it good.

OUR CONSTRUCTIVE WORK

Coming back to our constructive work, you can imagine that the country had been neglected and misused during centuries. We had to sound and test the possibilities. The experiments not always succeeded and new methods had to be invented. In agriculture we had not only to find the plants and culture that would successfully grow on the multifarious kinds of soil and different climates of the various parts of the country, but we had to

OUR DEBT TO THE SWISS NATION

The following correspondence is sure to be read with interest by the readers of ISRAEL'S MESSENGER:—

SHANGHAI ZIONIST ASSOCIATION

DEAR MAJOR ISLER,—I have the honour to acknowledge receipt of your valued favour of the 18th instant, just to hand, expressing regret at your inability to attend our meeting to-day at the Masonic Hall, for which I thank you.

Your absence will be deeply felt and regretted by our Committee and the members of our Association, and no less so than by the Zionist delegate, Mr. GEDI KEISHEVSKY himself, since it was our desire to express to you personally the deep regard and high esteem in which we hold you as the representative of a nation and country which was the first to realize the significance of Zionism by allowing the first Zionist Congress to be held at Basle in 1897. Since that year, if I am not mistaken, six more such Congresses were convened in that hospitable famous city of Basle. For this reason alone, if for no other, we would have felt it our duty to tender you officially a hearty welcome and our sincere and cordial appreciation for the courtesies which your own Government have invariably shown us in the furtherance of our national aspirations.

I believe I am right in saying that the city of Basle and the Swiss nation have earned a glorious chapter in the pages of our history.

With kind regards.

Yours sincerely,
N. E. B. EZRA,
Hon. Secretary.

MAJOR J. L. ISLER
Consul-General for Switzerland,
SHANGHAI, 20th February, 1928.

THE CONSUL'S REPLY

CONSULAT GENERAL DE SUISSE EN CHINE

SHANGHAI, 20th February, 1928.

DEAR MR. EZRA,—I thank you for your letter of 20th February and again regret to be unable to attend to-day's meeting of the Shanghai Zionist Association. I have been confined to my room since last Wednesday and am not yet allowed to go out.

I greatly appreciate the sentiments expressed by your Committee and shall feel obliged if you will convey to them my thanks for the invitation extended to me.

Yours sincerely,
J. L. ISLER.
Swiss Consul-General.

N. E. B. EZRA, Esq.,
Honorary Secretary,
SHANGHAI ZIONIST ASSOCIATION.



ISN'T HE LOVELY!

How contented mother feels when, tucking baby in, she is happily conscious that all is well with the little one, and that all will continue to be well throughout the night!

Such is the pleasant lot of the mother who gives Baby's Own Tablets her confidence, keeping them handy in the home ready for immediate administration should need arise, to correct any signs of stomach trouble or intestinal irregularity, to assist digestion, to allay teething pains, cool feverishness, relieve croup or cold.

Baby's Own Tablets

There is no difficulty about giving Baby's Own Tablets, for the children like them. They are guaranteed absolutely harmless even to the youngest or most delicate infant in arms. Chemists everywhere sell them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

metamorphose the city dwellers into peasants. The industrial development was just as difficult, if not more difficult. Although we soon created skilled workmen, the promoters had to create confidence in their products, they had to compete with foreign goods and to create export trade. One of the main factors necessary for the revival of a nation is its language. We cannot be conscious of being a nation in our own country so long as the different languages we learnt in the countries whence we have come prevail among us, the many customs and the varied educations we acquired before coming to Eres Israel are not shaped on such lines as to impregnate us with the true characteristics of our nation. We, in Eres Israel, use our own language, the language of our Holy Scripture, our children, from Russia, from Yemen, Germany, France or Turkey, are being educated in one language common to all. Here they grow up together and are prepared for their future life-work. Our educational and spiritual life present a phenomenon without parallel in history. Long before the great war, when our progam was still in its infancy, the rebirth of our language was considered an important factor and the function it was to perform in our national revival. Many obstacles were set up to impede its development. A group of enthusiasts obstinately persevered in the work they had begun. I remember, I was only a child when Eliezer Ben Yehuda was imprisoned by the Turks for his Hebrew publications. This imprisonment had shaken his weak constitution and caused his early departure from our midst before he could complete his life work.

OUR NATIONAL LANGUAGE

We had to fight for the revival of our national language, for the use of the language of our Holy Scripture, the language of our forefathers. On this field of our national activity we also paid with lives. But the labour of our spiritual pioneers should not have been in vain. More schools, more educational institutions, more literary work is required if we want to see the speedy revival of our nation.

GREAT BRITAIN'S INTEREST

LADIES AND GENTLEMEN:—Great Britain has most important interests in a strong, pro-British Palestine and therefore has become our partner, having confidence in our help in peace as it had in war. The British Nation has invested in this bargain lives, friends and treasures. Many of its sons who fought for the deliverance of Eres Israel rest in the soil where are buried our ancestors who died for the freedom of our nation. Great Britain has become instrumental in the fulfilment of the prophecy so often mentioned in the Bible. Great Britain has become our partner in the revival of our beloved Eres Israel. It is evident that when two partners undertake a transaction, each of them expects the other to do his part. Well, Great Britain has so far contributed its share in securing the Jews a National Home in Palestine, by creating public security, furthering Jewish enterprise, giving us the possibilities of immigration, colonization, and rejuvenating our spiritual life. The British Government has only recently guaranteed a loan of four and a half million pounds. In brief, Great Britain is facilitating the establishment of our National Home without prejudice to the civil and religious rights of the existing non-Jewish communities. Many of you will be surprised on hearing my statement which appears to be in conflict with the opinion expressed by some Zionists. It is an easy matter for any eloquent speaker to review critically the British Administration in Palestine and accuse the Govt. for not strictly carrying out the Balfour Declaration embodied in the Mandate. They quote as example laws as the law of taxation to support their argument and discredit the Govt. on account of the difficulties we experience in our desire of a specdier and easier establishment of our National Home. Such persons who visit Palestine occasionally and not too often and stay a short while, rush through the country in a motor car to visit all that is to be seen, hear only one side of the case, such persons cannot, everybody will admit, judge the conditions as they actually are. A careful investigation and deliberation with the authorities would divulge a great deal which would throw a different light on the situation.

SOME PERSONAL OBSERVATIONS

Since the occupation until December, 1927, I have been in the Senior Service of the Palestine Government. I have been closely connected with both sides. I have observed, studied events from an impartial point of view. I have participated in the development of the country. Having had access to all documents, with many of which I dealt myself, I assume I am in a better position to judge. Do these critics realize the difficulties which are connected with the upsetting of a whole legislation and such as the British administration found in Palestine? Do they guess the amount of work technical and educational such changes would entail? These changes together with new laws have to go hand in hand with the progress of the country and the education of its inhabitants. If the critics and complainants would study the history of the administration and compare facts, they will surely admit that this is actually being done. No Government can have two legislations, one for the uneducated and primitive population and another for the progressive, and especially when the latter is in a great minority. Whilst I admit that the progress might be slow and the Government has yet many laws to amend and to adopt a different policy in certain matters affecting practical problems of our daily life, I must ask whether the Jews of the world have done their part? Have they done all they could do to create the possibility that pressure be exercised upon the Government to do more?

OUR NATIONAL HOME

Our National Home in the land of our forefathers is guaranteed by the League of Nations—57 Parliaments of different countries have approved of the Mandate which embodies the recognition and security for the realization of our object. The Mandate has been entrusted to Great Britain, the nation which has always protected the oppressed and was the first to recognize our rights. The announcement of Lord Balfour on behalf of H. M's. Government, on the 2nd November 1917, known as the Balfour Declaration is the latest and greatest chapter in the immemorial annals of the Jewish people. Under the aegis of Great Britain we are safe—Ladies and Gentlemen—you have experienced the value of British protection. We have full confidence in the pledge of Great Britain. (Applause.) Although many changes took place in the Home Government, since the Balfour Declaration, the Zionist policy, however, has not changed. The statesmen who were in power at the various periods have repeatedly confirmed the Zionist policy. It could not be expected otherwise since these statesmen, in their large minded sense of justice, have themselves contributed to inaugurate this policy. Their names are forever connected with the greatest act of justice history has recorded. The names of these outstanding figures—Great Britain, the United States and other nations are mentioned by millions of Jews with respectful expression of gratitude. They have done all they could. They placed the key of the country into our hands. We have to do our part, give our share. We have so far only laid a part of the foundations since only 5 per cent. of the land have been reduced. We have shown what we can do, but much, a great deal more, is yet to be done before we shall have contributed our full share. In other words, we are in arrears with our contributions—we also owe the world at large a debt in view of the attitude they adopted towards our cause. We must justify our aspirations. But what about our own conscience? Have we not first and foremost to our own selves? There are thousands who are still suffering, enduring torture and humiliation. Hundreds of thousands who wait their turn to come and settle in the land of their longings. Their hearts are still bleeding and their tears are flowing. We have to rescue them and accelerate their salvage and to settle our unfortunate brethren in our National Home that they may at last find peace.

OUR DUTIES

Our duties are of a more complicated nature. The Keren Hayesod as the Fundation Fund of the Zionist Organization in addition, to finance the settlemens already existing and make them self-supporting, to provide budgets for education, religious institutions, public health and industrial enterprise of a public and national value. The crisis in Europe has had a gloomy effect on conditions in Palestine. Enterprising persons who had come to Palestine and who had not entirely cut off their connections with Europe were summoned to return immediately. They were urged back to save what could still be saved. Others who were making preparations to proceed to Palestine were suddenly not in a position to do so, or such as were intimidated by the rumours spread about Palestine by our enemies, diverted from their intention to go there and undertake new enterprises. Work, to a considerable extent and specially private enterprise was reduced. We were suddenly faced with the imminent demand to provide for about 8,000 unemployed who had become a charge on the Zionist Executive. People began to leave the country. From every point of view, it is obvious that in these circumstances the situation was becoming disastrous. The moment was critical. Our antagonists smiled sarcastically. They proclaimed the failure of our adventure. The Zionist Executive had to cope with an unexpected problem. The unemployed—a great number of whom had families, had to be supported to preclude starvation. Budgets to create relief work for the unemployed had to be provided. The existing settlements and especially the newly established ones—education—public health and so many other enterprises had to be supplied with funds to prevent the breaking down of what had already been established. The task was as difficult as it was delicate and more so as the budget of the Keren Hayesod and the Zionist Executive respectively contained no provision for such unforeseen expenditure. There was no reserve fund available from which money could be drawn and the collections did not exceed the expectations.

GOVERNMENT HELP

But here the Government also stepped in and helped to minimise unemployment. All

OUR GREAT TASK IN ERES YISRAEL.—*(Editorial)*

The Keren Hayesod meeting last month inaugurated by the Zionist envoy, Mr. GEDO KRISHEVSKY, was a brilliant success. The gathering was unique. Men of all nationalities were represented. The speeches delivered by the prominent speakers were a striking indication of the manner in which the Keren Hayesod work is being appreciated. No better CHAIRMAN for the meeting could have been selected. SIR SIDNEY BARTON presented all that was best in the traditions of his great nation. He spoke with earnestness, zeal, fervour, and understanding. He went on record as an ardent Zionist who appreciates the Jewish national aspirations. He had realized the strength of the movement having behind it the inspired messages of the ancient prophets who dwelt upon the restoration in an unambiguous manner. Men of such frame of minds do not need the urge to stand behind an ideal. The cause is furthered immeasurably when we have such protagonists pleading for it. Many went away from the hall with a better knowledge of the movement and the lofty ideals animating it. Many went away deeply inspired with the noble nature of the "great adventure" (to use the words of LORD BALFOUR), which *per se* is a contribution for the many ills to which the present age is heir. And we are no less grateful for the ringing message conveyed to the meeting by MR. S. YADA on behalf of Premier TANAKA, (which, by the way, was officially transmitted to us by the former). That *per se* constitutes a great advance in the field of union between New Judea and the Land of the Rising Sun. Japan has impressed us once more. Her constant assurances for the welfare of our Homeland are appreciated. We are confident they will be the theme of praise in ages to come, for we are a people who do not forget to remember the good deeds of others. We see in Japan's attitude a friendly ally which should not fail to hearten the Zionist leaders in the furtherance of the aims they have in view. Japan has demonstrated her goodwill for New Judea and her message is a precious document which will be spread in the pages of our history. And China? That is another nation which had sprung up lately in the affection of our people for her endorsement of our national aspirations. That is a no mean cause for rejoicing when one of her chosen mounts the platform and urges the Jews to go on with their national task. "Your country" and "our country," "your nation" and "our nation," "your ideals" and "our ideals," "your aspirations" and "our aspirations" were phrases in the inspiring address of MR. QUO TAI-CHI which must have thrilled every Jew and Jewess present with every fibre of their being. No one who listened to this young silver-tongued orator could have failed to notice how much in common we Jews have with the teeming millions of China. We were reminded by the speaker that Jews have lived in China for several centuries and were subject to no form of persecution. Here is an official statement which should not fail to impress our future historians. China is a nation which hates racial-prejudice, loves peace and abhors war. Her present civil strife is cause for regret, but we all believe in her strong vitality to weather the storm. Our best wishes go for the prosperity of the country and her people. The presence of MR. QUO TAI-CHI has cemented the bonds of union between New Judea and China which augurs well for the future. That platform meant well and ended well. We had the representatives of the Mandatory Power in Palestine, China and Japan. All spoke in favour of the upbuilding of the Jewish National Home, and there were no mincing with words. All favoured the restoration movement and urged the Jews to go on. All pledged their supports to the cause and spoke on behalf of the people whom they represent. We are confident that these messages will give aid and comfort to our leaders who are face to face to-day with a gigantic task. The visit of MR. GEDO KRISHEVSKY to China has done good. He has shown us the way how to solve a great problem in our history. He has paved the way for a better understanding between New Judea and China Jewry. He has planted good seeds which are likely to yield sheafs of good harvests in the near future. For this and many other reasons, we want to thank the Keren Hayesod and the World Zionist Organization for deputing him to us and inspiring us with his lofty message. His presence in our midst had served to awaken renewed interest and zeal in the upbuilding of our Homeland in Eres Yisrael. The future is pregnant with possibilities and for this we need a re-awakened Jewry.

A LEADER OF CHINESE NATIONALISTS EXPRESSES FAITH IN JEWISH NATIONALISM



MR. QUO TAI-CHI,
Commissioner of Bureau for Foreign Affairs.

MR. QUO TAI-CHI, the Commissioner of Bureau for Foreign Affairs for Kiangsu, on rising to address the meeting was received with bursts of loud applause. His address was most inspiring and helped to create a great impression, which went a long way to intensify harmony and goodwill between Jews and China. MR. QUO is a gifted orator and his message was inspired and truthful and his witticism bore good evidence of healthy reasoning and readiness to understand the underlying principles of Jewish Nationalism. After dwelling on the similarity of Chinese national aspiration with that of Judea, he said:—

"I hope that before very long a new re-juvenated China would come into being which would then work for Chinese salvation. China had the greatest regard for the Jews and sympathized with their aims and aspirations. Zionism aims to emancipate your oppressed and weak nation which had struggled for two millennia for independence. I hope that the Jewish national status would be a recognized fact in the not distant future, and I want to assure you that China would readily join hands and create a Sino-Judean *entente cordiale*. (Cheers). With the success of your Homeland there should be close co-operation with Chinese nationalists who are equally struggling to win independence and recognition for their modern national aspirations. We watch the progress of your country with keen interest. Some of the leading members of the Chinese Nationalist Government are now on their way to your country the progress of which is watched with keen interest. (Loud applause). MR. KRISHEVSKY in his address had failed to mention the existence of Jews in China several centuries ago. It is a well-known fact that China had harboured and protected the Jews who were exiled from their own homeland by the Romans. Did not the Jewish colony in KAIFENGFU enjoy complete religious freedom and toleration? Persecution for religious views was an unknown thing in China and you may rest assured that you are always welcome to our shores, for we find always common cause upon which to work together. (Applause). I am glad to see that there exist some understanding between the Jewish community of Shanghai with their Chinese hosts, and in one case of a Jewish friend on the platform [*Referring to* MR. GEO. E. SOKOLSKY] was married to a Chinese lady, which shows how rapidly mutual understanding was harmoniously developing, leading towards the *entente cordiale* to which I look forward. (Loud laughter). I have greatly enjoyed the speech of MR. KRISHEVSKY which was meticulously composed, for he has given all the sidelights and problems of the Zionists in a masterly manner. (Cheers).



If Queen Esther was living now and had saved the Jews from the wiles of the wicked Haman every Jew would make a Thank Offering.

The Box of the Jewish National Fund is for such Thank Offerings; the coins you place in it are used to buy land for Jews in Palestine where a new life is springing up on the ancient soil—where Jews are farmers and land labourers—building their own Home in their own Country.

A Happy Purim for all Israel and the Land of Isrnel is one on which you remember the Keren Kayemeth.

SEND YOUR PURIM GIFT
to the
JEWISH NATIONAL FUND
Commission for China.

restrictions and rigorous measures were however insufficient to meet the immediate demands imposed upon the Zionist Executive and loans from banks had to be obtained. Immigration at a rate recorded during the period proceeding this situation became impossible. If permitted, it would have only increased the number of unemployed and would have entirely handicapped the Zionist Executive. The Executive has given proof of great skill in the management of our affairs during this petulant period and great credit is due to the officiency with which we were piloted through the storm which seemed to endanger our adventure. We stood a great trial of which we have emerged honourably, but as was to be expected, at the end of the last financial year, on the 1st October the Keren Hayesod was faced with the demand to find the money to cover a heavy deficit. Otherwise the general situation could be considered as satisfactory having safely passed over the dangerous and threatening abyss. Everybody should feel inspired with confidence and hope. When reviewing the situation we find, first of all, that the funds invested by the nation through the Keren Hayesod had been well applied and our achievements had been built on a sound basis. Secondly, be it workmen or colonists or generally speaking, the Jews living in Eres Israel have shown understanding and co-operation during the difficult months of the crisis. We adapted ourselves to the newly created phase of life. We proved once more that we are a nation determined to do everything for the land of our forefathers.

DANGERS AHEAD

The danger is not yet entirely over. All our energy must now be concentrated on the means to be adopted to prevent the recurrence of such a state. If all the Jews of the world will not give us the necessary support, work will again come to a standstill. We must provide work for thousands of workmen in the near future, because if such work is not created, these workmen will again be a burden on the Zionist Organization. Will the Zionist Executive be again in a position to cope with such a situation, although economies in administrative personnel have been effected, salaries have been reduced and every item is carefully examined before its expenditure is authorised. All this is done to enable the Executive to meet the commitments. We have to clearly foresee what might be anticipated. Everyone of us shall certainly be helpful in the creation of normal conditions in Palestine. Shall we rest when this problem is happily solved? So far only one aspect of the question—what about the National Home? What about its reconsruction? What about the aspiration? A budget of £547,000 was voted for this year. With this sum part of the debts will be paid and only £376,500 will be available for the Zionist Executive to meet its budget of current expenditure. The Executive entrusted by the last congress to administer our affairs has been instructed not to exceed the budget. The situation has to be consolidated. This Executive consists of non-partisan members, whose task it is to introduce a new policy in the administration of our affairs, based on past experience, both in our constructive work and in our relations with the authorities. The second is entirely dependant on the former and this former is entirely dependent on the support World Jewry will extend to the Zionist Organization. It is sad that not all the Jews feel as yet their obligation towards the birthplace for which we have suffered 2,000 years. The time has come when the most obstinate should conceive in the restoration of our National Home in Eres Israel more than a harbour for our persecuted and wrecked brethren. It is the duty of every Jew to participate in the speed of "BINYAN HAARETZ." It lies within our hands to enjoy the realization of our dreams and we should not be compelled to halt there. With the new Executive new life must begin. Our hard earned success must be followed by greater achievements. We have to give the Zionist Executive more than what they expect.

TRIBUTE TO SHANGHAI JEWRY

Shanghai Jewry has in the past so well given proof of the true conception of our work, you should now give proof of co-operation to construct what you have helped to plan. You have pledged your concurrence in 1918. World Jewry is well aware of the longstanding activity of the Shanghai Zionists, with SIR ELLY KADOORIE at the head of the Association. History has recorded what you have achieved in securing the assent of the Great Powers of the East to the Balfour Declaration. You have created amongst leading non-Jews the understanding and sympathy towards our cause which led to their very valuable co-operation. I wish to draw your attention to the importance of your efforts and success. You have helped to secure additional recognition of our historical claim to Eres Israel by the nations. This assent did not only strengthen our age-long claim—it has given us the moral support in the restoration of our Homeland. When the Balfour Declaration and the subsequent occupation of Palestine had become historical events, several years elapsed before the Mandate was ratified, years of strenuous diplomatic negotiations. An unanimous vote was essential. The sympathy and support of all powers had to be enlisted. During that period of transition you have displayed a true Zionist spirit. You have set a good example. I congratulate you and wish to say that it is with sincere pleasure I consider it a privilege to address you. In contemplating my visit to the Far East, I felt it would be just to visit you first, to convey to you the greetings of Zion and Yerushalyim.

HOPES AND PROSPECTS

LADIES AND GENTLEMEN—A decade of experiments is behind us. We have learned to walk, we can no longer stand still or revert to crawling. We have to walk steadily increasing the speed. I have confidence that with the intellectual understanding, we shall soon be able to proceed forward. I have positive trust that we shall not have to wait another decade before we can double our pace. We want to see the Binyan Yerushalayim Maher Beyamenu, in our days. Ten years ago we were only 55,000 Jews in Palestine. During this last decade the Jewish population has increased by more than 100,000. In 1918 we had 45 Jewish agricultural settlements. We have now 120 with a population of 30,000 of which 10,436 or more than a third have been settled on the land by the Keren Hayesod. Eight of these settlements have already received their full budget. They are now self-supporting and will receive no further funds from the Keren Hayesod.

PALESTINE JEWRY'S CONTRIBUTIONS

To illustrate what we Palestinian Jews feel, I wish to quote that the Jews of Palestine have contributed to the Keren Hayesod during the period 1926-7 the sum of £22,206. Whilst our contribution during the period of 1926-1925 was only £5,930—four times as much and please remember that this increase occurred during the period of depression and crisis. This proves that we are gradually becoming self-supporting and also, in a position to do our share in the national enterprise. We are on the spot—we see and feel the progress and the value of our national work. Do you think for a moment that any of us in Palestine would contribute towards the Keren Hayesod Fund and would encourage the Zionist Organization in its work, if we were not satisfied with the achievement? This fact alone should, I believe be convincing. The services rendered by the Hadasah Medical Organization and our public health dept. which are open to everyone without distinction of nationality or creed is a chapter not to be overlooked. In the year 1926—672,643 attendance were recorded including patients admitted to hospital, visits same year 102,167 laboratory examinations were attended to. These figures speak for themselves.—We have an immense flour mill with a Mazot factory, a cement factory, oil and soap factories which work day and night in two and three shifts. We make our own textiles, silk, chocolates, furniture, cigarettes, leather and so forth. Hundreds of thousands of pounds are invested in them. All are equipped with modern machinery. The development of each new industry was retarded by great difficulties. The promoters had to adapt themselves to the new conditions and to find markets and to train skilled workers. The success attained in this branch is gratifying. The Home productions have conquered the local market and the export of our goods to the neighbouring and oversea countries is gradually increasing. Engineer Ruttenberg gives light and electric energy to run these establishments. He has already started work on the great scheme of harnessing the Jordan. When I left Palestine the work was in full swing. Most of these enterprises are partly financed by the Keren Hayesod. In the electrification scheme alone, the Keren Hayesod has invested £75,000. In the near future the construction of the Haifa Harbour and the exploitation of the Dead Sea with more than 8 milliards pounds worth of Potash and other minerals will be taken in hand. We have great confidence in the future, we are progressing in every branch of life. That is Eres Israel of to-day. (Applause.)

JEWISH LIFE IN ERES YISRAEL

LADIES AND GENTLEMEN.—Whilst we sit here together, over there in Palestine the clock just strikes the eleventh hour of the morning. Children in the Kindergarten sing Hebrew songs, the teacher explains the Pythagorian triangle in the class room; in another class room the pupils listen to the description of China but all in Hebrew. Business is being transacted and paid for in Palestinian currency which for the first time since the days of Barcochba bears Hebrew inscriptions. Transatlantic steamers are anchored in the port of Haifa, loading soap and oil for South Africa; cement to Greece; Massa, Passover bread to all parts of the world. Steamers are ready with cargoes of oranges from Jaffa lifting their anchor bound for Liverpool. Our assets are worth to-day more than fifty million pounds sterling. (Cheers).

THE AGE-OLD DREAM

The dream of centuries had become a reality. That endless night is over. The black clouds are dissipating. A new morning is dawning, our work has started with the awakening of the whole nation. The Shofar has gathered the faithful Jews and the restoration of our beloved Homeland has begun. The tired wandering Israel has again found his Home, but who is to carry the burden if not we ourselves? I repeat—we have done a great deal, but all this is not enough. We have to do more, much more until the Jews can say with pride and prove with facts that we have a homeland—that we are not a nation of parasites—we are not money-lenders, we are not Schnorrers—we are a hard working people—we are a creative power. Our University will teach us science and moral. Our technical schools will give us the craftsmen. It is therefore the duty of every Jew to participate in the constructional work of Palestine through the Keren Hayesod. Every effort should be made to hasten our work, that we might soon rank again amidst the great creative nations with the achicvement of our aim in a PROSPEROUS ERES ISRAEL. (Applause.)

VOTE OF THANKS TO THE CHAIRMAN

MR. J. E. SALMON *in proposing a vote of thanks to the Chair, delivered the following felicitous speech:—*

I deem it a privilege to propose a vote of thanks to SIR SIDNEY BARTON for presiding at our meeting to-day. This is not the first occasion on which SIR SIDNEY BARTON has associated himself with Jewish activities and Jewish aspirations. On him the Jewish community of Shanghai can always ccunt as a friend and sympathizer. I first had the honour of coming in contact with him some twenty years ago when he was British Assessor at the Mixed Court and I first started practice in Shanghai. Wild stories about that court floated about my ears; I approached it in fear and trembling; it possessed for me the terrors of the unknown. But an agreeable surprise was in store for me when I found that under the guidance of SIR SIDNEY BARTON it was administering even-handed justice to high and low alike—from the great British business establishments down to the commonest coolie. In fact SIR SIDNEY BARTON was the personification of British justice and fair play. Besides the dispensation of strict justice, the Mixed Court required the display of other qualities for its smooth and successful working—such as tact, diplomacy, firmness and sympathy. SIR SIDNEY BARTON possessed them all in a remarkable degree. Those of us who watched his distinguished career could not help noticing how they stood out in every position he has adorned. When the time comes for the inner history of China for the last few years to be written it will be seen what an important part he played in helping to tide over this critical period and what a debt of gratitude we owe him for being enabled to carry on our avccations in peace and security. The Empire need feel no apprehension when men of the type of SIR SIDNEY BARTON are at the helm at dangerous points! His presence here this afternoon and his words of goodwill and encouragement are most enheartening. Our grateful thanks are also due to the representative of the great country in which we are living and for whose tranquility, progress and advancement we are always praying. MR. QUO TA CHI's speech was admirable both in form and in spirit. Likewise we express our gratitude to MR. YADA for reading the kind message of H. E. BARON TANAKA, the Prime Minister of Japan. It is an inspiring document. Japan has always proved herself the friend and well-wisher of the Zionist movement. Israel is not widowed when she has such powerful and generous friends! With a glow of pride and happiness we have listened to the account of the wonderful work accomplished by the mandatory power in the Land of Israel and the achievements of the Jewish settlers in the face of tremendous odds. No doubt the aspect is quite gloomy at present and there are innumerable difficulties ahead, but indomitable tenacity, pluck and perseverance are bound to conquer in the end. Having undertaken this heavy task, Great Britain will not relinquish it till it is carried out in ts entirety —it is not her habit to do so—to the lasting benefit not only of the Jewish race but of humanity in general. (Cheers.)

SPEECH BY MR. SOKOLSKY

MR. GEORGE E. SOKOLSKY made a fervent appeal to the Jewish community to support financially the movement for the reconstruction of their homeland. He reminded them of the duties involved upon their shoulders to make good their moral obligations to the pioneers who had made great sacrifices in order to bring their dreams to fulfilment. He read a telegram from the World Zionist Organization, the text of which is published elsewhere in this issue. He also stated that the following members of the Consular Body expressed their regret for not being able to attend the meeting, viz.: M. MEYRIER, Consul-General for France, M. SPOTTORNO, Judge SIR PETER GRAIN, Comm. GALANTI, Judge MILTON D. PURDY, MR. E. S. CUNNINGHAM, the U. S. Consul-General, and Major ISLER, the Swiss Consul-General, whose absence was specially regretted, which was expressed in a letter addressed by MR. N. E. B. EZRA, the Hon. Secretary, to Major ISLER on February 20, 1928. [This is published elsewhere in this issue.]

The meeting concluded with the singing of the Jewish National Anthem.

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"THE HISTORY OF A LIE" SHAKES FAITH IN THE "PROTOCOLS"

VIEWS OF A CHRISTIAN FUNDAMENTALIST

By REV. HUGH W. WHITE, D.D.

The study of relations between Jews and Gentiles is absorbing the attention of pioneer thinkers, and well it may, for thereon hangs the future of the race.

This work, "The History of a Lie" intended to defend the Jews from the charge of having written what is called "The Protocols of the Wise Men of Zion," is worthy of most careful study. Superficial or prejudiced readers will jump to conclusions, whether that the author has proved his case, or that he himself is false to the ideals of our civilization. If we accept all his facts as genuine, it becomes evident that many believe there is a plan to conquer the world. MR. BERNSTEIN, in attempting to prove the one book a forgery, makes it evident that, whoever copied from whom, this belief comes to us from at least five distinct sources, to wit; The Protocols, as issued by NILUS and BUTMI, the writings of RETCLIFFE-GOEDSCHE in 1872 and of LUTOSTANSKY in 1907, and the Dialogues aux Enfers by Maurice Joly, 1871.

In all these cases there is manifest identity in the outstanding features of the purported plan. The objective is to overthrow (1) Governments, (2) Religions, (3) The marriage relationship. This is to be accomplished, as they say, by acquiring the control of finances and of the press, by boring from within the churches and the schools, by propaganda, by every means to corrupt morals and disintegrate morale, and by political revolutions.

ANTI-SEMITIC PROPAGANDA

The author's thesis is that all this is anti-Semitism propagated by "The Black Hundred" of Russia in defense of Tsardom. On this subject there is need for further study, and some of us would appreciate more light on this organization, if such there be. It is of note that, if BERNSTEIN be correct, NILUS, BUTMI, and LUTOSTANSKY are all Russians, but on the other hand, MAURICE JOLY is said to have been a French-Jewish Communist, [*competent authorities deny this assumption.—Ed.*] and HERMAN GOEDSCHE, whose pen name was SIR JOHN RETCLIFFE, was born in Silesia. The author's charge that the BUTMI version of the Protocols, appearing in 1907 changed the text from the NILUS version of 1905 looks serious. Did BUTMI, viewing the "Reign of Terror" as carried out in the first Revolution, purposely tamper with the text? Did the authors of the Protocols themselves make such change? Or is it a mere difference of translation? It seems rather difficult to believe that the Russians would have invented and propagated a plan, which purported to be aimed at the overthrow of their government.

SATANIC PLAN

But on the other hand this Satanic plan cannot voice the sentiments of the pious God-fearing element of the Jews. While the book called the Protocols does claim divine authority, the whole spirit of these writings, and still more of the political influences arising therefrom is antagonistic to religion in every form. Thus RETCLIFFE-GOEDSCHE makes one of his characters say; "The natural enemy of the Jews is the Christian church. Therefore we must try to humiliate it, we must instill into it free-thinking, scepticism, and conflicts.—We must gain influence over the young. Under the guise of progress and the equal rights of all religions, we will destroy the study of religion in the Christ an schools. Then the Jews may become teachers in all schools; then religion will be taught at home. And as there is little time left for that, *the spirit of religion will gradually decline, and eventually it will be destroyed altogether.*" (Hist. of a Lie, p.26).

THE PURE FAMILY LIFE

The human race owes its conception of a pure family life to the influence of God as given through the Jewish race. But all these writings bring out the intention to do away with marriage. This idea is expressed by RETCLIFFE-GOEDSCHE thus: 'Once we become absolute masters of the press, we will easily be able to refashion the ideas of honour, of virtue, of faithfulness—and to deal the first blow to the family-conception which is considered to this day as the most sacred institution and which must be reduced to a state of decay." (p.37). The device of using Jewish maidens to spread vice must be abhorrent to noble Jews. And surely respectable men of every race must recoil from the avowal that it is the Jews who have spread this "senseless, filthy, and disgusting literature." (p.62).

THE APOSTATIZING ELEMENT

It is to be noted that while the writings of RETCLIFFE-GOEDSCHE are presented as fiction, it is distinctly stated that he did not invent his facts, but merely shaped them up in fictious dress. Is there, then, an order of the Golden Calf, such as he depicts? In Judaism, as in all religions, there has ever been an apostatizing element, and we can readily see that this movement is of a piece with those which were time and again formed against MOSES and against God. It is to be noted that according to the Protocols those who lead this movement avowedly keep it secret from the Jewish race. The best that is in the world and the best that is in Judaism must recoil from this nefarious plot when it is recognized.

BRITAIN AND THE JEWS

On one point the book brings us into deep water, i.e., by intimations that the old antagonism between Russia and Britain was, somehow or other, associated with the fact that Britain and the Jews are co-operating. In a passage said to have been written by NILUS but omitted by the Jewish leaders chose England as a "point of resistance by the fighting Sanhedrin," either because of an era of peace and goodwill among men on earth, but rather ill-will. And now we come to the last sentence which says, (3) "The wise course is for the better elements of Jews and Gentiles to stand together against this conspiracy." This is reasonable, although we would like to invite the Muslim, the Taoist, the Hindu, the Chinese, the Parsee, and in fact men of all races and faiths in this holy war to fight the hateful propaganda, which is trying to instil its venom in the minds of men. The "Protocols" bring in their wake sufferings and pains to innocent beings and for this reason alone, their fatal fang should be wrenched out and destroyed by every true fellow-man. GEORGE ELLIOT wrote once, "It is a pang to me to witness the suffering of a fellow-being, and I feel his sufferings the more because he is mortal, because his life is so short, and I would have it, if possible, filled with happiness and not misery." We ask for nothing more, but the removal of the curse of this suffering to innocent beings (who for the present happen to be mostly men of the Jewish faith). Such subversive literature (which is still broadcasted personally by DR. WHITE'S colleague in Shanghai) should be uprooted and destroyed under foot, and its place occupied by Justice and Charity to every fellow-man, regardless of colour, creed or faith. Only then will peace and goodwill spread their white wings over all, and love will encircle the world with her golden chain.

OUR REPLY

In publishing the views of DR. HUGH W. WHITE *who gives his impression of* THE HISTORY OF A LIE *by* HERMAN BERNSTEIN, *which was published recently by* ISRAEL'S MESSENGER, *we are placing before our readers what* DR. WHITE *himself describes in a special letter to us, as his "reaction to the reading of it." It would appear anyhow that* DR. WHITE *is still "halting between two opinions," and we are not surprised at this, judging from his past contributions to the local press. In this controversy which had been thrust upon the Jewish people seven years ago, we had to fight against overwhelming odds, since it is a difficult task to combat racial prejudices and conquer deep-seated animosities propagated against us. In a word, we must be made of gold in order to pass for silver. This much we are able to premise after reading the article of* DR. WHITE *and to which we are replying. It is palpably evident that* DR. WHITE *has either misunderstood* MR. BERNSTEIN'S *thesis, or overlooked his intentions. The latter's thesis is that the "Protocols" are anti-Semitism propagated by the "Black Hundred" of Russia in defence of Tsardom.* DR. WHITE *finds it difficult to believe that the Russians would invent a plan which would overthrow their own government. Why not? Were there not millions who were dissatisfied with the rotten-to-the-core régime? Who was infatuated with it?* MR. BERNSTEIN *in his foreword gives cogent reasons in substantiation of his thesis. Says he:—*

"Out of the scrapheap of Russian autocracy, they have exhumed their old weapons and are striking at the Jews again. Upon the structure of the old myths they are striving to erect new falsehoods in order to intensify everywhere chaos and confusion and dissatisfaction so that they may attain their own dastardly and selfish ends."

It is evident from the forgoing that the Russians tried to prop up their tottering empire, and before they could do so, they diverted attention, directing it towards a scapegoat—the Jews. This explanation seems quite clear and plausible.

In the next paragraph DR. WHITE *offers compensation in the way of an explanation. Says he:—*

"But on the other hand this Satanic plan cannot voice the sentiments of the pious God-fearing element of the Jews. While the Protocols claim divine authority, the whole spirit of these writings, and still more of the political influences arising therefrom is antagonistic to religion in every form." [We may say to Judaism in particular.—Ed.].

In the foregoing passage DR. WHITE *wants the reader to believe that the Jews are before a Gentile court awaiting vindication, that no Christian, or a Mohammedan or a Parsee or a Chinese or a Japanese were ever found in the great army of Bolshevism, except the Jews! Such an accusation or rather insinuation, has no leg to stand upon and may be dismissed as unworthy of consideration in any serious discussion. The concluding lines of* DR. WHITE'S *observations are most important when he says, (1), "The present unrest in the world is so adequately foretold....that it is useless to deny the existence of some form of world conspiracy." Exactly so! The "Protocols" being a forgery by inhuman Russian men, create the impression that that race is responsible for the ills of the world. We have to-day Bolshevism introducing its hateful propaganda against state, church, synagogue, mosque, in fact against the saner elements of humanity. We now come to the second line which reads thus, (2) "The Jews as a race are not responsible for what is being said and done in their name." We are indeed thankful for this great discovery after seven years of persistent attacks and intrigues by our adversaries trying to foist upon us the charge of having invented Bolshevism!* DR. WHITE *having delivered his verdict, we hope he will prevail upon his colleague in Shanghai to desist from his anti-Semitic campaign (for his own sake) and consign to flames the unsold copies of the notorious "Protocols." If peace on earth and goodwill to men is the quintessence of Christianity, the dissemination of subversive literature slandering an innocent nation, will not help to establish*

its isolated island position, or possibly on the Anglo-Israel theory of kinship. Also BUTMI as quoted by our editor, voices a deep-seated hatred of Britain. In this connection it may be noted that some writers lay the Crimean War to DISRAELI. The writer is loath to accept the implication in above alleged quotation from NILUS, and believes that British Jews would not, do not stand for the Bolshevist plot. Whether the enmity between Britain and old Russia has any bearing on the Jewish problem, remains to be seen.

THE VERDICT

In general, while preserving an open mind for further study, the writer believes that three points may be accepted. (1). The present unrest in the world is so adequately and accurately foretold in these writings of 30 and 50 years ago that it is useless to deny the existence of some form of world conspiracy. (2). The Jews as a race are not responsible for what is being said and done in their name. (3). The wise course is for the better elements of Jews and Gentiles to stand together against this conspiracy.

CORRESPONDENCE

GREETING FROM A NIPPONESE IN THE LAND OF ISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to say that I am spending my holiday here quite busily and happily amidst the hearty sympathy of the Zionists. Last week I had a short trip for three days and learnt a great deal about the country. COL. KISCH, the Chairman of the Zionist Executive, has provided me his own car with chauffeur, and an editor of a Hebrew newspaper accompanied me as a guide. Within only three days I had travelled all Palestine. My first visit was to Tel-Abib, next to Haifa and third to Galilee. I had visited almost all the factories, colonies and settlements and was deeply impressed with all that I saw. I am grateful to you for the letters of introduction which you have given me. After my visit to Damascus and Beirut, I hope to give you in detail my impressions of Palestine.—Yours truly,

SHOGUN SAKAI.

JERUSALEM, 4th January, 1928.

PURIM IN ERES ISRAEL

Editor, ISRAEL'S MESSENGER.

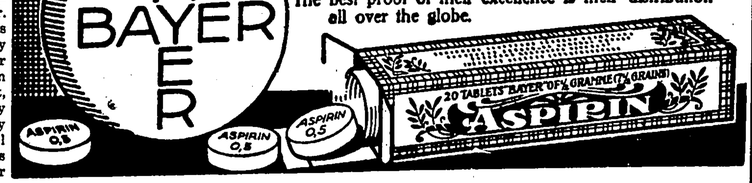
DEAR SIR,—Our Sages were wont to remark:—With the advent of Adar comes joy. We had lost the significance of the phrase but in Palestine it is becoming meaningful. Nothing proves so telling a reminder that ours is a Return to the Homeland than the recapture of the fragrance and content of those ancient sayings which automatically accompanies the unfolding of our new national life. We here celebrate the fifteenth of Shebat which has almost become a dead letter elsewhere, by planting trees—it is our Arbor Day, the Trees New Year. We plant the trees in Shebat because it is the rainiest month of the year. That is why Adar, the following month, is the heralder of Spring and therefore of joy. For in Palestine the rain has a wondrous effect, and particularly the latter rains. The early showers in Kislew and Tebeth wash away the dust of the long summer; the soil parched and cracked, opens a thousand pores and absorbs the welcome moisture. The air loses its heaviness and becomes fresh and bracing. Then the latter rains are able to penetrate and soak thoroughly the damp earth, reaching down to the roots of the trees. The result is the annual miracle of nature, for soon the entire land is covered with beautiful with flowers of all colours and descriptions. We have the deep red anemones and the brighter poppies, foxglove and cyclamen; and a host of white daisies of all kinds. They sprout between the rocks of Jerusalem and line the road down into the Shefelah plain and to Tel Abib. North in Galilee, and south towards Jericho, they grow in greatest profusion, carpeting the ground with a hundred hues. Nowhere is Spring so lovely as in Palestine and because Adar reminds us it will soon be here we greet its coming with joy. On the 14th Adar this joy reaches expression in the gay celebration of Purim. Even in the Galuth, Purim has retained something of the cheerfulness with which this festival was welcomed of old. In Palestine it is observed on a grand scale. It is carnival time and not on one day, but during three days festivities continue. There are masquerade balls; a procession through the streets of Tel Abib, the whole town en fete, everyone wearing National Fund favours; competitions; games; plays and concerts. All the children rattle the doom of HAMAN and the triumph of MORDECAI. But the grown ups also enjoy themselves! In Tel Abib they choose the lady who is to be Queen ESTHER in the Purim parade. It is full moon on the 15th Adar and that gives a wondrous charm to all the celebrations. The moonlight floods the scene as the dancers leave the halls to wander to the sea-shore at Tel Abib or at Haifa, or to the hills round Jerusalem. Masked faces and costumed figures dart

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THE HINDOSTHAN SOCIETY GREETS MR. G. KRISHEVSKY

A MESSAGE OF GOODWILL AND FRATERNITY

We are in receipt of the following interesting communication from the President of the Shanghai Branch of the Hindosthan Society:—

DEAR MR. EZRA,—The Hindosthan Society of Shanghai offers its most hearty welcome to MR. GERO KRISHEVSKY, Zionist delegate, and hopes that his efforts in the interests of the Land of Israel will be crowned with success.

Perhaps it will not be irrelevant to mention here that this society, composed of the Indians interested in the study of culture, is convinced that the educational and cultural conditions of India will be improved when the Jews are firmly established in their Home land; and it is a duty of all right-thinking Indians to give every aid they can in seeing the Jewish aspirations realized.

The Hindus and the Jews are the only two peoples that have given the greatest spiritual teachings to the world; and showed the way to spiritual perfection. A closer cultural and spiritual unity between the two great peoples is likely to give a great impetus to the spiritual movement all over the world. I sincerely think that the Jewish return to Palestine will mean their return to the spiritual ideals of their great prophets. To-day the world is torn asunder by the materialistic forces of greed, selfishness, slavery to convention and fashion, and the disputes between the employer and the employed. This condition can be considerably ameliorated by the efforts of the Jew who commands universal respect and admiration on account of his high character, democratic nature and sympathy with life.

Yours sincerely,
H. P. SHASTRI.
President, HINDOSTHAN SOCIETY.
Shanghai, 6th February, 1928.

OUR APPRECIATION

The Hindosthan Society through its valiant President, Prof. H. P. SHASTRI, writes us a heartening message on the occasion of MR. GERO KRISHEVSKY'S visit to our shores, which we publish on this page. We have always in the past received encouragement from the Hindosthan Society in our efforts to do our bit for our Homeland. We assure our friends that no efforts will be left undone to bring about the educational and cultural conditions referred to in the above message, not only for India, but the neighbouring countries as well. The Hebrew University in Jerusalem stands as a symbol for that solemn pledge. Its door will be open to all the thirsty in spirit, and its message will be a spiritual one for the benefit of the world. PROF. SHASTRI very ably explains that "the Hindus and the Jews are the only two peoples that have given the greatest spiritual teachings to the world, and showed the way to spiritual perfection." We are in entire accord with the views of the writer when he pleads for a cultural and spiritual unity between the two peoples leading to "a great impetus to the spiritual movement all over the world." We admire the Hindus for their contributions to the world in spirituality. What with giving their splendid Yoga, providing for each department in life, culminating in Raja Yoga, the Yoga of the mind and soul. The Vedanta philosophy as apart from the Sankaya philosophy contains a wealth of details pertaining to the physical, moral, intellectual and spiritual planes of evolution. One must also not forget that India produced great souls, the greatest among them being GAUTAMA, the Buddah, one who believed in simplicity and Supreme Love for man and animal. PROF. SHASTRI'S concluding lines show the attitude of his Society towards Jewish Nationalism, and his regret towards the failure of moral advancement to-day in the world. He explains that the Jews are needed to re-adjust and bring about complete equilibrium through their return to their ancient Fatherland. We thank PROF. SHASTRI and the members of the Hindosthan Society for their friendly co-operation and their expression of goodwill embodied in their message. With the renewed assurances of the Chinese, the Japanese, the Siamese, the Muslims, the Hindus and the Arabs, the Jewish Commonwealth is assured and more important than that we see the binding forces of all converging to bring the peoples of Asia together. What a wonderful vista for the future! Only then, to our mind, will spirit once more predominate over the materialistic forces and save the present soul-destroying civilization from total shipwreck. Who can then deny seeing the finger of God beneath this unique phenomenon?

שלח מנות

Send Purim Gifts to your Relatives and friends remembering also the Land of Israel.

The Jewish National Fund has acquired 213,805 dunams of land in Palestine—inalienable Jewish property.

The Jewish National Fund has drained 110,000 dunams of land in Palestine to eliminate malaria. The Jewish National Fund has planted 450,000 trees in Palestine. The Jewish National Fund has installed 17 Water Installations and is constructing a further 18.

PURIM CELEBRATES DELIVERANCE

Eres Israel will deliver us from Spiritual Bondage

Remember the Blue Box of the JNF.

THE KEREN KAYEMETH
wishes you a
HAPPY PURIM
and asks you to include among your Purim gifts
THE LAND OF ISRAEL
In Palestine Purim is Carnival Time: Join in the national joy by causing the land to rejoice—help to extend the borders of Israel in the Land of Israel.
The Jewish National Fund is the LAND FUND of the Jewish People.
Its territory is Jewish to eternity.

JEWISH EDUCATION IN CALCUTTA

The annual prize distribution of the ELIAS and MEYER Free School and Talmud Torah was held on the 22nd December last, in the presence of a large gathering of the members of the Jewish Community and their friends, under the presidentship of MR. W. F. PAPWORTH, the Inspector of European Schools. After an excellent and enjoyable programme of hymns, songs, recitations, and drill ably rendered by the boys, the Hon. Secretary, MR. EZRA A. ARAKIE read his report, in the course of which he said that the Institution had been in existence for 42 years, during which they carried on as a private communal school. In April 1927, they were recognized by the Government as an European School, upon the recommendation of MR. PAPWORTH, who paid the school an unofficial visit in March 1927, and being favourably impressed, decided to bring it under his wing. Educationally this was a great step forward and they valued highly the privilege of now being able to send their boys for public examinations. Financially 1927 has been a healthy and robust year, and thanks to the legacy of Rs. 25,000/- bequeathed by the late MRS. E. R. BELILIOS of Hongkong, the Talmud Torah Trust Fund now reachtd Rs. 120,000/-, a substantial increase of Rs. 39,000/-. The school has a large Scout Troop, which earned a large number of Proficiency Badges, thanks to the ungrudging services of the District Commissioner, Mr. A. ROBERTSON. MR. PAPWORTH in the course of a long reply, said he was deeply impressed with the splendid way in which this School was conducted and what he heard and saw that evening fully justified his recommendation to the Government. He was very pleased with the all-round progress made by the School, and was glad to see the school so sound financially. He hoped that some member of the Community will follow MR. ARAKIE'S example (as a Scout Master) and offer his services as a cub-master and start a cubpack. In conclusion he congratulated MR. ARAKIE and the Committee on having an ideal new School building and on their able management, the teachers on the good educational results, MR. SAUNDERS on the physical development of the boys and the boys on their smart and fine display and thanked the Committee on his wife's and his behalf for the honour they did to them that evening and wished the school every success in future.

[We refer to the above in our Editorial Notes elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.]

BIRTH

EZRA.—On Tuesday, the 7th February, 1928, at the Country Hospital, Shanghai, to Mr. and Mrs. N. E. B. EZRA, a son.

DEATH

EZRA.—On Friday, the 10th February, 1928, at the Country Hospital, Shanghai, the infant son of Mr. and Mrs. N. E. B. EZRA.

WARNING TO MODERN HAMANS

SERMON FOR THE WEEK—שבת תצוה

Then MORDECAL *bade them return answer unto* ESTHER: *"Think not with thyself that thou shalt escape in the King's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to royal estate for such a time as this?—*ESTHER, *chap. 4 vs. 13 and 14.*

The advent of Purim Festival brings with it a cheerful atmosphere in the Jewish home. Unlike other Festivals, Purim stands unique as a day of mirth and joy since it celebrates a great victory over a ruthless anti-Semite. The Book of ESTHER is a fact. It is a reality, not a fiction. HAMANS have abounded since time immemorial, and foolish kings have entered into plots with which to destroy our people. The Jew has felt the persecution's lash and torture's sting, and full many a time and oft.

"Stood pilloried in infamy's high stage,
And bore the pelting scorn of half an age."

The charge of the ancient chief of the anti-Semites, with its admixture of falsehood, is the type of the accusations in all ages. "There is a people scattered and dispersed through the provinces of thy kingdom," said the ancient anti-Semite to King AHASUERUS. That was true. "Their laws differ from those of other peoples." That too, was true. "The king's laws they do not keep." That was untrue. The accusation was one of truth and untruth. It was, therefore, the hardest thing to combat. TENNYSON expressed it strongly in a little verse:—

"A lie which is all a lie
May be met and fought with outright,
But a lie which is part a truth,
Is a harder matter to fight."

SELF-SACRIFICE AND TRUE COURAGE

The lesson or rather the message of Purim stands unique, because it shows that the selection of ESTHER as Queen of Persia was preordained by God in order that she should save her people from the evil machinations of HAMAN, the Agagite. It shows also self-sacrifice and true courage on the part of our heroine, because she realized that she was a mere instrument in the divine scheme of things. Her memorable words, "I will go unto the king, although it is against the law, and if I perish, I perish" are touching and truly pathetic. It proves once more that to be great in the divine sense of the word is none too easy, for the greater the heights we reach, the greater will be the call of duty and self-sacrifice. To many of us duty appears to be a hard word, yet to the truly great, there is no more happier life than that in which it plays an important part. However well a man may stand in the opinion of the world, if he is conscious of wilful failure of doing his duty whether it be actual evil done or good left undone, he cannot be really happy or content. One writer said that, "Truth is an essential for without the love of truth there can be no love of duty, nor even the power to appreciate it. For the second instance duty of action is the outcome of duty in thought, for all conviction or belief to be of any practical use must be 'lived.'"

Purim shows us that ESTHER had recognised the foregoing and was quite willing to do her duty, even though it cost her dearly. She recognized that she must try and cultivate self-reliance in order to fight her doubts and perplexities, for we know that before she made up her mind to perform the supreme sacrifice she sent word to MORDECAI assuring him of her fealty and devotion to her people. It is for this reason that self-reliance must be cultivated before everything else. EMERSON said, "Trust thyself, and if we are true men and true women we may trust ourselves, may rely upon our own instructive sense of the good, our own intuitive judgment of the right." This, continues EMERSON, will surely lead to "If we live truly we shall see truly."

THE ROLE OF ISRAEL'S WOMEN

The Book of ESTHER shows that the martyr-heroine recognized the instrumentality of MORDECAL. Therefore, let us emulate in our individual and national endeavours the example of ESTHER. Her great sacrifice for her people is a striking indication of Israel's ancient regard for the rôle which the women of Israel had played in the history of their people. The high standard in which women were placed and looked upon in ancient times should be sufficient answer to those who accuse Judaism for lowering the standard of women and placing them in the background. Our history teems with many names of the fair sex who had played leading rôles in the lives of our nation and to this day they stand as shining examples of what women could do and achieve. The festival of Purim is a triumph for the ideals of the women of Israel, and a reply to those who insinuate that not until the advent of a new religion was there evidence of the dawn of a new era for women. The long history of Israel affords a striking refutation of this unjust reflection. Apart from the Biblical narratives, we have abundant evidence in the Talmud which depicts the high place of women in society. When a friend called upon a young bridegroom, it was customary, so the Talmud says, to ask two words, "Mosa" or "Masa." These two words are the initial words of verses of Scripture, the one being. "Whoso findeth a wife, findeth a good thing." (Prov. 18-22), the other being, "I find more bitter than death the woman," (Ecclesiastes 7-26). Few have appreciated woman's worth sincerely than he who wrote the earliest chapters of Genesis, he who put in the mouth of God Himself the words, "It is not good for man to be alone. I will make a helpmate for him." It is not our object to-day to write a dissertation on the high standard of the place of women in Israel, although we hope to do so on some other occasions. Purim has a message to us to this day and it is meet that its essence of sending alms or gifts to the poor and the needy should be preserved and maintained by us. Purim also serves as a warning to the modern HAMANS who, unfortunately, flourish in all lands, that there can be no scarcity of gallows for them, if they persist in slandering the People of the Book and broadcasting subversive literature with a view to inciting the mobs against them. History has shown that the defenceless few is not destined to fall a prey to the powerful of many. That is the lesson which we all must learn from Purim. It has a powerful message for all and sundry, since it proves abundantly that the history of the world is the history of a minority. And we Jews form but one percent of the world's total population!

HERE IS A PROBLEM: HELP TO SOLVE IT

As stated in our last issue, Mr. and Mrs. SIMON A. LEVY will leave Shanghai for good next month for London, which means a great loss to our community. We are indeed sorry that our rank is to be thinned by the departure of such a good and useful communal worker as Mr. LEVY, who had identified himself with every phase of work in our communal life in the past. Mr. and Mrs. LEVY'S names have been inscribed in the Golden Book of the Jewish-National Fund by the local community. The diploma will arrive shortly from Jerusalem and presented to them prior to their departure from Shanghai, which takes place on the 21st proximo.

Another leader in our rank, MR. CH. S. GUBBAY, is also leaving Shanghai on the 15th instant via Suez. Happily, he goes to London on a vacation and not for good. He hopes to return before the end of the year. His absence from Shanghai will be felt none the less, and add more to the burden which our community is carrying. With the forthcoming departure of Messrs. LEVY and GUBBAY and with little or no chance of gaining new recruits from the young generation, the prospects are by no means bright and encouraging. It is high time, to our mind, to commence a drive to enlist new blood for our service. Some efforts should be made to re-organize our communal craft and we hope that immediate steps will be taken in connection therewith.

THE COMMITTEE of the Ohel-Moshe hereby notify their co-religionists that the sales of Massoth will take place this year in the premises of the Synagogue (125 Broadway), 2nd floor, commencing from 15th March, 1928, every Monday, Tuesday, Wednesday, Thursday from 4-7 p.m., and Sunday from 9 to 12 a.m.

The price for both Palestine and American Massa, as well as flour has been fixed at Mex. $0.55 per lb.

THE COMMITTEE OHEL-MOSHE SYNAGOGUE

among the gay throng; everyone is in good spirits; friendly Arabs come to join the happy throng.

Thus Purim with its ancient story of Persia, of the saving of the remnant of Israel, is also celebrated as the harbinger of Spring in the new Eres Israel. Jews who have always been associated with the seriousness of life's message are learning to appreciate also its lighter side and thus regain that normality which alone will solve "the Jewish problem."—Yours faithfully,

E.

JERUSALEM *(Land of Israel)*, 24th Jan. 1928.

SOCIAL AND PERSONAL

SIR ELLY KADOORIE and Mr. LAURENCE KADOORIE returned to Shanghai last month and were accorded a hearty reception by the community.

* * *

Mr. and Mrs. ISAAC TOEG and their two children left for Haifa last week where they hope to make their future home.

* * *

MR. M. POLITI returned to Shanghai last month with his wife (*neé* IVY ABRAHAM) to whom he was married in Bombay.

* * *

MR. A. J. HAYIM and MR. J. S. GUBBAY have returned to Shanghai from Hongkong.

* * *

MRS. F. M. GENSBURGER, wife of MR. F. M. GENSBURGER has returned from Paris with her baby son.

* * *

Mr. and Mrs. R. M. NOBLSTON celebrated their silver wedding on the 26th ultimo at the Majestic Hotel, to which were invited several guests where the happy couple received their congratulations.



Mrs. F. SACHS, wife of Mr. Z. SACHS, representative of Messrs. A. D. Sutton and Sons, who has left Shanghai for New York, travelling viâ Europe. She will be joined later by her husband.

* * *

The Jewish Amateur Players are starting a library and reading room with the aid of friends who are willing to assist. Literature of all descriptions of Jewish interest is needed. An appeal for books, magazines, periodicals, etc., is being made to the public. A special invitation is extended to Sephardim children to join the Players. Communications and gifts of books should be addressed to Mr. B. HELLMAN 125 Broadway.

* * *

MISS MOZELLE TOEG and MISS GRACE TOEG have spent a brief holiday in Hongkong and returned last week.

* * *

MR. MURRAY ZIMMERMAN has been admitted to practice in the U. S. Court of China. MR. ZIMMERMAN studied in the California University and after staying here for a short while, expects to leave for Tientsin where he hopes to establish a law office. We wish the new member of the Bar a great success in his new field of activity. MR. ZIMMERMAN is the youngest son of Mr. and Mrs. S. ZIMMERMAN, of Tsingtao.

* * *

Mr. S. RAKUSEN sailed for London on the 25th ultimo.

The Maccabean Club will be opened for the use of members on the 1st proximo. An elaborate programme is being arranged for the inauguration.

* * *

According to the results of the Hongkong University examination held in December last three Jewish boys of the Tutorial and Technical Institute were successful. SAMUEL BERCOWITCH and JACOB AARON NIESIM passed the matriculation exams with honours. The former obtained distinctions in English, mathematics and mechanics while the latter in the mechanics (having obtained 100 per cent. for that paper) and passed in double higher mathematics. The third Jewish boy named ZIMMERMAN passed the junior exams very well. The success of these boys was due to the indispensable assistance of MR. JONES, the Principal of the Tutorial and Technical Institute.

THE MAN OF MIDDLE AGE.

The average man of 45 is reluctant to admit that his powers of resistance to the strain of daily affairs has diminished. He flatters himself that he retains the energy of youth, and is accordingly prone to over-tax nerves and muscle.

Again, his resistance to the processes that insidiously undermine health is weakened. It becomes more and more difficult to shake off even a common cold.

To reinforce waning vitality by such means as are calculated to stimulate without leaving any undesirable after-effect is the part of wisdom. Dr. Williams' Pink Pills for Pale People ever recommend themselves as a simple yet efficient tonic, building up blood and nerves, and thereby assisting the system to ward off disease and premature old age.

To be had of all chemists, or post free at $1.50 per bottle, 6 bottles $8.00, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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GERSHEVICH BROS.

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READ IN THIS ISSUE: GERO. KRISHEVSKY'S MESSAGE TO SHANGHAI JEWRY. See P. 16

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

Founded	Revived	Revived
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JEWISH CALENDAR
5688-1928

1st Day Pesach	Thurs., April 5
7th Day Pesach	Wed., April 11
*Rosh Hodesh Iyar	Sat., April 21
Lag B'Omer	Tues., May 8
Rosh Hodesh Sivan	Sun., May 20
1st Day Shabuoth	Fri., May 25
*Rosh Hodesh Tammuz	Tues., June 19
Fast of Tammuz	Thurs., July 5
Rosh Hodesh Ab	Wed., July 18
Fast of Ab	Thurs., July 26
*Rosh Hodesh Elul	Fri., Aug. 17
Rosh Hashonah	Sat., Sep. 15
Yom Kippur	Mon., Sep. 24

*Also observed the day previous as Rosh Hodesh

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR TWENTY-FOURTH ANNIVERSARY

"MODERN JUDEA."—A NIGHT AT THE APOLLO

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OUR TWENTY-FOURTH ANNIVERSARY

April is a month which we can never forget. It saw the birth of ISRAEL'S MESSENGER four and twenty years ago. With this issue, we enter upon the twenty-fifth milestone of our journey and rejoice that we were able to pilot the little "sailing vessel" without being capsized by the buffeting of the waves with which we were faced from time to time. We look forward next year—*im ya'azor Hashem*—to the celebration of our silver jubilee with no little sense of pride and pleasure. We hope to make the event a local affair and invite our friends to celebrate with us the "*yom tob*" in a becoming manner. ISRAEL'S MESSENGER since twelve months ago, had made great strides in the field of journalism. Quite a number of special editions were issued. The BETH AHARON Number, the BALFOUR Decennium Declaration Number, the NATHAN STRAUS Eightieth Anniversary Number, The Keren Hayesod Number, were editions of which we may well be proud. We hope to achieve some more progress in the years to come. We hope to make more friends and convert the few recalcitrant readers (wherever they may be) into our way of thinking. That may or may not be possible, but nevertheless, we wish to re-iterate our desire to stand unwaveringly for the principles which are near and dear to the heart of *kol Beth Yisrael*. ISRAEL'S MESSENGER is no respecter of persons and stands fearlessly for the age-long ideals of Jewry which had been embodied in our ancient Siddur since our national *debâcle*. It has fought for the principles of *Shema*-Judaism, no less than the *Hatikwah*-Judaism, and has yet many more battles to fight in the years to come. We do not wish to lay down our arms. Our ammunitions show no decrease and our fort is well manned to stand any siege from the onslaughts of our enemies. In recent years we noticed a significant falling-off of the anti-Zionistic publications, consequent upon their conversions to the Zionistic cult, and the few that still linger here and there, are no more aggressive and openly hostile as they used to be heretofore. They realise their weaknesses. They dare not open their mouth too often without receiving a severe rebuff and their worn-out arguments torpedoed and shattered to the four winds of heaven. We have lately issued a note to REVEREND ISAAC LANDMAN, Editor of the *American Hebrew* [*Our readers will recall that the latter publication is no longer on our exchange list, owing to the fact that our frequent criticisms of its anti-Zionistic proclivities had placed us under the ban by* DR. LANDMAN, *and necessitated our cancelling the exchange courtesy.*] challenging him to debate with us the aspects of Jewish Nationalism, which was declined. On the 1st February, 1928, DR. LANDMAN sent us a courteous note couched in the following language: "Should the Editor of ISRAEL'S MESSENGER come to the United States, the Editor of the *American Hebrew* would gladly debate the subject with him publicly." We leave it to our readers to judge the value of these lines. We are satisfied that men like REVEREND LANDMAN are ashamed to-day of the rôle they had played in the past in combatting the dearest aspirations of Jewry. ISRAEL'S MESSENGER will ever be on the *qui vive* in future and endeavour to unmask the betrayers in the camp. It will stand unfalteringly for those principles for which it had earned the encomium of great men in Israel. It will not be daunted or dismayed by the onslaughts of its critics for reason of its belief in BROWNING'S admirable advice. "'Tis not in what we do, which exalts us, but in what we would do."

* * *

"MODERN JUDEA."—A NIGHT AT THE APOLLO

The Apollo Theatre was the scene of an enthusiastic audience last month, when the photoplay, THE NEW PALESTINE had been screened for the first time in Shanghai. That was something to be seen and not to be missed. The Keren Hayesod could not have demonstrated better its capacity to upbuild Palestine than it did through the medium of that screen. That cinema picture was worth seeing in order to catch a glimpse of the manner in which the new spirit of Jewish Nationalism is swaying the inhabitants of the land. It thrilled one and all. It aroused emotions and devotions for the great cause. It awakened sad and pleasant memories in the breasts of all. It showed the feasibility of the whole scheme and the desirability of supporting, both morally and financially, the Keren Hayesod which builds the land and the Keren Kayemeth which wins the soil as an inalienable property of the Jewish nation. If ever there was any doubt lingering in the minds of the audience regarding the future of Eres Yisrael, that doubt must have faded when the picture came to a close. Such thrilling scenes as the care of the infants in Palestine, the education of children in Palestine, the agricultural life in Palestine, the city life in Palestine, the industrial life in Palestine and the health and sanitation in Palestine, were enough to arouse the deepest emotions and recall the immortal words of BRET HARTE:—

"Do I sleep? Do I dream?
Do I wonder and doubt
Are things what they seem?
Or is visions about?

No, there were no "visions about"; there were realities. The photoplay came to us direct from the Keren Hayesod office whose property it is and a challenge to those who still look upon the British policy in Palestine as an "experiment." The heart of the spurious Zionist may well melt when such a photoplay as the MODERN JUDEA is screened before the world, while the true Zionist must necessarily shed tears of joy when such realities are brought before his own eyes with which to feast himself, and rejoice over the opportunity that has come in his way to realise his dreams of centuries. The emphasis laid by the Keren Hayesod on the screen that the work of reconstruction MUST be continued on a grander scale and concluded in a becoming manner, should strike a responsive echo in the hearts of *Kol Yisrael*. There should be no further waverings about it. We are involved in a huge undertaking the magnitude of which should not be underrated. World Jewry *must* continue to provide for some years to come the sinews of war, and mobilize all their strength and capital in order to secure the maximum of success and prosperity for our Fatherland. The work has well begun: it is gaining momentum day by day and its success looms large before our eyes. There is yet one more chance of

the photoplay being screened again upon the return of Mr. GERO KRISHEVSKY from the North. Those who have not seen it owing to unavoidable circumstances, would do well to spend an hour or so to see in their own eyes the greatest drama in Jewish history that is being enacted in our ancient Homeland. The celebration of the New Year of Trees as is shown in the motion picture, is a scene which would never fade from the minds of those who have seen it. Well may it recall the words of our Yom Kippur liturgy, *Ashrey ayin ra'atha kol elley.* For the first time since our national *débâcle*, we see our own people returning to the soil, with the children of both sexes taking the leading part in it. What a Renaissance! What an opportunity for laying the foundation of our Commonwealth! It is an event, the recital of which (albeit on the screen) may well make our eyes glisten, our hearts quicken and our pulses throb with pardonable pride. The days are coming when New Judea will come into her own. The foundation is being laid by the rising generation which is a guarantee of our future being well assured. We build not for to-day but for to-morrow. Well may we hearken to the voice of JOHN RUSKIN, with which our impressions of the New Palestine film may fittingly be brought to a close:—

"Therefore when we build let us think we build forever. Let it not be for present delight nor for present use alone, let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labour and the wrought substance of them, 'See! this our fathers did for us.'"

* * *

"POLITICAL ZIONISM"

Once more *The Jewish Guardian* provokes the Zionists with an unfortunate article entitled as above, to which we desire to reply. Our contemporary does not seem to realize that to systematically attack Zionism is a very dangerous game to play, for there is such a thing as "divine retribution," or better still "silent justice" with which MR. MAGNUS must surely come face to face one day. Says he:—"We respectfully invite the attention of political Zionists to a few reflections on the progress of their movement. [*How kind of you,* LAURIE!—*Ed.*] Its star is obviously waning. [*What! We never for a moment imagined that* MR. MAGNUS *was an astronomer! We wonder what lens he uses in his telescope! At least it seems to us that it is badly tinted and out of focus!—Ed.*] It is not making the progress that was expected of it. [*Perhaps the wish is father to the thought.—Ed.*] From all parts of the world come tidings of its failing appeal. [*We trust the Editorial Sanctum of the* GUARDIAN *is not included!—Ed.*] Supporters of the Hebrew University and of the BALFOUR Forest in Palestine separate themselves by an impressive gesture from the ambitions of political Zionists. They are willing and even anxious to promote the amenities of Palestine under its present just and equal rule, but they decline association with a movement which aims at creating a Jewish State, or at altering the centre of gravity of Judaism from religion to Nationalism." The foregoing condenses all the essence of MR. MAGNUS'S beliefs and fantastic notions inherited from a new theology which was made in Germany a century ago. So rapidly has this obsession of horror for Jewish Nationalism grown or taken hold of MR. MAGNUS and his ilk, that he now actually speaks as if *Kol Beth Yisrael* are on his side, rather than a few derelict souls who are afraid to lose their worldly possessions and comforts, if they side otherwise than they are now favouring. Of course, MR. MAGNUS is not alone! Why, there is DR. ISRAEL LEVI, the Grand Rabbin, then there is MR. GERALD MONTAGU, who wrote only recently to the *Guardian* to say that his late revered father had never in any sense (*has w'shalom!*) been a political Zionist, [*Vide our reply thereto, published in the last issue of* ISRAEL'S MESSENGER] and then we must not forget DR. REUBEN BLANK and the rest of the justly famous "Mixed Company." Do not all these great super-men constitute a highly great majority? MR. MAGNUS then tries to convince us further, for he replies in detail to the letter of MR. LEOPOLD SCHEN, Chairman of the Jewish National Fund Commission for England, which also appeared in the *Chomer*. Note how he writes with fluency and premeditation, when he says:—

"Accordingly, we must make allowance for certain nuances of phrazing in the letter which we published last week from Mr. L. Schen. He appreciated the help which a non-political Zionist had given to the cause of the Balfour Forest, but he could not accept the limitations which we set to the activities of the Keren Kayemeth. He went, he protested, all the way with the nationalist aspirations of political Zionists, though he hoped with us, that it might prove possible for Jews of differing opinions to work together to some extent for the promotion of the British experiment in Palestine. He was content to sit on our fence, if we sow his field with our seed. Well, so long as we may distinguish between the principles at stake, so long as we shall not be mistaken to lend any support to the doctrine that the profession of Judaism confers a national status, we are by no means unwilling to fertilize Mr. Schen's field: [What! with seeds of discord?—Ed.] we even hope that some of our readers will scatter seeds in the parched soil of Palestine."

Well, MR. MAGNUS, if you will look to the planting of the seed while MR. SCHEN looks to his part of the business, there will be no further cause for grumbling on both your parts. Eres Yisrael will then prosper and the Jews will become a moral and a spiritual nation firmly implanted on their own soil with no one to make them afraid. SCHILLER explained this in three beautiful lines:—

"When gentleness with strength we find,
The tender with the stern combined
The harmony is sweet and strong."

MR. MAGNUS then goes on with his eloquent explanation. Says he:—"That new nation will not be Jewish, though a good minority of its inhabitants will be Jews. [*Why bother about what the outcome will be? Plant your seed, and sure enough, your trees will develop each according to its specie. What Israel will become, surely depends on the spiritual seeds we are planting and most important of all subject to Divine will.—Ed.*] Continuing, MR. MAGNUS says:—

"In this programme, there is no room for political Zionism, and our own increasing indifference to the reiterate claims of the politicians is based on the evidence of facts. England eschews political Zionism. [What about the Balfour Declaration which refers expressly to the Jewish National Home?—Ed.] France eschews political Zionism. [Did not France approve of the Balfour Declaration?—Ed.] America has a divided mind. [We think not. Vide the article by Dr. Stephen S. Wise in "The New Palestine" of 26th October, 1927.—Ed.] German Jews, if they reflect on the Rathenau tragedy, expounded in these columns, will realize that one nationalism may thrust out another, and that nationalist Jews may arouse 'nationalist' anti-Semitism."

It would be well for our readers, especially those who gather around the reading room of the London Jews' College, to study the foregoing outburst in order to understand what we have repeatedly pointed out—the fears and the tremors of happily a small section of Yehudim. They reason that we must stifle all our great and noble aspirations for fear of antagonizing our neighbours and creating once more 'nationalist anti-Semitism.' These are the types of weak-kneed Jews who are opposed to Zionism and the re-awakening of the Jewish national consciousness from pure selfish motives. They are ready to sound the bogey-cry now and then in order to sow the seeds of discord and strife in our midst. We would remind [illegible] that the tower of fears and misbeliefs they are building is surely going to crash over their heads, and choke the evil they are setting loose. There is one consolation in their opposition to the grand ideals of Judaism and Zionism. A writer has very ably expressed it in his explanation that,

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* * *

CHINA AND THE FOREIGN POWERS

Elsewhere in this issue we publish a letter from MR. F. D. ZAU, wherein he takes issue with us for criticizing a recent letter of his written to the *North-China Daily News* in words, "You go on to give your own opinion as to what China's attitude should be towards Russia on the one hand and such Powers as Britain and America on the other.... I venture to differ with you in the general tone of your argument." In explaining his angle of view, MR. ZAU writes:—

"To me, communistic Russia, destructive as it is, is not to be despised; nor do I think China owes so very much to those 'magnanimous nations' you have mentioned."

We only go as far as to agree with MR. ZAU when he says, "Communistic Russia is not to be despised." Gunpowder also is not to be despised and so are the other dangerous things in life to be looked at askance and with trepidation. There is truth in the saying that in "all evil there is a certain amount of good," but provided one knows how to use the beneficial side and do away with the evil side. We ask MR. ZAU, is China in a position to use the good in communism, without contaminating her national consciousness? At least, the world knows how China was shaken to the core, not to her good at all, by her so-called friend—Soviet Russia. To our mind, China must seek for help in another direction, namely, from Britain, America, France, Japan, *et al.*—nations who will constructively bring home to the Chinese people the lessons of nationhood. MR. ZAU is not fair when he says in cold words, "Nor do I think China owes so much to those 'magnanimous nations' you have mentioned," words which are not in consonance with facts. We will take it for granted that the "magnanimous nations" we mentioned did not do anything else but introduce education and reform in China. Does that not embrace friendliness and good intentions in the highest sense of the word? It would do good to study the definitions of education by two of the world's greatest men. COLERIDGE, the eminent English writer, says:—

"Education is a companion that no misfortune can depress, no clime destroy, no enemy alienate, no despotism enslave; at home a friend, abroad an introduction, in society an ornament, in solitude a solace."

The other definition, if we remember aright, was by no less a person than HERBERT SPENCER, who said:—

"How to live—that is the essential question for us. The general problem which comprehends every special problem is—the right ruling of conduct in all directions, under all circumstances. *To prepare us for complete living* is the function which education has to discharge."

We are sure that MR. ZAU after considering these two definitions by two great minds, will concede that after all Great Britain and America have played not insignificant rôles in China. We will now examine the other issues involved. MR. ZAU speaks of "the tyranny and oppression in the Chinese midst" as leading to "the spread of Russian communism"; and it is that very communism (says MR. ZAU) "which seeks to be drawing humanity closer together in bonds of love and sympathy." MR. ZAU afire with his idealism tries to run away with the notion that foreigners in China were tyrannizing and oppressing the Chinese people to such a great extent as to justify the "spread of communism." Impartially speaking, we cannot at all sense the trend of the writer's accusations against foreigners here. On the other hand, through foreign co-operation we have such a great city as Shanghai, and other towns like Hankow, Kiuking, Tientsin, proving once more that China needs foreign co-operation to a still greater degree at present. Continuing, MR. ZAU explans:—

"Regarding the 'material' civilization of the west, when I say it is not essential to China, my meaning is strictly spiritual. Medical sciences, hygienic and engineering, these are beneficial, but, I believe, not essential."

MR. ZAU should explain himself better in future to avoid misunderstanding. The material and the spiritual are two opposites of the same pole, and utterly opposed to each other. The material services are not only beneficial but strictly essential. We cannot do away with the soothing touches of science on present-day humanity. For instance, the greatest good resulted from the medical sciences in China, leave alone other countries, had served as a means in saving millions of souls who would otherwise have fallen prey to fatal diseases. What greater spiritual action is there than in saving our fellow-

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men and extending life, so that it may be enjoyed still further? We know of none better! We must not infer as MR. ZAU tries to suggest that "if the material culture of the west should cost us (Chinese people) our self-respect, making us think that we are inferior beings...." Such thoughts should be furthest away from the minds of all sane thinkers and believers in humanity. The slogan should always be, "We give material culture for the sake of giving and not for degrading or destroying the national consciousness of China." The concluding lines of MR. ZAU are constructive and should be read carefully. There is great truth in what he says, "man thinks too much of the worldly success and forgets the eternal truths." We, however, disagree with him when he says, "Eternally speaking, man is a spirit and material advantages count for nothing at all." This is a half truth. Because man is a spirit, it does not mean to say we must discredit "material advantages" and embrace the spirit alone. We know that man is a dual nature, the Divine and the animal. We also know that man is on the material plane or that of ACTION. It consequently follows that we will be judged by our deeds and not by our ideals or pictures before our spiritual vision. What is the use of ideals if we do not make them manifest by our actions as well? We ask MR. ZAU in all fairness to himself to ponder on the few criticisms we have passed and judge the issues solely by merit of logic and truth.

* * *

A VISIT TO GENEVA

DR. ROBERT WELTSCH, a prolific writer and a leading publicist, discusses "A Visit to Geneva" in *The New Palestine*, the official organ of the Zionist Organization of America, giving us a glimpse of the League at work, while the Zionist Congress was at session in Basle last year. DR. WELTSCH considers it not inappropriate to compare the two congresses side by side. He relates that an observer who had arrived from Basle had been impressed by the great similarities, for "here were delegates from all parts of the world, and the mingling of many languages, the apparatus of plenary sessions and committees and parliamentary complexities. The most important personalities in European politics were to be seen in the lobbies, mingling in a truly democratic spirit. There was also the interesting figure, for instance, of the black president of the Republic of Liberia." We are in entire accord with DR. WELTSCH'S views that "Zionism aims at the regeneration of the Jewish people, but we are fully conscious that important and significant as our task is to ourselves, it still remains largely connected with the development of the world as a whole." There is logic behind DR. WELTSCH'S deduction. It proves to us that we must act in perfect sympathy with the League as well as the Mandatory Power, so that while the Jewish consciousness is re-awakening from its long sleep, world toleration towards it is also undergoing a new and constructive metamorphosis. To strengthen his plea DR. WELTSCH says:—

"We are not a complete whole, a closed, self-sufficient system. No Chinese wall surrounds our movement. The success of our cause depends to a high degree upon the realization of certain principles in the lives of nations and of mankind. We need an atmosphere of good will, and even the help of other peoples. [We suggest here the inclusion of that element which Mr. Magnus designates "Grand Dukes."—Ed.] We shall be certain of this help only when mankind in general will accept as axiomatic the right of every people to its life; when it will accept the verdicts of justice rather than of superior might. The rights of small and weak nations must also be recognized and respected."

DR. WELTSCH'S prognostications are not too far distant, it seems to us. The adjustment of the moral scale between right and might is bound to be felt very soon, for is not the League of Nations the instrument which will bring about this change? We are about to enter a new era in evolution. Already the change is being felt in the air, and our pulses quicken to its beat and our hearts respond to its call. DR. WELTSCH explains that those fundamental notions "represent a striving for a new world order based upon peace, in which our people shall also have a place." And what is more important, "it is known that one of the most enthusiastic advocates of the League of Nations, LORD ROBERT CECIL, said at the time of the conclusion of the Peace of Versailles that the two greatest results of the world war which could really stand a higher moral test were the establishment of the League of Nations and the Jewish National Home in Palestine." Critics may try to belittle the BALFOUR Declaration and reduce its moral force and strength but LORD CECIL had something else in view when he made his deductions and gave his final verdict to the world. The latter may well weigh the validity of the decision arrived at by the British statesman. Speaking of difficulties in the way of Zionism, DR. WELTSCH assures us that even in Geneva "there are 'crises' too. The resignations of LORD CECIL and of DE JOUVENEL, were clear signs of these crises, which have their ultimate cause—just as in our case—in the discrepancy between programme and deed, between idea and accomplishment." How true to life the above statement sounds! The Zionist aim will ever remain unsuperseded in principle, but it is up to world Jewry to give moral and material help in order to help crystallize the Zionist ideal. And yet DR. WELTSCH asks us not to forget that "great ideas can make their way into a resisting world only gradually and at the cost of constant struggle. The idea of disarmament, which is the most important point in the programme of the League of Nations, has made little progress as yet. We find that the greatest powers are particularly unwilling to surrender their advantage." DR. WELTSCH has very lucidly explained in his vigorous contribution the similarity of the Zionist and the League Congresses. He has discussed vital points of interest deserving our serious attention. We are not to dismiss them from our mind after reading, but rather we should memorize the salient features in order to realize the difficulties in our pathway towards the Zionist ideal. The Jewish Question is in the hands of the League—an instrumental body, and the permanent Commission on mandates examines yearly the report of the Mandatory Power. We have, therefore, to prove to the League our capabilities and our creative genius in rebuilding the land and changing the desolation in some parts of Palestine into beneficial order. This is a great task in which we are engaged. Not one section of Jewry but all sections of Jewdom must unite together in this *milehemeth hoba*. Some may desert us, some may even thwart us in our ambition to reach the height of Pisga, but the ultimate victory is ours. DR. WELTSCH deserves commendation for focussing our attention to vital issues in Jewish politics which are soon becoming great factors to be reckoned with by the comity of nations.

* * *

'A JOURNAL OF CIVILIZATION'

ROBERT STONE contributes an interesting article in *The American Jewish World*, Minneapolis and St. Paul, entitled, "The Jews and MR. HURT'S Magazine." WALTER HURT is a noted non-Jewish American publicist and author occupying a leading position in the journalistic world, and his message is sure to create interest owing to his explanation that there is a remedy for anti-Semitism. HURT is famous for his book, "The Truth about Jews," which won unstinted praise from men and critics in all walks of life. Says MR. HURT:—

"Anti-Semitism is increasing and intensifying day by day. Dislike of the Jew grows as the clock ticks. It is popular, almost fashionable, to be Judeophobic. Never before in human history has race prejudice been so rampant. All efforts have proved futile to check this epidemic of hate that is sweeping the world like a moral bubonic plague. With growing virulence it continues to cast its black blight over business interests, over social relationships, over civic affairs, over every phase of communal existence and every sphere of our national life. It causes incalculable financial loss, poisons the sources of personal happiness, and inflicts an untold spiritual injury. It hampers civilization, halts the process of progress, retards the realization of the social ideal."

MR. HURT has studied the question minutely and given us in telling language a dark picture of one of the most powerful emotions, "hate" and the resultant injury that follows in its wake. "What is the cause of all this?" queries MR. STONE. It is interesting to note what MR. HURT says:—

"Chiefly, centuries of wrong instruction, leading to erroneous habits of thought. Our religious teachings, our political theories, our governmental methods, our economic systems, our educational programme—our entire social structure, in fact—are builded on the basic idea of race antagonism and class conflict. The result is denominational friction, group hostility, industrial contention, social animosities, clashing trade interests, international warfare. These results are not fortuitous, but are the consequences of calculated teachings. Factional strife in the human family has been systematically cultivated. From time immemorial special interests have encouraged group enmities to their strategic advantage. Governments have deemed it expedient to oppose race to race and set nation against nation. The whole theory of our so-called civilization is one of discord and conflict. Dislike of the different has become almost a universal creed."

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MR. HURT claims that there is a cure for all this, and methodically explains that "as ignorance is the one cause, enlightenment is the only remedy. The truth is how this remedy may be effectively applied." In order to work out the whole scheme, MR. HURT explains in his inimitable style:—

"After much study and careful thought, I have formulated a programme that is free from the designated defects. It is definite, comprehensive and enduringly constructive. It will co-ordinate all the forces and influences that make for racial rapprochement. It will be uninterruptedly active 365 days in the year. It will provide both mental and personal contact for Jew and Gentile. This programme will yield a harvest of social harmony as surely as fruit succeeds the blossom on the orchard bough.

For the advancement of this programme, MR. HURT proposes to publish a magazine of Right thinking, devoted to world betterment, which he will call *The Gladiator*, with a sub-title, 'A Journal of Civilization'. We wish that there were more such minds as MR. HURT'S to disseminate truthful facts and broadcast them in the interests of racial harmony and altruism. We must not forget that to work for humanity is one of the greatest and rarest of privileges, ever granted to man. It is like weeding a garden of all the deadly weeds and replacing them with flowers of beautiful hues. We must all rise and welcome *The Gladiator*. We must sympathize with its aims and objects, help in its propagation and heartily concur in the ideals which it seeks to disseminate. It is a well-known fact that "one cannot pray rightly who thinks of God wrongly," and in this case also we must adjust our minds to study the messages of MR. HURT with an unbiassed eye, judging the pages by quality of their merits and discovering new beauties to enlighten the eye. Forward and onward, MR. HURT! It is a noble work that you are doing. Do not be dismayed by the half-hearted devotion of critics. We hope to look forward to the first number of *The Gladiator*. MR. HURT will neither hurt nor destroy, *pace* ISAIAH, in the holy mountains of God!

* * *

NOTED AUTHOR AND LECTURER

The Jewish Advocate, of Boston, Mass., publishes an extremely interesting lecture delivered by DR. LEWIS BROWNE, author of "Stranger Than Fiction," and "This Believing World," and a new book, "That Man HEINE," which has just come off the press. The lecturer said that he had travelled in most parts of the world, and that on one occasion he stopped at a small town on the border of Albania on a day during the Succoth Festival. Being in need of certain necessities he tried some of the shops but was informed that most of them were owned by Jews who were then in their synagogue. He found in the latter place of worship "A little group of Sephardic Jews, a group infinitely intelligent, strong and powerful in Jewish spirit reciting the prayers." That made him feel that he had something in common with these worshippers, made him realise that there is one international language in the world—not Hebrew or any other but that of emotions. He then goes on to say that the Hebrew prophets believed that God's religion was the one proper religion and that all the rest were either unreal or false. [*Nowhere is it said that the Jewish Prophets looked down with disdain on the other religions, and many of our Sages even advised research in other religious fields in order to reconcile their teachings with ours.*] Continuing DR. BROWNE says:—

"It is only in very recent years that we have become conscious of the fact that there is such a thing as one religion, that there are many issues, but that the spirit of religion is one. We have also come to see that of these many religions no one is perfect, and the rest bad; no one is right, and all the rest wrong; that each one is right and each believer who happens to believe in it is right."

We need hardly say that Judaism recognized that unity of religions from time immemorial. The Midrash relates the following beautiful parable, the significance of which should not be underrated:—"When ADAM and EVE were exiled from Paradise they carried with them the gems and precious stones which comprised the wall of the Garden. When they saw the two cherubims with flaming swords so great was their terror that they dropped the gems and it was scattered all about the world. Our sages commenting on this allegory said that the stones represent the religious-systems of the world scattered and diverse in their outlook on the creation. It is only when the whole will join forces together that we will have the complete wall of Eden."

DR. BROWNE then gives a short account of ZOROASTER and the Persians of those days, of BUDDHA in India, CONFUCIUS in China and asserts that the Truth is one which belongs to no single nation, sect or creed. We are in entire accord with this view, for we recognize that truth is universal. To limit it to any personality, nation or sect is a denial of that universality. There is a well-known saying that when Truth passes by, all her votaries recognize her, and in this case we are glad to see that DR. BROWNE has also recognized the passing sign. We have on many occasions stated that every Nation must strive to express their individuality by way of impressing their art, science, music and religion with their creative stamp. It is a recognized fact that man is advancing and evolving through the merit of religion and it is through that factor that we have evolved an idea of spirituality and morality. We commend DR. BROWNE for the initiative taken by him in bringing about that harmony which is so essential and congenial to a healthier and saner future outlook for the different peoples of the world. As a graduate of the Cincinnati College, DR. BROWNE should make his influence felt for good after having given up the Rabbinic career and should take the life of the late RABBI JOEL BLAU as a model on which to build a great future and career.

* * *

AN OBJECTIONABLE FILM

We have had the opportunity given us on the 14th ultimo, of seeing a special screening of the "King of Kings," the life story of JESUS of Nazareth, in a local cinema which occupied almost three hours. Two things struck us most forcibly. The first being the title rôle of JESUS, admirably acted by H. B. WARNER; the next the despicable portrayal of the rôle of CAIAPHAS by RUDOLPH SCHILDKRAUT. It is an open secret in the United States that the latter's portrayal originally was artistic and fair, and that the screen version was deliberately perverted by treacherous camera tricks and by the "cutting" and "titling" of the film by technicians of CECIL DE MILLE. When SCHILDKRAUT apologized in the Press for the rôle he undertook, DE MILLE came down upon him severely and made him sign a servile recantation of his apology. The photoplay on the whole is a remarkable achievement from an artistic and dramatic point of view and that is all we can say. From an historical point of view, little praise can be given, for the whole crucifixion scene is deliberately perverted. The story of JESUS is grossly exaggerated, for he is presented largely as a wonder worker of miracles. No idea is given of the simplicity and the intense Jewishness of the reformer in the picture. The utterances of JESUS are forgotten, the Sermon on the Mount is left out, and only the opening words of the prayer are given. And what of the relationship of Jews and JESUS in the film? The whole atmosphere is false and artificial. We are not made to feel that the apostles of JESUS and his followers were Jews. A deliberate impression is created of two distinct elements, viz., Jews who cry out for his crucifixion and Nazarenes, or Christians, who probably never existed for two hundred or three hundred years *after* the death of JESUS,

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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.

who follow and minister unto him. The whole scene of judgment is grossly misrepresented. CAIAPHAS and his followers are shown in a bad light, their faces expressing cunningness, greed and revenge, while JESUS and his followers (as if they were of a distinct race!) are shown serene and beautiful in their bearings. The scenario is composed of verses taken from the four gospels, while the rest is taken from the later accounts which are in the form of propaganda work. MR. DE MILLE led himself to believe that the drama picture would be as great a success as the "Ten Commandments," but he is sadly disappointed to-day. The present writer's personal opinion of the film is that it is a harbinger of bloodshed and murder. Although the Gospels inculcate, *nolens volens*, ill-will against the Jews as the records of ancient and modern history show, yet it is mild when compared with the actual portrayal of JESUS's life on the screen with a whole lot of misrepresentations thrown in to our disadvantage. What sort of an impression the film will create in the minds of non-Jews? It is not hard to guess, for it is illustrated clearly with all the devices of the "film art" showing out representatives of the Jews (CAIAPHAS and others) as men without the slightest bit of mercy and kindness. The torture scene is deliberately stretched out and prolonged, and one is forced to go through the whole with no little feeling of discomfort and pain. The picture on the whole is an insult to the intelligence of both Jews and non-Jews alike and should not have been filmed at all. It is bound to nurse and feed the hatreds which noble-minded men and women are trying to-day to conquer. A noted Church dignitary, the REV. CHAUNCEY J. HAWKINS, D.D., pastor of the First Congregational Church, San Francisco, was not slow in condemning the film. A few extracts from his remarkable sermon which he delivered in December last, may not be inappropriate. Says DR. HAWKINS—

"'The King of Kings' is a travesty on Christianity and an insult to the Jew. It pictures a Jesus who never existed and presents the Jewish race in a light that is false to history. It wounds the feelings of liberal-minded followers of the Nazarene and humiliates a noble race. It revives old hatreds which should have been buried long ago and upholds a purely superstitious conception of religion. The Christ of this picture is represented as a tender-hearted miracle-worker. The man who represents him is a pale, weak-faced Anglo-Saxon, whom one would never take for Jesus, if a halo were not put about his head. He shows no strength of character and represents nothing that makes him important. . . . . The Jewish leaders are pictured as an intolerant, jealous, blood-thirsty class, scheming to get rid of the man who had temporarily won the hearts of the people. The whole picture is false to history, both in its conception of the Jewish race and of Jesus. . . . . Living in an age when we deplore the intolerance of our fathers and the bitterness that has been engendered by it, every man who wants goodwill to exist between races and who wants facts of history rather than fanciful and theatrical interpretation of them, ought to protest against such a production in our city. Multitudes who have cried over this motion drama are far from the ideals of Jesus. How many who wept will go from the theatre to treat people of a foreign race as Jesus would treat them? How many will go out to say as Jesus did 'Father, forgive them, for they know not what they do?' and then will treat the Jew as a brother? More important still, how many, Jew or Gentile, will go out to build a better world social order where goodwill shall be practiced in commerce, racial and international relations to make a more livable world?"

It is unfortunate that the photoplay is being shown in Shanghai at a time when peace and goodwill is the crying need of the moment. We do not attach any blame on the local management for screening it; our criticism is directed solely against the producers for releasing the film in spite of the storm of protests and declining the offer to suppress it altogether. No matter what revisions and modifications may have been made in the film by the force of public opinion, "its menace," as is ably pointed out by a brave critic, Rabbi LOUIS I. NEWMAN of Frisco, in *Children's Magazine* in America, "to religious peace and the portrayal of Judaism and Christianity alike will continue." Thanks to CECIL DE MILLE, the sower of a harvest of mischief, innocent beings will suffer in dark and benighted countries and the passion of hatred will be fanned once more just enough to help divide man against man and race against race.

NATIONALITY AND FAITH

The American Hebrew sends us through its Editor REVEREND ISAAC LANDMAN, a clipping from its columns containing a letter published by DAVID B. BRAVIN on the question of Nationality and Faith, with an explanation by the Editor answering the latter's queries. The opening lines of the letter will illustrate with what we are confronted. It runs thus:—

"'The Tog' recently contained an interesting article of a Catholic Priest by the name of James Dopey who recently became an orthodox Jew. This is all the more interesting because there is a Jew in this city who has embraced the Christian faith. He claims that he can be nationally a Jew, and religiously a Christian. His arguments were strengthened by producing 'The Tog' as an evidence that a man can be of non-Jewish nationality and of Jewish faith, and vice versa. This man claims to be a Jewish Nationalist and a convinced Christian at the same time, and does not see any irrelevance in it."

Our contemporary argues thus and gives advice:—

"There is a confounding of ideas as between faith and nationality. It is an actual fact that the two are in no way related. You may be a Jew by faith and an American by nationality. The Catholic who becomes a Jew merely changes his religious affiliations, he does not not change his nationality."

EDITOR LANDMAN gives the common rule applying to the nations of the world, but he seems to forget that every rule has its exception. This exception applies to Jewry. We are set aside by God as a nation which is not allowed to intermingle or intermarry with the other nations for the simple reason that our mission is solely spiritual. Our nationality status and our faith is therefore inseparable like the interlacing triangle, the Magen David. Not even the efforts of all our MAGNUSES and LANDMANS can succeed in separating these two. When the argument is brought forward by our contemporary that by faith a man may be a Jew, and by nationality a man may remain American, it simply illustrates the law of compulsion. We are forced to submit for the present to the common rule, until our salvation is nigh. But "compulsion" does not prove anything. Because a man is compelled to drink a poisoned draught does not mean he had wilfully poisoned himself. Listen to the next reason given by REVEREND LANDMAN:—

"If Mr. James Dopey were to travel in foreign lands to-morrow, he would travel as an American national with an American passport. He is not a Jewish national by any stretch of the imagination, because there is no Jewish Nation: he is a Jew in religion."

We assure our readers in all earnestness that the Jewish Nationality question is bound to come to the fore in the next ten years and considered by the comity of nations. We have recently proved it abundantly that the three leading Asiatic Powers on this side of the globe, have given abundant testimony that they understand the significance of the Jewish nationalistic aspirations and wish New Judea every success in her revival of Jewish nationhood in her ancient soil. The time is not far distant when Jewish nationality will be recognized by the Powers and a Jewish Nationalist will occupy a seat on the Council of the League of Nations. We wish to emphasize the fact that there exists at present a new rejuvenated Jewish consciousness forging its way and developing into the Jewish national consciousness. Although we hear a few discordant voices among our MAGNUSES, MONTEFIORITES *et al.* the fact still remains unsuperseded. EDITOR LANDMAN actually contradicts his own statement previously propounded by him, when he says:—

"To the proposition for the rehabilitation of Palestine a certain group of Jews have added the idea of Jewish Nationalism. The idea is at present a chimera and is such even as applied to the Jews now living in Palestine; for Palestine is at present mandated to Great Britain. Residents of Palestine who have complied with certain regulations are Palestinian citizens."

What an amusing argument! What does MR. LANDMAN mean when he says "Palestinian citizens?" Does he not realize that it is a status distinct and apart from the British, the American, the French, the German or any other status? Does he fail to see, or is it because he refuses to see that it is the first step to a distinct Jewish national status? And how would he define nationality? Is it not a state of consciousness of a group of men, and is it not incumbent upon the Jews themselves in Palestine to develop their own national consciousness? Does EDITOR LANDMAN realize that he for one is putting a spoke in the wheel of Jewish progress? We have no hesitation in saying that his views are narrow, selfish and criminal. It is up to every right-thinking Jew and Jewess to stand up and fight the poisonous suggestions advocated by the counterfeit Zionists. 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. We may add in conclusion that Jewish National consciousness is by no means negative, if we are not to judge by the standards of our LANDMANS and our MAGNUSES. The same spirit as that of our ancient kingdom exists to-day even in the Diaspora. It is awakening and developing and already we see it in the signs of the times. Right now in Eres Yisrael the work of re-habilitation is going on, our national tongue has once more come into its own, our culture and agriculture go hand in hand and Israel's hour of destiny is surely approaching. With the poet we may say:—

"Let no man think that sudden, in a minute
All is accomplished, and the work is done."

Our task is colossal but we shall waver neither to the right nor to the left. Our success will depend upon the united help of *Kol Beth Yisrael*. Arise EDITOR LANDMAN, gird up your loins and do not sit *kiss l'amahanev!* Work for the emancipation of Jewry and rejoice in the Jewish "Fourth of July," which ALL ISRAEL will celebrate *L'athid labo!*

EDITORIAL NOTES & COMMENTS

OUR BIRTHDAY

ISRAEL'S MESSENGER appears to-day in a joyful mood. It wears a smiling face and expects to receive the usual conventional birthday greetings from its readers. ISRAEL'S MESSENGER while growing old in the service of Jewry, becomes more vigorous and more vigilant without showing signs of decay. It is ever ready to espouse the cause for which it has dedicated itself. It is jealous of Jewish honour. It is eager to spread the Jewish fame. It is eager to defend the Jewish name. In short, it serves the Jewish cause in more ways than one. It will yet render more service and stand as a sentinel on the tower to watch the waves of the sea and the blowing of the winds. The waves may recede and the winds may abate, but ISRAEL'S MESSENGER will not relax in its duties to *Kol Yisrael*. This is not a new affirmation although it may be dressed in a new garb.

* * *

"ISRAEL'S MESSENGER"

The popularity of ISRAEL'S MESSENGER is nowhere better exemplified than when our readers write to us direct about it. DR. ALEXANDER GOLDSTEIN has paid it a tribute in our February issue, which is most heartening. One correspondent writing us from far-off Ceuta, Morocco, under date of January 24, 1928, says, "Your paper is read from cover to cover, when we get hold of a copy." Happily, this is not an isolated case. Many are the letters in our possession which refer in glowing terms to the good work which ISRAEL'S MESSENGER is doing. We are grateful to those who express their appreciation of our work; they supply us with new power, invigorate our energy to continue our labour in our field, in which we serve both Jews and Judaism with all our heart and all our soul.

ABRAHAM BEN EZRA

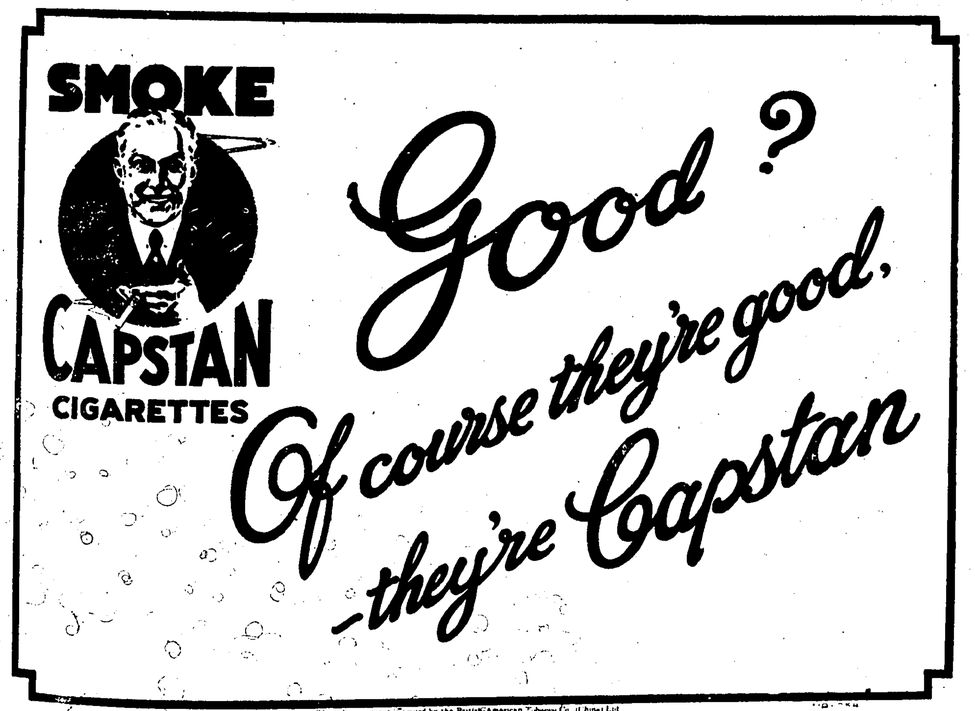
The Talmudic Rabbis were known to be ardent supporters of capital and labour. They did not advocate laziness nor preferred to live on doles. The Rabbis themselves were recruited from the artisan and labouring classes, and some even maintained that poverty is a means of spiritual purification. The case of the celebrated ABRAHAM BEN EZRA, who flourished in Spain during the twelfth century, proves that the life of poverty had pursued him to the bitter end. He smiled with gentle humour at his misfortune. He laughed at the ill luck that followed him and commemorated it in verse in the following inimitable style:—

"In vain I labour, all my toil is vain,
For never can I boast of riches' gain
The fates have frowned upon me since my birth,
And failure is my portion here on earth.
Were I to take the notion in my head
To deal in shrouds the cerements of the dead,
Then to establish how ill-starred am I,
No man who lives on earth would ever die.
Or should I try to make wax candles pay,
The sun would shine by night as well as day.

* * *

WOMEN'S SPHERE

The Purim festival has come and gone. As usual it has scattered rays of sunshine, mirth and joy in Jewish homes and served to remind us that Israel is an eternal nation, never to be subdued and conquered by his detractors. The ancient anti-Semite HAMAN found no scarcity of gallows with which to end his life and this should serve as a grim reminder to his disciples in many lands. Purim has behind it a striking heroine—ESTHER—who had saved her people from the evil machinations of a sinister foe. That is an inspiration which we must always derive from it and lay to the credit of the women of Israel. And Passover? That, too, is a festival which pays a meed of tribute to the latter for hastening the redemption and emancipation of Israel from slavery. It remains forever true, that Judaism was the first to acknowledge the merit of the women of Israel for their heroic deeds. It was the first to grant freedom and respect and honour to women



than any other sects in ancient times. That is a theme which we are anxious to dwell upon in the near future. It remains forever true that, but for Judaism the status of women would have been still low in the estimation of the world. It remains forever true, that the poet was not wrong when he said

"They talk about a woman's sphere,
As though it had a limit;
There's not a place on earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper'd yes or no,
There's not a life, or death, or birth,
That has a featherweight of worth,
Without a woman in it."

DR. HUGH WHITE AND HIS COLLEAGUE

In a letter dated 8th ultimo, DR. HUGH W. WHITE whose article on the "Protocols" we published in the last issue of ISRAEL'S MESSENGER, writes us thus:—

"Please accept my thanks for the copies of BERNSTEIN'S book, and let me have one or more copies of ISRAEL'S MESSENGER containing my article and your reply. I do not know that it is necessary for me to discuss the matter further at present, but wish to study it further."

There is no further doubt left in our mind regarding DR. WHITE'S attitude towards the forged "Protocols," and his desire to study the subject further indicates a tendency on his part to uphold his sense of fairness and impartiality. However, he has not so far disclosed to us his attitude regarding the activities of his colleague, who is responsible for disseminating the "China Edition" of the "Protocols," and thereby misleading public opinion about Jews and Judaism *vis-a-vis* Bolshevism. It has been brought to our notice that recently DR. WHITE'S colleague had been going the rounds of the Defence Forces in Shanghai, distributing copies of the notorious "Protocols" to the soldiers and delivering speeches. If this is true and no disclaimer reaches us, then it is bound to create a serious reflection on Missionary activities in China, who, instead of distributing the Bible to the "heathens" and hastening the kingdom of God on earth, do work which is bound to hasten the kingdom of the devil in our midst. SHAKESPEARE indicates that he who, by wrongdoing, attempts to impede the progress of divine justice invites destruction, while he who obeys its incorruptible spirit procures blessing and salvation for himself. We have no quarrel with DR. WHITE except that we would judge him by the company he keeps. There is one more point to which we would like to draw the attention of DR. WHITE, but owing to our desire to close this unpleasant controversy, we would prefer to turn over a new leaf and call for a truce.

* * *

"THE JEWISH DAILY BULLETIN"

We offer our congratulations to the *Jewish Telegraphic Agency* for celebrating its ninth anniversary and best wishes for the future. As constant readers of the daily *Bulletin* issued by the Agency, we can truly say that it created a new era for journalism and put more life and backbone into Jewish happenings all over the world. While it is said that the Press is to-day the most potent agency for good and evil, yet there is a finer definition which is of greater significance to the life of world Jewry. We may well say that the Jewish Press reflects, leads and enforces the growth of freedom and independence, the qualities we are all seeking and running after. The Jewish Press must be backed by the will of the people, for it is through the newspaper that the Jewish man in the street gathers his knowledge, forms his opinions and supplements his ignorance. In fact the newspaper is the guiding influence of his life and opens before him a new vista of life. The source of a man's knowledge must be free and pure as the source of a spring, in order not to contaminate and fog his outlook on life, and we liken the newspaper to the source of inspiration and leadership. *The Jewish Daily Bulletin* fills a real gap in Jewish homes. It plays a great role in the history of world Jewry, for it gives us the whole trend of Jewish world affairs in tabloid forms. It has linked Jewry and conquered distances for us. What happens in one part of the world is not unknown to the other part as well. A pogrom in benighted countries does not remain secret for more than twenty-four hours. A happy event in Jewry is swiftly heralded to the distant corners of the world. We begin to know each other better. There is no need for the busy man to study irrelevent reading matter, but by glancing at the *Bulletin* he may derive a full knowledge in the least possible time. The *Bulletin* should have subscribers in all parts of the world. Its annual subscription, G.$10, is modest. The *Bulletin* satisfies the appetite of every Jew and Jewess. The founders thereof deserve our praise and gratitude. They have laid the foundation of a mighty structure, the significance of which cannot be exaggerated. May the *Bulletin* continue to go from strength to strength. May it continue to be the exponent and the representative of the strictest accuracy and honour.

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"APELLA" ON THE "FUTURE OF THE JEWS"

We notice that the *Zionist Record* of Johannesburg, publishes a review of Apella's work entitled "The Future of the Jews," in the course of whcih the reviewer "M.I.C." says:—

> "This is a very interesting issue of the fine 'To-day and To-morrow series.' It is well-known that the author is LAURIE MAGNUS. [*We thought so, too, by comparing the style of writing of* APELLA *and that of* MR. MAGNUS, *until we were convinced beyond the shadow of a doubt of the real identity of "Apella."—Ed.*] Whatever MR. MAGNUS writes is well worth reading. He is an able and a fine writer. But while the little book is full of interest, and forms a fine basis for our study circles and debate, yet it is singularly unconvincing, and indeed, I have no hesitation in saying that it is fundamentally unsound."

We concede with the reviewer (REV. M. I. COHEN)'s remarks that MR. MAGNUS is a fine writer, but we must not forget that the pictures he delineates at times, are not only phantasms of a jaundiced and prejudiced mind, but are deliberate in their misstatements of actual facts. Our quarrel with MR. MAGNUS lies chiefly on his misinterpretation of Jewish history and destiny, which is a radical departure from the collective consciousness of *Klal Yisrael*. His sense of religious values, we admire at times, and deprecate on other occasions. We fancy that if he were left alone by the coterie headed by CLAUDE MONTEFIORE, *et al.* he will shine forth in his true colours, but that is another question. The writer of "The Beauty of the World" and other such enlightening subjects, has without doubt a warm pulsating Jewish heart, but as an "Apella" he cuts a sorry figure. From the review of the book which we have noticed in some of our contemporaries, MR. MAGNUS appears in the rôle of a Moser and that is an ugly type of a Jew worthy of the Mediaeval Ages. Be that as it may, we must not be very harsh or hard upon him, for there may yet be a day for "Apella" to consign his writings to flames, for the saying goes, "It is never too late to mend!"

* * *

REVEREND I. LANDMAN INVITES US TO NEW YORK

We are sure it will interest our readers to know that we are offered a standing invitation to visit New York in order to debate with the worthy Editor of *The American Hebrew*, the abstruse subject of "Jewish Nationalism." For the present, we would refer our contemporary to NEHEMIAH, chapter 6; verse 3, quoting as follows:—"I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it, and come down to you?" In view of this we have to drop the idea of leaving China for two reasons. First, there is a possibility of peace being restored and the trade and commerce in which the Editor is interested may revive and assume their normal aspects. Secondly, owing to our approaching our Jubilee which entails upon us a great deal of work, we cannot afford to miss the opportunity of celebrating the event. Just why the worthy Editor MR. LANDMAN should suggest our meeting him face to face rather than debating the subject by merit of our pen is a puzzle to us. Anyhow, Editor REVEREND LANDMAN encloses a clipping from his weekly sheet, containing his reply to a correspondent on "Nationalism" and he thinks that that would be sufficient to silence us. We present our compliment to him by replying to it elsewhere in this issue, and trust Editor LANDMAN will begin to see himself as others see him from far and near. To-day he ploughs a lonely furrow with very few to console him in the destruction of his theology which was manufactured in Germany a century ago.

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"LOCAL TAXATION IN THE BRITISH EMPIRE"

We are in receipt of a very useful booklet on "Local Taxation in the British Empire" by the RT. HON. JOSIAH C. WEDGWOOD, D.S.O., M.P., with an introduction by the RT. HON. J. H. THOMAS, M.P., a former Secretary of State for the Colonies. The subject of taxation is an abstruse one for the everyday man, and thanks are due to the author for so ably condensing a vast subject and bringing it to the attention of those who would otherwise know nothing of the whole scheme. In the foreword, MR. THOMAS explains that in public life nothing is more dangerous than ignorance, so that thanks to the able efforts of COL. WEDGWOOD we have now facts and figures which dispel the fogginess and introduce instead an accurate opinion of the subject. As a matter of fact, a little knowledge is also dangerous, but there need be no further cause for alarm any longer, since the COLONEL has come to the rescue. On page 4, there is a very interesting paragraph about Tel-Abib. The author writes:—

"It is curious that, as an instance of the haphazard nature of the growth of Local Government in the Anglo-Saxon world, the 'Township' of Tel-Abib in Palestine, with 43,000 inhabitants, has the greatest powers of any city in the British Empire. It has all the powers of Manchester Corporation and can in addition, raise the local revenues as the council pleases. It is, or was, a sort of independent republic. Tel-Abib is in fact enjoying the best of both worlds. Anglo-Saxon local government has developed one set of features, while German and continental local government has developed others. Tel-Abib, at the cross-roads, has adopted both."

COL. WEDGWOOD'S authoritative opinion about the Jewish city of Tel-Abib is valuable and instructive. Not one in a million would guess that Tel-Abib in Palestine has the greatest power. Imagine a small city with 43,000 inhabitants rivalling the great world centres of London, Manchester, New York, etc! COL. WEDGWOOD takes each unit of the Empire, the Dominions alike with the smallest and newest colonies and shows concisely how rates and taxes are raised, having particular view as to whether they are raised on land or buildings. It is a book not only for stationers but for the everyday honest working man. For the benefit of any enquirers we would mention that the work is published in association with the Labour Party, 33 Eccleston Square, Westminster, London, S. W. 1. The price of the booklet is 3½d. post free.

* * *

KEREN HAYESOD CAMPAIGN IN MOROCCO

A correspondent from far-off Morocco writes us in glowing terms regarding the good services rendered by the Keren Hayesod delegates in their efforts to stimulate interest in the upbuilding of our Homeland. Not only they stir the consciousness of the people whom they visit, but they leave behind a sweet perfume, a spirit of genuine enthusiasm for the cause which cannot be easily quenched. We have pleasure in giving some extracts from a letter, just to hand, illustrating the new spirit of zeal and zest with which the delegates from the Keren Hayesod are received and honoured. The excerpts follow:—

> "We are having a very fruitful campaign here in Morocco. The delegates of the Keren Hayesod are being received with great honours, like ambassadors of a great country, and people are so kind to them, it makes one's heart glad to see that there is not that fear, of people who are afraid they are coming to take money. They give their money cheerfully and with a good grace and they are so genuinely glad to hear about all that is going on in our dear Homeland, and so splendid in entertaining them and in making their task as light as possible, that the work becomes an even greater pleasure than it is—for it is always a pleasure to know that their efforts are helping in the great task of the National regeneration. The Moroccan communities are small and very religious. There are many great Hebrew scholars to be found here. The Chief Rabbi of Morocco, RABBI Y. LEON JALFON, a great lamdan of that fast diminishing group of great scholars, yet modern in every way, commands respect from all those who visit our shores. He is an ardent Zionist. The small community of Tetuan has already sent nearly £700 in cash to the Keren Hayesod and will surely bring it up to a thousand pounds before very long. But what is even more wonderful, is that the small community of Ceuta, about 50 Jewish families all told, is giving at least a thousand pounds and may be more. It is very heartening, believe me. Sweet, kindly people, full of the love of God and of all that makes for a splendid Judaism. To me, it was a revelation and a lesson, which I shall not soon forget. It so offsets the worldliness and the materialism that seems to be reigning everywhere else, and is surely the best assurance—if we need such an assurance—of our people's moral health."

ISRAEL'S MESSENGER is pleased to learn of the good news and of the splendid enthusiasm shown by Moroccan Jewry. Our kind correspondent could not have written us on a better topic, especially now that we have in our midst a splendid delegate from the Keren Hayesod whose activities have created deep impression all round and revived interest in the Zionist ideal. It is not often that we hear of the doings of such far-off Jewry as Morocco. We are indebted to the Keren Hayesod for it. It is this spirit of Jewish Nationalism that is stirring our people everywhere and reviving amongst them a love for our ancient Homeland. Sacrifices for the cause will not be wanting in order that the long and dreary and weary night of our exile may come to an end and New Judea may come again into its own.

* * *

AS OTHERS SEE US

The Intermountain Jewish News, of Detroit, Col., U.S.A., has a special column devoted to "Things to Think About," conducted by MILTON M. SCHAYER. There is an item referring to us which reads thus:—

"Editors of Jewish Newspapers Attention!—Do you have trouble in collecting $2.50 or $3.00 a year from your subscribers for the weekly paper over which you sweat blood and weep tears of aggravation? Do they read and delight in the social news, glance at the first page, may be read a column or so, ignore the advertisers, and talk of your efforts sneeringly? Do they wonder why you do not give them a paper worth while and so on? Well, let's go to China and run a Jewish newspaper. There is a big field. "Israel's Messenger," a monthly published at Shanghai, is billed at $9 per annum, payable in advance. On second thot, let us not be quiters. Maybe they will pay their subscriptions. Maybe they will believe we are doing the best we can. Maybe they will let our advertisers know they read the paper. Maybe they will be builders. At least, let us hope so.

Should any of our contemporaries think of establishing newspaper offices in our shores, no one would welcome the idea so much as ourselves. We would even strive to get the necessary licenses from the Nationalist Government and save our contemporaries a great deal of labour. We are reminded there is a field for Jewish journalism in Kaifengfu, the ancient Jewish town. And in Canton? There, too, must be a field since it is the headquarters of MOI SHA, who would no doubt help in the project. We are, however, glad to observe that our contemporary is buoyed up by hopes that after all the situation at their side is not so bad. That is a nice lesson in optimism! It shows that *The Jewish News* believes in what COLTON says, "We are ruined, not by what we really want, but by what we think we do; therefore, *never go abroad* in search of your wants. If they be real wants, they will come home in search of you, for he that buys what he does not want will soon want what he cannot buy."

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SIR BERNARD PARES ON JEWS AND BOLSHEVISM

A lecture was delivered recently at the Jewish Institute, London, on "Present Conditions and Recent Changes in Russia," by SIR BERNARD PARES, K.B.E. (Professor of Slavonic Studies, London University). The lecturer stated that it was ridiculous to identify Jews with Bolshevism. Russian Jews belonged to all parties, and at one time during the Tsarist regime a Jew was editor of a prominent reactionary organ. As a matter of fact the lecturer explained that the party that Jews could be more identified than with any other was the Liberal party in Russia. The great Liberal organ, "Retch," owed its existence to the generosity of a Jew until it was suppressed by the Bolsheviks. The Soviet Government at first embarked upon a policy of suppressing all religious teaching, and Judaism suffered as much as any other religion. But persecution of religion caused a revival of interest and devotion to the faith of the persecuted. Such a revival was noticeable also among the Jewish masses as well as among their intellectuals. One of the finest expositions of the Jewish faith he had ever read was written by a modern Jewish writer, who was among the greatest living masters of Russian.

The subject which PROF. PARES chose is a most vital one, and comes at an opportune moment when there should be no place for race hatred. All the ills of the world have been placed at the doors of the Jews, and Bolshevism has been no exception. A recent telegram startled the world with its text that TROTZKY, ZINOUVIEFF, RADAK, KAMANEFF, once leaders in Russian politics, are to-day out of power. What does this mean? Does it in any way prove that Bolshevism is foisted on the world by Jews, or does it show taint of anti-Semitism? It is a recognized fact that revolutionary socialism does not recognise race, creed or sect. The class struggle is the only authorized game. Judaism is utterly opposed to Bolshevism in precepts, ideals and action. Judaism is the *summum bonum* of morality and contradicts Bolshevism, for we know the latter teaches, "What is thine is mine," whereas the former teaches, "Whatever thou hast belongs to God, therefore, we must use whatever we have according to God's will." SIR BERNARD PARES has done a great service to Jews and Judaism by giving a true picture in his lecture. It proves once more that men of learning cannot be divorced from truth at any cost. It proves that men with such broad and unbiassed outlook are born to lead mankind to a higher and yet higher goal. We should place our trust and confide our trouble to such types and rest assured that everything will right itself through their influence.

ERES YISRAEL AND DIASPORA JEWRY

ADDRESS BY MR. GERO. KRISHEVSKY.—THE LOCAL DRIVE AND ITS SIGNIFICANCE.—HARMONY AND UNITY ESSENTIAL TO PROMOTE THE RECONSTRUCTION OF JEWISH HOMELAND.—FIRST INSTALMENT MADE TO LONDON.—FULL REPORTS.

A public meeting was held on the 26th ultimo, under the auspices of the Shanghai Zionist Association, "Kadimah," when Mr. GERO. KRISHEVSKY, the Zionist envoy, delivered an address on "Eres Yisrael and Diaspora Jewry," before a large audience, Mr. J. E. SALMON presiding.

Mr. KRISHEVSKY left for Tientsin on the 27th ultimo, where he will initiate a drive for Keren Hayesod and organize the field for future activities. He will visit Harbin, Mukden and Japan and hopes to return to Shanghai in the early part of next month, prior to his departure for Eres Yisrael. His stay in Shanghai covered ten weeks during which time a great deal of organizing work has been done. Needless to say, he found much to construct and apathy to overcome in certain quarters. Shanghai Jewry is by no means happy in its voluntary workers. The same committee in He spoke feelingly on the occasion registering every local institution have to plod year in and his sense of appreciation for the hospitalyear out. Young men to enter the field are ity shown him during his ten weeks' stay in conspicuous by their absence. To improve Shanghai, and a feeling of uneasiness regardmatters Mr. KRISHEVSKY had to discuss the ing the outcome of his visit to China, which situation with the members of our community all hope to see it crowned with great success. and explain to them the vital importance of Mr. KRISHEVSKY spoke in part, as follows:—founding a strong organization locally so that the future work in Shanghai may be handled systematically, efficiently and methodically. The committee to work in future has not yet been formed and this will be attended to during the absence of Mr. KRISHEVSKY in the North. The local drive was, therefore, slow in consequence. However, the first instalment of £600 was remitted to the Jewish Colonial Trust, Ltd., last month, with a request to place same to the credit of the Keren Hayesod from Shanghai Jewish community. It is hoped to make further remittance this month. The need is urgent. Those who have not responded—there are many—to the call are appealed to again to send in their contributions to Mr. A. E. MOSES, 24 The Bund, who has kindly consented to act as Hon. Treasurer of the Keren Hayesod in Shanghai.

The CHAIRMAN in opening the meeting welcomed Mr. KRISHEVSKY and referred to the pleasure it afforded them to listen to his message again. They were fortunate in having in their midst a representative leader of modern Judea who was in a position to expound to them the net gains and losses with which they were faced in their present gigantic task to upbuild Eres Yisrael. There was no doubt in his mind that they were faced with a difficult problem, the solution of which depended upon the united support of Jews throughout the world. He had great pleasure in calling upon Mr. KRISHEVSKY to address the meeting.

Mr. GERO. KRISHEVSKY on rising to address the gathering was given an ovation.

On the occasion of my recent address at the Masonic Hall last month, I have gone into detail concerning the ways and methods, and actual results of this new life in Eres Yisrael. That this new life in the homeland is to be the base of inspiration for the life of the Jews in the Diaspora, is already evidenced to a very large extent in the form of Jewish social and cultural activities have taken in many countries; especially is this true in the United States of America, Canada, England, and others. The repatriation of the Jews to Eres Israel, is like the return of envoys of a business concern who were sent out into the wide world to gather experience, to study new methods and improve the concern. From the four corners of the world an envoy, each one a bearer of information, come back the children of Israel, each one a graduate of the school of life, and there in the OLD NEW Land, they empty their coffers and blend them all into the mortar that builds the land.

It is an apology on their part for having stayed away; it is their restitution for the years of neglect of which they feel guilty. And with set faces they shyly murmur a word half-heard, half-drowned by the clatter of the hammer and chisel, and go on with the work that calls for no further apologies, which is the greatest of apologies. And during the intervals, when rest and repose is indulged in, the thought goes back to the millions of stray sons and daughters of Israel, and a mixed feeling arises. Partly one of pity, for the hardships born by our pioneers, are born with pride, and the one engaged in them is privileged; and another feeling is one of apprehension, a secret fear, the torture of uncertainty. Will world Jewry respond? Will this work be hindered for lack of financial backing? There is a certain sentiment connected with college life, which has oft and again moved the hearts of the most callous. I am alluding to the Alma Mater spirit, was there the man who would watch his old school team on the field, and not follow the move of every player, would not shout himself hoarse rooting for his team, withhold the support his team needs? The team of Jewry is playing in the field now, it is the game of its lifetime, the honour of the old school is at stake. Should this team lack the support of its alumnae? Israel is at game. Should there be Israelites who will not play the game? Can anyone who identifies himself as a Jew say:—"Let those at the field only play the game." What right has a person to wear his college colours if he will not play his school's game? The team at the filed, while kicking the ball toward the goal, says to the world of schoolmates, play the game with us, do your share of the game, our victory is yours, our honour your honour and more so yours, for if we are beaten we are beaten at the game, whilst fighting for our honour, if you are beaten it will be as outsiders. And, brethren, it is a glorious game, but oh, a hard one. Our swampy marshes, malaria ridden areas, barren rocky mountains, unemployment obstacles and a hundred and one hardships have to be gone through before each touchdown is made, and before reaching the final goal. Is the Alma Mater to be deserted by its children?

THE TASK OF DIASPORA JEWRY

Can a Jew in the Diaspora say he is doing his share, who does not pitch in with the great work? Even if he be an orthodox Jew, dare he flatter himself that the God of Israel, whose land is being built, whose nation is being restored, will be bribed by religious ceremonials alone? God of Israel wants his home built, and he is a God of action. Action in this century means money—money means the world-wide Jewry. The Jewry of Eres Israel as yet, is preparing the ground for future generations to make money, world Jewry is making it. Even in its humble financial condition, the Jewry of Eres Israel is doing its share, it is continually contributing till it hurts. There is a faction of Jewry even in Eres Israel, the Agudath Israel, which compose the ultra-Orthodox elements, who in the beginning opposed our activities and said that the redemption of Israel will be effected in a miraculous way and that practical work is unnecessary and even an encroachment on the Almighty's designs, but they have realised their error and are now colonizing, and pitched in with the rest of the workers. Allow me, LADIES and GENTLEMEN, to draw your attention to what an American, a Gentile, Senator King said recently at a public meeting in New York to those Jews who are satisfied to go on their own way ignoring and some even opposing the great task. Shall we be satisfied to swallow the reproach of the Gentiles who will regard us with contempt for refraining from joining in the task? Shall we disappoint the leaders of every power in the world, who have endorsed the BALFOUR Declaration? Shall individual, influential Jews the world over assume the responsibility of shattering a nation's hope, their own nation's hope, and a world's project by their indifference? The honour of Judah is unfurled, the call was sounded, and every Jew, rich or otherwise, must realise that the relation of Diaspora Jews to Eres Israel is the relation of the whole to the part, Eres Israel being the whole. Each part is therefore not complete if not connected with the whole. While acknowledging the individual efforts and contributions I must add that, to say the least, Shanghai Jewish community, as a whole, has not responded adequately to the occasion, the failure is no doubt due to lack of team work, as well as to the lack of an intensive programme of education in the chapter of the history of our people which is now being acted and which resulted in a lack of appreciation of the importance of the work. It is my sincerest prayer, that you will unite under one banner, and each of you put your shoulder to the wheel, for the carriage, the wagon carrying Israel's fate and honour must be drawn by a strong team, regardless whether the members of the team are all thoroughbreds or.....The ranks of a fighting army are composed of soldiers, identities and personalities being submerged. Personal animosities and grievences must be dropped, pride pocketed. Harmony is the keynote of the undertaking. Unite for Zion. Has not the prophet said "One God to all of us, one Father hath created us?" I will conclude with the greatest of all blessings to you my brethren, the blessing of unity and fraternity, Shalom—*Peace rest among you!* (Applause).

SPEECH BY MR. S. M. JOSEPH

The vote of thanks to Mr. KRISHEVSKY was proposed by Mr. S. M. JOSEPH, who spoke feelingly and earnestly about the latter's mission to the Far East. Mr. JOSEPH is a fine speaker and possesses a happy knack of saying the right thing at the right moment. Himself an ardent Zionist and a liberal contributor to the Fund, his tribute to the Zionist envoy, was received with bursts of great applause by the audience. It was apparent that he had voiced the sentiments of all those present when he expressed the hope that Mr. KRISHEVSKY'S mission to China would be crowned with great success. The full text of Mr. JOSEPH'S address will appear in our next issue.

Mr. N. E. B. EZRA in seconding the vote of thanks to Mr. KRISHEVSKY proposed by Mr. JOSEPH expressed the hope that no stone would be left unturned to make the mission of the Zionist delegate the success it deserved. It behoved them to rally their forces and work energetically for the national cause which they all had at heart. Mr. KRISHEVSKY should carry with him a heartening message to Eres Yisrael from Diaspora Jewry and Shanghai should furnish the example and take the lead.

The vote of thanks was carried with acclamation.

PRESENTATION TO MR. AND MRS. H. KAMMERLING

Dr. S. D. JOFFICK, on behalf of the "Kadimah" presented a certificate of the Golden Book of the Jewish National Fund. The inscription was made by the "Kadimah" to Mr. and Mrs. KAMMERLING, in recognition of their excellent work in Shanghai for the Zionist movement. The CHAIRMAN said that he would like to associate himself with the tribute paid to Mr. and Mrs. KAMMERLING, for he knew well how hard they worked for the causes which concerned local Jewry. Mr. KAMMERLING who was moved by the honour shown him suitably responded and expressed the hope that he and his wife would continue to work for the cause which they all had at heart. Other speakers included Mr. TIPLOTSKY and Mr. A. BENARTSY. The meeting terminated with a hearty vote of thanks to the Chair and the singing of the Hatikwah.

Mr. and Mrs. S. S. SOMEKH, the Misses SHAHMOON and Mr. Albert SHAHMOON left for London on the 30th ultimo, via the Siberian route.



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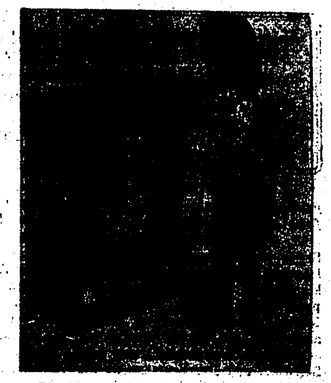
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The Box of the Jewish National Fund is for such thank offerings: the coins you place in it are used to buy lands for Jews in Palestine where a new life is springing up on the ancient soil—where Jews are farmers and land labourers building their own Home in their own Country.

Happy Passover for Kol Yisrael and the Land of Yisrael is one on which you should remember the Keren Kayemeth.

SEND YOUR GIFT TO THE Jewish National Fund Commission for China.

LESS FOOD, MORE EXERCISE.

Useful Notes about Indigestion

In these days of motor buses, trams and motor-cars most people walk too little and eat too much. The result is indigestion, thin blood and defective circulation. Commonly felt symptoms are chest and stomach pains, aches in the small of the back, cold hands and feet, and a general feeling of lassitude: you feel unable to work with your usual energy and ambition.

What is needed in a case of this sort is a course of Dr. Williams' pink pills. These pills put oxygen in the blood and give you more strength and energy. Confirmation of this is found in the statement of Mr. T. Palmer, of 12 Derwent Street, Holbeck, Leeds, who states:—

"I suffered tortures from indigestion. The pain in my stomach, chest and between the shoulders never left me; I couldn't eat, I was vomiting and losing weight so much that I was getting alarmed. The pains in my body and behind my eyes were maddening. Then I read about Dr. Williams' pink pills and sent for a supply. The pills seemed to do me good from the start, and so I carried on with them. First my appetite came back, and then the awful pains began gradually to lessen in intensity and, finally, to disappear. Now I feel a different man."

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THE LATE Z. P. CHAJES, CHIEF RABBI OF VIENNA

MEMORIAL ADDRESS DELIVERED AT THE LONDON GREAT SYNAGOGUE ON THE 11th JANUARY, 1928, By The Very Rev. Dr. J. H. HERTZ, Chief Rabbi Of The British Empire.

"Happy is the man who has been reared in the Torah, and whose labours lie in the field of the Torah, who by his life gives joy to his Creator; who with the years grows in fame and good report and departs this world with a good name."

OBERRABBINER CHAJES WAS one of those mortals to whom these words of our ancient Sages can truthfully be applied. He was reared in the Torah and the olden Jewish learning. He was the true Jewish aristocrat—a scion of a noted rabbinic family, and near kinsman of one of the pioneers of the new Jewish scholarship, Z. H. CHAJES, the companion of KROCHMAL, RAPAPORT and ZUNZ. Jewish Learning does not come by inheritance, but is largely the product of an atmosphere, of Torah and traditional Jewish Life. In such an atmosphere, young CHAJES laid the foundations of his marvellous, well-nigh incredible, erudition in Bible and Talmud. This erudition was later academically trained under REKTOR SCHWARZ and DR. BUCHLER at the Vienna Seminary. Within a few years thereafter, it was to put forth fruit at Florence in the Rabbinical School and University of that renowned city.

And *Torah*, Jewish Learning, remained the passion of his life, from those early years till his last years when he took the deepest interest in the University of Jerusalem, and especially in its Institute of Jewish Studies, of whose Governing Body he was a valued member. I feel it my duty to state that I did not scribe to some of his scholarly methods and share some of his religious views, nor subresults. But at the same time, I wish clearly to testify that CHAJES, like MOSES in the Sidrah of this week, ever saw before him the vision of the Burning Bush: and like MOSES, he devoted his best powers to understand why the Buah was not consumed, and fathom the mystery of the Undying Fire in the soul of Israel. To him, the Burning Bush was symbolical of Israel, the People of the Spirit, eternal and indestructible, and the voice of the God of his Fathers spoke to him out of that Bush—a continuous revelation of the Divine with a message for every generation. And his *life-work* lay in the field of the Torah, in the service of Judaism and Jewry. To the surprise of some of his academic colleagues, he left the Florence Seminary and University to become rabbi of the important Austro-Italian community of Trieste. He lifted it out of the isolation into which so many Italian communities had drifted, linked it with *Klal Yisrael*, and prepared the way for the remarkable renaissance in Italian Jewry which we witness to-day. In 1918, he was called to the Chief Rabbinate of Vienna—one of the most important Jewish communities on the Continent. What a tribute to his personality that he, the ardent Zionist, was chosen to succeed GUEDEMANN, the uncompromising opponent of THEODOR HERZL and Zionism! In his inaugural sermon, he struck a new note in Vienna Jewry. He came to them, he said, neither as a priest, nor mediator, as was the case in other religions; but as a revealer of the infinite treasures and spiritual wonders of Judaism, as the awakener of Jewish self-respect, as a prophet of the Jewish Rebirth. As that amazing sermon was preached in August 1918, during the last months of the War, and is therefore quiet unknown in England, let me quote a few sentences:—

"The proud consciousness of the olden Jew, the marvellous spiritual strength of Jewry, that I shall once more teach you. The proud consciousness shall again be yours that you are members of a People which, among all the peoples that labour at the loom of history, possesses in the highest degree the gift of perennial youth. The proud consciousness shall again be yours that you belong to the people which is the mightiest among all those who have created the eternal values of life. Once more shall you feel, once more shall you clearly realize, that your People is indeed the Chosen People. 'Thou hast chosen us from among all nations,' which has become an empty liturgical formula to you, shall once more fill your spiritual existence.

"Great is the responsibility, but great also the power, which is now placed in my hands. I have come to you to serve my People with all my heart, with all my soul, with all my might. In all things else, no man is my master. I do not come to you to fill an office, but to fulfil a mission. Whoever would rob me of my spiritual freedom, of my independence, turns me into a useless instrument. If anyone, however, thinks that through threats or promises, through enticements or invective, he will lure me from that path which I am morally bound to travel, and believes that he will succeed in estranging me from convictions of a lifetime, that man will find that he is attempting something beyond his power. Every pulse-beat of my heart, every particle of my energy, every flowering of my spirit, every day of my life, shall unreservedly belong to Judaism, and its world-historic task, the emancipation of humanity."

He was the scholar in the rabbinate—and once more proved the truth of ZUNZ'S words, that *echte Wissenschaft ist tatenerzeugend*. True scholarship leads to action. One thought especially dominated his life throughout his Vienna days—the adequate Jewish education of the masses. "In the days to come Israel shall strike root," says ISAIAH in the Haphtarah of the week. None believed this with a more perfect faith than did DR. CHAJES. But he also felt that if Israel is to be enabled to strike root in the days to come, it must begin by striking root *in our own day*. And for this purpose more was required than the building of Synagogues; namely, Jewish Schools and teachers of Judaism for both school and synagogue. Although his rabbinate began only a few months before the collapse of the Austrian Empire, he founded and financed an Institute of Jewish Education. In the dark and dreadful days of famine and despair that followed the cessation of hostilities, he astonished everybody by the inexhaustible energy he put forward for the salvaging of starving Vienna Jewry, by the extraordinary gift of administration this erstwhile cloistered student displayed. He proved himself a great man of affairs during the reconstruction period of the ruined Jewries of Central and Eastern Europe. A well-known American writer thus sums up his activity during those years:—

"In Vienna, almost the first thing a Jew said to you was: 'Have you met our Chief Rabbi?' Dr. Chajes walked among his flock with a blessing. He regarded the world as his flock. He gathered in the little children and pleaded for them the world over. If it had not been for him and his mediation, the Jews of Austria would have fared worse than those in Poland. When the Theological Seminary was about to close, Dr. Chajes detemined that Jewish learning should be kept alive. He is the living Johanan ben Zakkai, who has carried himself, as it were, in a coffin, in order that the schools in Israel shall not perish. A young man, he seems old and careworn because of the service he has rendered his people. God has always sent His messengers to Israel in time of need and has spoken through them. Truly Chief Rabbi Chajes is a Heaven-sent messenger."

Surely we can say of such a man the rabbinic praise: "By his life he gave joy to his Creator." DR. CHAJES grew with the years in fame and good report, and he departed this world with the imperishable crown of a good name. Among the scores of thousands of all classes who followed his mortal remains to their last resting place was the President of the Austrian Republic. Millions of his fellow-Jews felt when the tragic news of his sudden passing reached them that a leader and great man had that day fallen in Israel. "They that be wise" —says Scripture—"shall shine with the brightness of the firmament, and they that turn many unto righteousness, as the stars forever and ever." Z. P. CHAJES was one of those masters of wisdom who are the prophets and builders of Israel's future. He was one of the defenders and champions of the Jewish masses, whose services to their people are of abiding value.

"Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."



ENJOYING THE SHOW.

Your enjoyment, or otherwise, of a theatrical performance depends as much upon yourself as upon the quality of the play or the skill of the players. To correct liverishness, biliousness, bad taste in the mouth, or a sluggish digestion, and thereby to put yourself into right physical condition to enjoy all the good things of life, Pinkettes, the dainty little laxatives, are perfection. Your chemist sells Pinkettes, or post free at 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

A PASSOVER MESSAGE FROM THE VERY REV. DR. MOSES GASTER

We are in receipt of the following message from the venerable chief of the Sephardim Jewry, which we are sure will be read with great interest by our readers:—

DEAR MR. EZRA,—You have asked me to send you a Passover message. What am I to write? I have nothing cheerful to tell, the more one looks round, the more one realises that we are still far away from any idea of freedom and redemption, we are still in Egypt and Egypt is with us in many ways and in many forms and we ask ourselves anxiously, not in the spirit of the Hagadah, "Mah nishtana, why is this night so different" with the idea of obtaining a satisfactory and hopeful answer, but one asks the question in a different way—"Why should our nights be different from the nights of other peoples?" True, we celebrate the Passover festival with the full moon, but does it shine so brightly over our homes, does it drive away the darkness of doubt and uncertainty, or does it simply look upon the bitter herbs and the unleavened bread, not as a memorial of the past that has changed for the better, but as a sign of the present, symbolising the actual position of our people throughout the length and breadth of the world. Tears are still flowing from the eyes of the victims of the Pogroms, the doors are slammed everywhere in our face. Discrimination, open and clandestine, is enacted everywhere; differences are created, artificially no doubt, whichever way we turn and, as for the Holy Land, it is almost a nightmare through the terrible crisis and economic breakdown which has thrown thousands of our people again on to charity—begging!

"And you wanted me to write to you giving you, probably, a cheerful message; I wish I could! Of course, the signs of the past carry with them a lesson, we have often had our dark ages and have always got out from them, helped by a strong hand and great faith; Ah, if only that faith would come back to us, if we could only again recover confidence in ourselves and work out our destiny, truly the time will come when passing through the Red Sea of trouble unharmed, we may also set our faces towards the final goal of redemption. It will not be only redemption for ourselves, but the whole world is now in the throes of woe and trouble. It may be, that out of this travailing a new world will be born—let us hope it will be a better one and that our share in it shall be a great one.

"We have been uplifted hitherto by such Messianic hopes, let us pray that then) messenger of redemption, whom we expect all on the Seder night, will come at last and give the signal of freedom to us and mankind: freedom from tyranny; freedom from war; freedom from hatred and freedom from ignorance.

"May this Passover usher in the beginnings of better times and bring us tidings of a better world.

Yours sincerely,
H. GASTER.

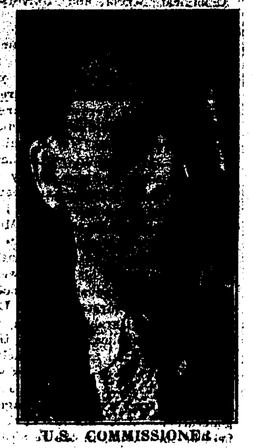
LONDON, 8th February, 1928.
193 Mans Vale, W.

OUR TRIBUTE TO DR. GASTER

We are pleased to publish once more a message from the VERY REV. HAHAM DR. MOSES GASTER, *the outstanding* CHIEF RABBI *of the Sephardim Communities of the British Empire and beyond, whose views are often cherished and admired by a large following. DR. GASTER is one of the few great men we have in the Rabbinical world who does not hesitate to co-operate with the Press and broadcast his messages through that powerful agency. That courtesy he had seldom failed to extend to us, for which we are truly grateful. It should be remembered that for several decades, DR. GASTER had been the reigning monarch in the domain of Jewish politics and commanded great attention from friends and critics alike. He has done much (more than any other Rabbi in the world) to contribute of his wonderful genius and talents to make the world understand the Jewish problems and listen to the aspirations of our people. At the time when Rabbis, powerful Rabbis, were shivering in their shoes, DR. GASTER'S voice had predominated everywhere in favour of political Zionism, as a panacea to the ills from which we are suffering. In those days political Zionism was anathema. It was not fashionable, as it is to-day, to be known as a Zionist. Few had the courage like DR. GASTER to whisper it. His incessant fight for the cause had won for us the BALFOUR Declaration. We feel it our duty to place on his sanctified brow this tribute of appreciation and admiration for the great services he had rendered to the House of Israel. For about a decade, DR. GASTER had been less in the limelight. For reasons best known to him he had kept aloof (no doubt, due to advanced age) from Jewish politics and associated himself, mirabile dictu, with those who are outwardly friendly to the Zionist movement, but inwardly implacable foes. Be that as it may, we are deeply grateful to the venerable spiritual head of Sephardim Jewry for broadcasting a message to the readers of* ISRAEL'S MESSENGER *on the anniversary of Israel's Independence Day, although we are sorry to observe that a tinge of pessimism pervades the lines communicated to us. By approaching* DR. GASTER *to issue a message for our Passover edition, we simply wanted to extract from him some* CURE *for the remedy of the problems with which we are face to face to-day. A writer speaking of the same dark picture given by* DR. GASTER *said, "Even in evil, that dark cloud which hangs over the creation, we discern rays of light and hope, and gradually come to see suffering and temptation proofs and instruments of the sublimest purposes of wisdom and love." From the foregoing it is not difficult to see that the Egypt we are in now will surely prepare us for the Promised Land which to our mind is not far distant. True, the obstacles are many. True, the foes are working clandestinely to undermine us. True, the counterfeit Zionists are busy in trying to becloud the issue and creating chaos and confusion. But for all that we must not lose heart and surrender to the voice of despair. One way to our solution is aptly described by an apposite statement made by* NAPOLEON *when he said, "All the great captains have performed vast achievements by conforming to the rules—by adjusting efforts to obstacles." Only when we shall have succeeded by our own virtue of "adjustment" will the world be redeemed and be a better one to live in and to enjoy. That is the perennial message, which we must all derive from Israel's great day of National Independence, and which should hearten us in future to achieve and to pursue and to labour and to wait.*



HAHAM M. GASTER



U.S. COMMISSIONER.

MR. ALEXANDER KIESEL, who has been appointed United States Commissioner, replacing MR. N. E. LURTON, retired.

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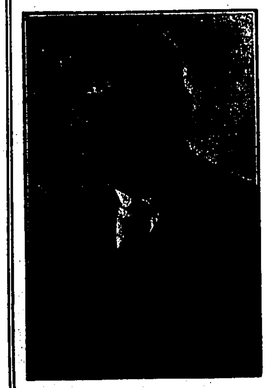
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MR. G. KRISHEVSKY'S MESSAGE TO SHANGHAI JEWRY

"GIVE TO-DAY AND BUILD FOREVER"

FELLOW-ZIONISTS!



Mr. G. KRISHEVSKY.

I am about to enter upon the second stage of my mission to China. I am about to leave for Tientsin, Harbin, Mukden and Kobe to bring to the Jewish communities the message of New Judea and organize the field for future work in those countries. I am pleased to say that my stay in Shanghai, covering a period of ten weeks, had been fruitful in more ways than one. I found a sympathetic community in whose hearts throb the age-long ideals of our nation. I found many who have rendered yeoman services to the cause and whose loyalty to Zionism is beyond description. But I found also certain elements who were deficient in the knowledge of the new era into which we have entered since the BALFOUR Declaration ten years ago. It was my privilege to converse with the latter and make them understand what Zionism stands for, what we have done in the past to restore the fertility of Ancient Judea and what actual work awaits us there in future. I am pleased to say that I found many non-Jews in Shanghai who have followed and are still following the present path of progress of Zionist strivings in our Homeland with interest. I want to make it very clear that the actual accomplishments in Eres Yisrael can never be exaggerated. Statistics published in the Zionist official organ in London, *Haolam*, speak volumes for the contributions made:—

1.—An increase in the Jewish population of Palestine from 55,000 to 160,000.
2.—The acquisition of the entire valley of Israel and the increase of the agricultural settlements from 45 in 1913 to 121 in 1927.
3.—An increase in the ownership of land at the ratio of ten to one.
4.—An increase in the number of Jewish industries at the ratio of ten to one.
5.—The establishment of a first-class Hebrew school system, primary, secondary, normal schools, technical schools and the Hebrew University crowning them all.
6.—The RUTTENBERG Concession which is the key to the industry of Palestine.
7.—A sanitation and health programme now in the process of realization.

To the foregoing I wish to add the schemes that are to be developed in the near future, such as the exploitation of potash and other minerals from the Dead Sea and the Haifa Harbour which are considered the most vital factors for the development of the country. The foregoing should give food for thought so that we may be in a position to provide for a greater budget in the near future. We are to-day face to face with a colossal undertaking which requires the united support of all our people in the Diaspora. I have heard some say even in Shanghai that 'Charity begins at home.' I want to ask in all earnestness, how long will some of our puny-minded people seek to take advantage of this slogan? What do they mean by the word 'charity' when they are asked to contribute for the upbuilding of our Homeland? For the hundredth time, let us repeat and admonish our people that contributions given to the Keren Hayesod and Keren Kayemeth are not and should not be confused with 'charity.' I did not come here to plead for the widows and the orphans, the maimed and the crippled, the dying infants and the starving aged from the effects of pogroms in benighted countries. Perhaps if I did, I might have seen sad faces in abundance with eyes swimming with tears and the spirit of sadness taking strong hold of themselves as a sign of their eagerness to give liberal sums to provide bread to the hungry and water to the thirsty! I am not such a delegate. I represent the new spirit and the new era of New Judea. I came out to China to plead for the reconstruction of Eres Yisrael, and the redemption of our people from their galuth life, which implies the saving from the humiliation and suffering our brothers and sisters are still enduring in many countries. Participation in this grand work does not entitle one to think that he or she is performing some sort of charitable deeds. HE OR SHE IS DOING A DUTY. Zionism has done away for ever with 'charity' and stands as a protest against the antiquated system of solving the problems of Jewry by means of charity. My appeal to China Jewry is based upon the achievements made already in our Homeland and the fact that this work which is being undertaken in partnership with Great Britain, the Mandatory Power for Palestine, should be vigorously prosecuted with unabated vim and vigour. I hope that upon my return journey to Shanghai from the North, I may find the local field for future work re-organized. FELLOW-ZIONISTS! Let us put our heads together and solve the greatest problems affecting us. Our task is by no means a light one. I am reminded of NAPOLEON when he addressed his army: "Soldiers of France, forty centuries look down upon you." To the Jews of Shanghai I say, "Sixty generations of our people look up to you." The eyes of the world are focussed on you to-day and the generations to come will judge your actions. I hope to deliver your message to Mother Zion without fear and without anxiety. May I in the spirit of the new slogan which the American Zionists have adopted for their campaign this year, say unto you:

"GIVE TO-DAY AND BUILD FOR EVER."

SHANGHAI, 23rd March, 1928. GERO. KRISHEVSKY.

OUR BOOKSHELF



HONGS AND HOMES for 1928, *Published by Mr. FRANCIS F. MILLINGTON, 33D and 33E Nanking Road, Shanghai*, $5.

The above is a complete directory of Shanghai and should be welcomed in every hong and home. The list of firms is given in alphabetical order and brought up-to-date by the compilers. Hongs (Who's Who) is bound to be appreciated by the subscribers while the cable addresses of the firms given under a special section would go a long way to enhance the value of the publication. Chinese hong names, classified trades and professions, trade agencies and representations, etc. are bound to make the Hongs and Homes a *vade mecum* to the business man in Shanghai. The book is very attractively printed on good paper and handsomely bound.

A HISTORY OF THE RELIGION OF JUDAISM, By ARCHIBALD DUFF, LL.D., D.D. Published by Messrs. James Clarke and Co., Ltd. 9 Essex Street, Strand, London, W. C. 2 Price 7/6d net.

The book is an attempt by the author to show the wealth of literature in the Old (sic) Testament which is sadly neglected by students. The preface is informative and deals with the relations of Jews and Christianity. PROF. DUFF refers to the persecution of Jews and says, "I am deeply convinced that so-called Christianity has done untold injury to the Jews." Although we do not share the views of the author in other aspects of the question, we cannot help saying that he had given much thought to the subject and gathered interesting data with which to fortify his conclusions.

THE JEWISH BOOK, Edited by Rev. S. LEVY, M.A., London, Published by "The Jewish Chronicle," 2, Finsbury Square, E. C. 2. Price 2/4d. post free.

The above publication for 1928 reappears with all the change necessary to bring it up-to-date. There is a mine of information which cannot be adequately described. A special word of praise is due to the Editor REV. S. LEVY for the able manner in which he has gathered much useful materials with which to make the publication indispensable for everyone. We are glad to see under the month of July (this should be June) the record of dedication of BETH AHARON Synagogue in Shanghai by SIR SIDNEY EAPTON. All those concerned with the Year Book are to be congratulated on the release of such an effective publication of the utmost importance to British and world Jewry. It shows that the publishers are always on the alert for further improvement in order to make the Year Book a worthy one. We recommend it without hesitation to our readers. It is decidedly the book for the Synagogue Library, the Club and the Home.

CHIEF RABBI OUZIEL VISITS AMERICA

For the first time in recent years a Sephardi CHIEF RABBI of Eres Yisrael had visited foreign shores, as a guest of the Mizrahi Convention for the purpose of creating action and interest on the part of 40,000 or so Sephardic Jews who are living in America, towards the rebuilding of our Homeland. This remarkable personage happens to be CHIEF RABBI BENSION M. OUZIEL who visited the Hebrew Teachers' College at Boston, Mass., during the regular session. He inspected several classes and met the entire student body which assembled in the college auditorium for greeting such a distinguished visitor. In presenting the HACHAM BASHI, the Dean of the College, DR. SAMUEL PERLMAN spoke in glowing terms about the visitor before the students and described him as the "representative of the proud wing of Jewry which returned to Palestine by the way of Spain, and as bearing the honour of Judaism with such pride and dignity." CHIEF RABBI OUZIEL responded in eloquent classic Hebrew and took for his text the subject matter of a lesson in history, which was given in his presence in one of the classes. He laid great stress on the rôle of the schools of learning on Jewish life throughout the ages, and was indeed pleased to find that an institution such as the Hebrew Teachers' College was doing the great work of developing the Jewish spiritual consciousness. On the whole, the CHIEF RABBI created a remarkable impression upon the students by force of his great personality. Dressed in the flowing robes of the Orient, wearing the especially designed cap of the Hacham Bashi, the handsome face of the tall, well-built RABBI OUZIEL radiated kindness and dignity. "His eloquent remarks," says *The Jewish Advocate*, "delivered in a beautiful Hebrew and in the enchanting Sephardic accent, were followed with bated breath by all the students and the members of the faculty." We rejoice in the heartening description given by our Boston contemporary all the more, because the visit of RABBI OUZIEL created the desired effect on the minds of the students —the future mainstay of Judaism. We need enthusiasm more than ever in our midst to revive our interest and pride in things Jewish, for the simple reason that we must stem the tide of drift from Jewish ideals and wear our Judaism as a badge of honour. If, as *The Jewish Advocate* says, the presence of a great Rabbi had helped to circumvent the straying, then his presence is needed more than ever in centres of inactivity and passivity. No greater need is there for such a radiant personality as RABBI OUZIEL than in the Far East. We believe that our sense of Jewishness needs reviving, and a great urge is needed to encourage leading men to visit our shores from time to time. Only then will success greet our efforts and make the Jewish heart warm and glad.

SIR ALFRED MOND'S MESSAGE TO WORLD JEWRY

Before leaving Palestine Sir Alfred Mond gave the following message to World Jewry:—

"I am convinced that the cause of the Jewish National Home deserves the continuous and intensive support of all Jews.

"Palestine's position requires only financial assistance, and the sooner this is provided the more it will be possible to accomplish. The general conditions in the country are sound and progressive. In addition to the work of the Keren Hayesod and the Jewish National Fund, it is also essential that private investments should be made in agriculture and industry."

OUR DEBT TO THE SWISS NATION

"ISRAEL'S MESSENGER" TRAVELS TO SWITZERLAND.

The following interesting letter from MAJOR J. L. ISLER, the popular Consul-General of Switzerland, is self-explanatory:—

"CONSULAT GENERAL DE SUISSE EN CHINE.
"SHANGHAI, 12th March, 1928.

"DEAR MR. EZRA,—I thank you for your letter of March 1st and for the copies of ISRAEL'S MESSENGER, which you were good enough to send me.

"I have read with great interest MR. KRISHEVSKY'S address on "Zionism, Great Britain and Palestine," and am forwarding a copy of your journal to my Government.—Yours faithfully,

"J. L. ISLER.
"Swiss Consul-General."

THE ZIONIST MOVEMENT

The following letter was published in the NORTH-CHINA DAILY NEWS *of the* 24th *ultimo*:—

Editor, NORTH-CHINA DAILY NEWS,

SIR,—It is to be regretted that you should have seen fit to give prominence in your to-day's issue, to a misleading article by the London *Daily Express* with a scare headline, "Zionist Movement Declared Failure," at a time when there is here a Zionist delegate from Jerusalem, Mr. GERO. KRISHEVSKY doing his best to enlist the support of the Jews in China for the future reconstruction of Palestine in accordance with the Mandate endorsed by the League of Nations. It is well-known that whatever the *Daily Express* says on the subject is sheer propaganda against Great Britain's policy and the Jewish aspirations. For several years this organ has been disturbing the peace of the Zionist movement with sensational headlines and misleading articles. The latest outburst to which you have given prominence had been characterized by COL. LEOPOLD AMERY, British Secretary of State for the Colonies, "as based either on mischievous intentions or on ignorance of the facts." To declare the Zionist movement a failure at a time when England had guaranteed a loan of four million sterling for Palestine is the height of stupidity. The Zionist movement a failure when the subscriptions opened on November 3, 1927 at a.m., and closed at 11 30 a.m., with the issue being oversubscribed ten times! RONALD MCNEIL, Financial Secretary, declared in the Parliament, before the bonds were guaranteed, that the Treasury would not sanction the guarantee until the safety of the loan was evident. ORMSBY GORE, Under Secretary of State for the Colonies, said "that Palestine, which many had thought of as a liability, had definitely proven itself an asset." Yet, in the face of this remarkable pronouncement, the *Express* wants the world to accept as truth that the Zionist movement is a failure.

One point further and I shall bring this to a close. Nineteen hundred years ago, when Rome captured Jerusalem, a coin was issued in which was inscribed "Judea Capta," (Judea Captured). To-day, the tenth anniversary of the BALFOUR Declaration in November last, the Palestine Government has issued a new coin, with Hebrew inscriptions and pictures of Holy Places. If this proves in any way the collapse of the Zionist Movement, then the modern TITUS may be allowed to gloat over it. The diatribes of the *Express*, I need hardly say, were answered by men who are high on the counsel of Zionism, and there should be no misgivings about the alleged failure to which your London contemporary refers. A poet once aptly remarked that nothing can flourish without opposition. The same may be said of the Zionist movement.

SHANGHAI, 22nd March, 1928. N. E. B. EZRA.

CURRENT EVENTS IN ERES YISRAEL

[The Jewish Telegraphic Agency.]

Air mail to and from Palestine will be introduced by the Imperial Airways Co. The Government has authorized the latter to operate regular air mail service.

A sum of about £12,500 has been bequeathed to the Keren Hayesod by the late COHEN LINARU, of Bucharest.

A weekly air service to Palestine and Transjordania has been established by THOMAS COOK and Son. Tourist aeroplanes will leave Cairo every Saturday for Palestine and Transjordania.

Five thousand Jewish families, coming mainly from Eastern and Central Europe, have made application for Palestine citizenship. The applications were filed through the offices of the local Kehillahs since they were opened in April 1926 for such applications. A small number among the applicants came from the Near East.

Sixteen Jewish immigrants coming from the Iraq were arrested near Metulah upon entering Palestine without proper visas. The immigrants came from the district of Mosul because of religious persecution, bringing with them two Scrolls of the Law. They will be tried shortly.

A number of important historical documents and an ancient golden lamp were stolen from the edifice known among the inhabitants of Palestine as Joseph's Tomb. The tomb is located at Nablus and is considered a Holy Site by the Moslems. Recently American tourists offered to buy the golden lamp at a price of £6,000. But the Moslem Supreme Council refused to sell it.

SIR ALFRED MOND is negotiating with Jewish manufacturers in Palestine for the formation of a company to sell Palestine products abroad. Sir Alfred intends among other things to introduce Palestine tobacco on the British market through the agency of Mr. BERNHARD BARON'S big cigarette concern, Messrs. Carreras.

A PASSOVER MESSAGE:

From M. Z. ASHKENAZI, Rabbi Ohel Moshe Synagogue

On the eve of our Redemption Festival, I address to my brethren throughout China a short message of goodwill and ask them to wake up and realize what a wonderful Feast it is for Israel. We commemorate a historical event in our history. On Passover Israel was united together, hearts responding to each other, repeating the words of the ancient Hagadah, the book that sustained the Jewish consciousness for countless centuries. The hold Passover has over our hearts is two-fold, namely, racial and personal. It reminds us how each individual Israelite had gained his freedom from the yoke of PHARAOH, and how the Nation triumphantly crossed the Red Sea, wandering in the desert, and how finally they entered the Promised Land. Passover reminds us that we are not far-off from the eve of the presentation of the Torah on Mount Sinai. Passover is one of our grandest Feasts, because it binds us to our great Lawgiver MOSES and our wonderful history. It unites us by virtue of our ceremonial worship. It reminds us in beautiful songs "when Israel went forth out of Egypt, and the house of JACOB from a people of strange tongue," how we were helped by the Almighty who wiped away the hosts of Egypt and gave a safety passage to a handful of people.



RABBI M. Z. ASHKENAZI

Rejoice, then my brethren, for we are the chosen ones of God (chosen for religio-ethical service). Israel, composed of a handful of men are destined to work out the salvation of Humanity. On the eve of this solemn day, I invoke on the House of Israel, blessings. May the Divine Sepherd of Israel work out our salvation and make our task a light one. May those who work for Zion and our nationhood realize the joy of their unique service which they are doing to the whole House of Israel. May those who travel from land to land to bring the message of New Judea to Diaspora Jewry find abundant compensation in their efforts to win new adherents to the cause for which they are delegated by the two principal Jewish agencies, namely, the Keren Hayesod and the Keren Kayemeth. We stand to realize our age-long dreams, and may China Jewry not lag behind in the great task which is now demanding from us every ounce of energy and strength.

THE COMMITTEE of the Ohel-Moshe hereby notify their co-religionists that the sales of Massoth will take place this year in the premises of the Synagogue (125 Broadway), 2nd floor, commencing from 15th March, 1928, every Monday, Tuesday, Wednesday, Thursday from 4-7 p.m. and Sunday from 9 to 12 a.m.

The price for both Palestine and American Massa, as well as flour has been fixed at Mex. $0.55 per lb.

THE COMMITTEE OHEL-MOSHE SYNAGOGUE

ISRAEL'S NEW LONGING FOR FREEDOM

A PASSOVER SERMON

"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go?"—*Exodus.*—5.2.

Once more Passover approaches, with its deep spiritual memories and thoughts vital to Judaism. This historic Festival commemorating the emancipation of our nation from slavery, binds our people together every year, drives away the broadness or narrowness of creed, and helps us to realize the great and mighty strength of Judaism. The text chosen by us for our discourse is most important and merits deep study. It was after our Master MOSES taking permission from JETHRO, his father-in-law, to visit Egypt where his people were in bondage, that he was met by AARON, his brother, in the wilderness. MOSES was then in a state of spiritual ecstacy, having just communed with the Voice from the Burning Bush. The significance of the Ineffable name, "I am, THAT I AM," was made manifest to him, and fortified with strength he and AARON entered into the presence of PHARAOH to demand of him the release of the children of Israel from the life of servitude that was their lot. PHARAOH arrogantly replied to them in the words of the text of our lesson quoted above.

PHARAOH, THE ATHEIST

Many are the interpretations to the lesson so defiantly hurled by the Egyptian king to MOSES. That he was an atheist goes without saying. The Egyptian monarch had no conception of an invisible deity: he knew of countless deities in his temple to whom he offered obeisance and adoration. It was, therefore, a shock to him to learn of a God whom he had not seen in his visible eye nor heard of him from any of the priests in his temple. No wonder then that he was arrogant and defiant to the representations made to him by MOSES. PHARAOH is symbolical of matter in all its grossness. The struggle between MOSES (spirit) and PHARAOH (matter) will not end, until the latter is entirely vanquished by the former. The word Passover itself suggests the transition from the stage of bondage to absolute freedom or the release of spirit from the grip of matter. It was solely through the redemption of the soul that it was possible for Israel to receive the Torah on Mt. Sinai and to enjoy the fruits of the Promised Land. The beauty and significance of the *Hag Happessah* must, therefore, be made known to our children and loved ones.

PHARAOH'S ARROGANCE

There is yet another interpretation to the stubbornness of PHARAOH and the defiant words uttered by him. A quotation from GEORGE ELLIOT will explain it. She said:—

"The dire strife of poor Humanity's afflicted will,
Struggling in vain with ruthless destiny."

Humanity may be likened to the children of Israel; PHARAOH represents the vitiating breath of convention and the drawbacks of our civilization. We are bound and shackled, and the struggle for freedom is still going on. Humanity seeks pleasure, riches and the other elusive and fleeting things of life, which our Sages stigmatise as דבלי העולם. Duty is far removed from our vision and seems irksome and hard for emulation. Nothing offends God more like pride. The Talmud is replete with instances where God has rebuked pride and refused to countenance the presence of those who were swayed by it. PHARAOH'S arrogance when he was confronted by MOSES had spelt his downfall. Pride comes before the fall, said the WISE KING, and PHARAOH had sealed his own doom by the senseless words uttered by him. "Who is the Lord, that I should obey his voice," has caused countless souls to perish and linger with Plagues and Trials which were the lot of the ancient Egyptians. PHARAOH was the personification of pride and haughtiness. He brought about sore hardships on the children of Israel, so that they cried out in their agony to the Source of Mercy. Life on the physical plane is full of trials and sorrows. There is no smooth-sailing for anyone. "During my whole life I have not had twenty-four hours of happiness," said PRINCE BISMARCK, who was hailed as the greatest statesman of the last century. Be he a king or be he a commoner makes not the slightest difference. The life of freedom is the "ideal life," about which a great writer aptly advised in words, "What we most need is not to realize our Ideals, but to idealize our realities." That's it! To each and every individual there comes, sooner or later at some period of their life, hopes and aspirations to attain the ideal, to strive for the perfect and the sublime. For Israel this longing turned towards freedom and the Promised Land.

THE NEW EXODUS

Zionism is an attempt to rescue our nation from oppression and the possible oblivion from assimilation, that last step on the downward path of the de-nationalized Jew. There is still that ancient yearning for freedom and to emancipate our souls from spiritual and material bondage. With all due respect to the learned HARAM MOSES GASTER whose Passover message is published elsewhere in this issue, we see a new dawn looming before our horizon and a new exodus is developing and advancing to fulfil words of prophecy foretold several centuries ago. We see the ancient soil of Judea blossoming in our days; her sons with spade in hand digging the land, redeeming her fertility, and the spirit of nationalism holding complete sway in the lands of our hopes and dreams. Never once in the galuth period, since our national *debâcle*, was Israel privileged to witness such a scene of rapid transformations of his soil, the Mandate for Palestine endorsed by the League of Nations and the right of his claims to Judea conceded to him. Truly, this is a stage in our history which our fathers foresaw from a distance and which we dare not belittle nor disparage in any way. Optimism should be our keynote to-day and not pessimism. There is much for which we must be thankful. Israel's National Day of Independence should be an occasion for deep concern to solve the task of the New Exodus. We need a new MOSES. We need the guiding spirit of him who once had led our people from bondage to freedom, from darkness to light, and from sadness to delight. Let us, therefore, make up our minds to follow in the wake of Duty, the MOSES in our midst, who will deliver us from our life of bondage into a beautiful one of freedom and spiritual ecstacy. Let us throw off our shackles that burden us, our doubts, our fears, our misbeliefs, our ignorance and our pride! Let us cross over the Red Sea of Experience and enter into the Promised Land with MOSES, the spiritual MENTOR who is fighting for us all the time with PHARAOHS. Let us resist the "mixed multitudes" in our midst, destroy their earthly power and conquer their disinclination to uphold Israel's ancient banner. Let us join with the poet's cry of:—

"Aspire, break bounds! I say
Endeavour to be good, and better still,
And best! success is naught, endeavours all!"

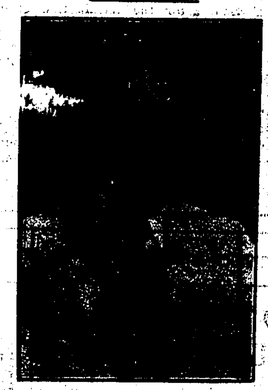
A PROGRESSIVE BANK IN ERES YISRAEL

We have just received a copy of the Directors' report and statement of accounts for the third financial year ending 31st December, 1927, of the PALESTINE MERCANTILE BANK Ltd. of Haifa, which show steady progress all round. In spite of the acute financial stringency in the country, the Bank had been able to pay a dividend of 7 per cent. for the whole year. For those who are interested we may as well give a short account of the Bank which was founded three years ago by a small group of English Zionist businessmen headed by MR. SOL COHEN. With a small capital at its disposal the Bank paid a dividend of 8½ per cent. in 1925 and 1926. The authorized capital of the Bank is at present £E25,000|- of which £E16,807|- has been paid up in cash. The Directors were convinced that the upbuilding of Eres Yisrael could only proceed along business lines, by the investment of private capital yielding a sufficiently good return to prove attractive to investors. The certified balance sheet and the profit and loss account is a healthy one, for the net profit for 1927 (after allowing for bad debts, etc.,) stands at £1,370.814. The Directors of the Bank are ready to accept applications for shares, from those who wish to invest their money in Eres Yisrael. This Bank has a great future and should do well in promoting the objects for which it was founded. We ask our interested readers to apply to our office for further pratiqulars regarding same.

URODONAL

Cleanses the Kidneys.





MR. L. I. GERSHEVITCH,

who celebrated his fiftieth birthday on the 4th ultimo, with a banquet in his honour by the Tientsin Jewish Community at the Astor House on the 11th idem. MR. GERSHEVITCH, who was born at Verkne-Udinsk, in Siberia, has always been a prominent worker in the Zionist cause. He was a member of the Zionist organization in his native town, was Chairman of a similar body at Petrovski-Zavod in 1907, was a delegate of the All-Siberian Zionist Conference in 1912, and in 1915 he was Chairman and the moving spirit of the organization of Russian Immigrants at Seattle, U.S.A. He has been a resident of Tientsin since 1920, and has held the Chairmanship of practically all the leading Jewish bodies, including the Hebrew Society, the Benevolent Society, the Zionist organization, and the Jewish School. He is the head of the well-known fur business of GERSHEVITCH Bros.

JERUSALEM, (J. T. A.)—Rachel's Tomb, one of Palestine's Holy Sites held in reverence by Jews, Moslems and Christians, was damaged last week by unknown vandals. The stairs of the tomb were broken. The culprits have not been found.

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THE HOSPITAL IN EMEK

Shanghai Jewry's Contribution

Readers of ISRAEL'S MESSENGER *will recall that in our issue of January, 1927, we referred to the final disposal of the proposed Garden City Fund and the sanction given by the Shanghai contributors to build a hospital instead in Emek. We are now in receipt of an official communication from the Keren Hayesod, under date of 7th February, 1928, Jerusalem, signed by its Secretary* MR. LEO HERMANN, *giving us some interesting particulars regarding the progress made in connection therewith. The extracts follow:—*

"As far as the Emek Hospital is concerned, the reasons for the delay were the following:—

"The sum available from the Shanghai collection was approximately £3,500, supplemented by an amount of £5,000 from the Hospital Building Fund created jointly by the Hadassah Medical Organization and the American Physicians' Committee. But the building plans submitted in the first instance called for additional means, which, despite the assurance of the Kupath Holim (Workers' Sick Fund) that an additional £1,500 would be furnished by way of works done voluntarily by members of various settlements in the vicinity of the projected hospital, we could not consider safe enough. Naturally we also demanded a guarantee that the hospital, when erected, would be adequately maintained.

"Negotiations went on for a long time between the Kupath Holim, the workers' medical organization, which looks after the health requirements of the rural population, whilst the Hadassah Medical Organization caters for those of the urban population, and the Keren Hayesod and Palestine Executive respectively. These negotiations also suffered delay from the fact that the Health Dept. of the Palestine Executive was without a Director until Miss SZOLD'S arrival in Palestine in December, and that the educational situation at first needed her undivided attention. By now, however, the whole position is becoming clear. Fresh plans have been submitted and approved of by the various parties providing for a hospital adequate for the needs of the population it is designed to serve and keeping within the limits of the funds available. The Kupath Holim has proved to the satisfaction of the Palestine Executive that its means allow of maintaining the Emek Hospital out of its income, and that the maintenance of this hospital shall be the first charge on that income, and the subscription paid by the Palestine Executive. It has further agreed that should it find itself unable at any time to maintain the hospital adequately, it shall be handed back to the Palestine Executive, who would make the necessary arrangements to have it financed from other sources. Building will, we hope, commence in a couple of months' time after the termination of the rainy season.

"Although regretting the long protracted nature of the negotiations, we, for our part, thought it better to make sure on every single point enumerated above, rather than jeopardise the satisfactory running and working of this much needed hospital once it has been erected. We feel sure that the Shanghai Jewish community will have every reason to feel proud of its participation in this humanitarian work."

NATHAN STRAUS SENDS LETTER OF THANKS

We are in receipt of a letter of thanks from the Grand Old Man of New York Jewry, MR. NATHAN STRAUS, expressing appreciation for the manner in which we have celebrated his eighteth birthday. The octogenarian has contributed, G.$100,000 on his natal day to the United Palestine Appeal which is pledged to raise this year G.$7,500,000. Half of STRAUS'S gift was allocated to relieve unemployment in the agricultural colonies and the remaining G.$50,000 was directed to the two health centres in Jerusalem and Tel-Abib, which are established. The letter from Mr. Straus runs thus:—

"NEW YORK, February 6, 1928.

"MY DEAR MR. EZRA,—I am quite overwhelmed with all you have done in celebration of my eightieth birthday.

"I value highly the edition of ISRAEL'S MESSENGER devoted to the occasion. The various articles are all so generous in their comment on what I have been privileged to do for the less fortunate. This makes me very happy and I will be proud to distribute the hundred editions among my family and friends.

"What pleases me most is your own personal letter and your cable. All this appreciation spurs me on to avoid any effort to devote whatever God yet gives me of strength to the same service.

"Accept the assurance of my warmest gratitude, in which my wife heartily joins me, and believe me,

Most sincerely yours,

"NATHAN STRAUS."

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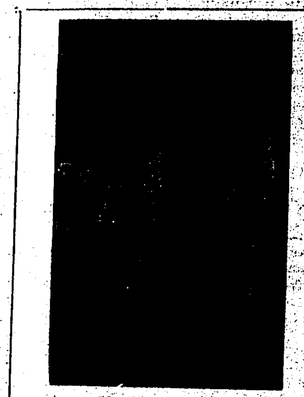
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SHANGHAI

MR. DAVID JAPHETH.

We publish a portrait of MR. DAVID JAPHETH, a resident of a hill station Matheran, a few hours distance from Bombay, India. Two poses are shown, the one on the right depicts MR. JAPHETH in deep prayer amid the glories of nature. The one on the left shows him in a more active rôle, that of a hunter with a gun and spear all complete. We can safely rely on MR. JAPHETH'S prowess, for what leopard or wild beast can face him unflinchingly? MR. JAPHETH settled in Matheran two decades ago and built a beautiful cottage in a picturesque spot which he named "David Cottage." He was the first resident to be entered in the Municipal records. He is a photographer by profession, and his artistic capabilities prove that he is no mere novice at that. Only a few years ago, MR. JAPHETH arranged services for the High Holydays and had a large gathering of friends and relations around him. He officiated as Hazan and won the admiration of his small congregation who were loud in their praises about his efficiency in Hazanuth. His keenness for things Jewish is too well-known and his enthusiasm for the upbuilding of Eres Yisrael knows no bounds. We have in him a veritable pillar in the far-off hill station of Matheran, and there are quite a number of local readers who have enjoyed his acquaintanceship and admired his intense loyalty to Judaism.



MR. DAVID JAPHETH

SOCIAL AND PERSONAL

DR. R. A. BELILIOS left for America and Europe, on a holiday and expects to return to Shanghai in September. He intends visiting the Mayo Clinic, Rochester, Minnesota, and other centres of medical study in America and Europe, to observe the latest advances in opthalmology in all its branches of eye-disease and failure of vision.

* * *

Mr. S. YAHIA returned to San Francisco last month.

* * *

The appointment of MR. ALEXANDER KRISEL to the office of United States Commissioner and ex-officio Judge of the United States Consular Court, was announced last month by Judge MILTON D. PURDY of the U. S. Court for China, who made the appointment. We congratulate Commissioner KRISEL on the new honour shown him by the Judge.

* * *

Mr. JACOB RABINOWITZ has left for New York and hopes to return to Shanghai in September next.

* * *

Mr. and Mrs. E. I. JACOB announce the birth of a daughter.

* * *

Mr. and Mrs. M. J. MOSES, well-known residents of Shanghai, returned from their tour in Europe last month which was started a year ago, and were accorded a hearty welcome.

* * *

We have received the following contributions from Box-holders of the Jewish National Fund, and forwarded them to the Hon. Treasurer, Mr. L. KASARNOVSKY:—

SYNAGOGUE BETH AHARON	$2.55
Mrs. M. NISSIM	7.20
Mr. HILEL EPSTEIN	2.40

* * *

Mr. and Mrs. MAX FRIEDMAN have returned to Shanghai from their world-tour.

* * *

SIR VICTOR SASSOON and Capt. E. R. SASSOON are expected here this month.

* * *

Mr. and Mrs. AUBREY HILLALY have removed to 154 Ave. du Roi Albert.

* * *

On March 6th (Purim day) the boys and girls of the Jewish School enjoyed a picnic at Millington Camp by the kind permission of the Boy Scouts Association. An interesting programme of games and competitions was gone through and Mr. GEO. KRIBHEVSKY, the Zionist delegate, gave the children an interesting lantern talk on the upbuilding of Palestine as the Jewish National Home.

* * *

Mrs. ELLIS HAYIM and her two children, and Mr. ALBERT HAYIM left for London on the 30th ultimo, via Siberian route.

* * *

Mr. and Mrs. I SASSON have arrived from New York. Mr. SASSON has taken charge of the Shanghai Branch of Messrs. A. D. SUTTON and Sons, to relieve Mr. A. ZACHS who is leaving for Europe next month.

Mr. E. H. ESRAS has sailed for London on a visit to his son.

* * *

Mr. GEL S. GUBBAY and his sister Mrs. D. M. NISSIM left for London last month via Hongkong. They will be accompanied by their brother Mr. A. S. GUBBAY, who is Manager of the Hongkong branch of Messrs. E. D. SASSOON and Co. Ltd.

* * *

The Purim Ball last month given under the auspices of the Hebrew Relief Society was a great success. $8,000.00 has been realised.

* * *

MR. CHANANIAH GOLDMAN has returned to Shanghai from his vacation trip to Europe.

* * *

The Purim entertainment for children given by the Zionist Association, "Kadimah" on the 11th ultimo, was an unqualified success. The young ones were entertained by the Jewish Amateur Players, which was followed by dancing and tea. Mr. GERO KRIBHEVSKY opened the proceedings with an interesting address on the significance of the Purim festival. The Jewish Amateur Players spared no effort in their endeavour to entertain, and presented a highly appreciated programme of short plays in Hebrew, English and Yiddish and a number of musical and dance numbers. The performers for most part were juveniles, who had been carefully coached by the Misses M. Bassel and R. Hovers and Messrs. N. S. Jacobs and L. Ben-Artzy. Mr. B. HELLMAN acted as manager. Each item in turn was received with a full measure of applause, and at the completion of the programme ample evidence was given of the popularity of the Jewish Amateur Players. Messrs. H. M. Tuttelman, C. I. Sipitsky and M. Levenspiel had charge of the hall and the following ladies and gentlemen were in charge of and provided the refreshments: Mesdames Ashkenasi, A. Fein, Marrment, W. Katz, E. Kasanovsky, R. A. Kasanovsky, Korff and W. Taylor, the Misses Ashkenasi, Ditlovitsky, Epstein and Feldman and Messrs. Weinstein and Kasanovsky. Dr. S. D. Joffick, President of the Zionist Organization "Kadimah," thanked all those who had contributed to the success of the afternoon in suitable terms.

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GREETINGS FROM DR. STEPHEN WISE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am delighted to hear from you..... With most cordial greeting and every hope that ISRAEL'S MESSENGER may ever continue to be a fearless exponent of Jewish ideals and Jewish loyalties.

STEPHEN S. WISE.

NEW YORK, February 2nd, 1928.
West 68th Street. Near Central Park.

From Mr. SOL COHEN, Managing Director, "The Palestine Mercantile Bank, Ltd."

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your ISRAEL'S MESSENGER which continues to arrive here regularly is simply splendid and it does one's heart good to read your staunch advocacy of "Traditional and National" Judaism—the only creative Judaism. And you are keeping the flag of Zion flying in the Far East under the difficult circumstances which I can imagine only too well. Don't be discouraged. In spite of all the seeming setbacks and sometimes heart-breaking disappointments and difficulties, *National* Jewish life is being evolved here. We see it growing and taking root before our eyes. With fraternal greetings.—Yours faithfully,

SOL COHEN.

HAIFA, (*Land of Israel*), 8th Feb. 1928.
P. O. Box 159.

CHINA AND THE FOREIGN POWERS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your February issue contains an article on "China and the Foreign Powers" quoting a recent letter of mine to the *North China Daily News*. You go on to give your own opinion as to what China's attitude should be towards Russia on the one hand and such Powers as Britain and America on the other. While I agree with you that China's friend to-day is not Russia, but Britain and America, I venture to differ with you in the general tone of your argument. To me communistic Russia, destructive as it is, is not to be despised; nor do I think China owes so very much to those "magnanimous nations" you have mentioned. I attach here another letter of mine which had the ill fortune of being rejected by a local daily. In that letter I attempt to point out that in blaming Russia too much, we do both that nation and ourselves injustice. The tyranny and oppression in our own midst led to the spread of the Russian communism, and it is that very communism and its indiscriminate destruction which seems to be drawing humanity closer together in bonds of love and sympathy. None of us shall become communists; but let us be broad-minded enough to see where the truth lies instead of recklessly throwing all the blame on our enemies.

Regarding the material civilization of the west, when I say it is not essential to China, my meaning is strictly spiritual. Medical sciences, hygiene and engineering; these are beneficial, but I believe not essential. What a poor man needs most is not good but his own honesty. Gold will confer great benefits but honesty is essential. It is our duty to assimilate slowly and cautiously the western civilization; but beware of imitating everything blindly. If the material culture of the west should cost us our self-respect, making us think that we are inferior beings, then such a culture it is better for us to do without. Let us not sacrifice our spiritual ideals for worldly splendour.

This is the trouble with the present education in China. Man thinks too much of the worldly success and forgets the eternal truth. Eternally speaking, man is a spirit and material advantages count for nothing at all. I deny that any man (is superior to me) who is richer than I. The sickly, dirty beggars in the muddy streets deserve our sympathy not our contempt. They, too, are our brothers and if our wealth and sense of cleanliness—our material culture, in a word make us detest them, then I must say there is something wrong with that material culture of ours.

F. D. ZAU.

SHANGHAI, 21st February, 1928.

LETTER FROM ERES YISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Another Hamisha Assar b'Shebat has come and gone, and with it Eres Israel is richer by one more link in its chain of revived tradition, and many thousands of more trees planted by the hands of its school children. In Jerusalem about four thousand children, headed by their school banners and bands, marched out to the outlying suburb of Beth Hakerem, this year's scene of their planting. There, with great ceremony, they dug holes, and carefully planted the tender saplings. The rest of the day was a picnic in the open spent in the jolly manner and spirit of "T'ub b'Shevat." Of all our festivals this revived New Year of the Trees is the one nearest to Nature. In the Galuth, too, it is observed with more or less ceremony. But nowhere can it have the same spirit as here in its cradle. For in Eres Israel this season is truly the Trees' New Year. All the summer trees begin to wake and the naked branches to don their spring attire of pink and pink-white blossoms. The earth has begun to sprout its tender green shoots, hinting of the vernal splendour that soon will deck the whole land. It is a shaggy land, our Palestine, but full of charm, and Hamisha Assar b'Shebat is the herald of its loveliest months.

A ceremony of great interest that is being staged next week is the inauguration of the planting of the BALFOUR Forest by the Jewish National Fund on its land at Ginegar, in the "Emek." The High Commissioner, LORD PLUMER, will plant the first sapling in the new wood, and SIR ALFRED MOND, one of the Patrons of the Balfour Forest scheme, will plant the second. On this occasion SIR ALFRED is expected to deliver his most important speech in and on Palestine, and in view of his optimistic cable to the *Daily Express last* week, his coming address is being looked forward to with particular interest. The actual extent of the BALFOUR Forest depends on the Jews of Great Britain, to whom is due the initiative of this fine scheme. At present, I understand, the JNF of Gt. Britain is making special efforts to collect as many tree donations as it can, and it is hoped that the response will be generous. For, apart from the tribute to EARL BALFOUR, the benefit of afforestation to this tree-denuded land can hardly be overestimated. Nor is the aesthetic importance of trees in this land insignificant. I remember a story they used to tell of SIR HENRY CAMPBELL-BANNERMAN, that when he went to his estate in Scotland, it was his practice to walk round his park and take off his hat to the trees he loved most. There was no absurd sentimentality, but the act of a man who loved the friendliness of the woods. And that spirit, if in no other, should [illegible] us plant our few trees in the Home. One day you may be privileged to walk that land and the friendliness of the [illegible] then will warm your hearts.

It was announced recently that CHAIM WEIZMANN was visiting South [illegible] in the interests of the Keren Hayesod, he has been unable to accept the [illegible] and Col. KISCH is visiting that [illegible] stronghold instead. The latter expects [illegible] absent from Palestine for about four [illegible] during which time he will also be [illegible] on his way to South Africa.

Yours in Zion,

JERUSALEM, 16th February, 1928.

NATHAN STRAUS' 80TH BIRT[illegible]

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As a reader of ISRAEL'S MESSENGER permit me to express my [illegible] of feeling in honour of the 80th birth[illegible] NATHAN STRAUS, a true benefactor, [illegible] guardian angel of the distressed and needy. My message cannot fully express the great respect I hold for the Grand Old Man of Jewry, and yet my love for Eretz Yisrael and for my people cannot let this opportunity pass by without a humble prayer in honour of Israel's benefactor.

I feel proud to think of such a noble example of a man who has conquered racial and religious bias, only to rise to greater noble heights for which stand he [illegible] gives to his distressed brethren their necessities of earthly existence. What a glorious example of a rich man unspoilt by wealth, name and riches?

MR. STRAUS' life stands out in bold relief not only as a great philanthropist, but most important of all as a saviour of innocent little children. Men of different races, creeds and climes and opinions have a word of praise, and verily one may say his hands reach out to the darkest and furthest corners of the earth, to give succour and illumine homes with rays of hope. My pen fails to do justice to MR. STRAUS and therefore bring to a close this [illegible] with a prayer to the Almighty to grant him and his co-partner in life, long life, [illegible] what they are doing. —Yours sincerely,

DAVID JAPHET.

MATHERAN (India), 2nd February, 19[illegible]


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GREETINGS FROM DR. STEPHEN WISE

Editor, ISRAEL'S MESSENGER

DEAR SIR, I [illegible]
[illegible] Wise
[illegible]
Jewish [illegible] Wise

New York, February [illegible]
Rabbi of Stock[illegible]

From Mr. SOL COHEN, Managing Director, "The Palestine Mercantile Bank, Ltd."

Editor, ISRAEL'S MESSENGER

DEAR SIR, Y[illegible] [illegible] continues to [illegible] should and it does [illegible] their stamp and [illegible] National" Judaism [illegible] Judaism. And [illegible] Zion dying in the Far [illegible] circumstances where [illegible] well. Don't [illegible] the seeking [illegible] breaking [illegible] National Jewish life [illegible] We [illegible] eyes. With [illegible] fully,

SOL COHEN

HARA, *[illegible]*, [illegible] 1928.
P. O. Box 159.

CHINA AND THE FOREIGN POWERS

Editor, ISRAEL'S MESSENGER

DEAR SIR, Your [illegible] article on "China and the Foreign Powers" quoting a recent [illegible] *China Daily* News, [illegible] own opinion as to the [illegible] should be towards [illegible] and such Powers as [illegible] the other. Why [illegible] China's friend and [illegible] Britain and America [illegible] you in the [illegible] To me and [illegible] is not [illegible] wars so very [illegible] national [illegible] another letter of [illegible] fortune of being [illegible] In that latter [illegible] Harbour Basin [illegible] nation and wars [illegible] and open door [illegible] humanity above [illegible] and [illegible]

[illegible] Bay [illegible] Bund [illegible] Park [illegible] Race [illegible] Recreation [illegible] Public [illegible] Public [illegible] Public

WHO WERE AND ARE THE MASTER BRAINS OF SOVIET REGIME?—INTERESTING CORRESPONDENCE BETWEEN DR. R. D'AUXION DE RUFFE AND THE EDITOR OF "ISRAEL'S MESSENGER." See Pp. 12 to 14.

猶太月報社

ESTABLISHED 1904
25th year

14th Iyar
5688

SHANGHAI, CHINA — 4th May, 1928

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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Mothers!



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READ IN THIS ISSUE: LEADING BRITISH STATESMEN MAKE MOVE TO MAKE "PALESTINE AS JEWISH AS ENGLAND IS ENGLISH" - - - - - - - - - See P. 15.

JEWISH CALENDAR
5688-1928

LAG B'OMER
Tuesday, May 8

ROSH HODESH SIWAN
Sunday, May 20

1st DAY SHABUOTH
Friday, May 25

*ROSH HODESH TAMMUZ
Tues., June 19

FAST OF TAMMUZ
Thursday, July 5

ROSH HODESH AB
Wednesday, July 18

FAST OF AB
Thursday, July 26

*ROSH HODESH ELLUL
Fri., August 17

ROSH HASHONAH
Saturday, September 15

YOM KIPPUR
Monday, September 24

*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

ZIONIST FINANCES

Mr. LAURIE MAGNUS, the peerless pseudo-Zionist in the British Empire, indulges in dry humour when he writes on the above theme in his Notes of the Week. In thanking DR. HANS KOHN, of Keren Hayesod, Jerusalem, for sending him a complete statement of balance sheets, he writes in his 'Weekly Sheet,' as follows:—

"Ardent supporters and generous donors are entitled to all the information that they may require; but that the first and fullest statement, outside of the official publications, of Zionist accountancy and finance should be volunteered to a newspaper which is steadily opposed to the very principle of political Zionism, is a compliment which we accept with some misgiving."

In the foregoing, MR. MAGNUS very truthfully states where he stands, even though it should turn out—to use an Irishism—he stands not at all, with regard to Zionism. As usual his spirit vexes him with sore misgivings on "the world that is not his," to use a Rabbinic phrase, and expresses himself with mere words, words, words. Says he:—We can promise nothing in return, [*Ets yabesh.—Ed.*] except (1) to examine carefully DR. KOHN'S statement and the accompanying documents, which we are submitting to expert advice, [*one is impelled to ask this self-appointed critic, who has appointed thee a chief and, a judge over us?—Ed.*] (2) to report to our readers the results of this examination, [*What a relief!—Ed.*] (3) if, as we hope,[*that is not true, we can read your mind from a distance; it is just the opposite.—Ed.*] they are found to satisfy the criticism which we have expressed from time to time, to be mindful of such satisfaction in any future references, [*perhaps it will impel you to raise more contributions for the Jewish LAND Fund and beat the record of 1924, when with the aid of the "big-wigs" you were successful in raising £60.—Ed.*] we may make to the financial aspect of the Zionist movement." This is a fine resolution indeed. It is a *mahashaba toba!* But wait and see! With what a weight of authority does Mr. MAGNUS make his assurances! He writes in his usual grandiloquent style, suggesting a backing of thousands of *B'nai Amaim*, whereas he is alone with a following from the famous "mixed company" group only! MR. MAGNUS says a kind word here and there about Zionism, only to give it slaps whenever he can. He acknowledges that Zionism had made great strides in claiming the attention of a large number of Jews, [*not very long ago, the very same critic stated that Zionism does not represent a large following—Ed.*] but let us study and analyze his own words and see what we can see. He says, "We do not ignore [*No?—Ed.*] the spread of Zionism, and its hold on large sections of the Jews.[*What a pity you did not make this confession some years ago.—Ed.*] It is always wise to look facts in the face [*Would that you always believe in that commonsense advice!—Ed.*] and this fact seems to us undeniable." Now, note the slap that follows his praise, "We are convinced that the nationalist policy of many Zionists is wrong, [*Oh, the irony of it!—Ed.*] wrong to Judaism as a religion, [*the ancient Siddur is a challenge to this unwarranted statement—Ed.*] and wrong, too, for Jews in countries where they are conscious of their minority-status, and are aiming, or should aim, at what we may fairly designate as the British solution of it. We maintain our belief in the rightness of that cause, and in the wrongness of the nationalist cause. [*Happily, Jewish Nationalists have better authorities to lean upon for their ideals than the man-made theology of 'Liberal' Judaism.—Ed.*] in the rightness of the cause which may be summarized as that of an Englishman (or other national) of the Jewish faith versus that of the nationalist Jew. At the same time, we have never denied [*No?—Ed.*] that the BALFOUR Declaration and its results have brought and are bringing a measure of good to suffering Israel." At last, a word of *Nahamu* drops from the mouth of a not too generous critic. We [ISRAEL'S MESSENGER] call heaven and earth to witness the public confession made by Mr. MAGNUS and desire to put his latest conviction on record, lest he deny it when it suits him later on. We hope he will take note of this decision for his own sake. We have commented on this subject solely to show our readers, especially those who gather around the reading rooms of the Jews' College and the Jewish War Memorial and elsewhere, that the Chief of the pseudo-Zionists in England is making a bold bid to capture the sympathy of the Zionist leaders in order that he may secure a seat in the Jewish Agency. The future will decide how far our critic can go in his liberalism towards the Jewish National Movement. It is worth watching him.

* * *

"THE JEWISH TRIBUNE" CELEBRATES

Our esteemed contemporary *The Jewish Tribune*, of New York, celebrates its semi-Jubilee on the 24th February, in a right royal manner and publishes a gala edition as a souvenir of the occasion. On the cover we have an inspiring coloured portrait of the founder, the late RABBI DR. NEHEMIAH MOSESSOHN against a silver background. Before we review the contents of this unique number, we may as well give our readers an idea of the dynamic personality of one of the greatest of Jewish publicists who ever presided at an Editorial Sanctum—DR. NEHEMIAH MOSESSOHN, of revered memory. He was rightly famed as the most militant Editor in America, who never failed to spare the rod by merit of his pen on those who were opposed to Israel's ideals and persisted in making white black and black white. DR. MOSESSOHN was our ideal of what a Jewish Editor should be, an example to be emulated in the sphere of Jewish journalism. In those early days when ISRAEL'S MESSENGER was in its infancy, we received inspiration and guidance from that dynamic personality, and our rise in journalism should be rightly laid at the door of the departed CHIEF. We are proud to make this confession on the occasion of the twenty-fifth anniversary of the birthday of *The Jewish Tribune*. This should cause no surprise. "One luminous thought," said ABRAHAM GEIGER, "ofttimes illumines the path of a whole life." DR. MOSESSOHN was our guide, our mentor who led us to see the light of truth and liberalism. In a splendid foreword, the two sons of his, DAVID and MOSES say a few words about their late revered father and conclude with the beautiful sentiment:—

"And Life is all the sweeter that he lived
And all he loved more sacred for his sake."

How significant is the saying of our ancient Sages, "He who has a son who exerts himself for the Torah, is deathless even in death!"

DR. MOSESSOHN left two sons behind who are actually carrying out his good work with a zeal and enthusiasm beyond description. We are pleased to note that an account of DR. MOSESSOHN'S life is given in detail, as well as excerpts from his writings on different subjects of interest. With the customary tributes by famous men we have splendid articles written for the anniversary number by noted writers. We draw the attention of our readers to an article under the caption, "Twenty-five Years of *The Jewish Tribune*" by HERMAN BERNSTEIN written in his usual effective style and vigor. A very happy thought prompted those interested in the journal to reprint the headlines and reproduction of titles of past numbers in order to give the reader an idea of the good work that had been done in the past. Our heartiest congratulations go to the MOSESSOHN brothers and MR. BERNSTEIN, the illustrious publicist on the attainment of twenty-five years of *The Jewish Tribune*. One thing we regret most is, that the latter is no longer militant. Its voice is soft. The lion no more roars. And when the lion roars, *mi lo yira?* This, too, may be a tribute to the man who was the inspiring genius of the mighty forum which he had founded. Every age does not have a MOSES. At best it leaves a—*Sohn!* While writing this article, we are reminded of our approaching jubilee next year. We are planning for the coming celebration. But one thing strikes us most, namely, that "Birthdays" and "Jubilees" are the grandest moments of our life. These odd moments should not only be given up to celebrations, but the time should be spent and devoted to introspection. The Jewish Editor should examine his past and see if he has fulfilled the obligations that is part and parcel of his life. He must make his resolutions for the next lap of the journey,—newer and greater efforts which should overshadow past achievements. BACON once wrote:—"Some books are to be tasted, others to be swallowed, and some few are to be chewed and digested," meaning that the message of vital importance in any bit of writing should become a spiritual affirmation to the reader. In the same way the Jewish Press must have a message for Jewry—a keynote all its own, otherwise it will have to face bitter hours during birthday and semi-jubilee celebrations. Our contemporary *The Jewish Tribune* has fulfilled in an able manner the arduous tasks that are expected from a Jewish periodical of note. We look forward to further success and improvement of our contemporary, a long life of usefulness devoted to the grand ideals of its late Founder, *alaw hashalom!*

* * *

JEWS AND THEOSOPHISTS

Letter writing is an art in itself. It is something quite different from that "innocent recreation" of planting trees for instance, since it belongs to the domain of the intellect. Interesting and instructive letters deserve serious attention from readers and for this reason we are selecting one from the London *Jewish Chronicle* of March 9, 1928, for the edification of our readers. The one under observation bears somewhat on the subject of a recent controversy which was initiated in ISRAEL'S MESSENGER. MISS REGINA MIRIAM BLOCH is a writer of note. She is widely known as a great poetess wielding a gifted pen. Writing to our London contemporary on "Jews and Theosophists." she makes the following striking remarks:—

"I disagree with 'Mentor's' sweeping attack upon the Jewish Theosophical Lodge. [It should be remembered that 'Mentor' is a leading contributor to the London Jewish Chronicle. Of old he was the faithful adviser and tutor of Ulysses, in Greek mythology, so it is opportune that we should obey the voice of his representative here!—Ed.] I agree that Mrs. Besant's message to the Lodge was misworded and expressed the general Christian delusion concerning our faith and race, but why should not Jews reveal their treasury of thought, their aspects of wisdom, their conceptions of truth to non-Jews? Why should they not have inter-debates, lectures, and discussions with Theosophists and other seekers?"

The foregoing deals with a subject which has long since been thrashed out and ventilated in the columns of ISRAEL'S MESSENGER. The discussions were initiated by the Editor of this publication and MR. ALEX. HORNE. We are not exaggerating when we say that as a result of our efforts, the slogan of MRS. BESANT was changed into a worthier one from Psalms in the *Jewish Theosophist*, of Seattle, Wash. MISS BLOCH suggests that Jews should reveal and express their aspects of wisdom to non-Jews. We do not see any harm in that but why through the Society of *Hebrew* Theosophists? Can we not meet those interested and give freely of our lore without creating a *Hebrew* section of the Theosophical society? Our main quarrel with SAMUELS and HORNE were mainly on this point and this issue alone. Remove this and we shall have removed the greatest barrier towards creating any schism in our camp. We agree entirely with MISS BLOCH when she says:—

An argument without bias is a labour of love. The Jew has behaved too long the hunted hare, or the man who would hide his light under a bushel. It is time he stopped the traditional weeping wall attitude and built the New Jerusalem instead. Anti-Semitism is a misconception due to ignorance and how can one stamp it out to-day, without entering into the world and showing forth the message of Israel and its undying beauties? Why should not thinker confer with thinker, seeker aid seeker? The wars of religion should be done with, the clash of creeds forgotten, the Jew speak in amity unto his brother of another creed and let faith live beside faith in a spirit of sincerity and that charity which the Greeks so beautifully termed "Love in action."

We concede that MISS BLOCH has very ably given us a solution to a knotty problem, but, unfortunately, we are not properly convinced by the remedy which she advocates. We are not in favour of schisms in our ranks. We want to see the creation of no new sects in Jewry. We stand for unity and not division in Israel. The Jew who forms or runs after a new cult, no matter how sincere and honest he may be in his desire to catch a glimpse of the truth, drifts, *nolens volens*, from Jewish moorings and lands himself in no man's land. What time, pray, will a full-fledged Hebrew Theosophist have for the welfare of his people, Zionism and Eres Yisrael, or work of a communal nature, when the new Society under whose wings he finds shelter, makes him busy with the intricacies of the Law of Karma, Dharma, the Auras and other deep and abstruse subjects? MISS BLOCH expresses herself with a pretty statement when she says, "I have addressed the Jewish Theological Lodge on our conception of the angels, and I feel none the worse for it, in fact I feel far better and staunchier than ever." [*That is really a good sign—siman tob—and* MISS BLOCH *should consider herself lucky. But, pray, how many of her Theosophist friends felt as if they were scarcely treading on earth buoyed up with the same wings of hope as herself after hearing her lecture?—Ed.*] On the whole, MISS BLOCH should not be harshly criticized for inditing her plea for moderation, and provided we are willing to give and take, there is no reason why we should not prevail upon our so-called Hebrew Theosophists not to dive deeply before they are sure of the consequences of their steps. MISS BLOCH has contributed some beautiful gems of thoughts in the letter referred to above, which we are unable to publish *in extenso*, owing to want of space, but would close our humble article by quoting an old Arab maxim, which runs thus:—

"The ink of the thinker is equally valuable with the blood of the martyr. Paradise is as much for him who has rightly used the pen as for him who has fallen by the sword."

* * *

SENATOR KING'S LECTURE TO THE JEWS

Jews everywhere have in SENATOR WILLIAM KING a fine exponent of their idealism. On many occasions the worthy SENATOR has defended their cause and his platform speeches are wonderful exhibitions of his breadth of view and noble-mindedness. At a recent address delivered by him in New York, he spoke of his deep interest in the upbuilding of the Jewish National Homeland, and referred to the great interest which WOODROW WILSON had taken in Palestine, and that the late PRESIDENT "was very anxious that the Jews should have Palestine returned to them, and that this grant should be protected in the treaties contracted by the allied nations." Before we give the reader SENATOR KING'S constructive criticism, it is worthwhile paying a tribute to the late PRESIDENT WILSON'S sense of humanism, his liberal outlook on behalf of the weak and the oppressed nations of the world. He was, to use the glowing words of POPE:—

"Statesman, yet friend to truth! of soul sincere,
In action faithful, and in honour clear;
Who broke no promise, served no private end,
Who gain'd no title, and who lost no friend;
Ennobled by himself, by all approved."

SENATOR KING declared in his speech referred to above, that the Jews are making one of their greatest contributions to civilisation in their upbuilding of Palestine, but he was surprised that so little support is given to the project by American Jews. Let us give his *ipsissima verba*:—

"What has amazed me, during my observation of the progress of Jewish work in Palestine, is the indifference with which some American Jews have regarded the enterprise which should have been one of the motivating ideals of their existence. It seems to me that the rebuilding of Palestine is a project in which every Jew throughout the world should share. He not only owes it to his people; he owes it to mankind. Every man on this earth is obligated to his fellowmen to exert himself so that he may increase the welfare of those about him in one way or another. To my mind the Jewish people can make their greatest collective contribution by a united effort for Palestine, by joining their forces so that Palestine will truly represent the genius of an entire people, whose gifts to mankind have come as from individuals for many centuries.

SENATOR KING'S eloquence, the cogent reasons he gives for the reconstruction of Palestine, and the advice for the vitalizing of the Jewish consciousness should silence all doubters, slackers and those who are opposed to the great work of reconstruction. SENATOR KING'S plea should indelibly impress itself upon their minds that "every man on this earth is obligated to his fellowmen to exert himself so that he may increase the welfare of those about him in one way or another." It is not enough that we plant our seedlings, or practise 'innocent recreation' or subscribe for as many trees as we are able to do, but we must give our moral support to the movement as well. It would do well for our critics to place SENATOR KING'S words before their minds, study and make them indelible spiritual affirmations, prior to converting precept into ACTION. SENATOR KING in expounding the cause of this indifference towards Eres Yisrael states what we have repeatedly brought to the notice of our readers in the past year or so. Says the worthy SENATOR:—

"This phenomenon of indifference among Jews has been explained to me on the ground that these Jews are fearful of suspicion of their

American patriotism. Nothing as far as I know could be a greater misunderstanding of what the Zionist movement is attempting to do. The loyalty of American Jews has been demonstrated so often that one wonders that this bugaboo is still being exploited by Jews themselves. I deplore the situation, however, because I see that it interferes with what might be more rapid progress in the upbuilding of Palestine. What more can we Christian Americans say to you Jewish Americans than that we applaud your efforts in attempting to build up Palestine, and that no breath of suspicion attaches to you because of your zeal in trying to reconstruct the birthplace of the three dominant religions of the world? We know that by displaying your loyalty to your people and to the ideals of your race that you are giving evidence of your noble character, and that you are showing those qualities of which every American citizen should be proud."

Anyone with an unbiassed mind after reading the foregoing candid views would be able to see the whole run of the land, namely, why a small minority still, *pace* RABBI FRANCIS L. COHEN, "sits on the fence," looking askance and with indifference at the re-awakening of the Jewish national consciousness. They are fearful, as SENATOR KING says, of suspicion of their patriotism, and also, we may add, lest they might lose all their earthly possessions, worldly powers, invested rights, their comforts, their titles and other interesting belongings. Vain and imaginary fears! They who think thus are simply misjudging the moral instincts of the nations around whom they dwell and under whose wings they found shelter. Nations are not likely to turn barbarians or savages in these days of advanced civilization, and especially Great Britain, America, France, Italy, Holland *et al.* are not going to indulge in barbaric rules and proclaim, "What is thine is mine." Perish the thought! We are, howthankful to SENATOR KING for administering a rebuke to the "bigwigs" and driving away their imaginary fears. Perchance we hope they will try instead to co-operate with Jewry and help to make a huge task a lighter one at that. Arise, brethren, forget petty differences and work for the common good. A poet has said:—

"There is less difference among things
Than men imagine. They overlook the mass,
But fasten each on some particular crumb
Because they feel that they can equal that,
Of doctrine, or belief or party cause."

* * *

"ARE WE A NATION?"

"Whatever store of fact or fable
You've gathered to inform your soul,
Will be mere discord worse than Babel,
Unless pure love unite the whole."—Goethe.

Our *confrére* MR. LAURIE MAGNUS would appear to be delving deeper in trying to solve some Jewish vexed questions. He asks in all earnestness, "Are We a Nation?" Note, how he tries to explain his feeling in "words, words, words!" Says he:—"The question is objective; the replies are temperamental. We might have almost headed this column HAMLET'S passionate cry against 'Words, words, words!', so many and so diverse are the answers which have been given to the simple interrogatory. There is a Jewish nation. [*What a relief!—Ed.*] There is not a Jewish nation. [*How disappointing!—Ed.*] A nation in one sense. Not a nation in another. A nation in the past. [*Our national consciousness to-day, we may add, is still extremely active, unless you,* MR. MAGNUS, *judge our people by your own feeling!—Ed.*] Not a nation in the present. [*Thou sayest so!—Ed.*] And what about the future? [*We refer you to the ancient Siddur.—Ed.*] Is it all a matter of words, words, words?" The Editor of the 'weekly sheet' himself indulges in words, words, words, and were we to look for some action of his we would probably trace it to the planting of a few seedlings in the *Jewish Guardian* Grove in Eres Yisrael, for which he had raised in 1924 a sum of £60|- from his readers, which included the late LORD BEARSTED, the BEDDINGTON family, LADY SASSOON, *et al.* We ask MR. MAGNUS is that enough? We frankly admit that we expected much more from such a fine painter of word pictures, and even now we are hoping that his word pictures will materialize and transform themselves into ACTION, but of course one cannot always depend upon puny hopes. Let us follow MR. MAGNUS' arguments further on in his play of words:—

The name 'nation,' like many others, is liable to the time-spirit. Controversialists pelt us with conundrums. There is and is not a Scottish nation, a Welsh nation, etc. A Scotsman, we know, is not an Englishman, yet he is a British subject, or should he be called a British citizen? And, if so, are nationality and citizenship interchangeable terms? Patriotism, we are told, is not enough; but mere citizenship is immensely below the sentiment of a Scotsman for England, and there are occasions when he would prefer to be called English. The Jew, exposed to this storm of controversy, may be pelted out of a religion into a nation, and left stranded on the shore of history—a nation without territory or tongue, nominis umbra, the shadow of a name. There are nations historical, geographical, philological, ethnological. Mr. Schen, writing to us last week, said that the Jews must be a nation, because 'the Jew is born a Jew.' But is he really born a Jew? If we read Genesis xxxiv, 14-16, we find that compliance with a certain rite bestowed on persons not born Jews full rights of marriage with Jewesses; 'we will dwell with you, and we will become one people.' This nation was not one by birth. Indeed, non-compliance with the rite involved non-inclusion with the nation: 'that soul shall be cut-off from his people: he hath broken my covenant.' Genesis xvii—14. We do not wish to insist on these texts, but they do seem to conflict with Mr. Schen's too easy contention that Judaism is native, or national, or somehow imposed by birth. For a man can opt out of Judaism. The religion—never the nationality—for which our ancestors perished at the stake, could be changed, literally at the eleventh hour, when a Christian was born from a Jew. We would venture to say to Mr. Schen, that neither are we born Jews nor do we die Jews, except at the option of others and ourselves. True, of course, there are Jewish characteristics, though a discussion of the ratio between what we inherit and what we acquire would land us in another field of controversy. But even these characteristics vary among Jews, according to the circumstances of their nationality. Education, climate, language, environment and associations of all kinds, modify, generation by generation, the characteristics of the first Jewish immigrant. And why should these have been more specifically Jewish than acquired in the country whence he came? The only common denomination is Judaism, the creed of the Jew, which, despite almost infinite degrees of orthodoxy and reform, is one religion practised by one community.

MR. MAGNUS has gone into great lengths to prove (?) that nationality and faith are two distinct things. He quotes MR. SCHEN, as saying that Jews must be a nation because the Jew is born a Jew. He then gives instances where proselytes to Judaism who observe certain rites are given full rights as Jews, who become part of the Jewish nation and yet this nation was not one by birth. There can be no doubt that in the history of our people whether in our ancient kingdom or as a scattered people our national spirit had never flagged or swayed. If there was the slightest *hirhur*, to use a Rabbinic word, we would have passed away like the Assyrians, Romans and other great nations. With our spirit of nationalism there was that great religious faith—two factors that must always remain interwoven with each other, like our ancient symbol *Maghen David*. MR. MAGNUS tries to explain that the religion—never the nationality—could be changed and of course that is a matter of opinion. In order to do away with such talk of our 'doubting THOMASES' we must establish in Eres Yisrael our national centre and weave our sense of nationality and faith together into an inseparable texture. MR. MAGNUS ventures to say to MR. SCHEN "that neither are we born Jews nor do we die Jews"; for he argues that education, climate, language, environment and associations modify generation by generation, the characteristics of the first Jewish immigrant. We [ISRAEL'S MESSENGER] emphatically oppose such a statement simply because the spiritual life current flows in an even straight line down to present-day Jewry, unless MR. MAGNUS really means characteristics, such as our noses and our beards, for that is a different matter. The concluding lines of "Are We a Nation?" prove once more the false, tottering notions of some of

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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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our co-religionists. MR. MAGNUS tries to de-hypnotize himself into believing that there is no Jewish State [*the Jewish State exists in a potential form.—Ed.*], no Jewish language, no Jewish political solidarity." And yet he concedes in a charitable vein in words, "If we are a nation without these attributes, all of which, in major and minor degree, are indispensable to nationality [*therefore draw your own conclusion at once.—Ed.*] we are not a nation."

It would be interesting to recall the words of the REV. JOHN CURTELL who wrote an article on "Jerusalem," wherein he said:—

> "The very fact that God has been true, it is well imagined. The very fact that God has been true to his threatenings in his judgmental dealings with the Jewish Nation on account of their past alienations and apostasies from Him, is the surest guarantee that He will be true to every word of promise that He has made concerning the future restoration of the Jews to the land and home of their fathers. And that there are such promises, shining like stars in the firmament of God's revealed truth, every dispassionate Biblical student is fully aware."

Let it suffice that the will of God is manifesting in deeds not words, once more to establish the Jewish People as a Nation in Eres Yisrael. No man can with impunity contravene "Divine Will." In concluding these few remarks we have made on "Are We a Nation?" we will quote an ancient Jewish legend which relates how two Rabbis, as they drew nigh to Jerusalem, saw a fox running upon the hill of Zion and RABBI JOSHUA wept, but RABBI ELIEZER smiled. 'Wherefore dost thou smile?' said he who wept. 'Nay, wherefore dost thou weep?' asked RABBI ELIEZER. 'I weep,' replied RABBI JOSHUA, 'because I see what is written in the Lamentations has been fulfilled: 'Because of the Mountain of Zion which is desolate the foxes walk upon it.' 'And, therefore, do I smile,' said RABBI ELIEZER, for in the sign that God had fulfilled his threatenings, I see a pledge that not one of His promises shall fail.' It may be that MR. LAURIE MAGNUS who is a *Talmid Hacham* in the hour of his perplexity and anxiety, forgot this old classic legend with all its hopes and rays of promises. Does not the signs of the times once more point with significant fingers to the end of our days of wanderings and travail?

* * *

OUR REPLY TO MR. A. HORNE

After a brief silence of a few months, MR. ALEXANDER HORNE, who is better known as the 'Dean of Hebrew Theosophists in California', writes us an interesting letter which is published in our correspondence column, in reply to an article which we wrote anent the American Jewish Press in our February issue. Therein we had criticized the majority of the Jewish publications for their lack of spiritual tone. This made MR. HORNE write in words:—

> "I am glad to see that you agree with me in at least one particular—the present-day unspirituality of the American Jewish Press. Conversely, I find that I am able to agree with you in a good many particulars—now that we understand each other better."

This statement is re-assuring indeed, coming as it does from MR. HORNE, and we hope that before long both our views will be made to converge into a harmonious and constructive agreement. The writer goes on to say:—

> "As you say, if our own literature (written in the languages we understand, and not in Hebrew, which practically no one understands) . . . if our own literature were to furnish us with the spiritual food that every human being needs, there would be no necessity for us to turn elsewhere."

Because MR. HORNE and his fellow-Jews with whom he comes into contact every day do not know Hebrew, because the Hebrew Theosophists show likewise a lack of training in the *Lashon-hakodesh*, makes the 'Dean of the Theosophists' issue a rash declaration and virtually show a spirit of revolt! Should MR. HORNE leave instantly for Eres Yisrael he will doubtless see for himself how many thousands speak fluently that un-understandable language, so much so, that even Arabs are thoroughly conversant with it to-day. As to the plea that were our own literature to furnish us with spiritual food, there would be no necessity to turn towards Theosophy or elsewhere, it virtually amounts to this, "Never mind, neglect Hebrew the soul and the key to Israel's spiritual treasures, so long as Theosophy or Christian Science or New Thought can satisfy us!" Then there would be a deplorable state of affairs! How, we ask, would the sublime lessons taught by the Prophets and the Seers of old help mankind if their very medium of expression —Hebrew—is neglected by our HORNES and our SAMUELS? Our gentle critic retails us a list of Jewish authors who had dabbled in Theosophy by way of showing that only those who are under the spell of the latter, may be relied upon to do something tangible for the cause. If MR. HORNE will deign to turn up to one of our replies to the Hebrew Theosophists, he will, no doubt, notice what we said there about Theosophy. We stressed the fact that the wisdom of Theosophy was gathered and garnered from the different religious systems of the world and presented to the readers in an attractive form. The teachings of the Egyptians, the Masons, the Hebrews, the Christians, the Kabbalists, etc., are all represented and yet when we come down to the bare boards, we notice there is nothing original or all its own that is preached and taught by Theosophy. Admitting this, how much more important it is for all these religions, beliefs, to remain individualized and give of its special genius to the world? MR. HORNE must, therefore, readily see that we are in no way against Theosophy or the Theosophical Society, but we are decidedly against the *Hebrew* Theosophists for creating schism in our rank. We are taken aback with the concluding lines of the letter, for it shows lack of good form on the part of MR. HORNE. Says he:—

> "I will. . . add that if you were to investigate at first hand (thoroughly, and not superficially) those things which you intend to criticize (instead of getting your information from others) you might see for yourself whether or not there is anything inspiring in that which you deride, and might conclude, as a result that the 'Dean of California Theosophists' (both of us) is not such a madman after all—nor an apostate."

Here our friend accuses us rather harshly (for which we forgive him) and for this matter we would like to explain to him where he errs, and where we actually stand. The present writer studied Theosophy for years and consequently formed his own opinions unadulterated by the ideas of other people, as MR. HORNE wishes to suggest. Our conclusions are our own honest beliefs to which we arrived after a systematic course of Theosophical education, if we may call it so. We separated the genuine gold from the dross in the course of our studies. We object to the statement made by MR. HORNE when he accuses us of deriding Theosophy. Pray on what grounds does he base it? We have simply placed our case before our readers, giving them ample proof of our sincerity, our liberalism and our implicit belief in what we have stated. We would like also to know how MR. HORNE has arrived at his statement that we accused him of being a "madman or an apostate." At least it seems to us that that is not the way of dismissing a constructive and instructive controversy with such irrelevant misstatements. Far be it from us to taunt our critics with madness or apostasy. We respect each and everyone of them. If we disagree with their views and policies we merely attack their ideas and not their personalities. MR. HORNE should know by now that we have the interests of our fellow-Jews (our Hebrew Theosophists among them) dear at heart. Surely our pleadings are not aimed at "downing" our fellow-Jews, simply for the fun of doing so. We sincerely hope that our critic from California will realize how baseless his suspicions are, how out of place, and perchance we hope to hear of a *leb tob* on his part, a clean change of front when he next writes us, a condition which we hope will lead and converge our views into a harmonius working for the betterment of our historic faith and of the so-called Hebrew Theosophists!

* * *

MR. H. A. GOODMAN AND ZIONISM

From time to time we notice letters published in the Anglo-Jewish Press by MR. H. A. GOODMAN, breathing intolerance and innate hatred of Zionism. There was one in the London *Jewish Chronicle* of February 24, 1928, reeking with narrow-mindedness, or as our esteemed contemporary has characterized it "narrow obscurantism." MR. GOODMAN purports to be a representative of the Agudath Israel, a body which has behind it a series of dark chapters full of plots and intrigues with which to undermine the World Zionist Organization. We have no hesitation in saying that the Agudists, who are represented by MR. GOODMAN, have no reason to be proud of their past records, and much as we would like to support them in their efforts to uphold Torah-true Judaism, yet we must entirely disapprove of their methods to strike a blow at Zionism, and thereby paralyze the only movement to restore our nationhood and rescue the Jew from the slough of despond. MR. GOODMAN has found a convenient medium in *Hasofeh L'Beth Yisrael* to air his fantastic views, and we can well imagine how the heart of its Editor must have swelled with pride upon finding a Torah-true Jew to console him in his hopeless task to save his discredited theology from total annihilation. Writing from "Lordship Park," the "Viceroy" of the Agudah says, *inter alia*, as follows:—"I hesitate to encroach again on your valuable space, but would be grateful for the hospitality of your columns to write briefly to MR. SCHEN'S somewhat remarkable letter. [*We notice that some of the correspondents of "The Shomer" are somewhat chary of using up space in that paper, and always excuse themselves before plunging into their excursions, and* MR. GOODMAN'S *case is no exception.—Ed.*] Now, pay attention, reader, and see how the "hesitating" writer prepares his onslaught on Zionism in the opening lines of his epistle. Says the holier-than-thou critic:—

> I did not primarily enter into this controversy in order to discuss the financial misdoings of the Zionist Organization or its affiliated funds, although it does seem terrible that enormous sums are spent on administration charges and cost of collection, whilst according to all reports the teachers in Palestine have not been paid for many months, and the Chalutzim are on the verge of starvation. However, these are matters of a material nature and can possibly be remedied. I am more interested in matters spiritual, and here the Zionist leaders will have to answer towards history for the chaotic, atheistic tendencies which they have introduced into the Holy Land.

What an outburst! What venom is poured out against Zionism! Well may we class MR. GOODMAN with that sturdy class of men, the by-now famous "Mixed Company's" group. After venting his spleen MR. GOODMAN shows his interest in "matters spiritual" and he bursts a threat in words, "Here the Zionist leaders will have to answer towards history!. . ." 'His Holiness' MR. GOODMAN should now feel

content that his own conscience is free from the taint with which he daubs the Zionists, and for that matter he should be satisfied knowing that Zionism must answer for the great spiritual wrong it has done. To our mind, only the diseased brain of a "mixed company" enthusiast can accuse Zionism of introducing "chaotic and atheistic tendencies" into Eres Yisrael, when we know for certain that CHIEF RABBI KOOK, CHIEF RABBI MEIER and CHIEF RABBI OUZIEL *(shelesha Beth Din)* are quite satisfied that the spiritual status of the *Yishub* is on an extraordinary good level. MR. GOODMAN should find some other excuse for his violent hostility towards Zionism, otherwise he will soon find himself that his criticism has no leg to stand upon. Assuming, however, that part of the accusation launched by the critic is true, what right has he to blame the movement for it? Whom do we blame for "atheistic tendencies" in *Hus l'Ares?* Did not the CHIEF RABBI OF THE BRITISH EMPIRE show us in his *Affirmations* that there are "Liberal" Jews in London whose faith in the Unity of the Godhead is weakening? If such weak-kneed Jews immigrate to Palestine we should not debit Zionism with the "crime" nor expect the former to change their views at once because they are on Jewish soil and become *ma'aminim b'nai ma'aminim?* Such efforts to sow the seeds of discord are most reprehensible. MR. GOODMAN suddenly converts himself from *Adam Tob* to *Adam Rah!* He writes further with a sense of authority in words which are plain enough for *tinokoth shel beth Rabban* to understand:—

> Mr. Schen is surely humorous in his recital of the 'best known orthodox Rabbonim of the past thirty years' and he proceeds to give the names of the Rabbis of Brazil and Sweden, besides the late Dr. Chajes and our Chief Rabbi. Dr. Chajes was, I believe, a reform Rabbi of some note, and I fear Dr. Hertz will not be grateful to the worthy National Fund president for including him in this list. For Mr. Schen knows that the great Rabbonim of the world, of Eastern and Western Europe, and of Eretz Isrnel are bitterly opposed to the Zionism of the Zionist Organization, which, whilst pretending to be neutral towards Judaism, has hoisted the banner of 'Hebrew-speaking atheism,' to quote Dr. Hertz in this connection, for in Palestine it is in truth a battle of the Hatikvah against the Shema.

The evasive answer given by MR. GOODMAN makes him guilty of stating untruths. We would refer him to the manifesto of the British Rabbis in September 1926, headed by the CHIEF RABBI OF THE BRITISH EMPIRE. That weighty pronouncement favouring Zionism without equivocation should silence that noisy man from "Lordship Park." The significance of that historic document cannot be underrated. It is a call to *Kol Yisrael b'Eres Hagola* to support Zionist strivings, to assist in every conceivable way in establishing our National Home in *Eres Yisrael*. MR. GOODMAN cannot pretend ignorance of the existence of that weighty pronouncement by the entire Rabbinate in England under the jurisdiction of DR. HERTZ. Numerous Rabbis of world-wide fame such as MOHILIWER, LIPSHITZ *et al.* have supported Zionism and worked whole-heartedly for the emancipation of Jewish soul from the fetters of galuth life. We are not alone in our condemnation of Agudath Yisrael. We recall the valiant attitude of the late RABBI LIPSHITZ *(alav hashalom)*, the distinguished Hassid leader, who, on more than one occasion denounced some of the activities of the Agudah. In this connection, it is worthwhile reproducing some remarks of his to a friend in Jerusalem shortly before his demise in 1924, and quoted in *Haaretz* and also in ISRAEL'S MESSENGER of 26th September, 1924. Said the late RABBI:—

> "I talk to them (the leaders of the Agudah); I tell them: you complain that the young men desecrate the Sabbath. And do you think that I do not mind Jews desecrating the Sabbath? But I ask you, are they doing so because they are in Palestine? Would you have been more satisfied and would it have been of greater advantage to the Jewish people if these men had been in the Diaspora, where not only would they have desecrated the Sabbath, but would have ultimately become entirely lost to Judaism, and might have even joined those treacherous Jews who, out of defiance, commit the gravest outrages against Judaism? Here in Palestine they will at least not become assimilated. Here they are working for the Jewish people, are building up their country, and sacrificing themselves for their nation and their land. Here they talk Hebrew, and read things that have some connection with the Torah. We orthodox are convinced that the truth rests with us, that Judaism can exist only if it follows the lines of tradition. Truth must ultimately triumph, and these young men will return to Judaism while the other young men outside Palestine will be submerged in assimilation. Why, then, do you reject them?"

The foregoing is a fine illustration of the spirit of toleration in contradistinction to the policy of hatred, bigotry and uncharitableness of the Agudah. The sage counsel given by the late Hassid leader, should be read and re-read by the critics of Zionism and impel them to desist from their campaign of calumny and vile propaganda. MR. GOODMAN'S imaginary fears are shadowy and baseless. Instead of rendering some tangible service to his people, he stands on the opposite pole firing volleys at those who have sacrified their lives for the cause. Magnifying difficulties in our way will not help to bring about any solution but rather retard the progress and divide Israel into war-like camps. MR. GOODMAN is fond of *kinoth;* as such he should find no room in our camp. We have no stomach for *kinoth*. We have read them for twenty centuries and find that we must turn to the bright side of things in life; not to the darker side. We would stress rather strongly the *Nahamu, Nahamu* than the *Al Naharoth Babel;* the *Hatikwah* rather than the *Echa!* We partly agree with MR. GOODMAN when he writes:—

> Mr. Schen knows this, and for this reason his assertion is ridiculous that the differentia of a Jew is his blood and not his religion. Every phase of Jewish history, right back to Mount Sinai and through the ages, gives a denial to this neo-nationalism of Mr. Schen and his colleagues. Without a religious basis, without implicit belief in God's sovereignty in the Jewish people, our nation has no raison d'etre, certainly no future.

We have always expressed our conviction that the Jewish national consciousness is invariably linked with the Jewish religion, and both these are inseparable. It is incumbent upon every true Jew and Jewess to feel the great urge which points to *Eres Yisrael* as our National Home by right. Our religion alone separates us from the rest of the nations and makes us "a kingdom of priests and a holy nation." Where we disagree with MR. GOODMAN is when he accuses Zionism of introducing "atheistic tendencies" in *Eres Yisrael*. It seems to us that the views advocated by him are too narrow, biased and not worth further comment. We dismiss them, only to read the closing paragraphs. Says he:—

> I, obviously, do not sympathize with the religious principles of which 'The Jewish' Guardian is such an able exponent. But frankly this newly discovered differentia of the Jew, denying that the basis of Judaism is the Jewish faith, is more dangerous than Liberal Judaism. Mr. Schen taunts me with being a 'political bedfellow' of your esteemed self. When I remember the devastation in Judaism, both in the Holy Land and in the diaspora, which his Hebrew-speaking atheist friends have caused, I would much sooner be in your own company than in his worthy 'leading "orthodox" Rabbonim of Brazil and Sweden.'
>
> Here we have a part confession and a part avowal for "Liberal companionship" which is not quite so bad, since it is the result of keen desperation following the taunts of MR. SCHEN. MR. GOODMAN for the time being forgets that in throwing himself upon the arms of the Editor of the *Guardian*, he but sides with one who is an ardent champion of MATTUCHISM, which implies a denial of Torah *Min Hashamayim*, the cardinal plank of the Agudists. MR. GOODMAN shows that he lacks principles. In his frantic desire to hit a blow on Zionism, he is willing to transfer his allegiance from *Toruth Moshe* to one whose main object in life is to deny that *Moshe emeth* and *Toratho emeth!* What a pillar of orthodoxy! One who changes his principles as he who changes his dress every day is not one in whom one could place implicit confidence. We are sorry for MR. GOODMAN and the awkward plight in which he must find himself to-day. We are given the text of yet another taunt in the concluding lines, which run thus:—
>
> One more word: Mr. Schen—in the usual Zionist way—taunts my friends in Palestine that their only imagination is the Wailing Wall. Maybe. But with that inspiration they settled in the Holy Land, and comprised three-quarters of the Jewish population at the time of the Balfour declaration, built up almost all we possess in Jerusalem, and sent their sons to build Petach Tikvah. With their shekin monies they gave us our basis for an economical claim to Palestine, whilst the Zionists with their millions can only show us a number of socialist *Kwuzoth* and some anaemic so-called 'forests.' And the fact that, according to my information, more than half of the Jewish population of Jerusalem has requested to be permitted to form a separate orthodox Jewish community in Palestine proves that they will have nothing to do with the new differentia of the Jew of Mr. Schen and his colleagues.
>
> Yours obediently,
> H. A. GOODMAN.
>
> 27, Lordship Park, N.16. 21st February, 1928.

MR. GOODMAN states with all the emphasis at his command that his friends of the Wailing Wall can show more than "the Zionists with their millions can show us." What with their "number of socialist *Kwuzoth* and some anaemic so-called forests!" We hope that this carping critic does not include the *Jewish Guardian* Grove of trees near the well of Ain Harod. And pray why discourage "an innocent recreation" of planting trees? Obedient to the dictates of MR. MAGNUS'S "liberalism" of MATTUCK label, MR. GOODMAN "obediently" signs his epistle in "Lordship Park" and awaits results. We would bring our few words to conclusion with the thoughts of a teacher who said, "We hang other men's faults at the pommel of the saddle, but our own in the cloak-bag behind us, like barbers that trim all men but themselves." Reflect well, MR. GOODMAN, before you criticize Zionism next time! Remember that our *Bayith Sheni* was destroyed because of *sin'ath hinnam*, useless enmity, and that it is high time for us to learn something from the past. Remember that we must always take care of our utterances and must recall the noble words uttered by RABBI LIPSHITZ cited by us above. Also remember that *Dereoh eres kadma la Torah*, and that little courtesy and consideration for the feelings of others would go a long way to ensure the success of Jewish idealism which is embodied in the ideals of Zionism. And please remember once and for all that to give 'aid and comfort' to *Sonnei Yisrael w'Siyon* is an unpardonable crime and should not be indulged in with impunity.

EDITORIAL NOTES & COMMENTS

COMPANIONATE MARRIAGE

We are in receipt of an instructive booklet being a lecture on the above burning topic by the REV. DR. STEPHEN S. WISE, of New York. We hope to deal effectively with the subject in our next issue.

* * *

AN AUTHORITY ON ANTI-SEMITISM

The London *Daily Express* is noted for its virulent hostility towards Zionism. It has a bad record covering a period of over a decade. However, on all ocasions our contemporary's evil designs had been unmasked and nipped in the bud. Recently the *Daily Express* appeared in the rôle of a friend. It has given a lecture to Hungary for her anti-Semitic proclivities. In plain words she was admonished for her anti-Semitism, advising her that "it does not pay." Perhaps our contemporary knows better than anybody else that to maltreat Jews is not a paying game. Our Sages taught very appositely, "The litigant's confession of fact, is worth a hundred witnesses." And the *Daily Express* is right. Who can deny its authority to express so honest and candid a confession to poor Hungary?

* * *

SHABUOTH

Pentecost falls this year on Friday the 25th instant. It is the anniversary of the giving of the Ten Commandments on Mount Sinai by MOSES, which remains to this day the basis and the foundation of our modern civilization. The recent attempt to dislodge Israel from his inheritance and rob him of his spiritual contributions has fallen flat. The attempt by certain misguided foes to fasten the cult of Bolshevism on Israel has equally ended in a fiasco. Despite the enemies, Israel remains supreme in his field of endeavour to be a light to the nations and those that sit in darkness. The Ten Commandments are still the precious heritage of Israel and mankind, and no power on earth can destroy the spiritual message to which the world is heir. Israel is still master in his field and the world must still cling to him for spiritual treasures. That is the message of Shabuoth to us Jews and let us see to it that we should not falter in our mission to bear witness to the testimony to the truth which had been entrusted to our care. Hail then, Shabuoth the feast of spiritual liberty to all the nations of the earth!

* * *

SIR ALFRED MOND INVESTS IN ERES YISRAEL

SIR ALFRED MOND'S visit to Eres Yisrael has given a great impetus to the *Yishub*, and as a result the orange and citrus industry is to be developed still further owing to SIR ALFRED'S investment of £10,000|-, subscribed to the Gan Chaim Corporation. The Corporation is to-day less than a year old, and it has a subscribed capital of close to £100,000|-, the installments on which have regularly been paid. There are great possibilities to the orange and citrus industry which bids fair to rival that of California, Italy and Spain. The Corporation has planted large tracts of land with trees which are already in bearing. It aims to buy larger tracts of virgin soil which will take 6 or 7 years of planting and cultivation. Such an expanding industry needs an increasing number of Jewish workmen, who we are told will be given the facilities of remaining on the soil through the acquisition of holdings at reasonable prices and on reasonable terms. It is interesting to note that the Corporation has already acquired 2,500 dunams of land, which when cultivated will suffice to maintain 250 families. The industry which although comparatively new is by no means a small one. It has far-reaching consequences. The average annual crop of Palestinian oranges is about 2,000,000 boxes, half of which is exported to England. There is a demand for the fruit in the European markets as well, and Italy an orange exporting country, imports the same fruit from Palestine for home consumption as a delicacy. Such glowing accounts should stir up the capitalists who are waiting for an opportunity to invest their money in a profitable manner. It should silence the die-hards who insist that the financial crisis is not over, and that trade is on the decline!

* * *

THE ROLE OF JEWESSES IN ERES YISRAEL

We are in receipt of an interesting article (for which we regret we are unable to find space in our columns) from the Women's International Zionist Organization (Central Office) written by the Secretary



MABEL MAAS, entitled "Knowledge is Wealth." The contribution describes the interesting aspect of women's work in Palestine, a subject not too well-known to-day. MISS MAAS describes how the greatest problems confronting the women of the house are dealt with by the Women's Club, an institution which was opened last year at Nahalat Benjamin Street, Tel-Abib. A passage from "Knowledge is Wealth" strikes us with its constructiveness, so we quote it as under:—

"It must be remembered that the women and girls in Tel-Abib constitute an entity of high intelligence and nervous idealism. The majority of these fine young combatants left comfortable houses in Europe to honour their nation by rebuilding its ancient home."

This is the true spirit of our young men and women—our Jewish enthusiasts, who we must strive to assist in their efforts, both morally and spiritually. Which of us, we ask, would not be proud to join such a loyal band? The WIZO is really doing good work and its efforts could not be adequately praised by *Kol Yisrael*.

* * *

DR. HUGH WHITE AND HIS COLLEAGUE

We are in receipt of another interesting letter from the REV. DR. HUGH WHITE, under date of April 4, 1928, couched in the following language:—

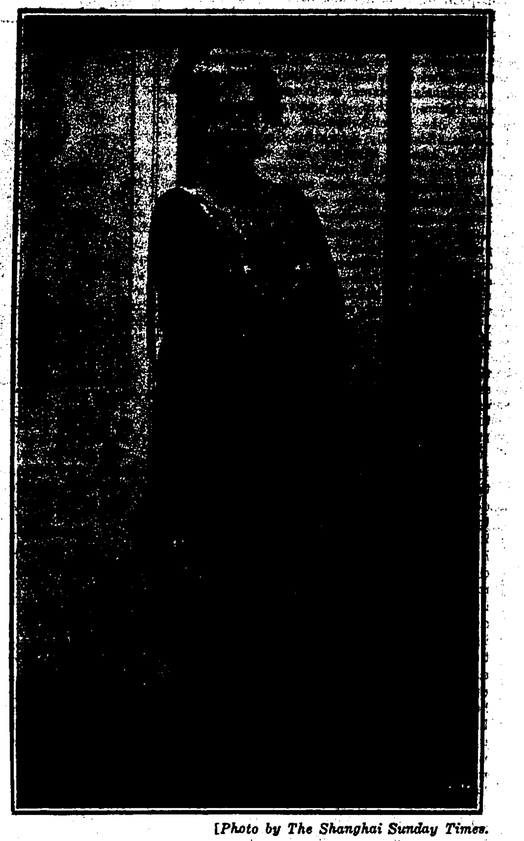
"Please accept my thanks for the book and paper received. I am studying them with much interest. I had long wished to see LUCIEN WOLF'S book [*Some extra copies were kindly sent us by the* AMERICAN JEWISH CONGRESS *and these are available to those who are interested in the subject. The work is entitled "The Myth of the Jewish Menace in World Affairs, or the Truth about the Forged Protocols."—Ed.*] and am wondering if these Geneva Dialogues are not JOLI'S Dialogues from Hell, of which I have heard. The problem that most interests me is as to the relationship between Zionism and Bolshevism. My own view is that they are mutually antagonistic. Any light on that subject will be appreciated."

As usual our correspondent shows interest in things Jewish and does not hesitate to ask in the spirit of GOETHE for "More Light." Having satisfied himself that Judaism has nothing in common with Bolshevism, he now wishes to know if there is any relationship between Zionism and Bolshevism. Happily, he prepares the answer with his own query which is as it should be. If all our non-Jewish critics, lay and clerical, were to approach the world's problems with open minds as does DR. WHITE, there would be less antagonism and recriminations prevailing. DR. WHITE, however, maintains a discreet silence over the incident referred to in our last issue. He does not care to disclaim on behalf of his colleague that he was caught distributing the forged "Protocols" to the soldiers of the local Defence Forces and delivering speeches. The inference is obvious. We regret it for the sake of that pious and God-fearing man who champions true Christianity. "O Liberty! Liberty! What crimes have been committed in thy name!" piteously sobbed a famous child of France. By substituting the word Christianity for liberty, we would say, "O Christianity! Christianity! What crimes have been committed in thy name!"

* * *

BIRTHDAYS

An event of communal importance will be observed on the 6th proximo, when London Jewry, especially the members of the "Liberal" Synagogue, will celebrate the seventieth birthday of Dr. C. G. MONTEFIORE, D.D., the well-known humanist and author of the Synoptic Gospels. *The Jewish Guardian* with its sense of farsightedness devotes a whole leader to a panegyric on Birthdays with special reference to Dr. MONTEFIORE, ISRAEL'S MESSENGER, in far-off China, would also like to join its Anglo-Jewish contemporaries in tendering its heartfelt congratulations to Dr. MONTEFIORE on attaining the Psalmist span of life amid happy surroundings. We have in the past been obliged to criticize the religious views of the noted Anglo-Jewish leader and consistently resented his opposition to the Zionist Movement. On the other hand, our esteemed opponent did not hide his contempt of the ideals for which ISRAEL'S MESSENGER stands. As an instance, we may cite once more his repudiation of this publication which tends to show his attitude towards it. In a letter dated October 27, 1921, he sent us an autographed letter couched in the following words, "I never promised to subscribe to ISRAEL'S MESSENGER and I do not desire to do so." That shows the clear temper of the man who would not read publications that are opposed to his theological views. Be that as it may, we sincerely hope that Dr. MONTEFIORE will enjoy many more birthdays and live to spread his benefactions to humanity far and wide. The fact that we are painfully aware of the deep schism he had caused in our camp, should not becloud the day of joy nor overlook the manifold duties of humanitarianism that are laid to his door. We esteem Dr. MONTEFIORE for the man that he is, and admire his passion for righteousness, his sense of philanthropy, his scholarship and the purity of the life led by him. LOWELL once said, "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him." The *Gemiluth Hassadim* practiced daily by Dr. MONTEFIORE entitles him to our homage and respect. Many happy returns of the day to you, Dr. MONTEFIORE, a long and happy life yet to come.



[*Photo by The Shanghai Sunday Times.*

MRS. R. E. TOEG,

wife of a prominent local Jewish resident of Shanghai. Active in local Jewish charitable institutions and an inspiring companion to those who are dejected in spirit and on the verge of despair. MRS. TOEG has recently been elected an Executive member of the British Women's Association. During the last year's crisis in China, she rendered yeoman service and earned a reputation for indefatigable work with the Entertainment Committe. Her charming disposition, her sweet and kindly nature, her unselfish devotion have been noted by all those who came under her noble spell. The spirit of doing good for the sake of good, seldom forsakes her in her daily sacrifices for God and humanity. BAILEY tells us in his "Festus" in well-known lines:—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial."

and these sentiments are precisely part and parcel of Mrs. TOEG'S daily work. Her great passion in life is to make this planet not a valley of tears but a gate of joy, hope and sunshine. Was it not a Scottish writer who once said, "Those who bring sunshine to the lives of others, cannot keep it from themselves"?

FINE MESSAGE FROM MR. ELSLEY ZEITLYN

The last batch of ISRAEL'S MESSENGER brought with it the copies of the HISTORY OF A LIE, for which many thanks.

It was gratifying to me to see that your activities for *toboth hakahal* are persistent in point of time and unabated in vigour, but how regrettable that your energies have to spend themselves in flogging that dead and putrid horse which once stalked as the "Protocols of the Elders of Zion." And in China too! It seems incredible to me that so obviously diseased an imagining can have any germ within it, potent enough to warp the intelligence of the generally astute and wholly delightful Chinese people. [*The Chinese, happily, had abundant intelligence to spurn the activities of a white man and did not place much confidence in his attempt to revive racial prejudice and hatred. Any one reading the address of* MR. QUO TAI-CHI *at a public Zionist meeting published in our March issue, will see therein a very poor chance for anti-Semitism to strike root in China.—Ed.*] But how plumb the depths of the degraded of God's image who at this day will resort to even the puerile in order to further their enmities and propagate their fury? He who sits in Heaven laugheth at them. In vain shall they blow upon the coals of hatred: in vain shall they strike the hot iron in the forge of lies, for no sparks shall issue therefrom to Israel's hurt. Let us contemplate the past and seek comfort there.

As of old, I am never less than interested in the activities of the Shanghai *kahal*, though your columns are rather suggestive of the exertions of the slumberer. I turn to it reminiscently very often: it has lodged itself among the tender memories of my life; the EPHRAIM of precious experience, the child of many delights. Aye, when I think, my bowels are moved for him. Was it not in his midst that I gathered the fruit of exquisite happiness and ineffable approbation in the words "You have led us very near to God?" And the pulpit—does it wait again for my hands to disperse the coat of dust that "the woods whose voice is not heard" have allowed to gather thereon? [*Alas, it is still vacant, waiting for* ZEITLYNS *who pass to and fro, to dignify it with a message, perchance the congregation of Jacob may not slumber and recede further from the ideals for which the Beth Hakeneseth stands.—Ed.*] I trust that the dust heap is confined to the pulpit: it has not, I hope, spread to the heart nor the eyes of them that gather in the Tent of Rachel. I feel a great stirring within me to hie me yet again to the midst of you[*what a pleasure it would be to welcome you back, now that the peace prospects in China are improving and the Sino-foreign relations are showing signs of reconciliation!—Ed.*] to hand round the wine and milk without silver and without hire. It richly refreshed me: I dare not whisper the hope that it did likewise to them that drank out of my cup.

I hasten to send you a word of greeting with all best wishes for a *simhat haregel*, which please be good enough, as a conduit pipe, to distribute to them that are afar and yet near to my thoughts. I shall, D. V., celebrate the Pessach Festival in London to which city I shall return in a few days.—Yours sincerely,

ELSLEY ZEITLYN.

BRUXELLES, 14th March, 1928.

OUR COMMENDATION OF MR. ZEITLYN

ISRAEL'S MESSENGER has friends far and near. No country is too distant-off nowadays, and letters find their way into our Editorial sanctum almost every day, bringing with them rays of cheer, hope or gloom. We have pleasure in selecting out of a pile a particularly friendly letter from far-off Bruxelles written by MR. ELSLEY ZEITLYN, *a name dear to Shanghai Jewry. His words of commendation to* ISRAEL'S MESSENGER *are appreciated, especially when he refers to our move in publishing the "History of a Lie" by* HERMAN BERNSTEIN. *We say this to show that there was a certain amount of opposition by some, who urged that we should let the "Protocols" to remain unchallenged, rather than advertise their sponsors.* MR. ZEITLYN'S *reference to China and her nationals is as it should be. We are glad to see he refers to the latter in terms of "wholly delightful Chinese people." This has always been our way of thinking. We admire the Chinese people for their sense of religious toleration and freedom for the oppressed nations of the world. We admire China for her sense of righteousness and toleration afforded to the Jews from time immemorial. Her history is unmarred or unsullied by persecution or pogroms.* MR. ZEITLYN'S *reference to Shanghai Jewry moves us. He uses poetical phrases which are quite in place to express his views. We thank* MR. ZEITLYN *for the kind words he says about* ISRAEL'S MESSENGER *and we sincerely hope he will ever turn to its pages for inspiration and joy. His words hearten us and prepares us for still further and yet greater endeavours in the cause of Judaism and Zionism. With the poet we repeat as a spiritual affirmation the following lines:—*



MR. ELSLEY ZEITLYN

"We are only one, but we are one.
We cannot do everything,
But we can do something.
What we can do, we ought to do;
And by the grace of God, we will do."

MR. ZEITLYN makes a feeling reference to the local pulpit. He knows that that is a pet subject of ours. He very seriously expresses anxiety for the welfare of our kahal. He knows from experience that a community which remains bereft of a spiritual leader is bound to decay and disintegrate. He hopes that after all "the dust heap is confined to the pulpit and not spread to the heart nor eyes of them that gather in the Tents of Rachel." [May we add that Tents of AARON *and* MOSES *as well!]* ISRAEL'S MESSENGER *for many years stressed the necessity of having an ordained Rabbi who would raise the standard of our community through the medium of his sermons, lectures and educational activities. But it seems after all, that our voice is not heeded, and nothing is done to bring about the change which is so conducive to our moral and spiritual well-being. There are many factors which go to paralyze all honest efforts in that direction. There are the old-fashioned types who are advanced in years and would not understand what a sermon is. There are the young men who are not interested yet in things Jewish, nor value the educational facilities which would be theirs for the asking were a qualified spiritual leader to take them under his wing. There are others who think in terms of dollars and cents and yet others——Our community has for sometime depended upon the* ZEITLYNS *who visit our shores to dole out water to the thirsty, "without silver and without hire." But it stands to reason that our* ZEITLYNS *cannot always oblige and minister to the flock without interruption. We are very thankful to our esteemed correspondent for suggesting a voyage to Shanghai. We are sure all our readers will agree with us when we say that Shanghai Jewry will welcome* MR. ZEITLYN *with open hands.*

EVENTS IN ERES YISRAEL

JERUSALEM, 1st March, 1928 (P. C.).—During January DR. ARIEL BENSION visited Tetuan and Ceuta where he was enthusiastically welcomed by the entire Jewish population. The Spanish High Commissioner and Don Diego Saavedra, the Minister-Plenipotentiary showed the utmost interest in all that concerns the development of Eres Israel and expressed their great sympathy with our ideal.

JERUSALEM, 1st March, 1928 (P. C.)—The Will of the late HARRY MILLER of Chicago reveals that the testator left the entire residue of his estate which is expected to amount to about G.$14,000 to the J.N.F., the amount left to be administered as a Fund known as "Nachlas Zvi." A further bequest of $10,000 to the Jewish National Fund from MR. CHARLES GARFIEL, New York, has also just been received.

JERUSALEM, 1st March, 1928 (P. C.)—The *Syassa*, an important Arabic daily published in Egypt, prints an article from a special correspondent MOHAMMED ABDULLA, Amman, dealing at length with the history, organization, from different aspects of Jewish agricultural colonisation in Palestine. The Keren Hayesod settlement of Kiriath Anawim on the land of the Jewish National Fund near Jerusalem is described in detail by the writer who pays tribute to Jewish agricultural activity, a sphere which they had neglected for many centuries in favour of financial and intellectual activities. "It is beyond doubt," states the article, "that thanks to the economic, social and intellectual work achieved in Palestine, tangible and effective progress has been made by Jewry in the foundation of the Jewish National Home."

The Jewish National Fund is making arrangements to erect a building of its own in the Rehavia quarter in Jerusalem. It has received for the purpose a loan of £10,000 from the PHOENIX Insurance Company of Vienna, with which the Jewish national Fund has a commission arrangement on policies arranged through its agency.

Sir ALFRED MOND has purchased shares for £10,000 in the Gan Chaim Orange Grove Company, which was formed for the purpose of planting an orange grove in Palestine named Gan Chaim in honour of Dr. CHAIM WEIZMANN, the President of the Zionist World Organisation. The Company was started by a group of prominent Zionists in the United States and Canada and includes several well-known residents in Palestine. Arrangements are now being made for the purchase of the land for planting the grove.

The Zionist speeches of the EARL of BALFOUR will soon be issued in book form in London. Sir HERBERT SAMUEL has contributed an introduction to the volume and the editor is Mr. ISRAEL COHEN.

JERUSALEM, Mar. 3.—The Palestine Jewish football team, Maccabee, won over the football team of the Palestine police in a match held here Friday. The score was 2-1. Sir Alfred Mond kicked off the ball opening the match. At a meeting of the Maccabee board, held after the game, Sir Alfred was elected an honorary member of the Palestine Jewish sport organization. [J.T.A.]

H. M. King Feisul of Iraq desired "a hearty and real co-operation between the two branches of Semitic Races wherever they live"; his quotation of the report made by Sir FREDERICK KEEBLE, F.R.S., the celebrated British authority on agriculture that "he felt satisfied that there was a great future in the agricultural prosperity of the country"; his demand for a settled policy and for Trade Agreements with Syria, Transjordonia and Iraq; and the note of courage and optimism which resounded throughout Sir ALFRED MOND'S address, will prove a trumpet call to the whole of Jewry.

DELICATE FROM BIRTH

Weakly Children Derive Great Help From

BABY'S OWN TABLETS

In three words—'delicate from birth'—is expressed a world of anxieties suffered by mothers when children have had a hard start in life. For infants who are ailing, peevish, sleepless at night, fickle of appetite and unable to digest food, Baby's Own Tablets have proved of the utmost value in great numbers of cases. Here is an example:—

"My baby boy was very delicate, in fact we never thought he would live, but thanks to Baby's Own Tablets he is now a fine healthy boy. I have used Baby's Own Tablets for the last ten years in my family and can highly recommend them for babyhood and childhood ailments," writes Mrs. W. J. Wilson, of Carp, Ontario, Canada.

Baby's Own Tablets are obtainable from chemists, also at 60 cents the vial, post free, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE BALFOUR FOREST IN NEW JUDEA

Shanghai Jewry Invited To Contribute Her Quota

Jews all over the world are to honour the author of the BALFOUR Declaration by planting a Forest in New Judea to be known as "The BALFOUR Forest." It is a worthy tribute to the great man who secured for World Jewry the famous Declaration for a Jewish Homeland. It is fitting that we remember the man through a living monument, dedicated to his glorious and immortal name, in Eres Yisrael, which we all hope will become, pace COL. JOSIAH WEDGWOOD, Britain's Seventh Dominion.* What will determine the size of the BALFOUR Forest? The answer to this is the number of trees that will be contributed by the various English speaking countries of the world. Shanghai Jewry with its unique record of good work done for Zionism, surely must not be left out of the list of LORD BALFOUR'S admirers, especially when the opportune moment has arrived to show our admiration and respect. We are in receipt of the following letter from the General Secretary of the Jewish National Fund Commission for England and Ireland, inviting our community to contribute towards same:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We were very pleased to read your article on "Trees in Palestine" in your February issue, particularly as it bears upon our present campaign in relation to the BALFOUR Forest.

This is proceeding very satisfactorily, and you will no doubt have receive a report of the Inauguration Cermony which took place in Jerusalem last Thursday 23rd February.

We are exceedingly anxious that this BALFOUR Forest should also represent the various English speaking countries, and we wondered whether through your paper we might be able to receive certain contributions for the BALFOUR Forest which would serve to associate your Community in this this tribute to Lord Balfour,

I shall greatly esteem your early reply.

Yours faithfully,

P. HOROWITZ,
General Secretary.

LONDON, 29th February, 1928. 154, Minories.

We hope there will be a respond to the foregoing from the readers of ISRAEL'S MESSENGER throughout China and Japan. We shall be pleased to receive contributions for any number of trees (the cost of each tree being 6/- or three dollars Mexican) A subscriber may donate for one tree or a grove of trees, if he or she so wishes it, for the fact remains in the giving—the mite to its might—if we may use the words of our contemporary *The Jewish Guardian*. We would remind our readers that "planting trees is a national and innocent recreation," and no harm may result from helping to recreate the age-long pastime. It is interesting to note that different nations, sects, etc. have different pastimes. We may give two striking instances with which to illustrate our point. For instance, the spiritual Zionists have great fun in side-hitting at Zionism, excusing themselves with vague explanations on Nature, Emotions, Astronomy, or with absurd queries, such as "Are We a Nation?" This group is so misinformed about things in general, that the astute spokesman lately even doubted the existence of the "Golden Book" of the Jewish National Fund, which is kept in the archives in Jerusalem. Then we can name the double-tongued Zionist who extols Nationalism one day as the precursor of self-respect, only to depreciate the true import of Zionism the next day. Our advice to our readers is to keep clear of this "mixed company" since they are bent upon doing mischief.

TRIBUTE TO LORD BALFOUR

Mr. M. USSISHKIN, President of the Board of Directors of the Jewish National Fund, paid a deserving tribute to LORD BALFOUR on the 23rd February last, on the inauguration of the setting of trees in the BALFOUR Forest in the Jezreel Valley, 100 miles from Jerusalem to Ginegar. Mr. USSISHKIN said in part:—

"We are convinced that as the name of LORD BALFOUR will remain immortal in Jewish history, so the building of the Jewish National Home will be the most brilliant page in the long and glorious history of the British people and the British Empire. In planting these first trees in the BALFOUR Forest let us send our congratulations to him whom we are honouring. What shall we wish for him? Length of days has been granted to him; wealth he does not need, and honour has been widely accorded him. The Talmud relates the story of a traveller in the desert who, hungry and thirsty and scorched by the sun, finally reached an oasis and under the shadow of its great tree drank from the spring and refreshed himself. When in his gratitude he desired to bless the tree, he cried: "Possessed of all good, what can I wish you more? Only this: that all trees may become like you." LORD BALFOUR is rich in spiritual possessions; his mighty heart has conquered worlds. He is as a great tree in whose shade the eternal wanderer, the Jewish People, has found rest. We wish Lord BALFOUR to-day the blessing of the traveller: May all those who follow you in British world policy, be like you!"

* A review of this will appear in our next issue.

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WHO WERE AND ARE THE MASTER BRAINS OF THE SOVIET REGIME?

HOW A LOCAL CELEBRATED FRENCH AUTHOR WAS LULLED TO ACCEPT LONG-EXPLODED MYTH AS TRUTH.—INTERESTING CORRESPONDENCE.

We are giving full publicity to the exchange of letters passed between DR. R. D'AUXION DE RUFFE, M.A., LL.D., *Barrister-at-law and Corresponding member of the Society of Political Economy of France, and the Editor of* ISRAEL'S MESSENGER, *in connection with the issue of an entertaining but controversial book "Is China Mad?" The work is written in a dignified tone, which shows that the author is a fine stylist, a splendid logician and a diligent student of Chinese history and customs. The book was originally written in French two years ago, and recently translated into English by a local well-known publicist,* MR. R. T. PEYTON-GRIFFIN *who is on the editorial staff of the leading local British daily,* THE NORTH-CHINA DAILY NEWS. DR. DE RUFFE *is well-known among local literary circles as an author of no mean merit and those of our readers who have read a previous novel of his will bear witness to this statement. Our exchange of correspondence which is published on this page discloses in a nutshell the reason which impelled us to enter the fray once more, in order to correct a great wrong done us by a noted author. We have read the replies of the latter carefully and are satisfied that he is both sincere and honest in his intentions. He writes us, "If I err, it is in good faith," and we accept his candid statement deferentially. It should be borne in mind that Jews everywhere are rigorously judged by their neighbours to-day regardless of the fact whether or not the truth is on their side. It is hard to fight the prejudicies of centuries, rooted as they are in the minds of our Christian friends the moment they enter their Sunday Bible classes, and yet how beautiful are the sentiments expressed by* GOETHE'S *mother, "I never demoralize anyone: I always seek out the gold that is in them, and leave what is bad to Him who made mankind, and knows how to round off the angles." In conclusion, we may say that we found Dr. de Ruffe amenable to reason, and although we did not receive a reply to our last letter to him suggesting the elimination of the uncalled-for slurs in the book, yet we have no hesitation in saying that our proposal will strike root and impel the author who is a citizen of a country which never falters to apply justice where justice is due. The letters referred to above follow:—*

MONSIEUR R. D'AUXION DE RUFFE,
Shanghai.

DEAR SIR,—Your book entitled, IS CHINA MAD? just off the local Press, indicates that you have given the subject careful thought and mind, for you write vigorously and stylishly which, to my mind, will not fail to impress all your readers and critics alike.

The object of my letter is to draw your attention to the manner in which you refer to the Jewish relations with Bolshevik activities. For the past seven years, this battle had been carried on with intense zeal against the Jews, with the result that the latter came out with flying colours everywhere. Their critics were routed and silenced and the chief of them had to surrender voluntarily and unconditionally last year and tender a public apology. It is, therefore, to be regretted that you should have seen your way to mar your latest book referred to above, by introducing irrelevant and useless controversy of which no serious-minded people take notice to-day. In chapter VIII of your book you make the following statement:—

"The master brains of the Union of Soviet Republics were all realists, men of action, and nearly all Jews. This is not an allegation but a simple statement of fact."

Pray what are the facts? It would have been infinitely better had you quoted chapter and verse instead of referring to them in a flippant tone. JOHN SPARGO and WM. T. GOODE in their respective works, "The Jew and American Ideals" and "Bolshevism at Work" have exploded to the four winds of heaven the allegation, or as you prefer to call it, "a simple statement of fact" that the master brains were nearly all Jews. This is really an insult to men like LENIN, TCHICHERIN, BUCHARIN, KRASSIN, KALININ, *et al.*, the brains of the Communist Party. Furthermore, you say:—

"It is beyond doubt that under the Tsarist regime the Jews were unjustly treated and made the object of persecutions as unjustifiable as those which took place in Spain, at the time of the auto-da-fe. The Jew has his qualities but has also his faults, or if it is more preferable, his characteristics, of which one is the desire for vengeance, so formidably affirmed in the Old Testament."

I believe it is conceded that the Jews were not the only aggrieved people who were lashed "unjustly under the Tsarist regime." There were others such as the Doukhobors and Stundists who were hated and disliked. You would appear to justify the Jewish attitude of causing a reign of terror and revolution because they are human, and as human beings they are entitled to take revenge. That spirit, you add, is in consonance with the teachings of the Old (sic) Testament. Nothing is further from the truth. You are labouring under a grave misapprehension when you adduce no proof to substantiate your allegations. The spirit of revenge is quite allen to the teachings of Judaism. Its laws are human and humane. I can quote chapter and verse to substantiate my statements. Neither the Old (sic) Testment nor the Rabbinic literature sanction vengeance. The Talmud commenting on the Biblical verse, "Thou shalt not take revenge" says, "They who suffer insults and do not return them, who are shamefully treated yet do not strike back, who suffer silently and without a murmur—are blessed; for it is said that they are the friends of the Lord and they shall shine in glory as the morning sun." This is not an isolated Rabbinic injunction. Other passages may be quoted to prove to you that the spirit of Judaism is wholly opposed to vengeance. Your reference to the unjust persecution of the Jews in Spain is most fortunate. It would be worth knowing whether the Jews have taken any revenge on Spain for her Inquisition and the *auto-da-fe*, to which you refer. History proves incontestably that the Jews are to this day quite solicitous of the welfare of that unfortunate country and nation. There are Jews in Turkey-in-Asia who speak Ladino to this day and preserve the traditions of Spain in their present exiled condition abroad. Why then should the Jews of Russia be accused of nursing a revenge against their unhappy Motherland? The idea is really preposterous. It carries with it its own refutation. While on the subject, and the fact that you referred to vengeance as it is affirmed in the Old (sic) Testment, it would be worth knowing what sort of spirit that was which drove Spain to take revenge on her Jewish subjects four centuries ago! Surely, you will not attribute it to the teachings of the Old (sic) Testment? You state again:—

"After all that happened under the regime of the Tsars and without denying the power of that regime from many points of view, one cannot be surprised if the Jews, when this regime has been brought down and when a unique opportunity in their history has been given them to take the place of those under whose hands they had suffered for so many years, we cannot be surprised, I say, that they have cruelly and violently reacted."

To profit in any way by the Bolshevik regime in the way you put it to your readers, requires a microscope to see the utility of it. Jews forming three percent. of the total population in Russia are given, methinks, too much compliment and credit. Fancy three out of one hundred are able to dominate and browbeat the ninety-seven! Why insult the intelligence of the latter? It is hardly fair to do so. The fact is that under the Soviet regime, the Jews are headed towards extinction and economic ruin. The very man who had boasted that he was not a Jew but an internationalist, is to-day an exile in Siberia broken in health, repudiated by the leaders of his party and deserted by its masses, must be painfully aware to those who seek to attribute to the Jews superhuman powers. Pray, where was the gain for reacting violently and cruelly (as you put it) against a dead regime when the very people who are accused of it are the greatest sufferers, their businesses ruined, their properties confiscated, their religion undermined and all their possessions plundered? I hope you will, after reading this letter which is dictated in a spirit of friendliness, reflect and perchance give your views upon the unjust slur which you have sought to make upon the Jews who suffered most and who are likely to suffer longer, should the present regime and even the one that may follow it were to remain unreformed, unprogressive and unrepentant. This is not the first instance where our people have been miscomprehended and misapprehended. "Jews," says Germany's most foremost critic, ALFRED KERR, in one of his latest essays on the 'Jewish Question in Europe', "if you are logical, you are called heartless. If you have a heart, you are called weaklings. If you are made prisoners, you are called clumsy. If you are quick-witted, you are called superficial. If you have strength of character, you are called egoists. If you are bent on making the world better, you are called disturbers. And all this because you are in a minority in the world—and because you are somebody." That puts the Jewish case in a nutshell, and further comments are unnecessary.

With kind regards,
Yours faithfully,
N. E. B. EZRA,
Editor, ISRAEL'S MESSENGER.

P.S. Please receive per bearer the following booklets with my compliments:
"The History of a Lie," by HERMAN BERNSTEIN.
"The Truth About the Forged Protocols," by LUCIEN WOLF.

SHANGHAI, 9TH APRIL, 1928.

MR. N. E. B. EZRA,
Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I acknowledge with thanks the receipt of your letter of April 9th, together with the two books which you have sent me. I shall read the latter carefully.

There is nothing which I appreciate more than a plain talk and a frank and a mutual exchange of ideas; and I am grateful to you for having taken the trouble to write to me. Before answering I want you to bear in mind that nobody—at least I hope so—is less biassed than I am. Let us now take your letter and allow me to answer it:—

1. The expression "Old" Testament is not as correct as "Ancient" Testament, I agree. It was an oversight on the part of the translator, as well as of myself and of the proof-readers. I do not believe nevertheless that it is a grave mistake, as in French we say indifferently, "le vieux Testament" or "l'ancient Testament."

2. Referring to the master brains of the Soviets, you will note that I say that "they were" (and not they are) nearly all Jews. You reproach me for not having quoted "chapter and verse," etc. The reason I did not insist is that the aforesaid allegation is not even discussed and is generally admitted. You quote LENIN, TCHICHERIN, etc., as not being Jews. I agree and admit that they were or are men with high ideals —whatever their adversaries may think. But when you have quoted five names, three of which are now leading Russia towards a better path, I might quote TROTSKY, RADEK, ZINOVIEF, KAMENEF, LITVINOF, ZVERLOF, ROTSTIEN, JAVOLAWSKI, DOLEWEKY (NATHAN) JOFFE, SOKALNIKOFF, BORODINE and how many others? Many of those men are no more at present in the limelight, but are you going to deny that they were the actual rulers of nearly a hundred million men? These are facts which cannot be denied, and I repeat and insist that it is no wonder, when one takes into consideration the abominable treatment to which the Jews have been subjected in Russia during centuries, that they should have, in their turn, shown themselves ruthless to the extreme. It is the eternal law of the human pendulum —and myself, had I been in their place, I would perhaps—*probably*—not have acted differently.

3. Divine vengeance is one of the essentials of the Ancient Testament. I have not the Bible before me, but nearly every chapter breathes Revenge. And I do believe that Divine Vengeance is as necessary as Divine Love. "An eye for an eye, a tooth for a tooth, a hand for a hand." Pray, dear Sir, where does that celebrated quotation come from?

4. You say that the Dhoukobors and other sects were also persecuted. Why don't you mention also the Skopsys? The extremes to which those curious sects allowed themselves to carry on would not have been allowed in any country. The Jews were persecuted, not on account of their religious faith, but on account of their origin; they were ostracised without rhyme or reason, in the most regrettable manner and in every possible way; in many respects as the Pariahs are treated in India nowadays by the very Hindus themselves. And if, one day, the Pariahs give the Brahmins the thrashing they deserve—I will not shed a tear.

5. Your argument that the Jewish element is in Russia in the proportion of 3 percent. and that it is not possible that three out of one hundred could browbeat the ninety-seven is,—allow me to say so—of no value. The population of China is of nearly five hundred millions and yet it is bullied and bled to death by a mere handful of bandits; one individual browbeating a thousand. During the French Terror, in 1793, the whole nation was the prey of less than a thousand terrorists.

Please understand, dear Sir, that I do not blame or criticize. The Jews have given to the world some of their most remarkable men—scientists like EINSTEIN, statesmen like DISRAELI, philosophers like SPINOZA, and how many artists of every kind! The bigotry of many Christians, the fanaticism of Protestants and Catholics alike, has been as much a blot upon Christianity than anything else that can be reproached to other races or creeds. What I am trying to understand is the cause of the great events which are shaking this part of the world—and I try to find the truth. If I err, it is in good faith.

I beg to remain, dear Sir,
With best regards, Yours truly,
R. D'AUXION DE RUFFE.

SHANGHAI, APRIL 10, 1928.

MONSIEUR R. D'AUXION DE RUFFE,
Shanghai.

DEAR SIR,—I am in receipt of your valued favour and beg to thank you for the liberal tone and the generous spirit adopted by you. The reply helps us to winnow the wheat from the chaff and dispel the fog which otherwise would remain fastened around us to the detriment of the cause, for which I am earnestly pleading. I shall try to be as brief in my rejoinder as possible.

1. The expression "Old" Testament is an insinuation that it represents an outworn dispensation which gave rise to a new dispensation. "Ancient" Testament may not be an objectionable term after all, and I am glad that you admit the unfairness of the "label" to which I drew your attention.

2. I hope to convince you that the master brains of the Soviet were not exclusively men of the Jewish faith or origin. John Spargo in his volume "The Jew and American Ideals," published in January, 1921, (p. 70) gives us a list of the Council of People's Commissars, consisting of 17 members. The official list contains only one Jewish name—Trotzky, the rest being Russians of the Christian faith or origin. The list of Jewish names cited by you will not be questioned. No one denies that there are or were many Jews holding minor positions in the Bolshevik regime. Spargo says in his aforementioned work (p. 71):—

"It would be quite impossible to name any part of the Russian population to which that statement would not equally apply. For millions of people, Christians and Jews alike, the only possible alternative to starvation and death is to accept service under the Bolsheviki. Even loyal generals of the Tsar's army have accepted such service in order to avoid the starvation of themselves and their loved ones, despite their hatred of Bolshevism and Bolsheviki."

It must be remembered that for a long while two men were fighting for power, TROTZKY and GOTZ, the latter the representative of militant anti-Bolshevism being a Jew. If we remember Trotzky, let us remember Gotz as well. Kerensky once said to an interviewer, "Ninety-nine percent. of the Russian Jews are against Bolshevists, and during the whole revolution the Jewish intellectuals and the Jewish masses were the most faithful supporters of the revolution, with which they were closely linked, as well as with the general interests of the country." You will thus see that the reign of the Soviet had never been controlled by Jews and that no spirit of revenge actuated the latter. If Jews had played some distinguished roles in the Soviet regime, it is because they had to obey the orders or the mission that was entrusted them by the Moscow Government, which to this day is composed of men who belong to the Christian faith or origin. I hope this will settle the question raised by you once and for all.

3. Your citation of an "Eye for an eye" revives a long exploded argument which had been fostered for ages by those who are inimical to the spirit of Judaism. When MOSES stated the 'eye for eye' law, he was not dealing with ethics, but with those essential principles upon which nations are founded. It was a typical precept intended to impress the principle of even-handed justice as a national requisite. However, there is not a single record in all our history of the 'eye for eye' law having been carried out literally. In fact, even in those early days, the Jewish Bible, or as you prefer to call it "Ancient" Testament, made provisions for a number of refuge cities into which one who had killed another by accident may flee

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for safety from the vengeance of a relative of the slain, and where he may have a chance for a fair trial. (Numbers 35, 10-15). I can cite some Rabbinic views on the 'eye for eye' law with which to illustrate the humane spirit with which our great Lawgiver was swayed, but this would necessitate a long dissertation when my object is to be brief. You will thus see that your allegation that "every chapter breathes vengeance" is based on fallacy and has no leg to stand upon.

4. You say that the "Jews were persecuted not on account of their religious faith, but on account of their origin....." I think the pages of history will not help you to prove this as substantially correct. Let me introduce you to one by the name of TORQUEMADA, the author of the Spanish Inquisition and the idol of the Orthodox Church in his days. What was his motive in launching the auto-da-fe if not to have the Jews abjure their faith and embrace the dominant faith? I can furnish you with numerous evidences from the pages of history by renowned historians to corroborate my statement, but this would mean writting a few more pages and making this letter too long and tedious.

5. With all due respect to you, I maintain that you cannot compare China to Russia. The "handful of bandits" who are bleeding China to death are not held as aliens but men of the same race and faith. It is quite possible that on that ground the country may see a prolongation of the civil warfare for a number of years, before a saviour could dawn and rescue it from the slough of despond. Let me illustrate! The head of a family may boss and oppress each and everyone at home with impunity, but the moment one who is not of their own blood assumes the role of a chief or a dictator, he is bound to be ousted, kicked out and his presence resented. It is the same with Russia. Jews in Russia who form three parcent. of the total population are not looked upon by the latter as men of the same racial instincts and faith. For eight centuries the Jews were oppressed, hounded and persecuted in Russia. Their history in that unhappy land is one of agony and despair. Their national status was often in doubt and seldom recognized. They were never acknowledged as full-fledged citizens entitled to enjoy the fruits of the land, and were denied the right to be placed upon an equal footing with others. For this reason it is impossible to believe that ninety-seven out of one hundred Russians would tolerate the three per cent. to rule them without overthrowing them instantly. In view of this, I hope you will admit that your analogy is inapplicable to the case under discussion. You should dismiss it as fundamentally inalogous and fallacious in the extreme. The above remarks apply with equal force to the French reign of terror to which you refer, and no sophism can change them.

In conclusion, I hope when you will publish the second edition of your new volume (either in French or English) you will see your way to expunge the aspersions which you have cast upon the Jews, and not hesitate to exemplify the spirit of French justice which is ever quick to administer in a spirit of fairness and impartiality. The three just principles, namely, liberty, equality and fraternity upon which France stands, are a guarantee that, as a Frenchman you will not permit yourself to trample upon the ruins of an oppressed and much-maligned nation, because in certain quarters the facts (?) against them are "not even discussed and is generally admitted." You, Sir, will concede that an error does not become truth because the error is ancient or is held tenaciously by others. On the contrary, a truth is none the less true though discovered yesterday.

Yours truly, N. E. B. EZRA.

SHANGHAI, 13TH APRIL, 1928.

Readers of "Israel's Messenger"

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A FINE MESSAGE

MR. HERMAN BERNSTEIN, Contributing Editor of *The Jewish Tribune* writes us from New York, under date of March 18th, for publishing his useful booklet THE HISTORY OF A LIE. He writes, *inter alia*:—

> "I only hope that this booklet will again serve a purpose.....to nail the cruel lie in time."

Our readers will concede that our task was a comparatively easy one when compared with MR. BERNSTEIN'S painstaking efforts in gathering useful data for his booklet. There is no doubt left in the mind of our readers as to the falsehoods contained in the "Protocols" on a first perusal of the publication, just referred to. We are heartened by MR. BERNSTEIN'S words of appreciation which we cherish coming as they do from an influential *confrere*. Says he:—

> I have watched with intense interest and admiration the splendid work you are doing so far away from us. You are conducting the battle against antisemitic falsehoods with great courage and understanding. Of course, you will win, for truth always prevails in the end.

We assure MR. BERNSTEIN that it will always be our great privilege to work for Judaism and Jewry. We hold the honour of *Kol Beth Yisrael* dear at heart, and no effort on our part will be spared to silence the slanderers and the traducers of a grand and noble people. We are enthused with MR. BERNSTEIN'S words of encouragement. They create further impetus in us and urge us for the great cause. A writer once said in stirring words: "If we meet a man better than ourselves, more learned, more high-minded, let us take pains to win his esteem, to gain his confidence, and to win him as a friend, for the sake of his worth." And this is precisely our feelings towards the author of the HISTORY OF A LIE. We have watched the good work he has done in previous years, and the work he is now doing of which we all may be proud. MR. BERNSTEIN writes that he hoped of meeting our community last year, but due to complications in Soviet Russia, he had to defer his trip round the world. We assure him that nothing would have given us greater pleasure than meeting such a distinguished guest in our shores. And yet we may still look forward to the pleasure of his visit to China before long. Things have considerably settled down for good here and brighter prospects and greater hopes are being cherished by all the foreigners and Chinese alike. Honour us with your presence, MR. BERNSTEIN, one day and cement the bonds of union between the Jews of China and the United States.

JAPANESE PRIEST IN ERES YISRAEL

AN INTERVIEW WITH REV. MR. SAKAI BY OUR CORRESPONDENT

HAIFA, 3rd March, 1928.

On his arrival in Jerusalem, from Japan, the REV. MR. SHOGUN SAKAI, made a very interesting declaration through the local Jewish Press, in which he sought to prove that the Japanese Nation are descended from the lost Ten Tribes of Israel. My attention was drawn to this statement which appeared in part in ISRAEL'S MESSENGER of September,



Rev. Mr. SHOGUN SAKAI

1927. What was my delight in hearing that this Japanese Priest would honour us with a visit to Eres Yisrael, in order to tour the land and gather facts and data to prove his contention. It is interesting to know that the REV. MR. SAKAI has decided to write his conclusions in a book which he will publish shortly. Only recently, I interviewed him at the Costa Nova Hostel at Jerusalem, and gained a superficial idea of his theory which is worth while enumerating in this article. I must state here that both MR. SAKAI and myself corresponded with each other for some time and was glad to learn of his sincere sympathy towards Zionism and the work of reconstruction in Eres Yisrael. Note this passage selected by me from one of his letters:—

> "In view of the hearty welcome of the Zionists in Jerusalem I am not feeling lonesome. I am enthused at finding friends everywhere, particularly your kind self, so much so, that I forget that I am in a strange land, 5,000 miles away from home."

Another extract reads:—

> "Col. Kisch is to make arrangements for my visiting Tel-Abib and Haifa. Last Sunday I was invited to dinner by Col. Kisch and I met Mr. and Mrs. Ginsberg. As you know Mr. Ginsberg is the son of the immortal Ahad Ha'am, and Mrs. Ginsberg is sister-in-law of Dr. Ruppin."

The REV. MR. SAKAI emphatically stated that it was his duty to introduce the Chosen People to the Japanese and vice versa. On one occasion he said to me there is a Kabbalistical formula which states that "the righteous or the pious is the foundation of the world." Where is there such a righteous and pious people as those religious souls standing before the Wailing Wall? This quotation shows the REV. MR. SAKAI in a light of a pious, God-fearing Priest.

In his interview MR. SAKAI was cautious in answering all my queries and he told me that he would not be able to definitely say anything for the present until he succeeded in collecting his data. However, he agreed to give me a few hints about the foundation upon which he had based his theory. He assured me that it was not only he himself who was interested in this research work, but the late Hon. MRS. E. A. GORDON, of Kyoto, Japan, and Prof. ROBERT A. STEWART, of Richmond, U. S. A., both having dedicated their lives for this express purpose. MRS. GORDON had unfortunately left her work unfinished and Prof. STEWART is still trying to complete it. However, MR. SAKAI has arrived at a certain conclusion (although it was not divulged to me), that the Japanese Nation are the descendants of the lost tribe of JOSEPH. MRS. GORDON sent MR. SAKAI three years ago a newspaper clipping in which Prof. STEWART openly declared his newest conclusion concerning the origin of the Japanese as follows, "I next turned my attention to the Semitic group. To my delight developments have been coming in the most remarkable manner. I am now able to make the positive announcement that the Japanese are of Semitic origin, closely akin to the Hebrews and the so-called Chaldeans". Besides the foregoing interesting facts, MR. SAKAI explained to me, the significance of such names of places in Japan in which he found similarity with Hebrew words. For instance:—

1. IVUS (a Japanese name) he interprets as being derived from the YEBUSITES who lived in Palestine.

2. UZZA-MASA, a name of Japanese village near Kyoto, and which is being interpreted as the first word UZZA, meaning ESUA, the son of Isaac, and MASA meaning Passover bread.

3. Near the above village, a Well exist and which is called in Japan IZRAEL, meaning ISRAEL.

4. Rev. SAKAI was struck by the natives in and around Jerusalem carrying their waters from the well in Jugs. He told me that this is the exact custom prevailing in Japan.

5. He told me with emphasis about a certain holy shrine in Japan, which is called "Chi'on and which he does not hesitate to say stands for Zion.

These and other items attracted his attention during his stay in Jerusalem, and I hope that before his departure for Japan, I shall have another interview with him. He intends staying here until May next, after which he will proceed to Syria, Mesopotamia, India and thence to his home. Having closed this subject, I then asked him if he would express his views on Zionism and anti-Semitism in Japan. He answered smilingly that he had delivered about 300 lectures and speeches in Japan, his total listeners being roughly about a quarter of a million. He further told me that when he returns back to his country he intends founding a Pro-Palestine Society, in order to keep in touch with all the news about Judaism and Palestine. I further asked him what are the real views of the masses in Japan towards us, to which he replied saying that most of them are not even aware of Judaism, Zionism or anti-Semitism, owing to their lack of interest, while the intelligentsia have various views shaped in accordance with their contact with Western foreigners. "It is certainly to be noted that if there is anti-Semitism it is due explicitly to the influence of Western civilization on the Japanese", said Mr. SAKAI. "There is nothing official and Japan will never tolerate the cultivation of such a vicious culture, as such things will not appeal to them," added Mr. SAKAI seriously. He was still more proud to say that the Japanese Nation never persecuted any religion, and least of all Judaism. He told me that he himself is always on the lookout for such people, in order to prove to them their mistake. With these words the interview ended. When I left him, he expressed his fervent hope that he would yet be able to visit Palestine again in a more official position. He went so far as to envy the rejuvenated Jewish nation, "with their wonderful historic land of both sages and divines, a land of pure health and contentment."

H. S. KEHELLA.

ERES YISRAEL AND DIASPORA JEWRY

We are glad to be able to publish in extenso the speech of MR. S. M. JOSEPH *delivered on the 28th March last, to which reference has been made in our last issue.*

MR. JOSEPH *said*:—

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I am just going to say a few words regarding the object of MR. KRISHEVSKY'S visit to the Far East. In my little talk I will have to re-iterate some of the expressions which you have already heard. As I am obliged to do so in order to substantiate and link up together the different points of my subject, I hope that you will over look any shortcomings on my part in this attempt. The object of MR. KRISHEVSKY'S visit to the Far East is, no doubt, obvious to you all...*He came out to inspire us, to invigorate our belief and to stimulate our co-operation with the Zionist Organization* and the Keren Hayesod he represented and for which he hoped to accomplish much. He has already explained to us in his previous address the rapid progress that has been made in Palestine, since the declaration of Lord BALFOUR in November 1917. In other words, such constructive progress is the outcome of the hard and honest labour of the halussim and halussoth (applause), those determined young Jewish men and women who left comfortable homes and civilization, to Palestine they and went with that deep sentiment of love and joy of returning to their traditional homeland and there they faced and overcame many difficulties and hardships by exposing themselves to cold and heat, and malaria fever in tilling the land and reverting it to its former reputed fertility after it had become a desert through desolation and neglect and lain idle for many centuries. They have drained swampy land and made it habitable. To describe precisely in adequate terms the successful result that has crowned their efforts I can find no better than the charming words of Lord ALLENBY: "They have transformed the once desert land into garden cities and busy thoroughfares." Yet such a marvellous result could not have been possible without the aid of the halussim, brother-helpers who supplied the necessary means for the urgent need of upbuilding our old national homeland. Still, nevertheless, those enthusiastic pioneers with their stamina and endurance deserve our greatest admiration and gratitude for what they have achieved, and they will continue to achieve until they will have attained the ultimate objective which our forefathers had so fervently prayed and passionately yearned for during the past 19 centuries. And for all that there must certainly lay a heavy burden of responsibility upon the two main Jewish organizations, viz., Keren Kayemeth and the Keren Hayesod. Not only for counsel and guidance but also for meeting the budget in their uncertain financial position of depending on voluntary contributions. The present financial stringency which is being experienced by the Zionist organization is causing much retardation in the development of plans and schemes undertaken in Palestine. It must not be forgotten for a moment that upon such development all our hopes and expectations for future possibilities are based. Therefore, let every individual consider it as a moral obligation towards this most vital problem of resuscitating as it is the very existence of our past national status, and give what best he or she can towards the exilaration of another dawn in our long and checkered history. Let us all be thankful to remain in the ranks of that devoted band of helpers offering our little monetary sacrifices for the sake of principles and to continue with enthusiasm giving our support voluntarily. (Cheers). It is hardly necessary for me to point out the fact to you as, no doubt, you must all have heard that MR. KRISHEVSKY had given up a most promising career and volunteered his services for the cause of the Zionist Movement. Evidently he did so with an ambition to play his rôle with credit to our race. (Applause.) Therefore, he deserves a hearty response from all, and every encouragement to continue in the pursuit of his calling, and I hope that he may yet feel gratified with the result of his visit to the Far East before he leaves its shores. I take this opportunity on the eve of his departure from Shanghai on a tour to complete his Far Eastern deputation to express the sentiment on your behalf, on behalf of the whole of our community in wishing him every success in this and in all his future activitics, a bon voyage and a safe return to his Homeland and to his family. (Loud cheers).

WHY SOME PEOPLE ARE PESSIMISTS

It is your ruddy, healthy individual whose outlook on life is cheerful. Pessimism is doubtless on occasions justified, but too often is the expression of a weak digestion, of exhausted nerves, of anaemic blood, and all the bodily pains and aches of the ailing.

The tone of the mind depends upon the tone of the body. Where this latter is low, a tonic is indicated—one that will build up blood and nerves by reenforcing natural processes within the system, that brings the flush of health back to the cheeks, that, in short, restores a zest for life. Dr. Williams' Pink Pills for Pale People, the prescription of a learned and experienced medical practitioner, are such a tonic. Thousands have attested the benefits they derived from their use. Your chemist can supply them, or post free at $1.50 per bottle, 6 bottles for $8.00, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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THE PALESTINE MANDATE SOCIETY

LEADING BRITISH STATESMEN MOVE TO AID THE MOVEMENT TO MAKE "PALESTINE AS JEWISH AS ENGLAND IS ENGLISH"

Some correspondence that passed between the then newly-formed Palestine Mandate Society and the leader of Zionist Movement, has been made public. The document is of the highest importance claiming as it does, because of its implications, the careful pondering of Jews equally as of non-Jews, and we feel we cannot do less than give every word of it here. It was published in "The Times" of March 13, most aptly on the eve of Dr. Weizmann's departure for America. Mr. Geo. Mitchell, Secretary of the Society, writes as follows:

TO THE EDITOR OF THE TIMES

SIR,—May I, through the hospitality of your columns, bring to the notice of your readers an exchange of correspondence which took place last year between a group of supporters of the Zionist Movement and Dr. WEIZMANN, who was then presiding at the



LORD CECIL.
President, Palestine Mandate Society.

15th Zionist Conference at Basle? Arising out of this correspondence there has since been formed the "Palestine Mandate Society," the presidency of which has been accepted by LORD Cecil of Chelwood. This society consists of a number of non-Jewish British subjects. Its object is to make known throughout the British Empire the steps which are being taken to give effect to the co-partnership created between the British Empire and the Zionist Organisation in accordance with the terms of the mandate for Palestine conferred upon his Majesty's Government by the Council of the League of Nations in 1922.

GEORGE MITCHELL, Secretary,
St. Ermins Court, Westminster, S. W. 1.

Here follows the letter sent to Dr. WEIZMANN in August last:

LONDON, August 27, 1927.

DEAR DR. WEIZMANN, We who sign this letter are, as you are aware, deeply interested in the Zionist Movement, and earnestly desire that the hopes and ambitions for the establishment of a National Home for the Jews in Palestine may be realised. We also entertain feelings of great affection and admiration for you, on whom so heavy a burden of responsibility rests. We realise that we can do but little to lighten this burden; the movement is a Jewish one, and we, though in it, are, so to speak, not of it. Nevertheless, as supporters of the Balfour Declaration, we feel it incumbent on us at this time of difficulty, to offer you and through you, your organization, our services for what they are worth, and in such manner as may be deemed appropriate. We believe that "Pro Palestine" societies have been founded in several foreign countries, and we understand that the Zionist organisations there have obtained moral support therefrom. We know that the public in this country is still very ill-informed and often misinformed about the Zionist Movement. It may be that there is a work to be done in attempting to dispel this ignorance. But it is not for us to suggest the manner in which we can render you assistance. The purpose of this letter is to assure you that we stand ready and indeed anxious to give what assistance we can, having special regard to the limitations necessarily imposed upon some of our number by reason of the positions which they occupy in this country.

BALFOUR, J. RAMSAY MACDONALD, D. LLOYD GEORGE, PHILIP SNOWDEN, ETHEL SNOWDEN, GEORGE M. W. MACDONOGH, JOSIAH C. WEDGWOOD, WYNDHAM DEEDES, BLANCHE E. C. DUGDALE, H. SIDEBOTHAM, GEORGE MITCHELL (Acting Sec.).

To the foregoing a suitable acknowledgment was given by Dr. WEIZMANN who expressed appreciation and indebtedness to the distinguished signatories of the letter for their assurances of sympathy and goodwill.

This correspondence and the formation of the Society is a move of great significance to World Jewry. Three ex-Prime Ministers of England and an ex-Chancellor of the Exchequer are among the signatories pledging themselves to support the national aspirations of the Jewish People. It will be observed that the Churchill-Samuel Memorandum is entirely ignored and that it is the Mandate which is looked upon as a basis with which to upbuild the third Jewish Commonwealth. "Israel's Messenger" is infinitely pleased to observe that the death-knell of the Churchill-Samuel Memorandum has been sounded and that a clear and perfect understanding has been reached regarding the insignificance of that Memoradum which had been signed by the Zionist leaders under duress and pressure of circumstances, created by the foes of Jewish Nationalism. The newly-formed Society makes it abundantly clear that it will soon take steps to stress the co-partnership created between the British Empire and the Zionist Organization. This is of vital importance to us Jews to realise that we have behind us a great moral Power whose influence and backing is of paramount significance to our movement to restore the third Jewish Commonwealth. Jewish Nationalism has made immense strides in recent months and our enemies are falling and tumbling down like leaves in the forest. This victory should impel us to double and treble our activities so that the maximum of success in the reconstruction of our Homeland under the aegis of Great Britain may be assured. China Jewry! Now is our unique time to rally towards the standard of the special Zionist envoy in the person of Mr. Gero. Krishevsky who is still in our shores, and render his mission to the Far East a great moral and financial success. Mr. Krishevsky will be here shortly from his trip up North and his stay will be limited in our midst prior to his departure to Eres Yisrael. It is within our power to render him all the assistance needed, and let us hope that when giving him a hearty send-off we shall see to it that he carries with him a bright message from China Jewry to our Motherland.

[Written for ISRAEL'S MESSENGER]

POGROMS

By A. KRAMER

R——— thou vile bloodthirsty beast,
When will bloodshed of Jews be ceased?

For has enough of it been flown,
To make clear rivers by now unknown.

And thou, civilization of the West,
Wilt thou keep mum at such a pest?

For deeds so horrible been done,
That words begin to lose their charm,

As not being able to frustrate,
Acts so base of various trait.

Tortures of unimaginable kind,
Were used to divert the Jewish mind,

To destroy, burn and rob
What has been the innocents' only hope.

Suckling babies torn from mothers' breasts
Against the posts are thrown with savage jests;

Followed by applause and wilder roar,
When inflicting on Jewish lasses moral sore;

No respect by beasts is made,
To old age, crippled and badly maimed,

For such are given easy death,
As to be buried alive in earth!

Youth, and people of middle age,
Do suffer awful from their rage,

Burnt alive in pots of oil,
Or thrown to snakes for them to coil.

Among spectators that have known and seen
Are Government heads and monks so mean,

Praising and promising eternal life
Those participating in "national strife."

And now you countries of the West
Which seem to be civilized at best,

Will you permit such horrors long unknown,
Even to savages of great renown?

Such outrages are done and will be made
If your intervention is not to rate;

So, those nations sympathizing do unite
To sweep such a beast from our sight,—

For such a savage has not the right to exist
Which keeps such low morals in its midst.

FAREWELL RECEPTION

Presentation Of Golden Book Certificate

A reception was tendered on the 19th ultimo, by the Shanghai Jewish Communal Association at the Maccabean Club, to MR. and MRS. SIMON A. LEVY on the eve of their departure to London to join their children and make their future home there. Shanghai is gradually losing some of our leading men and quite a number have in recent years evacuated the place and wended their way either to Europe or America. In the present instance, London seems to be the best place of attraction. What is Shanghai's loss is London's gain. In course of time, there should be found quite an array of ex-Shanghai Jews in London forming a congregation by itself. In the meantime, our community is face to face with a depletion of its forces and the end is not yet. There are others who are equally contemplating to leave and we fear that the symptom is not a healthy one for the future, as far as Shanghai is concerned. Be that as it may, the departure of MR. and MRS. LEVY was signalised with a presentation of a handsome scroll issued by the Jewish National Fund, showing the following inscription made in the Golden Book, Volume 4, 5687: semi-Jubilee year:—

MR. AND MRS. SIMON A. LEVY,

IN RECOGNITION OF NEARLY FORTY YEARS OF COMMUNAL SERVICE IN SHANGHAI INSCRIBED BY THE SHANGHAI JEWISH COMMUNAL ASSOCIATION ON THE OCCASION OF THEIR DEPARTURE FOR LONDON.

MR. A. E. MOSES, acting President of the Association, presided and was supported by MR. EDWARD NISSIM.

MR. J. E. SALMON said they had a pleasant task before them but it was tinged with an element of sadness owing to the occasion also being one of wishing good-bye to Mr. and Mrs. LEVY. Their names are now honourably inscribed in the Golden Book side by side with eminent persons who rendered meritorious service to Jewry—kings and presidents, statesmen and thinkers. Their gathering was not merely a farewell party to wish an old friend and fellow-resident good-bye and God-speed. It was that and much more. It was a public acknowledgment by the Jewish community of Shanghai of their debt of gratitude to Mr. LEVY for the solid work accomplished for well-nigh forty years in its service. They did not come with costly presents of gold and silver but with something having a higher sentimental value. They knew how repugnant to Mr. LEVY were all manifestations and fuss of any kind. If he had his way, he would not have been there but they had to disregard his wishes—not for his sake but theirs. Firstly, they simply had to take some notice of Mr. LEVY'S departure if they were to be credited with any feelings; secondly, it should be brought home to others the duty they owed to the public and set an object-lesson before them to emulate. It was very gratifying to him to be their spokesman that afternoon because he was associated with Mr. LEVY in communal affairs for many years though Mr. LEVY'S record was twice as long as his. He naturally recalled all those years with pleasure but they must not imagine that they always saw eye to eye. Great differences of opinion arose between them in the course of which they attacked each other vehemently and unsparingly; but once the issue was decided they forgot them and started afresh. What impressed him most in MR. LEVY were his sincere convictions and the zeal and tenacity with which he defended them. He interested himself in all phases of communal activity but gave of his best to the Communal Association and the Ohel-Rachel Synagogue. He was one of the founders of the Communal Association and without his influence and exertions they would not have been enabled to pray in that beautiful edifice on Seymour Road. Though he did not take a spectacular part in the management of the Jewish school, his interest in it wes unflagging. Very thoughtfully he donated comfortable sums of money for each of these institutions—unlike many who made their pile in Shanghai and went away without leaving a whiff of smoke behind them! On behalf of the large assemblage of their friends and well-wishers, he wished Mr. and MRS. LEVY bon voyage, a happy reunion with their children, health and contentment in their future home and if they found the call of the East irresistible, and came back among them they could be assured of a most hearty welcome! (applause)

MRS. R. E. TOEG in a few well-chosen words presented the certificate to MR. LEVY and expressed her regret that the community should sever its connection after many years of association with him.

MR. LEVY TENDERS THANKS.

MR. LEVY on rising to respond was moved visibly and could hardly control himself. He thanked one and all for the great honour they had given him and his wife on the eve of their departure to London, and said:—

"No words of mine can adequately express to you my appreciation for having our names inscribed in the Golden Book. I admire the spirit and the zeal with which you have all given to it and the sacrifice made on our behalf. I am moved by the eloquent words of MR. SALMON when he was good enough to eulogise the little that I have done for the community in my own humble way. It was really a privilege to identify myself with communal work as I felt it my duty to contribute of my share to the cause. If I had the choice, I would rather that you should not have arranged this reception for us, but I had to surrender to your wishes when I was approached to accept your kind invitation. I hope that young men of our community will not hesitate to come forward to shoulder the burden of our communal work. I believe it is the duty of every conscientious Jew and Jewess to volunteer his or her services and not permit our institutions, which were founded after great difficulties and sacrifices, to languish for lack of able workers. The higher a man is in the scale of society the more should be his responsibility to the community. During my career in Shanghai I was called a hard man, but that was because I had held my views tenaciously on some important communal questions. It was indeed a pleasure to look back and to think that we were all animated with one desire, and that is, to work for the upliftment of our community and uphold the lofty tenets of Judaism. Without a proper organization, our work in Shanghai will not go far to ensure the success to which we look forward, and I hope some of you here will take my advice and come forward with constructive suggestions and work for the common cause, in order that the good work may be continued uninterruptedly in future. MRS. LEVY and myself are leaving pleasant memories behind, and needless to say, we shall keep in touch with you and follow your progress with intense interest and pleasure (Applause).

A beautiful basket of flowers was presented to MRS. LEVY by MRS. E. M. EZRA amid great cheers. After the meeting tea was served and a very pleasant hour was spent. Mr. and MRS. LEVY left Shanghai on the *Empress of Canada* on the 21st ultimo, via Vancouver. MR. LEVY has given a contribution of £100|- to the Keren Hayesod and $5,000.00 for the new building fund of the local Jewish school.

LIST OF CONTRIBUTORS

The following friends and admirers of Mr. and MRS. SIMON A. LEVY have contributed towards the Fund to raise £20|- to have the inscription in the Golden Book of the Jewish National Fund. The maximum contribution was limited to $5.00. We understand that the defficiency was made good by MR. ELLIS HAYIM, who has kindly acted as Hon. Treasurer to the Fund:—

MESSRS. ELLIS HAYIM, A. J. HAYIM, R. H. ELIAS, H. GENSBURGER, S. E. LEVY, A. HILLALY, S. DAVID, EZRA SHAHMOON, E. M. EZRA, S. E. TOEG, J. J. JUDAH, A. E. MOSES, R. E. KADOORIE, H. KADOORIE, R. M. JOSEPH, E. JOSEPH, J. M. JOSEPH, C. S. GUBBAY, M. E. SOLOMON, E. SALMON, S. M. JOSEPH, V. D. HAIMOVITCH, R. JULIAN, N. E. B. EZRA, E. NISSIM, D. E. J. ABRAHAM, J. E. SALMON, M. J. MOSES, R. E. TOEG, S. PERRY, ARTHUR AND THEODORE SOPHER, S. S. SOMEKH AND EVELYN DAVID.

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ISRAEL AND KIDUSH HASHEM

SERMON FOR THE WEEK.—שבת אמר

"And ye shall not profane My holy name."—Leviticus, 22-32.

To-morrow's Sedra invites us to ponder on the above text. The simple yet strict injunction of God which we have quoted sums up in a nutshell the whole range of the intellectual, the moral and the spiritual laws of Judaism and Humanity. We profane the Holy Name by our deceits, our treachery and our evil doing, for it is not by blasphemy alone that we break the above commandment. Our Sages have laid great stress on the avoidance of any deed that would create a *Hillul Hashem*. Its importance could never be exaggerated. It is regarded as an unpardonable offence to cheat and hoodwink a non-Israelite. Our Sages were particularly anxious that no Jew worthy of the name would be ever guilty of causing the name of God to be profaned by his unworthy deeds. Outsiders judge us by our actions and by our intentions, whether good or evil. The universe we all know is a reign of law. To transgress against the law, or in other words to profane the Holy Name is to bring upon ourselves condign punishment. No one can escape or avoid this silent justice which relentlessly seeks out the evil-doer and makes him pay, pay, pay in full.

REWARD AND PUNISHMENT

To illustrate this we will take an example of money-changing. We go to an exchange shop and ask for a dollar-worth of change. We tender a dollar and receive its equivalent in full—a hundred cents. Similarly when we apply this example to life, we see that for the evil or good we do, we receive back in full the change we ask for, either in the form of punishment or reward which follows as a logical consequence. And yet there is a redeeming feature, a corrollary so to speak, to this law, a magical power—namely, that of forgiveness. If we repent and mend our ways, we are assured of help from the Divine Source of Love. We are not merely to cry out for forgiveness, but we must practice it towards our fellowmen when they are in our power. SHAKESPEARE made one of his characters say in eloquent words:—

"The power that I have over you is to spare you;
The malice towards you is to forgive you."—Cymbaline.

THE POWER OF REPENTANCE

It is that refined power of *Teshuba* that brings about the equilibrium between Justice and Mercy. The Bible is overflowing with quotations enjoining us to practice that redeeming quality. We can forgive only when we have a charitable and pure heart. *Leb tob bera li Elohim*, exclaimed the PSALMIST. The Talmud relates a fine *ma'aseh* in Tractate Ta'anith 25b, of how at a time of great drought, a great Rabbi went into a Synagogue and prayed to no avail for rain. It was only when RABBI AKIBA approached the Ark with a heart of simplicity and overflowing sympathy that a simple prayer brought about that much-needed rain. And then a voice spake out from Heaven saying, "AKIBA's prayer has succeeded, not because he is the greater Rabbi, but because he has a forgiving heart." How many of us practice in life this redeeming feature? How many of us so act in life as to avoid the Holy Name from being profaned? How many of us condemn by thought and action the shortcomings of our fellowman, when we are not even beyond the reach of silent and relentless law? To gain experience in life we must be knocked about by Fate, which is a form of that justice, till the lesson is brought home to us.

KIDUSH HASHEM

There must be a means whereby we can improve our ways of living and bring upon ourselves a charitable disposition. "And ye shall not profane My holy name." There is no better medium than prayer to help us to accomplish this. Said TENNYSON, "More things are wrought by prayer than this world dreams of." A better definition than this can hardly be given. When we pray we must have faith to conquer the disposition to profane God's holy name. Have faith in life, in the eternal justice of God, and more so in the bountiful goodness of the Universal Consciousness. A writer once said, "Faith is the vital artery of the soul. When we begin to believe we begin to live." EMERSON also very aptly said, "All the great ages have been ages of belief." Alll the great men of the world had faith; even the ancient Prophets had the faith which moves mountains. They had faith in the final triumph of good over evil. We profane the Holy Name by surrendernig to the forces of darkness. We must ever seek to sanctify the Holy Name in the eyes of the world, by performing deeds of valor in consonance with the injunctions laid down by our Lawgiver. *Kidush Hashem* is the antithesis of *Hillul Hashem*. Great is the merit of *Kidush Hashem*. Great is the evil which is caused by *Hillul Hashem*. Every Jew and Jewess carry on their shoulders a great weight of responsibility. *Kidush Hashem* is an article of faith with us, which no Jew or Jewess can ignore with impunity. Our ancestors have done not a little by their steadfast loyalty to Israel's religion in causing a great *Kidush Hashem* by their martyrdoms than surrendering to the voice of despair to abjure their faith. Those who practice this sublime virtue are rated high in the scale of righteousness. They are the ones who are destined to see the Shechinah and realize God's presence in their lives. They are the ones who will shine with the brightnesss of the firmament because they have carefully abided by the injunction laid down in to-morrow's Parasha, "And ye shall not profane My holy name."

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MR. L. GERSHEVITCH'S FIFTIETH BIRTHDAY

In our last issue we referred to the celebration of fiftieth birthday anniversary of MR. L. GERSHEVITCH at Tientsin and the banquet tendered him by the community. At this function a silver shield was presented to MR. GERSHEVITCH by the joint committee of the Tientsin Jewish organizations. After the dinner, several speeches were made, the first speaker being MR. H. M. WHITGOB, who paid tribute to the work of MR. GERSHEVITCH among the Jewish organizations in Tientsin. MR. WHITGOB said that MR. GERSHEVITCH was fortunate enough to have that judgment to be able to please everybody, and that whenever there was any trouble, the persons concerned would always appeal to MR. GERSHEVITCH, and the trouble would be sure to be settled.

Acknowledge Him Leader

MR. WHITGOB then referred to the connections of MR. GERSHEVITCH with the Jewish organizations, and said that the Jews in Tientsin acknowledge him as their leader. The reason why MR. GERSHEVITCH was connected with all these organizations was because he was always willing to give up his time, in spite of his own work, for the welfare of the community. When it comes to putting his hand deep down his pocket, he certainly goes as far as he can. There was a time when Tientsin did not have a Jewish school. MR. GERSHEVITCH said, "There should be a school, and we want a school," and to-day there is a school. That is the kind of man MR. GERSHEVITCH is. MR. WHITGOB then repeated the wish of MR. BARONSKY, who said to MR. GERSHEVITCH recently; "God keep you and bless you, MR. and MRS. GERSHEVITCH." The speech was concluded by a toast to the health, wealth and prosperity of MR. and MRS. GERSHEVITCH, and family. MR. GERSHEVITCH on rising to respond thanked all those present for their gift and appreciation of his services to the community.

Congratulatory Telegrams

After speeches by others at the party, MR. GERSHEVITCH, who congratulated him on the anniversary of his 50th birthday, and wished him every happiness. The silver shield was presented to MR. GERSHEVITCH by MR. SILVERBERG, after the rounds of speeches had been made. On the shield were engraved: "As a token of our esteem and gratitude on the occasion of his 50th birthday, March 4, 1928." Underneath were the names of local Jewish societies:—Tientsin Hebrew Society, Tientsin Jewish Benevolent Society, Tientsin Jewish School. Before the party ended, several songs, mostly by MR. WHITGOB, were sung. These brought forth much laughter from those present.

SIMON LEVY & NISSIM, Ltd.
(Incorporated in Hongkong)

BY a Special Resolution duly passed on the 21st of March, 1928 and confirmed on the 10th of April, 1928, it was resolved: "That the Company be voluntarily wound up."

The undersigned has been appointed Liquidator for such winding up.

Dated at Shanghai the 16th day of April, 1928.

EDWARD NISSIM,
Liquidator.

SOCIAL AND PERSONAL

MR. and MRS. MAURICE BENJAMIN left Shanghai on the 30th March by the *President Lincoln*. They will spend some months in America, go to England about September and expect to be back in Shanghai in the late autumn.

* * *

MR. CHANAIAH GOLDREI returned to Europe last month after his flying business trip to Shanghai.

* * *

Miss NORA TOBG has sailed for Canada.

* * *

Among the passengers who left for Europe via Vancouver on the *Empress of Canada* on the 21st ultimo, were MR. and MRS. SIMON A. LEVY, Mr. and MRS. J. M. JOSEPH, and MISS R. JOSEPH.

* * *

Mr. L. BLUM, MRS. FLORA ROSEMBERG, Mrs. LISA SPUNT and her two children left for Europe last month.

* * *

On the 20th ultimo, the wedding of Miss FREDA POLONETZKY and MR. P. GERZENBTIEN took place at the Ohel Moshe Synagogue, after which a reception was held at the residence of the bride's mother, MRS. S. S. POLONETZKY, No. 345 Broadway where the happy married couple were overwhelmed with congratulations.

* * *

Mr. and Mrs. A. E. MOSES are receiving congratulations on the birth of a grandson in Bombay by their daughter MRS. HAYEEM who was married in Shanghai to Mr. H. E. HAYEEM of Bombay in December, 1926.

* * *

According to a cablegram received from London, MR. J. H. ABRAHAM, who is now studying at the Jews' College, London, for the Rabbinate, has passed the London Matriculation Examination held in January last. MR. ABAHAM is the eldest son of MR. and MRS. S. E. ABRAHAM of Shanghai.

* * *

MRS. E. JONAH, Mr. IRWINE JONAH, and Mr. SASSOON JONAH who left for San Francisco in November last, are returning to Shanghai to-morrow.

* * *

The Jewish Amateur Players are devoting a great deal of time and energy to the production of a play "The White Slave," a drama in four acts in Yiddish, by Professor JACOBI. "The White Slave" calls for good acting and careful staging and the Jewish Amateur Players are sparing no efforts to make the play a success. It is among the best of the few plays which have come from the pen of this talented author. "The White Slave" has had comparatively long runs in London and America and has been played to crowded houses, the well-known actor MAURICE MOSCOVICH having played in the leading role. The production, the second to be staged by the Jewish Amateur Players, is in the experienced hands of MR. S. FUX, who is working in collaboration with Mr. C. I. SIPITSKY. There is a strong cast, the leading roles being well taken care of, while the minor parts are also taken by performers of experience. Tickets are obtainable from Messrs. W. I. ZIMMERMAN & Co., 21 Nanking Road, or from members of the committee at $3, $2 and $1.—"The White Slave" will be staged at the Lyceum Theatre on Saturday, May 5, at 9.15 p.m. The proceeds will be devoted to local Jewish charities. We hope to see a packed house.

* * *

Mr. FRED ELLIS, son of Mr. and Mrs. WALTER ELLIS, of London, has arrived in Shanghai and is staying at No. 11 Gordon Road.

Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. ELLIS JOSEPH left for Europe on the 19th ultimo, travelling via Siberia.

* * *

MRS. SALEM S. DAVID will be "at home" to the members of the local community on the occasion of the consecration of a new Sefer Torah in her honour on the 20th instant, at 3 p.m., at No. 17 Quinsan Road, the residence of Mr. and Mrs. E. I. JACOB. The new Scroll will be placed at the BETH AHARON Synagogue after the consecration ceremony.

* * *

The Hon. Treas. of the Hebrew Relief and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt of the following donations:—MRS. D. G. M. ARONOVSKY, $5.00, Mr. C. BOWGERY, $20.00, Mr. I. COUSHNIER, $5.00, Mr. M. FRIEDMAN, $10.00, Mr. MENASHE, $10.00, Mr. M. J. NATHAN, $10.00, and Mr. WEINSTEIN, $4.00.

* * *

MISS HANNAH EZRA, daughter of Mr. EDWARD EZRA, of Hongkong, is spending a brief vacation here. She is staying at No. 39 Carter Road.

* * *

Mr. J. S. GUBBAY is here from Hongkong for the races.

* * *

Mr. VICTOR D. GENSBURGER has left for Europe via Siberia.

* * *

Mr. J. E. JOSEPH, of Hongkong, was a through passenger on the *Empress of Canada* last week en route to London.

* * *

Mr. A. E. MOSES has removed his office to No. 23 Peking Road.

* * *

Six candidates from the Shanghai Jewish school were sent up for the preliminary examination (Cambridge Local) and they all passed. Their names are B. I. DRISIN, L. I. DRISIN, R. A. SLOSSMAN, J. E. JACOB, Miss D. BLOOMFIELD, and MISS G. E. JACOB.

* * *

SIR VICTOR SASSOON arrived from Bombay last week.

* * *

RABBI and Mrs. W. HIRSCH, of Pretoria, have favoured us with an invitation card on the occasion of their second son MARCUS being Barmitzwah and reading a Portion of the Law on Saturday, 14th ultimo. We congratulate the happy parents on the happy event.

THE MACCABEAN CLUB

On Sunday the 15th ultimo, the above Club was opened in the presence of 160 members and quite a lively time was spent in the inspection of the premises which were nicely furnished and decorated. The Club is situated on the second floor of the Kincheng Bank building, 22 Kiangse Road, and can be approached by two lifts. Three large rooms are now available for members' use, the library, the billiard room and combined dining room and bar room. Owing to unforeseen circumstances the Club has been deprived of the use of rooms which eventually will be placed at their disposal.

SPEECH BY THE PRESIDENT

Toasts were drunk to the prosperity of the new organization, and after a very good luncheon, Mr. H. GENSBURGER, President of the Club, in welcoming members and guests, spoke as follows:—

Some of you may think that we have chosen a Scots name but I can assure you that there is nothing Scots about it, it is the name of a Jewish hero of olden times. I do not intend to make a long speech, as you are all anxious to go home besides now-a-days every thing long is out of fashion such as long coats, skirts, hair, credit, etc. It is a great pity that we have to open the Club with three rooms only, but it could not be helped and we must be patient until November next, when we shall have considerably more space. There are nice, modern, bright, and airy rooms, with a cool air installation, and members will be glad to come here during the hot summer months after a hard day's work in their offices to refresh themselves both inside and out. During the winter months the rooms will be well heated—they are already comfortably, I may say elaborately, furnished and the committee will do their best to make members and their guests comfortable, and they hope that, although the space is limited at present, members will enjoy their leisure hours within these walls. We have good billiard tables and I am proud to say that amongst the present members we have quite a few good players and expect, that they will challenge in the near future, members of other clubs, and beat them. We have a nice, cozy reading room with a good assortment of papers, books and magazines and the bar will compare with any in Shanghai. Our caterer is well known and has a very good reputation; the kitchen will be of the best as we are promised the best cook in the market. To make this club a financial success rests now with its members and if each member will bring only one new member, within the next six months we shall find ourselves in a very good financial position. This, gentlemen, is all I have to say. I ask you now to raise your glasses and drink with me, to the prosperity of the Maccabean Club.

SPEECH BY MR. S. M. JOSEPH

GENTLEMEN,—I am thinking of some impression which I believe must be at the same time in the minds of almost everyone of you, but I am going to express it to do you with hopes that you will bear me out in what I say. No doubt we are all aware that

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originally we hailed from different communities situated in different parts of the world. Individually we may differ in our views from one another, but the common object that made us assemble here under one roof like a happy family may continue to exert a powerful influence to keep us harmoniously together for all times to come. The previous two or three similar Jewish institutions in Shanghai have come and gone. Their life history is but of recent date, and they must be still fresh in your memory therefore, I need not dwell any longer in relating to you as to the manner in which they were established and disestablished, but simply to tell you that this Maccabean Club has come to stay as a rock and forever. The word "Maccabean" or "Maccabees" at once reminds us of those valiant men who championed the cause and zealously safeguarded our former National rights, but this Maccabean Club is purely social the outcome of the combined efforts of the two happy sections of our Communities, for our mutual benefit and advancement. Its needs and influence may stand out as brilliant reflections of Shanghai Jewry, and its brightness may shine far and wide. This happy occasion seems to augur well for a continued future prosperity so I take this opportunity to wish the Club and all the members as well as our guests greater success. (Cheers).

Other influential members, including Dr. S. D. JOFFICK, Dr. D. HOLPER, and Mr. G. SOKOLSKY spoke also.

The committees follow:—

General Committee:—Messrs. H. Gensburger, president; A. E. Moses, vice-president; S. David, hon. treasurer; I, Covitt, hon. secretary; L. Blum, L. Friedman, V. D. Gensburger, Dr. E. G. Lobsovsky, Dr. R. Holper.

Balloting Committee:—Messrs. R. D. Abraham, E. Hayim, M. Lipkovsky, B. Shainin, F. J. Schuhl; and Dr. S. Joffick.

CORRESPONDENCE

GREETINGS FROM THE AMERICAN JEWISH CONGRESS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are pleased to note that you have reprinted and are distributing MR. BERNSTEIN'S analysis of the "Protocols".... We are earnestly hoping that your campaign to counteract this obnoxious propaganda will be successful. With all good wishes.

BERNARD G. RICHARDS,
Executive Secretary.
AMERICAN JEWISH CONGRESS.
NEW YORK, March 6, 1928.
8 West 40th Street.

PALESTINE MASSA GROWS POPULAR

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In response to your suggestion to give preference to Palestine Massa, I must say that at the beginning I was rather sceptical. However, in order to fall in with your proposal I had ordered two-thirds of Palestine make and one-third of another factory. I need hardly say that we were all greatly satisfied with the taste and flavour of Palestine Massa and all at home clamoured for it. As we ran short of the bread during the Festival, we have given order for Palestine Massa and hope to book next year only the latter make and recommend it to all our friends and neighbours. Congratulations to the Palestine factory on its initiativeness! All must be proud that such a useful enterprise could capture the trade from Diaspora Jewry. The significance of this cannot be underrated.—Yours faithfully,

PROGRESS.

SHANGHAI, 10th April, 1928.

THE JEWISH PRESS AND ITS MISSION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am glad to see in your February number that you agree with me in at least one particular—the present-day unspirituality of the American-Jewish press. Conversely, I find that I am able to agree with you in a good many particulars—now that we understand each other better. As you say, if our own literature (written in the languages we understand, and not in Hebrew, which practically no one understands)—if our own literature were to furnish us with the spiritual food that every human being needs, there would be no necessity for us to turn elsewhere. As against this, you give in a recent number a list of Jewish authors who have written on religious topics. I would point out however, that of all that list, only one has devoted himself to the purely spiritual side of religion, as opposed to the academic. I refer to Dr. J. ABELSON, author of "Jewish Mysticism," "The Immanence of God in Rabbinicial literature," etc. The significant fact about this is that Dr. ABELSON is, like myself, a student of Theosophy. Similarly, ELIAS GEWURZ, a profound student of the Cabala, and author of several cabalistic works, is a Theosophist of many years standing. He at present happens to be a teacher in one of the institutions of the Jewish Educational Society in San Francisco and I know him well. His collaborator, LEONARD BOSMAN, living in England, author of "Genesis Unveiled," and other works, is also a Theosophist. Another San Francisco gentleman, a former rabbi, and a profound scholar, author of a cabalistic work shortly to appear, is a Theosophist. Is it, after all, a meaningless coincidence that those who seek the deeper mysteries of the Jewish religion find much guidance and inspiration in Theosophy?

I will not trespass on your valuable space further than to add that if you were to investigate at first hand (thoroughly, and not superficially) those things which you intend to criticize (instead of getting your information from others), you might see for yourself whether or not there is anything inspiring in that which you deride, and might conclude, as a result, that the "Dean of California Theosophists" (both of us) is not such a madman after all—nor an apostate.—

A. HORNE.

SAN FRANCISCO, 4th March, 1928.

SECURES NEW SITE

The OHEL MOSHE Synagogue will celebrate this year in Elul its twenty-fifth anniversary. The event is an important one in the history of the local Ashkenazi community. The latter has just secured an ideal site in Ward Road in which to sound the glory of the Lord. On the advent of RABBI ASHKENAZI in Shanghai two years ago, a movement was started to create funds for a permanent house of worship. But great difficulty had to be faced in creating a nucleus fund, for what with donations to charity, obligations to Zionism and other philanthropic purposes, it was difficult to make a handsome collection from a heavily taxed community. Nevertheles, after a great many trials, a committee was formed consisting of the following:—Mr. A. COHEN, Hon. President, Mr. I. SHAININ, President, Mr. H. AUSLANDER, Vice-President, Mr. D. G. M. ARONOVSKY, Hon. Treasurer, Mr. H. KAMMERLING, Hon. Secretary, Messrs. SOLOMON Fein, M. LIPKOVSKY and S. SEGERMAN. These gentlemen finally succeeded in turning the tide of failure into one of success and as a result a fine strip of land with an old building was purchased on B. C. Lot No. 2507. Although the situation is by no means central, yet it is considered to be located in a district inhabited by the Ashkenazi community. The Committee have yet to raise the balance which is still needed and so they are inviting all co-religionists to join in the great drive. Already the nucleus of the building fund amounts to Taels 4,000.00 while $6,000.00 was subscribed by various members of the committee and well-wishers, but the balance has yet to be raised. The project is by no means difficult to a comparatively rich Jewish community who have always looked to their laurels. The Committee are prepared to receive donations, large or small, for no sum will be refused. We hope that there will be no hesitation on the part of all the members of our community to come forward with substantial contributions as we would like to see this intricate problem of our Ashkenazi community solved quickly and in a becoming manner. For further informations our readers are kindly asked to write to the indefatigable secretary of the Synagogue, Mr. B. HELLMAN, 125 Broadway, who will be pleased to give the necessary information.

"THE HISTORY OF A LIE"

The publication of the above brochure by ISRAEL'S MESSENGER in January last, was hailed with great satisfaction by our readers everywhere and demand for extra copies reaches us by every incoming mail. A short review of the booklet has appeared in the London *Jewish Chronicle*, of 2nd March. We publish extracts from some of the letters that reached us:—

MR. NATHAN STRAUS, New York:—

"Your reprint of HERMAN BERNSTEIN'S article THE HISTORY OF A LIE is the kind of propaganda so necessary to counteract the anti-Semitism which is continually raising its dragon's head all over the world. Unfortunately in your country [*China, per se, is not anti-Semitic. A few disgruntled white men who are actually her guests had sought to involve her in the plot to introduce the virus of anti-Semitism in her shores. Happily, the intrigue has fallen flat, the soil of China not being favourable for the purpose. The "irresponsibles" have long retreated, maintaining unusual silence. What a compliment to China!—Ed.*] intolerance and the consequent misery to our poor co-religionists still is rampant."

MR. PERCY J. MARKS, of Sydney:—

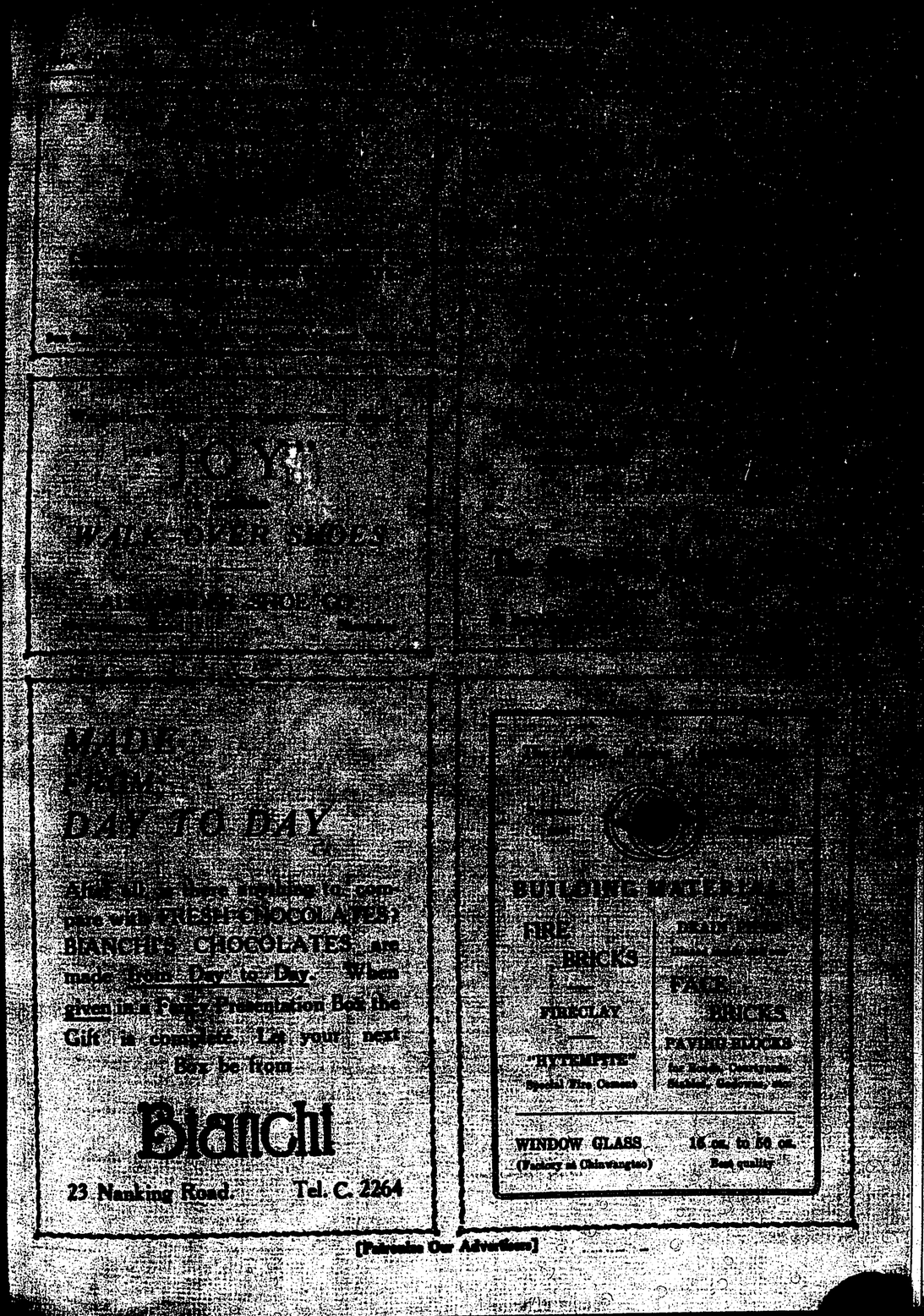
"Many thanks for the pamphlet on the exposure of the Protocols of Zion. I appreciate it so much that would like a few extra copies for distribution."

MR. DAVID I. SARGON, Bombay:—

"Last week, I received copies of the HISTORY OF A LIE for which I thank you. It has beaten to a frazzle the authenticity of the 'Protocols.' You have done no small work in publishing it for distribution just when the 'Protocols' are being discussed again. I would esteem it a favour if you would send me a few more copies of your publication."

MR. PAC. J. KALKER, of The Hague, writes from Port Said travelling on the *Saarbruken*:—

"I am indebted for your address to Mr. KENIGSBERGER, with whom I am travelling to Europe. He lent me "The History of a Lie" by Bernstein. Now I should like to have a copy of same. Will you kindly send me one or more for distribution? If not available please let me know where I can get same."



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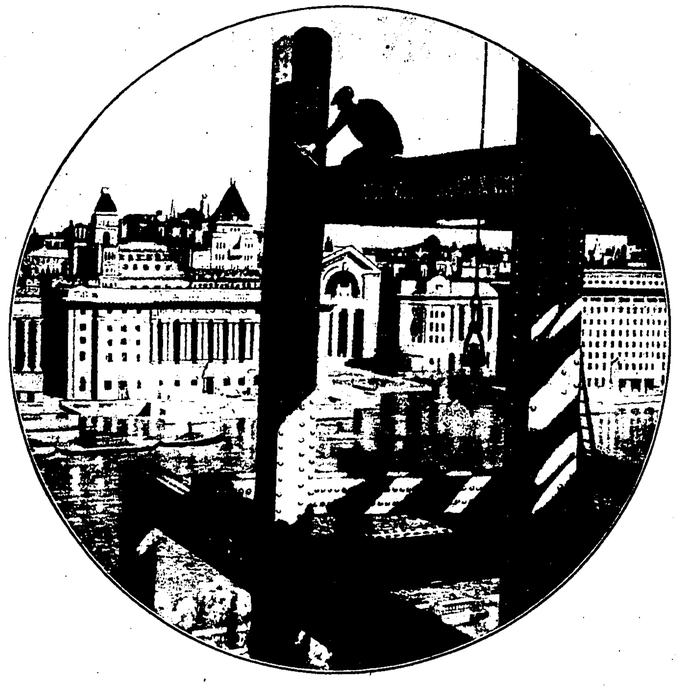
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THE STEEL CITY

The above picture, from the painting by E. Wallcousins, shows a fanciful city made up of well-known buildings constructed on DORMAN LONG'S steelwork. On the river front are the British India S. N. Company's offices in Calcutta, and Bush Building, Liberty's and Adelaide House in London, while in the background on the left are the Anglo-South American Bank in Buenos Aires, and Sassoon House in Shanghai. The steel framework in the foreground is part of the structure now being erected for Imperial Chemical Industries Ltd. in Millwall.

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MODERN SHANGHAI.—JEWISH CONTRIBUTIONS

SASSOON HOUSE AND CAPITOL BUILDING ADD IMPOSING STRUCTURES TO THE SETTLEMENT

When the history of Shanghai is about to be written, not a little credit would be given by the historian to Jewish efforts to develop the place, and thereby enhance the values of land and property of the Model Settlement. From the earliest period, since foreigners have settled down here, there have been Jewish pioneers in the field who paid much attention to real estate and contributed not a little to the progress of the place. The SASSOON House, the Capitol Building, the EDWARD EZRA building, the HAMSON building, the SOMEKH building, etc. (located in the heart of the Settlement), are all worthy monuments to Jewish enterprises which have helped much to make Shanghai what it is to-day, the Paris or as some would say, the Tel-Abib of the Far East. The late Mr. A. G. STEPHENS, general manager of the Hongkong and Shanghai Banking Corporation, paid an eloquent tribute to Jewish achievements in Shanghai at a lunch given in April, 1923, by the late Mr. EDWARD I. EZRA, managing director of the Shanghai Hotels, Ltd. The speech of the banker attracted much attention at the time. It would not be malapropos if we were to reproduce the salient part of it. It runs thus:—

"I have watched this company (the Shanghai Hotels) for many years, and I feel that it is a company that will have great prospects in the future development of Shanghai. I also desire to state that under the control of Mr. EZRA this company has been brought from chaos to order. GENTLEMEN, I wish to put on record the high value I place on the work the Jewish merchants have done in Shanghai, and I am very glad to see some of the leading Jewish people present here to-day. No one knows better than myself what a great asset they are in the development of the British Empire. This company is a particular instance of what can be done by able management and Jewish brains."

JEWISH INVESTMENTS IN SHANGHAI

It is no exaggeration to state that Jewish capital to the extent of $100,000,000 had been invested in Shanghai in land and property and registered at the local British Consulate. The value of real estate here is again soaring. Confidence which was shaken last year is now reviving. It may be said that so long as British interests in China predominate there can be no question of a real setback in land values. Shanghai occupies a most unique position on the vast commercial port of Asia. The future possibilities of this great centre are unlimited. Given a stable government, China will forge ahead as a great Power in the Orient. Her industrious people may be looked upon to do their bit. A recent report issued by the ASIA REALTY COMPANY reviews the Shanghai property market, in an optimistic tone. It says:—

> The purchasing and selling of real estate during the past month has been brisk. Dozens of properties have changed hands, varying in size from one half mow residences up to sites for development and redevelopment having areas from twelve to fifteen mow. The chief activity has occurred in the Central Western District of the city, while a good proportion of the activity has occurred in the Northern and to a certain extent in the Eastern District. Prices in general have been on the firm side, both prices and activity being well above those of the winter of 1926-27. Quotation of sellers are strengthening. A curious feature of the market is that in several of the sales made there have been three or more buyers for each particular property.

EZRA ESTATE IN NANKING ROAD TO BE REMODELLED OFF.

Another great building scheme is being launched shortly in Nanking Road. Plans have been submitted and approved for a huge block of building which will extend from WARNER'S corner to EZRA building and back as far as Kiukiang Road. It is reported that the scheme is a most elaborate one, will involve millions of dollars, and if building commences in the autumn as is anticipated, it is expected to complete the greater part of the block in about one year. It is said that there will be arcades, a theatre, shop fronts on Nanking Road and Szechuen Road, and offices and residential quarters on the upper floors.



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CAPITOL BUILDING

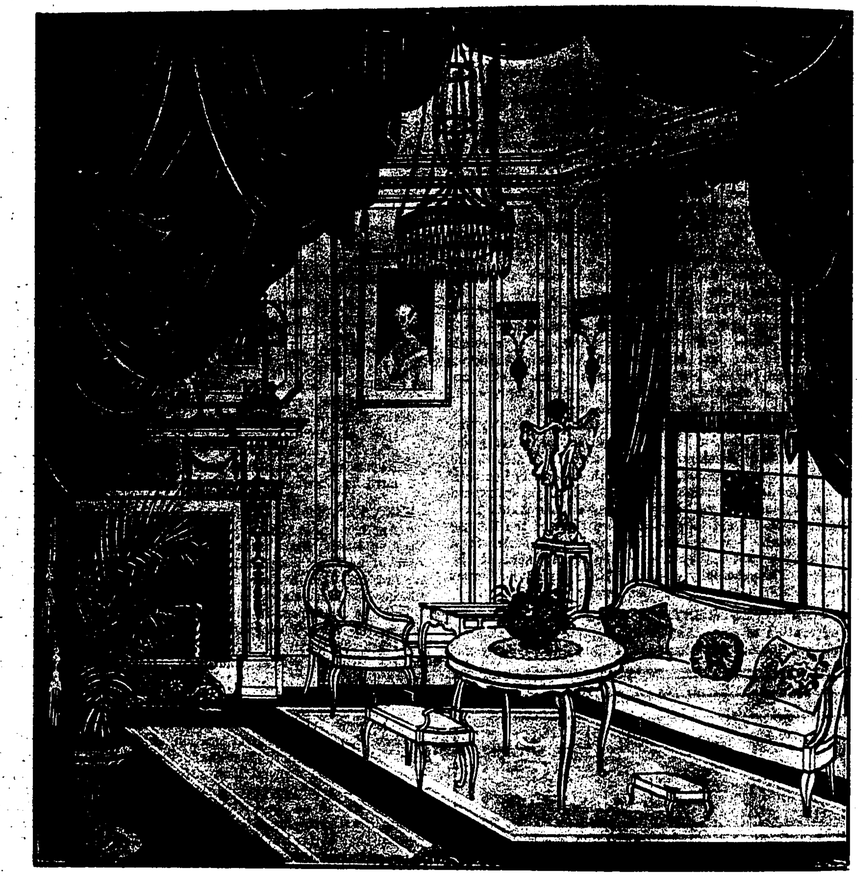
The new building is situated on the corner of Museum and Seochow Roads. The central location, on such an important thoroughfare, so well known to Shanghai's theatregoers, was more than an inducement to the owners, Messrs. S. E. SHAMROOK and Co., to decide to erect on their property a building comprising a fully modern equipped theatre on the ground floor and five floors of offices and up-to-date apartments on top. It is for the first time in local building history, that a theatre has been overbuilt by offices and apartments. It not only is encouraging theatre construction in the most desirable locations in the city, but it also proves that Shanghai in every respect is keeping pace with modern building construction methods abroad.

ALL MODERN TENDENCIES REPRESENTED

The Capitol Building, designed by Mr. C. H. GONDA, is one expressive of all modern tendencies. It may be noted that the classical architectural style borrowed from a by-gone period has been abandoned for the sake of adopting a style which corresponds entirely with present-day constructional methods in regard to building materials used and also in regard to the purpose of the building, comprising a modern theatre, offices, apartments, film vaults, water tanks, air conditioning plant, boiler rooms, underground water tanks, numerous motors and automatic pumps. The outstanding feature of the Capitol Building is the theatre. The auditorium is constructed in such a way that an unobstructed view of the stage is obtained from every seat, and the entire absence of any columns is the more interesting since it must be borne in mind that, notwithstanding the big space from wall to wall of the auditorium, five floors are carried on top of the theatre. This was only possible by the use of large reinforced concrete beams spanning the entire auditorium, carried by huge reinforced concrete columns in the side walls, resting on a reinforced concrete foundation beamraft, so as to prevent an unequal settlement of the building. The balcony and the two rows of boxes have been cantilevered so as to avoid strictly any column on the ground floor of the theatre.

CONSTRUCTION AND ARCHITECTURE

The constructional design corresponds with an architectural design of originality and simplicity. The amber coloured ceiling of restrained modern ornamentation, featuring the dome in the centre and ornamented copper grilles, has hidden in its cornices, on lines following the constructional members, the light sources of the



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Majestic Hotel New Ball Room
Howard Building at Yates Road
David Sassoon & Co.'s BUILDING at Honan Road
Chinese Electric Water Supply Co. at Chapei
New Water Tower at Woosung

The Seats of the Beth Aharon Synagogue and the Capitol Theatre were constructed by TAI CHONG & CO.

C. P. LOH, General Manager.

auditorium. The walls are adorned by 20 figural decorations, sculptured to symbolize the different expressions of harmony, beauty, and grace. The sides of the proscenium are adorned each with three sculptured figures allegorical of music, drama, comedy, history, art and the dance. Four rows of concealed lights on top and two rows of lights on the sides give the proscenium opening a highly decorative appearance. The lobby, containing the ticket booth and cloakroom, has an octagonal dome-like superstructure from which a crystal chandelier supplies the light. The foyer is suitably decorated by a wall painting depicting theatrical art. From the foyer, two staircases lead to the balcony, and also to the ladies' and gentlemen's cloakrooms, lavatories, and the bar, in the last mentioned of which the decorative scheme culminates in a combination of wine red, amber and orange.

EQUIPMENT OF THE STAGE

The stage is well equipped. An elaborate gridiron is supported by steel girders and the fly galleries give ample means of handling easily and quickly the scenery, and with regard to stage lighting an up-to-date system has been installed, including a cloud apparatus and many other modern devices. The lighting of the auditorium is installed entirely on the indirect system, all tube lamps being concealed in the cornices of the ceiling and the proscenium arch. On the wall-pilasters there are wall-urns, the dimmed lights of which not only give a highly decorative effect, but also have a more practical value in enabling late comers to find more easily their seats. The mechanical equipment of the Capitol Building consists of water supply, heating, mechanical ventilation, air-conditioning, fire protection, hot and cold water services, modern sanitation and automatic sprinkler and drencher systems. The water supply is obtained from an artesian well, which not only gives a sufficient quantity for the needs of the entire building for domestic purposes, but also furnishes sufficient water at such low temperature as to be adequate to serve the air conditioning plant.



THE VENTILATING SYSTEM

The theatre portion of the building is warmed and ventilated by a combined system, the machinery for which is installed in a specially designed room located on the roof of the building. Fresh air taken in from above the highest portion of the building is introduced, through a tempering coil charged with steam, into the air washer, where the finely divided spray of water is mixed with the incoming air and all impurities, dust, dirt and smell removed. This air then passes through a water curtain where the last impurities are taken out. Passing them through eliminator plates, the air gets dehumidified and leaves the washer not only perfectly pure, but also dry. By a circulation fan, the air is forced through specially designed ducts down into the theatre, where it is allowed to enter through the floors by means of gratings, installed under the seats. In winter, the air forced through the ducts is first passed through a heating battery, so that the air can be regulated to any desired temperature. During the warm season, the system is so designed as to give cooled and direct air through the same openings as are used in the winter to supply warm air. The vitiated air is also extracted, returned to the roof and either discharged to the atmosphere or recirculated through the washer and purified, as the case may be. The fire protection services of the Capital Building are designed with special care. Three are four separate sources from which fire protection is available, in addition to which, an automatic sprinkler system is provided for the stage of the theatre and the basement of the stages. Drencher lines protect not only the steel and asbestos safety curtain but also the outside walls are close to adjoining properties. The roof of the Capitol Building houses not only the air conditioning plans, the necessary water tanks for domestic and fire protection purposes, but also another unique feature and that is a film storage vault.

TRIBUTE TO MR. J. KOPELMAN

Great credit is due to Mr. J. Kopelman, general manager of the firm of Messrs. S. E. Shahmoon & Co. for his indefatigable service in connection with the management of the construction of the building. The work entailed a lot of patience and energy from the very outset and for this Mr. Kopelman was well equipped. Mr. Shahmoon, the senior partner of the firm (who, by the way, is leaving for Shanghai next week) had been away from Shanghai in Europe all the time, leaving Mr. Kopelman in sole charge to direct the affairs of the company. Shanghai owes much to him. The new building reflects great credit upon all those who have taken a hand in it, but not the least to Mr. Kopelman who is entitled to warm commendation.

[*Continued on Page 10*]

Sassoon House, Shanghai

The Contract for the Exterior and Interior Marble Work on the Ground Floor has been awarded to

B. BERTUCCI

Architectural and Monumental Marble Works.

Work executed in accordance with the design and specifications of the Architects, Messrs. PALMER & TURNER.

ESTIMATES SUBMITTED

B. BERTUCCI

Architectural and Monumental Marble Works

1A Baikal Road - - - - - Telephone E.714

THE NEW SASSOON HOUSE.—FIVE MILLION DOLLAR BUILDING NEARING COMPLETION.—MAGNIFICENT STRUCTURE

The New SASSOON House now nearing completion is situated in the centre of the Bund and the entrance to Nanking Road, the leading thoroughfare in the Settlement. It will be an architecural triumph for Shanghai, noted for its beauty and grandeur. It will excite the admiration of all those who are proud of the development and progress of Greater Shanghai. The hand that designed it is the hand that deserves praise and commendation. The New SASSOON House will truly add another landmark in the history of modern Shanghai. Not a little credit is due to the House of SASSOON for their new venture and their faith in the future prosperity, growth and expansion of Shanghai, despite the civil war raging in China and the dislocation of trade, albeit, we hope, temporarily. Such useful enterprises go a long way to tie the bonds of relation between the Chinese and the foreigners and help to establish confidence in the future. To invest five million dollars in one construction in the Settlement is a sign of the times. It shows that there is a great future in China and that that future will greatly add to the prestige of foreigners by the foregin Powers themselves supporting the projects of their nationals to invest money in a foreign country. No matter what happens in China, Shanghai will ever remain a monument to foreign aid in developing what was once a muddy flat.

ARCADES CONSTRUCTED

The most interesting feature in the SASSOON House from the public viewpoint is the system of arcades for shopping, which is something novel in Shanghai, but exists in other great cities of the world. More than half the site will be occupied by shops. The arcades will connect Nanking Road with Jinkee Road, another, joining with these two, will run east and west. At the intercession of these arcades there is a large rotunda, 46 feet in diameter, covered with a metal and glass roof. The enclosures to the shops consist entirely of big plate glass windows, which will give the maximum possible area of show cases. It is possible to anticipate that once a lady steps her foot in these arcades, only with the greatest difficulty will she be able to tear herself away, for she will be able to visit the whole of the 20 shops under cover. Not only is the planning of these arcades and shops both novel and attractive in every way but the shop fronts themselves show the latest ideas in these lines. They are of marble, bronze, plate glass, and electro-glazing. The arcades will be lighted from above, and the metal and glass toplights will be things of beauty. The floors of the arcades and rotunda will be of mosaic, and nothing that could be thought of for the comfort and pleasure of shoppers has been omitted when designing these *shope-de-luxe*.

COMFORT FOR THE MOTORIST

Amongst other advantages the site possesses is ample parking space for motor cars near at hand on the Bund. And when the shoppers have bought all they require, and possibly much they do not want, their cars will be able to draw up alongside the kerb on either of the three roads, and sheltered by the handsome bronze and glass canopies they can enter their cars and return to their homes without having once been exposed to the weather. The four floors above the shops are let as offices, and departmental stores. They are served by ten fast electric lifts and five staircases. The shape of the building above the ground is roughly that of a letter "A," there being in the centre a large triangular area ensuring that the building is well lighted and ventilated in every part. A continuous corridor will connect all wings so that no matter by what staircase persons enter the building, from the Bund, Nanking Road or Jinkee Road, they can approach any number of offices without retracing their steps.

The front portion of the building will be occupied a few months hence by two well-known Banks who had housed in the old building



In the design and construction of this building, Messrs. G. L. WILSON, F.R.I.B.A., P.A.S.I. *and* F. J. BARROW, A.R.I.B.A., M.I.S.T.E., *were the architect and engineer, respectively, for* PALMER *and* TURNER.

for many years prior to its demolition, namely, BANQUE BELGE POUR L'ETRANGER, NETHERLANDS TRADING SOCIETY, while those who will occupy shops are HIRSBUNNER & Co., Municipal Electricity Department (show room), BRITISH FLOWER SHOP, THE BIJOU PERFUMERY, etc. The upper floors are set apart for offices etc., as will be shown later in this article. Another interesting feature in the construction is the piling upon which the building rests are Patent Raymond Composite piles 62 ft. long, the lower 40 ft. being of wood and the upper 22 ft. of concrete. They have been drawn by the Hongkong Excavation pile-driving Construction Co. Ltd., and are the first of this particular system used in Shanghai.

We understand that the offices in the SASSOON building will be available for next autumn, according to an interview given to the *North-China Daily News* last month by SIR VICTOR SASSOON, BART. It has been decided that the upperpart of the building would be utilized as a hotel. The plans were being carried out to have the Bund entrance of the building for the hotel, a handsome loggia and stairway indicating this, as well as a lounge beyond. Another lounge would be on the Jinkee Road side of the building, with an entrance also from Nanking Road where all the customary facilities for an eleven oclock cup of coffee, etc. would be available for the public.

The first and second floors would be let as offices, chiefly to legal firms, doctors, dentists and other professional men, and the whole of the third floor would be offices of Messrs E. D. SASSOON & Co. Ltd., and their associate firm, ARNHOLD & Co., Ltd., with the exception of an extensive suite of offices which will be occupied by Messrs. HANSONS, solicitors.

THE CLARIDGE'S OF THE EAST

The front part of the fourth floor had been let to the American Women's Club and was being laid out as club premises with accommodation included for residence, and the remainder of the fourth floor, together with the fifth, sixth and seventh floors would consist of luxurious bedrooms and suites of what the management aimed at making the "Claridges" of the Far East. An additional large lounge set back from the main line of the building on the Nanking Road frontage, the eighth floor on that side, was included in the hotel accommodation, as was, on the Jinkee Road side, similarly set back a billiard room and other rooms for the hotel residents and guests. In the base of the tower, on the ninth floor, would be a luxurious *a la carte* dining room, while above would be a private banqueting room. A number of private dining rooms immediately below the tower would make attractive features on the 11th floor, overlooking the river and in the tower itself a fire brigade watchman would keep a lookout for fires throughout Shanghai, this elevation providing, not only a beautiful view for miles around, but an interesting new Municipal development.

A NEW HOTEL COMPANY

The part of the premises comprising the hotel was to be leased by the owners to a new company to be formed under the title of CATHAY HOTELS, Ltd., and the 12-storey building now being erected by the CATHAY LAND Co., at the corner of Rue Bourgeat and Cardinal Mercier, opposite the French Club, which will have 300 rooms will also be under the same direction. The amenities of a high class residential hotel will be provided in both. It is expected that the latter, which will be ready for occupation about the end of this year, will be known as Cathay Mansions, while the hotel on the Bund will be known as the Cathay Hotel and will probably be ready about the same time or early in 1929.

HONOUR TO WHOM HONOUR

It will be of interest to our readers to know that the leading rôles played in the success of the SASSOON House are principally those who are responsible for the management of the Shanghai branch of Messrs E. D. SASSOON & Co. Mention must be made of the great interest shown by CAPT. R. E. SASSOON, director of the firm, (who has just returned from his vacation in Europe), Mr. M. J. MOSES and COMMANDER F. R. DAVEY, both managers. The brunt of the task had devolved upon the latter owing to the absence of MR. MOSES on his vacation in Europe, but, nevertheless, the work was pushed forward with commendable zeal at a time when confidence in the future of Shanghai was not very bright. Future events have fully justified their optimism and much is due to their foresight. The detailed description of the SASSOON House given in this issue should give our readers some conception of the great work that is attached in organizing and directing the venture. To our mind, COM. DAVEY has acquited himself with no little credit. He has established himself before the public as a director of great ability and organizing foresight. Mention must also be made of SIR VICTOR SASSON, BART., the senior partner in the firm, now visting Shanghai. During the construction period of the SASSOON House, he has taken deep interest and pride from the beginning. He leaves Shanghai shortly for India laden with joy at the completion of the magnificent structure which will adorn Shanghai's leading thorough-fare and remain a monument to his foresight and sound judgment.

ARCHITECTS AND CONTRACTORS

The architects of the new SASSOON House are Messrs PALMER and TURNER. Other contractors of the building follow:—

Pile driving: Messrs HONGKONG & EXCAVATION PILE-DRIVING and CONSTRUCTION Co., Ltd.
Plumbing and heating: SHANGHAI WATERWORKS Co., Ltd
Water proofing: Messrs ANDERSEN, MEYER & Co., Ltd.
Patent Insulite flooring: PAUL I. FAGAN & Co.
Door frames etc.: CHINA WOOD-WOORKING & DRY KILN Co.
Flooring and joinery: GEORGE MCBAIN & Co.
Lifts: AMERICAN TRADING Co.
Art Metal Work: POLIS & SARGENT; CRITTALL MANUFACTURING Co.; ARTS & CRAFTS, Ltd., and SOY CHONG.
Shop fronts: ASIA GLASS Co.
Sprinklers: ARNHOLD & Co., Ltd.
Steel Windows: CRITTALL MANUFACTURING Co.
Skyights: ALEX. MALCOLM.
Tiling and Mosaic: ANDERSEN, MEYER & Co., Ltd.
Iron-mongery: ANDERSEN, MEYER & Co., Ltd.
Structural Steel: DORMAN LONG & Co.
Glass: PILKINGTONS Bros. (China) Ltd.
Water proofing: ANDERSEN, MEYER & Co.
Bronze Canopies: SOY CHONG.
Copper lights: PILKINGTON Bros. (China) Ltd.
Steel Windows and Bronz and
Cast Iron Windows and CRITTALL MANUFACTURING Co.
Screens to ground floor.
Collapsible Gates: WILLIAM JACKS & Co.
Marble Work: B. BERTUCCI.
Induroleum Floor to ground floor: METROPOLITAN CARRIAGE WAGON & FINANCE Co. Ltd.

[All the shops will have Docker's Induroleum Flooring of Marigold colour which is an asbestoe composition flooring being fireproof, jointless; and free from dust.]

[Continued from Page 7]

ARCHITECTS AND CONTRACTORS

Those concerned with the construction and equipment of the theatre are the following:—

Designing and supervising architect: Mr. C. H. Gonda.
Consulting mechanical engineer: Mr. A. Quoika.
General contractor: Messrs. CHANG YUE-TAI and SONS.
Electric light installation: Messrs. Larsen & Trock.
Heating, plumbing, ventilation, cooling, sanitation and fire protection services: Messrs. Gordon & Co., Ltd.
Elevators—Otis Elevators: American Trading Co.
Lonoleum flooring, tiles, waterproofing, hardware, safety curtain and constructional iron: Messrs. Andersen, Meyer & Co., Ltd.
Interior ornamental plasterwork and art class: Designed by Mr. C. H. Gonda, executed by Messrs. Arts & Crafts.
Theatre chairs: Messrs. Tai Chong & Co.
Oil burners: Messrs. Langdon & Co.
Shop fronts: Asia Glass Co.

WEDDING

On Sunday the 27th ultimo, the marriage of Mr. NISSIM HAI ISAACS, son of Mrs. FLORA, and Miss ANNIE LEVY, daughter of Mr. S. P. LEVY was solemnised at the Ohel Rachel Synagegue, Hazan ELIAHOO ISAAC officiating. The bride, who was given away by her father, wore a charming gown of white satin and lace, richly trimmed with pearls and silver beads. Mrs. A. SOLOMON, sister of the bride, was matron of honour. Miss KATHERINE LEVY, also sister of the bride, wore gold tissue and a white tulle hat. Misses FLORIE, SOPHIE and SARAH SOLOMON, and Miss SIMAH LEVY, nieces of the bride, were flower girls. The best man was Mr. SAMSON S. ISAACS, a brother of the groom. After the wedding a reception was held at the Burlington Hotel, at which a large gathering of friends met to offer their good wishes and congratulations to the happy married couple.

Mr. Z. SACHS, manager of the Shanghai branch of Messrs. A. D. SUTTON & *Sons*, left for Cairo, this week on the *Hakusan Maru* to meet his wife, who preceded him some months ago. It is not improbable that Mr. and Mrs. SACHS will return to Shanghai next September, after paying a visit to New York.

Mr. EZRA SHAHMOON is expected to return from his vacation in Europe this month.

READ IN THIS ISSUE: THE SEVENTH DOMINION, By Col. J. WEDGWOOD; TWO BOOKLETS, By Dr. J. H. HERTZ; THE INDUSTRIAL KING OF ENGLAND, SIR ALFRED MOND; BALFOUR FOREST IN NEW JUDEA; MESSAGE FROM DR. CALISCH, ETC.

JEWISH CALENDAR
5688-1928

*Rosh Hodesh Tammuz Tues., June 19
Fast of Tammuz ..... Thurs., July 5
Rosh Hodesh Ab ..... Wed., July 18
Fast of Ab ..... Thurs., July 26
*Rosh Hodesh Elul ... Fri., Aug. 17

1928-5689

Rosh Hashonah ..... Sat., Sept. 15
Yom Kippur ..... Mon., Sept. 24
First Day Succoth ..... Sat., Sept. 29
Shemini Atzereth ..... Sat., Oct. 6
Simchath Torah ..... Sun., Oct. 7
*Rosh Hodesh Heswan Mon., Oct. 15
*Rosh Hodesh Kislew Wed., Nov. 14
First Day Hanukah ... Sat., Dec. 8
*Rosh Hodesh Tebeth . Fri., Dec. 14
Fast of Tebeth ..... Sun., Dec. 23

*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

KING GEORGE'S BIRTHDAY

British subjects the world over will celebrate on the 3rd instant, the sixty-third birthday anniversary of KING GEORGE, the reigning monarch of the British Empire with great enthusiasm. The occasion is one of joyful significance and invites comments. During HIS MAJESTY'S august reign, some epoch-making events have taken place. They are spread and will be spread cherishedly on the pages of history and remembered with gratitude by our future posterity. To world Jewry his benign reign recalls the issuance of the BALFOUR Declaration which created a Jewish National Homeland in Palestine, thereby securing for HIS MAJESTY a niche of deep affection and homage in the heart of a weak and oppressed nation. Needless to say that although we passed through a trying and anxious period for the last ten years or so, HIS MAJESTY very cautiously piloted the Nation and once more we see sunshine and hope dawning on the horizon. Way out here in China we have abundant reason to be grateful for the safety of our lives and the destruction of the evil forces which threatened to destroy all that which was built by years of hard labour and toil. Jews dwelling in the Empire and beyond have lived in comfort and serenity under British rule and we are sure all the subjects of HIS MAJESTY, irrespective of class, creed and colour, will join in congratulating "our sailor King" on the auspicious occasion and wish him many happy returns of the day.

* * *

LORD PLUMER AND THE NATIONAL FUND

The inauguration of the BALFOUR Forest in Palestine, a project promoted on the occasion of the tenth anniversary of the promulgation of the BALFOUR Declaration, proved the occasion for some notable statements. The event, which brought together under the auspices of the Jewish National Fund, the High Commissioner, LORD PLUMER, and SIR ALFRED MOND, Chairman of the Joint Palestine Survey Commission, at a spot in the Valley of Jezreel reclaimed by Jewish labour, deservedly attracted world-wide attention. The tribute to the EARL OF BALFOUR in the form of a growing forest has appealed to the imagination. The Jewish National Fund by its genius is peculiarly equipped to execute this monument to the great friend of the Jewish National Cause. That it was so recognized by LORD PLUMER is evident from his words on the occasion. His Excellency took pains to declare that he "welcomed the assistance given by this project of the BALFOUR Forest" and he proceeded "to assure all those who have contributed or will contribute to its fulfilment of its beneficial influence upon the country." This is not the first time that the present High Commissioner has publicly expressed his Government's appreciation of the work carried out by the National Fund. His striking message to the celebration of the 25th anniversary of the Fund will be remembered. He spoke then of "the Jewish National Fund, a practical expression of the desire of the Jewish people to revive the land of their forefathers," and added that "the Government fully appreciate the benefits which have accrued to the country from the restoration to cultivation of land that was previously waste, from the reclamation of malarial swamps and the settlement of the Jews on the soil." LORD PLUMER has now added to his public tribute to the anti-malaria activity of the National Fund, an expression of thanks for its afforestation in Palestine. "Of the value of this afforestation work in the name of LORD BALFOUR which we have inaugurated to-day," he stated at Ginegar, "there can be no doubt." It is a source of distinct satisfaction to Zionists everywhere that His Excellency has taken such deep interest in the operations of the Fund for the restoration of Palestine whose popularity is measured in the support of millions of Jews. To our fellow-Jews we can commend consideration of the high place which the High Commissioner gives to the amelioration works of the National Fund. But not only have these practical operations in Palestine itself evoked the praise of the High Commissioner. The nature of the propaganda of the Fund has also been marked by him. The contributors to the Jewish National Fund are inspired wholly by unselfish motives, and it is this aspect of their participation in the upbuilding which drew from His Excellency two significant remarks: "The BALFOUR Forest," he said, "is a fine example of unselfish philanthropy, for few of the donors can hope to see in their maturity the trees planted to-day. It is also a good example in that we ask those who wish to help the country to do so by enterprises not yielding an immediate return but which will be of benefit and value for generation to come." In that phrase the distinguished FIELD MARSHAL reveals the soul of the Jewish National Movement which seeks a permanent solution and not a temporary alleviation of its homelessness. LORD PLUMER also saw in the planting of the Forest a sign of optimism in the future of Palestine which could serve as "an example to those outside the country not to relax their efforts for its good." It is for the Jewish people to show their regard for the High Commissioner's important statement about the National Fund's activities by providing it with the means necessary for continuing them on an ever-expanding scale.

* * *

I AM (A) GOODMAN

Writing to the Johannesburg leading Zionist weekly, *The Zionist Record*, a correspondent signing himself MR. I. M. GOODMAN airs his views as follows:—

In your issue of 24th February, under "Notes and Comments" announcing Shekel Day, you devote the greater part of half a column to the "banner of Zionist citizenship" and "our primary duty as Zionist citizens."

We recently came across a letter in the *Jewish Chronicle*, London, to which we replied in our last issue *in extenso* written by a noisy man hailing from "Lordship Park" also by the name of GOODMAN. We ask are all *Good-mans* putting their heads together and conspiring against Zionism? We suppose that not before very long we will need a whole lot of appelatives to distinguish each and every good man—a sort of tab in order not to confuse different types of rowdy men. Says this new correspondent from Johannesburg, "What in

the name of Oceana House is a 'Zionist citizen' and whoever heard of Zionist citizenship?' [*In the name of the Sphinx do not lose your temper*, MR. GOODMAN!—*Ed.*] Jews in Palestine, when naturalised, become Palestinian citizens, and if 20,000 South African Jews buy shekel they become shekel-payers. [*May we interpolate here and say in the same way that if our Goodmans cannot refrain from showing their hatred of Zionism, they automatically may be dubbed "rowdies"?"—Ed.*] They still remain South African citizens and are not miraculously transformed into 'Zionist citizens.'" We have drawn the attention of our readers to the types of LANDMANS, MAGNUSES, MONTEFIORITES, and GOOD-MANS which it has been our privilege to criticize for their narrow-mindedness towards Zionism and their opposition to the emancipation of our people from the fetters of the galuth life in the Diaspora. Before long we shall have to catalogue these sturdy types into groups and sub-groups in order to keep track of their unfriendly machinations against our sacred cause. It is a sad duty to criticize such types of fellow-Jews but it is an express duty which should not be shirked. Note how MR. GOODMAN vents his spleen or rage (call it what you will), in words:—

"Kindly publish this correction in your next issue, as the fear of a new kind of citizenship may affect the sale of shekalim."

One would think on reading this threat that the Zionist organization depends for its funds from men of the types of GOODMANS and their ilk. The latter must have great faith if they really rely on their false and vain fancies. Anyhow, our esteemed contemporary *The Zionist Record* has very ably replied to the onslaught of MR. GOODMAN in a footnote which we reproduce as under:—

The term "citizenship" was used by us, by an obvious and easily understood analogy, to indicate that the taking of the shekel, as the outward symbol of enrolment in the ranks of the Jewish National Movement, is a declaration of allegiance to the principle of the revival of Jewish nationhood for which Zionism stands.

In conclusion we would like to say that an affirmation should not be hastily made without giving it a certain amount of thought. An affirmation is really the act of asserting or declaring anything to be true before a court or before witnesses. The writer of the above letter makes his affirmation "I M (am a) GOODMAN," but his effusions belie the statement that he so brazenly makes. Let us hope that not before long we will see a complete change of front on the part of this carping critic, so that there will be no further occasion to criticize his actions, and may we hope that his affirmation 'I M (am a) GOODMAN' will hold true in all his thoughts and actions?

* * *

GOOD TIDINGS

"We rave, we wrestle with great Nature's plan,
We thwart the Deity; and 'tis decreed
Who thwart His will shall contradict their own."

We are happy to state that we have noticed a sudden change of front on the part of *The Jewish Guardian* in its relation to the upbuilding of the Jewish National Homeland. Whether this change for the better is only a temporary one with which to lull someone, or a mere passing whim yet remains to be seen. In an article on the above subject, our contemporary rejoices over the cheery news SIR ALFRED MOND has brought with him from Judea, and expresses the hope that this would be the turning point in the history of Zionist strivings in *Eres Yisrael*. Such sudden outbursts of praise and jubilation over the end of the economic crisis could only be expected from a pro and not a pseudo-Zionist publication. However, we leave our readers to judge for themselves if they are wide-awake enough to read what passes between the lines. Here are some excerpts:—

"Beautiful upon the mountains are the feet of him that bringeth good tidings. [*Our readers will recall that this is a passage from* ISAIAH *which appears as our own motto on the cover of our own publication.—Ed.*] and SIR ALFRED MOND who came back from Palestine last week, is certainly to be thanked for the cheerful news which he brought of that country. [*Bokea libboth wuchlayoth can only fathom the depth of this sentiment springing from the breast of a not too kind contemporary.—Ed.*] Plainly, he is a lover of Zion. He planted a tree in the BALFOUR Forest [*the innocent pastime is not restricted to a few to practise.—Ed.*]; he commissioned a memorial to TRUMPELDOR; he acquainted himself with various phases of progress, and above all, he took a cheerful view, rebuking the pessimists and the grumblers. [*What a "naughty" Zionist he must be to assume the rôle of a good orthodox Yehoodi, doresh tob Yammo!—Ed.*] and qualifying for the praise of ISAIAH reserved for those who publish good tidings of good."

The opening lines cited above are indeed refreshing, coming as they do from the same writer who only recently indited two leaders, one on "Political Zionism" and the other on "Are We a Nation?" And yet another excerpt of note may be culled which may serve to put our contemporary in a good light, albeit a temporary one, as far as its own attitude towards Jewish Nationalism is concerned. It says:—

"Cheerful news about Palestine is welcome. [*Bravo! that is the way of cogitating and not agitating, pace* LOUIS MARSHALL! —*Ed.*] It should go a long way to make cheerful givers, and we note that SIR ALFRED is at one with other Palestine observers in stating that money is the key. We said last week, and we say again, that home-charities make the first appeal to us. [*Why should that interfere or clash with what we contribute to the Jewish National Fund and the Keren Hayesod?—Ed.*] Their appeal is not so romantic as that of Palestine. It does not lend itself to the same easy rhetoric.....The old, sad charities at home, are healing, remedial, reparatory. The new bright charity in Palestine, [*No, no, no, not charity but a national duty incumbent upon every Jew and Jewess to sanction and uphold.—Ed.*] is building, making creative; and as BACON wrote with his unique sagacity: 'God Almighty first planted a Garden. And, indeed, it is the purest of human pleasures.'"

Our contemporary talks grandiloquently like a true spiritual Zionist whose head and feet are in the clouds; no one can doubt that for a moment. Its reference to Zionist and home charities should be made still more the clearer. The first is the outcome of duty, national pride, the realization of age-long ideals and cannot be labelled 'charity.' It is quite distinct from that and proves our loyalty and obligation to our Fatherland. Home-charities, on the other hand, spring from the well of self-respect and mutual love for our less fortunate brethren. We are compelled to subscribe to them because we have the welfare of humanity at heart. Surely, the Anglo-Jewish communities are rich enough to look to the need of both. Our contemporary writes with elation anent the upbuilding of our National Homeland as creative and its reference to BACON is indeed inspiring. In conclusion it pays a tribute to SIR ALFRED in the following appealing language:—

"Sir Alfred Mond's greatest achievements, at the close of his latest visit to Palestine, has been, it seems to us, to bring this purest of human pleasures within common reach. There is a touch of Elizabethan exuberance, the characteristic quality of Bacon's age, about Sir Alfred's Palestinian tidings. Arabs, earthquake, unemployment, and the rest of the catalogue of woes, with which we are desirably familiar, disappear at the sound of his footfall."

The bearer of good tidings to AM YISRAEL from ERES YISRAEL is entitled to the flowing words of praise from our contemporary, which describes his message as "descending like manna in the desert." On the whole, we are impressed at the change of heart or feeling on the part of our doubters who begin to see (albeit temporarily)

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the futility of rowing against the turn of the tide of Jewish Nationalism. It proves once more that the Zionist ideal will ever remain unsuperseded, translating itself in terms of the greatest good for the aspirations of *Kol Beth Yisrael*.

* * *

"COMPANIONATE MARRIAGE"

DR. STEPHEN S. WISE, of New York, in a recent debate with JUDGE LINDSAY delivered an oration on the above absorbing theme, an abstract of which had been embodied in an attractive booklet, just to hand, and issued by the Free Synagogue. We give our readers our views as a reaction of the reading of it, with some of the striking quotations. We must first of all understand what the ideals of marriage are. A writer defines it thus, "Matrimony has something in it of nature, something in it of civility, something of divinity." A great deal of thought must be devoted in finding the ideal partner of mating, otherwise we have what DR. WISE calls "the hasty, impermanent, irresponsible unions." For most of the serious quarrels between husband and wife, both are responsible. It is only recently we read an amusing tale of a lady who, having accidentally broken her smelling-bottle, her husband who was petulant, said to her, "I declare, my dear, everything that belongs to you is more or less broken." "True," replied the lady, "for even you are a little cracked." Now, the question is, "What is wrong with marriage?" DR. WISE explains it in a nutshell, "The answer is that there are many things that are wrong with marriage and no reasoning being should deny or attempt to conceal the failures of marriage." We [ISRAEL'S MESSENGER] are reminded on reading this brief explanation of a list of renowned men who were disappointed in their matrimonial lives. Take, *e.g.*, DANTE, the exile, who left his wife, never wishing to see her any more; TASSO, wifeless; MILTON, thrice married, but only once with much comfort; DRYDEN, wedded, and like ADDISON, to a title, and discord; SWIFT'S *marriage was no marriage;* STERNE'S, CHURCHILL'S, COLERIDGE'S, and LORD LIGHTON'S marriages were broken and unhappy. Then we have a list of celebates—HERRICK, COWBY, POPE, THOMSON, PRIOR, GAY, SHENSTONE, GOLDSMITH, COWPER, who looked askance at marriage. Take the philosophers: BACON, like his former legal adversary COKE, seemed to have enjoyed little domestic comfort, and speaks—for, as he says, "certain grave reasons"—disapprovingly of his partner. Our metaphysicians, HOBBES, LOCKE, BENTHAM, BUTLER are as solitary as SPINOZA and KANT. What is the cause of it all? It has been explained that some of those cases enumerated above, had owed their very greatness to that constitution of mind which allows little play to the affections or passions, finding all their happiness in one absorbing pursuit, and living their only true life in speculation. We are reminded of a Talmudic Rabbi, BEN AZZAI, who spent all his days in the study of the Torah. When his colleagues reproached him for not securing a life-partner and fulfilling a cardinal Biblical injunction, he replied as an excuse that he found more joy and ecstasy in studying the Law—*Libbi hashka ba'Torah*—which gave him length of days and happiness in life. Many such reasons may be cited to illustrate the reasons why marriages were looked upon with disfavour by great men; but these are exceptions and not the rule. DR. WISE in his remarkable oration referred to above, is undoubtedly presenting Jewish views. He asks "What are the remedies?" and replies as follows:—

"It is quite thinkable that men should argue that marriage is a failure and that we should therefore abolish it. But it is quite extraordinary that one should find certain defects in marriage and that the proposed remedies should have no relation whatever to those defects. I ask why legalize companionate marriage, even if you can? If companionate marriage is practically universal to-day, as Judge Lindsay claims, what will be the advantage of legalization? I warn Judge Lindsay that the moment you legalize companionate marriage, you introduce the abhorrent element of inhibition and repression. Apparently the companionate is enjoyed only because it is not marriage. Add to it marriage, and you rob the companionate of that which constitutes its joy and beauty. Shall marriage then be destroyed? The companionate marriage people answer: "No, not quite destroyed—preserve the name in any event, and the abolition of the essence of the thing will not be noted nor understood."

Anyhow, two premises of JUDGE LINDSAY must be valid, says DR. WISE. Firstly, divorce must be accessible; secondly, birth-control must be legalized, that is state-sanctioned. In other words, "companionate marriage" does not mean marriage with birth control. It is birth-control without marriage,—in other words, no marriage at all." DR. WISE even makes it plainer when he says:—

"As it seems to me, Judge Lindsay says to young people, 'you may go through the form of marriage, and provided you have no child, you need not be fearful of the consequences.' It invites temporariness, instead of making the coming of a child the consummation and glory of marriage, it makes child bearing a great terror to be avoided—in the absence of which remains the freedom to part whenever they choose to avail themselves of such freedom."

Another virile argument against "companionate marriage" by DR. WISE should be noted. Says he:—

"Birth-control? yes! Disseminate birth-control information, but remember that the companionate marriage looks not to birth-control but to birth-suppression. The balking of the material and paternal instinct may be at least as serious as the curbing of the sex-impulse. Child-

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bearing would be left to the socially less fit and would be largely avoided by the more fit. Child-bearing is of the essence of marriage. Voluntary childlessness does not change marriage into companionate marriage, but transforms it into something else and less than marriage."

DR. WISE echoes the words of our Sages in the next quotation to which we refer below. We must say at this point that the whole mystery of life rests on "Sex and marriage," otherwise we would not have had whole chapters devoted to it in Genesis and Talmud. Note the positive affirmation voiced by DR. WISE:—

"A deliberate childless marriage is no marriage. It may be a happy and successful mating, it may be better than sex promiscuity, but the essence of marriage, certainly its crowning glory, its parenthood. For a child is not something added to or superimposed on marriage. A child makes even as it derives from, marriage."

We are glad to see that DR. WISE has made special mention of the position of the Jew with reference to marriage in his summing up. He explains "while marriage was regarded not as a sacrament, but as *the* and the *only* sacrament, divorce was always procurable in Jewish life. But it was frowned upon socially and the right of divorce very rarely availed of or exercised" DR. WISE'S talk on "Companionate Marriage" at the debate held at Carnegie Hall is most interesting and instructive and should hold the attention of all thinkers, young and old. The subject is one that has claimed the attention of the world and is of recent "manufacture." Already we are notified by newspaper reports that the marriage of the first couple to test the new theory has turned out a wholesale failure. DR. WISE has very ably destroyed the structure of the new-fangled theory, for he shows how untrustworthy is its basis and worth. There is no getting out that marriage in the ordinary way is what one writer described "a medium wherein you have either the happiness of angels, or the misery of friends." And we must yet find a way out of the dilemma! Thank you, DR. WISE, for helping us to come nearer to the solution of one of the knottiest problems that affects human society to-day.

* * *

MR. HORNE LOOKS TO HIS OWN VINEYARD

MR. ALEXANDER HORNE, formerly of Shanghai, but now of 'Frisco, contributes an interesting article on a vital subject in the *Phi Epsilon Pi Quarterly*, which is likely to arouse much interest in the subject. MR. HORNE explains that there are two aspects of religion—the social and the divine, the ethical and the spiritual, the relation between man and his fellow-creatures, and the relation between man and God. We cannot examine one aspect alone, for it would be one-sided and incomplete. Says MR. HORNE:—

"Jewish self-consciousness is growing not only nationally but internationally. Communities are expressing in more and more efficient form, the sense of their moral and religious responsibility for the unfortunate. Magnificent temples are being built; communal centres for social and spiritual recreations are coming into existence. Religious schools, libraries, fraternal lodge—it is a wonderful and impressive sight, and in the first flush of our enthusiasm we are apt to cry out, as many have already cried out, "No, indeed! The Jews are not losing their religion!"

But wait! Says MR. HORNE, "Let us look deeper, and examine the aspect—the divine one, which shows the conscious relationship between God and man." MR. HORNE shows us that great changes are taking place to-day for the better—and that signs of a Jewish Renaissance is seen hovering in the near horizon. He gives us an insight into the deeper aspects of religion and differentiates between the relationship of the outer and inner form. Of the outer, one need not look far, for it is manifest in the public religious life we live, expressing itself in public—worship, public support of religious institutions, formalities and observances, etc. The inner aspect, on the other hand, is not so apparent and deserves deep scrutiny on our part. It proves the attitudes of faith, devotion, one's philosophy of life and one's idealism. "What then is the heart-side (inner) of religion?" asks MR. HORNE. "This is really the question we should be asking ourselves. BAHYA BEN JOSEPH IBN PAKUDAH, many centuries ago, saw in his day the need for recalling his people to an intensification of the spiritual life, and his famous book 'The Duties of the Heart' was the result. If we look to the surface to-day (adds MR. HORNE), we shall find the same lack of true spiritual life even in the midst of our religious observances. What are our Synagogues and Temples but meeting places for those who congregate mostly out of respect only for the past? Do the people come out of true devotion to God? Is prayer anything more than the mumbling of unbelieving lips? Is it anymore a raising up of the heart and mind to God?" The subject is indeed fascinating. It is one of absorbing interest to us in these days of unrest where everything looks topsy-turvy. The age in which we live has far receded from the olden path leaving nothing worthwhile behind. MR. HORNE sums up this vast subject admirably and explains thus, "If Judaism is to survive, if it is to continue in healthy growth, if it is to furnish the energy for active life, the compassion for social service, the righteousness for moral behaviour, the peace and understanding of life that alone ensure the fulfillment of life's nobler purposes, then Judaism must respond to the need of the times and be founded on Reason." We agree with MR. HORNE that a religious revival in the true sense of the word is much needed nowadays. But where are the leaders to lead? Where are our great men to inspire the flock? What are we doing to lead our generation Godward? New problems confront us to-day. We live in a totally different environment and for this men of inspiring leadership are wanted to restore order out of chaos. Way out in the Far East the problem is acute. The further we go the further we see the reign of chaos in our Synagogues which have no longer inspiring messages for the young ones and even for the grown-ups, owing to the fact that the community has no ordained Rabbi to look after its spiritual needs and rear creedlessly the rising generation in the tenets of Judaism. What are we to do? From whence shall come our salvation and deliverance? Where is the man of the moment who could destroy the "idols" which we have kept up going for several decades regardless of the consequences? To begin with any sort of revival we must first have a receptacle in order to pour spirit into it, to use simple words. MR. HORNE puts courage and faith in us when he talks of the revival of the Jewish consciousness in terms "not only nationally but internationally." It only strengthens our plea that the dawn of spiritual realization is not far-off. Do we see visions of the new Hebrew University hastening this realization? Religion is an important factor in the life of Nations and individuals for "it binds us to the Infinite; it challenges our strongest powers; it lures even weakness itself towards might and courage." MR. HORNE has done a great service by throwing light on the profound subject he has chosen for his debut in the Jewish arena. It would be more profitable for him if he serves his people, champions their cause, and brings rare understanding to hundreds and thousands of our co-religionists who are seeking for a higher interpretation of life and spirituality. His will then be the rôle of a true missionary to his own people, and proving by action the fine principles of *Gemiluth Hassadim*, Spiritual Charity. We hope that his future messages would be broadcasted from the pulpits as well, for MR. HORNE has enough knowledge of Judaism to entitle him to occupy the rôle of a preacher in Israel. We are on the eve of a new era which should not find us unprepared. To quote DR. JOHNSON'S memorable words. "We are on the eve, if not revolution, at least of evolution; rapid, immense; far-reaching many-sided." Wake up, O Israel, to the spirit of the new era into which we are entering and prove yourself worthy of the age in which we live.



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"WORTH, NOT BIRTH, SHALL RULE MANKIND"

The Jewish Independent, of Cleveland, Ohio, publishes a striking leader entitled, "I Feared the Jews" containing many points of interest which should give food for thought. Our contemporary draws the attention of those of its readers who have questioned "the justification of Jewish opposition to such endeavours as the DE MILLE 'King of Kings'" to a striking statement made by PRESIDENT MASARYK of Czechoslovakia, to some leading newspapers on the occasion of his seventy-eighth birthday anniversary. We cull the following interesting passage from the article referred to above:—

Anti-Jewish prejudice, President Masaryk declared, can never be overcome emotionally, but only through the power of reason. To clarify this position, the man who for three decades or more has been an outstanding advocate of the cause of justice to the Jew, and who when professor of medicine at the University of Prague took a leading part in the defense of Leopold Hilsner, victim of a vile ritual murder slander in 1899, related his own life's experience in the following manner:—"When I was a child I feared the Jews, believing that they used Christian blood for Passover. This fear was the result of the frightful ritual murder tales which were told to me by my mother. After hearing these tales I always avoided Jews and Jewish children. Jewish children sought my company in play, as I understand German, but I always ran away from them," Masaryk related. "It was only when I attended Realschule that I reconciled myself somewhat to the presence of Jews. I call distinctly an incident which made an indelible impression upon my youthful mind and which gave me a feeling of shame. It was on a school excursion when we Christian children played together, that I noticed the one Jewish pupil in our class lonely and ostracised. I saw him hiding behind a wall, praying fervently. During my life I have always taken care that no injustice is done to the Jews; therefore, it was asserted that I supported the Jews."

After reading the foregoing, one is given a key to the whole evil of race-bigotry and prejudice. We wonder what those critics to whom our contemporary addresses itself, will have to say in order to justify their stand? One cannot doubt but that there is a silent undercurrent of hatred, bigotry and fanaticism underlying the otherwise smiling faces of some of our Christian neighbours. That is, of course, the result of the systematic poisoning of the minds of children by their school teachers controlling the Sunday Bible classes and that of Communities by the priesthood. Note how ably *The Jewish Independent* argues:—

While the crucifixion slander with which Christian religious school teachers have been poisoning the minds of little children against an entire people, for nearly two thousand years, seems somewhat removed from the content of the horrible fabrication which harrowed the soul of the child, Masaryk, it is the dark, hate- hate-breeding soil that nourishes the ritual murder accusation. "The King of Kings," with its whitewashing of the Roman savage, Pontius Pilate, and its insidious blackening of Jewish leadership of Pilate's day, must reawaken in thousands of non-Jewish adults the slumbering youthful prejudices which many without the sense of justice which distinguishes Masaryk have neither the inclination nor strength to combat. President Masaryk's statement reveals the Jew's just ground for combatting with might and main the propagation of such slanderous accounts of Jewish leadership as are contained in the bigot message of De Mille.

And yet when one comes to suggest a remedy we can only find it in "duty." PROF. SIR GEORGE STOKES once asked in his lecture, "What is the foundation of duty? What constitutes the rectitude of such and such a course? And how is man to ascertain what course is right?" PROF. STOKES said it might perhaps be answered that that course was right which was in accordance with the will of God. If our would-be friends are content to interpret 'God's' will by merit of their own dark plots and machinations, they must be ready to pay in full for it. They are the ones who would convert this planet into a valley of tears echoing DANTE'S famous words, "Abandon all hopes, ye who enter here." Happily, the forces of darkness are not going to rule forever. We have seen recently the birth of many goodwill movements springing up amongst our Christian neighbours which augur well for the future. Prejudices die hard, but the movement to combat them contain abundant seeds with which to dethrone the lies and bad intentions of the sponsors thereof. It is safe to say, the world will not revert to barbarism. Mankind must ascend. CHARLES MACKEY expressed this faith in verses in his inimitable style:—

"There's a good time coming, boys,
A good time coming:
The pen shall supersede the sword;
And Right, not Might, shall be the lord
In the good time coming.

Worth, not birth, shall rule mankind,
And be acknowledged stronger:
The proper impulse has been given—
Wait a little longer."

* * *

"ESOTERIC JUDAISM"

Our criticism of MR. ALEX. HORNE'S booklet entitled. "Spiritualizing Unspiritual Judaism" last year, seems to have peeved him, for he writes us in a letter under date March 16, 1928, from 'Frisco, as follows:—

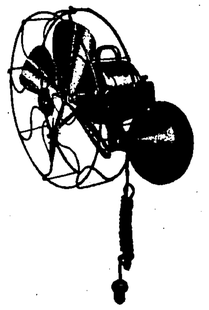
"In your last series of criticisms, I have the feeling that you 'jumped' at the title (it was intended for that very purpose) and instead of trying to get my thought by reading the pamphlet, you drew your own conclusions as to what my thought was. With the result, of course, that you completely misunderstood me."

We assure MR. HORNE that without exaggeration we read his pamphlet and entered solemnly into his inner thoughts, remained there for a long while, analysing the mind that wrote the booklet, until we were satisfied that we took a good view of his brain work. It was not, however, the result of a cursory glance at the title, as MR. HORNE seems to suggest. The latter, we need not mind saying, relies too much on his feeling and takes everything for granted. The sense of feeling, we do not mind saying, is elusive. Sometimes we feel something and lo and behold! we are right in our deductions. Sometimes we are entirely wrong and MR. HORNE is similarly placed this time. We admit we were rather harsh in our criticism of the title, because we felt it was misleading to the uninitiated and the ignorant. Anyhow, we have just received his very latest booklet entitled, "And Introduction to Esoteric Judaism," and although we had anything but praise for his last pamphlet referred to above, we have much to laud in the new one, being his latest endeavours in a fruitful field. The book is based on a lecture that was delivered by the author before the Pacific Lodge of the Theosophical Society. We are glad to see MR. HORNE classifying religion as under:—(a) contemplative religion or channel to understand God and his works, (b) mystic religion or the efforts of striving for a reunion of the human and the divine, (c) applied religion or the religion of action. It seems to us that each department is necessary for evolution. What MR. HORNE calls applied religion or a religion of deeds is the basis or foundation for building our moral and spiritual life. It is the medium by which we have the opportunity to express the ideal, whereby our spiritual pictures (ideals) are materialized and made real. Says MR. HORNE:—

"Religion in other words, from being one and the same for all, became two; exoteric and esoteric. Exoteric for the masses, who had neither the inclination nor the mental and spiritual qualifications for an understanding of spiritual truths in their inner significance; esoteric for those who did have these qualifications, and continually strove to develop them to greater and greater perfection."

This is precisely why we have advocated that mysteries (esoteric lore) should be left untampered by the rank and file, since it is left

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for sages and divines to uncover the veil of Isis, souls who have renounced the animal life and have arisen to the divine plane which is far above the physical. There is an old saying to the effect that no man can hold two apples in one hand, and similarly one cannot delve in the spiritual while immersed in the daily life with all its temptations and allurements. That is why we advised our Hebrew Theosophists to pay special attention to "deeds" by helping in the rejuvenation of their ancient Motherland—*Eres Yisrael*—and the national aspirations of their people. MR. HORNE has yet to take a lead in this movement if he wishes to justify the faith that is in him. He knows well enough the reproach of the WISE KING, "They made me a keeper of vineyards; but my own vineyard have I not kept." We have yet to find some of our active Hebrew Theosophists nursing their own "vineyard" instead of chasing after strange ones. And now coming to the review of the book, MR. HORNE goes into details on Jewish Mysticism. In the chapter on "Schools of Jewish Esoteric Philosophy" he classifies the Jewish mystic sects as follows:—"(a) the Mekubalim or Ba'le hakabalah, the Maskilim—the wise; the Zadikim, the righteous; the Hassidim—the pious; the Zenuim—the chaste; the Hashaim—the secret ones; the Watikim, the holy ones." Short chapters are devoted to the Gnostics, the Essenes, the mystic brotherhood, the Therapeutic, the Kabalists and the Hasidim. The author concludes his book with a chapter on the "Need for Mysticism." We would rather have him conclude with a chapter on "A way to Moral and Spiritual Upliftment," a practical way to outgrow our wrong habits of years. There is not such a great need for Mysticism nowadays as there is for right living, plain living and high thinking. Ignorance, vices, hatreds and wrong-thinking are playing havoc to-day with the rank and file. But, of course, one must not forget that MR. HORNE wrote his book for Theosophists and advanced students alone. Note what MR. HORNE says:—

"Some thinkers are beginning to see that in a return to mysticism lies a solution of present-day religious difficulties; not necessarily the mysticism of the middle-ages, with its extravagances, its extremes, its fanaticism—in fact, such a mysticism would be harmful. But a purified, and may we say a modernized application of the mystic attitude, made to fit into present-day conditions and made to solve present-day difficulties and problems. And it is the absence of such mysticism (and by mysticism we only mean a deeply religious sentiment, a devotional instinct, an aspiration for greater attunement with Divine Life, and for greater understanding of life's purposes)—it is the absence of such mysticism, we repeat, that is seen as the disintegrating force in religion to-day."

After carefully reading MR. HORNE'S booklet under review, we are convinced that he is a student of mysticism in the true sense of the word. He has made of his book a storehouse of useful information for others like himself who are interested in the subject to study and digest. We have no quarrel with him this time regarding his title, because the subject he deals with is most appropriate and one after our liking. The present writer always had a great fad for mysticism. It appealed to him, and there was some irresistible something in the subject which always beckoned to him "to enter the mystic realm where spirit alone could revel and enjoy." MR. HORNE quite modestly calls his book—a preamble, but we are of the opinion that he has given a fine account of a vast subject within the small confines of a booklet. All truth-seekers and students are indeed indebted to the author for his contribution which will go to augment other similar works in the Jewish library.

* * *

THE NEED OF A WET NURSE

Hasofeh l'Beth Yisrael charges a modest sum for entertaining its readers, especially those who are affiliated with the "Liberal" wing. That is probably the only journal towards which they turn for inspiration and instruction. Hardly a week passes but there is a side-hit on Zionism. In a recent issue *The Hasofeh* devotes a paragraph on "Industrial Palestine" and with malicious glee states, "SIR ALFRED MOND'S recent visit to Palestine is having important repercussions, the effect of which is to support the view unremittingly urged in these columns [*and which we have consistently opposed.—Ed.*] that the 'national' aspects of Zionism should now be put to bed [*Excellent idea, but provided we have an intelligent nurse! We would humbly suggest that our contemporary take up the job of matron with feeding cup and bib in hand all complete. What say you,* LAURIE?—*Ed.*] and that Zionist effort should be concentrated on the industrial development of the country." May we add, political as well? Just read and re-read the cordial message of greetings conveyed to the local Zionist Association by PREMIER TANAKA and published in our issue of March last, wherein it is made abundantly clear that Japan is watching with interest the industrial and also the political gains of the Zionists in their National Homeland. It is palpably evident that the *Hasofeh* has a futile way of suggesting things. But to suggest is one thing and to fulfil and carry out the suggestion is another. Our contemporary only recently suggested in its columns that "planting trees is an innocent recreation," but we have examined its columns every week to see what has been its quota of seedling since writing on the same subject. We confess that we were disappointed. Beyond words, words, words, nothing has eventuated. The matter is almost forgotten as far as our contemporary is concerned and allowed to lapse. Of course, that is the way the "spiritual" Zionists behave. MAETERLINCK, the noted Belgian novelist, has much to say on the subject. He, however, believes in the world of matter no less than in the world of spirit. He knows that, as long as man is man, he must needs depend on the world of matter as well as on the world of spirit. He would teach us that he, who has his feet on the clouds and his head in the clouds, ought to be confined in a lunatic asylum; that he, who has his feet on the earth and his head on the earth, is like the other animals who thus live,—a mere beast; that he, who has his head in the clouds and his feet firmly planted on the earth, is the wise man. That is a type of *halus* we have in New Judea to-day. He creates. He accomplishes and he builds. He is the very antithesis of the "spiritual" Zionist. And yet another hit, or rather side-hit, on Zionism. Says *The Shomer*, "SIR ALFRED MOND'S active participation should prove of the utmost value to the Zionist Organization. [*Alas, that this, once upon a time, an assimilated Jew who lost hold of his people should now actually return via Zionism and take upon himself the responsibility of effectually aiding Zionist strivings in Eres Yisrael to the detriment of the man-made theology of 'Liberal' Judaism, we fancy are the sort of murmurings that are often heard in the camp of the* MONTEFIORITES!—*Ed.*] and their headquarters should take steps to reinforce their personal. [*Take heed, Shim U ahay b'aroth Nudi, O ye Zionists! Please send blank application forms to The Jewish Shomer to be filled by our non-national friends, for instance its worthy Editor,* REUBEN BLANK, H. A. GOODMAN, GERALD MONTAGU, *et al.*—*Ed.*] so as to replace the 'nationalist' talkers by industrial workers." Well, let us ask a plain question. Where would be the question of industrialism to-day if it were not for the Jewish Nationalists? Where would be the BALFOUR Declaration or the Palestine Mandate to-day, if it were not for the Jewish Nationalists? MR. MAGNUS must be a poor logician when he is pushed to such illogical methods of combatting Zionism. We pity him sometimes for the difficult task he has on hand. To satisfy the "Grand Dukes" requires one to play the rôle of contradictions and our critic is certainly undergoing a severe ordeal in these days. And yet another blunder on his part! He shows a lamentable lack of *derech eres* when he speaks of ISRAEL COHEN'S political tour on the Continent in terms of sarcasm. As usual MR. MAGNUS seated in his editorial armchair (we hope it is a comfortable one at that) tries to instill in the minds of his readers the "poisonous virus" of his hateful propaganda. After second thought, we do not blame but rather pity him. For countless centuries, the school of MR. MAGNUS had been accustomed to send out sheluhim, emissaries to overseas communities to raise funds for restoring the ruined homes of our people who had been pogrommed, for rehabilitating their synagogues after being desecrated by the mobs, for healing the maimed, the wounded and the crippled and consoling the survivors in their awful conditions with a further assurance that if more pogroms would be their lot, they would be equally looked after, dressed and fed by the "Grand Dukes" living in happier circumstances in civilized countries. Such *sheluhim* were the order of the day in the past and even so to-day to a certain extent. These emissaries had appealed strongly to the imagination of the MAGNUSES as the best form of solving the Jewish Question. To think of a political emissary travelling on the Continent preaching the gospel of *Nahamu* to our people and enjoining upon them to shake off the dust of centuries and work for their national salvation along national lines, is a thing too much to swallow without a strong resistance. The MAGNUSES must be transformed into *birya hadasha* in order to conform themselves to the new rule of Jewish life. Paraphrasing a Jewess, who, by the way, is the Vice-President of the "Liberal" Jewish Synagogue in Paris, we would say in conclusion, "We must not be surprised that the MONTEFIORITES have no sympathy with the Zionist ideal. Before we acquire real love and devotion for it we must die and be born again on earth, and die and be re-born and again die and be born again; and we who have caught a glimpse of the high and better life on the soil of Judea differ from others in that we have died and been re-born more often than they."

* * *

JUDAISM AND ISLAM

Our Mohammedan contemporary *The Light*, a weekly journal published in far-off Lahore, India, is always a welcome visitor of our sanctum. We peruse it with interest and sympathize with the good work it is doing in upholding the monotheistic teachings of Judaism. *The Light* until recently had been edited by MAULVI YAKUB KHAN, whose temporary absence from his labour we regret infinitely and look forward to his speedy return to his sanctum. In the interrugnum the *Light* had been edited by Mr. M. ABDULLAH. Our attention has been drawn to an editorial in *The Light* of April 19, 1928, entitled "An Objectionable Remark," wherein reference is made about Judaism, Christianity and Islam. A perusal of this strikes us most forcibly, namely, its writer's gross misrepresentation of the central idea of Judaism. We, of course, cannot allow such misconduct to go unchallenged. Before we plunge ourselves into the controversy, it is worthwhile giving a definition of Jewish professed ethics in order to show the acting Editor of *The Light* where he errs and where the three great world religions, namely, Judaism, Christianity and Islam stand. We shall quote from the works of a noted Jewish divine, the REV. MR. MORRIS JOSEPH, author of "Judaism, as Creed and Life," who said:—

"The final aim of religion is morality. This is the central truth of Judaism. In this respect Jewish doctrine differs from Hindooism, which makes ritual purity and spiritual ecstacy the *summum bonum;* from the religion of Islam, whose first and last words 'Allah is God, and MOHAMMED is His prophet'; from Christianity, which sets faith above works and declares belief to be the condition precedent to salvation. In every stage of its development Judaism has taught that faith and ritual are but the paths to righteousness, and that far higher than obedience to the ceremonial law, higher even than the possession of theological truth, is purity of heart and holiness of life. The keynote of this exalted teaching is struck by the Pentateuch itself."

Having established the stand of Judaism, we will now examine EDITOR ABDULLAH'S remarks and subject them to the limelight of criticism. He takes Dr. J. N. SIRCAR to task for having passed what he calls "a remark which we are afraid was utterly incorrect and misleading." In the course of his address at the Christian College Hall, Madras, Dr. SIRCAR made the following observations:—

But Islam is a fiercely monotheistic religion. It cannot allow any compromise with polytheism or admit a plurality of deities. The God of Islam and of Christianity—like the God of Judaism, which was the parent of both these creeds—is "a living and jealous God." He cannot tolerate any companion or sharer in the hearts of His adorers.

Mr. ABDULLAH has severely criticized the foregoing passage and called it "a colossal blunder," yet on reading his own remarks anent Judaism, we notice that he himself is open to sharp criticism for having made a "gigantic blunder," Listen to his *ipsissima verba*:—

It is quite true that "Islam is a fiercely monotheistic religion" and this strict monotheism is the best feature which distinguishes Islam from all other religious creeds, even from other monotheistic creeds which are not as strict. It is also true that Islam "cannot allow any compromise with polytheism or admit a plurality of deities." Compromise cannot be effected between two antagonistic principles or creeds such as monotheism

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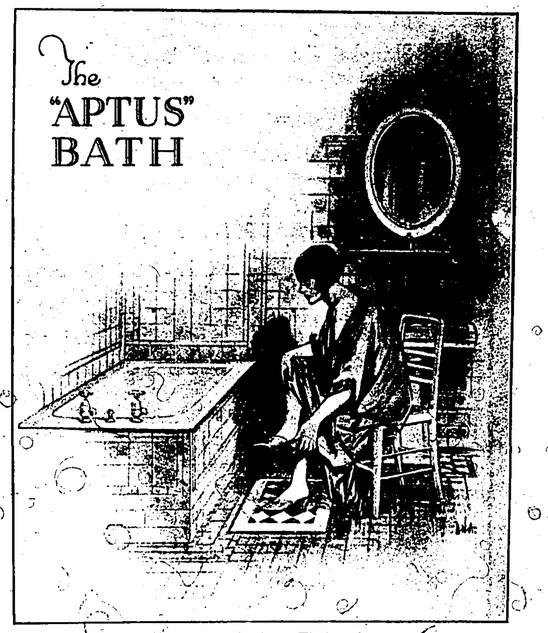
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and polytheism unless the one yields to the other or both give way to a spurious third; and Islam being as it is the creed of perfect truth could not possibly surrender to an imperfect creed in India as well as anywhere else. But what we take exception to is the assertion that Judaism was the parent of the creed of Islam and that the God of Islam was "a jealous God." There is fundamental difference in the conception of God as propounded by Judaism and Islam. The God of Judaism is the God of Israel—a tribal God—a conception which stands no comparison with that of the God of Islam Who is the Lord of the world—the One Universal Deity—a conception which is depicted in the very first verse of the first chapter of the Holy Quran: All praise is due to Allah the Lord of the worlds.

We are surprised that EDITOR ABDULLAH should take any exception to the statement of Dr. SIRCAR that Judaism was the parent of the creed of Islam, when in the face of bare facts it is established beyond the iota of a doubt, that Islam *is* an off-shoot of Judaism. EDITOR ABDULLAH would have had his own way if Islam had really renounced the right of its inspiration from Judaism, but nowhere do we see such a pronouncement except in the *Light*, and even then a contradictory one at that. Was it not recently that the Editor-in-Chief YAKUB KHAN wrote to us in words which overshadow those indited by Mr. ABDULLAH? The following extract from ISRAEL'S MESSENGER of 7th January, 1927, is most illuminating and should give some food for thought to the latter:—

"Judaism has had a long history of persecution and oppression and it is no small credit that through all these vicissitude, ups and downs, it has faithfully held aloft Moses's 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 recognize the great Truth, Moses and Mohammed stood for and suffered for."

To our mind, Islam after drinking from the well of Jewish lore should not turn round at this late day and throw stones into it. How weak is the voice of Mr. ABDULLAH when he tries to show, albeit impotently, the "fundamental difference in the conception of God as propounded by Judaism and Islam." To make matters worse he even openly declares, "The God of Judaism is the God of Israel—a tribal God—a conception which stands no comparison with that of the God of Islam." We are amazed to see such a pronouncement gushing forth from the mouth of a Muslim. We call upon Mr. ABDULLAH to prove his empty and meaningless words. What is his authority for making such a reckless statement? The God of Israel is universal and eternal and His name is "I AM THAT I AM." If at one time, from the time of FATHER ABRAHAM and onward, He was a tribal God, it was because Israel had clung to Him tenaciously and no other people of the earth had known Him. To say that He remained for ever a tribal God whose love and mercy is limited to Israel and Israel alone, is to belie the universal teachings of the prophets, seers and sages of Israel. A whole chapter is devoted to this serious subject in the *Moreh Nebuchim* (Guide to the Perplexed) by MAIMONIDES, the noted Jewish thinker and philosopher who flourished in the fourteenth century, under the chapter "Some of the Names of God." It would do good to Mr. ABDULLAH to look up Psalms and study the descriptions of God delineated therein. If he can prove to us there is a better and higher conception in any other Book in the world we are willing to acknowledge defeat. A quotation we give at random reads, "(Psalm 89-9), "O God, who is a mighty one, like unto Thee, and thy faithfulness is round about Thee." Beauitful sentiments, grandly expressed with a faith and simplicity beyond earthly bounds! Another passage reads, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained: what is man that Thou hast ordained: what is man that Thou art mindful of him?" In Deuteronomy, we read in chapter 32: 4, "He is the Rock, His work is perfect: for all His ways are judgment; a God of Truth and without iniquity, Just and Right is He." Similar catholic citations may be adduced from Rabbinical sources with which to drown the disparaging statements of EDITOR ABDULLAH. The Muslim world glories in the phrase *Rab Il Alamin*. Little do they know that this has its origin from the Hebrew "Ribbon Ha Olamim," long before Islam was born. We have said enough to prove that the God of Israel is not a tribal God but a Universal Consciousness, throbbing and pulsating everywhere, pure Spirit, undefinable and yet full of Love and Mercy. We would respectfully ask the acting Editor of *The Light* to weigh with a reasoning judgment what we have said in defence of the age-long ideals of Judaism. The Jew and the Muslim are related by virtue of blood-ties and both belong to the same family of FATHER ABRAHAM. We, therefore, dislike any attempt to divide the two nations in the present state of our civilization. Both are destined to work for a greater humanity and for the greater glory of ALLAH. Any attempt to sow dissension in the rank should be strongly resisted. We only ask our critic to answer our strictures in the spirit of reason and commonsense. We trust he will see his way to do so, by merit of truth and appreciate and acknowledge what we have written for his own sake.

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"REASONING TOGETHER"

The Jewish Guardian is a great believer in words. In a leader entitled "In Opposition" it discusses some aspects of DR. HANS KOHN'S "important letter on Zionist finance" which is now in the hands of expert advisers, says MR. MAGNUS. Continuing, the latter says, "We suggested that there was still need of an 'opposition' to Zionism, in the formal and Parliamentary sense.'" Splendid idea! opposition coming from the 'Liberals' or 'spiritual' Zionists must indeed be quite an 'innocent recreation'. MR. MAGNUS then goes on to explain that he employed the term 'opposition' merely as 'a graceful compliment to his Zionnist friends'. If we (he adds) had wanted to overwhelm them, with compliments, we might have spoken of such an opposition as a 'National Minority'. Our contemporary in the past has complimented the Zionists in its usual style, which reminds us of the words of HENRY WARD BEECHER:—

> "How far may one consistently with truth and honour employ compliments in his intercourse with society? This question requires us to fix the meaning of a compliment. Is it anything different from flattery? A compliment is usually praise delivered in some unexpected and beautiful form. A compliment is praise in an art-form. It may be a mere intimation, a graceful comparison, an illusion, or an inference made or implied. It is praise crystallised." And yet explains BEECHER, "A habit of saying agreeable things in an elegant way, if it does not degenerate into falseness, will work benefit upon the speaker; sweetening his mind, turning him back from bitter and hateful things, and inclining him to the way of kindness."

It is always agreeable to hope for the best. In the same way, we trust Mr. MAGNUS, great as he is as a leader among the pseudo-Zionists in the British Empire, as a result of the "graceful compliments" he so lavishly showers upon his fellow-Zionists, attracts to himself sympathetically "the sweetness of mind" so aptly described by BEECHER, cited by us above. Do we not see in MR. MAGNUS'S article on "Good Tidings," referred to elsewhere in this issue, a change for the better? It may be a temporary whim or a passing phase to be contradicted the moment he finds an opportunity for it, still it is there anyhow. We consider it prudent to show all our readers, including these who gather around the reading room of the Jewish War Memorial, the Jews' College and the Whitechapel Reading Room, the nature of MR. MAGNUS'S compliments which he extends in the fullness of his heart to the Zionists everywhere, free and gratis. Says he:—

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"For if, as they (the Zionists) like to pretend, Jews all the world over constitute a nation, or national entity, then presumably, Jews who desire to opt out of such a nation, or who denying its existence, cannot admit their identity with it, would be allowed to claim a privileged status within the polity of the Jewish Nation, similar to that which is enjoyed by a Jewish national minority in the polity of Poland or elsewhere."

The foregoing is a fair example of one of the 'graceful compliments' that MR. MAGNUS doles out to Jewish Nationalists. One would think that "saying kind words would turn him back from bitterness and incline him to the way of kindness," but nothing is further removed from the truth. No effort is considered too great by our irrepressible critic to side-hit at Zionism whenever an opportunity comes his way. We confess an opportunity does come his way every week when he indites his 'Weekly Sheet' leader for liberal consumption. In spite of MR. MAGNUS'S inconclusive statement that the Jews are not a nation, the fact remains that we are and will always pre-eminently be a national and a religious race. If our critic objects to this fact, he is quite free to opt out of our nation once and for all. We shall then know where he stands and how he stands. We will give our readers a second sampling of MR. MAGNUS'S bouquets. Says he:—

> "The majority-Jews would be 'national' [*ndeed, this is a compliment.—Ed.*] but there would be a 'national minority' [*to which body, we fancy, the* MONTEFIORITES *would rush to seek refuge and solace.—Ed.*] consisting actually of Jews who refused the Jewish nationalist label [*Does that include our 'Libera!' friends?—Ed.*] and maintained their religious denominnation. Who would protect that minority we cannot say."

In the face of the foregoing arguments, weighing the pros and cons, MR. MAGNUS blatantly says, "The answer is, of course, that the Jews are not a nation." That soul must be sorely vexed and worried lest there should suddenly arise a Jewish nationality, *de jure* government, functioning in its own soil, as in the days of yore. However, enough has been said by the arm-chair critic. Quite an irreparable damage has been done by the unexpected verdict delivered by the fearless and peerless pseudo-Zionist leader. Arise, O ye Zionists, pass the word round to the Halusim to return to galuth-life, denounce the ancient Siddur, falsify the Bible and give up the ancient soil, since Mr. MAGNUS the new "prophet" decrees the annullment of the Jewish nationality and the destruction of Jewish hopes! What a prophet of woe, to be sure! The third instance of MR. MAGNUS' way of complimenting the Zionists may be taken from the following paragraph indited by him:—

"Moreover such nationalist Jews are organized throughout the sixty countries included in Dr. Kohn's financial survey. They have one Parliament—the Zionist Congress; one Exchequer—the Keren Hayesod; and one symbol of franchise—the shekel."

In contradistinction to this type MR. MAGNUS names the 'non-nationalist Jews (who) differ from them in possessing no kind of central orgaanization' [*May we interpolate here and say that the non-nationalist Jews have a fine leader in* MR. MAGNUS, *and have means to vent their venom and temper through the 'Weekly Sheet', and the symbol of their separateness from Jewry lies in the new creed taught by their High Priest, the Reverend* MR. I. I. MATTUCK?—*Ed.*] It is a disadvantage (adds MR. MAGNUS) which we cherish, and of which we are proud. [*Does this remark apply to the non-nationalist Jews? We Zionists, at least, can speak for ourselves.—Ed.*] Now, listen to the "pearl of logic" which falls from MR MAGNUS'S mouth. Says he:—

> "And, because it is not Jewish nationalism, and because there is not a Jewish nation [*Let all the Yehoodim hear and tremblingly obey the ukase of His Imperial Highness!—Ed.*] we do not recognize the Zionist majority, presuming that it is a majority, as constituting such a nation, and therefore we do not pay them the excessive compliment [*you contradict yourself now,* MR. MAGNUS, *mossa sephathecha tishmor!—Ed.*] of claiming for ourselves the status of a national minority—which we should obviously have to claim if the majority really formed a nation. . . . The 'Opposition' does not seek to overthrow that 'government' [*We should say so, otherwise there are means to counteract revolutionary tendencies.—Ed.*] in the sense of conspiring for a return to the *status quo ante* the BALFOUR Declaration."

Mr. MAGNUS is a clever logician. He has a difficult rôle to discharge. To satisfy the "Grand Dukes" is by no means an easy job. It entails a lot of skilful manoeuvering on one's part to keep the balance steady. We are afraid Mr. MAGNUS will soon acquire the title of "A man of contradiction." His vaccillating mind is responsible for many a failure to get his readers to take him seriously. Here is a small "gem" which bids fair to annihilate his reputation as a fair and just critic. Listen to it and analyze what follows. "We are convinced that more good than harm has caused from that document [*he refers to the* BALFOUR DECLARATION.—*Ed.*] of eleven years ago, hastily (*sic*) drafted though it was in the midst of the distractions and passions of war time." The foregoing is amazing. We would have passed it unnoticed had it not been that such a short lapse of time rests between this and a previous favourable comment, to which we referred in our last issue, made by MR. MAGNUS, when he said in stirring words, "At the same time, we have never denied that the BALFOUR Declaration and its results have brought and are bringing a measure of good to suffering Israel." We are loth to take up this point of divergence between two articles comparatively speaking following each other, but the fact remains that certain statements made by a famous critic must be discounted while others read and digested. As a *surba m'rabanan*, MR. MAGNUS knows or ought to know what our Sages said, (Erubin 15b), "The members of the body are erect, but the tongue is in a recumbent position. . . ." which means that it may be twisted and twisted in whatever form one may like. But it is hard to believe that so fair-minded a critic as MR. MAGNUS is capable of stooping down to such methods of controversy in order to snatch a doubtful victory. We sincerely hope that the author of the 'Religio-Laici' Judaica may yet see his way to turn his genius into a fruitful field and work for the national salvation of *Kol Beth Yisrael*.

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DR. MONTEFIORE AND THE JEWISH STATE

Critics are not wanting who disparage the idea of Jews ever forming a Jewish Commonwealth in New Judea, and dub the movement as undesirable and reactionary. One who stood foremost as a relentless opponent to it is DR. CLAUDE G. MONTEFIORE, who, by the way, celebrates next week his seventieth birthday and whom we extend our felicitations, as our readers will see from the text of our cable to him elsewhere in this issue. DR. MONTEFIORE, soon after the BALFOUR Declaration wrote a lengthy dissertation on the "Dangers (sic) of Zionism." *Inter alia*, he says:—

"Let us assume that a Jewish State is founded in Palestine. It is not natural and specious that the anti-Semites should say:—'The Jews now possess a country and a State of their own. Let them go thither. Let us show them clearly where their place is: in Asia and not in Europe, among their own people and not among ours.'"

It is almost a decade now since the foregoing lines were indited and spread broadcast, and yet we have no knowledge that any Power has presented any ultimatum to the Jews to prepare for their departure to their Homeland, now that they are on the eve of establishing a Jewish Commonwealth in Palestine. On the contrary, we have only recently been given a warm invitation by a Chinese statesman (whose address was published in our March issue) to remain in China and to help in the reconstruction of New Judea. DR. MONTERFIORE has no

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doubt a following. His views must necessarily represent those who think like him. His attitide reminds us of a story of a man who was temporarily in financial straits, and a disgruntled and exasperated creditor charged him with intentions to cheat his creditors by taking advantage of the bankruptcy laws to declare himself a bankrupt. The debtor nonchalantly replied that he never thought of doing that, but it was an excellent idea. The anti-Zionists with their innate hatred of Zion do not stoop to condescend to any length with their grotesque campaign in order to hurt the national cause. However, no one with a modicum of commonsense would entertain the idea that the European nations are less civilized than the Asiatic nations and would drive away the Jew from Europe, bag and baggage. Why, only recently MINISTER POINCARE was reported to have said, that the Jews would not leave France and go to Palestine and the same statement was made by GENERAL SMUT on the occasion of the reception given to COL. KISCH, the Zionist envoy for Keren Hayesod. DR. MONTEFIORE has abundant reason to revise his views referred to in his article above, and submit some other weighty reasons for his opposition to the Jewish State. We would respectfully draw his attention to a fine book entitled "The World Significance of a Jewish State" by PROF. A. A. BERLE, A.M., D.D., author of "Christianity and the Social Rage" and other books. Therein he will find many outspoken good points which will clear up a lot of misunderstanding and ignorance. In the foreword, the author very clearly explains his reasons for writing his treaties. Says he:—

(a) "The Jew himself is a social factor of such importance to the world that his racial and national interests are world-interests per se; and whatever tends to unify the Jews, especially religiously, and centre their thought and action in a solidarity, religious and social, in a concrete form representative of the highest and finest aspirations of the race, is a sublime subject for speculation." (b) "And when there appears on the horizon a possibility that this speculative centre of Jewish interests may become a practical reality, we may well take note of it for the sake of the world." (c) "The present writer can think of no greater contribution to the world's life than the religious rehabilitation and unification of the Jews. And because a Jewish state looks like the best instrument to this end, the subject becomes commanding."

It is with pleasure that we approach the work of PROF. BERLE. The opening lines take as a starting point the great war with all its horrors, "the mobilization of the brains" of the world for the purpose of slaughter, and the resultant "deep religious awakening as an aftermath of slaughter, misery and shame." By religious awakening, the author did not mean that any distinction of creed or belief became clearer except with one possible exception. Protestantism or Cathlolicism showed not the slightest power to control the outbreak of hostilities. Says he:—

"The possible exception has been the Jew. For many years the Jewish national ideal has been gaining in force and articulateness. To-day it is within the region of practical politics, and may become a reality at the close of the war. [Noto this book was published in February, 1918—Ed.] Looked upon by many as a silly or idle dream for years, there is now something resembling a strong probability that there will arise in Palestine a Jewish State under the protectorate of the great powers."

PROF. BERLE admits that before the ideal could materialize it would need a great urge to cause the Jews to rise up and realize their national consciousness. Continuing further, he says:—

"If such a State is established, it will be a unique Commonwealth—one which admits of political possibilities far beyond anything of which the world has hitherto dreamed, and which may become the political instructor of the entire world. It will be socialized by its very constitution to a degree which would not be possible in any other state. The world will not be able to ignore the results which must ultimately flow from this community, if it develops normally and according to natural expectation. Then again it will be in custody and control of the land and places out of which the entire Christian religion has emerged."

The liberal quotations we have given tend to show the results of the significance of the Jewish State. Let us see what its political side will teach. PROF. BERLE explains that Zionism does not contemplate the removal of every Jew to Palestine, but that a large number who go there are sure to find in their change sufficient promise and possibility of success. As a result of war, Japan will be the leading power of Asia. Continuing, the author says, "A powerful Japan, grown rich, not weakened in the war, having done little or nothing on the side of her Allies and looking steadfastly, serenely, and almost solely on her own interests and advancement, will endeavour to extend her influence on the continent. China, Korea, and Manchuria are also subjected to close scruitny and India is not forgotten as well. Now under the circumstances the world will need a mediator between East and West and the Jewish State will be the only instrument that will be fitted to carry out such duties."—of course, it is recognized that:—

"The Jew has become both accidental and oriental. His interests have been locally national in every country of the world. He is found to-day in every army in the field. He is found potentially at least in the cabinet of every nation at war. He is found in the councils of state everywhere, and his voice is heard in every economic interest throughout the world! Give him a State, through which he can speak that universal history, gifted as he is, by understanding and capacity for interpretation of world interests, through both the Asiatic and the European media, and you have erected a voice for the peace and order of the world which will be more powerful than any League of Nations and more interpretive than any alliance."

Now we come to the Hebrew language. Ever since PROF. BERLE issued his book, there had been a wonderful strides in the conquest of Hebrew, as a living language. The author has fairly opined that when there will be a revival of the classical language, the world will be assured of a better interpretation of the Hebrew Scriptures. By the wonderful contributions of the Jews to literature, to science, to philology, to music, to arts, to diplomacy, we are told they will enrich the social and spiritual life of the world immeasurably! The concluding pages are interesting and sum up the subject admirably. We are surprised that such a work could be written at a time when the whole Jewish scheme was but a probability. PROF. BERLE has in a prophetic vein captured some of the theories which have developed into actuality. We admire his impartiality, his reasoning, his creativeness in delving into every single issue and the lucidity of his explanation. Would that there were a dozen DR. BERLES, who would with such singular foresight point out the way to a Jewish State that would leave an imprint on humanity, and a higher realization of life. There is no gainsaying but that the Jews are created by God for an express purpose. Nothing can alter Divine decree, and the tangled skein must unroll smoothly according to prescribed ordinances. We believe that Zionism is the only hope of Judaism and the Jewish ideals, and for that purpose alone we must succeed in making it a potent factor. We would suggest to all our readers to procure copies of DR. BERLE'S book which may be obtained from MITCHELL KENNERLEY, New York. A perusal of it will cause them to laugh at the criticisms launched ten years ago by DR. MONTEFIORE in his article referred to above, and imbue them with further lofty ideals, renewed hope and courage.

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EDITORIAL NOTES & COMMENTS

WEAK-KNEED

There are some Yehoodim who are not proud of their ancestry. They are eager to hide their identity and masquerade under false names. A clever wag has summed up the situation thus: "You may change your name to MERTON from MOSES, but heaven knows, you can't change your noses."

* * *

THE SOUL OF NEW JUDEA

While the critics are launching a heavy barrage of criticism, the Jewish Homeland is being built slowly but surely by Halusim and Halusoth. Thus the Jewish soul is alive to the need of winning the ancient soil of ancient Judea. After well-nigh two millennia Jewish concepts vanquished the might of Rome. Paraphrasing the exquisite utterance of the Latin poet, we may say, "Captive Judea took her captors captive." What a lesson to the modern pseudo-Zionists!

* * *

A QUESTION OF DIN

A patient in the London Jewish Hospital when told, recently, that he would have to have his teeth extracted and replaced with artificial ones asked for three sets—one for meaty dishes, one for milky dishes and a third for Passover. There is much sense in this if one were to observe strictly the dietary laws. We wonder if this has been brought to the notice of any Beth Din. Some of our local authorities in Jewish law may, it is hoped, see their way to express their views. Perhaps Mr. J. A. SUDKA, or HAZAN ELIAHOO ISAAC, or RABBI ASHKENAZI will oblige.

MODERN SHANGHAI

We present in this issue some illustrations of Jewish contributions towards the development of Shanghai. For well-nigh seventy years the Jew had been a pioneer in the field and his success should not be grudged by anybody since it was achieved by honest labour and thought. "Every country has the Jew it deserves" was a saying of FRANZOS. Although living in China, the British Jew has practically flourished under the British flag which, to this day, is a factor in the situation. Remove it and with it goes for some years to come (we are sorry to say) all that tends to inspire confidence in future.

* * *

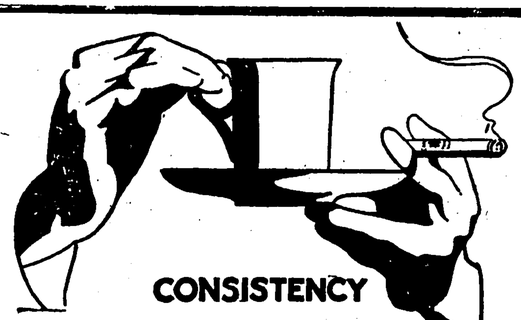
JOIN THE "INNOCENT RECREATION"

We have opened our columns for the BALFOUR Forest and publish elsewhere the first list of contributions. We would ask all our readers, local and abroad, to send us their mite in order that our response to a worthy cause may be a substantial one. We Jews cannot do sufficient honour to the man after whom the Declaration of Israel's Magna Charta had been named. We owe much to him. We want to convince him that he will remain immortal in the pages of our history. Join the "innocent national recreation" and take advantage of a phrase written in jest by an ungenerous critic. Let us convince him that Jewry everywhere will not stand his nonsense when it comes to defending our national aspirations. Join then in earnest in the "innocent recreation" and send in your mite that will go to make its might. Remember the "innocent recreation." *Lo tishkah!* It is a useful slogan!

* * *

'THE JEW"

The above is a welcome visitor to our sanctum, a quarterly publication edited by our former Minister, RABBI W. HIRSCH of Pretoria, South Africa. The Editorials are very instructive, ably written presenting subjects of diverse interest to the readers. The HAHAM Dr. MOSES GASTER contributes an article on the "Translation off the Bible," RABBI I. M. GERVIS writes on Passover, while J. W. BEHR and CHARLES LEVINE also have messages of value to present.



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Congratulations to RABBI HIRSCH (Editor) and Rabbi I. M. GERVIS (Sub-Editor) for turning out such a creditable number. We look forward with interest to receiving future issues. The annual rate is 6|- or 2d. a copy.

* * *

'JEWISH RECLAMATION OF PALESTINE"

We have just received a copy of a booklet entitled as above from the office of Keren Hayesod, Jerusalem, from the pen of a well-known publicist, MR. GERSHON AGRONSKY (Director of Information of the Palestine Zionist Executive, Jerusalem) and published by the United States Government Printing office, Washington. This is the subject of an interesting and instructive address delivered before the Pan-Pacific Conference on Reclamation at Honolulu on April 11th to 16th, 1927. There is a wealth of information given by DIRECTOR AGRONSKY in his book. He gives an outline of the origin of the Zionist movement, achievement of the organization, Land and Colonization policy, Power development, American imports and other interesting facts. It is decidedly the book for all inquirers whether Zionist, non-Zionist or Gentiles. The book may be had from the Keren Hayesod office in Jerusalem, free of charge. Do not forget to ask for a copy!

* * *

RECOGNITION OF JEWISH NATIONALISM

Of great interest to Zionists and Jews the world over is the adoption of a resolution by the Legal Commission of the International Union of League of Nations Societies, during its recent session in Brusselles to the effect that the International League of Nations "should in future admit not only territorial organizations whose sole aim is to work for the League of Nations, but should also admit international and inter-territorial organizations engaged in pacifist activity and which support the work of the League of Nations." It is indeed heartening to see that PROF. RUYSSEN instanced the World Zionist Organization as an example of the type of organization which would be admitted under the new rule. Our readers will recall what we said in our April 1st issue, regarding the future possibilities of Jewish Nationalism being officially recognized and a Jewish Nationalist actually invited to occupy a seat on the Councils of the League of Nations. That statement was in reply to the scurrilous remarks made by REVEREND ISAAC LANDMAN, of New York, who simply pooh-poohed the idea of Jews ever joining the comity of nations. We stand now vindicated by the statement of PROF. RUYSSEN whose remarks show which way the wind is likely to blow in the not dstant future.

* * *

KEREN HAYESOD IN SHANGHAI

The response to the appeal for Keren Hayesod is moving slowly. Many are they who have pledged their contributions since the departure of MR. GERO. KRISHEVSKY from Shanghai in April last, but so far nothing has eventuated. According to cable advice from Jerusalem, there is a turn for the better in the economic situation and that before very long immigration, or rather repatriation of Jews would re-commence in earnest. All the more reason for us to double and re-double our energies for the cause. In every organization there are three kinds of members. The row-boat members, the sail-boat members, and the steam-boat members. The row-boat members always have to be pushed or pulled along: the sail-boat members move along when a favourable wind is blowing; but the steam-boat members move along continuously through calm or storm: they are masters of themselves and their surroundings. Needless to say, we are after more members of the steam-boat variety. Now that MR. KRISHEVSKY is about to re-visit Shanghai from his Northern trip on his way back to Jerusalem, let us make a bold bid and convince him that among the "row-boat members, the sail-boat members," the "steam-boat members" predominate or will predominate in future.

* * *

"THE JEWISH YOUTH"

Jewish publications for the Jewish youth have not figured largely in any community. One very interesting magazine *The Young Judean*, published in New York, comes to our mind, and which we have no hesitation in saying is a very creditable production reflecting great credit on the publishers. We have now the pleasure of welcoming on our sanctum a new born youth which is likely to render useful service and become a power for good in the field of Jewish journalism. We refer to *The Jewish Youth*, a weekly journal for young Jewry, published in London and edited by Rabbi H. NEWMAN, a publicist of note and rare ability. The first issue of this publication contains a wealth of contributions for the young ones which, to our mind will fairly excite their taste and appetite for Jewish knowledge, history and religion. As such it should find a welcome in every Jewish home where children are anxious to drink from the fountain of Israel's pure well. Such noted writers as Dr. S. M. LEHMAN, HERBERT M. ADLER, Dr. A. COHEN, DAYAN H. M. LAZARUS and others, are the ones who could be relied upon to instill and distill pure waters from the living well of Living Judaism. We extend a hearty welcome to *The Jewish Youth* and hope that its mission to serve young Jewry in the Diaspora will be crowned with the success it richly deserves. The address of the journal is 18, Devonshire Street, London. E. C. 2 and the cost twopence a copy.

* * *

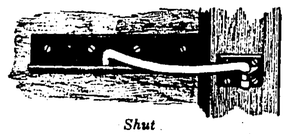
PARENTAL RESPONSIBILITY

It has been taken for granted by many in recent years that MR. OTTO H. KAHN, the New York banker and partner in the firm of KUHN, LOEB & Co. had joined the Protestant Church and deserted his ancestral faith. MR. KAHN, however, in a letter to the *Jewish Chronicle* of Newark, N. J., issues a categorical denial, in the course of which, he says:—

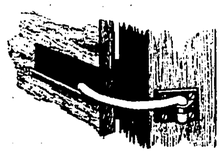
"In a recent issue you say that I 'joined, in later life, the Episcopal Church.' Permit me to say that you are mistaken. I have not joined the Episcopal or any other church. A year ago I made the following statement for publication: 'Religious observance is instilled in one's youth. My parents were not practising Jews and did not bring me up to be a practising Jew. But I never left Judaism and have no idea of doing so.' That statement continues to hold good."

The foregoing is a telling commentary on the negligence of our homes to instill the love of religion in the minds of our young ones. There are many homes where religion is taboo and where the children are reared creedlessly by the so-called advanced and progressive parents. Religion, like music and art, requires training. It cannot be forced and practiced artificially. We cannot expect our rising generation to remain loyal and staunch to Judaism when they receive scant education in the tenets of their faith. OTTO KAHN has admitted his shortcomings and his words constitute a reflection on his own parents. There are many "parents" who should ponder well over their attitude and not permit their opportunity to slip by through sheer carelessness on their part. Wake up, "parents," and realize your responsibility. The Holy Writ enjoins, "Thou shalt show thy child," "thou shalt teach them diligently unto thy children." Thou! Thou! Not only the salaried teacher!

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THE JEWISH PRESS AND ITS MISSION

Our contemporary *The Canadian Jewish Review* Toronto, maintains a column under the title "every friday" conducted by f.f.c. which helps to serve as the best dish for Sabbath eve with which to welcome Queen Sabbath. We are assured that "the column exercises its glorious and inestimable privilege of taking things lightly" whereas when it made reference to the "low ebb" of Jewish journalism in the land of the gold dollar, we took things seriously and passed our honest and candid opinion of how things look from far-off Shanghai. *The Jewish Review* in reply said a few words to serve as "oneg Shabbath" to its readers which we reproduce *in toto*:—

By "low state" this column meant the fact that it is getting increasingly more difficult for one Jewish paper to appropriate articles from another Jewish paper without getting caught. It must be confessed that this irreverent structure was poking fun at Jewish journalism of which it is such an inconsequential part. Among the editors who, sadly enough, have never learned to laugh is one Mr. Ezra, of Israel's Messenger, Shanghai, China, a gentleman given over to Things Worth While. From an editorial taking up twice the floor space of this column the following is an excerpt:

At the time we read the article, we must confess we did not see anything in it to provoke mirth or laughter as we often do when we celebrate our Purim semi-festival. We were rather sadly affected, for the future seemed to us and still seems to us somewhat alarming. And yet f. f. c. credits the present writer as "one of the Editors who sadly enough have never learned to laugh." Very nicely put! On the other hand, we would like f.f.c. to point a way for us to learn to laugh, and a quick method at that. We agree with our mirthful colleague in far-off Canada that laughter is a necessary and useful exercise, for it is appositely said, "Blessed be he who can indulge in laughter, but thrice blessed is he who can cause it, conjure it up at will."

* * *

CHRISTIAN MINISTERS PAY TRIBUTE TO JUDAISM

We are pleased to observe that the world is moving slowly but surely towards a saner outlook in life. Our attention has been drawn to a remarkable address delivered by a noted Christian divine, Dr. JOHN A. MACCALLUM, pastor of the Walnut Street Presbyterian Church and other leading Christian Ministers in Philadelphia, joining under the auspices of the Fellowship of Faiths and paying tributes to Judaism. In this we see the coming of better days of tolerance and brotherliness in the true sense of the word. Dr. MACCALLUM has pointed out the way for other Christian members of different denominations to emulate in their daily walk of life. Note what he says:—

"I am glad to pay my tribute to Judaism," he said in opening his address, "remembering that I speak only in a personal and unofficial capacity and yet, I believe, expressing the sentiments of a large number of my own household of faith." He said that he was indebted to Judaism "for the consolation and fortitude that in many a weary hour when fear would otherwise have overwhelmed me." He expressed himself as being in debt to Judaism for "the stimulus to my nobler nature that I have derived from the Hebrew heroes and prophets whose inspiring achievements and utterances are recorded in the Old Testament which forms so large a part of the Bible of the Christian."

What a brave and truthful statement to make! We want to inform our readers that nearly one thousand persons filled St. Stephen's Episcopal Church to listen to these words. Verily, Dr. MACCALLUM is sowing seeds of love, generosity and goodwill among his Christian Congregation. It is only because such incidents are rare that we hail the attitude of the preacher with joy and satisfaction. Carry on the great work, Dr. MACCALLUM even though it be in the face of opposition and thus win an immortal name.

* * *

DR. R. D'AUXION DE RUFFE AND OURSELVES

In the last issue of ISRAEL'S MESSENGER we have given prominence to the correspondence passed between DR. R. D'AUXION DE RUFFE and ourselves, regarding the last chapter of his book entitled "Is China Mad?" Our readers have doubtless noticed that we expressed a hope that the author would reply to our last letter written to him in order to prove his good faith. We are glad to say that our hopes in the latter's liberal and impartial attitude were quite justified, since we are in receipt of a communication from him under date of 9th ultimo, couched in the following manner:—

"I am pleased to receive the current edition of ISRAEL'S MESSENGER which you were kind enough to send me and wish to thank you for your very flattering comments upon my work ....In the event of my book being reprinted, I will refer to your observations and set forward your side of the case."

Without any exaggeration, we assure our esteemed correspondent that we did not flatter him in our review of his book, but plainly stated our honest criticisms of what we thought was good from the viewpoint of literature, and what we thought was bad in his last chapter where reference was made of Jews and Bolshevism. Anyhow, Dr. DE RUFFE assures us that he will put our side of the debate in his forthcoming second edition which we take it as an eagerness on his part to be fair and impartial to us. Dr. DE RUFFE by his actions set up a good example for others to follow and emulate during their life-work. SOCRATES in times remote advised:

"Are we to fear and follow the opinion of the many, or that of the one man (if indeed there be such a one) who is wise as these matters, and whom we ought to fear and reverence more than all the others put together, while, if we be not led by him, we should corrupt and degrade that part of us which is made better by justice but ruined by injustice?....We ought not to heed at all what the multitude say of us, but only what the one man who understands about the just and unjust, and what Truth herself will say."

Dr. DE RUFFE without doubt has listened to the promptings of truth for he has disregarded the insinuations of the many. Of him it will be said with THOMAS A. KEMPHIS, "Blessed be the ears who receive the instillings of the divine whisper, and take no heed of the whisperings of the world." It proves unmistakably that Truth must always prevail in the end and assert her own.

* * *

"THE JEWISH FORUM" CELEBRATES

We are in receipt of the tenth anniversary number of the *Jewish Forum*, a monthly magazine edited by Mr. I. ROSENGARTEN, bedecked in best holiday attire with an attractive cover done up in artistic style. It is a fine sketch of a ten-branched candelabra denoting our contemporary's halt at the first milestone of its useful career in Jewish journalism. The design is the work of Mr. AL BERNSTEIN, the art Editor of the *Jewish Forum*. There is such a wealth of good things to read in the magazine that one is bewildered to make a start at reviewing the outstanding features. With the usual pages of Editorials, we come to a very interesting and instructive article on "Size and the Synagogue" by RABBI DR. DAVID DE SOLA POOL, written in his usual inimitable style and vein. Though this Rabbi's contributions to the Jewish Press are few and far between, yet when he writes one may depend upon getting something of a literary feast to the eye and mind. It is a pity there is no urge to stimulate such a great scholar to dedicate his pen to the Press, while the field is wholly monopolized by the graduates of the Cincinnati college, who, as a rule, are poorly trained to render any lasting service to Jewish Judaism. There is another highly instructive contribution from the facile pen of the HAHAM DR. MOSES GASTER, the illustrious and venerable leader in the Rabbinical world, on "Jewish Translations of the Bible," a subject worthy of deep consideration. Dr. B. REVEL,

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Principal of the Great Yeshiba, of New York, writes an essay on "Philonian Halakah," while Dr. JOSEPH REIDER talks about "A Champion of Judaism." A section is devoted to the tributes received by MR. ROSENGARTEN, the industrious and capable Editor of the *Jewish Forum* from well-known writers and authors, etc. We are pleased to see there is a special department reserved for photographs of the *Jewish Forum* Editorial Board, *The Jewish Forum* Honour Roll beautifully done upon art paper. Some more fine articles appear from the pen of celebrated writers and then we come to "music and music-makers" written in a highly musicianly style by FELIX SPER, wherein we are given short critical analyses of the concerts of famous musicians. Our heartiest congratulations go to the Editorial staff and chiefly to Mr. ROSENGARTEN for publishing such a highly creditable number. Our esteemed contemporary has, no doubt, made considerable strides in establishing for itself a great reputation as a defender of Traditional Judaism and all movements which stand for Jewish ideals. At the banquet given on the occasion of the tenth anniversary celebration of the *Jewish Forum*, there were one thousand guests present which, *per se*, is a tribute to its worth as an exponent of all that is best in Jewish ideals. May *The Jewish Forum* continue to march from strength to strength and may it be possible for its Editor, Mr. ROSENGARTEN to convert it into a weekly publication in the near future. Such a journal would be a useful medium in propagating orthodoxy in the United States and responding nobly for the ideals for which the latter stands. Attempt, it, Mr. ROSENGARTEN, and do the duty which liest nearest thee. Thy second duty, *pace* CARLYLE, will already have become clearer.

* * *

ESSENTIAL PRINCIPLES OF TRADITIONAL JUDAISM

RABBI DR. CHARLES I. HOFFMAN, of Newark, Editor of the *United Synagogue Recorder*, contributes a very interesting letter to the New York *Jewish Tribune* on "The Essential Principles of Traditional Judaism." This is a subject in which we are greatly interested, it being the motto with which ISRAEL'S MESSENGER is guided. RABBI HOFFMAN is a great scholar in the American Rabbinate, and anything that he writes commands our respect and attention. He explains that what is desirable is to clearly establish the historical basis upon which traditional or historical Judaism rests. The fundamental principles upon which the latter leans are given as under:—

(1) The unity, integrity and completeness of the Torah, as divine revelation both in its written and traditional expression.

This excludes the doctrine of eclecticism, or selection and rejection of portions of the Torah, on the one side; and syncretism, the acceptance and incorporation of alien elements from without thereby subordinating and rejecting the accepted principles of Judaism to other and conflicting principles.

At the same time this gives due recognition to what the Talmud and Maimonides already fully state that "The Torah speaks in the language of men." This means that the divine principles enunciated in the Torah find expression according to the time and environment that called them forth. These times and environment are essentially transitory, even as the principles themselves are permanent and inviolable. These permanent principles find variable expression according to time and circumstance.

(2) The unity and integrity of Israel, as the human instrument selected by God to carry out the Torah and to establish its principles in the world. This involves (a) the acceptance of the history of Israel illustrative of divine government; the observances of Israel, as embodying the great principles of the faith and finding expression in its corporate experience; (b) the language of Israel as the true and correct medium for the expression of the faith and for the maintenance of unity and integrity. (c) the freedom and independence of Israel in order that it may fully demonstrate the divine rule that it has accepted.

(3) The development of the Torah; its application to the varying and complicated problems of life in the present, in the future, as in the past. This involves the ever widening expression and expansion. Of its principles; their searching test of conditions and environment; and their regulating and controlling the direction of human life in its varying manifestations.

It seems to us that RABBI HOFFMAN has given us the principles upon which traditional Judaism is based, reducing them within the compass of a letter. The principles he has enumerated above, call for serious consideration and study, for we are presented with important material to work upon. We echo the plea of the learned RABBI, when he says, "They are constructive, positive and substantive." We quite agree with his explanation that "they place us in harmony with Israel in all the ages." Jews everywhere must admit that we have reached the point in our history, and it depends upon us whether we will progress still further or turn back and retrogress. It is up to us now to consider the important points in our religion, in order to help in the crisis facing us. It is up to each and every member of the Jewish faith to follow RABBI HOFFMAN'S initiative and turn to the Bible and the Rabbinical literature and understand what principles stand for, and interpret them according to the light of truth. We commend RABBI HOFFMAN for [illegible] his views and paving the way for others to follow in his footsteps in Jewish research work. We are convinced that his contribution stamps him as a great *lamdan*, and we may yet hope that in the not distant future he will add more treasures to the Jewish bookshelf on the vital subject he has discussed and to which it is our pleasure to draw the attention of our readers.

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GREETINGS FROM SIR DAVID EZRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have been receiving regularly your esteemed publication. I enclose herein a year's subscription for same. When the next is due, be good enough to let me know.

Wishing your endeavours full success and always.—Yours very truly,

DAVID EZRA.

CALCUTTA, 2nd April, 1928.
3, Kyd Street.

From Rabbi Dr. ABRAHAM A. NEUMAN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I was deeply interested and gratified to receive your letter of January ninth. I also read ISRAEL'S MESSENGER with genuine interest, and I have great admiration for the indomitable spirit which makes it possible for you to carry on your work in distant China.

It may interest you to know that there is a great likelihood of a Sephardic Union being formed in this country, in which the Shearith Israel Congregation of New York and the Mikweh Israel Congregation in Philadelphia will take the leading part.

Assuring you of my great interest in your work, I am, very sincerely yours,

ABRAHAM A. NEUMAN.

PHILADELPHIA, 2nd April, 1928.
Congregation Mikweh Israel.

A JOURNALIST'S VIEW OF THE JEWISH PRESS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wish you to put on record my fraternal greetings for the memorable twenty-fourth birthday of ISRAEL'S MESSENGER, and I heartily congratulate you for your unceasing efforts and the bold and frank manner in which you have always given expression to your views on various matters, which is principally responsible for the success so far attained by it, and I am sure it will continue to do so under your able guidance for many more years to come. This establishes the fact, how necessary it is to have a journal of our own in every country where there is a Jewish community, as it is apparent what a lot of good results therefrom. It not only enlightens us on the current topics of our activities the world over in connection with the upbuilding of our national homeland, but also strengthens the common bond of unity amongst the local people. It also brings them in good stead before their non-Jewish brethren, and bespeaks of a community which individualises them as becoming a nation. I trust this will be taken as a hint to other eastern countries, such as Rangoon, Calcutta, etc., where the need for such a publication is greater in proportion to the number of Jews resident there. I am obliged to you for your announcement in your April issue regarding the launching by me of a Jewish journal in Singapore under the name of *The Jewish Standard*, which will deal exclusively with Jews, Judaism and Zionism in this part of the world. I am pleased to say that sufficient progress has been made in this direction. The design of the front cover will illustrate MOSES and AARON printed on either side of the top page, the Hebrew title being *Degel Yisrael*. A passage from ISAIAH 62:10 and MALACHI 3:1 will also adorn the cover and I hope to make an official announcement in connection with the proposed publication before very long.—Yours sincerely,

E. M. BASSOUS.

SINGAPORE, 26th April, 1928.
P. O. Box No. 690.

JEWISH SHELTER HOUSE

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—We shall be much obliged to you if you will spare a few lines for the following statement:

The Shelter House section of the Committee of the Hebrew Relief and Jewish Women's Benevolent Societies, begs to present an account of the expenses incurred by the said Societies with regard to the Shelter House at No. 7 Kwenming Rd. The cost of the setting up of the Shelter House, namely, repairing, electricity deposit and installation, furniture, etc., amounts to Mex. $399.89

The current expenses, namely, rent, provisions, etc., from 1st March up to 17th April, 1928 ..... 140.79

Total..... $540.18.

We beg to thank all those who generously sent in their donations as well as those who rendered their assistance in the management of it.

M. S. TEPLITSKY,
Hon. Treasurer.

SHANGHAI, 7th May, 1928.
S.30 Fearon Road.

THE PURIM BALL

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—We shall be much obliged to you if you will spare a few lines for the following statement:

The Committee of the Hebrew Relief and Jewish Women's Benevolent Societies begs to present hereby the account of the Purim Ball, which took place on 7th March, 1928, at the Majestic Hotel:

Income:

(a) Donated by Sir ELLY KADOORIE $1000.00

[*Continued on Page 29*]

SASSOON HOUSE

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THE SEVENTH DOMINION.

BY THE RT. HON. COL. JOSIAH WEDGWOOD

The name of JOSIAH WEDGWOOD is a household word in Jewry. He is known far and wide as a defender of the oppressed and the weak nations, who are struggling for their liberty and freedom. Consequently, he found in Zionism a movement to champion a great cause. We have on various occasions referred to COL. WEDGWOOD'S activities in the upbuilding of our national homeland, and referred to his contributions and speeches published in defence of the latter in the press and booklets. The latest to reach us from the pen of the COLONEL is entitled, "The Seventh Dominion." The title is a most fascinating one and immediately brings to mind certain thoughts. In Jewish lore the number "seven" bears a sacred and mystical significance. A certain sense of appropriateness is attached to the title "The Seventh Dominion" and makes us confident of the future. In the preface the author voices warm sentiments breathing tolerance and a dignity which is really imposing. He writes, inter *alia*:—



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

"Since the last Imperial Conference we may say with certainty that the British Commonwealth is a League of Nations that are not afraid of each other; and therefore a surer guarantee against more wars than a league of nations which are afraid of each other. America is much more likely to join or support our League of Nations than the other league of nations, and that will settle the matter. Meanwhile, I want the Jews in our League. That is the object of this book; to add Palestine as another free feather in our cap of democracy—that the Jews, too, should be 'of the family.'"

Well may we Jews pronounce the hallowed benediction of *Sheheyanu* on reading the last sentence of the author cited above. What a day is witnessed by us! Day bathed in sunshine, love and brotherhood when we behold a British statesman raising his voice in extending us a cordial invitation to join the comity of nations and become one to be duly clothed with all the rights and privileges to which other nations are entitled. We are indeed impressed with the book and the lofty message which it contains. It is found to attract world wide attention and drive away the forces of darkness to stem the tide of Jewish Nationalism. "A standing invitation to Jews to join and become with the peoples of the great Empire, one of the family," says COL. WEDGWOOD. It is indeed a sign of the times. It is a matter which touches our hearts for it goes a long way to prove to us the good faith on the part of our many noble Christian friends. Was it not lately that we were thrilled by the news, to which prominence was given in the last issue of ISRAEL'S MESSENGER, that an energetic English committee have taken it upon themselves to support Jewish national aspirations and create friendly feelings and mutual respect for Jewry?

PALESTINE AS JEWISH AS ENGLAND IS ENGLISH

In opening his subject COL. WEDGWOOD explains what is meant by his title "The Seventh Dominion," and states that Palestine is to become to Jews in the long run what England is to the English. In other words, to make "Palestine as Jewish as England is English." A detailed exposition is given of personal investigation in New Judea, of conditions ruling there. Many suggestions are given to the chapter on "Communal Representation in the Empire" to strengthen and bring about a harmonious influence among the different sects in Palestine. There is one chapter on "The Pilgrim Fathers of Palestine" which should give the reader an adequate conception of how our colonies are run by the Zionist Organization. The chapter on "Jewish Colonization in Russia" is very ably written and should be read by all. In concluding his book COL. WEDGWOOD in the chapter on "Zionism" refers to our native town—Shanghai, by way of indicating Jewish fealty to the British Empire which animates Jews from to San Francisco. Let us give his *ipsissima verba*:—

"This change of attitude towards ourselves [*namely, that Jews are now turning with interest to England.—Ed.*] which is going on among the Jews all round the world, from Shanghai to San Francisco, ought not merely to add to our comfort but to our rise in the world."

In introducing this admirable book to the readers of ISRAEL'S MESSENGER, we unhesitatingly assure them that it is instructive, informative and interesting from cover to cover. There can hardly be a dull moment for the reader. Every line, every page is saturated with intense idealism and devotion to the cause. It is decidedly the book for all patriotic Jews and Zionists everywhere, and even for those who know nothing about the great work that is being done today in the upbuilding of our national homeland in Eres Yisrael. Our advise to our readers is to order the book forthwith and spend a few hours in digesting its contents. The Seventh Dominion is published by the Labour Publishing Co., Ltd., London. Price $2.50, obtainable at this office.

ISRAEL, THE SOLDIER OF GOD AND THE WARRIOR OF GOD

SERMON FOR THE WEEK.—שבת נשא

"In the name of our God we will set up our banners."—(Psalms 20-5).

Israel has rightly been called "the first-born of the Lord" and the People of the Book. He proclaimed to the world eternal truths and fought and struggled for principles in the face of overwhelming odds. He accepted responsibility and courageously set up the banners of the Most High in all the corners of the world, and established the supreme truth that "our Lord our God is absolutely One and indivisible and His name Unity." What a glorious mission! What an opportunity to be the soldier of God, the warrior of God, the soldier and the warrior in the peaceful welfare of ideals in which the battle is for truth, not by means of forces of destruction, but with the arms of light and the weapons of righteousness! Israel feared the Lord in the same manner as one fears his father, with the result that it brought him much understanding, as it is said, "The fear of the Lord is the beginning of knowledge." (Proverbs 1—5). The fact is, Israel proclaimed the glory of the Most High through the Bible, the written word of God. This Book attests its divinity by its great influence on men and nations. "It is the only Book of which we can say that if it had never existed the whole civilized world would have been different," wrote an author. Israel's mission for God and Humanity was in the nature of a mission of love. Yet the life of the Israelite is solemnly dedicated for the purpose of establishing God's truth or setting up His banners wherever he goes.

SPIRITUAL PROGRESS

At every single dawn of a new day, he begins with a prayer dedicated to the name of Him who, "Blessed be he who spake, and the world existed," to use a phrase from our daily prayer-book. The aim of Judaism is to establish a higher form of morality. Its keynote is expressed by AMOS in the injunction, "Seek good, and not evil, that ye may live." (2-14). And in Leviticus we are admonished, "Ye shall be holy, for I the Lord your God am holy." It will, therefore, be seen that more stress is laid on action than precept, for the former points out the way for spiritual progress. Israel proclaims the truth to the world and lives a life dedicated to the cause of God. There is a saying by MATHEW ARNOLD that "conduct is three-fourths of human life" and in the same way we have the moral, the social and the spiritual laws of the Bible to help us to create that conduct which is so conducive to those who raise the banners of the Lord. And now we come to righteousness, a quality which is necessary to the banner-bearers of the Lord. No less a thinker than MATHEW ARNOLD said in three words, "Righteousness is salvation," and we can all see that that is the basic principle with which we are confronted. We seek it here, we seek it everywhere. We ask for nothing but righteousness in our dealings with our fellow-men during earthly life. How true and significant is the saying of the WISE KING, "Righteousness exalteth a nation!". We must not only admire the righteousness in other people but we must strive to be righteous in our own way. Alongside with righteousness, we must have love of God, love of humanity, which will assuredly raise us into a higher and purer life, for pure love creates aspiration. One must remember that by aspiration is not meant pride and ambition. It is the true love which en-

[*Continued on Page 28*]

NEW JUDEA

AGAIN CALLS TO US FOR SUPPORT!

WHAT WILL YOUR ANSWER BE?—CHINA JEWRY MUST EVER BE TO THE FORE AND PLAY A LEADING ROLE IN THE REJUVENATION OF OUR FATHERLAND.

WHAT SOME OF OUR OUTSTANDING LEADERS SAY:

"Palestine—Is not a Jewish Question, it is the ANSWER."—RABBI STEPHEN S. WISE.

"By failing to do our duty to Palestine, we fail to do our duty to ourselves. But I am confident the Jewish people will not fail."—NATHAN STRAUS.

"Indifference to Palestine on the part of any Jew to me spells inconsistency with the spirit of Judaism."—LOUIS MARSHALL.

"Great empires have passed and are lying in the dust but Israel continues and Erez Israel IS BEING REBUILT."—SIR ALFRED MOND.

"The Zionist Movement is one of the most thrilling in the whole history of the World."—SEN. WM. E. BORAH.

"It is * * * to restore Palestine as a center of progress and a pivot on which the cultural relations of the east and west may turn."—PRES. CALVIN COOLLIDGE.

"Who would have ventured to predict ten years ago so great a volume of achievement in a single decade?"—SIR HERBERT SAMUEL.

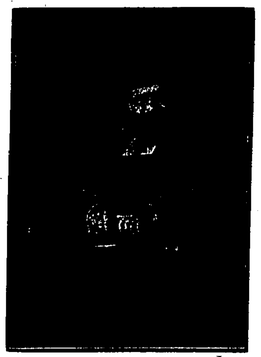
"Ten years have now elapsed. * * * The experiment was admittedly a bold one. * * * I am, however, convinced that IF IT BE SUPPORTED BY JEWISH COMMUNITIES THROUGHOUT THE WORLD, IT'S SUCCESS IS ASSURED."—LORD BALFOUR.

WHAT ARE WE DOING IN SHANGHAI TO JUSTIFY THE FAITH OF OUR LEADERS THAT CHINA JEWRY WILL NOT LAG BEHIND IN THE PRESENT CRITICAL PERIOD IN THE HISTORY OF ZIONISM? HAVE WE CARRIED OUT OUR PLEDGES TO THE KEREN HAYESOD? THE LOCAL HON. TREASURER, MR. A. E. MOSES WILL BE PLEASED TO RECEIVE CONTRIBUTIONS AND FORWARD THEM TO HEADQUARTERS. WAKE UP, CHINA JEWRY! DO YOUR MAXIMUM BEST! TO BUILD A HOMELAND IS THE WORK OF NOT ONE GENERATION BUT OF SEVERAL GENERATIONS. THE HOMELESSNESS OF ISRAEL MUST BE ENDED ONCE AND FOR ALL. FREEDOM MUST BE OUR WATCHWORD. WE MUST LEAVE THE WORLD OF DEPENDENCE AND ENTER THAT OF FREEDOM. M'ABDUTH L'HERUTH! NOW IS THE TIME TO CONVERT OUR AGE-LONG CREED INTO DEED. LET NOT GREED BE OUR CREED! LET THIS BE OUR AFFIRMATION AND ANSWER TO MR. GERO. KRISHEVSKY, THE ZIONIST ENVOY, ERE HE DEPARTS FOR ERES YISRAEL THIS MONTH.

"Give TO-DAY and Build FOREVER"

TWO NEW USEFUL BOOKLETS

By The Very Rev. Dr. JOSEPH H. HERTZ, Chief Rabbi Of The British Empire



THE CHIEF RABBI OF THE BRITISH EMPIRE

In his opening and concluding addresses before the Conference of Anglo-Jewish Preachers the VERY REV. DR. JOSEPH H. HERTZ, Chief Rabbi of the British Empire, covered a very vast field, which is embodied in a neat and attractive brochure published by the OXFORD UNIVERSITY PRESS. It is our privilege to review this informative and instructive booklet and congratulate the CHIEF RABBI for this further acquisition of spiritual treasures which should find a way in every Jewish library throughout the world. Apart from the addresses delivered by DR. HERTZ, it should be noted that there were other speakers who delivered striking lectures on vital Jewish themes such as ethics, laws, ceremonials, etc. If we are to learn the future of the darshan (preacher) in our religious life, says DR. HERTZ, it is necessary we know something of the might that belonged to preacher and pulpit in former ages. He gives us examples of historical personages who have created reforms, such as JOHN CHRYSOSTON, the 'golden mouthed,' PETER the Hermit, a dwarf, and BERNARD of Clairvaux the scholar, mystic; JOHN WYCLIFF and JOHN KNOX. Says the CHIEF RABBI:—"We will not, of course, confine the selection of our examples to general history, seeing that the sermon, i.e., the religious or moral discourse at congregational worship is—like that congregational worship itself, one of Israel's great contributions to mankind," for it helped obscure subjects to be treated in the pure light of understanding, we may add. It was the medium which led the common masses to spiritual and intellectual progress, and caused them to appreciate and understand the fundamental basis of Israel's laws and other vital instructions promulgated by the Sages of the Torah. DR. HERTZ traces the sermon back to the time of MOSES and says:—

At the beginning of the common era, the institution of the pulpit was traced back to Moses himself and the sermon seems to have formed an essential part of the Sabbath Service "for Philo also explained:—"One of the most learned in their midst rises up among them, discourses upon that which is most salutary, so that his hearers may strive for the better and nobler life."

Great was the power wielded by the great preachers of the Rabbinic ages and "it is difficult to overestimate the part which they played in the upbuilding of the Jewish soul," says the eminent spiritual leader of British Jewry. And yet what a different picture it is to-day! It is significant to note, says the noted divine, that "especially in our own camp is the influence of the preacher at a low ebb." A great prerequisite to the preacher's training is Latin for it brings him clearer to his fellows, with the great men, the great institutions, the great movements, wrote a famous Headmaster of Clifton. And why so? Says DR. HERTZ:—

"Moreover, scholarship humanizes. Latin and Greek, therefore, the humanities, constitute an indispensable element in the Ministers' training."

The late French ambassador, M. D'AULAIRE, some years ago, said:—"By means of the Classics it is possible to understand the infinite mysteries of life. Those who are not brought up on them can only flirt with ideas." And this is true also of the Jewish Ministers who must learn the classical language—*Lashon Hakodesh*. DR. HERTZ lays great stress on the fact that the Jewish preacher cannot become a power in the lives of men if he is not, in the words of the ancient Rabbis, "a strong man armed with the knowledge of Midrash and Halacha." Another important asset to the preacher is "conviction," for to use the words of WOODROW WILSON, "It is not knowledge that moves the world, but ideals and convictions." DR. HERTZ quotes a critic who caustically described the aspirations of the American Rabbinate in words, "that a section of its Rabbis (?) prefer Judaism, preach Christianity and practice neither."

The second address by the CHIEF RABBI is a survey of religious constitutions of Jewry in Soviet Russia and other Eastern lands. One cannot help deploring the state of affairs ruling in these woe-begone centres where spirituality is sacrificed for rank materialism, tolerance for bigotry, theism for atheism. Says the eminent CHIEF RABBI:—

"Of greater concern, however, is the continued agony of Judaism in Soviet Russia. There is no persecution of the Jew, as witness the settlement by the Government of 130,000 souls on the land as agriculturists, but there is dire persecution of Judaism. Thus Monday and not Saturday by the Jewish Commissars to be the weekly day of rest in a large all-Jewish town and in spite of the protests of the population.... Religious instruction is therefore given clandestinely underground or in lofts and at midnight as on the days of the Inquisition. In fact, "Spiritual Russian Jewry is sinking!"

About India, the CHIEF RABBI has this to say, "Thus there is not a single ordained Rabbi in India [*And what about China and the Straits Settlements where spiritual life is at a low ebb and communities are sinking fast and degenerating?—Ed.*] and no Yeshiba or other colleges of Jewish learning. [*We know how to build synagogues of which we have a plethora in India, Rangoon, Singapore, Hongkong and Shanghai, solitary witnesses to the soulless worshippers who attend the services under the spell of untrained Hazanim whose melucha does not seem to end. —Ed.*] Because it is Torahless, Jewish life in India [*Please add Rangoon, Singapore, Hongkong and Shanghai.—Ed.*] is fading and decaying is the verdict of a recent observer." The learned preacher and author refers here to RABBI MORDECAI SMITH, whose interview with the Editor of ISRAEL'S MESSENGER was published in our issue of January, 1927.

Another interesting sermon by DR. HERTZ is entitled "Reconquering a Holy Land," which was preached before the delegates of the International Conference of Jewish Association for the protection of Girls and Women. The CHIEF RABBI'S service to Jewry in the past and present is most commendable and no word of praise is adequate to express our gratitude to him. It is fifteen years since he has occupied the responsible position in the British Empire, during which he had given of his best to his people whom he loves and ministers in a spirit of devotion unparalleled in the history of the British Rabbinate. DR. HERTZ may truly be said to be a great force in the Rabbinical world and his great mind and inexhaustible energy is responsible for breaking the backbone of "Liberal" Judaism in England. The two booklets under review should be read far and wide by every Jew and Jewess for,

"Here wisdom dwells, with all her gather'd lore,
Here genius soars, communing with the skies;
While noble deeds bring triumph to mon's eye's,
And souls grow large than they were before."

[*Continued from Page 26*]

nobles and urges us to seek greater and yet greater opportunities to do good for the sake of doing good. לשמה And lo! what a joy unspeakable take possession of the soul, what peace and harmony is established in the inner mansion of the soul! This feeling made the poet sing:—

"Take my loves, my Lord, I pour
At thy feet its treasure store,
Take myself and I will be
Ever, only, all of Thee."

POSITIVE AFFIRMATIONS

It also caused the words to be proclaimed by our Law-giver, "Thou shalt love the Lord thy God with all thine heart." What a wealth of treasures our Sages had poured on this verse! With what noble thoughts they had clothed the inner meaning of this lofty injunction! Each and every individual Israelite must give his or her heart up to God and ask the Supreme Source of Love to mould it as He will. In Proverbs 23—26 we read, "My son, give me thine heart and let thine eyes delight in my ways." What more eloquent phrase can we find in the Bible! What more heart-to-heart talk between father and son can we come across in that same Book. It is, in fact, an affirmation that father and son go hand in hand and work for the welfare of humanity at large, irrespective of belief, religion or creed. This is the beautiful life, mirrored in the Bible, the life of self-consecration to achieve a noble end, to set up not only the "banner of God" but "our banners" in the remote centres of the world. It is a positive affirmation similar to the one we read of in JOSHUA 24—15, where it is said, "As for me and my house we will serve the Lord." JOSHUA, the leader of Israel, "stricken in years," assembled Israel and admonished them to "Fear the Lord and serve Him in sincerity and in truth," and the people wholeheartedly replied, "God forbid that we should forsake the Lord, to serve other gods." And so, Israel for countless centuries upheld the banner of truth in the face of the promise he made and suffered untold persecution and sufferings from the nations of the earth. Not for an instance did his spirit flag, nor has he forgotten his mission in the hour of his despondency, but rather he made a further promise in the words of the Psalmist CXLV—1, "I will magnify Thee, O God my King, and I will praise Thy name for ever and ever."

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[*Continued from Page 25*]

(b) Tickets sold	$1498.00
(c) Ads. in the Programme ..	$2207.14
(d) At the Majestic Hotel	$1868.00
(e) Various donations	$ 240.00
Total	$6813.14
Expenses	$ 282.46
Net	$6530.68

10% of the net amount was donated to the Jewish School.

We are greatly obliged and thankful to all those who helped to make the ball a success.

M. S. TEPLITSKY,
Hon. Treasurer.

SHANGHAI, 7th May, 1928.
S,30 Fearon Road

INGERSOLL AND ORPHAN QUOTATION

The following letters were published in the NORTH-CHINA DAILY NEWS *of the* 30th, 3rd *and* 4th *April and May respectively:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The letter of "Query" in your issue of the 27th instant, calls for a reply. The author of the quotation referred to by him was, I believe, WILLIAM PENN. I have noticed that credit for it was given him by several essayists. Again, in your issue of April 21, 1917, I had the privilege of citing WILLIAM PENN as the author of that same quotation referred to by "Query." The fact that it was not challenged by any of your readers has much in it to commend the plausibility of PENN being the real author. To attribute it to the late ROBERT W. INGERSOLL, as is done by your correspondent "Another Agnostic" is like suggesting that he was responsible for the fine sentiment by DR. HOLMES, "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."

N. E. B. EZRA.

SHANGHAI, April 28, 1928.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Mr. EZRA in his letter in regard to the above quotation—derides the suggestion that it could ever have emanated from the late Col. ROBERT INGERSOLL and thereby proves himself either prejudiced or ignorant of INGERSOLL'S writings. Mr. EZRA accepts MARCUS AURELIUS and DR. HOLMES as "possibles" and I quite agree with him. But these two men, great as was MARCUS AURELIUS, and eminent as Dr. HOLMES was, both accepted the religious faith of their times, whereas INGERSOLL was not only ahead of his own time but our own time also, which is always an honourable handicap, and sometimes a very heavy one, especially in the matter of religion. If Mr. EZRA has not read INGERSOLL'S essay "Man, Woman and Child" let me very strongly commend it to his notice. For fine thought finely expressed it has few equals in the English language and none to surpass it. I mention "Man, Woman and Child" for the simple reason that it is peculiarly appropriate in connection with the word "orphan." But all through INGERSOLL'S writings there are gems of thought and expression, and no one who has read them could have any doubt as to the potential likelihood of his authorship of the "Orphan" Quotation.

SHANGHAI, April 30, 1928. A. H.

Editir, NORTH-CHINA DAILY NEWS.

SIR,—Permit me to assure your correspondent "A. H." that I am neither prejudiced nor ignorant of INGERSOLL'S writings. I concede that he was a brilliant painter of word pictures, a splendid satirist, a fine orator, an accomplished essayist and a daring critic in his day. One need not have to discount his own religious views in order to pay this tribute to him who is now an "unconscious dust" (to use his own words). Some may believe and some may doubt (for obvious reasons) that he was the author of the "orphan" quotation, but there is certainly no question of deriding the man "as the lost vision of a forgotten night" or disparaging his ethical teachings. If my letter has caused anyone to think so, I would deeply regret it. Paraphrasing INGERSOLL, I would say, "I would rather be a beggar, spending my ideas and liberalism like a king, than a king spending my time and thought like a beggar."

N. E. B. EZRA.

SHANGHAI, 3rd May, 1928.

THE DAWN MEN

The following letters were published in the NORTH-CHINA DAILY NEWS *of the 17th and 18th ultimo:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—After reading your vigorous leader on "The Dawn Men" in your to-day's issue, I was reminded of what WASHINGTON IRVING said, "Theories are the vast soap-bubbles with which the grown-up children of science amuse themselves, while the ignorant public stand gazing by and dignify those vagaries with the name of science." N. E. B. EZRA.

SHANGHAI, 16th May, 1928.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—MR. EZRA quotes WASHINGTON IRVING as follows.....Kindly permit me space to paraphrase. Theologies are the vast soap-bubbles with which grown-up children of theology amuse themselves, while the ignorant public stand gazing by and dignify those vagaries with the name of religion." Examples? Endless! Has not MR. EZRA ever heard of one RASPUTIN, who dazzled the highest society and whose vulgar vagaries (and not so vague either!) finally led to disaster and doom? The history of civilization is a record of deposed deities both human and divine (alleged!). But that is a detail. What I am concerned with is the implication of MR. EZRA'S in regard to the distinguished scientists named in your interesting article. Is he prepared to assert that either of these distinguished men amuse themselves with vagaries as his letter implies? Scientists make mistakes. Yes, and so do theologians, but the former lay no claim to divine inspiration and therefore they can afford to admit them. Such is not permissible to the divinely inspired mentors of theology. Finally, in regard to the statement in your article that there may be some vague something higher than Reason, all I can say is that a religion which is above and beyond Reason is not intended for reasonable beings. A. H.

SHANGHAI, May 17, 1928.

***This answer to Mr. Ezra's letter may pass. But we have no intention of opening this column to Rationalist controversy—Ed.

COMMUNAL PROBLEMS FOR ADJUSTMENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Sometime ago you commented in ISRAEL'S MESSENGER in an admirable article entitled "Trees in Palestine" that "the planting of trees is an innocent recreation" a sentiment we all admire, but it seems to me that at present there is a competition among Shanghai Jewry of indulging in a harmful pastime—that of erecting empty walls in the shape of Synagogues. Sad to say the real spirit of Judaism is lacking from these grand edifices, for one can see during service an innumerable number of empty seats. The Sephardic elders of our community have helped in establishing these empty walls in the western and the central districts to the best of their ability. In the past one had great faith in the Ashkenazic section of the community, for that element was more enterprising, inasmuch as they tried to bring about a spiritual renaissance in our midst. To strengthen this plea, one can see that the arrival of their new Rabbi was but a step in the right direction, an action which made our hopes wax hotter, for no doubt it was a good omen. What is my profound amazement when I see now our Ashkenazic elders following the same hopeless policy of the Sephardim, for the former have also adopted the spirit of competition. They have already taken the initiative to build empty walls in the far-off eastern district. One is even more surprised to study the answer of the learned Rabbi of the Ashkenazic community to the question of which was more preferable a well-equipped school for our younger generation or a synagogue of empty benches. He openly declared, "It is our duty to look after the older generation" a sattement which was published in the Russian newspaper *The Shanghai Zarya.* One may ironically add to the statement of the learned Rabbi the words "the children may look after themselves."

There is yet another type of competitor in our midst who are not content to sit in Synagogue and see empty walls, so they advocate some sort of decoration which will enhance the interior and relieve the monotony. "It would be excellent," they argue, "to present scrolls of the law, made of pure and shining silver that will create some sort of lifeless enthusiasm." They further argue that what with excellent hazanim who fervently say their prayers, we may add here, that they would put many a cantor SISOTA to shame with their sense of cacophony, what else they argue do we need in such a model Jewish settlement? Now to come to a still further interesting topic that of the meat question. Before I launch into the subject I should like to remind your readers in a spirit of enthusiasm that ten things were created before the Holy Sabbath, among them were the talking ass of BALLAM, the Manna, rod of MOSES, etc. (Aboth, chap. 5). It seems that the compiler of the Talmud has evidently omitted mentioning the eleventh item—the most interesting of all, namely, the Chinese caterer of meat, a most important personage in Shanghai Jewish communal life. Both sections of our community are placed in a sad position with regard the catering of meat which is left entirely to the direction of this important celestial who decides the sales. It is against Jewish law to entrust a goy with such an important question. Only lately the Ashkenazic community authorised the catering of meat to a co-religionist, but at the eleventh hour it was discovered that no notice was given to the Chinese caterer. The Committee suggested to the former to start selling in June—an auspicious month, but that person refused knowing that the summer months are not conducive to sale, and God knows when new arrangements will be made. In the Talmud a story is related of how a Rabbi was asked a Talmudic halacha but failed to elucidate the problem as he did not partake of "Bisrah detorah"—in other words beef. How much more necessary is it for us to have regularly when we are confronted with communal problems of such great importance.

Having had my say, I will now close up my long and tedious letter. You no doubt must realize, Mr. Editor, that I am prompted to write these lines in a spirit of constructiveness, for I have long wanted to see our short-comings righted and our obsolete methods ended. It would be a very good idea for you, Mr. Editor, to devote a column to the problems which need careful attention.

SHANGHAI 22nd May, 1928.—DORESH TOB.

[In publishing the above letter, we are aware of the reason that there are many points of interest that are really worth discussing and many evils which need remedying. We are at the same time convinced that the writer who signs under *a nom de plume* is honest and sincere in his convictions, although cruelly outspoken. We place his views before our readers and invite comments, both adverse or otherwise. We hope to take up the matter editorially as suggested by our correspondent, in our next issue.—Editor, ISRAEL'S MESSENGER.]

MESSAGE FROM DR. CALISCH.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am just in receipt of the Passover number of ISRAEL'S MESSENGER. I note that you speak of the 24th anniversary occurring this month. I am moved to send you my heartfelt congratulations upon your anniversary, and to wish you increased success and prosperity. May you and your MESSENGER go "from strength to strength" and celebrate together not only the silver but likewise the golden anniversary "with eye undimmed and vigor unabated." I say this in all sincerity because, while I do not see eye to eye with you in all things, none the less I recognize your sincere and deep love for Judaism and admire them.

I note your replies to RABBI MATTUCK and to Mr. MAGNUS, and I note that you are still so zealously addicted to Zionism, as you view it, as ever. You know my views on the subject, and I am going to say to you that I believe in the western world there is a tendency towards *rapprochement* between the Zionist and non-Zionist. This is being brought about by a compromise on both sides. The Zionists are no longer placing emphasis upon "political" Zionism. They seem to begin to realize that nationalism is not the ideal aim of the Jewish people. The stress is now laid upon the rehabilitation of the land as a homeland for Jews, who care to go there, and who will eventually be as it were a focal point for the Jewish consciousness and for Jewish culture. It is reported that Dr. WEIZMANN has announced that the Jewish Agency is about consummated. To me this means that which I have written above. For myself I am much interested in the University, in the Bezalel school, and in the medical work of the Hadassah. I am also profoundly impressed with the idealism and the self-sacrifice of the Halusim. These things cannot help but to impress the world, and when there has been removed from them the incubus of political nationalism their impression and influences will be wider and greater. I wish you could come to see these things in this light and realise that the Galuth you speak of is more subjective than objective, and that the mission of the Jewish people is to be fulfilled "not by might, nor by power, but by the spirit of God."

I remember vividly the pleasant days I spent in Shanghai, and likewise your gracious kindness through which I was enabled to meet so many of the representative Jewish citizens of Shanghai, whose company I so greatly enjoyed. Pray give them my cordial greetings, and for yourself accept the renewed assurance of my appreciation and my felicitation.—Sincerely yours, EDWARD N. CALISCH.
RICHMOND, VIRGINIA, April 24th, 1928.

[We hope to refer to the above interesting letter from Dr. CALISCH in our next issue.—EDITOR, ISRAEL'S MESSENGER.]

DR. HOLMES NAMES THREE POINTS ON WHICH HE HOLDS JUDAISM IS SUPERIOR TO CHRISTIANITY

NEW YORK, April 16 (J. T. A.)—Three points on which he believes Judaism is superior to Christianity were outlined by REV. JOHN HAYNES HOLMES in his sermon Sunday morning at the Community Church.

"First, Judaism is superior to Christianity in its emphasis upon the moral law as the heart of spiritual experience," said Dr. HOLMES. "Christianity is inclined to concern itself primarily with matters of theological belief, whereas Judaism does not hesitate to concern itself primarily with matters of ethical precept and example.

What the creed is supposed to mean to the Christian, the moral law is supposed to mean to the Jew. If I were to sum up all that Judaism means to itself and has ever meant to the world, I would speak that one mighty word, 'Righteousness.'

"A second point of superiority of Judaism over Christianity is the fact that Judaism is concerned with life upon this side of the grave, whereas, Christianity has been predominantly concerned with life upon the other side of the grave. Judaism emphasizes present need and responsibility; Christianity emphasizes future home and expectation. Judaism has a noble hope to obscure and destroy the challenge of present life as Christianity has.

"Thirdly, Judaism is superior to Christianity in its emphasis upon society as contrasted with Christianity's persistent and perpetual emphasis upon the individual. It is the tribal consciousness of the Jew which has saved him from the error of isolating the individual's soul from the great body of humanity, and undertaking its single and exclusive salvation. It is with the Jew as a bers of God's universal family, that Judaism has been concerned. Christianity, however, has in all ages, down to our own, forgotten the cause of humanity for the petty and picayune cause of saving the individual man. here emphasized are characteristic of Christianity as well as Judaism. This is true to a certain extent. To this same extent, however, Christianity is only another embodiment of the essential Jewish faith," Dr. HOLMES said.

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Sir Alfred Mond, England's Industrial King

By GERSHON AGRONSKY
[Jerusalem Correspondent of "Israel's Messenger"]

Sir ALFRED MOND, *head of the Imperial Chemical Company and the Mond Nickel Company, two of the largest industrial enterprises in the world, recently visited Palestine as Chairman of the Non-Partisan Survey Commission, in which* LEE K. FRANKEL, FELIX WARBURG, *and* Dr. OSCAR WASSERMANN *are the other members. Because of his outstanding position in England's political life, and because of his standing as a Jewish leader,* Sir ALFRED'S *comments on what he saw in Palestine are of paramount importance. In this letter from Jerusalem, Mr. Agronsky gives the highlights of the great British industrialist's opinions.—Editor,* ISRAEL'S MESSENGER.

Startling revelations are not expected from a man of the type of Sir ALFRED MOND who in the nature of his many-sided interests has had to train himself to use words in order considerably to blunt, if not actually conceal, thoughts at the back of his mind. In addition to being one of Great Britain's leading statesmen, Sir ALFRED is an industrial magnate of highest commanding rank. Politicians in England put their ears to the ground to hear what he whispers. When he thunders his industrial doctrine, captains of industry make a grand rush for the conference room to find out what it might mean. He is of such importance politically that when he deserted the Liberals and crossed over to the Conservative he made LLOYD GEORGE lose his temper. LLOYD GEORGE'S remarks on MOND'S "betrayal" of the Liberal cause are on record and are really no concern of ours, except insomuch as they tend to reveal MOND'S paramount position. What is of concern to us is that Mond is a vital factor "at home," that everybody is bound to stop, look and listen when he has a mind to open his mind, and that he is or should be of enough importance for us all to stop, look and listen when he speaks on Palestine. This Jewish baronet is no utterer. He has a way of speaking with a disarming, therefore often disturbing, casualness about things which to his hearers are of the greatest moment. He does not seem to believe in emphasis. Anyone wishing to know what, in the course of a long statement of his, MOND would consider the most arresting remark would have a hard time if he relied on delivery. Sir ALFRED during his few weeks in Palestine made several statements, the last of them in the shape of a long interview with representatives of the Foreign Press. Without the aid of a note he passed in review the whole of the Palestine situation, rambling on, so it at first seemed, from the present to the early past, and from the early past to both the near and distant future. And behold, a miracle in interviewing! The interviewer very often leaves the interviewed with a feeling that he had heard much that mattered. When he comes to take the interview into his hands and look at it he finds to his alarm, if he is novice, that he has little enough even for a "lead." With the emphasis gone and with only incomplete notes and an imperfect memory to aid him, the interviewer finds he has no story.

MOND is different. Listening to him discussing Palestine's problems, I imagined that this magnate who, I am told, has no less than half a hundred interests and as many secretaries, did not speak very frankly. I thought that with regard to Palestine he would use when speaking to the Press one set of words to be carried by cable and mail to an outside public, and quite another set of ideas and words when addressing half a dozen people who really count—such as the Colonial Secretary, the High Commissioner, the President of the Zionist Organization, and his associate chairmen of the Palestine Survey Commission. I was mistaken. He uses the same language conveying the same ideas, whether for public or private consumption. And what he says is distinguished for its complete lack of pomposity and ambiguity. He was asked to comment on the relation between the national funds of the Zionist Organization—the Keren Hayesod and the Keren Kayemeth—and private investments. His answer to this old question of donations and investments in regard to Palestine was straightforward. He seemed to feel that to extol the virtues of either would be to preach to the converted. He did not boom out his appeal for funds. He did not speak fulsomely of the sacrifices Jews must make for the National Home. He gave instead a considered opinion. Like a judge who had weighed the evidence he saw it as his duty to aid Jewry towards a proper verdict. His words were few!

"I am fully convinced that the cause of the National Home deserves the continued support of Jewry throughout the world, which must be made more intensive. The position requires all the financial assistance that it is possible to give; and the sooner it is given the quicker the work will progress. The general position is sound. Apart from the Keren Hayesod and the National Fund, there is room for investment by Jews in agricultural and industrial enterprise which if judiciously applied should produce a reasonable return to the investors. This is especially true of the orange industry which is a most sound investment. There is room for additional credit facilities, both agricultural and industrial."

It is not generally known to what extent Sir ALFRED is entitled to expect Jews like himself to understand the true relation between contributions to the national funds and private investments. I am told on good authority that his own investments in various Palestine enterprises, plus his magnificent contribution to the National Fund, are just a little short of $500,000. Nearly every important undertaking in the country has a little of his money, from the big Ruttenberg works, down to the less advertised industrial establishments directly or indirectly financed by the Economic Board for Palestine. So when he speaks of the time when large new capital will be made available for Palestine enterprises, and when he urges that "business well-planned and commanding sufficient capital could earn as big profits in this country as in any other" he speaks by, with and from the book. He allows himself occasionally to indulge in a minor sarcastic note—as for example when he said unsmilingly, "The opportunities of Palestine will be more and more appreciated by international capital. Big Jewish interests will not long remain behind."

He is an apostle of private initiative, is Sir ALFRED. "It is," he says, laconically, "to private enterprise and initiative to which we must look to achieve the greatest result." Quietly he has demonstrated his faith in this doctrine by making investments in power, cement and soap producing plants. But he seems to know, none better, that there are things private capital will not do. Private capital will not finance national colonization, for example, the capital expenditure on which cannot be repaid in less than two score years. Nor will private capital maintain schools, look after the health of the population, do the thankless irrigation job, or acquire land for the immediate and future use of people who must be settled on nationally owned land or none at all. Knowing this, the man who told me he would like to see private capital operate even the railways of the country, has made his contribution, a not unsubstantial one, to the Jewish National Fund. Upon one occasion he did more. He was instrumental in creating this winter a special unemployment fund in England to help the Zionist Organization tide over a difficult period now one is happy to say, almost (but not quite) past.

Unemployment did not throw him into hysterics. About this, as about all other things he has a theory and a solution. His theory is that it is impossible to "adjust entirely the number of men to the amount of employment in any given time in this country." His solution he gave on another occasion, after planting the tree at the new BALFOUR Wood. Standing by the side of the High Commissioner, and insisting on the theory that "perfect regulation of the popula-

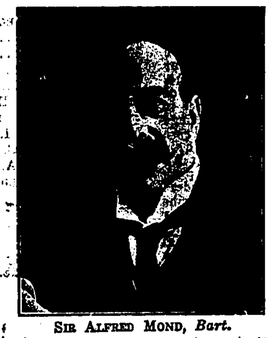
[*Continued on Page 32*]

SIR ALFRED MOND

Report Of His Being Raised Shortly To Peerage

LONDON, May 6.

Sir ALFRED MOND yesterday announced that he will not again contest the Carmarthen division for which he now sits in the House of Commons. Rumours have been current that SIR ALFRED MOND will be elevated to the peerage in the King's Birthday Honours List and this announcement is regarded as confirming the report. If Sir ALFRED MOND becomes a peer there will be a by-election in Carmarthen.—Reuter.



SIR ALFRED MOND, *Bart.*
who, throughout his most distinguished service to the British Empire, has been unfailing in his devotion to Zionism.

THE BALFOUR FOREST.—UNIQUE OPPORTUNITY TO HONOUR A GREAT STATESMAN.

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 makes its annual appeal for the third time to its readers to contribute for trees in Eres Yisrael. We are ahead of the time this year, owing to the invitation sent us by MR. P. HOROWITZ, General Secretary of the Jewish National Fund Commission for England and Ireland, published in our last issue, impressing upon us to join the Roll of Honour in making contributions for the BALFOUR FOREST. Such a call to us in far-off China to honour the name of a great statesman who has rendered *Kol Yisrael* an immortal service is irresistible. We are heart and soul with the movement so happily inaugurated recently and take the earliest opportunity to open our columns for receiving & acknowledging contributions to the Fund referred to above. We stated in our last issue, the cost of each tree is six shillings or three mexican dollars. We call upon our readers to subscribe for as many trees they like, and thus help us to raise a substantial sum worthy of the man and worthy of the cause in which we are all fully interested. We earnestly hope that we may eclipse the past year's record, for this year we hope to divide the contributions between HERZL and BALFOUR Forests. BIALIK describes the need of shade for the sun-scorched country in appealing language. "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." Thus the forests are linked up with the Jews abroad and as they grow and renew their growth they are a constant reminder and symbol of the love Jews bear their land. Diaspora Jewry must do everything in her power to popularize the planting of trees in Eres Yisrael. It is indeed a fine opportunity to indulge in an "innocent and national recreation." LORD BEACONSFIELD whose love for the Land of Israel is conceded, did much to defend all that was best in the Zionist ideal. Writing on this theme he once aptly remarked, "That there is a universal legend that when a man loses his shadow, it is an omen of approaching death, but when a country has lost its shadow it is an evidence that that country is dead already." If we Jews are fully determined to arrest the decay of our ancient soil, the re-afforestation of our land must receive their early consideration. Afforestation represents economy, production, usefulness: but to many of us, to use the words of Mr. E. M. EPSTEIN, the official spokesman of the Keren Kayemeth, "glad though we are that the trees mean wealth to the country, the appeal of the waving, murmuring leaves as the wind communes with them and wafts their message of national devotion to the countries of the Galuth, is the sweetest." And so it is and so it will ever be. We who are exiled from our Homeland can fully understand the significance of the call to contribute our mite for trees. As an "innocent and national recreation" it will remain unsuperseded. The call should thrill everyone in the Diaspora to contribute his maximum and thus show that we are fully cognizant of the honour done us to associate ourselves with those who have made the BALFOUR Forest an accomplished fact. The first list of contributions follows:—



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Mr. A. HOLZBERG	3.00
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THE IRRESISTIBLE GIRL
And Her Pale, Breathless Sister

A young girl should be bright and full of energy. The pink flush of health should be on her cheeks. She ought to be irresistible. Life is at its best. She should not be tired and wan, too languid to enjoy plain food, too shy and timid to attract anyone, and never feeling fit enough for a good day's work or pleasure.

She should be full of vitality, hungry for her meals, glad to help in the home, fond of an evening's recreation, walking with a spring in her heels, sunshine in her eyes, and the joy of living in her soul.

A girl who is weary and breathless, with no colour in her lips and cheeks, anaemic, dull-looking, will improve wonderfully under the influence of the new, rich red blood that Dr. Williams' Pink Pills will help to give her. She will gain vitality and attractiveness, grow healthy and cheerful, get rid of all her languor and lassitude.

It is worth while to join the throng of rosy young womanhood, when all you need is Dr. Williams' Pink Pills. Of all chemists, or post free, $1.50 per bottle, $8 for 6 bottles, direct from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. But if buying in a shop be sure they are Dr. Williams'. Refuse all others.

[*Continued from Page 31*]

tion to employment does not exist anywhere," he expressed the opinion that "no civilized government of modern days can stand by while any serious portion of the population for which it is responsible is suffering from conditions of destitution and hardship."

This government help he asked for in ringing terms is not the only solution, and Sir ALFRED knows it. The rest the Jews themselves must bring—in intensified work for the national funds and in greater investments in private enterprise.

CONGRATULATORY TELEGRAM TO DR. CLAUDE G. MONTEFIORE



DR. C. G. MONTEFIORE, D.D.

The following is the full text of our message to be forwarded to DR. CLAUDE G. MONTEFIORE, D.D., *London, a noted Anglo-Jewish leader and philanthropist, on the occasion of his seventieth Birthday on the 6th instant:—*

"EDITOR ISRAEL'S MESSENGER TENDERS HEARTY CONGRATULATIONS TO DR. CLAUDE MONTEFIORE ON THE AUSPICIOUS OCCASION OF HIS SEVENTIETH BIRTHDAY. RECOGNIZES THE GREAT WORK HE IS DOING FOR BRITISH JEWRY IN THE FIELD OF PHILANTHROPY AND HOPES THAT HE MAY BE ENDOWED WITH GREATER STRENGTH AND ENTHUSIASM FOR THE FURTHERANCE OF ISRAEL'S IDEALS AND THE PRACTICE OF GEMILUTH HASSADIM. MANY HAPPY RETURNS OF THE DAY, LONG LIFE, SHENOTH HAYEEM, STRENGTH AND HAPPINESS TO ISRAEL'S SEPTUAGENARIAN."

PROPOSED ZIONIST LOAN

At a Zionist mass meeting held in Philadelphia on May 6, 1928, Mr. LOUIS LIPSKY, President of the American Zionist Organization, made the announcement that a number of leading bankers in Wall Street will advance a loan in an amount ranging from G.$2,500,000 to G.$3,250,000 to the World Zionist Organization in order to accelerate the general rehabilitation and the colonization of Palestine.

"I am pleased to announce," Mr. LIPSKY said, "that our negotiations with several of the leading banking concerns in Wall Street for a loan to the World Zionist Organization, in an amount running between $2,500,000 and $3,250,000 dollars, is making satisfactory progress. Our international leader, Dr. CHAIM WEIZMANN, president of the World Zionist Organization; is now in this country arranging for the details connected with this work. SAMUEL UNTERMYER, of New York, is representing the Zionist Organization in this matter in a legal capacity. I may also add that discussions regarding a loan to the Jewish Agency by the League of Nations has reached the stage of public discussion in the Jewish Agency with means to carry on a long-range programme of colonization. These loans will, in no way, however, lessen the financial responsibility towards Palestine which rests upon Jewry the world over. In order to get a maximum of benefit out of these loans, we, the Jews of America, will have to make good the quota assigned to us. Thus far, I have every reason to be satisfied with the progress we are making in this direction."

A TALK TO OUR READERS

The thing that the people look for to fight their battles, is the newspaper. The newspaper is as essntial to a community as a President is essential for a republic. The newspaper with a fair amount of support from the people to whose interest it caters would do all that the people expect from a newspaper.

ISRAEL'S MESSENGER will celebrate in April next year its silver jubilee. It will be in a position to take stocks of its position in the field of Jewish journalism and make new resolutions for the future. For this reason we want to enlist a large number of new subscribers so that we may be able to increase abundantly the utility of our publication. By the accession of new forces, ISRAEL'S MESSENGER will become a power in the land and contribute with greater force for the weal and glory of Jews and Judaism. As an advertising medium it will appeal to all and sundry and in this way our great cause would be doubly served. ISRAEL'S MESSENGER has a unique mission to perform. Its mission is to propagate, the ideals of Judaism and Zionism and to express solidly, the undyung faith which is embodied in the ancient Siddur.

If you wish to keep in touch with your people and their progress you must read ISRAEL'S MESSENGER, the only Jewish monthly publication in the Far East. You can help stimulate the solidarity and better understanding of the Jew, and gain a wider Jewish horizon and viewpoint through the earnest reading of an English-Jewish newspaper, like ISRAEL'S MESSENGER. Get the Jewish news from the best Jewish source. You can gain for yourself and your children, a knowledge of Jewish history that will keep alive your Jewish consciousness, through ISRAEL'S MESSENGER, the paper that gives expression to Jewish educational, spiritual and national life. You will find ISRAEL'S MESSENGER editorials helpful, interesting, inspiring and elevating. Each issue of ISRAEL'S MESSENGER will give you new spiritual inspiration and national pride to intensify the investment of a modest sum—the cost of a year's subscription.

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The Manager, ISRAEL'S MESSENGER.
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Joint Savings Society Bank
at corner of Hankow and Szechuen Roads. 9-Storied Reinforced Concrete Construction.
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for Shanghai Land Investment Co., Ltd., at 15 Museum Road, 7-Storied, R. C. Construction.
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Lyceum Godown & Office Building
for Shanghai Land Investment Co., Ltd., at 24 Yuen Ming Yuen Road, 7-Storied, R. C. Construction.
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Honigsberg Garage
4-Storied Reinforced Concrete Construction at corner of Burkill and Park Roads.
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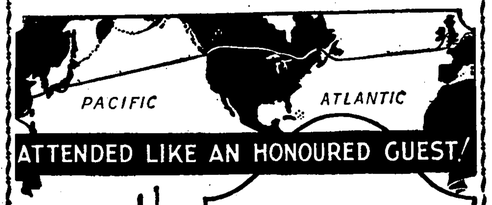
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Empress of Russia	July 7	July 8	July 10	July 12	July 21
Empress of Asia	July 21	July 22	July 24	July 26	Aug. 4
Empress of Canada	Aug. 11	—	Aug. 14	Aug. 16	Aug. 25
Empress of Russia	Sept. 1	Sept. 2	Sept. 4	Sept. 6	Sept. 15
Empress of Asia	Sept. 15	Sept. 16	Sept. 18	Sept. 20	Sept. 29
Empress of Canada	Oct. 6	—	Oct. 9	Oct. 11	Oct. 20
Empress of Russia	Oct. 27	Oct. 28	Oct. 30	Nov. 1	Nov. 10
Empress of Asia	Nov. 10	Nov. 11	Nov. 13	Nov. 15	Nov. 24
Empress of Canada	Dec. 1	—	Dec. 4	Dec. 6	Dec. 15
Empress of Russia	Dec. 15	Dec. 16	Dec. 18	Dec. 20	Dec. 29

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SOCIAL AND PERSONAL

The Hon. Treasurer of the Hebrew Relief and Jewish Women's Benevolent Societies, Mr. M. TEPLITSKY, begs to acknowledge with many thanks the receipt of a donation of $250.00 for the Jewish Shelter House from SIR ELLY KADOORIE, K.B.E., Comm. Leg. Hon. through Mrs. M. GENSBURGER.

• • •

Mr. A. E. NOBLSTON, second son of Mr. and Mrs. R. M. NOBLSTON sailed for Vancouver last month on a business trip.

• • •

Mr. FRED ELLIS, son of Mr. and Mrs. WALTER ELLIS of London, whose arrival here was announced in our last issue, has come out to the East under a contract with the well-known firm of Messrs. S. E. SHAHMOON and Co. Mr. ELLIS will remain here for three years and it is not improbable that the East will so fascinate him that he would not think of returning to his home, except on a rare visit to his parents. Mr. ELLIS is enchanted with Shanghai and likes the place and things Chinese. He is a young man of 20 summers and possesses a charming and attractive personality. He is staying at No. 11 Gordon Road.

• • •

At the annual meeting of the Jewish Benevolent Society of Tientsin held in the synagogue last month, the officers for 1928 were elected, the report for last year was read, and the accounts were passed. The officers elected were: L. GERSHEVICH, chairman; P. TOPER, hon. treasurer; S. KATZ, hon. secretary; committee—Mesdames M. RASHIN, L. GERSHEVICH, SHUHMEISCER, LEVACO, R. GODISOFF, M. Zihaniky, and M. Pertzel. GODISOFF, M. ZIHANILK, and M. PERTZEL. Accounts show a balance of $1,100.80. Receipts amounted to $7,155.85, from members' fees, donations, loans redeemed, proceeds of entertainments and cash in bank. Disbursements totalled $154.30, including loans granted, donation to Russian hospital and Jewish School, medical fees. The Jewish Benevolent Society in Tientsin has existed for ten years. It has performed useful work and is now an indispensable institution. The society participates in charitable works, including helping, feeding and housing the poor. Poverty-stricken families have been helped: by loans without interest to start some sort of enterprise, the families have been put on their feet again. Medical assistance is also given the poor. One of the institutions which receive assistance from the society is the Jewish school. Children of parents who cannot pay the fees required, are given instruction in the Jewish school. In this way, many children are given educations which they would not receive otherwise.

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Advice has been received from London of the election of Dr. C. P. RAKUSEN (Shanghai) as a Fellow of the Royal Colonial Institute.

• • •

We were shocked on reading the following brief sad announcement in *The Zionist Record*, Johannesburg, of the 30th March last, "Deep sympathy is being extended to Rabbi and Mrs. HIRSCH, of Pretoria, upon the great loss sustained by the death of their son." We extend deep sympathy and condolence to the bereaved parents on their irreparable loss.

• • •

An appeal for financial help has reached us from the Jewish Blind Institute in Jerusalem. This worthy institution is performing undeniable service to the sightless inmates who are being trained for manual labour. A donation of £10|- has been forwarded to the Institute by Mr. S. M. JOSEPH, who, we are pleased to say, has donated last year to the latter a braille machine and several newspapers. We shall be pleased to receive further contributions for this worthy cause which we earnestly commend to the attention of our readers.

• • •

Mr. S. M. JOSEPH is leaving for Vancouver to-morrow on the *Empress of Asia* and expects to return in September next.

• • •

Mr. and Mrs. I. A. LEVIS and family have removed to No. 54 Hart Road.

• • •

Mr. LEON A. LEVY is leaving for San Francisco on the 16th instant per *Empress of Canada*.

• • •

Mr. SAUL ADES is here from 'Frisco on a business trip.

• • •

Mr. IRWIN JONAH whose arrival here was announced prematurely in our last issue, is still in 'Frisco where he hopes to remain for a while.

• • •

Mr. R. E. SASSOON, Managing Director of Messrs. E. D. SASSOON and Co., Ltd., has returned to Shanghai from his recent visit to London and Paris.

• • •

Mr. and Mrs. M. POLITI have removed to No. 35 Verace, Terrace Av. du Roi Albert.

• • •

Mr. and Mrs. ELIAHOU Politi sailed for Cairo last month.

• • •

Mr. R. JULIAN has left for Europe via Canada and hopes to return to Shanghai in the Fall.

• • •

We regret to announce the death of Mr. Meyer Goldman at the age of 56 which took place on the 23rd ultimo, at the General Hospital. The funeral took place on the following day at the Baikal Road cemetery. The deceased is survived by three sons with whom great sympathy is felt in their great loss.

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The hon. treasurer of the Hebrew Relief and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt of $60 donated by Mrs. H. GENSBURGER.

• • •

Mr. S. E. SHAHMOON, head of the firm of Messrs. S. E. SHAHMOON and Co. Shanghai, who has been holidaying in Europe for some years is leaving for Shanghai next week by way of Siberia.

• • •

We were in error in attributing to Mr. J. H. ABRAHAM of London the honour for passing the Matriculation Examination. It was his brother here who should be credited with same.

• • •

Mr. D. E. SASSOON is leaving for London to-morrow on a vacation and hopes to return to Shanghai in the Fall.

• • •

Mrs. RENNER, wife of Dr. ALEXANDER RENNER, the well-known medical doctor here, left for Budapest this week by way of Siberia. Mrs. RENNER will return to Shanghai in September next.

• • •

SIR VICTOR SASSOON, BART, will leave for Bombay in the middle of this month.

Quote a large gathering was present at the consecration of a new Sepher Torah donated by MRS. SALEM S. DAVID in her honour, on the 20th ultimo. Hazan ELIAHOO ISAAC delivered a Talmudic discourse interspersed with humourous *mashaloth*. The Scroll was placed at the Beth-Aharon Synagogue.

• • •

Mr. and Mrs. JOHN SOLOMON are leaving Shanghai for San Francisco on the *President Cleveland* on the 8th instant, on three months holiday. Mr. SOLOMON is proprietor of the SHANGHAI STORES and the BIJOU PERFUMERY. This is his first trip to the United States with his wife.

OUR BOOKSHELF



The Hebrew Physician, (HaRofeh Hoibree), the only medical journal published outside of Eres Yisrael which is written in Hebrew, has just made its initial appearance. This Journal is under the editorship of Dr. MOSES EINHORN and DR. A. GOLDENSTEIN. It contains articles on general medical subjects and has a special section devoted to new Hebrew medical terminology. All physicians who are interested in this journal are requested to communicate with the editors, addressing them c|o "The Hebrew Physician," 286 West 86th St., New York City.

"GET ON OR GET UNDER"

Efficiency is the key-note of success, and to be efficient the mind must be alert and the body in perfect working order. Pinkettes, used when necessary, are a great aid to efficiency because they prevent and dispel constipation, banish bilious attacks, sick headaches, liverishness, keep the skin clear and the breath pure, relieve Piles. Your druggist sells Pinkettes, or post free, 60 cents the vial, from Williams' The Dr. Medicine Co., 60 Klangse Road, Shanghai.

ISLAM'S DEBT TO JUDAISM

WHAT "THE LIGHT" SHOULD KNOW

One of the leading European authorities on Mohammedanism, Professor ALFRED GUILLAUME, recounts the Jewish origins from which Mohammedanism arose. MOHAMMED traced his religion of Islam back to ABRAHAM and his son, ISHMAEL, the legendary ancestor of the Arab race. Professor GUILLAUME takes issue with the scholars who say that it was not from Judaism but from Christianity that MOHAMMED drew his ideas. He merely asks them the pointed question: What is the difference? The origin is ultimately Jewish anyway.

ZIONISM, ITS DEVELOPMENT AND ACHIEVEMENTS

LECTURE IN THE GORDON HALL—By Mr. Gero. Krishevsky

A large number of residents were present on the 17th March, at the Gordon Hall, Tientsin, at a lecture given under the auspices of the Tientsin Zionist Association. The platform was occupied by H.B.M. Consul General SIR JAMES JAMIESON, K.C.M.G. (Chairman); the French and Belgian Consuls General, M. SAUSSINE and M. VAN CUTSEM; MR. G. KRISHEVSKY, the lecturer; MR. GERSHEVICH, Chairman of the local Zionist organization; and Messrs. FOOX and RAPPOPORT; the latter read the lecture in Russian for the benefit of those who could not follow the English version.

THE CHAIRMAN in introducing the speaker, said that it was probably of interest to some to know why he was taking the chair on this occasion. The explanation was that in 1922 the League of Nations apportioned the territories formerly under the governance of enemy countries to the various Allied Powers. Palestine was handed over to Great Britain, and it was as a representative of the Mandatory Power that he had the pleasure of introducing MR. KRISHEVSKY to the audience. SIR JAMES said that he could claim MR. KRISHEVSKY as a colleague, as he had been in H. B. M. Government Service, in administration work, therefore he knew the situation from the inside. Addressing those of the audience, who were Gentiles and from Scotland, and who had been brought up on the Old Testament and whose ignorance of the history of the Kings of Israel and Judah would only comprise a very small book he thought the lecture would be of exceptional interest. A great deal of nonsense had been written about Palestine, perpetrated by globe-trotters with immense zeal for the discovery of the problems of various countries, and who after short visits, returned and wrote books and articles offering solutions to these problems, of which they had but the scantiest and least reliable knowledge. The purpose of the lecture was to remove misconceptions and stimulate interest in the work that is being done in Palestine.

MR. GERO. KRISHEVSKY prefaced his lecture with a brief survey of comparative history at the earliest commencement of Jewish history and tradition. It was 3,849 years since ABRAHAM, the patriarch of a tribe of shepherds, entered the land of Canaan following the call of the Almighty, "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I shall show thee." In those remote days the empire of Egypt was flourishing and the Assyrians were waging war with their neighbours. The Americas were unknown and Europe was in a chaotic state. China was already a great Empire then ruled by the dynasty of YU. As tribes of shepherds were in the habit of wandering around in search of pasture, the migration of ABRAHAM might have appeared insignificant at that time, but it was predestinated to redeem the world from idolatry, and spread the name of God and his Holy Law among the nations. References to ABRAHAM in the religious traditions of almost all Eastern nations, depict him as a great chief, having other chiefs in friendly alliance and as a man of great power and social influence. Famine drove the tribe to the rich lands of the Nile and until the Jews settled in the land of Goshen they were a wandering tribe. There they did not enjoy their freedom and development long, and the first page of their blood-stained history was written. In Egypt the Israelites lived without a religion and without a leader but faithful to the traditions inherited from ABRAHAM. In bondage, they kept apart from the customs and worship of the Egyptians, and held to their conception of God, and the unfailing hope of an eventual return to the land the Almighty promised to their forefather.

THE BIRTH OF JEWISH NATIONALITY

The time of the formation of the Jews, as a nation, coincides almost with the legendary date of the foundation of Rome. One nation grew up in the spirit of a wolf, the symbol of Rome, to conquer nations with insatiable greed of power and to turn might into right. The Jews in contrast, remained small and had to fight for their political independence, in the spirit, that they might keep the way of the Lord and do justice and judgment, and there could be no higher conception of tolerance and goodwill towards nations than in the expression, "For all peoples will walk, every man in the name of his God, and we will walk in the name of our Lord, our God, for ever and ever. For out of Zion goes forth the law and the word of God from Jerusalem." The national conciousness of the Jews is so intrinsically bound up with their faith, that the term Judaism can but imply Zionism, since the longing to return to the land is a tradition they have inherited since the days of the Patriarchs. The first Zionist leader was MOSES. When he saw the sufferings of his brethren he negotiated with PHARAOH for the return of Israel to their own land. The religious teachings were to come later. Then came a glorious era in their history, and the Jews are proud of the great wars they fought, the great judges and kings that ruled, and of the divine, and social teachings their sages have given to the world. There is no literary work which has contributed so enormously to the civilisation of the modern world as the Hebrew Bible. It is not the property of the select—in every country, and every clime and among all races its words are a mighty influence. There are few phases of human life which have not been shaped by its teachings.

ANCIENT PREJUDICES

Into their exile the Jews carried with them their faith, and during the dispersion among nations, they have repeated in their prayers, the hope that they might return to the Promised Land. Generation after generation repeated that hope, enduring tortures, invented to kill their faith and destroy their existence as a nation. The aversion and prejudice towards a different race is an old disease, and as old as history. Anti-Semitism is a part of this disease. They were confined in Ghettos for centuries, excluded from certain lands and professions and treated with suspicion. About the middle of the 18th century the Jews emerged from seclusion and were allowed to emancipate in certain countries, and the people then found that they had in them competitors in science, trade and politics. Their activities were again hampered, except in the realm of finance and literature, in these they kept their position but at a heavy cost. Jews have been accused of being responsible for every misfortune. What fair-minded Christians think of this movement is evidenced by the words of a well-known and distinguished diplomat of Great Britain. He said, "Of all bigotries that savage the human temper, there is none so stupid as the anti-Semitic. It has no basis in reason, it is not rooted in faith, it aspires to no ideal, it is just one of those dark unwholesome weeds that grow in the morass of racial hatred. How utterly devoid of reason it is, may be gathered from the fact that it is almost confined to nations who worship the Jewish prophets and apostles, and revere the national literature of the Hebrews, as the only inspired message, delivered by the Deity to mankind, and whose only hope of salvation rests on the precepts and promises of the great teachings of Judaism. Still in the eyes of these fanatics the Jews can do nothing right. If they are rich, they are birds of prey, if they are poor they are vermin. If they are in favour of war, it is because they want to exploit the sanguinary feuds of the Gentiles to their own profit. If they are anxious for Peace, they are either instinctive cowards or traitors. If they are generous givers, they are doing it for some selfish purpose of their own. If they do not give—what would one expect of a Jew! If labour is oppressed by capital, the greed of the Jew is held responsible. If labour revolts against capital, as it did in Russia, the Jew is again blamed for that also. If the Jew lives in a strange land he must be persecuted and pogromed out of it. If he wants to go back to his own, he must be prevented."

MODERN ZIONISM

Firm like a rock they withstood the onslaught of the waves of time without being merged, trusting that one day their sufferings would be at an end. History tells of many great men who have at various times tried to realise their dream, but their attempts failed. It was not until 1896 that they attained any measure of success, when Dr. HERZEL emerged as a leader of the Jews and created the Zionist movement. The aims of which were defined at the first Zionist Congress at Basle in the year 1897. ..... Zionism as an expression of National individuality can be understood from a sociological point of view. Education is termed the social birth of mankind, thus all the early education of children is perforce of a national character, and even for the adult, in advanced education, a great element of national propagation remains, for the reason that the group, like the individual, must, while setting forth its social characteristics in order to meet other groups on a common platform, it instinctively retains something which marks its individuality. The hectic existence of the Jew has been such that he has developed abnormal social traits and has acquired at times a wrong conception of his individuality with the result that he became a misfit in the countries of his dispersion. Dr. HERZL not only found a number of supporters in his great task, but also met with antagonism, which some gave as an expression of condemnation of his aim as being in contradiction to religious laws. Others did so fearing that their participation in the Zionist programme would be detrimental to their interests in the countries they lived.

MR. KRISHEVSKY then proceeded to review what the Zionist Movement has achieved during thirty years, and which had been fully covered in his speech in Shanghai.

TRIBUTE TO TIENTSIN ZIONISTS

To the local Jewish Community, MR. KRISHEVSKY had a special message to convey. They have not failed in their duty to the Homeland. They have gained the esteem of their brethren and the Gentiles. The time has come when every Jew should step into the ranks of builders of the Homeland. In Europe, pro-Palestine committees have been formed consisting of Jews, non-Jews, Princes, Counts and prominent statesmen, all have enlisted in these organisations and preside at meetings which are attended by statesmen and outstanding figures in science and letters. There are still Jews who wait to join. When the story of the building of the Land has assumed definite shape and has become another brick in the structure of history, echoes of the past will arise telling of the elements of Jewry who had eyes and saw not, who had ears and heard not, and whose souls were not large enough to rise to the occasion.

When MR. KRISHEVSKY was leaving the station in Jerusalem, a young mystic provided him with a message for all the communities he would be visiting. "Some day on the peak of Mount Zion there will be erected three granite pillars, one representing the spirit of Judaism with the one word Jehovah inscribed thereon. The second commemorating individual giants of Jewish history, beginning with the earliest of our heroes, and ending with the last, and the third with just one word 'Israel' on it, this one for every Jew who stood by in our hour of need—and tell them, he added, that I wish to meet them on the fields of Judea, on the hills of Galilee, if possible, but at least, let us all meet on that third granite column." (Loud applause.)

VOTE OF THANKS

The lecture closed after MR. RAPPAPORT had read the message in Russian. MR. FOOX passed a vote of thanks to the distinguished gentlemen on the platform and to SIR JAMES JAMIESON for having been so kind as to act as Chairman at the gathering.

SIR JAMES JAMIESON, in a few words, thanked the lecturer for his able presentation of facts which he felt sure were of great interest not only to Jews but all of the community who had been privileged in hearing what he had to say of the present phases in the development of Palestine.

HEBREW SHELTER HOUSE

On the 6th *ultimo*, the Shelter House under the wing of the local Hebrew Relief Society was inaugurated by the committee by giving a tea party to all friends and well-wishers. Quite a number were present to inspect the premises and the arrangements made to give practical help to the aged and crippled in life. The Shelter House admits only women of advanced age. Eleven applicants have secured admission, one of them being over 90 years of age. Only those who have noticed the good work which the Shelter House is doing can have any real conception of the relief work which the Hebrew Society is administering here. The fund of the latter is always inadequate to cope with the great task, the annual expenditure often running as high as $20,000, which must be secured by the committee, who must be complimented for the good work they are doing. After partaking of tea and refrehments, speeches were delivered by Mr. HENRI GENSBURGER, Rabbi S. M. ASHKENAZI, Mr. M. LIPKOVSKY, Mr. BENDERSKY and Dr. S. D. JOFFICK. The last-named gentleman has kindly accepted the Committee's invitation to act as honorary medical adviser to the Shelter House.

LETTER FROM ERES YISRAEL

[From Our Correspondent.]

JERUSALEM, 12th April, 1928.

ROYAL VISITORS

Yesterday PRINCESS MARY and VISCOUNT LASCELLES arrived in Jerusalem for a short stay in the Holy City. LORD and LADY PLUMER were at the Station to meet the distinguished guests who passed under two huge arches of welcome on which were inscribed (besides the English and the Arabic greetings) "Beruchim Habaim" in Hebrew. Probably this is the first time that English Royalty has been greeted in this manner by a Government. Among the notables who were presented to Princess MARY by the High Commissioner were the Attorney General and MRS. NORMAN BENTWICH. Distinguished visitors have not been rare of late. The Crown Prince Humbert of Italy has just left us after a tour of more specifically Italian interest. H. R. H. graciously acknowledged the welcome conveyed to him by the Palestine Zionist Executive. Another notable visitor is Mr. M. E. VANDERVELDE who has been accorded much esteem by the Jewish population. He is to deliver several lectures at the Hebrew University on aspects of international peace.

END OF UNEMPLOYMENT

The end of unemployment is now in sight. In a few days the dole will cease to be paid out, arrangements having been made for the remaining workless to be absorbed in works started either through the Jewish National Fund and Keren Hayesod or by the Government. The disappearance of the cause of the depression is a cause for congratulation. The Yishub has proved its metal, having withstood the effects of what at one time was a very serious problem. The proportion of workers who have been absorbed gradually and automatically by local enterprise is quite high. In a sense the strain which has been overcome will prove to have had a strengthening effect for it has caused weaknesses to be eliminated, mistakes to have been made good and sound plans for the future to be drawn. The Government report on Trade and Industry in Palestine for the year 1927 makes very optimistic reading. Imports have gone down and exports have gone up. Palestine products find their way into neighbouring markets of Syria, Iraq and Egypt. Over £10,000 worth of stockings is a single item among the exports which is highly indicative. The Government has appointed a special Committee to advise it on commercial questions which, of course, are mainly the concern of the Jewish settlers.

JEWS AND THE Y.M.C.A.

The Young Men's Christian Association is building a huge structure for its headquarters in Jerusalem and offer for tender the decorative stone work. To most people's surprise the work was obtained by Jews. This is craft in which it was not known that Jews had advanced so far as to be able not only to compete with the more experienced native workers but to improve upon the carving exports of Bethlehem. As a matter of fact Jewish artisans are now employed in quite a number of non-Jewish building works; they have even penetrated to the Church of the Nativity where they are carrying out some skilled operations.

A ZIONIST HOUSE IN JERUSALEM

On the initiative of the J. N. F. plans are now definitely in hand for the construction of Zionist headquarters in Jerusalem which will house the Palestine Zionist Executive, the Keren Hayesod and the Jewish National Fund. This has been made possible in the case of the J. N. F. wing of the new building by a loan from the Phoenix Insurance Company (Vienna) the body which has an agreement in favour of the J. N. F. according to which a certain amount of its premiums is to be invested in Palestine. The new building will occupy a commanding site on the King George Avenue which sweeps through the main part of the town. Over 40 Palestine architects have already intimated their intention to enter the competition for the best design of the new house, which is expected to be a landmark in the new quarter of Jerusalem.

'Bayer' Tablets of Aspirin

There Are Many

Aspirin counterfeits on the market. It is the fate of good and tried remedies to find numerous imitators. Sufferers from Headache, Toothache, Rheumatism, Pains in Joints and Limbs, Gout, Chills, Neuralgia etc. should take only the genuine 'Bayer' Tablets of Aspirin with the Bayer Cross.

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EVENTS IN NEW JUDEA

JERUSALEM, Mar. 30.—Twelve instruments were ordered by the Palestine government to foretell approaching earthquakes, it was learned to-day. Professor EVANS, vice-president of the London Geological Society, lecturing in the Hebrew University, stated that he had invented an apparatus which would prognosticate earthquakes several hours in advance of their occurrence. The Palestine government had ordered twelve of these instruments, he stated.—J.T.A.

JERUSALEM, 29th March, 1928 (P. C.)—The BALFOUR Forest which is being planted by the Jews of Great Britain through the Jewish National Fund at Ginegar in the Valley of Jezreel, is arousing widespread interest. The daily press in various parts of the world has given space to the project and reported the initiation ceremony of which also a film is to be exhibited in several countries. In acknowledging to MR. USSISHKIN, Chairman of the Board of Directors of the Jewish National Fund, receipt of the report of the initiation ceremony, EARL BALFOUR writes: "I need not say that I read it with the greatest interest, and am proud to think that in the new economic development of Palestine my name will be commemorated in the scheme of afforestation, of which you send me an account."

Princess MARY, Viscountess LASCELLES, who was in Palestine last week as the guest of Lord and Lady PLUMER, visited the Hebrew University at Jerusalem. She also visited the Evelina de Rothschild Girls' School of the Anglo-Jewish Association, of which Miss ANNIE LANDU is Headmistress. Princess MARY expressed her admiration of the school building and the method of instruction followed. She particularly enjoyed hearing the girls speak English. At her Royal Highness' request the pupils were given a day's holiday in honour of her visit. The Zionist Executive sent a letter of greeting to Princess MARY, who replied to them thanking them for their message, and stating her pleasure in seeing something of Jewish work in Palestine. Milk and honey, the symbols of the Promised Land were presented to Princess MARY Viscountess LASCELLES during her visit to the Jewish Labour Settlement at Dilb. A little girl belonging to the colony presented her with a bouquet of flowers. Representatives of the Settlement delivered speeches in Hebrew welcoming Her Royal Highness to their Settlement. NORMAN BENTWICH Attorney-General to the Palestine Government, translated the speeches into English. I am happy, Princess MARY said in her reply, to see this beautiful Settlement and its work.

LONDON, Apr. 6.—Various rumours current in the European press concerning the proposed loan to the Zionist Executive under the auspices of the League of Nations were refuted by the Executive to-day. In a statement issued the Zionist Executive states that it accepts no responsibility for the press statements regarding an international Zionist loan. The reports are only partially correct, the Executive declares, and consequently are misleading and calculated to raise hopes, overlooking the attending difficulties. No authoritative information has been given out to the press, including Zionist papers.

The Syrian Government bought from the working women's farms in Richon L'Zion and Petach-Tikvah 10,000 eucalyptus trees. This is the second purchase made by the Syrian Government from the working women of Palestine.

JERUSALEM, April 6.—Passover was celebrated by Palestine Jewry in an atmosphere of greater hope for further progress in the upbuilding work when the announcement was made by the Zionist Executive on the eve of the festival that the dole system will be abolished. The payment of doles to unemployed Jewish workers will be discontinued on April 23. There were about 3,000 Jewish unemployed in Tel-Abib. The relief will be substituted by the inauguration of public works. The abolition of the dole system was made possible, it was declared by the executive in its announcement, by the assistance given to the executive by two American Jews, NATHAN STRAUS and FELIX M. WARBURG, who contributed $50,000 each towards the necessary funds. All unemployed workers will be absorbed in the new enterprises which will also include public works to be undertaken by the government.—(J. T. A.).

NEW YORK, April 6.—A gift of $50,000 for the United Palestine Appeal for the purpose of ameliorating the unemployment in Palestine was made by FELIX M. WARBURG, banker and philanthropist, who is a member of the Non-Partisan Survey Commission to investigate Palestinian conditions on behalf of Zionists and non-Zionists, it was announced by the United Palestine Appeal. In a letter accompanying his check for $50,000,000, which was sent to Dr. WEIZMANN, Mr. WARBURG says: "I know that your present path to straighten out Palestinian affairs is thorny indeed, and I know how much the worry of the painful unemployment of about 3,000 people is on your mind. "I was glad to learn that according to your information and calculation, with the sum of fifty thousand pounds, the unfortunate system of dole-giving can be definitely abolished. With the understanding that this amount would suffice to set certain improvements, which have been planned, into action, and thus relieve the unemployment situation, I take pleasure in sending you, on behalf of Mrs. WARBURG and myself, check for $50,000. I hope that your stay here will be successful and that as always your coming will mean additional friends for an increase of interest in the sound rebuilding of Palestine. Mr. WARBURG'S gift was viewed in Zionist circles as an expression of his support for Dr. WEIZMANN.—(J. T. A.).

The Jews in Palestine are applying in large numbers for naturalisation as Palestine citizens. About 16,000 have applied in Tel Abib, which number is about 70 per cent. of all the residen'ts there who still remain unnaturalised. Former Ottoman subjects do not require naturalisation as they become Palestinian subjects automatically.

The Agudath Israel and a section of the more moderate Jewish Oorthodoxy in Palestine are carrying on a vigorous campaign to influence as large a number of Jews as possible to secede from the official Jewish Community organised under the Jewish Communities Ordinance which was promulgated on January 1st last. CHIEF RABBI KOOK declared that he is maintaining a strict neutrality in the conflict. He wishes to stand aloof from all party disputes and continue to act as in the past, on behalf of all sections of the Jewish population, regardless of party.

The Jewish National Fund is making arrangements to erect its own building in the Rehavia quarter of Jerusalem. It has received for this purpose a loan of £10,000 from the PHOENIX Insurance Company of Vienna.

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But any change from natural healthy crying needs attention, and then symptoms of sickness should be looked for, such as unusual flushing or pallor of the face, sleeplessness, loss of appetite, vomiting, feverishness, constipation, or diarrhoea.

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EVENTS IN NEW JUDEA

JERUSALEM, Mar. 30.—Twelve instruments were ordered by the Palestine government to foretell approaching earthquakes, it was learned to-day. Professor EVANS, vice-president of the London Geological Society, lecturing in the Hebrew University, stated that he had invented an apparatus which would prognosticate earthquakes several hours in advance of their occurrence. The Palestine government had ordered twelve of these instruments, he stated.—J.T.A.

JERUSALEM, 29th March, 1928 (P. C.)—The BALFOUR Forest which is being planted by the Jews of Great Britain through the Jewish National Fund at Ginegar in the Valley of Jezreel, is arousing widespread interest. The daily press in various parts of the world has given space to the project and reported the initiation ceremony of which also a film is to be exhibited in several countries. In acknowledging to MR. USSISHKIN, Chairman of the Board of Directors of the Jewish National Fund, receipt of the report of the initiation ceremony, EARL BALFOUR writes: "I need not say that I read it with the greatest interest, and am proud to think that in the new economic development of Palestine my name will be commemorated in the scheme of afforestation, of which you send me an account."

Princess MARY, Viscountess LASCELLES, who was in Palestine last week as the guest of Lord and Lady PLUMER, visited the Hebrew University at Jerusalem. She also visited the Evelina de Rothschild Girls' School of the Anglo-Jewish Association, of which Miss ANNIE LANDU is Headmistress. Princess MARY expressed her admiration of the school building and the method of instruction followed. She particularly enjoyed hearing the girls speak English. At her Royal Highness' request the pupils were given a day's holiday in honour of her visit. The Zionist Executive sent a letter of greeting to Princess MARY, who replied to them thanking them for their message, and stating her pleasure in seeing something of Jewish work in Palestine. Milk and honey, the symbols of the Promised Land were presented to Princess MARY Viscountess LASCELLES during her visit to the Jewish Labour Settlement at Dilb. A little girl belonging to the colony presented her with a bouquet of flowers. Representatives of the Settlement delivered speeches in Hebrew welcoming Her Royal Highness to their Settlement. NORMAN BENTWICH Attorney-General to the Palestine Government, translated the speeches into English. I am happy, Princess MARY said in her reply, to see this beautiful Settlement and its work.

LONDON, Apr. 6.—Various rumours current in the European press concerning the proposed loan to the Zionist Executive under the auspices of the League of Nations were refuted by the Executive to-day. In a statement issued the Zionist Executive states that it accepts no responsibility for the press statements regarding an international Zionist loan. The reports are only partially correct, the Executive declares, and consequently are misleading and calculated to raise hopes, overlooking the attending difficulties. No authoritative information has been given out to the press, including Zionist papers.

The Syrian Government bought from the working women's farms in Richon L'Zion and Petach-Tikvah 10,000 eucalyptus trees. This is the second purchase made by the Syrian Government from the working women of Palestine.

JERUSALEM, April 6.—Passover was celebrated by Palestine Jewry in an atmosphere of greater hope for further progress in the upbuilding work when the announcement was made by the Zionist Executive on the eve of the festival that the dole system will be abolished. The payment of doles to unemployed Jewish workers will be discontinued on April 23. There were about 3,000 Jewish unemployed in Tel-Abib. The relief will be substituted by the inauguration of public works. The abolition of the dole system was made possible, it was declared by the executive in its announcement, by the assistance given to the executive by two American Jews, NATHAN STRAUS and FELIX M. WARBURG, who contributed $50,000 each towards the necessary funds. All unemployed workers will be absorbed in the new enterprises which will also include public works to be undertaken by the government.—(J. T. A.).

NEW YORK, April 6.—A gift of $50,000 for the United Palestine Appeal for the purpose of ameliorating the unemployment in Palestine was made by FELIX M. WARBURG, banker and philanthropist, who is a member of the Non-Partisan Survey Commission to investigate Palestinian conditions on behalf of Zionists and non-Zionists, it was announced by the United Palestine Appeal. In a letter accompanying his check for $50,000,000, which was sent to Dr. WEIZMANN, Mr. WARBURG says: "I know that your present path to straighten out Palestinian affairs is thorny indeed, and I know how much the worry of the painful unemployment of about 3,000 people is on your mind. "I was glad to learn that according to your information and calculation, with the sum of fifty thousand pounds, the unfortunate system of dole-giving can be definitely abolished. With the understanding that this amount would suffice to set certain improvements, which have been planned, into action, and thus relieve the unemployment situation, I take pleasure in sending you, on behalf of Mrs. WARBURG and myself, check for $50,000. I hope that your stay here will be successful and that as always your coming will mean additional friends for an increase of interest in the sound rebuilding of Palestine. Mr. WARBURG's gift was viewed in Zionist circles as an expression of his support for Dr. WEIZMANN.—(J. T. A.).

The Jews in Palestine are applying in large numbers for naturalisation as Palestine citizens. About 16,000 have applied in Tel Abib, which number is about 70 per cent. of all the residents there who still remain unnaturalised. Former Ottoman subjects do not require naturalisation as they become Palestinian subjects automatically.

The Agudath Israel and a section of the more moderate Jewish Oorthodoxy in Palestine are carrying on a vigorous campaign to influence as large a number of Jews as possible to secede from the official Jewish Community organised under the Jewish Communities Ordinance which was promulgated on January 1st last. CHIEF RABBI KOOK declared that he is maintaining a strict neutrality in the conflict. He wishes to stand aloof from all party disputes and continue to act as in the past, on behalf of all sections of the Jewish population, regardless of party.

The Jewish National Fund is making arrangements to erect its own building in the Rehavia quarter of Jerusalem. It has received for this purpose a loan of £10,000 from the PHOENIX Insurance Company of Vienna.

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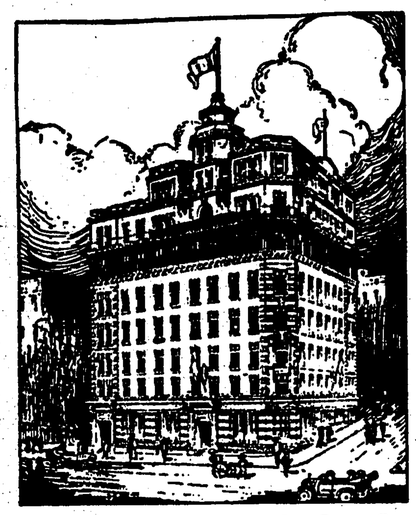
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the knowledge of it, which is the presence of it, and thirdly the belief, which is the enjoyment of it." We trust that EDITOR ABDULLAH will hold this definition as a pattern to be copied and emulated in this particular point of disagreement with which the essay deals.

* * *

REV. BENDER LAUDS "ISRAEL'S MESSENGER."

Yet another instance that our work is being appreciated abroad, comes in the form of an inspiring message from a Rabbi in Israel, the REV. A. P. BENDER, spiritual leader and Minister of the renowned Jewish community in Capetown, South Africa. REV. BENDER is a leading light among South African Jewry and a dynamic force in his congregation, so that his message will be cherished by us for its great worth. In a communication dated 23rd April, 1928, the eminent divine writes, *inter alia*, as follows:—

"I want to thank you for your thoughtfulness in sending me with unfailing regularity ISRAEL'S MESSENGER. It is indeed 'a live wire,' and I am sure it must exercise a dynamic force not only in Shanghai, where it is published, but throughout the Far East, in deepening and extending the loving interest of scattered Communities, in the Jewish Cause, which is the trust-heritage of all of us alike wheresoever the lines may fall unto us, and not least in the world-wide movement of modern times for the complete reconstruction of our historic Homeland, inextricably interwoven as it is with our history, our traditions, our ideals, our aspirations and our yearnings, as a separate people with a distinctive spiritual mission in the world. I fervently pray that the Blessing of the Guardian of Israel may continue to rest upon His Messenger in the great Country in which its missionary work (in the highest and widest sense of the term) is being so zealously and successfully carried out, to the increased glory of God, the ever-extending honour of Israel and the true spiritual progress and advancement of humanity at large."

After perusing the foregoing fine sentiments expressed by the Capetown Rabbi, we cannot help appreciating the fact that our esteemed correspondent has used superlative terms to describe the work we are doing in our own humble way, in far-off China. In designating us "His (God's) Messenger", BENDER does us the greatest honour that can ever be conferred upon us. We echo the words of an immortal writer who so aptly said in stirring words, "It is a glorious thing for strength to know that someone needs us to be strong," and while under this deep impression we are impelled to prepare ourselves with renewed vigour for greater and yet greater achievements for the work that is yet to be done. This is our express aim, namely, to stand up for Judaism and Zionism with unabated vigour, to oppose our harsh and unjust critics, and make the name of the Jew one to be respected by all and sundry. By this aim we are content to be criticized and judged and on this issue we are willing to fall or win. We thank the spiritual leader of Capetown Jewry for expressing his appreciation and regard for our work. It is indeed always interesting to know that our friends in far-off lands are watching with interest our fight for all that is true and all that is noble and worthwhile in Judaism.

* * *

"THERE ARE GOOD TIMES COMING, PARD!"

"We generally form judgments of men from little things about their houses," said HENRY WARD BEECHER, and so in the same way we judge MR. LAURIE MAGNUS, M.A., by merit of his contributions in *The Jewish Shomer*. At times we have favourably criticized his views, at others we were entirely opposed to them. On reading his views on the Palestine Mandate Society, we would like to show our readers our reaction of the reading of it. Says MR. MAGNUS:—

"Frankly, we do not know if this Palestine Mandate Society, which, obviously, is the English Committee referred to by COL. WEDGWOOD in his Preface (for he mentions SIR W. DEEDS, MRS. SNOWDOWN *and* MRS. DUGDALE), is committed, or is about to commit itself, to the Seventh Dominion idea, which the gallant COLONEL expresses so enthusiastically. Some of its members are protected to some extent by the phrase in the letter about the limitations necessarily imposed upon some of our number by reason of the positions which they occupy in this country. MR. MACDONALD, or MR. LLOYD GEORGE, or MR. SNOWDEN may become the head of a British Government [*We sincerely hope so!—Ed.*] and cannot consent in advance to swallow the Seventh Dominion whole. [*How do you know?—Ed.*] But COL. WEDGWOOD'S name among the signatories is not likely to have been affixed without giving weight to the opinion which he represents."

Frankly speaking, we were greatly impressed by the "Seventh Dominion" by COL. WEDGWOOD (*vide* our review of same in the last issue of ISRAEL'S MESSENGER), and deeply engrossed with its contents which we read from cover to cover. We did not see anything in the ideas which should cause confusion or misrepresentation, and yet in spite of its lucid simplicity, the Editor of *The Jewish Shomer* shows some misgivings on his part. We forgive him. We must respect the sincere and enthusiastic enquirer, for we take it that MR. MAGNUS is not actuated to pooh-pooh the ideas so explicitly stated in the book under discussion. Let us see further on what MR. MAGNUS writes, "So far as fighting anti-Semitism goes, especially fighting anti-Semitism 'in the suburbs' and in the byways and on the kerbstones to which its propagandists in this country have been driven, we welcome wholeheartedly the foundation of the Mandate Society. [*We second your motion unreservedly.—Ed.*] .. .. As an indication of the change of mind in Christian sympathy with the Jews, the Palestine Mandate Society is a welcome phenomenon." It is obvious that MR. MAGNUS credits this 'change of mind' to the Zionist movement, but let us give his *ipsissima verba*:—

"That change of mind, let us acknowledge without reserve [*It is never too late, you know!—Ed.*] is due to the Zionist movement [*For once our critic has shown his generosity unmistakably.—Ed.*] *Probably* [*sh—take care!—Ed.*] this is not a reservation, but a conjecture [*Now, this changes the whole aspect of the question. As our Rabbis said, pey sh'hittir, pey sh'asar.—Ed.*] a partial change of mind would have been brought about by the mere courses of post-war mentality."

We have always conceded that MR. MAGNUS has a subtle way of expressing things in many and diverse ways. He does not mind if there is a change in the import of the question he is interpreting, or a contradiction of a first statement he makes. A statesman has been described as a man who uses his tongue to hide his heart. So long as MR. MAGNUS is understood by his "Liberal" friends, in terms illiberal we may add, nothing should matter at all. In continuation he writes:—

"'We are deeply interested in the Zionist movement,' writes the signatories to the letter, 'and earnestly desire that the hopes and ambitions for the establishment of a National Home for the Jews in Palestine may be realised.' They entertain 'feelings of great affection and admiration' for Dr. Weizmann. They recognize that they can do but little to lighten his burden."

MR. MAGNUS very ably states the feeling of non-Jews towards Zionism and towards its able leader DR. WEIZMANN. He does not disclose what the feelings of his "Liberal" friends are towards the same movement. It would have been of greater interest if he wrote an exposition about his stand better than describe the interest of our non-Jewish friends. It would have been still better if MR. MAGNUS would let them speak out their mind freely and let their interesting views speak for themselves. But, of course, as is always the case, our liberal critic must always interpret other people's views, shedding liberal light to express it in still clearer terms. Says MR. MAGNUS in conclusion:—"..... COL. WEDGWOOD'S book is, we confess, [*keep it private.—Ed.*] obscure to us, and is, perhaps purposely left obscure. But for dispelling ignorance about the Zionist movement—such ignorance as that of the *Daily Express*, for example—and for building on knowledge of that movement a better understanding between Jews and non-Jews in this country, and by repercussion, abroad, we recognize that the Mandate Society can do admirable service and we trust that DR. WEIZMANN, when he meets the members of the Society, will direct their footsteps to practical results. We want as much light as possible on Zionism, [*You are entitled to it,* LAURIE! *Your generous help given to the LAND Fund in 1924 is still fresh in our memory!—Ed.*] on its politics [*May we suggest that you keep out of politics?* It is *really dangerous for you to meddle!—Ed.*] its finances, [*After your splendid contribution of £60|- in 1924, you are fully entitled to know and even—Ed.*] and its propaganda [*Busy as you are in 'Liberal' Judaism's propaganda what time have you to spare to pry into other worthier efforts?—Ed.*] we want to see it taken out of the hands of extremists, 'revisionists' and the rest [*Well, well, well, if wishes only came true!—Ed.*] and promoted to the benefit of Palestine, and of the Jews who make their home in that country, so that effect may be given to the ultimate object of the Mandate, which is to revive in all Jews a pride and an interest therein. We wrote just a fortnight ago that we had never denied [*Never? It is an absurd word to use!—Ed.*] that the BALFOUR Declaration and its results had brought and were bringing a measure of good to suffering Israel." These are truly Jewish sentiments in the closing sentence of the leader under discussion as expressed by our gentle critic. It shows that so long as he is influenced by the coterie headed by REVEREND MR. I. I. MATTUCK *et al.* there is little chance of a change of policy on his part. In spite of this, we heartily believe in the words, "There are good times coming, pard!".

"ONLY GOD CAN MAKE A TREE, BUT WE CAN ALL PLANT ONE."

DR. E. N. CALISCH AND ZIONISM.

We derived much pleasure in publishing in our last issue the fine letter from a friend of ISRAEL'S MESSENGER, REV. DR. EDWARD N. CALISCH, of Richmond, Virginia. There are many points of interest in this communication which, to our mind, are worthy of debate, but before doing so, we would like to thank our esteemed correspondent for the good wishes extended to us and for the appreciation expressed for the work which this publication is rendering to *Kol Yisrael*. Dr. CALISCH refers to our articles dealing with "Rabbi" MATTUCK and Mr. MAGNUS and reminds us "that (we) are still as zealously addicted to Zionism, as (we) view it, as ever." We should think so. We thank our stars that it is so. Our sincerest hope is that we will remain in the same frame of mind as long as we live, and as long as there is a Jewish national consciousness expressing itself through Zionism. We stand firmly and unwaveringly for our principles and we do not see any prospect for us to survive the *galuth* HAMMAR, except through our standing unflinchingly for the national spirit which lay embedded in the warp and woof of our lives. Anyhow, Dr. CALISCH thinks "that in the western world there is a tendency towards *rapprochement* between the Zionist and the non-Zionist. This is being brought about (he adds) by a compromise on both sides." We hardly think so. There can be no compromise of principles. If the non-Zionist is open to compromise, it is because he knows his weakness and his fault. For him there is but one way and that is to return to his heritage and join the *K'lal Yisrael*. Be that as it may, there is no reason why the spirit of "give and take" should not animate us in order to work for the common cause. And this is exactly, we believe, what is meant by Dr. CALISCH. It is surely about time that our people forgot their party differences and settled down in earnest to help in the work of reconstruction of our national homeland. It would appear that the prophetic plea of Dr. CALISCH will usher in the new era we are hoping for all the time. Of late, there has been a radical change of policy on the part of the non-Zionists (there are very few anti, we believe), towards Zionism. Several former notable opponents of the cause are to-day championing it and occupying distinguished positions on the councils of the movement. We are in entire disagreement with Dr. CALISCH when he writes, "The Zionists are no longer placing emphasis upon 'political' Zionism [*Every Zionist worthy of the name must repudiate this statement as being wholly unwarranted. The Zionist who places no emphasis on political Zionism, is a pseudo-Zionist, a disciple of* MR. LAURIE MAGNUS *whose misguided activities we have, happily, succeeded in exposing before eney Kol Yisrael, as a warning to others to beware of the wolf in sheep's skin.—Ed.*] They seem to begin to realize that nationalism is not the ideal aim of the Jewish people [*Is it not? Pray, what is your authority for saying so? The bulk of Jewry have by no means adopted the Minhag Americana, or acknowledged* ISAAC M. WISE (*the greatest failure in history*) *as their new prophet, but are still loyal to the Bible and the ancient Siddur.—Ed.*] The stress is now laid upon the rehabilitation of the land as a homeland for the Jews, [*This is certainly part and parcel of the Zionist programme which goes to the root of the Basle programme and is not a new phase of the movement advocated by the non-Zionist.—Ed.*] who care to go there, and who will eventually be as it were a focal point for the Jewish consciousness and for Jewish culture." We confess that we are unable to see clearly through Dr. CALISCH'S spectacles. We have submitted them to the "O. I. C." establishment and they have declared them to be unsuitable for us to wear. In fact, wherever we turn our eyes we see blurred visions before us. Dr. CALISCH, to be sure, is one of those who fears unseen dangers in Jewish nationalism. He knows it well that his own theology which had been "manufactured" in Germany and imported to Americana by EINHORN, WISE and HIRSCH is in danger of being destroyed and uprooted from its soil, the moment Zionism reaches successfully its goal and is given recognition by all the Powers. This danger of proving the worthlessness of the man-made theology of 'Liberal' Judaism deters some of the ultra-Reform Ministers from supporting Zionism whole-heartedly. It is, therefore, no wonder that the leader of the 'Liberal' Judaism in London, Dr. C. G. MONTEFIORE is a sworn enemy of Israel's dearest aspirations, since he foresees in the success of Zionism the final end and wreckage of his spurious theology which 'Liberal' Judaism has adopted as one of its cardinal planks before her devotees. Crumble this doctrine and with it goes all the braggadocio of the exponents of 'Liberal' Judaism that the new cult stands on the rock of Gibraltar and that nothing can shake it. We are, therefore, not a whit surprised of the nervousness of Dr. CALISCH, whose attention we wish to draw to the following statement by COL. WEDGWOOD, M.P., in his latest book, "The Seventh Dominion," a review of which appeared in our last issue:—

All England loses by 'giving way,' is the hope, or dream, of seeing Palestine a free self-governing Dominion within the British Empire, and perhaps a little honour, the friendship of the Jewish people, and the credit of combining justice with success. Whether officials or Jews like it or not, it is essential for the success of the Palestine adventure that crown colony rule and the domination of the British Colonial office should endure for at least a generation, till western educated men and minds are there in sufficient numbers to assure the safety of the settlers and of the natives."

Dr. CALISCH will find in the foregoing prophetic plea abundant food for thought. He will realize the futility of any de-nationalized Jew to de-nationalize Judaism and thus destroy the unity and the real potency of creativeness of *Kol Yisrael*. In his concluding lines, Dr. CALISCH wishes us to believe that "the galuth we speak of is more subjective then objective and that the mission of the Jewish people is to be fulfilled "not by might, nor by power, but by the spirit of God'." To a certain extent we agree with our esteemed correspondent, and yet we would like to remind him of the saying that "God helps those who help themselves." While on the objective plane we cannot direct all our energies subjectively, for, if we were to do so, we would be only assured of our future welfare in *olam habba*. What about *olam ha zey?* What about our suffering brethren in the woe-benighted lands of Eastern Europe? Are we to console the weary, the dreary, the hungry, the diseased, the oppressed with merely spiritual balm when their bodies (instruments of expression on the physical plane) are

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OUR BOOKSHELF



"Nationalism: The cause of Anti-Semitism," by Samuel Blitz, M. A., published by Messrs. Bloch Publishing Co., New York, Price G.$2.

The above is an admirable publication. In an introduction, the author states his reason for basing anti-Semitism on Nationalism. He ably traces the course of anti-Semitism from ancient times up to the present date and gives us in his conclusion the causes why the Jew is persecuted everywhere. Mr. BLITZ defines nationalism as follows:—

"Nationalism is the attempt of a group, which possesses political structure or relationship to some present or past political structure, to impose its group-mind upon any group with which it comes into contact."

From the foregoing definition the reader can plainly see that it is not through religion alone that we have anti-Semitism. The book should be read by all who are striving for a thorough understanding of this subject of Jewish interest.

RESOLUTIONS OF THE 15TH ZIONIST CONGRESS.

The Central Office of the Zionist Organization, London, has issued a summary report of the proceedings of the 15th Zionist Congress with the resolutions, proposed at Basle last year. The first part is devoted to the summary report of the proceedings, while the second part deals with the resolutions of Congress which are subdivided into sub-paragraphs. The result of the elections are also given in full at the end of the booklet. The cost of it is only four pence.

"What Danny Did," by Sadie Rose Weilerstein. Published by Messrs. Bloch Publishing Co., New York. Price G.$1.25.

The above book is intended for children and should be a good seller. DANNY the little boy of the story is described "a modern American Jewish boy who goes to schule on Sabbath, carries the Torah, recites the Mahnishtana, and does what a little Jew is supposed to do." At the end of the book there is a Glossary of Jewish words and their meanings which deal with the Feasts, religious symbols, etc. Give your children a chance to know something about Judaism, by presenting them with this story book for the wee Jewish child.

"Mordecai and Esther." Published by Bloch Publishing Co., New York. Price G.$0.75.

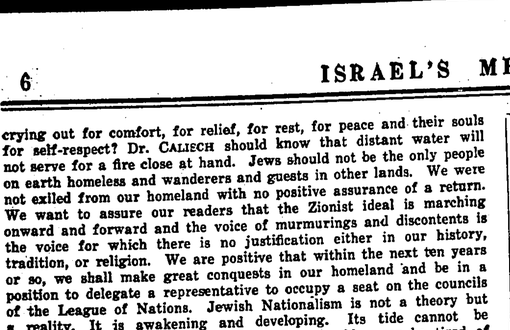
A new version of the story of MORDECAI and ESTHER is retold in an attractive book which should be in the hand of every youth. It is translated from the German and relates the story in an attractive manner, and even adds details which are not mentioned in the Bible. The two last chapters deal with Purim and the Megillah. This is decidedly the gift book for children, old and young.

crying out for comfort, for relief, for rest, for peace and their souls for self-respect? Dr. CALISCH should know that distant water will not serve for a fire close at hand. Jews should not be the only people on earth homeless and wanderers and guests in other lands. We were not exiled from our homeland with no positive assurance of a return. We want to assure our readers that the Zionist ideal is marching onward and forward and the voice of murmurings and discontents is the voice for which there is no justification either in our history, tradition, or religion. We are positive that within the next ten years or so, we shall make great conquests in our homeland and be in a position to delegate a representative to occupy a seat on the councils of the League of Nations. Jewish Nationalism is not a theory but a reality. It is awakening and developing. Its tide cannot be stemmed. Right now in New Judea (we should never be tired of repeating it) the work of re-habilitation is going on, our national tongue has once more come into its own, our culture and agriculture go hand in hand and Israel's hour of destiny is fast approaching. In conclusion we may add, that it is always interesting to exchange ideas with those of our friends who differ from us. Although we find points of divergence with our views in Dr. CALISCH'S letter published in the last issue of ISRAEL'S MESSENGER, we notice a vein of enthusiasm on his part for the great work that is being done to-day in *Eres Yisrael*. There is yet hope of recruiting the spiritual leader of Richmond Jewry for Jewish National service, for no one knows better than he the great change of ideas that has come over him since but a half decade ago. Dr. CALISCH of 1922 (the date since he undertook the trip to Washington to oppose futilely the passage of the BALFOUR Declaration, now must be deeply regretted by him, before the House of Foreign Affairs Committee) is not the same Dr. CALISCH of 1928, when he glories "in the Hebrew University, in the Bezalel school, and in the medical work of the Hadassah." [*Vide* his letter published in the last issue of ISRAEL'S MESSENGER.] This makes us feel confident and hope that our esteemed correspondent is not a hard-shelled opponent of political Zionism but rather amenable to reason and will realize the essential force in Jewish Nationalism, its potency and its salvation.

A FLOURISHING CONGREGATION IN 'FRISCO

We are in receipt of an interesting letter from the REV. DR. LOUIS I. NEWMAN, spiritual head of Temple Emanu-el, San Francisco, in which he writes, *inter alia*, as follows:—

"Let me thank you for your note of recent date. I receive ISRAEL'S MESSENGER regularly and am pleased, indeed, at the opportunity to read it."



NEW TEMPLE EMANU-EL OF SAN FRANCISCO

It is indeed a pleasure to hear from the young spiritual leader in 'Frisco, who is an erudite scholar and a useful contributor to contemporaneous newspapers on the other side of the waters. DR. NEWMAN is in charge of an inspiring and beautiful synagogue, two pictures of which we publish above. *The Temple Chronicle* is a useful little weekly which is the official organ of the Temple Emanuel congregation. Although reform, its minister is noted for his constructive Jewishness, an ardent Zionist and a forceful champion of the cause of oppressed Israel. He is the first alumnus of the Jewish Institute of Religion of New York, founded by that dynamic personality, DR. STEPHEN S. WISE, though the Institute was not founded until four years after he had received his ordination. *The Temple Chronicle* gives a complete programme of doings during Shebuoth week, with the order of music, service and other useful information. We extend our cordial good wishes to DR. NEWMAN and his congregation and wish them success and harmony in their religious and social life. We look forward to receiving the *Temple Chronicle* regularly, thereby linking ourselves with the great congregation of 'Frisco, following with keen interest their progress and well-being.

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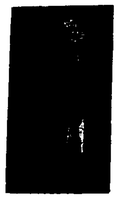


Pacific Empress — Atlantic Empress

DECORATION DAY IN SHANGHAI

"AMERICAN CONSTITUTION NO BAR TO JEWISH PARTICIPATION AT THE ANNUAL MEMORIAL SERVICE," SAYS CONSUL-GENERAL CUNNINGHAM.

INTERESTING CORRESPONDENCE.



Decoration Day is a great American institution. It is a day hallowed by sacred ties and memories. It has an express message for the American nation and to humanity at large. The Memorial services held every year on May 30, give it added zest and reverence. It is, however, not necessary to be an American citizen to enter into the spirit of the day. Recognising these splendid features, we wrote to the local American Consul General, MR. EDWIN S. CUNNINGHAM enquiring as to whether or not there was anything in the American Constitution which would debar an American citizen of the Jewish faith to take part in the ceremony, which is an annual feature in Shanghai and, in fact, everywhere throughout the world. Our letter was addressed as follows:—

"SHANGHAI, 31st May, 1928.

"DEAR MR. CUNNINGHAM,—I hope you will forgive my intrusion in writing you on a matter in which I am not directly concerned.

"I have followed every year with great interest the Memorial Services held on the 30th May, and very seldom missed reading the orations delivered by distinguished speakers. Once I actually attended the service and was greatly impressed with the solemnity of the occasion. But I have seldom noticed any of our local American citizens of the Jewish faith been invited to take part in the ceremony or deliver the oration. I wonder if there is anything in the American Constitution that would prevent an American of the Jewish faith to take any lead or speak before the solemn assembly. I hardly think so! In view of this, I hope that next year the Committee in charge will honour an American Jew to enter into the spirit of the service which is dedicated to the memory of those who have laid down their lives for their people and country.

"Hoping to be excused for the liberty I have taken in addressing you on a subject in which personally I have no right and with kindest regards.

"Yours sincerely,
"N. E. B. EZRA.

"EDWIN S. CUNNINGHAM, Esq.
"U. S. Consul General
"Shanghai, China."

With his usual sense of courtesy we received a characteristic reply from CONSUL CUNNINGHAM, of which we give a facsimile on this page. We are sure our readers will peruse it with interest and see in it another striking evidence of America's sense of liberality and democracy. MR. CUNNINGHAM'S reference to the contribution made by a gentleman belonging to the Jewish faith some five years ago, shows his attitude to our proposal, namely, a liberal and just one at that. There are in Shanghai quite a number of Jewish-American citizens, who would be proud to identify themselves with their nation's celebrations in the presence of the officials of their own government. By introducing a Jewish member from time to time to act in concert with their fellow-citizens, we would like to see the introduction of a Jewish voice to join the others in a spirit of reverence and the solemnity of the Day. America is a country where men irrespective of creed and denominations are treated on an equal footing without any discrimination. America is teaching the world a new interpretation of moral laws and progress and thereby speeding the realization of visions of the great men of countless ages.

AMERICAN CONSULAR SERVICE

American Consulate-General
Shanghai, China, June 5, 1928.

My dear Mr. Ezra:

The receipt is acknowledged of your letter of May 31, 1928, in which you commend the Memorial Services held annually by the American Community on May 30th and make inquiry as to whether or not there is anything in the American Constitution which prevents an American of the Jewish faith from taking any lead or speaking before the solemn assembly. You express the hope that:

> "next year the Committee in charge will honour an American Jew to enter into the spirit of the service which is dedicated to the memory of those who have laid down their lives for their people and country."

Your letter has been read with interest and will be retained for future consideration. Suffice it to state that there is no prohibition against the participation of persons of the Jewish faith in such a ceremony. In fact, I think it is less than five years

N. E. B. Ezra, Esquire,
Founder-Editor, Israel's Messenger.
52 Avenue Road, Local.

years since the principal feature of the service was contributed by a person whom I have always regarded as belonging to the Jewish faith.

Yours very sincerely,

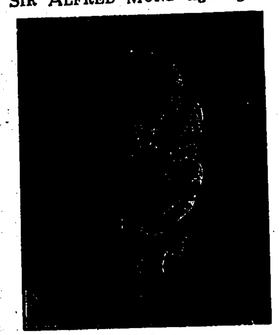
Edwin S. Cunningham.

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SIR ALFRED MOND ELEVATED TO PEERAGE

UNIQUE LEADER OF ZIONIST JEWRY—OUR CONGRATULATORY TELEGRAM TO THE NEW PEER.

Our readers must have read in the local papers the name of SIR ALFRED MOND figuring on the list of KING GEORGE'S Birthday Honours. His elevation to the peerage was not unknown to the world for which it was prepared several weeks ahead of time. There can be no two opinions that no one deserved the signal honour as much as SIR ALFRED MOND, for he worked indefatigably for the British Empire and helped to bring about an era of prosperity in the commercial world. We were among the first to despatch to him a cable-gram of felicitation, which is as follows:—



LORD MOND.

"ISRAEL'S MESSENGER CONGRATULATES LORD AND LADY MOND ON THE SIGNAL HONOUR CONFERRED UPON THEM BY HIS MAJESTY THE KING. WORLD JEWRY REJOICING WITH THEM IN SPIRIT. ANTICIPATE THE NEWLY-APPOINTED PEER TO WORK WTH RENEWED ZEAL AND VIGOR FOR ZIONISM AND HELP IN THE SPEEDY REALIZATION THEREOF."

LORD MOND, as our readers are aware, is a leading Zionist in England and a zealous worker, whose broad vision and sense of optimism is one of the urging forces which turn the wheel of Zionist progress. He was described by an Anglo-Jewish contemporary as the messenger of good tidings—**Mebasser tob**—for it was he who announced the termination of the recent crisis in Palestine and silenced the voice of pessimism instigated by the *Daily Express*. LORD MOND is deeply interested in *Eres Yisrael* industries and we are glad to see that he had already invested large sums in the planting of orange and citron groves and other enterprises. We may also add that he is now directing attention to the Dead Sea Concession which will shortly be granted to a combine of which he is a leading director.

ISRAEL'S MESSENGER joins its readers in tendering again to LORD and LADY MOND its heartiest congratulations and wish both of them good luck in their future endeavours. Now in the zenith of his brilliant career, Zionists the whole world over will still look up to one of their leaders for added assurances and help in the realization of their age-long ideals, the up-building of New Judea and the establishment of the third Jewish Commonwealth in the land of their forefathers.

"WHAT OF THE JEWS IN CHINA?"

A DISCLAIMER BY RABBI W. HIRSCH.

Readers of ISRAEL'S MESSENGER will doubtless recall the article we wrote on the above subject, in our March issue, being a rejoinder to a publicist B. BERKMAN by name. The original article by the latter was broadcasted by the *Seven Arts Feature Syndicate*, New York, and published in numerous Jewish publications in America, New Zealand and even in Johannesburg. We had it lifted from the columns of the *Jewish Exponent*, Philadelphia, and published some of the salient features therefrom with our comments thereon. We are now in receipt of a vigorous letter of protest from RABBI W. HIRSCH, our former Minister, who is now the spiritual head of the Pretoria Hebrew Congregation, which runs thus:—

"PRETORIA HEBREW CONGREGATION.
"211, *Struben Street*,
"PRETORIA, 30th April, 1928.

"DEAR MR. EZRA,—Although afflicted by great personal sorrow owing to the recent death of my elder son SAMUEL, I could not help being amused at the strange article "What of the Jews in China?" which you reproduced in the last number of ISRAEL'S MESSENGER from the *Jewish Exponent*, Philadelphia. Let me tell you that I have not the faintest recollection of having met MR. BERKMAN. I certainly never discussed with him the Sephardi Jews of Shanghai, with tears or without tears in my eyes. The statement he attributes to me is not only untrue, but manifestly absurd on the face of it. I have not met yet a Sephardi Jew who did not know the meaning of the word Torah. And, taking man for man, the Sephardim of Shanghai are better versed in the Torah than the Ashkenazim of that town. They certainly know more of Judaism than the liberal Jews of Philadelphia, perhaps MR. BERKMAN himself included. May I draw your attention to a rather lengthy article of mine on the Sephardim of the Far East which appeared in the *Haolam* of February 17, 1928.—Yours faithfully,
"W. HIRSCH."

We are indeed pleased that RABBI HIRSCH has written to us a denial of Mr. BERKMAN'S fantastic views about Shanghai Jewry, as well as to the reference made to himself. At least it clears up the haziness and prepares us to face Mr. BERKMAN and ask him to explain his action. Perhaps the *Seven Arts Feature Syndicate* which was helpful in widely disseminating the said contribution, might help in bringing the matter to MR. BERKMAN'S attention. If the latter fails to reply, we shall be bound to take his stand from an occult viewpoint. Is it not possible that the things he wrote about Shanghai Jews were read by him in the Akashic records which are photographed in the ether? After all, is Mr. BERKMAN a theosophist, an occultist or a spiritualist? In the meanwhile, we address these lines of wisdom to MR. BERKMAN written by a poetess:—

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

TO THE MAN WHO WANTS TO SUCCEED.

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 re-inforce 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 "below par" 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 re-inforcing the normal functions of the human system. They are the prescription of an experienced and qualified medical practitioner and have been eminently successful as a remedy for anaemia, debility, nervous ailments, also for the disorders of women, for over a long period of years. Your chemist can supply Dr. Williams' Pink Pills, or post free at $1.50 per bottle, 6 bottles for $8, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SPEECHES ON ZIONISM
By the Right Hon. the Earl of BALFOUR, K.G.O.M., F.R.S.
With a Foreword by the Right Hon. SIR HERBERT SAMUEL, G.C.B., G.B.E.
Edited by ISRAEL COHEN, B.A.
READ THIS BOOK AND CHERISH THE WORDS OF A GREAT BRITISH STATESMAN.
SEND YOUR ORDER NOW. A LIMITED NUMBER OF COPIES ARE AVAILABLE. Price $2.00 care of "Israel's Messenger."

EDITORIAL NOTES & COMMENTS

OUR INDUSTRIAL EDITION

We are pleased to note the manner in which our last edition was received by our readers. It was conceded to be a triumph of journalistic feat for which not a little credit is due to the publishers—*The Shanghai Times*. In our description of the SASSOON building, we omitted to state that the majority of the sanitary fittings were manufactured by Messrs. SHANKS & Co., Ltd., and that the consulting engineer was MR. ALEX. MALCOLM.

* * *

ELIAS MEYER FREE SCHOOL

We are in receipt of the annual report of the above institution in Calcutta, which makes interesting reading. It contains a list of the managing committee of the school, a list of legacies, monthly subscribers and other useful information. The excellent standard of the school may be attributed to the unfailing energy of MR. EZRA A. ARAKIE, M.A., Hon. Secretary, who was solely responsible in raising the building fund which was given in the form of a legacy by the late MR. ELIAS MEYER of Calcutta. MR. ARAKIE'S report has a wealth of information which indicates the healthy state of the institution that is under his constant care and vigilance.

* * *

THE FOLLY OF 'LIBERAL' JUDAISM

Tisha b'Ab serves every year to humiliate the devotees of "Liberal" Judaism for their wanton act of "vandalism" in expunging the Zion passages from the ancient Siddur. To-day there is a return towards sanity in certain quarters. In the past, the very word Zion was taboo in reform temples. To-day the word Zion is referred to with a sense of respect and reverence. That's something. We may yet live to see the misguided devotees of misguided leaders return to Jewish Judaism.

* * *

THE MAN WHO STANDS ALONE

The League of British Jews has issued its tenth annual report, answering the doubt as to whether "the continued existence of the League is necessary." Despite the fact that the League has a poor membership on its roll we are not surprised that it refuses to take its exit and vanish from the stage of Jewish politics. MR. LIONEL DE ROTHSCHILD, who is president of the United Synagogue (orthodox) is also president of the League. The persistency with which this scion of the HOUSE of ROTHSCHILD clings to the ideals (?) of the League is astonishing. He may truly say with DR. STOCKMAN in IBSEN'S play that "the strongest man in all the world is he who stands alone."

* * *

TISHA B'AB REFLECTIONS

KAUFMAN KOHLER, the apostle of "Liberal" Judaism in America is dead. His dream of de-nationalized Judaism which he strove zealously to bring about, had proved a ghastly fiasco. His dream to wean the Judeans from their faith had been shattered by the rise of Jewish Nationalism, which he helped to fan, *nolens volens*, by his wild dream to eradicate every vestige of reference to the restoration in the ancient Siddur. KOHLER did live to see his new-fangled Judaism ridiculed and repudiated by the very disciples whom he had reared in his College. To-day the nationalization of Judaism is gaining momentum in all lands. KOHLER, WISE, EINHORN *et al.* had proved to be prophets of woes, *Nebi ey sheker!* What ghastly failures, to be sure!

* * *

TISHA B'AB'S REAL MESSAGE

Israel's survival to this day had been marvelled by both ancient and modern thinkers. WILL DURANT expressed his amazement in the following inimitable style:—

"Scattered, persecuted and decimated, outcast and excommunicated, insulted and injured, without any political structure, without any legal compulsion to social unity, without even a common language, this wonderful people has maintained itself in body and soul, has preserved its racial and cultural integrity, has guarded with jealous love its oldest rituals and traditions, and has emerged greater in number than ever before."

And to whom do we owe this deathless spirit of optimism? What faith was it that caused Israel to survive everything? Was it the cowardly faith of 'Liberal' Judaism which glories in Israel's dispersion? Or was it the obsession of a few who wish to perpetuate the galuth-life upon Israel? No, No, No! It is the message of the day of Israel's National Humiliation that caused the faith of a restoration to burn strongly in his breast and wait for the dawn, that dawn which we are now seeing before our very eyes and which hastens to strangle



This advertisement is issued by the British-American Tobacco Co., (China) Ltd. MB-257

the birth of 'Liberal' Judaism and drive it away as a child of despair and woe. Hail then, or rather celebrate the day of ninth of Ab, the day with its glowing message of Judea Restored and Israel once more a nation among the whole nations of the earth!

* * *

ANOTHER TRIBUTE

ISRAEL'S MESSENGER is in a position to publish this month a plethora of tributes from abroad from well-meaning friends who see in our work a sign of healthy activity. Our valued Sydney contemporary, *The Australian Jewish Chronicle* (who, by the way, has entered upon its sixth year of existence with a new management) writes about our publication of HERMAN BERNSTEIN'S 'History of a Lie' as follows:—

We have received a copy of "The History of a Lie," a reprint of Herman Bernstein's exposure of the fraudulence of "The Protocols of the Wise Men of Zion." The reprint is by "Israel's Messenger" of Shanghai, China, whose energetic editor, besides his own active reputation, has taken this means of scotching the serpent of misrepresentation introduced by a Christian missionary in China who has been quoting the "Protocols" as a serious document. . . . . In our present happy condition in Australia, it seems absurd that such fanatical folly should ever have been given credence anywhere, but sanity of judgment is impossible to expect where angry prejudices are allowed to exist. In meeting the danger of the story of those prejudices in a new place, "Israel's Messenger" deserves thanks for this publication.

It is heartening to see the great interest that has been aroused at the re-issue of the above splendid booklet. We are assured that in many countries the existence of the brochure was not even known and that we have done much useful work in making it accessible to a wide circle of readers abroad. We still have some more copies to spare and shall be glad to satisfy those who wish to procure same upon applying direct to us.

* * *

THE SUPERIORITY OF JUDAISM

It was only recently that an act of fearlessness was brought to our notice on the part of a noted Christian preacher who stood for the truth and who preached on the subject of "where Judaism is superior to Christianity." It is said that JOHN HAYNES HOLMES is one of the outstanding Christian preachers in the United States. In the Community Church he enumerated three points, to which we referred in our last issue, in which he said Judaism surpasses Christianity, viz:—

1. Judaism is superior because of its emphasis on the moral law rather than theology.
2. Judaism stresses life in this world rather than other worldliness.
3. Judaism emphasizes society as contrasted with the characteristic Christian emphasis upon the individual.

Such honesty of purpose on the part of a preacher should act as an eye-opener to many who are seeking the truth. It should silence those critics who claim that Judaism has ceased to exist and surrendered her hold to her daughter,—Christianity. Such courage on the part of Dr. HOLMES has its own reward and we are sure he has done his own religion great good in acknowledging the emphasis on the moral law which is the ultimate aim of good living, right-thinking and universal brotherhood.

* * *

MISGUIDED ZEAL

The Jewish Telegraphic Agency reports that active attempts are being made by the Catholic Missions Society in Vienna for extensive missionary propaganda among Jewish communities. Propaganda literature is being lavishly distributed and even the slogans of the Zionist movement are being paraphrased in order to trap the unwary. This piece of news is rather surprising and should be, to our mind, vigorously opposed by the Zionist organization. Counter-measures should be adopted to offset the mischievous work of those who are encroaching upon Israel's God and religion. We are even told that Bishop HANAUER has published an article in one of the missionary magazines entitled "Listen Israel" urging Jews to abjure their faith and adopt Catholicism declaring it to be "the only (sic) salvation for the only people in the world without a sanctuary." We may emphatically reply to this bit of empty words on the part of the Bishop, that Israel's sanctuary will ever be the Synagogue, while his national consciousness will always seek its haven in Eres Yisrael, the cradle of his ideals. No alien sanctuary can take the place of one after our own liking, and we are not open to receive any new suggestions at any given time. Should these lines ever meet Bishop HANAUER'S eyes (we are taking some steps in the matter) we trust he will take note of our gentle rebuff and realize once and for all, that Israel's need for a sanctuary will be supplicated from the Source of the Universe and never from a religion which is decidedly a daughter religion who owes everything it has to her mother and whose duty it is to look up with reverence to her parent religion—Judaism. This by the way.

* * *

MISPLACED ENTHUSIASM

MR. JUSTICE WILSON in the Ulster Chancery Court, Belfast, recently uttered an amusing phrase which reads:—"It has been held that the conversion of every Jew to Christianity costs £37,000[-." A very expensive experiment, to be sure. MR. CHARLES EMANUEL, solicitor of the Jewish Board of Deputies, said some years ago:—

"It was calculated to cost £20,000; but no doubt, like everything else since the war, the price has advanced. So much of the work of attempting to convert Jews is waste. Up to a certain stage the prospective convert seems to be receptive, but the net result of an expenditure of £20,000 is to turn a bad Jew into a worse Christian."

The above statement should give to the missionaries ample food for thought. The process no doubt is a very expensive one, and will still be a higher one at that as the times and conditions change. The Jew who looks for peace in conversion should remember the words of the poet that:—

"He who steals my purse, steals trash!
But he who filches from me my good name
Robs me of that which not enriches
But makes me poor indeed!"

Therefore, why sacrifice the good name "MOSES" for MERTON or JOHN?

* * *

STRESS THE HATIKWAH; NOT THE ECHA

More than half a century ago, a book was published by MOSES HESS, the forerunner of HERZL entitled "Rome and Jerusalem" wherein the author emphasised the importance of these two cities in the ancient and modern world. He prophesied that Jerusalem, which outshone Rome in the past, would eclipse it again in the future—a prophecy which is being fulfilled before our very eyes. To-day New Judea is coming into her own. Her soil is being cultivated. Her produce is exported throughout the world and sold at competitive prices. Her wandering sons are flocking once more to their former habitation, building the old wastes, repairing the waste cities, the desolations of many generations. Last, but not least, the country is being Hebraized and the air is saturated with Jewish culture and Jewish art. What a magnificent picture to place before us on *Tisha B'Ab* day which falls on the 26th instant! Were we not promised that this black day in Israel's calendar will hereafter be celebrated as a day of joy and *yom tob*? Signs are not wanting that the *yom simha l'Yisrael* is not far distant but near within our reach. Let us then buck up and restore our cheerful spirit. Let us stress the *Nahamu, Nahamu* and not the *Al Naharoth Babel;* the *Hatikwah* and not the *Echa!*

[*Continued on Page 12.*]

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
Daisy Brand
BUTTER
Jewish homes should not hesitate to continue to give their patronage.
in 1-lb. and ½-lb. pats
Obtainable at all Stores
The Geddes Trading & Dairy Farm Co., Ltd.
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JEWISH NATIONAL FUND.—BALFOUR AND HERZL FORESTS

HERZL THE GREATEST SUCCESS IN HISTORY; ISAAC M. WISE THE GREATEST FAILURE IN HISTORY.

The subscription list for both the BALFOUR and HERZL Forests in Eres Yisrael is growing. Contributions are coming in freely accompanied by generous expressions of good wishes and success to the movement. We hope to beat the record of last year, in spite of the economic depression still prevailing. We are on the eve of the twenty-fourth



THE LATE DR. TH. HERZL.



anniversary of the death of DR. TH. HERZL, of revered memory. The towering personality of the Zionist leader still looms before us and more so as the years roll on. One cannot think of him without paying the usual tribute of fealty to one of Israel's immortal sons. He was a prophet in his day. He saw visions of a glowing future for Jewry. He predicted that which his forerunners had prophesied hundreds of centuries back. He sang the song of Judea Redeemed and entered into the spirit of National Judaism. A kindly leader, loving and lovable, he left us forever in his debt. In commemorating his Yahrzeit, on the 8th instant, we owe it to ourselves to plant a tree in New Judea in his memory. His spirit still hovers over us. He watches over us from the yonder shore. His dreams are to-day a reality. Those who scoffed had remained to bless. HERZL had been the greatest success in history. Just as ISAAC M. WISE, the man who had insulted the Zionist banner and assaulted the age-long Jewish ideals by introducing strange fires into the sanctuary, had been the greatest failure in history. HERZL had built on a solid foundation, sure of the strength of the Zionist ideal behind him. WISE, the prophet of woe, had built on sands. His *regime* is tottering to-day spelling failure all round. That is perhaps inevitable. It, therefore, behoves us to increase our contributions for trees this year, generously. Last year about 100 trees had been planted as a result of our humble efforts. We want to double and treble this number. The second list of donors is presented herewith to our readers. They form the second army to join the Roll of Honour. We hope to receive contributions from our readers abroad. We hope the third list will be equally imposing. We renew our appeal for trees and more trees. This is the season of the year when Zion is best remembered, consequent upon the annual recurrence of the Day of Humiliation in Israel's calendar, when the forces of Israel were driven and dispersed from their Fatherland, by the militarism of Rome and made to taste the life of bitterness and homelessness. For two millenia Israel had been home-sick. Homesickness is not incurable, so long as the body is intact and full of cheer. It would have been a different thing had Israel been annihilated by the Romans instead of their country being subdued. With the people of Israel still surviving their conquerors there is hope undying when Israel's homelessness will be a thing of the past. And now for the second list of contributions given for trees to be planted in BALFOUR and HERZL Forests this year:—

Amount already acknowledged	$119.00
Mr. D. E. SASSOON	15.00
Mr. and Mrs. J. B. KATZ	9.00
Mrs. C. KATZ	3.00
Mr. D. G. M. ARONOVSKY	3.00
Mr. and Mrs. M. J. MOSES	10.00
Mr. WM. COHEN	3.00
Mr. and Mrs. J. S. ISAACS	3.00
Mr. I. COVITT	3.00
Mr. and Mrs. D. D. LEVY	6.00
Dr. ALEXANDER RENNER	3.00
Mr. and Mrs. M. S. BLOCH	10.00
Mr. SAMSON S. ISAACS	3.00
Mr. and Mrs. I. SHAININ	6.00
Mr. and Mrs. B. SHAININ	6.00
Mr. and Mrs. A. E. MOSES	6.00
Mr. and Mrs. R. M. NOBLSTON	3.00
Mr. M. E. SOLOMON	3.00
Mr. and Mrs. Wm. KATZ	6.00
Mr. O. S. GOLDBERG	3.00
Mr. I. I. MAREMANT	3.00
Mrs. S. OLINER	3.00
Mr. DANIEL BAROUKH	6.00
Mr. B. MERKIN	3.00
Mr. M. LIPKOVSKY	6.00
Mr. R. PCLIAK	3.00
Mr. Z. ZILIKOVSKY	3.00

Further contributions will be gladly received by us and duly acknowledged in ISRAEL'S MESSENGER.

A draft for £15 has been forwarded to the Jewish National Fund as a first instalment towards the BALFOUR and HERZL Forests.

EVENTS IN NEW JUDEA

JERUSALEM, May 2.—A petition to the Palestine Government to admit Sholom Schwartzbard, the acquitted slayer of Semion Petlura to the country will be submitted by a special committee formed here. The committee is now engaged in collecting thousands of signatures to the petition. [J. T. A.]

JERUSALEM, May 2.—Work on the electrification of Jerusalem may be started here within three weeks following the arrival of Engineer MAVROMATIS, a Greek, who held the original concession. Mr. MAVROMATIS is accompanied by two British engineers. In a press interview Mr. Mavromatis stated that all controversies with the British government were settled and there are now no obstacles for carrying out the project. The plans will be concluded within three weeks when work may begin. [J. T. A.]

JERUSALEM, May 8.—Permission to export water from the Tiberias hot springs was granted by the Palestine Government, affirming a contract between the Tiberias municipality and a group of American Jews. The group is headed by Rabbi Jacob Redelheim of New York who concluded the agreement on his last visit to Palestine. It was asserted on the basis of medical analyses that the waters of the hot springs in Tiberias are helpful to persons suffering from stomach and kidney diseases and from gallstones. The water will be bottled at the springs. [J. T. A.]

LONDON—BERNARD BARON has contributed the amount of G.$25,000 as a special gift to be put at the disposal of the Zionist Executive in Jerusalem, as a fund for constructive works.

A report just issued by the treasurer of the Palestine Zionist executive committee shows that the total expenditures and investments in Palestine by the World Zionist Organization in the nine years ended last September since the British occupation amounts to G.20,000,000. This amount is exclusive of another G.$5,000,000 expended for land purchased during this period.

JERUSALEM [J. T. A.].—The Palestine headquarters of the Jewish National Fund have consented to the terms of the Wall Street loan for G.$3,250,000 which is now being negotiated. A report to this effect was current here to-day following the arrival here by aeroplane from Paris of Mark Schwartz, director of the Palestine department of the Zionist Organization of America, who made the trip for the purpose of completing the necessary arrangements for carrying through the loan. According to the report here, the loan will amount to G.$3,000,000, will be repayable in twenty years at six and a half per cent. interest. One half of the amount is to be turned over to the Jewish National Fund for land purchase and the other half for the consolidation plan of the Zionist Executive.

WHAT PRICE EXISTENCE THIS MORNING?

Your answer to this will largely depend upon the state of your liver. If life does not seem worth while try Pinkettes. They most likely are all that is needed to restore radiance to your outlook, for they gently stimulate the liver, accelerate digestion, restore daily regularity, thus clearing the system of the causes of sick headaches, biliousness, ill-temper and gloom. Your chemist sells them, or post free at 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

[*Continued from Page 10.*]

A SIGN OF REAL LIFE

The real crisis in our history has just begun. The spirit of discontent is abroad. For two millennia we had no chance of indulging in real Jewish politics. To-day we have parties and groups in the Zionist Organization who begin to think and fight for their principles. This development is a sign of the times. Let us not be alarmed over it. The dissension in American Zionism to-day is a healthy sign of progress to which we are looking forward. The enemies may gloat over the crisis in Jewish political circles in the hope of Zionism being dismembered, but they are doomed to disappointment. There is life and sign of a healthy outlook which will weather all storm.

"In spite of rock and tempest roar,
In spite of false lights on the shore."

* * *

NOT WHAT MAN "HAS" BUT WHAT HE "IS"

HOLY WRIT tells us that when SAMUEL the prophet went to the house of JESSE to anoint one of his sons as King of Israel, he was about to anoint the eldest son ELIAB, but the Lord said to SAMUEL, "regard not his appearance nor the height of his station, because I have rejected him, for it is not what man looketh on; man looketh on the eyes, but the Lord looketh on his heart." Finally, he chose DAVID. The beautiful moral exemplified in this exquisite tale should warn many from judging others by their external appearances. We should not judge a man by what he *has*, but by what he *is*. To judge by appearance is human; to be able to judge according to the real merits of the person is divine. Let this be our rule in life and learn the great lesson which the Bible inculcates in us.

* * *

BALFOUR'S SPEECHES ON ZIONISM

The greatest benefactor to world Jewry to-day is undoubtedly the EARL of BALFOUR. His imperishable service to our nation is beginning to sprout and yielding sheafs full of healthy grain. We have before us a neat little publication entitled "Speeches on Zionism" by LORD BALFOUR with a foreword by SIR HERBERT SAMUEL and a preface by MR. ISRAEL COHEN, B.A., who had edited the publication. BALFOUR'S thoughts and speeches on Zionism are infused with enthusiasm and hope for that great movement. They are worth reading and passing over from hand to hand. It is the best answer and a challenge to the opponents of the movement. It is bound to disarm criticism and win recruits for the cause. Whether speaking on a defence of the Mandate, or about the Hebrew University or aspects of the Jewish National Home, the speeches are full of sincerity of purpose, there being an undercurrent of confidence of success. This is decidedly the book for every Zionist and non-Zionist to read and may be had for a modest sum of $2.00 on application to this office.

* * *

MAIL TO JUDAEA

Writing to *The New Palestine*, of May 4, 1928, MR. ITTAMAR BEN ABI, dwells on the desirability of making the name of our country Judaea popular in the minds of all our people. He suggests that every Jew who sends mail to Palestine should address it from now on in the following way: MR. ITTAMAR BEN ABI, Hassolel Street, Jerusalem, Judaea (Palestine). In this way, says MR. BEN ABI, the name of Judaea will slowly but surely supersede in the end and the word of Palestine would not be necessary after a certain time. This is a step in the right direction. Fortunately, we were not slow in taking similar steps in the matter. As far back as December 18, 1924, we wrote to the Commissioner of the local Chinese Post Office to issue instructions to his staff to take note of letters addressed to Palestine with the term "Land of Israel" as sufficient to designate the name of the country, a request which was unhesitatingly conceded, as per correspondence published in ISRAEL'S MESSENGER of January 9, 1925. Since then all letters addressed to the LAND OF ISRAEL had reached their destination without being miscarried, we are pleased to say. MR. BEN ABI has written a sensible letter and his proposal should be adopted by all who are interested in the political development of New Judea as the national home of Jewry in future.

* * *

A WORD TO HARRY AARON GOODMAN

MISS VERA ZIMAN, of the New Zealand Women's Zionist Society has visited ERES YISRAEL, and *The Jewish Times* of Wellington, publishes the highly interesting observations from this noted Jewess. In the course of her impressions MISS ZIMAN gives an account of the manner in which the Sabbath is observed in New Judea. We cull the following, in order to silence the traducers:—

> Another very vivid impression, perhaps the most vivid of all, was made on our first Sabbath spent in Tel-Aviv. I am afraid I lack the eloquence to pen for you any idea of the Peace of the Sabbath, as it is possible in Tel-Aviv. It is such a glad—happy Peace—the peace of Rest. No traffic in the streets: the only sounds in the streets are the happy voices of many people, as they walk slowly, mostly in big groups, enjoying the glorious sunshine and air—everyone dressed in their best and all looking and sounding so happy. We attended service at the big unfinished Shule—impressive in spite of its unfinished state, its windows without any glass in them, the scaffolding still on the roof of the dome, its Ark erect in an unplastered wall! The Service was gladdeningly familiar, despite the unaccustomed sound of the Sephardic pronunciation.

We commend the above to HARRY AARON GOODMAN, of Lordship Park, London. This gentleman had the temerity to accuse the Zionist Organization for introducing "atheistic tendencies" in *Eres Yisrael*. The statement of MISS ZIMAN cited above, does not show that there is such a congregation innoculated with that virus. It is a pity there is no way to punish those who cause faintheartedness in our camp, *l'ma'an kol Yisrael yishmey 'u w' yira'u w'lo yezidun od!*

* * *

WILLIAM GRANT.—A TRIBUTE

Death has removed a fine type of a Christian in the person of WILLIAM GRANT, the esteemed Editor of *Glad Tidings* published in Edinburgh. The deceased was a *oheb Yisrael* and a staunch Zionist. For a number of years he had championed Zionism and defended it from the onslaught of its critics. He wrote voluminously on the subject. He delivered numerous speeches from Jewish and Christian platforms. His monthly publication contained abundant testimony of his zeal and enthusiasm to further the interest of the cause. He travelled far and wide to bring the Zionist message to all and sundry. He made personal collections for Zionist funds and each issue of *Glad Tidings* contained a letter of thanks from Zionist officials either in London or Jerusalem in acknowledgment of the contributions forwarded by him. WILLIAM GRANT was a broad-minded, cultured and progressive Christian who understood well the mission of the Jews and their future role in *Eres Yisrael*. He was a devout Christian and a great student of the Bible. As a regular reader of ISRAEL'S MESSENGER he took great interest in Zionist activities in far-off lands. His good work for Zionism will not fade for generations and generations to come. His name will live for evermore. He will be counted among the *hassidey ummoth ha-olam*. He leaves a widow to whom we offer our sincere sympathy and condolence. Her loss is shared by us. GRANT will live in the pages of Israel's history and his reward will be great. Sleep on, dear devoted friend and champion of humanity, and peace be with you!

* * *

GREETINGS FROM ISIDOR WISE

MR. ISIDOR WISE, managing editor of the *American Israelite*, of Cincinnati, writes us a very interesting letter of goodwill, under date of May 18, 1928, in which he shows anxious concern about our welfare during these days of storm in China. *Inter alia*, he writes:—

> "The newspaper accounts of conditions and affairs in China are so indefinite and so wholly void of intelligent connection that we over here are in the dark concerning the real state of affairs. It would be a real blessing if we could hear directly from China how matters actually stand over there and in how far, if at all, our co-religionists are affected differently from the other non-Chinese groups. If you feel at any time that you would like to write a little something on the subject, either in ISRAEL'S MESSENGER, or directly to us, we should esteem it a great favour. Trusting that we may continue for many years in the most pleasant relationship, and wishing you all manner of success and good fortune."

It is indeed a pleasure to hear from Mr. WISE (a brother of Mr. LEO WISE who has recently retired from the editorship of *The Israelite* owing to advanced age) and we reciprocate the good wishes he extends to us in his closing lines. We will bear in mind his request, and at the earliest opportunity we assure our esteemed *confrere* we will give him the desired information regarding conditions out here in China. In the meanwhile, we may as well say, that conditions concerning Jews are not bad at all. We are still, happily, living in comfort and security (thanks in a large measure, to the mighty arm and prowess of Great Britain) and nowhere in China do we hear of any adverse reports as to Jewish welfare. The arrival of *The Israelite* to our sanctum after an interval of over six months is welcomed and we hope to exchange friendly volleys in future with our celebrated contemporary, which is now running in its 74th year. In the past, we had criticized the views of *The Israelite* and although we differ from its editorial policy anent Judaism and Zionism, we have great admiration for the manner in which it champions the cause of oppressed Judeans in benighted lands. As far as that goes, *The Israelite* has a clean record. May its power fade not nor wane, but continue to grow.

"AFFORESTATION IN NEW JUDEA IS, FROM AN INVESTMENT POINT OF VIEW, BOUND TO BRING SUCCESSFUL RESULT.—Extract from Enquiry Commission's Report on Tree Plantations, 1923-4."

OUR COMMUNAL PROBLEMS

The correspondent who signs himself DORESH TOB has mentioned many points of interest in his letter published in the last issue of ISRAEL'S MESSENGER, which are worth discussing and commenting upon. His reference to empty benches in the Synagogues is most unfortunate. The evil is chronic and cannot be cured with a magic wand. However, that does not mean that the Synagogue is at fault. Our correspondent should rather criticize those who are actually responsible for the "deadlock"; we refer to this in our Sermon elsewhere in this issue. Be that as it may, we have always stood for the potency of the Beth Hakeneseth in the life of a Jewish community. We notice our correspondent makes reference to "the spirit of Judaism" as sadly lacking, and criticizes our Hazanim for their lack of training and their monotonous method of chanting the prayers. These sad conditions must, no doubt, be altered. We are assured by CHIEF RABBI BENSION M. OUZIEL that he has already taken steps to train hazanim in his College which he had founded last year, and that he hopes before very long to supply such officials for Diaspora Jewry. This is good news and should help to win for the Synagogue the great role which it had occupied in the past. Now, we are in entire agreement with DORESH TOB when he refers to the meat question. This is a problem which must be given earnest thought and consideration. The present system of the catering of meat is decidedly illegal and against Din. Our correspondent is quite right in emphasising the evil of a *goy* looking after the catering of meat. The sooner this is remedied the better. We are not competent enough to deal with the other problems concerning the Ashkenazic section of our community and leave them to be settled in the best possible way. On the other hand, we commend the spirit that prompted DORESH TOB to emphasize and bring to the notice of our readers some of the evils with which we are faced. We certainly plead for the instant remedying of some of these problems and trust that the powers-that-be will study the issues and bring about the reforms for which there is an urgent need.

* * *

"RAG" OR "FLAG?"

The Editor of our valued contemporary *The Jewish World* of London, pays us a compliment in the following opening lines in its issue of April 26, when referring to our editorial comments on the "King of Kings" film, or as it calls it, "The 'Lie of Lies' film":—

> "My lively contemporary ISRAEL'S MESSENGER, which so faithfully keeps the 'rag' flying in far-off Shanghai agrees with me as to the unhistoricity—and undesirability—of DE MILLE'S film."

That ISRAEL'S MESSENGER is a 'lively' journal is not to be wondered at when REV. A. P. BENDER calls it "a live wire." But that is the way how others see us. We are not, however, so conscious of having deserved so much credit frim our far-off friends. What we cannot understand is when our London contemporary says that we keep "the 'rag' flying in far-off Shanghai." Was it intended to mean "Flag" or what? Probably it will explain. We have on more than one occasion drawn the attention of our contemporary regarding the impropriety of bestowing the title "Rabbi" on all and sundry. MATTUCK, LANDMAN, STARRELS are honoured with this title too lavishly or with a vengeance by *The Jewish World*. Why is the latter selling so cheap? Is it afraid of a libel suit if it withholds the title? If so, why be afraid of a test case? We fancy even the *arka-oth shel goyim* will give a verdict in favor of *The Jewish World* for adhering to principles. Fancy a so-called Rabbi indulging in *nebeloth wutrefoth, shekasim wurmassim!* Fancy a so-called Rabbi enjoying his pipe on *Yom Shebi'i!* Fancy—well, we can fancy many things when we come to consider the vagaries of the graduates of the Cincinnati College, but why drag the title "Rabbi" in the mire? Has *The Jewish World* no consideration for the feelings of its readers? Has the "title" become so cheap that any ordinary charlatan may wear it?

* * *

THE LEAGUE OF BRITISH JEWS

How good and pleasant it is for brethren to dwell in peace and harmony! There is nothing like it under the sun, to be sure. What a sight the League of British Jews presents annually! On its platform sits securely the lamb and the wolf, the ideal vision of ISAIAH! It is indeed remarkable that two distinguished men of opposite poles, such as the ultra-orthodox, LIONEL DE ROTHSCHILD and the ultra-Liberal CLAUDE MONTEFIORE, could sit together and criticize with impunity the age-long ideals of Jewish Nationalism. That is a wonderful *shiduch*, to be sure, and the League must be commended for bringing it about. Twenty "Sadikim" attending the annual "picnic" of the League, is twice the number of righteous and upright men advocated by ABRAHAM ABINU, when he pleaded before the *Hashofet Kol Ha'ares* for Sodom and Gammorah. We are amused with the scene staged annually by the League and hope it will turn a deaf ear to the critics calling upon it to disband. "That plea may have some force, but it is shortsighted to ignore the fact," says the leader of the League. "Moreover," goes on the watchman of the night, "the continued existence of the League is a standing protest and barrier against anyone seeking to foist on the Jews an additional (sic) bond of nationality above the religious one. . ." What a threat, direct or indirect, administered to ISRAEL'S MESSENGER! We are amused to hear the annual *Shir hashirim*. What a fine entertainment, especially when DR. MONTEFIORE could be prevailed upon to give a repetition of his speech regarding the mission of *Ebed Adonai* in the Diaspora and the omission of Am Yisrael from Eres Yisrael! Indeed, we are amused. It now remains for either MR. DE ROTHSCHILD or DR. MONTEFIORE who could be relied upon "in case of need," *pace* SIR PHILIP MAGNUS, to visit the overseas Jewish communities and test the popularity of the League which they represent. We can visualize the crowd of people waiting impatiently at the pier to greet a representative of the League! That would be a real test on which to base the next annual report. Why not try it?

* * *

TISHA B'AB.—A DAY OF HOPE AND LIFE

Yesterday was the fast of *Shiba'assar b'Tammuz*, the day in commemoration of the siege of Jerusalem nineteen centuries ago. Three weeks hence will occur Israel's national day of humiliation when he was driven into exile by the Roman militarists and made to feel his homelessness. The *galuth-hammar* has proved bitter and galling. The cup of poison has been filled to the brim. Oppressed and persecuted and exiled from land to land, Israel's backbone has undergone an ordeal the like of which the world has seldom witnessed. The survival to this day is due to the tenacity with which Israel had clung to Nationalism. The ancient Siddur is saturated with this spirit from cover to cover. Modern Zionism helps to interpret that faith into reality. *Tisha b'Ab* helps to revive Israel's faith in his future destiny. It helps to ward off pessimism and instills optimism in the Jewish heart. That contributed once and for all towards the deathlessness of Israel. That proved that Israel would not bow to the passage of time and disappear like the Assyrians and the Romans. His exile from his homeland was preceded by a promise of restoration. As the late AHAD HA'AM, the noted philosopher of this age, said when standing near the Wailing Wall in Jerusalem watching the queer mannikins in front of it, "These stones bear witness to the ruin of our land; these men, to the ruin of our people. Which is the greater ruin? If a country is destroyed while the nation survives, there may arise a NEHEMIAH to restore it; but who can restore a destroyed nation?" That's it! To-day, the "ruined country" is being rebuilt by Jewish pioneers and the nation that was once assumed to have been dead, is as alive and vigorous to-day as in the days of yore. That is the message which *Tisha b'Ab* should inculcate in us, a message of hope and life to all Israel.

* * *

SEEMAH BELILIOS' LEGACY COMPROMISED

The unfortunate dispute over the will of the late MRS. SEEMAH BELILIOS, of Hongkong, has been settled, following the intervention of MR. NORMAN BENTWICH, the Attorney-General to the Palestine Government. MRS. BELILIOS, wife of the late HON. MR. BELILIOS, a prominent resident of Hongkong hailing from a noted Sephardic family, left a sum of about £90,000|-, the greater part of which she bequeathed to the Jewish congregation in Jerusalem, the Government to act as executor. Both the Sephardi and Ashkenazi communities of Jerusalem claimed the bequest. The ambiguous manner in which the will had been worded would have been avoided had a Jewish lawyer been called upon to draft it. In a case where Jewish institutions are concerned one cannot expect the draft to be faultless when drawn up by a non-Jewish solicitor, hence the confusion that arises from the result of such wills which entail heavy legal expenses and court fees in order to settle the dispute. However, by the mediation of MR. BENTWICH an agreement has now been reached under which the Ashkenazi community will receive a sum of £25,000|- and the Sephardi Community will receive the rest of the money, about £50,000|-. We congratulate all those concerned in the settlement of this dispute, and more especially the Sephardi community to whom this legacy must be a Godsend. We hope that the powers-that-be will make good use of the bequest and establish a Rabbinical College in Jerusalem for the training of Sephardim children for the Rabbinate. Here is an opportunity for

SANZETTI STUDIO
PHOTOGRAPHERS
F. 1905 BUBBLING WELL ROAD
(Near Race Course)
Appointments made by
'PHONE WEST 791 OR MAIL

both CHIEF RABBIS MEIER and OUZIEL to play leading roles in the settlement of a knotty problem besetting Sephardim Jewry in the Diaspora. We hope that our suggestion will be acted upon and that it may be found feasible to conform with the spirit of the will for the weal of Israel and the glory of Judaism.

* * *

THE SYNAGOGUE AND THE YOUTH

RABBI DR. ISRAEL GOLDSTEIN, of Benei Yesburun Congregation, New York, has contributed an interesting subject, on "The Synagogue and the Youth," neatly published in a small pamphlet form. It is a problem with which every Jewish community in the world is faced to-day. DR. GOLDSTEIN says, "The problem of the Jewish youth is a favourite pulpit theme among orthodox, conservative and reform Rabbis alike." And so it is. In fact writes DR. GOLDSTEIN, "The Jewish youth has been deplored, exhorted, cajoled, invoked, in short, everything but captured. Jewish young people should feel a sense of grandiose importance, for are they not the most solicitude provoking element on the American Jewish scene?" DR. GOLDSTEIN explains there is a way to win the youth over, "if the Synagogue will experience that which it stands so greatly in need of, namely, rejuvenation." It is time that this problem of saving the youth for Judaism is tackled with forcibly by every community. Much useful work can be done if each community has an ordained Rabbi who is given every freedom and assistance to cope with the great problem with which we are faced. A community which is leaderless spiritually cannot expect to produce spiritual harvests and, in course of time, even the little surplus shown in the annual balance-sheet will disappear. DR. GOLDSTEIN has written a powerful essay with a message to all. This makes the brochure the more important for reading.

* * *

THE MISSION OF THE JEWISH PRESS

The Scribe of Portland, Oregon, in its "Weekly Reflections" column edited by RABBI HERBERT PARZEN says a kindly word about the work we are doing in this part of the globe. This is yet another instance which goes a long way to show that our firm stand for Judaism and Zionism is being appreciated and felt in distant lands. Our contemporary quotes the name of our periodical as "*Jewish Messenger* instead of ISRAEL'S MESSENGER. This by the way. Says RABBI PARZEN:—

"American Jews are rather insular and provincial. We regard ourselves as the growing Jewish community. We do not seem to realize that there are virulent and vigorous Jewish communities everywhere. I should like to call the attention of my readers to the Jewish community in Shanghai, China. That Oriental metropolis has a considerable Jewish population of long-standing. And it is interesting to note that a weekly newspaper in English is published there. The "Jewish Messenger," during the Passover week, celebrated its twenty-fourth anniversary. This periodical describes itself as a "fearless exponent of traditional Judaism and Jewish nationalism." And judged by its editorial content it fully espouses this policy. It is an active champion of Zionism. It devotes itself to the enlightenment of Far Eastern Jewry. It is the defender of the Jewish name in all Eastern British possessions. It is a splendid newspaper, well edited and well written. I congratulate Shanghai Jewry on its splendid mouthpiece, and Mr. N. E. B. EZRA, its founder and editor, for his militant attitude in the defense of Judaism and the Jewish people from inner and outer opponents. These columns look forward to the continued activity of the *Jewish Messenger*."

The sentiments expressed by *The Scribe* are much appreciated. We regard it as essential that every newspaper should take upon itself a militant and wideawake attitude in order to offset the mischief propagated by those *Sonnei-Siyon* critics which we meet in all countries and climes. In Shanghai we were made to realize what a few "irresponsibles" could attempt to do, but, who, we are glad to say, failed ignobly in their efforts to sow the seeds of hatred and calumny. Our advice to the budding Jewish journalists who are about to launch newspapers in their own surroundings, is to stand firmly for the attitude we advocate, bearing in mind great BRUCE'S cry at Bannockburn, "Strike, strike the foe, there's liberty in every blow." Never flinch or give way to the repeated attacks of our enemies, and strike back hard when the opportunity presents itself. We appreciate the bouquet handed to us by *The Scribe* because it comes from an influential and trustworthy contemporary.

* * *

BOUQUET FROM FAR-OFF TEXAS

We refer elsewhere in this issue to two tributes received by the Editor from REV. A. P. BENDER and *The Scribe* which it has been our privilege to comment upon. It is always fatal to believe as we did, that that was all one could expect in one month, but now we must positively include the comments of our esteemed contemporary, *The Jewish Monitor* of Fort Worth, Texas, among the views of our other two friends which we treasure as messages of goodwill. We highly esteem *The Jewish Monitor*, having always followed with interest the work of the late Mr. LOUIS MORRIS who, until last year occupied the Editorial chair. The present Editor, RABBI ABRAHAM BENGIS has now the guiding lever in his hand and one may rest assured that he will safely pilot *The Jewish Monitor* with great skill and charm. We have known RABBI BENGIS by correspondence for many years prior to his taking up the Editorship of *The Monitor*, and we may now openly say we always admired him for his deep erudition and intense Jewishness. He is a type of a leader who always stands up for Jewish Nationalism, his synagogue and his congregation. This fact makes his tribute the more dearer to us, and we are indeed very grateful to BROTHER BENGIS and thank him for the flattering comments he so kindly passes on the work and principles we are striving and standing for. Says our esteemed contemporary:—

> There is a flourishing Jewish community in Shanghai. Its several synagogues, Hebrew School, Zionist and other organizations are constantly at work, reflecting a healthy Jewish life. A leading part in the Jewish communal life of Shanghai and China is admirably displayed by the Zionist monthly published in Shanghai, ISRAEL'S MESSENGER. This enterprising publication is now entering its twenty-fifth year of Jewish service in far-off China. Its able editor, Mr. N. E. B. EZRA is a Jewish scholar and journalist of note, besides being an active communal leader and worker. Our best wishes to our honored contemporary. May ISRAEL'S MESSENGER continue to reflect honor to the name of the Jewish community in China.

We sincerely trust that the lay-heads of our community will not rest on their oars after reading *The Jewish Monitor's* flattering comments, but will go right ahead in creating a greater impetus for solving our communal problems and working with added zeal for Zionism through which no doubt the ideals of Jewry must be realized. The constructiveness of a tribute so generously worded as the one above, does not lie alone in enjoying the reading of it, but more so in arriving and keeping up the high standard which our contemporary credits us with having achieved. Then alone may one say of a tribute in the words of the poet:—

"I'll lie and listen here as reverently
As to an Angel."

ERRATA

We regret that two serious slips were unnoticed in our last issue. First the article entitled "Reasoning Together," the sentence quoted from the *Jewish Guardian* at the latter part of the contribution, should read, "We are convinced that more HARM than good has caused from that document of eleven years ago." Another passage was in the article on "Companionate Marriage." Right at the end, the sentence cited by us from a writer the word "friend" should read "fiend."

MR. KRISHEVSKY IN TIENTSIN AND HARBIN.

The visit of MR. GERO. KRISEVSKY to the North of China is bearing good results, both morally and financially. In Tientsin great enthusiasm has been aroused and an active committee headed by MR. L. GERSHEVICH have started canvassing for funds with the result that $6,000.—has been raised for the Keren Hayesod. In Harbin a great banquet was given which was attended by more than 60 persons. A sum of $7,000.—was subscribed, part of which was given in cash. This banquet was exclusively for men, and the ladies also took the initiative and arranged a Tea party on the 8th ultimo, at which there was a very large gathering. MR. KRISHEVSKY was the principal speaker and dwelt on the life of the Jewish women in Eres Yisrael before and after the war. The public meeting was held on the 14th ultimo, before an audience of over 600. The British Consul was in the chair and was supported by the Japanese, Italian and German Consuls, as well as General TSIN, the Director of Security who attended as representative of the Governor of the Province, General SHAN HO SIAN. DR. KAUFMAN translated the address of MR. KRISHEVSKY into Russian and an interpreter repeated it in Chinese. GEN. TSIN spoke on behalf of his government and the Chinese people, expressing the sincere hope that the Jews may soon realise their national aspirations and contribute much towards their common civilization. The stage was decorated with the Zionist, British and Chinese colours and there was great enthusiasm shown by all present. The opposition shown by the Bolshevik press has simply stimulated the ardour of the public to support loyally the mission of MR. KRISHEVSKY and ignore the attack from a detestable quarter. The Zionist film was fairly well attended and has helped to dispel the slander and false rumours concerning Eres Yisrael.

It is not known when MR. KRISHEVSKY will return to Shanghai as his presence in the North is much required. It is not improbable that he will be here at the end of this month, in which case it is hoped that the local committee will make every effort to revive the enthusiasm and fulfil their pledges to make his mission to China a great moral and financial success.

THE SYNAGOGUE IN MODERN LIFE

SERMON FOR THE WEEK.—שבת פינחס

"I was glad when they said unto me, let us go into the House of the Lord."—Psalms 72: 1.

The words of the Psalmist cited above deal with public worship, a duty which each and every Israelite must take upon his shoulders. The Synagogue plays a great rôle in Jewish life; in fact, it acts as a substitute for our ancient Temple in Jerusalem. The Synagogue stands as a symbol of the communion of the individual soul with the universal—God. It is the only place which affords the time during prayer for looking at our lives at closer range, a system of bringing about a beneficial method of self-examination. Public service—*hadrath am*—gives us back what we bring to it, so that when we enter the House of the Lord, we must take with us trust, simplicity and faith in the efficacy of prayer. In Proverbs (16:1) the WISE KING gave echo to these thoughts in words, "The preparations of the heart are man's...." namely, that one must prepare himself for the hours of meditation that we spend in the Synagogue. The Talmud relates that *Hasidim harishonim* used to prepare themselves one hour before the actual service and wait one hour after the conclusion of the service. We pray all the time for divine protection, for earthly needs, for inspiration and the thousand other comforts of earthly life; so is it not incumbent upon us to take with us to "the House of the Lord" the joyfulness of heart and an implicit trust in the Goodness of a Generous Creator? It is the only time in the House of the Lord that we can plead for comfort in our sorrows, and for added strength against future trials and temptations.

THE HAZAN AND HIS RESPONSIBILITY

The words of the Psalmist should awaken in us a greater urge for the Synagogue and its impressive message. Care must be taken to appoint an ideal *Shaliyah Sibbur* who could stir the congregants to the depths of their souls and bring them nearer to God. Great is the responsibility of the Reader and greater still is the burden of the Elders of the Kahal for neglecting their duties in providing a suitable Leader to lead the congregants in their communion with their Maker. The Synagogue that gives a poor return to the worshippers may be likened to a desert where the voice of it goes echoing without producing any result or touching the heart of anyone. Such a service is worse than useless and is an abomination in the sight of God. It becomes a real lip-service which touches the heart of no one and leaves one cold and unresponsive to the higher things of life. One must realize that our visit to the Synagogue is purely voluntary and there is no hint of compulsion insinuated anywhere, so that for this consideration we must bear in mind the aesthetical value of prayer and the "House of the Lord."

THE RABBI AND HIS RESPONSIBILITY

Now, alongside with the Synagogue, we must consider the urge from the pulpit. Both will ever remain inseparable and should continue to exert an influence on their listeners. The sermon is addressed not only to the intellect but to the heart and to the emotions. Much depends on the preacher, who assumes the rôle of the Messenger of the Lord. The preacher should have the power to attract his congregants and through his eloquence he should bring home to them the beauties of the Jewish faith, the service of truth and righteousness. It is incumbent upon us to draft our young men for the Rabbinical service and equip them with fiery ammunitions for Judaism. The preacher must ever be the soldier of God, the warrior of God, the soldier and the warrior in the peaceful welfare of ideals in which the battle is for truth, not by means of the forces of destruction, but with the arms of light and the weapons of righteousness. Such a preacher will lead his people from strength to strength and from height to height. There should be many HANNAHS to give away their SAMUELS unto the Lord for the "House of the Lord." To-day there is a spiritual famine in the land. The "famine" is due to the lack of HANNAHS to consecrate their SAMUELS for divine service. Instead of ordained Rabbis to lead the flock in every community we have untrained and unqualified men who stick to their post tenaciously and accept whatever emoluments offered them. The cheapness of the service gives an added stimulus and attraction to the powers-that-be, with the result that we paralyze the spiritual force of the Synagogue and drive away the worshippers and even those who are anxious to attend the service and cling to the Abodah, which had been the quintessence of Jewish life from time immemorial. We have known of cases where the flowers of our youths were alienated from the House of God for the simple reason that instead of receiving some spiritual ecstacy from it, they got simply bored and weary and with despair they retired from it.

THE ELDERS AND THEIR RESPONSIBILITIES

Two things are essential for a strong and uplifting service. One is a good Reader with a *kol areb*, melodious voice and a powerful preacher. The Synagogue that cannot give these privileges to the worshipper had better not been built. The Synagogue that fails to give the latter the minimum or rather the maximum of the joy that is attended to the Abodah, a real heart-pulsating service to the Most High, deserves its doors to be closed. Great is the responsibility that devolves upon the shoulders of the Elders of every Kahal. They are responsible not only to the latter but to their Maker as well. The Synagogue that fails to maintain an ordained Rabbi is rendering a great disservice to the young and the rising generation. "My people perisheth for lack of knowledge" is as true to-day as it was of old. Religion to be of any value or worth must be sustained while we are being trained for it. One cannot be a genius in music, art or culture, unless he is trained for it. The home must be the first nursery of Judaism. The Beth Hamidrash next. We must not neglect the chances that come in our way. "The world exists by the pure breath of little children," taught an ancient Sage. If we thus train our young ones with the aid of our ordained Rabbis and qualified Hazanim, the Synagogue will again become the abode of many, young and old, and there will be not a few who will exclaim with the Psalmist, "I was glad when they said unto me, let us go into the House of the Lord."

DR. MONTEFIORE WIRES US THANKS

THE MAN AND HIS WORKS



DR. CLAUDE G. MONTEFIORE

We are in receipt of a cablegram from DR. CLAUDE G. MONTEFIORE, London, in reply to our wire of congratulations despatched on the 6th ultimo, on the attainment of his seventieth birthday, the full text of which was published in the last issue of ISRAEL'S MESSENGER. The text of the telegram received by us runs thus:

"LONDON, 8th June, 1928.
"Editor, ISRAEL'S MESSENGER.
"SINCERE THANKS FOR
KIND CONGRATULATIONS.
"MONTEFIORE."

We have always held DR. MONTEFIORE in high esteem for his humanitarianism, his largeness of heart for his fellow-creatures. We have followed with interest the progress of the institutions which he shelters under his wings. If in the past we found ourselves in disagreements with DR. MONTEFIORE, it was solely on religious matters and Israel's dearest aspirations—Zionism. We have always stood unwaveringly for Israel's principles of old and to see wholesale havoc done to the laws of Judaism and age-long ideals by so-called "Liberal" Judaism could not be left unchallenged by us. We are indeed sorry that a scion of the House of MONTEFIORE was found ready to lend the weight of his influence to such a deleterious movement which bids fair to destroy the unity and harmony of Israel in the Diaspora. It is painful to add that DR. MONTEFIORE is one of the founders of the "Liberal" Movement in London, and responsible for introducing the one or two graduates of the Cincinnati College on English soil. Barring this wide divergence of views, which stand, *b'rumo shel olam*, we have nothing but admiration for the man and his works.

BANQUET TO MESSRS. M. LIPKOVSKY AND I. SHAININ

On the 13th ultimo, two well-known members of the Ashkenazi community, namely, Messrs. M. LIPKOVSKY and I. SHAININ, were banqueted at No. 125 Broadway on their approaching departure from Shanghai. Over 100 sat for dinner at which Mr. GEORGE E. SOKOLSKY presided. The banquet hall was tastefully decorated with flowers and buntings. On the walls were hung suitable inscriptions in Hebrew and English containing an appeal to contribute towards the new OHEL MOSHE building fund and wishes for *derech shalom* to the two honoured guests.

CHAIRMAN'S ADDRESS

Mr. SOKOLSKY made a witty speech which was greatly applauded. He proved an ideal chairman introducing each speaker with well-chosen words. The CHAIRMAN reviewed the growth and development of the Ashkenazi community since his arrival in Shanghai ten years ago, and referred to the commendable



Mr. M. LIPKOVSKY

work done by Messrs. LIPKOVSKY and SHAININ. He expressed the hope that the language difficulty between the Sephardim and Ashkenazi community would be soon eliminated and become a thing of the past, now that English was becoming more popular as a language among the rising generation. The disuse of Russian language was growing more pronounced and this should remove all the barriers which had previously existed. He strongly supported the appeal for the OHEL MOSHE Building Fund. It was their incumbent duty to uphold the potency of their places of worship in the far-off centre in China. Exiled as they were from their homeland it behoved them to maintain the traditions of their faith amidst strange surroundings. He would now call upon the representative of the OHEL MOSHE, Mr. H. KAMMERLING to address the gathering.

A REVIEW OF THE KAHAL

Mr. KAMMERLING delivered a stirring speech reviewing the history of the synagogue and dwelling upon the importance of the campaign to collect funds in order to build their own edifice. The movement had started ten years ago when he first broached the matter with the late Mr. H. FINKELSTEIN, Messrs. ARONOVSKY, LIPKOVSKY, SHAININ and others. Their first nucleus for fund had been raised during the High Holydays services which totalled $2,000.00. That kept the torch burning until to-day they were on the eve of raising the sum needed for a beautiful place of worship. He had great pleasure in saying that his friend Mr. D. G. M. ARONOVSKY had a scheme on hand by which they would be able to benefit the Building Fund to the extent of $20,000.00.

DR. JOFFICK'S GREETINGS

Dr. S. D. JOFFICK was the next speaker. He spoke earnestly and powerfully and was listened to with rapt attention. As President of the Zionist Association "Kadimah," he paid tributes to the two honoured guests for their supports given to the cause and expressed the hope that their examples would be emulated by the young generation.

MRS. R. E. TOEG'S APPRECIATION

The CHAIRMAN in referring to the presence of Sephardim fellow-Jews at the banquet expressed the hope that Mrs. R. E. TOEG would see her way to address the gathering.

With characteristic modesty Mrs. TOEG accepted the invitation and after expressing her appreciation towards the object for which the banquet had been given, suggested that Mr. N. E. B. EZRA should be delegated to voice the sentiments of the Sephardim community.

THE NEED FOR UNITY

Mr. EZRA who was hardly prepared for the task entrusted to him said that it had given him great pleasure to accept the invitation to attend the banquet. The CHAIRMAN'S address on the need for union amongst the Sephardim and Ashkenazim communities were timely and should be strongly stressed upon all occasions. There was no earthly reason for any division in their rank and he often deplored the tendency towards aloofness on their part. A lot of spade work had yet to be done before they could realise their ideal and, needless to say, he viewed the future with optimism. In referring to the work done in Shanghai by Messrs. LIPKOVSKY and SHAININ, the speaker paid tributes to their characters and intense Jewishness. He knew both of them for many years and could go into the spirit of the celebration that night with a stronger consciousness than anyone present. He hoped that upon Mr. LIPKOVSKY'S return to Shanghai, he would resume the thread of his communal work and continue to enrich the *kahal* by his ripe experience and judgment. As regards Mr. SHAININ, he felt that the community was losing a valuable asset by his departure from Shanghai altogether. What was their loss would be America's gain. That was not a healthy symptom when their tried leaders had left the place and retired elsewhere. Mr. SHAININ had worked unobtrusively and unassumingly in their midst and deserved the honour paid him that night. He hoped that Mr. SHAININ and his wife would spend their future days amid congenial and pleasant surroundings and reap the harvest which they had sown in the past.

Other speakers were, Rabbi ASHKENAZI, Messrs. A. BENDERSKY, WM. KATZ, A. BERGMAN, B. HELLMAN, K. LYSE, NOEL JACOBS, all of whom had eulogized the two honoured guests for their contributions and achievements.

Mr. HILEL EPSTEIN who was the *sopher* of the Hebrew testimonials rendered artistically for which he deserves warm commendation, rose to read the address which was handsomely bound in Morocco leather and signed by all those who were present at the banquet. Mr. EPSTEIN delivered a powerful address on the occasion and proved himself a fine orator.

Messrs. LIPKOVSKY and SHAININ responded feelingly and thanked all those present for their tributes of affection towards them. They hoped to preserve their kindnesses warm in their hearts and cherish them for all time to come. Each of the speaker spoke for about twenty minutes and was often interrupted by bursts of loud applause.

The banquet terminated with the singing of the Hatikwah. Thanks were accorded to Mrs. ASHKENAZI by the CHAIRMAN for attending to the *kashruth* which was voted to be a fine augury for future banquets to be given in Shanghai. It serves as a warning to others to refrain from violating the dietary laws for which there is no justification absolutely. There is one thing on which we would like to comment, and that is, the absence of the benediction and *zimoon* before and after the banquet respectively. This must have escaped the notice of Rabbi ASHKENAZI, but being the first public Shulhan of its kind in Shanghai the omission may be overlooked. We hope it will not be regarded as a precedent, anyway.

MORTGAGE BANK OF PALESTINE LTD.

The balance sheet per 31st December, 1927, of the General Mortgage Bank of Palestine has been published. It will be remembered that the General Mortgage Bank of Palestine was founded by the Keren Hayesod in order to assist in urban development and the expansion of the building trade. The Keren Hayesod holds all the shares of the Mortgage Bank. Whereas the Bank granted 109 mortgage loans to the amount of £68,592 during 1926, only 44 loans to a total of £17,418 were granted during 1927, owing to the slump in building activities. It is worthy of note that despite the difficulties of the economic situation interest was paid when due and repayments, with few exceptions, were promptly effected. The total amount of outstandings on December 31, 1927, stood at £983 only, of which £422 had been paid by May 1, 1928. Not a single public sale had to take place during the year under review. On December 31, 1927, the total amount of outstanding mortgage loans was £158,010. New debentures to the amount of £23,756 were issued during the period under review, so that the total sum of debentures now in circulation amounts to £103,942. There are pound debentures yielding 7 per cent. and dollar debentures yielding 6½ per cent. interest. In view of the economic depression which made itself particularly strongly felt in the real estate market, the administration subjected all mortgage loans to a rigorous re-examination during the year under review and made new assessments on the basis of the altered situation. This examination revealed a very favourable state of affairs, inasmuch as all mortgage loans were shown to be secured by a satisfactory margin throughout. Housing conditions in Tel-Abib are not at all bad, according to a statistical report compiled in the summer of 1927. Out of a total of approximately 20,000 rooms, 516 or roughly 2½ per cent. were standing empty, quite a normal proportion. Towards the end of the year under review, and more especially during the first months of the present year, there were distinct signs of improvement in the whole economic position. This tendency was clearly noticeable in the rent movement in Tel-Abib, while many of the empty rooms have since been occupied. The revenue of the Mortgage Bank from commission, interest, etc., during the year under review amounted to £14,193. Payment on account of interest accounted for £8,422 and overhead expenses for £2,733, leaving a nett profit of £3,037 for 1927, out of which the expenses connected with the issue of the debentures was met.

MR. AND MRS. I. SHAININ LEAVE FOR AMERICA TO-DAY

Another old resident of Shanghai is retiring and leaving the port with his wife on the *President Taft* sailing to-day, via Japan and Honolulu. MR. I. SHAININ has lived here for over two decades, reared a good home, made a good business, established a good reputation as a communal worker and a good organizer all round. His decision to retire in favour of America was received with regret by all his friends. It must be conceded, that Shanghai is beginning to give away her best men to communities abroad, and if this process continues, we shall soon be deprived of our best



MR. I. SHAININ

communal workers. MR. SHAININ arrived here in 1906, established a business of his own, nursing it with a passion and zeal that is characteristic of him. He soon started to identify himself with communal work. In 1909 he was elected on the committee of the OHEL MOSHE and continued to take an active interest in it ever since. He devoted much attention to the recent drive for funds for the purchase of the site in Ward Road for the new OHEL MOSHE, which drive has brought very gratifying results. He has also been associated with the Hebrew Relief Society for over fifteen years, serving on the committee for a number of years.

FOUNDER OF THE AHDUTH CLUB

MR. SHAININ has been one of the founders of the Ahduth Club; over 70 per cent. of the debentures of the institution had been sold by him personally. Several other Jewish movements or organizations received his financial as well as personal support to which he has given unstintingly in every instance. MR. SHAININ was born in Russia, 63 years ago, and speaks several languages.

BUSINESS ACTIVITIES

Arriving here in 1906 after having lost his business in Odessa where he had for 18 years one of the biggest grocery lines, which were destroyed during the trouble in Russia, MR. SHAININ had only $300.00 in his pocket. Since his boyhood MR. SHAININ planned to go into and establish a large business on the lines of the "Home of Delicacies," and with this ambition in view, shorty after his arrival here, MR. SHAININ opened a store at 768 Broadway. Both he and MRS. SHAININ worked very hard at the beginning and the business seemed to take root and show good results. Having carried this along for about five years and seeing that the business grew immensely, MR. I. SHAININ wrote to his three sons in America telling them of his progress in business and offering them a partnership. His eldest son, MR. BORIS SHAININ, who is here at present, came to Shanghai and helped his father for a while when he thought that the business was doing well enough to allow them to enlarge it and open new branches. With this in view and taking into consideration that the market field in China was well known to the firm and that he and his brothers knew the American market field well, MR. B. SHAININ returned to America in 1919, where he has founded the Chinese art goods business, opening an office in San Francisco. Eventually the head office has been established in New York and agencies practically in every large city in the States. As time went on the business grew and now we find Messrs. I. SHAININ & Co., the "Home of Delicacies" and their export business, one of the largest firms in town. The expansion of the export art goods business necessitated opening a branch office in Peking 3 years ago, where to-day there is a personnel of about 40 and more than 90 in Shanghai.

A GENEROUS CAPITALIST

It is of interest to note that the grocery business which was commenced with only $300.00 in 1907 has a turnover of about $300,000.00 yearly at present, while the art goods export department operates on a considerably larger scale. The export business was gradually and rapidly enlarging, under the management of his three sons, but the provision business continued under the supervision of MR. I. SHAININ. Having built up the provision business to its present prosperous stage, MR. I. SHAININ is retiring from the active participation in its management and in order to encourage the employees to carry on the business and to reward them for the loyal support he has been receiving from them, he has now introduced an employees' profit-participation system in the grocery business, whereby all the employees besides receiving the usual monthly salary will also share in the profits earned by the provision department. It is MR. I. SHAININ'S fondest hope that in course of time the bulk of the shares of the provision business will be owned by the employees, he retaining just a few shares of same, simply as a remembrance. MR. I. SHAININ feels that the fast and profitable growth of the business can be ascribed to the upright methods of square dealing which he and his organization have practiced ever since its inception.

Mr. and Mrs. I SHAININ will leave here to-day and proceed to San Francisco where they will see their two sons and a daughter and then make their home in New York.

"PALESTINE AND NEAR EAST"

The Palestine and Near East Economic Magazine, Tel-Abib, have just issued their Tourist Number for 1928. The issue is beautifully printed and richly illustrated by numerous photographic views and reproductions of paintings by well-known Palestinian artists. As a change from the stereotyped style of the guide books, the visitor will turn to this publication with eagerness. To quote from the preface: "The chief feature of this second Tourist Number of the *Palestine and Near East*, is a series of impressionistic sketches and rapid surveys of those cities and hills, peoples and problems, that strike most forcibly on the tourist visiting Palestine for the first time. . . . there is no exaggeration in saying that, for the memories of its past, the fascination of its present, and the hopes and possibilities of its future, Palestine is alone among the lands." In an article with the attractive caption "Sun, Sky and Sea" the charms of Palestine's climate are brought home to the reader. The articles of the Theatre in Palestine deserve special mention; in them we are shown how cultural progress goes hand in hand with economic development in the new Palestine. Other contributions deal with the Templar settlements—a little known story of human achievement, the "Emek" as the cradle of Israel's renascence, etc. Altogether a very interesting publication and one which every visitor to the Holy Land and in fact anyone at all interested in Palestine will wish to have and to keep.

MR. KRISHEVSKY VISITS HARBIN

After paying a flying visit to Peking where he was received by the Minister for Foreign Affairs in May last, Mr. GEBO. KRISHEVSKY arrived at Harbin on the 27th May, and was met by a large gathering of representatives of Jewish Organizations who assembled at the railway station to greet the distinguished envoy. The gathering was headed by Dr. A. KAUFMAN, CHIEF RABBI KISELEFF, Dr. S. RAVIKOVICH, Mr. I. SOSKIN, Mr. J. D. FRIZER and others. Mr. KRISHEVSKY was escorted to *Hotel Moderne* where more than forty representatives of the various organizations greeted him. Speeches were made by DRS. KAUFMAN, RAVIKOVICH, Rabbi LEVIN, MESSRS. ISGOOR, FRIZER, SOSKIN, ELKIN, YABROFF, WEKHTER, and PINSY. The babel of languages spoken were remarkable. Hebrew, German, English, Russian, Yiddish, were used freely by each speaker, which made a deep impression upon all those present. Mr. KRISHEVSKY in responding to the welcome arranged in his honour thanked one and all for the spirit which animated them and expressed the hope that his visit would be rendered memorable by the response to the appeal for moral and financial supports. He pointed out that Eres Yisrael Jewry had already realised its duty by supporting loyally the Keren Hayesod and the Keren Kayemeth in spite of the economic depression that prevailed there. Two very important conferences were subsequently held by Mr. KRISHEVSKY on the first day of his arrival with the leading members of Harbin Jewry.

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[Written for ISRAEL'S MESSENGER.]

JUDAISM AND ISLAM: BY S. S. LEVY

DEFINITION

The root-word is *Salama*. It conveys three ideas, namely: peace, safety, delivery, surrender, resignation or submission (to the will of God.)

IN HEBREW

Shalome, its equivalent conveys in addition to the above, the ideas of recompense, reward and perfection. (RUTH 11.12 as per the Hebrew version).

Thousands of years before the birth of MUHAMMAD, the prophet of Arabia, the Jews called their capital Jeru-Salem, the abode of peace, safety, etc., and their children Shalome, Shelomo (Solomon), Shaloom, Salmone, Salem, Saleem, Suliman, Shalumiel, Shelayim, etc. Such names are by no means rare to-day. Some of these are names of MUHAMMADANS also. The Jewish salutation or greeting is *Shalome 'Alaikem*. The Arab's, *Islam 'Alaikom*—Peace be upon you.

DEEN

In Hebrew means Law, Justice or Judgment, hence creed or Religion. It is almost the same in Arabic also. Deen Israel or Deen Muhammed means Judaism or Muhammadanism respectively. The follower of Islam is called Muslim. The plural is Muslimeen.

AN IMPORTANT DISTINCTION

Is every Muhammadan a Muslim? There is no reason to doubt this as we shall show. Is every Muslim a Muhammadan? Certainly not. Islam is not a monopoly. It is a universal religion. The greatest Muslimeen were not Jews, Christians or Muhammadans. The following are a few of them, namely: (in Arabic) ADAM, NUH, IBRAHIM, ISMA'IL, ISHAQ, YA'QUB, IMRAN, MUSA, HARUN ILYAS, ILYASHA, YUSUF, YUNUS (JONAH), DAWUD, SULAIMAN, 'ISA, YAHYA (JOHN), ZAKARIYAH AND MUHAMMAD. All these are of Jewish blood, Isma'il half-uncle, MUHAMMAD half cousin of modern Israel, yet a few of them only were Jewish Muslimeen. Most of them were simply Muslimeen, *i.e.* above the modern creeds. *Deen Il Islam* does not consist of accepting or rejecting any short-living mortal prophet or creed, but let us just here listen to the definition of The Quran.

(Quran means recitation. In Hebrew Qara to call out or read aloud. Books in praise of the One True God and His attributes should be considered holy. The Quran is one of such books). "And of those who believe (in MUHAMMAD) and Jews and Christians and Sabians *whoever believe in Allah and Last Day and practise benevolence*, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve." (Quran chapter II entitled "the Cow" verse 62.) "Or do they say that ABRAHAM AND ISMA'EL AND ISAAC AND JACOB and the tribes were Jews or Christians? Say are you better knowing or Allah?" Ibid 140. "ABRAHAM was not a Jew nor a Christian, but he was a pure Muslim, since he was not of the polytheists." (chapter III "The Family of Amran" 66.)

A full and clear summing up of the fundamental principles of Islam is, however, given in the opening and closing chapters of the Quran, as follows:—

AL FATIHA (The Opening)

In the Name of God, the Source of compassion.

(1) "Praise is (due) to God only, (2) He is the Lord of the Universes, (3) He is the Source of Mercy or Compassion, (4) He is also the King of the Period of Judgment, (5) Worship is due to Him alone, (6) Supplications should be addressed only to Him, (7) He alone can lead to and on the Right Path, (8) This Right Path is bestowed on such as earn His favour or grace, (9) It is denied to those whose minds are darkened by His wrath, (10) All the above is to be accepted on implicit Faith."

IL IKHLAS (The Closing)

In the Name of God the Source of Compassion.

"Say—(1) God is of Absolute Oneness, (2) God is of Spiritual, all-embracing Substance (It is difficult to give the Arabic equivalent of Ilsamad), (3) He begets not, (4) nor is He begotten, (5) He (provides for all yet) has none to provide for Him." (The above is a paraphrase giving the abstract ideas conveyed in both the Chapters. The enumeration is also ours.) Thus Islam is not accepting or rejecting "Musa" 'Isa or Muhammad. Islam is acknowledging and worshipping God the creator and Lord of the worlds and the source of the compassion of the mother, yet the inexorable Lord Chief Justice of the world, and in leading a pure, moral and benevolent life of devotion and prayer. Idolatry, polytheism and the Christian Trinity are emphatically rejected. Man is to enter into Peace and Harmony with his Maker by reflecting His Nature of justice, mercy, benevolence and purity. He is to shun vice, adhere to virtue and live in peace and simplicity in the Presence of God. An ideal Muslim's life was ABRAHAM'S. God was always present in his house and as familiarly known to even his servants as the head of the family was known (see *Genesis* XVI-XXI and XXIV. How beautiful!) Predictions made to HAGHAR the mother of ISMAEL or Yishma'el four to five thousands years ago are getting accomplished to-day under our very eyes! The ideal of MUHAMMAD was ABRAHAM, his life and religion. God revealed Himself to this ancient Hebrew Sheikh or Patriarch and adapted His infinite Wisdom to his small mind and simple life. Might He not show a similar favour to his descendant MUHAMMAD? Judaism started with the religion of ABRAHAM, but it did not stop there. Prophet after prophet, psalmist after psalmist and sage after sage followed throwing light after light on it until its flood of light increased from moon-light of the *crescent* to a noonday sunshine in Palestine. Arabia sank into the darkness of idolatory and the unhappy atmosphere of the savage pagan life. Is ISMAEL going to be swallowed up and lost for ever? What would then become of ABRAHAM'S prayer of "Oh that ISHMA'EL also might live in the Light of Thy Presence" (in Paradise) and God's reply to it in Gen. XVII-18 and 20? As the chaos gloom and despair of idolatory and vice reached their deepest, God said "Let there be light." A small spark flickering and threatening with extinction appeared in the heart of Arabia. It soon developed into a conflagration which threatened to envelop the world and ended in the present bewildering illumination of Muhammadanism. This spark was MOHAMMAD.

"Was MUHAMMAD a prophet?" "If to be eloquent in a poetical language in the praise of God and His attributes constitutes the prophet (as the Hebrew meaning of *Nabi* means) then the Author of the Quran must be regarded as one. For Arabia, MUHAMMAD was an excellent and most suitable prophet." "Was he the Messenger of God?" "Then who sent him into this earthly life to accomplish his astounding mission of uplifting untold millions of souls, families and nations into the present pious, virtuous, holy and civilized life?" "Was he a suitable instrument?" "In choosing His instrument God does not apply to man for advice." "Did he borrow nothing from the Bible?" "He did not say he did. But supposing he did, how does the Bible suffer by that and what did the world not benefit by it? A man enters your district and lights a candle and goes and lights the whole of his country and neighbourhood into a glorious illumination and warms and cheers every cold and dark home around. What harm or loss does he occasion to your candles and torches? Did MOSES borrow nothing from Egypt and Midian? Did the sages of the Talmud borrow nothing from Babylon? Did Christianity borrow nothing from Judaism and, alas, paganism? Does the good fame of MUHAMMAD detract anything from or ruin yours or your prophet's that you should extend your strife beyond the grave? Why judge the short-lived mortal, rather than estimate the *RESULT* of his flash-like life on earth?" "Did he not, in the Name of God, do harm to Jews and Christians by condemning them both in the Quran?" "The contents of the Quran consist of two elements. These are the moral and spiritual element and the human element. MUHAMMAD does not claim Divine honours or attributes or even angelic or super-human virtues. He proclaimed himself as an ordinary plain and simple human-being. God sends His messengers to human beings as human beings, to Arabs, Arabs, to illiterate nations, illiterate men. MUHAMMAD had his desires, appetites, passions, emotions, ambitions, virtues and failings. He ate, drank, slept, married, begat children, was wounded, fell sick and died and was buried like any other prophet or mortal. He resented, retaliated and avenged harm to himself and his interests and imagined God to be as interested in his private affairs and domestic and public concerns as he himself was. (Did He not manifest interest and interfere in Abraham's?) The Jews and Christians rejected his teachings, troubled him and impeded his rapidly-spreading success. He appeared to them like a date-fruit merchant who arrives in Basrah with a shipment of dates from Europe or America. Dates fresh and various grew in abundance in and were shipped to all parts of the world from Basra. He brought them *nothing new or better* that they needed. His success elsewhere seemed to receive a disastrous check here. He resented it and the friction and strife developed into bitter hatred and antagonism as a most natural consequence. Neither of the parties are to blame. But only a small space is left for dealing with the Jewish, God ordained missionary force or society namely:

THE MUHAMMADANS

These are, *Subhan Allah* (glory to God) all Muslimeen, indeed as much so as any Jew could be. If the Christians were to apply to us to convert them to Judaism, we shall have to circumcise them and insist on their giving up almost all the essentials of their religion, such, for instance, as the Trinity idea, Baptism, Sacraments, Absolution, Immaculate Conception, Resurrection, Ascension and Deification, etc. We shall also forbid them from eating pork, ham, bacon and blood, in short get them to revert to the religion of JESUS and his disciples—a tremendous change. But if the Muhammadans were to approach us for conversion, we can and should do but one thing, namely, entreat them in the name of Allah and for His sake to adhere steadfastly to their own good religion with but a few unimportant alterations. The Jew and the Muhammadan are interwoven by life, language, law, light and love or blood-ties. They are the descendants of that Patriarch who, more than four thousand years ago had said to his nephew LOT: "Let there be no strife, I pray thee, between me and thee and between my herdmen and thy herdmen, for we are brethren." *Gen.* XIII-8. *The citadel of either of these creeds consists in that of the other Mash 'Allah* (Please God). The Messenger of God to Arabia is a God-send to Judea at the same time. Without MUHAMMAD and his Quran, God alone knows how many Jews would have survived the inhuman persecution of Christendom. The Jew or Muhammadan who fails to stand upon the carpet of his conscience in the Presence of "God the Lord of all the spirits of the flesh." (*Numbers* XVI-22. Is that a tribal God?) and like Him extend the Divine principles of Justice and Charity to his brother, can expect neither of these from "The Judge of all the World" (*Gen.* XVIII-25 Is that tribal?) But let us quote the Quran: "O Children of Israel! call to mind My favour which I bestowed on you and be faithful to your covenant with Me. I shall fulfil My covenant with you and Me, Me alone fear." Chap. II-40. "And We divided them into twelve tribes, as nations and We revealed to MOSES when his people asked him for water—so outflowed from it (the rock) twelve springs; each tribe knew its drinking place, and We made the clouds to give shade over them and We sent to them Manna and quails." Chap. VII 160. "Say: We believe in Allah and in that which has been revealed to us and to ABRAHAM and ISHMAEL and ISAAC and JACOB and the tribes and MOSES and JESUS and the Prophets from their Lord, *we do not make any distinction between any of them* and to Him do we submit." Chap. III—83. "Say: Do you dispute with us about Allah, when He is *our Lord and your Lord*." Chap. 2—139. "O children of Israel call to mind My favour which I bestowed on you and that I made you excel the nations." Ibid 47, see also V.20. Verily, we have revealed the Torat in which are guidance and light; by it did the prophets, who were Muslimeen, judge for those who were Jews and the masters of Divine Knowledge and the doctors, (judged) by the Book of Allah (Torat) because they were the keepers and witnesses thereof." Chap. V. "The Table" 44. What part of Judaism does MUHAMMAD reject or condemn? The Torat? MOSES? the Prophets? the Psalmists? the Sages of the Talmud? Or its *tribal God*? What other God did he know and offer his followers? What other Law or Religion? How much per-cent of Muhammadanism is not Judaism? How much per cent is Judaism more than what is mentioned in the Quran and what teachings or principles inculcated in either are opposed to the spirit of the other? Did MUHAMMAD quarrel with the Jews for keeping their religion, or for neglecting it and rejecting him? For a heathen or polytheist to throw disparaging reflection on the God of Israel and sow the seeds of strife between Bani Israel and Bani Isma'il, there is some excuse, but for a Muhammadan Muslim to be guilty of such a sacrilege, what excuse is there? MUHAMMAD makes "no distinction" between the tribal God of Israel and his own, "He is your Lord and ours" why does Mr. M. ABDULLAH, the acting Editor of *The Light*, make such a distinction? Did he read the first few chapters of Genesis alluded to in the Quran? Is the perusal of the "Book of God" as MUHAMMAD calls the Torat a prohibition or duty for the Muhammadan? Mr. M. ABDULLAH'S statement is overwhelmingly contradicted in the Torat, the Prophets, the Zaboor (Psalms) II-Injil (Gospels), the Talmud and last but not least, in the Holy Quran. Does the Psalm Book begin with "Happy is the *Jew*? Does it end with "Only the *Jew* can praise God?" Is the God of MUHAMMAD less "*jealous*" of idolatory or does He tolerate, shirk (polytheism)? "Thy loving-kindness, O Lord, is in the heavens, Thy faithfulness reacheth unto the skies. Thy righteousness is like a Divine Mountain (eternal), Thy judgments are infinite in depth, O God, Thou Preserver of man and beast. How precious is Thy lovingkindness, O God! And *the posterity of Adam find* refuge under the shadow of Thy wings. They are abundantly satisfied with the plenty of Thy house, and Thou makest them drink of the river of Thy Eden or bliss. For from Thee is the fountain of life, by Thy Light we see the light. O continue Thy lovingkindness unto them that know Thee, And Thy righteousness to the upright in heart." Psalm 36.5.10. Shall we quote Psalms, 18, 19, 23, 24, 25, 27, 47, 84, 90, 96, 97, 100, 103, 104, 109, 136, 138, 139, 145, 146, 147, 148, and yet we had to skip over many others. Alas, what glorious developments of the ideas and ideals of the Holy Quran does our Muhammadan Brother not miss by neglecting the study of "The Book of Books!" It was this neglect that made out Brother ABDULLAH make the slip of talking of "the God of Islam" as above even that of the monotheists including the Jews and yet condemn the "tribal" idea with the same breath! He forgot *Rasul Illah's* good advice—*"La tijadeloo ahill il kitab"* (Do not dispute or argue with the people of the Book except in gentle persuasion) But we must stop! a good sized volume can alone do justice to the solemn subject of this essay. The Quran should be read in Arabic; the Bible in Hebrew. Translated they lose much of their idiom, force, beauty, poetry, atmosphere, dignity; rhyme, rhythm and solemnity. Every Jewish and Muhammadan child should be brought up as a scholar of both languages and encouraged to peruse both of the sacred Books. The keynote of the feeling between the two spiritually greatest nations should be —"Let there be no strife between us for we are Brethren," the salutation—Isalam *Alaikom werahmat Allah Wibarakathoo* (Peace be upon you and the compassion of Allah and His blessings). The difference in the fundamental principles between Judaism and Mohammadanism does not *exist*. They are both pure Islam; the former vast, profound and majestic like the ocean, the latter simple, sweet and concise like a lake or river, or to use another simile like a mother and her child.

[*We refer to the above in our leader elsewhere in this issue.—Editor*, ISRAEL'S MESSENGER.]

HEBREW TRANSLATION OF KORAN

JERUSALEM, May 15.—A new translation of the Koran into Hebrew was completed by Dr. Joseph Rivlin. The volume will soon be published by the company, Dvir, of which Chaim Naohman Bialik is the head. [J. T. A.]

BRITISH ROYALTY IN NEW JUDEA

The following letter of welcome was sent by the Palestine Zionist Executive to H. R. H. PRINCESS MARY, VISCOUNTESS LASCELLES:—YOUR ROYAL HIGHNESS,—A cordial welcome to the Holy Land is extended to Your Royal Highness herewith on behalf of the Palestine Zionist Executive. The Land will spread out before Your Royal Highness its superb beauty and its rich, storied memories of the generations of men who have lived and died on its soil in the service of spiritual ideals. We, the Zionist Executive, are in the Land as servitors who represent a people scattered to the corners of the earth, which has carried the beauty and the memories of the Holy Land of its Fathers in its mind and heart these sixty generations, and is now engaged in transforming its waste-places into the Jewish National Home, that its future generations to the end of all days may weave the spirit and faith of its glorious past into the forces and activities of a modern reality pervaded with a Jewish culture to which naught that is noble shall be alien. For this supreme Jewish adventure we have the endorsement and protection and cooperation of His Majesty's Government, through the Mandate of the League of Nations based on the Balfour Declaration, that political document which marks an era in the spiritual relations of nations to nation.

In view of this vivid association with Your Royal Family's Government, we express our gratification that, as we have been informed, Your Royal Highness will take occasion during your sojourn here to view something of what has been achieved through sentiment and labour in the way of the inner organisation of the Jewish community its colonisation work, its educational institutions from kindergartens to professional schools and the Hebrew University on Mount Scopus, its hospitals and medical welfare work coordinating themselves with the efforts of the Palestine Government to make the Land Beautiful, also the Land Healthful. These are the achievements which we regard as the seal which Jewish hands are setting upon the Balfour Declaration of the British Government.

The reply received on April 13, reads as follows: MADAM,—HER ROYAL HIGHNESS PRINCESS MARY is much gratified by the kind expressions contained in your letter of April 12th and begs that you will convey her sentiments to the Palestine Zionist Executive. Her Royal Highness has already seen a school which is admirably organised for the education of Jewish girls, and hopes, before she leaves Palestine, to see some of the work which is being done on behalf of the Jewish people.

Believe me,—Yours truly,

LASCELLES.

CHINA HAS I. O. B. B. LODGE

We cull the following item of news from the *Jewish Independent*, Cleveland, of 18th May last:—

Another country was added to the international scope of the I. O. B. B. by administrative committee which granted a charter to a recently organized B'nai B'rith Lodge in Shanghai, China. This is the first B'nai B'rith Lodge organized west of the Pacific Ocean. Its membership includes practically every important personality of the Jewish community of what is regarded as China's leading commercial centre.

CORRESPONDENCE

GREETINGS FROM AN AUTHOR

"Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your generous review of my life's work and life's ideal. It gives me pleasure to send you the comments on "The Crucified Jew," or as CECIL DE MILLE calls him "The King of Kings." If the book and pamphlet could be distributed among Jewish and Christian students it would reward me for the twenty-five years of ceaseless toil in defence of the honour of the Jewish name.—Faithfully yours,

MAX HUNTERBERG.

NEW YORK, April 30, 1928.
61 *Lenox Ave.*

DEMAND FOR USED STAMPS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have the opportunity here in London of augmenting the income of the J. N. F., by the regular disposal of old and cancelled foreign stamps, and are organizing a philatelic department for that purpose. At present we have special enquiries for all kinds of Chinese stamps. The larger the quantity, the better the price obtainable. May I, therefore, ask you to collect the stamps from your country, and from your letters, immaterial from what countries, and forward same to us, by parcel post from time to time. I believe you should have no difficulty in inducing your friends to collect the stamps, which are of no use to them, so that we can utilise them for the benefit of the J. N. F. It is only necessary to cut the stamps from the envelopes, to avoid the unnecessary weight when despatching by parcel post. I shall be glad to hear from you whether I can rely on your assistance in this matter, and beg to remain, with Zion's greetings.—Yours faithfully. PERCY P. BAKER.

LONDON, 24th April, 1928.
154, *Minories.*

[We commend the above to the attention of our readers. We shall be pleased to receive and forward any collection of stamps sent to our care. In the meanwhile, we received a fine collection from Miss RACHEL SOLOMON which we hope to forward to Mr. BAKER shortly. We had a collection of over 2,000 stamps available in our office which we have duly forwarded to the above gentleman, a noted leader of English Zionism, to whose initiativeness the present philatelic department for the benefit of the Jewish National Fund is due.—*Editor,* ISRAEL'S MESSENGER.]

SIR GILBERT PARKER & PALESTINE

The following letter was published in the "North-China Daily News" of the 21st ultimo:—

Editor, NORTH-CHINA DAILY NEWS

SIR,—The impressions of Palestine by SIR GILBERT PARKER, the veteran author and traveller, reproduced from the *Daily News and Westminster Gazette,* in your issue of the 14th instant, must be welcomed coming as they do from one who had paid the country a flying visit "after an interval of thirty years." SIR GILBERT avers that Palestine is not a toruist's Promised Land. I would refer your readers to a little brochure entitled "A Guide to Jewish Palestine" published last year, which indicates the popularity of the country by the tourists. Only last year 20,000 tourists had entered and left the country. The economic future of Palestine must assuredly depend upon the zeal and enthusiasm of the pioneers who are upbuilding the country. Besides oranges, dates and lemon, referred to by SIR GILBERT, successful experiments were made in the export of tobacco, sesame, honey, wines, candies, textiles, oil, almonds, silk, wool, etc. A number of fairly large industrial undertakings already exist in Palestine, as for example, the silicate, textile, silk, furniture, chocolate, cigarette and artificial tooth factories of Tel-Abib, the cement, soap and oil factories, and the large flour mill of Haifa. Numerous small workshops in various parts of the country manufacture leather goods, household utensils, machinery, soda-water, etc. The products of Palestine are also of the best variety and quality. Palestinian oranges are already famous in every market. The average annual crop is about 2,000,000 boxes, half of which is exported to England. The wines of Palestine are fit to compete with the best of their kind. The soil is not poor but rich in productiveness. SIR GILBERT says, "I love the Holy Land, but the country has not a great economic future." To stress on the Holy as though it were only holy, and nothing else, as though it were a land of spirit and memories, of blue heavens and shining stars, as though it were not a land of immense material possibilities, rich in soil and in other blessings! For within less than a decade the country has been proved to be as productive as California. Experts like CONDER, BLANKENHORN, AUHAGEN and ARONSOHN have long declared that it can once more become the agricultural centre of the world if willing and intelligent hands put labour into it. As far as the British Government is concerned, Palestine has become a paying proposition. The Dead Sea contains potash worth billions and other minerals in great quantity. As regards the cost of working without a railway, it is best to leave this problem to the future. Greater than this task had been solved at the physcological moment. SIR GILBERT says that "the country has practically no resources." He refers us to the time of DAVID and as recently as 50 years ago. He, however, fails to take note that since the BALFOUR Declaration and the Mandate by the League of Nations, the resources had been multiplied by leaps and bounds. Fifty million pounds sterling is a reliable estimate of Jewish capital sunk in Palestine and to-day there is actually a Zionist loan in progress with several of the leading banking concerns in Wall Street in New York. Here and there SIR GILBERT points out some sort of struggles and failures in the industrial spots undertaken in Palestine. To my mind, there is nothing in this to cause dismay and terror. A country which is just beginning to recover from the blight of the ages, a country which under the Turkish regime had lain fallow, a country which only under less than a decade ago had started recovering her soul and soil, should not, to my mind, be subjected to rigorous criticism and hasty discrimination. SIR GILBERT says, "Half the Jews that came to the Holy Land after the war have left." When the Peace Treaties were signed, the Jewish population of Palestine did not exceed 70,000. In 1926 the figure stood at 158,000, or more than double that figure. The largest part of this increase is due, of course, to immigration, 34,000 Jews having entered Palestine in 1925 alone. Quite a trifle emigrants left the country in the last year or so. Now that the economic depression is over the repatriation of Jews to Palestine would start in earnest in the near future. I quite agree with SIR GILBERT that a country cannot be built on 'dole.' He truthfully adds, "The idea of a 'dole' is just as bad for Palestine as it is for England." Happily, this is a thing of the past as far as Palestine is concerned, the unemployed having been actually absorbed in work started either through Zionist Organization or by the Government. N. E. B. EZRA.

SHANGHAI, 17th June, 1928.

THE TSAR'S DEATH

Some correspondence which was, *mirabile dictu,* abruptly halted, was published in the NORTH-CHINA DAILY NEWS on the above subject. The first communication was addressed by the Editor of ISRAEL'S MESSENGER, which was to the effect that the White Russians' inquiry into the circumstances of the assassination of the Tsar of Russia, had shown that no Jew had been implicated. This was based on the bulletin issued by the Jewish Telegraphic Agency, New York, on the 23rd April last. This information published in the local press had proved a bitter pill for a local propagandist (who shall be nameless) to swallow, with the result that he had forwarded to our local contemporary, a long statement re-iterating his belief in the old story which was disseminated in the past and which stands discredited by the court of enquiry referred to above. To argue with such a critic is futile. Nothing can shake him from the standpoint once adopted by him. He stands always in the same place—on the off side. He learns nothing from the past. The other correspondent who wrote to the NORTH-CHINA DAILY NEWS signing himself STARDUST, although quoting the ATLANTIC MONTHLY, does not tell us which year in March this special contribution was made. He is satisfied that the testimony made by EDMUND A. WALSH is final and conclusive. We must remember that the accusation that certain Russian Jews had been implicated in the crime is an old one propagated with intense zeal and hostility at a time when the Western world was in a state of frenzy, ready to swallow anything that was said about Jews and Bolshevism. The campaign of calumny and slander was at its highest. The wealthiest man in the world had backed it with might and main. So ferociously was this malicious propaganda conducted that the world was made to accept as a fact the participation of some Russo-Jewish subjects in the crime. It was taken for granted by many who were even friendly disposed towards the Jews. "Why should we not believe it when we bear in mind how heartlessly, cruelly and oppressively the late Tsar had persecuted his Jewish subjects," a statement, we fancy, had passed from lip to lip. And now comes a White Russian leader branding the whole accusation as a farrago of nonsense. We hope that the responsible leaders in Jewdom in Europe and America will not let the matter rest where it is, but probe deeply in order to silence forever the voice of calumny and slander. The danger of leaving the question in the hands of irresponsible publicists must be obvious to all. The Jews in Russia, no matter how mercilessly and oppressively they were treated by the Tsaristic regime, would themselves prefer an independent inquiry with a view to arriving at the truth and vindicating themselves. There is nothing in Jewish teachings to condone or justify murder. We publish herewith the correspondence which appeared in the NORTH-CHINA DAILY NEWS, eliminating the one which had emanated from a propagandist to whose activities we referred in our opening lines:—

Editor, NORTH-CHINA DAILY NEWS

SIR,—From time to time, ever since 1918, overt and covert attacks and insinuations were made that the late Tsar NICHOLAS and his family in Ekaterinburg were assassinated by his Jewish subjects. Critics were not wanting to play upon the feelings of those who are still loyal to the late Tsar and thus create a foul atmosphere for those who are innocent of the crime that is laid at their doors. It will interest your readers to know that M. STARINKEWITSCH, a member of the Koltschak

Government, speaking before the Federation of Russian Advocates recently in Paris, admitted the fact that no Jew took any part in the diabolical crime in murdering the late Tsar and his family. M. STARINKEWITSCH was a member of the commission appointed to inquire into the circumstances of the assassination of the Tsar and his family. The commission, he stated, had definitely established that Captain SERGEIEV, who was in charge of the execution, was not of Jewish origin, and that none of those present at the execution were Jews, or of Jewish extraction. It was not true, he added, that any inscriptions in Yiddish had been found on the walls of the house in which the execution was carried out. All the charges made against Jews in connection with the assassination of the Tsar had been proved to be groundless.

N. E. B. EZRA

SHANGHAI, May 28, 1928.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Mr. EZRA'S letter regarding the Tsar's death and the participation of Jews therein may be regarded as unfortunate in two aspects: first, it again brings up a racial question which is always undesirable but especially so concerning a race such as the Hebrews, famous for ancient culture and all those modern qualities that make for success; and second it brings before us a much-mooted question, the responsibility for the Tsar's death, concerning which the weight of evidence is quite against assumptions. Probably the most authoritative publication in America is the "Altantic Monthly." In the March issue of that magazine is an article entitled "The Last Days of the Romanoffs" by EDMUND A. WALSH. There it is stated that Jurovsky, a Jew, fired from his automatic pistol the shot that caused the Tsar's instantaneous death. Three men, Jurovsky, Goloschekin, and Bieloborodov, the first two of whom were of Jewish birth, had charge (at the Ipatiev house in Ekaterinburg) of executing the orders of Jankel Sverdlov, a Jew, who was undisputed master of Moscow as Chairman of the Central Executive Committee of the All-Russian Council. Very early on July 18, 1918 eleven persons, the Tsar, his family, and attendants were shot in a semibasement of the house by Jurovsky and eleven guards who were said to be Letts or less probably Magyars. The dead bodies of the victims were conveyed by cart several miles to be destroyed by fire and acid, which destructive agents did not, however, consume a number of metallic objects, such as crosses, rings, etc., identified as being worn by the murdered family. A telegram was sent at once by Bieloborodov to Gorbounov, Secretary Council of People's Commissars, Moscow, reading "Tell Sverdlov that entire family has met the same fate as head. Officially they will perish during the evacuation." There is no need to comment upon these facts, but to blame all the members of a race for what a few of their number did in one country would be irrational. We do not hold it against all Frenchmen that Marat was French, nor against all Americans that the murderer of Lincoln was American. We shall get further by considering that one Jew in Chicago recently gave five million dollars to charity and another rose in a meeting in New York and started the donations by saying, "I will give one million dollars." More than 80,000 destitute Russians, not Jews, were recently given aid from a Jewish fund.

SHANGHAI, May 29, 1928. STARDUST.

To the foregoing a rejoinder was made but it was suppressed by our contemporary. We publish it here eliminating that part which refers to the agitation of that local propagandist to whom we referred in our opening lines above:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—STARDUST need not be told that the mass of gossips and fairy-tales with which the world was flooded since 1918, are not unknown in this part of the globe. His letter published in your to-day's issue, contains no new revelation, no new truth, of which readers of newspapers had not been fed in the past. My object in writing to you was to draw the attention of your readers into the circumstances of the assassination of the Tsar and his family. There should be no resentment on the part of STARDUST to let the result of an impartial inquiry known and published in your esteemed journal. Surely, whether right or wrong, your readers are entitled to hear what M. Starinkewitsch, a member of the Koltchak Government (who cannot be accused of being under Jewish domination) had said recently in Paris before the Federation of Russian Advocates. "Stardust" should address his communication to M. Starinkewitsch, if he still wishes to question the result of the verdict given by him. I did not write you, Sir, with a view to initiate useless discussion in your paper nor stir up racial question which has nothing to do with the issues involved. STARDUST'S last paragraph makes interesting reading. It is, to be sure, the result of ripe judgment, a clear intellect, unbiassed mind ready to grasp the essentials from the non-essentials. Unfortunately, the weight of two thousand years of evidence is somewhat against him, although the fault is not his own. Nevertheless, his frank testimony is useful and is a sign of the times. It shows unmistakably that the world is not likely to go backward but forward, which is the trend of the best minds whose thoughts and ideas rule the world. . . . . .

N. E. B. EZRA.

SHANGHAI, May 30th, 1928.

A correspondent has sent us a copy of a letter which was addressed by him to the *North-China Daily News* replying to STARDUST'S letter, but this, too, was suppressed by our contemporary. We publish it by special request of our correspondent who signs his letter "X. Y. Z.":—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—May I reply briefly to "Stardust" in your issue of to-day and say that Mr. EZRA in his letter merely quoted a White Russian leader's verdict in connection with the assassination of the late Tsar? Some of the Russian Jews may or may not have been implicated but no one has a right to suppress the decision of a White Russian commission appointed to investigate the matter. The last word on a complicated issue has not yet been spoken and truth must not be suppressed by jeering and sneering on others. Mr. HOWARD in his letter sneers at M. STARINKEWITSCH by dubbing him "a Socialist-Revolutionary." Does that make him in his eyes less honest and sincere in his efforts to sit on judgment and examine serious cases? It is really time that we stop being suspicious of others simply because they belong to different groups or societies. Truth is independent of mass or class and no one has a right to jump to hasty conclusions. X. Y. Z.

SHANGHAI, May 30th, 1928.

WHEN FEVERISH OR IN PAIN

There Is Immediate Relief And Comfort for Children In

BABY'S OWN TABLETS.

The health of infants and little children is subject to rapid changes, and mothers should not delay at the first sign of feverishness, with chills and flushes. Baby's Own Tablets, promptly administered when these symptoms are noticed, will often avert serious illness.

"My little boy ten months old was threatened with fever," says Mrs. Henry Turcott, of No. 8 Seminary Street, Barre, U. S. A., "and was very nervous and restless. I gave him Baby's Own Tablets at night and in the morning he was much better. I always use Baby's Own Tablets when my children need a simple remedy, and they take them without trouble."

Baby's Own Tablets are a pleasant and absolutely safe remedy for infantile disorders of the stomach and bowels, also for teething troubles, croup, colds, and to expel worms. (Chemists everywhere sell them, or post free at 60 cents the vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

'Bayer' Tablets of
Aspirin

There Are Many

Aspirin counterfeits on the market. It is the fate of good and tried remedies to find numerous imitators. Sufferers from Headache, Toothache, Rheumatism, Pains in Joints and Limbs, Gout, Chills, Neuralgia etc. should take only the genuine 'Bayer' Tablets of Aspirin with the Bayer Cross.

The best proof of their excellence is their distribution all over the globe.



SOCIAL AND PERSONAL

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BERNSTEIN WRITES BOOK ON FORD RETRACTION

HERMAN BERNSTEIN, author of "The History of a Lie," an expose of "The Protocols of the Wise Men of Zion," published in 1921 and recently reproduced in Shanghai, China, is now writing a book on the developments leading to HENRY FORD'S retraction. The book, it was stated, will set the records straight as to who was responsible for the retraction and will do away with many unfounded claims. Mr. BERNSTEIN was the first to sue HENRY FORD and the last to settle his case out of court.

THE CAPITOL
China's Premier Theatre
SHOWING
ONLY THE BEST FILMS IN LUXURIOUS SURROUNDINGS
21 MUSEUM ROAD
SHANGHAI

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HERMAN BERNSTEIN, author of "The History of a Lie," an expose of "The Protocols of the Wise Men of Zion," published in 1921 and recently reproduced in Shanghai, China, is now writing a book on the developments leading to HENRY FORD's retraction. The book, it was stated, will set the latter's straight as to who was responsible for the retraction and will do away with many unfounded claims. Mr. BERNSTEIN was the first to sue HENRY FORD and the last to settle his case out of court.

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NATIONALIST GOVERNMENT EXPRESSES OFFICIAL SYMPATHY WITH THE JEWISH NATIONAL ASPIRATIONS.—IMPORTANT STATEMENT ISSUED BY DR. C. T. WANG, MINISTER FOR FOREIGN AFFAIRS. SEE P. 12

猶太月報社
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SHANGHAI, CHINA
3rd August, 1928
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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on trial, and leaders of large visions were needed to espouse the age-long ideals of Judaism and combat the destructive forces that were let loose from Cincinnati and Chicago. We have always associated RABBI DRACHMAN'S good name with the best traditions and hopes of Judaism. He is the Hon. President of the Union of Orthodox Jewish Congregations of America, as well as President of the Jewish Sabbath Alliance of America. RABBI DRACHMAN writes us enthusiastically words of commendation for the work we are doing, and we wonder if we really deserve such encomiums for our poor attempts to uphold all that is best in Judaism, and our efforts to silence the voice of our traducers. Nevertheless, we treasure such liberal sentiments which amply repay us and at the same time give the necessary impetus for renewed activities. RABBI DRACHMAN writes us as follows:—

"DEAR MR. EZRA,—I want to thank you most sincerely for your kindness in sending me the issue of May 4th of ISRAEL'S MESSENGER. I read its contents with great interest and I want to take advantage of this opportunity to tell you of the high opinion which I have both of you personally and of your publication. While I have not the privilege of knowing you personally I can recognize from your editorial writings that you are *hoot hamshulash*, a person of threefold excellence, a real *talmid hacham*, a fine English scholar and a warm-hearted enthusiastic Jew. I think the work you are doing is magnificent, lifting on high the banner of Israel and proclaiming the message of Judaism in the remote regions of China and Asia, regions not usually associated in the minds of European or American Jews with Jewish life or the perpetuation of the traditional religion or learning of our people. Your position in Jewry is unique and you are entitled to special praise and appreciation. I have read occasionally previous issues of your journal and have wanted to write you of my appreciation but something has always occurred hitherto to prevent me. But now that I am writing I shall tell you what I think, though even now I shall follow the Talmudic precept, *miksat shebaho befanow*. I am, therefore, speaking quite moderately when I say that ISRAEL'S MESSENGER is one of the best Jewish publications that I know of. Its English diction is terse, expressive and idiomatic, its articles are thoughtful and serious and as for its Jewish spirit, that is exalted above all praise and can serve as a model for many a Jewish journal published in the great centers of Jewish population in Europe or America. Particularly worthy of admiration are the frankness and emphasis with which it expounds its views. It does not hum and haw nor beat about the bush. Nobody can be in doubt for a moment as to what ISRAEL'S MESSENGER stands for, the pure, unadulterated religious and national ideals which we have received from our ancestors. Its external appearance, too, is splendid and it is quite impressive to see that such excellent English typographical work can be done in distant China. Altogether, ISRAEL'S MESSENGER and you, its learned and energetic editor, are doing yeoman service to the cause of Judaism in the Far East. In conclusion permit me to congratulate you on your admirable achievements for the faith and the people we both love and to wish you many more years of health, happiness and beneficent activity. *Selah rechab al debar emeth.*

"Very sincerely and cordially yours,

"BERNARD DRACHMAN.

"NEW YORK, MAY 28, 1928, SIWAN 10, 5688, 128 West 212st Street."

The reader will, no doubt, revel in the beautiful sentiments so exquisitely expressed by DR. DRACHMAN. We do not say we deserve such high praise, but we do admit that between the lines we see sparks of brilliance in the twofold form of rhetoric and idealism. ISRAEL'S MESSENGER has no doubt created a lot of friends and maybe some enemies. But just one such friend as RABBI DRACHMAN, the prince of the American Rabbinate, amply rewards us for the misguided few who look askance upon our work and think we are wasting our time and energy. In conclusion, we want to assure our esteemed correspondent that we appreciate his eloquent epistle and are grateful to him for the expressions of goodwill conveyed to us. We have always believed in the words of the French writer FLECHIER that "There is something grand in constantly performing humble duties." This is and will always be our express aim and stand for our Homeland, our people and their ideals.

IT IS EASY TO SET TREES NOW WHICH WILL BE IN THEIR GLORY HALF A CENTURY HENCE. BIG ENOUGH TO BE IMPRESSIVE, YOUNG ENOUGH TO BE FULL OF GROWTH AND VITALITY.

WORDS! WORDS!! WORDS!!!

"We live upon words at the present day too much; everybody talks, writes, listens and reads, and the result in the effect of words is infinitely diminished, and people hear and read things without their leaving the faintest trace upon their brains, or feelings, or their leaving the faintest trace upon their brains, or feelings, or actions. And you may hear the most extraordinary doctrines preached and the most extraordinary projects avowed, with the most strange designs involved, and yet the public will sit by and look on with placid content as if there was not the slightest danger to be augured from the intentions which are being explained. But, if you go an inch beyond words, you will find a very different thing.—LORD SALISBURY."

Our *confrére* MR. LAURIE MAGNUS, M.A., devotes an article in his 'Weekly Sheet' on "Liberal" Judaism, wherein he expounds some of the doctrines of that cult in his own way. Speaking of the 'Liberal' and the 'Reform' movements, he says:—

"It may be observed, in view of this discussion, that both movements alike were prior to the arrival in London of the eminent head of the United Synagogue, our present Chief Rabbi, Dr. Hertz. So far as we presume to understand his attitude, he tolerates the West London Synagogue but is intolerant of the 'Liberals' [How sad!—Ed.] His predecessors in the same exalted office did not take precisely the same view.

To be cruelly candid we would like to say that both movements, Reform or Liberal are dangerous, because "as much is destroyed by them as is gained," if we may be permitted to use the words of GOETHE. The danger lies not so much in reform as in a further cry for more reform, for we are ever ready to be generous in arriving at a still better stage of progress. A Jewish thinker once aptly said, "When we have finished making our religion easy-going enough, it is easily gone." Continuing, MR. MAGNUS says:—

"Much is urged, in deprecation of Liberalism, about its so-called Christianizing tendency, and it is to be noted that a similar criticism, not at all securely founded, was advanced a few weeks ago against the new Sabbath-Prayer book of the Reformers. We confess to some scepticism in this regard. In a recent article on 'Adventurous Religion' in the 'Times Literary Supplement' there was a sentence which we have quoted before, and to which we said that we might come back to it. The writer said, 'So deeply hypnotized are we by the religiosity of the Hebrews that in all our Churches we still say or sing the whole of their national collection of canticles twelve times over every year.' Can we speak of Christianizing the Synagogues, when the Churches by their own admission are so deeply Judaized."

MR. MAGNUS' views require special study. He is a *pilpulist* of the rarest kind. There is a wealth of detail suggested between the lines, but beyond that we see nothing but words, words, words. We frankly state we are puzzled as to his real intentions in the above paragraph. What would he have us do? He emphatically writes "We do not in the least want the Synagogue to resemble the Church [*Then what—?—Ed.*] either in its outward or its inward features [*How zealous!—Ed.*] but we [*Who? the "Liberals?"—Ed.*] Jews, who have given so generously of the deepest springs of consolation to western people, can afford to smile at the timidity which raises the cry of 'ware church' against any sign of westernizing." We would leave the foregoing views blank for the present, until the haze is cleared away. In the meanwhile, let us direct our attention to the paragraph about the REVEREND I. I. MATTUCK, the "Cohen Gadol" of "Liberal" Judaism and his views about Judaism. Says MR. MAGNUS:—"'Religion is of the Jews,' wrote the *Times* in that article on February 23rd, and by a coincidence, on 25th February, "Rabbi" MATTUCK wrote in *The Outline*, 'The Jews have shown a genius for religion'. [*Rightly so! with so many dissenters in our midst and the chaos introduced by the new cult! What else do we want?—Ed.*] Circumstances in the nearest past, he (REVEREND MATTUCK) told his readers, have prevented us from the fullest exercise of that genius." [*Sir, you are now redeeming the past by your present actions, so let bygones be bygones.—Ed.*] Our readers will recall that all along we were deadly opposed to the obnoxious reforms that were introduced by MR. MATTUCK and which we openly denounced from time to time when the opportunity came our way. We will give our readers a sampling of REVEREND MATTUCK'S views when he is quoted by MR. MAGNUS as having said, "DR. MATTUCK does not disguise his view that it is the task of Liberal Judaism [*No wonder we notice such pride and ambition for sensationalism in his pulpit and elsewhere—Ed.*] 'to rescue the spirit of Judaism from suffocation under a weight of ceremonials.' Well, are we to believe that REVEREND MATTUCK is striving to transcend the prophets of old in saving Judaism? What a veritable pillar! "He would not call orthodox Judaism 'unspiritual'", adds MR. MAGNUS. [*How nice it is to live up to your liberal nature!—Ed.*] but for many Jews, MR. MATTUCK urges "the insistence on ceremonial practices as a divine or important part of Judaism conceals the true value of Judaism, which lies in its teachings about faith, righteousness and love.' We admit that REVEREND MATTUCK'S views are at times quite solid and profound, but we must also admit that at others it is merely entertaining for the time being. Notice well how he strives to undermine 'ceremonial rights' only to stress the value of moral teachings. We may give an instance at random to show our opponents that ceremony is as essential to the spirit as it is to religion, for it is solely by ceremonial rights that we attune ourselves to the spiritual urge within the bosom of religion. Can anyone separate the ideas of ceremonial and transcendental magic? We at least cannot. Is incantation not necessary in magic? But wait. MR. MAGNUS offers us his own ideas when he says, "Ceremonial practices, to our opinion, neither conceal nor reveal the true value of Judaism; they protect that value from attrition, and there is a point where attrition must set in if the ceremonials are not present to protect it. Judaism and Christianity do not differ by what is common to both, but by what is singular to each." Well, the haze is clearing, slowly but surely. The mask is no longer hidden but exposed in all its nakedness. MR. MAGNUS tries to show that the Liberals were not responsible for attacking the trunk of the tree, for he hints that the unprotected trunk might have fallen by its own weight. Perhaps if the "Liberals" are not too careful we will have the trunk fall on them and smother their vapid aspirations. MR. MAGNUS' reference to Judaism and Christianity is most unfortunate indeed and shows the dangerous leanings of "Liberal" Judaism. There can be no more doubt regarding her stand and the deep schism which it strives to perpetuate. No one should drop a tear over it. No one should lose his sleep over it. It is perhaps inevitable, or it is as it should be. The CHIEF RABBI OF THE BRITISH EMPIRE was right when he said of "Liberal" Judaism, "Cut flowers wither: the tree alone, with its roots deep in the soil, survives. Those who sever themselves from the Tree of Historic Judaism doom themselves to speedy disappearance and death." MR. MAGNUS may turn a deaf ear to the warnings of the CHIEF RABBI but he has to obey his masters from whom he takes his cue. Beyond expounding his views in terms of words, words, words he did not contribute anything solid with which to save the flowers from being withered, nor avoid the severance of the knot from the Tree of Historic Judaism. His doom (theologically speaking) is inevitable. He can do nothing to avoid disaster, speedy dissolution, disintegration and decay!

* * *

REV. I. LANDMAN UNDERTAKES A NEW JOB

News has come our way that the REVEREND ISAAC LANDMAN, editor of *The American Hebrew* has resigned from the Ministry of a reform congregation in Far Rockaway, in order to launch a new edition of the *Jewish Encyclopedia*. For once in a long while we are pleased with REVEREND LANDMAN'S new step. It will interest our readers to know that the last issue of the *Jewish Encyclopedia*, consisting of twelve volumes, was published way back in 1906, and so we think it is about time that the wonderful changes of over twenty years in Jewish history should be recorded and preserved in all their glory. We are informed that the new set will be published by the ENCYCLOPEDIA JUDAICA, INC. in four or five volumes instead of the old number twelve. Actual editing will start next month. It is interesting to note what REVEREND LANDMAN has to say about this new project. He explains:—

"In my years as a teacher and rabbi, I have long found it difficult to get material on Jewish subjects easily and simply. My students quickly learned that the articles in the Jewish encyclopedia were not written for the layman, but rather for scholars and rabbis. Through this new encyclopedic venture I hope to be able to provide information and instruction concerning the Jews and their multitudinous activities for many years to come in a simple and popular way."

These are worthy aims and we are sure the new set will have ready support from Jews and non-Jews alike. REVEREND LANDMAN even introduces in the project a tinge of novelty which he explains in his own inimitable way in words:—

"It is our intention to print two articles on every controversial subject, one on each side of a disputed question. At first sight this feature might seem fatuous because such treatment for too many arguable topics might fill up valuable space to the exclusion of other less disputatious but equally important matters. But there are not so many of these two-sided subjects. The matter of Zionism is, [*Do you still insist?—Ed.*] of course, the best known. The question of Reform and Orthodox Judaism is always a heated question, [*now you are treading on dangerous ground.—Ed.*] Nationalism, immigration, the divine inspiration of the Bible, [*Take care!—Ed.*] and whether or not MOSES wrote the five books attributed to him are some of the more important debatable questions [*How spicy it sounds!—Ed.*] that will receive dual treatment."

REVEREND LANDMAN assures us that the popular *Encyclopedia* "would not replace the other as the source of reference where scientific and scholarly material is desired." With these bold assurances from the editor the reading public may well expect a book breathing brilliance and liberal conceptions. The set is for the Gentile as well as for the Jew, a worthy effort to adjust petty religious differences and dissents, "a work where one can find what he wants about Jewish religion, customs, history, great men, art and literature without having to wade through a long treatise." REVEREND LANDMAN goes even further to promise "a cheap edition of the *Encyclopedia* to be put in the homes of Christian clergymen and so make available to them Jewish material with a Jewish point of view." We are told that the last volume will consist of a "completely outlined system of study courses for the use of Jewish families in small communities where there is neither a permanent synagogue nor a resident rabbi. This outline will be arranged that it will enable a father to prepare his son for confirmation without the services of a rabbi, as well as offering prepared subjects for debate and discussion by Jewish culture societies and other educational organizations." The new edition of the *Encyclopedia* will be ready late in 1930. On the whole, we may frankly say that we are favourably inclined towards this new literary venture, provided that there should be nothing in the subject matter to raise controversy or propaganda to hurt the political aspirations of the rejuvenated Jewish nation. Knowing as we do that REVEREND LANDMAN is still a bitter foe of the latter, we cannot help saying that the publishers would do well to restrict his influence in order that he may not abuse the privilege granted him to edit the new Encyclopedia. Should the Editorial Board disregard these essential points, we can see nothing but a cold reception for the new edition. Now, a final word about REVEREND LANDMAN, who, by the way, is styled as an ex-Rabbi [*What a relief!—Ed.*] by the London *Jewish World*. We confess that the readers and critics of his journal will miss hereafter a great deal of his output which he used to throw weekly in the latter. Those controversial ideas of his, his playful and active energy, our harmless fights in the past when we used to extend exchange courtesies, will aways come to mind, in our hours of inactivity at our editorial sanctum. Nevertheless, we believe that the call of duty has rightly been answered by our *confrere* in all true sincerity. We wish him well.

* * *

"HOME CHARITIES FIRST"

"A beggar died last night; his soul
Went up to God, and said:
'I came uncalled, forgive it, Lord;
I died for want of bread.'

Then answered him the Lord of Heaven;
'Son, how can this thing be?
Are not my saints on earth? and they
Have surely succored thee!'

'Thy saints, O Lord,' the beggar said,
'Live holy lives of prayer;
How should they know of such as we?
We perish unaware.

They strive to save our wicked souls
And fit them for the sky;
Meanwhile not having bread to eat,
(Forgive) our bodies die.'"

A BISHOP once said that charity ought to be the religion of the world. We heartily agree with him, but with the only reservation that it should in fact be the whole of religion. In Rabbinic phrase, *Torah, tchilatha gemiluth hassadim, w'sofa gemiluth hassadim.* There is no greater redeeming quality in the world than charity reinforced by love. Without love uniting the whole, we have a sort of grudging charity which is obnoxious and unpleasant. MR. LAURIE MAGNUS, M.A., Editor of *The Jewish Guardian* recommends home charities first, in a leader which it is our privilege to criticize on some points. Says he, "In suggesting to the Anglo-Jewish community the value of a policy of protection, we would go no further than to recommend that they should take the preliminary step of safeguarding charities at home." Under that cloak we know of several cases of would-be charitable people who escaped from the back door without leaving any trace behind. Nevertheless, that argument of MR. MAGNUS is not bereft of commonsense. It proves that were each individual community to look to home-charities first we would have less likelihood of our poor unfortunate brethren applying elsewhere for succor and relief. Yet we would like to add that having done our duty at home, we must also turn our attention elsewhere where help is also needed, for charity must not be limited; it knows no bounds and it always cries for expansion. Our contemporary explains that it was brought to this recommendation by the news that a Central Committee of the United Synagogue seatholders was founded for the advancement of the objects of Keren Hayesod. Continuing further on, our nervous contemporary adds, "We draw attention to this movement on two grounds, of which we hesitate to assess the importance. First, we are known to dislike what we have sometimes ventured to describe as the growing Zionization of existing Anglo-Jewish institutions." There is no need on the part of our contemporary to mention an excuse at this juncture, as now we suppose it is universally known that it is a pseudo-Zionist publication in the true significance of the word. Further, we do not see what connection there is between this subject and home-charities. We read further on, "It is a subtle, sapping insinuating process, [*Is it really? how interesting!—Ed.*] which, in our opinion, should be resisted at every stage of its manifestation. [*Our contemporary already shows its teeth, we take it.—Ed.*] An identification of Judaism with Zionism, even a confusion between the two, is not to be encouraged in the interests of either. [*What about home-charities?—Ed.*] Judaism would suffer [*as if it has not suffered at the hands of the 'Liberals!'—Ed.*] from the fact that Zionism is so intimately

connected with matters of political movement." Once more we hear the bogey cry of the alarmist. It strikes a discordant note on sensitive ears. It is full of cacaphony and does not suggest any seriousness on the part of its writer. The second ground (we hope it is about home-charities) to which MR. MAGNUS draws our attention reads, "The second ground on which we draw attention to the foundation of the United Synagogue's Keren Hayesod committee is far more material. The Synagogue burden, as we all know, is no trifle. We contribute through that source to several essential services, just as we contribute through taxation to essential services of the State. The Synagogues, too, have a habit, which we thoroughly approve, of associating themselves with the annual appeal of the Jewish Board of Guardians. Is it wise to add to this burden [*how easy to appeal to the imagination of the shirkers who only want a pretext to escape from the back door!—Ed.*] which has grown by accretions, a new collection for the Keren Hayesod, [*Is any further proof needed to show that* MR. MAGNUS *is a hundred percent. pseudo-Zionist playing a double game?—Ed.*] which distributes its funds in Palestine? [*What a pity our critic had been so short-sighted in 1924 as to raise £60|- for trees to be spent in New Judea? Were there no home-charities in those days?—Ed.*] We say nothing in this place of the less than fully satisfactory information which is available to subscribers as to the distribution of those funds. We know from private correspondence that our animadversions on this topic command much wider assent than the letters which we publish may seem to indicate. People naturally hesitate to write freely on this topic [*Who, the "Liberals?"—Ed.*] No one wants to 'crab' a good cause, and the Keren Hayesod is a superlatively good one. So let us assume [*Is it done in a charitable vein, or——?—Ed.*] that its accountancy is as good as its objects." Our critic is rather severe in his conclusions and there is a veiled undercurrent of insinuation which it is our duty to silence. It is only recently that MR. MAGNUS submitted the Keren Hayesod balance-sheets to an expert auditor to analyze and yet he or the latter cry for more light to clear up the otherwise plain financial statements which DR. HANS KOHN had submitted for his illiberal examination. One would imagine that the eagerness of MR. MAGNUS to satisfy himself in the matter would lead the "Grand Dukes" to fulfil the pledges offered in their behalf four or five years ago by *The Jewish Guardian* when it boasted, "A League which produces among its honorary officers the name of ROTHSCHILD, SWAYTHLING and BEARSTED must be regarded as capable of providing, out of the private resources of its members, sufficient funds to furnish the Keren Hayesod with all the money that it wants." Vain fancies or better still, as HAMLET said, "Words, words, words" empty and meaningless in the extreme. The whole attitude of MR. MAGNUS is to belittle Zionist progress and achievements and ridicule Jewish Nationalism. Thus, the effectiveness of a serious subject is diverted into a channel where it is rapidly dissipated and scattered to the winds. It is our regrettable duty to unmask his sinister designs and expose as the London *Jewish Chronicle* once truly said, "his hollow pretensions, tear away the veil that hides his real motives, and expose him, in all the inherent ugliness of his activities and the faithless disservice that he is doing at a critical moment in the life of our people, to his fellow-Jews." We have one more objection to raise and that is, the mention and the inclusion of the Keren Hayesod funds under the caption of charities. We have always emphasized that contributions given to the latter could in no way be construed as charity or giving of alms with which to solve the age-long ideals of Jewry. It is a duty and an obligation which no serious-minded, cultured member of the House of Israel could shirk or dare to ignore. May we in conclusion remind our critic in the words of a famous British ADMIRAL with only a slight emendation that "Zion expects everyone to do his or her duty and not charity?"

[*The above was crowded out from our last issue, we are sorry to say.—Editor,* ISRAEL'S MESSENGER.]

* * *

"SORRY, NOT INTERESTED"

A writer by the name of ELIHU BURNITT wrote that no human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. He explained that no one can detach himself from this connection. He quotes an old saying and one of fearful import, "that we are forming characters for eternity." Whose? our own or others? Both, says BURNITT, and in that momentous fact lies the peril and responsibility of our existence. It is thus very obvious that our debt to our nation, our prophets, our sages, and our ideals come first of all. We have moralized in our opening lines for an express purpose, of which the reader will gain an insight when we give our reasons. It has something to do with contributions for the BALFOUR and HERZL Forests. All our readers will concede that no better or fitting tribute could be paid to the author of the immortal BALFOUR Declaration, and the late founder of Zionism, than by linking their names with Eres Yisrael. Our efforts to raise money for this worthy cause met with a warm reception as may be seen from the list of contributions published in ISRAEL'S MESSENGER. We were commended for the initiative taken in the matter and some of the contributors were good enough to accompany their remittances with kind and encouraging sentiments. But this does not imply that we met with no refusals during the course of our little campaign. We have in hand a small collection of excuses, both oral and written indicating poor spirit on the part of those by whom they were expressed. Some of these refusals would have been better served had they been locked up in the safe and the key misplaced or lost either purposely or in spite. This is no novel way of doing things. Only recently MR. LAURIE MAGNUS suggested a like method in his article on "Zionism" reviewed elsewhere in this issue.* The only difference between the latter's and our case is that while MR. MAGNUS filed the "scorpions" (in the shape of letters) which lashed at him during and after the birth of his journal [*hu omer*] and tried to forget most of them, ours showed a diversity of excuses either glibly written or curtly worded which we wish to place before our readers. One wrote to us that he was too busy to attend to our proposal. Another stated that although he had won a prize at the Kiangwan races it was not such as to justify his making a contribution, especially when he had to tide over small items outstanding. Another fat 'YESHURUN' hailing from Bakooba or Sammooga (near Bagdad) after confirming a contribution on the 'phone with his characteristic vein, had changed his mind after discussing the matter with his family, and wrote on the presentation of the bill the following Bull, after the manner of the Popes of old:—"I don't wish to contribute to this for the present." This is the second time MR. YESHURUN has disappointed us leaving the impression on one's mind that someone is dominating him body and soul. A more original writer stated that after his return from his summer excursion, he would pay greater attention to our suggestion, and when we informed him that our list would close before then, he replied politely that if we would manage to leave it open a little longer, he would appreciate the fact. We do not mind telling our readers that the imp of defiance has taken hold of us, and in sheer spite we are tempted to receive the promised contribution when he returns. The last would-be contributor raised our ire, for his excuse showed lack of *derech eres*, good form and politeness. He wrote three words which form the caption of this leader, indicating some insight into the mind behind the pen. Surely, this was not a game of Mah Jong, or Gold Bars, or Greyhounds, or Bridge that required some excitement to maintain his interest (?). It shows us what forlorn hopes there are to uplift some of our young men from the mire of rank materialism. And yet we must sometimes overlook such a grave case. Our friend having expressed his "regret" at his inability to understand

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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 why and the wherefore of this campaign on our part to honour two great names in our Homeland, shows that he had no chance of being reared in a good home (although, we may add, his parents are still noted for their good work in local charitable institutions) having been a product of the past generation when Shanghai did not own a Talmud Torah and when it was fashionable to be an *am ha-ares!* Let the elders of our community look to our young ones whose precocious minds are now in the process of being moulded and trained to Jewish ideals and hopes. From the number of boys and girls in the local Jewish school who came under our observations already, we are proud to know that they are trained and grounded well in the history and the tenets of our faith. They are not likely to misunderstand the trend of our future when they grow up as men and women in our community, but rather they would be too proud to identify themselves with the great task of upbuilding our Homeland and respond with joy and alacrity to the appeal to contribute to Zionist funds. The Zionization of our local institutions is one of the happiest auguries of the future. In conclusion, we would add that had we received a negative reply when we asked for a contribution instead of the blunt reply, we would have dropped the matter and said nothing further about it. The incident before us should serve as a warning to us, that we must not expect virile Jewish sentiments to prevail when our young men are not well educated in our history, and are ignorant about the great contributions we have made to the world and the future prospects in store for us.

*[*We are obliged to hold this over till our next issue, owing to the exigencies of space.—Editor,* ISRAEL'S MESSENGER.]

* * *

"GALUTH"

Up rose the hero,—on his piercing eye
Sat observation; on each glance of thought
Decision followed, as the thunderbolt
Pursues the flash.—HOME.

The summer months are usually looked upon as very dull and void of features. Thinking men and women flock to summer resorts to reflect on the beauties of nature. Happily, those who are left behind have a good chance of being entertained by a painter of word pictures who charges a modest sum for his "performance." In an article on "Galuth" MR. LAURIE MAGNUS agitates in his 'Weekly Sheet' against the retention of that odious word in the Jewish vocabulary. The way he writes and argues makes one feel as if he controls the destiny of the sixteen million Jews in the Diaspora. He makes no effort to reveal the fact that he himself is a derelict from the camp and has much for which to account consequent upon his own delinquencies. But, nevertheless, he speaks with an air of authority and we all know who is behind him. Says he:—

"A reviewer in our last issue, discussing 'Aspects of Judaism,' recently published by Rabbi SALIS DAICHES, took exception to the author's use of [*looking for trouble, in other words.—Ed.*] and insistence upon the term Galuth. Particularly, he objected [*objections overruled!—Ed.*] to a statement by the learned Rabbi, that, 'instead of numbering weeks and days, the Jew of the Galuth numbers years, decades, centuries. While his ancestors blessed God in the days of the spring, knowing that each day brought them nearer the harvest, the Jew of the Galuth thanks God that another day of suffering has passed, another year of misery has elapsed, another decade or century of persecution has disappeared into eternity.' Is this true? [*Well, to get a truthful reply to his query, the reviewer should go to Roumania, Ukraine, or Poland and ask suffering Jewry there!—Ed.*] Our reviewer asked in effect: is it an adequate or even a faithful presentation of modern Judaism? [*Reverend* I. I. MATTUCK, *please oblige!—Ed.*] Are our days a tale of suffering and our years a tale of misery, [*Well, the 'Grand Dukes' may be immune from such sufferings and miseries.—Ed.*] and is *Galuth* a real conception in the Jewish consciousness? We hesitate [*Oh!—Ed.*] to dispute with an authority, [HOWELL *said, "There is only one thing to do when we are in doubt or perplexity, and that is, the unselfish thing." Bravo!* LAURIE!*—Ed.*] not merely as learned as RABBI DAICHES but likewise as sincere as he. We are quite certain [*Can two walk together unless they are agreed?* AMOS, *3—3.—Ed.*] that he wrote these words with a deep conviction of their necessity. We are quite certain that he feels intensely another passage in his volume of essays, not quoted by our reviewer. [*So you are filling up the gap!—Ed.*].....In other words, [*Hush! let there be a breathless silence for the truth is now about to be proclaimed. Aryeh sh'agh mi lo yira?—Ed.*] what RABBI DAICHES means, [*Oh, what a relief. The suspense you put us in was too tiring and responsible for upsetting our nerves.—Ed.*] and means intensely and with conviction, is that the constitution under the British mandate of a Jewish National Home in Palestine has completely changed the Jewish outlook."

The foregoing consists of beautiful word pictures which will help the reader to form an adequate estimate of the artist. We have followed him all along with some interest and we may say (we confess we are rather loth to do so) that in spite of the impression that MR. MAGNUS who looks as if butter wouldn't melt in his mouth, we are of the opinion that he does not mean what he writes. There is not much sincerity and consistency between the lines, it seems to us. Anyhow, waiving these thoughts aside let us see what follows:—

"Hitherto (or till 1917), Jews have been in what he calls Galuth. [*Do you not agree? No? Then you are a naughty Yehoodi!—Ed.*] They have counted their days of suffering, their years of misery and centuries of persecution, [*While you were living on the fat of the land, enjoying yourself, writing your weekly articles against Zionism and cheering up the 'Grand Dukes,' eh?—Ed.*] up to 2nd November, 1917. Then came LORD BALFOUR'S letter to LORD ROTHSCHILD [*That was the bomb that was burst, shattering your naughty dreams!—Ed.*] and all began anew. [*We take it your vicious propaganda. Do you dare deny it?—Ed.*] We have to begin again to plough and to sow, [*Carry on the innocent and national recreation, so to speak.—Ed.*] to fill the empty baskets or the baskets lined with 'strange' fruits, [*Liberal?—Ed.*] and the ancient altar may now be prepared for new offerings. But, [*We can see a doubt hovering in* LAURIE'S *mind, already!—Ed.*] it is one thing to mean this intensely [*How unkind of you to shatter our hopes you have strengthened all along!—Ed.*] and another thing to prove its truth: and despite the fervour of the statement, and our sense of the writer's sincerity, we very gravely dispute [*Oh, the irony of it! We knew it was coming all along.—Ed.*] his contention. Before attempting [*Give it a fair trial!—Ed.*] to do so, however, we would venture to ask just one question." [*Hallat il baraka!—Ed.*]

Our readers have now a sampling of the mind of one who takes up the cudgels alongside with the reviewer of the 'Aspects of Judaism' [*An extended review of this brilliant work will appear in the next issue of* ISRAEL'S MESSENGER.] Not satisfied with the many questions he asked on behalf of the reviewer, he ventures to plead for one more, true to the traditions of *Oliver Twist*. And yet we must respect his wish coming as it does from an honest seeker after truth. Note the significance of his query:—

"How comes it that this victim of Galuth is still lingering reluctantly in Edinburgh? The BALFOUR Declaration is now ten or eleven years old. [*Is that a reminder to the army of shirkers and slackers?—Ed.*] Why has RABBI SALIS DAICHES spent that decade under the conditions of 'misery,' which he so poignantly describes? Why has he continued to gather sour fruits in strange fields not his own? [*In order to squeeze and ferment the juice so that our 'liberal' friends may drink freely of it.—Ed.*] Why, with the ancient city beckoning, and the place of the ancient altar free, has he not hastened to Palestine, where there is Galuth no more?"

MR. MAGNUS craves the indulgence of his readers to allow himself to ask one solitary question, and we take it that he meant it in its literal sense. We now see a multiplicity of questions heaped one after another awaiting elucidation, a procedure which is by no means fair. MR. MAGNUS is well known for his attempts to play up old gooseberry with persons whose thoughts are opposed to his. Never will his liberal nature give his opponents the benefit of the doubt. Because RABBI DAICHES's views do not appeal to him, he wants to hustle him off to Eres Yisrael. We, for one, would rather see MR. MAGNUS hustled off hotfoot to some remote part of the globe on a vacation trip, where his obnoxious views may not be forced on his readers. RABBI DAICHES is as much needed in Edinburgh as in any other part of the world. It was never decreed that the moment the Jews establish their Homeland in their ancient soil, all of them must flock to their ancient country. Are all the Britons in England? Are all the Frenchmen in France? Are all the Americans in America? Neither the Briton, the Frenchman nor the American feels himself in exile for the simple reason that he HAS a home of his own. His national status is never questioned. The same cannot be said of the Jew. His country is not yet his in the real sense of the word. He is still in exile when away from his ancient soil. Until the day comes when he stands nationalistically upon an equal footing with the other nations of the world, will the *Galuth* spirit be ended, although he may not happen to live in his own soil but a guest in any part of the world as subjects of other nations are. Notice, reader, how well this self-appointed critic dismisses this unwarranted attack on RABBI DAICHES with his weak attempt at an excuse. Says he:—

"We beg RABBI DAICHES not to misunderstand us. We intend not the remotest discourtesy. [*Perhaps you intend something more sinister!—Ed.*] We are fully aware of the spirited manner in

A WOOD PROPERLY PLANTED WILL IN 30 YEARS BE WORTH THE FREEHOLD OF THE LAND ON WHICH IT STANDS.—Cornish.

which he discharges his responsible duties in Edinburgh. We can hardly conceive [*You hardly ever do.—Ed.*] how his congregants could do without him [*And yet you suggest the* RABBI *make his home in Eres Yisrael. What a double-tongued spiritual Zionist you must be!—Ed.*] But is it all altruism on his part, all loyalty to his congregation, that he has endured this 'misery' since the autumn of 1917? Till then, obviously, he had no alternative, but since then he has been enabled to begin again; and, without affectation, [*Is that truthful?—Ed.*] we are genuinely anxious to know what has kept RABBI DAICHES in Scotland [*The same reason that keeps you in London when far-off lands should beckon out to you.—Ed.*] when Palestine is open—what has kept him in *Galuth*, [*Oh, so yours is not a Galuth-life. We should have guessed that long ago. Your words seem to imply that you have opt out of national Judaism, for we must admit that Kol Yisrael are in exile having been driven away from their ancient homeland centuries ago.—Ed.*] We think that his answer to this question, which he would state as sincerely as his conviction, [*What about your own convictions,* LAURIE! *Do you forget?—Ed.*] might throw some light on the conviction itself. We find it hard to imagine [*You of all persons?—Ed.*] the state of mind which prompts a man to cry in one breath, I am in Galuth, and I am miserable, and in the next I am in Edinburgh and I intend to stay here."

MR. MAGNUS has no right to ask RABBI DAICHES all these entertaining questions, when he has to answer his stand first. It would be interesting to know, what is his authority in asking DR. HANS KOHN to satisfy him with regard to Keren Hayesod accounts side by side with his queries addressed to Dr. Daiches? The only explanation that we can see to his strange move with regard to the latter is that he holds RABBI DAICHES' domain in mind as a Naboth's vineyard! Now we come to the interpretation of the word Galuth. Says the critic:—

> "With a desire for knowledge [*In all labour there is profit. Proverbs* 14: 23.—*Ed.*] which RABBI DAICHES should applaud, [*Seeking self-distinction,* LAURIE?—*Ed.*] we turned up *Galuth* in our books of reference. For, obviously, we thought if we are all 'Jews of the *Galuth*,' that name, with its age-long associations, will have a big part in Jewish history. [*And so it has.—Ed.*] So we went to volume V of the *Jewish Encyclopedia*, which was published in 1893 [*This is a mistake: it should be* 1906.—*Ed.*] There we confidently expected to find illumination on the subject, to learn to know *Galuth* through all its provinces, and to have its frontiers defined. What did we find? [*Olam hafuch!—Ed.*] Just a one-line entry: 'Galut. See Diaspora; Exile'. It seems a poor tribute to the feelings which move RABBI DAICHES intensely. [*We here would like to remind* MR. MAGNUS *that at the time of preparing the Jewish Encyclopedia, the history of the Galuth, to our mind, was purposely omitted, for it was foreseen that in the years to come one* REVEREND IKEY LANDMAN *would undertake to publish a new edition of same. Some time in 1930, if* MR. MAGNUS *would deign to look up the word in the new edition, we assure him that he will not meet with a disappointment.—Ed.*]

On the whole, that is a poor excuse MR. MAGNUS offers to his readers. Because the *Jewish Encyclopedia* contains not a good description of the word *Galuth*, is it a reason why the idea should be ridiculed? Since when has the *Encyclopedia* become a second Torah to us that we must look to it for final judgment? Let MR. MAGNUS be told that he will not succeed in falsifying the run of our history nor twisting the trend of it. Israel was in Galuth since his national *debacle*, and no sophism can change it. The fact that a negligible portion of our people enjoy immunity from persecution and are treated on an equal footing in the land of freedom and liberty, does not mean that the *Galuth* is off. That state is present to-day in Central Europe and the other woe-benighted centres of the world. If MR. MAGNUS talks about it derisively and scornfully, it is because he is living comfortably in the first capital of the world, and because he has lost his own Jewish consciousness which should link him to *K'lal* Yisrael. It is nothing to him that the soul of Judaism is in exile. It is nothing to him that the homelessness of the Jew (we are not referring to those living in happy circumstances in the land of freedom and liberty) is the cause of all the evils from which we, as a whole, are suffering. The tears and sorrows of his brethren have ceased to move him in any way. These poor souls who form part of our lost (but revived) nationhood suffer silently and patiently and look to Eres Yisrael for their salvation. The World Zionist Organization takes shape before their and our eyes like a grand and beautiful fairy Godmother. It is worth noting what the REV. JOHN CUTTELL wrote in years gone by. Listen, LAURIE, what a non-Jew thought of us while we are in Galuth. Said he:—

> "To the Jew, as he goes wandering over the earth, transacting business in every exchange, and showing his presence in the capital of every nation, the city of Jerusalem fallen and dismantled as it is, possesses a powerful magnetic attraction, and holds him by a spell which seems irresistible. His heart turns towards it as naturally and as surely as the compass-needle trembles towards the north."

Thus wrote CUTTELL who was not of the faith of Israel. But it serves as a good rebuke to "The Faith of a Jewish Layman" who made his first bow as an author in 1907. MR. MAGNUS concludes his leader with the following remarks, "The idea of the *Galuth* is not to be perpetuated, not morbidly to be hugged as service to God; Israel is not to simmer in discontent [*What a pity you are not living in Poland or Roumania to preach such fine-spun ideas!—Ed.*] he is to seek the peace of the city, for in the peace thereof shall he find peace. There is no 'Jew of the Galuth' [*Yes, if we are to judge from such types as* MR. MAGNUS, DR. MONTEFIORE *et. al. who openly disavow any helek in ben Dawced nor any nahala in Ben Yishai.—Ed.*] in this vision; fulfilled in our own dear country [*God bless* LAURIE'S *British soul!—Ed.*] and in many others, which are communicating their example to others again." Like HANS SACHS of old who delivered a panegyric on art, MR. MAGNUS lauds the idea of adopted homes for Jews in different countries and minimizes or denies the existence of the *Galuth*-Jew. And yet in spite of it we know and *feel* the *Galuth*-life is a reality. We have realized it all the more so, when we observed last week the national day of our humiliation when we were driven away from our ancient homeland and forced to remain in Galuth and taste the life of homelessness. It makes very poor argument that because there is no reference to *Galuth* in the *Jewish Encyclopedia* the Jewish state of exile does not really exist. Now that the Jewish Homeland is well on the way to realization, we hope that conditions will alter and express themselves in glowing terms. If matters right themselves (as we hope they will) and the solution to the Jewish problem is solved along our national lines, we shall be willing to give ear to MR. MAGNUS' denial of the *Galuth*-life of Israel. Until then we shall have to bear up and practice patience and look forward continuously to the East from whence cometh the dawn!

* * *

BOOKS AND TREES

"Few men suspect how much mere talk fritters away spiritual energy; that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.—ROBERTSON.

SIMEON, the son of RABBAN GAMALIEL was of the opinion that "whoso is profuse of words causes sin." Too many words, empty and meaningless, are bound to bore the readers and cause loss of revenue to the publishers. There is no doubt in our mind but that MR. LAURIE MAGNUS has dedicated himself for a cause which he believes to be noble. His chief aim in life is to fight his people, at least those who uphold their history and traditions and refuse to sell their birthright for a mess of pottage. We have recently come across an article in the 'Weekly Sheet' edited by MR. MAGNUS under the caption "Books and Trees," which is a subject of great interest. At first glance we had the impression that our learned *confrere* dealt only with the intellectual side of the subject. Reading further on, this idea was speedily dispelled, for we read something about Zionism, his and our pet subject. Anyhow, with the exception of a living man, we know there is nothing more wonderful than an interesting book. This impels MR. MAGNUS to join in the cry of an old song, 'O for a book and a shady nook' and shade, we remember, is the property of a tree. The book and the tree (adds our *confrere*) are joined in the poet's petition, and truly, said the greatest of all bookmen, who took universal knowledge for his province, 'God Almighty first planted a Garden, and, indeed, it is the purest of human pleasures.' Here MR. MAGNUS gives us a most fascinating picture in his opening lines. The very mention of a book and a shady nook makes the Editor of ISRAEL'S MESSENGER long for such an opportunity of rest and contentment in company with the author of "Aspects of the Jewish Question." What with the enjoyment of the company of such a distinguished author and publicist, with an enteresting book creating an actual *oneg Shabbat*, say the 'Aspects of Judaism' by RABBI DR. SALIS DAICHES, and the leader on 'Galuth' for discussion during leisure hours, a little before the *S'oda shelishith*, surely makes us long for such a day. We know MR. MAGNUS is at the top of the tree with regard to 'Liberal' Judaism and we believe he will keep himself there for some time yet. We do not doubt it for a moment that in spite of it, he will not grudge us his company when we visit his country in future. We shall now take some extracts from his leader on "Books and Trees":—

> "Writing of books and trees, and of their supreme delight in combination, we are reminded irresistibly of Palestine. [*After the manner in which all references to Zion in the old Siddur had been expunged by the elders of 'Liberal' Judaism a century ago, it is refreshing to observe this sudden outburst for Zion from an ardent devotee of the latter. The* WISE KING, *however, assured us that "The soul of the diligent shall be abundantly gratified." (Prov.* 13-4).—*Ed.*] we may take what view we will of the various phases of Zionism. Moderate Zionism, extreme Zionism, "*pseudo*" Zionism, ["*O God, the heathen are come into Thine inheritance.*" *Ba'oo goyim b'nahalathecha.—Psalms LXXIX* 1—*Ed.*] they are all one in this connection. The call of the books and the trees—of the Hebrew University and the BALFOUR Forest—suspends and reconciles the differences. [*We do not see it reflected on the contribution list of The Jewish Watchman!—Ed.*] 'O for a book and a shady nook' [*Have patience, brother, we may meet very soon you know. In the meanwhile we trust you will select a shady spot. Privacy is also essential.—Ed.*] The cry goes up from empty shelves and barren hills, and surely such a cry from Palestine does not fall on deaf ears in outer Israel. [*This expresses the faith of the sweet singer of Israel. "I believed, therefore, I have spoken." Psalms CXVI.* 10.—*Ed.*] Recently, the FRIENDS of the University have been devising measures for its existence. Under very strict safeguards, it is to be extended into a teaching university. . . . Now it is the turn of the Friends of the Forest. [*Including you, we hope,* LAURIE?—*Ed.*] On 3rd July, at the Guildhall, a Forest Dinner will be held at which the Lord Mayor of London will be present. . . . in order to give a send-off to the project of planting trees in Palestine [*Remember,* LAURIE, *it is a national and an innocent recreation, eh?—Ed.*] in honour of the EARL of BALFOUR, who has taken so prominent a part in making his 'Declaration' an engine of effective policy. MAJOR H. L. NATHAN, chairman of the Forest Committee, points out that this is the first occasion, since Jews settled in the city in the 12th century, that the Guildhall has been placed at our disposal for a specifically Jewish object. [*Let us rejoice and give credit to Jewish Nationalism to which great force had been added since the rise of modern Zionism.—Ed.*] There is history in this reflection [*We think so too!—Ed.*] and it should appeal to Jews who are not Zionists at all. [REVEREND I. I. MATTUCK, H. A. GOODMAN & Co. *please take note!—Ed.*] The dinner to take place on 3rd July is not a function of the Jewish National Fund [*That should not worry you if it did, although the spirit of it is wholly due to the National Fund which looks after the Forests in Eres Yisrael, including the Jewish Guardian's Grove near the Well of Ain Harod.—Ed.*] or of any branch of the Zionist Organization. It is arranged by the Forest Committee [*You have hinted that already.—Ed.*] which is non-Zionist in its constitution. The loan of the Guildhall for a Jewish dinner, recalling the sad and happy memories of eight centuries of our association with the city, [*Hearty congratulations,* LAURIE! *We fancy we hear your Sheheyeyanu!—Ed.*] is an occasion in which all Jews may share, irrespective of their Zionist opinions."

We would rather have had a discourse on Books and Trees as was the original hope we held when reading the opening lines of the leader. But as is usual with its writer, he has side-tracked into Zionism in order to play fast and loose with faith in that movement and to bring some measure of solace to the 'Grand Dukes.' But listen with patience what follows:—

> "But we would not divert attention from Zionism. [*We thank you for reminding us.—Ed.*] The Books and the Trees alike are due to Zionist initiative [*For once a word of consolation.—Ed.*] and we heartily congratulate our Zionist friends. [*We heartily reciprocate your good wishes, especially when we know they emanate from one who only lately confessed that he belonged to the 'Opposition'.—Ed.*] on having contrived, in these two instances, to unite all Zionists in the pursuit of common objects. Do you support British policy in Palestine? [*The mind that broods o'er guilty woes. Do you remember,* LAURIE?—*Ed.*] Yes, answers the non-Zionist—the non-political Zionist, we mean; [*Have no fear, we did not misunderstand you!—Ed.*] Yes, provided [*making conditions Laurie?—Ed.*] that such policy does not commit me to a 'national' Judaism. And promptly the Friends of the University and the Forest Committee reply, send us books or send us trees, and your support will be adequate [*Just as your kind contribution of £60 from your readers in* 1924, *was sufficient unto the day thereof.—Ed.*] to our demands and within the limits of your sympathy. It seems to us that non-Zionists can ask no more of fate. [*Quite modest, indeed.—Ed.*] It is too late, even if they wished it, to require the Declaration to be unwritten [*Entertaining naughty hopes?—Ed.*] or the Mandate to Great Britain to be torn up. [*We should not behave like the school boy who had all his homework wrong and wished his work torn up so that no one would punish him.—Ed.*] And do they wish it? [DR. MONTEFIORE and LEADER MATTUCK *may throw some light by answering this rather delicate query.—Ed.*] One or two, perhaps, [*Who? we wonder!—Ed.*] may still regret the *status quo ante* the war, when a Turkish Palestine presented a closed front to the somewhat *jejune* diplomacy of DR. HERZL."

MR. MAGNUS has given us some insight into the minds of those who are still opposed to political Zionism, and practically speaking we can guess more or less the motives of such specimens. Their policy of 'safety first' is too well-known to merit further comment. We guess it will take a whole lot of coaxing to knock under such fallacious beliefs and notions. MR MAGNUS offers us some consolation in his words that follow:—

> "But opinion on the whole, we think, is hardening to our own conviction [*God bless your good soul for heartening us!—Ed.*] that British policy in Palestine has raised the status of Jews throughout the world. And, anyhow, as we say, it is too late. Wise men and journalists are always wise—have to deal with facts as they are. We see this most clearly [*Where, in the akashic records?—Ed.*] in political affairs in the acceptance of the new Franchise act, for example. It cannot be taken off the Statute Book: therefore, it is everybody's business. [*Yours as well?—Ed.*] to turn it to the best possible account. At the lowest—we do not say that we have reached it—this is the attitude appropriate to non-Zionists of the type [*Say, of* LANDMANS, MATTUCKS, GOODMANS, *we take it! —Ed.*] who deplore the whole episode. They cannot get away from it; [*"So are the ways of everyone that is greedy after gain." Prov.* 1-19.—*Ed.*] therefore, they must make the best of it, and they do make the best of it by standing aloof. [*"Seest thou a man that is diligent in his work?" Prov.* 22-29.—*Ed.*] They must not be invited to break their principles; [*"A soft answer turneth away wrath."..Prov.* 15-1.—*Ed.*] therefore, since their sympathy is valuable, [*"If riches increase, set not your heart upon them." Psalms* 62-10.—*Ed.*] means must be found to enlist it in neutral fields. Books and trees confer no national status,—no, nor deprive anyone of any. Though we fill the Hebrew University with books [*Please do not include the Synoptic Gospels, or the Aspects of the Jewish Question in your next shipment of books to the University. —Ed.*] though we sow the hills of Palestine with trees, we shall rob no Jew of his material rights."

We are rather disappointed. Instead of revealing the beauties inherent in the pages of Books and in the leaves of trees, the author of the "Aspects of the Jewish Question" delves into the intricacies of Zionism and reveals the stand of non-Zionists, non-political he means, mark you, towards that movement. We confess it makes dry reading. But bear up, reader, we see another exceedingly interesting reference to the two most pleasurable joys of life, namely, trees and books:—

> "We plead for the books and the trees. [*So do we; make haste and show results.—Ed.*] Particularly to-day for the trees, since [*You contributed to the J. G. Grove.—Ed.*] the date of the Forest Dinner is so near to us. The BALFOUR Forest in Palestine is not yet planted, [*Have patience, brother.—Ed.*] though Lord PLUMER has planted the first tree. . . . . The BALFOUR Forest was commended to us by ISAIAH, [*Nebu' a?—Ed.*] we may almost reverently say. For though the ampler Messianic promise is still awaiting fulfilment in its own time. [*Why worry about it now?—Ed.*] yet the National Home for Jews in Palestine does protect the Forest which is to arise from the fate of those earlier plantations. [*The J. G. Grove near the Well of Ain Harod, for instance, eh.—Ed.*] the fruits of which others ate, and in the shade of which others took their ease."

[*Continued on Page 10.*]

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We need not apologize to our readers for giving them such generous excerpts. The beautiful sentiments expressed about Books and Trees, simply carried us away. We think it was JOHN RUSKIN who, writing about books, said, "Books have a double value—first their power of giving the knowledge of facts; secondly, their power of exciting vital or noble emotion [*We take it that* MR. MAGNUS *was* actuated by similar *impulses when he penned his Leader referred to above.—Ed.*] and intellectual action. They can also disguise facts, and kill noble emotions or excite base ones." From the foregoing, we can see how greatly the master-minds of the world impress us with their learning. Some of our readers may remark that books and trees have nothing in common with each other. To forestall such doubts, we would cite a passage from CICERO, "Books are the food of youth, the delight of old age, the ornament of prosperity, the refuge and comfort of adversity, a delight at home and no hindrance abroad, companions by night, in travelling, in the country." Can our readers, therefore, blame us if we also cry out, 'O for a book and a shady nook', for that most tempting of pleasures? And yet we are reminded of a book pre-eminent in the minds of patriotic Jews who look forward to the speedy restoration of their nationhood and the re-establishment of their Commonwealth in Eres Yisrael. That book is known as the *Sepher Hazahab*, the Golden Book of the Jewish National Fund, wherein is inscribed the names of all good men and women, friends of Israel, statesmen, thinkers, philosophers and zealous workers for New Judea. That symbol of the rejuvenated Jewish nation is kept in the archives in Jerusalem. In later years it will be read in a way different to that of other books. It will stand as a living monument to the deeds of men and women who are and were inspired by a great and elevating ideal. We think so good a Yehoodi (although misguided in some—it is a big *sum*—respects) as MR. MAGNUS, should strive to pay greater attention in future to "The Book" no less than to the "Trees," and who knows—*Mi yodeyah?*—but that one of these fine days he will find his own good name inscribed in the *Sepher Hazahab*, as a tribute to his labours in a fruitful field that is yet to be!

* * *

ZIONIST ORGANIZATION & SEPHARDIM JEWS

There has been brought to our notice from time to time various complaints regarding the attitude of the World Zionist Organization towards the Sephardim Jews. One leading Zionist in Belgium wrote us a few months ago saying that he had reason to suspect that there exists a policy of some discrimination by the former against the latter. Locally, the ire of a young Zionist had been aroused by the tale brought to him by a lady, according to which the Sephardim Jews in Eres Yisrael are given no preference in the way of privileges by the Zionist leaders. The narration of such a yarn was enough to suspend the contribution which the quondam Zionist was wont to give annually to Zionist funds, and no amount of arguments could shake him this year to restore his equilibrium for which he was famed in the past. It was evidently a case of "first come first served." It was hard indeed to eradicate the miasma of doubt from him. It stuck

"Like Aunt Jemina's plaster
The more you try to pull it off
The more it sticks the faster"

When this matter was brought to our knowledge we felt rather strongly over the attempt to sow the seeds of discontent against the Zionist Organization. We took the necessary steps forthwith to investigate the case and are now in a position to place the facts before our readers based upon official statistics issued by DR. HANS KOHN, the official spokesman of the Keren Hayesod in Jerusalem. In publishing them here for the first time, we want to warn the irresponsibles to beware in future lest they ever come before our attention. We will absolutely fight them tooth and nail and not hesitate to broadcast their names before the world and make them the instruments of pity and scorn. And now as to the facts contained in a special Bulletin issued by DR. KOHN. We shall quote him copiously in order that our readers may understand the whole situation as it stands and as it stood before. In section IV of the Bulletin, we read.

"The chief source for the dissemination of this propaganda which is levelled against all the Zionist institutions without distinction is the confederation of Sephardic Jews. Both in its written and verbal propaganda, this Confederation accuses the Zionist institutions of systematically prejudicing the interests of the Sephardic elements and of oriental Jews as a whole by not letting them benefit in fair measure by the restoration activities going on in Palestine. As a matter of principle, no distinction is drawn by any of the Zionist institutions between Jewish settlers or would-be settlers, whatever the country of their origin; nor are these institutions likely to be tempted to make such distinctions, for the term 'Jewish people' has one common meaning for them all, just as there can be only one construction placed on the expression 'the upbuilding of the National Home.' If, nevertheless, the Keren Hayesod and the Palestine Executive have decided to make a detailed study of Zionist achievement in Palestine to date, from the point of view of establishing the extent to which Sephardic and Oriental Jews have benefited from the monies so far invested, it is because the anti-Zionist propaganda from Sephardic quarters is beginning to have a disastrous effect on Keren Hayesod activities. Thus, for instance, in Egypt the result of this propaganda has been such that so far no Keren Hayesod campaign has been possible there this year."

From the foregoing lucid explanation our readers must no doubt concede that the position is doubtless a grave one and should be nipped in the bud. No right thinking Jew and Jewess must encourage or foster such disastrous views bordering on sedition, and if they do so, they must undergo the penalty of being instruments for creating dissensions in our camp which is detrimental to Jewish progress. Let us once more turn to the Bulletin which reads:—

"The records of the Immigration Office in Jerusalem clearly show all Jewish immigrants irrespective of their countries of origin to have enjoyed the immigration facilities provided by the Zionist Organisation in like measure. As a matter of fact, as will be seen from the following table, the immigrants which passed through the hands of the Jerusalem Office of late years were preponderantly oriental and sephardic Jews:

Year	Total Immigrants	Ashkenazim	Sephardim & Oriental Jews
1923	2344	529	1815
1924	1360	92	1268
1925	1166	62	1104
1926	1042	5	1037
1927 (up to Aug.)	519	4	515

"Since its establishment, the Immigration Office has dealt with a total of 12,054 immigrants, among them Sephardic and oriental Jews to the number of 8143. As the monetary and other assistance afforded to immigrants averaged about the same per capita, it will be seen that the largest share of Zionist disbursements under the head of Immigrant Welfare Work was made, in Jerusalem, in the interests of Sephardic and oriental Jews. Thus, for instance, up to July, 1927, the Immigration Office in Jerusalem had advanced a sum of £16, in the way of 3909 loans to immigrants. In addition, the immigrants, on arrival, were afforded assistance, in the shape of money, foodstuffs, medical aid, etc., to the total amount of £11,406, the larger share of this sum also having gone to assist Sephardic and oriental immigrants. One particular form of assistance, and one exclusively accorded to immigrants hailing from oriental communities, is the massoth distribution at Passover. So far, 5937 people in all have been supplied with massoth. Under this head, too, another form of assistance should be mentioned which the Immigration Department of the Palestine Executive has had to afford to Jewish immigrants of these categories—many of them having entered the country illegally and without being in possession of identification papers of any description—on permission being granted for them to remain in the country. The main stream of immigration of the oriental elements made for Jerusalem. But also in Haifa and Tel-Abib, where, it is true, they form a smaller proportion of the clientele of the Immigration Offices, the assistance afforded them was as much, per capita, as that afforded to members of other categories.

"Education:—So far, 100 replies have been received to the questionnaires sent out to the schools and other educational institutes. According to these replies, 33 per cent. of the total number of children attending the schools for whose maintenance the Zionist Executive is responsible, are Sephardic. That is to say, that 33 per cent. of Zionist expenditure under the head of education is for the benefit of the Sephardic community.

Town	Number of Askcnazim Schools	Number of Pupils Ashkenazim	Sephardim	Together	Percentage of Sephardim per cent.
Jerusalem	15	1563	1538	3101	50
Tel-Abib	14	2127	709	2836	25
Haifa	5	716	112	828	13
Tiberias	2	123	248	371	67
Safed	3	199	78	277	28
All other points together	26	1635	393	2028	19
Total ..	65	6363	3078	9441	33

"From these figures it is evident that the Sephardic community in Palestine freely avails itself of the educational facilities provided out of Zionist funds, and so has part in the application of Zionist monies. Unfortunately, the replies received are not full enough to admit of an exact calculation being made to show the actual amount to which the Sephardic community benefits under the head of Education. At all events, the figures cited above should suffice to prove the groundlessness of the accusations brought forward by the Sephardic organisation. Very much the same position is revealed by a statistical survey of the Workers' Educational Committee. The figures shown in this survey are of particular interest in view of the fact that the Sephardic attacks are mainly directed against the workers and their institutions. . . . . .

"As regards the credit advances made by the Zionist Mortgage Bank, the records of this institution also prove that no distinction has been made between the treatment meted out to sephardic and ashkenazic Jews. Of the 443 advances made by this Bank up to December 31, 1927, fifty, that is 11.29 per cent., to the total value of £13,081, went to Sephardim. A commensurate number of posts in Zionist institutions is also held by sephardic and oriental Jews. Thus, for instance, of six employees of the General Mortgage Bank, one is a sephardic Jew; of approximately 200 employees of the Anglo-Palestine Company, 47, or almost 25 per cent., are Sephardim. Many of these sephardic officials occupy responsible posts.

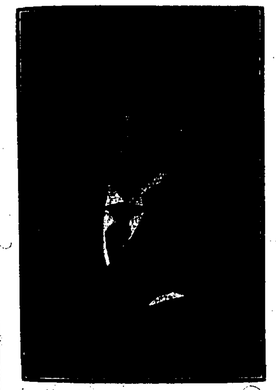
"In conclusion, just a few remarks concerning the participation of sephardic and oriental Jews in the raising of the means for carrying on the work of restoration. We should like to make it clear, however, that the following comparisons would not have been drawn had they not been called forth by the provocative attitude adopted by sephardic and yemenite

agitators. As a matter of principle, no discrimination as to countries is made by the various Zionist institutions in the allocation of the monies raised. According to the latest statistics, world Jewry may be taken to number about 15½ millions. Approximately 1,400,000 of this total, i.e. about 7.4 per cent. is made up of sephardic and oriental Jewish elements. The net income of the Keren Hayesod from the inception of the Fund to the end of December, 1927, amounted to £3,235,250. Towards this sum the countries with sephardic communities contributed about £95,201, or not quite 3 per cent. Per September 30, 1926, the total income of the Keren Hayesod was £1,758,900. Towards that amount, the countries with a sephardic and other oriental Jewish population contributed only £E.77,010, or 4.39 per cent., whereas, as stated above these elements constitute 7.4 per cent. of the total Jewish census figure. The assseveration, therefore, that the monies contributed by the oriental groups were being exclusively or nearly exclusively used for the benefit of the ashkenasic elements is, on the face of it, preposterous. Conversely it may be said that the funds raised by the Confederation of sephardic Jews have so far the largest extent been used to defray the administration and propaganda expenses of the Confederation. According to the financial report issued by the Confederation for the year 5687, of the total income of £E.2,084, only £E.166, or less than 10 per cent., were devoted to the assistance of sephardic settlers in Eres Israel. The whole of the remainder went to defray the cost of administration, to the payment of officials, etc. The Zionist institutions have nothing to conceal regarding the uses made of their funds. Full and true accounts, accessible to all, are rendered by these institutions. On the basis of the information given in these pages Zionist public opinion will be able to draw its own conclusions of the extent to which the Sephardim have benefited from Zionist funds, and of the justice or injustice of the attacks from these quarters.

We make no apology to our readers for giving liberal extracts from the Bulletin, although we were obliged for want of space to suppress some more important passages which DR. KOHN was good enough to compile for our readers. We are sure that the figures so kindly placed before us will speak for themselves, for to our mind they afford the best and most convincing proof of Zionist impartiality and statesmanship. With all due fairness to themselves and to the Zionist Organization, we ask our readers to adopt the spirit of impartiality, and analyze the figures and facts cited, and in that self-same spirit to arrive at a just and logical conclusion. The World Zionist Organization is engaged to-day in building our Home and and for this we require the united support of Jewry everywhere. In spite of denial or rebuttal of the truth we must obey the precept:

"Swear on no patience
A swearing justice wants both grace and sense."

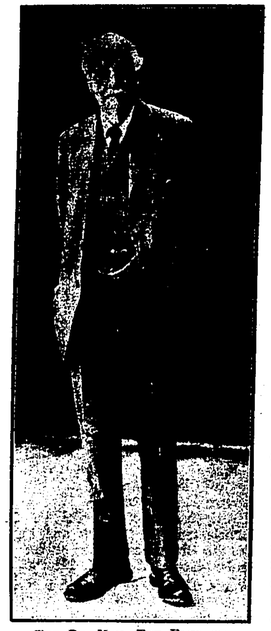
MR. SAMUEL HERTZ AWARDED B.A. DEGREE



MR. SAMUEL HERTZ, B.A.

We are indebted to the London *Jewish Chronicle* for the item of news, according to which MR. SAMUEL HERTZ (of St. Catharine's College, Cambridge), son of the CHIEF RABBI OF THE BRITISH EMPIRE and MRS. HERTZ, has been awarded the B.A. degree at Cambridge. Readers of ISRAEL'S MESSENGER need not be told that MR. HERTZ is a youthful aspirant of the Jewish pulpit for which he is now studying at Jews' College, London. From the very beginning we have taken great interest in his decision to follow the sacred profession. SAMUEL SMILES wrote that active working for God is the secret of a healthy soul. He also said, that he that watereth others shall himself be watered. MR. HERTZ will have in his day a formidable task which only man of great soul and vision will be able to handle. The position of the Rabbinate is not a light one to-day. We have followed MR. HERTZ'S movement with great interest and cherish the hope that he will distinguish himself brilliantly in his studies preparatory to taking up a responsible position in the British Empire. Our hopes have thus far not fallen short of the mark and we can foresee a brilliant future for him. Our heartiest congratulations are extended to the new aspirant for the Rabbinate in his hour of triumph. We shall watch for the next step in the making of his brilliant career.

LORD BALFOUR'S EIGHTIETH BIRTHDAY



THE RT. HON. THE EARL OF BALFOUR, K.G., O.M.

It has afforded us great pleasure in transmitting a congratulatory cable (as per text published below) to the EARL OF BALFOUR on the occasion of his eightieth birthday anniversary completed in the fulness and grandeur of a useful life. Well-known to-day as the author of that memorable Declaration which paves the way for Palestine as Jewish as England is English, he is still better known and respected as the champion of Jewish emancipation from their long exile from their ancient Fatherland. To-day, LORD BALFOUR in the sunset of his days, reflects the beautiful life of contentment as the outcome of deep erudition and scholarship. HENRY WARD BEECHER said once very appositely:—

"Sometimes the sun seems to hang for half-hour, in the horizon, only just to show how glorious it can be. The day is done, the fervour of the shining is over, and the sun hangs golden in the west, making everything look unspeakably beautiful, with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that men may look on them and see how beautiful they are."

How true to life these thoughts bear on LORD BALFOUR'S brilliant career may readily be seen to-day. His very facial expression radiates kindliness and benevolence in the truest sense of the word. May this great British statesman celebrate many more birthdays in future and help to serve as a brilliant example to be emulated in life. The full text of our cablegram despatched on the 25th ultimo, is as follows:—

"LORD BALFOUR, LONDON.

"HEARTIEST CONGRATULATIONS ON THE ATTAINMENT OF YOUR EIGHTIETH BIRTHDAY. WORLD JEWRY REJOICING WITH YOU ON YOUR AUSPICIOUS CELEBRATION. CANNOT FORGET YOUR IMMORTAL DECLARATION PAVING THE WAY OF JEWISH RESTORATION TO ZION AND FULFILLING THE AGE-LONG VISIONS OF ISRAEL'S PROPHETS. MAY YOUR LIFE BE BLESSED. MAY YOU CELEBRATE MANY MORE BIRTHDAYS IN HEALTH AND HARMONY AND WITNESS THE CONTINUOUS ADVANCEMENT OF NEW JUDEA.

"EDITOR, ISRAEL'S MESSENGER."

NATIONALIST GOVERNMENT EXPRESSES SYMPATHY WITH ZIONIST MOVEMENT



THE LATE DR. SUN YAT-SEN.

The cessation of the civil war in China and the possibility of a stable government being established in this country, is cause for much congratulations in these days of ferment and unrest everywhere. Nowhere is peace more welcome than in Asia. Asia has ever been known to be an ardent advocate of peace. Her people hate and detest war. All wellwishers of China look forward to the peaceful *regime* in this country with great hopefulness. We have always commented upon the principles of toleration practiced in China towards the foreigners in the past, and held the belief that Chinese soil had not witnessed the shedding of Jewish blood through any anti-Semitic movement here. We hold the Chinese nation in high esteem for the brotherly and peaceful sentiments they harbour and extend towards the foreigners. On the other hand, cordial relationship exists to this day between Jews and Chinese. Signs are not wanting that this tendency bids more to be intensified in the near future. Jews living in China have reason to be grateful for the treatment accorded them by the Chinese people ever since the former had founded colonies here, consequent upon their national *debâcle* two thousand years ago. Jews everywhere are thrilled at the memory of the ancient Jewish colony in Kaifengfu, the rise and the fall into decay of this once upon a time a flourishing Jewish centre in China. In past years, China has shown much friendliness towards the Jewish national aspirations and her official spokesmen have not hesitated to appear upon Jewish platforms to endorse the movement for the upbuilding of the Jewish national homeland in New Judea. We have still fresh in our memory the appearance of Mr. QUO TAI-CHI, a leading Chinese Nationalist in February last, on a local Zionist platform and his stirring speech on the occasion has given intense satisfaction to our readers in all parts of the world. Both in Tientsin and Harbin, Chinese officials supported Mr. GERO. KRISHEVSKY'S mission to China and spoke sympathetically on behalf of the cause for which the latter had pleaded. While at Peking in May last, Mr. KRISHEVSKY was accorded an audience by the Minister for Foreign Affairs and succeeded in securing the legalization of Zionist activities in China. Apart from the endorsement of the BALFOUR Declaration by the Central Government in 1918, we have evidences of goodwill of China's chosen in their desire to identify themselves with the scheme of Jewish restoration and thereby bring about the end of the homelessness of the Jew and his exile from his ancient homeland. First and foremost stands the illustrious father of the Chinese Republic, the late Dr. SUN YAT-SEN, who wrote us under date of April 24, 1920, as under:—

"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-heartedly an 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."

Another valuable document under date of May 13, 1920, is held by us from no less a personage than the present brilliant Nationalist Minister for Foreign Affairs, Dr. C. T. WANG, who wrote us as follows:—

"I congratulate you very heartily for the splendid work you are doing for your people. It is only fair and just that the Holy Land should be the HOME of the Jewish people, for it was there you first took root."

In view of the political changes in China and the rise of the Kuomingtang party into power, we took the liberty of addressing the following letter to Dr. C. T. WANG, the Minister for Foreign Affairs at Nanking (the new capital of China), regarding the Zionist movement and the need of having Zionist activities throughout China legalized in future:—

"SHANGHAI, 4th July, 1928.

"MAY IT PLEASE YOUR EXCELLENCY!

"As the official organ of an Association in China representing the World Zionist Organization, London-Jerusalem, which aims to re-establish the Jewish National Homeland, in accordance with the BALFOUR Declaration of November, 1917, and the Mandate by the League of Nations, I beg to extend you most respectfully my felicitation on the assumption of your office, with an earnest hope that the new era into which China has entered will be a prosperous and peaceful one to her teeming millions and to the world at large.

"I recall with gratitude China's friendly disposition towards our people and the endorsement given to the BALFOUR Declaration in 1918 under a special Mandate issued by the Central Government, which constitutes a worthy document fit for preservation in the archives in Jerusalem for future posterity. Nor can I forget the memorable message sent to this office by your Excellency and also by the illustrious founder of the Chinese Republic and the People's Party, the late Dr. SUN YAT-SEN, in April 1920, endorsing with enthusiasm the Zionist Movement and wishing it Godspeed.

"I have not the least doubt but that the sentiments of goodwill expressed to us in the past will hereafter animate the Nationalist Government. It is to be hoped that your Government will accord the Zionist Movement the recognition to which it is entitled and remove all the disabilities to which the Zionist Societies in Harbin and elsewhere are exposed. We look forward to the legalization of all the Zionist activities, which are most peaceful and based on justice and goodwill to all, throughout China unhindered and unhampered by extraneous forces. I earnestly hope that the protection of your Government will be extended us in future.

"Reiterating my sentiments of goodwill towards your Republic and with kind personal regards.

"I remain, your Excellency,

"Faithfully yours,

"N. E. B. EZRA,

"Editor, ISRAEL'S MESSENGER.

"His Excellency, Dr. C. T. WANG,
"MINISTER FOR FOREIGN AFFAIRS,
"NATIONALIST GOVERNMENT.
"Nanking, China."

The Nationalist Government of the Republic of China

MINISTRY OF FOREIGN AFFAIRS

NANKING July 16, 1928.



Dr. C. T. WANG.

Mr. N. E. B. Ezra,
Israel's Messenger,
52 Avenue Road,
Shanghai.

Dear Mr. Ezra:

I have your letter of July 4th and wish to thank you for your kind felicitation.

The Nationalist Government is in full sympathy with the Jewish people in their desire to establish a country for themselves. I have no doubt that the Zionist movement will meet with success.

With best wishes,

Sincerely yours,
Chungtang T. Wang

CTW:LT

As is characteristic of Dr. WANG, he had condensed in a few lines all the good intentions and sentiments which his government desired to convey to the rejuvenated Jewish nation. His reply (of which we give a facsimile on this page) though brief is couched in a language which is appealing and less liable to be misunderstood. We are sure it will be read with great interest by our readers everywhere, north, south, east and west, since it places on record *de novo*, the friendly attitude of the new government in China, *vis-a-vis* the Zionist movement and the upbuilding of the Jewish homeland in New Judea. We are forwarding copies of our exchange of correspondence to the World Zionist Organization to be filed among the other worthy and outstanding documents in the archives in Jerusalem.

HERZL & BALFOUR FORESTS

We have great pleasure in inserting the third list of subscriptions in this issue of ISRAEL'S MESSENGER, which shows steady response to the appeal from our readers. The nation-wide campaign to inaugurate the BALFOUR Forest this year is one of the best signs of the times. A public dinner in London was given at the Guildhall for the purpose on the 3rd ultimo, at which the LORD MAYOR presided and supported by a galaxy of great men in all walks of life. The function was a memorable one according to early press despatches that reached us. The enthusiasm in London is growing abundantly. Here in Shanghai, we are pleased to say interest in the movement is growing steadily and there is a keen desire to eclipse all previous records. In our editorial pages, we have touched upon the subject under a special leader entitled, "Sorry, Not Interested." This is written with the express object of challenging a few,—very few shirkers and slackers in our midst and to reason with them, otherwise there is no other object for dignifying them with any attention on our part, when we have brighter aspects of the situation to dwell upon. Our readers must remember that more than the efforts of raising funds for Zionist strivings in Eres Yisrael, we must do our level best to uplift our people's status and direct their minds towards the worthy and lofty principles for which Zionism stands. We cannot expect to be immune from defaulters here and there. Such "defaulters" who happen to be totally ignorant of the new era into which we are entering should be made the object not of attack but of pity and sympathy, in order that they may fully realize their shortcomings and rally towards the standard of their people. We have before us, to be sure, a period of great responsibility to rear a new generation of patriotic Jews whom we could trust to carry on the great national task of upbuilding our ancient Fatherland, and this should be conducted with great care and devotion. There is still a lot of spade work to be done. The foe within and without must be reasoned with and won over for the cause. Every Zionist should regard it as his or her duty to preach the gospel of the new era into which world Jewry has entered. The third list of subscriptions is as under. We hope to publish the fourth with further gratifying responses from our readers. We invite those who have withheld their contributions to respond soon and thus show their good intentions and eagerness to identify themselves with the good cause:—

Amount already acknowledged	$250.00
Mr. W. I. ZIMMERMAN (in memory of I. A. ZIMMERMAN)	3.00
Mr. and Mrs. ALBERT COHEN	10.00
Mr. and Mrs. J. L. FRIEND (*on the occasion of the third anniversary of their daughter* BALFOURA (8th July, 20th Tammuz)	6.00
Mr. C. BRAHN	6.00
Mr. M. E. DANGOOR	3.00
Mr. JOSEPH EZRA	3.00
Dr. F. REISS	3.00
Mr. and Mrs. S. BURAK	3.00
Mr. J. KOPELMAN	3.00
Mr. and Mrs. AUBREY HILLALY	6.00
Dr. R. R. IMMERMAN	3.00
Mr. N. S. LEVY	3.00
Mr. W. RAWITZ	10.00
Mr. M. S. TEPLITSKY	3.00
Mr. and Mrs. B. RODFILD	3.00
Mrs. LUNA BENJAMIN	3.00

CONSECRATION OF NEW OHEL-MOSHE

Quite a large number of seatholders of the OHEL-MOSHE Synagogue turned out on the 28th June last, to attend the consecration ceremony of the new edifice which was lately purchased by the committee in Ward Road and renovated for the purpose. It is the intention of the latter to pull down the building in the near future and erect a model structure thereon which would give ample accommodation for the various needs of the synagogue. As soon as funds will permit this construction programme will be proceeded with but not until the High Holydays are over and sufficient funds are raised to meet all the requirements. The consecration service was conducted by Rabbi M. S. ASHKENAZI, who held the Minha service at the old edifice, after which he read Psalm 132 and declared in a solemn voice the old synagogue closed for further worship. The Scrolls of the Law were then taken in motor cars to the new edifice. Upon arriving at the latter place, the president, Mr. M. LIPKOVSKY, delivered a short address before the opening of the door. The new place of worship was well lit for the occasion and made a good impression. Mr. L. MERKIN, a leading member of the community, in a proper hazanic style chanted the prayers which are usually read on such occasions (which, by the way, was similar to the one performed just a year ago when the BETH AHARON was consecrated). The opening address was delivered by RABBI ASHKENAZI who called upon the congregation to realise the significance of the day and assist in making the "mikdash m'at" a place worthy of its name.

After the evening service which was allotted to the highest bidder, Mr. H. KAMMERLING, a wedding took place when Mr. J. GELBART and MISS AIDA CORNET, daughter of Dr. and Mrs. G. CORNET, were united, Rabbi ASHKENAZI officiating. At the reception which followed the latter expressed his joy that the Ashkenazi community had at last secured its own edifice. Zemiroth were sung by those present and a feeling of enthusiasm had been developed.

At this juncture, Mr. KAMMERLING, the vice-President made a speech referring to the history of the synagogue and the period of twenty-five years ago when OHEL MOSHE was founded by himself and other elders of the community. They hoped to celebrate the silver jubilee in Elul this year.

MR. G. KRISHEVSKY IN HARBIN

The visit of MR. GERO. KRISHEVSKY to Harbin is likely to remain green in the memories of all. Harbin with its large Jewish population had made good use of the Zionist envoy and great hopes are centred in the future activities for Zionism. The presence of Mr. KRISHEVSKY at the communal meetings, his calls on the Consular Body, and his interviews with Chinese officials bid fair to dispel all ignorance and misunderstanding anent the Jewish national aspirations and cause a wealth of enthusiasm for the cause in the not distant future. On the 14th June last, a very enthusiastic meeting was held at the Commercial Club Hall at which Sir GRANT JONES, H. B. M's Consul-General, presided. He was supported by General TSIN, Chief Administrator of the Chinese Eastern Railway, Mr. YAGI, Japanese Consul-General, Signor MAFFEI, Italian Consul, Dr. STOBBE, German Consul and Dr. A. KAUFMAN. In opening the meeting, the CHAIRMAN remarked that it had afforded him great pleasure to preside and paid a tribute to Mr. KRISHEVSKY'S good work for the reconstruction of Palestine as the National home for the Jewish people. He was proud of the rôle of Great Britain as a Mandatory Power and wished all success to the great task to which the Jews were entrusted. Mr. KRISHEVSKY delivered a masterly address recounting the great progress made already in Palestine in spite of stupendous opposition which did not damp nor daunt the ardour of the halusim. The speech was interpreted into Russian by Dr. KAUFMAN. The next speaker Gen. TSIN was given an ovation when he rose to address the gathering. He pointed out how closely the Jews and Chinese were animated in their desire to revive their respective Nationalism. The Chinese nation were in deep sympathy with the Jewish national aspirations. On behalf of his government he had pleasure in tendering the Jews congratulations for the excellent start they had made in upbuilding their ancient country. He hoped that the Jews would again play their role in the history of the world and enter the comity of nations (cheers). Dr. KAUFMAN moved a vote of thanks to Sir GRANT JONES for presiding at the meeting, which was carried with acclamation.

JEWS MUST JOIN FAMILY OF NATIONS, SAYS GEN. CHANG

Mr. KRISHEVSKY was received by General CHANG HO-HSIANG, Chief of the special Railway District, and conversed with him about one hour on general conditions in Palestine. The GENERAL expressed his heartfelt sympathy with the cause of Jewish yearnings to upbuild their country and enter the family of nations, and said that the Chinese nation always stood for justice and fairplay. He felt convinced that the aspirations of the Jewish nation for a self-governed national home in Palestine were one of the greatest acts of justice. All the nations of the world should assist in bringing about the consummation of this much desired hope of the Jews to secure that which was theirs from time immemorial.

Mr. KRISHEVSKY has visited all the Consular Body of Harbin and the latter had returned the call by visiting him officially at the Hotel in which he was staying.

The Ladies' Zionist Organization of Harbin has arranged a special tea party at the Hotel Moderne in honour of Mr. KRISHEVSKY, which was an unqualified success. The next day he was honoured by the Zionist "Youth" in a similar way.

WHY?

Why make yourself a slave to the daily use of salts or gassy liquid aperients when a couple of Pinkettes, taken say once a week, will keep your system clean and healthy and promote daily regularity? Of chemists everywhere.

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THE DAINTY LITTLE LIVER AND INTESTINAL REGULATORS
KEEP YOU WELL

"THE JEWISH CHRONICLE" MUSIC FESTIVAL

Music is described as "the concourse of sweet sounds" by one writer. Also we find GOETHE advising that one should daily hear some good music, in order to bring down on himself peace and harmony. There is a very beautiful parable or allegory written by one JEAN PAUL RICHTER who says:—



The Massed Choirs (conducted by MR. S. ALMAN*), who combined in the singing of Hatikwah (orchestrated by* MR. BERTRAM B. BENAS, B.A., LL.B.*), and the National Anthem, at the conclusion of the Grand Concert of Prizewinners at the Jewish Chronicle Music Festival, which was held at the Kingsway Hall, on 6th June, 1928.*

"On one occasion there appeared before Jupiter the loving genius of deep feeling men upon earth, and prayed, 'Divine Father! give to thy poor human creatures a better speech, for they have only words, when they wish to express how they suffer, rejoice and love.' 'Have I not given to them tears,' said Jupiter, 'the tears of joy, the tears of grief, and the sweeter tears of love?' The genius replied, 'But tears do not express all that is in the heart. Divine Father! give to them a better language, so that they may be able to express themselves fully when they feel stirring within them eternal desires. Give to them a new language for the heart, my Father!' At this moment Jupiter heard among the sounding spheres the spirit of music and song approaching: and beckoning to him, he said: 'Go to men below and teach them thy language.' Then came the spirit of music to us, and taught us tunes, and since then the human heart can express itself."

And so we find that whenever man hears an inspired masterpiece, the music awakens within him every variety of human sensation and passion. Now nationality plays a great rôle in the development of music. A piece of music with a flavour of any given nationality shows us the genius of that National, their outlook on life and their idealism. From ancient times the Jews were and are a musical nation. We read in Holy Scriptures that after the flight from Egypt, MOSES, MIRIAM and the children of Israel expressed their thanksgiving by a song. We read in SAMUEL how DAVID played the harp for SAUL in order to soothe the troubled spirit within the latter king. In the Temple of our ancient glory—*mahmad kol ayin*—massed choirs enhanced the spiritual service thru their sweet swinging accompanied by aeolian harps. Coming down to present times, we ask, Is the musical voice of Israel stifled or silent? Far from it! We notice a revival taking place to recreate the Jewish national idiom, and we have such famous composers as MAX BRUCH of Kol Nidrei fame, ERNEST BLOCH, the celebrated Jewish composer, and MAURICE RAVEL, who composed some beautiful Jewish folk songs, giving their attention to Jewish music. Our esteemed London contemporary *The Jewish Chronicle* (now in its 87th year of usefulness in the service of Jewry) has given this movement of reviving our ancient musical glory, an added impetus, by inaugurating a musical festival in order to call together an assembly of Jews and Jewesses "for the encouragement and development of music in general, and particularly of Jewish music." Under a committee of eminent men including such a famous musician as Sir LANDON RONALD (the celebrated composer-conductor-pianist) and such notable adjudicators including the famous musician, Sir FREDERICK H. COWEN, Mr. BERTRAM BENAS, B.A., LL.B., Mr. HERMAN KLEIN, the famous voice critic, Dr. W. G. WHITAKER, Miss HARRIET COHEN and Mr. H. J. FOSS. Commenting on the unique occasion, our distinguished contemporary, *The Jewish Chronicle* of June 8, 1928, makes the following striking observations:—

The pronounced success that attended the first Jewish Music Festival ever held, which was instituted under the auspices of "The Jewish Chronicle" this week, was as gratifying as it was, even by those who felt most keenly the advantages of such a function, unexpected. Perhaps it were more correct to say that it exceeded their best anticipations. This year, the Festival was, as we have frankly said, tentative and largely experimental. It opened up new territory in the realm of the art by presenting specifically Jewish Music, and that not only of a sacred nature or used for sacred purposes. In short, the Festival has been the means of claiming, it is to be hoped, definitely, Jewish Music as peculiar to Jews, as contradistinguished from that of other peoples. It has shown that, as with all folk, the Jew has in Music a voice of his own, and that it remains, despite all, a worthy and magnificent voice, by which the Jewish people are distinguished and Music enhanced. The Festival has, moreover, it is generally conceded, raised very distinctly the status of Jewish Sacred Music, particularly of Hazanut and its incidence which especially in the Metropolis, has hitherto been at best but on moderate level. The encouraging results of the Festival lead us to hope that it may become a permanent institution, and that every year a similar function may be held. It goes without saying more than we have said, that year by year will mark in it increase and development, and above all an accession of its usefulness and service to Judaism.

ISRAEL'S MESSENGER congratulates the *Jewish Chronicle* for having so admirably organized and guided the destinies of such a colossal undertaking as the Jewish Music Festival. Our contemporary speaks about it as being 'largely experimental'; the results on the other hand prove a good omen for the Festivals that are yet to follow in later years. Perhaps two or three large Jewish world centres may co-operate and link themselves in purpose and show greater results. Part of the success of the Festival is to be laid at the door of the competitors who showed such keen enthusiasm for the cause. They are also to be congratulated for the high standard they have maintained all along in the competition. The victors in the fray should in future look to their laurels and strive to achieve still greater results. We may add that Jews have not excelled as composers of the first rank. True, we have a MENDELSSOHN, a MEYERBEER, a BIZET, a RAVEL, a MILHAUD, a BLOCH, a PAUL DUKAS and a SCHONBERG, but we have not produced say a BEETHOVEN, a MOZART, a BACH or a BRAHMS. On the other hand, Jews are unrivalled as interpreters, executants, purveyors, producers and appreciators. The gloom and tragedy have gone out of their music and instead we have hope and optimism for the future. A string of names may be cited to show our readers that artists of the highest ranks before the musical public to-day are of Jewish extractions. In the violin world their names are legion. We have KREISLER, ELMAN, HEIFETZ, ZIMBALIST, SZIGETI, YEHUDI MENUHIN (the sensational ten-year-old prodigy) and a host of lesser stars. In the pianistic field such names greet us as GODOWSKY, FRIEDMAN, LEVITZKI, MOISEIVITSCH, GABRILOWITCH, IRENE SCHARRER, HAROLD SAMUEL, POUSHNOFF, BUSONI *et al.* Conductors are predominant as Jews and we have such names as BLOCH, FRIED, KLEMPERER, Sir LANDON RONALD, SOKOLOV, BODANSKY HERTZ, BRUNO WALTER and others. After mentioning the above names one cannot hesitate in acknowledging that Jewish genius is profound, sacred and promising. What will take place during the 2nd decade of the BALFOUR Declaration, we mean the achievement of greater and yet greater progress in music, will be gratifying to wait and watch. One must not overlook Eres Yisrael with all its fairest hopes. We are of the opinion that from that sacred spot the splendid virile messages of *zimra* will be broadcast to the world in future.

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ISRAEL'S SOUL AND SOIL

SERMON FOR THE WEEK.—שבת עקב

"And the commandment which I command thee this day shall ye observe to do, that you may live, and multiply, and go in and possess the land which the Lord swore unto your fathers."—DEUTERONOMY, 8—11.

The Sedrah for to-morrow forms part of the series of farewell addresses by our MASTER MOSES, imparting striking admonitions to Israel which are well worth pondering upon. Our text is too explicit for words. It shows how eager is our Lawgiver to impress upon us the desirability of observing the laws, so that Israel may live and multiply and possess the soil and cultivate it and enjoy the fruits thereof. JOHN RUSKIN said that, "All true Art is the expression of man's delight in God's work, and that delight is intensified by each fuller revelation of God." The relation between God and man is brought closer by the farewell addresses of MOSES. The Bible is replete with instances showing the greatest spiritual intimacy existing between God and the prophets and the sages of old. The Burning Bush, the revelation of the Decalogue on Mount Sinai, SAMUEL and the Voice which called out to him in the silence of the night, are episodes over which the Bible delights to emphasize. There is no doubt that whatever the Bible has touched has lived. It has touched art and art has lived. It has touched human belief and men are consequently strengthened in their outlook of life. It has touched the soul, and set the whole personality of the prophet or seer to glow and shine brilliantly in all its sacred splendour. One cannot ponder upon the farewell addresses of MOSES without being deeply touched by the glowing enthusiasm with which he desires to stem the spirit of strange fires from being introduced into the Holy of Holies. These farewell addresses contain admirable summation of the Lawgiver's admonition to Israel to adhere to their inheritance and spurn the strange fires from being introduced into the sanctuary.

THE VOICE OF WISDOM

Our great men who were under the influence of the Bible, studied well how to tap and conserve the treasures of this greatest of storehouses brimful of lore and wisdom. It was surely through the observance of laws, statutes and judgments which attuned them to listen and understand the voice of wisdom treasured in the Bible. It was through the understanding of symbols that conveyed to the seeker after truth some great spiritual message. It was through the Dietary Laws which kept the body and mind clean and fit for the manifestation of spiritual truth. We are given such an example of a symbol in the river which EZEKIEL saw issuing from the portals of the Temple, concerning which it was said, "And it shall come to pass that everything shall live whither the river cometh." Wherever these great laws and judgments of the Bible went they shed their river of light on the inhabitants of the land, and wherever darkness and bigotry prevailed, the Bible was unknown, or unread, or neglected, or misunderstood, or misinterpreted. These laws and regulations gave "light to them that sit in darkness" and paved the way for the moral and spiritual life to take possession of man. On literature also it had a great effect. MILTON wrote his "Paradise Lost" and the sequel "Paradise Regained," EMERSON, THACKERAY, BROWNING, MACAULAY, WORDSWORTH, SHAKESPEARE and a host of other luminaries in the non-Jewish world, were dominated by the spirit of the Bible from which fountain they drank deeply and freely.

THE ROLE OF ISRAEL

Now, why was our Lawgiver anxious to stress strongly the laws, statutes and judgments? His farewell addresses give striking evidence of the great desire to help Israel understand his true mission and rôle in life. We all know that the Universe is a reign of law, order and harmony. When we live a life of harmony with law, we attune our moral and spiritual natures to vibrate in perfect sympathy having a keynote all our own. This keynote is creative. By observing "My statutes, which if a man do, he shall live by them" man brings about the higher life, discovers the much coveted glimpse of the Promised Land. The Lawgiver makes that a condition. No soil unless you own the soul. Some foolish LANDMANS in our days stress the latter at the entire expense of the former. They are the ones who defy the Lawgiver's admonition and, after all, are they not defiers; they who cling to "Liberal" Judaism and lay their hands of irreverence on the Bible? And now let us steer clear. In our anguish we do not cry out to God to only give us bread and succour that we may live, but a greater cry rises from within, "Give me understanding, and I shall live." Psalms, CXIX—144. This insight into the real significance of the law is the understanding for which so many crave and sigh for in vain. It is not in the Dietary Laws, *e.g.*, that we find comfort but in the results from the observance thereof, an insight at certain causes we are setting in motion.

THE SIGNIFICANCE OF CEREMONIALISM

We now come to the subject of commandments. In some quarters, noted for their anti-Jewishness in the past, it is urged that Judaism should dispense with ceremonials and follow and live a life of rectitude. Knaves are they who argue thus. Ceremonial Judaism is hallowed by memories that link the present with the past. Every action of historical importance is commemorated by a ceremonial practice. Every act on our part is saturated with ceremonialism. The raising of the flag, the wearing of gown or wig in the court of law, the wedding ring, the crown, the sceptre, the salutation to the flag, are ceremonies in our daily lives which cannot be dispensed with with impunity. Passover, the festival of Israel's national day of independence, reminds us of MOSES, PHARAOH, the Plagues and the Red Sea. The Tabernacle reminds us of the Holy of Holies in the wilderness. The synagogue stands for the Temple of old. The phylacteries veil some deep mysteries of evolution. The *Berith Millah* also hints at an occult truth and so on. How can we dispense with ceremonials, harmless in their nature and yet uplifting in their tendency, when all around us we find even Nature itself proclaiming and showing the need for ceremonialism? The bud which develops into the flower, the seeds into the fruit-bearing tree, the rainbow, the mirage, the waterspout, the aurora borealis, should help us to understand the significance of ceremonialism. We sanctify the advent of Queen Sabbath in our homes by the ceremony of Kiddush, a cup of wine, with which to declare the advent of the Day on which God had rested and sanctified for us. That simple ceremony brings to our mind the great solemnity of the day and the spiritual message behind it. Neglect that ceremony and the whole house reverts into darkness and the family union dismembered for ever, and aye. No! No! No! We must not listen to the voice of despair, which lulls our souls and robs us of a dear thing in life. Along with our age-long customs, our ancient culture, our commandments, our ceremonies and our old associations was are prepared to know as GOETHE said:—

"Then only doth the heart know perfect ease
When not a stain pollutes it."

GREETINGS FROM LORD MELCHET*

Two letters have reached us from the RT. HON. LORD MELCHET, one in reply to a communication addressed him prior to his elevation to the peerage, and the other replying to a cable despatched from this office, felicitating him on the great honour conferred upon him by HIS MAJESTY THE KING. The text of our cable to the new peer was published in our last issue. The letters referred to above, follow:—

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am directed by SIR ALFRED MOND to acknowledge the receipt of your letter of the 11th instant, and to thank you for sending to him a copy of the current issue of ISRAEL'S MESSENGER. SIR ALFRED is very glad to have your letter, and is very grateful to you for your kind remarks.—Yours faithfully,

I. NORWAY DAVIES.

LONDON, 30th May, 1928.

37, Lowndes Square, S. W. 1.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—SIR ALFRED MOND has asked me to convey to you his very sincere thanks for your kind congratulations, which he appreciates very much. SIR ALFRED feels that you will excuse him at the present time from sending a personal acknowledgment, as he has been overwhelmed by the kindness of his friends.—Yours sincerely,

I. NORWAY DAVIES.

LONDON, 6th June, 1928.

37, Lowndes Square, S. W. 1.

*The King has approved of Sir Alfred Mond taking the title of Baron Melchet of Landford, in the County of Southampton.

CORRESPONDENCE

GREETINGS FROM RABBI J. J. PRICE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It has been a long time since I have written you and pray let me greet you again with *shalom*.....I shall be happy to send you from time to time something for your paper. With cordial greetings,—Cordially yours,

JULIAN J. PRICE.

NEW YORK City, N. Y., 5th June, 1928.
1565 *Grand Concourse. Sinai Congregation.*

JUDAISM AND ISLAM

Editor ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your June and July issues of ISRAEL'S MESSENGER, which I admit I enjoyed reading immensely. I have followed with great interest your remarks anent "Judaism and Islam," in reply to EDITOR ABDULLA'S unfortunate statements re "the tribal God of Israel." As a Muslim, I have greatly enjoyed Mr. S. S. LEVY'S article on the same subject, and trust that its lofty thoughts and ideals will bring about a better and harmonious understanding between the two great historic faiths. I heartily agree with you, Mr. EZRA, in the thought that there should be no alienation of mutual trust and respect between our two great religions for to use the words of EDITOR YAKUB KHAN, "Sooner or later the world is bound to recognize the great truth MOSES and MOHAMMED stood for and suffered for." With best wishes,—Yours respectfully,

ENYUB C. S. YANG.

SHANGHAI, 4th July, 1928.
362, *Yong Pang Road.*

A WAIL FROM BASRA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Whether it is easy or difficult, whether I dare say it or not, I find myself impelled to address you this letter: if not to you and men like you, then to whom? What shall I tell you, my dear BEN AMI, in these days which try men's souls, when there is nothing but regular rivalry going on here between the different factions in our community and those who mix with goyim, who wish to prate their tolerance at the expense of their own inheritance! There are ten thousand Jews here in Basra. It is indeed very sad to know that out of these five figures, very few are educated in the traditions of our faith and understand what civilization means. We have a so-called leader who is renowned for his total ignorance in everything Jewish: he spends his evenings in playing *tawlie, mankla* in the leading *kahwa khanas* and gathers around him men who are able to amuse and play to the role of clowns and entertainers. What can we expect from such a leader in our community? He is known to be a wealthy man having inherited a vast fortune from his parents, but his mental darkness is like one of the ten plagues with which the Egyptians were afflicted in the olden times. Now, you may ask why are conditions so bad and backward? My reply to this is, that we lack modern and up-to-date educational system. When we leave the Jewish school, it is the cleverest boy alone who can pronounce his prayers well. No idea is given to the child of our sacred literature the vast treasure-house with which our ancestors were bathed and nursed in the past, there is no method in teaching Hebrew, religion or history; each boy is left to steer his own course the best way possible. Poor fellows, they must either rot or emerge well. It depends on their ability and extraordinary capacity to rise up in the scale of knowledge. To remedy this great evil, I would suggest the establishment of a free library with constructive books and Jewish current periodicals and a modern college. Of course such a venture requires wealth and influence. We have heard a lot about SIR ELLY KADOORIE'S desire to aid in the educational system of our young men, but so long as the matter is not in the hands of competent persons there can be no remedy to the present alarming system in vogue, which merely turns out illiterate young men and throw them in the sea of life to struggle in vain for a decent living. Be that as it may, I have decided to do my bit. I am a young man and cannot do much, but bearing in mind the excellent verse cited by you in your issue of November 4th, 1927 (which is worth quoting) I shall not waver in my determination:—

"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."

Bearing this motto in mind, I am working towards an object which I hope will bring about some measure of ray and sunshine. With your able help which I hope you will ungrudgingly afford me, I will create a small yet efficient library as a start, and would like to receive ISRAEL'S MESSENGER gratis regularly [*With pleasure.—Ed.*] as it is indispensable for our community. In fact I want to make your esteemed journal the foundation-stone of the proposed library. I am also going to write to that great humanitarian and philanthropist, the HON. MR. NATHAN STRAUS (about whom I read with interest in your issue of January 6th, 1928), to donate to our library a set of the *Jewish Encyclopedia*. You may rest assured that I will appeal to others as well, to men who really understand the problem of raising the moral and spiritual status of a backward community, and not those who think they have done their duty by merely contributing a certain sum and no more.

Accept please my best thanks and compliments for aiding me in my humble mission; thank God for the light which is now seen in the East. It is you, my dear MR. EDITOR, we look to for guidance and inspiration to help us kindle our own light in our dark corners.—Yours sincerely.

ORAH HAYIM.

BASRA, (*Iraq*), 4th June, 1928.

SILVER WEDDING ANNIVERSARY OF MR. AND MRS. ARCHIBALD J. FREIMAN



MR. A. J. FREIMAN

Canadian Jewry will unite this month in celebrating the silver wedding anniversary of Mr. and Mrs. ARCHIBALD J. FREIMAN, of Ottawa, both well known for their inspiring and spirited enthusiasm for the upbuilding of the Jewish Homeland. Mr. FREIMAN is President of the Canadian Zionist Federation and liberal supporter to the Zionist funds. He has contributed largely of his time and wealth for Zionism and is highly esteemed in all Jewish circles. He visited Eres Yisrael last year and returned to Canada greatly hopeful and convinced of the future possibilities of our Homeland.

Of MRS. FREIMAN much can be said. She supports her husband admirably in all his philanthropic works. The Canadian Jewish women are honouring her as the Dominion President of the Canadian Hadassah on the occasion of her silver wedding anniversary, by opening up a new building in her name at the Canadian Hadassah Girls' Agricultural School of Nahalal. The new building will cost G.$20,000.00 and will be known as the "LILLIAN FREIMAN Building."



MRS. A. J. FREIMAN.

A special Silver Book, which will be prepared at the BEZALEL School in Jerusalem, will contain the names of all those who have contributed to this special fund, and will be presented to MRS. FREIMAN on her anniversary.

MR. and MRS. FREIMAN represent the soul of Zionism in Canada. We have followed with great interest their good work for the cause. Our heartiest congratulations go out to the happy couple and their family on the auspicious occasion. We rejoice with them in spirit. May their sun always rise and leave its impress upon future posterity.

EDITORIAL NOTES & COMMENTS

DON'T GO NEAR THE WATER

The pseudo-Zionist is a puzzle to many. He plays a double game in Jewish life. He wants to be known as a Zionist, that is, one who loves Zion and cherishes a warm memory for her in his heart. He is prepared to sacrifice his last dollar (we are told) for the upbuilding of Palestine, so long as it is not the Jewish National Home he is called upon to build. With characteristic arrogance, he offers free advice to the loyal Zionist who subscribes to the Basle programme, and tells him how far he should go in his efforts to establish the Jewish Commonwealth. There has been nothing so Gilbertian since the unknown genius conceived the couplet:

"Please, dear Mother, may I go to bathe?"
"Yes, my darling daughter;
You may hang your clothes on the hickory tree
But you mustn't go near the water."

* * *

THE JEWISH AGENCY

Great interest is being focussed in the formation of the Jewish Agency for the upbuilding of New Judea. It is to be on the basis of fifty fifty. That is, half Zionist and half non-Zionist. The first half aims to upbuild the Jewish National Home, and the second half Palestine. The difference between the two is prodigious. And yet New Judea gets the benefit just the same. We see no reason why there should be any clash between the two bodies. Should this, however, be the case, what is there to prevent the senior partner—the Zionist Congress—to dissolve the partnership? What is there to hinder us from going in our own way hereafter with the upbuilding of our Homeland in accordance with the spirit of the BALFOUR Declaration and the Mandate? In view of this, we are not worried over the formation of the Jewish Agency. Let us give it a trial. In the end we shall gain more than lose. Let us wait and see.

NO GALUTH?

That very useful and handy little daily journal, *The Jewish Daily Bulletin*, New York, relates a sad tale of a Jew, ISRAEL (MENDEL) by name, an artisan without Roumanian citizenship. Our contemporary refers to the tragedy of many Roumanian Jews "who though natives of the land, are not permitted to enjoy the status of citizenship and are not given a chance to make a living." The case of MENDEL is most tragic and should serve as a damper to the arguments of the comfortable super-British Editor of *The Jewish Guardian*, Mr. LAURIE MAGNUS, who only recently indited an article on "Galuth" and to which we replied in full elsewhere in this issue. Of course, Mr. MAGNUS' views belong to the order of JONAH'S gourds, so that one should not pay much attention to same. But we are somewhat digressing. *The Jewish Daily Bulletin* informs us that:—

The prisoner, Israel Mendel, 42, a Jewish artisan without Rumanian citizenship, was charged by the authorities with having stolen a canoe in which he set out along the Danube for the Black Sea en route to Palestine. He was arrested because he was not in possession of a passport and because it was suspected that the canoe was stolen property. The owner of the boat who appeared in court asked that no charge be pressed against Mendel as the prisoner is, he stated, a personification of the tragedy of the "man without a country." The state attorney concurred. A dramatic scene was enacted when Israel Mendel took the stand in his defense. He admitted that he had stolen the canoe with the intention of sailing for Palestine because he had "no money to leave Rumania where I am prohibited from making a living." The Jewish artisan related moving details of his experience arising out of his legal status. "Although I was born in Rumania, my citizenship was not recognized and the police deported me twice to Hungary. In Hungary, however, the authorities refused to give me a license to seek work as an artisan because I was an alien there. In Rumania I wandered for several years from village to village seeking to avoid the eyes of the Siguranza (secret police). Now, floating down the river I fell into the hands of the gendarmerie, putting an end to my hopes of reaching a country where I will be welcome," the prisoner concluded in tears. The court sentenced Mendel to four days in jail and a fine of 200 lei for returning to Rumania without permission. As the charge of stealing the boat was not pressed, no sentence was imposed for this. Mendel will be turned over to the Siguranza for deportation to Hungary.

Had the victim of such rank injustice found his way to Eres Yisrael in that frail canoe, he would most probably have been refused admission for the simple reason of a "slight transgression of the formalities of the immigration law." This is veritably the story of the wandering Jew—*nah vanad*—tossed backward and forward across the border-line of the frontier of Roumania and the neighbouring states, by capricious officials who have no respect for suffering



and in whose bosom the last regard for frail humanity had expired. And lo! in the face of such heartrending agony on the part of our brethren in woe-benighted lands, which is enough to make the angels weep, Mr. MAGNUS triumphantly states, "There is no Galuth," therefore suffering does not exist anymore for the Jew! We would earnestly advise him, he who seeks to delight and harden the hearts of the "Grand Dukes" in those memorable words of SENECA, "Scoff not at the natural defects of any, which are not in their power to attend. Oh! 'tis cruel to beat a cripple with his own crutches."

* * *

OSCAR SLATER VINDICATED

The OSCAR SLATER appeal case which was nobly championed by SIR ARTHUR CONAN DOYLE and others, was followed with great interest the world over. The recent Reuter's telegram published in the local press, informing us of his acquittal came as a very pleasant item of news, for the vindication of an innocent man has created a new precedent in the annals of the British Courts of justice. It has upheld in the truest sense of the word the meaning of justice. WEBSTER on being asked to define the word "Justice," gave it in the following lucid words:—

> "Justice is the greatest interest of men on earth. It is the ligament which holds civilized beings, and civilized nations together, and whoever labours in this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, connects himself in name, and fame, and character with that which is, and must be, as durable as the frame of human society".

The definition speaks for itself. British justice has become proverbial everywhere. We always hear of British fairplay, British toleration and a thousand other words of praise even in remote corners of the globe. One can always rely upon British sportsmanship and the average Englishman is always jealous of his excellent standing. The OSCAR SLATER case stands out in bold relief as a test of British justice, and it is gratifying to note that the appeal court has upheld its honourable traditions of old. A word of praise is due to SIR ARTHUR CONAN DOYLE and the London *Jewish Chronicle* for befriending an unfortunate victim of prejudice, and thereby setting a brilliant example for others to follow and emulate in a useful life.

* * *

PALESTINE PRODUCE EXHIBITION IN CHINA

Eres Yisrael produce is invading or should invade all countries. Suitable agents are wanted to represent the manufacturers so that the export trade may be popularized and augmented. China is yet a fresh field and should be ably explored in order to secure a good foothold for the future. Arrangements are being made to represent a big concern here which will make serious efforts to place before the consumers all the best that the Jewish Homeland can produce. Announcement will shortly be made in these columns in regard to future arrangements by which to regulate methodically the trade with China and to give the public full value of their dollar. A movement is also afoot to make a public exhibition of Palestine produce, so that the traders in China may be brought face to face to see the future possibilities of a new field in the industrial world. Exhibition of Palestine produce was made recently in England, Germany, and South Africa with great success. We are pleased to add that the possibility of China being made the scene of such an exhibition is gaining momentum, and it is hoped to bring about the consummation of this project before the world is aged another year.

* * *

THE AWAKENING OF SEPHARDIM JEWS

In our last issue, we stated that CHIEF RABBI BENSION M. OUZIEL has already taken steps to train young men for Hazanuth, and expressed the hope that in future we may see some progress made in the form of our service in order that the maximum of joy may be derived therefrom and our youths may not be alienated entirely from it. We are now in receipt of a letter from CHIEF RABBI OUZIEL under date of 23rd May, 1928, from Tel-Abib, who writes us, *inter alia*, as follows:—

> "I am glad to state that the seminary Pirhe-kehuna which was established last year is progressing well. I have recently appointed a qualified teacher whose duties would be to train the students in Hazanuth and other functions which are associated with this office. The funds at my disposal are not sufficient for the present to conduct the seminary on a grand scale. I am, however, content to go on slowly but surely and do my best to provide the Eastern communities with efficient Hazanim and Rabbanim, so that a start may be made in earnest to arrest the decay which is spreading alarmingly in your midst. I shall be glad to receive contributions from the readers of ISRAEL'S MESSENGER for the cause, which I am sure we all have at heart. There is no better way to accomplish some measure of success than to support a school of learning, the spiritual rampart of Israel, which alone will save us from extinction and decay."

We commend the above appeal to our readers and hope that the message of the CHIEF RABBI will be hailed with satisfaction, and as an indication on his part to grapple seriously with the problems which had long been neglected by our short-sighted parents, who did next to nothing to safeguard our precious heirlooms in the proper way. We are indeed pleased to note the enthusiasm shown by CHIEF RABBI OUZIEL whose leadership to-day is an asset to the Sephardim Jews. *Lo Alman Yisrael* is still our watchward. We hail our modern MAIMONIDES, as CHIEF RABBI OUZIEL is appositely termed and looked upon by his followers and admirers. We hope to hear again from him and learn of the further progress of his Pirhe-Kehuna, the new spiritual rampart of Sephardim Jewry.

* * *

ERRATA

A philosopher once said that the man who in solitude ponders on the facts of life may find "Tongues in trees, books in running brooks, and sermons in stones." For ages, the thinking mind has been searching the archives of history and as yet he has not been able to locate the being who did not commit mistakes in his lifetime. One such mistake is now laid at our door. It is not easy for us to forget it because the man whom we have unwittingly annoyed, is the man with whom we could not see eye to eye in many things in Jewish life and politics. That makes the mistake more burdensome on our shoulder for which we desire to make amends. In an article by Mr. LAURIE MAGNUS entitled "In Opposition" which appeared in *The Jewish Guardian*, we passed hasty judgment or rather read hastily a passage which had sense and good intention. The passage in question reads thus:—

> "We are convinced that more GOOD than harm has caused from that document [*referring to the* BALFOUR *Declaration.—Ed.*] of eleven years ago, hastily drafted though it was in the midst of the distractions and passions of war time. And such harm as it might have caused has been minimized by the efforts of the 'Opposition'....."

The confusion in our mind arose by the concluding words which had somewhat vitiated the value of the opening sentence. Nevertheless, we admit our mistake and do not seek to justify it under any extenuating circumstances. In fairness to Mr. MAGNUS, we wish to withdraw the stringent remarks made by us and express to him our regret that we should even unknowingly have been the cause of hurting his feeling and that of his friends. We regret it moreso on account of our having given cause to others to suspect us wrongfully and mislead their mind accordingly. This is a violation of Rabbinic principles and ethics and we regret that we were the cause of it. On the other hand, our readers must be aware, that mistakes are bound to occur in newspaper offices and Editors are generally not immune from them. In our case, we have to attend single handed, during the spare hours at our disposal, to all the duties in connection with the editing of this journal. In spite of all our handicap, we are pleased to say that our mistakes were few and far between. We have often exercised great caution to avoid them and thus maintain the high standard of ISRAEL'S MESSENGER which stands for fairness and broad-mindedness towards those with whom it does not see eye to eye. This sudden *lapsus memoraie* to which we have referred, is, therefore, deeply regretted by us and should help us to exercise more care and caution in future.

NOTES FROM SINGAPORE

[FROM OUR OWN CORRESPONDENT.]

SINGAPORE, July 6, 1928.

Early in the month of June a meeting was held at Waterloo-street Synagogue calling for funds for repairing the breaches in the local Jewish cemetery. Water is reported to be creeping in all around the grounds, and there are other minor repairs required to put it in order. As a result, a sum of $22,000 was collected, and it is expected that work will commence at an early date.

It is time that something was started for the living, as there are so many things which require the attention of the City Fathers, such as a well-equipped Hebrew-English School, the appointment of an ordained Rabbi, etc. If similar meetings were held periodically to discuss these problems, and regularly followed up, there would be no doubt that in a short period the position of the community would greatly improve.

A question has arisen here as to the burial of the dead belonging to the Ashkenazi community alongside those of the Sephardic origin. This was the result of an objection recently laid at the doors of an Ashkenazi personage who died here some little time after a Sephardi's demise. The matter was thrashed out, however, and it was eventually settled that there should be no further question of not burying them both alongside each other, since they both belonged to the same race. Foreign views are, however, invited on the matter, and it will be appreciated if the distinguished Editor of ISRAEL'S MESSENGER takes up the point in the usual manner, in order to remove once and for all such narrow-minded views still held by some of our people.

E. M. B.

JUDAISM AND ISLAM. II: BY S. S. LEVY

About forty centuries ago two middle-aged men with arms round each other's neck and foreheads touching each other's, knelt to mingle the most sacred of sad tears at the head of the dead body of the most venerable old man in the world (their father), whose name originally was (by chance?) AB-RAM, i.e. Patri-arch or grandfather. Both were pure Muslimeen, both firstborns of their respective mothers,—one SARAH (God-made princess), the other HAGHAR (a royal-blooded Egyptian), both were children of parents conversant with the Most High. The elder YISHMA'EL was so named before his birth by the Lord of the Physical and Spiritual Universes, Who heard his voice since he was a little lad, Who was with him as he grew up, and Who, at his father's request, had blessed him. The jealousy and strife between the mothers did not have any effect upon the pure tenderness, sympathy and affection of these brothers and neighbours. YISHMA'EL, ESAU and JACOB each had twelve princes or heads of tribes. From the descendants of these it was ordained that three classes of men were to spring up, namely:—

1.—Divine men like the "stars of heaven" in spirituality or the laws of the spiritual universe.

2.—Scientific men like the "sand of the sea" in deepest knowledge of nature or the physical world.

3.—Innumerable souls like the "dust of the earth" in modesty, meekness and simplicity.

These were to be of mutual help and harmony, working their destiny for the recovery of man's original home in the garden of God's own architecture, agriculture and farming in Eden. The first-born Light was Judaism, which later branched out into Christianity, and still later, into Mohammadanism. We shall deal here with the spiritual light or religion only, leaving out science and trade or civilization for others to deal with.

THE IMMORTAL MOTHER

Rising from the lap of her immortal Mother, Christianity dealt her a ghastly stab and declared her dead and buried; and steering ingeniously between the two, Mohammadanism declared both null and void and herself the inheritor of life for all the future. If another creed were to spring up to-morrow it could only hope to maintain itself by throwing a bomb on all three and living upon the flesh and blood of the victimised devotees. The natural law of the "survival of the fittest" is carried over to the spiritual life where the reverse obtains, namely, the "Sacrifice of the fittest for the upliftment of the less fit." This is manifested in charitable and philanthropic institutions. Temporal power and animal strength regulate the spiritual life of the present "civilized" mankind. CAESARS and NEROES rule and regulate the Kingdom of Heaven, and this will last as long as might controls right and man leans more towards the animal and beast than towards the Divine in him. The strife between the three greatest nations is not for God's Truth, Justice and Righteousness, but it is for "my prophet and no one else's," "my book (and nobody else's" and "my creed and no one else's"—selfishness. Contention between the posterity of JACOB and ESAU, and its ultimate result was duly prophesied more than once. But between the descendants of YISRA'EL and YISHMA'EL, *Hasha Lillah!* (Far be it from God!). Love, peace and harmony are from God. Hatred and discord from the adversary.

But are these warring creeds three? The following are a few harpstrings of the (Mother (Judaism), oneness, spirituality, hope, patience, love, etc. To which of the above do the heartstrings of Muhammadan not respond? The Jew has a mine in Muhammadanism, and the Muhammadan a treasury of spirituality in Judaism *could they but see them!* A King sends an electric lamp to a country of his dominion; instead of the people trying to study and understand the laws of electricity and its source and enjoying the panorama or landscape which its light unfolds, they begin to fight desperately regarding the metals of which the instrument was made, some calling it brass, others gold, some silver, others platinum. The King takes back the apparatus; the fight does not abate or cease! Every Jewish Rabbi should be well acquainted with the life of the great spiritual hero of Arabia and his holy Quran. He is to criticise neither, but to consider them for what they really are, namely, the disguised hand of God. The Quran is the lever, Muhammad the fulcrum of the Archimedes of Life. No Jewish table, home, school or synagogue should fail in welcoming most affectionately any true believer and follower of the spiritual NAPOLEON of *Mecca* and MOSES of Arabia. The awful voice of Bani Yishma'el proclaiming the Supreme Greatness and Absolute Singleness of Allah from the tower of the mosque; thundering "Deen! Deen!" on the battlefield; or whispering the opening and closing chapters of the holy Quran in prayer, can never fail to reach the Presence of Him Who bestowed that name on ISAAC'S brother and JACOB'S uncle. Facts are impregnable rocks and the Israelite or Muhammadan who would attempt to help his people against the Truth of God, His Divine Light or Reason, His Voice or our conscience, His Nature of Justice, Charity and Righteousness, that unhappy and deluded man is attempting the absolutely impossible —the smothering of the Almighty. Astaghfer Allah! (God forgive us the blasphemous suggestion!).

THE ROLE OF JUDAISM AND ISLAM

Islam, as we have explained in our last essay, is, Mash'Allah (according to the will of God); 1. A universal religion; 2. Peace with God and man; 3. A soul-saving faith; 4. A principle of justice in reward and punishment; 5. A state of submission and resignation; and 6. A pure and perfect creed. The attitude of the Muhammadan towards the heathen should be in times of peace as per Chapter CIX of the holy Quran, which runs as follows:—

> "In the Name of God, the Source of Mercy or Compassion,
>
> Say, "O Unbelievers! I do not serve that which ye serve (or worship).
> Nor do ye serve Him Whom I serve (or worship).
> I shall never worship that which ye worship;
> Neither will ye worship that which I worship.
> To you be your religion; to me my religion."

His attitude towards the Jew, however, should be like that of RUTH towards NAOMI: "And Ruth said, entreat me not to leave thee, to return from following after thee; for whither thou goest I go, and where thou lodgest I lodge; thy people is my people since thy God is my God," (RUTH 1, 16). *La Illah il Allah!* Judaism aims not at proselytism; no other creed should force itself upon its adherents, least of all Muhammadanism, which should direct its proselyting energy towards creeds that are opposed and antagonistic to it; particularly idolatry and polytheism. Its object should be the spread of the blessing of Islam among races of men who are unhappily living in a darkness devoid of its Divine Light. Israel waits upon God to accomplish this redemption and regeneration, and so far He has in His own mysterious way accomplished much, as witness Christianity and Muhammadanism. *Subhan Allah!* (in Hebrew, *Hallelu-Yah!*). The highest religion is Islam: Its Pond is the holy Quran; its river the Bible; its ocean Judaism of the Talmud and secret doctrine or mysteries of the Cabalah. Its fundamental principles are *Allah Akbar!* (*Adonai Melekh!*), *Allahoo Ahad!* (*Adonai Ahad!*) and *La Illah il Allah!* (*Adonai Hoo Ha Elohim!*); i.e. God's Supreme Majesty, Unique Singleness and Absolute Divinity. "No compulsion in religion! The Truth now stands apart from delusion. Whoever transfers his conception of God from matter to the spirit, that man hath laid hold of a mighty handle (instrument or weapon) that can never fail! Such is the Will of the All-hearing, All-knowing God!" (Quran 2, 256) From HANOKH, (Idris) NOAH, MALKISADEK, ABRAHAM, MOSES, YESHUA (JESUS) down to Muhammad untold millions have laid hold of this "Handle"; have they failed? Their souls have risen to spangle the heaven of the spiritual universe with stars, and planets of splendour, and immortality, as it is written: —"The Illumined shall shine with the splendour of the firmament, and those who have led many to righteousness (shall shine) like the stars of Eternity or Everlasting Life." (DANIEL XII, 3.).

JEWS MUST UPHOLD JUDAISM

The Creator of this wonderful world and its life, can, and has created, a far higher world, and a more glorious life, and He is waiting for us to earn and go and live in them. The fish of the pond should enter into peace and harmony with those of the river and both yield their tribute of obedience and reverence to the whales of the ocean. The canary in its golden cage in the King's Palace, the homing pigeon that returns from a great distance to the loft, and the eagle to his nest, should not envy each other his range of liberty and scope of vision of the Kingdom: they are all dear to the King's heart. The invitation of MUHAMMAD to the Jews to accept Muhammadanism is like the invitation of a bedwin sheikh to King SOLOMON to exchange his kingdom and empire with that of a sheikh of the desert, who dwells in tents instead of mansions. The holy Quran repeats in poetical language narrations from the Torah, the Prophets, the Kings, the Talmud, the Targum, Rashi, Midrashim, Yalqutim and other Scriptures in scanty flashes, and with fanciful embellishments worthy of the Arabian Nights, which appeal to the illiterate Arab of that period rather than to the erudite Jew. This constitutes the *human element* of the Quran alluded to in our last essay. Divested of Judaism the Quran would have left in it only a few pages dealing with JESUS and MARY, LUGMAN (*Aesop*) and the story of the Cave. But the narratives are not *religion*. Most people, however, forget this fact and hurl accusations of imposture and forgery against MUHAMMAD and condemn the Quran and its teachings. How does religion suffer, gain or loss whether HAMAN was the prime minister of the Persian King AHASHUARUS, or of PHARAOH, King of Egypt, in the time of MOSES; or whether MARY, the mother of JESUS, was the daughter of AMRAM and sister of AARON and MOSES, or other parents several centuries later? The

credit of MUHAMMAD consists not in the naratives of the Quran but in how he floated it and made of it the holy book that it is, and how he taught *the highest and purest religion of* ABRAHAM *and the* PSALMISTS. The stories of JOSEPH, MOSES, SAUL, DAVID, GOLIATH or SOLOMON are not religion, but the following is:—

"Allah! There is no God but He, the Living, the Eternal. No slumber seizeth Him, nor sleep. His, whatsoever is in the Heavens and in the Earth. Who can intercede with Him but by His own permission? He knoweth the past and the future; yet none can comprehend His knowledge. His throne extends over the Heavens and the earth and the upholding of both burdeneth Him not. He is the High, the Supreme." (Quran 2, 255).

The end justifies any means which MUHAMMAD may have employed. Necessity has no law, as we shall show. If MUHAMMAD, who graduated from no university, had access to no library, read no scrap of a newspaper, and could neither read nor write, could accomplish what he has accomplished, single-handed and without guidance from God, he becomes sublimer than ENOCH (Idris), NOAH, and JESUS. ENOCH left mankind to wallow in idolatory and vice and went to Heaven; NOAH saved himself and his family and left the world to perish; Abraham emigrated and transmitted the Light and Blessing of God through his descendants only; JESUS made no new converts and hardly succeeded in their regenerative reform, *Muhammed, stood in the midst of a hellish conflagration, proclaiming "Allah Akbar! and La Illah Illa 'Allah!" converted it into the Garden of Eden!* (Our mystic brother needs hardly be reminded of the occult story of how ABRAHAM was cast into the huge furnace which was converted into a garden, or that MUHAMMAD was the reincarnation of YISHMA'EL). MUHAMMAD is, *Subhan Allah*, MUHAMMAD (effulgent with praise. In Heb. MEHUMAD or *"Ish Hamudoth" Dan* X.19) There is infinitely greater right for the holy Quran to be published in one volume with the Psalter than for the New Testament, so-called with the Bible. We write this in spite of the most regrettable verses of 11.65, V.60 and VII 166. We say most regrettable because they do more harm to the author of the Quran and discredit the Quran than the people castigated: In the presence of the Supreme Source of Truth and Justice it is one's most solemn duty to credit as well as debit with equal impartiality, and our Muslimeen cousins are the best of our judges.....

CHRISTIANITY AND ISLAM

The pagan element in Christianity is for facilitating the conversion of the heathen world. The ultimate destination of Christianity is Islam. Muhammadan-Islam is pure Jewish-Islam untrammelled by its rituals or ceremonies and extremely simplified and embellished and flavoured for Arab taste. It is the religion of ABRAHAM and YISHMA'EL which reaches its zenith or culmination in the books of the Prophets and the Psalms. MUHAMMAD's mission was to convert Arabia to more than ninety five per cent. of Judaism, point to the Bible as the Book of God for the rest, and retire to the throne and crown he had earned in Eden to wait for his faithful followers. Like a piece of cloth woven of cotton and silk and gold, this spiritual giant and his book must be cast into the fire of God (the Truth) and the gold thus saved passed through the crucible (of justice) for its purification and appreciation. The Muhammad of Islam is greater than the Muhammad of Christianity (PAUL). He, the former, transmitted his Islam flawless and undefiled or stained. The traveller of the desert of life on arriving at the oasis of Islam should not waste his precious time in examining the trunks and branches of its trees and the source of its pure water but eat, drink and rest in the refreshing shade and load his camel with the fruits and water for the rest of the journey to the Holy Land. His passport, if Jew, should be "Beware, O, Israel, God our Lord is of Absolute Oneness!" If Muhammadan, Allah Akbar! Allah Ahad! La Illah Ila Allah! The soil of the Tree of Knowledge (Science) is the clay and manure of this world. The Tree of Life (Religion) must be removed from this soil), its roots washed clean of the clay and manure and replanted in the heart for its immortality. The less of Musa 'Isa and Muhammad and the more of Allah, the purer and higher the Islam. The *Moulud* or birthday celebration should be discontinued. The Muazzin should drop proclaiming MUHAMMAD as *Rasul Illah* from the tower from which God's supreme greatness and singleness is proclaimed. No mortal's name should be associated with Allah's. The Jews broke a great and long standing faithful friendship with MUHAMMAD as soon as he added "And MUHAMMAD Rassul Illah" to the confession of faith. They considered it as a kind of shirk and partnership in Divinity Astaghfir Allah! *Deen il Aslam, is Deen Allah Subhana wahda hoo wala sharika la'hoo.....*

Blood-ties bear the seal of the Most High Eternal. They are irrevocable. The occult of A-dam is One-Blood. This is both in Hebrew and Arabic. The Torah says "The Good is the vehicle of) the soul itself." (Deut. XII-23). *One* God, *one* Will, *one* Law, *one* Wisdom, *one* Life, *one* Order, *one* Mind, *one* Reason, *one* Truth, (Is-lam), La Illah illa Allah Subhana. The All Alone! *All alone!* Unique and single Ruler of the *One* Kingdom universal!

Bani Sar'rah w'Bani Hadj'er are brothers by IBRAHIM IL KHALIL (the Beloved of God) and cousins by the descendants of ISMA'IL W'ISHAQ. Of the descendants of Mother-Quettura we have no record in our Scriptures as they were involved with the descendants of Mother-Haghar. But of the life and history of MOTHER-HAGHAR and her posterity we have a treasure most precious as it throws great light on the psychology of the Arabians in general and of Muhammad in particular. This we shall show later. INSHA' ALLAH (if it be the will of God). We must stop! The hospitality of our Editor is not without limit. We conclude with:

ISLAM AN ELECTRIC BUTTON

Islam is an electric button which when pressed, floods the world with Divine Light! The Holy Quran is a magical carpet that transports instantly to the heart and soul of the Sanctuary of God (Judaism) without allowing the reader to feel the journey or realise the change of the surroundings! Muhammad accomplished for Israel and Yishma'el what One alone can accomplish—God! An Arab poet on receiving a love letter from his *fiance* wrote back in reply:

"The letter has arrived.
May the fingers with which it was written never wither,
For it was (like) Moses just restored to his mother,
And Joseph returned to the arms of Jacob!"

Our object in these essays is to help restore the Moses of Arabia to the breast of his mother and both to the sublime embrace of the Father or Source of fatherhood. At the present moment the face of our planet is sprinkled with innumerable Mosques and Towers proclaiming the Supreme Majesty and unique singleness of the Most High and Supremely Adorable One. Countless millions of holy men, women and children are performing their sacred ablutions and standing in His Presence in adoration—standing, bending, kneeling, sitting and prostrating as they most solemnly whisper their prayers which are not a word more nor less than simply prayers. The Mosque with its scanty furniture and devoid of musical instruments, statutes and pictures of gods and saints, etc. is *Bait Allah* and *nothing else*. We challenge any one to name a people that can *approach* the Muslimeen in pure and sincere devotion, sacred protection of the refugee, simplicity, and hospitality. Muhammad was not an angel, a magician or a learned man. The holy Quran is not perfect. "The Torah speaks the (imperfect) language of man." The wise does not notice the piece of straw or the feather employed for uplifting the world but the hand that uses them; not ALADIN and his lamp but the *genii* that issues to trample upon all impossibilities, not the MOSES of Arabia and his Quranic mountain, but the all-purifying, all-Illuminating Fire of Life and Intelligence and Truth and Wisdom and Love, the Fire of the Burning Bush! the Fire of fires! Yea! The Fire of the Peak of Sinai!

WHERE THERE ARE BABIES

There Also Should Be

BABY'S OWN TABLETS.

To keep her little one well is the conscientious mother's constant care, and to help her in this task she is wise if she has Baby's Own Tablets always handy in the home. For these Tablets have saved many little lives.

The chief troubles which afflict infants and little children are those which arise in the stomach and bowels, and it is in quickly and effectively correcting these that Baby's Own Tablets are of immeasurable worth. They remedy childhood's constipation, cure colic, banish indigestion, check diarrhoea, allay teething pains, cool fever, relieve croup and colds, expel worms. And they are guaranteed to be absolutely pure, and safe for even the youngest or most delicate babe.

Your chemist sells Baby's Own Tablets, or post free, 60 cents the vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

THE CAPITOL

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SHOWING

ONLY THE BEST FILMS IN LUXURIOUS SURROUNDINGS

21 MUSEUM ROAD SHANGHAI

SOCIAL AND PERSONAL

MISS SOPHIE Hardoon and her companion Mrs. GOLDSTEIN are spending a holiday in Hongkong.

* * *

The following local residents are summering at Tsingtao, Mr. and Mrs. E. M. EZRA, Mr. MOISE EZRA, Mr. and Mrs. HENRI GENSBURGER, the MISSES GENSBURGER, Mr. and Mrs. L. MERKIN, Mrs. JACOB L. FRIEND, Miss BALFOURA FRIEND, Mrs. S. M. ASHKENAZI, Miss R. ASHKENAZI, Mr. and Mrs. S. SEGERMAN, Mr. and Mrs. MAX FRIEDMAN and children, Mr. and Mrs. E. GOBERNIK, Mr. and Mrs. R. E. TOEG, Miss NORA TOEG, Miss REGINA SHIBBETH, Mrs. OUVADIEFF and children, Mrs. GINDOS, the Misses ROCHEIN, Mr. and Mrs. M. JOFFE.

* * *

Mr. EDWARD NISSIM left for Singapore last month on a visit to his father-in-law, Mr. MENASSEH MEYER.

* * *

We regret to chronicle the death of Mr. H. RODDA which took place at the General Hospital following a serious operation. The deceased is survived by his wife and two sons, with whom great sympathy is felt in their great loss.

* * *

The Hon. Treasurer of the Jewish Educational Aid Society acknowledges with thanks receipt of the following donations:—$617 from the Shanghai Zionist Association "Kadima" (part of proceeds from Hanucca Ball), $650 from the Hebrew Relief Society (part of proceeds from Purim Ball), $160 from the Jewish Amateur Dramatic Circle (part of proceeds from "Borg Mir Dein Veib," etc.).

Dr. O. FISCHER sailed for Europe on the 15th June, via Siberia on an extended business and pleasure trip. He will appear in a number of important cases that will be brought up in continental courts, while one of his most important cases comes up in Denmark. He expects to return to Shanghai next month.

* * *

RABBI ABRAHAM ZACHARIASH, his wife and three sons sailed for Seattle, Wash., on the 15th June. Rabbi ZACHARIASH lived here for six years and had to leave for the United States on a mission and partly on account of his wife's illness.

* * *

MISS FLORENCE J. MOALEM, the daughter of Mr. and Mrs. J. J. MOALEM is still holidaying in Vancouver where her stay is indefinite. On her arrival at the latter port, the Jewish community had extended her a cordial welcome. RABBI WOLGHLENTER in introducing her at a public meeting of the Jewish Council of Women spoke briefly and said that MISS MOALEM had just come from the Orient, being a graduate of a Chinese University and the first Arabian Jewess to visit Vancouver. An extended report of the proceedings appeared in *The Morning Star* of Vancouver of May 10, 1928.

* * *

Mr. and Mrs. I. JACOB announce the birth of a daughter.

* * *

Mr. and Mrs. A. S. GRIMPEL and family sailed for Sydney, Australia, on the 11th ultimo. Mr. GRIMPEL will establish a branch office for Messrs. S. ZIMMERMAN Co., well known for their business enterprises throughout China. Prior to his departure from Shanghai, Mr. GRIMPEL was given a public banquet by the institutions in which he was actively interested here. His departure is a great loss to Shanghai.

THE Hon. Treasurer of the Hebrew Relief and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt of $75 from the Jewish Amateur Players, being a donation in favour of the Jewish Shelter House for aged women.

* * *

Mr DAVID TOEG has returned to Shanghai from his vacation in Europe.

* * *

Mr. and Mrs. M. POLITI have moved to Capitol Building. They expect to leave for Canada shortly.

* * *

Mr. and Mrs. ALBERT COHEN and two children sailed for Japan last month where they hope to spend the summer vacation.

* * *

Mr. S. E. SHAHMOON has returned to Shanghai from Europe via Siberia.

* * *

The Hon. Treasurer of the Hebrew Relief and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt, through Mrs. R. E. TOEG, of $50 from Mr. E. LEVIS and $25 from Mrs. H. GENSBURGER.

* * *

Mr. and Mrs. WM. KATZ left for Manchuli for a brief vacation.

* * *

Mrs. HANNAH HAYIM and Mr. ELLIS HAYIM left for Europe on the 21st ultimo via Siberia on a vacation.

* * *

Mr. and Mrs. DAVID S. GUBBAY have returned to Shanghai from their tour in Japan and intend to stay here for some weeks.

* * *

Mrs. R. Z. LEVI, and Mrs. E. G. LOBZOVSKY and daughter sailed for Japan on a holiday on the 20th ultimo.

* * *

SIR ELLY KADOORIE, K.B.E., and Mr. LAWRENCE KADOORIE have returned to Shanghai from the Colony.

* * *

Dr. S. D. JOFFICK left for Europe on the 1st instant, via Siberia. He will visit Vienna, Berlin and London and return to Shanghai in the early part of next year.

TO AID CHINESE SUFFERINGS

NEW YORK, 15 June, 1928.—An appeal to the rabbinate of the United States for co-operation with the ministry of other sects and civic authorities throughout the nation in the movement initiated by the National Committee, China Famine Relief, 419 Fourth avenue, New York City, for raising $10,000,000 to alleviate the suffering of 10,000,000 Chinese in Shantung and neighboring territory, now threatened with starvation, has just been issued by leading rabbis of New York, in conjunction with the Rev. Dr. S. PARKES CADMAN, chairman of the National Committee. The appeal, which declares "no narrow vision separates us from our brother man in his innocent sufferings," in addition to the signature of Dr. CADMAN, carries the names of NATHAN Krass, rabbi, Temple EMANU-EL; DAVID DE SOLA POOL, rabbi, Spanish and Portuguese Synagog; STEPHEN S. WISE, rabbi, Free Synagog; M. S. Margolies, rabbi, Congregation Kehilath Jeshurun, and Dr. Cyrus Adler, president of the Jewish Theological Seminary. It reads as follows:

"In the hearts of all of us who inherit and love ancient Hebrew Bible lives the daily prayer that we might 'Feed the hungry, clothe the naked, heal the sick and set the captive free.' No narrow vision separates us from our brotherman in his innocent suffering. Our hearts are torn because of the harrowing cries of despair that reach as daily from that vast romantic land of China, where acute famine is engulfing millions of our kind. Mothers are drowning their little ones and fathers are selling their wives and daughters because of famine, while ravenous dogs hunt in packs, devouring human flesh. The recent suffering of our Jewish brethren in Europe brings vividly before us the horrors of famine and utter helplessness. We therefore plead with you to co-operate with the ministry and civic authorities in your community that the cry of distress may not go unheeded. Please write us that you are taking action in your city for this non-political, non-sectarian and humanitarian cause, that the will of our Father in Heaven may be realized on earth."

This appeal has been sent out to 1,200 rabbis in all parts of the United States.

'Bayer' Tablets of Aspirin

There Are Many

Aspirin counterfeits on the market. It is the fate of good and tried remedies to find numerous imitators. Sufferers from **Headache, Toothache, Rheumatism, Pains in Joints and Limbs, Gout, Chills, Neuralgia etc.** should take only the genuine 'Bayer' Tablets of Aspirin with the Bayer Cross.

The best proof of their excellence is their distribution all over the globe.

BAYER



EVENTS IN NEW JUDEA.

JERUSALEM, June 5.—A protest to the British Labour Federation, urging it to intervene immediately with the Colonial Office against the flogging of prisoners in Palestine jails, was despatched to-day by the Palestine Labour Federation. The case which gave rise to the protest is that of the ten Communists being held in jail pending their deportation. Three of the prisoners, KANEVSKY, LANGMAN and ZITMAN, who declared a hunger strike, were given twelve strokes each by the jail authorities. Seven other prisoners who are held in jail on criminal charges have also joined the hunger strike. A protest against the practice of flogging was also cabled by the Communist organization, Red Help, to the British Members of Parliament, Saclatvala and Lansbury and to the Anti-Imperialistic League in Berlin. [J. T. A.].

There are now 159,000 Jews in Palestine, or 18 per cent. of the entire population, according to the latest report of the Palestine Zionist Executive, made public by MORRIS ROTHENBERG, Chairman of the Palestine Foundation Fund, 111 Fifth Avenue. The growth of the Jewish population is due to immigration and to natural increase. The birth-rate is increasing, while the death-rate, notwithstanding the growth of the population, is on the decrease. The total number of Jews who entered Palestine, since the signing of the Armistice amounts to 97,600, according to the report, which was compiled by the Statistical Department of the Palestine Executive. Emigration of the Jewish population has shown a downward tendency, having fallen from 1051 in October, 1926, to 649 in March, 1927, and finally to 262 at the end of the year. The report also shows that the emigration of the non-Jewish section of the Palestine population has been large during the last two years.

JERUSALEM, 31st May, 1928 [P. C.].—The Belgian Consul-General for Syria and Palestine who has just visited the latter country has given the following expression to his opinion of the work of the Jewish National Fund: "I beg to thank you for the many interesting documents which you sent me concerning the important activity of the Jewish National Fund. I am very much interested in your detailed information, which will be of considerable value in helping me to communicate to the Belgian Government full details of the magnitude and success of your fine work—redemption as you so suitably call it—in Palestine. I should be happy to be of assistance, even if only to the most modest extent, to help you reach the goal of your efforts; and one of the conditions for final success, of course, is to keep world public opinion fully informed of your activity."

JERUSALEM, 31st May, 1928 [P. C.].—In its Report to the Zionist Congress held in the summer of last year, the area of its land possessions was given as 200,000 dunams by the Jewish National Fund. Since then various transfers have been effected and purchases concluded which bring the figure to 220,000 dunams. During the past year important amelioration works have been carried out by the Fund, such as the drainage of the river Kishon area and the installation of several water supplies.

JERUSALEM, 31st May, 1928 [P. C.].—In view of the various unauthorised statements which have been circulated in the Jewish press in regard to a loan for the Jewish National Fund, the Head Office of the Fund at Jerusalem states that it does not accept responsibility for announcements not issued by its own Publicity Department.

LONDON.—[J. T. A.].—Lord MOND and ASCHER PIERS, of Montreal, vice-president of the American Jewish Gan Chaim Corporation, have purchased jointly 12,000 dunams for orange plantations. The land is near the village Kfar Seba.

JERUSALEM.—[J. T. A.].—Two Moslem Arabs have applied to the chief rabbinate for admission into the Jewish faith. They are IBN ABDULLAH, aged 24, and IBN ABDUL RAHMAN, 27.

JERUSALEM [J. T. A.].—The weird scenes of "The Dybbuk, the internationally known drama of Jewish life by S. ANSKY, were enacted in real life in Jerusalem when ten rabbis of the Yemenite Jewish community performed the ceremony of casting out a Dybbuk. A Jewish girl, Miss MAZLI, who was born in Bagdad and is now a resident of Jerusalem, was the heroine of this drama. The parents of the girl, who has become mentally unbalanced since the death of a young man, EZEKIEL, their neighbour, applied to the rabbis to cure their daughter. The rabbis, after a full day's fast, assembled in the Yemenite synagogue to perform the ceremony which lasted several hours. Black candles were lit, the Shofar was blown and the prescribed texts recited, invoking the Almighty's name ordering the evil spirit of the dead man to "leave the body of the virgin." The girl had repeatedly complained, her parents asserted, that "the soul of EZEKIEL, the youthful neighbour, had settled in my body, causing me torture." Following the ceremony the parents declared that their daughter no longer suffers from the evil spirit, and that she is now cured.

ARE YOU GOING AWAY FOR A HOLIDAY?

If Not, Sustain Your Vitality and Strength Throughout the Hot Season With the Aid of the World's Most Famous Blood and Nerve Tonic.

There is wisdom in the annual holiday. Change of air and environment, bracing seabreezes, rest and recreation, all are splendidly beneficial to the tired business man as well as to his family. But it is not always possible to get away for a vacation during the hot season, and many have to remain in the sweltering, enervating heat, with the result that long before the cooler weather comes they feel worn out mentally and physically, and "just a bundle of nerves" as they say.

Years ago, scon after they were introduced to the Far East, Dr. Williams' Pink Pills for Pale People acquired by popular consent the title of "The Tonic for the Tropics," the reason being that they were found to be exactly the right thing to use to recover and sustain strength when the vitality had been undermined by tropical heat. And they have retained this reputation to this day, for where ever you may travel you will find Dr. Williams' Pink Pills and find also that they are immensely popular.

It is by their rapidly purifying and enriching effect on the blood and by their powerful revitalizing action on the nerves that Dr. Williams' Pink Pills quickly correct anæmic conditions, 'tone up' the digestive organs, revive drooping spirits, put fresh life and vigour into the whole system. If you cannot go away for a holiday this season give Dr. Williams' Pink Pills a trial instead and note how quickly and thoroughly they will brace you up. Chemists everywhere sell them, or post free, $1.50 per bottle, $8 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. But be sure to ask for, and see that you get

DR. WILLIAMS' PINK PILLS

IRAQ NOTES AND NEWS

[FROM OUR CORRESPONDENT.]

BASRAH, May 28th, 1928.

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EVENTS IN NEW JUDEA.

JERUSALEM, June 5.—A protest to the British Labour Federation, urging it to intervene immediately with the Colonial Office against the flogging of prisoners in Palestine jails, was despatched to-day by the Palestine Labour Federation. The case which gave rise to the protest is that of the ten Communists being held in jail pending their deportation. Three of the prisoners, KANEVSKY, LANGMAN and ZITMAN, who declared a hunger strike, were given twelve strikes each by the jail authorities. Seven other prisoners who are held in jail on criminal charges have also joined the hunger strike. A protest against the practice of flogging was also cabled by the Communist organization, Red Help, to the British Members of Parliament, Saclatvala and Lansbury and to the Anti-Imperialistic League in Berlin. [J. T. A.].

There are now 159,000 Jews in Palestine, or 18 per cent. of the entire population, according to the latest report of the Palestine Zionist Executive, made public by MORRIS ROTHENBERG, Chairman of the Palestine Foundation Fund, 111 Fifth Avenue. The growth of the Jewish population is due to immigration and to natural increase. The birth-rate is increasing, while the death-rate, notwithstanding the growth of the population, is on the decrease. The total number of Jews who entered Palestine, since the signing of the Armistice amounts to 97,600, according to the report, which was compiled by the Statistical Department of the Palestine Executive. Emigration of the Jewish population has shown a downward tendency, having fallen from 1051 in October, 1926, to 649 in March, 1927, and finally to 262 at the end of the year. The report also shows that the emigration of the non-Jewish section of the Palestine population has been large during the last two years.

JERUSALEM, 31st May, 1928 [P. C.].—The Belgian Consul-General for Syria and Palestine who has just visited the latter country has given the following expression to his opinion of the work of the Jewish National Fund: "I beg to thank you for the many interesting documents which you sent me concerning the important activity of the Jewish National Fund. I am very much interested in your detailed information, which will be of considerable value in helping me to communicate to the Belgian Government full details of the magnitude and success of your fine work—redemption as you so suitably call it—in Palestine. I should be happy to be of assistance, even if only to the most modest extent, to help you reach the goal of your efforts; and one of the conditions for final success, of course, is to keep world public opinion fully informed of your activity."

JERUSALEM, 31st May, 1928 [P. C.].—In its Report to the Zionist Congress held in the summer of last year, the area of its land possessions was given as 200,000 dunams by the Jewish National Fund. Since then various transfers have been effected and purchases concluded which bring the figure to 220,000 dunams. During the past year important amelioration works have been carried out by the Fund, such as the drainage of the river Kishon area and the installation of several water supplies.

JERUSALEM, 31st May, 1928 [P. C.].—In view of the various unauthorised statements which have been circulated in the Jewish press in regard to a loan for the Jewish National Fund, the Head Office of the Fund at Jerusalem states that it does not accept responsibility for announcements not issued by its own Publicity Department.

LONDON.—[J. T. A.]. Lord MOND and ASCHER PIERS, of Montreal, vice-president of the American Jewish Gan Chaim Corporation, have purchased jointly 12,000 dunams for orange plantations. The land is near the village Kfar Seba.

JERUSALEM.—[J. T. A.]. Two Moslem Arabs have applied to the chief rabbinate for admission into the Jewish faith. They are IBN ABDULLAH, aged 21, and IBN ABDUL RAHMAN, 27.

JERUSALEM [J. T. A.]. The weird scenes of "The Dybbuk, the internationally known drama of Jewish life by S. ANSKY, were enacted in real life in Jerusalem when members of the Yemenite Jewish community performed the ceremony of casting out a Dybbuk. A Jewish girl, Miss MAZEL, who was born in Bagdad and is now a resident of Jerusalem, was the heroine of this drama. The parents of the girl, who has become mentally unbalanced since the death of a young man, EZEKIEL, their neighbour, applied to the rabbis to cure their daughter. The rabbis, after a full day's fast, assembled in the Yemenite synagogue to perform the ceremony which lasted several hours. Black candles were lit, the Shofar was blown and the prescribed texts recited, invoking the Almighty's name ordering the evil spirit of the dead man to "leave the body of the virgin." The girl had repeatedly complained, her parents asserted, that "the soul of EZEKIEL, the youthful neighbour, had settled in my body and caused me torture." Following the ceremony the parents declared that their daughter is forever safe from the evil spirit, and that she has been cured.

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IRAQ NOTES AND NEWS

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Empress of Canada	Aug. 11	—	Aug. 14	Aug. 16	Aug. 25
Empress of Russia	Sept. 1	Sept. 2	Sept. 4	Sept. 6	Sept. 15
Empress of Asia	Sept. 15	Sept. 16	Sept. 18	Sept. 20	Sept. 29
Empress of Canada	Oct. 6	—	Oct. 9	Oct. 11	Oct. 20
Empress of Russia	Oct. 27	Oct. 28	Oct. 30	Nov. 1	Nov. 10
Empress of Asia	Nov. 10	Nov. 11	Nov. 13	Nov. 15	Nov. 24
Empress of Canada	Dec. 1	—	Dec. 4	Dec. 6	Dec. 15
Empress of Russia	Dec. 15	Dec. 16	Dec. 18	Dec. 20	Dec. 29

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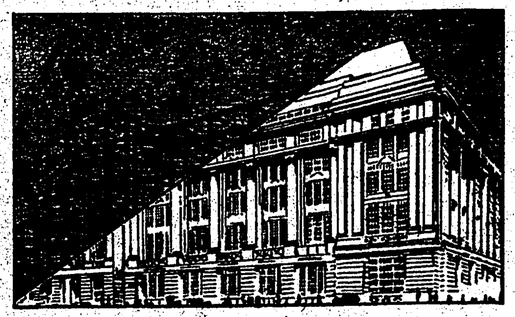


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NEW YEAR REFLECTIONS

Israel has reached another mile-stone in his career. We welcome the year 5689 and take the opportunity of wishing all our readers, friends, advertizers and subscribers a prosperous New Year. We are moved to write a few reflections in order to explain for the benefit of our readers the importance of such a sacred day. Israel's New Year is a day of introspection. It invites hopefulness, peace and faith. SIR BENJAMIN RUDYARD very sagely remarked that, "No man is bound to be rich or great—no, nor to be wise! but every man is bound to be honest." Yes, that is precisely what we must acquire in our daily struggles—honesty of purpose. On the *Yom Haddin* (Day of Judgment) honest examination of our past actions, present behaviour and future plans is also necessary. Rosh Hashana was ordained for such a purpose. It is the anniversary of the first day of creation *hayar olam*. It has, therefore, a message unique for both Jews and non-Jews alike. We all know man is a complex entity. Great writers have described him thus: GOETHE has termed him "the plan of creation"; NOVALIS "the systematic index of Nature"; and OKEN "the complex of all organizations." Such an entity must therefore set aside a day for introspection and the Day of Judgment helps us in that respect. It is a day on which man must ask questions in the spirit of YEHUDAH HALEVI, "Whence am I?" "What am I?" "Whither am I going?" It is, therefore, to be understood that no jollity or amusement is permitted on such a day sacred in the Jewish Calendar. We are reminded of an excellent parable illustrating our point. It is related that a reverend gentleman heard an infidel mockingly say, "I always spend the New Year in settling my accounts," to which the priest replied in terms of solemnity—"You may find so that the Day of Judgment is to be spent in exactly the same manner." A telling and witty rejoinder no doubt, which served to silence the impious man. Of course, had the priest been a Jew, he would have realized that the New Year [illegible] stands for *Yom Haddin*, the Day of Judgment. To all [illegible] comes there comes a longing sometime or other [illegible] aspirations. Rosh Hashana gives it added impetus and hopes [illegible] pushes [illegible] conquer and realize them in the quickest manner possible [illegible] humanity to-day has formulated its hopes also. We stand on the [illegible] a new age. To the observing eye a new era is dawning on the [illegible] War is being outlawed. The vision of ISAIAH is no more a dream [illegible] a reality. The League of Nations, the outlawing of war by [illegible] the Society for the World's Supreme Peace are but aspects [illegible] ushering the era of tolerance and brotherhood. This is a distinct [illegible] for the House of ISRAEL. We form a small minority in the world's [illegible] human population. The era of international brotherhood will [illegible] hailed with satisfaction by no one better than ourselves. It is a [illegible] when brotherliness will be understood and not merely tolerated, [illegible] love will reign between spirit and spirit. May 5689 usher in [illegible] such-making day of joyfulness and may it bless and sanctify the [illegible] efforts of great men and Nations. *Ken Yehy ratzon!*

THE DAY OF MEMORIAL

"A dead man, if he happens to have made a will, disposes of wealth no longer his; or if he dies intestate, it is distributed in accordance of the notions of men much longer dead than he. A dead man sits an all our judgment-seats, and living Judges do but search out and repeat his decisions. We read in dead men's books, we laugh at dead men's jokes, and cry at dead men's pathos! We are sick of dead men's diseases, physical and moral, and die of the same remedies with which dead doctors killed their patients! We worship the living Deity according to dead men's forms and creeds! Whatever we seek to do, of our own free notion, a dead man's icy hand obstructs us! Turn our eyes to what point we may, a dead man's white immitigable face encounters them and freezes our very heart! And we must be dead ourselves before we can begin to have our proper influence on our world; which will then be no longer our world, but the world of another generation, with which we shall have no shadow of a right to interfere.—N. Hawthorne.

Rosh Hashanah is a unique Festival in Israel's calendar. It brings us in close touch with the living and the dead. It is a Day of Memorial. It shows us how far even the dead can rule the world and hold their sway on earth. We live by the will of those who had left to the Great Beyond. We turn towards them and gain inspiration from the spiritual legacy which they have left behind. We remember relatives and recall their good deeds upon earth. One of our best known scribes, MR. LAURIE MAGNUS refers to this in his inimitable style which will bear reproduction at this time of the year. Although we have differed from his views and criticised them hotly on various occasions, yet it must be remembered that there are times when we cannot help expressing concurrence with them. It is only from men such as he that we can discern the darkness from the light. To-day MR. MAGNUS represents a very small minority of Jewry who are in revolt against the traditional aspects of Judaism. In an article on the Day of Memorial, MR. MAGNUS contributes some interesting thought, of which the following is an excerpt:

"The [illegible] stood at our [illegible] year ago, sharing [illegible] to-day [illegible] of their own [illegible] of their Companionship [illegible] efforts [illegible] life. Art, music, law, [illegible] and religion are the creations of men long since dead. We have no other alternative but that of following [illegible] footprints of our forbears imprinted upon the sands of time. Another significant statement by MR. MAGNUS reads thus:

"The [illegible]

The foregoing serves as a keynote to the present meditation, which is based on the exaction made by us by NOAH HAWTHORNE. Dead men make the only lasting impression on our minds, and it is for us to [illegible] efforts of those departed souls that we have the worthwhile things of life. Art, music, law, literature and religion are the creations of men long since dead. We have no other alternative but that of following the footprints of our forbears imprinted upon the sands of time. Another significant statement by MR. MAGNUS reads thus:

"[illegible]

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

NEW YEAR REFLECTIONS

Israel has reached another milestone in his career. We welcome the year 5689 and take the opportunity of wishing all our readers, friends, advertizers and subscribers a prosperous New Year. We are moved to write a few reflections in order to explain for the benefit of our readers the importance of such a sacred day. Israel's New Year is a day of introspection. It invites hopefulness, peace and faith. SIR BENJAMIN RUDYARD very sagely remarked that, "No man is bound to be rich or great—no, nor to be wise! but every man is bound to be honest." Yes, that is precisely what we must acquire in our daily struggles—honesty of purpose. On the *Yom Haddin* (Day of Judgment) honest examination of our past actions, present behaviour and future plans is also necessary. Rosh Hashana was ordained for such a purpose. It is the anniversary of the first day of creation—*harat olam*. It has, therefore, a message unique for both Jews and non-Jews alike. We all know man is a complex entity. Great writers have described him thus: GOETHE has termed him "the plan of creation"; NOVALIS "the systematic index of Nature"; and OKEN "the complex of all organizations." Such an entity must therefore set aside a day for introspection and the Day of Judgment helps us in that respect. It is a day on which man must ask questions in the spirit of YEHUDAH HALEVI, "Whence am I?" "What am I?" "Whither am I going?" It is, therefore, to be understood that no jollity or amusement is permitted on such a day sacred in the Jewish Calendar. We are reminded of an excellent parable illustrating our point. It is related that a reverend gentleman heard an infidel mockingly say, "I always spend the New Year in settling my accounts," to which the priest replied in accents of solemnity: "You may find Sir, that the Day of Judgment is to be spent in exactly the same manner." A telling and witty rejoinder no doubt, which served to silence the impious man. Of course, had the priest been a Jew, he would have realized that the New Year actually stands for *Yom Haddin*, the Day of Judgment. To all intelligent beings there comes a longing sometime or other to realize hopes and aspirations. Rosh Hashana gives it added impetus and pushes us on to conquer and realize them in the quickest manner possible. Humanity to-day has formulated its hopes also. We stand on the edge of a new age. To the observing eye a new era is dawning on the world. War is being outlawed. The vision of ISAIAH is no more a dream but soon a reality. The League of Nations, the outlawing of war by Nations, the Society for the World's Supreme Peace are but aspects introducing the era of tolerance and brotherhood. This is a distinct gain for the House of ISRAEL. We form a small minority in the world's total human population. The era of international brotherhood will be hailed with satisfaction by no one better than ourselves. It is a pledge when brotherliness will be understood and not merely tolerated, and love will reign between spirit and spirit. May 5689 usher in this epoch-making day of joyfulness and may it bless and sanctify the noble efforts of great men and Nations. *Ken Yehey rason!*

THE DAY OF MEMORIAL

"A dead man, if he happens to have made a will, disposes of wealth no longer his; or if he dies intestate, it is distributed in accordance of the notions of men much longer dead than he. A dead man sits on all our judgment-seats, and living Judges do but search out and repeat his decisions. We read in dead men's books, we laugh at dead men's jokes, and cry at dead men's pathos! We are sick of dead men's diseases, physical and moral, and die of the same remedies with which dead doctors killed their patients! We worship the living Deity according to dead men's forms and creeds! Whatever we seek to do, of our own free notion, a dead man's icy hand obstructs us! Turn our eyes to what point we may, a dead man's white immitigable face encounters them and freezes our very heart! And we must be dead ourselves before we can begin to have our proper influence on our world; which will then be no longer our world, but the world of another generation, with which we shall have no shadow of a right to interfere.—N. Hawthorne.

Rosh Hashanah is a unique Festival in Israel's calendar. It brings us in close touch with the living and the dead. It is a Day of Memorial. It shows us how far even the dead can rule the world and hold their sway on earth. We live by the will of those who had left to the Great Beyond. We turn towards them and gain inspiration from the spiritual legacy which they have left behind. We remember relatives and recall their good deeds upon earth. One of our best known critics, MR. LAURIE MAGNUS refers to this in his inimitable style which will bear reproduction at this time of the year. Although we have differed from his views and criticised them hotly on various occasions, yet it must be remembered that there are times when we cannot help expressing concurrence with them. It is only from men such as he that we can discern the darkness from the light. To-day MR. MAGNUS represents a very small minority of Jewry who are in revolt against the traditional aspects of Judaism. In an article on the Day of Memorial, MR. MAGNUS contributes some interesting thoughts of which the following is an excerpt:—

"The most poignant memory on a new year's day is of those who stood at our side a year ago, sharing our hopes for the future, and who are now a part of our recollection of the past. We recall them, not only for their own sake, for the sake of renewing at a solemn hour the pleasure of their Company and the stimulus of their example; we recall them, too, as a memento mori as a warning of the mortality of our own hopes, as an incentive to be more resolutely up and doing, as a reminder that we, too, must pass, and may be reckoned with the past a year hence."

The foregoing serves as a keynote to the present contribution, which is based on the citation made by us from HAWTHORNE'S. Dead men make the only lasting impression on our minds, and it is solely thru the efforts of those departed souls that we have the worthwhile things of life. Art, music, law, ideals and religion are the creations of men long since dead. We have no other alternative but that of following the footprints of our forbears imprinted upon the sands of time. Another significant statement by MR. MAGNUS reads thus:—

"Judaism is a consecration of the commonplace. It is a religion, not only for Sabbaths and Holy Days, but for every common act in every hour. It is by the consecration of the common, by performing our common tasks in Jewish wise, that the Spiritual value of life is increased, and the moral law is observed throughout our dwellings."

These are truly inspiring words which afford us much material food for thought. The concluding lines are quite appropriate. Note how exquisite are the wordings:—

"Nor is it only dead men and women whose presence we would invoke on the Day of Memorial. Gogol, the Russian novelist, wrote a book called Dead Souls. It is 'dead souls' of another kind which we would quicken to life in the new year. Ciriaco, a scholar of the Renaissance, said that he went to his study in order 'to awaken the dead.' It is the good that we have let die, owing to ignorance, or indifference, or idleness, which we would arouse to fresh vigour at the trumpet's call. Is there no sleeping brotherliness which may be roused? No charitableness awaiting the summons? Is there not still the sin—the sin of defect—of 'the ungirt loin and the unlit lamp,' which the Day of Memorial invites us to repair? The dead slumber all around us, like the statue which Pygmalion touched to life: dead virtues of ardour and endeavour, which would help, in these sombre days, to reform a world in decay. It is a crime to kill a man, and human justice exacts the penalty; but how much greater is the crime of killing the soul of goodness in a man, of refusing him aid in his need, of excluding him from the sunshine which we enjoy, of not going forward to meet him in his trouble? And who knows how the penalty will be affixed."

We all know that the debt which a man of liberal education owes to the gigantic minds of the past ages is incalculable. They have guided him to truth and have given him a hand in his evolution. MACAULAY said:—"They have filled his mind with Spiritual images, stood by him in sorrow and adversity, nursed him in sickness, gave him joy in solitude. Such friendship with the past, unlike that of the present age is exposed to no danger from the daily occurrences which weaken or dissolve. Rather, no such cause can affect the silent converse which we hold with the dead. They are the old friends who are never seen with new faces, who are the same in wealth and poverty, in glory and obscurity. With the dead there is no rivalry. In the dead there is no change." Mark well, reader, how MR. MAGNUS introduces a shaft in this paragraph:—

"So, let the Day of Memorial be a day of hope for Jewish effort, and, by remembering, let us achieve. There is no lack of calls to remembrance, of means appropriate for action. Levinsohn's Board of Guardians is issuing its appeal to-day. Earthquake and penury in Palestine speak louder than the Keren Hayesod. At home, the Jewish War Memorial needs a supplement for ministers' pensions. At home and abroad, the Jewish Health Organization is carrying out the hygienic code of Hebrew tradition. Everywhere, the opportunity is offered of turning the Day of Memorial into a day of rejoicing—of turning our memories to others' hope, our sorrow to others' joy."

Happily, there is no occasion to criticize the side-hit at Zionism in the above paragraph. Time has altered the evil to which MR. MAGNUS refers and now the Zionists are faced with success. With the exception of this, MR. MAGNUS has given us, *pace* CHANNINGS, "his most precious thoughts and poured his soul into that of his readers." In conclusion we wish him a happy new year, *shana toba*, an active lifetime for consistency and transparent honesty in the vineyard of Israel.

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REGINA BLOCH LAUDS "ISRAEL'S MESSENGER"

Our recent remarks about a letter in the London *Jewish Chronicle* by MISS REGINA MIRIAM BLOCH on "Judaism and Theosophy," brought about a tribute from the noted poetess which we will quote in full. HENRY WARD BEECHER wrote, "If I touch my hand to a board, there is a blunt sound; but if I touch it to the key of an instrument there is a musical sound. And the effect produced upon a person by that with which he comes in contact depends upon what there is in him to be touched." These are precisely our feelings with respect to MISS BLOCH'S tribute. It has a musical tone-value all its own. She has responded in accord with our gentle touch. There is an individual tone in the message which breathes tolerance and liberality. It reads thus:—

"May I thank you for your kindly appreciation of my work in your journal of May 4th last? Compliments are air, but sympathy based upon true scholarship and critical ability, is to the artist as water to the fish and it would be churlish on my part not to express my gratitude and also, albeit belated, to add my congratulations on the happy anniversary ISRAEL'S MESSENGER has just celebrated under your able aegis. You occupy a peculiarly romantic position—a Jewish paper in China,—one great Oriental culture speaking aloud unto its ancient brother. I have heard it advanced theoretically by a Professor that the very word 'China' implies the people who speak with their chins or the chinning race, as they were the first to articulate and employ words in place of the older language of gesture and signals. However this may be, it is interesting to note that many words beginning with the syllable 'chi' mean a sound or an opening, as 'chin,' 'chink,' 'chine' 'chimney,' etc. 'Chink' itself is a colloquialism for the Chinaman. If this be so, how nearly are the firstlings of speech allied to us, the inceptors of Monotheism? We conceived of a Great United Deity, they of the words to express His Glory to whom the stones and seraphim respond alike.

"I am a devotee of LAO-TZE and CONFUCIUS, and can read them with the same reverence and joy as the Ethics of our Fathers. Hence I venture to send my sincerest greetings to you, Mr. EDITOR, who can still cry proudly *'Ibri Onochi,'* in the land of the Yellow Rabbis

and may ISRAEL'S MESSEN
of God. Believe me, you

"LONDON, 7th June, 1928,
"88 *Duke's Avenue*, C

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the best judges to examine the issues we have placed before them. On the other hand, we would like to bring to mind the words of CHARLES MACKAY on "Eternal Justice" where he said:—

"The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.

For him the hemlock shall distil—
For him the axe be bared—
For him the gibbet shall be built,
For him the stake prepared!

Him shall the scorn and wrath of man
Pursue with deadly aim,
And malice, envy, spite and lies
Shall desecrate his name.

But truth shall conquer at the last,
As round and round we run—
The right shall yet come uppermost,
And Justice shall be done."

* * *

H. A. GOODMAN AND "ISRAEL'S MESSENGER"

"The blossom cannot tell what becomes of its odour and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their perilous mission.—HENRY WARD BEECHER.

In an article entitled "Mr. H. LOEWE Attacks ISRAEL'S MESSENGER" elsewhere in this issue, we informed our readers that we were the recipients of two letters in which their writers expressed the convictions that we were doing nothing worthwhile or constructive for Judaism. Having replied to Mr. LOEWE'S letter we are quite free to examine the one before us from Mr. HARRY AARON GOODMAN, of Lordship Park, London. Let us moralize here just as we did in our first reply. EMERSON said that "the hearing ear is always found close to the speaking tongue." There is great truth in that statement. If Mr. GOODMAN is actuated to reply to our strictures which appeared in our May issue, in all sincerity and with a wish to give ear to advise given with a *leb tob*, then he is to be commended for a stand however misguided it may be. Anyhow, let us see what he writes:—

"DEAR MR. EZRA,—Although I have not had the pleasure of meeting you, yet I have very often been amused—if not elevated—by your interesting journal. And my friends Mr. ARTHUR FLASHMAN and Mr. EZRA SHAHMOON have told me quite a deal about your many activities."

In the opening lines of the letter Mr. ADAM TOB affirms that at times he has "very often been amused if not elevated" with our publication, a state of mind which fits in with the saying of that WISE KING of Israel when be said. "A merry heart maketh a cheerful countenance." (Prov. 15:13). That is a very good sign—*siman tob l'chol Adam tob!* It shows that our mirthful correspondent may be prevailed upon in time to adopt an impartial attitude towards Zionism and emulate the fine display of tolerance shown by the late Hassid Rabbi LEIPSHIZ, to whom we referred in the May issue of ISRAEL'S MESSENGER. We concede that merriment is a wonderful quality to possess. It is interesting to know that Mr. GOODMAN possesses it in a large degree, for we noticed it in his letter addressed to the *Jewish Guardian*, when he preferred being called "a political bed fellow of Mr. LAURIE MAGNUS." Just imagine a pious Agudist whose simon-pure orthodoxy cannot be questioned, eager to keep company with an ultra-liberal leader—a Red Riding Hood in company with a Friendly Wolf! But we are digressing. Let us see what follows. Says Mr. GOODMAN:—

"The Chief Rabbi Dr. HERTZ when asked whether he was an Agudist replied that he was in favour of everything pan-Jewish, and although obviously I do not sympathise with your point of view, and certainly not with the manner in which you express it, I appreciate the 'pan-Jewishness' of your ideals and actions."

Our esteemed correspondent now throws us a rosegay in appreciation of our pan-Jewish idealism, for which *toda rabba!* We accept it. Let it be understood once more, that we are not desirous of resisting our opponents simply for the fun of doing so. We take no delight in hurting others' feelings. If we do criticize their views, it is simply because we are zealous for Israel's honour, Israel's religion, Israel's culture, Israel's homeland and Israel's pledge made solemnly to his God. Our pen which levels these criticisms at our opponents, at the same time dedicates a prayer for Israel in the spirit of an ancient Talmudic Sage, Rabbi ZERA. Did not the Talmud enjoin, "Let not even one enemy be little in thine eyes, and let not a thousand friends be many in thy sight?." Our correspondent continues:—

"The Zionist Organization, and the European Zionist press have long given up the idea of crushing the Agudah. As long as there is one Jew left with the spark of the Torah in his heart, the ideals of the Agudah will remain. Let us treat our opponents honourably, as the non-Jewish peoples do: we can oppose them, fight them, but at least let us give them the credit of sincerity."

We are moved by our correspondent's explanation, and we can entertain no doubt but that he is actuated by sincerity and honesty of purpose. But that is one thing. Sincerity and honesty do not adjust our correspondent's erroneous views. In the last few lines, Mr. GOODMAN gives us a lesson with a moral attached. In fact, he seems to entertain the idea that we maltreat our opponents in an unbecoming manner. Pray what scars have we left or which wounds did we slash with our honesty and candour? If our talk did leave a scar, it was due "to the guilty mind of those that did brood o'er guilty woes." Why treat our opponents honourably, when they behave outrageously towards Zionism? At least we know of no Jewish din which commands us to turn our left cheek to an opponent when he has already smacked our right! On the contrary. RABBI SHELLAH teaches, *Im ba l'hargach hashkaim l'horgho!* Anyhow, if our pseudo-Zionists still level attacks on the citadel of Zionism we shall be forced to reply and silence them. We can see no rest for them or ourselves. It must be a war that ends war! In his concluding lines, Mr. GOODMAN even does not credit us with fairplay. Says he:—

"I enclose a reply to your several attacks: in all fairness, and as a fellow-journalist, I would ask you to print it unabbreviated, and if you have any comment to make, not to make it within the letter, but at the end."

Our correspondent's letter will be found elsewhere in this issue with our comments thereon, which we commend to the attention of our readers. The concluding lines in the foregoing show the writer in a new light, in the unfair rôle of an exacting critic. He accuses us harshly, with out even giving us the benefit of the doubt. Anyhow, we can afford to overlook it, in our efforts to argue out our case. In conclusion we hope Mr. GOODMAN will bear with us with what MILTON taught when he said, "Where there is much desire to learn, there will of necessity be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making."

* * *

JEWISH AGENCY AND JEWISH NATIONALISM

The Jewish Agency Commission has issued a comprehensive report based upon constructive plans with which to upbuild New Judea. An appeal to world Jewry to contribute one million pounds sterling for five years is recommended by the Commission. This is certainly not a big sum when we bear in mind that without the Jewish Agency proper, we were raising all along over half a million sterling annually for the purpose. The introduction of non-Zionist elements was thought to bring in immediately large financial support to the movement, but we are disillusioned. Neverthless, we see no reason to belittle the new partner. Zionists everywhere must still bear the greater brunt of responsibility in the upbuilding of New Judea and watch carefully the fundamental basis of Jewish Nationalism. Happily. the Yishub is strong enough to resist any move to thwart loyal Zionist aspirations. We are told that following a description of the Commission's work, the EARL OF BALFOUR expressed great satisfaction with the results. The Jewish Agency will, in the course of the next five years, be expected to play a great role in the re-establishment of the country of Jewish origin. We are absolutely convinced that great developments will follow within the next ten years that will make all Jewish hearts glad and glow with enthusiasm. The Powers are watching with great interest Jewish strivings in New Judea, and provided we can show further constructive work accomplished in our ancient soil, (there is no reason why we should not) there should be no hesitation in extending recognition to Jewish Nationalism and Jewish home-rule in Eres Yisrael. The columns of ISRAEL'S MESSENGER have borne abundant testimony to the fact that Japan, China and Siam, the three leading Asiatic Powers, are eager to endorse Jewish national aspirations and grant recognition to Jewish *de jure* government when the psychological moment arrives. It, therefore, behoves us to double and treble our forces and increase forthwith our manpower in the land of our hopes and dreams. The Jewish Agency will not attempt to thwart Jewish Nationalism. It would not if it could and could not if it would. Jewish Nationalism is based upon a firm basis which no human agency can obliterate and destroy. We have learnt too well by now what Nationalism means. It is the basis of state-foundation and salvation of the rank and file. Without a genuine wave of Nationalism, no nation on earth can succeed to unify and vivify its forces. POINCARE'S nationalism has saved France only recently from economic ruin. MUSSOLINI'S is another. China is another instance, to say nothing of Japan and Siam. In fact, wherever we turn we see that Nationalism rules the world. We Jews have suffered for 1,858 years untold agonies of oppression and persecution, for the simple reason that our Nationalism was not potently developed to help us to exert ourselves in the solution of our problems. The time has arrived when we must rise up to the occasion and demand due recognition of our flag and country. In this we find a united Jewry girdling the globe (minus the withered branch) and we are satisfied that our aspirations will receive full measures of support at the hands of the world Powers. We repeat again that we do not share the apprehension in certain quarters that the Jewish Agency will meddle in our political work. Such a view is equally shared by a leader in the Zionist world, Mr. H. SACHER, who, in a special contribution in *The New Judea*, London, of June 29, 1928, concludes it with the following forceful and striking observations:—

The one question which all Zionists will put and are entitled to put is: Are the new forces represented by the report sincerely determined to collaborate in the making of a Jewish Palestine, Jewish in the full Zionist sense of the word? To this the answer is to be given most emphatically in the affirmative. The Commissioners have individually taken the opportunity of expressing their pride and their pleasure in the task to which they have set themselves, and nobody who came into personal contact with them during the discussion and the preparation of the report can have any doubt of their sincerity. They are determined that the extended Jewish Agency shall make good. In that spirit the report has been composed. In that spirit it will be recommended by them to their constituents and acted upon, and in that spirit it should be welcomed by all organized Zionists throughout the world.

In view of the foregoing, let us rally to our flag and make the ideal real. There is everything to gain and nothing to lose by the new force of accession that is aiming to throw in its lot with Zionist strivings in Eres Yisrael. Happily, we are now in the unique position to show a united front in our national endeavour to create something positive towards our common civilization. With MACAULAY we may well say, as he was able to say of the Romans of old:—

"Then none was for a party;
Then ALL were for the State;
Then the great man helped the poor,
And the poor man loved the great;
Then lands were fairly portioned,
Then spoils were fairly sold;
The (JEWS) were like brothers
(Like) in the brave days of old."

* * *

THE WAIL OF A JOURNALIST

Our contemporary *The Canadian Jewish Review*, Toronto, in an editorial entitled, "A Touch of Envy" writes in a forlorn and sadhearted manner. It reasons introspectively which impels us to comment on the subject in order to give free advice and comfort to relieve such pent-up feelings. Note what follows:—

"We are saddened by the thought [*"There is a good time coming, pard!"—Ed.*] that for some little while we shall be without the stimulating company of the two estimable [*"A whisperer separateth chief friends!" Prov. 16: 28.Ed.*] associate editors of this journal. Our most immediate neighbour has betaken himself to the broad spaces of the West, where men are men and women the feminine gender. And our colleague, who holds forth in the interior of this publication, [*"A prudent man foreseeth the evil and hideth himself." Prov. 22: 3.—Ed.*] has given way to his longing for the witchery of rustic environs, [*"The works of the Lord are great, sought out of all them that have pleasure therein." Psalms CXI: 2.—Ed.*] and will henceforth commune with nature instead of his readers."

After reading the foregoing lines our sympathy goes out in full force to the nature-lover of the *Canadian Jewish Review*, who forsook his tedious task at the Editorial Sanctum only to fly to the refuge of the country with all its charms, and peacefulness. There, "where the sweet air we breathe, the perfume of the new-mown hay, the rich refreshing scent of the new ploughed furrow, the surprise of fragrance that startles you as you go by a bank where the violets seem to have turned out suddenly to stare at you; and the sky, and the clouds, the blessed broad, round, clear expanse of illimitable blue quivering with eddies of palpitating heat in the noon; ruddy with the miracles of gorgeous splendour at the dawn, all alive with stars that glitter and twinkle, or seem to look quietly at you, in the midnight," surely that is a veritable heaven calling out to a tired out journalist. What a sad picture is given in the lines that follow:—"Our poor overworked editor-in-chief and our own humble self will have to remain behind and slave [*"If thou faint in the days of adversity, thy strength is small." Prov. 24: 10.—Ed.*] to produce enlightenment and opinions for the benefit of our circulation." We heartily sympathize with the writer and his *confrere*, for theirs are truly a self-sacrificing rôle to play. Anyhow, there is some comfort in the thought that hundreds of readers will find enlightenment and joy in reading the weekly output of the *Canadian Jewish Review*, for the simple reason, being as it were a labour of love and joy. Our *confrere* revels and seeks consolation in the thoughts:—

It is pleasant to think of packed auditoria in cities near the Rockies; cheering crowds of enthusiastic Westerners eager for the words of inspiration from an abassador of the East. [*"Vanity of vanities, saith* KOHELETH. *Vanity of vanities, all is vanity." Ecclesiastes 1: 2.—Ed.*] It is gladdening to reflect [*"A merry heart doeth good like a medicine." Prov. 17: 22.—Ed.*] on the joys and thrills that nature can offer her votaries in the sancta of her retreat. But these are not for us, cruel exacting readers. It is ours to stay in the sweltering city and celebrate, and write, [*"Whatever thy hand findeth to do, do it with thy might."*

Ecclesiastes 9: 10.—Ed.] So that you may not be uninformed even for one week. And now we sigh and proceed to work." [*"O Lord, by these things men live, and in all these things is the life of my spirit." Isaiah 38: 16.—Ed.*]

Few realize the difficulties that beset newspaper work. Few readers realize with what obstacles the Edtior of a publication has to contend. But no! all that the reader wants is his newspaper and his morning tea or cocoa. These two are the indispensables of his life. See to it Mr. EDITOR that you do not take a vacation, or a rest, for I must have my newspaper! What else can we do but acquiesce and toil and moil and slave on in our efforts to uplift, to cheer, to rebuke and to console! On reading the editorial of *The Canadian Jewish Review*, we are actuated to sum up the subject with a few thoughts. The writer MONTAIGNE moralized thus: "Nature supplies what it absolutely needs." SOCRATES, seeing a heap of treasure, jewels, and costly furniture carried in pomp through the city, said, 'How many things do I not desire!" In the same way, the city Editor must put aside the vision of a bright country-side by also repeating, "How many things do I not desire!" and turn to the less attractive and appetizing desk of the editor with all its task and worries. One cannot expect such a sacrifice from all editors, but only from those about whom MILTON tells us:

"None
But such as are good men can give good things."

* * *

ISAIAH'S VISION BEING FULFILLED

"Eureka! Eureka" (I have found it! I have found it!) shouted a nearly naked philosopher, running from his bath through the streets of Syracuse about the year 212 B. C., much to the amused surprise of the inhabitants of that town who saw no reason in his wild behaviour. Some such parallel may be found in MR. KELLOGG'S "great find"—his remedy of the greatest curse of history WAR! Just as it was related of ARCHIMIDES, people are amused to-day at the very thought of this so-called mad venture. "How can we do away with war, when nations are arming themselves in earnest," they argue. And yet this "mad venture" may be taken as the happiest augury of civilized times. Now what is this KELLOGG pact? There are three brief and simple articles which speak glowingly about its author. The first solemnly condemns recourse to war for the solution of international controversies and renounces it as an instrument of national policy. The second agrees that the solution of all disputes of whatsoever character shall never be sought except by pacific means. The third seals the technique of operation of the treaty and binds the original signatories as soon as they have all ratified it. The treaty it declares shall remain open as long as necessary for the adherence of all the other powers of the world. Jews everywhere will hail this pact with joy and satisfaction. As a nation composed of hardly one percent. of the world's total population we had suffered more than any other nations from the effect of war. If to-day we had our own *de jure* government functioning in New Judea, we would have been among the signatories of the pact, contributing our own share towards bringing about the consummation of the vision of ISAIAH who foresaw the day when nations shall beat their swords into ploughshares, their spears into pruning hooks and learn war no more. Nevertheless, our joy is infinite that it was given to our ancient prophets to foretell the era of universal peace which is being ushered in so solemnly in this age of ours. The names of the representatives of this pact will go down in history just as the illustrious name of its author will eternally live in the hearts of men. In this supreme stroke of resolute action we see already the words of prophecy once more revealing its pointed finger. To Israel the incoming era is the most welcome sign of the fulfilment of prophecy which is a sure guarantee of his nationhood being once more rehabilitated in accordance with the visions of the prophets of old. No more opportune time for the signing of the pact could have been found than in the period of *Shuba* (repentance) embraced by the New Year and Yom Kippur. May the new era that is dawning upon the world cling to us and from it grow buds of devotion, blossoms of faithfulness between man and man and between nation and nation.

EIGHT "REBELS" WALK OUT!

Eight 'rebels' were released this year in June by the Cincinnati College at which REVEREND JULIAN MORGENSTERN presides and the usual *semicha* was granted them to go out to the length and breadth of the U.S.A. to instil the poison into the pure well of Judaism. Not satisfied with this, these 'rebels' will stalk into the highways and byways of the land as preachers and teachers of "Progressive" Judaism! When we say that ISAAC M. WISE, the founder of the College, was the greatest failure in history, we should be understood well to mean that had he lived to this day, he would have sat in sackcloth and in ashes and surrender to the anguish of a broken heart. Ah, if only the dead could speak!

THE JEWISH AGENCY AND NEW JUDEA

The full text of the Jewish Agency Commissioners' report submitted by LORD MELCHETT, LEE K. FRANKEL, FELIX M. WARBURG and OSCAR WASSERMAN, is a historic document making public its findings and recommendations vis-a-vis the upbuilding of the Jewish National homeland. The report reflects the views of non-Zionists (apart from Lord MELCHETT who is now President of the English Zionist Federation and a full-fledged Zionist) and it is possible that some criticisms may be levelled around the questions of immigration to New Judea and the policies of the Jewish National Fund. The Zionist Congress which approved of the extension of the Agency will have to consider the report and here and there some revisions may be deemed necessary. It is impossible to believe that Zionists would endorse everything in the report without suggesting amendments. It is conceded that the Commissioners have done their best to meet the demand with a view to improving the economic position. The signatories conclude with a fervent appeal "to the entire Jewish world to make the necessary sacrifices to establish an ideal which will be a just source of pride and satisfaction to be regarded by the world as a worthy effort on behalf of Jewry *for the re-establishment of the country of their origin.*" (The italics are ours). The emphasised words indicate the acceptance of the Jewish claims on their historic land and this is of great significance coming as they do from a body of men (barring LORD MELCHETT) who are not subscribers to the Basle programme of the Zionist movement. It is palpably evident that the Agency (which will be based upon fifty fifty) will not interfere with the political work of the Zionists, otherwise there can be no peace and harmony in the ranks to which all are looking forward. Now more than ever, it behoves us to protect our political rights gained after years of hard work and not let it slide for want of foresight and vision. The proposed Agency may or may not meet our legitimate aspirations, but there is no reason why we should not double and treble our efforts and pursue a vigorous policy of concentration in order to achieve the maximum of success. The next ten years should find us holding the fort securely against any onslaughts from within and without. Care must be taken to increase our man-power in order to have a Jewish majority in New Judea. Land possessions should be increased by leaps and bounds. These two are the greatest factors, to our mind, which should contribute greatly to the solution of our great problem in the near future. Diaspora Jewry will not have much say in the future of our homeland; it is the Jews living in New Judea who will decide their fate and dictate whatever terms they may think best to determine upon. Whatever view one may take of the report of the Agency, one thing is essential for us to remember, and that is, to do nothing to stifle attention from the right road to which we are destined. Disunion in our rank will be hailed with great joy by our enemies who are simply waiting, praying and hoping for the dismemberment of our movement. Such a calamity should be avoided at all costs. After all the Agency will only function for three or five years, and if at the end of our agreement we do not choose to renew the partnership we can still go along our own way and seal our destiny in accordance with our pre-arranged programmes. We suggest to all our Zionist brethren, Federations and Societies throughout the world, to refrain from spreading the spirit of malcontents in our rank. On the contrary, we should all rally our forces together and work unitedly for the strengthening of our political work and making legitimate propaganda for it. We have lately been phenomenally successful in this direction. We find everywhere a legitimate desire to support our political ambitions "to establish a country for ourselves," *pace* the Chinese Nationalist Minister for Foreign Affairs. Let the Agency start the work in accordance with the decision of both Zionists and non-Zionists. We hope no step will be taken to obliterate the Jewish National Fund, which is a most popular institution everywhere. A million boxes in Jewish homes all over the world, is a link that should not be broken now that the Agency is about to function. We repeat here that we are disappointed with the smallness of the annual sum required by the Agency from its votaries. One million sterling is neither here nor there. We did not need the Agency for that. We were doing that ourselves, more or less. Needless to say, we look to the future not with misgivings but with hope and confidence. We foresee an era of fruitful activities before our People. We foresee the recovery of our ancient Fatherland and the restoration of our nationhood in the not distant future. We foresee an era of peace and tranquility in our new dominion, a new civilization arising on the vine-clad hills and verdant plains of New Judea, and under the vines of content and the fig trees of plenty we may all join together and acclaim the truth proclaimed by our prophets of old. One God and one humanity.

* * *

ZIONISM

The common problem, yours, mine, everyone's
Is, not to fancy what were fair in life
Provided it could be,—but finding first
What may be, then find how to make it
Up to our means.

The author of the *'Religio-Laici' Judaica* comes out in the open to discuss some aspects of Zionism. In the past he wrote voluminously on the same theme mostly under pen-names in the non-Jewish press, in the hope of strangling the movement and betraying his own people. We admire the man for his bravery to stand for the new theology of "Liberal" Judaism, which cannot afford to see Zionism triumphant without reciting the funeral *hesped* over the new cult which it had sponsored about a century ago. Our gentle critic's breast deserves to be decorated with medals for the service he had rendered to the new-fangled Judaism, but, unfortunately, there is no Law to prescribe such honours, although it is left to each individual to follow the dictates of his or her own conscience and do that which is fair in his or her own eyes. And now let us quote the author referred to above:—

> "We have been challenged in one quarter [*only one?—Ed.*] to explain our reiterated contention that the National Home for Jews in Palestine has benefitted Jews outside. [*How obliging of you to comply in such worthy fashion!—Ed.*] *'Here you are'*, we are told in effect, 'lukewarm Zionists at the best, pseudo-Zionists at the worst, [*Hear! Hear! Ed.*] constantly carping at the finances and criticizing the administration of the Executive, letting go no opportunity of showing up its failings and weak points, rigidly and immovably opposed to what you choose to describe as the 'Nationalist heresy', and repeating even *ad nauseum* that Judaism is a religion, not a national bond; and yet you commit yourself to the opinion that the foundation of the National Home has added to the stature and raised the status of all Jews, scattered throughout the other nations. How do you reconcile these propositions? Why should it not be said of you, that you seek to wrap in soft words your hard blows [*In a way that would even put* JACK DEMPSEY *to shame!—Ed.*] at the Zionist structure, and that you are more dangerous, or more contemptible, than an open enemy?"

Our critic in Fleet Street states the charges against him with brutal frankness,—another quality in him we admire from a distance. We may add with due frankness now that the cards are all laid flat on the table and we are free to give and take, that these were precisely some of our thoughts and suspicions against the editor of *The Jewish Shomer*. We are glad it was left to him to enumerate them with frankness and ability. But that is not the proper way from a Rabbinic point of view. We are taught to remember our shortcomings and *abandon* them in favour of better and loftier resolutions. But let us see further how the defence is conducted by the arm-chair critic. Says he:—

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> "This, briefly, is the charge which some Zionist fire-eaters [*What a becoming epithet!—Ed.*] bring against us. We have only doctored [*What! already!—Ed.*] their charge-sheet by a touch of clarity in diction [*No need to confess. We know that thou art a master of that art.*—Ed.] and a parsimony of epithets. We propose to take up the challenge [*We expected it all along. It was only a matter of time!—Ed.*] less in the expectation of reconciling critics whose real objection to us is that we have been proved right, than in the hope of winning to our conclusions an even larger number of supporters. [*What vain hopes!—Ed.*] We started with hardly any at all. [*At the bottom rung of the ladder, so to speak.—Ed.*] Nine years ago, indeed, when the *Jewish Guardian* first set sail on the troubled waters of post-war Europe, [*Why, is it smooth-sailing to-day?—Ed.*] every Zionist's hand was against us. [*Somewhat like the Israelites and the Philistines of old! eh,—Ed.*] We were accounted pirates on the sea of Judaism [*How sad!—Ed.*] hardly distinguishable from traitors to its cause [*Is it distinguished better to-day?—Ed.*] and there were many—there are possible still a few—[*You never can tell.—Ed.*] who would have made us walk the plank without compunction. [*Surely, not blindfolded!—Ed.*] We have a pigeon-hole bulging with the scorpions with which we were scourged in those days—[*So you still have these pretty epistles, filed away for refreshing the memory!—Ed.*] roughly, from 1917 to 1920,—but we have fitted it long ago with a lock and key, [*We trust it is a Yale!—Ed.*] and are quite ready to lose the key. [*Well done! You will thereby give a chance to locksmiths to supply you with duplicates. Brisk business!—Ed.*] There is, happily, no reason to-day to revive the *neiges d'autan*, or the controversies of yesteryear. The policy without a supporter, the paper without a friend, has acquired troops [*Can they withstand a siege?—Ed.*] of friends and supporters."

We have given our readers a full sampling of MR. MAGNUS' play of words. His excuses do not impress one with their sincerity or with any depth of meaning, and yet we are assured further on, "The fact is, we pleaded a very simple cause, and its victory was assured from the start. [*What keen optimism!—Ed.*] Sometimes, [*When? during the moments of doubts and despondencies?—Ed.*] looking back on the years of storm, we are chastened to wonder if we were anything more than a fly on the wheel. The wheels of Zionism started uphill, and came inevitably to a stop. The political nationalists, who were driving the heavy coach [*We trust the fly was not flattened out in the meantime!—Ed.*] however desperately they flogged the horses, could not drive Judaism into a Nation. [*It is too early to talk yet, time will explain it in glowing terms.—Ed.*] Conditions in Palestine forbade it, since the Arabs were already Palestinians [*Turkish subjects would be more accurate. A Palestinian status was created after Great Britain took upon herself the rôle of Protector.—Ed.*] and there was not room for two nations in a narrow land. But apart from Palestinian conditions, which were the business of the first High Commissioner for Palestine, and which he caused to be defined in the White Paper of 1922, [DR. WEIZMANN *assures us that in course of time it will be transformed into a Blue-White-Paper.—Ed.*] now the basis of the constitution, Jewish conditions, too, worked against the foundation of a Jewish Nation. The little effort [*Be it ever so humble, eh?—Ed.*] so grossly maligned, of MR. LIONEL DE ROTHSCHILD and others, including MR. [*Dr. Please!—Ed.*] C. G. MONTEFIORE and the late Lords BEARSTED and SWAYTHLING [*Alaihaim Hashalom, please!—Ed.*] to protect the national status of British Jews for the imputation [*Is that a veiled threat?—Ed.*] of a dual nationality [*Are you taking* DR. JEKYL *and* MR. HYDE *as a pattern? We studied that two-part character in our schooling days.—Ed.*] produced effects in every country." *The Jewish Shomer* delves and discusses its favourite pastime of dual nationality and the national status of Jews at great length. Of course, the theory is a pet one and that of DR. MONTEFIORE. The wail which is raised from time to time by their followers was described by us as "the bogey cry of the alarmists." But let us continue and see what our contemporary says further, "For we ventured to predict some years ago that Judaism, which had given birth to Zionism, would not be swallowed by its offspring. [*Rightly so: both aspects of our genius will join forces and become a great moral and spiritual force.—Ed.*] The part would not be larger than the whole, [*Quod erat demonstradum.—Ed.*] despite the pretensions of its earlier years. We look forward to a time, [*Yes, "it shall come to pass, that at evening time there shall be light."*—ZECHARIAH, 14-7.—Ed.] now drawing near, when Zionists of all shades of opinion will unite [*Amen the Lord do so!* JEREMIAH 28-6—*Ed.*] for practical objects, and will forget the differences that divided them." [*We hope thy ears heareth what thy mouth speaketh—Ed.*]. These prophetical sentiments are truly worthy of the gentle author of the *"Religio-Laici' Judaica.* We would recommend the article now under our observation solely on the merit of such keen optimism and confidence. There are shades of interpretations to MR. MAGNUS' plain talk, some may say, but we may assure them that we take the literal interpretation at its worth, for we are not competent enough to deal with its psychological aspect. But we are digressing. Let us quote another passage, "Palestine for the Jews to-day no longer means a Jewish Nation [*No?—Ed.*], or a country as Jewish as England is English: the mere exhumation of these slogans [*Why, if our readers were to turn over to our recent numbers they will see for themselves that we are still using the same slogan.—Ed.*] is a proof that they are completely dead. [*There is such a thing as a revival of the dead: tihyath hamethim.—Ed.*] Palestine for the Jews means two things, the one practical, and the other ideal, and we are deliberately of the opinion that all Jews can combine to further both. The practical aim is to ensure that the British experiment [*You still persist that it is an experiment when you see that that aspect surely transforming itself into inevitable reality!—Ed.*] in Palestine shall not fail for want of funds. [*We have heard this mizmor of yours on many and diverse occasions, but it has never materialized like the "Palestine experiment" into actuality. Get a move on,* MR. MAGNUS *and show some results. Surely, £00|- is not enough for you,* LAURIE, *to rest on your laurels!—Ed.*] Like most clients for charity [*Yours is by no means a charitable nature, for you still persist in wrong-labeling that 'duty' which should be the express purpose of every liberal-minded Jew.—Ed.*] it wants more than was thought at first; but like most charitable [*We persist; duty is a better word to use.—Ed.*] objects again, it cannot be left stranded in mid-journey: the great thing is to recognize that it is a Jewish charity [*You have used this word three times in succession, a process which no doubt is not free of monotony. Why not say 'duty' to relieve that oppression?—Ed.*] in the plain sense [*We are thankful indeed that there is very little liberal-Jewish dole contributed to our great cause.—Ed.*] that its success depends upon the provision of money." Let us conclude our observations with a few criticisms. During the whole course of the article contributed by MR. MAGNUS, we have not come across any degree of enthusiasm for Zionism. The ideas are laid out one after the other in a disinterested play of words. Zionism does not touch the heart of MR. MAGNUS. It does not appeal to the spirit within. In the movement, MR. MAGNUS sees dread and pessimism, although his forced words belie his mental pictures. His message leaves us cold and speculative. His interpretation is unlike that of EMERSON who proclaimed in worthy words, "Every great and commanding movement in the annals of the world is the triumph of enthusiasm." MR. MAGNUS does not believe in any such sentiments, otherwise we would find something arresting in his ideas and ideals. Although he admits that "there is a sentiment of Zionism which invisibly is doing good in Israel," with the same breath he runs down the machinery of Zionism. His concluding thoughts are, we are positive, objectionable to his readers. Let us give his *ipsissima verba*:—

> "Though we have rather deliberately used the word [*You admit that!—Ed.*] "charity' above, we know that many Zionists resent it on quite defensible grounds. We use it [*You have no right to!—Ed.*] not in defiance of that resentment [*Then what?—Ed.*] which in some ways command respect, but in order to fasten attention on the not yet satisfactory manner [*Oh? so this is it!—Ed.*] in which Zionists render their accounts."

The Zionist Organization, we admit, should satisfy those interested with an inner inkling of the run of accounts. But we are decidedly opposed to the idea of MR. MAGNUS demanding rights which do not belong to him. What has he done or shown (besides side-hitting Zionism) to merit a greater attention from DR. HANS KOHN? He makes an objection with a flow of words which we will quote in full, "From the point of view of accountancy [*How authoritative!—Ed.*] the money collected and disbursed by or on behalf of the Zionist Organization should be treated as charitable money: [*On what grounds and whose authority?—Ed.*] those who give it [*We do not see any names corresponding to* LAURIE MAGNUS *and the rest.—Ed.*] should know exactly how, where, and when it is spent." Our readers have practically all the important passages from MR. MAGNUS' article and they may now judge by merit of the truth whether he was justified in expressing his views in the way he did. There is no doubt that MR. MAGNUS brings to bear on the subject his usual eloquence, his happy choice of words, etc., but on the other hand BACON said, "Discretion of speech is more than eloquence." Nowhere do we see in MR. MAGNUS' plain talk any such quality exercised. He has a way of implying a multiplicity of interpretations. And yet time will show their true worth. We have absolute faith in GOETHE'S injunction:

> "Nay, don't lose heart; great men and mighty nations
> Have learned a great deal when they practice patience."

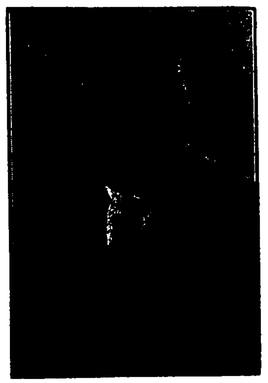
We are looking forward to the future to prove the high worth of political Zionism. It must succeed, for the sake of *Kol Beth Yisrael*. The spirit of optimism must teach its lesson and assert itself on the yearning hearts of Zionists. In the meantime, MR. MAGNUS must need also wait and see what the future will unfold before his gaze. What the author of the 'Religio-Laci' Judaica will think of his contributions years later will be interesting to know and will be worth watching.

[*The above was unavoidably held over from our last issue, we regret to say.—Editor,* ISRAEL'S MESSENGER.]

A NEW YEAR MESSAGE TO CHINA JEWRY

TRIBUTE TO CHINESE NATIONALIST GOVERNMENT

By GERO. KRISHEVSKY, Keren Hayesod Delegate to the Far East.



MR. GERO KRISHEVSKY.

A Sage was asked what was the first lesson a man should learn, and his answer was, "Be true!" And the second? "Be true!" And the third? "Be true!" We may apply this lesson to the Jew and his ideals. On the eve of Rosh Hashanah when all Israel are in a retrospective mood, I call upon each and everyone of you to "Be true to yourself!" Second: "Be true to the aspirations of the Jewish People—through Zionism!" And third, "Be true to the traditions and customs of old!" We have done worders in Eres Yisrael in the past eight years or so: are we to halt and rest on our laurels? Most of you have done your "bit," but is that enough? What about those who have lagged behind the rest? Rosh Hashanah should urge us to help those who are inspired by noble ideas, who bear sore burdens on valiant shoulders and who have forsaken their comfortable homes to upbuild our National and Traditional Homeland. Our Halussim and Halussoth also want your unstinted enthusiasm and moral support for the great movement of Zionism. EMERSON said, "Every great and commanding movement in the annals of the world is the triumph of enthusiasm." This "fire should burn in us, in our souls and in every fibre of our beings in order to bring about speedily in our days—*bimheira b'yamainu*—the consummation of our age-long ideals for which we have yearned and hoped and prayed. Live up to this grand ideal and cling to it, Jewry of China! Each individual should look to his own work and not follow the example of others. *Ish al diglo!* While in China I learnt a fine Chinese Proverb which teaches us precisely the same thing. It says, "Sweep the snow before your own door, and never mind the frost on your neighbours' roof." In other words, do the duty that lies directly in your pathway and let your neighbour do likewise.

In a shortwhile I shall be sailing for Eres Yisrael, having completed my mission for the great cause. I shall carry with me happy memories and associations of the Jewish communities living in this remote part of the globe. I shall tell our leaders that China Jewry have not failed in the past and will not fail in future to give Zionism their moral and material support. Therefore, it is up to those who so far have shirked responsibility, to come forward and help in creating worthwhile results. It is said, each month, each day, each minute is a chance given you by God. Avail yourself and make of it a worthwhile effort. As an official delegate of Keren Hayesod and Keren Kayemeth, I wish to thank China Jewry for the grand reception they have afforded me through the course of my travels. Wherever I went I found real enthusiasm for the cause. Happily, the spirit is alive and throbbing in the hearts of all. That is the best symptom I have noticed everywhere and which is a fine augury for our future prospects. I am all the more pleased to stress this because I realize and recognize the fact that for the last two years a grave crisis has impeded business and turned prosperity aside. In spite of that, most of you have done your duty and responded to the call of Zion. It is at an opportune time that I have visited China. A representative of the Keren Hayesod was much needed to interview the Chinese Nationalist leaders and come to a mutual understanding regarding Zionist activities in China. I am thankful to the Chinese leaders and statesmen for their spirit of tolerance and their liberal attitude towards the national aspirations of world Jewry. May the New Year 5689 usher in a period of peace, prosperity and success to the peoples of China. May it help China Jewry to realize the great task that lies ahead of us in the upbuilding of our National Homeland and cause them to share part of the burden carried on by the kindred communities of the world. A very happy and prosperous New Year to you all!

GERO. KRISHEVSKY.

SIR KREEMY SHARP WISHES YOU A HAPPY NEW YEAR



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OUR BOOKSHELF



MAHAZEY ABRAHAM.—"The Vision of Abraham," by the late Rabbi ABRAHAM SHACHTER, edited and published by his son Rabbi J. SHACHTER, 101 Clifton Park Avenue, Belfast, Ireland.

We extend a hearty welcome to the above publication printed in Hebrew on good paper in an attractive form. The Editor, Rabbi J. SHACHTER has performed a meritorious service in presenting the work of his late revered father to the Rabbinical school of thought, where it is bound to be treasured for its many useful *sha'aloth wutshuboth*. Among its interesting features, *Mahazey Abraham* propounds no less than one hundred and seventy-two conundrums, or rather problems on *dinim* of weight and importance solving them in a manner which entitles the work to be known as *hiddushey Torah*. Another feature is the simplicity of the arrangement in the form of questionnaire by a Rab with a rejoinder by his Talmid. The diction is a pure classic Hebrew, while the commentary abounds with illuminating citations from the Talmud and the Zohar and other Cabbalistical authorities. The Editor Rabbi J. SHACHTER proved himself a great *lamdan* which stood him in good stead to dive into the great sea of Jewish lore in order to preserve the beauty of his father's good work. The questions throughout appear very puzzling to the reader and almost impossible to answer until the reply relieves him in the manner of a pleasant surprise. We tried to guess the solution of a few riddles but without success. The *Mahazey Abraham* combines study and pastime in harmony. No scholar in Hebrew lore should miss securing a copy for his library. We offer our congratulations to Rabbi J. SHACHTER for performing a great task in an admirable manner and thereby increasing the treasures of Jewish lore in an age which is not too rich in scholars and great works.

JUDEA AND CHINA

By F. D. ZAU.—VIEWS OF A CHINESE NATIONALIST

[We have pleasure in presenting again a contribution from a local Chinese Nationalist who is known far and wide for his vigorous and spirited defense of Chinese aspirations and politics. This is the second time MR. ZAU *has favored us with his views on "Judea and China," the previous article having been published in* ISRAEL'S MESSENGER *of February last. His message, we have no hesitation in saying, is permeated with keen optimism and idealism. We welcome his concluding words on his contribution which express precisely our own feelings on the Jewish National Movement—Zionism. Jewish aspirations have created an intensely idealistic movement permeated with a strong faith in God and His principles. Zionism is indeed based on principles. We are to buy back every inch of our ancient soil rather than appropriate it by force. We are to further the cause of the great Jewish movement by peaceful means and penetrations and thereby gain the friendships of all the nations of the earth. If such is China's intentions then surely one can foretell a bright future is awaiting her. We stand for reform and progress and must choose our pathway leading to Destiny's gateway. The Bible teaches that* LOT *chose Sodom, and* LOT *had Sodom.* FATHER ABRAHAM *chose God, and* FATHER ABRAHAM *had God.* MR. ZAU *wisely emphasizes the futility of placing faith on temporal powers; rather idealize eternal values and bring them to the physical plane by ACTION. With these few introductory remarks we earnestly commend* MR. ZAU'S *message to the attention of all our readers. We would conclude with a few lines from* BUFFON *wherein he says—*

"Never think that God's delays are God's denials,
Hold on; hold fast; hold out; Patience is genius."

JUDEA AND CHINA

There are nations which flourished thousands of years ago but which have now either disappeared or sunk into insignificance. There are nations which are considered great powers to-day but which had no history to speak of in the time of the ancients. Transient indeed is worldly greatness. Nations, like men, are in constant danger of being destroyed by forces unseen. Try hard as they may, they cannot be sure what to-morrow will bring. To rely too much on one's own strength is to invite sure disaster. Against the one plan of God, the thousands plans devised by human ingenuity will shatter themselves. It is destined that the man who accumulates endless wealth for his own benefit will not long enjoy that wealth; it is destined that the nation who oppresses other nations for her own aggrandizement will soon be oppressed in her turn and struck down to the dust!

But how different one's lot will be if one lives in conformity with the laws of God! One no longer seeks his own interest; one looks upward to the realm of the eternal ideals; one realizes the divine duty that is within him and leaves the rest to God. No matter what chance brings, one will be cheerful and content. One has everything to accomplish and nothing to fear about.

What is true of man is also true of a nation. A nation that trusts in her own strength will fail in every turn; but a nation that trusts in God will succeed, whatever reverses she may encounter. Look at Judea! Deprived of home, country, and everything, scattered throughout the world, oppressed, persecuted and trodden under foot, the long-suffering Jews yet find courage to stand together and are now working hard against the day of their independence. The tyrants of Judea are forgotten, no longer a factor in the world's affairs; but Judea remains. Judea, which flourished two thousand years ago, is still a nation to be counted upon. She is as young and ardent as ever; and her hope for the future is boundless. The greatness of Judea lies not in her own strength—the Jews have always been inoffensive and almost helpless—the source of her power is her faith in God, her strong and unshakable faith that our Father is both kind and just and will not leave his children to perish in darkness and disgrace. With this divine hope always aflame in their heart, the brave Jews have toiled on under the yoke of their cruel masters. They worship not the worldly power; their one gaze is upward; they forsake not their God. And God does not forget them either; for the day is coming when Judea will be a new nation sprung up from the ruins of the old and she will recover her former grandeur!

Being a Chinese, I am proud to say that China, too, has been a truly great nation. At a time when the modern European nations were still wandering in the wilderness, China had already a splendid civilization. She was great not so much in worldly conquests, but rather in her firm belief that the righteous alone will conquer in the end. Wealth and power she worshipped not; she consistently condemned the use of force in dealing with others; she upheld government by "the kingly principal" which wins the people's obedience by inciting them to love, and not to fear. The people of China have always believed in one Supreme Ruler in Heaven, who is merciful and just and who befriends the common people. The Emperor was styled the son of Heaven, and it was his duty to rule the people well, for on that condition only would the people support them and the Heaven bless them. Selfishness and oppression would make him a traitor and as such everyone has the right to overthrow him!

Then for many centuries China became stagnant. She thought herself perfect; she was so proud of the little she had achieved that she killed all chance of future progress. What is worse, she fell prostrate before the worldly power that had set itself upon her and worshipped that power instead of the Supreme Ruler in Heaven! The competitive literary examinations so engaged the attention of the Chinese scholars that they studied only for the purpose of passing them. The passing of these examinations would confer on any humble individual rank, nobility and wealth; for these the best elements of the Chinese people worked hard; and they became sadly blind of the really noble things in life. The eternal truth of Heaven was forsaken; man toiled to flatter the earthly despot; be had no more the spirit of freedom and independence.

This was the condition the Europeans and Americans found us. They were able to force on us the foreigners' superior status because the Manchu Emperor of China was afraid of the foreigners and the Chinese people submitted unconditionally to that Emperor. The foreigners became so many lords in China before whom the Chinese bowed their heads in weak submission. To what meanness a man may stoop when he forgets the eternal Heavenly principles! When man ceases to worship God, he will worship almost every thing. He will worship a matricide like NERO or a horse or a dog of that NERO! Under the leadership of China's Nationalist government, the Chinese people are fast awakening to their own worth and importance. We are a free people and we demand a place of perfect equality with the proudest nations of the world! We will act decently and honorably; but will stand firm as a rock on our reasonable demands. We have God with us; and we are confident that we can conquer all resistance. Above all, we shall cease to worship any worldly power; we shall be true and unselfish; we shall govern our people by tthe heavenly principle of love and justice and not by perpetual resort to brutal force.

A bright future is awaiting Judea! A bright future is awaiting China! Whatever may happen, let us have firm faith in God and his eternal principles. Let us not seek mere worldly greatness. For worldly greatness is as short-lived as a soap-bubble; while the glory of upholding God's principles will be permanent, eternal and everlasting.



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NEW YEAR MESSAGE

From Chief Rabbi Dr. J. L. LANDAU, M.A., PH.D. (Johannesburg)

The present age forms the most glorious period in the history of our people since the death of AGRIPPA 1, 14 C. E.

True, anti-Semitism is still a ravaging scourge in almost every country of the modern world, but its evil influence was no less felt at the time of APION and CICERO. True, that we to-day still witness brutal pogroms and other atrocities perpetrated against Jewish Communities, but pogroms took place not only in Egypt, in Alexandia, under TIBERIUS ALEXANDER, when "fifty thousand Judaeans were massacred," but even in Jerusalem long before the destruction of the Temple. In one of those pogroms the princess BERENICE, a daughter of AGRIPPA I, humbled herself on her knees before the Roman tyrant to stop further bloodshed.

We had several days of SUN shine during the Dark Ages. We think with feelings of pride and deep gratification of the glorious period in Spain during which history records the memorable achievements of Jewish statesmen like HASDAI IBN SHAPRUT and SAMUEL IBN NAGRELA; of philosophers and poets like SALOMON IBN GABIROL and JEHUDAH HALEVI.. The life and triumph of the DUKE of NAXOS also fills a gilt-edged page in the annals of the sixteenth century, and so do the achievements and attainments of many illustrious Jews during the Middle Ages, who took a prominent part in public life or in the domain of the spirit. But at no time during the long ages of our Galuth have our people exercised such immense and revolutionising influence on the progress of history and civilisation, in every domain of human activities, and in every part of the civilised world. At no other time have members of our race in such numbers identified themselves with every phase of life, social, political, moral and spiritual, impressing upon each the stamp of the Jewish spirit, weaving into this most complex web of modern culture the invisible threads of their national intellect, as statesmen, scientists, poets, financiers, and industrialists, as we have had during the last hundred years.

Even more important, however, is the indisputable fact, that at no other time since that fatal period has our people been so widely scattered throughout the whole inhabited world, and yet so united, so closely and firmly knit together by one intense national impulse, by one dominating idea of self-redemption. Moreover, at no other time during the last two thousand years have the Governments of all civilised and powerful nations so readily and publicly admitted and supported the Jewish claim to its ancient historical Homeland. These facts necessarily remind us of the man to whose genius alone the Jewish nation is indebted for this miraculous change that has taken place in our history; the man the like of whom our history has not known since the fall of Bethar. No name like HERZL'S has since those days been able to stir so deeply the spirit of every faithful Jew and even to raise to new national life many a dry bone, that has long been regarded as dead and lost to the nation.

The finger of God, the will of Providence, is evident in our present national life. It shows the way to final salvation. All that is necessary is a *united effort* on our part. It is necessary that all Jewish section close their ranks, as they once did under the guidance of MOSES, to pursue the road indicated by Providence, the road that leads to the Promised Land. Other attempts in the past failed, because they were doomed to failure from the very moment of their inception; because of the indifference of the learned classes and of the vast masses of our own people, and even more so because of the scorn with which they met among the ruling powers of those times. Conditions have radically and wonderfully changed. And it is most difficult, almost impossible to believe, that our people who have borne an unparalleled martyrdom for two thousand years for the sake of Zion, would not make every sacrifice to avail themselves of a miraculous and sacred moment that has occurred *only* once in two thousand years. If we fail this time to take the widest possible advantage of this Providential opportunity, our failure will be as disastrous as was the destruction of the Second Temple. We shall this time not lose six hundred thousand lives on the battle-field, but we shall lose more souls, young precious souls in the battle of social rivalry, intensified by new despair of our national future.

I, however, confidently hope and pray, that the Jewish spirit which has asserted itself in our darkest days and severest trials so as to gain the sincere admiration of all modern leading intellects, may now again prove its propheic force and merit the admiration of the present generation and of generations yet unborn by its triumph over all obstacles from within and without. The soul of our people which moved the greatest of our sages and of our leaders from RABBI AKIBA to BENJAMIN HERZL shall not have suffered and struggled and hoped in vain.

J. L. LANDAU.

OUR TRIBUTE TO DR J. L. LANDAU

It affords us great pleasure in publishing the full text of a highly inspiring message from the pen of the CHIEF RABBI PROF. DR. J. L. LANDAU, *of Johannesburg, which we commend to the attention of all our readers. There are two fine definitions which we are reminded of, conveying a bright meaning to the reader. We cannot help citing them for the edification of the latter. The first says that the poet* TENNYSON *could take a worthless sheet of paper and by writing a poem on it, make it worth thirteen thousand pounds sterling. That's genius! The second refers to* ROTHSCHILD *who could write a few words on a document and make it worth a million pounds sterling. That's capital! We may add to these two our own definition, namely, that* CHIEF RABBI LANDAU *wherever he writes a message on a sheet of paper sets it throbbing with life and making it cry aloud to those souls for whom it is intended. That's a spiritual legacy! We have great respect and admiration for* CHIEF RABBI LANDAU *and we class him topmost in the ranks of our lamdanim Hebrew scholars of modern times. His literary works are noted for their intrinisic value. In all his writings there abound a wealth of knowledge, of charm and of beauty. All these great qualities speak out to the reader in an eloquent and appealing way. We are impressed with his note of warning to Kol Yisrael regarding our duties to our ancient Fatherland. It is indeed time that such a note should be sounded. We hope it will be listened to with the attention which it richly merits. With these few remarks, the reader may turn to the message of the* CHIEF RABBI *for comfort, for it is said:—*



DR. J. L. LANDAU

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Because of something lovelier than themselves,
Which breathes within them and will never die."

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5689: A NEW YEAR MESSAGE:

From Rabbi Dr. SALIS DAICHES, PH.D., Edinburgh, Scotland.

My message to the readers of ISRAEL'S MESSENGER, scattered all over the globe, is:—Spread the tidings of Israel's revival. Announce to the world that the Jewish people is beginning to live again; that not only in its ancient homeland but in all the lands of the civilized world there is an awakening among the younger generation of Jews, a resuscitation of Jewish hope and a regeneration of the Jewish consciousness, which indicates the approach of the GEULAH, the redemption from spiritual bondage and the deliverance from self-abnegation and self-effacement. The awakening can be seen and felt in the lands in which hitherto political freedom and emancipation meant decay or stagnation in the Jewish sense. There are thousands of thinking Jews who have begun to realise that Judaism is a greater, nobler, and more valuable possession than all the gold of Ophir, all the advantages of political freedom and social equality, all the veneer and polish of modern culture and civilization. The remnant of Israel is anxious to be inscribed again in the "Book of Life." The God of Israel is sure to hear our prayer on the coming Rosh Hashanah if we ask for life not only for ourselves but for the whole of our people. But the prayer must be accompanied by a firm resolve to do all that we can to make that life real and genuine and to make it worth living. The new Jewish forces arising in the English-speaking countries are nearly strong enough to have the place of the waning Jewish forces of Eastern Europe. If they will play their part worthily in the coming year they will hasten the coming of the Redeemer and the sounding of *Shofar shel Mashiah*. If they will turn their back on the idol of assimilation and will follow the ideal of self-realisation; if instead of allowing themselves to be split up into sections they will join hands and hearts to demonstrate the unity of Israel; if their efforts will be directed towards the rebuilding of Zion, and the restoration of Jerusalem will become their "chief joy"; if they will strive with all their might for the rejuvenation of the people of Israel and the restoration of the land of Israel, resulting in their reconciliation with the God of Israel,—then the coming year will mark the beginning of a new epoch in the history of the Jewish people, and the inhabitants of Zion will sing and rejoice—"for great will be in thy midst the Holy One of Israel."

SALIS DAICHES.

A FINE MESSAGE

The New Year message from RABBI DR. SALIS DAICHES *gives one food for thought. It is imbued with fortitude and courage and lives up to his sincere Jewish hopes and aspirations. In it we are given the only path which we are to follow in order that "Israel may once more be inscribed in the Book of Life."* DR. RHYS HARRIS *speaking of the Jewish people very nobly wrote the following words:—*

> *"What the Jewish people would have been under the Old Dispensation without a prophet, every age would be without its poets. They are truly the interpreters and modellers of the age; the links which keep it in contact with the real, the sublime, and the divine. They live in the realm of reality, and breathe into the hearts of men new inspiration; and by the radiance of their countenances throw such light into the souls of men, that they are able to see new visions, and feel the throbbing of a new life. They ascend the mount to hold communion with God, they penetrate into the cloud until they gain the open secret, and then descend beaming on a world of darkness and confusion, 'that men may hear their wonder's ceaseless tune and praise His world for ever'. They are the seers who pierce into the invisible and the spiritual, and make the great truths which 'eye hath not seen and ear heard not' to be real and attractive to the heart of the great mass of humanity below."*

Israel must surely live up to these grandiloquent words and create a glorious future to serve as an example to the world. To do so, each and every Israelite must follow DR. DAICHES' *advise in his stirring message. One must not depend upon grand men, leaders around us but take on our shoulders double responsibility. We must also be unselfish for Israel's sake. There are three kinds of unselfishess—that which springs from a sense of duty, that which springs from a mutual benevolence towards one's species, and that which springs from love. A writer commenting on this, described the three as follows, "The first of these is a conscious unselfishness; the second is so in a less degree; but the third may be and very often is unconscious of itself altogether." It is up to the individual to adopt any of the three he may fancy will suit his purpose. We are indeed grateful to* RABBI DR. DAICHES *for his inspiring message. Israel needs such an optimistic urge from his leaders. We would ask our readers to compare this message with that written by* HAHAM DR. MOSES GASTER, *published elsewhere in this issue. The latter's breathes pessimism for Israel's future in his own homeland, for which there is no justification.* DR. DAICHES *has armed us in his message pace* GECHER, *"with an eye which can see God in all, and the hand which can serve God with all, and the heart which can bless Him for all."* DR. DAICHES *also prompts us in the words of* WHITTIER:—

> *"The tissue of the life to be*
> *We weave with colours all our own*
> *And in the field of destiny*
> *We reap as we have sown."*

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We wish all our Friends a happy and prosperous New Year.

HOT WEATHER DIET

Mistakes Many People Make.

Many people lose their appetite at this time of year, and from this draw conclusions that they are not medically sound. Some say that in summer the body does not require so many meals; but that is wrong.

Certainly the body does not require as many energy-giving elements, but strength-sustaining foods are necessary, and these cannot be found in the unsubstantial meals usually partaken of with the idea of "keeping cool."

Then the common mistake of taking too many cold "gassy" drinks also sets up trouble. They distend the stomach, and dilute its digestive juices; exhaustion, lassitude, lack of appetite and indigestion follow. Your stomach needs new blood summer and winter, and the best method of renewing the blood and strengthening the digestion is by taking Dr. Williams' Pink Pills. These pills combat the poisons in the blood, and create new, rich blood. By this natural process you remedy your debility, the system being toned up, the digestive organs strengthened and the overworked nerves invigorated.

So lose no time, but begin to-day to take Dr. Williams' Pink Pills, and see how soon you feel the benefit. Of all chemists or post free, $1.50 per bottle, $8 for six bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Nothing else is just as good.

"On the threshold of the New Year a look backwards commends itself. What do we carry with us into this New Year? Which of the problems which loomed so largely before our eyes a year ago is still with us? Has any satisfactory attempt been made to grapple with one or another, and how far has any of such attempts succeeded? Is the outlook more hopeful than I expected it last year, and do we serve our people more faithfully when we try to lull it into a state of false security, instead of shaking it out of its narcotic somnulence? The truth may be bitter, but it is the best antidote. Instead of relying on false measures or feeding on deferred hopes it is better for us to look matters in the face and try our best to remedy what can be remedied and to cope with the problems.

"The gravest trouble which besets our people is want of unity of purpose and concentration of action. Too much is undertaken with either inadequate means or with no means at all. The result is the chaos which we see everywhere. The few forces of which we dispose are split up into atoms.

The next danger which besets our people is the want of political training. It lacks political judgment and is easily led astray by specious arguments.

The first point upon which to concentrate our activity is the solution of the Jewish problem in Russia. The policy of settlement on the land should be pursued with all energy and all efforts must combine towards revitalising the Jewish elements of that country. This is the keystone for the future rehabilitation of our people. Let the Jewish masses in Russia stand again on their feet, strong again and independent of any external help, relying upon their own strength, and we shall have taken a large step towards the solution of the Jewish Problem. They will be able to help us in our struggle, for they will have been reborn to a new life forged in the furnace of trial and suffering and with all the dross eliminated. It is then only that the great national question will come within our ken with the hope of a satisfactory solution.

Things as they are are for me too hopeless to advise any remedy or to show the way how to reach the highroad which leads truly to Zion. Too many will-o'-the-wisps flit about over the mire of the New Zionism in its latest developments.

I should like to put up many a danger-signal, but this would go far beyond a message for the New Year. I am not closing on a note of despondency, since I can see the renewal of Jewish life among the large masses in Russia, with their intellectual capacity, their strength of will, their indomitable courage, and their strong adherence to the faith of our fathers. For a long time they have been the nursery of Jewish life, and the time is nigh for them to be it again.

Our duty is now to unite and help and God will help and bless us.

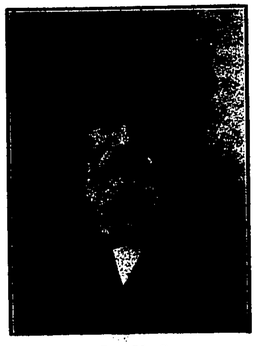
M. GASTER

"WATCHMAN—WHAT OF THE NIGHT?"
A NEW YEAR MESSAGE:

From the Very Rev. Haham Dr. MOSES GASTER.

OUR REPLY AND A TRIBUTE

ISRAEL'S MESSENGER is pleased to state that it regards itself as singularly fortunate in that it is able to broadcast occasionally messages from the facile pen of the VERY REV. HAHAM DR. MOSES GASTER, *the venerable spiritual leader of Sephardim Jewry in the British Empire and beyond.* ISRAEL'S MESSENGER *has ever felt itself under a great debt of gratitude to the latter. At no time has* RABBENU MOSHE *declined the invitation extended him from this office to broadcast a message to our readers. On the contrary, the great* HAHAM *had shown keen disposition to address his brethren b'eres hagolah, and stir in them a greater zeal and devotion for the religion and age-long ideals. We have, therefore, much pleasure in saying that we are in receipt of a striking message from the venerable* HAHAM, *which is published alongside with our comments. A sage once said, "When you step forward always remember to look back." By this he meant that we should examine the past and reconcile or adjust it with the future.* DR. GASTER *very sagely advises the same procedure. On reading and re-reading his New Year Message, we cannot help noticing an undercurrent of pessimism pervading his thoughts on the future of Zionism. Our modern* MOSES *is unable to see that to-day as a result of thirty or forty years of efforts we are practically anchored on the harbour of Zion. Indeed, we have a Jewish Commonwealth in miniature, possessing all those factors and elements which go to the making of a well-rounded civilization. It is grounded in the soil with a large and increasing agricultural population having a generation of experience behind it and continually acquiring more land and other assets. It has created a promising industrial development in a chain of growing town and suburbs. It has produced a many-sided cultural life rooted in the miraculous resurrection of Hebrew as a living language, this cultural wealth expressing itself in an educational system crowned by the Hebrew University at Jerusalem. Such in brief is the pattern of New Judea blossoming to-day—a pattern that spells redemption to the Jewish body and soul. Such a dor was not given to our fathers and forefathers to witness. There had been no age in all our exilic period that could be compared to the present one. We see everywhere a revival, a bond of union that unites us all for one great cause to restore that which was ours from the dawn of our history and civilization. At no time in the history of our nation, in fact not since our national debacle, was there such a wave of enthusiasm noticed on our part to upbuild the old wastes, binyan olam, raise up the former desolations, repair the cities, the desolations of many generations. And yet there is a tendency to overlook this great awakening, this great movement to restore our ancient glory, to vivify and unify our scattered nation for the consummation of a great ideal instead of reverting to the forces of darkness who still hope to alienate Kol Yisrael from their true mother! If the present conditions in the affairs of our People from a political point of view does not appear bright to the* HAHAM, *he should not fail to hope and pray for better days to come in our way. We cannot judge success (of the Jewish People we mean) in terms of time. Things are not likely to remain stationary for long.*



HAHAM DR. M. GASTER.

[*Continued on Page 15.*]

JEWISH A. D. C.

The Jewish Amateur Dramatic Circle are opening their season to-morrow night, September 8th, 1928, at the Lyceum Theatre, with one of JACOB GORDIN'S most popular dramas entitled "Gott, Mensch und Teufel."

The plot centres around the life of a poor Orthodox Jew living in a small town in Central Europe, happy in his work and surrounded by his family and his friends. In an evil moment he purchases a lottery ticket at the persistent urge of a stranger. He wins the first prize in the lottery and with wealth his whole life changes. He becomes absorbed in his business and seeks the amassing of more wealth, his family life is broken up and he quickly loses his poor friends. Finally he realizes that he has been playing into the hands of the evil spirit who appeared to him in the shape of the lottery ticket seller, who has become his partner, and in a moment of remorse he commits suicide in order that he should not be led further astray from the path of righteousness. The production of this performance is in the capable hands of Mr. S. FOOKS, who is being supported by the undermentioned cast, most of whom have already appeared in successful roles in the past.

Herschell Doobrovner, Mr. S. FOOKS; Pessinyoo, his wife, Mrs. M. B. CHAIKIN; Lezer Bodchin, his father, Mr. S. WULFF; Fraidinyco, his niece, Mrs. M. MININA; Tsipenyoo, his niece, Miss M. MRANTZ; Hatskil Drachme, his friend, Mr. M. RIMMERMAN; Dobe, Hatskel wife—Motele, Hatskel and Dobe's son, Mr. Z. ROSOFF; Uriel Mazik, Mr. M. B. CHAIKIN.

NEW YEAR MESSAGE: From Rabbi M. Z. ASHKENAZI



RABBI M. Z. ASHKENAZI.

We are on the eve of our New Year. 5689 stands on the threshhold bidding us to take stocks of the net gains and losses incurred in the passing year. It is a solemn occasion for every Jew and Jewess to contemplate the fleeting days and the realization of failures to achieve the ideals for which we are solemnly pledged. Rosh Hashanah is a sacred day in Israel's Calendar. It is observed for two days only, but we must really strive to make the celebration part and parcel of our life. No yoke is too heavy, if we were to bear it in humility and with a loving spirit. The Day of Judgment teaches us that morality purifies the outer life, goodness through religion purifies the inner man. Of course, it must be understood that when goodness is practiced half-heartedly or is subject to the law of compulsion it becomes worthless. But let it rise from free choice so that it may lift the man into the realms of the spirit. Another lesson taught by Rosh Hashanah is that of Introspection. One must turn his vision inwards and search deep and search well. These lessons must be impressed upon the minds of all and sundry. May the call of the Shofar usher in an era of prosperity and goodwill to Israel. The cessation of the civil war in China and the restoration of peace of ISRAEL'S MESSENGER, must be hailed with is a happy augury of the times. China is a joy and satisfaction and looked upon as a country where the principles of religious sign of the times. May the upbuilding of toleration to the foreigners are not denied. our National Homeland in Eres Yisrael serve It is a country which bids fair to become a as a symbol of encouragement to our great moral force in the family of nations. brethren in Galuth. May the New Year The recent expression of sympathy by her greet every individual with joy and prosperForeign Minister, Dr. C. T. WANG, towards ity. the Zionist Movement addressed to the Editor

[*Continued from Page 14.*]

We admire the candid talk of Rabbenu GASTER *which he gives us in his message. We believe with him when he says, "'The truth may be bitter, but it is the best antidote." That alone should urge him and Kol Yisrael to strive and find a remedy. Success must be the result of our own labours in the field of our hopes and national aspirations.* HENRY WARD BEECHER *said:—*

> *"We are not to expect a legacy. Do not expect a division of your father's estate. Be honourable, be manly. Cultivate a spirit of independence. Be proud that you are working out your own future. There is a pride which is ignominious; there is a pride which is honourable. I love to hear a man say and I honour a man who says. 'I am not indebted to fortune for my property. I earned it by the sweat of my brow'."*

These thoughts may be applied to the humble efforts of the Jewish Nationalists, who are striving to work out their own destiny honourably and honestly. DR. GASTER *speaks of the Jewish problem in Russia and states:—"Let the Jewish masses in Russia stand again on their feet, strong again, and independent of external help, relying upon their own sympathy, and we shall have taken a large step towards the solution of the Jewish problem." Ten years ago, if anyone would have credited such a sensational statement to our venerable Chief in the Zionist movement (*DR. GASTER *still claims to be a Zionist, vide* ISRAEL'S MESSENGER, *March 1927.) we would not have believed it. But to-day such a statement comes to us endorsed by the signature of M.* GASTER! *He who once was a great Jewish Tribune whose voice was listened to with reverence and awe, he who was a veritable shofar gadol in Jewry whose inspiring leadership in Zionism had aroused many who were apathetic to the cause, stands to-day as a tragic figure willing to destroy and discredit his own work and achievements for reasons unknown to us! No, we cannot agree with our highly respected* CHIEF *on this issue. We regard the Crimea scheme as a* CRIME *for which sooner or later we shall have to pay dearly. We invest capital in Eres Yisrael and the investment is ours* L'DOR DORIM. *We buy land in New Judea and the land is ours* L'DOR DORIM. *We build houses in Zion and the houses remain the property of our people* L'DOR DORIM. *But when we invest in Crimea or elsewhere our investment is bound to shrink overnight. When we buy land or donated to us by those who stole it from their rightful owners, the land is not ours but will be reclaimed one day from us with a vengeance. When we build houses in Crimea or anywhere else, the houses are not ours and the day will come when we shall have to leave them and go. Bearing this in mind, we would do well to heed the words of a great philosopher poet who said, "We have been building on the ice: we have been writing on the waves of the sea: the waves roaring pass away, the ice melts, and away goes our palace like our thoughts." No, not the Crimea but Eres Yisrael should be our ultimate goal in life. The ultimate object of our dreams and aspirations can never rest in any country other than New Judea.* DR. GASTER *knows this. He believes in it. He worked for it. He fought for it. He stood for it at the peril of his exalted position in those alaw hashalom days! It was he who had the courage to oppose with might and main the East African Colony which was offered us by Great Britain in 1902. To-day, he stands, alas, as a leader ready to divert our destiny from heaven to earth! If our venerable* DR. GASTER *were to look back to the old files of the London Jewish Chronicle, and read his own fiery speeches delivered upon Zionist platforms, he will have great cause to regret the great disservice which he is rendering to himself, his people and Eres Yisrael. The Crimea proposal of which* DR. GASTER *speaks, mirabile dictu, so hopefully and enthusiastically is an "egregious blunder," pace the late* DR. HERMANN ADLER, *of revered memory, and shall never serve to replace Eres Yisrael, the native soil of Jewish genius. Barring this, we welcome the outspoken words of* DR. GASTER *which are bound to go a long way to heighten the grand purpose of life. With these remarks written under perspiration and inspiration, we tender to* DR. GASTER *and his family the best compliments of the season, shana toba umborecheth.*

CORRESPONDENCE

GREETINGS FROM A NOTED PUBLICIST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I receive ISRAEL'S MESSENGER regularly and, as usual, read it with the greatest interest.....I sincerely hope the cessation of the civil war in China will soon be an accomplished fact and that peace and prosperity will once again return in your part of the world.—Your sincere friend.

N. S. BURSTEIN.

CARDIFF, July 23rd, 1928.

135 *Albany Road, Roath Park.*

LORD MELCHETT'S APPRECIATION

Editor ISRAEL'S MESSENGER.

DEAR SIR,—I am directed by LORD MELCHETT to acknowledge the receipt of your letter of the 29th of June.

LORD MELCHETT desires me to thank you for the congratulations expressed in your telegram and confirmed in your letter, and also for the good wishes expressed in the July No. of ISRAEL'S MESSENGER.

LORD MELCHETT very much appreciates your kind words.—Yours faithfully,

I. LONWAY DAVIES.

London, 17th July, 1928.

37, Lowndes Square, S. W. I.

JEWISH AMATEUR DRAMATIC CIRCLE

Presents

"GOTT, MENSCH and TEUFEL"

(God, Man and Satan)

Drama in four acts by Jacob Gordin

LYCEUM THEATRE

Saturday, September 8th, 1928, 9.15 p.m.

Admission **$3, $2 and $1.**

Booking is now open at Messrs. SOLOMON FFIN'S, No. 23 North Szechuen Road and at Messrs. RIMMERMAN'S Book Store, No. 522 Avenue Joffre. Tickets can also be purchased from the Honorary Treasurer, Mr. L. S. FEINGOLD, care of the American-Oriental Banking Corporation, No. 15 Nanking Road.

EDITORIAL NOTES & COMMENTS

5688.

The old year is ebbing. It is lying on its death-bed. None is eager to offer consolation or revive it. All say let it go. We need it no more when we have to welcome a new "king" clothed with authority to reign benignly over the world and give it a square deal, no more and no less. Exit, 5688!

* * *

5689.

The new year is dawning. It has in it all the hopes and joys for which we yearn and pray. The new "king" is prepared to take the oath of allegiance to govern his subjects in accordance with the Laws of God. Let us all rise and welcome this hoary figure. 5689 will not disappoint us. It has a special message for us and all humanity. It will forge as an old ruler to uphold the might of right and the right of might. As such it is going to be *annus mirabilis*. Hail then fifty-six eighty-nine!

* * *

GREETINGS

ISRAEL'S MESSENGER extends to all its readers a happy and prosperous New Year. It hopes that the year 5689 may bring peace and happiness to this distracted world. May it bring solace and comfort to bruised humanity and assuage the grief of those who yearn for a better outlook on life and could not achieve it yet. May 5689 cause the world to bathe in sunshine and peace and glory in the consummation of the far-off divine events towards which the whole creation moves. May 5689 create a new epoch in the lives of all the nations of the earth and bring the ideals of human brotherhood closer to each other. May it cause a real unity to prevail in Jewry for the advancement of our age-long ideals, for the restoration of our nationhood and for the establishment of the third Jewish Commonwealth. Ken *Yehi rasson!*

* * *

A TRIBUTE FROM LONDON

Our esteemed contemporary *The Jewish Chronicle* of London publishes the following tribute from the pen of REV. S. LEVY, M.A., who, by the way, is Editor of the *Jewish Year Book* (*a vade mecum* in this office). It reads:—

With the issue for April, Israel's Messenger, Shanghai, enters upon its twenty-fifth year. Mr. N. E. B. Ezra, the Editor, is fully entitled to look forward with a sense of pride and pleasure to the approaching celebration of the silver jubilee of his journal. He has worthily fulfilled his task of promoting the interests of Jews and Judaism in the Far East.

* * *

"PALESTINE AND NEAR EAST"

We are indebted to the Keren Hayesod for the above special number which contains a wealth of information that must be an eye-opener to many and grief to our *sonnei Siyon*. The messages from the British leaders in the British Empire Number of the above useful magazine, the articles on industry, finance, commercial law and other subjects written by eminent authorities should be treasured by all those who are interested in the different commercial phases that are now springing up in Eres Yisrael. We enjoyed the contribution by the Rt. HON. J. C. WEDGWOOD, D.S.O. on the "Seventh Dominion" which presents extracts from the book of the same title, recently reviewed in ISRAEL'S MESSENGER and which gives the subject in a nutshell; it should not be missed by our readers. Our hearty congratulations go out to the publishers of the Empire Number of *Palestine and Near East* for having turned out such a creditable and useful publication. Enquirers need only quote Vol. 3 Nos. 11 and 12 to get a ready response from the publishers Mischar W'Tassia (Trade and Industry) Publishing and Exhibition Co. Ltd. Tel-Abib.

* * *

SOUL OR SOIL?

The American correspondent of *The Jewish Guardian* with his characteristic zeal to push anti-Zionistic utterances by the *Sonnei Siyon* considered it a fine thing to quote a rabid anti-Zionist, to wit, DOCTOR IKEY LANDMAN on the occasion of his retirement from his Ministry, to which reference has been made in our last issue. The latter is credited with the following outburst:—

"Dr. Landman has consistently opposed Jewish Nationalism, holding that the salvation of the Jew lies not in soil, but in soul."

A very brilliant statement to make which, no doubt, is the result of much observation on the part of REVEREND LANDMAN. Soul and soil have something in common with each other. A man is nothing but soul. He may or may not have soil. But who can be without a soul and remain alive? In some cases man has a soil (ed) soul, no doubt, a happy combination. Now the question is whether REVEREND LANDMAN has a soil (ed) soul or not? We will much appreciate some enlightenment from the reverend gentleman on this issue. Will he come out of his shell at least via Fleet street?



SHANGHAI AND BOSTON KISS EACH OTHER

Boston situated in the State of Massachusett has something in common with our town Shanghai. The former is well-known in history as the tea spilling town, while the latter is a large tea-shipping centre which exports rare tea-chests that find their way here from Foochow, Hankow and other producing centres. Our contemporary *The Jewish Advocate*, of Boston, pays us a tribute in an article entitled "Jewish Life in China Alert and Alive." We hope this message will serve to bind both our Jewish communities in fetters of mutual goodwill and harmony, just as it created the spirit of enterprise between the tea-shippers and the tea-spillers in days of old. The tribute reads as follows:—

> With China such a distance from Boston, it is perhaps difficult to conceive of an active Jewish communal life in that country. Yet, there is the same Jewish sentiment and feeling abounding in Shanghai as there is in London or New York, Berlin or Boston. We read in a recent issue of ISRAEL'S MESSENGER, published in Shanghai, China, of congregational activities, of club work, of contributions to various "benevolent" societies, of performances staged by the Jewish Amateur Players, of outstanding residents, both men and women, who are leaders in philanthropy. Shanghai Jewry gathered at a Purim Ball, the proceeds of which were to go to the Hebrew Relief Society, which among other aims, provides for the education of poor children. A Keren Hayesod meeting was attended by Chinese officials. The issue also carries an item from Calcutta, announcing that twenty-five thousand rupees (about $8,000) had been bequeathed to the Talmud Torah of Calcutta by a late resident of Hongkong, and the school now has a trust fund of one hundred and twenty thousant rupees (about $40,000). That Jewish life pulsates with animation, that these Jewish people keep their Jewish interests paramount and alive—all this gives a distinctly satisfying, most glowing feeling.

* * *

ZIONISM IN AUSTRALIA

There is a distinct revival of Zionism in Australia. The visit of Dr. ALEX. GOLDSTEIN to the Antipodes last year, resulted in the foundation of the Australian Zionist Federation with SIR JOHN MONASH and RABBI I. I. BRODIE as the leading sponsors thereof. The 24th anniversary of the late Dr. HERZL'S *yahrzeit* was fittingly celebrated this year in Sydney at the Great Synagogue. A sermon in Hebrew was delivered by the REV. L. A. FALK and in English by REV. RABBI G. GRISNER. It will be noted that the senior Minister of the Great Synagogue, RABBI FRANCIS L. COHEN did not figure in the programme. RABBI COHEN told Mr. ISRAEL COHEN eight years ago that as far as Zionism was concerned he is "still sitting on the fence and open to conviction." It would appear that the seat had grown rather warm and tighter since then, for nothing could move this rabid anti-Zionist from his hostility to Jewry's dearest aspirations. Happily, the latest recruits to the Rabbinate in Australia are men of great ideals whose faith in Zionism as an antidote to assimilation is unquestioned. We are of the opinion that every pulpit in orthodox house of worship should be filled by Rabbis who are outspoken Zionists, otherwise the congregation is bound to decay and disintegrate. RABBI COHEN has grown grey in the service of Sydney Jewry and it is heartening to note that the REV. FALK who had been engaged a few years ago, as an assistant Rabbi, is a "confirmed Jewish Nationalist and militant Zionist." We are sure to note a steady progress in the orthodox pulpits for only Rabbis of militant types will save our generation from assimilation and decay. Zionism in Australia has received an added impetus by the appointment of Mr. M. ETTINGER as Secretary to the Australian Zionist Federation. Since his advent on Australian shores he has done yeoman work in organizing the field and elucidating the Zionist cult to those who, alas, are still "sitting on the fence," waiting and watching how the Zionist drama will fare! Truly, we are tired of such slackers and shirkers in our midst. We have a right to demand better discipline from our people especially when they call themselves leaders of *Adath Yeshurun!* O Yeshurun! *Shamanta, abitha, kasitha!* How long, O, how long?

* * *

LORD PLUMER'S RETIREMENT

The recent telegram announcing the retirement of LORD PLUMER, the High Commissioner of Palestine, before the expiration of his term of office will be received with regret everywhere. LORD PLUMER has done his work well and has advanced the welfare of the land through his able and praiseworthy administration. Although bearing the reputation of a great soldier, he has established himself as a great statesman as well. It is to be realized that the uphill work in the first few years was left to SIR HERBERT SAMUEL and LORD PLUMER to accomplish, so that to COL. SIR JOHN ROBERT CHANCELLOR (present governor of Rhodesia) who takes office as successor to the latter, the administration of the land will not present many difficulties. LORD PLUMER has already laid the foundation of stability and harmony, and his successor has now a practically easy job to steer clear of shoals.

JEWS AND THE LEAGUE OF NATIONS

Costa Rica is the latest country to re-enter the League of Nations, according to a Reuter's message from Geneva on the 15th ultimo. Liberia, another small nation, had a similar privilege and honour extended her by the League. Such hitherto unknown small countries whose contributions to the world civilization pale into insignificance when compared with those achieved by the ancient Jewish nation, must be congratulated upon the recognition given them by the League. And yet we ask, what about the Jewish right to occupy a similar seat on the councils of the League? That day will yet come, as sure as the sun will rise to-morrow, when in our own days the Jew will be invited to enter into the family of nations and looked upon as the equal of others. That note of harmony was struck by BARON TANAKA the Premier of Japan, in his message to Shanghai Zionists in February last, when he hoped that the Jews will overcome their difficulties, in their forward march to Zion, so that they may "augment their share of contribution to world civilization." That contribution will only be feasible and practicable when the Jew is given an equal footing with the nations of the world. Such inequalities to which the Jew is subjected everywhere, are an anachronism in these days. The Jew has suffered from them more than any other nation. Yes, we foresee the triumph of the Jew, in that he will be accorded the right to which he is justly entitled. The League of Nations will not be a complete league, until the Jewish nation is given full recognition to send a representative to occupy a seat on its councils.

* * *

AGITATE!

A notice has been published by the Chinese Post Office to the effect that hereafter all letters to the northern capital must bear the word Peiping and not Peking. In recent years several names of ancient lands of the foreign Powers were changed. Norway for Oslo, Petrograd for Leningrad, Korea for Chosen and now the ancient capital of Peking is changed to Peiping. We Jews who are interested in our own politics should insist for the suppression of the name Palestine in favour of New Judea or Land of Israel. Jews everywhere should hesitate to use the word Palestine, either in conversation or when mailing letters to our Homeland. This is a matter of vital importance to us. It is our duty to agitate strongly in order to banish that odious word "Palestine." At the Indian Congress a famous speaker advised his listeners: "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." That is the crux of the whole situation. Let us agitate strongly until our country's name be changed into New Judea or Land of Israel.

MR. LAURIE MAGNUS, M.A.



MR. LAURIE MAGNUS, M.A.

We have pleasure in publishing a portrait of MR. LAURIE MAGNUS, M.A., author of 'Religio-Laici' Judaica and other works, in a characteristic pose. MR. MAGNUS is a well-known figure in Anglo-Jewry having played not an insignificant rôle in combatting his own people's dearest aspirations—Zionism. To-day he occupies an unique position as a leader of the pseudo-Zionists in the British Emipre. Well-known as a leading publicist he was entrusted nine years ago with the task of editing the *Jewish Guardian*. His weekly leaders (not *weakly*) have attracted much attention of late. JOHNSON once said, "The two most engaging powers of an author are to make *new* things *familiar* and *familiar* things *new*." Needless to say, the hero whose portrait appears in the Hall of Fame, possesses both these qualities, in a more or less eminent degree.

AGUDAISM, ZIONISM, AND "ISRAEL'S MESSENGER"

By H. A. Goodman, London.

In the columns of this journal, in its May issue, the Editor did me the honour of referring at some length to my activities in connection with the Agudath Israel, and to contributions from my pen which had appeared in the Anglo-Jewish press. No possible object can be served by dealing here with the manner in which the Editor feels himself justified in dealing with persons who hold different points of view to himself. It is purely a question of individual taste whether one debates objectively with an opponent, or whether one vilifies him, and all for which he stands. As for myself, I have neither the desire nor the intention to follow MR. EZRA in the direction of abuse and misrepresentation especially as I am convinced that MR. EZRA stands on a Torah-true basis, for he himself asserts that he "would like to support the Agudists in their efforts to uphold Torah true Judaism."

In the camp of the Jewish nation a spiritual battle is taking place. Each side fighting for the same object—the unity of the Jewish people. On the one hand unity beneath the flag of nationhood, on the other unity beneath the sovereignty of the Torah. People's nation or Torah nation, which shall it be? Zionism or Agudath Israel, those are the confronting forces, and if in the battle our eyes are blended, then shall truth alone decide in which camp we are to stand.

Agudath Israel—what is it? Agudath Israel is Torah Judaism in principle and in practice. It is the union of all those who find in the Torah the ideal of their lives, and who accept it as their sovereign in all their activities. Rabbi and pupil, capitalist and worker, east and west, all bound together in one great Agudah, lasoth retzoncho, to fulfil His wish. Three thousand years of Jewish history look down upon us since that day when at the foot of Mt. Sinai six hundred thousand of our ancestors heard the Voice: "I am the Lord thy God who hath taken thee out of the Land of Egypt." That was our nationhood, and Agudath Israel is to-day the speaker in the name of those millions who recognise the Torah, and the Torah alone, supreme and reigning in Jewry and in Judaism.

Zionism—what is it? Is it the return to the Jewish Land? Is it the restoration of Palestine? Is it to help find an homeland for the persecuted masses? It is all this, then what do we want? Why do we complain? It was said of the Para Aduma that it was metaher temain umetame tehaurim, it purified the unclean, and made unclen the pure. How much the Zionist Organisation has done in both directions we of the Agudath Israel need not be told. We would be false to ourselves, false to Jewish history if we would deny the experiences of a generation because of our admiration for the political achievements of the Zionist leaders, and of the Zionist Organisation. For the Zionism of the Basle Programme, the Zionism of the Zionist Organisation, striving as it does for the secularisation of the Jewish nation, struggling against the authority of God, this Zionism is an anti-religious movement, this Zionism is destroying the foundations of our people, denying the rasion d'etre of our nationhiod.

For the first time in two thousand years the peoples of the world recognised our claims to Eres Israel. The Balfour Declaration, the San Remo Conference, the League of Nations, all momentous mile stones in the history of our people. Orthodox Jews throughout the world looked up. Was this not the working of Providence, was this not the Etzbah Elohim, the finger of the Lord? Was the Grace of God again shining on His people after two thousand years of Galuth, of misery and pain, persecution and wandering? How did the Zionist Organisation, the Zionist leaders respond? Recognised by the nations of the world, the creation of a National Home placed in their hands, their leaders rose to the pinnacle of undreamt-of success, and the Jewries of the world looked on breathlessly, prayerfully. We know now of the "religious-blind" generation growing up in Palestine. We know now how the constitution of the Jewish nation has been torn, the Torah has become a "scrap of paper." We know now that the blossoms of our ancient faith have been cast on one side, and the foul weeds of Russo-Teutonic twentieth century fantasies plucked in their stead. Zionist press, Zionist schools, Zionist leaders and Zionist literature all waging this war of national emancipation, emancipation from God and His Torah. Upon the battlements of Jerusalem, in their schools and in their colonies, the Zionists have hoisted the banner that stands for the breaking away from Torah and Jewish tradition. Shall the orthodox Jewish nation remain silent? Would not silence here mean consent? Would not silence here be the greatest betrayal of Judaism and Jewishness in Jewish history? For the soul of Judaism is crying for help, the nation of God needs our aid, fighting for its very life in Jerusalem. Had Zionism followed the precepts of its great Founder THEODOR HERZL, "First return to Judaism, then to the Jewish Land" who can tell how much nearer we might to-day have been to the Geulah, to the return of the Shechina to Zion and Jerusalem, but the opportunity has been lost, a great moment found a weak generation. By its disastrous cultural programme, by its false, new Weltanschaung, by its irreligious school system in Palestine, the Zionist Organisation has proved itself unworthy of a great opportunity. For over twenty years the strivings of our friends the Misrachists have proved futile, and the only solution is that Yereim the world over shall join together in one world-wide organisation, combining Agudists and Misrachists and all who still believe in hakodaush baruch Hu and His Torah. Such an organisation could at all times co-operate with the Zionist and other organisations in all political and economical matters: in this way unity—if not uniformity—would be achieved. Such an Organisation is the Agudath Israel. Its organised adherents are numbered in hundreds of thousands. Its leaders are the Gedaulim and Gaonim of our generation. Its activities are world wide, its interests cover every problem confronting Jewry to-day, social, educational, political, literary, economical. Captains of industry, world famous Rabbins sit side by side in its councils. The Agudah stands to-day as the elected, representative organisation of world-wide orthodoxy: it calls as of old "mi lashem elei," he who is on God's side to us. In this great battle for the Lord, let ISRAEL'S MESSENGER which claims to be "a fearless exponent of traditional Judaism" [*And what about the rest of our motto—"Jewish Nationalism?" This attitude of* MR. GOODMAN *in suppressing it is rather queer and reminds us of its "political bedfellow"* MR. MAGNUS, *who not very long ago, quoted a Biblical passage "And ye shall be unto Me a kingdom of priests," but deliberately left out the concluding words, "And a holy nation." It is palpably evident that both* MR. GOODMAN *and* MR. MAGNUS *hate the word "Nation" when applied to our people. This is nothing new. Psalm 83 had inveighed against the enemy within the gate. It offers the key to it in the following telling passage, "They take crafty counsel against thy people, saying, Come let us exterminate them from being a* NATION ....." *Alas, that* MR. ABBIE TOB, *who pretends to uphold Torah-true Judaism should be an accomplice in this move!—*Ed.] definitely declare in which camp it will throw its energies. "It is a time to act for the Lord, they have made void His Law."

OUR REPLY

In giving MR. GOODMAN the hospitality of our columns we *desire to be fair to him since he states his case in detail. In his opening lines he appears to be harsh on us when he blames us in words, "It is purely a question of individual taste whether one debates objectively with an opponent, or whether one vilifies him, and all for which he stands. As for myself, I have neither the desire* ["Discretion shall watch over thee." *Prov. 2:11.—Ed.*] *nor the intention to follow* MR. EZRA *in the direction of abuse and misrepresentation....." In our last reply which appeared in the May issue of* ISRAEL'S MESSENGER, *we merely stated facts, quoted chapter and verse, with which to refute the allegations of our critic against the Zionist movement. Instead of silencing us by disproving the facts adduced by us,* MR. GOODMAN *stigmatizes our reply as "abuse." Is the truth so hurtful to him that he must dub it as abuse? If* MR. GOODMAN *had kept his views to himself, whispered them in the lobby among his friends instead of flaunting them in public there would have been no cause to criticize him in any way. But since they have become public property we were fully justified in dissecting them and probing into the mind of a "bedfellow of* MR. MAGNUS." *But let us now examine what he writes. We quite agree with him that both sides, Zionism and Agudath Israel are fighting for the same object. But we see no reason why the Agudah should meddle in Jewish politics. That is not its sphere. Zionism is a movement which aims to defend the political rights of Jews everywhere and to re-establish their Commonwealth in Eres Yisrael. The Agudath Israel is a religious body. It stands for Torah-true Judaism. Her leaders are men of sincerity and true piety. They are more concerned with olam habba than olam hazey. They are noted for their strict observance of Jewish rituals and their steadfast adherence to dinim, poskim rishonim and aharonim. Their leaders are, as* MR. GOODMAN *reminds us, the "Gedaulim and Gaonim of our generation." Their names are not easily mentioned on our lips bilti hamesh tebiloth w'asara kidushin. We respect them for their lofty principles and veneration to age-long ideals. But we cannot expect them to descend into our physical plane and conduct political negotiations with the world Powers and plead for Israel's rights and claims to his historic homeland.* WINSTON CHURCHIL *once said in the British House of Commons, "Never in a thousand years would Arabs have brought forth a* RUTENBERG *scheme." In like manner we would say, "Never in a thousand years would the pious leaders of the Agudah have given birth to a* BALFOUR *Declaration!" It was only due to the far-sighted genius and ability of* DR. HERZL *that modern Zionism could for the first time in 1,858 years secure a chance to place our problems before the world in a practical manner.* MR. GOODMAN *should not refer to Zionism flippantly when he asks, "Zionism—what is it? Is it the return to the Jewish Land? Is it the restoration of Palestine? Is it to help find an homeland for the persecuted masses?" IT IS THIS,* MR. GOODMAN, *IT IS THIS, even more and not less. The Zionist movement has achieved miracles for Jewry. It has revolutionized the whole aspects of our internal and external problems. It has achieved what no other organization (Agudah included) could achieve, namely, "our self-respect." It has checked assimilation and actually dethroned the "Grand Dukes" in all countries. It has made it abundantly manifest that without our ancient land the soul of Judaism must still hover in exile. And if Israel remains in Galuth the Shechinah must equally remain in Galuth.* MR. GOODMAN *wants us to believe that Zionism is struggling against God and destroying the foundations of our people. If he had made that accusation against "Liberal" Judaism for which* MR. MAGNUS *pleads eloquently in his 'Weekly Sheet' we would have believed it. Let* MR. GOODMAN *be told that Zionism from the very outset commanded the respect and attention of world-renowned leaders of orthodoxy. If what our critic says about Zionism is true, success would never have crowned its achievements. No one can contravene Divine Will with impunity, or without fear of destruction. God has vouchsafed to Israel from time immemorial His Divine protection. His hashgaha has never departed from Israel. There is no need for any* ADAM TOB *to fight God's battles for Him. The Eternal One of Israel can well look after everything. Our critic speaks of "a religious-blind generation growing up in Palestine" and of "the Torah which has become a scrap of paper." This is a serious allegation and a telling commentary upon the authority of* CHIEF RABBI KOOK, CHIEF RABBI MEIER *and* CHIEF RABBI OUZIEL. *Happily, our sholosha Beth-din nimnu w'gamru that there is no reason to treat the accusation seriously. In Hebron there is a splendid Yeshiba for the training of young men for the Rabbinate. In Jerusalem* CHIEF RABBI KOOK *presides at the Great Yeshiba while in Tel.-Abib* CHIEF RABBI OUZIEL *has opened a college for the training of Sephardim youth in the Ministry. We know, however, where our correspondent is driving at. We agree with him that there is room for improvement but there is no reason to be hysterical. Our attention has been drawn to a fine review of an interesting publication in Hebrew by Mr.* Z. SCHARFSTEIN *in the* JEWISH EXPONENT. *The work is entitled "Jewish Education in Palestine" by one who is connected with the Teachers' Institute of the Jewish Theological Seminary of New York, who visited Eres Yisrael two years ago and spent several months in a thorough study and investigation of the educational conditions there.* MR. SCHARFSTEIN *praises the Jewish teacher in Eres Yisrael, his devotion to his work and his high cultural attainments. He, however, deplores the fact that "in some* (SOME *is the word*) *schools the religious spirit is wanting and that the traditional observances of Jewish life are neglected by the teacher and his pupils." He makes an earnest plea for the removal of this obnoxious state of affairs, and we hope his voice will be heeded in responsible circles. We see no reason to be hysterical. Two thousand years of Galuth-life cannot be mended in a decade or even more. We must have patience and be imbued with the spirit of the late Hasid Rabbi Leipehetz, whose sage advise was re-published in* ISRAEL'S MESSENGER *of May last. We hope* MR. GOODMAN *will not regard himself as the man who is wholly responsible for the Jewish Yishub in New Judea. There are others more competent than him, whom we trust will see that our heritage is not sacrificed and ignored. Were* MR. GOODMAN *to direct his activities for "Torah-true Judaism" within his own near circles, he will have his hands full even were he to live as long as* METHUSELLAH. *The attempt on his part to sow the seeds of dissension and schism is most reprehensible. The Agudah must stop this nonsense. Her past records were a series of mahaloketh which is most nauseating. If the leaders of the Agudah really think they are fit to step into the shoes of* WEIZMANN, SOKOLOW, *et al. they are mistaken. We say unhesitatingly that the work of* ISSACHAR *must not be coveted by* ZEBULUN *and vice versa. Each has a distinct sphere in which to specialize. There is nothing to prevent the Agudists from spreading the ideals of Torah-true Judaism anywhere and everywhere. Modern Zionism looking after the political rights of the Jews and the Agudah ministering to its spiritual needs, would form an ideal combination.* SCHILLER *expressed this in three beautiful lines:—*

"When gentleness with strength we find,
The tender with the stern combined
The harmony is sweet and strong."

MR. GOODMAN *challenges us to "definitely declare in which camp* ISRAEL'S MESSENGER *will throw its energies." To this we would say in all true sincerity and humility that we are not prone to encourage schisms in our ranks. We are not desirous of identifying ourselves with those who oppose the national aspirations of our people. There is an old Talmudic story in which a boy set out with his father on a journey towards a new city. And the boy, impatient as the journey lengthened, asked repeatedly: "Father, when shall we reach the new city?" And the father answered: "Know this, as long as we travel through living cities, as long as we see on either hand great houses, we shall not have reached the end of our journey. But when we shall reach a cemetery then we will know that we have approached the end. Beyond the cemetery lies the new city." The inference is obvious. We stand to-day on the edge of a new age. We are at a critical moment in our history. We must turn neither to the right nor to the left. Our goal is clear. Having left the cemeteries behind we must reach the new city. There is the band of sturdy Kahusim and kolussoth who look to us to fulfill all our obligations to them. Wrangling over bagatelles is a suicidal policy. It is to avoid this calamity that* ISRAEL'S MESSENGER *is willing to throw in its lot with any camp where shalom must reign supreme. If the Agudists are willing to sink their differences of opinion and work for the common cause, they will find much work to do for the weal of Israel and the glory of Judaism. We will conclude our few remarks with the advice given by a Sage who said, "If you want to do, BE!"*

M. BLOCH & Co.

K.I Boone Road,
Shanghai

VENEER WOOD AND TEA CHEST MANU-FACTURERS

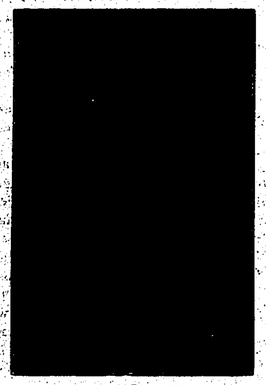
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We wish all our Friends a happy and prosperous New Year, 5689.

NEW YEAR GREETINGS

THE COMMITTEE OF MANAGEMENT OF THE OHEL MOSHE SYNAGOGUE DESIRE TO EXTEND THEIR HEARTFELT GREETINGS TO THE SEAT-HOLDERS AND CO-RELIGIONISTS THEIR BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR —5689.

SOCIAL AND PERSONAL



Dr. S. D. JOFFICK, M.D.

who left last month for Europe via Siberia. Dr. JOFFICK will visit the principal Universities in Berlin, Vienna, Paris, and London before he returns to Shanghai to open his practice anew. He will also visit the leading Zionist Organizations in Europe and report on Zionist conditions and problems in China.

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Congratulations to Mr. and Mrs. MAX FRIEDMAN upon the birth of another son. The baby was born on the 14th ultimo in Tsingtao, and it is interesting to note that he arrived upon the anniversary of the birth of his older brother.

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Mr. GEBO. KRISHEVSKY will return next month to Jerusalem upon the completion of his mission in China and Japan. He will be tendered a banquet by the local Zionists as a mark of their appreciation of the good work accomplished by him in the interests of the upbuilding our Home and in Eres Yisrael.

* * *

Quite a number of local residents left for San Francisco last month. They include, Mrs. MASOODA SIMMONS, Mrs. LUNA BENJAMIN, Mr. and Mrs. JACK E. ELLIS and children, Mrs. S. S. LEVY, Miss MAUDE LEVY and Miss STELLA LEVY.

* * *

Mrs. E. E. ELLIS left for Tsingtao with her little daughter on a vacation last month.

* * *

Mr. M. J. NATHAN is summering at Unzen, Japan.

* * *

Mr. and Mrs. M. POLITI sailed for Calcutta, India, last month where they expect to make their home in future.

* * *

Mr. KELLY DAVID has removed to room No. 35 of the Central Building. Mrs. DAVID who went to Jerusalem to recoup her health has made great progress and is returning to Shanghai on the French mail liner *Daratsynan* due here on the 14th instant.

* * *

Mr. M. KASARNOVSKY, proprietor of the CARMEL WINE Co. has returned to Shanghai from Jerusalem and hopes to expand his business here by engaging a store in a central location in the settlement.

* * *

Mr. J. H. EZEKIEL has returned to Shanghai after spending a six months' vacation in America and Europe.

Mr. SAMMY LEVY has spent a brief vacation at Weihaiwei last month.

* * *

SIR PERCIVAL DAVID, Bart, after staying here for some weeks left again for Europe via Japan.

* * *

We are in receipt of $5.80 from Mrs. M. NISSIM being box collection for the Jewish National Fund.

* * *

On the 20th ultimo, at the Ohel Rachel Synagogue, a quiet wedding took place, the contracting parties being Miss FLORENCE EZRA, the youngest daughter of the late Mr. and Mrs. ISAAC EZRA, of Shanghai, and Mr. VICTOR M. HAIMOVITCH, son of Mr. and Mrs. D. HAIMOVITCH, of Shanghai. The bride was given away by her brother MR. ELLIS I. EZRA. Hazan ELIAHOO ISAAC officiated.

* * *

MISS BERTHA LANDSMAN, R. N., Executive Nurse of the Hadassah Medical Organization, Jerusalem, passed through Shanghai from the United States on the 20th ultimo, en route to Eres Yisrael. MISS LANDSMANN is on her vacation trip travelling on the *President Monroe* around the world. Her talk on the work of Hadassah in Jerusalem and Tel-Abib was of absorbing interest and an eye-opener to many. Owing to her brief stay in Shanghai it was not possible to arrange a public meeting for her where she could have spoken on the beneficent service which the Hadassah is doing in Eres Yisrael. MISS LANDSMAN left on the 21st ultimo, and should arrive in Jerusalem on the 26th instant.

* * *

Rabbi M. Z. ASHKENAZI wishes to extend through the medium of ISRAEL'S MESSENGER his sincere and heartfelt good wishes to all friends and seatholders of Synagogue OHEL MOSHE for a happy and prosperous Rosh Hashanah, 5689.

* * *

Miss SOPHIE HARDOON and her companion Mrs. GOLDSTEIN returned to Shanghai from the Colony last month.

* * *

Mr. and Mrs. WM. KATZ have returned from their vacation spent at Manchulli.

* * *

Mr. and Mrs. JOHN SOLOMON have returned to Shanghai from their vacation trip to San Francisco.

We regret to announce the death of Mr. PAUL KOHN, a former resident of Shanghai and Tientsin where he was well-known for his communal work. The deceased passed away in San Francisco after a four months' illness and a subsequent operation, according to a cable received at Tientsin on the 19th ultimo. The late Mr. KOHN was an active Zionist, a popular clubman, sportsman and a Mason of the highest degree. He came to China a quarter of a century ago from Egypt and made himself popular by his amiable and sweet disposition. He was an expert linguist, being able to speak twelve languages. He is survived by a wife and two children with whom deep sympathy is felt in their loss.

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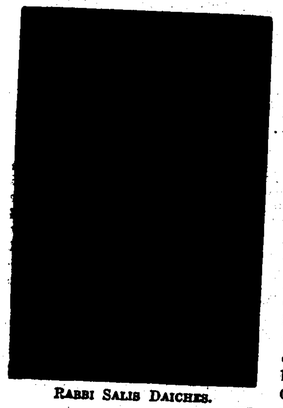
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"ASPECTS OF JUDAISM"*

By Rabbi Dr. SALIS S. DAICHES, Edinburgh, Scotland.



RABBI SALIS DAICHES.

We are indebted to RABBI DR. SALIS S. DAICHES, PH.D., for a review copy of the above work, a volume of essays which deals with the fundamental principles of Judaism. Dr. DAICHES hails from a celebrated family of Rabbis, noted for their erudite scholarship and learning. His father is a renowned Rabbinic scholar and author, being dayan of an important kehella at Leeds. RABBI SAMUEL DAICHES, one of his brothers is a barrister-at-law and Professor at Jews' College, London. It will be remembered by our readers that at one time Shanghai Jewry extended a call to RABBI SALIS DAICHES, and while negotiations were going on, the latter accepted his present post at Edinburgh.

At the outset RABBI DAICHES explains in his preface that "most of his essays have a distinct bearing on Jewish Problems of to-day, and should be of interest to both Jewish and non-Jewish readers." We must still express our conviction that even to-day such contributions are needed to elevate life and fill it with beautiful ideas and noble thoughts. How well did CHANNINGS express it when he says in the following memorable words:—

"In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. They give to us all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race."

No one, to our mind, is better fitted for such a grand mission than RABBI SALIS DAICHES. His contributions to ISRAEL'S MESSENGER published by us from time to time will bear witness to that. We are much captivated by the following essays, "Modern Ethics and the MOSAIC LAW," "KANT and Judaism," "The Truth of Religion" and "SOLOMON MAIMON and His Relation to Judaism." Of outstanding interest we would single out No. 6 on "Progressive Judaism: An Analysis." We would recommend it in view of the telling analysis given to the subject by Dr. DAICHES. It should be read by Dr. CLAUDE MONTEFIORE, REVEREND MATTUCK, Mr. LAURIE MAGNUS and other brilliant worthies who profess to be followers of the new cult. It is high time the latter should see themselves through other people's angles. Another interesting aspect of Judaism is explained in the essay "First Fruits: Israel's New Offerings." Here reference is made to Galuth life. This essay had raised the ire of Mr. LAURIE MAGNUS who indited his venomous leader on Galuth but recently. Dr. DAICHES said, *inter alia*:—

"Only instead of numbering days and weeks, the Jew of the Galuth numbers years, decades, centuries. He never grows tired of counting; he never grows weary of waiting. While his ancestors blessed God in the days of the spring when they saw the sun set and sink into the waves of 'the great sea'—knowing that each day as it passed brought them nearer the harvest, nearer the realization of their hopes and ambitions—the Jew of the Galuth thanks God that another day of suffering has passed, another year of misery has elapsed, another decade or century of persecution has disappeared into eternity, while he remains alive and his people retains its hopes."

Our readers will concede with us that nowhere could we find a more eloquent or truthful picture of the Galuth status of Jews all over the world. One need not go to Eastern Europe to realize it. Here in our own midst a subtle war of discrimination is waged, to which oil is poured by our own assimilated co-religionists; and we are not blind to the facts. We are deeply indebted to RABBI DAICHES for his opportune comments in this connection. "The Pronunciation of Hebrew" is numbered 13 in order, and is an intelligent treatise which should be of help to Jewish students and linguists. On the whole, we may say that RABBI DAICHES has inspired us with his wide knowledge and his genius of expression. We need inspiration and urge from our great leaders to accomplish our modest little. OVID seems to have held the same belief, for he writes:—"The glow of inspiration warms us: this holy rapture springs from the seeds of the Divine Mind sown in man." Even CICERO expresses in a few words this great truth and says, "No man was ever great without divine inspiration." Dr. DAICHES is surely inspired when he says:—

"And the nations are looking with eagerness to Israel's baskets which are to be filled again with precious fruits—fruits which will delight God and man, which will gratify prince and shepherd, which will inspire priest and layman, which will give a new meaning to the life of Israel. . . . A new contribution will be made by Jews to the spiritual progress of humanity."

After reading such elevating descriptions, how small we find ourselves in ideals before this great spiritual giant RABBI DAICHES! And yet there are some who find fault with the basket of rare fruits offered in the spirit of humility and *gemiluth hassadim*. Truly may we echo with that great man who said, "Useful knowledge and ideals can have no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity." Our heartfelt homage goes out to the spiritual leader of Edinburgh Jewish Congregation for his masterly, thought-compelling and thought-provoking work. We are looking forward to further contributions which he has promised. Says he, "It is my fond hope that the reception of this book may prove so favourable as to encourage me to publish at no distant date [*Mahashaba toba, Hakadosh baruch hu messarafa l'ma'assey.—Ed.*] another collection of essays of Jewish interest." That is the type of spirit we admire. It is always giving, sacrificing and uplifting. Well may we say, "More power to the distinguished pen." We recommend "Aspects of Judaism" unreservedly to our readers. In fact, no one should be without a "lantern which removeth darkness."

*Publishers: George Routledge and Sons, Ltd., Broadway House, London. Price 7/8d per copy.

EVENTS IN NEW JUDEA

JERUSALEM, 19th July, 1928.

The Management of the Vaad Loumi has decided to postpone expression of its attitude on the Experts Report to the Jewish Agency until a full gathering of the Vaad can be convened after the meeting of the Zionist General Council.

The sum of £P153,935 has been raised in Jewish National Fund throughout the world, averaging £17,104 per month, as compared with the first 9 months of the present year by the the average of £23,417 in the previous 12 months.

Miss H. SZOLD on behalf of the Palestine Zionist Executive has issued a statement denying the report circulated in certain American newspapers that non-Jewish labour was dominant in the construction of the NATHAN and LINA STRAUS Health Centre. At the wish of the donors a percentage Arab labour is employed in the provision of materials but all the workmen actually engaged on the building are Jews the great majority of whom are members of the Labour Organisation.

The nineteenth Health Welfare Centre of Hadassah was opened in the village of Javniel, Lower Galilee, in May 1928, with the co-operation of a group of local women. The nurse attached to the village dispensary was sent to Jerusalem for a four months' course in public health nursing, with particular reference to pre-natal and pist-natal care and infant welfare, at the Hadassah School for Nursing. The two rooms required for the Centre are provided by the women's group, together with the necessary domestic service, and Hadassah pays the salary of the nurse. The local women also paid one-half of the sum required for equipping the Centre, while the other half was contributed from the NATHAN STRAUA Equipment Fund. It is interesting to note that this is the first rural health centre to be established in Galilee.

WHY SOME GIRLS ARE NOT POPULAR

There are some girls who are attractive enough in appearance yet who lack that popularity which other girls enjoy. What is the cause? Simply that they unconsciously repel those with whom they speak because they are afflicted with ill-smelling breath, the result of intestinal inactivity.

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MR. JOSEPH MOALEM: A CHARACTER SKETCH



MR. JOSEPH MOALEM

A very familiar figure in Shanghai Jewry is Mr. JOSEPH MOALEM, the 'shamash' or beadle of the Ohel Rachel synagogue. Sometime or other during their career, every Jew or Jewess, whether Sephardi or Ashkenazi, must come in contact with him: for, from the nature of his duties, he has to assist at all the important functions that make the round of the community's life—initiation ceremonies, barmitswahs, nuptials, funerals. Whether the occasion be hatch, match or despatch, the setting is not complete without the presence of JOSEPH SHAMASH. He seems to know everybody and possesses a personality which forces itself on one's notice. With regard to him you can be sympathetic or antagonistic, but indifferent, never. The synagogue is his domain and but for his powers of locomotion would strike the onlooker as a fixture therein. Whether the service is held at mid-day, four o'clock in the morning or nine in the evening—frequently several times in the course of the same day—he is sure to be found at his post. How he manages to do it, considering that his residence is miles away is a source of unceasing wonder. He has done it for decades and is still going strong—'Yushar koho.' In the synagogue, he has not been known within living memory to sit still in one place but is continually on the move. Active and smiling, he is met all around—inside and outside, downstairs and upstairs—handing prayer-books and siddoth, helping the unpractised to follow the service, attending to the comfort of the ladies or engaged in an occasional chat with a crony concerning the affairs of the synagogue. His knowledge of the 'minhag' and liturgy is considerable, and on several occasions in the unavoidable absence of the Hazan, he was suddenly called upon to be 'baal kore' and intoned the 'parasha' right off the reel without mistakes. To every Jew a goodly slice of optimism is allotted, but JOSEPH MOALEM has received a double portion. The doctrine that somehow or other, things are bound to come straight coupled with an obliging disposition is perversely and unreasonably apt to lead into difficulties, as for instance when questions affecting the convening of a 'minyan' or the occupation of wrong seats arise. Outside the synagogue, he has rendered useful services in connection with the cemetery and burial arrangements, particularly during the period prior to the establishment of the *Hebra Kadisha*.

Since his arrival from Aden about forty years ago, the community has undergone many changes. From a handful it has become numerous and rich. A pleasant and instructive half-hour can always be spent with Mr. MOALEM when he can be induced to go over his reminiscences. There was then no Communal Association, no Jewish school and no organization of any kind. One synagogue sufficed for the spiritual needs of the whole community. It was located in a hired house at Foochow Road. No fixed time could be made for service: all depended on the gathering of a minyan. Sabbath morning after Sabbath morning Mr. MOALEM had to sally forth and scour the town in order to press men into the service. On the whole, Mr. MOALEM'S opinion is that the religious spirit has improved. If indifference is shown sometimes to spiritual values, this is in accordance with the trend of the times but there is a marked absence of scoffing and mockery. Reverence and respect for the feelings of others are always exhibited. By dint of grit and incredible economy, Mr. MOALEM has succeeded in raising a large family of boys and girls who have become a credit to themselves and to their father—robust and independent. Altogether Mr. MOALEM deserves well of the community and may he be long spared to serve it!

J. E. S.

LITTLE NOSEGAYS FOR "ISRAEL'S MESSENGER"

I always read with very great pleasure your articles in ISRAEL'S MESSENGER, and all I can say is, *Lech b'kokocha say*. You are rendering an enormous service to Judaism and the Jewish people by your fight against assimilation and pseudo-Judaism wherever it is found and whenever it assumes an aggressive attitude. With best wishes for *kethiba wahathima* and with kindest regards.—

SALIS DAICHES.

EDINBURGH, *July* 29, 12 Ab, 5688.

We derive much pleasure in reading ISRAEL'S MESSENGER. It must be difficult for you to understand how much we enjoy it, when we show such apparent neglect in acknowledging same. Still let me assure you that we read, enjoy and inwardly digest your magazine and then interest our friends, some of whom receive it regularly.—JUDITH JOYCE FEINGOLD. TEL-ABIB, *July* 9, 1928, 69 *Nahlat Benyamin*.

I find ISRAEL'S MESSENGER interesting from cover to cover. It contains trustworthy information about the happenings in Palestine and Zionist life everywhere. Every page of ISRAEL'S MESSENGER is well written and interesting in every way.— J. BORODOSKY. TEL-ABIB, 22nd July, 23 *Rothschild Ave.*

I follow the contents of ISRAEL'S MESSENGER very carefully and study the same almost as "religiously" as the *Jewish Chronicle*, and when I read your paper, I seem to feel a personal touch, as it always reminds me of my younger and enthusiastic early days in our movement.— PERCY P. BAKER. LONDON, 9th July 1928.

A Jew opened up a fish store in a new neighbourhood and he had a sign painted on the window which read as follows: "Fresh Fish for Sale Here." A friend of the storekeeper passed by and began to criticize the wording of the sign saying that it was altogether too long.

"The word 'here' is not necessary," he explained. "Of course you sell fish here; that's taken for granted. The words 'for sale,' too, are superfluous, since everybody understands that you are not keeping your fish to look at. Then you should remove also the word 'fresh,' since people will not buy anything else but fresh fish from you.

"And when I come to think of it," continued the neighbour philosophically, "you even don't need the word 'fish' on the window."

"How then will people get to know just what I am trying to sell?"

"Never mind; they can smell that," concluded the neighbour.

With the departure of Dr. S. D. JOFFICK from Shanghai on furlough, Mr. H. KAMMERLING becomes President of the local Zionist Association "Kadimah." Mr. KAMMERLING is also President of the Hebra Kadisha, Synagogue Ohel Moshe and Jewish Educational Aids Society. We believe this is a record distinction seldom enjoyed by any other member of our Ashkinazi community. Mr. KAMMERLING must be felicitated for it.

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JUDAISM AND ISLAM, III: By S. S. Levy

All people that on earth do dwell,
Sing to the Lord with a cheerful voice:
Him serve with joy, His praise forth tell,
Come ye before Him and rejoice.—Psalm C.-1 and 2 paraphrased.

One fine spring morning found seven young men with a roll of paper in the hands of one of them, waiting at his house, for RABBI ISAAC BEN ZACCAI who soon arrived from the Synagogue. Tall, majestic, a picture of health and joy dancing in his happy eyes, with a large golden beard (thank God, free from the risk of being torn out, rolled in lard and forced down his throat by Satan incarnates) R. ISAAC looked the image of "our Father ISAAC." After the usual greeting of *Shalome Allaikhem—"Khair Insha'llah!"* his disciples replied (*i.e.* no unpleasant news, thank God.) "We have here," the disciples explained, "A list of calumnies and insults against Israel from the Quran which we beg to submit for your kind explanation." "Silly children," he replied, laughing heartily, "No Jew could have cause to be displeased with what MUHAMMAD says in the Quran. No Inquisition, crusade, pogroms or *auto-da-fes* stain the life of the Muslimeen. We have found the kindest refuge with them and lived in peace and harmony as you see here in Bagdad for instance. Their rulers have been gracious Kings unto us and there is no danger of pogrom excesses since such diabolical outrages form none of the elements of their holy blood—but you must be enlightened." Here his eldest son, ZACCAI, appeared with his skull cap and releaved him of his large turban and robe. "Lead these children". (they are of ages 21 to 25) "to my study and tell your mother to beguile their time with confectionaries and coffee while I take breakfast." He then called out "Where is our home?" "Here am I" responded his "Home" (wife) "ABU ZACCAI, breakfast is ready," and she appeared with a large tray full of plates which she placed on a stool and proceeded to adjust one cushion for his seat and another for his back. He raised his washed hands exclaiming "Lift up your hands in holiness and bless the Lord. (Psalms CXXXIV-2.) Blessed art thou O God our Lord, King of the universe, ("tribal?") Who has sanctified us with his commandments and instructed us regarding the washing of the hands." Mas'ooda, his wife, who attended him and ZACCAI their son who waited on her, responded "Amen!" He then sat down, dried his hands with a Turkish napkin and raising his eyes towards heaven repeated—"The eyes of all look up towards Thee and Thou providest their food in due season. Thou openest thy hands (the hands of God are the physical and spiritual universes) and fillest every living being to satisfaction" (Psalm CXLV-15-16). He then took the two loaves of bread in his hands and repeating "Blessed art thou O God, our Lord, King of the universe Who causest the bread to come out of the earth," he broke one of them and dipping a piece in the incorruptible white powder (salt) he ate it. Space and time do not allow of our reproducing here all the "Blessings" of a pious Israelite's meal particularly the grace at the end. Besides, these are so well known to our Jewish readers that it would be unfair to inflict them on their attention. But we would strongly recommend their perusal to non-Jews in general, and to our Muslimeen brothers in particular, as they are in harmony with developed ideas of the holy Quran. They are to be found in almost all our daily prayer-books which are frequently translated into English.

"My dear Children" said R. BEN ZACCAI addressing the seven young men, "having attended to the Messiah's Ass" (the Messiah is a period of great spiritual regeneration of mankind. His ass is the physical body that is carrying us to that "Divine Event.") "I will now proceed to deal with your inquiries and first of all advise you to destroy that list as I know all about it." (This was done at once) "The Quran abrogates other Books, represents Israel as polytheists, calumniates them with saying "God's hands are chained or fettered, and that EZRA the Scribe was the son of God, and accuses us with corrupting the text. It claims YISHMAEL instead of ISAAC for the sacrifice to God and claims further the inheritance of God's choice, favour and prophecy. It says moreover, the Jews for neglecting the Sabbath were changed into apes and swine and other similar innocent indictments. MUHAMMAD, it declares, is the seal or the last of the prophets. It adds the Jews are objects of God's wrath and so forth. We are down in the world and must be trampled upon. The Muslim is brought up to see forgeries everywhere except in the Quran. Yet all these calumnies are milder than the Ritual Blood accusation by Christianity. We have sinned. We could not withstand the flow of God's favour of power, glory, luxury and vanity and it is written 'You alone have I recognized of all the families of the earth, I will therefore visit upon you all your iniquities' AMOS III-2. We are happy to bear our hard yet just sentence, if God would only favour us with His special notice or attention. If temporal power, luxury and vanity had not eaten at the core of the extraordinary energy of the followers of MUHAMMAD'S earlier successors, the world would have been under Muslim rule to-day. The present depression is remedial. Every action is the exact measurement of its reaction and vice versa. Our re-action must also be glorious, indeed as glorious as it is depicted by our prophets." He paused for a while then a curious unearthly light began to flash forth from his eyes as he resumed his lecture in the beautiful Arabic of Bagdad. "Judaism is Islam," he continued. "Real Islam is Judaism. This is because we, Jews, are the devoted subjects of King SOLOMON, the Wise husband of a thousand wives of all nationalities and creeds, and the mighty ruler of the Holy Land whose Capital is Jeru-Salem or Dar-Isalam." He paused a moment to see the shock which the effect of his words would have on his hearers and feeling satisfied with their confidence in him, he continued —"Which King SOLOMON? Not the mortal son of DAVID but the Sovereign Lord of Absolute Perfection, Ineffable Peace, Supreme Wisdom and Infinite Power. Blessed be He and pleased be His name for ever and aye! Of His Holy Realm it is written—Thus saith the high and lofty One who inhabiteth eternity and whose name is Holy, high and holy I dwell"——ISAIAH LVII-15. One of His wives is the Synagogue, another the Church, another the Mosque and so forth, with all the temples on earth, for even the heathens are worshipping Him besides whom there is no other god. I shall presently show that if any of you or a far more learned man had written the Quran, it could not have been written better; for it was necessity that gave it its present form. Another important fact I want you to bear in mind, namely—That no man with general knowledge of our Scriptures and sacred literature, on reading it, can extricate himself from the conviction as to the real source of its contents. As Jews our mission in life is as follows:—(1) To spread the knowledge and will of the Only True God until "the whole earth is covered with them as the water covers the bottom of the ocean." (2) To check, at the same time, wholesale conversion into our religion because this would lead to intermarriage and have the effect of interfering with our blood, nature and spiritual genius. If the guide is disturbed, the travellers would be detained and the journey prolonged. This was the reason of EZRA the Scribe's drastic measure in divorcing all such intermarriages of his days. Single proselytes or even that of a few families or small communities is allowed and it leads to good results. ONKELOS, the author of the Targum that bears his name is one instance and SHEMAYA and ABTALION, R. AKIBA and R. MEIR were either proselytes or immediate descendants of such. Mother HAGAR was the first woman proselyte, hence her name, which spells Ha-zar *i.e. the proselyte* and she is now the *grand* mother of untold millions of converts to Islam, while RUTH is the grand-mother of Kings DAVID and SOLOMON. But I have omitted to tell you of King SOLOMON'S Temple. Some Jews believe it is the spot where the Mosque of Omar now stands. The mystics, however, believe it would come down from heaven studded with diamonds and other gems and precious stones. One of these gems is Muhammadanism, the other Christianity. Every human being is a free mason of this King SOLOMON'S Real Temple—an Entered Apprentice, a Fellow Craft or a Master Mason. The Heaven whence it is to come down from, is *within us*. This is the only Sanctuary where God desires to dwell. But men find it difficult to grasp huge abstract ideals—hence symbols and idols. Children prefer a toy-church to any of the grandest architecture; their Elder Brothers provide these toys for them. Man is the only *movable Home of God*, altho the face of this planet is sprinkled with temples of stone, wood and clay. The dwelling place of the Lord of Life is Life. The real problem for you to solve is, whether MUHAMMAD was, or was not, Ish-Ha-Elohim (Man-of-God) *i.e.* a Divine-Medium and the holy Quran, God's oracle or revelation. What he writes about us, if true, there is little cause for excitement, if not true, there is less cause for worry on the part of a race that daily stands before God and proclaims—*'O Truth, Thou Thyself art the Lord our God!'* Now the greatest instances of Divine-Mediumship on record (barring HERMES, ZOROASTER, LAO TZE and INDIAN AVATARS, like KRISHNA BUDDHA, and others for obvious reasons) are two. These are MOSES and BALAAM. If chapters Exodus XV, XXXIII and XXXIV and Deut XXXII and XXXIII were not written, Moses the most meek, modest and veiled would have remained obscure in spite of his being most trustworthy regarding all My Home Affairs (private Nature) and come down to the level of almost the minor prophets. And if Numbers XXIII and XXIV did not preserve the speeches of BALAAM—when in his spiritual exaltation, we would have known nothing of the bewildering and staggering heights of his attainments, in spite of his attachment to his she-ass (physical, sensual and carnal life!) How boastful is the style of BALAAM! How terribly calm and simple is that of MOSES! 'He saith which heareth the words of God and knoweth the knowledge of the Most High! Who seeth the vision of the Almighty!' Says BALAAM 'Give ear ye heavens and I will speak and let the earth hear the words of my mouth' or 'See now, I, even I, am He'—says MOSES when at greater height. In the holy Quran we miss

even such simple and explicit expressions as: "And God spake unto MUHAMMAD saying:" Or "The Spirit of God is upon me" or "Thus saith the Lord God," or "And the hand (influence) of God came unto ELIJAH" and so forth. The Quran, like a spring of water, rises from the Torah and instead of rising to any higher level, it runs down to the books of the prophets, the Kings, the Psalms, then down to the commentators, the Talmud, Legends and Tradition with a speed and touch and go method that transforms the author from an 'illiterate prophet' to a sort of a *Rabbi playing loosely with the superstructure, while most carefully preserving the foundation of Judaism.* This is just the reverse of the case with Christianity; which, when its votaries began to increase in number indefinitely, PAUL rushed in and interposed an unbridgable gulf at the foundation, leaving the superstructure to struggle in vain for re-union and fusion. We are thus separated from Christianity at the foundation and from Muhammadanism at the superstructure. When we cannot receive a huge number of proselytes a new creed is created for them. The conditions necessary for a new creed are (1) It must be made to appear as *new.* (2) It must be represented as superior to every other. (3) It must be invested with Divine Authority or revelation. (4) It must have some signs or wonders in the shape of miracles. (5) It must have some sort of mysticism like the letters of A. L. M. at the beginning of Chapter II for instance. (6) Its prophet must be considered as infallible. (7) It must insist on implicit faith. (8) It must have an incentive in the shape of reward or punishment or a Heaven and Hell. (9) It must have practical exercise such as prayers, fasts, pilgrimages, etc. (10) It must maintain its individuality by an inveterate antagonism all around in general but with creeds similar or closest to it in particular, lest it be amalgamated with any of them and become fused with and lost in it. No offspring resembles its mother more closely than Islam does Judaism and for preserving its ancient pedigree, restoring to it its lost Light and uplifting its millions from a life lower than that of the beasts of the field to one of sages, saints and angels, the Jews are kindly hurled back by its votaries against the theory of DARWIN, into apes and swine! I say "kindly" because it is paradise itself compared to the Hell prepared for our reception in eternity by learned Christianity. *God chose us* (not we Him, mind you) and for our not turning out according to His expectations, He replaces us by others and leaves us to live as objects of His wrath by way of remedying His fatal mistake, *Astaghfer Allah!* Such is human selfishness—blind logic, maintained and demonstrated, most convincingly, by the edge of the sword! *If God were man, He wou'd have been staggered at what we have endured for Him!* The dust of this planet is now pervaded with the bodies of our martyrs, its rivers with their blood (the Holy blood of the Patriarchs, Prophets, Psalmists, Sages and Preachers) its ocean with their tears, its atmosphere with their burning sighs and its ether with the vibrations of their wailings and cries! Few people paid a costlier price for this planet and fewer have been ordered in a harsher voice with—"Hands off from our inheritance!" Hell here and greater hell in the Hereafter for the chosen of God! This is all the justice our glorious "Civilization" can afford! Temporal power is the criterion of spiritual merit!

What business has the story of JESUS and MARY to be in the Quran? You may ask. I answer it is important. "It offers a strong barrier between Jew, Christian and Muslim. In the present state of our evolution and selfishness no religion could thrive without rivalry, antagonism, strife and fanaticism." Here R. BEN ZACCAI paused and a cloud of sadness, regret and distress began to gather in the expression of his looks.

"For one thousands years, temporal power, luxury and vanity have been gnawing at the core of the greatest genius, energy and wonderful intelligence of the Muslimeen. The best territory in the world was at their feet: but they left it to sink into deserts and marshes and its inhabitants to struggle, sigh and groan. The ruling class each thought of his pocket, purse and house, at what a cost! The darkness thickened, when all of a sudden a great illumination sprang up the illumination of Science and philosophy. But these torches were soon handed over to a starving Europe and the Muslin again sank into his overpowering sleep, in the arms of the most treacherous enemy of the soul—luxury. For more than a thousand years the holy Quran was left to remain the illiterate work of an illiterate prophet for illiterate people. Its pure Islam alone kept it alive and preserved it in this atmosphere of stagnation and decay. Allah is *Rab il 'Alamin i.e.* God is the Lord of the physical and spiritual universes and must be worshipped by science and religion. He is not *Rab il Halemin* (the dreamers) but *Rab il 'Almin* (*i.e.* the knowers the wise). Where are the Observatories, the Laboratories the Universities, the Libraries of the Muslimeen? What have they done for the glorious Arabic language? What sermons, what theology, what literature, what poetry? What have they done for themselves and the world? What are the flowers and fruits of their tree of life in the lines of the physical, intellectual, moral and spiritual, constitutions and their development? The translation of the Quran by MAULVI MUHAMMAD ALI, of Lahore, has earned our respect. We would pass no criticism on it and only suggest that he would earn our reverence also if he would divest himself of prejudice and bias and sit again in the Presence of the Most High, and revise his translation consistently with the literal and his commentary consistently with the Truth, Justice and Charity of Deen il Islam. The Quran is a holy Book for infinite millions against infinite millions. What a responsibility in its commentaries! *The wall of discord and ill-feeling should be thinned down to its thinnest.* Truth is the manifestation of God Himself; Conscience, His voice; Reason, His guiding Light; Justice, His public function; Charity, His private nature; Peace and Harmony, His aim and desire against the operations of His Adversary (Satan)." A pause, unearthly light of joy suffused the face of R. BEN ZACCAI and his voice became curiously musical as he began again speaking like one in a trance. "YISHMA'EL shall live before God the Eternal!" After all that could be said against MUHAMMAD and the Quran had been said, step forward and point to the purity of his Islam and the infinite number of souls of which he is the faithful shepherd, and it behoves the Christian to take off his hat and the Jew his shoe! Israel has (1) to thank God daily for the purity of Islam; (2) to pray for its preservation; (3) to defend it against paganism; and (4) not to impede its progress internally or externally. The moon of Arabia derives its light from the sun of Judea! It once waned into a one-day-old Crescent. It was thought it had become extinct, when Lo! a star (MUHAMMAD) appeared in its centre. The rays of this star, to name a few are will-power, tact, energy, faith, intelligence, etc. It now forms the most magnificent gem on the front side of the crown of MOSES, *Hallelu Yah!* A greater gem on the crown of MUHAMMAD spells—MOSES! Deen means Justice. Islam means peace and safety. As long as Muhammadanism was a new creed about to be established the means adopted were justified by the end aimed at. It is now high time for a reform. Violations of sacred historical narrations from the Scriptures should be re-adjusted harmoniously with the original from which they were derived in all justice and truth. The foundation is sound and needs not be touched. Only the superstructure which also is sound at the foundation needs overhaul of the details. The narratives must be taken for what they really are, namely, fancy golden sugar-coating over the soul-saving pill. No earthly power can ever effect the least flaw in the moral and spiritual constitution of the Muslimeen's religion, *Hallalu Yah!* But the days of childhood, superstition and wonder-seeking have given way to the present period of inquiry, criticism and reason. The "Reformation" has done infinite good to Christianity. MUHAMMAD'S method of founding his new religion on:—*Blind faith in the Invisible barring all questions.* (Quran II.1-2) which was indispensable in his time is now unfeasible and as long as our Muslim brother refuses to discriminate he shall have to remain lagging behind the times. The story of MARY and JESUS is not historical, nor natural, nor scientific and no twistings of the text nor patchwork of Commentary could ever help it. The name 'ISA (ESAU) should be YUSHA' for JESUS. ISAAC *and* YESHMA *'El* must again throw their arms round each other's neck and kneel in love, peace, harmony, and justice, before God, to re-adjust His service in the Quran!" Pause! The room began to be flooded with light and musical fragrance indescribable. "I will now" resumed R. BEN ZACCAI, "announce to you good news! Another glorious MUHAMMAD in the shape of a Christian clergyman has been sent by our Redeemer as His Messenger to Christendom! He appeared in the heart of Christendom, depicted the *Ultimate goal of Christianity,* namely, the purest Islam *Masha' Allah,* in the simplest style and departed leaving the seed to grow in God's good time. This Messenger, or Messiah of the Most High to Christianity is:—CHARLES VOYSEY of the Theistic Sanctuary!"

The above forms extract from R. Ben Zaccai's lecture. Vital mysteries and references to Genesis XXII which Israel, centuries before the birth of Muhammad repeated before God at the commencement of the morning prayer have been omitted.

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"Mercy and truth are met together; Righteousness and Peace have kissed each other."—Psalms, LXXXV: 11.

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THE IDEAL JEWISH HOME

Rosh Hashanah is known traditionally as *Yom Haddin,* the Day of Judgment, or Day of Memorial. On that day all men are judged before the Chief Judge and their actions weighed. On that day we are to plead for mercy and forgiveness from the throne of the All Soul. On that day the Shofar is sounded as a warning to all to wake up from their slumber and realize their future destiny. On that day we are to plead for three things, namely, peace with God, peace with the world and peace with ourselves. A sublime resolution! Man has always associated peace with the sweetest of his possessions—Home. Home has the greatst influence on men and to Jews in particular family-life has a great significance. In ancient times it was seriously looked upon and formed the object of care and solicitude. The prayer of the High Priest of old on the Day of Atonement, "O God, let not the homes of Thy people become their graves" is characteristic of our people. The age in which we live is witnessing a strange phenomenon. The ideal home is receding and growing rare. The outlook of life shows a great departure from the ideal home life. We spend more time in our card room, or dining room than in the reading room. Serious books are not easily introduced into our homes. Thus many are sliding and drifting in consequence. The prayer of the High Priest referred to above, needs to be stressed, for, in too many cases, the modern home has become a grave, in which lies buried human souls.

HEAVEN OR HELL

Rosh Hashanah is a good period in life on which to adopt resolutions and carry them out unanimously. A beautiful home-life saturated with Jewish idealism is bound to create peace and faithfulness in the family circle. Father and mother trusting and respecting each other make of a home a heavenly abode for the children. We read in Proverbs (31: 15 and 16) "She riseth also while it is yet night, and giveth food to her household and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." ECCLESSIASTES also said, "The Lord hath given the father honour over the children and hath established the authority of the mother over the sons." It is within the confines of home that we make our heaven or hell. Our heaven or our hell is a mental state, for, as our ancient Rabbis said, "Heaven or hell are but one inch apart: they are both to be found in the same human heart." It is up to us to make our home a peaceful haven of contentment and joy.

RIGHTEOUSNESS AND PEACE

On Rosh Hashanah, the Day of judgment, we shall be judged by our righteous or evil actions. Peace cannot be purchased lightly. It must be paid for in terms of righteousness. ISAIAH advises, "The work of righteousness shall be peace and the effect of righteousness, quietness and assurance for ever." When we speak of peace, it is the inward peace which must be sought for, to be in tune with the Infinite we must create peace and harmony within. Just like the radio, we the receivers of good must be in tune with the transmitter—God. God's relations to man bear two aspects—justice and love. Condemned by His Justice, man may always appeal to His Love. SOLOMON BEN GEBIROL, expressed this truth in the following supreme style:—

"Lord, when all Thy face is dark
And Thy just angers rise
From Thee, I turn still to Thee,
And find love in thine eyes."

On Rosh Hashanah, prayer, *tefillah,* plays a great role in our Synagogues. The ritual is grand and noble. It is soul stirring, elevating and inspiring. Prayer should consist of truthful and sincere words and words we know are thoughts manifest. The beautiful word consists in the beautiful thought. The sacred word consists in the sacred thought. Therefore thought should be made vital and positive. How shall we identify vital thought? A great mathematician explained that vital thought must have principle. Just as there is a principle of mathematics and none of error, of truth and none of error, so in the same way vital thought is based upon the laws of mathematics. Just as we are certain of results if we work out any mathematical sum, so must we also be sure of results when we pray sincerely with a *lob* words of the Psalmist we must be prepared to say, "O Lord, Thou hast searched me, and known me." (Psalms, CXXXIX: 1).

THE DAY OF ATONEMENT'S MESSAGE

"Thine own wickedness shall correct thee, and thy blackslidings shall reprove thee." JEREMIAH *2: 19.*

The Day of Atonement is one of the most sacred institutions in Israel's religious Festivals. It is a day hallowed by sacred memories, a day of holy convocation when the soul should be afflicted through fasting. Occurring once in a year, it is observed with solemnity and devotion by the whole House of Israel. The Jew who neglects the day is an exception and not the rule. Yom Kippur's liturgy is rich with noble and sublime rituals. The Kol Nidrei, the Selihoth, the Abodah, the Neilah are all features in the service which tend to awaken the divine in man. Fasting from sunset to sunset on the following day is not the end but the means. We are taught to afflict our souls, to practice self-denial and to be at-one with God. In an ancient Jewish ritual a prayer is incorporated which ends in the following formula, "May it be Thy will to accept my loss of flesh and blood as though I had offered them unto Thee on the altar, and do Thou take me into Thy favor." The teachings of the ancient Stoics are replete with wisdom and thought. The great but difficult principles taught by the great minds of the ages were the control of self, desires, appetites and other weaknesses in man. The prophet JEREMIAH warns us that our own failings would be the stumbling-block that would bar us from inward peace and happiness. The Stoics recognizing this formulated the principle we have mentioned above. But we are not blinded to the fact that Stoicism has its drawbacks and failings. First of all it was only meant for a few strong-willed souls to lay their hands and do violence to their emotions, instincts and passions. The majority of mankind are weak-willed and no pressure can relieve and correct the evil habits of years. In direct contrast to this school, Judaism teaches that "thy own wickedness shall correct thee," or in other words through pain and suffering following as a logical consequence,—"thy blackslidings shall reprove thee." Judaism allowed man to use his own choice,—*behira,*—has a natural cure" is a well-known fact. The natural cure is the ray of light from God about which ISAIAH reverently suggests, "Come ye and let us walk in the light of the Lord."(11: 5) The light of God is knowledge, faith, reverence and piety which corrects and restrains the animal man within. This is precisely the message which Yom Kippur, the Day of Atonement, broadcasts to humanity. On that solemn day dedicated to pure thoughts, the Israelite has to formulate resolutions for the whole year. He has to rely not upon vicarious atonement but upon his own efforts to conquer the evil forces that surround him. Judaism insists upon every being to help himself and by his own actions come near to the throne of God. A day when the physical activities of the body are in abeyance, when the spiritual is active, that is surely the time when we must make our final resolutions and be at-one with our Maker.

"STEERING OR DRIFTING—WHICH?"

By Rabbi Dr. ISRAEL HERBERT LEVINTHAL.

It is not often that we come across extremely original sermons, replete with Jewish thoughts, embellished with Jewish sentiments, gathered together and published in one book. The title itself is suggestive and promises the reader a delightful treat from beginning to end. The preface is written by the VERY REV. DR. J. H. HERTZ, Chief Rabbi of the British Empire, who dwells upon the merit of the sermons by the author and refers to the paucity of such works in the Jewish library. DR. LEVINTHAL is not only a good *darshan* but knows how to reconcile ancient and modern thoughts. His twenty-seven discourses delivered on various occasions before The Brooklyn Jewish Center, are now made accessible before the wide world, and no intelligent reader after reading them will fail to note the scholarship and the vast erudition of the author. MARCUS AURELIUS said that "Every man is worth just so much as the things are worth about which he busies himself." This will precisely show Rabbi LEVINTHAL'S distinguished worth and standing. His wonderful citations of Midrashim with which he embellishes modern ideas are astonishing. His indeed is a remarkable tuition which enables him to dive into the sea of Jewish lore and snatch beautiful nuggets and pearls in order to point a moral and adorn a tale. To quote the brilliant Rabbi, "I have always regarded the ideal toward which the Jewish preacher ought to aspire as best expressed in those significant words of R. LEVI: 'Some know how to string pearls, *i.e.*, bring Scriptural parallels, but do not know how to bore pearls, *i.e.*, how to penetrate the hearts of the hearers. Some are the reverse. But I am a stringer of pearls and a borer of pearls'" (Midrash Shir ha-Shirim, 2: 10). With such trend of thoughts overflowing from the mind of the author, we are at a loss to know which sermon to single out and praise above the rest. Originality, deep erudition and foresight may be found in each and every discourse. The sermon entitled, "The Jew—the Phoenix of History" is most happy in its reference to that age-long legend of the bird of Greek mythology. The Jew is likened to it inasmuch as within the innermost being of the bird there is that power of self-destruction and rebirth into a newer and more vigorous life. What better simile can we have than when we compare the renewed life of Israel with that of the Phoenix? In the second discourse entitled, "Three Men who Saw Destruction," a wealth of insight is brought to bear on the subject anent the three great men of Israel who saw destruction, namely, NOAH, who witnessed the annihilation of a universe: DANIEL, who lived through the catastrophic period that marked the end of the Temple of Jerusalem, and JOB who saw his home rising in splendour and wealth, crumble and lie shattered in the dust, quoted from the Midrash. How RABBI LEVINTHAL applies the three lessons to modern life, makes one take for granted that he is above all a master in the field of Rabbinic homily. It is indeed a precious gem beautifully carved and exquisitely bored in order that the reader may understand and appreciate the ancient Jewish treasures which are now rendered accessible to all and sundry. Great credit is due to the preacher for his commendable efforts to enhance the beauties of Jewish Midrashim and Haggadoth and present them in modern garbs. To Zionists the world over the address on "The Hebrew University" delivered in Jerusalem should open an entirely new vista for the future. There is yet another aspect to RABBI LEVINTHAL'S sermons, which is made manifest in his fifteenth discourse on "The Ten Plagues—Symbol of a Civilization that must perish" and "In the Song of the New Redemption." In these addresses new hopes are raised and greater aspirations are urged. We do not wish the reader to have in mind the idea that the sermons delivered by RABBI LEVINTHAL merely make clever reading alone. On the contrary, we have a rare wealth of Jewish literature as well. Those who are not well initiated into Hebrew lore will be able to realize instantly what they have missed in neglecting their own literature. RABBI LEVINTHAL'S work is bound to wet the appetite of the readers and make them long for more works of that sort. A writer in describing the utility of sermons said, "Such noble passages are medicinal for the soul: a tonic for the day, a nepenthe for the night." Bearing these few remarks in mind, our readers can do nothing more than procure the book from the publishers, MESSRS FUNK and WAGNALLS, Co. New York (cost G.$2.50) and prove what we have said to their entire satisfaction.

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IS ZIONISM AN "ARTIFICIAL" MOVEMENT?

The Showdown, (a new publication) in its edition dated 4th August, 1928, awards us an honourable mention by way of a lengthy review in its columns. We thank the Editor for the courtesy he has extended to us. We would like to comment on a few points mentioned by the reviewer with which we are in entire variance. Our contemporary makes an elegant showing with its yellow hue—a shade which should cause any full-fledged canary to turn green with envy. In an article about the *China Press* where many figures and statistics are quoted, *The Showdown* shows itself as being too mathematical in its outlook on life. We are startled at the way these statistics are quoted with such audacious clarity. We wonder if we could survive a similar scrutiny by our mathematical contemporary. Anyhow, let us now turn to the review and examine some of the jaundiced remarks written therein. We trust they are only a reflection of the lemon tinted pages. We are, however, entertaining the hope that the resemblance goes no further than that. *The Showdown* ridicules the idea of our writing to Dr. C. T. WANG who represents Nationalist China and we are puzzled we confess. On second thought an imp whispers in our ears that perhaps the lemon tint has something to do with Mr. LOCKHART'S antipathy. Perhaps (this same imp whispers) the reason may be explained that yellow is the national colour of the old Manchu regime, eh? We trust this explanation will suffice for the time being. Note what follows:—

"We have to thank the Editor of ISRAEL'S MESSENGER, "The Jewish National Monthly and Shanghai's Only Jewish Organ for the Jewish Home," for sending us a copy of his well-produced paper. Being a Gentile ourselves, we naturally do not understand much about the religious aspects of the paper, and gather that it corresponds to such papers as the *Church Times*, the *Tablet*, and the *British Weekly*, with the added ingredient of Jewish Nationalism, otherwise known as Zionism."

We believe that although Editor LOCKHART speaks like a Gentile, yet he has faith in CARLYLE'S injunction that, "There is an ideal to every situation." Says he:—

"We should like to make some mild remarks in respect to the fuss which the Editor of ISRAEL'S MESSENGER makes over the EARL of BALFOUR. The old gentleman had his eightieth birthday recently, which happy occasion seems to have prompted the former to send LORD BALFOUR a most soulful and expensive telegram. These seventy soulful words [*more figures!—Ed.*] must have cost the best part of $60.00 if sent by deferred rate, which we hope they were but when all said and done, anyone who has watched and read about LORD BALFOUR'S political career to any extent, will not imagine that he is unduly excited about the somewhat artificial (sic) movement known as Zionism. . . .

EDITOR LOCKHART is evidently a man of militant zeal. He loves controversy. He is not afraid to walk where angels fear to tread. He possesses a great deal of fighting blood for which he could only secure an outlet if he had a paper of his own. *The Showdown* is evidently such a weapon in his hands. With exactitude it has figured out our telegram bill and hopes that it was sent deferred. We thank the mathematical Editor for looking after our humble interests. Anyhow, LORD BALFOUR is entitled to our homage for having not only made that famous Declaration but for continually taking interest in the whole movement for Jewish independence. To call Zionism an "artificial movement" is most unfortunate. It shows a lamentable lack of knowledge concerning that unique movement. Anyhow, we are sure the reading public will "turn their thumbs up" and decide for Jewish Nationalism, in the face of those very same strictures. Now we come to a serious accusation concerning our letter to Dr. WANG, which reads:—

"For our part we do not understand this fulsome servility and fawning upon the particular Chinese politician who happens to be in power, for a few weeks, but suppose the Editor of ISRAEL'S MESSENGER knows his stuff, and what he hopes to get by it."

We consider it our duty to give a little lecture to our *confrere*. Perhaps the latter only intended his statement as "attic salt?" Because we have given recognition to Minister WANG, the reviewer of the *Showdown* wishes his readers to believe that we were "fawning" upon the particular Chinese politician! We venture to ask our critic what is his explanation to America's recognition of Nanking? Is that also "servility" or "fawning?" Will he please tell us what sort of language we could have used when addressing a plenipotentiary of a sovereign Power? Jewish traditions interpret eloquently the respect and the reverence to which a sovereign nation and country is entitled, and we cannot, therefore, reverse our policy. But we are accused "of knowing our stuff and what we hope to get by it." We assure our critic there is no cause of any such anxiety on his part. We are not expecting anything as the result of our straightforward action, our main object is to defend our cause and promote the welfare of our rejuvenated nation. Continuing, our contemporary says:—

"It occurs to us that this fuss about Zionism is very artificial indeed when it comes down to brass tacks. We have many Jewish friends, and not a single one of them hankers after leaving Bubbling Well to go and live in Palestine, including Jerusalem itself.....We don't believe a villa on the Mount of Olives itself would be more desirable to the Editor of ISRAEL'S MESSENGER than his present abode in Avenue Road, especially as there is no sanitary plumbing system in Palestine yet."

To call Zionism "an artificial movement" is surely misleading. If our critic will only sail for Palestine he will see for himself that what he calls "artificial" is more a healthy, virile movement. He argues that the Jews who live in Shanghai do not hanker for their homeland. Will our kind critic please tell us whether he expects all his own countrymen to return to their country because they have one of their own? When was it decreed that the nationals of a country should not live in a neighbour's country? Is it right or is it expedient to huddle men of respective nationalities back into their own lands and thereby let the nations live in seclusion? What a poor world this would be if BRUCE LOCKHART were to have his own way! His reasoning is unconvincing and bent more upon ridicule than anything else. As to a villa on the Mount of Olives, or our present abode in Avenue Road, we are quite willing to forego the comfort of sanitary plumbing and substitute instead the salubrious mild air of Palestine and with prospects of enjoying the delicious olives, figs and wines which no other land can rival. Perhaps we would then invite EDITOR BRUCE LOCKHART to take a trip at our expense in order that he may study conditions on the spot. Zionism is a humanitarian movement, peaceful in its nature and aims at restoring "the country to the people, to the people without a country." In conclusion, we hope our "as clear as crystal" explanations will serve their purpose. We wish *The Showdown* every success in its mission. We know it has a scope in our midst. Not all the local journals are militant or polemic in spirit. *The Showdown* has plenty of fighting blood in its veins. While its hand shall be against every man, we hope not every man's hand shall be against it.

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"GLORY UNTO THE PEOPLE"

(A Rosh Hashana Address on Land Redemption)

DEAR CONGREGANTS,—Amongst all our beautiful Rosh Hashana prayers, which are distinguished for their depth of feeling, clarity of aspiration, and simplicity of meanings, there is one national prayer which we all recite with feelings of fervor. I refer to the prayer "Give then glory, O Lord, to thy people." The Jewish religion is, as is well known, both universalistic and national in its nature. The prophets of Israel during the first Temple prophesied in the Land of Israel not for Israel alone, but for all nations. "They fetched their knowledge from afar." They hoped for the time when the mountain of the Lord's house shall be established in the high places of Mount Zion, in the top of the mountain, and all nations shall flow unto it. They hoped and yearned for the end of days, for that Messianic Era when righteousness and uprightness shall have dominion over the whole world, and knowledge of the Lord shall embrace all mankind "as the waters cover the sea." But the sense of reality which, like the sense of futurity, distinguishes our prophets of old, told them that the hoped for day was still far-off, and that in the meantime it was essential to consolidate the position of the Jewish people, to raise its esteem among the nations, to exert on it a spirit of "good hope," to instil into it the feeling of "joy and gladness," that it might endure on the day of temptation and that it could preach righteousness in the wilderness of generations. And the expression of all this we find in our prayer to-day. It begins by proclaiming our universalistic aspirations. We pray that "they may all form a single band to do thy will with a perfect heart." But knowing full well that this day is still far removed and that much water will still flow from the Jordan into the Dead Sea before we shall be privileged to witness the realisation of our universalistic ideals—we therefore couple with it our our second prayer: "give then glory, O Lord to thy people."

DEAR CONGREGANTS,—If throughout the ages of our Galuth this pure prayer was only the outpouring of the heart of *Kenesseth Israel* before its Maker to deliver it from its oppressors and to bring near the day of its redemption, to-day this prayer is both of symbolic value and of urgent practical moment. We all recognize that our generation has been privileged to witness what many previous generations had not witnessed before us. In the BALFOUR Declaration, which was ratified also by the League of Nations, our historic right to build our National Home in our historic country has been clearly recognized. And we were enabled to obtain this Declaration by the great amount of labour that we have put into the upbuilding and redemption of our land for many years past, by the colonies we have established, by the towns we have built, and by the cultural work we have effected in the country. In Sanhdrim 98, one of our sages, REB ABBA, says to his friends: If you wish to know the secret of redemption—a clear indication of it you have no forecasting of the end more plainly revealed than in the following, which says, "But ye, O mountain of Israel ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." That is to say: when the people of Israel will attain that position where it will be able to redeem again the soil of its Land, to plough and to sow it, to plant and to grow and to reap in joy what it sowed in tears, this will be a proof that the favourable hour has arrived, and that the Lord hath poured upon it a spirit from on high to redeem its Land."

And now, dear Congregants, we are placed to-day in this favourable hour. When we pray to-day "Give then Glory, O Lord, to thy people," we should confirm with our deeds what we have uttered with our mouths. There is no greater glory to-day for our people than to redeem the soil of our Land, which had lain desolate for thousands of years, and had been infested with swamps and dire diseases, and which by our labour, we are transforming into a Garden of Eden. It is a fact that an international commission which had investigated the campaign against malaria in all countries pronounced its opinion that the work done in this connection by the Jewish National Fund is of the first order. All tourists, whether Jewish, Christian or Moslem, who visit our Land extol our nation for the work we have done there. And there is no greater glory to the people of Israel than that after thousands of years of exile, it still has "strength in its hand and might in its right hand," it still possesses the ideal and moral strength to renew its youth in the land which "all creatures" recognized—as its own.

DEAR CONGREGANTS,—Amongst the various institutions which work in behalf of a Jewish Palestine, the National Fund is first in order, its great and sole aim being the redemption of the Holy Land and its preparation for rural and urban colonisation by the Jewish people, without distinction of sect, class or party. The land which the National Fund redeems remains an everlasting possession of the Jewish people. By this it carries into effect the injunction of the Torah, "The Land shall not be sold forever." All the greatest authorities on economics testify to the great value of this injunction. It is the *Keren Kayemeth* which gives free speech to them that wait "for it has already redeemed two hundred and twenty thousand dunams of rural land, on which some fifty settlements have been established—thus giving "joy to thy land." It has likewise redeemed over two million pics of urban land, on which various religious, cultural and humanitarian institutions as well as various suburbs have been set up—thus giving "gladness to thy city."—However, in order that the concluding part of the prayer should also come true, in order that mighty deeds should be done "speedily in our days," the sacred duty is encumbent on every single Jew to remember also on this holy festivale day his duty anent the national redemption of our land, and to contribute freely to the Jewish National Fund. Not only should offerings be given by those who are called up to the Law, but every one of our male and female congregants should promise a definite sum for the National Fund. The moment is urgent and pressing and "blessed is the people that know the joyful sound." We possess so far only a small portion of the land of our forefathers. There are still very large tracts waiting to be redeemed, and there are still large Jewish masses seeking for a piece of land to settle on it, cultivate it and live on it. And when every one of us will have done his share in this holy work according to his means, we shall then be able to intone with the deepest feeling the grand prayer "Give then Glory, O Lord, to thy people," and then we may hope that the Lord will accept our prayer and will send us a blessing from on high, a blessing to the community in general, and to each individual in particular. Then will the joy be completed: "Joy to thy Land and gladness to thy City, speedily in our days."

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Empress of Asia	Nov. 10	Nov. 11	Nov. 13	Nov. 15	Nov. 24
Empress of France	Dec. 1	—	Dec. 4	Dec. 6	Dec. 15
Empress of Russia	Dec. 15	Dec. 16	Dec. 18	Dec. 20	Dec. 29
Empress of Asia	Jan. 19	Jan. 20	Jan. 22	Jan. 24	Feb. 2
Empress of France	Feb. 1	—	Feb. 12	Feb. 14	Feb. 23
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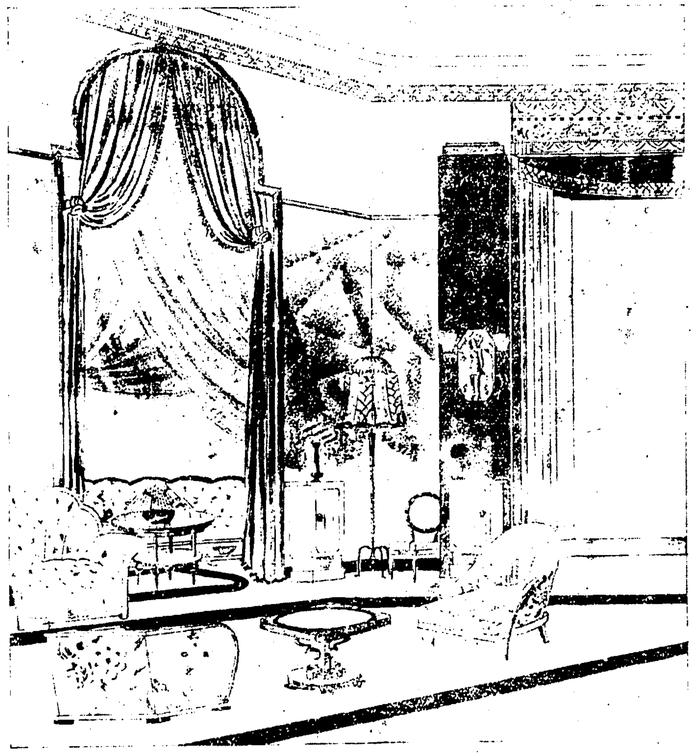
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5. Oktober 1909 – 15 September 1923
21. Tišri 5670 – 6. Ellul 5684

Israel's Messenger

Vol. No. 16



TAI CHONG & CO., LTD.

(Established 1873)

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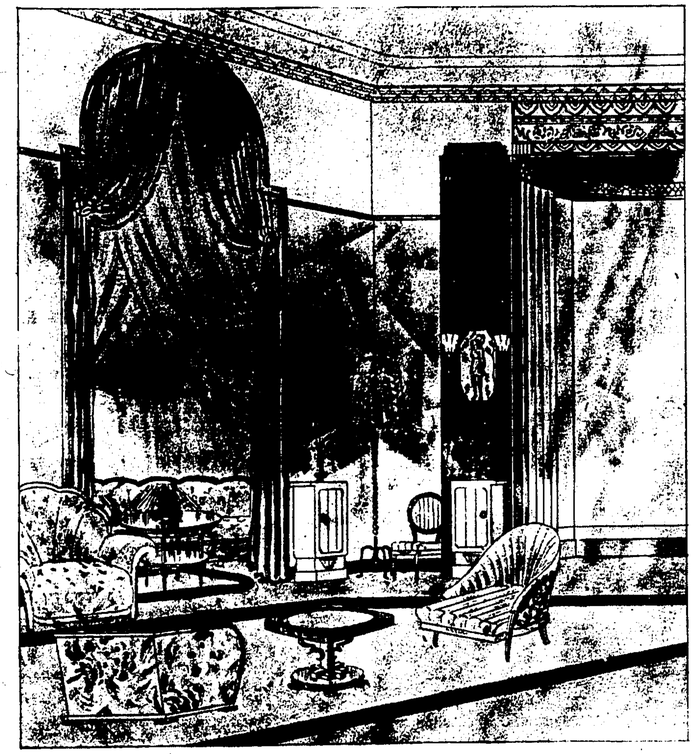
OUR MOTTO IS QUALITY AND SERVICE

COMPLETE HOUSEHOLD FURNISHERS, INTERIOR AND EXTERIOR DECORATORS, BUILDING AND GENERAL CONTRACTORS AND MEN'S OUTFITTERS.

THE CONTRACT FOR FURNISHING BED-ROOM SUITES IN CATHAY MANSIONS HAS BEEN AWARDED TO US.

C. P. LOH,
General Manager.

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MODERN SHANGHAI.—JEWISH CONTRIBUTIONS

LYCEUM BUILDING, SOMEKH BUILDING AND A CINEMA ARE LATEST STRUCTURES TO THE SETTLEMENT

The rapid manner in which modern Shanghai is being developed is somewhat astonishing. Jewish residents here are contributing not a little of their talent and wealth in bringing this about. Buildings of every description are going up. Architects are busy and have much to do in these days. Apartment buildings, theatres, hotels, offices, godowns, residences, factories, cinemas, are some of the structures in which Jews way out here are immensely interested. Large sums are being sunk in land, buildings, etc. Quite modern structures are being erected which may vie with the best of architectures in the Occident. The Orient to-day is hardly distinguishable from the Occident. It is indeed a piece of Occident in the Orient. A magnificent sky-scraper is now in the course of completion in the French Concession, the property of CATHAY LAND CO., LTD., which is owned by Messrs E. D. SASSOON & Co., Ltd. to be known as CATHAY MANSIONS. This wonderful thirteen-storey building will be completed at the end of this year. It will be indeed a thing of beauty and a joy forever.

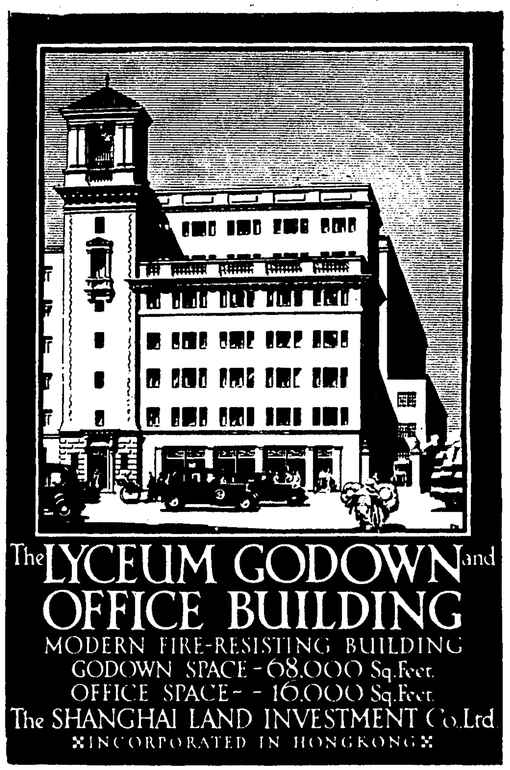
The present period which is supposed to be the worst and so far the dullest in the history of the trade in China, is witnessing rapid transformations everywhere. Old Shanghai is no more. New Shanghai is coming to the fore. From the very inception of the history of the Shanghai Settlement, Jews were pioneers in the development of the port in which they have taken and take to this day considerable interest. Quite important sites were purchased in the early part of the history of the Settlement in Shanghai at cheap prices. To-day their values are high and are soaring higher still. Quite a number of leading Jewish residents here have taken an interest in the past and not a few are taking now. One of the [illegible]known members of our community has won for himself an influential position owing to his great ability in land transactions. He had dabbled in real estate for a number of years in a manner which had won him name and fame. We refer to MR. MAURICE BENJAMIN, born and bred in Shanghai. His late father MR. B. D. BENJAMIN, in the early seventies, was reputed to be one of the largest property owners in Shanghai. Somehow, his son had followed in his footstep and scored a great success in land deals. To-day he stands as an authority on the subject and his views are invariably sought for by interested parties. The Lyceum godown and office building, of which we give an illustration below, is due to his own initiativeness. Apart from the fact that building methods in Shanghai are gradually being revolutionized, the need for more careful attention in godown construction was foreseen by him. It has been demonstrated in recent years through several disastrous fires, entailing great loss to the owners of the godown stores involved. The site on which the construction was erected is located at Museum Road. It was purchased by MR. BENJAMIN some years ago. When he heard of an enquiry to build a Synagogue in that area, MR. BENJAMIN had readily consented to give a slice therefrom for the purpose. At that time the land valuation was much higher than the amount in which the deal was closed. It was due to MR. BENJAMIN'S great desire to support the communal need of a place of worship that he helped in the negotiation for the purchase of the site. To-day the BETH-AHARON Synagogue stands next to the Lyceum building referred to above.

MR. BENJAMIN'S RETIREMENT

Owing to MR. BENJAMIN'S desire to retire from business, he had disposed of all his property to the SHANGHAI LAND INVESTMENT CO., Ltd. an old established firm with a proud record of good work accomplished in the development of the International Settlement. MR. BENJAMIN is now one of the directors of this company. He is travelling at present in Europe on vacation and hopes to return to Shanghai at the end of this year. The LAND INVESTMENT CO., has in recent years grown by leaps and bounds. It is to-day under the capable management of MR. N. L. SPARKE, F.S.I., one of Shanghai's noted land experts. MR. B. FRASER, A.R.I.B.A. who is equally connected with the firm is the architect and designer of the Lyceum building, which stands as a monument to his energy and great ability. We are pleased to give the following descriptions of the new construction which stands at Museum Road and Yuen Ming Yuen Road as well.

VICINITY TO CHAPOO ROAD BRIDGE

The site of the godown and office structures is especially fortunate in being near to the new Chapoo Road Bridge with access to all parts of the Hongkew district, and to the Soochow Creek, where much cargo is handled. It is felt, moreover, that the ordinary business traffic will not be hindered through large godowns in this particular vicinity, as the main access to Museum Road will be from Soochow Creek and Soochow Road. Museum Road is not a thoroughfare, but stops at Peking Road, hence, it is believed that the stream of transporting traffic which will be brought into existence by these new godowns will start at its own end of the road and then spread itself out over the new Soochow Creek Bridge to the wharves, etc. Museum Road has been widened recently, moreover, from a narrow thoroughfare to a uniform width of 50 feet, which offers another reason to suppose that there will be minimum traffic congestion in the vicinity of the godowns.



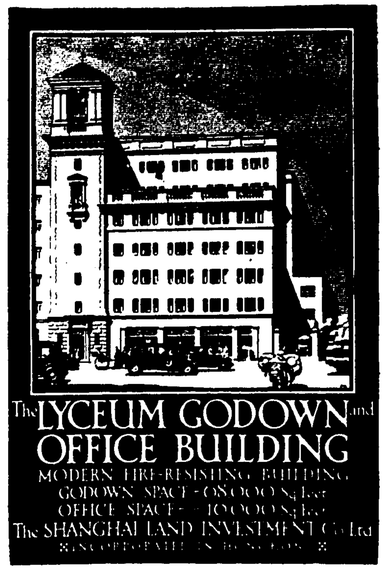
The buildings, owned entirely by the SHANGHAI LAND INVESTMENT Co., follow the traditional principle of having space for offices combined with larger godown area. In the old days it was necessary to have stocks in the same compound as the business office for various reasons, ranking among which were undoubtedly the less rapid turnover and the need for protection. But while the principle is being followed at present, the reasons are somewhat different in the main than they might have been in 1870, according to the builders of the new godowns. An example is given of this in the tea business, for instance, where the tea taster is often the owner of the firm. As tea tasting is best done in the godown where large numbers of samples are available, the advantages of the office's proximity to the godown are obvious.

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There is a landing on each floor which is of sufficient size to prevent congestion. Each floor is 11 ft. 6 in. from floor to ceiling and is adequately lighted and ventilated on three sides. A feature of this building is the north light windows extending the whole length of

[*Continued on page 27.*]



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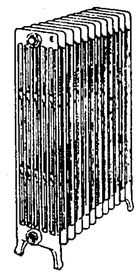
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SOMEKH BUILDING

This latest construction adds another jewel in the neck of the International Settlement. The late Mr. B. A. SOMEKH took a great deal of interest in it and devoted much time and attention to the lot which is ideally located at Yuen Ming Yuen Road. As our readers are aware, MR. SOMEKH passed away in December last, and the estate to-day is managed by his cousin Mr. E. M. SOMEKH, who had been in the firm for a number of years. The building is a modern fire-proof reinforced concrete seven storey consisting of a front block of offices and residential quarters and a new block of godown accommodation connected by bridges at the landing levels of the main staircase. It is erected on an ideal site on Yuen ming yuen Road, facing the British Consulate and possessing an uninterrupted view over the Whangpoo River and the additional advantage of a quiet thoroughfare. It was built at a cost of $300,000.



EXTERIOR VIEW OF SOMEKH BUILDING, YUEN MING YUEN ROAD.

The front elevation is faced with Japanese Inada Granite to the level of the first floor, the stories above being faced with Japanese Granite Plaster of a colour harmonising with the granite work below. The rear elevation of the office block and the godown building are faced with cement plaster. The office building is served by a fast electric passenger lift with a capacity of 2000 lbs. and a speed of 250 feet per minute and the godown building by an electric cargo lift with a capacity of 30 cwt and a speed of 150 feet per minute. The office building consists of 4 floors divided into single units for offices all capable of adjustment from single rooms to suit tenants' requirements, and with suitable lavatory accommodation: and three floors of residential quarters divided into single bedrooms with bathrooms, and sitting rooms and bedrooms with bathrooms with a common kitchen for the use of tenants on each floor.

A self contained flat consisting of sitting room, dining room, bedroom and usual offices is planned on the sixth floor. The prospect from the residential rooms facing Yuen Ming Yuen Road is indeed pleasant.

The godown building in rear has a spacious garage on the ground floor and godown accommodation on each successive floor, approached by ecolie staircase or cargo lift. The godowns may be divided into floor areas to suit tenants' requirements. This building is connected with the office building in front by a series of bridges from the staircase landings making it possible for tenants to have office and godown accommodation with easy communication in the same building.

The office building is steam heated throughout and the hot water for the domestic and heating installation is produced from boilers on the basement fired by oil fuel. The buildings are fireproof throughout and in addition to Hydrants, auxiliary protection is provided by the installation of Portable Fire Extinguishers on all floors, both in the main Building also Godown, the Boiler Room and Garage being equipped with Firefoam additional to a Grinnell and a Grinnell Sprinkler Installation to the garage. The very economic structural reinforced concrete construction in both buildings was designed by MR. E. LUTHY, B. SC. C.E. The architects were MESSRS MOORHEAD, HALSE and ROBINSON now practising as Messrs SPENCE, ROBINSON & PARTNERS at No. 3, Peking Road.

The following is a list of contractors who specialized in the equipment and the construction of the building:—

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MR. J. JOSEPH of Tientsin, is receiving the congratulations of friends over the information just received that he has been awarded the master's degree in auction bridge. The honour comes from one of the leading clubs of New York City, and the certificate is signed by Messrs. MILTON C. WORK and WILBUR C. WHITEHEAD, two leading bridge players of America. MR. JOSEPH has contributed interesting and instructive articles on bridge to a number of periodicals.

Judgment in the sum of Taels 86 was awarded to Mr. E. J. MENNASSEH against Mr. A. E. DAVID by Judge King in British Supreme Court on the 13th ultimo. At the same time Judge King ordered that execution of the judgment be stayed for a reasonable time to allow Mr. DAVID to file a counterclaim for 1,300 Rupees against Mr. MENNASSEH. Judge King advised the parties to the suit to settle the whole matter out of court.

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THE HONGKEW CINEMA

Another enterprising project has been launched last month. The scheme was fathered by MR. MATHEO BERAHA, a well-known diamond merchant and general commission Agent, with offices at 43 Kiangse Road, and MR. SOLOMON ASKENAZI, who are to be complimented on their enterprising zeal. The structure was designed by Mr. L. E. HUDEC, B.A., and succeeds the old building known as Colon Cinematograph, which 20 years ago was built as the first movie place in the Settlement.



The problem of erecting a cinema for the middle class of Chinese was a very difficult one. The solution required very careful study as the site was encroached by other buildings on three sides, and the architect was obliged to comply with the regulations of the Shanghai Municipal Council, which are very strict. The building is fireproof throughout. No combustible materials have been used in the construction with the exception of doors, windows and seats, which are of wood. The exterior and interior is confined to very plain style, strictly following the lines of the structure, which gives the building a clear-cut shape. A first view of the building would give an impression of being very small, but on entering the Auditorium, one is impressed by the mighty arches. Messrs. ANDERSEN, MEYER & Co., Ltd. were responsible for the calculations of these arches, which were under the direction of their Mr. R. L. LARSEN. The General Contractor of the building is WING CHONG TAI, who completed the erection in the contracted time of three months, with the exception of the electric wiring installation, which work was carried out by the Shanghai Engineering and Plating Co. The heating, plumbing, sanitary and gas installation were installed by the Eastern Engineering Works Ltd. The motor generator, etc. were supplied and installed by Messrs. ANDERSEN, MEYER & Co., Ltd. The projectors, of latest type available and the most up-to-date simplex machine in Shanghai were supplied by the Peacock Orient Motion Picture Co. The cinema is heated by the most up-to-date heating system, i.e., a steam ventor heat, which we believe has never before been used in Shanghai, and which is the most suitable heating system for a cinema building, as the full capacity of heating can be acquired at a moment's notice, and on the other hand, the heat can be instantly turned off so as not to enter the auditorium, if so required, regulated by electric motor. In our opinion, the entire building is a success, and Messrs. BERAHA and ASKENAZI are to be commended on their new venture which augurs well for the future.

DR. MONTEFIORE & "LIBERAL" JUDAISM

[*Continued from page 14.*]

Here DR. MONTEFIORE shows us his gift of humour. We have enjoyed it and chuckled over it to our heart's contents, but there is a point on which we are not quite certain. Why does DR. MONTEFIORE draw God into his arguments? Why take God into your confidence? If DR. MONTEFIORE relies *too much* on orders from God we would have the following dialogue for consideration:—

CLAUDE: God, I pray thee, can I eat Brer Rabbit's ears, or tortoise's tail or John Froggy's feet?

GOD: I leave that to you.

CLAUDE: Why dash it, let us at least taste it. (tastes it) By golly it is too succulent for words. (Gobbles the whole contents of the dish).

There is really no argument in DR. MONTEFIORE'S statement. God has endowed man with free-will,—*beheree*—and it is up to us to follow the dictates of conscience. What our Sages (*Zichronam libracha*) had thought good and wholesome for us we are allowed to eat and *vice versa*. Just as the nurse or the doctor regulates the diet of the body, so in the same way our master MOSES—*Rahya Me'haimna*—prepared for Israel, a clean and wholesome menu. Of course, every thought was given to the significance of the clean and unclean, as to how the latter would be harmful to our spiritual progress. Just as one writer said we must know the difference between the "toadstool and the wild mushroom. If we eat it and die, it was a toadstool, and if we eat it and live, it was a mushroom." And yet both belong to the same family. Our Sages have laid great stress on free-will. Good and evil, as the Bible teaches, are ours for the choosing. With SIR EDWIN ARNHOLD, we may well say:—

> "Such is the Law which moves to righteousness,
> Which none at last, can turn aside or stay:
> The heart of it is Love, the end of it
> Is PEACE and Consummation sweet. OBEY."

God never since the history of the universe whispered to us to follow any particular calling. There is an eastern proverb which says, "A wise man rules his stars, but a foolish man is governed by them." We confess that the latest outburst on the part of Dr. MONTEFIORE did not enhance his reputation as a Jewish thinker and scholar. His attempt to destroy the unity of Israel is most reprehensible. It tantamounts to a declaration of war in the camp of Anglo-Jewry. Instead of preaching Judaism pure and simple, he is actually adulterating its pure well and raising the standard of revolt.

> "More ill is wrought from want of thought
> Than e'er from want of heart."

"Liberal" Judaism has bared its teeth. It is no longer a movement to help the weak-kneed Jews to *return* to their ancestral faith. It is a movement which *weans* them from their ancient moorings. As such it is a menace to the well-being of our people and should be resisted and combatted with all the force at our command. Dr. MONTEFIORE is no more on the defensive; he is offensive and armed *cap-a-pie*. He is eager to confront his adversaries and wrestle with them. There should be no further doubt about his attitude in the matter. Anglo-Jewry has a clear cut duty before it and there should be no wavering on the part of anyone. The man of the hour must reveal himself.

> "He would not speak smooth things.
> When there is no peace, he cries war."

READ IN THIS ISSUE: MESSAGES FROM RABBI DR. BERNARD DRACHMAN, DR. STEPHEN S. WISE; THE VISIT OF SIR DAVID AND LADY EZRA TO DURBAN; THE SPIRITUAL NEEDS OF THE JEW, BY DR. LOUIS I. NEWMAN; THEY SAY—; DR. C. G. MONTEFIORE AND "LIBERAL" JUDAISM; BOLSHEVISM AND JEWS; THE SCOURGE OF ANTI-SEMITISM; REJOICING IN THE LAW; WANTED: MILLIONAIRES; HOLY GROUND, BY PAUL GOODMAN, ETC., ETC.

JEWISH CALENDAR
1928-5689

Shemini Atzereth.....Sat.,	Oct. 6
Simchath Torah.....Sun.,	Oct. 7
*Rosh Hodesh Heswan Mon.,	Oct. 15
*Rosh Hodesh Kislew Wed.,	Nov. 14
First Day Hanukah.....Sat.,	Dec. 8
*Rosh Hodesh Tebeth ..Fri.,	Dec. 14
Fast of Tebeth.....Sun.,	Dec. 23
Rosh Hodesh Shebat...Sat.,	Jan. 12
*Rosh Hodesh Adar...Sun.,	Feb. 11
Purim.....Tues.,	Mar. 26
Rosh Hodesh Nissan Thurs.,	Apr. 11
1st Day Pessah ....Thurs.,	Apr. 25
7th Day Pessah .....Wed.,	May 1
*Rosh Hodesh Iyar .....Sat.,	May 10
Lag b'Omer .....Tues.,	May 28
Rosh Hodesh Siwan....Sun.,	June 9
1st Day Shabuoth ... Fri.,	June 14
*Rosh Hodesh Tammuz Tues.,	July 9
Fas of Tammuz ....Thurs.,	July 25
Rosh Hodesh Ab .....Wed.,	Aug. 7
Fast of Ab .....Thurs.,	Aug. 15
*Rosh Hodesh Ellul ..Fri.,	Sept. 6

*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

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

BOLSHEVISM & JEWS—A NEW EXPOSITION

Ever since the frank public apology tendered by Mr. HENRY FORD to the Jews in June last year, the lingering foes of the latter in all parts of the Globe have shown great disposition to seize from the *museum* the forged "Protocols" and other vicious propaganda literature in order to maintain their pernicious and hateful campaign against the Jews. The "fall" or rather we may say the "rise" of Mr. FORD in the world's estimation, consequent upon his manly action referred to above, was too bitter a pill for the anti-Semites to swallow. They have continued their nefarious propaganda of ill-will and although their wings had been clipped to a great extent, yet they are unwilling to surrender without further bitter struggles on their part. It is for this reason it behoves us to keep a sharp look out everywhere, and steps must be taken to repulse the sinister designs of the foes of humanity.

A few weeks ago, we received an important communication from Mr. BERNARD G. RICHARDS, Executive Secretary of the American Jewish Congress, 8 West 40th Street, New York City, which makes highly interesting reading. In that letter he refers to a new book written by Dr. BENJAMIN SEGAL of Vienna, on the subject of Bolshevism and the Jews. The author is widely known as a distinguished publicist and a scholar and his work should be worth reading and studying. It disproves entirely the claim that Jews predominated Bolshevism. Mr. RICHARDS informs us that no English translation of the work exists to-day, which makes it necessary that it should be taken up by a scholar who would then prepare it in an attractive manner for the English-speaking Jewish and non-Jewish communities of the world. *Inter alia*, Mr. RICHARDS says:—

> "It would be highly desirable to have this book translated and published in English, but with all the different demands made upon our people here, it has been difficult to raise money for this purpose. Perhaps the Jews of China would be sufficiently interested to assist in bringing out an English edition of this book. If your community could contribute the sum of G.$750.00 towards such an undertaking, to pay for translating and publishing the book, we would undertake to supply you with 1,000 copies of the publication and such additional copies as you would require at the rate of fifty cents per volume. If you could arrange to assist in carrying this plan it would be helpful to the cause all over, both here and abroad."

We are in favour of the above proposed scheme. It should prove thoroughly beneficial in disseminating the whole truth, and nothing but the truth, in all the dark corners where igorance prevails. It is not a costly scheme at that, and any rich co-religionist who feels for his own nation could provide for the whole outlay with one stroke—a mere gesture so to speak. The subject is one of great interest and importance to the whole world. The publication of the book in English will contribute much towards offsetting the mischief of the enemies everywhere. The latter have done not a little in prejudicing us in the eyes of the world: their slanders and calumnies have been repeated so often everywhere that it would be a well-nigh difficult task to eradicate them easily. Nevertheless, it behoves us to do our share and no effort must be spared to see the scheme propounded by Mr. RICHARDS through. We have, therefore, much pleasure in placing the matter before the lay heads of our communities throughout China for their earnest consideration.

* * *

"THE MOND ISSUE"

> "Words are mighty, words are living:
> Serpents with their venomous stings,
> Or bright angels crowding round us.
> With Heavens' light upon their wings,
> Every word has its own spirit,
> True or false that never dies:
> Every word man's lips have uttered,
> Echoes in God's skies."

In the *Jewish Guardian* of July 13, 1928, its Editor MR. MAGNUS discusses in a leader the "MOND Report" as a result of the recent Zionist Conference and the Jewish Agency Commission. In the opening lines we are given the derivation of the name 'MOND', an act which our *confrere* dismisses with a sense of real fun. Says he, " 'MOND' in German means 'moon though MOND in England has become MELCHETT, and, much as we dislike [*Ye that put far away the evil day. Amos, 6: 3.—Ed.*] the rude habit of playing upon names, we cannot help remembering that the romantic properties of the moon were discovered by German writers. . . . The light of the moon is cold, and a certain chill from those rays has descended into the bones of the extreme Zionists of the Jewish-nationalist variety." Such talk can only come from one who is himself suffering from the chillness of the moon's rays, otherwise it is extremely hard for one to diagnose the symptoms in another. The moon rays are well-known to be injurious to man. Beautiful as the moon is to the eye of the observer, it is a sepulchral orb—or a world of death and silence. As a result of the caustic remarks passed by the London *Jewish Chronicle*, the organ of British Jewry, on the Agency scheme, MR. MAGNUS rhapsodizes thus:—

> "DR. WEIZMANN and his friends will survive this final flare of spent Nationalist fireworks, [*The Lord abhorreth the man of . . . deceit. Psalms, 5: 7.—Ed.*] and will bring to their task of giving effect to the recommendations of the MOND Report the same courage and purposiveness as they displayed in 1922, [*Under his tongue is mischief . . . Psalms, 10: 7.—Ed.*] When, under a severer ordeal, they accepted, solemnly and formally, the limitations on Zionist ambitions [*His mischief shall return upon his own head. Psalms, 7: 17.—Ed.*] imposed by the charter of the White Paper. [*The potential Blue White Paper?—Ed.*] We are sorry that these divisions have become manifest [*O, the tongue that speaketh proud things. Psalms 12: 4.—Ed.*] or, rather, though we regret the divisions, and wish [*O Lord, I am not a man of words. Exodus, 4: 10.—Ed.*] that all types of Zionists would unite for the common end of promoting British policy in Palestine, [*So that the man-made theology of 'Liberal' Judaism may not fade, wither and decay?—Ed.*] we are disposed to be glad that the enemies of that policy have come out into the open.'

Well! Well! Well! who could have believed that MR. MAGNUS would become such an able advocate of Zionism and its leader DR. WEIZMANN, a year ago! The whirligig of time has its revenges; has it not? We are reminded of an old Proverb which says, "A man in passion rides a horse, that runs away with him." We cannot construe MR. MAGNUS' strange manœuvers otherwise. He must still be, we suppose, under the chilly influence of the moon. We do not see him 'doctoring their charge sheet with any clarity of diction, or parsimony of epithets.' But two weeks from the next Yom Kippur we may be able to elucidate this problem. We, however, can see some signs of the mist lifting in what follows:

"We have long been aware [*When, in 1927? Is that when you wrote your leader on 'Variegated Zionism?'.—Ed.*] that Jewish nationalism is by no means identical with Zionism. [*Open Thou mine eyes that I may see the wondrous things of Thy Law. Psalms, CXIX: 18.—Ed.*] Our sense of this divergence, which has been growing [*And* JACOB *was left alone; and there wrestled a man with him. Genesis, 32: 25.—Ed.*] has induced us from time to time to advise our readers to go slow [*But thou art worth ten thousand of us. Samuel II, 18: 3.—Ed.*] with their support to Zionism. We have advised [*Evening, and morning and at noon day. Psalms, LV: 17.—Ed.*] them to concentrate on such non-nationalist activities as the plantation of trees [*They shall still bring forth fruit in old age. Psalms, XCII: 14.—Ed.*] and the advancement of the University. [*Six days shalt thou labour and do all thy work. Exodus, 20: 9.—Ed.*] We have tried [*In keeping of them there is great reward. Psalms, 19: 12.—Ed.*] not unsuccessfully [*And a word in due season, how good is it! Prov. 15: 23.—Ed.*] to institute an inquiry [*A time to mourn and a time to dance. Eccles, 3: 4.—Ed.*] into the provenance and destination of the vast sums [*And he shall sit as a refiner and purifier of silver. Malachi, 3: 3.—Ed.*] which have flowed into the treasury of the Keren Hayesod, with its scattered Board of Directors and its sixty-six centres of accountancy." [*That does not include the office of The Jewish Shomer with its financial expert, we hope! Ed.*]

We have given our readers a rather big sampling of the thoughts of the Editor of *Hasofeh*. We do not think the former will blame us for doing so, for no doubt they will concede that such generous extracts are worth reproducing at times. One cannot blame MR. MAGNUS for inditing such illumined lines. Still suffering from the effects of the full moon and always trying to "pursue undistracted his search for moderate counsels in Zionism," we must allow him the publicity which is his just due. Our contemporary continues by way of expressing its views on the 'voluminous document in which the Report of the Commission is contained,' and by so doing expresses the hope that it will be "consulting the interests of its readers." In the past we have always held the belief that the Zionist Organization should approach the Colonial Government for co-operation in the matter of "sufficient moneys to provide for objects of governmental education," to which our contemporary directs attention. Now that the Jewish Agency is about to come into being, we hope an early settlement of the question will be effectuated in due course. In the meanwhile, we may safely prophesy that we are on the verge of a golden age in Jewish history. The crisis is a thing of the past. The ship has been safely launched. The ideal has become real. With SCHILLER we may joyfully repeat:—

"What shall I do to gain eternal life?
Discharge aright!
The simple dues with each day is rife
Yea, with thy might."

THE SCOURGE OF ANTI-SEMITISM

Anti-Semitism is one of the greatest problems of our age. It haunts us wherever we go. Few can explain it satisfactorily. Few will deny the havoc that is wrought year in and year out by this pernicious movement. In some countries it is fashionable to be an anti-Semite; in some it is not. We recall a local incident which occurred in 1926, culminating in a letter being published in the *North China Daily News* by a propagandist, warning the rumour-mongers against any anti-Semitic imputation being levelled against him with a threat of a libel action being resorted to, if persisted in by anyone. That may have been a bluff on his part, but, nevertheless, it was given out as a warning and we must not question the sincerity of anyone, and least of all of one who acknowledges his debt to Israel, for his religion, his ethics and the very Deity whom he worships. Be that as it may, those who adopt anti-Semitism as a means of warfare boastfully trace this hatred to the days of PHARAOH and HAMAN. There is an old saying used even to-day of "In spite of his teeth," which originated thus: King JOHN of England demanded of a Jew the sum of ten thousand Marks, and on being refused, ordered the Israelite should have one teeth drawn daily until he gave his consent. The Jew submitted to the loss of seven, and then paid the required sum, "in spite of his teeth." We could enumerate a few more barbarous tales such as we have related above, to show how reckless were the anti-Semites in their dealings with innocent men, women and children. Only recently we read an article entitled, "Why Europe dislikes the Jew," contributed by JOSEF BARD to the *Harper's Monthly Magazine*. It makes interesting reading and our only regret is that we cannot find space sufficient at our disposal to reproduce liberal excerpts for our readers. But we shall be content with a few salient passages. Says MR. BARD in his opening lines:—

A certain amount of bad feeling against the Jew seems inherent in the normal attitude of the European. Hence the definition, "An anti-semite is a person who dislikes the Jews more than they deserve." Illustrious Europeans usually manifest the "normal" amount of dislike even when they are as cultured and tolerant as Goethe or as skeptical and destructive as Voltaire. Voltaire—with the unpleasant memory of some money-lender in the back of his mind—said such hard things about the Jews in his Dictionnaire Philosophique that he had to modify some of his obiter dicta after receiving protesting letters from six rabbis whom he answered, rather mildly but flippantly, in a short writing called, "Six Jews against one Christian"—a title which expresses the impressionistic rather than the numerical truth about the relations between Jews and Gentiles.

Any why is that? Note the reasons stated by MR. BARD:—

Anti-semitism goes back to the very beginnings of European civilization and is even older when world history is considered. Josephus Flavius, the Romanized revolutionary hero of Jewry, finds it necessary to defend his compatriots against anti-semitic exaggeration. Interrupted by abnormal outbreaks, normal anti-semitism goes continuously through the history of Europe, and appears to us to-day a stronger current of popular feeling than it has ever been before. What is the root of such a constant antagonism—an antagonism which seems to have its tide and ebb determined by periods of change in European civilization and character? Studies into the reasons for anti-semitism record a bewildering array of causes, ranging from the charge that Jews have unpleasant personal habits to the accusation that all Jews are bolsheviks. From a historic collection of caricatures on the Jews I learn that, whereas in earliest times the strange Jewish ritual was mocked, from the sixteenth century onwards the Jew is satirized as the blood-sucking moneylender; in the industrial era of the nineteenth century he develops into the hardheaded capitalist and, finally, in the twentieth, he is represented as a socialist leader and communist dictator working against the nationalist state and the law and order based upon it. But this is not the whole gamut of charges. There is a charge which began with the legend that the Jews had crucified Jesus of Nazareth. It is significant to record that slowly Europeans have changed this charge against the Jews and, from holding them responsible for the death of the Saviour, begin to hold them responsible for making Christianity and forcing it upon a resentful Europe. What Nietzsche openly expresses is implicit in the attitude of many other writers.

The whole article is interesting and should be read widely. We are indebted to the writer for his sound reasoning and the keen insight he brings to bear on an abtruse subject. A writer once said, "Books are the true levellers." We may interpolate the words "instructive articles" instead of "books" to illustrate the case we have before us. We commend the article to the attention of our readers who are looking for "more light" to explain one of the dark aspects of civilization.

[We regret the above was crowded out from our last issue, owing to want of space.—Editor, ISRAEL'S MESSENGER.]

• • •

EMANCIPATION

"When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life".—GENERAL GORDON.

The Jewish Guardian publishes two articles under the caption "Emancipation" which make excellent reading. The first instalment deals in a thorough manner with the subject and we find no side-hit at Zionism therein. The article we will discuss now ends with a few words about our national movement written in very poor taste, it seems to us. Anyhow, let us take up the thread of the subject and see what our contemporary writes. It is worth quoting large slices for the benefit of our readers:—

"Last Friday. . . . we celebrated the 70th anniversary of the removal of the civil disabilities of English Jews, and referred to some of the aspects, [*No wonder we were told a week in advance that there was no more Galuth-life!—Ed.*] both personal and historical, which make the occasion memorable. . . . We might dwell on certain corroborative evidences to this real estimate of the Jews, which is distinctly higher and more creditable to both parties to the contact than popular judgment might infer. Thus, it is pointed out in 'The Legacy of Israel' that the Jew, SHYLOCK, on the stage, who tickled the prejudices of the vulgar, was almost an exact contemporary of the Jew, JOABIN, in BACON'S *New Atlantis*, who incorporated the wisdom of the elect. 'The usurer' we read, 'was the conventional presentment of a Jew; but the utopian, practicing his own religion, dreaming his Jewish dreams, and selected to expound the laws of an ideal republic was the child of a longer tradition."

We are very much interested in these two articles written by our British contemporary, for therein we are given a true historical picture of the conditions pertaining to Jews from the Middle Ages right up to present times. We would even go so far as to suggest to our friends to procure copies of these articles. Those of our readers, who are true Zionists to the core would do well to pass by the concluding lines attacking Zionism, as they would avoid *Pandora's Box*. Anyhow, our contemporary continues:—

"SHAKESPEARE seized the way of the money-lender, and scored an immense success by his tragic delineation of the Merchant of Venice. BACON, his contemporary, seized the less obvious way of the political idealist, and appealed to cognoscenti through the picture of the 'Jew of great polity', who explained the constitution of the *Atlantis;* and this choice between SHYLOCK and JOABIN has been offered to us once or twice in history. . . . There are those who would build up the walls, (of the Ghetto) who, despite the gracious experience of nearly three hundred years, since MENASSEH'S mission to CROMWELL, would have us return into the narrow ways, [*A refuge from the storm, a shadow from the heat.—*ISAIAH *25: 4.—Ed.*] and become children of the Ghetto again; [*For as he thinketh in his heart, so is he.* PROV. *23: 7.—Ed.*] who deem our lot happier as little SHYLOCKS than as potential Joabins. Recently, we wrote [*At the last it biteth like a serpent, and stingeth like a basilisk. Prov. 23: 32.—Ed.*] in these columns about a Rabbi in a Northern capital, who seeks to reawaken among his congregants the old, disused Galuth-consciousness [*Why are the nations in an uproar? And why do the peoples mutter in vain? Psalms 2: 1.—Ed.*] and to persuade non-Jewish readers that this, not that, is the true Judaism. We do not propose, [*Can the Ethiopian change his skin, or the leopard his spots! Jeremiah, 13: 23.—Ed.*] to pursue our particular quarrel with that Rabbi for whose pious life, ministrations and learning we entertain [*A man that flattereth his neighbour spreadeth a net for his steps. Prov. 29: 5.—Ed*] feelings of deep respect. But it is appropriate to the anniversary of emancipation to exalt JOABIN above SHYLOCK, even though every emancipated Jew does not reach the height of the one, nor every child of the ghetto touch the degradation of the other."

The liberal extract we have given our readers is the *piece de resistance* in the article. MR. MAGNUS' style of writing about "Emancipation" is to side hit at DR. DAICHES, of Edinburgh, for having endorsed the Galuth-life. But that is the way of a Prince of the Blood. Such balderdash as the foregoing explanation by him "would have even estranged DAMON and PYTHIAS." And yet this generous critic admires the Rabbi for whose pious life [*We wonder if* MR. MAGNUS *knows of any graduates of the Cincinnati College styled as "Rabbis" who are noted for their piety! So far we found no one stressing this phase of their life. This by the way.—Ed.*] ministrations and learning he entertains feelings of deep respect." Continuing, MR. MAGNUS writes:—

"For the principle is crystal-clear. The cultivation of a Galuth consciousness, however piously it may be directed to the present aims of Zionism in Palestine, is to foster a spirit which leads to the rejection of the heritage of 1858, built up on prior centuries of Jewish striving. We have only to recall the language of the champions of emancipation. Here is a passage from a speech of 1833, delivered by MACAULAY in the House of Commons: 'Great potentates', he said, 'instead of negotiating a loan with a Jew by tying him in a chair and pulling out his grinders, may treat with him as a great potentate, and may postpone the declaring of war or the signing of a treaty till they have conferred with him."

This argument sounds quite plausible and entertaining when it refers to Jews in England. It would be interesting to take cognizance of what MR. MAGNUS would offer by way of explanation regarding Jews in the woe-benighted lands of Eastern Europe. Would the authorities there give priority of place to a SHYLOCK *or a* JOABIN? "Nay," says MR. MAGNUS, "even Zionists themselves are committed to the principle which we are defending. LORD BALFOUR, the forest king of Palestine, in his speech in the House of Lords in 1922, nearly ninety years, after MACAULAY used very nearly the same words: 'Consider' he said, 'how the Jews have been subjected to tyranny, and persecution; consider whether the whole culture of Europe has not from time to time proved itself guilty of great crimes against their race'; and he, urged the Palestine 'experiment and adventure'—on his reluctant peers, as a message to every land where the Jewish race has been scattered [*Is that not evidence that Israel is in Galuth to-this day?—Ed.*] a message which will tell them Christendom is not unmindful of the service, which they have rendered'. It is a very narrow vision, 'a depth of unimaginativeness', as LORD BALFOUR characterised it, which would celebrate the opening of Palestine as a national home for Jews by a revival of the Galuth-consciousness among the established Jewish nationals of other countries." Our quarrel with MR. MAGNUS may be clearly explained in this case. Our contention is that the Galuth-life exists to-day and will exist so long as we are not nationalistically on an equal footing with the other nations of the world. MR. MAGNUS, ourselves and world Jewry must accept the Galuth-life as an inevitable reality. True, Palestine is being rebuilt; true the Jewish Commonwealth exists in a potential state, but until the land is governed by Jews who will be recognized by all the Powers as the *de jure* government, we are bound to acknowledge that we are still victims of Galuth-life. Poor ISRAEL MENDEL'S experiences in Roumania should silence the vain and empty talk of MR. MAGNUS, the Grand Duke. The latter explains that we are no longer in exile, consequently there is no suffering, and Jews are at liberty to assimilate and lead a life of comfort [*al may menuhoth!—Ed.*] everywhere. But we are impelled to answer this critic in the classical words of HORACE—*Credat Judaeus Apella.*" The concluding lines of the writer sum up the subject in words:—

"Let us have done with this false view of Jewish history. [*In that day shall this song be sung in the land of Judah.* ISAIAH, *26: 1.—Ed.*] Let us teach our young people to "think Imperially" in a Jewish sense and, as SIR ROBERT WALEY COHEN urges so constantly and so eloquently at school prize-days to be true to the kindred points of Judaism and England. [*What connection has this with Galuth? How clever* MR. MAGNUS *is to wean this pillar of orthodoxy into his camp!—Ed.*] We do not want to mar this anniversary by any discordant note. [*And the work of righteousness shall be peace.* ISAIAH, *32: 17.—Ed.*] We hesitate to refer [*My son, if sinners entice thee, consent thou not. Prov. 1: 10.—Ed.*] to the CHIEF RABBI'S warning timely and valuable as we deem it, [*How much better is it to get wisdom than gold!—Prov. 16: 16.—Ed.*] 'against those who dispute its (the Shema's) primacy of place in the Jewish consciousness and in the curriculum of the Jewish school-child and would accord such primacy of place not to the Shema but to the Hatikwah'. We would wound no man's sentiments to-day, and this particular passage from the *Affirmations* is, we believe, not popular with Zionists. At least, not with Zionists of extreme variety, who seek, in the supposed interests of their faith, to keep alive the dying embers of a Ghetto-Judaism [*Rather than pseudo-Judaism!—Ed.*] which perished in England, after a long decline, [*Death and life are in the power of the tongue. Prov. 18: 21.—Ed.*] in July, 1858. Even if it were necessary for Zionism, we should say, Perish Zionism [*Lift up your eyes on high, and behold who hath created these things. Isaiah, XL: 26.—Ed.*] rather than Judaism. Perish SHYLOCK rather than JOABIN, the Merchant of Venice rather than the Merchant of Frankfurt! But, happily, this short-sighted creed is not necessary even to the future of Zionism. The true Zionism, which is expounded in these columns. [*hear! hear!*] is compatible with the philosophy of Jewish history; the false Zionism [*In thoughts for the visions of the night, when deep sleep falleth on men. Job, 4: 13.—Ed.*] of the extremists is belied by its philosophy as by its practice. So let us plant our trees [*So let us continue to bluff Kenesseth Yisrael.—Ed.*] and found our libraries in Palestine, [*The heart is deceitful*

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above all things and it is exceeding weak: who can know it! Jeremiah, 17: 9.—Ed.] and pray for the experiment of sending Jews to establishing their home in that historic country, and may this work prosper in our day." [*Amen, the Lord do so! Jeremiah, 28: 6.—Ed.*]

Those of our readers who have waded through these lengthy extracts are quite free to form their own opinions of the writer who penned the leader on "Emancipation." Some we are sure when dealing with his strictures on Zionism will "take it in snuff." Others again may take it in the sense of a *faux pas*. But the fact remains that there is very little argument to MR. MAGNUS' stand for "No Galuth consciousness." It is said "Our happiness is a sacred deposit, for which we must give account." We wonder how MR. MAGNUS will justify his tirades on Israel's age-long aspirations and the happiness of *Kol Beth Yisrael!* One day we are convinced he will hearken to the voice of truth and remember that "There's a Divinity that shapes our ends, rough hew them how we will." . . .

DIASPORA JEWRY

The Orient makes a great appeal to the stranger and the wayfarer. It beckons him to taste of its mysticism, its novelty and its rich traditions of past ages. The call of the East on the other hand cannot be resisted or forgotten. It lays hold of the man and bewitches him, woos him and finally claims him. With these introductory remarks let us examine the views expressed by Dr. ALEX. GOLDSTEIN, the Zionist envoy, in his address on "Jewish Communities in Far Away Lands." Do his views show a fascination for the spirit of the East? By the way, has not the dawn come from the East? In his address before the Johannesburg Jewish community, Dr. GOLDSTEIN said that with the exception of China and Japan, there were no Jews in any part of the world he had not seen and come in contact with. In fact it was thrilling to notice the revitalizing effect of the World Zionist Movement in every land where Jews lived. He explained that years ago, Russia with its eight million Jews, was the centre of the Jewish world. Since then the community had dwindled down to three million, and the centres were now in America and in the British Empire. In other words, in the countries of English-speaking Jews in America and the British Empire lay the hegemony of Jewry.

Describing his travels in the East and in Australia, Dr. Goldstein said that he came first to Bombay, where 100 per cent. of the Jews were not our Jews. There were no Russian Jews there, nor in any part of the East except in Singapore. The Jews in Bombay were Baghdad Jews, chief of which was the well-known Sassoon family. They spoke Arabic. He, as a Russian Jew, was entirely strange to them, as well as to their dress and their mentality, which were altogether Eastern. It seemed as though they were very religious, because never before in his life had he come across so many synagogues as in the tropics. Everything which was our life was not lived by them, and still as a whole his travels among them turned out a triumphant success. The synagogues, where the Jews held all their meetings, were filled. The collections in the booths in Rangoon were successful in spite of the fact that they had no newspapers, no banquets; and in proportion to their means they gave more than the Jewish people in Europe. When these people of the East heard of Zionism and its achievements they were thrilled just like we have been thrilled, and then he saw the eternal and the revitalising power of Zionism in uniting the Jews all over the world in one cause. . . . Then, coming into Burmah, the history of the journey repeated itself. In Rangoon, the chief city in Burmah, the chief jailor was a Jew, a Bene Israel. He was asked as a particular favour to visit this jailor, who was very keen to hear of his mission, but who could not come to his meetings. He therefore had to go to jail, and he hoped it would be the last time. Eventually this jailor not only gave a cheque for the Keren Hayesod but also took the blue and white box, so that in the office of the chief jailor in Rangoon one came across a Zionist collection box. All these things, said Dr. Goldstein, did one good, and proved that Zionism was not only a money-collecting agency, but was the answer to the national problem of Jewry, and was the one and only thing that united world Jewry.

It is a pity Dr. GOLDSTEIN could not visit China and Japan, for then he would have had his views included in the description we have detailed above. We think his impressions need re-telling to our readers in far-off lands who have a very hazy notion of life in Eastern countries. We recall that ISRAEL COHEN who also covered the same itinerary wrote a very fine book while on a mission for the Keren Hayesod eight years ago. We trust Mr. GERO. KRISHEVSKY will also publish his impressions so that we may be given the chance of studying the views of three eminent travellers and Zionists. Such publications will remain a monument to the zeal of the World Zionist Organization for sending out emissaries to Jews in far-off communities, and thereby reviving in their midst the Jewish spirit of the age which found sponsor in the BALFOUR Declaration and the Mandate from the League of Nations.

[*The foregoing was unavoidably held over from our August issue, due to the exigencies of space. Editor,* ISRAEL'S MESSENGER.]

WANTED: MILLIONAIRES!

"In this world, who can do a thing, will not;
And who would do it, cannot, I perceive!
Yet the wills' somewhat—somewhat, too, the power,
And thus we half men struggle. At the end,
God, I conclude, compensates, punishes.——Browning.

Our *confrere* MR. LAURIE MAGNUS makes a most moving appeal on behalf of the Hebrew University under the caption 'Wanted: Millionaires!' We admire such sentiments although one cannot put too much reliance on the "Faith of a Layman," no matter how scholarly he may be. We are prone to moralize in our opening lines by way of relating a story. We cannot avoid doing so, as it has become a natural failing with us whenever we come across contributions from the hardworked pen of the Editor of *The Jewish Shomer*. It is said that when the four kings of China, India, Persia and and Greece, met together they each agreed to deliver a saying which might be recorded to their honour in afterages. The king of China said: "I have more power over what I have not spoken than I have to recall what has once passed my lips." The king of India said, "I have been often struck with the risk of speaking; for if a man is heard in his own praise it is an unprofitable boasting, and what he says to his own discredit is injurious in its consequences." The king of Persia said, "I am slave of what I have spoken, but the master of what I conceal." The king of Greece said, "I have never regretted the silence which I have imposed upon myself, though I have often repented of the words I have uttered; for silence is attended with advantage to a sovereign, whereas locquacity is often followed by incurable ills." No doubt the author of the 'Religio Laici Judaica' is conversant with this ancient story from the *Fables of Bidpai*. Perchance he can see some resemblance to his own utterances in the descriptions given by the four monarchs referred to above. To single out one instance, we think the description given by the king of Persia, could have been very well uttered by our Fleet street critic. Anyhow, let us now turn to the interesting remarks of the latter. Commenting upon a sermon preached at the West London Synagogue (let us designate it *Adath Yeshurun* Synagogue) by the REV. VIVIAN SIMMONS, a verbal account of which had reached the ears of our contemporary, we are told, "We thoroughly concur with the preacher." The interesting points raised by the latter for the consideration of his *Adath Yeshurun* Congregation were:—(1) the Jewish respect for learning, manifest in every book, and almost in every chapter of every book, of the Old (*sic*) Testament, and (2) the ample facilities provided for secular education, contrasted with the sparse funds available for Jewish religious classes. Continuing MR. MAGNUS adds:—

"At one point perhaps we shall part company. [*Will two walk together, except they have agreed? Amos, 3: 3.—Ed.*] We are told that MR. SIMMONS deplored the concentration of thought to-day—or more precisely, of the search for knowledge—on material studies. Research is becoming too physical—too earthly for a transcendentalist. We would like to expatiate on this view; for frankly, we are not certain that it appeals to us. [*We took sweet counsel together. Psalms 56: 15. Ed.*] All knowledge, we should say increases truth, and if a period occurs when the humanists particularly devote themselves, to the problem of the constitution (or dissolution) of matter, it should be as welcome as a period of Palestine speculation."

There is a certain amount of appeal in MR. MAGNUS' plea; there is a greater amount in the REV. SIMMONS'S. We consider both partly right. One cannot and should not direct his attention to material studies alone. The material studies are all very good for the earthly man. How are we to satisfy our spiritual counterpart inherent within each of us? PLATO admirably gives us a hint when he says, "Though knowledge and truth be both of them excellent things, yet he that shall conclude the chief good to be something that *transcends them both*, will not be mistaken." We make very little effort to govern the different voices within us which is only made possible by acquiring a taste for metaphysics and kindred subjects. Mr. MAGNUS concludes his arguments with the following observations:—

"We should be inclined to say, accordingly, that the Rev. V. G. SIMMONS need have no fear of a danger to truth from the progress of material research. It does not ultimately disturb the balance of the increase of knowledge, and more probably speeds up the process. . . . It is our faith [*In the morning it flourisheth and groweth up... Psalms XC: 6.—Ed.*] based on experience, [*In him there is found some good thing. Kings 1, 14: 3.—Ed.*] in the compensatory action which reconciles us so fully to the programme of studies in the Hebrew University. Here is a place, one might have said, where students most likely to be invited to devote themselves to moral philosophy, to history, and to what at Oxford is called 'modern Greats'."

We do not need to remind our readers that MR. MAGNUS has an eloquent and persuasive tongue. All what he says in the above paragraph is admirable, but what about showing some results and hastening that to which he is so earnestly reconciled? Continuing, he says:—"What seems to us to be wanted for the Hebrew University is an intelligent millionaire. [*And money answereth all things. Eccles, 10: 19.—Ed.*] There is really a splendid opportunity for the characteristic gesture of such a personage." There is no need to remind us of this. We know it well. Here is another instance where MR. MAGNUS from the depths of his editorial arm-chair suggests something without striving to help bring about a realization of same. Says he:—

"It seems to us a bit humiliating, if we may say so, that provincial cities in England, such as Bristol, Nottingham and Reading —to select three recent examples—can set up universities in a day out of the proceeds of the cheques of their own prominent and grateful citizens, while the chancellor of the University at Jerusalem has to conclude his address by saying, 'It is impossible, of course, to carry out the programme authorized by the Board of Governors without the necessary means'."

It is about time MR. MAGNUS felt the way he does after taking stock of the splendid opportunities which he allowed to slip by him one by one. Nevertheless, we assure our *confrere*, things are not so bad as he pictures them in his despondency. There is yet time to redeem the past by formulating future hopes and resolutions. MR. MAGNUS we hope will enlist and join the band of sturdy friends and workers of the Hebrew University. May we hope to hear of him soon in this connection? Says he, "We thoroughly sympathize with DR. MAGNES; we thoroughly share his sense of shame [*As thy days so shall thy strength be. Deut. 33: 25.—Ed.*] Bristol has its tobacco, Nottingham its lace, Reading its biscuits, and the rich men endow their seats of learning. [*What about London and its Jewish G-u-a-r-d-i-a-n?—Ed.*] One city, one university is becoming the rule in England. All the cities, half a university [*Whose fault is that?—Ed.*] would seem to be the practice among us Jews. Surely there are rich men [*The League of British Jews for instance!—Ed.*] in all Israel, who can do for Jerusalem, the Holy City, at least as much as a millionaire apiece has done for commercial centres in this country. The Hebrew University at Jerusalem has struck the imagination of the world. Jews settle in Palestine by the consent of the League of Nations [*We thought* MR. MAGNUS *was going to say the League of British Jews!—Ed.*] under the terms of the British Mandate, and found a national home among the hills consecrated by their history, and almost their first act is to establish the nucleus of a university. . . . Yet Jerusalem lags behind Nottingham in the public spirit of the men who should support it. We very earnestly hope that some Jew of public spirit [DR. MONTEFIORE, or LIONEL DE ROTHSCHILD, or LORD SWAYTHLING, or LORD BEARSTED, *please oblige!—Ed*]. not necessarily a Zionist [*Exactly!—Ed.*] in any political sense [*has w'halila—Ed.*] for knowledge has no politics—may now at once be forthcoming to put at least £500,000|- [*A good idea, why not dispose of the Jewish Guardian and provide a nucleus for the University Fund? —Ed.*] at the disposal of DR. MAGNES and his coadjustors." We are enthused with the appeal to millionairies. We have even caught the fever of enthusiasm from our worthy *confrere*. We have now formulated great expectations for the future, wherein we are sure MR. MAGNUS will play no insignificant role. GOETHE said, "I respect the man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, *and spend no more labour on the foundation than would be necessary to erect a hut.*" MR. MAGNUS is worth watching in future. He is to give the cue to other lovers of the Hebrew University. We hope he will do much for his own sake with the energy and talent at his command. There is a saying that the excellence of a gift is in its appropriateness. If that is so, MR. MAGNUS' contributions will prove this, for no cause is greater than that of our great Hebrew University. MR. MAGNUS' appeal to "millionaires with imagination to give largely, big sums at once," we hope will materialize. It is all very well to make an appeal and then let it go to bed. We want to see results, and that quickly too. Half a million sterling is not a very large sum for the "big-wigs" whom MR. MAGNUS *represents*. No effort should he spared by the latter to start the ball rolling in order to render some cash service to a great and worthy cause.

PROGRESSIVE JUDAISM, I

The Berlin Conference of the World Union for Progressive Judaism has come and gone. Judging from echoes that reached us from the Conference Hall which, by the way, was no other than the former Herrenhaus, or House of Prussian Peers, we know that the debates had furthered the cause for which the solemn assembly was called. We are tempted to express an opinion or two. Of course, it must be taken for granted that the bright lights of the happy occasion were the "Big Three"—*Shillush*—or the three Ms, namely, the HON. MISS LILY MONTAGU, CLAUDE MONTEFIORE, "the observed of all observers" and the REVEREND ISRAEL I. MATTUCK. The opening ceremony of the Conference was impressive, DR. MONTEFIORE occupying the centre of the dais as President of the Union. On Sunday morning (our readers would do well to note that it should have been a hallowed Saturday the legitimate Jewish Sabbath) for the first time in the history of the Jews in Germany, a Jewess occupied the pulpit in a German Synagogue, and that woman was no other than the daughter of the first late LORD SWAYTHLING, who is described as the heart of the reform movement in London. The incident has given rise to some sensation in the press and that was really much needed to bolster up an artificial movement, for which there is no future and which can only be kept up by artificial propaganda by the *Shillush* referred to above. There is no gainsaying that MISS MONTAGU is sincere in her advocacy of the new cult. Her sermon was delivered in flowing German, which we are told was deeply appreciated and moved with overpowering force the hearts of all those present. We may say here, that all was not smooth-sailing at the Conference. The delegates had to contend with the problems of speech and instead of solving same by adopting the classical Hebrew and thereby creating a unity of expression, we had wholesale speeches made in German, English and French. No effort was made to employ the *lashon ibrith* which should have been the official medium of expression in a strictly Jewish conclave. We do not know what was the result of the adoption of three languages and we wonder if it really ended in a polyglot of Babel. One speaker said in stirring words: "We have never denied our common Judaism, on the contrary we Liberal Jews give a meaning to the 'Kol Yisrael idea'." Another speaker well-known in London for his sensationalism in the pulpit and the art of writing articles to the secular press, made the following illuminating remarks: "The attitude of the English Jew to his religion seems to have changed considerably in the past 25 or 30 years. The strict adherence to traditional Jewish practices, for which he was known is largely a thing of the past." We may as well remind this last speaker that the Conference is now also a thing of the past, and that the people of this generation will be symbols of a past age in another hundred or two hundred years time. If we were to judge by such a statement as made by the last speaker, we can see at a glance that the ideals of the conference were not really upheld and that attempts were made to undermine the principles of old and to encourage the drifting from the ancient moorings. This is rather a strange phenomenon. We were under the impression that the introduction of innovations in Judaism was intended to be a concession to the weak-kneed Jews who belong to the class of *amme ha-arassoth*. But now we see that the movement is run for the benefit of the "Gedaulim" *pace* HARRY A. GOODMAN, as well. What a religion of convenience is being preached and fostered by the *Rosh Peor* of St. John's Wood Synagogue! The Hon. MISS MONTAGU, on the other hand, expressed some very fine sentiments which are worth noting. Our readers must remember that this "Priestess" in the 'Liberal' camp has had an orthodox home and training. She is not the product of the school of "Liberal" Judaism but of orthodoxy. It yet remains for "Liberal" Judaism to produce such a type of a Jewess as MISS MONTAGU. This is an impossibility so long as the new cult is an aid towards assimilation and the destruction of Jewish idealism. MISS MONTAGU owes her education and her strong sense of Jewishness to her parents. So was the late DR. ISRAEL ABRAHAMS. These two pillars of "Liberal" Judaism were used as a strong lever for the new cult and extensively advertised in order to draw new recruits to the cause. He who goes nearer the well is bound to dissect the hollow nature of the movement. A new religion cannot live and thrive because some of its leaders are great. It must be studied and respected for its intrinisic worth. "Liberal" Judaism has destroyed all vestige of reverence to the Bible and *dibrey Rabbothainu!* And now let us revert to the speech delivered by MISS MONTAGU. *Inter alia*, she said:—

"The Sabbath celebrations, helped to hallow family life. I attribute the degradation of Jewish home life in no small measure to the general disregard of the Sabbath eve observance. The Sabbath bride comes decked in the beauty which the devotion of generations of worshippers has given her." Speaking about "Intermarriage" the distinguished speaker said, "We know to our cost, that in spite of the best teaching, in defiance of the finest traditions, there is a tendency among our young people towards intermarriage. It seems to me that when boys and girls do fall in love with one another, regardless of religious denomination, it is too late to prevent them from taking a step, which, to my mind, is not only disastrous to the highest possibilities of individual homes, subversive to the well-being of our brotherhood as a whole. The only hope of averting the irreparable danger of intermarriage or of conversion for social or material advantages lies in intensifying Jewish life in the home and connecting this life with service in the general community."

The foregoing represents fine Jewish ideals. It would take "Liberal" Judaism perhaps a hundred years, if it ever lives to that age, to produce such an exponent of Jewish sentiments. The new cult does not live on its merits: it lives on *zechuth aboth*. To DR. MONTEFIORE was given the privilege of closing the three-day sessions. In grandiloquent words he assured those present that "the Jewish future belonged to 'Liberal' Judaism." That of course remains to be seen. We would remind the leader of the newfangled Judaism of what CARLYLE said, "It is more honourable to have built a hutch than to have dreamed of building a palace." 'Liberal' Judaism has built a "hutch" of errors and evils: let it be satisfied with what it has done. After a recital of a final prayer by REVEREND MATTUCK, the delegates solemnly chanted "*En Kelohenu* and *En Kemalkainu*" standing up and with bare heads. We take it that was the only instance when the high classical Hebrew was used and uttered by Jewish lips. In the meanwhile, we hope that some good may result from the conference. The gate of *teshuba* can never be closed. Now that DR. MONTEFIORE and the delegates have returned from "the torried plan of Brandenburg," there is ample time, *al mishkabi ba"lleloth*, for reflection in the intimate quiet of home, amid congenial surroundings.

DR. MONTEFIORE & "LIBERAL" JUDAISM, I

THE SPIRITUAL!

The best of Fathers is God, His worship leads to Beatitude;
The best Temple is the Heart, the best Incence is Gratitude;
The best Faith is Intuition, the best Presence is Solitude;
The best Religion is Inspiration, derived from Immensity's Magnitude.

THE MORAL

The best Policy is to cease from Evil, the best Virtue is to do Good;
The best Behaviour is to be Kind, take care never to be rude;
The best Happiness is Virtue, the best Peace is Brotherhood;
The best Merit is charity, which in Unity shares Life and Food.

THE INTELLECTUAL!

The best Science is Doubt, craving for Experiments' Certitude;
The best Discovery is to find out Nature's nature and Her Attitude;
The best conviction is Reason, the best Reason is Rectitude;
Faith contemplates our Father's, Science, Mother's domain and latitude

THE PHYSICAL!

In Sunshine and Fresh air take Exercises, cultivate a Cheerful Mood,
Sleep tranquil, keep Clean, be Moderate, as best as you could;
Behold the health of Thy Parents, in the Flora and Fauna of the Wood;
Who, but Health, Wisdom, Happiness and Perfection upon thee does brood!

—S. S. LEVY.*

Our attention has been drawn to the literary supplement of *The Jewish Chronicle* of August, 1928, wherein prominence is given to the address entitled, "The Importance of 'Liberal" Judaism for the Religious Life of the Individual," delivered by DR. CLAUDE G. MONTEFIORE, the lay head of the 'Liberal' Synagogue in London, before the Conference held in Berlin. We are indeed surprised that our esteemed contemporary *The Jewish Chronicle* shouild give attention to an article which is a direct insult to Judaism, our Sages and our Martyrs. We cannot really understand our contemporary's attitude. Why "all this cock-a-hoop for anything?" Why advertize 'liberal,' or rather we should say illiberal views at all? Is it to warm the cockles of its readers' hearts or to outrage their feelings we ask? Now that our contemporary has given the advertisement to it, the address in question becomes public property and we have a right to offer independent criticism thereon. DR. MONTEFIORE at the outset explains that the subject of his address was not of his choosing, but one which was given to him to interpret in his own way.. No wonder he explains that "I want to be simple, practical and definite," otherwise one cannot imagine what interpretation would have been given to a subject of his own choosing. In expounding the ideal religious life, DR. MONTEFIORE explains, it is a life morally lived on all the planes of existence, that is, to say, 'my business life', 'my family life', 'my leisure life', in fact, 'all my life.' And to explain it better the leader of the newfangled Judaism says:—

"Religion, then, claims to inspire, influence and colour all life, while Prophetic Judaism—and let us remember that 'Liberal' Judaism is, in some respects, a new expression of old (sic) Prophetic Judaism—declares that religion should especially manifest itself through life in deeds of righteousness, pity and love."

We agree with the foregoing views. We are on the Plane of Action, and our actions alone will determine whether we have lived our lives in accordance with the Moral and the Spiritual Law. But thought, ideas, ideals are also necessary to outline our future actions. They are the guiding points of the compass of righteousness, the lever of our upliftment and therefore they are entitled to our earnest attention. Thought determines action. When a man, for instance, reads an article which insults, he may feel the flush of anger as the blood swiftly rushes through his body and rises to his brain. If the emotion is uncontrolled by law it may cause a headache or sickness.. A writer explains this very ably as follows, "Thought then determines man's vibrations as well as those of his body. By man we mean the etheric form or mind which the body so much resembles." In fact, we may say that the Physical, the Moral, the Intellectual and the Spiritual are so linked together, that they interpenetrate each other; one without the other is unthinkable. DR. MONTEFIORE tabulates it thus:—

(1). "Our life must be thoroughly ethical. It must conform to the demands of the moral law (On all planes.—Ed.) But, on this basis it must be lived—though with simplicity, humility and gaiety—as is His Light, as is His Presence, in purity and faithfulness and faithfulness for Him, and with the thought of Him not too infrequently present in the mind. In this respect the religious life is the moral lived with a new added motive: for the sanctification of His Name. (2.) But that is not all. Just as the religious life demands some portion of life for its very own, so it also demands something a little extra to be added to the moral life . . . . . It would include some extra and special sacrifices, some bit of special goodness or love. It would show itself in some special simplicity of life, some austerity, some extra labour . . . ."

*The Manifestation of the Divinity in the Universe, published in 1902.

The twofold character of the religious life is given in the following explanation:—

"It is life which is the service of a Living Person, a Living Good. Not few persons, in Germany, France, America or England are born with a simple and undifferentiated Theistic community. We are born as Jews or Christians, as members of a definite, historical, religious community, Jewish Theists or Christian Theists respectively. And to be so born is an enormous religious advantage for us. The religious life can doubtless be lived by those who believe in God, and yet are neither Jews nor Christians, but it is difficult. To be a Jew or a Christian gives a man an enormous extra chance. Special religious motives and affections come in. A historic religion has a number of specific advantages and influences. It has its own special approaches to God. It has its own examples and pathways, its own institutions and ceremonials, endeared it may be, by tender associations and memories. It has its own bonds and obligations, its own appeals and inspirations. It has its own specific religious conceptions, which partly are additional to, and partly colour, strengthen and intensify, the general religious conceptions of the Theist. For these and other reasons the likelihood of a man born, let us say, of orthodox Jewish parents, ceasing to be, in any religious sense, specifically a Jew, but remaining an ardent Theist, and living a fine religious life, is exceedingly small. Pure, but ardent Theism, as an alternative to Orthodox Judaism, may, for practical purposes, I think, be ignored. The religious alternative native to Orthodox Judaism must be elsewhere.

In view of this thrilling explanation which we admire, we come to the next paragraph which is in turn so absurd that it vitiates the value of the foregoing extracts. DR. MONTEFIORE enumerates the reasons why 'Liberal' Judaism should transplant (*sic*) Orthodox Judaism.

(1) "Because it is the only logical and effective alternative to Orthodox Judaism, and (2) because Orthodox Judaism is becoming, and will increasingly become, more and more unacceptable to western Jew. (Here we see actually a so-called leader who is weaning and inciting the rank and file to revolt.—Ed.) The reasons are given as under: It is partly a question of doctrine and belief; it is partly a question of external embodiments of laws, ceremonies and customs.

DR. MONTEFIORE shows here a lamentable lack of Rabbinical knowledge when he makes the above observations. Perhaps he assumes the attitude of partial ignorance of his own followers in order to play better with his 'liberal' friends. In calling orthodoxy "partly a question of doctrine and belief" we agree with him, for show us any religion on earth without its doctrines or its beliefs? What about 'Liberal' Judaism? What about its beliefs? Has it none? No doctrines? Can the author of the "Bible for Home Reading" substantiate his worn-out statement that orthodoxy consists *only* of the external embodiments of laws, ceremonies and customs? The external embodiment of the Torah consists of the historical narratives, it represents the body so to speak. But has it not its *K'fei hassod*, the mysteries embedded in the literal text? Are there no moral laws in Leviticus? And what about the language of the Bible? Is it not intellectual? Is it not supreme, without equal and the despair of poet and seer? Is not the keynote of the Bible the admonition, "Ye shall be holy, for I the Lord your God is holy?" It should be quite evident to DR. MONTEFIORE and others of his ilk, that the Bible is complete on all the four planes of existence. There is nothing lacking. We are to adhere to all the four departments to gain this sense of completeness. And in the face of this, the star of 'Liberal' Judaism utters in an ingenious way the fact (?): "On the one hand, the laws and ceremonies and customs, in their old orthodox form, have become alien and tiresome and impossible." What a *misleader*! No doubt MR. MAGNUS and the REVEREND MATTUCK, two staunch pillars of "Liberalism" (we should really say "illiberalism") are relishing such absurd notions; for a life free from the fetters of duty and worry is one to be commended and applauded. It is worth striving for! It is worth practicing and labouring for such ideal high living! DR. MONTEFIORE now makes another remark for which he must answer his Maker and his own conscience. Says he:—

"On the other hand, the average educated Jew knows well enough that hardly any scholars or students of religion could honestly say that they believe in the perfection, the verbal inspiration, the Mosaic origin, and full divineness (sic) of the Pentateuchal codes."

By this statement alone DR. MONTEFIORE has proved himself a rebel in the camp, and by it he will be judged by posterity. The complete Pentateuch is the work of an inspired Super-soul. To question the inspired handiwork of the great Lawgiver who gave such glorious revelations, only shows the modern *messeeth ien madiyah* clearly before the world. Anyhow, we are quite ready to forego his statements "and to side with the angels." Speaking about the Dietary Laws, DR. MONTEFIORE says, "The conditions of modern and western life, the character of the laws themselves—both would be enough to make them difficult of observance." Is DR. MONTEFIORE here pleading for the weak-kneed Jews or for himself? What a ridiculous statement, to be sure! Rather than suffer a little inconvenience, the modern JEROBOAM raises the flag of revolt, preaches sedition and promises a religion of convenience to his devotees! To add more insult to injury we are told:—

But when to these causes are added a more or less accurate knowledge as to the true origin of the dietary laws, and as to the large number of similar dietary laws in other ancient religions, and when any belief in their having been ordered by God, in any intelligible sense whatever, has become difficult, if not impossible—how can anybody expect that these laws should be maintained? If I really believed that Almighty God had ordered me not to eat rabbits, and not to light a fire or smoke a cigar on Saturday, I might—and I hope I should—be willing to make the sacrifice; but, as things are, how can anyone expect me to make it? Moreover, why should I make it? To whose benefit? To what end?

[*Continued on page 8.*]

JAPAN'S PREMIER RECEIVES THE ZIONIST ENVOY

On the 6th ultimo, MR. GERO. KRISHEVSKY, the Zionist Envoy to China and Japan, deputed by the Keren Hayesod, was received by His Excellency, BARON TANAKA, the Prime Minister of Japan, and listened to a comprehensive report on the progress achieved by the World



MR. GERO. KRISHEVSKY



H. E. BARON TANAKA

Zionist Organization in the upbuilding of the Jewish National Homeland in Eres Yisrael, in consonance with the BALFOUR Declaration and the Palestine Mandate by the League of Nations.

The Zionist envoy had submitted an exhaustive report showing the activities initiated by the Keren Hayesod in New Judea to rehabilitate the economic and cultural work and the steps taken to re-create a Jewish culture, a Jewish centre around which may see a revival of Judea's ancient glory, in order that the way may be paved for the revival of Jewish nationhood as in the days of yore.

BARON TANAKA had listened with vivid interest to the report and asked several questions which were replied to by Mr. KRISHEVSKY. The PREMIER promised to use his best influence to assist Zionist strivings in future, and follow with much interest the great task undertaken by the Zionists. He also expressed his admiration for the Jews.

The interview which lasted over an hour was most pleasant and cordial throughout, since it has created a wonderful impression and understanding with one of the leading Asiatic Powers in regard to the Jewish national aspirations and their deep longing to reconstitute their nationality in their ancient Fatherland.

JAPANESE ROYAL WEDDING.—[AN EDITORIAL]

Japan occupies to-day a leading position in the comity of nations. Her great strides had astonished the world. We Jews must learn a great deal from her recent history. The spirit of union which permeates the rank and file in Japan towards their Emperor is a sure sign of the nation's triumph. The royal wedding of the Emperor's brother, PRINCE CHICHIBU to Miss SETSUYKO MATSUDAIRA, which took place last week, is an event of good augury for the future of the Japanese nation. In congratulating HIS ROYAL HIGHNESS and his CONSORT, ISRAEL'S MESSENGER is but echoing the sentiment of the Jews throughout the whole world, and earnestly hopes that the union will be blessed with happy family ties and usher in a great era for the whole nation in the land ofthe Rising Sun.

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HORTICULTURAL EXHIBITION IN NEW JUDEA

On June 5th and 6th the Palestine Federation of the Women's International Zionist Organisation arranged at their Club premises in Tel-Abib a Home Grown Vegetable Exhibition. It was opened by Mr. DIZENGOFF in the presence of horticultural authorities and a large public. For the past twelve months girl gardeners from the W.I.Z.O's Hostel have been laying out the plots round the cottages and barracks in Tel-Abib neighbourhoods and instructing the owners who are struggling housewives on vegetable and fruit growing. The results were shown in the produce of seventy exhibitors. Long centre and side tables were loaded with choice, selected vegetables, tastefully arranged,—tomatoes, beans, peas, turnips, carrots, onions, beetroot, lettuce, radishes, water melons, cucumbers, and the like. There were twenty varieties of vegetables; Room 3 was given up to displaying these sorts cooked and prepared. Out of the marrow twelve different dishes had been made. Prizes of garden tools and plants were awarded, and recipes given by the Cookery Teacher of the Hostel. The Exhibition was visited by more than 3,000 people, as well as by the Schools of Tel-Abib. In a report in the Palestinian press the W.I.Z.O. is complimented on the high standard of this urban work. Wrote DR. GLUECKSON, he was sure none of the professional diggers and treasure hunters of his country had ever imagined that in the sands of Tel Abib treasures and goldmines lay hidden which it was left to the women of the W.I.Z.O. to reveal. They and the dwellers of the cottages and barracks were turning the curse of the arid yellow sands into a blessing for All Tel Abib. The W.I.Z.O. had found a solution for what he and other men had debated at length and considered an insoluble problem; and they had done this without requiring millions to spend.

HER CHILD HAD FREQUENT FEVER AND COLDS.

A Mother In Ceylon Praises
Baby's Own Tablets.

"My little son, aged three years, used to have fever and colds frequently until I began giving him Baby's Own Tablets. Since then, for the past eight or nine months, he has been in much better health," states Mrs. Enid Ferdinands, of Station Road, Dehiwela, Ceylon.

The experience of Mrs. Ferdinands has been that of many other mothers. Sickness of one kind or another constantly troubled their children until they made Baby's Own Tablets the household remedy; now they have on hand exactly the right treatment to give whenever the little ones are constipated, or afflicted with colic, diarrhoea, indigestion, teething pains, feverishness, croup, colds, or worms.

Guaranteed absolutely pure, and safe even for the youngest or most delicate babe, Baby's Own Tablets are obtainable of chemists everywhere, or post free, 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

SOCIAL AND PERSONAL



MR. MAURICE BENJAMIN,

who is travelling in America and Europe with Mrs. BENJAMIN on a vacation. Mr. BENJAMIN has retired from business this year, but holds a seat on the directorate of the SHANGHAI LAND INVESTMENT CO., Ltd. His is a colourful personality. Those who know him, albeit superficially, have been impressed by his brilliance, his alert mind and independence of thought. He has a remarkable ability for pacifying anyone and everyone. "Bridge builder between East and West" is a tribute engraved in a silver bowl which was presented to MR. BENJAMIN by a group of his Chinese, British and American friends in June 23, 1925, in recognition of his unique services rendered to the cause of peace in China. As an ex-Councillor of the Shanghai Municipal Council, he rendered yeoman service in the many vicissitudes through which the Settlement had passed in recent years. He speaks Chinese and Japanese fluently. He is *persona grata* with men in all walks of life. Mr. and Mrs. BENJAMIN are well-known here. It is not improbable that they will visit Eres Yisrael —a dream of their life. After a short cruise in the Mediterranean Sea they will return to Shanghai in December next.

* * *

Among those who returned from their vacation in Europe last month were: Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. ELLIS JOSEPH, Mr. EZRA SHAHMOON, and Mr. R. JULIAN.

* * *

The Zionist Record (Johannesburg) of 10th August last, says, "Sir DAVID and LADY EZRA, who have been visiting Rhodesia and the Victoria Falls, arrived in Johannesburg on Friday last, and left later for Capetown, where they will stay for a few days prior to sailing for England."

* * *

Mr. S. J. MOALEM, second son of Mr. and Mrs. J. J. MOALEM is sailing for Vancouver to-morrow on a holiday to recoup his health.

* * *

We acknowledge receipt of $15.50 from Mrs. SALEM S. DAVID, being box collection for the Jewish National Fund.

* * *

Mr. GERO KRISHEVSKY, the Zionist delegate, arrived here on the 29th ultimo, from Kobe and hopes to remain for the whole of this month, ere he departs for Eres Yisrael. Mr. KRISHEVSKY delivered an address on the upbuilding of the Jewish Homeland in Kobe on the 17th ultimo, at the Oriental Hotel before a large audience. He was introduced by Mr. F. M. JONAS, the British Consul. *The Osaka Mainichi*, of the 18th ultimo, a Japanese daily in English, published extracts from the address and referred to the lecturer in words, "Speaking in a clear voice, and with pleasing influency, he held his audience spellbound for an hour or more."

* * *

Mr. J. H. ABRAHAM, son of Mr. and Mrs. S. E. ABRAHAM of Shanghai, who is studying at Jews' College, London, for the Rabbinate has been awarded the degree of B.A., with honours by the London University. The young aspirant left Shanghai for London in 1924, and has made great progress in his Rabbinic studies. It is not improbable that the semicha of Rabbi will be conferred upon him by the College in the near future. It is interesting to note that he will be the first Sephardi Jew from the East who decried the profession of a clerk, broker, auctioneer, etc., for the sacred calling. That he will be an asset to Senha dim Jewry is unquestioned. It is not yet known whether Mr. ABRAHAM will come out to the East to cast his lot with the local community or accept a call elsewhere. Future developments will be watched with interest. Meanwhile, our congratulations go out to the young Rabbinical aspirant for his great success in a field which we hope will be a bright one for him and the community to which he belongs.

* * *

Mr. I. H. JACOB, son of Mr. and Mrs. J. I. JACOB, of Shanghai, who is studying Law in the London University has won a scholarship with honours. Mr. JACOB left Shanghai two years ago to prepare himself for a great career in his life. He had shown marked ability in his Jewish studies and many of his friends and well-wishers cling to the hope that he will yet change his mind and study for the Rabbinate, rather than confine himself to a profession which is overcrowded and which affords scant opportunities for advancement. We heartily felicitate Mr. JACOB upon his success which we hope will be the forerunner of many more to come.

* * *

We clip the following from *The Zionist Record* (Johannesburg) of July 20, 1928: "Sir DAVID and LADY EZRA, of Calcutta, arrived in Johannesburg on Wednesday last. During their stay here they attended worship at various Johannesburg synagogues. On Sunday last, SIR DAVID and LADY EZRA paid visits to the Jewish Orphanage, the Aged Home and the Jewish Guild.

* * *

Mr. and Mrs. DAVID S. GUBBAY returned Hongkong last month after spending their vacation here and in Japan. They hope to visit Shanghai again next year.

* * *

Mr. R. Z. LEVI sailed for San Francisco on the 14th ultimo, on a business trip. He hopes to return to Shanghai within two months.

* * *

Mr. and Mrs. C. S. WHITE announce the birth of a daughter.

* * *

Thus from *The Zionist Record* of July 27, 1928:—"Sir DAVID and LADY EZRA, who are touring South Africa from India and have been spending about ten days in Johannesburg, have gone to Bulawayo."

* * *

The following have returned last month from their summer vacation namely, Mr. and Mrs. M. S. BLOCH, Miss BLOCH, Mrs. M. E. DANGOOR, and the Shohet, Mrs. J. AARON, Mrs. S. R. MINNY, Mr. and Mrs. H. GENSBURGER, Mr. and Mrs. E. M. EZRA, Mr. MOISE EZRA, Mrs. J. L. FRIEND, Mr. W. I. ZIMMERMAN, Mr. and Mrs. R. E. TOEG, the Misses TOEG, Mrs. S. E. LEVY, Mr. S. DAVID, Mr. F. S. ELIAS, the MISSES GENSBURGER, Mrs. ASHKENAZI, Mr. and Mrs. L. MERKIN, Mr. and Mrs. ALBERT COHEN, Mrs. R. Z. LEVI, Mr. M. J. NATHAN, MISS JULIE SOLOMON, Mr. I. A. LEVIS, Miss LEVIS, Mr. and Mrs. EDWARD NISSIM, Mr. VICTOR GENSBURGER, Mrs. E. E. ELLIS, Mrs. E. G. LOBZOVSKY, Miss LOBZOVSKY, Mr. and Mrs. FRED ELLIS, Mr. and Mrs. MAX FRIEDMAN.

* * *

DR. R. A. BELILIOS, who has been spending a holiday in the United States, returned to Shanghai last month. While in America DR. BELILIOS visited the Mayo Clinic in Rochester, Minn., where he had an opportunity of following the work of the eye department. The latter part of his holiday was spent at San Francisco.

* * *

MR. JULIAN ABRAHAM who left for Bombay six months ago returned to Shanghai last month. Mr. ABRAHAM has travelled all over India which is his native country and found great changes everywhere. He is, however, very pleased to be back in Shanghai, for he thinks it is after all the best place in the East. Few, we fancy, will question his verdict.

We regret to chronicle the death of MR. MOOSA GREENBERG, father of MADAME FLORA ROSEMBERG, the local well-known lady lawyer, which took place on the 4th ultimo, at the General Hospital at the age of 73. The deceased was a well-known member of the Ashkenazi community and one of the founders of the Ohel Moshe synagogue. He is survived by several children who live in San Francisco.

* * *

MRS. KELLY DAVID and her seven-year-old son arrived in Shanghai on the 14th ultimo, from Jerusalem to join her husband MR. KELLY DAVID. MRS. DAVID praises the climate of our ancient homeland and feels much enchanted over the future prospects of our country.

[*Continued from page 18.*]

actual as the realm of things physical and visible. Skepticism which is an ailment from which many Jews suffer can never adequately satisfy the mind or spirit. Jews require an affirmative statement of the truths of the universe. The mysticism which produced the Psalmists and the host of anonymous authors of Biblical books has not utterly waned among us. The national renascence stimulated by Zionism has its cultural and spiritual fruits in the poetry, drama and music of the Hebraic revival. The impact of the ancient tradition forging new modes of expression to-day is certain to stimulate into fresh creativity the historic mystical genius of Israel.

The situation which confronts American Jewry is not characteristic of it alone. It is typical of world conditions. In the United States we have faced the era of immigration and transition: masses of Jews were transplanted from Europe to this country. Now they are adjusted to the new land and they are finding their voice in the language of Judaism's classic message. We have passed through a period of extensive development: communities have grown large in numbers and have erected great synagogues and institutions to house appropriately the cause of Judaism. Now we are in the midst of the period of intensive cultivation of those essential values which represent Judaism at its best. Culture is the groundwork. Spirituality is the superstructure. Piety is the framework of the edifice of the soul which we are seeking to fashion. There has been a hunger and thirst for the word of the Lord, but we are striving with zeal and hope to appease it.

THE VISIT OF SIR DAVID AND LADY EZRA TO DURBAN

By REV. E. M. LEVY, M. A.: Minister, Durban Hebrew Congregation.

Among the interesting visitors to Durban during the season have been SIR DAVID and LADY EZRA. Sir David Ezra is an ex-High Sheriff of Calcutta (an office which corresponds with that of Lord Mayor), and is a member of an important Jewish family whose ancestors emigrated from Bagdad to India many generations ago. LADY EZRA is a daughter of Mrs. FLORA SASSOON, the distinguished Hebraist and Talmudist (whom it was my privilege to meet in London some years ago at the house of HAHAM DR. M. GASTER) and granddaughter of DAVID SASSOON, the founder of the famous Indo-China merchant house and a prince of philanthropists. As is well known, the members of these important Jewish families are noted for their strict adherence to the faith of our fathers. SIR DAVID makes a point of visiting the synagogue wherever he goes. When he visited the St. Andrews Street Synagogue a few days ago, his striking personality was all-pervasive. His entry was heralded by his two Indo-Jewish servants (Cochin Jews)—one the cook and the other a shohet. These two coloured Jewish servants (who, I am told, constantly travel with their master) were in themselves very interesting figures. One is MORDECAI SAADJAH who is the cook, and the other (MORDECAI'S nephew), is ABRAHAM SAADJAH, who is the shohet. Their posture as they prayed and the sephardic variation of the blessings which they recited, when called up to the law, contributed to the unusual curiosity which surrounded these reminders of our Eastern brethren.

When SIR DAVID EZRA himself entered the synagogue a little later, one could not help feeling that a striking personality had joined us. The reverence of his bearing blending with a prevading atmosphere of authority, the donning of his "Yarmulka," beautifully embroidered in Oriental design, the large talleth shading his eyes, coming over his head and down in ample folds, made the distinguished guest a picturesque and attractive figure. The interest was intensified when he was called up to the Law. I often think that in the manner a congregant responds to this call, there is always something individual. It ranges from extreme reverence on the other. Here was an example of the latter: and in a personality who is one of the merchant princes of the East, the object lesson was very helpful. I was deeply interested to see the ceremonial loyalty observed by the servants to their master: for whilst SIR DAVID was on the Almemar, the two servants respectfully stood in their places all the time. The servants too were given an "Aliyah," and on their return from the Almemar to their appointed places, they called on their master who rose in his place to greet them, raising his Talleth at the time. The servant touched his master's extended "Taitsith" with his own and both master and servant kiss the fringes, and then the servant proceeds to his own seat.



LADY EZRA



SIR DAVID EZRA, K.B.E.,

We are reproducing in these columns a full account of the visit of SIR DAVID *and* LADY EZRA *to Durban contributed by the* REV. MR. E. M. LEVY. *We are sure our readers will be impressed with the fine impression given in such an able manner by the latter.* SIR DAVID *and* LADY EZRA *are well-known throughout the East and the Far East, and they need little or no introduction to our readers living in this part of the globe. The position of* SIR DAVID *in India is a responsible one, carrying with it the leadership of the Jewish community of Calcutta. While on the subject, we may as well state that much useful reform is needed in Calcutta with which to uplift the educational system and the spiritual status of the rising generation there. From information received at this office, conditions seem far from bright, owing to the fact that the whole kahal is bereft of a spiritual leader. With the death of the* REV. E. M. D. COHEN *two years ago, the community has lost a great moral and spiritual force and it is sad to reflect that no successor was appointed to look after the destiny of the Community. It is not too late to rectify the evils of long years. Such a state of affairs could be remedied if a worthy candidate is invited to fill up the vacancy and surely with* SIR DAVID'S *large experience in Jewish communal work and his frequent trips to London, it should enable him to secure the services of an ideal Minister for his kahal. Our future as a religious community is highly at stake when we hesitate to settle this problem of ordained Rabbis for each and every community; and it is surely unfair to put this day off when there is a crying need for reform. We are led to make these observations in the interest of our own as well as other communities in the East. We have long sounded the warning and give it again by repeating once more, that our future existence as a religious kahal is menaced when we fail to secure efficient men to look after our spiritual needs, and leave them in the hands of untrained men who received absolutely no training or qualifications for the post. We hope that drastic measures may yet be taken to bring about some useful reforms.*

MR. LEVY'S *impression of* LADY EZRA'S *ideal life and character should occasion no surprise to those who know the home in which she was reared and the stock from which she hails.* SENECA *very aptly says, "When we would fix the just estimate and real worth of a man (or woman) we should view him divested of his wealth and dignities, and of all the illusions incidental to fortune; it is his or her mind and character only that we should consider." That's it! Life is measured by service and sacrifice. The man or woman who makes no sacrifice for his or her faith leaves a poor heritage behind. In* LADY EZRA *we have a fine example of a valiant woman whose price is far above rubies and whose diligent and painstaking services to the needy and the afflicted should earn for her the recognition to which she is deservedly entitled. With these few introductory remarks we commend* MR. LEVY'S *contribution to the attention of our readers. At the same time we would single out the moral taught therein, a moral which should urge and serve many to adopt and emulate in life.*

LADY EZRA is a woman of great charm and most gracious courtesy. She is deeply interested in all things Jewish, keenly Zionistic and has a beautifully placid and calm disposition. Her voice is delightfully modulated—gentle as the East and musical to a degree. She expressed to me her keen appreciation of the hospitality which Durban—Jewish and non-Jewish—had shown her, and was greatly impressed by the beauties of our town.

SIR DAVID is a most interesting personality. He had a great deal to tell me of his extensive experiences. He always travels with his own shohet and cook. He is a man of deep religious feeling and rigidly orthodox. He does not in the least mind the inconveniences which he sometimes has to endure on account of his insistence on Kasher food wherever he goes, and justly prides himself on the fact that he looks and feels so well on it. He was intrigued when asked by his hotel keeper whether the menu specially devised for SASTRI would suit him. I asked myself, must we Jews be inferior to the Indians in carrying out our religious principles? And how many of our Jewish leaders—even those at the head of Shechita boards, not to speak of Zionist leaders—are as conscientious in religion, as this highly gifted Indian leader. I recalled to SIR DAVID how repeatedly chief stewards on the ships have complained to me that so few Jews on board stick to Jewish religious principle in regard to the menu, and assured me at the same time, that the special Kasher menu not only gave them pleasure to prepare, but was often of much superior quality. I told SIR DAVID—and he agreed—how in many cases it was the social upstarts and *nouveaux riches* who were the first to throw overboard the cherished customs of our fathers.

LADY EZRA thought it so very strange to find Jews sadly unaware of their priceless religious and national heritage, and agreed with me when I stated the fact that Jews who "at home" (*i.e.*, Russia), lived a real Jewish life, coming to this country thought that the hall-mark of Englishry was to smoke cigarettes and go joy riding in motor cars on the Sabbath Day and murdering the English language in their effort to cease being Jewish and begin being "English." And to myself I thanked God that we still had an ancient Jewish aristocracy; a real aristocracy that

[*Continued on page 28.*]

דברי שלום ואמת

A VITAL MESSAGE TO THE JEWS IN CHINA:

From Rabbi Dr. BERNARD DRACHMAN, New York

"Peace, peace unto the far and unto the near." With these words I greet you, dearly beloved brethren of the House of Israel. I address my greeting to you in the sense in which the Midrash takes these words, "Peace to them that were far and have been brought near." Your able Editor of ISRAEL'S MESSENGER, MR. N. E. B. EZRA, is the one who has brought you, Jews who dwell in the ancient lands of the Far East, near to your brethren of the Occident, especially of America. Through the columns of his splendidly conducted publication, he has caused us, Jews of the Occident, to become well acquainted with you, to learn of the problems and difficulties with which you have to contend and to recognize the earnestness and sincerity of your Jewish sentiments, and he has also caused you to know of the Jewish conditions in the lands of our residence and of the many tasks which we are called upon to perform. I gladly accede to his courteous request that I address a few words of greeting to my distant brethren, who have thus been brought near in spirit and in mutual understanding. I invoke upon you the blessing of the All-Merciful God of Israel. May He grant unto you together with all your brethren everywhere on earth, "a good and pleasant year," a year in which you will enjoy not only the blessings of material prosperity, but also of spiritual health and energy, so that you may participate in full and abundant measure in the great work which the Almighty has assigned to his people Israel. Your task is unique inasmuch as you are called upon to proclaim the truths of Judaism in regions where its adherents are but few, but essentially it is no different than that of your brethren in any other part of the globe. We are, all of us, scattered and diffused over the surface of the earth, all of us lack the powerful influence of a Jewish land and a Jewish spiritual center, but, as our Sages tell us "wherever Israel wanders the Divine Presence wanders with him," we have rescued our most precious possessions, our Torah, our Bible and Rabbinical literature from the downfall of our ancient nationality, and this sacred heritage preserves our spirit in all its pristine purity and integrity, and keeps us unswervingly loyal to our religious and national traditions. Your task is, therefore, the same as that of your brethren everywhere, to hold firmly to the heritage which you have received from your ancestors, to maintain unweakened and undiminished all the sacred institutions of our beloved Judaism, the House of God in which you will assemble to worship the Creator and to renew continually your devotion to Him and His Holy Torah, the school in which you will give to your children the full and thorough instruction which will make them enthusiastic adherents of their ancestral faith, the Sabbath and Holydays, the beautiful family and social customs and all the wondrous laws and usages which make up the splendid totality of Jewish life. May the New Year bring to you a strengthening and increase of all these sublime desires and impulses, so that your worthy community may become a real fortress and citadel of true Judaism, and be numbered among the most splendid centers of our holy faith anywhere on earth. May it be your privilege and that of all Israel during the coming year, to witness the growth and development of our Holy Land to hitherto unanticipated heights of glory and splendor. May it speedily become again the center of our national and spiritual radiance and renown, so that the prophecy of ISAIAH shall be fulfilled, "For from Zion shall go forth the Law and the word of the Lord from Jerusalem" and together with this revival of Jewish truth and glory may the spirit of brotherhood and humanity spread among all peoples, that hatred and intolerance and direful war shall utterly disappear from among the children of men and that the other prophecy be fulfilled "And the earth shall be full of the knowledge of the Lord as the waters fill the sea." Amen.

The months of Ellul and Tishri are annually set aside by Israel as holy, in order that every Jew and Jewess may recreate his or her future and redeem the past. It is the period of teshuba, or repentance. It is also a responsible period for the Rabbi in Israel when his influence must come to the fore and uplift his congregation and thereby let them see visions of the future. The East and the Far East yield Dead Sea fruits. They are most unfortunate in this respect, for not one of the communities can boast of an ordained Rabbi with sacred and secular knowledge combined. We can recollect that Shanghai once was better off when such a leader was available in those alaw hashalom days. In fact, the High Holydays were keenly appreciated by our congregation, and the message of the Rabbi was listened to "with bated breadth." Now we have to turn our eyes to foreign shores, for the uplifting voice of the Rabbi. In asking DR. DRACHMAN, of New York, to favour us with a message we knew what to expect from such a high-minded leader in Israel. We may also say we were not disappointed. In fact "one moment now may give us more than years of toiling reason" from the message we place before our readers. RABBI DRACHMAN'S greeting is permeated with simplicity and spirituality. DR. JOHNSON aptly explained that "Language is the dress of thought." Most beautiful are the sentiments and language of DR. DRACHMAN who stands to-day as the peer in the American Rabbinate. His life has been all along in his ministry and whose ministry is his life. "They are happy men," says BACON, "whose natures sort with their vocations." We hope that DR. DRACHMAN'S throbbing message will serve Shanghai Jewry and other communities in the East by uplifting them in their own eyes and that of God. With these words we invite our readers to peruse the message and revel in the noble thoughts of its writer. An expression of thanks is due to DR. DRACHMAN for his courtesy in forwarding us this most inspired message which we cherish and pass on to others.

EVENTS IN NEW JUDEA

JERUSALEM, 2nd August, 1928.

The judges appointed to select the winning design in the competition for the plan of the new Zionist Headquarters in Jerusalem have completed their work. At a meeting held in the Bezalel School the results were made known. The report of the judges, which was read, showed that 38 valid entries had been received. The purpose of the competition was rather to obtain a general design than detailed drawings. The competition had served to secure a series of good designs of varying character, and can be recommended as a method for securing designs for similar works in the future. The Report proceeds to describe the principles followed by the judges on the basis of which the prizes were awarded. The judges' decision was unanimous. The Report was accepted. In closing the proceedings Col. KISCH said: I regard this as an historic occasion in the development of Jewish national institutions in the Jewish National Home. This is the first time that free, open, and properly organised competition has been held for architects in Palestine. We have been especially privileged to have a jury so representative and authoritative to deal with the design. I share their opinion that the standard of designs submitted has been satisfactory. In thanking them on behalf of the Zionist Organisation for the great trouble they have taken, may I say that their report which we have heard, will be a valuable document both for the guidance of the Zionist authorities as regards the execution of the building and also as an example to others as to how such a competition should be conducted. I wish especially to thank Prof. Frank for having travelled from Vienna to help us. It is my hope that the new building will in due course play a useful part in our national life. It has fallen to the Jewish National Fund to be the decisive factor in bringing to a head the long drawn out agony of the absence of suitable headquarters for our national institutions. I should like to congratulate the National Fund upon that privilege.

MR. MAURICE MESSECA, Advocate of the Egyptian Court of Appeal, Alexandria, has accepted the invitation of the Board of Directors of the Keren Hayesod to visit the countries of North Africa—Tunis, Morocco, and Tripoli to inaugurate a campaign for the Keren Hayesod. MR. MESSECA, who is descended from an important Sephardi family, is one of the most devoted Zionist workers in Egypt, and has for the last 15 years been actively engaged in propagating the Zionist ideal both by word of mouth and pen.

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[Written for ISRAEL'S MESSENGER]

THE SPIRITUAL NEEDS OF THE MODERN JEW

By Rabbi LOUIS I. NEWMAN; Temple Emanu-El, San Francisco

Within the past two decades there have been a phenomenal revival of Jewish life in the United States. Orthodox Jews have become affluent and culturally creative. Reform Jews have gained new strength and influence. Conservative Jews have increased in number and power. The economic development of American Israel has been reflected in the spiritual and intellectual life of the community. Beautiful synagogues have been built. Jewish education has been promoted. Zionism has made great progress. There is widespread interest in a constructive interpretation of the essential spiritual values in Judaism. Over four million Jews now live in the United States. They have won a prominent place in the affairs of the nation. It is not surprising that Jews stand high in the counsels of the two leading Presidential candidates, Mr. HERBERT HOOVER of the Republican, and Mr. Alfred E. Smith of the Democratic party. This fact is symbolic of Jewish prestige and influence in the commonwealth. More significant, however, than their role in economic, industrial, financial and commercial affairs, is the contribution of Jewish essayists, philosophers, musicians and artists to the enrichment of American cultural interests. WALDO FRANK, IRWIN EDMAN, HORACE KALLEN and LOUIS UNTERMEYER are a few of the leading names in American culture to-day. What, however, is the unique and peculiar quality of Jewish productivity in the United States? It is not sufficient that Jews affect the national life indirectly. What are they achieving in Jewish terms for the intensification of their own heritage, and its larger influence outside the confines of the Jewish group?



REV. DR. LOUIS I. NEWMAN

Everywhere we find a desire to understand and expound the religious aspects of the Jewish polity. Rabbis who are more interested in preaching on current secular themes are becoming the object of considerable gentle but firm criticism. This fact is symptomatic of a basic curiosity on the part of Jewish worshippers concerning the spiritual foundations of Judaism, the religion. American Jews are coming to emphasize more and more the applicability of Judaism to personal human needs. Ours is a stern faith, challenging its adherent to social justice, to life in terms of strict morality, to service and self-dedication to others. But Judaism through the Rabbis of the Talmudic era was personalized and applied to daily requirements. It became coextensive with life. Pharisaism is the very heart of Judaism. It stresses life, not theology. It makes religion the mainspring of human conduct. It affirms that Judaism has a message for every type of individual and every problem which confronts him.

The pressure of contemporary life upon the modern Jew is even more heavy than upon his non-Jewish neighbour. We have responded with characteristic sensitivity to the opportunities of the new world order. Jews have sought to grasp the scheme of things entire within their intellect and heart. The door of activity has been flung wide open and through it we have entered rejoicing and enthusiastic. Hence we have assumed onerous economic, political and social burdens. Jews yearn for the realm of imagination, of illusion and escape just as eagerly as do their brothers of other creeds. They hunger for the immediate and practical solutions to the dilemmas of their own life and of the universe which religion seems to offer. Hence modern Jews, however successful and important, require the assuagement and release of the soul which religion can afford.

Synagogue organizations in the United States have grown to colossal size. Several large Temples have more than 1100 families in their membership. They are almost Cathedral synagogues. They serve directly a clientele of over 6000 persons, children, young people and adults. Upon the Rabbi rests a mighty responsibility. Jewish life is not yet ecclesiasticised, and, fortunately, there is little prospect that it will be. Nevertheless the modern Rabbi of the great Temples requires the most capable assistants among the clergy and laymen alike. The Rabbi is the preacher and educator; he is the head of the religious educational system in the Temple; he is the organizer of the youth; he is collaborator with the leaders of the Men's Clubs and Women's Guilds; he is chief sponsor and director of the multitudinous activities which center in the so-called Temple Houses, activities centres which are busy seven days a week from early morning to late at night. The Rabbi must also be in touch with his people in their hours of sickness, rejoicing and death. He wishes to be their friend and comrade. He is eager that every family shall feel his influence in its midst. At the same time the modern Rabbi is called upon by the Gentile community for a thousand duties. He represents the Jewish group in the larger commonwealth. He speaks at innumerable functions. If he wields an effective pen, he is called upon for articles and opinions. If he is a popular speaker, he addresses hundreds of thousands over the radio.

In this welter of activities which devolve upon the modern Rabbi, none seems more important to him than the development of a sense of friendliness with the members of his own congregation. No matter how capable and magnetic his assistants may be, the members are always eager in their moment of need for the presence and comfort of the Rabbi himself. In order to influence his young people, the Rabbi to-day underscores the work of the Religious School; he seeks to promote to the maximum the activities of the Temple House which bring his young people and adults to him in large units. In his preaching he aims to discuss those problems which relate directly to the struggles, hopes and aspirations of the people whom he serves. He aims through the medium of his sermons to win his congregants and the community to him through their sense of his appreciation of their individual difficulties and yearnings. Preaching presents a golden opportunity to cultivate this intimacy and fellowship between the Rabbi and those who sit in the pew.

At the same time, we have come to see how helpful in developing closeness of the individual worshipper to his religion is the cultivation of a sense of personal piety. Reform Jews have hesitated to ask themselves to observe even the minimum of ritual and ceremonies their leaders have designated. The time has come, however, for the members of the great congregations to understand that in religion as in education we learn by doing. The observance of the Kiddush Service in the home, of the various Holydays, of the family and community ceremonies which are a part of our legacy, can aid substantially in making Judaism a personal rather than an official and distant faith. Judaism should not be the monopoly of the Rabbis and the congregational officers. It should be a faith which each person takes joyously to his own hearth and heart.

Piety should be an expression of genuine spirituality in the nature of the worshipper. Modern religion talks eloquently about God, but it does not seem able to convey to the listener a feeling of the immediacy of God. Every Jew should be cognizant of the Jewish belief in the holiness of life. "Sanctification" is the foremost word in our lexicon. Spiritual values have a reality equal to that of material. The realm of beauty, truth and justice, in art, literature and human relations, is as

[*Continued on page 16.*]

We have pleasure in introducing to our readers RABBI LOUIS I. NEWMAN, *the spiritual head of Temple Emanu-El, San Francisco, who writes for the first time for* ISRAEL'S MESSENGER. *In our issue of July last, our readers must have noticed an illustration of the new Temple with a brief note of* DR. NEWMAN'S *career. In stressing the spiritual needs of the modern Jew, our valued contributor has mapped out a way which no professing Israelite, be he orthodox, or reform should fail to follow. We can think of no more appropriate time for publishing this message than after the* YAMIM NORA'IM, *when* KOL YISRAEL *have made their resolutions for the New Year 5689. This,* PER SE, *should make the message a positive and precious one to our readers far and wide. According to* EMERSON, *which is an echo of the Bible, God offers to everyone his choice between truth and repose. We can take what we please, but we can never have both. Between the two, man oscillates and falters.* DR. NEWMAN'S *message makes the problem an easier one for the choosing. Says he: "The time has come, however, for the members of the great congregations to understand that in religion as in education we learn by doing." That is the keynote of the article. We do not see any use in reading* DR. NEWMAN'S *instructive contribution without living up to its high teachings. We are indebted to him for his illuminating message which we hope will be the first of a series to follow.*

NEW YEAR'S MESSAGE: From STEPHEN S. WISE, Ph.D., LL.D.

The year that is now passing has had no one outstanding event such as last year, which was happily memorable by reason of the FORD retraction,—AARON SAPIRO supplying the motor power of the Retractor! But the outstanding evil of 1926-1927 was renewed in the form of the Roumanian excesses in the Fall of 1927. There are those who believe the outlook in Roumania to be better, especially because the somewhat diluted BRATIANU regime is committed to a policy of liberalism in relation to the Jew,—forasmuch as Roumania knows that, even if the present loan be granted by the Western Powers, Roumania cannot maintain its status as on the highway of enlightenment and culture if it endure the brutality of such anti-Jewish excesses as were committed by the Government-subsidized, if not Government-instigated,-student body in Transylvania. Let us hope for better days for our brothers in Roumania; but let us remember, at the same time, that two things are needful, neither of which is, as yet, achieved,—the unity of Jewish forces with a view to safe guarding the life and property of Jews wherever these may be endangered or violated, and, again, the bringing to bear of public opinion upon the League of Nations and other international instrumentalities which are to insure the fulfillment of the Minorities Rights Treaties of Versailles.

If Jews cannot unite for this exigent purpose, then are we cursed by cureless division and incapacity for concerted effort.



REV. DR. STEPHEN S. WISE.

As for public opinion and the League of Nations, Jews should not forget that we are only one of a group of peoples aggregating tens of millions, who dwell as minorities in the midst of majorities, with status not one of sufferance but of incontestible legality. And, in the struggle for the safeguarding of Minority Rights, we battle not for ourselves alone. For ours is a cause that is common to many,—the cause of tempering the power of the majority lest it become a rod of tyranny.

In some ways, the great event of the year has been the development of plans looking to the formation of the Jewish Agency. It is not for me to seek to forecast what the outcome of the effort will be. If the Agency is to bring about the too-long deferred union of forces for the upbuilding of Palestine, veritably an *Union Sacre*, without the sacrifice of the basic principles of Zionism, then it will, in truth, be an Agency for much good. But if the mandate of the Berlin Conference of July be minimized or ignored so that, from the viewpoint of the Galuth, Palestine become another realm of Jewish charity instead of the Jewish land of self-reverence and self-sustainment, then woe betide the Agency! Above all they who have stood aside up to this time on any ground,—and it is not for us to question in the hour of conciliation,—may now be expected handsomely to come forward and take their full part in the fulfillment of the supreme task of Israel.

One other problem of gravest moment is before Israel. God give it that the year find the problem somewhat nearer solution. Are we to melt away, or, to change the figure, to drift and drift without compass and rudder until we are wrecked upon the rocks of a world which has no hospitality for moral and spiritual derelicts? Sometimes, I am heartened to believe that the younger among us are drawing nearer to an understanding and abiding solution of the Jewish problem. This will not be found upon the path of more forms or more formlessness. The Jew has too long wondered which of the bonds he is to break,— racial, religious, national. The Jew begins to see that the so-called religious bond is none other than a spiritual outlook upon the universe, SPINOZA'S *sub-specie aeternitatis*, and that no science nor modernism of any fashion ought to darken or confuse such outlook. The Jew begins to see that the racio-national bond, which is interfused with the religious, signifies not bondage to an ancient tribalism, but liberation through having a creative part in the unfolding future of the Jewish people, with its fadeless hope of service to humankind through spiritual ethical leadership.

Verily, it might have been for the Jew that MAZZINI unfurled the banner, *"Dio e popolo!!,"*—"For God and People!." Not through forswearing the God of Sinai and His eternal mandate; nor through desertion of the people of MOSES and ISAIAH, MAIMUNI and SPINOZA, MENDELSOHN and HERZL will the Jew gain aught save the awful penalties of self-contempt and self-obliteration. The Jew will live and pilgrim forward to the noblest ends of life only in the measure in which he holds high the standard,—For God and Israel! Israel for All: God Over All!

We always look forward to hearing from Dr. STEPHEN S. WISE *of the Free Synagogue, New York, with whom we seldom fail to keep in touch year in and year out. We are great admirers of his oratorical capabilities and his deep-seated sense of Jewishness. His recent debate on "Companionate Marriage" which we reviewed in the June issue of* ISRAEL'S MESSENGER, *aroused great interest among our readers to a pitch of enthusiasm for the great orator.* Dr. WISE *now sends us a message for the New Year* 5689, *which, unfortunately, reached us late to be inserted in our last edition. Nevertheless, we do not think it untimely to publish it in this issue, for the month of Tishri is still with us and the holyday spirit is still swaying us. There is an undercurrent of grandeur and optimism in the message which one cannot overlook, however hard he may try to do so. Our esteemed contributor gives us a review of the principal events of the year* 5688, *and when referring to Zionism and the Jewish Agency, he authoritatively outlines the duties of* KOL YISRAEL, *which should not be ignored or minimized. The concluding lines of the message are noble and uplifting in conception. We cherish such thoughts. How beautiful* Dr. WISE *expresses them when he says, "The Jew will live and pilgrim forward to the noblest ends of life only in the measure in which he holds high the standard,—For God and Israel! Israel for All: God Over All!" Such inspiring thoughts deserve first and foremost attention from all Jews of whatever brand they may be. Just as* COWLEY *wrote of* BACON *in his lines, "*BACON, *like* MOSES *led us forth at last to the blest promised Land," so we are prompted to speak of* Dr. WISE *in similar strain. The concluding lines to which we referred above, are worth in our estimation their weight in gold. We are indebted to* Dr. WISE *for his message which we now place before our readers.* Dr. WISE *is a great leader in Israel. It was* CARLYLE *who said, "Great men taken up in any way are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near." That is the way we look upon* Dr. WISE *who leads his people Zionward. He stands for the purity of Israel's manhood and nationhood. He minces no words. He clamours not for the applause of friends or critics. He stands to-day where he always stood for Israel's rights to claim that which is his from time immemorial. We ask our readers to earnestly take note of* Dr. WISE'S *message and the salient features contained therein. There is much in it to elevate and uplift and provide good cheer.*

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EDITORIAL NOTES & COMMENTS

SIMHATH TORAH

A festival of joy! It commemorates the completion of the weekly readings of the Five Books of MOSES. This does not imply that we have finished with them; on the contrary we immediately commence to read the Book again. One Bridegroom—*Hathan Torah*—is called up to the Law to read the last chapter of Deuteronomy and another Bridegroom—*Hathan Bereshith*—is called up to read the first chapter of Genesis. From this we learn a moral lesson. There should be no end to our duty in life. We do not live in a mysterious world—*olam nistar;* we live in a world of action—*olam niglai.* From "strength to strength" we must continually march on, so long as life is spared us. That is the moral lesson we must derive from *Simhath Torah*, the day on which Israel had been wedded to the Torah. And now, readers, let us rise and fill our glasses and drink to its health and wealth:—

"Lehayim, my brethren, Lehayim, I say,
Health, peace, and good fortune I wish you to-day.
To-day we have ended the Torah once more;
To-day we begin it again, as of yore.
Be thankful and glad, and the Lord extol,
Who gave us the Law on its parchment scroll."

* * *

A LESSON FROM THE MIDRASH

When God was about to reveal the Torah, so the Midrash tells us in a beautiful allegory, and the rumour had gone forth that He was to give the Law to the children of Israel on a hill top, the various mountains of that locality sought the honour of being the seat of the Divine revelation which was so tremendously to influence mankind. Among the mountains that offered themselves as candidates for this distinction were Tabor and Carmel of Palestine, and Sinai. These mountains left their places and hurried to the scene and they vied with one another and quarreled for the honour. When God heard the altercation he said, "Why shall ye quarrel among yourselves? Behold Tabor and Carmel, you cannot be likened to Mt. Sinai because you have both been defiled by idolatrous practices committed on your premises; I cannot use you. But Mt. Sinai is pure and uncontaminated. Therefore, I shall reveal my truth on it."

The foregoing should help us to point a moral and adorn a tale. The wealth of Midrashic gleanings is inexhaustible, and we would do well to focus our attention to the rich lore which lies embedded in Midrashim.

* * *

HOLIDAY GOERS AND COMERS

The summer months generally see a large exodus of men and women and children to places where the weather is ideal, cool and pleasant. It is a period of the year where the beauties of nature are strongly manifest and impel one to admire many things in life. But the majority of the holiday-hunters seldom notice, or take care to notice, anything above the normal. They are bent upon holidaying to their heart's contents. They return to their "home" re-invigorated physically ready to toil and moil and slave until the next year's season. The poet was by no means harsh when he depicted a not uncommon character when he wrote of one::—

"He travelled here, he travelled there,
But not the value of one hair
Was head or heart the better."

* * *

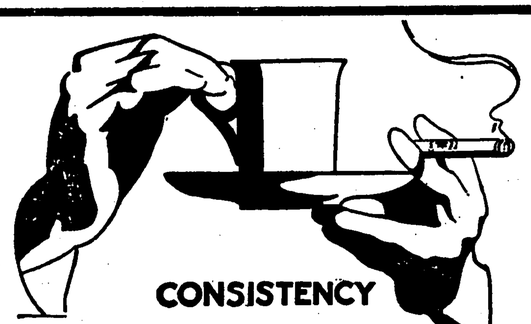
TEL-ABIB OR TEL-AVIV?

The proper pronunciation of Hebrew is making rapid strides among our contemporaries abroad. Not very long ago, emeth used to be pronounced as emes, galuth for golus, yeshiba for yeshiva, massoth for massos, kasher for kosher, etc. but to-day it is just the reverse. We hope, however, that some of our contemporaries who still pronounce the city of Tel-Abib as Tel-Aviv will see the error of their ways and drive away the letter "V" which has no place in the Hebrew alphabets. We have faith that in course of time the adulteration which got mixed up in our dispersion will settle down for good and the *lashon ibri* will again come into its own.

* * *

A GOOD MONTHLY

The Hebrew Union College Monthly is a publication which does credit to its sponsors. The present copy marked out "Graduation Number" is most attractively prepared and bound in a *de luxe binding*. There are two outstanding articles, one on the "Various Meanings of Religion" by ABRAHAM CRONBACH, and the other "The Struggle for Reforms as



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Reflected in Modern Hebrew Literature" by ISRAEL HARBURG. Next in choice we would group MAX LASKER'S "Some Notes on Mourning Customs" and "A Comparative Study of the Music of the Synagogue and the Church." by SIDNEY E. UNGER. There are other articles of equal merit which go to make a fine number.

* * *

JUSTICE AND JUDAISM

The Jewish world is deeply indebted to RABBI MAXWELL SILVER, M.A., for his contribution of a splendid book entitled "Justice and Judaism" (in the light of to-day). RABBI SILVER, while a student of the Hebrew Union College, worked indefatigably towards the preparation of this book, and was the recipient of the KAUFMAN KOHLER prize of 1917 which his essay had incidentally won. He writes in his introduction "that Christian scholars have always claimed superiority for the ethics of Christianity as compared with the ethics of Judaism." In reply to this, RABBI SILVER very ably explains that "Justice is indispensable as a fundamental principle for the successful functioning of love itself." In the first chapter a detailed analysis of love and justice is given, written in lucid language and therein the author stresses the indispensability of justice as the fundamental social principle. The last chapter is devoted to Christianity and a very potent reply is given to PROF. SOARE'S contention "that man would yield to love and that by love alone could society be regenerated." We would unreservedly recommend this book to our readers and the Jewish libraries so that they may find themselves finely equipped with a useful weapon with which to silence the critics. The book may be obtained from THE BLOCH PUBLISHING CO., of New York, the price being G.$1.50 for cloth binding.

* * *

ISRAEL'S UNIQUE CHANCE

Are the Jews the chosen people of God? Yes, very much so in the eyes of the Catholic Church, according to the wording employed in the Vatican decree abolishing the Friends of Israel Society, a missionary organization established two years ago for the purpose of promoting better relations between the Catholic Church and Jews, but developed later into a missionary agency spreading religious antagonism. The Rome correspondent of the *Neue Freie Press* quotes the text of the decree of the Congregation of the Sacred Office dissolving the society. It develops that the reason for the dissolution was the disclosure that the society had indulged in anti-Semitic activities. The Catholic church has ever been favourably disposed toward the Jewish people, the decree states. The Holy See has ever rejected in the strictest manner every manifestation of racial hatred, even that kind of hatred towards God's Chosen People which appears in the guise of anti-Semitism, the decree states. One need hardly have any doubt but that a great change is taking place, for the better of course, towards Jews and Judaism. In our opinion this is merely the outcome of Zionism and Jewish endeavour in New Judea. Judging from present standards we see a rosy prospect for the next ten years or so. The greater our success in Eres Yisrael, the higher will be the world's opinion about Jewish tenacity of purpose. It is incumbent upon every true Jewish patriot to help Zionism achieve what should be the nearest and dearest aspirations of every Jew, to see his own nation and country occupying an elevated position in the eyes of the whole world.

* * *

ISAIAH'S VISION BEING REALIZED.—The JEW'S ROLE

According to Reuter's American Service from Washington, dated 15th ultimo, "The State Department announces that fifty-one nations have now agreed to the KELLOGG Pact, Mexico being the latest. There are still thirteen to be heard from." It is not improbable that the State Department may yet stretch a point and invite the rejuvenated Jewish nation to affix her signature on a matter of principle, in common with all the nations of the world, notwithstanding the fact that the former has not received the official status of a nation from the latter. DR. CHAIM WEIZMANN, the Chief Executive of the Jewish nation may yet be among the signatories to the KELLOGG Pact. Such a development in the situation may be watched with interest by our readers. And why not? Was it not ISAIAH, the prince of Israel's prophets, who foresaw the vision of universal peace and the brotherhood of men? And why, pray, should his own descendants who are on the road to joining the comity of nations, be disbarred from signing the Pact to uphold the law of Right over Might?

* * *

THE "MIGHTY" JEWS IN FAR-OFF U.S.A.!

Just how high the Jews in America are growing in the estimation of their own brethren abroad, may be gauged by the fact that the latter begin to look upon the former as the ATLAS upon whose shoulders the burden of all Israel's woes and sufferings must fall and rest. Jews starving in Ukrainne? "Take it from us," we are told, "that the Joint Distribution Committee will not fail to bring aid and succour to the dying. So why bother?" An earthquake in Eres Yisrael? "Oh, the American Jews will look after it and make good," is the expression that passes from lip to lip. Jews pogrommed in Roumania? "Do not bother about it, it is almost certain that our millionaires in far-off U. S. A. will not shirk their obligations and so on, *ad infinitum*. Comment on such poor mentality displayed in certain quarters is superfluous. It is most unfair and unjust. Unfair to our dying brethren in distressed countries and unjust to the already heavily taxed brethren of ours in the United States, who always give and never shirk from giving and whose patience and endurance are already taxed to capacity. Such a tendency to shirk obligations and pass them on to others must be nipped in the bud since it is most un-Jewish. *Kol Israel araibim zay* lazay, was Israel's watchword from time immemorial and should remain so till the end of days.

* * *

TERRIBLE PLIGHT OF JEWS IN UKRAINE

The recent telegram from London by Reuter reporting the sad plight of our co-religionists in Ukraine makes most painful reading. It has come at an untimely hour when world Jewry were about to celebrate their New Year holydays. The very startling figure of two million Jews dying of starvation according to an official Soviet statement proves to us the terrible plight in which our coreligionists find themselves. We are glad to observe that the whole matter now rests with the Federation of Jewish Relief Organizations which opened in London. HAHAM DR. MOSES GASTER the Chairman whose name was referred to in the cable by Reuter, in his opening address, declared that the state the Ukrainian Jews found themselves in, had nothing to do with the political aspect of the Soviet *regime* but with the consequences of the system which drove artisans and small shopkeepers out of their positions. In the past, Shanghai Jewry had distinguished herself in acts of *gemiluth hassadim*. No appeal for help had been turned down. We hope that that standard will be maintained despite the critical time through which we are still passing. There can be no two opinions that we are in duty bound to succour the needy and the destitute in Ukraine. We call upon our community to live up to its reputation by doing their bit for our unfortunate brethren whose lot is cast in unpleasant surroundings. This call of despair from Europe is a direct challenge to us. Progress towards such a moral condition should be the object of every living being. We must each and everyone see that it is upheld in the true sense of the word. It now rests with our community to hasten and do their bit and turn the heart rending appeal into one of thanksgiving and relief.

* * *

WHAT IS ERES NOCHRIYA?

The Jewish Guardian seldom hesitates to resist and even resent those who lay stress on Jewish Nationalism and vote for a Jewish Commonwealth in Eres Yisrael. Whether it is the *Jewish Chronicle*, the *Jewish World* or the *New Judea* which adocate this ideal in Jewish life, the Fleet street critic waxes hot and pours forth the vial of its wrath in its columns against the above journals for airing their views openly in utter disregard for the feelings of the 'Grand Dukes' who are known for their opposition to the movement on purely selfish grounds. It is thus obvious that the *Hasofeh* only raises its head when it knows that none of the above journals would care to retaliate or give it any advertisement. Encouraged by this attitude of reserve, the *Jewish Shomer* shines regularly as the defender of the rights of the 'Grand Dukes' in the British Empire. The silence on its part when similar 'extreme' views as the above contemporaries are advocated elsewhere, does not necessarily imply that the Fleet street critic is meek, pious, gentle, submissive, *anaw*, or its Editor a man of sorrows and acquainted with grief, who is despised and unesteemed, the man who indeed is wounded for the world's transgressions, who is bearing its griefs and carrying its sorrows, who is suffering that others might be healed and lifted up, but rather it knows that the moment its mouth is opened an avalanche of criticism will be released which would bring to mind what the Psalmist has said, *Harhaib peecha wa'amalaihu*, "Open they mouth wide, and I will fill it." (Psalms, 81: 11). Happily, we shall fill it with logic, and truth gleaned from the Bible and the ancient Siddur, both of which are still clung to with might and main by our people in *Eres Yisrael* and *eres nochriya*. Now, what is *eres nochriya?* That's it! It is a question of questions. Consult some authorities MR. MAGNUS, before you write another essay on *Galuth!*

* * *

ELLEN TERRY'S FAREWELL

DAME ELLEN TERRY, one of the most remarkable English actresses on the stage, one who had the chance of associating herself with SIR BEERBOHM TREE and other great men, gave her views on death in the following tender lines. By her demise the English speaking stage has lost the last link to the old traditional school of dramatic art. The beautiful message reads:—

No funeral gloom, my dears, when I am gone,
Corpse-gazings, tears, black raiment, grave-yard grimness,
Think of me as withdrawn into the dimness.
Yours still, you mine,
Remember all the best of our past moments and forget the rest,
And so to where I wait come gently on.

[*Continued on page 23.*]

Such golden thoughts coming from one who had attained the Psalmist's span of life in all her glory surely could not be touched by the cold terrors of the grave. There in the village where she breathed her last, her friends and admirers flocked to pay homage to her greatness. At the funeral, all those present lived up to her last wishes, and came dressed in summer frocks and light coloured raiments, and there no gloominess was felt at all. There is undoubtedly some connection between old age and youthfulness. It is said by JEREMY COLLIER that the more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the spirit world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language. Thus we are given a key to the feelings which prompted DAME TERRY to write these soulful words, by JEREMY COLLIER. This is the attitude we must all adopt. Let it serve to cheer the cheerless who mourn for their departed loved ones. Let it give a new interpretation to death.

* * *

JUDAISM AND ISLAM

In a letter published in *The Light* of Lahore, MR. M. ABDULLAH replies briefly to our leader in our issue of the 1st June last, on the above subject. MR. ABDULLAH both denies and defines his attitude in the matter. We see no reason to prolong this discussion, especially when our valued contributor MR. S. S. LEVY has ably answered all the arguments in his own inimitable style. We are, however, willing to take note of the last paragraph in MR. ABDULLAH'S letter, wherein he suggests:—

In conclusion, Sir, I should like to add that I never had, nor even now have, a desire to wound the religious susceptibilities of a person or a community. But at the same time it is my duty to point out the deficiency of a religion, whichever it may be, so that mankind may be saved from going astray or adopt a better course in their journey of life. If my note, in stating facts as known and judged by me, have offended my brethren in Judaism, I would gladly and without hesitation make a sincere apology.

Truth to tell we are not anxious for MR. ABDULLAH'S apology. If our controversy merely ended in procuring an apology as a result of "having wounded the religious susceptibilities of a person or a community" we would not have worried ourselves about the matter. We want MR. ABDULLAH to withdraw in the *light of truth* his fallacious arguments which he made in his publication. This he did not do. What he does intend to do is immaterial to us. We hope our gentle critic will add a new prayer to ALLAH and in the words of the Psalmist declare "Open Thou my eyes that I may see the wondrous things of Thy Law." (Psalms, CXIX: 18). Surely, this is the best way out of the dilemma in which he may find himself, and with this goes out our best wishes to him who in his haste thought fit to belittle the God of Israel.

* * *

THE ROLE OF JUDAISM

Time was when both Christianity and Mohammedanism were considered to be the logical successors of Judaism. Chiefly among the Christian theologians in the Dark Ages, the idea was fostered that Judaism had died a natural death and was swallowed up by the daughter religion. Our Muslim brother while holding the same view was not intolerant, but showed great respect and veneration towards the Mother religion. At any rate, both claimed the right to demand the legacy and rule over the "ruins" of the latter. The world was actually made to believe that Judaism was no more, that it had failed in its mission and taken its exit forever. In the face of such pronouncements repeated persistently for several centuries, what a shock it must be to those theologians to find that Judaism is still alive throbbing with life, vim and vigor ready to play further rôles in her desire to lead the world on the path of spirituality and rectitude! If two thousand years of Christian sovereignty on earth could not bring the millennium, it is time for Judaism to re-assert herself and take the sceptre in hand with which to save the world from a soul-destroying civilization. The time is fast coming when the voice of Judaism will dominate everywhere. Judaism must be militant and not passive. Released from the fetters of Galuth-life, released from the oppression and depression which strangles the very soul of Judaism, the day will soon come when the Mother of all religions will forge again as the Messiah to usher in the kingdom of God on earth and spread the knowledge of the Eternal One of Israel all over the earth. Then will be the fulfillment of the vision of the prophets of Israel. Then will be the fulfilment of the Jew's daily prayer which was voiced for centuries in the following soulful language:—

"Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord Our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law, The Lord shall reign for ever and ever."

The foregoing expresses the soul of Judaism. Into that sacred sanctuary we invite all beings to join with Israel in his efforts to hasten the kingdom of God on earth. No special dogma is needed for the purpose. Judaism offers a simple and clear formula to men of all creeds and faiths. No myths, no absurd dogmas are required for acceptance. A simple creed free from paganistic elements is offered. That is Judaism *par excellence*. Such an agency will not fail to establish God's kingdom on earth and bring about the Messianic age.

* * *

JEWISH AGENCY PAVES THE WAY FOR SHALOM

It is several weeks now since the *American Israelite* has been visiting our sanctum. We notice therein a change of policy for the better. Gone its *hauteur* tone and the policy of vilification. Time was when every issue of that publication was a condemnation of Jewish Nationalism and the Zionists. To-day there is an absence of such a temper from its columns. *The American Israelite* has extended a warm welcome to the Jewish Agency. The support which it gives the movement is unconditional, even though it would end in the re-establishment of the Jewish Commonwealth in Eres Yisrael. Our contemporary does not mince words. It defines its own attitude in a clear and unambiguous manner. Note what it says:—

The Revisionists and other parties will form an opposition group. The function of this group will be to do what opposition groups do in all movements, whether Jewish, Christian or Modern. It will cry murder at every success and shriek in terror at every failure. It would have been too much to expect unanimity for the new effort at uniting Israel behind the Palestine project. It is, however, a matter of congratulation that the substantial effort to assist the present pioneers will be made by a generous group. The disposition of the fruits of the labour of the settlers will be left entirely to them and their children. Once the Palestinian group is accounted safely established it can work out its own career socially, economically and politically. There are no conditions affecting future actions in the present project. There is more freedom than can logically be expected from the opposition. It gives the movement a generosity on both sides which should make for spirit, energy and success.

ISRAEL'S MESSENGER appreciates the modified tone of its Cincinnati contemporary. On that basis we can join together and work for the common cause. The time has come when we should face realities and tackle our own problems in a becoming manner. The once upon a time an uncompromising opponent has now shown itself amenable to reason. This is a sign of the times. We welcome it. We foresee the day when the one or two remaining anti-Zionist publications will also lay down

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their arms and join the Zionist Organization, or the Jewish Agency in order to win the Homeland for our future posterity. They alone we agree will work out their own career, "socially, economically and politically." Once we have recognized this basic truth we can find the road clear for action and there should be no further hostility to Zionist aims. All may now join to labour for the common cause, so that the future of our people may not hang continually on a thread but rather on a solid foundation, which the tooth of time may not be able to gnaw and the arrows of outrageous fortune may not be able to destroy.

• • •

A WORD TO JEWISH NATIONALISTS

We are rather surprised that the London *Jewish Chronicle*, the organ of British Jewry, has given prominence to an article on the Jewish Agency by the *American Hebrew*, whose editor is a rabid anti-Zionist and who stands aloof when any criticism is directed at him from this office. We see nothing in that contribution to worry the Jewish Nationalists, who must be strong enough, brave enough to ignore any attempt to disparage their ideals by the *Sonnei Siyon*. To our mind, there is absolutely no reason to apprehend the Jewish Agency. Jewish Nationalists are well organized in all parts of the world. They are strong enough to withstand any inroads on their movement. They are brave enough to safeguard their principles which are based upon solid foundations. The non-Zionists in the proposed Agency will have to represent stronger ideals in order to strangle the Zionist aspirations. Such a thing is an impossibility. We believe the contrary is the case. We repeat again that we are not worried at all. We are quite ready to confront the friend and the would-be friend in our camp. We foresee better days for our movement. We hope the Jewish Nationalists will stand bravely for their principles, and double and even treble their activities to make Palestine as Jewish as England is English. It is for us to it and not anyone else. It is up to us to re-build that which the hand of an enemy had destroyed hundreds of centuries ago. That is our ultimate goal to which we must wholeheartedly aspire. Nothing should daunt us to reach that destination. We must not escape Destiny.

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THE JEWISH AGENCY AND JEWISH NATIONALISM

ISRAEL'S MESSENGER always stood firmly and unwaveringly for peace and unity in Jewry. It never encouraged schism nor supported the arms of those wolves masquerading in sheep's skins. It stood for principles and refused categorically to whittle them down in order to please a Mr. ASHER whose views happen to ran counter to ours. That was never a fault to which ISRAEL'S MESSENGER had succumbed despite the many temptations that came in its way. We propose to uphold our principles more firmly in future. The extension of the Jewish Agency for the reconstruction of the Jewish National Homeland had been hailed by us as a sign of union in our camp. It is to consist of half Zionists and half non-Zionists. In spite of the fact that there are certain drawbacks in the findings of the Commission (which are most likely to be revised in order to safeguard the fundamental principles of Jewish Nationalism), we felt it our duty to offer our hand of fellowship to those brethren of ours whose vision of Zion Redeemed had been dimmed during their Galuth-life extending a period of 1,858 years. We contend that the men and women who are imbued with the spirit of Jewish Nationalism are the most potent factors in Jewry. They are the ones who stand unfalteringly for Zionist principles. They are the ones who are strongly allied to their people, history and religion. They are the ones who had spurned the waves of assimilation and stood for the purity of Jewish manhood and nationhood. Those who are not prone that way should be given every chance, if they wish to, to take part in the solution of our problems. To drive them away because they compose the withered branch of Jewry is not prudent but the height of folly. Contact with the work of reconstruction in Eres Yisrael is bound to revive their national consciousness and draw them closer to the ideals of Jewry. That's the way we must look at the Jewish Agency. There is nothing to lose but everything to gain in the end. We are pleased to draw the attention of our readers to an article on the Jewish Agency by M. DIZENGOFF, member of the Palestine Jewish National Council, in the *Palestine and Near East Economic Magazine*, wherein he examines the report of the Commission and offers some constructive criticisms which we hope will strike root in the right quarter. In the last analysis, Mr. DIZENGOFF, offers an alternative to the plan by saying:—

> The future may show that it will perhaps be found practicable to adopt a plan of separation of functions between the Z. O. and the Agency, the former to look after the political and social side of the Movement leaving economic and financial activities in the charge of the Joint Organisation.

This is a fine suggestion and well worthy of consideration. Once this is conceded there can be no further doubt of the real construction of the Jewish National Homeland in our days. We are really living in stirring times. The future is pregnant with possibilities. In ASQUITHIAN language: "Let us wait and see."

A NOTEWORTHY ACHIEVEMENT



MISS SONA BURSTEIN, M.A.

Miss SONA ROSA BURSTEIN, M.A. (Wales) who has just completed a course at the Oxford School of Anthropology, has gained the Diploma in Anthropology of the University of Oxford, with Distinction in Social Anthropology. Miss BURSTEIN was educated at the Cardiff High School for Girls and the University College, Cardiff, where she took the B.A., degree with honours in classics. She then pursued research work at the University College of Wales, Aberystwyth, subsequently receiving the M.A., degree for a thesis on "The Relation Between Corn-Gods and Other-World Deities." She is the author of several articles of Anthropological interest, including the article on "Tabu" for the new edition of the "Encyclopædia Britannica." Recently she lectured to the Folklore Society at University College, London, on "The Harrowing of Hell." Miss BURSTEIN is the second daughter of Mr. and Mrs. N. S. BURSTEIN, of Cardiff.

THE JEWISH NATIONAL HOMELAND

WHAT EVERY JEW AND JEWESS SHOULD KNOW

The Jewish community of Palestine is to-day a Jewish Commwealth in miniature. It possesses all those factors and elements which go to the making of a well-rounded civilisation. It is grounded, first of all, in the soil with a large and increasing agricultural population having a generation of experience behind it and continually acquiring more land and other assets. It has created a promising industrial development in a chain of growing towns and suburbs. It has produced a many-sided cultural life rooted in the miraculous resurrection of Hebrew as a living language, this cultural wealth expressing itself in an educational system crowned by the Hebrew University at Jerusalem. It has developed an excellent public health service. It has brought to active efficiency an internal communal organization that regulates and welds its life as a united national group. It possesses the economic foundations as well as the things of the mind and spirit that make up a civilised community. And, standing guard over this growth of a new civilization, is the might of the British Empire, charged by the civilised nations of the world with the mandate of helping it to expand and fulfill its destiny.

Such is the pattern that Jewish Palestine presents to-day to the observer—a pattern that spells redemption to the Jewish body and soul. The pattern is being continually extended and elaborated, and this constant growth in every direction, at a pace that is rapid in spite of fluctuations, is its most striking feature.

The Jewish National Home in Palestine is being steadily rebuilt. The process of converting Palestine into Eres Israel begun slowly and painfully forty years ago is now, partly from political causes, but mainly through the self-sacrificing efforts of our pioneers, backed by the moral and financial support of the Jewish people throughout the world, gaining an ever-increasing momentum.

HOLY GROUND: By PAUL GOODMAN, London.

[AUTHOR OF "THE SYNAGOGUE AND THE CHURCH"]

We are in receipt of an interesting article from MR. PAUL GOODMAN, *of London, a noted author and Zionist, which we have great pleasure in publishing in this column.* MR. GOODMAN *is a Hebrew scholar of no mean ability and his leadership in the Zionist movement had been fruitful of good results. He is well-known as the author of "The Synagogue and the Church" which had earned for him encomium from the leaders of Jewry everywhere. In that work he opened to our gaze a new panorama and has given us the foundations of Judaism and Christianity. We may confidently assert that his book (now out of print, according to the latest advice which reached us from Messrs.* BLOCH PUBLISHING *Co.) created great interest and attracted world-wide attention. We would like to make a confession to the author thereof and hope it is not too late to do so. It is simple enough and takes on the garb of an honest tribute to the eloquent penmanship of* MR. GOODMAN. *The confession is that the Editor of* ISRAEL'S MESSENGER *has read and re-read "The Synagogue and the Church" many times over. It was only recently—a few months ago to be exact,—that we discussed it with a friend of ours. Our agreement was mutual and may be summed up in a few words, "Brilliant author —brilliant subject matter." Another critic who, by the way, is a missionary leaning strongly towards Fundamentalism, admitted the scholarship of the author who was dubbed by him as "subtle with a view to undermining Christianity."* MR. GOODMAN *by his contribution invites liberalism of views on the subject and there is no doubt that he raises the minds of his readers to greater heights. But we cannot help moralizing here. We think it was* EPICTETUS *who wisely said, "You will do the greatest service to the State if you shall raise, not the roofs of the houses, but the souls of its citizens, for it is better that great souls should dwell in small houses, rather than mean slaves should lurk in great houses." We believe* MR. GOODMAN *in trying to uplift his readers has succeeded in his mission. With these few introductory remarks we have made, the reader may now turn to* MR. GOODMAN'S *contribution:—*

The sanctity of the Land of Israel—as it has been termed since early Biblical times —has become part of the ideology of European civilization, which holds Palestine as the Holy Land *par excellence* in special veneration. To the Christian and the Moslem, no less than the Jew, the associations of the Holy Land evoke sentiments of piety, romance and poesy to a depth and universal extent such as no other part of the earth has brought forth from the devotion and imagination of Man. But to the Children of Israel this soil is hallowed by the memories reaching back to those days when angels visited their forefathers with the promise of God that the soil on which they stood shall be a possession of their descendants for all time. These memories, far from losing their force by the millennia which have since passed, have been intensified by the Jewish blood which has drenched the land in the Jewish struggle for its defence against the alien aggressor, and the tears that countless generations of Jews have shed at its temporary loss. The land has even been held to be under the special protection of God: "a land which the Lord thy God careth for; always are the eyes of the Lord thy God upon it" (Deut. xi, 12), and even in its utter desolation and humiliation there has never been absent that feeling which has bound the heart of the Jew by invisible chords to its barren soil: "For thy servants take pleasure in her stones and favour the dust thereof" (Psalm cii, 14). To the faithful Jew of these days this noble pathos of a whole people scattered to the end of the earth clinging to mere memories there has been added the proud feeling that the world has at last recognised the special claim of Israel to Eres Israel. The modern son of Israel realises the sense of the immanent justice which has moved the nations of the world to recognise the title of this ancient people to the land made holy to all mankind by its illustrious past—an unparalleled act of reparation in the annals of the human race. And when this Jew, coming from an afar off land, sees Eres Israel with his own eyes, either from the sea or by entering, like his forefathers of old, from the Desert of Sinai, his heart throbs with an emotion such as only the Jewish pilgrim can feel to whom the country is the visible embodiment of Jewish patriotism and religion and a source of inspiration of the greatest literature penned by man—in this case by his own forbears. I realised personally this rare emotion of the Jew who had come home as I entered or left the boundaries of Palestine on several occasions. For the first time I understood fully the significance of the immemorial distinction in Jewish thought between Eres Israel and Hus la-Ares, between the soil that is even potentially Jewish and any ground which, though belonging to a Jew, will never become fundamentally part of the Jewish inheritance. I recollect the strange feeling which my wife and I experienced when travelling from the modern Jewish settlement of Rosh Pinah to the ancient Syrian city of Damascus. From Rosh Pinah, where the Arab is a protected *Nochri* with a standard of life and culture markedly below the Jewish majority of the village, we passed on by car to the Jordan, so rich in Jewish memories, and stopped for a while at the border of Eres Israel, where the Bridge of the Daughters of JACOB (how stirring in associations by its very name!) led us across to Eber ha-Yarden. We surveyed the typical scene of the camels drinking from the river and the desert in front of us, but what struck us most vividly was the Hebrew inscription on the customs-house of the Hebrew name of the Bridge, with the Hebrew list of duties payable on admission into the territory of Eres Israel. When we crossed the little bridge into Transjordania, it seemed as if the sun had suddenly disappeared behind a heavy cloud, and we realised that we were now on foreign soil. It is this inherent sentiment that leads the Jew, be he old colonist or young Halus, to look upon the whole land—and not merely the plots actually in possession—as Jewish, if not in real fact at least as the sure reversion of a patrimony. It is this which turns the lands belonging to the Keren Kayemeth le-Israel into a precious possession towards which every Jew feels instinctively as if he had—as in a sense he has in reality—a personal claim and attachment to it. There remains the loving, though personally quite disinterested, feeling that the particular plot of Keren Kayemeth and on which the Jewish pilgrim or settler stands has been "redeemed," and that, in all the wide world, there is at least one spot where the soil actually belongs "as a possession for ever" to the whole Jewish people.

SURE RETRIBUTION

Desolate and unhappy, a poor Christian woman in Vienna faces her future with the knowledge that she has been robbed of her most precious jewel. She had toiled until her back ached and her fingers hurt so that her young son might live happily and not in want. But to-day, that fourteen year old boy has been taken away from her, killed by the bestial inhumanity of Austrian anti-Semites. The unfortunate incident, which happened last week is one that for the first time opened the eyes of thousands of Christians to the ghastly atrocities that are being encouraged by some of their co-religicnists because of a hatred for Jews. According to a Jewish Telegraphic Agency news dispatch, a Jew was walking along the banks of the Danube last week, when he noticed a boy struggling in the swift current. Being unable to swim himself, and seeing some swimmers near the boy, he called to them to rescue the drowning lad. Because the call came from a Jew, the swimmers believed the boy to be Jewish and swam away from him shouting, "Let the Jewish boy drown. There will be one less." But when the police recovered the body of the child, they found him to be the son of a poor Christian working woman. The press and population of Vienna are in a state of bitter indignation in a supposed civilized nation. But what is their protest compared to the chill of fear that must have passed through the heart of every Jew who heard of the disaster? There is, however, a ray of hope that shines through the gloom cast about by the crime. For, regardless of the fact that the criminals cannot be brought to justice, they will taste bitterer medicine than courts can administer when they find by their own act, they have robbed themselves of the support of thousands of their co-religionists. Yet, thousands of mothers will crush their babes to their breasts and curse the inhuman dogs who endanger the lives of all peoples in order to vent their personal prejudice. We cannot help but pity the poor mother who lost her son. And the Jews who are subject of such merciless intolerance are also deserving of sympathy. But the ones who ought to be pitied most are the deluded bigots who have cheated themselves out of the blind allegiance of thousands of their own people. How ironical fate can be at times! And how just!—*The Jewish Monitor* (Fort Worth, Texas).

JUST RECEIVED

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A.M. P.H. D.

In this volume the author deals with the fundamental principals of Judaism as a moral and spiritual force, and demonstrate the ethical and social value of positive Jewish teaching and of the historic Jewish outlook.

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CORRESPONDENCE

GREETINGS FROM RABBI A. BENGIS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I want to express to you my appreciation of your tribute to me as Editor of the *Jewish Monitor* in your worthy publication. I assure you of my continued good wishes to you. The arrival of ISRAEL'S MESSENGER is always anticipated in our office with much interest, and its literary contents are perused with pleasure and profit.

ABRAHAM BENGIS,
Editor, THE JEWISH MONITOR,
FORT WORTH, TEXAS, 3rd August, 1928.

LORD BALFOUR'S APPRECIATION

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your letter of the 6th instant and its enclosure. I have read the latter with much pleasure and interest.—Yours faithfully,

BALFOUR.

4, *Carlton Gardens, Pall Mall, S. W.* 1.
July 25th, 1928.

[The enclosure referred to was a clipping of our leader under the caption "Lord BALFOUR'S Eightieth Birthday," which appeared in our issue of July 6, 1928.—Editor, ISRAEL'S MESSENGER.]

A WAIL FROM SINGAPORE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Let me express to you my deep gratitude for the work which ISRAEL'S MESSENGER is doing. I had a chance of borrowing it from your local correspondent and realised for the first time the noble manner in which your paper is edited for the amelioration of the status of Jews and Judaism in the Far East.

I have read with great interest the notes on Singapore by "E. M. B." and am in a position to endorse his statement regarding the chaotic state of Judaism in Singapore. Our children are ignorant of what Judaism stands for; they have a smattering knowledge of Hebrew which they read parrot-like, but do not understand what they read owing to the poor curriculum carried on by our so-called Talmud Torah classes. The rising generation of our local community is in a dangerous situation and if the City Fathers do not take measures, the condition will grow from bad to worse, and it would then be too late to remedy the evil. Please, Mr. Editor, do consider this letter and help Singapore Jewry through your influential paper, so that our rich brethren may make up from their sleep and remedy the state of affairs.—Yours faithfully,

A. EZEKIEL.

SINGAPORE, 21 August, 1928, 9 Short Street.

DEMAND FOR USED STAMPS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have constant demands for stamps from all countries without exception, and we believe your readers should have no difficulty in inducing their friends not to destroy the stamps from their correspondence, but to send them to you for despatch to us where we can turn them into cash for the Jewish National Fund. The local stamps of your every-day correspondence are of value to us. Not a single penny of expense is attached to the Department, and the entire work is done voluntarily. Provided we had the stamps here a substantial sum could easily be realised. The larger the quantity the better the price we can obtain. Send us your stamps and add to the income of the Jewish National Fund. With Zion's greetings.—Yours faithfully,

PERCY P. BAKER,
Hon. Organiser Philatelic Dept.
LONDON, 23rd July, 1928.

154, *Minories, the Jewish National Fund.*

[We commend earnestly the above communication to the attention of our readers. We are quite prepared to receive the stamps forwarded us by our readers for transmission to the headquarters in London. We are pleased to say that last month we were able to forward the second bag of collections made by us, which we hope will realise a good sum. Chinese stamps are more in demand and we hope those of our readers who are eager to swell our national treasury will make great efforts to help in this matter which is deserving of the best attention of every true Zionist.—Editor, ISRAEL'S MESSENGER.]

AMAZING!

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In regard to the news item published in the London *Jewish Chronicle* and given prominence in your own journal, as to an agreement having been effected concerning the legacy of the late Mrs. SEEMAH BELILIOS, of Hongkong, permit me to state that this is quite premature. As far as I know concerning this matter, nothing of the kind, as has been reported has taken place, and the matter in dispute must still be adjudicated by the court. I do not expect much from the legacy which would help us to satisfy our pressing needs. The legacy is to be for some other purpose and it is problematical if we could devote part of the proceeds for the purpose of the Seminary to which you refer.

As stated already, I have established here the "Pirhe-Kehuna" Seminary for training young men in Hazanim, Rabbinate, Shehita, Circumcision etc., So far we are going on slowly but surely: if only adequate support is forthcoming we would be able to raise this Institution of learning to the highest standard. Please find herewith a special appeal for the purpose and trust you will kindly give it full publicity in your esteemed columns. *[This will appear in our next issue.—Ed.]* I close this with best wishes for the New Year. May you all be blessed by the Almighty in the coming year, which I hope and pray will be by the Grace of God, a year of redemption to all Israel and his Land and the re-erection of the Holy Temple.—Very truly yours.

BENSION M. OUZIEL.

TEL-ABIB, 6th August, 1928. P.O. BOX. 9.

BETH-AHARON HAZAN CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I venture to inquire through your columns whether the present incumbent of the BETH-AHARON Synagogue has retired or is about to retire from the Hazanuth? One seldom finds him officiating during the week-days. He either delegates the leading Shohet or invites the latest visitor from Aden to lead the congregants. I think the seat-holders have a right to know what is the meaning of this.

IBRI ANOUCHI.

SHANGHAI, 14th September, 1928.

The Lion And The Mouse

The fable of the lion and the mouse is familiar to all, how the little mouse saved the lion's life by nibbling away the meshes of the net in which he had been caught. It is in precisely the same way that Pinkettes work: gently but surely these dainty little laxatives set sufferers free from constipation and torpid liver, thus rescuing them from the sick headaches and other ailments that arise therefrom. Chemists everywhere sell Pinkettes, or post free, 60 cents per vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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Mr. I. DELBOURGO	3.00
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REJOICING IN THE LAW

A SIMHATH TORAH SERMON

"Oh how love I Thy law! It is my meditation all the day."—Psalms. 119, 97.

A positive affirmation quite characteristic of the Psalmist. A beautiful text quite appropriate for the Simhath Torah Festival to be held on Sunday next, in all the Synagogues throughout the world. The yearly cycle of the reading of the Bible will reach its climax on the day set aside for Rejoicing in the Law, and amid quaint customs the end of the chapter will be read, only to be started afresh there and then from the first chapter of Genesis. The Jew who suffered martyrdoms for his Torah in ages gone by may well give vent to his joy on having been privileged to be the first to impart such a precious legacy to the world. The Torah has been a veritable balm to the one who had upheld its teachings. It has been the *Magna Charta* of human liberty. It has been looked upon as the great Declaration of Human Independence. It has been the text-book on which modern society has been built. Where it has gone the highest progress has followed. The theme on which society has been built and reared rests on solid foundations. See how high the prophet ISAIAH soars when he declares, "Thus saith the Lord, keep ye justice and do ye equity, for the man that doeth this is my delight." Observe how the Psalmist himself reaches up to infinite heights when he declares, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" He does not tell us he who believes in certain creeds or dogmas or recites formulas or meaningless prayers, but "He that hath clean hands and a pure heart." What a sublime utterance! What a fresh message to humanity! Can any other saying or maxim in any other book, ancient or modern, eclipse it or overshadow it in any way? With HUXLEY we may well say, "If anyone takes away from the great teachings of the prophets of Israel, we think it wantonly mutilates; while if it adds thereto, we think it obscures the perfect ideal of righteousness."

THE CULT OF OPTIMISM

The Bible from beginning to end teaches the cult of optimism. It enjoins upon us the need of keeping calm, to remain "ever upward and ever onward." It has its critics as well. In all ages there arose men who endeavoured to rob the Bible of its sublime beauties and of its lofty message to mankind. A sort of "literature" has been created. Men read it with glee feeling confident that ISAIAH was wrong when he said, "Any weapon fashioned against thee shall not prosper." In all lands and climes there are readers of the Bible who study its message and foster the hope which it inculcates. A great Jewish thinker, one who has made a great name for himself in the realm of science, DR. WALDEMAR M. HAFFKINE, found in the Torah the elixir of life. Note what he says:—

> "The Torah, is a fountain of life. In it is protection greater than in fortresses. Those who forsake the Torah, bringing it into disrepute and weakening the hold it has on us, are working at the destruction of the brotherhood that cradles and sheltered their fathers and forefathers through all the vicissitudes of the bygone ages, to whom they owe their own life and presence on earth."

Simhath Torah affords every Jew and Jewess a chance to renew his and her loyalty to *Torath Moshe.* When we see around us so many agencies which seek to undermine the authority of Israel's Book of Books, when we see the frantic efforts made by "Liberal" Judaism to sap the very authority of the Bible, we see the wisdom of our Sages in setting aside a day in Israel's calendar for 'Rejoicing in the Law'. No Jew who has a spark of love for his faith, could fail on that day to realize the precious gift that lies within his own grasp and of which he was made the standard-bearer to the world. Great men have not failed to pay their homage to Israel's Book by the light of modern criticism. DR. GEORGE ADAM SMITH said, "We have examined the various charges made against the modern criticism of the Old Testament, and have found them baseless." PROF. HUXLEY expresses his views of the Bible as follows, "I may add yet another claim of the Bible to the respect and the attention of a democratic age. Throughout the history of the western world, the Scriptures have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the *Magna Charta* of the poor and of the oppressed. . . ." Space does not allow us to give further citations from great authors, but we have said enough to justify the belief that the Bible is a great mine in which we find gold and rock and soil and it is well that we should assay it and stand by the highest and best that is in it. Rejoice then on Simhath Torah, the day consecrated by the *Kenesseth Hagedolah* for paying our homage and fealty to the Law. Let us make it the elixir of life. In it is to be found life even in death; without it, death even while alive. It is a Book that has inspired nations and taught them to revere righteousness and uphold the law of right over might. *Simhath Torah* is a day of joy to all Israel. Where there is a real observance of the day, where there is a real understanding of the spirit of the day, where there is a real desire to understand its beauties and digest its teachings, there may be found the real source of the highest hope for Israel and the human race. Of no other book could the poet pay his tribute:—

> "If thou art merry, here are airs;
> If melancholy, here are prayers;
> If studious, here are things writ
> Which may deserve thy ablest wit;
> If hungry here is food divine;
> If thirsty—nectar, heavenly wine.
>
> Read them, but first thyself prepare
> To read with zeal and mark with care;
> And when thou readest what there is writ,
> Let thy best practice second it;
> So twice each precept writ should be,
> First in the Book, then in thee."

[*Continued from page 4.*]

the north elevation, each window measuring 6 ft. high by 8 ft. wide, a fact which makes the rooms suitable for tea and silk examining purposes.

REDUCTION IN INSURANCE PREMIUMS

In all three buildings fire prevention points have been carefully studied, and in addition to the fireresisting construction and hydrants with power pumps, a first class sprinkler system carried out by a leading British company has been installed. It is said that these features will mean a reduction of at least 36 per cent. of the ordinary fire insurance premiums for merchandise stored in the building. Watchmen employed by the LAND INVESTMENT COMPANY is in duty all the time. The offices face east on Yuen Ming Yuen Road, overlooking the British Consulate grounds, and arranged in spacious, well lighted and ventilated suites. In this part of the building there is central hot water heating, an express passenger lift and other up-to-date accommodation. Italian Renaissnce style of architecture has been used in the construction of the godowns, and golden coloured facing bricks with granite stone dressings lend to the attractive appearance of the buildings facades. The Yuen Ming Yuen Road front of the Lyceum Godown has a handsome companile. The ground floor fronts on both roads have been arranged with modern copper framed plate glass windows providing a window frontage of 61 ft. divided into four windows on each road, for display purposes.

THE MUSEUM GODOWN

The same principles of construction have been carried out in the Museum Godown, and provisions for the separate working of office and godown have been carefully considered. The office faces south and an express lift has been installed to serve all floors. Total godown space in this building is 44,360 sq. ft. and total office space 33,970 sq. ft. In order to keep office and godown separate, the company has had to devote a portion of the valuable site as a private road, this being on the south side which enables the office portion to be entirely apart from that of the godown. The BEN Godown which has been completed a few months ago is a six-storey fireproof structuure. A driveway of generous proportions makes it possible for a motor truck to pass through and deposit its cargo at the doorway of a large lift. The same modern methods of construction have been observed in this godown as have been followed in the others, and it, like the other buildings, has been constructed entirely of reinforced concrete, without a single scrap of wood being built into it.

ARCHITECTS AND CONTRACTORS

Those concerned with the construction and equipment of the Lyceum godown and office are the following:—

Designing and supervising architect: MR. B. FRASER, A.R.I.B.A.
General Contractor. KUNG YIK.
Lifts. WAYGOOD OTIS.
Electric Installation. ANDERSEN, MEYER & Co., Ltd.
Heating, Sanitary & Fire Hydrant. ELM & COMPANY.
Fire Sprinkler System. MATHER & PLATT.
Copper Show Windows. BRASER COMPANY.
Glass. PILKINGTON BROS (CHINA) LTD.
Steel Windows. CRITTALL MANUFACTURING COMPANY.
Special Facing Bricks. KAILAN MINING ADMINISTRATION.

"MUCH ADO ABOUT NOTHING"

This is the second time we are indebted to a reader of ISRAEL'S MESSENGER for his copy of *The Showdown*. We read with amusement a review therein of our last edition written in the usual style of an exacting critic. Our contemporary has evidently overlooked the main arguments of our last reply, which is an indication that it was satisfied with our crystal-cut explanation that Zionism is not an "artificial" movement. That is a gain which we must not despise. *The Showdown* has now found new holes with which to quarrel with us, albeit in a friendly way. However, we would like to make ourselves clear on a few points. Our contemporary still halts between two opinions. At first it accused us of 'fulsome servility' and after our explanation the case was dismissed by giving the following verdict: "But still Mr. EZRA appears to make a hobby of addressing letters to those he thinks are the high and mighty at the moment." For the second time let us explain that we have never entertained any such motive at all. If EDITOR LOCKHART allows himself to run away with such ideas in future, we will soon have him criticizing the British, the American, the French, the Japanese, and the Italian Consul-Generals for using the same salutation when addressing one of China's chosen. But wait! Our critic is highly amused at our quoting "MACAULAY, MONTAIGNE, SOCRATES, MILTON, GOETHE, BACON, WHITTIER, HENRY WARD BEECHER and others of the ilk" in our articles and credits us "with a book of popular quotations at our elbow." We assure Mr. LOCKHART that he has guessed wrong for the third time. In fact he has made of his guesses a comedy of errors. We have had no such book "at our elbow" at any time, but we make a promise now that whenever in future we come across such a book we would most willingly loan it to Mr. LOCKHART for a short term.

Great authors and divines wrote books for the express purpose of uplifting the rank and file. They intended their thoughts and ideals to be quoted, "chewed, eaten and digested." So we do not see why our critic Mr. LOCKHART who has had a brilliant University training should be amused or rather surprised at such a simple practice of ours. Why, only in his first review of ISRAEL'S MESSENGER, he made the very same effort of quoting DISRAELI when the latter referred to the Isle of Man. As for our references from the Books of LEVITICUS, ZECHARIAH, JEREMIAH, Psalms and PROVERBS, Mr. LOCKHART would do one step better by giving his readers excerpts from the Book of Revelations—that seven sealed book!

The Shanghai DEMOSTHENES now calls us "a noisy editorial poll parrot" for talking down our recalcitrant readers "in such wholesome fashion." Well of all wonders! Do you remember that old saying EDITOR LOCKHART that people dwelling in glass houses should not throw stones at their neighbours? On looking at some of the back numbers of *The Showdown*, we see wholesale talking down of the *China Press*, the TELEPHONE Co. Mr. MILLINGTON, MISS GOSSE, and we wonder whose head the proverbial hat fits the best. At least we do not want a misfitting epithet, for we consider EDITOR LOCKHART has a better claim to it. Mr. LOCKHART had better not in future create a friendly quarrel on 'much ado about nothing.' It is not worth while. Far better would his readers prefer an account of the life of HOUDINI, or the "Dialogue of a client and broker in the share market" than an uninteresting argument as to whether it is fit or meet to address a Nation's Plenipoteniary with the words, "May it Please your Excellency!" In conclusion we would like to add what the duties of an Editor of a newspaper should be. In the words of that great man EPICTETUS who said: "You will do the greatest service to the State if you shall raise, not the roofs of its houses, but the souls of its citizens, for it is better that great souls should dwell in small houses, rather than mean slaves should lurk in great houses." This precisely is the mission of ISRAEL'S MESSENGER to its friends and readers. We hope to publish in future many more appropriate thoughts and gleanings from the master minds, and thereby follow the maxim of that great sage. In the meanwhile, we trust we have not provided further fresh materials for the fighting editor of *The Showdown* with which to fill his several spare columns in future. We would conclude by saying, "While it is true 'all's well that ends well' it may also be true that that will end well that is well begun."

NEW YEAR MESSAGE



HON. MR. NATHAN STRAUS.

As is customary of MR. NATHAN STRAUS, of New York, he remembered us again on the eve of *Rosh Hashana*. His thoughts had wandered towards us as ours were towards him. We received the following cable message from the Grand Old Man of New York Jewry:—

"REMEMBERING YOU THIS HOLY SEASON ACCEPT HEARTIEST CONGRATULATIONS FOR ROSH HASHANAH. NATHAN STRAUS."

We are very thankful to our sincere friend for his kind wishes which we heartily reciprocate in full. MR. STRAUS always makes it a point to encourage us in our work for Judaism, Zionism and Jewry and to this spirit of co-operation we are indebted to him for the progress we have made and which we cannot but help in acknowledging. In the meanwhile, we wish Mr. and Mrs. STRAUS and family a happy New Year, *shana toba umtooka!*

DO WE EAT TOO MUCH?

Indigestion On The Increase.

One of our most famous physicians recently stated that many people now-a-days eat far too much. As the body has no means of storing food that is not assimilated, this undigested surplus is positively harmful, for it ferments, creates gas, and poisons the system.

Overeating, however, is far from being the only cause of indigestion: other factors help to account for its present increase, such as hurried meals, faulty mastication, an unsuitable diet, overwork, worry, lack of exercise: any or all of these may start the trouble.

In nearly every case Dr. Williams' Pink Pills are most helpful in overcoming indigestion, for there is invariably a rapid thinning of the blood, and before any permanent relief can be looked for it is necessary to improve the condition of the blood. Remember this: without good blood perfect digestion is impossible. As a first step you must enrich your blood, and you can readily do this by taking Dr. Williams' Pink Pills. These Pills actually create new, rich blood, which quickly restores the digestive organs to healthy activity.

So if you suffer the miseries of indigestion, you should try the commonsense method of enriching the blood by taking Dr. Williams' Pink Pills. All chemists sell them.

[*Continued from page 17.*]

was characterised not merely by wealth and social position but also by Hebrew knowledge and Jewish principle.

SIR DAVID told me a few interesting curiosities of travel which had come his way. He mentioned his visit to the colonies in Palestine where he was greatly impressed by the love of Israel for our ancient ancestral soil. Our people in Palestine were first-class agriculturalists, he said. Then he went on to tell how he once visited Safed, the ancient home of the Kabalah in Galilee and the seat of JOSEPH KARO, the compiler of the Shulhan Aruch. He had visited RABBI ALFANDARI there—a venerable and patriarchal Rabbi over 100 years old who lives on a very slender diet of eggs, which he personally prepares for himself. The learned Rabbi at first refused to give any audience to the visitors, particularly as it included ladies. When, however, he was told that FLORA SASSOON (LADY EZRA'S mother) was amongst them he changed his mind and received the party for a brief audience. SIR DAVID EZRA told me of his visit to EZRA'S tomb in Mesopotamia. He did the journey by boat up the Euphrates and asked the captain to stop a while to enable him to visit the tomb. At first the captain refused, saying that to stop the boat then might mean a delay of several days through losing the tide. Presently, however, the captain enquired whether he (SIR DAVID) was a descendant of EZRA, the Scribe. "How can I claim relationship with one who died 2,400 years ago," he answered. "No," said the captain, "I believe you must be related to the ancient EZRA," and out of consideration for our visitor's ancient lineage he stopped the ship for him.

SIR DAVID and LADY EZRA after a number of interesting reminiscences like these, extended a most courteous farewell and hoped we would meet again.—*The Zionist Record* (Johannesburg).

"MUCH ADO ABOUT NOTHING"

This is the second time we are indebted to a reader of ISRAEL'S MESSENGER for his copy of *The Showdown*. We read with amusement a review therein of our last edition written in the usual style of an exacting critic. Our contemporary has evidently overlooked the main arguments of our last reply, which is an indication that it was satisfied with our crystal-cut explanation that Zionism is not an "artificial" movement. That is a gain which we must not despise. *The Showdown* has now found new holes with which to quarrel with us, albeit in a friendly way. However, we would like to make one clear point in a few words. Our contemporary still halts between two opinions. At first it accused us of "abnormal servility" and after our explanation the case was dismissed by giving the following verdict: "But still Mr. EZRA appears to make a hobby of addressing letters to those he thinks are the high and mighty at the moment." For the second time, let it be clear that we have never entertained any such motive at all. If EDITOR LOCKHART allows himself to be led away with such ideas in future, we will soon have him addressing the Americans, the French, the Japanese, and the Italian Consul-Generals for using the same salutation when addressing one of China's chosen. But wait! Our critic is busily engaged at our quoting "MACAULAY, MONTAIGNE, SOCRATES, MILTON, GOETHE, BACON, WHITTIER, HENRY WARD BEECHER and others of the ilk" in our articles and credits us "with a store of popular quotations at our elbow." We assure Mr. LOCKHART that he has guessed wrong for the third time. In fact he has made of his guesses a comedy of errors. We have not "a store of quotations at our elbow" at any time, but we make a promise now that whenever we come across such a book we would most willingly hand it to Mr. LOCKHART [illegible]. Great authors and divines wrote books for the express purpose of uplifting the rank and file. They intended their thoughts and ideas to be quoted, "chewed, eaten and digested." So we do not see why our critic Mr. LOCKHART who has had a brilliant University training should be amused or rather surprised at such a simple practice of ours. Why, only in his first review of ISRAEL'S MESSENGER, he made the very same effort of quoting DISRAELI when the latter referred to the Isle of Man. As for our references from the Books of LEVITICUS, ZECHARIAH, JEREMIAH, Psalms and PROVERBS, Mr. LOCKHART would do one step better by giving his readers excerpts from the Book of Revelations—that seven sealed book!

The Shanghai DEMOSTHENES now calls us "a noisy editorial poll parrot" for talking down our recalcitrant readers "in such wholesome fashion." Well of all wonders! Do you remember that old saying EDITOR LOCKHART that people dwelling in glass houses should not throw stones at their neighbours? Oh, look back at some of the back numbers of *The Showdown*, we see wholesale talking down of the *China Press*, the TELEPHONE Co, Mr. MELLINGTON, Miss GOSSE, and we wonder whose head the proverbial hat fits the best. At least we do not want a misfitting epithet, for we consider EDITOR LOCKHART has a better claim to it. Mr. LOCKHART had better not in future create a "friendly quarrel on 'much ado about nothing.' It is not worth while. Far better would his readers prefer an account of the life of HOUDINI, or the "Ideal age of a client and broker in the share market" than an uninteresting argument as to whether BNE fit or meet to address a Native Plenipotentiary with the words, "May it please your Excellency". In concluding we would like to add what the duties of an Editor of a newspaper, should be. In the words of that great man, DISRAELI, who said: "You will do the greatest service to the State if you can increase the love of its subjects for the soils of its origin." For it is [illegible] that great souls are cradled in small houses, [illegible] than mean ones could lurk in great houses." The [illegible] of ISRAEL'S MESSENGER to [illegible] Mr. LOCKHART [illegible] from the master minds and thereby follow the maxim of that great sage. In the meanwhile, we trust we have [illegible] *The Showdown* with [illegible]

NEW YEAR MESSAGE



HON. MR. NATHAN STRAUS.

On the anniversary of Mr. NATHAN STRAUS, of New York, he received a [illegible] of *Rosh Hashana*. He [illegible] had [illegible] and [illegible] from the Grand Old Man of New York [illegible]:

"REMEMBERING YOU THIS HOLY SEASON, ACCEPT MY HEARTIEST CONGRATULATIONS FOR ROSH HASHANAH.—NATHAN STRAUS."

We are very sure that [illegible] and [illegible] Mr. STRAUS [illegible] work for Judaism, [illegible] and Jewry [illegible] what [illegible] we are [illegible] him for the [illegible] we have made and which we cannot [illegible] make [illegible]. In the meantime [illegible] Mr. and Mrs. STRAUS and family [illegible] New York [illegible].

DO WE EAT TOO MUCH?

Indigestion On The Increase.

One of our most famous physicians recently stated that many people nowadays eat far too much. As the body has no means of storing food that is not assimilated, this undigested surplus is positively harmful, for it ferments, creates gas, and poisons the system.

Overeating, however, is far from being the only cause of indigestion; other factors help to account for the present increase, such as hurried meals, faulty mastication, an unsuitable diet, overwork, worry, lack of exercise, and so on. All or any of these may start the trouble.

In nearly every case Dr. Williams' Pink Pills are of great help in overcoming indigestion, for there is invariably a rapid thinning of the blood, and in consequence each constituent [illegible] the [illegible] [illegible] [illegible]

ISRAEL'S MESSENGER

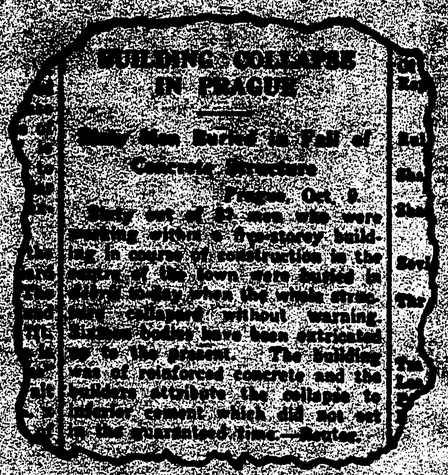
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INVOLVING DEATH OR INJURY TO SIXTY MEN

DUE TO THE USE OF POOR MATERIALS


BUILDING COLLAPSES IN PRAGUE

Many Also Buried in Fall of Concrete Structure

Prague, Oct. 5.

Many out of 60 men who were working within a five-storey building in course of construction in the suburb of the town were buried in debris today when the whole structure collapsed without warning. Fourteen bodies have been extricated up to the present. The building was of reinforced concrete and the builders attribute the collapse to a minor event which did not set in the guaranteed time.—Reuter.

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1928-5689

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Fast of Tebeth	Sun.,	Dec. 23
Rosh Hodesh Shebat	Sat.,	Jan. 12
*Rosh Hodesh Adar	Sun.,	Feb. 11
Purim	Tues.,	Mar. 26
Rosh Hodesh Nissan	Thurs.,	Apr. 11
1st Day Pessah	Thurs.,	Apr. 25
7th Day Pessah	Wed.,	May 1
*Rosh Hodesh Iyar	Sat.,	May 10
Lag b'Omer	Tues.,	May 28
Rosh Hodesh Siwan	Sun.,	June 9
1st Day Shabuoth	Fri.,	June 14
*Rosh Hodesh Tammuz	Tues.,	July 9
Fas of Tammuz	Thurs	July 25
Rosh Hodesh Ab	Wed.,	Aug. 7
Fast of Ab	Thurs.,	Aug. 15
*Rosh Hodesh Ellul	Fri.,	Sept. 6

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

JAPAN'S HISTORIC CELEBRATION

On the 10th inst. [illegible] great day of peace and trade in the world's [illegible] when the enthronement of the EMPEROR and the EMPRESS of Japan [illegible] the homage of the whole world. The RULER of Japan is [illegible] his nation's greatness. He governs his people in [illegible] Democracy. He [illegible] determined to mark a noble [illegible] in his country's great strides towards unity and national progress. Japan [illegible] not yet [illegible] and [illegible] to the world's [illegible] Her present position as the leading [illegible] in Asia stands undisputed. Her [illegible] progress had [illegible] and well [illegible]. Her trade and commerce [illegible] the globe. In recent years great trade developments with the Jewish National Home [illegible] have been made. The chief [illegible] being a Japanese [illegible] in New Judea [illegible], judging from the [illegible] received by [illegible] the first Japanese Consul General on [illegible] the Government. We Jews are great admirers of Japan, for [illegible] and her [illegible]. They occupy a [illegible] in the affection [illegible]. We understand Japan's ideal as Japan understands those [illegible] New Judea. Permit us to assure you that New Judea has in Japan [illegible] ally which will not be late to play a great role in [illegible] of [illegible] when [illegible] and [illegible] arrives. The columns of ISRAEL'S MESSENGER have [illegible] to-day's memory regarding Japan's [illegible] towards our nation's aspirations. Our faith in the [illegible] greatness of Japan stands unshaken. Jews everywhere with [illegible] and the RUTHS [illegible] a great measure of success and [illegible]. ISRAEL'S MESSENGER [illegible] the true sentiments of world Jewry [illegible] offers its sincere and heartfelt felicitations to the EMPEROR and the EMPRESS of Japan on the occasion of their forthcoming [illegible] again. It sincerely hopes that their Imperial Majesties will have a long and prosperous reign and that their people see the dawn of a new era of peace and contentment, and the continuance of the great ideals [illegible] which the nation stands.

OUR IDEAL

An ideal is a state of [illegible] not [illegible]. Throughout all the ages, humanity has [illegible] in an invisible [illegible] of goodness [illegible] Overseeing Intelligence of the Universe. This power [illegible] calls GOD. For [illegible] righteousness indeed, God is a [illegible] an [illegible] ideal. Nowhere [illegible] better expressed than in the life of the Prophets. Yet [illegible] is the process whereby some creates noble [illegible]. The [illegible] the ideal, the more [illegible] will arise as a pattern [illegible] which new [illegible] will emerge. Mr. HUBERT KAUFMAN [illegible] expresses the idea in the lines:

"They are the architects of [illegible], their vision lies within their souls; they peer beyond the [illegible] and mist of doubt and pierce the wall of unseen Time. The [illegible] wheel, the trail of steel, the chimney [illegible], the [illegible] in the loom on which they weave their magic tapestries. Makers of Empires, they have fought for [illegible] things than crowns and higher seats than thrones. Your homes are set upon the hard a dreamer's hand. The pictures on its walls are visions from a dreamer's mind. They are the chosen few, the blazers of the way. Walls crumble and Empires fall, the tidal wave sweeps from the sea and tears a fortress from its [illegible]. The rotting nations drop from off Time's bough, and only things the dreamers make live on."

Fortunately, we have our own ideal whereby to steer this publication and make of it a potent factor for the honour of Jewry and the weal of Judaism. We have clearly stated it on the title page of ISRAEL'S MESSENGER. We did not sail under false colours. We did not say one thing and pretended another. We are swayed and ruled by our own motto. It is well-known that the greatness of an ideal lies in its realization, or to make it simpler, one must strive to live up to it and materialize it by action. We are glad to say that in the face of some apathy and indifference in a not too fruitful field, we were able to uphold our banner and sound the clarion-call. In April next we shall celebrate our jubilee and we cannot help looking back with satisfaction on the four and twenty years of useful labour that we have spent. We are none the worse for our experiences. In fact, we have developed from youth to robust manhood. We feel fresh and buoyed up. We are prepared for newer and greater activities in the future. RABBI MORRIS LICHTENSTEIN, the scholarly Editor of *The Jewish Science Interpreter*, New York, and author of "Jewish Science and Health" and "Peace of Mind," writes in his journal for July, thus, "An ideal, I have said, includes improvement. An ideal may be either an improvement of the individual or an improvement of the heart, or of both." That is precisely what we have been trying to show our readers. Our ideal has been a slow but steady one, but, nevertheless, we are happy and proud of results. We have achieved much in the first lap of our journey, and what we wish to achieve in the next stage of our progress we are certain will dwarf our youthful efforts. Manhood creates nobler and bolder plans, and in our case we have glorious visions in mind which we trust will broaden our sphere of usefulness. We will conclude by saying that greatness or smallness has nothing to do in hastening an ideal. To quote Dr. LICHTENSTEIN again:

"Together with its task of [illegible] with [illegible] and daily duties [illegible] there [illegible] and [illegible] which is above material attainment, something which has nothing to do with possession or with wealth. A man may [illegible] possess great treasures, and [illegible] a small man. On one [illegible] be found even [illegible] and [illegible] him the aura of [illegible]. For greatness and smallness [illegible] to do with [illegible] and [illegible] to do with man's [illegible] and [illegible]."

In view of the [illegible] we realize our own [illegible] with all due humbleness. In [illegible] we [illegible] in all parts of the world our [illegible] for we can [illegible] them as [illegible] to our [illegible] for progress. In [illegible] the success of our [illegible] are [illegible] to us [illegible] for [illegible] and [illegible] and [illegible] to wider and [illegible] [illegible] [illegible] one great ideal [illegible] the [illegible] TRADITIONAL JUDAISM AND JEWISH NATIONALISM. May we [illegible] to uphold it in the most [illegible] [illegible].

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JAPAN'S HISTORIC CELEBRATION

On the 11th instant (a great day of peace and truce in the world's calendar), the coronation of the EMPEROR and the EMPRESS of Japan will take place, amid the homage of the whole world. The RULER of Japan is a symbol of his nation's greatness. He governs his people in the spirit of Democracy. His coronation is destined to mark a milestone in his country's great strides towards unity and national progress. Japan, in recent years, had played not an insignificant rôle in the world's great contributions to civilization. Her present position as the leading Asiatic power in Asia stands unchallenged. Her cultural progress had marvelled all her friends and well-wishers. Her trade and commerce encircle the globe. In recent years, great trade developments with the Jewish National Homeland have been made. The chance of appointing a Japanese Consul in New Judea is not remote, judging from the assurances conveyed to us by the local Japanese Consul General on behalf of his Government. We Jews are great admirers of Japan, her Rulers and her people. They occupy a unique position in the affection of Judeans. We understand Japan's ideals as Japan understands those of New Judea. Proof is not wanting that New Judea has in Japan a powerful ally which will not hesitate to play a great rôle in favour of the latter when the psychological moment arrives. The columns of ISRAEL'S MESSENGER have borne abundant testimony regarding Japan's real intention towards our national aspirations. Our faith in the future greatness of Japan stands unshaken. Jews everywhere wish the country and the RULERS thereof a great measure of success and prosperity. ISRAEL'S MESSENGER is voicing the true sentiments of world Jewry when it offers its sincere and heartfelt felicitations to the EMPEROR and the EMPRESS of Japan on the occasion of their forthcoming coronation. It sincerely hopes that their Imperial Majesties will have a long and prosperous reign over their people, see the dawn of a new era of peace and contentment and the furtherance of the great ideals for which the nation stands.

* * *

OUR IDEAL

An ideal is a state of sustained action. Throughout all the ages, humanity has believed in an invisible power of goodness, the directing Intelligence of the Universe. This power man calls GOD. For the righteous mind, God is always held as an all-embracing ideal. Nowhere is this better exemplified than in the life of the Psalmist. Visualization is the process whereby one creates mental images. The worthier the ideal, the more it will serve as a pattern from which our future will emerge. Mr. HERBERT KAUFMAN very beautifully expresses the idea in the lines:—

> "They are the architects of greatness, their vision lies within their souls, they peer beyond the veils and mists of doubt and pierce the walls of unborn Time. The belted wheel, the trail of steel, the churning screw, are shuttles in the loom on which they weave their magic tapestries. Makers of Empires, they have fought for bigger things than crowns and higher seats than thrones. Your homes are set upon the land a dreamer found. The pictures on its walls are visions from a dreamer's soul. They are the chosen few—the blazers of the way. Walls crumble and Empires fall, the tidal wave sweeps from the sea and tears a fortress from its rocks. The rotting nations drop from off Time's bough, and only things the dreamers make live on."

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> "Together with his task, together with his business and daily duties, man must always foster an ideal, something which is above material attainment, something which has nothing to do with possession or with wealth. A man may be wealthy, possess great treasures, and yet be a small man. Or one may be poor, even destitute, and have about him the aura of greatness. For greatness and smallness have nought to do with man himself, they have to do with man's ideals of life and of himself."

In view of the foregoing, we re-affirm our own principles with all due humbleness. In doing so, we make our readers in all parts of the world our confidantes for we consider them partners with us in our struggle for progress. In other words, the success of our achievements are partly to be laid at their door for having supported us and spurred us on to wider and greater fields of activity. Long live our great ideal —our fearless stand for TRADITIONAL JUDAISM AND JEWISH NATIONALISM. May we live and die by it, in our struggle to uphold it in the most rigorous sense of the word.

THE ELEVENTH ANNIVERSARY

To-day marks the eleventh anniversary of the BALFOUR Declaration, the day on which the modern CYRUS declared on behalf of his Government that it "views with favour the establishment in Palestine of a national home for the Jewish people." A scrap of paper written in English by a famous English statesman on behalf of the English government has remained inviolate and sacred, despite the frantic efforts made by our foes (within and without) to urge the author to repudiate it and annul it. History will yet give the 'scrap of paper' its proper value in the annals of our people. Its significance will go reverberating down the corridors of time, giving strength as the distance becomes greater. Fine history has been made since November 2, 1917, and Jews as a whole are richer and happier by the events and the accomplishments accredited to them in their national homeland. "What have you done?" asks the cynic. Let us reverse the query and ask in all humility, "What have we not done?" Eleven years ago, we could not accept this challenge with equanimity. Eleven years ago our vested rights in New Judea were meagre and limited. To-day they have their own record to tell of which we may well be happy and proud. In spite of the many drawbacks, opposition and indifference, we have made good to a certain, or rather we should say, to a great extent. Industries have been created. Land deals on a grand scale were successfully negotiated and purchased. The Hebrew University in Jerusalem had been created and consecrated by the author of the immortal BALFOUR Declaration. Over 100,000 immigrants entered the land and were absorbed in various industries. House building on a grand scale had been initiated. Preparations were made for the building of the dock at Haifa. A public loan of over 4 million pounds sterling was floated and over-subscribed. The RUTENBERG project for the harnessing of the water power of the Jordan River has started work giving employment to several hundred Jewish workmen. These are but few of the many activities that were launched when our nation was younger by eleven years! True, there had been setbacks, disappointments and failures. But they are or were by no means unexpected. No nation has arisen without battling against odds and overcoming the obstacles in the way. New Judea will yet come into her own. Her sons and daughters are swayed with a wave of optimism which will bring about sheaves full of healthy grain to make the Jewish heart glad. On this memorable day in our history, we cannot help turning our attention towards the man who made history for us. LORD BALFOUR occupies to-day a foremost position in the heart of our rejuvenated nation. His interest in the Jewish restoration is unabated. His plan to increase our strength and influence in the land of our hopes and dreams had shown no weakness. He holds the same attitude towards the Jewish Land as he did when he first issued his immortal Declaration. One cannot help being impressed with his alert mind and independence of thought *vis-a-vis* the Jewish Question. In his recent book entitled "Speeches on Zionism" (of which we have copies for sale) edited by MR. ISRAEL COHEN, with a Foreword by the RT. HON. SIR HERBERT SAMUEL, we have abundant testimony regarding the great mind that is constantly working for the emancipation of our enslaved nation from the fetters of Galuth-life everywhere. In a Retrospect at the end of the book referred to above, the EARL OF BALFOUR says.—

"Ten years have now elapsed since the Declaration 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 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."

We may well congratulate ourselves that we have in LORD BALFOUR such a great protagonist for our cause. His interest in the destiny of our rejuvenated nation did not cease with the issue of the memorable Declaration, the eleventh anniversary of which KOL YISRAEL will celebrate to-day. MR. ISRAEL COHEN pays the following tribute to LORD BALFOUR in his preface in the book referred to above. Says he:—

> "There are few statemen of the present day who have grasped and expounded so cogently the real essence of Zionism, realising that this is no mere philanthropic movement or colonising enterprise, but the endeavour of an ancient people to reconstruct its national life and revive its national culture on its national soil, and appreciating at the same time the intellectual and spiritual effects which must thereby be produced upon Jewish life in the rest of the world."

The foregoing emphasizes clearly the pith and essence of the movement, to which LORD BALFOUR had given the best part of his life. We Jews must ever stand steadfast and loyal to the ideals for which HERZL and NORDAU had suffered and struggled, and spurn with indignation the efforts of the anti or pseudo-Zionists to turn backward the wheel of our national progress and civilization. We must ever place before us the load-star of Zionism and insist upon its true essence being rightly interpreted before the world. Our enemies, both within and without, are still making frantic efforts to adulterate the pure well of our ideals and seduce our young men from their real Mother! They have not yet laid down their arms nor asked for a truce. They are still insistent upon breaking through our fronts. But they shall not pass, *pace* GENERAL FOCH! Let us watch them and keep all our fronts, north, south, east, and west, well guarded. It is not a *milhemeth miswah*, but a *milhemeth hoba* in which ALL must enlist. In Rabbinic phrase, *Hakol yose'in afillu hathan m'hedro, w'kallah m'hupatha!* Let this be our resolution and determination on this day which celebrates the eleventh milestone of the memorable BALFOUR Declaration. That is the pledge we must all give and vow to carry out in the years to come when the soil of New Judea will become thoroughly Jewish; in fact *as Jewish as England is English*.

* * *

DR. MONTEFIORE & "LIBERAL" JUDAISM, II

Having drawn the attention of our readers to DR. MONTEFIORE'S paper which he read in Berlin and about which we offered some comments in the last issue of ISRAEL'S MESSENGER, we are now going to remark about the learned Doctor's Note which appeared in *The Jewish Guardian* of 7th September. In explaining the curious differences between the three main representatives of newfangled Judaism, namely, the German, the American and the Englishman, he finds the latter group the youngest in age and therefore the smallest. Such a statement causes us much thought. Is it the smallness of the group that makes them the cause of much disruption and friction in the camp of Judaism, we ask? Are the so-called English 'Liberal' Jews not so well-known for their stonethrowing spirit? DR. MONTEFIORE recognizes this for he gives us a hint that his group "may possess some of the advantages and the draw-backs of youth." Exactly! This is precisely a true and just statement to make. We would warn him that surely and steadily his small band of followers are heading for disaster, disorganization and ruin. We say this in spite of DR. MONTEFIORE'S assurance regarding the fresh enthusiasm on the part of his devotes for the progressive cause, notwithstanding their shining eyes of fervid eagerness. Our readers will recollect that 'Progressive' Judaism was manufactured in Germany a century ago. It is the work of a few leaders who led their followers astray, just as did SABBETHAI SEBI, the false Messiah some centuries ago. The result has been inevitable. History repeats itself, and it will go on repeating itself much to the detriment of Progressive (?) Judaism. DR.

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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MONTEFIORE goes on to explain that the "hat business, the equality of the sexes, driving on Saturday, dietary laws have been solved in America and provoke no controversy." We challenge this statement. Readers of the American Jewish weeklies know better or should know that there is a decided resistance offered to the vagaries of "Liberal" Judaism in the United States by the elders of Orthodoxy. However, a writer once said, "The causes one sets in motion will slowly but surely hasten like effects." We cannot recollect at the moment who uttered this logical truth. Be that as it may, it refers appositely to the case of our reform brethren. They may eat succulent rabbit meat, abolish the dietary laws, etc., but the inevitable result will be the same. They must realize the meaning of an old proverb, "The last straw always breaks the camel's back." Dr. MONTEFIORE now waxes eloquent when he refers to his brand of Judaism in America. He describes the movement "as a large affair admitting many shades" [*and loopholes for escape from rigid discipline?—Ed.*] "partners in common cause." And yet he explains there was no question with them (the American delegation and visitors) "as to the reality and permanence of 'Liberal' or Reform Judaism." Of course, such a liberal-minded leader is quite at liberty to laud his brethren in America. It must be remembered that REVEREND MATTUCK is a product of an American College and he is now the professed "high-priest" of the new cult in London. He presides at St. John's Wood and is noted for his piety and idealism, although it is not necessarily conformable with the Oral and the Written Laws. This is the type of modern "*hassida kadisha*," who deprecates symbols, ceremonies, customs as a part of Judaism and who must be made 'drunk in order to tell the truth.' He also advocates an idealism which is observed in the privacy of one's rooms. But we are digressing. Let us once more study the subject before us. We will quote Dr. MONTEFIORE'S own words:—

> "The service was held, and Dr. SELIGMAN preached the sermon. [*We trust the text was an appropriate one. Anyhow, it should have been one from Proverbs,* 8: 12, *which reads, "I wisdom dwell with prudence, and find out knowledge of devices."—Ed.*] "Mr. MATTUCK, and Mr. PERLZWEIG and I were 'called up' to the Law. There was something rather fine and striking about this. Nor was this all. The *Gemeinde* as such gave a grand (kasher) lunch to the members of the conference at the Kaiserhof, a big hotel, not very far from the Synagogue."

Well, of all wonders! Dr. MONTEFIORE'S eloquent statements have simply taken away our breath and we must pause and recall it back. To be called up to the Law, when only a week ago the 'Liberal' leader expressed his doubts as to the perfection, the verbal inspiration, the Mosaic origin, the full divineness (sic) of the Pentateuchal codes' and then in the face of that to bear witness and call the experience a 'rather fine and striking one' at that—well, we are still bewildered —*shamati watirgaz bitni*—and cannot make any headway in the matter. And a *kasher* dinner! We wonder if Dr. MONTEFIORE who, by the way, calls himself an 'arch heretic' really enjoyed the lunch, or whether he did not actually preach against Kashruth and advocated all sorts of *nebeloth wutrefoth, shekassim wurmassim!*

In conclusion of his Note, Dr. MONTEFIORE says some fine things which it is best to quote in his own words:—

> "The chairman belongs to the tiny middle party, which has virtually put the Liberals in the minority—presided, and I, the the arch-heretic [*And I, even I only, am left. Kings I,* 19: 10.—*Ed.*] sat next to him. And very well indeed we got on together. In fact I think the only thing which caused a slight and passing dispute between us was that I could not be induced to taste of the excellent and numerous wines. [*Wine is a mocker, strong drink is riotous. Proverbs,* 20: 1.—*Ed.*]

The world "picnic" to further the aims of Progressive Judaism has taught us a valuable lesson. We are not alluding to the addresses or the reflections which emanated from 'Liberal' leaders, but we wish to point out that conferences are potent factors in solving abstruse religious problems. The much mooted question of convening a Sanhedrin by Dr. CHAIM TSCHERNOWITZ [*Vide* ISRAEL'S MESSENGER, February 4th, 1927.] did not mature, nor were any further steps taken to organize public opinion throughout the world regarding it. We are surprised to see that CHIEF RABBI KOOK from whom we expected a lead in the matter, has done nothing or next to nothing to develop the proposal and give it his powerful backing. May we hope that the *laissez faire* policy will be abandoned and something tangible be done to consolidate our forts and thus hold the spiritual well-being of our People safe and solid for the future? If we remember aright, the last Conference of the Anglo-Jewish Ministers were in favour of restoring the Sanhedrin and the Great Beth Din and resolutions were passed invoking the kind help of the CHIEF RABBI OF THE BRITISH EMPIRE in connection therewith. We must not permit the present drift to continue for long. Our spiritual leaders, "Gedaulim and Gaonim" *pace* HARRY A. GOODMAN, should not allow the present opportunity to slip by without contributing something tangible for Traditional Judaism. The drift from the ancient moorings must be checked and the strange fires in our rank extinguished and removed altogether. For this we must initiate a new policy, a militant Judaism with a strong organ to defend the principles involved. Our contemporaries in America and England are not sufficiently aggressive, nor militant enough to plead for those principles which stand *b'rumo shel olam*. Dr. MONTEFIORE with his wealth is able to entice a large following. We must cease flirting with him. We must have the courage of the first LORD SWAYTHLING (*Zecher sadik libracha*) to repudiate Dr. MONTEFIORE'S fallacious ideas which are poison thrown into the pure well of Judaism. The first late LORD SWAYTHLING would not tolerate the obsession of Dr. MONTEFIORE and fought him tooth and nail. Those were days which found 'Liberal' Judaism struggling for a place under the sun. Its sponsors did not dare be as daring as they are to-day. The first late LORD SWAYTHLING was the first and foremost leader in Anglo-Jewry to foresee the dangerous man in the community, with his obsession to de-nationalize Judaism and seduce his followers from their ancestral faith. We plead for a strong Rabbinate to convene a round-table conference with a view to further the cause of Historic Judaism—Judaism of our master MOSES, *Rakya Mehaimna* (Faithful Sephered) and the glorious Sages of old.

* * *

SEPHARDIM AND ASHKENAZIM

The Detroit Jewish Chronicle, Detroit, runs a weekly column consisting of quotations and answers under the caption of "A Sheaf of Sheiloth," edited by RABBI LEON FRAM. It is an informative department which is calculated to instruct and enlighten the readers. One of the queries therein has attracted our attention. It runs thus:—

"Why do Sephardic Jews refuse to unite themselves with Ashkenazic Jews?."

To which RABBI FRAM answers:—

"They consider themselves racially superior."

Only recently our attention was drawn to two articles contributed by Dr. FRAM to *The Sentinel*, of Chicago, Ill., on "Orthodoxy and Liberalism" and the other on "Spiritual Healing." We hope to comment in the near future on these two elevating themes, which the learned RABBI discusses so ably and authoritatively. In his first contribution, Dr. FRAM gives his explanations on 'Ceremonies' and 'Rituals,' a subject which is a direct answer and challenge to REVEREND MATTUCK and others. But let us come back to the statement made regarding racial superiority. On reading same we felt somewhat shocked, puzzled and embarrassed at the same time. We did not know whom to blame most. The RABBI for his outspokenness or the Sephardim for their backwardness or high-minded (?) ness. Judging from the past we are sorry to say that there is some justification for the statement by Dr. FRAM, although it may be said in defence that the Sephardim do not hold to the same view any longer. That barrier had been broken down when the first matrimonial alliance between the SASSOONS and the ROTHSCHILDS was brought about half a century ago. The Sephardim do not harbour any further arrogance; they have no right to do so. Their lustre had disappeared with their exile from Spain. There may be here and there some lingering remnants who look down upon the Ashkenazi, but in reality there is no basis for it, nor was there any before. But for the Ashkenazim the Torah would have been forgotten in Israel. It is to them that we look up to-day for guidance and inspiration. It is in their midst that Colleges and Yeshiboth flourish and prosper. It is from them we see the birth of great stars and luminaries that keep the torch of Jewish science burning. We have yet to learn for instance, of a Sephardi NATHAN LAMPORT who had vowed to mortgage his life and soul for the foundation of a great Yeshiba in New York, for the promotion and advancement of *yagdil Torah w'Yadir*. Not that we have not a few *Lamp*-orts in our midst, but their hearts are not responsive to lofty ideals. There is no genuine spirit swaying the Sephardim in their efforts to uphold Jewish learning and perpetuate its message along progressive lines, in any shape or form. We continue to rely upon our ancestors. We create nothing new. We live on *zechuth aboth*. Our great men—they are "great" only on account of their *osher muflag*—have no conception and the far-sightedness to realise the need of endowing Colleges wherein the youth of Israel could be trained for the Rabbinate and advanced in their tuition. The nearest to it is a "Beth Zilcha," an institution in Bagdad where old men who are pensioned are given a chance to reading daily the Tehillim, Zohar, etc. but very poor provision is made for the advancement of the rising generation. Now, we do not want ourselves to be misunderstood. We refer to this not in order to belittle the idea which is praiseworthy indeed, but to contrast it with the barrenness of our field in the realm of our own sacred literature and researches. We had hopes that some of us would emulate the deeds of our brethren in the West, but, alas, the progress is slow. Nevertheless, we should not despair. We are hopeful. The man of the moment swayed with idealism will yet arise to save a reputable community from decay and ruin. Meanwhile, we want to assure Dr. FRAM that the racial superiority of Sephardim no more exists. All are equal in the House of Jacob. What we once were (from a spiritual point of view) we are no more to-day. It is but a memory—a sad one at that!

PROGRESSIVE JUDAISM, II

"The greatest truth that has ever entered my mind is the fact of my responsibility to God."—DANIEL WEBSTER.

Until recently there was much excitement, and much hustle and bustle in the camp of 'Liberal' Jews, owing to the approaching Conference in Berlin of the world Union for 'Progressive' Judaism. MR. LAURIE MAGNUS contributed a timely article on the subject from his over-worked pen under the above caption. We cannot help wondering if the amount of labour and worry and sacrifice of home comforts were really worth the effort. Anyhow, the Conference is now a thing of the past and the speeches delivered and the resolutions adopted were a glorification of 'Liberal' Judaism which is after all a religion of convenience rather than obedience. Note how MR. MAGNUS introduces the subject before his readers:—

> "It is a commonplace of Jewish history that 'world unions' of adherents to Judaism are extremely exceptional occurrences. NAPOLEON may be said to have set the fashion little more than a hundred years ago, but it has been very rarely followed. True, in the last thirty or forty years, it has been the habit of such Jews as are Zionists to meet in Congress at uncertain intervals, in order to give a flavour of democratic control to what is perhaps, the closes oligarchy in political administration. But these Zionist Congresses, though composed exclusively—or near so—, of Jews are not convoked for the promotion of Judaism."

MR. MAGNUS has been recently paying great attention to Zionism (which is a political movement to restore the Jewish nationhood and re-establish the Jewish Commonwealth in Eres Yisrael,) at the neglect of 'Liberal' Judaism, a new cult aiming to destroy the unity of the Jews in their dispersion by disclaiming all idea and hope of a restoration and creating schism and paving the way for the rapid assimilation of Kenesseth Yisrael. We may say candidly that MR. MAGNUS'S views referred to above, prove to us that "He himself the primrose path of dalliance treads" with "a careless and unguarded heart." His side-hits at Zionism prove him an experienced fencer and past master in the art of undermining the national aspirations of the Jewish People. He knows too well that the triumph of Zionism would mean the total destruction of his man-made theology which would finally bring untold ridicule upon its leaders from several quarters and impel them to resign and desert the citadel. It is not for naught that MR. MAGNUS struggles to undermine the Jewish National Movement, in the success of which he foresees the doom of 'Liberal' Judaism. There is a veritable reign of terror in the latter's camp lest Zionism will triumph in the end and there is, therefore, a steady barrage of attacks that are scientifically prepared in order to strangle what is to them a dangerous movement. Note, reader, what follows:—

> "They (the Zionists) are concerned, particularly in recent years, with the affairs of a single country, Palestine, and its relations to Great Britain, its mandatory, and the League of Nations, from which the mandate is derived, to those Jews—the Jews who, as Zionists, have the right to be summoned to a Zionist Congress—Judaism is an accident [*In God's design, there is no accident, but only law in nature.—Ed.*] not a condition. The qualification of membership is the shekel, and, though none but Jews may choose to qualify, there is, so far as we are aware [*How long shall thy vain thoughts lodge within thee? .Jeremiah, 14: 14.—Ed.*] no bar on the qualification of a non-Jew. [*Leave alone a pseudo-Zionist!—Ed.*] Zionism is a world-movement of Jews, but it is not essentially a Jewish world-movement." [*For they sleep not except they have done mischief. Prov. 14: 16.—Ed.*]

We appeal to the imagination of our readers to judge and weigh for themselves whether there is any connection between 'Progressive' Judaism and Zionism, inasmuch as the extreme devotees of the former are entirely opposed to the aspirations of world Jewry. It seems to us that MR. MAGNUS' actions are, *pace* SHAKESPEARE, *miching mallecho*, for all his diatribes are imbued with ridicule at Zionism. Anyhow, our contemporary boastfully "ventures to draw this distinction, not in the least in order to detract from the serious purpose and strenuous endeavour of those who attend such Zionist Congresses, but in order to mark the unique character of the Conference in Berlin." This explanation of MR. MAGNUS should help our readers to come to an easier comprehension of the problems we have placed before their earnest consideration. Of course, it is quite simple to understand that MR. MAGNUS' way of explaining the Conference at Berlin is "to go off at score," turn sarcastic and attack Zionism. This is not the way to conduct the duties of an impartial and hard-worked Editor of a newspaper. Continuing our gentle non-Gentile critic says:—

> "In all the 19th centuries of Christian era, a common meeting of Jews for religious object is, as we have said, quite unusual. Quite unexpectedly unusual, indeed. Here, after all, is a people closely united by a religious bond. So closely, that they have been deemed an international people, and, in times of international strife, their religious bond has been feared as a source of danger. It has been held to cross the national frontiers, otherwise impassable in times of war, and to constitute behind each boundary a nest of communication and intrigue."

MR. MAGNUS gives us indeed an eloquent picture of the Jews of various nationalities who are bound to each other by a common racial bond. He even drops a hint when he says that this great people are looked upon "as a source of danger" in times of international strife. This is a fine excuse to make merry with political Zionism and undermine it, in order that he may live in comfort in the land of his adoption rather than the land of his forefathers. "But what of the religious bond itself?" he queries. "Where is our Pope, [*It is the Lord: let him do what seemeth him good. Samuel 1, 3: 18.—Ed.*] our college of Cardinals, [*Why, the Cincinnati 'Rabbinical' College, of course! Surely, you know that,* MR. MAGNUS? *No? Then why did you not ask* REVEREND I. I. MATTUCK?—*Ed.*] our Rome. [*If I forget thee, O Jerusalem, let my right hand forget her cunning. Psalms, 137, 5.—Ed.*] Some countries with a Jewish population have a Chief Rabbi, others have none, but the Chief Rabbis of countries which possess them never combine for the conduct of their Sees, and as far as we are aware, never meet. Each is limited in his sphere to his own country, and even within that country he is limited to such Jews as recognise his ecclesiastical control . . . the religious band is real, but inexpressive. It has no official voice, and there is no person or body of persons in all the world who can speak for Judaism as a religion. And lastly the speech? [*The prudent shall keep silence in that time. Amos, 5: 13.—Ed.*] Hebrew is the language of prayer, and the modern Hebrew current in Palestine is not used as a vernacular outside. The world Union for Progressive Judaism, will employ the English and German languages, and French delegates presumably may speak in French." [*As a result of which everything will sound double-Dutch?—Ed.*] There is a certain amount of reason in what MR. MAGNUS writes, but that does not warrant pessimism for the future. MR. MAGNUS' plain talks "are enough to puzzle a Philadelphia lawyer," leave alone a straightforward Zionist. The various problems enumerated by him cannot be remedied until the Jewish national status is firmly established. Then only will Hebrew be spoken in *Eres Nochriya*, and conferences of Rabbis held in Jerusalem. Says MR. MAGNUS in continuation:—

> "Thus, it is the more remarkable that Jews of the Progressive Synagogues, who *ex hypothesi*, are most closely assimilated to their fellow-countrymen of other creeds, should be the subject to this need, and that DR. MONTEFIORE, ['*For he was a prince and a great man. Samuel* 11, 3: 38.—*Ed.*] at seventy years of age, ['*To what purpose is the multitude of your sacrifices unto me? Isaiah*, 1: 11.—*Ed.*] and not always in the enjoyment of robust health should fare to the torrid plane of Brandenburg in the middle of August in order to concert with German, French, and American Jews a common ideal of Progressive Judaism. Amid the paeans from strange quarters [*Put off thy shoes from off thy feet. Exodus 3: 5.—Ed.*] which were raised in his praise on his recent birthday, we did not observe that thanks were paid to him for this signal act of self-sacrifice. [*And seekest thou great things for thyself, seek them not. Jeremiah, XLV: 8.—Ed.*] It appeared to be fashionable [*Come, now, and let us reason together, saith the Lord. Isaiah, 1: 18.—Ed.*] in those quarters to laud the man [*In all this Job sinned not nor charged God foolishly. Job, 1: 22.—Ed.*] but to decry his lifework." [*And the men of Ephraim said unto him, why hast thou served us thus? Judges, 8: 1. 3.—Ed.*]

Our readers must bear in mind that MR. MAGNUS penned his article a week before the conference for Progressive Judaism sat at Berlin. We related in an impartial manner in the last issue of ISRAEL'S MESSENGER what took place there. We had criticized DR. MONTEFIORE'S address and pointed out his digressions and failings and we trust he will realize the evil of the hasty and destructive statements that he made. Anyhow, we notice some change of front on the part of our contemporary. We believe that its Editor has summoned up a little bit of commonsense to his aid when writing his weekly leaders in the *Hasofeh*. Evidently he believes that a middle-course after all is the safest and best way to pilot his little craft against the sore buffetting of the stormy waves. In other words, either MR. MAGNUS has divorced himself from his puckish demeanour of old, or he is biding his time and once more break loose and make himself objectionable in his own sheet. Our policy in the meanwhile is to wait and watch. Verily patience rewardeth a man.

* * *

THE POOL OF WISDOM,* I

In recent years we heard a great deal about the 'Order of the Star' and its head J. KRISHNAMURTI, a *protege* of MADAME ANNIE BESANT. All the stir created in connection with the founder and his movement has not hastened the advent of the world teacher. He is still expected in some quarters, patiently by devout believers, half-heartedly by those who have lost faith in MADAME BESANT'S vagaries. But we do not intend discussing a theme however alluring it may be. What we propose to talk about in this column is KRISHNAMURTI'S camp-fire talk which was given sometime in 1926, under the above caption. It is a subject which is both fascinating and open to discussion. We are indeed thankful to MR. HENRY SAMUELS of Seattle, Wash., for sending us a review copy of the book, and thus giving us an opportunity of studying the ideas of the author. The latter asks his readers at the outset not to accept his talk in blind faith or to listen to it without thought but

he merely invites others to gaze at the sky through a larger opening than is vouchsafed to them. "What is the kingdom of Happiness, where does it exist, and how can we attain it?" asks KRISHNAMURTI. Happiness is a mental state and if it does exist it is a condition of mind at a given time. To look for it would therefore need an introspective searching—a probing into our innermost being—and therefore it is not a kingdom that lies far-off, nor an abode for which we need make a voyage to the ends of the earth'. It will be seen therefore that the mind is the true helper, the true guide—the key to the problem. "But the mind is also the destroyer, if misused"—it can also lead us on to hell which is another state of mind. Says KRISHNAMURTI:—

> "You must find the key that opens all the gates of Heaven; all the gardens of ecstasy; and that key is your own inner Voice, that key is your intuition, and with that key you can enter and live everlastingly in that garden. If you have that Voice, clear, perfect and well-trained—the Voice that is born of many experiences, many sorrows, many ecstasies, many pleasures and many pains—if you have that Voice perfected and cultivated, and if that Voice is the only tyrant that you obey, then that kingdom of Happiness is within the reach of everyone of you."

The foregoing passage is most exquisitely worded but that is all we can say about it. Such instructions are better said than done. It leads the aspirant nowhere. We do not believe there is any such state as absolute Happiness, just as there is none of absolute Sorrow. Both these states are but extremities of the same pole. We believe that the Happiness, KRISHNAMURTI hints at is more to be interpreted as Soul-Serenity—Nothingness, a state which is not subject to the encroachment of either of the two. One must then be in a position to rise above selfishness, in fact the identity of the self must be entirely eliminated. KRISHNAMURTI'S ideas are good in an abstract sense. It is a well-known fact that sublime and large ideas eliminate small ideas which have to give place to the former. The next extract we will give reconciles our ideas with that of KRISHNAMURTI'S. Says he:—

> "Is there not an abode where we can be free from desires, from those desires that are unsatisfiable, where the mind can be tranquil, peaceful and composed? Is there no Eternity where nothing changes, nothing decays, nothing can fade? The wise man contemplates, looks around, sees these transient things, and then asks, 'Is there not something that will last, something which is Eternal?".

We agree that there is such a state, but to find it is a different question. It requires many life times of labour and righteous living. It is by the exercise of the great inherent powers within us that we take fate out of the grasp of chance, and consciously create for ourselves the necessary effort with which to seek out that heavenly abode. It seems to us Thought is the only key to the problem. To control thought (it is by no mans easy to do so) is to control circumstances, environment and our destiny. We cannot depend therefore on destructive thought. The latter has within it the germ of its own dissolution. It will destroy itself and bring in its wake discontent and discord. "What then is this Vision?", asks KRISHNAMURTI. We would say it is truth. Truth is permanent, everlasting. It has no beginning and no end; it is changeless and immortal. And when you ask: Where does it abide? Where can I find it? We would say, "You will find it only in the kingdom of Happiness."

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THE JEWISH NATIONAL FUND

Activities in Harbin for the JNF since the departure of Mr. GERO. KRISHEVSKY in August last show no sign of relaxation. A banquet tendered to Mr. and Mrs. I. SOSKIN on the occasion of their departure to Europe has resulted in the sum of $600.00 being collected for inscribing their names in the Golden Book. Mr. SOSKIN had shown his appreciation by himself contributing £20|- in order to inscribe the name of the Harbin Jewish Congregation in the Golden Book. At the Berith millah ceremony of the infant grandson of Mr. SONDOVICH $44.00 was collected for the Fund. Another gratifying response came from the legacy of the late Mr. HAIM ZIMMERMAN which had a balance of $3,360.00 to the credit of the Fund. This amount was transmitted by Dr. A. KAUFMAN to Mr. DAVID G. MARKISON, President of the Jewish National Fund in Harbin, who remitted same direct to the head office by a demand draft amounting to £317.12.6.

HERZL AND BALFOUR FORESTS

Amount acknowledged	$431.00
Mr. E. HIRSCH	6.00
Mr. SAMSON ISAACS (in memory of his father)	3.00
	440.00

A draft for £10|- has been remitted this week to the Jewish Colonial Trust, thus making a sum of £40|- remitted on account of this year's collection.

FEDERAL COUNCIL OF CHURCHES ISSUES GOOD-WILL MESSAGE TO JEWS ON OCCASION OF NEW YEAR

NEW YORK, Sept. 14 [J. T. A.]—A message of good-will to the Jews of the world was issued on the occasoin of Rosh Hashonah, beginning the Jewish year 5689, by the Committee on Good-will between Jews and Christians of the Federal Council of Churches of Christ in America. This is the first time that a Protestant Christian group has taken cognizance of the celebration of the Jewish New Year and has extended a message of good-will and appreciation of such an occasion. The message read:

"We Christians extend our sincere well-wishes to the Jews. As your 5689th year opens this evening we hope that Christians and Jews may make this a year of increased mutual understanding. Joined in a common enterprise, the progress of mankind, we believe we may find our unity as we realize our interdependence. Christians appreciate your achievements in the arts, the sciences, philosophy, and in religion. In a very real sense you enrich humanity."

Another expression of Christian goodwill toward the Jews, in addition to the message of the Federal Council of the Churches of Christ in America, was the sermon delivered by Dean Howard C. Robbins at the Cathedral of St. John the Divine on Sunday, extending good wishes of the congregation to the Jewish population on the occasion of Rosh Hashonah. Christianity owes a debt to the Jews, he declared.

On The Prairies of Canada Baby's Own Tablets Are A Household Remedy

This Mother Says She Has Found Them Wonderful For Children's Troubles.

You do not have to coax and threaten to get the little ones to take Baby's Own Tablets. The ease with which they are given, as compared with liquid medicines, will appeal to every mother. None is spilled or wasted; you know just how big a dose has reached the little stomach.

As a remedy for the ills of childhood arising from derangements of the stomach and bowels they are most satisfactory.

Mrs. Rose Voyer, Willimantic, Conn., says:—"I used Baby's Own Tablets in the Canadian Northwest and found them a wonderful medicine for children's troubles, especially indigestion and constipation. I have also given them to my children for simple fever and the restlessness accompanying teething and they always gave relief. I can recommend Baby's Own Tablets to all mothers."

Baby's Own Tablets are sold by medicine dealers, or by mail at 60 cents a vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

JUDAISM AND ISLAM

MUSLIM LEADER ON THE NEED OF CO-OPERATION—"BOTH JEWS AND MUSLIMS HAVE A GREAT COMMON HERITAGE," SAYS MAULVI YAKUB KHAN.—JEWISH APPRECIATION OF MUSLIM HOSPITALITY.

DEAR MR. EZRA,—I am so sorry I could not acknowledge your kind letter of greeting on my return. Please accept my best thanks. I regret that an unpleasant controversy should have cropped up in my absence. We may have differences of opinion and beliefs but these we must express without causing the least offence to those that differ with us. MR. LEVY'S articles are most scholarly and though in some points, a Muslim may not agree with him, I am sure, the spirit of generosity and appreciation in which he has written has been liked by all Muslims. There is no doubt in my mind about two things. Firstly, that the Jewish race is undoubtedly a great race and has contributed a great deal to human civilization. Even in modern times, who are the leading minds and philosophers of Europe but Jews? Perhaps they have been gifted with a special capacity in that way and it is not for nothing that every now and then the Quran speaks of them as thus: "O Children of Israel! We have chosen you over mankind." As a matter of fact there is vast creative energy in this race which is responsible for the fact that notwithstanding a complete political downfall, the Jews still are the foremost in their contribution to human thought and prosperity. The other thing on which my mind is equally clear is that the Muslims have been exceedingly magnanimous in their treatment of the Jews who were so bitterly persecuted in the capitals of Europe until very recently and it was Muslim Empires as rightly acknowledged by MR. LEVY in his illuminating article, that gave them shelter. I think there should be a widespread recognition to these two facts on both sides which ought to bring the two sister religions to each other's arms. I say sister advisedly, because the simile of mother and child as employed by MR. LEVY is not according to the Muslim viewpoint. Who, after all, was MUHAMMAD but a scion of the same God-chosen stock of this great Semitic race from which came the great lawgiver MOSES. Every race has a mission and this great Semitic race, it seems, had a special mission for the moral and spiritual uplift of man. Why quarrel over petty details which may after all be due to misunderstanding? Both Jews and Muslims have a great common heritage, the message of unadulterated Divine Unity, the bed-rock of all moral life and is not that enough to bind us together as brothers? Let us bow our heads in veneration both to MOSES and MUHAMMAD, both of whom were our common spiritual ancestors and both of whom shine to this day as two resplendent luminaries on the firmament of religious history. With best wishes,—YOURS FRATERNALLY,

MOHD. YAKUB KHAN.

Editor, THE LIGHT.

LAHORE, (India) 18th Sept. 1928.

OUR REPLY

We extend a hearty welcome to MAULVI MOHAMMED YAKUB KHAN'S *interesting epistle which brings to an end a fruitful controversy. We may say we have heartily enjoyed the communication since we agree with* MR. KHAN'S *main argument, namely, that both Jews and Muslims have "a great common heritage, the message of unadulterated Divine Unity, the bed-rock of all moral life." That alone should bind us together as brothers and create a spirit of harmony and goodwill towards each other. Our esteemed confrere's statement alone precludes the tribal-God conception, to which* MR. ABDULLAH *referred in his article. We need not emphasise* EDITOR KHAN'S *comments regarding the Jews' contribution to human civilization, since it is universally conceded and recognized by all and sundry. But we do wish to draw the attention of our readers to the fact that the Muslims have been exceedingly magnanimous in their treatment of the Jews who were so bitterly persecuted in other countries. That is a fact which we can never overlook, and which we should always bear in mind. We cannot minimize Muslim hospitality and liberality which is proverbial. When Spain had expelled her entire Jewish population four centuries ago, the Turkish Empire offered a friendly asylum to the helpless wanderers and thereby won the respect of the whole House of Israel. It is at once a question of what* HAMLET *describes as "a little more than kin," for the House of* JACOB *and the House of* ISHMAEL *are first cousins. We endorse* EDITOR KHAN'S *happy statement that the recognition of our common heritage should "bring the two sister religions to each other's arms," and no effort should be spared to bring about a consummation of such a noble aim. The happiest augury of the time is the upbuilding of Palestine by Jewish and Arab labours, a brotherly venture to make the common home of both more comfortable in a national sense and in a spiritual sense to sound the clarion-call, "Hear O Israel, the Lord our God is One," or that which is uttered in the Quran and recited by every faithful Muslim daily, "La Illah il Allah." If by our recent controversy with the ex-Editor of the "Light," both parties as a result are urged to recognize and work for the spiritual mission of the ancient Semitic race and broadcast the Unity (Ihud) of the Universal God, we would gladly open wide our columns for such discussions in future and thus help at the same time to draw* JACOB *and* ISHMAEL *closer into each other's embrace.*

One other point we would like to comment upon before concluding our few remarks. It is the question of MR. S. S. LEVY'S *illuminating and authoritative series of articles on "Judaism and Islam" which we are urging him to continue. The fourth series appears elsewhere in this issue.* MR. LEVY *has expressly asked us to make the statement that he wrote his articles merely to let both the Jew and the Muslim recognize the great role they have to play in order to uphold the banner of Rab-Il-Alemin. All petty differences, all party quarrels must be done away with and both Jew and Muslim awake only to see their grand spiritual heritage take shape before their mental vision. For this assurance of* MR. LEVY, *we are sure our readers and the readers of* THE LIGHT *will express heartfelt thanks and appreciation for the lofty resolve that prompted* MR. LEVY *to publish his series of articles in* ISRAEL'S MESSENGER. *We extend greetings to* EDITOR KHAN *and hope he and the community to which he belongs, will continue to further the great movement of bringing* JACOB *and* ISHMAEL *together once more.*

Riga [J. T. A.)—The entire community of the Subbotniki, a Russian Judaizing sect which observes Saturday as the Sabbath, in Ashenhof, a village near Riga, has decided to embrace Judaism.

* * *

MR. and MRS. B. HELLMAN announce the birth of a son at the Victoria Nursing Home on the 23rd ultimo.

* * *

A new troop flag was presented by the Shanghai Zionist Association "Kadimah" to the Jewish Boy Scouts on the 28th ultimo, in the grounds of the British-Consulate. MR. GERO. KRISHEVSKY made the presentation and delivered a stirring address. An extended report will appear in our next issue.

THE JEWISH NATIONAL FUND

The following contributions were made on ereb kippur in aid of the Jewish National Fund, through MR. HILEL EPSTEIN, MRS. KATZ and MR. KASORNOVSKY:—

ARONOVSKY, AUSLANDER, BLOCH, JOFFE, KAMMERLING, RAPPORT, WAINSTEIN, SHAININ, SHMULEVSKY $5.00; BLUMENSHTEIN, WHITGOB, ZAIS and STEIRMAN, MAIER, MERKIN, RODFELD, A. FEIN, S. FEIN $3.00; GOBERNIK $2.50; W. KATZ, $2.20; BEILIN, BLINCHEVSKY, BELINKY, GOLDENBERG, KORFF G. KASARNOVSKY, LEOSHOV RING, SHIFMAN, SHARMINSKY $2.00; HILEL EPSTEIN $1.80; RABBI ASHKENAZI, ABDINKIN, BRIK, BERKMAN, BRONSTEIN, BOIDMAN, HELMAN, Wayside Phar., GITLIN, GOTLIB, MRS. KATZ, KATZNELSON, MAROHOVSKY, MAERSON, METCHIK, MARDENFELD, OVADIEV, OVADIEV, PORTNOV, ROSEMSHTEIN, RASKIN, TEPLICHKY, CHECHIK, ZIMMERMAN, FELDMAN, $1.00; PERELMAN, DOBKIN, LUBARSKY, $0.50; LITVIN NAUM $0.30. Total $122.30, or £11.9.7. which amount has been forwarded to the Jewish National Fund at Jerusalem.

JUDAISM AND ISLAM, IV: By S. S. LEVY

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.—SIR WALTER SCOTT.

The most learned, acute and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume.—Ibid.

O *house of Jacob, come and let us walk in the light of God.*—ISAIAH, 11-5.

EXTRACTS FROM RABBI BEN ZACCAI'S SECOND LECTURE

"We have erred, we have sinned, we have failed, we are a fallen and downtrodden race, yet the Infallible Source of Existence and Wisdom did not take a false step either in His choice of us, or in His promise regarding the Messiah of whom all His messengers have so eloquently sung. Nothing could be more simple and clear than the manner in which our present state was outlined to MOSES and JOSHUA in Deut. XXXI 14-18 and XXX11-15-25 (all references to the Bible are to the Hebrew version of it.) God makes no secret of our life, history, nature, mission and destiny. 'This people I have formed for Myself. They are for publishing my glory or nature.' ISAIAH XLIII-21. We have sinned because we belonged to the *only unique creatures that could ever sin,* namely, human beings. We are human beings because God made us so. He made us so because His Wisdom required it, by way of demonstrating His Absolute Justice and Supreme Mercy. If you say He has hidden His Face from us, i.e., our sins have interposed a barrier between our Individual Mind and His Infinite one *in consequence,* so that Divine-Mediumship or prophethood has become so obscure as to appear almost completely interrupted, to the misfortune of the whole human race in general and Israel in particular, I bow to your conclusion. But if you say—God has replaced the object of or transferred His choice, I demand from you to show me the Divine-Mediums or prophets of the newly chosen people, barring of course MUHAMMAD and "His Holiness the Infallible Representative of God" (the POPE) for too obvious a reason. Greece transcends in philosophy and sculpture; Rome in political government and modern science in the laws of nature. They open no visions of a sublime higher moral life; offer no peace to the troubled soul; whisper no hope to the despairing; hearten no death-bed; pour no consolation on mourning hearts; cheer up no guilty and remorse and fear-stricken conscience with forgiveness for the sincerely repentant; reveal nothing about the destiny of the spirit and its kinship with God; inculcate no holiness, purity and sanitary laws; preach no duty, righteousness and charity, teach no responsibility for liberty; exhort not affliction to be patient; portray no ideal civilization and universal Divine-Mediumship to humanity; unveil neither vital mysteries nor "the mystery of mysteries" that

"WITHIN THAT AWFUL VOLUME LIES"

Awful indeed must be the vloume that could do so much to our forefathers in every generation and stands now to minister to us and posterity in all conditions of life, that tells us in all calmness and simplicity of the Truth that man is a vase of God's consummate Art of Arts filled with His own Essence and that this Parent and Offspring are in the Image and Likeness of one another! Bible in hand, man is no longer a destitute spiritual orphan. He is at Home and in the arms of his Eternal Parents. He is not a refined animal, brute or wild beast; he is greater than the forces of nature and higher than the angels of God if he would only wake up to his most sublime inheritance secured for him in his innermost Divine nature. Disguished as Christianity, this daughter of God entered the Roman heathen camp and played on such strings of her harp as—faith, hope, love, righteousness and the Fatherhood of God and the brotherhood of man. The warrior was charmed, his uplifted sword fell, his hands were joined on his chest his head was bent over them and a murmer issued from the militant hosts "Lord be merciful unto me, a sinner!" The magnificent temples of Jupiter and Co. sank, never to rise again, and innumerable glorious churches sprang up like the stars of heaven singing, in one chorus, the Psalms of DAVID to the God of Israel. She then hastened to visit sinks of most virulent vices, to regenerate the vile, the fallen, the blood-poisoned with the venom of the ancient serpent and thence to hospitals, death-beds and cemeteries. Home, church school, ship and caravan treasured this "awful volume" and for Genesis, Proverbs, the Psalm and Isaiah, to say nothing of the New (sic) Testament we were paid in persecutions, exiles, disabilities, crusades, inquisitions, diabolical pogroms and inhumanities! Assuming another disguise, this all-conquering awful volume then stood on the heart of a behighted pagan.

ARABIA

The clay gods were shattered and mosques and towers proclaiming the Supreme Majesty, Unity and Spirituality of the Lord of Justice and compassion began to spring up like the stars of heaven and the flowers of the earth—everywhere. What a magical transformation of the world of man! The authors, the Jews, were kindly hurled back into apes and swine for reward for alas! *Muhammadanism instead of Islam predominated.* Talk of the Divine moral and spiritual teachings of the holy Quran and the Muhammadan would yawn and sleep, but talk of *Rasul Illah* and your audience would instantly be galvanised into interest and a chorus will greet your ears of "*Sal Allah 'illaihi wasalam,*" *i.e.* God blessed and greeted him with peace! (For the real meaning of "Sal" see Numbers XI 17 and 25 in Hebrew. Arabic is Egyptianized Hebrew because HAGAR was Egyptian. It should be Itasal i.e. went near.) The Christian elevated JESUS above God; the Muslim assigned Muhammad a throne at the foot of God's. The holy Quran is a spiritual infant born in Arabia 1300 years ago and being separated from its mother by a curtain, remained the same infant up to this hour because the glorious genius of the Arabs has been paralysed by worldly acquisitions and vanities. The oasis remained an oasis, the crescent did not develop into the full moon, the candle light of the Quran did not advance towards an electric lamp much less the broad universal sunshine of God. One Muhammadan (in *The Light*) proclaims the God of Israel a tribal God, thus betraying his ignorance of not only Psalms CIV and CXXXIX, but even of the very first chapter of Genesis; another defends his prophet's polygamy by referring to Kings DAVID'S and SOLOMON'S as if they were prophets, a third raises MUHAMMAD above MOSES because the former mentions life after death and judgment day and the latter does not, oblivious of the fact that the Quran was published more than 25 centuries later, and at a time in which the Christian Testament and the Jewish Talmud and Cabalistical and libraries of literature on this subject were everywhere blazing. "It is true MUHAMMAD had borrowed freely from the Bible" said the IMAM who represented Islam in the Parliament of Religions held in Calcutta a few years back, and this IMAM was a pure *Muslim* and an honest one. But what is our object in this study? Criticism? Rivalry? Proselytism? Judaism forbids these in general and regarding the Muslimeen in particular whose religion in its fundamental principles is not only similar, but *identical* with ours. Our aim is to awaken the intellectual and spiritual genius of these brothers-in-God and neighbours in home and warn them of the fact that the Muslim who tries to alienate his Quran from the "Book of God" the Torah, that unhappy deluded man is *sawing off the branch that supports him and his people high up in the air from its mother tree!*

OH NO!

No strife, no criticism, no rivalry, no conversion, *astaghfir Allah.* Judaism is above these, Alhamdu lillah! But *righteous d-e-f-e-n-c-e* of:—

1.—The God of MOSES, Israel, Ishmael and MUHAMMAD.

2.—MOSES the Master Prophet of Israel and Kallim Allah of Muhammad.

3.—Our religion in the Torat the "Book of God" of Muhammad.

Defence of these against benighted members of our cousins, neighbours and brothers-in-God and humanity, and an exhortation to them, namely:—*O house of Yishma-el come and let us walk in the Light of God!* (The Truth). and need we add:—*"Thy neighbour yea thy neighbour, even thy brother!"*

Deen means Justice. Justice is the exercise of righting the wrongs of the Truth. If man fails to exercise it, God will punish the perverter and the neglecter—the criminal and the unrighteous judge and the latter more severely. It is not "Preposterous to assert that Islam is an off-shoot of Judaism" as a correspondent of the *Light* of September 6, 1928, states. It is justice and truth to say so. Jews, Christians and erudite and honest Muslimeen (*e.g.* the above quoted Imam who represented *Deed II Islam* in Calcutta) know well this *open secret.* Otherwise show us what is there in the holy Quran more or better than what is in the Bible and the Talmud. There are men who do not know the fact that the "100 attributes of God in Islam" are only 100 from 1000 of Judaism's. For the benefit of brethren of this class, we submit the following little sketch of facts from *sacred history* attested by MOSES, JESUS and MUHAMMAD: At the head of the cradle of Judaism, God Himself directly presided, "He bent the heavens and came down" to introduce Himself with "I am the Lord thy God" to a whole nation of inveterate skeptics numbering 6,000,000 souls, in an open field, in broad day-light and after three days preparation during which *carnal intercourse was prohibited.* At her righthand side stood the greatest Man-of-God; on her left the greatest high priest and at her feet innumerable miracles proclaming God as the Lord of Nature. She travelled between two pillars and under clouds-of-glory. Then

[*Continued on page 19.*]

CONSECRATION OF THE NEW OHEL MOSHE SYNAGOGUE

The new OHEL MOSHE in Ward Road was consecrated on the 4th ultimo, in the presense of a large gathering of seat-holders and well-wishers by RABBI M. Z. ASHKENAZI. The new edifice was purchased this year at Taels 16,000.00 but owing to lack of funds a new building could not be erected and it was decided to renovate the place and make it serviceable for the time being. Construction work was started some months ago, and it was completed just recently. The seating capacity is large enough to accommodate the worshippers during the year but certainly not sufficient to admit all the seatholders during the High Holydays. There was much enthusiasm noticeable among the latter at the dedication ceremony and biddings were high for securing the *mieweth*. Mr. D. G. M. ARONOVSKY, the Hon. Treasurer of the OHEL MOSHE has secured the privilege of opening the Synagogue, his bid being the highest namely, $250.00. All in all, over $500.00 was raised that night which will undoubtedly help to swell the building fund, which is still short of the whole amount required to pay off for the purchase of the site and the cost of renovating the building. For the first time in the history of Ashkenazim Jewry in Shanghai, the seatholders of the OHEL MOSHE stood on their own soil, which will do away with the problem of every now and then removing into new premises. The ceremony, however, was shorn of much of its beauty owing to the absence of the choir. No preparations were made for it although MR. JACOB L. FRIEND, who is a willing worker and always ready to oblige would have trained the choir had he been approached by the committee to do so. This lack of foresight was freely commented upon since it had robbed the ceremony of much of its brilliance and impressiveness. The opening address was made by Mr. H. KAMMERLING, the acting President. He dwelt upon the happy occasion which brought them together that night, and referred to the work done by the congregation during the last twenty-five years. Names of those who distinguished themselves in the service of the community were mentioned, those present standing when the names of the departed were given. Mr. KAMMERLING in his address emphasised the need of having a permanent place of worship and eulogised the promptness of the committee in purchasing the new site and doing away once and for all with the Galuth-life of their congregation. He hoped that the defficiencies which faced them would be wiped out, so that they may start raising further sums for building a new modern structure to house the OHEL MOSHE in the years to come. Their community was growing and expanding every year and it behoved them to provide for their spiritual needs and not let them remain moribund. He paid a tribute to all the workers and hoped they would look upon their continued co-operation in future. Amid great applause, Mr. KAMMERLING announced a donation of Tls. 2,000.00 from Mrs. OSCAR LANDAU in memory of her husband, who was a strong supporter of the OHEL MOSHE and one of the active members thereof. The *nair tamid* and a lamp had been donated by Mr. I. SILBERMAN and Mrs. HENRI GENSBURGER respectively, while Mrs. MARANS had offered two silver candle-sticks in memory of her husband.

ADDRESS BY MR. KRISHEVSKY

MR. GERO. KRISHEVSKY delivered a powerful address congratulating Rabbi ASHKENAZI, the Committee, and the seatholders on their great advance in securing a suitable edifice for divine services. He hoped that the congregation would continue to expand and keep constantly before them the watchwords of the *Shema* and the *Hatikwah*. These two emblems go hand in hand in their Synagogues and none dare to dispute them. He hoped that all those present would realize the great significance of the occasion and rally towards their banner. Jews everywhere were peculiarly placed insofar as their religion was concerned. There was a great enthusiasm shown him during his travel in Harbin, Tientsin, Mukden and Kobe. All had flocked around him in order to hear the latest news of the renaissance in Eres Yisrael. He found willing ears to support his mission to the Far East and he felt quite pleased over the outcome. In Shanghai he hoped to lay equally a good foundation for their future work and he expected all those present to renew their enthusiasm for the cause. The new Synagogue which they were dedicating that night was a happy augury for the future. It should impel them to understand the rôle to which they were assigned by Providence and link them to their suffering brethren in benighted lands. Two million Jews were suffering from hunger and starvation in Ukrainne, hundreds of thousands were persecuted or denied the most elementary rights, which added much to their sorrows and burdens. They should not turn deaf ears to the call for help but realise their responsibilities to their own kith and kin. Zionism was a great factor in their lives inasmuch as their return to the Homeland alone could solve the problem of their sufferings and persecutions. All Jews must remember their Homeland not only in their daily prayers but in actual service. It was a privilege to witness the *binyan ha'ares* in their days and they should not be found wanting. Jews must remain loyal to their heritage everywhere and not despise their glorious inheritance. He earnestly hoped that unity would always prevail in their midst so that the great task which rested upon their shoulders might be lightened and successfully overcome. He wished them every success in the solemn ceremony of that night and hoped that God's blessings would rest upon them in future.

ADDRESS BY MR. EZRA

Mr. N. E. B. EZRA was the next to address the gathering. He spoke as follows:—

"This is a solemn night in Israel's calendar. The celebration of Solemn Assembly—*Hoshanna Rabba*—is a sacred night which has been hallowed as such from time immemorial. It affords an opportune time to dedicate the new OHEL MOSHE to the glory of the High and Lofty One. It constitutes a landmark in the history of the Ashkenazim congregation in Shanghai. It is five and twenty years since you have founded this Synagogue and led others to join you in your uplifting work. In the early days of communal life in Shanghai there were not many to help in the organization work and the task was not an easy one. Many were too much absorbed in their daily struggles for life to think of things spiritual, but there were others who struggled and battled against the tide until they succeeded in laying a good foundation for the future. It is characteristic of our people to organize kehilloth and provide for places of worship. "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. On the other hand, whoever lives in a place where there is a Synagogue, and fails to join it, is not a good neighbour." Great stress was laid on supporting the Beth Hakenesseth. This ancient view is as modern as it could be. We Jews attribute much of our survival to the latter which has been and still is our spiritual club in times of peace and sorrow. No Jew worthy of the name has faltered in his duty to provide means wherewith to build a Synagogue. It is to this day a cardinal duty to assume its burden and toil for its upkeep. An ancient Talmudic Sage taught, "Whoever builds one wall of a Synagogue, or any part thereof, though he fix but one nail for its maintenance or improvement, has done a deed of great merit." Such has been Israel's watchword in ancient times and is so to this day. Building altars for God was characteristic of our people. That is nothing new in our history. The dedication of the Ohel-Moshe to-night is a milestone in the history of your kahal of which we all may be happy and proud. It is with a genuine sense of pleasure that I bring you greetings from a sister community. From time immemorial, we have looked upon the dedication of Synagogues as a shield against assimilation, disintegration and decay. Such a solemn ceremony as we have witnessed to-night ushers in a new period of responsibility which you will have to shoulder in order to uphold all that is best and noblest in Traditional Judaism. We must try to gaze on the function with enthusiasm and with a vision that is both far-seeing and uplifting. Do not depend on the plan of others. Do not depend on what others may do and say. Depend on your own resources and revel in the thought that you have accomplished your duty through your own self-sacrificing efforts and not through any extraneous aid. Each of us must strive and make the Beth Hakenesseth the grandest institution of our life. To illustrate this I would narrate to you an amusing story. It is said a man had called upon a portrait-painter and asked him to paint his father. "But where is your father?" asked he of the brush. "Oh, he died ten years ago." "Then how can I paint him?," asked the artist. "Why," was the reply, "I have just seen the portrait of MOSES. Surely if you can paint the portrait of a man who died thousands of years ago, you can more easily paint the portrait of my father who has only been dead ten years." Seeing the sort of man with whom he had to deal the artist undertook the task. When the picture was finished the newly-blossomed art-patron was called in to see it. He gazed at it in silence for sometime, his eyes filling with tears, and then softly and reverently said. "So that is my father. Ah, how he is changed!"

"We are assembled to-night to create a picture of the future of the New OHEL MOSHE. When we have formulated a working plan for the years to come, we must live up to it in the strictest sense. I sincerely hope that there will be no occasion to repeat in the same way as did the art-patron, "Alas, how sadly our plans have changed!" On the contrary, I am hopeful that the vital message which the Synagogue has for us will inspire us to persevere with it unfalteringly and unwaveringly. We owe much to the Synagogue. It was the Synagogue which had fanned the flame of our Nationalism amidst the darkest days of our lives. Our ancient Siddur is greatly burdened with the problem of Israel's restoration. Within the four walls of the Synagogue we prayed and wept and hoped for the redemption and the end of our homelessness. The Synagogue is to this day a pledge to all Israel that the ancient greatness of our people may yet be revived and the *Shechinah* may yet return to Zion. We glory in such an institution. We vow to uphold it. We pledge to support it in order that its vital message may pass from age to age and

[*Continued on page 22.*]

ASSIMILATION AND INTERMARRIAGE

BY N. S. BURSTEIN, Cardiff

A Cabalist once said: True Judaism is but another name for idealism. Idealism looms large in the big things that MOSES said and did. Every sincere Cabalist was, and every true Jew should be, a living protest against adulterating God's word with compromises composed, in part, of intellectual cowardice, and in the rest, of moral irresolution. All radical compromises in regard to orthodox Judaism pluck the Pentateuch from its dignified position as chief luminary set in the sky, and reduce it to the level of a rush-light kindled in the sand. These are, for us Jews, far-reaching and thought-compelling words. If we delve deeply into Israel's soul, we find that "the setting of our Temple in flames, the making of us sport for the Roman arenas, pressing us into slavery in the galleys, our wandering over the face of the earth for more than twenty centuries, friendless, homeless, abused and hated, our hiding in catacombs in Spain, the rack, the stake and the auto-da-fe, and our present suffering in Russia, Roumania, Poland, Germany, Austria and so on, have served only to bring us nearer to our God, to endear to us our Torah, to strengthen our desire to live as Jews and invigorate our national spirit." All the more to be deplored is the tendency of the Jewish youth in this country to intermarry with other nationalities. It is a well-known fact that the more heartless oppression the Jew suffered, the more he cleaved to his God and to his people. Strange to say, here in blessed England, where the heart of man can be free and where the intellect can be true to what it knows, we find that cankerous fungus "intermarriage"—on the happy tree of the Jewish life of freedom. I need not go far afield for an example. In the City of Cardiff alone in the course of one year, 1923, there were about twenty intermarriages. A truly shocking number for such a small community! Where does the fault lie? Who is to blame for such a calamity? This is what we must seriously consider. These intermarriages are not like an epidemic that comes quite unexpectedly. The careful observer could easily see them coming; nay, more, the faithful observer can see worse things still coming, if the religious conduct of the Jews in this land will not improve, and if they will not make some radical alterations in their social life. The Torah is the best guide for the Jew's conduct. But, alas, the Torah is forsaken by all, from the Clergy upwards and downwards. There is no real love, no real friendship, no real sympathy, no real fraternal spirit and no real affection shown by them to the rising generation.



MR. N. S. BURSTEIN.

I must tell our young men and women first of all that intermarriage is *impermissible* according to Jewish law. In *Deuteronomy* VII, 3 and 4, we are told: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take into thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the Lord be kindled against thee and destroy thee suddenly." These are plain, unmistakable words which were, and still are, engraved and ingrained in the hearts of every Jewish father and mother for more than three thousand years. While other mighty nations —the Romans, Assyrians, Babylonians and many more, were wiped out, off the face of the earth, this precept against intermarriage has kept the Jewish nation undefiled and unimpaired, with all its glorious traditions and with all its hopes and aspirations for a still more glorious and happy future. In *Jeremiah, XI*: 16, we read: "A green olive tree, fair, of goodly fruit, did the Eternal call thy (Israel's) name." "Why did JEREMIAH compare Israel to an olive-tree?" ask our Sages. Because, they say, all fluids mix with another, but the olive oil stands by itself. The same is with Israel: they do not mix with idolators, they do not mix with any other religious sects. The sages of the Talmudical era knew very well that the Jews are a peculiar people, possessing a peculiar soul and, in the whole gamut of their life and living, quite unlike other nations. They sought to find the weak spot in Israel's body for the purpose of saving it from moral illness. They knew that intermarriage with other nationalities gnaws at the very root of the Israelitish tree, destroys its branches and annihilates its leaves. Against this they warned Israel. These great Rabbis of old point out to us the danger of intermarriage that threatens the very entity, perpetuity and the everlastingness of Israel. Even the patriarchs, Abraham and Isaac, warned against intermarriages, the issue of which do not generally belong to Israel: "Thou shalt not intermarry with them," is quite enough to show that intermarriage is impermissible.

But I am eager to show my young brothers and sisters-in-faith that intermarriage is also *inexpedient*. The late Rabbi Dr. N. MOSESSOHN, Founder-Editor of the *Jewish Tribune*, New York, writing on this very subject over ten years ago, among other things said:

"There is no stronger poison for the Jewish religious body than intermarriage with non-Jews. It gnaws at the very root of Judaism. The Jew or Jewess who selects a wife or husband from another religious nationality than the Jewish proves his or her religious delinquency, and there is no doubt that the influence of his, or her non-Jewish life-partner must blot out the little remaining Jewishness in him or in her. Their children cannot but be raised either non-Jewish or, like mongrels, belonging to neither of the religions of their parents. Intermarriage with a non-Jewish person cuts off the Jewish party and his issue from the fold of Israel. There are some Jewish young men and young women who, under the claim of being liberal, justify such misalliances. . . . As much as liberality is praiseworthy, in this case—where it destroys the Jewish people—it is not liberality, but wickedness."

Rabbi S. FYNE, in a long and powerful article on: *"Proselytism and Jewish Proselytes,"* in the *Jewish Exponent*, Philadelphia, (May 16th 1924), proves to us quite conclusively that proselytism has never been a Jewish practice, with only one instance in our long history, where we copied the methods of ANTIOCHUS EPIPHANES and forced our religion on the Gentile. It was JOHN HYRCANUS the Hasmonean prince, who re-established Judean independence after a lapse of about four and a half centuries and took in hand all the Jews' enemies in the neighbourhood, who gave us endless trouble from time to time, and among whom were the Idumeans—the descendants of ESAU—on the south. He reduced all their fortresses and gave them the choice of Judaism or banishment. To our deepest sorrow, says Rabbi FYNE, they accepted the former! In the year 120, (B.C.E.) they all embraced Judaism. This missionary effort of JOHN HYRCANUS, this rash act of his had cost us, ultimately, all that we nationally possessed. We have paid for it dearly in blood and position—in loss of our independence, our State and our home! By forcing the Idumeans into our midst, says Rabbi FYNE, we have taken a vampire into our bosom, who sucked our life blood and left us well-nigh a corpse. Out of these Idumean converts, Rabbi FYNE tells us, sprang that blood-thirsty monster, the

MR. N. S. BURSTEIN whose article appears in this page, has always been a valued contributor to ISRAEL'S MESSENGER *from its very inception, so to speak. We may say frankly that all his contributions have been perused with great attention by our readers. A well-known Shanghai publicist, Editor of a local monthly journal, "IT," wrote in his March edition (this year) an open letter addressed to the Editor of* ISRAEL'S MESSENGER *drawing his attention to the article contributed by* MR. BURSTEIN *and concluding with the following tribute to the latter:—"Might I be bold enough to suggest a feature with a view to a further improvement of* ISRAEL'S MESSENGER, *it would be for you to try and influence* MR. N. S. BURSTEIN, *of Cardiff to contribute regularly, if possible, such articles as "A Strand of Destiny" which adorns page 23 of* ISRAEL'S MESSENGER. *This gentleman can write." We agree with all that our colleague* MR. G. T. LLOYD *says.* MR. BURSTEIN *has written for this number a most timely and attractive contribution. The subject is a most important one and is closely allied with the one on Galuth-life. Surely we can see "Liberal" Judaism slowly heading for the "three fatal things, Assimilation, Intermarriage and Apostasy." We agree with* MR. BURSTEIN *when he says, "If a Jew gives way to one, the other two follow as a logical consequence." If we recognize the three great evils with which we are beset in our Galuth-life, we may infer that all those who encourage or follow that path are to be described as enemies of Judaism. Therefore,* MR. BURSTEIN'S *article is a direct reply to those weak-kneed Jews who are 'liberal' in their outlook and would rather submit and adopt the three evils referred to above in order to invite comfort and serenity. But principles cannot be dispensed with, so easily. Life is in reality governed by Law, by immutable principles that can never vary. In fact, Law is in operation everywhere and at all times. Judaism has unique principles which cannot be laid aside, no matter how hard we may try to do so. With these few remarks we earnestly commend* MR. BURSTEIN'S *article to the attention of our readers.*

traitor HEROD, who, in order to obtain sovereignty had sold us, body and soul, to Rome—that "beast of iron teeth, brazen claws, and heart of stone": to drink our blood, to eat our flesh and to suck our marrow. This conversion, Rabbi FYNE rightly says, has in a measure brought us into *Galuth*, sent us a-wandering over the face of the earth. . . . Israel must preserve his national blood in purity, without any admixture of strange elements If the Jewish nation wish to continue its existence as Jews and not to be wiped off the face of the earth, as some of the ancient great nations I mentioned before, the Jews must not mingle their blood with other nationalities. On this depends the very existence of the whole House of Israel; on this depends Israel's strength which has always helped him to defy all kinds of persecution and to remain the wonder and admiration of the civilised world.

The pity is that the eyes of the Jewish youth are not of the brightest, for respect and love for learning is very rare, and the past history of their people and the progress of its thought are all but a sealed book to them. No wonder, then, that the growing-up modern Jew and Jewess, to use the words of Dr. Isaac Husik, feels he or she is a stranger whose business it is to conceal the fact as much as possible, that he is a Jew or she is a Jewess, from others as well as him—or herself. The courage of personality, the pride of individuality, the feeling that one should cherish what one has inherited to enrich one's own personality and thus to contribute to the culture and civilisation of one's time and country—are sadly wanting in the modern Jew. Is it a sign of wisdom, is it a sign of intellectual refinement, or is it a sign of self-abnegation to sell or throw away a valuable heritage for a mess of pottage? The fact is that "moral earnest and moral truth are wanting!"—It has often been said and more often proved that the Jew loses all colour and *raison d'etre* if he discards what is peculiarly his, in order to be in all respects like his neighbours. Assimilation, Intermarriage, Apostasy are three fatal things for the Jewish race, nationality and religion. If a Jew gives way to one, the other two follow, as a matter of course.

GEORGE BERNHARD, one of the most important political figures of present-day Germany, who is considered as the most fearless and feared journalist of Germany, and who, besides being the Editor-in-chief of the "*Vossische Zeitung*" (Berlin), is chairman of the financial commission of the *Reichswirtschaftrat*, of which Rathenau and Stinnes were members, has written (May 1924) an article, in the Jewish Press in America, which can be rightly described as an historical document. This article GEORG BERNHARD headed: "German Jews whipped into race consciousness." After showing how the German elections gave the anti-Semitic parties a greatly increased number of seats in the National Parliament, he gives a vivid description of the enormous growth of anti-Semitism in Germany during the last few years and explains how the new conditions naturally cleared the way for anti-Semitic agitation. The Jews of Germany play the same role as did their co-religionists in Czarist Russia. They are the scapegoats of all misdeeds. However deplorable this agitation in itself may be, says Bernhard, it has nevertheless had some very gratifying effects on the Jews. "The strong anti-Semitic wave that followed the war brought to their senses all the factions among the Jews." So much so that a number of baptized men and women not only found their way back to Judaism, but play leading roles in the Zionist movement. After proving the fallacy of assimilation in a masterly way, BERNHARD goes on to say:

"The fact remains that Jewish racial feeling is showing a gratifying increase—which, however, in no way indicates an estrangement of German Jewish youth from German culture. The matter is primarily one of strengthened race consciousness and of revived tradition; and thus it is brought home to the Jew that he is racially different from the majority of his country's citizens, and that it is precisely this difference of which he should be proud."

But it is the finishing words in Bernhard's excellent article, that crown it with the wreath of undying truth:

"Only he who regards and honours his ancestors can command the respect of his contemporaries and his fellow-workers. A satisfactory mutual relationship between the peoples can be built up only on a basis of self-respect on the part of every nation; for such self-respect is the foundation of all international regard. Similarly, the Jews, in the states that have become their second Fatherland, must build their lives on a foundation of self-esteem, which will win for them the respect of other groups within the country."

Here we have the testimony of, on the one hand, a highly experienced, liberally cultured but earnestly penitent Jew, and on the other hand, one of the most prominent Jewish political leaders of to-day, verifying the old Jewish tradition that we *are* a separate and distinct nation. The Jew and Jewess who alienate themselves from their people by intermarriage simply court misery—incessant misery. They are never thoroughly happy; there is always present a jarring echo and a life-long hidden irritability of conscience and a gloomy outlook, to whatever side they turn. This is my experience from intercourse with some of our people who have made that false step of intermarriage. I saw them laugh, but the inward tears were quite visible to the penetrating eyes of intellect. The emotional factor which may be termed *self-assertion* is always in evidence and may be the cause of quarrel and strife, or a concealed distress of mind that does not leave them until their dying day. Would to God our youth would think of all this before they take the plunge into the whirlpool of intermarriage! They must remember that from the beginning of Israel's national life, the "mixed element" has continued to be a thorn in our flesh. Our traditions do not appeal to them and the intrinisic value of our spiritual sanctuary they can never realise.

HEINRICH HEINE, when the days of his youth were past, when serious thoughts crowded in upon him, whose inner Jewish feelings asserted themselves and whose heart turned again pensively and yearningly towards the religion of his fathers, wistfully sang:

"No Mass will e'er be chanted,
No Kaddish will be muttered.
When the day I died returneth—
Nothing will be sung or uttered."

Great poet as HEINE was, he saw that the kernel, the precious part of our faith, was still alive in his breast with true Jewish fervour and he had the courage to reveal the fact in his poetical way. The pity is, that he waited until the hull, his body, was already shattered and his gigantic spirit crushed under the agonies of an incurable disease. But we must not forget that HEINE lived in a time quite different from our time. There was not such freedom then as we experience now. Barbaric persecution and oppression drove many a Jew to apostasy and intermarriage, for the weak Jew was merely a surrender to the inhuman treatment of the ferocious persecutor. Still, even in HEINE'S time, before him and after him, "the fires of TORQUEMADA could not burn the average Jew into submission, and the dungeons of many tyrants could not freeze him into silence; undaunted, he marched on, carrying upon his shoulders the child of all his sorrows and all his joys, the *Torah*, the Law, exclaiming when sacrifice was needed, like Abraham of old—*Hineni!—Here I am!*—ready to serve, ready to sacrifice and ready to perish *al kiddush Hashem*—for the sake of his God, for the sake of his Torah and for the sake of his People" But where are now our so-called "modern" Jew and Jewess, even in a blessed land of freedom and liberty like England? To them, Judaism is only a trivial incident, something to barter for any worldly gain or momentary pleasure.

The pitiful news that about twenty intermarriages took place in Cardiff in the year 1928, came to its easy-going Jewish community like a bolt from the blue, and it was greeted by the cry of absolute surprise—"It was so unexpected! . . . ." But, as it has been well said, the very fact of an event being unexpected indicates unpreparedness. When MOLTKE, the military genius whose tactics largely won the Franco-Prussian War, was discussing the approaching clash at Sedan the great BISMARCK objected that the "unexpected" might frustrate his battle plan. "I do not recognise the word *'unexpected,'* for my preparations are complete. From their birth they were endowed with the true Jewish spirit that helped them to go through fire and water scathless."

Since the Jews left the land of their Fathers, they always expected attacks from within and from without; but the attacks never found them unprepared. They were always well equipped with Jewish doctrines and Jewish teachings, that sheltered them like a sturdy oak tree when the tempest raged and the fierce rays of human hatred mercilessly beat upon them. Here I think it most essential to emphasize one fact, namely, that I am not against the genuinely honest proselyte—a proselyte such as the Roman historian, TACITUS, describes: "The Romans of his day could submit to circumcision, renounce their country, disregard their parents, their children and their relatives, all in order to go over to Judaism." Such proselytes, every Jew is prepared to own, with love and admiration. Nor am I against accepting into our fold the life-partners of those who have already made the false step in marrying out of their faith. We cannot possibly reject and turn away those who are willing and eager to enter into our faith. We cannot violate the laws of good society—*derech eres*—by divorcing the Jew or Jewess who has married a Gentile. The Jewish law is fully in agreement with this view. I am pleading for an intelligent Judaism! I am appealing to our young men and young women not to divorce themselves from the conception of true Jewish life and its morals through intermarriage. Let them remember that the maintenance of virtue and purity proved the greatest glory and preservation of Israel. Deserting religion simply means forsaking moral law, and he who forsakes moral law, to all intents and purposes, ceases to be a human being. Ah, my young co-religionists, do not pluck the *Torah* from its dignified position as chief luminary set in the sky! Do not reduce it to the level of a rush-light kindled in the sand! Do not sever the tie that connects you to your faith. The joining in wedlock with a non-jew or non-Jewess means playing with fire, by which your very souls will be consumed. Alas, our young people—like the elders—are becoming more and more steeped in gross materialism. It is not the ideal, but the pleasurable life they are after for the gratification of mere vanity and ambition.

I think I have said quite enough for the time being to convince my brothers and sisters in faith that every Jew and Jewess must be a living protest against adulterating God's word with compromises composed, in part, of intellectual cowardice, and in the rest, of moral irresolution. Our youth need lifting, their culture and their ideals have sunk into the slough of despairing materialism. What is wanted is a new spirit, a new temper, and a new appeal to our old and young alike—and assimilation, intermarriage and apostasy will quickly be a thing of the past.

EDITORIAL NOTES & COMMENTS

"NICKNAMES"

Writing on obnoxious habits, we are led to say that some two decades ago, the local Sephardim Jews were titled "Arab" Jews by their Ashkenazim brethren. In many quarters it was strongly resented and the "title" had died out until to-day it is little heard of. We find it as a rule that "nicknames" are seldom rectified and people who get used to them dislike being asked to suppress the habit. At any rate, in the case of the local Synagogues we strongly urge our readers to help in the matter, since it is a sacred duty which we owe to the memory of the dead.

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AN OBNOXIOUS HABIT

To be reminded of SHAKESPEARE'S phrase, "What's in a name?" is not a new thing, and yet who can deny that there is more "in a name" than is commonly supposed? We are sorry to observe that there has grown quite a habit amongst us to designate the local Synagogues by their street names. We cannot help saying that this is entirely unfair. We regard it as a wanton slur on the memories of those after whom the Beth Hakenesseth were named. Let us not hesitate to say OHEL RAHEL, BETH AHARON and OHEL MOSHE, when referring to these places of worship. Seymour Road or Museum Road is not less easy to pronounce than OHEL RAHEL or BETH AHARON. Let us exert ourselves a little bit and help to eradicate an onnoxious habit before it gets strongly entrenched and difficult to overcome.

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CANTOR SIROTA

We are glad to announce to our local readers that the famous Cantor SIROTA has made many fine records of Jewish ritual music which should awaken the interest of all music lovers. Cantor SIROTA is one of the greatest singers of synagogue music and his records will bear testimony to his title of "the Jewish CARUSO." The records are;—9453. Eli, Eli and Hatikwa; 9455. Schomah Watismach Zion and Reitsch, with full choir conducted by S. ALMAN. There are many other records issued which would amply repay the listener. We understand that a consignment of these records will arrive shortly at the store of The ROBINSON Piano Co.

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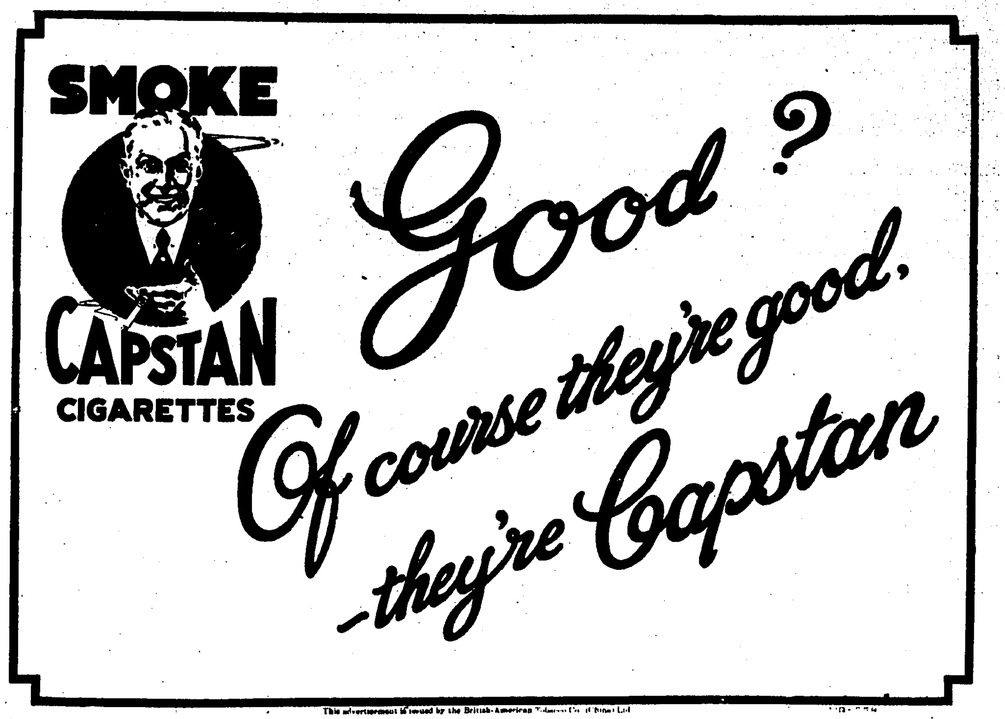
MR. W. BUCHLER IN A NEW ROLE

We are in receipt of the May number of *Steppingstones* (a monthly magazine for young and old) edited by Mr. WALTER BUCHLER, at one time a resident of Shanghai and at present residing in London. The price of one copy is 3d. In the editorial notes we are told that the object of the periodical is to enlighten young and old on current matters of importance. No doubt a glance at the periodical will readily show the reader the truth of this. When Mr. BUCHLER was in Shanghai he was not known to have possessed such a wonderful gift of organizing ability: it is indeed gratifying to see him in his present sphere of activity which is bound to be of lasting value to the young and old. The circulation of *Steppingstones*, we are assured, exceeds twenty thousand, which is a commentary in itself. Interested readers may apply to to Mr. BUCHLER, 52 Ashbourne Avenue, Golders Green, London, N. W. II.

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WHO CAN BEAT THIS?

Shinnuy hashem. (changing of name) is not uncommon among our people. It has a special ritual in our ancient Siddur. It is often resorted to when a patient is seriously ill and Heavenly aid is invoked on his behalf. Changing of name is thus associated with sickness, when the patient is lying actually on his death-bed and is near to the brink of the grave. And so it is. We refer to it because in modern times the so-called 'Liberal' Jews, headed by DR. CLAUDE MONTEFIORE discovered that the adjective 'Liberal' for their new brand of Judaism does not suffce to arouse the sickly patients from their slumber in their camp. They thought of a *Shinnuy hashem.* To change the name of an invalid who is about to breathe his last was voted down as the cleverest way of averting disaster. And so the name 'Liberal' has been changed into 'Progressive.' What a farce! To trample upon all holiness, to destroy all veneration or reverence for the Written and the Oral Law, to convert the *tumey* to *tahor*, and *tahor* to *tamey* and—*ad nauseum*—well, to indulge in such vagaries will hereafter entitle the follower of Dr. MONTEFIORE to be known as a *progressive* Jew!!! What *azuth panim!* Who can beat this?



RACIAL CO-OPERATION

We are in receipt of a letter from Bishop HUGH W. WHITE in the course of which he writes:—

"It is especially interesting to see that 'Liberal' Jews are attacking you. As a conservative Christian I have had to meet attacks from Liberal Christians. My chief concern about Zionism was from reports that the 'Liberal' element were behind it. For some time the conviction has grown in me that the future of the race depends on co-operation between the respectable elements of Jews and Christians. Mr. Henry Morgenthau assured me that the Jews with 'vested interests' can be trusted, and among Christians those of the 'orthodox' beliefs will stand true."

We agree with DR. WHITE that the future of the race depends on co-operation between the respectable elements of Jews and Christians, but we would also like to see the respectable elements of other religions join in uplifting humanity and making this vale of sorrows on earth more bearable and kindly disposed towards the oppressed races. We assure DR. WHITE that there is just such a movement afoot known as the 'Society for the World's Supreme Peace" with headquarters in Geneva, Switzerland, whose aims are to make the nations recognize the bonds of brotherhood under the leadership and benevolence of our great Heavenly Father. And surely this is the sign of the times, when we may well proclaim in the words of the King of Seers, ISAIAH, "O Lord, by these things men live, and in all these things is the life of the spirit." In the meanwhile, we think it will be profitable for DR. WHITE to open communication with the above-named Society for Universal Peace and write for their pamphlets and leaflets.

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WHAT IS IT TO BE A JEW?

In the history of the Jews, very little tolerance was shown to this defenceless nation by great men. One may count such beneficent names as KING CYRUS, or a ZOLA, or a modern LORD BALFOUR on his fingers. Even the philosopher GOETHE who was both 'cultured and tolerant' and VOLTAIRE who was as 'skeptical and destructive' and MARTIN LUTHER who was as progressive and a foe to pagan rituals, could not bring themselves to be fair and wholly void of prejudice towards the Jews. VOLTAIRE in his *Dictionaire Philosophique* wrote such hard things about the chosen race that he he had to modify some of his *obiter dictor* when six RABBIS wrote protesting to him. But when we do find an admirer of Jews, he exceeds our fondest expectations. Such a type, for instance, was WHITTIER who, when requested to contribute to a symposium on "What is it to be a Jew," very fairly wrote, "I don't know what it is to be a Jew, but I know what it is to be A Christian, who has no quarrel with others about their creed, and can love, respect, and honour a Jew who honestly believes in the faith of his fathers, and who obeys the two great commandments, 'Love to God and love to man.'" How many to-day in these days of free speech and tolerance, can boast of such liberality of views? Yet when we come to face honest facts we may say that we all have to learn a great deal in order to draw on ourselves such pure and honest intentions towards the diverse creeds which are all aiming to reach the same goal, though some in a roundabout direction and others in a more direct but stiff climb!

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JEWISH NATIONAL FUND AND JEWISH AGENCY

The publicity department of the head office of the Jewish National Fund sends us an official *communique* issued by Mr. M. USSISHKIN, Chairman of the Board of Directors of the JNF, in regard to the land policy in New Judea and the decision of the General Council recognizing the JNF as the *only* instrument of Jewish land agency of the Zionist Organization in Eres Yisrael. Mr. USSISHKIN after referring to the Jewish Agency makes an appeal to our readers as follows:—

The enlargement of the Jewish Agency is to secure important financial means for Palestine colonisation work, which we trust will be renewed on a larger scale. For this purpose land must be available. It is the function of the J. N. F. to keep in reserve areas for such colonisation. Large new tracts are required, and they can only be acquired if the J. N. F. has at its disposal large resources. It is for our co-workers throughout the world to realize the part that the J. N. F. must play, and to secure an essential increase of income through increased activity and a strengthening of our Organization. The development of the J. N. F. will be a vital factor in the expansion of our whole colonisation work, and it is the duty of all our friends to enable us, by earnest co-operation, not only to secure the position of the J. N. F. in the new period of Zionist work but to place it yet higher.

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THE CENTENARY OF COUNT TOLSTOY

COUNT LEO TOLSTOY, the great social reformer who championed the cause of justice in the face of dire persecution is always gratefully remembered by Jewry. On the 28th August last, the one hundredth anniversary of his birth was celebrated with great eclat everywhere and will be continued till the end of this year. This great Russian philosopher was a great friend of our oppressed nation. He befriended the Jews in those bloody days of pogroms and blood-ritual charges in Russia, and when asked to express his opinion on same, he boldly declared, "Anti-Semitism, is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate." TOLSTOY recognized the great spiritual law of thought force, when he made the above remarks. He recognized that constructive thoughts brought in their wake harmonious results, whereas destructive thoughts invited inharmonious results or evil. In other words in entertaining destructive thoughts one sows the "wind" which would eventually make him reap the "whirlwind." The present chaos in Russia was foretold by TOLSTOY although his cry was a cry in the wilderness. He was persecuted by his own government, hated and hooted at, but he remained true and steadfest to his ideals. He was a great moral force in his days and commanded respect and attention from those who came under the spell of his great genius. COUNT TOLSTOY will not be judged by posterity by virtue of his "War and Peace" or "Anna Karenina," two masterpieces of literature, but by his advocacy of justice and truth. In religion he was liberal and progressive and did not hesitate to denounce sham and hypocrisy that were prevalent in his days. This great humanitarian had endeared himself in the hearts of millions of defenceless people, and Jews especially have abundant reason to revere his name with fondest memories and place the laurel wreath on his sanctified tomb.

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A WORD TO OUR READERS

For the information of our readers, we desire to state again that ISRAEL'S MESSENGER (which is nearing its silver jubilee in April next year), is not essentially an organ which is confined exclusively to local matters. While every attention has been given in the past and will always be given hereafter to affairs concerning local institutions, yet it is a publication which takes serious note of every event transpiring in all parts of the world where ISRAEL'S MESSENGER is read and circulates. It is, we may add, essentially a journal which interests itself in all the phases of Jewish life, religion, cultural, and national. The Jew in Casablanca or Teheran, for instance, is as near to us in thought and spirit as the one who lives in Shanghai. It is our intention to develop further the broad aspects of ISRAEL'S MESSENGER and thereby make it a national, or may we say, an international Jewish Monthly. The constant demand for copies of ISRAEL'S MESSENGER which reaches us from abroad is an eloquent testimony to the fact that it had grown into popularity and esteem among large circles of friends and well-wishers. Such would not have been the case, had ISRAEL'S MESSENGER confined itself to matters purely local. We want the Jew in London, New York, Berlin or Sydney be as interested in the contents of ISRAEL'S MESSENGER as the Jew in Shanghai when he reads the Social and Personal column. Proof is not wanting that we have succeeded in stirring up great sections of Jewry abroad in the ideals for which we stand. Few can imagine that an organ with principles, aims and objects is worthless in the eyes of its readers. Those who are dedicated to the task of de-nationalizing Judaism and propagating pseudo-Judaism realize by now that in ISRAEL'S MESSENGER they have a formidable opponent which will not hesitate to call a spade a spade. ISRAEL'S MESSENGER remains to this day the sole property of the Editor, who is himself responsible for it, and who does not rely for financial aid on any given single Jewish communal institution in Shanghai.

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SOKOLOW'S TRIBUTE TO BALFOUR

NAHUM SOKOLOW is a noted leader to-day in Israel. He stands where CHAIM WEIZMANN stands, in the affection of our people. He is indeed a veritable tribune of World Jewry. When he speaks he commands attention. His is a style which is unique in the realm of journalism. He is known and famed as an orator of no mean significance. His contributions to Jewish literature are many. He had enriched many fields. He wrote several volumes of essays which should stir many a heart in modern Judea. His latest comes to us in the shape of a brilliant tribute to the EARL OF BALFOUR on the occasion of his eightieth birthday, published in *The New Judea*, of August 31, 1928. Therein the Jewish DEMOSTHENES pours out the true soul of what a true Jewish heart should feel towards that great *oheb Yisrael*, that great Gentile-Israel ARTHUR JAMES BALFOUR. We have seldom read such beautiful train of thoughts gushing forth from the heart of a Jew who, in a brief essay had gathered an atmosphere so intensely Jewish as to make the Jewish heart glad and happy. Lack of space prevents us from giving liberal extracts from SOKOLOW'S fine tribute to LORD BALFOUR, but the following should suffice for the present. It expresses the sentiments of the rejuvenated Jewish nation and should arouse much enthusiasm for the octogenarian on this day, when we all must celebrate in thought and in speech, at public meetings and in homes, the eleventh anniversary of his immortal Declaration:—

BALFOUR arrived in Palestine with the splendid zest which an imaginative traveller brings to the savour of a sacred city .....I shall never forget that afternoon in the neighbourhood of Nahalal. The sun was hot, but there was a little breeze. The great plain laid spread out before us, with its olive gardens, its vineyards and fields. In the distance were the hills of Samaria and the high places of Judah. Some sort of "phantasia" has been arranged. All kinds and sorts of people had come. Dwellers in the desert, Bedouins, Fellahin women from the fields carrying their babes on their backs, stood side by side with our old settlers and our young, gallant pioneers, the crowd was mingled with learned Rabbi, clad in long dark robes. One of them, a tall man with a long, white beard, insisted that I should introduce him to BALFOUR. "What for?" "I want to bless him!" "All right, I'll tell him that you blessed him." "I want to bless England, too," he added. "Very well," I said, "I shall convey your message to England." He then went on saying: "May God blese them because they brought me to the Land of Israel—*shecheyonu vekeemanou vehegeanou le-Eres Israel.*" These words had rather excited my curiosity. I was sure that he was one of those who have just arrived from some place in Eastern Europe. "Where from did you arive?" I asked; to which he answered, "I was born here in Palestine, but now I am in the Land of Israel. This is due to BALFOUR and England. This is the reason for my Shecheyanu." This old Rabbi voiced the sentiments of the Jewish people.

* * *

A MUNDÁ(NE) REPLY TO F. F. C.

We would remind our readers that our esteemed contemporary *The Canadian Jewish Review* (Toronto) runs a column under the caption 'every friday' where subjects of topical interests are treated in a frank and affable manner by the writer who signs himself f.f.c. We must concede it is a column that is both interesting and ably conducted and is always welcome to our sanctum. f.f.c. writes on Friday the 7th September, the following paragraph about us:—

The editor of ISRAEL'S MESSENGER, Shanghai, China, didn't know the half of it when he began his long distance and recurring discussion with this column on the sunken state of American Jewish journalism. If he ever gets hold of a copy of the *Western Jewish News* of Winnipeg he will be hotter than ever on the subject, for that paper appropriates his editorials and, without changing more than a word or two, runs them as they are. Here is the most efficient way that has ever been devised by an editor for producing scholarly-sounding editorials, without effort, and "Every Friday" congratulates the Winnipeg editor on his ingenuity and—er—enterprise. This is a message sent with love from Toronto to Shanghai, and hopes for an early recovery!

Our *confrere* will now see that our remarks anent American Jewish journalism was quite justified at the time. Anyhow, the problem with which we are faced now is open to many interpretations, and we would like our Canadian contemporary to help us in elucidating same. There is such an influencing factor in life as inspiration or thought contact. It may be that when editing our editorials the thought germs in our mind, were forcibly attracted by our contemporary the *Western Jewish News* of Winnipeg, and written at the same time as we were penning same. This is not so improbable when we consider that the mind is a great universal sea which is reacted upon by the generation of thought-forces. Another plausible interpretation suggests itself to our mind and that is better said in the words of Dr. SAMUEL JOHNSON himself. Says he, "Knowledge always desires increase, it is like fire, which must first be kindled by some *external* agent, but which will afterwards propagate itself." If we are to believe these promising words f.f.c. may well look to his laurels when competing with the *Western Jewish News* of Winnipeg. Probably the latter may start an 'every thursday' column and thus steal a day's march on f.f.c. We are eagerly awaiting our contemporary's help in the matter of elucidating the problem before us. In the meanwhile, we wish f.f.c. a very happy and prosperous New Year and a return of love from Shanghai to Toronto. We will conclude by saying we have fully recovered from the shock so heavily inflicted upon us by the writer of 'every friday,' And now let us say *hazak wubarrooch!*

* * *

WHAT THE BALFOUR DECLARATION STANDS FOR

Shib'im panim la Torah, say our Sages, when referring to the commentaries offered by various commentators of the Bible. The latter headed by the celebrated RASHI had shown what a great mine the Bible is. "Ponder on the Bible, ponder on it" taught the Rabbis of old, "for everything is in it." Ponder! Search! Study! until you are satisfied that there are seventy ways of offering Biblical interpretations. We are noted for our *harifuth* and *pilpul*. That is nothing new. The man who is a *pilpulist* and *harif* is a faithful student of the Talmud. He becomes a clever lawyer who could plead his case in a masterly fashion before the presiding Judge. And so it happened that when the BALFOUR Declaration was issued eleven years ago, on the 2nd November, 1917, there were not found commentators lacking to offer their *pilpul* by way of giving their own interpretations thereof. Their ingenuity had been exhausted in their efforts to offer diverse interpretations as to what the author of the BALFOUR Declaration actually meant by "A Jewish National Home for the Jewish People." All efforts to destroy the validity or utility or sanctity, of the 'scrap of paper' by way of whittling down its contents were tried. The greatest rôle in connection therewith was played by the pseudo-Zionists, who remain to this day friendly outwardly but implacable foes inwardly. Headed by Mr. LAURIE MAGNUS they offered ingenious interpretations of the Declaration, the eleventh anniversary of which *Kol Yisrael* will celebrate to-day all the world over. But we insist that the crafty imaginations of the pseudo-Zionists will not do. We appeal to the Talmud which says, אין מקרא יוצא מידי פשוטו The literal meaning of a passage should not be overruled by artificial interpretations. The BALFOUR Declaration remains a Declaration for the re-establishment of the Jewish National Homeland, not a spiritual Zion hanging in the clouds, but a real earthly Home where Jewish sovereign rights will be given due recognition, where a *de jure* Jewish government will function as in the days of old. That is what was meant and means to this day by the BALFOUR Declaration. Let us cherish it and safeguard its right spirit of interpretation at all costs. No better way of celebrating the Declaration to-day than by the renewal of a pledge to increase our activities for the cause in order that Israel's National Home may become the pride and glory of all mankind.

* * *

THE TITLE "RABBI"

Our esteemed contemporary *The Jewish World* replies to our comments in its issue of August 23, which appeared in ISRAEL'S MESSENGER of July 6, under the caption "Rag or Flag?" and we are quite satisfied with its clear-cut explanation that it had 'intended nothing derogatory in the use of the expression." We have taken note that the word 'rag' is a term of "endearment journalists are apt to employ to the publications they are responsible for." We confess we never heard this word used before by any of our contemporaries, either local or abroad, in this sense. Anyhow, we have added a useful expression to our otherwise limited vocabulary. For having grumbled at *The Jewish World* for dubbing certain "Liberal" Ministers with the august title of 'Rabbi' when they disavow Rabbinic Judaism, we are asked by our contemporary "for some authoritative guidance upon that point." We suggest that *The Jewish World* would do well to cut the 'Guordian knot' once and for all. To dignify men with the famous title when they oppose and pooh-pooh the Oral Law which was developed by our ancient Sages, is a farce and lowers the standard of the Rabbis, ancient and modern. It is no use playing about with the problem without determining some definite solution to it. Anyhow, we notice *The Jewish World* has ably replied to the question in the remarks that it gives us. We agree that the VERY REV. DR. J. H. HERTZ, should have a hand in the matter "and draw up a list of those entitled properly to be called Rabbis in English-speaking Jewries," otherwise there will be continuous tiffs between ourselves and our contemporaries abroad for the same reason that causes them to "gild the pill." The law case referred to by our contemporary is not a real test. It should be tested. Authoritative opinions from the leading Rabbinical authorities who are faithful to the standard of old as has been handed down to us, should be employed with a view to win the test case. We are quite prepared to take our case to any local court, and by so doing teach the Reverend gentleman of St. John's Wood and others the first essentials of Chinese Law. There are some types of punishment meted out to those who misappropriate something that does not really belong to them. Pending a test case, we would suggest to the *Jewish World* to either use the title Rabbi in inverted commas when applied to the graduates of the Cincinnati College, or affix the title of Reverend, which, to our mind, is a non-Jewish appellation. In conclusion, we trust the *Jewish World* will adopt a more militant attitude and make some headway in arriving at a suitable solution of the problem.

ANNOUNCEMENT

WE have pleasure in announcing that we have appointed Messrs. CHINA-PALESTINE TRADING CO. as our SOLE AGENTS in CHINA and JAPAN. All orders entrusted to their care will receive our best and prompt attention.

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CORRESPONDENCE

GREETINGS FROM MR. A. J. FREIMAN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It was indeed a great pleasure for Mrs. FREIMAN and myself to receive your very kind letter and in our names I wish to thank you very warmly for the wishes you extended to us on the occasion of the celebration of our silver wedding. The reference which you have made to our work for the Zionist cause, in the articles you published in ISRAEL'S MESSENGER, are greatly appreciated. With kindest regards, Believe me, sincerely yours.

A. J. FREIMAN.

OTTAWA, August 14th, 1928.

[Mr. FREIMAN is President of the Canadian Zionist Federation, a fine exponent of the Zionist ideals and a liberal contributor to the Zionist Funds. He stands to-day as the foremost Jewish leader in Canadian Jewry.—Editor, ISRAEL'S MESSENGER.]

WITH PLEASURE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—This Institute caters for Jewish residents in this congested area of London and aims at educating and uplifting them. Another object is to combat the activities of Christian Missionaries.

As you are doubtless in sympathy with these objects we wonder whether you could assist us by presenting to our Reading-Room each copy of your journal when published, or two or three copies at a time, if this should prove more convenient to you. With thanks in anticipation, I remain, Yours faithfully.

GERSHON KATZ,
Supt. THE JEWISH INSTITUTE.

LONDON, 11th September, 1928.
Mulberry Street, Commercial Road, E. I.
UNDER THE AUSPICES OF THE WELFARE COMMITTEE OF THE UNITED SYNAGOGUE.

APPRECIATION FROM JAVA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It was my intention to write you long before this. To tell you the truth, one must write you every now and then, whether for or against your editorial views. Your paper ISRAEL'S MESSENGER is splendid, and every praise you get from friends and well-wishers is well deserved in every respect. You and ISRAEL'S MESSENGER are one hundred per cent. Jewish and every issue surpasses the other. I enjoy your nice criticism on the three Ms. I pray to God that He will spare you and give you health and vigor to continue your good work. Please accept my heartfelt greetings for a happy and prosperous New Year.—Yours truly.

SILAS M. COHEN.

BATAVIA, Java, 23rd September, 1928.

HAZAN AND SHOHET CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With reference to your correspondent's enquiry as to whether the present incumbent of the Beth-Aharon Synagogue has retired or is about to retire from the Hazanuth, may I enquire if the sense of question implies that he is open to consider the filling of this post, or is he airing his lungs, through the medium of this paper, by uttering forth a grudge he may bear the Hazan? I ask this because it has come to my notice that there are a few people im our midst who are in need of a job and would be more than pleased to fill this post. I attend the Synagogue daily, and therefore am in a better position to bring before you the facts, and lay to ridicule the ignorance of your correspondent in this respect. The Hazan personally conducts the services on Mondays and Thursdays, and of course on all holidays and Saturdays, delegating the leading Shohet during the remaining days of the week. As to inviting the latest visitor from Aden to do so, this is a deliberate lie, and therefore tends to expose Ibri Anouchi's ignorance. I have come in contact with the Hazan of Beth-Aharon for many years, and have found him to be just, amicable, God-fearing, trustworthy and conscientious in all his works; in fact, a model of a Hebrew. If one visits his house, although not stately, one might see the needy at his table, blessing him all the days of their lives. Furthermore, he does not make-believe like so many Hahams we see around here, and takes his hat off to no man, for which, the spirit he carries must be admired. If our beloved Mr. Anouchi would make this gentleman's acquaintance, I am sure he will agree with me, but considering the facts I credited him with, I do not think he would care to take my advice. Furthermore, it must be realized that this man has been in the employ of the Community for many years, and a pension at this time would surely not be amiss in showing their regard for him. The question of the Hazanuth leads to the Shohets we have at present. We really have more than we need, but as yet seem short of them, owing to the fact that they do not carry out their obligations. This gentleman, whose duties are solely in connection with the Hazanuth of Beth-Aheron, goes out of his way to accommodate many a family by being on the job each and every morning of the year attending to the numerous fowls which are taken to him. The leading shohet has taken residence a couple of miles out of the way in order to escape his obligations, and his assistant cannot be caught at home to do the services required. In addition, these men are given liberal income for only a couple hours of work, whereas previously a Hazan was quite sufficient to carry the work of shohet. I have been studying the question of beef for some time, and I think the shohets are gauging it to a nicety only to have hasher meat on holidays and fridays—Kabod Shabbath they call it. I know from a reliable source that only on Thursdays an attempt is made to get beef, and when we do get it, it is kept a secret, so that the assistant shohet buys up practically all the choice parts, and retails same at an enormous profit. If a shohet has interests in the output, I am not quite sure if the beef is kasher, because we all know a man will resort to extreme means to make money, and these people, ... I ask you, were the previous shohets passing un-kasher meat when we used to have it as much as twice and three times a week—looks to me so. Probably, the presnt shohet is so very artistic in his job, that he does not pass the meat without being sure of it—this of course must be appreciated and I fully back him—but what about public opinion and sarcasm? It must be noted people are not blind to these things, and as a result of this artistic handling, many Sephardim can be seen openly purchasing meat from the Ashkenazi. These that do are not to blame, because they see the bluff they have to put up with. In short, the shohets are not carrying out their duties, whilst Mr. Abraham is doing his work, in addition to that of shohet.

It will be remembered that a Hazan, in previous years, also attnded to a shohet's job, for which services he was poorly paid, and carried out his duties to the letter. These days, shohets are paid like princes compared to those previously engaged, and they take it easy. A scheme should be effected whereby a saving can be made, and if I may say, curtail the shohet section. One man is quite sufficient to carry out this job, and he should be housed near the market. Make them do what they are supposed to do. I write this with no grudge against anybody in particular, but am giving my opinion of the duties of Hazanuth and Shohetims. Neither am I for one or anyone, but for the truth. In conclusion, I wish to address my beloved Ibri Anouchi, whom I seem to have taken a certain liking to, so much so that I consider him an ignorant man, but who can be excused. Wasting breath with you, Ibri Anouchi, I am however very unwilling to do considering my liking for you, because I have not the time to take up in nonsense talk about "Hazans and what-nots," but I cannot see a man slandered. From the manner in which your letter is written, you must be excused, for it also tends to expose the true side of your character, which is ignorance and selfishness and if I may put it lightly "self-gain." You also show you are game enough to back your argument to the end, even though you are without facts, but don't you find it a strain on your beautiful sense of humour. Too bad! old man, you have my sympathy, and the only medicine I would prescribe for you is to stay out in a field where intelligence is needed. However, if you need to do some further letter-writing along the same strain as you had your enquiry, you might communicate with me, and some advice and tutition will be granted you, for which I promise to make no charge whatsoever.

TRUE FACTS.

SHANGHAI, 1st October, 1928.

ANSWER TO A CORRESPONDENT

S.S. (Bagdad) The local address of Mr. S. A. HARDOON is No. 36 Nanking Road.

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ISRAEL'S DAILY AFFIRMATIONS

A SERMON FOR THE WEEK.—שבת וירא

"I have set the Lord always before me."—Psalms, 16: 18.

The Psalms are the spiritual thoughts of mankind. They afford spiritual balm to those who are depressed in life and broken in spirit. They have a message to all ages and peoples. "The Psalms," it has been said, "are the response of the human soul to God." WATTS-DUNTON has styled them the Great Lyric. "The lyric," says PROF. MOULTON, "is the confidante of the human soul in all its needs." The Psalms are not only read in the Synagogues but in the Christian houses of worship as well. "No single Book of Scripture," says BISHOP PEROWNE, "has, perhaps, ever taken such hold on the *heart* of Christendom." "The Psalms," says PROF. CORNILL, "are the prayer-book and the hymnal of Israel; as Israel is above all the people of religion, so the Psalms are the prayer-book and hymnal of the whole world, or at least deserve to be". In Psalms alone there are contributions of Jewish minds of which every Jew must be proud. The Psalms have been the daily food of our people. Our text gives a key to some great thoughts of a great mind. Thought is vital to man. It is said a generous thought given unselfishly is filled with strength, vitality and durability; a selfish thought contains in it germs of dissolution and capable of decay and disintegration. A generous thought is creative and in perfect harmony with the giver and the receiver. The sacred thought must also be subject to the will of man, and must have some ideal before the vision which will uplift and inspire the aspirant. The Psalmist evidently recognized this principle and set for himself and for posterity the greatest of ideals—God—the Cause of Causes (*Illat ha'illot w'eibbat kol hassiboth*), to use a Cabbalistic phrase. Couched in such simple language the affirmation glitters in all its glory. The Psalms are nothing but a collection of positive affirmations clothed in a language which is the despair of poet and of seer. They are the highest conception of idealism ever vouchsafed to man.

WHAT IS GOD? WHERE IS GOD?

The Psalmist lays stress in the fact that we must always set the Lord before us. Some may argue, how can we set God before our vision when He is invisible and when we do not know who He is! What is God? Where is God? Why, even the Holy Writ says, "No man can see Me and live." God is incorporeal. No philosopher, Jewish or otherwise, ever attempted to define God, because if one could successfully define Him, we would have no God at all. We would then have only an idol, a God of our definition, who could not be the God of the universe. We are reminded of an excellent argument by one PRENTICE MULFORD which should serve to clear away the haze to a certain extent. We read: "God is eternal Life, Joy and Serenity. You as a spirit are made in His image. The more of these characteristics you reflect, the nearer are you to the Infinite Spirit of Good." We now see that there is a connection between man and God, for it said in Genesis, that man was created in the image of God. *B'tsailem Elohim bara eith ha'adam.* Since that is so, it is quite possible for us to reflect His goodness, provided we adopt the Good consciousness in our daily life. And that is only possible if we are determined to live up to the spiritual affirmations we make daily.

THE REAL SECRET OF POWER

Now, what else did the Psalmist intend to imply when he said, "I have set the Lord always before me?" We know that by concentration and meditation, whether during prayer or in the silence of communion with one's self, the main object is to gain spiritual power of strength. Just as when we want to make the body strong, one must resort to physical exercises daily, to develop the muscles and the nerves, so in the same way we must make every effort to strengthen the mind and awaken the spirtual forces latent within us. EMERSON explains that the "real secret of power is the consciousness of power," and the only way to gain that is by exercise and control of the mind. Can anybody deny that the Psalmist derived spiritual force from God owing to his having made Him the be-all and end-all of existence? No one can do so. We now come to the subject of self-consecration to God in our daily life. There are many ways of doing so. First and foremost through charitable deeds or acts of *gemiluth hassadim* to our fellow-beings. That is the quintessence of Judaism. Our Sages appositely said, *Torah tchillatha gemiluth hassadim w'sofa gemiluth hassadim.* Self-consecration brings down on one's shoulders responsibility and anxiety. One must then be ready to stand up in all matters and acknowledge God before personal comforts, enjoyments and earthly interests. Not unlike SAMUEL when he was summoned by God, we must repeat the word *Hinneni.* "Here am I, O Lord," ready at your service.

OUR DAILY CEREMONIES

Then there is the Israelite who places pious living before his vision as a model to be emulated and rigorously obeys the laws and commandments of God, and treasures the ceremonies and forms of religion. Many try to deprecate religious forms and rites with the plea that they are too old-fashioned or else not important. But we may as well say that very few can really dispense with them altogether and yet retain a high level of religious feeling. One must strive and make use of these forms to raise life rather than debase same, for just as the lever uplifts, so in the same way forms and rites act as levers in our daily doings. The very fact of attending the Synagogue and joining others in the solemn service to one's Maker is an act of self-consecration. The service in a House of God must not merely be one of lip-service. It must give rise to serious reflections, pure thoughts and lofty ideals. Yea, it must act as a compass for us to choose between good and evil, *tob w'rah,* between our selfishness and obedience to the supreme will of God. When we shall have complied with all the demands that are made upon us we should recall God's great promise, "When thou passeth through the waters, I will be with thee; and through the rivers, they should not over flow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord Thy God, the Holy One of ISRAEL, Thy Saviour" (ISAIAH, XLIII, 2: 3) Never has one word of God's promise not been fulfilled to the smallest *yod* or *heerek.* Therefore, while still under the spell of the *yamim nora'im,* let us make our resolutions and live up to them. Let us link our voices with that of the sweet singer of Israel and affirm solemnly, "I have set God always before me" and further add, I mean to live up to my affirmation now and forever.

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SOCIAL AND PERSONAL

Mrs. D. G. M. ARONOVSKY left Jerusalem for Shanghai on the 20th ultimo, and is expected here on the 23rd instant. Mr. and Mrs. ARONOVSKY have settled three of their children in Reali School at Haifa which is now noted as an excellent institution with a thorough Jewish atmosphere which is not available outside Eres Yisrael.

Mr. H. AUSLANDER is leaving for Roumania via Canada on the 10th instant, per *Empress of Asia*. He will visit Montreal, New York, Paris and Bukovina. Owing to the illness of his aged mother he is obliged to leave earlier than was anticipated. Mr. AUSLANDER hopes to leave for Shanghai in February next.



CELEBRATES A SILVER JUBILEE

Dr. B. P. GRINGUT, who this year celebrates her silver jubilee in her profession of dentistry. Her beautiful parlour is now at No. 11B Nanking Road.

The Hebrew and Religion Classes of OHEL-RACHEL Synagogue will be resumed to-morrow and quite a good attendance is expected. Parents who wish to send their children to these classes are requested to apply to Mr. A. E. MOSES, the Hon. Secretary of the Synagogue. Mr. EZEKIEL ISAAC who is a Hebrew teacher in the local Jewish school has been engaged to assume charge of the Classes. It is hoped that parents will encourage their children to attend regularly so that the utility of the Classes may be maintained. The courses are open on Saturdays and Sundays from 10 a.m. to 12 noon.

Mr. GERO. KRISHEVSKY the Zionist delegate will leave next week for Hongkong en route to Jerusalem. He will be tendered a public banquet and a presentation ere his departure. Mr. KRISHEVSKY will stay in the Colony for about 10 days and hopes to organize the field for Keren Hayesod and Keren Kayemeth activities in future. He left Jerusalem on the 14th of December last year, so that it will be just one year required to complete a highly interesting tour on behalf of a great and worthy cause. Mr. KRISHEVSKY is expected to deliver an important speech at the banquet, which is awaited with great interest by all who have taken an interest in his important mission to China and Japan.

Mr. G. A. BIKHOVSKY of Mukden paid a flying visit to Shanghai last month, and was accompanied by Mrs. BIKHOVSKY and daughter. The latter have left for Belgium on the 20th ultimo per s.s. *Sphinx*, where they will join Mr. ALEXANDER BIKHOVSKY who is studying in a College for a course in engineering. Mr. G. A. BIKHOVSKY is President of the newly formed Jewish community of Mukden, in the organization of which he took an active part. He is also a prominent business man being founder and senior partner of Messrs. RUSSO-CHINA TOBACCO Co. and BIKHOVSKY BROS. of Harbin dealers in furs. Mr. BIKHOVSKY left for Mukden on the 24th ultimo.

Mr. ELIA A. SHAHMOON, Mr. S. E. SHAHMOON and CPT. R. E. SASSOON, left for London last month via Siberia.

London newspapers in reporting the death of Mrs. HANNAH CHAPLIN, mother of CHARLES CHAPLIN, definitely states that Mrs. CHAPLIN was a Jewess. Mr. CHAPLIN on several occasions in press interviews denied that he was a Jew or of Jewish origin.

Mr. IC. H. GONDA is returning to Shanghai this week from his vacation in Vienna.

Mr. EDMUND TOEG sailed for Europe last month on a vacation.

Mr. and Mrs. D. HAIMOVITCH, and Miss HAIMOVITCH returned to Shanghai from Frisco last week.

Mrs. I. KOENIGSBURG spent five weeks in Shanghai with her parents, Mr. and Mrs. J. Meyer, and returned to Manila last month.

SIR ELLY KADOORIE & SONS.

NOTICE

Mr. J. E. SALMON has joined our firm as manager and will sign our name as such.

SIR ELLY KADOORIE & SONS.

Shanghai, October 24, 1928.

THE JEWISH AGENCY

The National Conference on Palestine will be held in Boston on the 10th and 11th instant. Dr. CHAIM WEIZMANN, President of the World Zionist Organization, will be the principal speaker at the Armistice Day meeting which will devote itself to a discussion of the problems facing the Jews of America in the upbuilding of Palestine as the Jewish National Home. It is expectd that the Conference will be most significant in its bearing on the movement in this country for rebuilding Palestine. It will be attended by the foremost leaders in Jewish life. In addition to Dr. WEIZMANN, Lord MELCHETT, will be guest of honour on the occasion. Lord MELCHETT, who is President of the English Zionist Federation, is Chairman of the Joint Palestine Survey Commission, which recently rendered an exhaustive report on the situation in Palestine. HARRY SACHER, Chairman of the Palestine Zionist Executive, who is in America for preliminary negotiations with regard to the Jewish Agency will also be present at the Conference to report on the latest conditions in the Jewish Homeland.

A HABIT WORTH WHILE

Have you the habit of daily regularity? If not, practise it, for ill-health surely follows its neglect. To restore the regular habit take Pinkettes for a few nights; careful diet and moderate daily exercise will do the rest. As a remedy for constipation, liverishness, sick headaches, biliousness and foul breath Pinkettes, the dainty little gentle-as-nature laxatives, are perfection. Chemists sell them, or post free at 60 cents the vial, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.





GIFT OF SEFER TORAH

SINGAPORE JEWS HELP TO BUILD SYNAGOGUE

[FROM OUR CORRESPONDENT.] JERUSALEM, 23rd September, 1928.

In the small Yemenite village of Shivat Zion just outside the large colony of Rishon-le-Zion, a modest but interesting ceremony took place lately. An English Synagogue had closed down and desired that its *Sefer Torah* find shelter in the Land of Israel. Prior to disbanding therefore the Congregation presented the Scroll to the Jewish National Fund with the request that it deposit it in a Synagogue in one of the settlements on its land, the *Sefer* becoming the property of the Fund.



INTERIOR OF THE SYNAGOGUE AT SHEBAT SIYON, THE YEMENITE SETTLEMENT ON JEWISH NATIONAL FUND SOIL. THE SYNAGOGUE WAS BUILT BY THE NATIONAL FUND WITH MEANS SPECIALLY DONATED FOR THE PURPOSE BY A FAMILY OF JEWS RESIDING IN SINGAPORE.

On the 4th Elul the ceremony of presentation took place, the occasion of the presence in Palestine of Mr. A. MARKS, a Vice-President of the English Jewish National Fund, being used to request him to act on behalf of the English Synagogue, which was stiuated in Pendleton, Manchester. Mr. MARKS was accompanied by Mr. E. M. EPSTEIN, on behalf of the Head Office of the Jewish National Fund, and on arrival of the visitors the members of the Yemenite community assembled at the house of their spiritual leader from whence the *Scroll* was to be conveyed to the Synagogue. A procession was then formed, the Yemenite elders, young men and boys joining hands and dancing to the tune of the hymns they sang in honour of the hour. The honour of carrying the Scroll in the midst of the circle of dancers was sold to the bidder of the highest donation to the Synagogue. They were small sums offered (the Yemenite is the nearest to a type of Jewish peasant-whose cash is scarce) but the sincerity with which they were given compensated for their size. So singing the Hebrew rhymes the procession, behind which now collected the dark Yemenite women with their children, came slowly down the village street to the height on which, stands the Synagogue which was built by the J. N. F. with funds specially contributed for the purpose by a Jewish family of Singapore.

The remaining Scrolls were then brought out and the bearers joined the dancers, whose steps now become quicker and whose voices louder, in front of the building. In the summer air their song rang out—how much more natural this rejoicing over a new Scroll of the Law than thes tately solemn ceremony of a modern Western Congregation. Still chanting they took Scrolls into the Synagogue. Mr. MARKS carried the gift of the Pendleton Synagogue and passed it to the President of the Village Council who placed it in the Ark. The visitors and congregants were then asked to partake of the usual accompaniment to Jewish rejoicings, wine, cake and almonds. The President than addressed a welcome to Mr. MARK and Mr. EPSTEIN and expressed his gratefulness for the addition of a further Sefer Torah for their Synagogue. He was naturally pleased that our brothers overseas had chosen the Keren Kayemeth to be the medium of their holy gift. That Fund had taken special interest in the affairs of the Yemenites and had assisted them materially and spiritually. He asked Mr. MARKS to convey their thanks to the donors of the Scroll. Mr. Epstein conveyed greetings from the Head Office of the Jewish National Fund and expressed the hope that as their spiritual possessions increased so might their material prosperity grow also. He explained the conditions under which the Scroll was being presented to the Congregation, through the Fund which he was glad thus served as a link between Manchester and Shibat Zion. (Applause).

Mr. A. MARKS then said:—"I have been privileged to present this Scroll of the Law to your Synagogue in the name of the Pendleton Hebrew Congregation Manchester. This Scroll is an indicator of our fallen standing in the Diaspora. There, it is true, we are richer than you in material wealth, but we are poor in the Jewish spirit, in devotion to the sacred things of Israel and our national values. Here, between the walls of this Synagogue standing on its height in Eres Israel and on the land of the Jewish National Fund, land that is the property of the whole Jewish people, here among our brethren who are linked closely with our sacred land, here the Scroll will find its haven, here it will find its rest and heritage. In this Synagogue it will find compensation for the insults to our Torah in the far Diaspora. Esteem this Scroll, that is a relic of a Jewish Congregation. And we there in the Diaspora will find some consolation in the fact that this Scroll will remind you of us, your brethren in the faraway north and of our work for Geulath Harrets and its upbuilding. We in the Diaspora shall endeavour to strengthen your memory of us and make ourselves worthy of it." (Applause).

LORD MELCHETT AND THE KEREN HAYESOD

A cheque for £1,000|- has been received by Mr. SIMON MARKS from LORD MELCHETT, President of the English Zionist Federation, who wrote in a letter to him:—"As you know, my interests in Palestine are so many and diverse, much as I should like to be of greater assistance to the *Keren Hayesod*, at the present moment I feel that, in view of what I am doing in other directions in Palestine, I must restrict myself to a contribution of £1,000|-."

BANQUET

A public banquet will be tendered by the members of our community to Mr. Gero. Krishevsky next week (date and place will be announced in the local press) on the occasion of his departure to Eres Israel. Those who wish to attend the banquet are kindly requested to send in their names to either the Editor of ISRAEL'S MESSENGER or Mr. H. KAMMERLING, c|o Astor House, as early as possible. Reservations should be made in advance $2.00 per cover.

[*Continued from page 9.*]

followed bewildering processions of holy Judges, Heroes, Prophets, Psalmists, Priests, Kings, Sages, Preachers and Teachers to bear witness of her Truth and preserve her intact for us who now open the scroll of the Law of God almost every day in the Synagogue and hold it before the congregation who look up and point to it exclaiming:—"This is the identical Law which MOSES had placed before the children of Israel! It is the heritage of the congregation of Jacob!" Who could be surprised at our counting our holy martyrs by the sand on the seashore at the feet of this *Kitab Allah* and *Awful Volume*? Whether the Holy Quran should be ashamed of or glory in Judaism for *Mother*, we leave it to God, time and the regeneration, enlightenment and progress in evolution of its votaries. We have no ambition for converting others much as we wish them to walk like the house of Jacob in the *Light of God*. We are bound for destination to a world or Plane of life where philosophy, sculpture, politics and arts and science are of no use. This is the teaching of Judaism, Islam and Logic. For a Muslim to belittle Judaism, it is like undermining his country's citadel. We are in perfect harmony with the Muslimeen and grateful to them for hospitality and mild treatment. But to take advantage of our misfortune, represent us as the object of God's wrath and invade our inheritance of the choice of us by God is not generous. We are entitled to sympathy rather from at least fellow weak human beings. God's aim and object in creation was a creature that can sin.—Man. For He did not stop creating until Man was created. After that He stopped and *rested*. Our sages say that at the creation of man God had three times created a host of angels and proposed to them "Let *us* make a Man in *Our* Image (of Nature) and Likeness (of the formless God). Each of these hosts He annihilated for replying:—"He shall transgress before Thee." He then created Adam. (How beautiful and profound!) If God were to choose another people to replace us He shall have to repeat this transfer *ad infinitum*. (see JEREMIAH XXXI-30-36).

A pamphlet entitled "Islam" by MAULVI MUHAMMAD ALI, Lahore, the author of the English translation and commentary of the Holy Quran, has recently been passed on to us by the Editor of ISRAEL'S MESSENGER. We found it interesting and important and useful. No Muslim or non-Muslim who is interested in the sublime Deen of Islam should be without it. It sums up very ably and presents advantageously all the high principles of the Quran. It is the essence of that Holy Book, short, clear and simple. Yet if we take a leap of some thirty centuries back and imagine a Rabbi preaching it to the congregation of a Synagogue of those times the impression of the audience would be expressed in these words, namely:—"Why does this Rabbi take our time by inflicting upon our attention principles well-known to laymen and even country men of no special education?" This should show how nothing new or better is contained in the Quran. But let us conclude:—A Jew is a person who worships the God of MOSES and Israel, accepts the Bible as revelation from God, reverences the Patriarchs, the Tribes of Israel, MOSES, the Prophets, Kings, Psalmists and Sages. MUHAMMAD accepts, professes and preaches these more earnestly than many Jews do today. To say he was a *Muslim* is but to use another name for the same idea! Jews, Muslimeen, Sikhs and Theists should never disagree or quarrel! They are brothers-in-God and children of Islam, which means peace.—Mashallah

THEY SAY*——

That how soon the year 5688 was over.
That how soon we had welcomed 5689.
That nothing is stationary.
That character only endures.
That ideals are real; not the glitt'ring gold.
That years may pass: ages onward go, the truly real no change will know, the Ideal alone is real.
That we lack teachers and preachers to inject the spirit of Judaism in our midst.
That we are neglecting many things in life.
That we are raising a generation that is alien to the spirit of Jewish Judaism.
That our progress is not even slow but at a standstill.
That we believe in relying upon *nais*, although it may mean in Rabbinic phrase, *"menalkim lo mizachiyothou."*
That days are coming, *kinney yamim ba'im*, when the spiritual balance-sheet will show awful losses and very slight gains.
That the best thing to do is to wink at them and hide your head in the sand.
That we must be satisfied with the two massive synagogal structures we possess in our midst.
That even a third, *bayith shelishi*, is about to make its advent.
That the spirit is nothing: it is the bricks and mortars that can take hold of our young and save them for Judaism.
That an ordained Rabbi must be *rara avis* in our midst.
That we must not lift up a finger to solve this problem for the future.
That it is best to repeat oftentimes we have no funds to meet even our present annual budgets.
That certain members spend fabulous sums every month on club membership fees alone.
That they help business.
That they should not be grudged.
That we must be true to the slogan, "first-class in the theatres and third-class in the Beth Hakenesseth."
That the Shanghai Jewish school is preparing to enter the new era.
That March 9, 1929, will either make or break that institution.
That CHAIRMAN SALMON is calm and unworried.
That he is a believer in chance and prefers to look to *nais* at the eleventh hour.
That he is looking for a suitable fountain-pen with which to endorse the fat cheque.
That he hopes to forward it afterwards to the Hebrew University as a memento of the great occasion to be preserved in the Library.
That he hopes to perpetuate the memory of the donor who provided a fat sum in his will for the new building school fund.
That there will be a great celebration on March 9, 1929.
That the school doors will be kept wide open for more children to enter in.
That school fees will be reduced in consequence and new teachers engaged for advanced curriculum.
That Mr. LEON A. LEVY takes a great deal of interest in the Jewish Boy Scouts.
That he is always open to empty his purse provided he is well humoured.
That CHAIRMAN SALMON is well equipped for that.
That MR. LEVY will return to Shanghai from his vacation in 'Frisco next month.
That he is a firm believer in rearing the rising generation with adequate education.
That he divides his year half for Shanghai and half for 'Frisco,
That he is a voracious reader and quite abreast of the times.
That Shanghai has not recovered from the loss of a great communal worker, Mr. SIMON A. LEVY.
That Mr. Levy had deserved the honour paid him by the community in having his name inscribed in the Golden Book.
That "J. E. S." had thrown a shower of bouquets on the leading Shanghai beadle in the last issue of ISRAEL'S MESSENGER.
That the facile pen of "J. E. S." should get busy in future.
That there are others who are entitled to receive from him tribute and generosity.
That the day is coming when the beadle will usurp the office of the Reader.
That it is a promotion, anyhow.
That forty years of congregational service should not go unrewarded.
That thanks are due to the far-sightedness of "J. E. S." for having made one heart happy.
That Mr. S. S. LEVY had scored a great victory in his serial essays on Judaism and Islam.
That it was given to him to vindicate the spirit of modern Judaism.
That in years gone by, no one was wide-awake enough to give the subject any attention.
That the past age had left us a lot of liabilities.
That it had neglected the spirit and held on to the material.
That no thought was given to enhance Jewish literature and uphold the leadership of Judaism in the realms of religion, science literature and art.
That we are referring to Sephardim Jews in our line of criticism.
That Chief Rabbi OUZIEL'S move to stem the tide of decay and disintegration from Sephardim Jewry is commendable.
That Sephardim Jews are on the verge of spiritual bankruptcy.
That the little corner of spirituality left here and there will not be sufficient to bring about a Renaissance.
That we must uphold a school of learning for the advancement of our literature and emulate our Ashkenazi brethren.
That the building of huge architectural synagogues will not save nor rescue the rising generation from pitfalls.
That there was a wail from Singapore.
That the community over there finds it easy to raise large sums for erecting a fence to the cemetery than erecting defensive fences for the spiritual ramparts of Israel.
That cemetery Judaism is more in fashion.
That our *ashirim* are not blessed with a vision to realise the danger to which we are exposed.
That they believe in the same antiquated system of fifty years ago with which to plant the seeds of Jewish learning.
That a disillusion will soon set in.
That new forces will arise which will help to bring order out of chaos.
That SIR DAVID and LADY EZRA are noted for their observance of orthodoxy.
That they set fine examples to others.
That the Jewish Dietary Laws are not difficult to observe when travelling on the high sea, under the sea and even in the air.
That the Cochin cook and shohet travelling to Europe with their master are rare "birds" in these days.
That all honour to him who engages them.
That there is room for such a leader in Jewish life in all the communities of the East.
That money alone is not a sign of wealth.
That the wealth of character, plain living and high thinking, is the measure by which a man or woman must be judged.
That the Calcutta Jewish community owns a lay leader of a good type.
That it is still bereft of a spiritual leader.
That we all believe in ships without pilots.
That we are becoming noted for retrenching in our communal budgets.
That the first target falls on the question of an ordained Rabbi.
That such a spiritual giant must be "dreaded."
That what was good half a century ago can be good half a century after.
That such is our philosophy of life.
That it is a poor conception and liable to cause "shipwreck."
That MR. GERO. KRISHEVSKY has performed a great work in his mission to China and Japan.
That he is an ideal propagandist in the best sense of the word.
That distant communities need delegates to stir them up every now and then.
That Mr. KRISHEVSKY should come again in 1930.
That he was promised fat cheques if he synchronizes his visit with the coming boom and general revival of business in China.
That the political situation is undergoing rapid transformations.
That there are not a few who are sitting on pins and needles.
That the future prospects are in the laps of the gods.
That conditions may develop which may make life unbearable for the foreigners.
That conditions may develop which may make a bed of roses for all the foreigners.
That you never call tell.
That there may come chances for the high to be low and the low to be high.
That he who sows the wind shall reap the whirlwind.
That the ways of God are mysterious.
That all's well that ends well.
That Kenesseth Yisrael is still marking time.
That our journey throughout life is still beset with thorns and thistles.
That there is a lot of spade work yet to be done before we can transform our ancient soil into a real Eres Yisrael.
That we all look forward to home rule in New Judea.
That we still turn our faces towards the *Mizrah*.
That Jewry is still loyal to the ancient ideals embedded in the ancient Siddur.
That the voice of calumny and despair has failed to capture the ears of Kenesseth Yisrael.
That the future of New Judea is pregnant with possibilities.
That the Geulah is not far distant.
That we all look forward to it with the same spirit of confidence and expectation as in the days of yore.
That the advent of *L'Siyon Goel* is an event to which we all look forward in 5689.
That may it be so, *ken yehey rason w'nomar Amen!*

*[*Unavoidably delayed from our last issue.*]

NOTES FROM SINGAPORE

[FROM OUR OWN CORRESPONDENT]

SINGAPORE, September, 30, 1928.

There is a tendency among some people here to proceed to Palestine in order to serve with their brethren in the fields of agriculture there. Passports for that port for Iraquian subjects are difficult to obtain, and there are several cases on record in which they have received no reply to their applications to the local police authorities, who in turn forwarded same to the Iraqian Government. This means a delay of eight to nine months until they can get their passports sanctioned, and by that time, probably all their eagerness in this direction will have abated, and many will then have abandoned their visits on this account.

A case in point is that of a young lad who is about to complete his education in this country. He is desirous of leaving for Palestine for the sake of sharing in the good work done by the people there, but he is unfortunately handicapped on account of being an Iraqian subject himself. Will the Editor of ISRAEL'S MESSENGER please enlighten the readers of a quicker means whereby passports can be obtained, and if the Zionist authorities anywhere can assist the emigrants to Palestine in obtaining their passports with less difficulty. This will do away with all undue whining on the part of those Iraqians settled here who apparently show a zeal to lend a hand to their brethren in Eres Israel, and their genuineness to come forward and do their bit.

A PLEA FOR THE RISING GENERATION

No fresh movement is reported from this source up to this time, and the community, it is hoped, is contemplating a start for "something for the living." The upper-class of our people are apparently fighting slow to make a headway themselves, and if that be the case, then the lead might be given by the middle class, and the rest of the community would naturally follow in their wake. But it is preferred, however, if the rich take up the lead, and thereby adopt a policy of love and conciliation towards their less fortunate brethren, who are bound to reciprocate this noble sentiment on their part. Their sympathy with one another must be that as between father and son, and how a good father wins the love of his wayward boy by a continuous show of care and affection for him, so also in this manner can they win the love and admiration of those beneath them. Instructions and examples must needs come from the higher class, and this long-nursed hatred for one another will have to be entirely replaced by a spirit of goodwill and duty. No good can ever come from hating our own brethren and leaving them to perish due to some fault or other previously committed by one or other of them. Love them and they will love us in return.

We, Israelites, specially those of the tribes of BENJAMIN and JUDAH, hail from the lines of kings, princes and priests, and there can be no adulteration in the pure Jewish thought. This false cloak that we have been wont to put on in strange lands is not a gift from our forefathers but has been handed down to us in our diasporic environment. The time has come now when we must throw off this cloak, nay, rent it to pieces, and be our usual self once again. At present we have nothing that we can call our own in this country, and the existing generation is indulging freely in the practices of the non-Jewish circle, with the result that they naturally feel backward to rub their shoulders with their own kind, and what is more, they even cannot say their prayers properly. This shows how backward have we gone from following our own sacred teachings, and how carefree are those responsible for this degeneration of a once noble and respected race. Start something to suit the modern condition in all our own way, and we will then see that they all come and spend their time here instead of either buying themselves in their homes, or persuing after foreign practices. Help them to see the Light of Truth—it is better than handing a few pieces of silver to the poor and then closing the doors behind them.

THE LATE MRS. SASSOON.—A VALIANT WOMAN

The friends and relatives of the late Mrs. HABIBAH SASSOON, the widow of the late Mr. RAPHAEL SASSOON of Singapore will regret to learn of her sudden death at her residence, Orange Grove-road at the age of 65, on Saturday August 11. The funeral accorded to the late lady was that of a typical Jewish custom. From her house right through the cemetery, a distance of more than four miles, the entire Jewish community followed the bier on foot, which shows the high esteem and regard in which she was held by all.

She is survived by her two sons, Mr. SALIM SASSOON and Mr. EZEKIEL SASSOON, her five daughters (one of whom is her step-daughter, the wife of Mr. M. A. SASSOON of Calcutta) and her two other sons-in-law, Mr. S. I. SAUL and Mr. EZEKIEL AKARER. The late Mrs. SASSOON, like her deceased husband, was a very charitable lady, and was the benefactor of many poor and needy families in Singapore. The entire Jewish community of Singapore join in offering to the bereaved family their sincere condolence and sympathy, and will be happy to see them fully recovered from their recent misfortune.



Mr. W. D. P. Banda

SLEEPS WELL AND FEELS WELL NOW

Venerable Ceylon Educationalist Tells How Dr. Williams' Pink Pills Built Up His Failing Health.

As an Inspector of Schools Mr. W. D. P. Banda was widely known in Ceylon for many years. Now, since his retirement, he has made his home at Werellagama, a village near Kandy.

"Some three years ago my health failed me," said Mr. Banda recently. "I could not sleep well, had no appetite, my nerves were in a very unsatisfactory condition and I suffered from dizzy spells and a sense of general debility. I tried a number of medicines but they had no good effect. My condition worried me and I got worse.

"It was a friend who advised me to try Dr. Williams' Pink Pills and I am glad I did, for even after the first bottle I noticed an improvement in my condition. So I continued the treatment until the dizzy spells ceased to worry me, my nerves were restored, and so were my appetite and peaceful sleep. I feel ever so much healthier and stronger since taking Dr. Williams' Pink Pills and am thankful for what they have done for me."

It is upon such personal experiences as that of Mr. Banda that the world-wide reputation of Dr. Williams' Pink Pills for Pale People as a blood and nerve tonic restorative has been built up. If you are suffering from any trouble due to poor blood or disordered nerves be wise and let them begin their good work for you to-day. Your chemist sells Dr. Williams' Pink Pills, or sent, post free, at $1.50 per bottle, $8 for 6 bottles, by the Dr. Williams' Medicine Co., 60 Kiangse Road. But be sure and ask for Dr. Williams'; nothing else is "just as good."

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PEACE PACT WITH KEREN HAYESOD

Our readers will be interested to know that as a result of negotiations between the Palestine Zionist Executive and the Keren Hayesed, and the Executive of the World Union of Sephardic Jews on the other, a satisfactory agreement has now been reached. With close adherence to the agreement which we print below, all grounds for further difficulties should be removed. The task of upbuilding the Jewish Homeland is a Herculean one. It belongs neither to SHUMEL nor HESKEL. It belongs to *Kol Beth Yisrael*. As such ALL must work together for the common cause. We are indeed pleased to observe that the little dissension and misunderstanding between the Sephardim and the Keren Hayesod has now been removed and that unity will be our watchword in future. We greet the new *regime* and wish it every success. The points of agreements referred to above run thus:—

CONCLUSIONS

of the Conversation that Took Place Between the Palestine Zionist Executive and the Keren Hayesod, and the Executive of the World Union of Sphardic Jews, on July 21, 1928:—

1.—The Zionist Organization is to consult with the World Union of Sepharic Jews in all matters relating to colonisation work in Palestine undertaken by the Zionist Organization in the interests of Sephardic Jewry.

2.—The organizing of immigration of the Eastern communities at the hands of the Zionist Organization and the assistance afforded them in their rural and urban settlement is to proceed in consultation with the W. U. of S. J.

3.—The Zionist Organization is to employ a proportionately fair number of Sephardic officials in its institutions, and shall consult the W. U. of S. J. concerning the respective candidates, their qualifications, etc.

4.—The Zionist Funds shall consult the W. U. of S. J. with regard to the choice of candidates to be sent out as delegates to countries with larger Sephardic communities.

5.—The W. U. of S. J. undertakes to institute collections only for such purposes as are not included in the range of activities of the Zionist Organization, it being distinctly understood that such collections shall in each instance take place only in complete coordination with the principal Zionist institutions.

6.—The W. U. of S. J. to issue an appeal to Sephardic world Jewry,, urging them to fiufil their duty towards the Zionist Organisation and the two national funds: the Keren Hayesod and the Keren Kayemeth.

EVENTS IN NEW JUDEA

JERUSALEM, Sept. 31.—The detailed programme of the extended scope of courses to be offered by the humanities department of the Hebrew University during the year 1928-29 was made public to-day by Dr. JUDAH L. MAGNES, Chancellor of the University. The courses include Talmudic philology, Gaonica, Hebrew jurisprudence, Hebrew literature, Palestine research, Jewish philosophy, Bible, Jewish sociology, Arabic literature, Islamic history, Islamic art, modern philosophy, Hellenistic history and Greek literature. Applicants for admission to the Hebrew University may receive a permit from the Palestine government to enter the country through the offices of the Hebrew University, if such students produce a guarantee from a financial institution in Palestine that they will be in possession of £180 for three years' expenses.

JERUSALEM, Sept. 21st.—Jewish physicians of Palestine took a prominent part in the International Congress on Tropical Medicine which was held in Cairo when about fifty Palestinian doctors participated in the Congress. Papers on various subjects concerning the medical status of Palestine were read by a number of Jewish doctors at the Congress. Over a thousand delegates from all over the world participated.

JERUSALEM.—(Special).—Orange plantations now form the most important industry in Palestine. According to government estimates, the acreage of orange groves in Palestine will reach 18,000 acres of 70,000 dunams, by the end of 1928. The apread of orange growing, while not phenomenal, has been steady. Jews own approximately 43 per cent. of the orange groves in the country.

JERUSALEM (J. T. A.)—Present day Palestine has too many lawyers for the country's needs. This seems to be the view of leading officials in the Palestine government. A report was current to-day that the governmental law schools inaugurated several years ago, will be discontinued following the coming graduation.

JERUSALEM (J. T. A.)—A group of South African Jewish industrialists have purchased 900 dunams of land near Nesiona, where they will start plantations. In the group are the well known Jewish industrialists, Polikansky and Yaffa. Mr. YAFFA will also establish a cold storage company, investing in this undertaking, £35,000.

The day when the Jewish settlement in Palestine is to become self-supporting will eventually arrive if adequate help continues for some years, in the opinion of Oscar S. HEYZER, United States Consul at Jerusalem for the past five years. Mr. HEYZER praised the British Government's administration of its mandate, and declared that anti-Jewish feeling in Palestine is slackening. Industrialization of Palestine waits on the development of electric power, he said.

A report from Jerusalem on Sept. 13 regarding recent population statistics indicated that the Jewish birth rate in Palestine is higher than that among Jewish communities elsewhere, and the general birth rate in Palestine is the highest in the world. Jewish inhabitants of Palestine are said to number between 150,000 and 160,000.

KEREN HAYESOD MEETING

ADDRESS BY MR. KRISHEVSKY

A public meeting was held at the Beth Aharon Synagogue on the 23rd ultimo, when Mr. GERO. KRISHEVSKY delivered an address on the Jewish Communities in the Far East visited by him and the interviews granted him by the Japanese Premier and the Chinese Minister for Foreign Affairs and Interior, and a review of the conditions in Eres Yisrael. As a result of the address it was proposed to form a Keren Hayesod Association in Shanghai and a preliminary committee was appointed consisting of Mesdames R. E. TOEG, H. GENSBURGER, E. M. EZRA, R. M. JOSEPH, ELLIS JOSEPH, and Messrs. H. GENSBURGER, G. E. SOKOLSKY and A. E. MOSES. The roll of membership was opened to all and the majority of those present had signed the slips and it is hoped to convene another meeting in order to draft out the rules and byelaws of the newly formed Association. It is earnestly hoped that the local community will respond with enthusiasm to the appeal of the Zionist delegate to establish a permanent Association with a working committee to fall in line with similar activities founded by Mr. KRISHEVSKY in Tientsin, Harbin, Mukden and Kobe.

[*Continued from page 10.*]

generation to generation. The Synagog... has ever remained a potential factor in ... lives of our people. Wherever its mess... was understood there it took root and ma... us loyal citizens of the country and loyal... the ideals for which it stands. The Syna... gue has wielded an influence which is to ... day a factor in our life. We must mak... a living force in our midst. We must ma... its walls resound the *kol toda w'kol zi...* Your community is renowned for the fam... galaxy of cantors which it has produced ... hope that steps will be taken to organis... regular choir service every Friday even... and help the young generation to unders... and appreciate its significance. A Synago... which remains voiceless and inarticulate m... necessarily fail in its mission. A synago... which is true to its mission must prov... that which we are sadly lacking. ... the OHEL MOSHE be worthy of its high tr... tions and remain a force for spiri... splendour and righteousness."

SERMON BY RABBI ASHKENAZI

The consecration sermon was delivered ... Rabbi ASHKENAZI, after the *hakafoth*. ... Rabbi emphasised the need of spirituality ... a force in their life and referred to the gr... role played by the Beth Hakenesseth in a... cient amd modern times. But for ... Synagogues which held the lamp of Judai... burning ever since the fall of their ho... Temple in Jerusalem, Jews would not ha... survived the dark days of their persecuti... and oppression to which it was their u... happy lot to receive from an unfriendl... world. He hoped that the new stage in... which they had entered that night would bri... them much spiritual solace and joy and stren... then their religious ties in their midst.

THIS AND THAT

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PEACE PACT WITH KEREN HAYESOD

Our readers will be interested to know that as a result of negotiations between the Palestine Zionist Executive and the Keren Hayesod, and the Executive of the World Union of Sephardic Jews on the other, a satisfactory agreement has now been reached. With close adherence to the agreement which we print below, all grounds for further difficulties should be removed. The task of upbuilding the Jewish Homeland is a Herculean one. It belongs neither to SHUMEL nor HESKEL. It belongs to *Kol Beth Yisrael*. As such ALL must work together for the common cause. We are indeed pleased to observe that the little dissension and misunderstanding bettween the Sephardim and the Keren Hayesod has new been removed and that unity will be our watchword in future. We greet the new *regime* and wish it every success. The points of agreements referred to above run thus:—

CONCLUSIONS

of the Conversation that Took Place Between the Palestine Zionist Executive and the Keren Hayesod, and the Executive of the World Union of Sphardic Jews, on July 21, 1928:—

1.—The Zionist Organization is to consult with the World Union of Sephardic Jews in all matters relating to colonisation work in Palestine undertaken by the Zionist Organization in the interests of Sephardic Jewry.

2.—The organizing of immigration of the Eastern communities at the hands of the Zionist Organization and the assistance afforded them in their rural and urban settlement is to proceed in consultation with the W. U. of S. J.

3.—The Zionist Organization is to employ a proportionately fair number of Sephardic officials in its institutions, and shall consult the W. U. of S. J. concerning the respective candidates, their qualifications, etc.

4.—The Zionist Funds shall consult the W. U. of S. J. with regard to the choice of candidates to be sent out as delegates to countries with larger Sephardic communities.

5.—The W. U. of S. J. undertakes to institute collections only for such purposes as are not included in the range of activities of the Zionist Organization, it being distinctly understood that such collections shall in each instance take place only in complete coordination with the principal Zionist institutions.

6.—The W. U. of S. J. to issue an appeal to Sephardic world Jewry., urging them to fiufil their duty towards the Zionist Organisation and the two national funds: the Keren Hayesod and the Keren Kayemeth.

EVENTS IN NEW JUDEA

JERUSALEM, Sept. 31.—The detailed programme of the extended scope of courses to be offered by the humanities department of the Hebrew University during the year 1928-29 was made public to-day by Dr. JUDAH L. MAGNES, Chancellor of the University. The courses include Talmudic philology, Gaonica, Hebrew jurisprudence, Hebrew literature, Palestine research, Jewish philosophy, Bible, Jewish sociology, Arabic literature, Islamic history, Islamic art, modern philosophy, Hellenistic history and Greek literature. Applicants for admission to the Hebrew University may receive a permit from the Palestine government to enter the country through the offices of the Hebrew University, if such students produce a guarantee from a financial institution in Palestine that they will be in possession of £180 for three years' expenses.

JERUSALEM, Sept. 21st. Jewish physicians of Palestine took a prominent part in the International Congress on Tropical Medicine which was held in Cairo when about fifty Palestinian doctors participated in the Congress. Papers on various subjects concerning the medical status of Palestine were read by a number of Jewish doctors at the Congress. Over a thousand delegates from all over the world participated.

JERUSALEM. – (Special). Orange plantations now form the most important industry in Palestine. According to government estimates, the acreage of orange groves in Palestine will reach 18,000 acres of 70,000 dunams, by the end of 1928. The spread of orange growing, while not phenomenal, has been steady. Jews own approximately 43 per cent. of the orange groves in the country.

JERUSALEM (J. T. A.) Present day Palestine has too many lawyers for the country's needs. This seems to be the view of leading officials in the Palestine government. A report was current to-day that the governmental law schools inaugurated several years ago, will be discontinued following the coming graduation.

JERUSALEM (J. T. A.) – A group of South African Jewish industrialists have purchased 900 dunams of land near Nesiona, where they will start plantations. In the group are the well known Jewish industrialists, Polikansky and Yaffa. Mr. YAFFA will also establish a cold storage company, investing in this undertaking, £35,000.

The day when the Jewish settlement in Palestine is to become self-supporting will eventually arrive if adequate help continues for some years, in the opinion of Oscar S. HEYZER, United States Consul at Jerusalem for the past five years. Mr. HEYZER praised the British Government's administration of its mandate, and declared that anti-Jewish feeling in Palestine is slackening. Industrialization of Palestine waits on the development of electric power, he said.

A report from Jerusalem on Sept. 13 regarding recent population statistics indicated that the Jewish birth rate in Palestine is higher than that among Jewish communities elsewhere, and the general birth rate in Palestine is the highest in the world. Jewish inhabitants of Palestine are said to number between 150,000 and 160,000.

KEREN HAYESOD MEETING

ADDRESS BY MR. KRISHEVSKY

A public meeting was held at the Beth Aharon Synagogue on the 23rd ultimo, when Mr. GERO. KRISHEVSKY delivered an address on the Jewish Communities in the Far East visited by him and the interviews granted him by the Japanese Premier and the Chinese Minister for Foreign Affairs and, Interior, and a review of the conditions in Eres Yisrael. As a result of the address it was proposed to form a Keren Hayesod Association in Shanghai and a preliminary committee was appointed consisting of Mesdames R. E. TOEG, H. GENSBURGER, E. M. EZRA, R. M. JOSEPH, ELLIS JOSEPH, and Messrs. H. GENSBURGER, G. E. SOKOLSKY and A. E. MOSES. The roll of membership was opened to all and the majority of those present had signed the slips and it is hoped to convene another meeting in order to draft out the rules and bye-laws of the newly formed Association. It is earnestly hoped that the local community will respond with enthusiasm to the appeal of the Zionist delegate to establish a permanent Association with a working committee to fall in line with similar activities founded by Mr. KRISHEVSKY in Tientsin, Harbin, Mukden and Kobe.

[*Continued from page 10.*]

generation to generation. The Synagogue has ever remained a potential factor in the lives of our people. Wherever its message was understood there it took root and made us loyal citizens of the country and loyal to the ideals for which it stands. The Synagogue has wielded an influence which is to this day a factor in our life. We must make it a living force in our midst. We must make its walls resound the *kol toda w'kol zimra*. Your community is renowned for the famous galaxy of cantors which it has produced. I hope that steps will be taken to organize a regular choir service every Friday evening and help the young generation to understand and appreciate its significance. A Synagogue which remains voiceless and inarticulate must necessarily fail in its mission. A synagogue which is true to its mission must provide that which we are sadly lacking. May the OHEL MOSHE be worthy of its high traditions and remain a force for spiritual splendour and righteousness."

SERMON BY RABBI ASHKENAZI

The consecration sermon was delivered by Rabbi ASHKENAZI, after the *hakafoth*. The Rabbi emphasised the need of spirituality as a force in their life and referred to the great role played by the Beth Hakenesseth in ancient amd modern times. But for the Synagogues which held the lamp of Judaism burning ever since the fall of their holy Temple in Jerusalem, Jews would not have survived the dark days of their persecution and oppression to which it was their unhappy lot to receive from an unfriendly world. He hoped that the new stage into which they had entered that night would bring them much spiritual solace and joy and strengthen their religious ties in their midst.

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MR. GERO. KRSHEVSKY, THE ZIONIST

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We wonder if the same quality of hope really fills the heart of the small followers of 'Progressive' Judaism instilling in them 'belief in a longer victory!' It should be a comparatively easy task for Mr. MAGNUS to diagnose the symptoms, say from the gushing utterances of REV. MATTUCK'S or DR. MONTEFIORE'S, knowing as he does what swayed the hope of the Jews of old. For this reason we are assured:—

> "We would beg Zionists of this easy temper to study the history of the Jews. The tendencious history of Zionism by MR. SOKOLOW is not the history of the Jews, which did not attain its apogee in the year of ALLENBY, vtvg. The history of the Jews is the history of a hope. It is the history of a people who lost their country and their capital, their states as agriculturists, and their independent national institutions. It is the story of a people who recovered from these losses and repaired them, and turned their loss to glorious gain, [*Answer Kishineff, answer St. Bartholmew, answer Spain, answer Russia, answer Roumania, answer ye martyrs of old!—Ed.*] in the poet's words. Out of the broken fragments of national symbols they constructed a new and higher symbolism of unity. They sought no more territorial possessions, imperial aggradisements, or a national flag. [*If I forget thee, O Jerusalem. . . . was Israel's watchword ever since his national debacle!—Ed.*] They sang no Hatikwah in place of the Shema [*Both were chanted fervently and devotionally for, one without the other is to this day unthinkable.—Ed.*] which was on AKIBA'S lips when he died [*And the thought of Zion Redeemed did not escape the lips of this hero and martyr of Ancient Israel!—Ed.*] they drank to no king across the water, when they prayed to 'Our Father, our King'."

We have now an insight into the liberal mind of one who terms himself a true 'spiritual Zionist'. No wonder he spends most of his time among the clouds, dreaming and clinging to his convictions with might and main. Speaking with authority on the subject, he writes:—

> "Alone among the conquered nations of the world, the Jews went unconquered and unconquerable, because they exchanged their Kingdom on earth for a Kingdom of heaven on earth. [*What a kingdom indeed; to be trampled upon and driven from country to country with place to seek refuge in!—Ed.*] Not the kingdom of heaven in heaven, which required death, and meditation, and a sinful pilgrimage in this vale of tears; but the kingdom of heaven on *earth*, which required a Halakah, or conduct of life, and a tradition of oral law to give expression to it. [MR. MAGNUS *must have been reading the Nineteen Letters of* BEN UZIEL by SAMSON RAPHAEL HIRSCH, *otherwise it is difficult to imagine a "Liberal" Jew drawing so much inspiration from Halakah and the oral law!—Ed.*]

MR. MAGNUS has evidently clean forgotten the chapter in Exodus relating to God's promise to the children of Israel anent the Promised Land. If we are to believe the statement that Israel exchanged the kingdom of earth for the kingdom of heaven on earth, why did MOSES our *Rahya M'haimna*, sigh in vain for not entering the *admath Yisrael?* Why even a sight of that historic spot vouchsafed to him only from on top of Mount Pisgah did not satisfy him! There is a fine estate with broad acres, scenic gardens, abundant crops, a beautiful mansion with fine stately trees surrounding it. All this needs a claimant. All that the claimant need do is to assert his heirship and take rightful possession and use the property. To neglect it is to lose it once and for all. What is he to do? Forget it and strive to replace it with an elusive picture of an estate on the spiritual plane? What is Mr. MAGNUS, or Dr. MONTEFIORE doing to hasten the advent of a spiritual kingdom of heaven *on earth* besides eating succulent rabbit flesh? Has Dr. MONTEFIORE (we trust we shall not be accused of being personal) no estate of his own anywhere on God's earth? Does he repudiate it in favor of a kingdom of heaven *on earth?* Is it possible to have a kingdom of heaven *on earth* when we are told in a straightforward manner that it is a mental state within each and everyone of us? Granted it is a kingdom *on earth* which requires 'a Halakah, or conduct of life and a tradition of oral law', pray will MR. MAGNUS please show us how his liberal friends are at all striving to attain it by the above means? Will he preach such fine-spun theories if he were suddenly transported and exiled to some benighted lands and declare himself an open foe to any but a spiritual estate on earth? Perhaps these are convictions which will be sent to bed with the rest of his ideas and beliefs in due course. *Eres Yisrael* is the wonderful estate which is calling out to Jewry to assert their heirship. To gain this country three processes are necessary. Jewry must earnestly desire it; Jewry must always strive to assert her claims to it; Jewry must take possession of it. Note how Mr. MAGNUS venomously suggests in his conclusion:

> "For what the Zionists are doing is to destroy Jewish hope, and to substitute for that article of faith the commoner virtue of the Gentiles. 'I will wait for his coming.' But what are we to wait for if Jewish Nationalism is an accomplished fact?"

Why, Mr. MAGNUS for the spiritual kindgdom of heaven *on earth* of course, or if not the dissolution of 'Progressive' Judaism if you prefer it. On many occasions we reminded our readers that the Grand of Judaism preached by MATTUCK, MONTEFIORE and MAGNUS will not survive the light of day the moment a *de jure* Jewish government is formed in Eres Yisrael. That *per se* will bring about the total collapse of the new theology invented as a *sine qua non* for every devotee of the truth (?) taught and preached by it.

> "And what a poor dividend on Messiahnism is returned by the Jewish national Home, continues our confiere. We seek the peace of the cities where we dwell, and believe Englishmen and others of the Jewish faith not Palestinians miscalling themselves Jews by nationality, who implicitly deny it. It is the kingdom of heaven on earth, not an earthly kingdom reduced to a third share in a small mandated colony, for which we wail daily, as of yore: and as heirs and trustees of this hope, we deplore the extreme policy of those Zionists who are not satisfied with the generous provision of the League of Nations for the settlement of Jews in Palestine without let or hindrance from the representatives of other creeds."

What a double game this critic must be playing, to be sure! Running with the hare and hunting with the hounds is a peculiar pastime of MR. MAGNUS, since the days of the late LORD NORTHCLIFFE when he returned from Eres Yisrael after being interviewed by the late Dr. in HAAN. Be that as it may, it would be profitable for MR. MAGNUS to ask at this juncture why it is that the upbuilding of the Jewish homeland is facilitated by the League of Nations without let or hindrance as he terms it? We would say that it is due solely through Zionist strivings during the years when MR. MAGNUS and his colleagues had been spending their days, months and years, dreaming of the kingdom of heaven on earth. Verily, DR. HERZL and his followers believed that a hundred percent. Eres Yisrael would be nearest to such a kingdom on earth; in fact, it would be a reality, whereas the latter would always remain an idealistic picture in the minds of some. We would like to conclude with a few thoughts on 'hope'. It seems to us that the soul, however deluded it may be by its influence, should always repose in hope. It inspires the poet and breathes influence from his verses. It creates noble themes in music, in the same way as made WAGNER tell the story of Parsifal in grandiose tones. It makes the painter trace the beauties of nature in unmistakable manner. Its magic power soothes and calms the grief of others. Even the lover derives radiant sunshine which makes him forget all else except the object of his adoration. No doubt MR. MAGNUS must also have felt inspired when inditing his leader under discussion. It has always been a favourite theme with poet, pubblicist and song-writer. CAMPBELL has written a poem upon the subject of its pleasures, in a style so chaste and classical, that he has enshrined it in the same niche with the Pleasures of Memory and the Pleasures of Imagination. In delineating the effect of the passion, he has formed many pleasing groups and combined them by natural transitions. Among the successive pictures which constitute the poem we have a description of a soldier entering the field of battle, and of a sailor encountering many difficulties with exemplary fortitude, actuated by the influence of anticipation. Then we have a domestic scene representing the influence of Hope on parental affection; and in another part of the poem, the anticipation of the lover musing on the future happiness which he is to enjoy in the society of "the kind, fair friend, by nature marked his own". All progressive life is built up on hope and aspirations. It is, therefore, left to us to decide whether to formulate genuine hopes or false hopes. Choose whichever you will!

LORD MELCHETT'S FAITH IN ZIONISM

LORD MELCHETT is showing a great revival of Jewishness in his strong advocacy of Zionism. At the Non-Zionist Conference held in New York on the 21st October last, he delivered a stirring address, expressing deep faith in the triumph of the Zionist ideal. Space does not permit us to reproduce it *in extenso*, but the following illuminating thoughts should convince our readers that we are on the eve of realizing the great dream of the ages:—

> "Where are the great empires of those who destroyed and scattered us abroad over the world? They have disappeared; they have gone; they are in ruins, but, ladies and gentlemen, Israel marches on forever; Zion still stands. The walls of Zion are still there, and I say to you that those who cannot feel in their soul of souls the great mission of our people toward themselves and toward the world—those must really have lost the inspiration of our great prophets, on whose hills I have stood, in whose caves I have been, and on whose shores I have walked, transported.
>
> "To be able to lay a small stone in the re-erection of the Temple of our people is an honour. It brings a moral force and a moral victory which simply cannot be replaced by anybody else or by anything else, and although perhaps I have received in my life distinctions more than I merited, there is none that I feel a greater one than being privileged to help build up the Land of Israel."

EDITORIAL NOTES & COMMENTS

HANNUCAH BALL

The annual Hannucah Ball will be given this year at the Majestic Hotel next week on the 12th. There should be a large gathering to celebrate the joyous event. The net proceeds will be given to the Jewish National Fund and the Jewish Educational Aid Society.

* * *

WHOSE OX IS GORED!

The Jewish Shomer squeals when its contemporaries write of "Liberal" Judaism under inverted commas, as we ourselves generally do for obvious reasons. But our much-maligned (sic) contemporary does not hesitate to pay the same "compliment" when it refers to Jewish Nationalists or Jewish Nationalism. After all it is a question of whose ox is gored!

* * *

THE FEAST OF DEDICATION

Hannucah, which will be celebrated to-night in every Jewish home, is a feast of dedication, in memory of the victory wrought by JUDAH MACCABEES over the heathen foe. It is indeed a victory of monotheism over paganism. It was a case of many in the hands of the few. It was a miraculous battle that was fought which at one time placed Jews and Judaism in jeopardy. Had JUDAH MACCABEES with his handful of zealous men been defeated, Jews and Judaism would have perished altogether. But there was the Finger of God—*Esbah Elohim*—in every move of the Jewish hero which culminated in a victory for the Jews. It behoves us to recite this beautiful event in Israel's history to our young ones. We should not minimize it in anyway. It is an event of which all of us should be proud. Let us then light the *Menorah* with enthusiasm and keep the light corruscating brilliantly in our homes.

* * *

PSEUDO-JUDAISM

An advertisement in a London publication draws attention to a public meeting convened by the "Gedaulim and Gaonim" *pace* HARRY AARON GOODMAN, of "Liberal" Judaism, when the REV. M. J. PERLZWEIG is scheduled to speak on "The Menace of Sham Judaism." Rabbi SALIS DAICHES, of Edinburgh, having ably demolished in the London *Jewish Chronicle* of October 19, the structure on which the title in question had been founded, let us hope that some preacher in Anglo-Jewry will lecture on "Pseudo-Judaism" which is fostered by St. John's Wood, and supported by the Weekly Sheet. Let us be busy. It is a sign of health, vigor and vitality. We can never appreciate the light unless there is darkness. It is a truism, deny it who may?

* * *

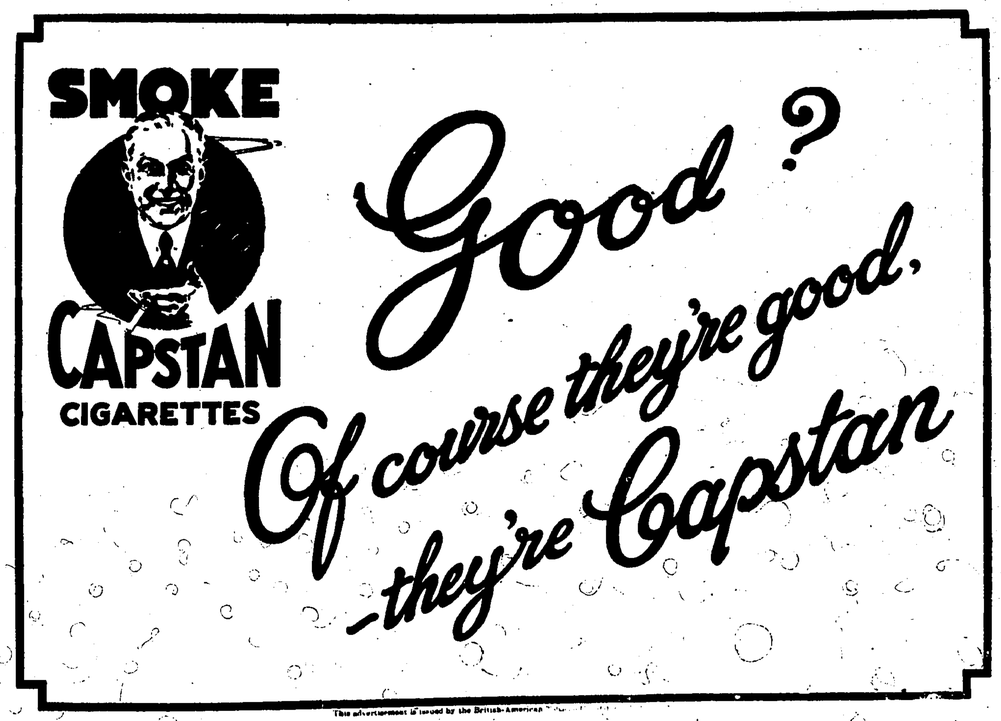
DR. J. H. HERTZ

We have read with great pleasure the soulful address of this high dignitary of British Jewry in regard to the Wailing Wall incident, which was delivered last month at a meeting convened in London by the English Zionist Federation. DR. HERTZ has expressed the sentiments of world Jewry in a manner which should leave no further room for doubt in the minds of the officials of the Colonial Government. By the way, we are pleased to notice that the title of "Chief Rabbi of the British Empire" suggested to the Very Rev. DR. HERTZ by ISRAEL'S MESSENGER in its issue of October 27, 1918, has become general among its contemporaries abroad. It now remains for DR. HERTZ to waive his own feeling in the matter and sign his name as such in all his official documents. We mention this incident with pride because we regard ourselves as an organ which is interested in all phases of Jewish life and not confined to matters exclusively local. This by the way.

* * *

"THE ZIONIST RECORD"

This is not a publication or a Bulletin recording the minutes or the social events of Zionistic Jewry as its title indicates, but a live sprightly weekly journal devoted whole-heartedly to the interests of Jews and Judaism in South Africa. It is the organ of the South African Zionist Federation, which is noted for its active participation in the upbuilding of the Jewish National Homeland. South African Jewry has produced a number of staunch leaders for Zionism who are noted for their enthusiastic allegiance to the cause. Among those who play a leading rôle in furthering the interest of the movement is undoubtedly *The Zionist Record*, which is edited by Mr. DAVID DAINOW, a leading publicist and a prolific writer. MR. DAINOW, it is



interesting to note, was at one time the London correspondent of ISRAEL'S MESSENGER, but since he assumed the Editorship of *The Zionist Record* seven years ago, he was obliged to confine his activities to the latter publication. This by the way. We have before us the Rosh Hashanah edition of *The Zionist Record* which staggers one by reason of its size. It marks, to our mind, an epoch in Jewish journalism, which is most promising indeed. The edition is undoubtedly the largest issue of any Jewish publication in the British Empire and beyond, that we have seen in years. Besides containing 3,600 New Year greetings, there are various articles on current topics which are quite interesting to read. Our contemporary is to be commended for turning out such an admirable New Year number. Its success alone should amply repay the over-worked Editor for the amount of labour which he and his worthy staff must have been put to. The issue before us is an indication of the progress achieved in Jewish journalism and a happy augury of the future.

* * *

THE WAILING WALL INCIDENT

The indignation of world Jewry has been aroused at the outrageous conduct of the Palestine police on the Day of Atonement, during the service held at the Wailing Wall. It should be seen by all parties concerned that the deplorable incident should not be repeated again. It is related that in accordance with the usual Jewish custom, a screen was placed separating the men and women worshippers at the Wailing Wall, an action which was contrary to governmental regulations. A complaint was lodged by the Mutawali of the Abu Madian Waqf to the Deputy District Commissioner who visited the wall that same evening and ordered the removal of the screen. The beadle in charge of the services at the Wall assured the Commissioner that his instructions would be carried out. On the following morning the Commissioner re-visited the Wall and finding the screen still there, asked the members of the Congregation present to take it away. Of course, the Congregation could not comply owing to the holiness of the day. The police, thereupon, removed the screen themselves. Some of the worshippers who were entirely uninformed as to the happenings of the previous day became excited and some of them prevented the police from removing the screen. Utimately it was removed. It seems to us that the action of the police was ill-advised and as such, the person responsible for it should be dealt with severely. We are to look upon the whole regrettable incident as a direct insult to the Jewish nation. The reports at hand show that the screen was placed all through the New Year holydays, ten days before the disgraceful incident. How is it that no protest was lodged at that time? Why did the Mutawali and the police take action on the holiest day in Israel's calendar if not to outrage the feelings of the worshippers? Could not the police issue a twenty-four hour ultimatum to the congregation to remove the screen? Why stage a disorderly scene on a most sacred spot on earth which the Jews venerate? The irony of the whole question seems to rest on the fact that the religious consciousness of Eres Yisrael Jewry is outraged in a Jewish National homeland of all places! Now that the matter is brought to the attention of the League of Nations and the Colonial Government we hope that the timely solution of this incident may be settled once and for all.. We are informed that the Zionist Executive is taking up the matter seriously and may broach it in the House of Commons. We await future developments with eagerness and impatience.

* * *

JEWISH AGENCY AND JEWISH NATIONALISM

Our attitude towards the extenstion of the Jewish Agency had been clearly defined. In some quarters it was felt that ISRAEL'S MESSENGER would not lend its influence to a move which is likely to belittle in some respects the national basis of the *Yishub*. To this we would reply in saying that we are not made of such stuffs as would impeth our existence the moment a new wind is set to blow against us. Jewish Nationalism is not based upon fads and fancies. We should not be afraid to come into contact with those who do not see eye to eye with us. For this reason, ISRAEL'S MESSENGER does not see any real sign of danger accruing to the movement by inviting non-Zionists to co-operate with the upbuilding of the Jewish national homeland, as some of our distinguished contemporaries and leaders abroad would wish us see and realise. On the contrary, ISRAEL'S MESSENGER sees in the emergence of new forces a great factor which are likely to make steady contributions to the cause. PROF. DR. SELIG BRODETSKY, who is a member of the World Zionist Executive, contributes a fine article in *The New Palestine*, of October 12, 1928, in the course of which he stresses the fact in the following significant manner:

> Those who do not share the Executive's convictions in this respect must, as loyal Zionists, give it the support involved by having confidence in its Zionist convictions and in resting assured that nothing will be done that may in any way endanger the foundations of our Movement. The coming year must witness definite and substantial progress in the carrying out of the enlargement of the Jewish Agency.

Let those who smell danger, imaginary or otherwise, in the extension of Jewish Agency get busy in strengthening the movement from within, increasing the shekel-payers, strengthening our political gains in New Judea and acquiring further accession of power, instead of conducting fruitless controversies in the Press. We are convinced that the result of Dr. WEIZMANN'S far-seeing gesture to the non-Zionists will redound to the credit of Eres Yisrael and Jewish Nationalism as a whole. We sincerely hope that the spirit of dissension abroad will not widen into an unbridgable gulf, but rather give way to calm and sane judgment. There is a great deal of constructive work for all of us to do, and we cannot do sufficient to-day to realise soon and in our days the ideals for which we prayed and hoped and wept in the past. So why wrangle over bagatelles" Have we not one final goal to strive for? Did not one HERZL foresee the day of Jewry's emancipation from Galuth-life? So why deal treacherously towards each other?

EVENTS IN NEW JUDEA

[FROM THE JEWISH TELEGRAPHIC AGENCY]

The amount of £40,000 was remitted by Canadian Zionists for the Jewish National Fund. This sum was on account of the million dollars pledged to the Keren Kayemath during the visit of M. M. USSISHKIN to Canada last year. The Keren Hayesod income for August amounted to £16,327. This is the lowest monthly sum received by the Keren Hayesod since 1923.

Land in the Abukishak district has been purchased by a group of Tel-Abib Jews. The land will be utilized for orange plantations. A new colony near Tel-Abib is now being established by Germans. Fifty young settlers are to occupy the colony.

A campaign for $150,000 in the interests of the Jewish National Fund was started by the Fund delegation which is now visiting Poland. Members of the delegation, Messrs. BISTRIZKI, HERZFELD, SCHAPIRO and Rabbi ESRACHI, have now started on a tour of the larger cities and towns in the Republic in the interests of the campaign, which is gaining impetus as enthusiasm grows. A feature of the campaign will be the securing of 500 inscriptions for the Golden Book of the Jewish National Fund. The general feeling is that the campaign will meet with a considerable measure of success as a wider circle of the old guard in Polish Zionism is taking an active interest in the effort.

PERE DIEUX, well known French preacher of Paris, who is now here heading a pilgrim group, visited Tel-Abib, Petach Tikwah and the Jewish settlements in the Emek, in a letter to Col.. Frederick H. Kisch of the Jerusalem Executive, the preacher expressed the favourable impression made upon him by the Jewish colonies. He plans to publish his impressions of the Jewish upbuilding work on his return to Paris.

An area of 35,000 dunam in the district of Tul Keren was purchased by Jews, states a report in the Arab newspaper, "Meraat Al Shark." The Jews are becoming the dominating factor along the Jaffa-Haifa coast, the paper complains.

A stretch of 3,000 dunams of land near Haifa has been acquired by Lord MELCHETT.

As a result of the representations made by the Zionist Executive, the Palestine Government has cancelled its previous instructions to the British Consuls abroad to extened Palestine visas to Russians only if they produce a permit to return to Russia.

The Jewish population of Tel Abib and Jaffa numbers 43,581, according to a census taken during the month of September. The population of Tel Abib proper is 36,574. The number of Jewish men in the two towns is 21,607. There are two scentenarians. According to countries or origin the Jewish population is divided as follows; 33,920 Ashkenazim, 6,256 Sephardim and 3,134 Yemenites.

JERUSALEM, 11th October, 1928 (P. C.) The Palestine Zionist Executive submitted a memorandum to the Palestine Government with regard to the relief required for the Jewish agricultural settlements which have suffered from failure of the crops owing to the drought of the past year. Pending the grantt of assistance by the Government, the Agricultural Department of the Palestine Zionist Executive has assisted the farms. £16,000 have been spent on works in 16 settlements in the Valley of Jezreel and the Jordan Valley and Afule complex, on the construction of new farm buildings, transport of materials, etc.

JERUSALEM 11th October 1928 (P. C.) At the instance of the Zionist Executive the Government has of late granted 1661 permits to enter Palestine to political refugees from Russia.

MESSAGE FROM DR. WALDEMAR M. HAFFKINE, C. I. E.

LAUDS "ISRAEL'S MESSENGER" AND ITS POLICY

PLATO uttered a true and logical statement when he said, "What do we not owe to the pen and printing press?" It is quite safe to assert that a stroke of the pen sometimes decides the fate of individuals and of nations. One cannot but remember that age-long saying that the pen is mightier than the sword. It is conceded by great men that the pen has behind it what is termed Mind-Power Plus, a force which transcends brute-force.

We are in receipt of an eloquent message from Dr. W. M. HAFFKINE, C.I.E., the noted bacteriologist, who is at present residing at Boulogne-sur-Seine, France. Our esteemed correspondent is a co-religionist of whom we should be proud. As a distinguished orthodox Jew, his views command respect. Dr. HAFFKINE may be remembered by our readers as the great scientist who played a noble rôle in combatting the virulent bubonic plague epidemic which swept India over three decades ago. He was invited by the Indian Government to check the devastating disease, which we are glad to say he eventually succeeded in doing by perfecting an anti-plague serum. While in India, he had founded the Government Plague Research Laboratory, now known as the HAFFKINE Institute, Bombay. He was decorated with the Companionship of the Order of the Indian Empire for his services referred to above. In those early days, the newspapers contributed whole columns to his remarkable achievements, and the present writer even now has a vivid recollection of how at at one time he looked upon the eminent bacteriologist as a saviour of countless beings. Anyhow, let us turn to the message referred to above, which reads thus:—

"*Editor*, ISRAEL'S MESSENGER.

"DEAR SIR,—In combining in the first sub-title of your paper *Traditional Judaism and Jewish Nationalism*, you have struck with unerring sense the true line. The existence of our people is indissolubly tied up with the Old Faith. The truth is emphasised again and again and again in the only Magna Charta of the Jews, the Bible, but the "Moderns" among us are blind to it.

"In writing his "Judenstaat,"—but, it is to be hoped, not perhaps later on in life,—THEODORE HERZL *was referring to "that glorious band among us, the Freethiners,"*—the phase No. 2 of the "Liberal Jew." The glorious band should have been, should now be, asked to have a look around it and make a search for the descendants, say, the grand-children, of its predecessors, the Free thinkers of a generation or two ago. It will discover they have vanished from among us, HERZL'S immediate descendant, the son, together with the rest!—Yours faithfully,

"W. M. HAFFKINE.

"BOULOGNE-SUR-SEINE, (France) 18th October, 1928."

17, Avenue Victor Hugo.

In the first paragraph our valued correspondent in referring to our motto credits us with having 'struck with unerring sense the true line.' We heartily thank Dr. HAFFKINE for assuring us that we are pursuing the right pathway. We unequivocally agree with him in the viewpoint that the existence of Jewry is indissolubly tied up with the old but ever refreshing and invigorating path. We have always tried to uphold this principle. We have fought for it tooth and nail in the past and are doing so even now. In the concluding paragraph of his message, Dr. HAFFKINE expresses views with which we can never agree. We are reminded of an excellent story by CARLYLE which should speak for itself. It is best to relate it in the writer's own words. Said he:—

> "'Gentlemen,' said a conjuror, one fine starry evening, 'these heavens are a *deceptio visus;* what we call stars are nothing but fiery motes in the air. Wait a little, I will clear them off, and show you how the matter is., Whereupon, the artist produced a long syringe of great force, and stooping over the neighbouring puddle, filled it with mud and dirty water, which he then squirted with might and main against the zenith. The wiser of the company unfurled their umbrellas, but most part looking up in triumph, cried, 'Down with delusion!' It is an age of science. Have we not tallow lights then?' Here the mud and dirty water fell, and bespattered and splashed these simple persons, and even put out of the eyes of several, so that they never saw the stars for sometime."

Dr. HAFFKINE in his last paragraph did not do sufficient justice to his followers and admirers. His reference to 'HERZL' and 'that glorious band among us,—the Freethinkers' is not important it seems to us. We are not prepared to argue on a moot question. Why judge the short life-time of a mortal rather than the result of his actions? If HERZL had erred, he erred thoughtlessly, not *l'hach'iss*. If, as an outcome of his indefatigable labours we are confronted with Zionism and its great possibilities and achievements, it is enough to cherish the name of its founder and revere his memory. It takes the form of duty. Let us not forget the memorable utterance of his at the Zionist Congress when he said, "The return to Zion will be preceded by our return to Judaism." Forget this not, O ye enthusiasts! It is with frankness that we present our views for Dr. HAFFKINE'S consideration. Reading between the lines, we judge that but for the incident to which he alludes, he would have been a leader in the Zionist world to-day. It is strange how just a little drop of water could enstrange a great mind! We are sure our distinguished co-religionist Dr. HAFFKINE is amenable to reason, and will not fail to give homage to the momory of a vibrant and honest spirit and sponsor the movement which he had left behind.

THE NEW PALESTINE ASSOCIATION

On the 4th ultimo, the thirteent anniversary of the BALFOUR Declaration was celebrated at the Beth-Aharon Synagogue in the afternoon, when Mr. GERO. KRISHEVSKY delivered an address.

On the 15th ultimo, a public meeting was convened at the Beth Aharon Synagogue, to hear the report of the Provisional Committee of the newly formed Palestine Association. The articles of the latter which were adopted read thus:—

1.—The Association shall be called the Palestine Association of Shanghai. The office of the Association is in the City of Shanghai and for the present is established at 23 Peking Road c|o Mr. A. E. Moses.
2.—The Association shall have for its object: To further the rebuilding Palestine and to assist the institutions which repatriate and settle in Palestine those Jews who strive to immigrate to settle in Palestine from countries where they are oppressed, and such who by force of circumstances desire to return to the old Homeland.
3.—The whole of the income of the Association shall be used solely for the purpose of achieving the above-mentioned object and shall be remitted to The Jewish Colonial Trust, Limited, London, for account of Keren Hayesod, Palestine Foundation Fund, Jerusalem. This shall constitute a monthly subscription paid by the member and other contributions and donations.
4.—The business of the Association shall be carried but by a Committee of seven members who shall be elected at the Annual General Meeting. The Committee shall elect one of their members President and another Honorary and Treasurer.
5.—Any two members may propose a member to serve as member of the Committee, having previously obtained the consent of such members. The recommendation shall be sent to the Honorary Secretary by 5 o'clock p.m. of the day preceding the Annual General Metting. A list of the names of members so proposed shall be submitted for circulation among the members at a General Meeting. Members voting shall limit the selection to the names on the list. The members of the Committee shall be elected by ballot at the Annual General Meeting but when a requisible number is proposed, they may be elected by acclamation.
6.—The term of office of the Committee shall be two years but on the expiration of this term, there shall be no objection to their being re-elected. When there is a vacancy in the Committee, the Committee shall have the power to fill it.
7.—The Accounts of the Associat'on shall be made up on the 30th of September in each year and shall be submitted to the members at the Annual General Meeting, which shall be held durisg October.
8.—The Committee Meeting shall not be properly constituted unless four Members of the Committee are present.
9.—Alterations in the Articles of Association can only be effected at a General Meeting.

HANUCCAH BALL

WILL BE GIVEN UNDER THE AUSPICES OF THE SHANGHAI ZIONIST ASSOCIATION "KADIMAH" AT THE MAJESTIC HOTEL, ON THE 12th DECEMBER, 1928.

A UNIQUE OPPORTUNITY TO CELEBRATE THE FESTIVAL OF LIGHTS BY ATTENDING THE BALL AND HELPING TO SWELL THE FUND WHICH STANDS FOR THE REJUVENATION OF THE ANCIENT SOIL OF JUDEA. THE CALL COMES TO EVERY JEW AND JEWESS IN CHINA TO DO THEIR UTMOST TO POPULARIZE THE NATIONAL JEWISH INSTITUTION WHICH HAD PLAYED A GREAT ROLE IN THE YEARS GONE BY FOR THE CONQUEST OF ERES YISRAEL SOIL. IT IS CONCEDED THAT UNLESS WE REDEEM THE SOIL FROM THE BLIGHT OF THE AGES ALL OUR NATIONAL EFFORTS WOULD PRODUCE NO TANGIBLE RESULTS WITH WHICH TO EFFECT OUR NATIONAL SALVATION. IT IS ONE OF THE REASONS WHY THE FUND SHOULD RECEIVE THE ENTHUSIASTIC ALLEGIANCE OF EVERY JEW AND JEWESS IN CHINA. IN THE PAST THE FESTIVAL OF HANUCCAH ENJOYED A REVIVAL OF INTEREST IN LOCAL CIRCLES AND THE ENTERTAINMENTS GIVEN HAD BEEN GENEROUSLY SUPPORTED. THIS YEAR THE BALL IS GIVEN AT THE MAJESTIC HOTEL AND IT IS HOPED THAT THE JEWISH COMMUNITY WILL GIVE IT THEIR HEARTY SUPPORT.

TICKETS ON SALE AT $2.00.

APPLY TO THE JEWISH NATIONAL FUND, OR OFFICE OF "ISRAEL'S MESSENGER."

NOTE.—Percentage of the proceeds will be given to the local Jewish Educational Aid Society.

CHINA AND JUDEA: THE AWAKENING OF ASIA

The impression is widely held that the East and West are as far removed and both have nothing in common with each other. KIPLING immortalized this idea in the lines:—

"For East is East and West is West, And never the twain shall meet."

It seems to us that there should be some connecting link between the two, a centre which should serve as the fusion point of East and West. Surely, New Judea serves such a purpose for we find therein both Eastern and Western traditions and culture. Many and diverse races meet there to pay their respect and homage to the memory of the founders of religion. It is now considered necessary that such a cosmopolitan centre should by virtue of right of inheritance be peopled and act as a homeland to an international people—the Jewish race. They alone, to our mind, can ably act as mediators to the nations of the world. We would refer our readers to the excellent article we reproduce elsewhere in this issue written by the REV. JOHN CUTTEL on the City of Jerusalem. The rejuvenated Jewish Nation, now that it is settling on the land of its inheritance, invites co-operation and fraternal sentiments from the other nations of both the East and the West. We are especially desirous of becoming better known to the peoples of Asia, for we consider them as similarly placed as ourselves. They are settling their houses in order, and marching onward towards their complete political and social emancipation and independence.

DEPUTATION TO ASIA MINOR

In an item in the local Press in October last, we were informed that a Chinese delegate was to be deputed to visit Turkey, Persia, Arghanistan and Siam with a view to develop closer cordial relationship with China. We immediately addressed the following communication to Dr. C. T. WANG, the Nationalist Minister for Foreign Affairs of the Chinese Republic, suggesting to him the desirability of including Palestine on the itinerary of the Chinese envoy:—

"SHANGHAI ZIONIST ASSOCIATION,
"SHANGHAI, 15th October, 1928.

"DEAR DR. WANG,—My attention has been drawn to an item of news in the local papers, according to which you are deputing MR. TCHENG YIH-SHENG to Turkey, Persia, Afghanistan and Siam with a view to develop closer relations with Asiatic countries.

"May I respectfully suggest that Palestine (which is also in Asia) should be added on the itinerary of MR. TCHENG? Palestine is just on the threshold of great industrial activities and I am positive there will be much to interest your Envoy.

"Should this proposal meet with your approval, I shall be glad to write to the Chairman of the Palestine Zionist Executive, COL. KISCH, to accord MR. TCHENG a welcome and attention to which he, as a representative of China, is entitled.

"With cordial regards.—Yours faithfully,
"N. E. B. EZRA,
"Hon. Secretary.

"Dr. C. T. WANG,
"Minister for Foreign Affairs,
"Nanking, China."

After an interval we were gratified to receive a reply couched in the following terms:

YEH PING SHAN HOTEL,
SHANGHAI, 1st November, 1928.

Mr. N. E. B. EZRA,
Hon. Secretary of Zionist Association,
Shanghai.

"DEAR SIR,—A copy of your letter dated October 15 has been handed to me by Dr. WANG, Minister of Foreign Affairs, Nanking. I have been instructed to express to you hereby our gratitude and shall certainly be glad to visit Palestine and thereby to meet COL. KISCH, Chairman of the Palestine Zionist Executive, to whom you are kindly requested to write a letter of introduction.

"At the same time I shall be exceedingly glad to make your acquaintance before leaving the city.

"With best regards.—Yours faithfully,
"TCHENG."

VISIT TO THE CHINESE ENVOY

We are pleased to state that in response to an invitation extended, Messrs. GERO. KRISHEVSKY, D. G. M. ARONOVSKY and N. E. B. EZRA had called upon MR. TCHENG at his hotel on the 5th ultimo, where a pleasant conversation was held with the latter which lasted over an hour. The delegation was honoured with an invitation to lunch with MR. TCHENG on the following day. Advantage was taken of this opportunity to expound the real essence of the Jewish National Movement, the BALFOUR Declaration and the Palestine Mandate. Among those present at the luncheon were, HIS EXCELLENCY MARQUIS LI, MR. HSU SHIH YING, ex-Premier of China, DR. JAMES WOO and others. The interest shown by the distinguished Chinese visitors in the Jewish plan to upbuild their national homeland in New Judea was remarkable. MR. KRISHEVSKY who satisfied all thirst for knowledge spoke in French, and was quite delighted at the attitude of the guests who expressed warm sympathy with the Jewish national aspirations.

MR. TCHENG left Shanghai on the 1st instant, and according to his pre-arranged plan he should be in New Judea in March next. Needless to say, he carries with him credentials to the Zionist leaders in Eres Yisrael.

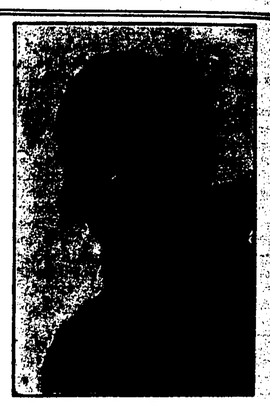
ACTING HIGH COMMISSIONER VISITS BALFOUR FOREST

Mr. H. C. LUKE, the Officer Administering the Government of Palestine together with Mrs. LUKE paid a visit to Ginegar for the purpose of inspecting the preliminary planting operations for the BALFOUR Forest. His Excellency was accompanied by Mr. ANDREWS, the District Officer of Nazareth, by Lieut.-Col. F. H. KISCH, Chairman of the Palestine Zionist Executive and Mr. E. M. EPSTEIN, Secretary of the J. N. F. Headquarters. The Ginegar Committee welcomed the party and invited them to tour the farm buildings. Permanent dwellings are now in course of construction to replace the old and crumbling Arabic buildings hitherto occupied by the Kvutzah. The party then proceeded to visit the plantation of the BALFOUR Forest on the slopes of Ginegar which overlook the whole Plain of Esdraelon. His Excellency evinced deep interest in this project both from the technical and general utilitarian standpoints. He stated that hardly anything was more useful for Palestine than afforestation. The BALFOUR Forest would make a wonderful difference to the neighbourhood. The 60,000 seedlings already planted gave an indication of what would be accomplished when the entire area was completed. Subsequently in the dining-room of the Kvutzah where refreshment was partaken of the produce of the farm. His Excellency said "the completed forest would be one of the striking achievements of the Zionist Movement in Palestine."

OBITUARY

THE LATE MRS. SARAH SEGERMAN

What is life? A shadow of a tower or of a tree? A shadow which lasts for a little time? The Talmud asks. No, it is not even that. It is the shadow of a bird in its flight—away flies the bird and there is neither bird nor shadow. Such has been the sum total of human experience on earth. The truth of this was once more exemplified



THE LATE MRS. S. SEGERMAN.

when on the 12th ultimo, the sad announcement of the passing away to the dim beyond of a young Jewess, MRS. SARAH SEGERMAN, wife of a well-known member of our community, MR. SAMUEL SEGERMAN, had been announced in the local press. The suddenness of the occurrence came as a shock to all her friends and the community to which she belonged.

The deceased was a native of Siberia where she was brought up in a proper Jewish home along orthodox lines in spite of the non-Jewish environments. Her father, Mr. JACOB ROSENSTEIN was a wealthy man in his days. He came to Shanghai four years ago crippled financially. Due to the Bolshevik upheaval in Russia he had to fly away with his wife and children and seek a new home. His daughter Mrs. SEGERMAN during her stay here, had won the hearts of a large circle of friends by whom she was highly esteemed and revered. Her sweet nature, her fine temperement and her purity of mind and soul were traits in her character which had won her praise and admiren. She was well devoted to her religion. Every Saturday morning found her in the Synagogue. On the Sabbath previous to her demise, this young SARAH was seen as usual in the morning service listening to the Sedra חיי שרה for she died just two days afterwards. She was taken ill on Monday afternoon and died in the evening on the same day, from hemmoerage after a fateful operation which seemed successful at first.

The funeral service in the Baikal Road cemetery was attended by a large concourse of friends and mourners, which testified to the great esteem in which Mrs. SEGERMAN was held. The deceased was 22 years of age, and is survived by her husband, an infant, parents, sisters and brothers, for all of whom great sympathy is felt in their grievous loss.

ת.נ.צ.ב.ה

MR. GERO. KRISHEVSKY ENTERTAINS THE CHINESE DEPUTY

NOTABLE GATHERING OF LEADING CHINESE OFFICIALS.—INTERESTING SPEECHES.—JEWISH TRIBUTE TO CHINA.

MR. GERO. KRISHEVSKY has added another feather in his cap. His entertainment at the Majestic Hotel of a noted Chinese deputy last month, has done much to cement the bond of union between Chinese and Jews. On the 14th ultimo, he tendered a banquet to PROF. TCHENG YIH-SHEN, who has been deputed by his Government to Asia Minor with a view to cultivate friendly relations with Asiatic countries, which was attended by some noted Chinese officials, including MR. WUNSZ KING, Chinese Commissioner of Bureau of Foreign Affairs, MR. HSU SHIH-YEH, ex-Premier of China, MARQUIS LI, MR. QUO TAI-CHI, ex-Commissioner of Bureau of Foreign Affairs and DR. JAMES WOO, the legal Adviser to the Chinese Nationlist Government. Dr. C. T. WANG, the Minister for Foreign Affairs, had expressed his regret at his inability to attend the function given in honour of an envoy who was chosen by him to act as a messenger of goodwill to Asiatic nations in the Near East.

MR. KRISHEVSKY in his speech extended a warm hand of fellow-ship to Prof. TCHENG and stressed the unique opportunity that had come to Asia by the impending visit of Prof. TCHENG to the Holy Land and other centres. He hoped that their guest of honour would see for himself how the ancient Jewish country was being re-built by Jewish pioneers under the aegis of Great Britain, as a Mandatory Power. He felt convinced that Jews everywhere will show great attention and admiration to the Chinese envoy, since they were a people who did not forget any favour extended them. PROF. TCHENG was endowed with great ideals with which to foster the interest of his people and earnestly hoped that the present cordial relations existing between the two nations would be strongly cultivated and intensified in future.

"The Jews, he said, had the peculiarity of adapting themselves to the customs and spirit of the peoples amongst whom they lived. As Orientals in origin, they had become westernised and had acquired all that western civilisation had created, contributing their share, proportionally a very great share to the progress in all branches of life, without, however, losing touch with the oriental sentimentality. Very often in history, they found Jews being used as intermediary between West and East and owing to their peculiar characteristics, as devoted and honest citizens of the countries of their adoption, they were best fitted to act as messengers of peace and to convey to the east the voice of the west, and in return to interpret the aspirations and viewpoint of the misconceived east. In returning to their Homeland, Mr. KRISHEVSKY continued, the part that had been assigned to them by history, will be that of acting as intermediate medium between the west and the east, living on that spot of the globe which was ideally situated at the junction of the three great continents. Although the Jews fought on the different fronts during the great and unfortunate world war in discharging a duty prescribed by the nations amongst whom they lived, the true spirit of Judaism had always been and will be that of peace. They were brought up in the spirit of the unity of God and that mankind were created in His image, thus implying the brotherhood of mankind. During the past centuries the production of the Jewish intellects in the countries of dispersion had been credited to the account of the country to which they belonged. The Jewishness of its originator had been denied and in fact they felt that a real Jewish contribution could only be created by them in their own country, where they were at home, where the environments reminded them of their glorious past and inspired new producing vitality.

Continuing Mr. KRISHEVSKY said:—

"To enable us to revive our culture and to contribute to the progress of humanity, one of the essential elements necessary for the rebirth of our nation, was considered to be the University. On April 1st, 1925, I assisted at the opening of the Hebrew University on the Mount Scopus, by Lord BALFOUR. Delegates of most Universities of the world were present. On the very hill where TITUS stood and directed the attacks on Jerusalem, which after a long and desperate struggle was destroyed by the



PROF. TCHENG YIH-SHEN,
whose visit to Asia Minor opens a new chapter in the history of China with Asiatic countries.

Romans; on this very hill, whence the destruction of the Jewish Nation was once directed, now stands the Hebrew University of the rejuvenated Jewish people. From that hill you will see in the East a narrow strip of the Jordan, the spot where the Hebrews had crossed into the Promised Land under JOSHUA, and in the South Jerusalem, with its Synagogues, Churches and Mosques, with the Shield of David, the Cross and the Crescent on the tops of the sanctuaries of worship where the three great faiths are revered by their adherents, in a small area surrounded by the ancient walls of the City whence came forth the Word of God. Is this sight not a symbol of the harmony that can and shall one day exist in the world, despite the different cultures and religious ideals?

JEWISH IDEALS OF PEACE

"PROFESSOR TCHENG!, you will perhaps be astonished to hear the word Shalom repeated on every step, at every corner, in the morning, at noon, in the afternoon and in the evening and at night what is this word that is repeated so often? This word means Peace. It is peace that we get up and with peace we part at night, with peace we greet everyone and with peace we separate. I am so very happy to have stayed in China long enough to see the cessation of hostilities and the promotion of National spirit, which, as is the case with us Jews, we see in the recovery of National self-consciousness a movement not for aggressive purposes, but solely for holding our position in the society of nations, with the aim to best serve civilisation, progress and humanity.

CHINA A GREAT NATION

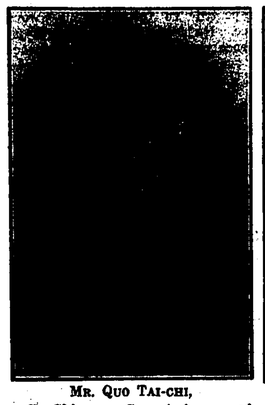
"When Europe was still a wilderness, inhabited by primitive men and our nation did not yet exist, the Chinese people were already a great nation with its high culture and civilisation. The flood which occurred in China during the reign of Emperor SHAN coincides with the period of the deluge recorded in the Bible, and if the historians are accurate in their calculation, I believe this event took place the same year. But what a difference between China and those who lived in the Near East! Here, YU, who later became Emperor and was called the Great YU, the father of the Dynasty that ruled four centuries, took charge of the salvage work; drains and canals were made and the flow of the waters were regulated when in Asia Minor almost everything had perished, except NOAH and what he had taken into the ark. Would this part of history not suffice to prove the high standard of civilisation of the Chinese in those remote days?

"On the 20th February, at my first lecture in the Far East, Mr. QUO TAI-CHI somehow publicly blamed me for not having said something about China, but how could you expect me to speak sincerely of a people before I knew about them more than what one reads in books and had seen their achievements, although, since my childhood, I had dreamt of this wonderful country and had hoped, one day, to contemplate at close range all that had haunted my imagination very often in life? I must admit, that the first port of call, Shanghai, disappointed me very much indeed. It was too much western. I was seeking the East, the real China of my dreams and now after having visited Peking, Mukden and the interior, I am able to appreciate what you have created in art, architectural and decorative science. You have not kept pace with western progress on account of your seclusion during centuries. Progress being the sum total of improvement resulting from experience and efficiency attained by different civilisations and intellectual competition, no distinguished contribution towards world-progress can be achieved without the interdependent contact of the creative nations. I feel certain that emancipated China will soon again play a glorious part in world progress and prosperity, especially as your country possesses mineral and geological treasures, fertile soil, water in abundance and men to work.

"I wish to congratulate your Government for delegating Professor TCHENG to investigate abroad and may as many valuable men follow, him in future."

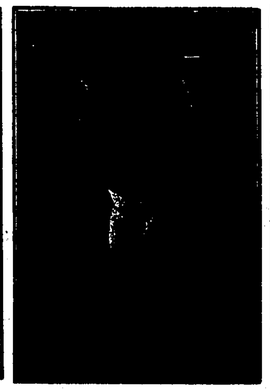
Wishing Prof. TCHENG a successful journey, MR. KRISHEVSKY concluded in expressing his high appreciation for the sympathetic courtesy extended to him by the Chinese authorities during his tour in the country and assured the assembly that it would give him great pleasure indeed to reciprocate that kindness to those present and their friends, who he hoped will soon follow the example of Prof. TCHENG and visit Palestine. (Loud Cheers).

[*Continued on page 10*]



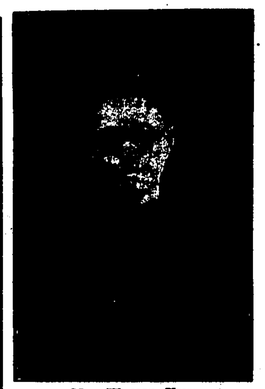
MR. QUO TAI-CHI,

Ex-Chinese Commissioner of Bureau of Foreign Affairs. A fine speaker and an eloquent champion of the weak and oppressed nations.



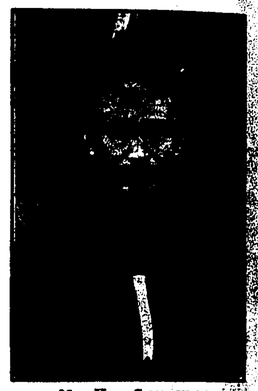
MR. GERO. KRISHEVSKY,

The Keren Hayesod Delegate to China and Japan, who acted as host to the Chinese Deputy to Asia Minor.



MR. WUNSZ KING,

Chinese Commissioner of the Bureau of Foreign Affairs. A keen diplomat; a leading Chinese Nationalist and a strong advocate of Jewish Nationalism.



MR. HSU SHIH-YING,

Ex-Prime Minister of China. A strong advocate of a Jewish Palestine.

CHINA AND JUDEA.—[AN EDITORIAL]

That was a rare and happy gathering which assembled at the Majestic Hotel last month to honour a Deputy of China, whose visit to Asia Minor is likely to create a great opportunity for Asiatic nations. That Palestine will also be visited in the course of his itinerary is a happy augury for the future. The linking together of Asiatic countries cannot but fail to have far-reaching consequences. Asia has much to gain and nothing to lose by the revival of Nationalism which to-day is a great factor in welding nations and individuals. The cry towards Internationalism may yet be accomplished when all nations are united together and made to realise the brotherhood of all nations, not the effacement of all or some nations. It is for this reason we see in the revival of Jewish nationhood a strong opportunity to square ourselves with the nations of the world and demand from them complete equality for our people in all lands. Jewish Nationalism is not a retrograde movement; it does not oppose the idea of a closer connection or a freer intermingling with other races and nationalities. It cannot be too often stressed that Judaism and Nationalism are inseparable, are a coherent unity; one is the outflow of the other, and they affect each other reciprocally. We are glad to observe that the leading men of China who were present at the banquet referred to above, were not slow in giving full recognition to Jewish Nationalism with which to reckon in future. We need hardly point out to our readers that in China, Japan and other Asiatic countries, we Jews have powerful allies. Here are two great nations, for instance, representing one third of the world's total population, who are prepared to endorse Jewish Nationalism and give whole-hearted supports to Jewish strivings in their ancient homeland. That is an indication which we heartily welcome as a sign of the times, and to which we must draw the attention of our readers. The next five years of our work in *Eres Yisrael* must be very critical in the period of our history. We have arrived at a stage when we must not waver to the right or to the left. Our goal must be clear. Our destiny must be carved out in the way that it should be. The speeches delivered at the banquet demonstrate unmistakably where China stands, *vis-a-vis* New Judea. Stress had been laid in the speeches by the Chinese diplomats regarding the sufferings of the weak and the oppressed small nations, and the need of emancipating them from the yoke of their oppressors. We Jews have had our days, months, years, centuries and milleniums. We were trained long enough in all conscience in the University of Adversity. We know what that means to us and to others as well. We are heartened by the reception given to our aspirations by the nations of the earth. The future is pregnant with possibilities. We must now close our ranks, eliminate suspicion and mistrust and stand for United Yisrael. The eyes of the whole world are focussed upon us. They have confidence in our resources and ability to conquer all odds against us. Let us unite together and drive away pessimism and revive optimism in our hearts. Yes, we have an uphill task which we dare not seek to minimize. We have faith in our people to re-establish their own homeland within the next decade or so. We have the goodwill of our neighbours for that. It is up to us realise the ideal and idealize the real. We are thrilled at the opportunity before us and look forward to the future of New Judea with great confidence and expectation.

[*Continued from page 9*]

"CHINA AND JUDEA"

The toast of China and Judea was proposed by Mr. N. E. B. EZRA, Hon. Secretary of the Shanghai Zionist Association, who referred in his speech to the hospitality extended to the Jews by China in ancient times for several centuries. The full text of the address follows:—

"It affords me great pleasure in proposing the toast of China and Judea. History has shown that Jews enjoyed unique hospitality in China since their national tragedy nineteen centuries ago. It is somewhat unfortunate that there is nothing on record to show some public expression in the dim past of Chinese attitude towards the Jews and *vice versa*. Not until the BALFOUR Declaration in 1917, when China was approached by the Shanghai Zionist Association through the good offices of the late American Minister, Dr. PAUL REINSCH and the American Judge CHARLES S. LOBINGIER, that we have an official declaration from the Chinese Government conceding the justness of the Jewish claim to Palestine and the right of the Jews to re-people the soil and rebuild their Fatherland. We have on record some fine expressions of sympathy for Zionism from the late Dr. SUN YAT-SEN, the father of the Chinese Republic, and another from the present brilliant Nationalist Minister for Foreign Affairs, Dr. C. T. WANG, whose endorsements of our national movement entitle us to look upon this great country and nation as an ally and a force with which to reckon in future. Our gathering to-night is a testimony of our desire to express however inadequately, our appreciation of China's goodwill towards us, and to bid adieu to her envoy PROF. TSCHENG, who is about to leave shortly for a tour in Asia Minor. We hope that PROF. TSCHENG will realise nobly his great mission to establish cordial relationship with Asiatic nations. Asia had slumbered long. It is time that her sons woke up to give the world some of the precious ideals with which she is endowed. With the blending of the east and the west there should blossom forth a new regenerated mankind whose task should bring about an era of tranquility into this unhappy planet. PROF. TCHENG! your impending visit to the Holy Land should open a new chapter in the history of China and Judea. You will see a country, a small territory in Asia Minor, that is awakening from lethargy. Under the benign aegies of Great Britain as a Mandatory Power, Jews are re-building their own homeland and transplanting rapidly the deserts into habitable places. In spite of obstacles some fifty new colonies have been established, thus making a total of well over one hundred. The Jewish agricultural population has trebled since the BALFOUR Declaration. Cities are being developed by the systematic creation of a circle of garden suburbs. Influenced by the hope of reviving and strengthening Jewish civilization, the cultural and spiritual side is far from being neglected. Schools ranging from kindergarten and culminating in the Hebrew University have been opened. The University, in which all branches of science are being taught in Hebrew, is being developed. Its teaching faculties are evolving from research institutes preparing a first-class teaching staff, and the necessary material. A technical school, agricultural experimental stations, an art school, archaeological research work, museums have been established to provide the necessities for cultural progress. We shall await with interest PROF. TCHENG'S impressions of New Judea. His mission to the Near East should open a new chapter in the modern history of China. Until recently we have noticed with great interest the wonderful transformation that has taken place in China, and most of her success may undoubtedly be attributed to the national leaders who have striven, and are still striving with might and main to create order and lead the nation on the road of progress. We know the Chinese national movement is a comparatively new movement. We find a striking parallel in Zionism which is also an attempt to lead the Jewish People to their national homeland and make them awaken to a glorified consciousness which is conducive to prosperity and advancement. I may say both movements are actuated by the noblest intentions and as such are championed by the right. The cause of right demands both the actual and the ideal for its furtherance; the ideal that is held in the minds of both China and Judea is worth striving for. To my mind, no duty is greater, no spiritual insight deeper, no conception more clear and extolled than this national ideal. It is said that just as fast as the actual absorbs and realizes the ideal so does the ideal rise and expand. Happily, we see in China and New Judea the great strides that have already been made to prove what I have said. What is most needed is better said by one who urged that "what we most need is not to realize our Ideal, but to idealize our realities." I believe that the great secret of success must lie in the education of the masses. I have great faith in the educational influence to mould the present generation. The education of the past, said GRANT ALLEN has "Turned out confessedly in many ways a failure. For it has produced Us; and have We, on the whole, so much reason to be proud of ourselves?" The education of the future as I name it, will set out above all things to educate the masses in an intelligent manner. It will construct the national religion of the future, the national society of the future, the national music of the future and the national culture of the future. We must strive for all this. We must stand for it undauntedly. The future should always mean to us Progress. China and Judea must strive to lay the foundation of liberality and goodwill and build a superstructure composed of Progress and Education. If we succeed in carrying out our worthy resolutions, then we may expect success in every department of our national life.

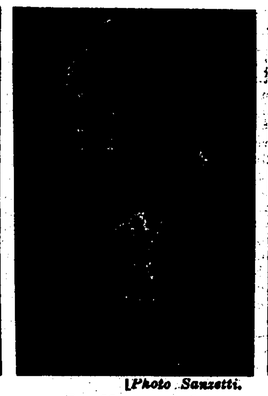
"GENTLEMEN! I ask you to stand up to drink to the prosperity of our historic movements. May we create a bond of brotherliness between the Nationalists and the Zionists based upon co-operation and mutual goodwill. (Loud cheers)."

[*Continued on page 12*]



MR. D. G. M. ARONOVSKY,

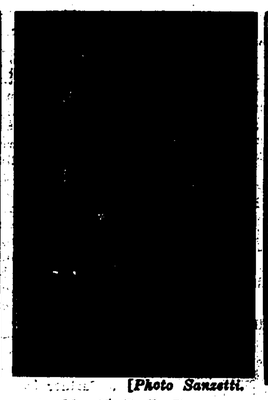
whose address at the banquet created a fine impression. Active in local Jewish circles and known for his liberal contributions to all good causes.



[*Photo Sanzetti.*

THE MARQUIS OF LI,

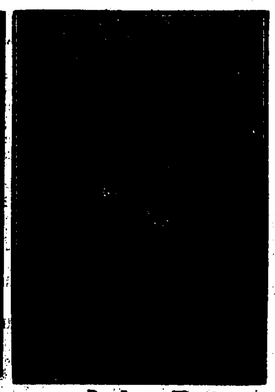
who is greatly interested in the study of Oriental civilizations. He paid a tribute to the Jews for founding the Hebrew University



[*Photo Sanzetti.*

MR. N. E. B. EZRA.

Honorary Secretary, Shanghai Zionist Association and Editor of ISRAEL'S MESSENGER.



DR. JAMES WOO,

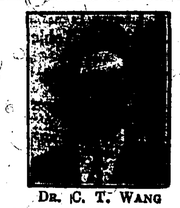
A forceful speaker and a powerful Advocate. Legal Adviser to the Nationalist Minister for Foreign Affairs.



THE LATE DR. SUN YAT-SEN

In a letter dated April 24, 1920, the late Dr. SUN YAT-SEN wrote to ISRAEL'S MESSENGER 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 wholeheartedly an 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."*



DR. C. T. WANG

Nationalist Minister for Foreign Affairs

Who expressed his regret at his inability to attend the banquet. *On the 26th ultimo, Dr.* WANG *received Mr.* GERO. KRISHEVSKY *in Shanghai at his headquarters No. 1086 Avenue Joffre, and discussed with him the Zionist movement and the upbuilding of the Jewish homeland. Dr.* WANG *has reiterated his own and that of his Government's interest in and sympathy with the Jewish national aspirations. Mr.* KRISHEVSKY *was accompanied by Mr. N. E. B.* EZRA, *Hon. Secretary of the Shanghai Zionist Association. The inteview with Dr.* WANG *lasted half an hour.*

[*Continued from page 11*]

PROF. TCHENG'S RESPONSE

The toast having been drunk with enthusiasm, PROF. TCHENG rose to tender thanks and appreciation for the great honour given him by a representative of the ancient Jewish nation, for whom he had great admiration. He felt quite at home in the presence of his Jewish friends whose hospitality had overwhelmed him and which will ever remain green in his memory. He hoped to visit the land of ancient Judea and learn of the great revival that was going on among the people who once held it as their inalienable possession and which by right should be held again. He concluded with a tribute to his host for the banquet extended in his honour that night.

NOTABLE SPEECH BY THE CHINESE COMMISSIONER

MR. WUNEH KING, the Chinese Commissioner of the Bureau of Foreign Affairs was the next speaker. He stressed Jewish racial solidarity, and spoke as follows:—

"It is my privilege to associate myself with a number of Jews both local and abroad, and I can say that I admire their racial instincts. Jews have suffered untold oppression in the past at the hands of their oppressors. Like the Chinese people, they have suffered under the heel of the strong. I have been to America and Europe and found among the Jews many intellectual in art, science and literature. They still lead in those domains. Since the conclusion of the Great War, the Jews have found an opportunity to upbuild their homeland, an ideal which China had no hesitation in supporting and endorsing as an act of justice to the race which had suffered for many centuries. I am pleased to say that our leaders are all animated by one hope, by one desire, and that is, to see the weak and oppressed nations released from the fetters of persecution and oppression and win their liberty and independence and emancipation. I wish the Jewish People great success in their national movement. It has given me great pleasure to be here to-night in order to express my appreciation of the good work which is now engaging the attention of the Jews everywhere." (Cheers.)

ADDRESS BY MARQUIS LI

Marquis LI spoke in Chinese and dwelt upon the significance of the Hebrew University in Palestine. From that centre he hoped to see a great light radiating everywhere. He knew the abilities of the Jews as a race distinguished in literature, science and art. It was a privilege to support the present national movement among the ancient Jewish people, and China as a nation had sympathized with the national yearnings of the Jews. (Applause).

ADDRESS BY MR. QUO TAI-CHI

Mr. QUO TAI-CHI who spoke at the first public meeting convened in Shanghai by MR. KRISHEVSKY had in February last, and whose speech created a deep impression everywhere, was again heard with advantage which is always the case, when this silver-tongued orator faces his audience. He spoke as follows:—

"I want to thank Mr. KRISHEVSKY for the great honour he has done me in asking me to address you. I feel greatly the privilege which is mine as I want to express again my appreciation of Jewish strivings for their national independence. Mr. KRISHEVSKY in his speech modestly said that the Jewish people were a small nation on earth. That maybe so. But we must count the deeds and achievements wrought by them for several tens of centuries and not look upon their number which is admittedly a small one. I say from my own personal observations and contact with Jews, both local and abroad, that I find much in which to admire in their racial solidarity and their national instincts. China has learnt to appreciate the travails of the weak and oppressed nations and when we find how the Jews have suffered in the past and suffer to this day, it is only natural that they should awaken in us a wave of sympathy for their ideals which should not go unheeded by the nations of the world. We regard ourselves as brothers working not for revenge but for progress and advancement. I believe that both Jews and Chinese are animated with one desire, to uphold the spirit of Natoinalism and to foster brotherhood among the nations of the earth. Palestine is being conquered by the Jews not by the sword but by ploughshares. The visit of PROF. TCHENG to Palestine will create a further bond of unity and interest between the two nations and I appreciate the rousing send-off given him by the Shanghai Zionists, who are to-night lead by Mr. KRISHEVSKY, the Zionist delegate. (Cheers.).

MR. ARONOVSKY'S ADDRESS

Mr. D. G. M. ARONOVSKY delivered an address on the occasion of which the following is the full text:—

"Unaccustomed though I am to making speeches, it gives me the greatest pleasure to be called upon by you, but I must say that when I see around me such an array of eloquent speakers, I hardly know what to say. I must first put on record the great pleasure I have derived from being among you and can assure you that this gathering, unofficial and unpretentious though it may be, has impressed me with one thing more than any other. And that is the sympathy of the Chinese people with Jewish national aspirations. Both the Jews and Chinese have histories which go back further than any other, and of all the nations who were a power in ancient history, only these two have retained their individuality and are still a world power to-day and striving for a recognised national status. Above all other nations, we Jews have watched China's struggles with understanding and sympathy and now that China is on the eve of consummating—or I should say, have consummated her desires and wishes, I wish to assure you that you have our sincerest congratulations.

"Having lived in China for more than 25 years, I have seen your darkest days, when it appeared that a united peace and order in China would never be a fact, and now that I see what courage, fortitude, and perseverance, coupled with the knowledge that your cause is a worthy one, have done, it appears to me that even those Jews who are not too optimistic of the success of your efforts, must be impressed and heartened by the result of your endeavours, and be convinced that what the Chinese nation has achieved against terrible handicaps can also be achieved by the Jews in Palestine, provided they receive sufficient financial assistance to settle immigrants on the land and that is the mission Mr. KRISHEVSKY, whom we are honoured to have with us to-night—has come for to the Far East.

"We are also honoured with the presence of someone who has been named as ambassador to one of the most powerful European countries, and I take this opportunity of wishing him every succes in his difficult and arduous task. I have followed with great interest and admiration the splendid work which he has done during his recent tenure of office in Shanghai, and I trust that when the time comes—and we all hope it will be very soon—when China together with other Powers will appoint an ambassador to the Land of Israel, we will be fortunate enough in having a man of equal understanding and worth. (Cheers)."

SPEECH BY DR. JAMES WOO

Dr. JAMES WOO addressed the gathering in French and dwelt upon the significance of Nationalism as a factor in unifying and vivifying the races with traditions and aspirations of their own. He paid a tribute to Jewish tenacity in holding fast to their ideals and predicted success to their cause.

The function concluded at midnight when Mr. KRISHEVSKY thanked the distinguished visitors for their attendance and their interest in their national cause.



SHANGHAI JEWISH SCHOOL BOY SCOUTS PRESENTED WITH A NEW FLAG

"ADJUNCT TO GOODWILL IN SETTLEMENT", SAYS SCOUT COMMISSIONER.—IMPRESSIVE GATHERING—INTERESTING SPEECHES

Sunday the 28th October. 1928, was a red-letter day in the history of the Shanghai Jewish Boy Scouts. A very pleasant function took place on that day on the grounds of H. M. Consulate-General, in the presence of a large gathering when the ceremony of presenting the new troop colours to the Jewish School troop of Boy Scouts was made. Presiding under District Scoutmaster Mr. NOEL S. JACOBS, the Scouts made an imposing array. It is computed that well over three hundred people were present. The affair was presided over by Mr. H. KAMMERLING, President of the Zionist Association "Kadimah," and there were present among others Mr. GERO. KRISHEVSKY, the Zionist delegate for the Keren Hayesod and Keren Kayemeth to China and Japan, who wore the uniform of the Maccabeans, RABBI M. Z. ASHKENAZI Mr. F. C. MILLINGTON, local Scout Commissioner, and patrols of boy scouts from the Chinese, Japanese, Russian and French Associations, as well as the Cathedral troop.



From left to right, Rabbi M. Z. ASHKENAZI, Messrs W. WHYTGOB, GERO. KRISHEVSKY, N. E. B. EZRA, Scoutmaster NOEL JACOBS, Mrs. R. E. TOEG, Mr. F. C. MILLINGTON and Mr. H. KAMMERLING.

Mr. KAMMERLING in calling upon Mr. KRISHEVSKY to present the flag said that the Jewish troop of Boy Scouts had proved itself worthy of the name—always ready and always willing to work. The record was one of which they could justly feel froud.

ADDRESS BY MR. KRISHEVSKY

The new colours were presented by Mr. KRISHEVSKY, and addressing the Scouts expressed his pleasure in presenting such a symbol, first as a representative of Palestine and secondly as a Maccabean. He explained that a flag is the symbol of a nation's life and activity. The Jews, when they were on their march to occupy the Promised land as is mentioned in the fourth book of the Bible, were told that every man of the House of Israel was to pitch his tent under the flag of his tribe. This flag became the pride of those who hoisted it, and it was the one thing jealously guarded safe in wars and tribulations even when all else was lost. When the Jews were exiled from their country eighteen centuries ago their flag went with them and was preserved along with their Torah. Afterwards the Jews found protection under other flags, but the one they kept in their hearts was their own. This flag is blue and white because these are God's colours, explained Mr. KRISHEVSKY. We count ourselves warriors of God and therefore we carry His colours. Have we not been chosen to the orderlies to carry forth His messages? Blue because He made the firmament first, and that is blue, white to represent virtue and purity, and the smoke of the eternal fire which never consumes. In the Bible we are told that Judah was ordered to pitch his camp on the East side nearest to the rising sun. When consulted about the flag, Mr. KRISHEVSKY suggested the lion of Judah, who played a great part in the fight for independence in Palestine, because the Jewish Scouts of Shanghai pitch their camp on the east side, nearest of the rising sun. A flag shews a nation's intentions and characters. Our flag is a flag of goodwill and peace. The Jews have always endeavoured to propagate peace all over the world. To return to its own country a nation must have a flag of its own. The Jewish flag is now taking its place among those of the great nations. In China it is seen with the Union Jack and the Chinese flag and others. The mere performance of such a ceremony on the grounds of the British Consulate was a testimony to the goodwill which existed between the British and the Jews. (cheers) All nations of the world agree that we have a right to go back to our own country and rebuild it. We are returning to the land of our forefathers by right and not by sufferance. You are to-day for the first time coming into possession of your own colours. "Take the great oaths of loyalty to God, your colours and Headquarters" ended the speaker, "It does not matter where the regiment is stationed so long as its colours fly: they will last as long as blue sky lasts and as long as the eternal fire burns."

CONSECRATION BY RABBI ASHKENAZI

The colours were consecrated by RABBI ASHKENAZI who spoke in Hebrew eulogising the work done by the Scouts. He said it was a great day in the history of the local Jewish community as well as the history of Scoutdom in Shanghai.

ADDRESS BY MR. MILLINGTON

Mr. F. C. MILLINGTON, the local Scout Commissioner delivered a stirring address commending the Jewish Scouts for their past bravery. He painted in glowing colours the loyalty, eagerness and smartness of the Jewish troop, which he unhesitatingly characterized as the best in Shanghai. In recent years the latter had four times in succession won the Jamboree. He hoped they would again win this year. Their Scoutmaster, Mr. JACOBS, was keen and a mighty worker, and everyone loved the Jewish scouts because they were fighters and always depended upon in any emergency cases. They were first on the scene to help in the recent postal strike. At the same time, Commissioner MILLINGTON congratulated the parents of the lads for turning out such well-equipped youths. All the boys seemed to be following the excellent example of District Scoutmaster JACOBS, and the Commissioner could do none other than congratulate Mr. JACOBS on the efficiency of his troop.

MR. JACOBS RETURNS THANKS

Scoutmaster NOEL JACOBS took upon himself the onus of reply and said that he could only thank the Jewish community in general for having taken such a keen interest in the Scout movement. Never would they regret it, he said. All that the Scouts had done merely qualified them for the performance of finer things in future. In the fulfilment of his duty a Scout was a Scout he said. The Scouts in Shanghai were in need of two things, a small garage or room where they could have a much-needed Headquarters, and someone else to assist with them. He mentioned that the Scouts in his charge were themselves responsible for their efficiency, as they were always "bothering the life out of him" for something to do. Mr. JACOBS appealed for a club house for the troop and for "young blood" to assist in the work. He mentioned the help given them by Mr. LEON A. LEVY in the shape of contributions for uniforms for the troop.

THE FLAG—THE JEWISH NATIONAL ANTHEM AND "GOD SAVE THE KING"

The colours, a beautiful piece of work in white and light blue silk, the national colours of Eres Yisrael, with the scout, Zionist and other emblems heavily embroidered in gold, were much commanted upon by all those present. First singing the Jewish National Anthem, and then "God Save the King," the Jewish School's troop marched away from the grounds of the British Consulate-General, bearing with them the new colours presented by the "Kadimah" of Shanghai. The CHAIRMAN referred in glowing terms to Mr. C. F. GARSTIN, the acting British Consul-General for the use of the Consulate ground and for the invariable consideration and courtesy shown them. There was a great applause from those present when the name of Mr. GARSTIN was mentioned, and the gathering dispersed after giving three cheers for the Boy Scouts, Mr. MILLINGTON and Mr. KRISHEVSKY.

THE JAPANESE CORONATION

Mr. GERO. KRISHEVSKY, the Zionist delegate, has cabled to Premier TANAKA on the 9th ultimo, as follows:—"Please convey congratulations to Their Majesties on the auspicious occasion.—GERO. KRISHEVSKY, Zionist Delegate to the Far East."

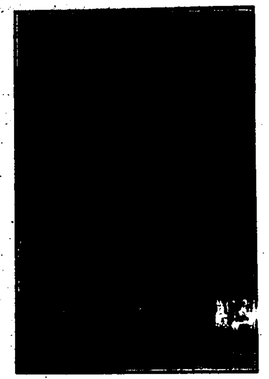
At the soiree given by I. J. M.'s Consul-General and Mrs. S. YADA, at the Club Sportif Francaise, on the 15th ultimo, the following were among the guests, Mr. and Mrs. GEORGE SOKOLSKY, Sir ELLY KADOORIE, Messrs. N. E. B. EZRA, GERO. KRISHEVSKY, D. G. M. ARONOVSKY, Miss Mary KAMMERLING, Mr. and Mrs. L. LION.

LORD MELCHETT DELIVERS AN IMPORTANT SPEECH

STATES HIS VIEWS ON ERES YISRAEL DEVELOPMENT

"THE PALESTINE ORANGE IS NOT ONLY SUNKIST BUT ALSO HEAVEN-BLEST", SAYS THE ZIONIST LEADER.

While in Montreal in October last, LORD MELCHETT, President of the English Zionist Federation, addressed a large gathering of guests who assembled to meet him at an "At Home" given in his honour by Mr. S. W. JACOBS, M.P., and Mrs., JACOBS. The gathering which was composed of leading Zionists and members of the Jewish community of Montreal, heard from the man who plays such a big part in the upbuilding of Eres Yisrael, an arresting avowal of his faith in the future Jewish Homeland and of the need of making it self-supporting and self-reliant. LORD MELCHETT'S address follows in part:—



THE HONORABLE AND HENRY MOND AND LORD MELCHETT

"I crossed a great ocean, came to this large Dominion, to this big city of Montreal, to speak to such a vast gathering about a small country on the shores of the Mediterranean sea. Yet this little country unites all of us, heart and soul and mind. I know what Canadian Jews did for Palestine, what they are still doing now. I know what world Jewry is doing. But great as these efforts are, it is not enough. Much as we have accomplished, great as are our achievements, it is only the beginning of all that is going to be achieved and done in Palestine for the Jewish people and for civilization. When one wants to discuss Palestine, there are so many aspects of the question that he must be bewildered and one can go on for days and weeks on the subject. To-day I will discuss only the economic side of the question. As a business man speaking to business men, the economic aspect is what interests us for the moment more than anything else. You are well aware that if you want to erect a building the first concern must be to have a sound foundation, otherwise all your efforts will be nil. The foundation of the National Home must be prosperity. You cannot go on forever pouring in money collected as charity or as a gift. You must make the community there self-supporting and self-reliant. This can be achieved if we will introduce industries suitable to the country. I studied all the aspects of the economic life in Palestine and I am interested personally in many undertakings there, but I must say here that none of the Palestinian industries can compare to the orange industry. During the small number of years Jews have worked in Palestine, they have succeded in producing an orange the like of which the world has not seen. **The Palestine orange is not only sunkist but also heaven-blest.**

"The population of the whole of Palestine is not as great as the population of the city of Montreal alone and therefore you cannot expect that the small community there, through their own efforts, should do all there is to be done to revive the country. All Jews the world over who are interested in the Jewish cause must see what they can do for the erection of the Jewish National Home. And I was happy that one of your business men, Mr. Asher Pierce, came to me and put before me a plan for organizing the plantation industry of oranges in Palestine. I sent the best experts, people who know conditions and know the soil and the climate, and I can assure you that this is the finest experiment, even from a business point of view. Thirty years ago Lord ROTHSCHILD started single-handed his great work in Palestine. Now you have a great chain of Jewish colonies by him, from Dan to Beersheba. He invested millions but these colonies are now certainly worth millions upon millions more than was originally invested. When I speak of Palestine, I do not speak from hearsay," Lord Melchett said "I speak from personal experience. During the last few years I visited Palestine on several ocasions. **I do not call a year complete unless I spend at least a few weeks in Palestine, I built there, on the shores of the Lake of Galilee, a little cottage for myself and I planted on the grounds bananas, grapes and other tropical and sub-tropical plants and shrubs, and I have only one ambition, that before I end my days, I may retire from all the business of the world and go and spend the rest of my days in this little cottage on the Lake of Galilee, as a true Jewish philosopher.**

HOW MANY CAN BE ABSORBED?

"Very often people ask us how many Jews can settle in Palestine. According to Josephus millions lived and prospered two thousand years ago only in Galilee. Now if in those days, without any of our modern machinery and modern methods and all the last century, such a big population could thrive there, how much can be done at the present day! I have no misgivings for a moment that Palestine can be built up and maintain a great and prosperous population. But is it going to be a Jewish national homeland or a 'Goyish' national home? The Jewish capitalist is hesitating while the non-Jew is finding out that Palestine is the place for good and healthy investments. We always came to another people's country and made money there: now I am afraid they are going to come to our country and make money there. For instance, the hydro-electric undertaking. For five years we went around among the Jewish capitalists and we could not get the money necessary. We had to go to a great English firm and we put our plans before them and it took us exactly one hour to get one million dollars. This fact is ominous. Remember that soon it may be too late. Twenty years ago Tel Abib was a stretch of sand. Show me the place in Canada where during seven years the price of land soared so high as there? People tell you that there is a crisis in Tel Abib, but try to buy property here for the price of seven years ago,—for this is the only criterion by which to know whether there has been progress or not.

"I have nowhere met Jews living as happy as I have met in the small Jewish community in Palestine. It puzzled me at the beginning, but now it is clear to me. No matter where we live, under what conditions, we feel always the pressure of environment forcing us to mould ourselves and our mind on the model of others. But there the Jew feels a relief. There is no pressure. It is the Jew who creates the model. Besides, nobody has to worry there what others think of the bad Jew. We cannot estimate all this in money—even though the financial investments are much higher than what can be expected. We will come to the University in a few years and the buildings will be worth millions, he declared.

RELATES INCIDENT

"When I visited the University last year a little incident there will illustrate how people feel and what spirit prevails. I saw a Jewish carpenter at work. He had a little accident, cut his finger so that blood ran. I pitied the man. But he replied: 'Never mind: I am building a home for our people!' Where have you ever met a man who is building a shed to be inspired with the idea that he is thus building a national home for a people? This is the glorious spirit which permeates the country. Our host in introducing me said that the Zionist idea must be something really worthwhile if a man of my understanding takes such an ardent interest in it. Ladies and gentlemen, I believe that there is One higher than all of us who takes an interest in this great movement. If I would have come twenty years ago to you and told you that all this was going to happen, you would have looked upon me, and rightly so, as upon a lunatic. Now if one will come and tell me that all which has happened during the last few years was only an accident, that it was an accident, that as the outcome of such a great world war should result the establishment of the Jewish National home, that it is only an accident that just at the proper moment there was a World Zionist Organization, that it was only an accident that tens of thousands of Halusim were ready to come and sacrifice themselves for this movement, that it was only an accident that Jews the world over were ready for this great idea,—then I must say that such a man is a lunatic. It is just the same accident as when Moses came to Pharoah and taking our people from Egypt crossed the Red Sea, travelled with them for forty years across the desert, bringing them into and making them the masters of Canaan. It is the same accident now as that accident which happened in the days of Moses. But in the days of Moses people had to suffer and to fight. Now they have neither to suffer nor to fight. All we need is money and to concentrate our minds on the rebuilding of Palestine.

ENVY, MALICE AND PREJUDICE

"We were despised among the nations: we were calumniated among the nations. Much said against us was from envy, much from malice and prejudice. But there was a little bit of truth, because we were accused that we cannot be productive, that we come to places where others are productive and manage to make a living on the others. Now again can the Jew be productive. He can build up a home from the foundation stone to the roof. In that little country two great religions

[*Continued on page 18*]

FAREWELL BANQUET TO MR. GERO. KRISHEVSKY BY THE SHANGHAI ZIONIST ASSOCIATION

A banquet was tendered to Mr. GERO. KRISHEVSKY, on the 29th ultimo, at the Beth-Aharon Synagogue (ground floor), on the occasion of his departure to Eres Yisrael, by the Shanghai Zionist Association, and was largely attended. Mr. N. E. B. EZRA, Hon. Secretary of the Association, presided. Grace before and after the dinner was recited by Rabbi M. Z. ASHKENAZI, there being great enthusiasm shown by the guests present.

JEWISH LOYALTY TO KING GEORGE

In proposing the toast of His Majesty, KING GEORGE, the CHAIRMAN said:—

"Few words are necessary at this assembly to emphasise the affection and devotion which Jews all over the world entertain towards His Majesty, THE KING, and it was, therefore, only natural that we should watch with interest and not a little anxiety the progress of his health, which had been reflected by a special prayer offered at the Beth Aharon Synagogue on Saturday last. I am sure I am voicing your sentiments when I say that we all earnestly hope that His Majesty will soon recover from his illness and continue to rule over his happy, prosperous and contented subjects throughout the Empire on which the sun never sets. LADIES and GENTIEMEN, let us rise up and honour the toast of His Majesty KING GEORGE" (Loud applause).

ERES YISRAEL AND DIASPORA JEWRY

The toast having been drunk with enthusiasm, the CHAIRMAN proceeded to refer to MR. KRISHEVSKY'S work in China and Japan and spoke as follows:—

"I consider it a privilege to propose the toast of Eres Yisrael and Diaspora Jewry. This assembly to-night is a symbol of our union under our own flag. It helps to keep alive the flame of our enthusiasm for our Motherland and intensify our devotion and affection towards her. No Jew who understands his origin can fail to be proud of his ancient homeland and recall the great role which it had played in the past in the march of our civilization. We have assembled to-night to wish Mr. GERO. KRISHEVSKY God-speed on his return journey to our homeland. When he first landed on our shores in January last, it was my privilege to welcome him on behalf of our community and extend to him the assurance of our fealty to the cause for which he was delegated by the Keren Hayesod and the Keren Kayemeth. China Jewry had grown accustomed to look forward to such periodical visits from the representatives of the World Zionist Organization. Few, I fancy, would deny the advantages and the utility of such opportunities granted us—we who are cut-off from the stream of Jewish life and culture in the west. I know and you know how hard was the task of Mr. KRISHEVSKY in some centres of the east. He found certain places wholly irresponsive to the call, men and women who were cut-off from Jewish ideals, harbouring a very poor conception of Jewish life and indifferent to Israel's future. It was really an uphill task for Mr. KRISHEVSKY to work from the bottom rung of the ladder, so to speak, and to revive the dry bones, *dessamoth hayebeshoth*. I may say without exaggeration that the Zionist envoy has endeared himself to the community and to the band of co-workers who have helped him in his mission. Mr. KRISHEVSKY and his mission always go hand in hand. Behind him looms the history of our Galuth-life and the hope of the future. He represents the modern life of a rejuvenated Jewish nation and the concentrated will and authority of the World Zionist Organization. Our honoured guest has never missed an opportunity of helping and furthering our cause, and it is solely through his indomitable will and his active perseverance that made his task a lighter one to shoulder. Most of you present here must realize that the role of a Zionist envoy is by no means an easy or a pleasing one at that. He must, if he is married, as is the case with our honoured guest, sever family ties, break up home, brave the risk of the high seas and travel both on land and on sea for thousands of miles in order to deliver the message to this people. He arrives in a country where he is not known. He brings with him 'a scrap of paper' from the Zionist organization which is the only credential needed to make him at once a familiar figure in the places visited by him. He makes his first debut at a public meeting before the community and gains their hearts, sympathy and approval. He further starts paying official visits to the leaders who are known to cherish an affection for the ideal and spends several days in cultivating their friendship, arguing the case from all angles and disarming all criticisms. It is a role unique in history. During the pre-BALFOUR days, we were accustomed to a different kind of *sheluhim*, messengers. Happily, they have been replaced by delegates who bring to our doors the message of Zion Redeemed, of a country which is awakening from her sleep, with halussim and halussoth spade in hand digging the soil and fertilising it and enriching it. Such is the role of a modern *Shaliyah* from Eres Yisrael, who is ably represented to-day by Mr. KRISHEVSKY. It is a role which meets sometimes with setbacks and disappointments; it is a role which shoulders responsibility and anxiety; it is a role which requires some sort of self-sacrifice. Are you competent to satisfy and fill all these requirements? If so, you will make a successful envoy. Mr. KRISHEVSKY has something more than all these great qualities. He has that innate love and admiration for our great ideal; he has that enthusiasm and urge within him that leads him to achieve what to others would seem incredible. But when I attribute such noble gifts to a leader in Israel, it does not mean that he can achieve impossible things. His efforts in order to be crowned with success, must receive some sort of encourgement from the Jewish public. His appeals must not go unheeded or fall on deaf ears. If the public fails to respond, there can be no success for the envoy. I am glad to say that the Jewries of China, as a whole, have responded gladly to Mr. KRISHEVSKY'S appeals, and that in times of stress and difficulties. We are passing (let us hope we are coming to the end of it) through a very trying period of business depression and political upheavals. Mr. KRISHEVSKY must realise what I am saying and must not feel disappointed at the results achieved by him so far. Now, I wish to say a word or two to those slackers who have failed to respond to the call of Jerusalem. Some of them have admirable convictions but that is about all one may expect of them. The Sage who was responsible for the saying 'Charity begins at home' had scored a great triumph. His saying seldom departs from the lips of specially those who seek an opportunity to slip from the backdoor. Under the cloak of doing some huge charitable work in local fields they paint a wonderful picture of their duties to their own poor and their obligations to them. They have, as I said, convictions of their own which they must not stifle or violate. Apparently they do not believe what CARLYLE had said, when he expressed the fact that 'Conviction, were it never so-excellent is worthless till it expresses itself in conduct'. To each of them, I would once more commend Mr. KRISHEVSKY'S mission with the injunction, 'Do the duty which liest nearest thee, which thou knowest to be a duty'. That is the final aim and substance of the call of Zion It is not a call to perform charitable work, but a call to duty. To regain our homeland, three processes are essential. Jewry must absolutely desire it. Jewry must always strive to assert her claims to it. Jewry must take posession of it. The Jew who is not blind to the sinister designs of his would-be friends, the Jew who is wide awake and sees around him how he is being undermined and looked down upon, will not hesitate to take a forward step and stand by the flag of his people and assist in the laying of the foundation-stone of the third Jewish Commonwealth. I repeat again that no Jew can ignore any longer the 'whispering campaign' that goes around him. We are reminded of the Midrashic story of the fox and the fishes. The fox, greedy for a meal of fresh fish, wanders with apparent nonchalance along the shore of the lake, where occasionally a member of the finny tribe shows its head above the waters. 'Ah', finally says the fox, 'my dear fish, I've been watching you these many hours and always with increasing joy and admiration. And I'm quite lonely. Won't you come out of the water for a little while with me? But the fish, in this instance not less subtle than the fox, replies, 'My dear Renard, I regret to be compelled to refuse your invitation, but I am none too safe even in my own element, the water. What chance would I have on land, to which my nature is in no wise acceptable?' Ladies and Gentlemen, I shall not dwell upon the significance of this beautiful parable to us, but leave it to you to estimate its import and to draw a moral and adorn a tale. It must be obvious to us all that the upbuilding of our homeland affords us the best and only chance to straighten out ourselves with the nations of the earth and demand from them the equality to which we are entitled. When we recall how our own ancestors had to brave dangers indescribable, endure hardships unspeakable, suffer privations inexpressible, in order to uphold Judaism and Nationalism, we must stand appalled at the neglect which we are making in failing to understand the reality of the whole movement and realising the great obligations imposed upon us. To some it is imperative to study our own history anew in order that we may help ourselves to understand what we were and what we should yet be. I would like to quote a passage from PEREZ SMOLENSKIN'S works, which should help us to read his mind and realise why we are called AM OLAM—an Eternal People. Says SMOLENSKIN:—

> "When Israel was driven from his land, when kingdom and liberty were taken from him, he still refused to utter the word of despair; for a new idea broke into blossom above the tombs of his fathers, above the ruins of his cities and above his desolate land; the day of his defeat was the day of a new hope. And while the body crumbled in the dust, he took courage, fashioned for himself a heart of bronze, which could resist both of the arrows of hate and the fires of the most terrible wars."

[*Continued on page 16*]

[*Continued from page 15*]

Such, in brief is the history of *Yisrael Saba!* As a modern poet put it:—

"Great in his history,
Grim in his tragedy,
Through the long years
He has patiently trod.
Hoping and sighing,
Aspiring and dying—
Though bloody the path,
Still he trusted his God."

On the day of his defeat was the day of his hope! That's it! That hope had kindled the light for us in our exile and made us endure indescribable hardships, dangers unspeakable and privations inexpressible, because we believed that the day of our redemption and freedom will yet dawn and the Shechinah will return to Zion—*bimkoma!* I am led to philosophize thus because we have gathered to-night to utter a word of farewell, *derech shalom*, to our honoured guest. He will soon set sail to our homeland. He will take with him a message to our leaders, and no doubt he will tell them of what he saw and experienced in his journey throughout the Far East. Mr. KRISHEVSKY'S visit to China, I need hardly tell you, has resulted in his tying the bond of mutual goodwill between New Judea and Diaspora Jewry into an indissoluble knot. Chinese officials are quite aware of the role which we Zionists are playing. They are quite in sympathy with the national aspirations of our people, and we can rely upon their friendly co-operation from now onwards. All through Mr. KRISHEVSKY'S tour whether in Central or North China, the Chinese officials have earnestly given ear to him, and welcomed him as a representative of New Judea. In fact, I am told that they were enthusiastic when they were informed of Jewish achievements in Eres Yisrael. In Japan, too, he found sympathetic friends. Most of you have heard Mr. KRISHEVSKY'S accounts of his tour in Japan, of his audience with the Premier, BARON TANAKA, and of the assurances from Japanese Government officials. China, Japan, Siam, India have all assured us of their sympathy with the Jewish People in the upbuilding of their Homeland. It now remains to win over the few recalcitrant Arabs by dealing with them in a straightforward and brotherly manner and also getting them to co-operate and build up a land of sacred memories of future possibilities common to both. Then may we say that Asia has rightly consolidated her forces and marched to the fore for an era of national prosperity and spiritual progress. As a representaative of a movement which aims to hasten such an era, you Mr. KRISHEVSKY is to be congratulated on your achievements and assured of our warm thanks. I would ask you, Ladies and Gentlemen, to rise up and drink to the health of our valiant envoy, of Eres Yisrael and Diaspora Jewry. Remember that we are an eternal people—*Am Yisrael hai w'kayam!* (Loud applause.)

GREETINGS FROM HINDOSTHAN SOCIETY

Prof. H. P. SHASTRI, President of the Hindosthan Society, on rising to address the gathering, was greeted with applause. He said:—

"The establishment of a free and independent state of the talented people of the ancient race of Israel will afford a great pleasure to the Hindu mind, as therein he will find a people ready to radiate the same soul-saving idealism as does the Hindu race. You have enriched the world-culture by your great contributions, but your return to your Home Land will mean the enrichment of the spiritual culture once more. The Jews and the Hindus are the only two races that have given great religions to the world. To-day we need the truth of religion once more to be asserted to save the world torn by mutual jealousy, and distrust. There is enough of material luxury, and mundane show, but what the world is lacking in is the mutual trust, sympathy, tolerance, and the spirit of service which the secular learning can not inspire, much less the material wealth. Without these spiritual qualities there can be no peace in the world, and all our scientific attainments will be turned only into homicidal instruments. Brothers, we welcome your return to your Home Land and to your ancient faith, because we hope that you will be instruments in the hands of God to restore order in society and rejuvenate the spirit of religion.

"I connot for a moment admit that you are to-day only materialists. God has given you material prosperity because you have deserved the same. Your sympathy with life in any aspect, your spirit of charity, your want of pride and your keen intelligence entitle you to what material prosperity and cultural attainments you possess. But the spirit of your great sages which could not find an adequate expression on account of your banishment should now radiate from the Holy Land of your prophets and bring peace to the weary humanity humanity.

"Brothers, life in God alone is real. All else is a passing show which may delude the children, but can not delude a race of prophets. As your teachings have brought solace to millions and millions in the past, so they should do now by tearing asunder the veil of the great illusion that the material prosperity alone is enough to give peace to us. You have ever built on the rock of faith in one invisible God who pervades all, and I am sure that the same spirit still animates you.

"In this great task of your return to your Home Land let all who love truth and beauty co-operate with you, and wish you a real and speedy success." (cheers).

ADDRESS BY MR. KAMMERLING

Mr. H. KAMMERLING, President of the "Kadimah" delivered a stirring address eulogising the work done by Mr. KRISHEVSKY. He referred to the latter's remarkable patience in approaching all the members of their community and appealing to them to sacrifice some of their time in studying the Jewish problem of upbuilding Eres Yisrael. He knew from his own experience that their honoured guest had made quite a good number of converts. He felt that they should not let the opportunity to slip by without having the name of Mr. KRISHEVSKY inscribed in the Golden Book of the Jewish National Fund. (Loud applause).

The CHAIRMAN in supporting the last speaker said that there was every reason why they should have the name of Mr. KRISHEVSKY inscribed in the Golden Book. That recognition was due to him from Shanghai Zionists, and he hoped that all those present would contribute generously so that the necessary amount may be available. The list of subscription would be opened immediately and he earnestly commended it to their kind attention. The CHAIRMAN suggested that the name of Mrs. KRISHEVSKY should also be included in the inscription, which was carried by acclamation.

After a little while the collection was proceeded with and the amount needed had been raised.

ADDRESS BY MR. ARONOVSKY

Mr. D. G. M. ARONOVSKY was the next to take the floor. He praised the work of Mr. KRISHEVSKY, and spoke as follows:—

It is with great pleasure, although I must admit with a certain amount of hesitation that I respond to your request to say a few words on this happy occasion. Although I term this occasion a happy one, it is tinged with a great deal of regret for me, for it is being held to mark the departure of one who has, during the past year, become one of my best friends. Coupled with this fact, is the knowledge that with Mr. KRISHEVSKY'S departure, we shall be deprived of one who has during his stay in Shanghai, worked so assiduously and done so much among Shanghai Jewry for the rebuilding of the Jewish National Home. It is only when we stop to consider what Shanghai Jewry was doing before his arrival, towards the rebuilding of Palestine, and compare the position then with what is being done to-day, that we begin to realise what Mr. KRISHEVSKY'S visit has meant. I don't think I am putting it too strongly when I say that he has roused us from a lethargic spirit of non-interest in Palestine; and I say this with no desire to disparage the strenuous work done by a few local Zionist enthusiasts. But the difficulty that seemed impossible to overcome was to make Shanghai Jewry in general conscious of the moral and spiritual claim that Palestine had and still has on every Jew. Such was the state of affairs when Mr. KRISHEVSKY arrived here, and we must now admit that during his stay in Shanghai, he has achieved what once appeared to be impossible. We now have a live and enthusiastic committee, who, with the diligent and persevering aid of Mr. KRISHEVSKY, has inaugurated a campaign so that Shanghai Jewry shall aid in the rebuilding of Palestine. I do not wish to take up any more of your time, but before concluding, I wish to assure Mr. KRISHEVSKY that I personally am confident that we here to-night will prove to him by the reports that will reach him from time to time that his stay and work here have not been without success. And by success I mean the continuance in the future of the splendid and organised campaign he has so successfully inaugurated. I take this opportunity of wishing you Mr. KRISHEVSKY bon voyage and a safe and speedy return to Palestine. I might state that we had hoped that Mr. KRISHEVSKY would be able to prolong his stay in Shanghai a few more weeks, but his undoubted wonderful organising abilities are needed in Palestine. So we can console ourselves with the fact that what is our loss is Palestine's gain. (cheers).

ADDRESS BY MR. A. N. FISHMAN

Mr. ALEX. N. FISHMAN having been called upon by his many friends to speak, delivered a lucid address and referred to the good opportunity awaited the Jewish People in having their homeland reconstructed in their own days. It was a privilege, he said, to follow Mr. KRISHEVSKY'S lead in the matter and he felt that it was the duty of everyone to support him. Interest in the movement had been intensified during the year that was just coming to a close and that was due to the eminent services of their distinguished guest. He pleaded for further interest in the cause and hoped that new forces would rise up to maintain the high standard of efficiency that animated the Shanghai Zoinists. [Mr. FISHMAN, *it should be noted, has given a contribution of £25|- to the Keren Hayesod.*]

A FRUITFUL VISIT

Mr. KRISHEVSKY, in responding, thanked the Association for the honour they had done him in inviting him to the banquet and the sentiments of good-will expressed for him by the community of Shanghai. His stay in

[*Continued on page 18*]

JUDAISM AS LIFE AND LOVE

A SERMON FOR THE WEEK.—שבת וישב

***"Fear not, for I am with thee; be not dismayed, for I am Thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of My Righteousness.*—ISAIAH, XLI: 10.**

These highly dramatic words were uttered by the Prophet-seer in the name of God. They offer comfort and consolation. They cheer and solace the spirit that is dejected and drooping. They stand to revive the cheerless and invigorate them with renewed zeal to wait for the salvation of the Lord. "Fear not, for I am with thee; be not dismayed, for I am thy God." What a soul-stirring and soul-reviving message! Who needed it most than the exiled nation from their Homeland! It is highly conciliatory to know that in the hours of suffering, or when the frailties of the flesh begin to be felt that God is with us. *Adonai immo!* We all know the story of that great Prince, the son of a Monarch, who lived in a paradisical palace and during his days of youth knew not the sorrows of the world. On his going out for the first time we read how he gazed fearfully on one aged fellow-being, then on another struck with some sort of malignant pestilence, and finally on the immovable dead figure of one who was being carried to his last resting place. So struck and awed was he by these sights that he uttered the most beautiful lines that a poet could put into his mouth. Said he:—

(1) "I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid.
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad life cry
They cannot save I would not let one cry
Whom I could save! How can it be that Brahm
Would make a world and keep it miserable,
Since, if, all powerful, he leaves it so,
He is not good, and if not powerful,
He is not God?"

How many of us who know nothing about cause or effect or about the rule of God's law, or in what ISAIAH terms "My righteousness," cry out in our anguish as did this noble Indian Prince—BUDDHA! Yet we read that when this Prince blossomed forth into a great Sage, he realized the mystery of pain and suffering and we have him singing:—

"The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone rights breeds bliss".

THE PATH OF RIGHTEOUSNESS

Thus we see that we have nothing to fear or be dismayed if we follow the path of righteousness, unfailingly and unflinchingly. "*Fear* not, for I am with thee," God assures us through the mortal lips of ISAIAH, the prophet of Consolation. Fear is something to be shunned, to be forsaken if we are possessed by it, for says the wise author of the Proverbs, "The fear of man bringeth a snare." Fear really stunts progress. It dogs our footsteps and makes life miserable. There is a legend that the Spirit of the Plague once met a Rabbi on the road and was asked by the Rabbi, "Whither goest thou?" Said the Spirit, "To Bombay." "For what purpose?" asked the Rabbi. "To take one thousand lives by plague." The plague broke out in Bombay and ten thousand died. A little later the Spirit of the Plague met the Rabbi again, and the latter said, "You have not dealt honourably. You said you would take one thousand lives, yet ten thousand have died." Said the spirit. "I took one thousand, fear took nine thousand." We thus see what a weighty message the prophet-seer had offered when he enjoined us "*Fear* not, nor be dismayed." There are some who perform their duties because they are afraid of personal afflictions which will follow as a result of wrong doings. There are still others who fear God, and being afraid perform the duties of life. This makes religion not in accord with the teachings of Judaism. It drives away the love that is so important in the scale of worship. In Deuteronomy we are admonished, "And thou shall LOVE the Lord Thy God with all thine heart and with all thy soul and with all thy might." (2) Love—*ahaba*—is therefore the *summum bonum* of the Israelite's code of ethics. It is the propelling-force, the lever which uplifts us in our evolution. Most of us know that hymn which proclaims love as one of the names of God. *Deen* (Justice) and *Rahamim* (Mercy) are invariably linked together and can never be separated. The world can never be ruled without love, and mercy follows pure love. The love that is referred to in this sermon is not that of the man for his mate, or that of two friends, or that of earthly possession, but it is that all-consuming fire of the spirit. That is the culmination of religion, that is the end of the selfish desires within us.

JUDAISM AS CREED AND LIFE

The Psalmist triumphantly sings, "How precious is Thy love, O Lord—Thine all-protecting love—in which the race of men find refuge, even as a bird finds rest and safety beneath its mother's wing." In the face of these citations we have given, we cannot see how our Christian brethren fail to realize the basis on which Judaism stands. God's love is not proclaimed to be the exclusive refuge of the Jew, but of all mankind! Happy thought! Divine inspiration! There is now a grand meaning to life for Jew and Gentile. We realize now the assurances, 'I will strengthen thee, yea, I will help thee', that God makes. It has an underlying stratum of love and compassion for us. Love for his suffering children and compassion for those who are punished by the infallible silent,—Justice. The poet assures us that the law which moves to righteousness none can turn aside, but ends in Love and Peace, and therefore OBEY it not through blind obedience but through a far-seeing Love for God and fellow-creatures. Each and all of us should realize the mission of Judaism and of the Israelite which is that of supreme Love. It is, therefore, our incumbent duty to idealize the vision and make it our compass with which to steer clear onward and forward to the goal. Realize that the Law of God, His justice is pre-eminent and we cannot escape from it. Compliance with this Law invites harmony and creativeness for it is the one creative Principle of the Universe. Let us conclude by silently affirming in the words of Holy Writ, "And ye shall observe this thing for an ordinance to thee and to thy children for ever." (3) Let us cherish 'this thing' which we have explained as pure love unadulterated and thereby invite Justice as a result of our own good actions. Therein lies the salvation of man and the development of the god-like within, without. "I set before you the way of life and the way of death," (4) said JEREMIAH, which shall we choose? Answer!

(1) The Light of Asia: Edwin Arnhold.
(2) Deuteronomy, VI: 4-7.
(3) Exodus: 12: 24.
(4) Jeremiah: 21: 8.

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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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DEATH OF MR. D. S. SOMEKH

We regret to chronicle the death of Mr. DAVID SILMAN SOMEKH which took place on the 23rd ultimo, at the Paulun Hospital after a lingering illness. The deceased was a native of Bagdad and hailed from a notable family. He arrived in Shanghai thirty years ago to join the firm of Messrs. DAVID SASSOON & Co. Fifteen years ago, he left the latter and established himself as a general broker, paying great attention to land deals. He was also a member of the Sharebrokers' Association and highly esteemed by all those who came into contact with him. He was in every respect a conscientious man and very much liked by his clients. In local Jewish circles he was a prominent figure and associated himself freely with the leading men in our community. He took great interest in Jewish affairs, although he was not known to have served in any local Jewish institution. He was modest and optimistic in life. He had never retaliated any wrong done to him. He was fond of books and had built up a fine library of rare works which may well be envied by any college or library. He was a fine Hebrew and Arabic scholar and an ardent Zionist. He was known to be the largest shareholder in the Maccabean Land Co., a concern which was promoted two decades ago for the purchase of land in Eres Yisrael. His loss will be keenly felt and regretted by many who had the good fortune of his friendship. He was buried with honour in the Jewish cemetery with the usual simple orthodox rites, at which Hazan ELIAHOO ISAAC officiated. He leaves a brother and two sisters and other relatives to mourn his loss. The deceased was 55 years of age and unmarried. He will be remembered well for "that best portion of a good man's life; his little, nameless, unremembered acts of kindness and of love."

[*Continued from page 16*]

China and Japan was fruitful in many ways, most agreeable and pleasant throughout. He felt convinced that he was leaving behind him a strong committee who would carry on the work which was necessary for the upbuilding of their homeland.

Addresses were given by Rabbi **Ashkenazi**, Mr. **Berman**, Mrs. M. B. **Chaikin**, Messrs. **W. Whitgob**, **Noel Jacobs**, Master **Drisien** and Miss **Debora Bloomfield**. Mr. H. **Epstein** read the presentation of an interesting souvenir album bound in fine Morocco leather with suitable inscriptions in Hebrew written by him and signed by all those present, which is bound to prove a lasting memento of Mr. **Krishevsky's** visit to China. The **Chairman** in a speech commended Mrs. **Ashkenazi** for looking after the kashruth of the banquet. He felt that the community had in her a tireless worker, a valiant woman; one who was devoted whole-heartedly to the ideals of the community. The banquet concluded at midnight with the singing of the Jewish National Anthem and "God Save the King."

Mr. **Krishevsky** left Shanghai on Friday week on the André Lebon direct for Jerusalem, and was accorded a great ovation on the wharf. The Jewish School Boy Scouts were present under the direction of Scoutmaster Mr. **Noel Jacobs**. The air on the river was vibrant with Hatikwah and other national songs and cries of Leshana Haba'a bi Rushalayim!

MR. CH. S. GUBBAY returned to Shanghai last week on the *Empress of France* from this holiday in London. Mr. GUBBAY left Shanghai in April last and his return has been eagerly awaited by his colleagues in the communal board.

FINE DISPLAY OF JEWISH SCOUTS AND GUIDES

At the residence of Mr. and Mrs. R. E. TOEG, at 211 Yu Yuen Road, on the 25th ultimo, there was a large gathering of Jewish School Boy Scouts, Girl Guides and Wolf Cubs. The programme was opened with a grand rally of the scouts, guides and cubs, after which they were inspected by Mr. GERO. KRISHEVSKY, MRS. TOEG and Mr. J. P. JONES, Assistant Commissioner of the Boy Scouts Association. The scouts also gave displays of items of drill and first aid; the guides sang camp fire songs and gave exhibitions of physical exercises, while the cubs gave a delightful demonstration of jungle games and dances. Mr. KRISHEVSKY congratulated the troops on their fine performance and appealed to them to realise their duty to Eres Yisrael.

Following this address, the Assistant Commissioner, Mr. JONES, expressed the thanks of the Boy Scouts Association for the fine attendance and to Mrs. TOEG for use of the ground. He thanked Mr. KRISHEVSKY for his interest in the Scout and Guide movement and called upon Second Joseph Kroopnick, of the Jewish troop, to present Mr. KRISHEVSKY with a model of a Chinese junk which he (Kroopnick) had himself made, on behalf of the Scouts. The afternoon closed with the presentation of a basket of flowers to Mrs. TOEG by the youngest guide and cub present.

PEOPLE WITH POOR BLOOD

Are Those Who Eat Poorly, Sleep Poorly, Feel Poorly.

By Purifying and Enriching The Blood

Dr. Williams' Pink Pills

Rapidly Revive the Appetite, Banish Insomnia, Restore Vigour and Health.

"Microbes are everywhere and they are looking for people with poor blood; therefore keep rosy," writes a distinguished London physician. Watery impoverished blood is responsible for much more than the encouragement of microbes; in fact most of the ailments which afflict man-and-womankind are due primarily to this cause.

For example, the digestive organs draw the strength which enables them to do their work from the blood, and when the blood is in poor condition they become weak and disordered.

The nerves are fed by the blood. Anaemic people, and people with impure blood are those who fall victims of neurasthenia, neuralgia, and other nervous diseases.

Rheumatism in its various forms is due to a poisonous acid in the blood and only when this acid had been eliminated is there perfect and permanent cure.

Therefore above all else look after the condition of your blood, upon the purity and quality of which so much depends, and if you have reason to suspect that in any way your blood is at fault, begin a course of Dr. Williams' Pink Pills, because for many years these Pills—the prescription of a highly skilled experienced physician—have enjoyed world-wide repute as being a blood builder, and also a nerve tonic of unsurpassed excellence.

If you look back you will remember that Dr. Williams' Pink Pills were a household word when you were a child because of the remarkable cures they wrought wherever they were tried. They are just as efficacious to-day as they were then. So you can give them your full confidence. Chemists everywhere sell them, but be sure and ask for Dr. Williams'. Nothing else is as good.

OUR BOOKSHELF



THE GHETTO MESSENGER, by ABRAHAM BURSTEIN. Published by Bloch Publishing Co., New York. Price G.$2.00.

A delightful publication consisting of sixty tales of a unique seventy year old telegraph messenger "boy," which is of absorbing interest. The peculiar little man, known to his environment only as ABIE the messenger boy, is the hero of every one of them. He is involved in many matrimonial difficulties, in synagogue politics, in business and racial dilemmas, and in all of them he solves difficult problems with the help of his own humour and cleverness. The messenger is an observant Jew, and knows his people and their customs, even as does the author. Young and old should read this novel which is bound to provide delightful entertainments and calm real *oneg Shabbath* if read on a Sabbath day. It should not be missed.

DEMUYOT WE-KOMOT. By MOSES KLEINMAN. Published by R. MAZIN and Co., London. Price 7s. 6d.

Jewish literary essays are growing popular in these days of Hebrew revival. Authors are not wanting to enhance the Jewish library on Modern Hebrew Literature. The above work is scholarly written by the scholarly editor of *Haolam*, the Hebrew weekly official organ of the World Zionist Organization. There are twenty essays in all, ranging from the era of the Haskalah to the rise of Zionism, showing the influence exercised by the Hebrew revival upon Jewish life and thought throughout the period, and giving portraits and analyses of the various personalities. Mr. KLEINMAN has added a rich treasure to Jewish lore by his well-written essays which should be read and studied by all students. We commend his work to all our readers who should not hesitate to procure a copy from Messrs. R. MAZIN and Co.

HERZL AND BALFOUR FORESTS

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B. HELLMAN, Esq.	3.00
M. GRENADIER, Esq.	3.00
A BET ON ASTRONOMY	5.00
	$456.00

[*Continued from page 14*]

which dominate the whole civilized world were given to mankind. Now the whole world is anxious for new ideals, for a new reviving spirit. And we the small people living in a small land will be able to give to the world the spiritual value it is looking for. Those who will come after us will know that we did not toil in vain. We worked not for our own glorification, but in our humble way we engaged in a great monumental work. And everyone who can add a brick to this great temple will know that he added to the glory of Israel and to the uplifting of mankind."—*The Canadian Jewish Chronicle* (Montreal).

SOCIAL AND PERSONAL



MR. HERMAN AUSLANDER,

who left for Bukovina, Roumania, last month on a visit to his aged mother. The tour was planned via Canada, but owing to some business affairs the via Suez route was taken advantage of. Mr. AUSLANDER was tendered a presentation and an illuminated address by the committee of the OHEL MOSHE Synagogue on the 11th ultimo, in token of his active and useful work for the community covering a period of twenty years. It is an open secret that when the purchase of thte site of the Synagogue at Ward Road was mooted this year, it was due to Mr. AUSLANDER that the matter had been facilitated when he headed the list of contribution with $1,000.—His interest in the project was further demonstrated when he conducted personally the negotiation for the purchase of the site and concluded the deal on behalf of the committee. On the 11th ultimo, Mr. AUSLANDER had tendered a luncheon to a number of his friends at the residence of Rabbi and Mrs. M. Z. ASHHENAZI. A collection for the Keren Hayesod and Keren Kayemeth was launched, resulting in a sum of £14|- being raised. Mr. AUSLANDER hopes to return to Shanghai in April next, and it is not improbable that he will visit Eres Yisrael on his return journey to Shanghai.

WE ARE IN RECEIPT OF $7.20 FROM MR. AND Mrs. M. J. MOSES being box collection for the Jewish National Fund.

Mr. and Mrs. KELLY DAVID HAVE MOVED to 31 North Soochow Road.

Mme. FLORA ROSEMBERG, BARRISTER-AT-law, who has returned from Europe after a seven-months' vacation, travelled out via Siberia, to resume her legal practice. Mme. ROSEMBERG is staying at the Astor House Hotel.

A SUCCESSFUL TEA DANCE IN AID OF LOCAL Jewish charities was held at the Chateau Madrid on the 21st ultime, under the auspices of the Jewish Benevolent Society. The ballroom of the cafe was crowded, and those who had failed to book tables or who arrived late found themselves without any place to sit. After tea was served and the guests had tried their luck at the Tombola or invested in the beautiful linens, the perfumes and the many lovely fancy articles which were on sale at the several stalls.

Mr. I. HASSER AT ONE TIME A RESIDENT here paid a flying visit to Shanghai last month, and left again for the North. It is not improbable that Mr. HASSER will re-visit Shanghai and stay here for good.



RABBI MORDECAI SMITH,

who was married in London on the 21st ultimo, to Miss ROSE LEVITTA, daughter of Rabbi and Mrs. J. LEVITTA, of London. Rabbi SMITH was in Shanghai two years ago, in the the interest of a renowned Yeshiba in Hebron. He made himself very popular in local circles and preached quite a number of time at the Ohel-Rachel Synagogue. We offer our sincere congratulations to the married couple and hope they may enjoy a long and happy wedded life.

AN INTERESTING ACTION INVOLVING TWO members of the medical profession was heard before Judge KAO at the Provisional Court on the 2nd ultimo. Dr. A. RENNER brought an action to recover £50 from Dr. D. ENGEL, his former partner, to whom he said he had advanced the money for a passage to China. Dr. ENGEL, he said, had also received various sums of money from patients during his absence and had persistently refused to give him an accounting. Dr. ENGEL stated in evidence that he was in Hungary when Mrs. RENNER, who was touring Europe, made overtures to him to join her husband's practise in Shanghai. A partnership agreement, it was stated, was executed for three years, but was broken at the end of one and half years when Dr. ENGEL agreed to withdraw from the partnership and refund plaintiff for his travelling expenses to China. Dr. RENNER informed the court that he had advanced his partner the £50 until their agreement was properly executed. Dr. F. WILHELM, for plaintiff, stated that Dr. ENGEL was only entitled to a third share of all fees collected from patients, but in the absence of his partner he had collected more than his share and kept it. After further evidence, the court entered judgment for £50 in favour of Dr. RENNER with costs but ordered a stay of execution for two months to enable the disputants to collect all outstanding fees.

Mr. and Mrs. M. M. COHEN ANNOUNCE the birth of a son.

Mr. and Mrs. LEON BLUM AND THEIR FOUR children are expected in Shanghai on the 8th instant, per steamer *Porthos* from France.

AFTER A FOUR AND HALF MONTHS' TOUR IN EUROPE, DR. O. FISCHER returned to Shanghai last month accompanied by Mrs. FISCHER and children. DR. FISCHER visited Germany, Italy and other countries.

Mr. R. Z. LEVI, WHO SAILED FOR LOS Angelles in September last, on business, returned to Shanghai last week.

MR. AND MRS. I. A. COHEN HAVE ARRIVED from Constantinople. They are staying at 604 Rue Lafayette.

MADAME R. M. KOZLOVA HAS RETURNED TO Shanghai from Tientsin where she had been on a visit to her parents. She wishes to introduce herself to the readers of ISRAEL'S MESSENGER as an experienced midwife, masseuse and assistant surgeon. Her address is 3 Carter Road, Telephone 32381.

AMONG THOSE who RETURNED LAST MONTH FROM their vacation in Europe were, Mr. D. E. SASSOON, Mr. and Mrs. J. M. JOSEPH and Miss JOSEPH.

LADY SCOTT of Tongiers, South Africa, widow of the late Judge of the Supreme Court in Bowley, sent a gift of seventy-five pesetos to the Hebrew University to be used for purchasing books on Jewish Mysticism, in which she is interested. Lady SCOTT became interested in the University through Dr. and Mrs. ABEL BENSION.

IN VIEW OF THE SUCCESSFUL PERFORMANCE OF "Hantsche in America" and the many requests received, the Jewish A. D. C. is giving a repeat performance at the Lyceum Theatre to-morrow night at 9.15 p.m. Mr. S. FOOKS is attending to the production, supported by the same cast, with the exception of the role of Susie, which will now be played by Miss S. PERELMAN, due to the unfortunate illness of Mrs. MININA.

Mrs. RENNER, WIFE OF DR. ABEL RENNER returned to Shanghai from her vacation in Europe last month.

Mr. S. SUDKA HAS RETURNED TO SHANGHAI after staying six months in Hongkong. Mr. SUDKA is Manager of the local branch of Messrs. DAVID SASSOON and Co. Ltd.

ON THE 2nd INSTANT, SIR ELLY KADOORIE, K.B.E., and Mr. LAWRENCE KADOORIE sailed for Hongkong to attend the opening of the new Peninsular Hotel which takes place on the 11th next week. SIR ELLY is a Director of the Hongkong and Shanghai Hotels, Ltd., and will return to Shanghai soon after the inauguration ceremony.

THE HON. TREASURER OF THE HEBREW Relief and Jewish Women's Benevolent Societies begs to acknowledge with many thanks the receipt of Mex. $50.00, through Mrs. H. GENSBURGER for tickets of the raffle of SIR ELLY KADOORIE'S cup, sold by MISS R. JUDAH.

MRS. B. A. SOMEKH AND HER TWO SONS sailed on the *Empress of Canada* via Suez last week, for an indefinite stay in London.

MRS. HANNAH HAYIM AND MR. ELLIS HAYIM RETURNED TO Shanghai last week from their vacation in Europe via Siberia.

A DAUGHTER WAS BORN TO MR. and MRS. M. H. ABRAHAM.

AT THE BERITH MILLAH CEREMONY OF THE NEWLY born son of Mr. and Mrs. B. HELLMAN, which took place on the 31st October last, a collection for the Jewish National Fund was made and the sum of $68.00 was raised. This amount was remitted to Jerusalem, the equivalent being £6.9.3. It is interesting to note that at the request of he donors the name of the newly born son SUESSE YEHUDA was entered in the Pinkes (Golden Book) of the Keren Kayemeth, this being the first entry. The Pinkes has been inaugurated in honour of Mr. GERO, KRISHEVSKY'S visit to Shanghai and is being kept by Mr. H. EPSTEIN.

"IF THIS IS ZIONISM——"

Read in our next issue our reply to the above striking article by Mr. LAURIE MAGNUS, which appeared in his Weekly Sheet. Lack of space prevents us from presenting it to our readers in this issue.

CORRESPONDENCE

GREETINGS FROM SENIOR J. FARACHE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I rece.ve your wonderful publication ISRAEL'S MESSENGER regularly, which is really a pride and pleasure to the whole of Jewry. I read it carefully and pass it on to few of our co-religionists here who enjoy it most heartily.—Believe me, Yours very sincerely.

J. FARACHE.

MADRID, October 2nd, 1928.
Alberto Aguilere, 52.

FROM DR. E. N. CALISCH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I regret that owing to absence abroad I did not got an opportuunity to send you the New Year's greetings, which I herewith do, and trust that though it has been delayed it is none the less acceptable. . . . For yourself I trust that there will be continued and increased prosperity and happiness and for the MESSENGER. I always read it with pleasure because it brings to me the delightful visit I made to your city, and particularly the gracious courtesy which you and your friends have so very kindly extended to me.—Sincerely yours.

EDWARD N. CALISCH.

RICHMOND, *Virginia,* 5th October, 1928.

THE TRUTH OF ZIONISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am convinced of the truth of Zionism, and of the fact that the great Jewish people will regenerate the world which is to-day sunk in materialism and soullessness. When firmly rooted in their land the Jews will radiate love of God and man from there. A plant grows well on its own soil, so it is essential that a Jewish State be established in the land which is their own by every right. I am ready to do what little I can to further this great cause which is in fact the cause of humanity.—Yours truly,

H. P. SHASTRI.

SHANGHAI, 3rd November, 1928.
4 *Avenue Edward* VII.

"IBRI ANOUCHI" REPLIES TO "T. F".

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Kindly permit me space to reply to your correspondent "T. F." whose letter in your last issue has somewhat amused me. I observe that he hints that I have an eye on the Hazanuth. Yes, it is so! At one time I felt I had a chance but this has now been shattered, thanks to the commendable zeal of Chief Rabbi OUZIEL of Tel-Abib. The latter wrote in your issue of 5th October, 1928, that he has established the 'Pirhe-Kehuna' Seminary for training young men in Hazanuth for Sephardim Jewry in the East. This will obviously put away all sorts of adventurers in the profession, and therefore I really have no chance to usurp the position of any Hazan in the East. What a pity I lost this opportunity! I hope "T. F." will rejoice over my "downfall." Good luck to him. May he always live to see others ousted who are equally inefficient like myself to hold such a position in any synagogue. I congratulate Chief Rabbi OUZIEL for the wise and timely steps taken by him.

"T. F." assures us that he attends the Synagogue daily. I wonder who he is; I am curious to know. My object in writing to you is very clear. I asked a simple question and it was answered by "T. F." He admits that the "leading shohet" leads the congregants during the four days in the week, eliminating Saturday, Monday and Thursday. I am aware that in the afternoon services of these days the "leading shohet" again acts as a substitute for the regular Hazan, which adds more to his credit. So that practically the official Reader acts only on Saturday, Monday and Thursday mornings! Be that as it may, I fully endorse "T. F.'s" suggestion that the Hazan of Beth Aharon is a loyal leader, having served the congregation for a long period and that he should be pensioned in recognition of his meritorious services. Men who have grown grey in the service should be rewarded generously. I bear no grudge against the Hazan. I close this with numerous thanks for inserting this letter in your esteemed journal.—Yours faithfully.

IBRI ANOUCHI.

SHANGHAI, 4th November, 1928.

HAZAN AND SHOHET CRITICIZED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It will be noted that immediately after the publication of "True Facts's" letter in your November issue, the community has had the pleasure of procuring meat on two consecutive weeks. This, no doubt, I infer was an error on the part of the Shohet in that by so doing he had shed light on the fact that it is possible to procure kosher meat between short intervals, and, therefore, is a mute admission of the charges made against him. However, we must give him credit for the miracle wrought, and a sort of degree of honour should be conferred on him—may I suggest the suffix of "A. S." (Artist of Shehita) to this worthy gentleman's name? It is with regret, however, that he has made a sudden halt of the good work carried out the first two weeks after the appearance of "True Facts's" letter as no doubt he realized that to continue to do so would be folly, would discredit him, and back up the statements as laid down in the previous letter.

I have a few minor suggestions to make, but which, I am sure, will prove of great value to the people connected with the commission of the Shehita, and which is as follows:—

1.—That a card system be inaugurated whereby it is necessary for all cattle slaughtered to be entered therein, name of dealer supplying same, number of heads of kasher and unkasher cattle per day, etc., etc., which is finally to be signed by the shohet and his assistant, also to be initialled by the dealer supplying the cattle and the amount received for un-kasher cattle slaughered. By this procedure it can be seen at a glance what duties the shohet is carrying out as well as daily and monthly output.

2.—For fowls, I would suggest a card on similar lines as the above, which is to include the name of the person sending same, and which is to be initialled by the shohet attending, as well as the cook, etc. By this method not only will it be known if our cooks are doing their duties right, but also the amount of work done. The statements mentioned are to be forwarded to the Board of Shehita each day, at say 4 p.m., and afterwards handed to the shohet duly signed.

3.—As a saving, I think the assistant Shohet could be eliminated, and the Shamash or caretaker of the BETH-AHARON Synagogue made to carry out his duties in conjunction with his present work. This was done in previous years, and there is no reason why it should not be done again as the hours do not clash with the synagogue times. As to slaughtering fowls, this can be taught to him in a very short time, but this work, under the scheme laid out, is to be carried out by the leading shohet, the assistant acting as Shomer when slaughtering cattle only. In this way a saving can be effected, as well as having some work for everybody in general.

4.—Furthermore, a rule might be laid down that the assistant Shohet is not to be permitted, under any circumsances, to purchase meat for any persons. An advertisement, however, might be arranged to appear in the *Evening News* or *Mercury,* and, if possible, the tiding to be broadcast in the Synagogue.

The schemes as outlined above seem to me to be quite in order, and I hope they will be adopted. However, if they are or are not does not make any difference to me, as I am not a bit interested in the final outcome.....

WASTED TIME.

SHANGHAI, 16th November, 1928.

INTERMARRIAGE

A letter on the above subject is held over till our next issue, for want of space.

ACKNOWLEDGMENT

Editor, ISRAEL'S MESSINGER.

DEAR SIR,—Will you be so kind enough to spare a few lines for the following insertion:—

The Hon. Treasurer of the Hebrew Relief and Jewish Women's Benevolent Socetiies wishes to acknowledge with many thanks the receipt, through Mrs. E. GEINSBURGER from:—SOME FRIENDS $90.00; Mrs. E. M. EZRA $10.00 in favour of the Jewish Shelter House for aged Women, and from Mr. RUBIN $100.00, in favour of the Jewish School.—Yours very truly.

M. S. TEPLISTKY.

SHANGHAI, 17th November, 1928.
S.30 *Fearon Road.*

JUST RECEIVED

"ASPECTS OF JUDAISM"

SELECTED ESSAYS

By Rabbi Dr. SALIS DAICHES

A.M. P.H. D.

In this volume the author deals with the fundamental principles of Judaism as a moral and spiritual force, and demonstrates the ethical and social value of positive Jewish teaching and of the historic Jewish outlook.

CAN BE HAD AT THIS OFFICE.

Price $4.00

BLOOD RITUAL INCIDENT IN AMERICA!

VIGOROUS PROTEST BY LOUIS MARSHALL.—THE MAYOR'S APOLOGY TO DR. STEPHEN S. WISE.—INCIDENT CLOSED.

Our American contemporaries abroad are devoting much space to relating the outcome of a blood ritual murder libel, which emanated from a village called Massena, on the eve of Yom Kipipur. The American Jewish communities are all astir at the outrageous attempt to transplant barbaric beliefs on to American soil. The occurrences at Massena are vividly described by J. SHULKIN, president of the Adath Israel Congregation of Massena, who wrote to Dr. STEPHEN S. WISE, President of the American Jewish Congress:—

"We take the liberty of writing you of an unfortunate circumstance which occurred Sunday, ereb Yom Kippur," Mr. Shulkin wrote. "On Saturday, September 22, a Christian child was lost. Sunday noon after an exhaustive search by the parents, police, firemen and private citizens, there was still no trace of the child. At about that time a state trooper with a citizen assistant called at the home of a Jewish man, Morris Goldberg. Mrs. Goldberg informed the men that Mr. Goldberg was at the plant of the Aluminum Company of America. The trooper and assistant went to interview Mr. Goldberg at his work. The trooper asked him if it is true that the Jewish people in the old country use human blood at the holiday services, passing it to the members of the congregation. Mr. Goldberg, who is American born and ignorant of Jewish religion and tradition and unable to read Hebrew or Jewish, answered as follows: 'I don't know if such a custom exists in the old country, but in this country they don't have this custom.' Mr. Goldberg then told the trooper that he did not know much about it; if more information was desired 'ask Mr. Kauffman or the Rabbi, Mr. Brennglass. At about 12.30 p.m. a state trooper called our Rabbi on the telephone. He instructed the Rabbi to come to the police headquarters. He desired to have a conversation and obtain important information. Rev. Brennglass went as directed. A mob had gathered in the police station. A policeman called Rev. Brennglass into a private room and told him that a trooper would come in shortly. Within a few minutes the trooper came The trooper asked the question, 'Do you know that a child has been lost?' Answer: 'Yes. I heard about it.' Question: 'Is tomorrow a big holiday, a fast day?' Answer: 'Yes.' Question: 'Can you give any information if your people in the old country offer human sacrifices?' At this question the Rabbi immediately jumped at the trooper with the retort: 'I am surprised that an officer in the United States which is the most enlightened country in the world should dare to ask such a foolish and ridiculous question.' The trooper then asked the Rabbi not to think that the thought originated with him; that a foreigner had told him of it. (The trooper later informed us that the mayor had been consulted before calling the Rabbi to the police headquarters.) The trooper asked if there was a time when the Jewish people did use human blood. The rabbi answered in the negative, explaining that not only human blood but animal blood is forbidden. The Rabbi told the trooper: "I am not through with you yet. You will have to reveal the name of the party who gave the information in order that he should be taught that he is not in Poland or Roumania." The Rabbi then left the police station.. His congregation gathered for minchah services and were told of the terrible situation. Each of the members of our small community was in a state of despair. Each could imagine only the worst results because the excitement in the city was intense and each knew from history what the blood accusation had cost us. Sunday at 4.80 p.m. the child was found in the woods about one mile from her home. Now the rumor is broadcast that after questioning the Rabbi the guilty became frightened and gave up the child. We feel that we cannot drop this case. We are strong in our opinion that it is a national affair. We do not know how to proceed. We request that you immediately inform us what action to take."

We are glad to say that efforts were made to bring to task those who were responsible for this regrettable yet outrageous situation. Dr. WISE and Mr. LOUIS MARSHALL did their best to silence the calumnies perpetrated in such a shameless fashion. In a letter to the Mayor of Massena, Mr. MARSHALL explicitly gave him to understand that two alternatives were required of him, either to apologize for this unforgettable incident or to resign his post as an official servant, failing which proceedings would be filed against him. We are publishing this epoch-marking letter *in extenso,* which reads:—

New York, October 1, 1928

"DEAR SIR:—Communications from several prominent citizens of your county, as well as from the representative of the Jewish Telegraphic Agency, inform me that one of the most shocking exhibitions of bigotry that has ever occurred in this country took place in your village on September 23, 1928, and that you together with Corporal H. M. McCann of Troop B of the State Police were active participants in the outrage perpetrated. The facts as they have come to me are that on the previous day Barbara Griffith, a four-year-old child living in your village, disappeared; that she had at the request of her mother gone into the nearby woods to look for her older brother, and that she was found wandering in the woods about a mile from her home at about half-past four on the following day. It was learned that, failing to find her brother at the place indicated, she went further into the woods, lost her way, became fatigued, fell asleep, and on awakening continued her wanderings until found by two young ladies who were looking for her. On this same Sunday, which was the eve of the Day of Atonement, which is the most important day in the Jewish religious calendar, Rabbi Berel Brennglass, the rabbi of Congregation Adath Israel of Massena, was summoned by Corporal McCann to proceed to police headquarters, as the result of an arrangement between you and him, for the purpose of being interrogated. A mob of several hundred was awaiting his arrival in a state of unusual excitement. In accordance with prearrangement with you Corporal McCann proceeded to interrogate the rabbi on the intolerance assumption that the Jews required the blood of Christian children for their holy days and that this accounted for the disappearance of the little girl. One of the questions put was: 'Is to-morrow a big holiday, a fast day?' An affirmative answer having been given, the next question asked was: 'Can you give any information as to whether your people in the old country offer human sacrifices?' Thereupon the rabbi, with great indignation, expressed his astonishment that any public officer in the United States would dare to put such a question. The rabbi was then asked if there was a time when the Jewish people used human blood, to which he not only replied in the negative, but added that not only the use of human blood but also of animal blood was forbidden by the Jewish faith. Corporal McCann then stated that he did not wish the rabbi to think that his idea originated with him, but that a foreigner had impressed him with it.

"You are probably aware of the annoyance, excitement and indignation aroused by this occurrence among the members of the rabbi's congregation, and the mental agony which they suffered when they learned that in this free country the accursed blood accusation, which during medieval times wrought so much misery to the Jews, was directed at them. I am also informed that on Tuesday of last week you admitted of your own accord that this procedure had been suggeseted by you to the trooper, and that both of you came to the synagog on the afterpoon of that day and apologized for the wrong done and were informed that the matter was of such moment that the members of the congregation could not accept the apology. To me it seems inexpressibly horrible that this vile slander, which has been demonstrated over and over again to have no foundation in fact, should be resurrected in this State of ours by public officers, upon whom rests the duty of protecting every member of the community against acts of bigotry and fanaticism and to prevent rather than to inspire sentiments calculated to lead to riots, violence and possible bloodshed. What has occurred does not merely affect the Jews of Massena, whose very lives were placed in jeopardy, but the entire Jewish population of this country and of the world is directly concerned in putting down the abominable superstition which, due to your action, might have resulted in one of those many calamities recorded on the bloody pages of medieval, and even modern European, history. The very thought that public officials in this day and age can seriously entertain the idea that adherents of one of the great religions of the world practice human sacrifice, is an abomination and betokens unfitness for public office. Fortunately the little girl was found before official irresponsibility culminated in mob violence.

"Some of the most distinguished Popes in history characterized this slander as a brutal and inhuman falsehood, the dissemination of which was forbidden in the strongest terms. A few years ago in the case of Mendel Beilis, which took place at Kiev in Russia just before the World War, the greatest authorities in science and history testified that there was not even the shadow of a reason to support such a belief. It was shown that of all people on earth, the Jews were, from the very beginning forbidden to eat even animal blood. (Genesis, c. xix, v. 3 and 4; Leviticus, c. iii, v. 17; c. vii, v. 26 and 27; c. xvii, v. 10, 11, 12, 13 and 14; Deuteronomy, c. xii, v. 23, 24 and 25; c. xv, v. 23.) Beilis was triumphantly acquitted, even though the Czaristic Government, for political reasons, had bent all of its energies to secure a conviction. A few years previously Professor Masaryk of the University of Prague, now the president of Czechoslovakia, wrote an immortal book in denunciation of the very superstition to which you now, as the mayor of an enlightened community in this great State of ours, have attempted to give currency. At your instance a minister of religion has been shamefully interrogated for the purpose of establishing that, on their holiest of days, the Jews of your town were engaged in a conspiracy to murder

[*Continued on page 22*]

[*Continued from page 21*]

an innocent Christian child so that her blood might be used in an unholy rite. Such an attitude argues a woeful ignorance not only of the very Bible which the Christian world has accepted, but of the long history, the ethics and the moral principles, and the customs and traditions of the Jewish people, of which two millions live right here in the State of New York.

"As the president of the American Jewish Committee, I deem it my duty to demand of you an immediate and public written apology to the Jewish people for the terrible wrong which you have inflicted upon them, for this wanton attack upon their religion and upon their honor, and for the abuse of your official position in encouraging the circulation of this unspeakable calamny. This apology must be couched in such terms as will meet with my approval, so that the world may know that the remorse which you have expressed is genuine. As further evidence, you should also resign from the office which you now hold.. Unless you shall at once pursue one or the other of these two courses, I shall regard it to be my duty to institute proceedings which I have been authorized to take under Section 36 of the Public Officers' Law, before the Appellate Division of the Supreme Court, for your removal from office on the ground of official misconduct. I shall wait for a few days for an indication from you as to whether it shall be necessary for me to adopt the latter course.

"Yours, regretfully,
LOUIS MARSHALL."

"MR. W. GILBERT HAWES.
"Mayor of Massena,
"St. Lawrence County, N. Y."

INCIDENT CLOSED

The latest American exchanges inform us that as a result of Governor AL. SMITHS' sharp action, Major HAWES and Corporall MCCANN have sent in the following letters of apology:—

The apology of Mayor HAWES, which was accepted by Dr. WISE as president of the American Jewish Congress as satisfactory, and with which Mr. MARSHALL also has expressed his satisfaction, reads as follows:

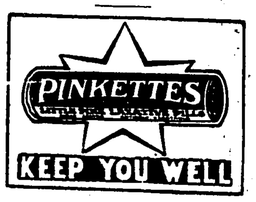
"As a result of the hearing before Major John A. Warner, at which I was present as a voluntary witness, I am confirmed in my conviction that I have committed a serious error of judgment into which I was led in part by the excitement incident to the disappearance of the Griffith child of my community. In the light of what I have learned since the incident in question, and particularly in the light of the solemn protest of my Jewish neighbors, I feel that I ought to express clearly and unequivocally, as I now do, my deep and sincere regret that by any act of commission or omission I should have seemed to lend countenance, even for a moment to what I ought to have known to be a cruel libel imputing human sacrifice as a practice now or at any time in the history of the Jewish people. I clearly see and I have no hesitation in affirming that, when first the suggestion was made that the disappearance of the Griffith child might be associated with the alleged practice of human sacrifice by Jews, far from giving hospitable ear to the suggestion, I should have repelled it with indignation and advised the State Trooper to desist from his intention of making inquiry of the respected Rabbi of the Jewish community of Massena. I should have known, what I did not then know but since have learned, that in the Middle Ages Jews have paid an awful toll in life because of just such unthinkable charges, and that the accusation of ritual murder was imputed in the early Christian centuries by pagan peoples to the disciples of the Christian churches. I now see that I was no more justified in permitting the Rabbi of the Congregation of Massena, representing the ancient and honorable community of Israel, to be interrogated with regard to the myth of ritual murder than I would have been justified in permitting the Minister of any Protestant church or the Bishop of the Catholic Diocese including Massena, to be questioned concerning ritual murder as a Christian church practice if the person under wrongful suspicion, as was this Jewish boy, had chanced to be a member of say one of the Christian communions. I do not make this statement of profound regret because of any fear on my part that charges will be brought against me looking to my removal from the office of Mayor to which I have been elected five times, four of these elections being unanimous. I know that the citizenship of Massena, including its Jewish members, will not seek to dishonor me through removal from office because of an error of judgment which no one deplores more than I do. I write this word of heartfelt apology because I would do justice not only to the Jewish people of Massena, but because I desire to offer complete and unreserved amends to that great people which has given to the world the God I worship and the religion I love."

YOUNG JUDEANS

The inaugural meeting of what is to be known as The Young Judeans was held on Thursday, November 22, at the Beth Aharon Synagogue. Mr. Gero Krishevsky, delegate of the Palestine Foundation Fund, presided and outlined the aims of the new organization, which are to create a spirit of Jewish fellowship and National consciousness among the Jewish boys and girls of Shanghai. The following officers and committee were elected provisionally: President, Mr. N. S. Jacobs; Vice-Presidents, Mr. B. HELLMAN and Master B. DRISIN; Hon. Secretary, Master A. VEDEROFF; Hon. Treasurer, Mr. H. M. TUTTELMAN; Committee, the Misses KAMMERLING, BLOOMFIELD, KORTLARSKY and CARPI. Sub-committees to deal with cultural, propaganda and recreational matters have been appointed. The nucleus of the Young Judeans will be the Jewish Boy Scouts and Girl Guides.

KEEPING YOUNG

You are only young once, but the limit of that "once" may be prolonged almost indefinitely if you take proper care of the body with which Nature endowed you. One of the chief factors in the preservation of youth is daily regularity. To prevent constipation and to keep the system clean and healthy there is nothing better than Pinkettes, the dainty little laxative and liver regulators. Men like them because they so quickly correct biliousness, flatulence, that dull, dark, dismal feeling. Women like them because they are so dainty, mild and convenient. Of chemists everywhere.



NEW AMERICAN PRESIDEN



MR. HERBERT HOOVER,

whose election to the Presidency of the United States was received with genuine pleasure all over the world. ISRAEL'S MESSENGER extends to him and the American nation its heartfelt congratulations and hopes that the new President will maintain proudly the great ideals of democracy for which Uncle Sam stands. It is of interest to note that MR. HOOVER had issued a Rosh Hashanah message through the *Jewish Telegraphic Agency* in September last, in the course of which he referred as follows to the upbuilding of the Jewish national homeland in *Eretz Yisrael*:—

"On the occasion of Rosh Hashanah, the Jewish New Year, I wish to express my profound admiration for the fine public spirit and high ideals of my fellow citizens of the Jewish faith.... I have also watched with keen interest and sympathy the splendid work for the upbuilding of Palestine, in which so many American Jews take an important part, in behalf of their less fortunate brethren abroad. It is a historic task that the Jewish people is meeting with unexampled perseverance, sacrifice and hard work. The Holy Land, desolate and neglected for centuries, is being rebuilt not only as an inspiring spiritual center, but also as a habitable and peaceful land that will in the near future harbor a larger population with increased opportunities for prosperity among the farmers, the industrialists, the laborers and the scholars. The reports of my representatives in the Department of Commerce indicate that unmistakable progress has already been made in a very short time and that, notwithstanding all hardships and handicaps, the task of regenerating the Holy Land will be successfully fulfilled, for the good of all the inhabitants of the land of the Bible."

[Continued from page 21]

an innocent Christian child so that her blood might be used in an anthropo rite. Such an attitude argues a woeful ignorance not only of the very Bible which the Christian world has accepted, but of the long history, the ethics and the moral principles, and the customs and traditions of the Jewish people, of which two millions live right here in the State of New York.

"As the president of the American Jewish Committee, I deem it my duty to demand of you an immediate and public written apology to the Jewish people for the terrible wrong which you have inflicted upon them, for this wanton attack upon their religion and upon their honor, and for the abuse of your official position in encouraging the circulation of this unspeakable calumny. This apology must be couched in such terms as will meet with my approval, so that the world may know that the rebuke which you have expressed is genuine. As further evidence, you should also resign from the office which you now hold. Unless you shall at once pursue one or the other of these two courses, I shall regard it to be my duty to institute proceedings which I have been authorized to take under Section 36 of the Public Officers' Law, of the Appellate Division of the Supreme Court, for your removal from office on the ground of official misconduct. I shall wait for a few days for an indication from you as to whether it shall be necessary for me to adopt the latter course.

"Yours, regretfully,
LOUIS MARSHALL."

"Mr. W. GILBERT HAWES,
"Mayor of Massena,
"St. Lawrence County, N. Y."

INCIDENT CLOSED

The latest American exchanges inform us that as a result of Governor AL. SMITH'S sharp action, Major HAWES and Corporal MCCANN have sent in the following letters of apology:

The apology of Major HAWES, which was accepted by Dr. WISE as president of the American Jewish Congress as satisfactory, and with which Mr. MARSHALL also has expressed his satisfaction, reads as follows:

"As a result of the hearing before Major John A. Warner, at which I was present as a voluntary witness, I am confirmed in my conviction that I have committed a serious error of judgment into which I was led in part by the excitement incident to the disappearance of the Griffith child of my community. In the light of what I have learned since the incident in question, and particularly in the light of the solemn protest of my Jewish fellow-citizens, I feel that I ought to express clearly and categorically all as I now do, my deep and sincere regret that by any act of commission or omission I should have seemed to lend countenance, even for a moment, to what I ought to have known to be a false and slanderous imputation against the Jewish people of Massena, or against any of their fellow citizens. I desire to offer complete and unreserved amends, so that great people with whom I live and the world the God I love."

YOUNG JUDEANS

The [illegible] known as the Y [illegible] Thursday, November 22nd, at the B'nai Zion Synagogue, Mr. Chas. K[illegible] of the Pacific [illegible] and [illegible] which are [illegible] ship and Nat[illegible] following officers [illegible] President, Mr. B. HOCHMAN; Vice-President, Mr. B. DRESIN; Hon. Secretary, Mr. VERBOLET; Hon. Treasurer, Mr. TUTTELMAN; Committee Members, Messrs. KAWELING, BLOOMFIELD, KOFFLER and [illegible]. Sport activities [illegible] Saturday afternoons [illegible] opponents. The Y [illegible] will be the Jewish B[illegible]

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You are [illegible] that "[illegible]" may [illegible] definitely [illegible] with [illegible] chief factors in the [illegible] to keep [illegible] another [illegible] laxatives and [illegible] because [illegible] Men [illegible] Women [illegible] Write [illegible]

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Empress of France	Feb. 16	—	Feb. 19	Feb. 21	Mar. 2
Empress of Russia	Mar. 9	Mar. 10	Mar. 12	Mar. 14	Mar. 23
Empress of Asia	Mar. 23	Mar. 24	Mar. 26	Mar. 28	Apr. 6
Empress of France	Apr. 13	—	Apr. 16	Apr. 18	Apr. 27
Empress of Russia	May 4	May 5	May 7	May 9	May 18
Empress of Asia	May 18	May 19	May 21	May 23	June 1
Empress of France	June 8	—	June 11	June 13	June 22
Empress of Russia	June 29	June 30	July 2	July 4	July 31
Empress of Asia	July 13	July 14	July 16	July 18	July 27
Empress of France	Aug. 3	—	Aug. 6	Aug. 8	Aug. 17
Empress of Russia	Aug. 24	Aug. 25	Aug. 27	Aug. 29	Sept. 7
Empress of Asia	Sept. 7	Sept. 8	Sept. 10	Sept. 12	Sept. 21

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